

April 2nd, 2017

IF ANYONE LOVES ME, WE WILL MAKE OUR HOME WITH HIM

John 14:15-24

With the exception of a few questions that Jesus answers, this farewell discourse is not a dialogue, it is a monologue. Jesus is doing all the speaking. He is deeply concerned with the spiritual survival of His disciples. In less than 24 hours, the greatest event that the world has ever seen will take place, namely the crucifixion of the Son of God for sinners. Nothing has surpassed that event. The crossing the Red Sea looks like children's playtime compared to the cross. Jesus will substitute His life in the place of sinners so that every person who believes upon Him will escape the coming judgment and will be ushered into a life of everlasting joy with Him.

Therefore in order to prepare His disciples for this universe altering event, Jesus gives them universe altering words. And this is good news for us. Because in our lives we will face crisis, that will so alter our lives that they will never be the same again. And we need words for those times. That's what this farewell discourse is. It is a soundtrack for life. It is the greatest speech spoken by the greatest Savior that will strengthen us for the greatest struggles in our lives.

At the center of Jesus' words today is a question asked by Judas (not Iscariot). Jesus has spoken some mysterious things. **v.16** "the Father...will give you another Helper to be with you forever, even the Spirit of truth, *whom the world cannot receive*, because it neither sees him nor knows him. *You know him, for he dwells in you and will be with you.*" And then again in **v.19** "Yet a little while and *the world will see me no more*, but you will see me." So there is a sense in which the world is totally blind to God. They are totally blind to the Holy Spirit in v.16, and they are totally blind to Jesus in v.19. Judas picks up on this and says in **v.22** "Lord, how is it that you will manifest yourself to us, *and not to the world?*"

Jesus answers in **v.23** Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make

our home with him.” Two things to notice from Jesus’ answer. 1) Jesus’ is speaking to all believers, not just the eleven. He says “If anyone...” And He does the same thing in v. 21 “Whoever.” Which means that every promise that Jesus lays down in this section is for you, if you believe. 2) Look at what Jesus promises. He promises that when His work is completed—His death for sinners, His burial, and His glorious resurrection, He will come to us. And He doesn’t mean the second coming here. He already spoke of that in v.1-3. Jesus means that He and the Father and the Holy Spirit will come and dwell with us forever. They will give all the help we need, all the truth we need, all the comfort we need, all the communion we need, and they will never, ever leave. That is what Jesus death’ secured: a permanent, ever-lasting, dwelling place with His elect. And that promise is what will get us all the way home to glory.

- ☆ The Person With Whom God Dwells
- ☆ The Power of the Indwelling God
- ☆ The Privileges of the Indwelling God

The Big Idea...

Whoever loves and obeys Christ will be the very dwelling place of God on earth

I. The Person With Whom God Dwells

The requirement for God to dwell with us: love Jesus Christ

God does not dwell with all men. The idea of the universal Fatherhood of God and the universal brotherhood of man is not a doctrine of Jesus’, it is a doctrine of Satan. God is not everyone’s Father. He is a holy, holy, holy God. And He will not dwell with evil. **Psalm 5:4-6** “For you are not a God who delights in wickedness; *evil may not dwell with you.* The boastful *shall not stand before*

your eyes; you hate all evildoers. You destroy those who speak lies; the Lord abhors the bloodthirsty and deceitful man.”¹ God is not Mr. Rogers. He is not a passive indulgent grandfather who never makes His children feel uncomfortable. The blazing heat of the summer sun is a faint echo of the fierce white hot radiance of His holiness. As God told Moses “You cannot see my face, for man shall not see me and live.” (**Exodus 32:20**).²

This is why Christ came. So that we could be with God and not be consumed. In our passage Jesus lays out the requirement for God to dwell with us: We must love Jesus Christ. This is the emphasis in four places in our passage.

v.15-16 “*If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper, to be with you forever,*” The necessary condition for the Holy Spirit to dwell with us forever is that we love Jesus Christ.³ This is non negotiable. Christians who are Christians by name only and do not love Jesus Christ, are not those the Spirit dwells in.

v.21 “Whoever has my commandments and keeps them, *he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.*”

¹ The same holy God who struck down Uzzah for merely touching the ark (2 Samuel 6:7); the same holy God who opened up the earth and swallowed Korah and his household for rebelling against the word of Moses (Numbers 16:31-33), is the same God who sits on the throne today. The holiness of God did not change when Jesus came to planet earth. In fact nothing demonstrated the holiness of God more than the cross. All the terrible judgments of the OT—the worldwide flood, the plagues in Egypt, Sodom and Gomorrah—all of those judgments are nothing compared to the hell that Jesus suffered on calvary. There can be no doubt about it—the Living God—He is holy. And would He sooner forsake His own Son, before He would ever forsake His holiness.

² The idea of dwelling with God should make mortals tremble with fear. The children of Israel cried out in Deuteronomy 5:25 “If we hear the voice of the LORD our God any more, we shall die.”

³ Notice very carefully that I didn’t say “The necessary condition for the Holy Spirit to come to us is that we love Jesus Christ.” I will address that below.

v.23 Jesus answered him, “*If anyone loves me*, he will keep my word, and my Father will love him, and we will come to him and *make our home with him*.” The condition is love to Christ, and the consequent is that He and the Father will make a home in us.

And then in v.24, we see the implication of those who do not love Jesus Christ. “Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.” In other words, not loving Christ is to disobey God the Father who sent Him into the world.

