

**John 14:15-31**  
**November 2, 2025**

**Open with Prayer**

**HOOK:**

Q: In our Christian walk with Jesus, there is an integral connection between love and obedience. How do we keep this from becoming or feeling like it's some legalistic burden? [Let people engage]

**Transition:** Jesus says that love for Him is evidenced by obedience to His commandments. This is a recurring theme throughout today's text. Jesus knew the cross awaited Him, but it seemed that no matter how many times He taught this lesson to the disciples they couldn't grasp it. I hope we don't fall into the same boat. We need to guard ourselves from letting there be a disconnect between loving Jesus and obeying Jesus. Let's read the text and then process it.

**BOOK:**

***Jesus Promises the Holy Spirit***

<sup>15</sup>“If you love me, you will obey what I command. <sup>16</sup> And I will ask the Father, and he will give you another Counselor to be with you forever— <sup>17</sup> the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. <sup>18</sup> I will not leave you as orphans; I will come to you. <sup>19</sup> Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. <sup>20</sup> On that day you will realize that I am in my Father, and you are in me, and I am in you. <sup>21</sup> Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him.”

<sup>22</sup> Then Judas (not Judas Iscariot) said, “But, Lord, why do you intend to show yourself to us and not to the world?”

<sup>23</sup> Jesus replied, “If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. <sup>24</sup> He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father, who sent me.

<sup>25</sup> “All this I have spoken while still with you. <sup>26</sup> But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. <sup>27</sup> Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

<sup>28</sup> “You heard me say, ‘I am going away and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, for the Father is greater than I. <sup>29</sup> I have told you now before it happens, so that when it does happen you will believe. <sup>30</sup> I will not speak with you much longer, for the prince of this world is coming. He has no hold on me, <sup>31</sup> but the world MUST learn that I love the Father and that I do exactly what my Father has commanded me. “Come now; let us leave.

**Process Observations/Questions:**

Q: What stood out to you? What questions do you have? [Let people engage]

Q: What did you learn about man? [Let people engage]

Q: What did you learn about God or Jesus or the Holy Spirit? [Let people engage]

Q: What is your takeaway? [Let people engage]

**LOOK:**

The world bases its peace on its *resources*, while God's peace depends on *relationships*. To be right with God means to enjoy the peace of God. The world depends on personal ability, but the Christian depends on spiritual adequacy in Christ. In the world, peace is something you hope for or work for; but to the Christian, peace is God's wonderful gift, received by faith. Unsaved people enjoy peace when there is an absence of trouble; Christians enjoy peace *in spite of trials* because of the presence of power, the Holy Spirit.

**Close in Prayer**

### **Commentaries for Today's Lesson:**

***Wiersbe, W. W. (1996). The Bible Exposition Commentary (Vol. 1, pp. 352-354). Wheaton, IL: Victor Books.***

***We must pray in loving obedience (v. 15).*** When you love someone, you honor his or her name; and you would never use that name in a demeaning manner. *Love* is an important theme in the Gospel of John; it is used as a verb or noun a total of fifty-six times.

### **We Have the Holy Spirit (John 14:16–18)**

Jesus had a great deal to say about the Holy Spirit in His Upper Room message, for apart from the help of the Spirit of God, we cannot live the Christian life as God would have us live it. We must know who the Holy Spirit is, what He does, and how He does it.

The Holy Spirit is given two special names by our Lord: “another Comforter” and “the Spirit of truth.” The Greek word translated “Comforter” is *parakletos* and it is used only by John (14:16, 26; 15:26; 16:7; 1 John 2:1). It means “called alongside to assist.” The Holy Spirit does not work instead of us, or in spite of us, but in us and through us.

Our English word *comfort* comes from two Latin words meaning “with strength.” We usually think of “comfort” as soothing someone, consoling him or her; and to some extent this is true. But true comfort strengthens us to face life bravely and keep on going. It does not rob us of responsibility or make it easy for us to give up. Some translations call the Holy Spirit “the Encourager,” and this is a good choice of words. *Parakletos* is translated “Advocate” in 1 John 2:1. An “advocate” is one who represents you at court and stands at your side to plead your case. As “the Spirit of Truth,” the Holy Spirit is related to Jesus, the Truth, and the Word of God, which of itself is the truth (John 14:6; 17:17). The Spirit inspired the Word and also illumines the Word so we may understand it. Later on in this message, Jesus will explain the teaching ministry of the Holy Spirit. Since He is the “Spirit of Truth,” the Holy Spirit cannot lie or be associated with lies. He never leads us to do anything contrary to the Word of God, for again God’s Word is truth.

If we want the Holy Spirit to work in our lives, we must seek to glorify Christ; and we must make much of the Word of God. When you compare Ephesians 5:18–6:9 with Colossians 3:16–4:1, you will see that both passages describe the same kind of Christian life—joyful, thankful, and submissive. To be filled with the Spirit is the same as to be controlled by the Word. The Spirit of Truth uses the Word of truth to guide us into the will and the work of God.

The Holy Spirit abides in the believer. He is a gift from the Father in answer to the prayer of the Son. During His earthly ministry, Jesus had guided, guarded, and taught His disciples; but now He was going to leave them. The Spirit of God would come to them *and dwell in them*, taking the place of their Master. Jesus called the Spirit “another Comforter,” and the Greek word translated “another” means “another of the same kind.” The Spirit of God is not different from the Son of God, for both are God. The Spirit of God had dwelt *with* the disciples in the person of Jesus Christ. Now He would dwell *in* them.

Of course, the Spirit of God had been on earth before. He empowered men and women in the Old Testament to accomplish God's work. However, during the Old Testament Age, the Spirit of God would come on people and then leave them. God's Spirit departed from King Saul (1 Sam. 16:14; 18:12); and David, when confessing his sin, asked that the Spirit not be taken from him (Ps. 51:11). When the Holy Spirit was given at Pentecost, He was given to God's people to remain with them forever. Even though we may grieve the Spirit, He will not leave us.

The way we treat the Holy Spirit is the way we treat the Lord Jesus Christ. The believer's body is the temple of the Spirit (1 Cor. 6:19–20), so what he or she does with that body affects the indwelling Holy Spirit. The Spirit wrote the Word of God, and the way we treat the Bible is the way we treat the Spirit of God and the Son of God.

The world cannot receive the Spirit because the world lives "by sight" and not by faith. Furthermore, the world does not know Jesus Christ; and you cannot have knowledge of the Spirit apart from the Son. The presence of the Spirit in this world is actually an indictment against the world, for the world rejected Jesus Christ.

The word translated "comfortless" in John 14:18 means "orphans." We are not alone, abandoned, helpless, and hopeless! Wherever we go, the Spirit is with us, so why should we feel like orphans? There is no need to have a troubled heart when you have the very Spirit of God dwelling within you!

### **We Enjoy the Father's Love (John 14:19–24)**

"The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Rom. 5:5). Orphans feel unwanted and unloved, but our Father shares His love with us. Jesus explained a threefold manifestation of God's love.

*There was a past manifestation to the disciples (vv. 19–20).* John 14:19 focuses on His resurrection and post-resurrection appearances to His disciples and other believers. The last time the world saw Jesus was when Joseph and Nicodemus took Him from the cross and buried Him. The next time the world sees Him, He will come in power and great glory to judge lost sinners. John 14:20 centers especially on the coming of the Spirit at Pentecost and the oneness of the believers with their Lord. Jesus returned to heaven as the exalted Head of the church (Eph. 1:19–23); then He sent the Spirit so that the members of the body would be joined to their Head in a living union. Believers today, of course, did not see Jesus after His resurrection or in His ascension, but we are united to Him by the indwelling Holy Spirit.

*There is a present manifestation of Himself to believers (vv. 21, 23–24).* Note the repetition of the word *love*. If we treasure His Word and obey it, then the Father and the Son will share Their love with us and make Their home in us. The word translated "abode" in John 14:23 means "make our home" and is related to "mansions" in John 14:2.

When the sinner trusts Christ, he is born again, and the Spirit immediately enters his body and bears witness that he is a child of God. The Spirit is resident and will not depart. But as the believer yields to the Father, loves the Word, prays, and obeys, there is a deeper relationship with

the Father, Son, and Spirit. Salvation means we are going to heaven, but submission means that heaven comes to us!

This truth is illustrated in the experiences of Abraham and Lot, recorded in Genesis 18 and 19. When Jesus and the two angels visited Abraham's tent, they felt right at home. They even enjoyed a meal, and Jesus had a private talk with Abraham. But our Lord did not go to Sodom to visit Lot, because He did not feel at home there. Instead, He sent the two angels.

Our experience with God ought to go deeper and deeper, and it will as we yield to the Spirit of Truth and permit Him to teach us and guide us. If we love God and obey Him, He will manifest His love to us in a deeper way each day.

***There will be a future manifestation when Jesus Christ returns (v. 19).*** Judas (not Iscariot) recalled that Jesus had said He would not manifest Himself to the world (John 14:22). But this seemed to contradict other statements He had made, such as recorded in Matthew 24:30. His question was, "What has come to pass that You are no longer going to reveal Yourself to the world?" Has there been a change in the divine plan?

Jesus had been rejected by His own people, so He could not manifest Himself to them. In fact, it was an act of mercy that He did not manifest Himself to the world, because that would have meant judgment. He has revealed Himself to His church and left the church in the world to be a witness of God's love. He is patiently waiting, still giving lost sinners opportunity to repent and be saved (2 Peter 3:1–10). One day He will return (Rev. 1:7) and the world will behold Him. One of the best ways to ease a troubled heart is to bathe it in the love of God. When you feel like an "orphan," let the Spirit of God reveal God's love to you in a deeper way. Charles Spurgeon said, "Little faith will take your soul to heaven, but great faith will bring heaven to your soul." Your heart can become a "heaven on earth" as you commune with the Lord and worship Him.

### **You Have His Gift of Peace (John 14:25–31)**

*Shalom*—peace—is a precious word to the Jewish people. It means much more than just the absence of war or distress. *Shalom* means wholeness, completeness, health, security, even prosperity in the best sense. When you are enjoying God's peace, there is joy and contentment. But God's peace is not like the "peace" that the world offers.

The world bases its peace on its *resources*, while God's peace depends on *relationships*. To be right with God means to enjoy the peace of God. The world depends on personal ability, but the Christian depends on spiritual adequacy in Christ. In the world, peace is something you hope for or work for; but to the Christian, peace is God's wonderful gift, received by faith. Unsaved people enjoy peace when there is an absence of trouble; Christians enjoy peace *in spite of trials* because of the presence of power, the Holy Spirit.

People in the world walk by sight and depend on the externals, but Christians walk by faith and depend on the eternal. The Spirit of God teaches us the Word and guides us (not drags us!) into the truth. He also reminds us of what He has taught us so that we can depend on God's Word in the difficult times of life. The Spirit uses the Word to give us His peace (John 14:27), His love (John 15:9–10), and His joy (John 15:11). If that does not calm a troubled heart, nothing will!

Again, Jesus assured them that they would see Him again (John 14:28). Why rejoice because He returned to the Father? Because His return made possible His wonderful intercessory ministry on our behalf, our great High Priest in heaven (Heb. 2:17–18; 4:14–16). We have the Spirit within us, the Savior above us, and the Word before us! What tremendous resources for peace!

In John 14:30–31, the Lord named two of our great spiritual enemies—the world and the devil. Jesus overcame the world and the devil (John 12:31), and the devil has no claim on Him. There is no point in Jesus Christ where the devil can get a foothold. Since we are “in Christ,” Satan can get no foothold in the believer’s life, unless we permit it. Neither Satan nor the world can trouble our hearts if we are yielded to the “peace of God” through the Holy Spirit.

When Jesus said, “My Father is greater than I” (John 14:28), He was not denying His own deity or His equality with God, for then He would have been contradicting Himself (John 10:30). When Jesus was here on earth, He was necessarily limited by having a human body. He voluntarily laid aside the independent exercise of His divine attributes and submitted Himself to the Father. In that sense, the Father was greater than the Son. Of course, when the Son returned to heaven, all He had laid aside was restored once again (John 17:1, 5).

Jesus showed His love for the Father (and for the world) by voluntarily going to the cross. He did not hide or flee. He willingly laid down His life. He and the disciples may have left the Upper Room at this point (John 14:31) so that what Jesus said from that point on was spoken on the way to the Garden. Or, they may have arisen from the table and lingered awhile as He instructed them. We can easily imagine the allegory of the vine being given as they walked that night through the vineyards.

His own perfect peace assures us that He alone can give true peace. Jesus was always the Master of the situation, and He enables us to take control of our lives as we surrender to Him and receive His legacy of peace.

**Blum, E. A. (1985). *John*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 323-325) Wheaton, IL: Victor Books**

**D. Jesus’ promise of the Counselor (14:15–31).**

14:15. The disciples’ **love** for Christ is revealed in their obeying His commands (cf. vv. 21, 23; 1 John 2:3; 3:22, 24; 5:3). Christ has set the pattern of love and obedience (John 14:31); His disciples are expected to follow (13:15–16).

14:16–17. This is the first of several passages on the Holy Spirit in the Upper Room Discourse. Up to this point in John’s Gospel, little has been said about the Holy Spirit. The words to Nicodemus (3:5–8) were private and 7:39 pointed ahead to Pentecost. The Holy Spirit is **to be the Counselor** (*paraklētos*; also used in 14:26; 15:26; 16:7; for its meaning see comments on 16:7). In a sense He has now replaced Jesus’ physical presence; and He mediates God to believers. The Spirit is in a believer **forever** (cf. Rom. 8:9). He is also **the Spirit of Truth** (lit., “Spirit of *the* truth”; cf. John 15:26; 16:13) and thus would guide the apostles. He is invisible

(**the world cannot accept Him because it neither sees Him nor knows Him**), yet He is real and active. Without a radio, radio waves go unnoticed. The Holy Spirit is unnoticed by the unsaved who have no spiritual life. The disciples had some experience with the Spirit (doubtless in preaching and miracle-working) but now His working would be much more intimate. Why did Jesus say that the Holy Spirit **will be** (fut. tense) **in** them? Because in Old Testament times the Spirit came on some believers for special enablement, but after Pentecost He indwells every believer permanently (Rom. 8:9; 1 Cor. 12:13).

14:18–19. What did Jesus mean when He said, **I will come to you**? Was He referring to (1) His resurrection, (2) the Rapture, (3) the death of a believer, (4) a mystical experience, or (5) the Holy Spirit's coming at Pentecost? Views 1 and 5 seem best. Verse 19 favors view 1 since the disciples did see Him after His resurrection. His resurrection is also the pledge of their resurrection (**Because I live, you also will live**; cf. 1 Cor. 15:20–21) and the foundation of a new life.

14:20–21. **On that day** refers to the day of Pentecost when the outpoured Spirit gave evidence of Jesus' Ascension to the **Father**. (Some, however, take the "day" to refer to Jesus' resurrection, the basis for believers' assurance.) The Spirit would come into believers (v. 17) and would teach them of their union with Jesus (**you are in Me, and I am in you**) while He manifested Christ in them.

Christian love is manifested as a believer **obeys** the Lord's words (cf. vv. 15, 23). The rewards of loving Him are great: (a) the **Father** will show His love to him (cf. v. 23), and (b) the Son **will love him and show Himself to him**. This passage does not teach a "works" religion, but rather that one who believes and obeys Christ's Word is loved by the Lord. Saving faith results in obedience (cf. "the obedience that comes from faith," Rom. 1:5).

14:22. **Judas (not Judas Iscariot)** may have been the same man called Thaddaeus (Matt. 10:3; Mark 3:18). He was puzzled that Jesus would manifest Himself to them **and not to the world** (cf. John 14:19a).

14:23–24. **Jesus** answered that He and the **Father** will not manifest themselves to those who are disobedient to His **teaching**. Obedience grows out of **love** for Jesus and His Word (cf. vv. 15, 21; 1 John 2:3; 3:22, 24; 5:3). And as a result, the Father and the Son abide (**make Our home**) **with him**. "Home" is *monēn*, the singular of plural *monai*, translated "rooms" in John 14:2. This word occurs in the New Testament only in those two verses. To rebel against Jesus' word is to rebel against God **the Father who sent Him**. Jesus' **words** were **not His own**, as He had said previously (12:49; 14:10).

14:25–26. What Jesus said in the days of His earthly ministry was only partially understood. Three things were needed for the apostles to understand Jesus' person and mission: (1) His death had to occur. (2) He had to rise again to vindicate His claim and demonstrate His victory. (3) The **Spirit** had to come (He would be sent by **the Father ... in My name**, i.e., in Jesus' place and for Him) and interpret the meanings of Jesus' words and deeds. The Spirit, Jesus said, **will teach you all things and will remind you of everything I have said to you**. This verse is addressed to the apostles. The context limits the "all things" to the interpretation and significance of His

person and work. The Spirit worked in their minds, reminding them of His teaching and giving them insight into its meaning (cf. 2:22; 7:39; 20:9).

14:27. In New Testament times the normal way to say good-bye was **Peace** (*šālôm* in Heb.). In His death Jesus provided a legacy for His disciples: **My peace I give you**. They would have “peace with God” (Rom. 5:1) because their sins were forgiven and the “peace of God” (Phil. 4:7) would guard their lives. **The world** is unable to **give** this kind of peace. Fear of death (Heb. 2:14–15) and fear of the future are removed as Jesus’ followers trust in Him. Thus, they need not **be troubled** (cf. John 11:33; 13:21; 14:1).

14:28. If the disciples had been more mature in their love for Jesus, they **would** have been **glad** for His departure. But their love was still selfish at this point. Jesus was in His humiliation on earth, but by **going back to the Father** He would be exalted in glory (cf. 13:31–32) and He will come **back** (cf. 14:3).

Arians and Jehovah’s Witnesses argue from the statement, **The Father is greater than I**, that Jesus is a lesser god. But this would make Jesus a created being or would lead to polytheism, both of which are clearly unbiblical. The Father and the Son share the same essence (cf. 1:1–2; 14:9; 20:28). The Father and the Son are “One” in purpose and essence (10:30). Thus the Father is greater in office or glory than the Son was in His humiliation.

14:29–31. Fulfilled prophecy is a great comfort and support to believers (cf. Isa. 46:8–10). Jesus had predicted His death and resurrection many times (e.g., Mark 8:31–32; 9:31). When this came to pass, after their initial shock, it would greatly help their faith. His teaching time was now limited because Satan, **the prince of this world** (cf. John 12:31; 16:11), was moving his forces against Jesus through Judas (cf. 13:2, 27). And yet Satan had **no hold on** Jesus. Sin leads to death (Rom. 5:12, 21a; 6:16), and sin and death give Satan a hold over people (cf. Heb. 2:14–15; Rev. 12:10). But since Jesus is sinless, Satan cannot claim Him for his kingdom of darkness. Satan thought Jesus’ death was a victory for him, but actually it was Jesus’ victory over Satan (John 16:11; Col. 2:15).

Because Jesus loves **the Father**, He did **exactly what the Father ... commanded** (cf. John 10:18; 12:49–50) including being “obedient to death” (Phil. 2:8). Then He said, **Come now; let us leave**. Jesus had been with the disciples in the Upper Room. He now prepared to go to the Garden of Gethsemane on the Mount of Olives. Whether Jesus’ words in John 15–17 were spoken in the room or on the way to the garden is uncertain, but probably they were given in the room.

**White, J. E. (1998). *John*. In D. S. Dockery (Ed.), *Holman Concise Bible Commentary* (pp. 483-484). Broadman & Holman Publishers.**

### **The Counselor (14:15–31)**

John’s Gospel pays much attention to the Holy Spirit. This is the first of several passages that teach about the nature and role of the Holy Spirit in the life of the church and the individual believer (15:26; 16:7–15).

Here the Holy Spirit is referred to as the “Counselor” who will be with the disciples forever (14:16). Note that Jesus called the Holy Spirit “another” Counselor, suggesting that the work of the Holy Spirit would take the place of His role in their lives. The word “Counselor” is a legal term that goes beyond legal assistance to that of any aid given in time of need (1 John 2:1). The Greek word is Paraclete, which suggests adviser, encourager, exhorter, comforter, and intercessor. The idea is that the Spirit will always stand alongside the people of God. The Holy Spirit is also referred to as the “Spirit of truth” (14:17). This means that truth is that which characterizes the nature and mission of the Spirit. The Spirit testifies to the truth of God in Christ and brings people toward that truth through conviction leading to repentance and faith. The Spirit will continue to bring the presence of Christ into the lives of the disciples (14:16–18, 20).

To love Jesus is to obey Jesus (14:15, 23). If one does not obey Jesus, it is an act of lovelessness (14:24). Obedience and love cannot be separated for the believer. The Holy Spirit will also serve as a reminder to the disciples of all that Jesus has taught (14:25), sent forth by both God and the Son (14:26). The role of the Holy Spirit as the One who “reminds” the disciples of what Jesus said and taught should not be overlooked in regard to its importance in relation to the writing of the New Testament and for the ongoing life of the church. Jesus’ effort is one of comfort as He prepares to leave His disciples for the agony of the cross. Here Satan would be allowed to stir people’s hearts toward great evil, but never is that to be understood as Satan having power over Jesus (14:30). Jesus willingly submitted to the cross in order to fulfill God’s will (14:31).

**The Holy Bible: New International Version. (1984). John 14:15-31. Grand Rapids, MI: Zondervan.**

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