The evidence of our love for Christ: We will keep His commands

Love for Christ *necessarily* provides evidence. Love for Christ is demonstrated in keeping His commands. Listen to the certainty of Jesus’ belief that loving Him *will result* in keeping His commands.

v.15 “If you love me [condition], you **will keep** my commandments [result].”

v.21 “Whoever has my commandments **and keeps** them, he it is who loves me”

v.23 “If anyone loves me [condition], **he will keep** my word [result].”

v.24 “Whoever does not love me **does not keep** my words.”

It’s important to make the distinction between *love* and *the fruit of love*. These are not identical. Love for Christ *bears* the fruit of love—which is keeping His commandments or His word. Love for Christ gives birth to obedience. Obedience is the *result* of loving Jesus, but obedience is not the same thing as loving him.⁴

However, both love and obedience are absolutely necessary in the mind of Christ. Loving Jesus is the necessary condition, and obedience to His commandments is the necessary evidence for God to dwell with us forever. And these two requirements are clear from other passages.

⁴ <http://www.desiringgod.org/messages/if-anyone-loves-me-he-will-keep-my-word>

1 Corinthians 16:22 “If anyone has no love for the Lord, let him be accursed.” Anybody who does not love Jesus will be damned.

Matthew 7:21 “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, *but* the one who does *the will* of my Father who is in heaven.”⁵ Pretended love for Jesus that does not result in doing the will of the Father will not enter into heaven.

How does this bring us comfort?

These words are hard words. Words like *necessary* and *condition* and *requirement*. But these are Jesus’ words, and we do not have the freedom to edit them or change them. Without loving Christ as a condition, and without obedience to His Word as a result, God will not dwell in us. That is what Jesus is saying. God is too holy, and too righteous, and too just to dwell in those who have not been so transformed. So how does that bring us comfort? Because as I’m listening to these words, my heart wants to shrink and crawl into a hole. ‘God if I have to meet a condition for you to dwell in me, I will despair. Better that I was never born.’

II. The Power of the Indwelling God

God rewards the work of His own hands: Grace upon grace!

John is the author of this gospel. How would he have understood Jesus? He would have understood that the love and obedience that Jesus requires *is itself a gift of God*.⁶ Jesus requires love and obedience in order for us to dwell with Him, and Jesus Himself provides that love and obedience as a free gift. What He requires, He provides. Here’s where John would point us to see it.

⁵ also cf. Ephesians 1:4; James 2:17; Hebrews 12:14

⁶ <http://edwards.yale.edu/archive?path=aHR0cDovL2Vkd2FyZHMueWFsZS5lZHUvY2dpLWJpbi9uZXdwaGlsby9nZXRvYmpIY3QucGw/Yy40NjoyMy53amVv>

1. The world cannot receive the Spirit of truth⁷

In v.17, Jesus promises us another Helper “...even the Spirit of truth, whom the world *cannot receive*, because it neither sees him nor knows him. You know him, **for** he dwells with you and will be in you.” What “world” is Jesus talking about here? The unbelieving *world*. The *world* in rebellion against God. The reprobate *world*. John says it is they who “cannot receive [the Holy Spirit] because it neither sees him nor knows him.” But then what does Jesus say? He says at the end of v.17, but “You know him, **for** he dwells with you and will be in you.” How is God’s people able to *receive* the Holy Spirit but the world *cannot receive* Him?

John would answer that by pointing us backward and then forward. **First**, he would point us backward to John 3. Why are some able to receive the Holy Spirit and others are not? **John 3:3** “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” [v.8] The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. *So it is with everyone who is born of the Spirit.*” The sovereign Spirit of the Living God is what enables people to receive the Spirit. If He moves upon them in the new birth, they will receive Him and believe.⁸ If not, they will never receive Him.

Next, John would point us forward to John 15. Why are some able to receive the Spirit and love and obey Christ, and others are not? Jesus says in **John 15:16** “You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.” It is only the elect of God that will ever obey Jesus, because He guarantees it by appointing them to bear fruit.⁹

⁷ “This contrast shows the peculiar excellence of that grace which God bestows on none but his elect; for he means that it is no ordinary gift of which the world is deprived.” John Calvin, *Calvin’s Commentaries Vol. XVIII*, (Grand Rapids, MI.,: BakerBooks, 2009), pg. 93

⁸ The new birth is what guarantees our love and obedience to Jesus Christ in the first place. Ezekiel 36:26-27 says “And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. **27** And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.”

⁹ cf. Ephesians 2:10

Therefore what we see is that the promise in v.17 of our text is a very special promise to God's elect. They will love and obey God because the Spirit has wrought in them, the very gift to do so. (cf. John 3:19-21)

2. "We love because he first loved us"

The second place John would point to show us that the love and obedience that Jesus requires is itself a gift of God is in his first letter. In **1 John 4:19**, we read "We love *because* he first loved us."¹⁰ That because is so important. His love *be-caused* our love. His love **caused** our love to Him. His love towards us *made our love towards Him to happen*. And anyone whom He loved in this special way, this electing way, will always without fail love Him back.

3. "For from his fullness we have all received, grace upon grace."

The third place John would point to show us that the love and obedience are themselves gifts from God is at the beginning of this gospel. John says in **1:16** "For from his (Jesus) fullness we have all received, grace upon grace." This is not a Hallmark sign off line. This is a verse that you can hang your life on. You exist because of this truth. If you believe, it is because of this truth. If you persevere, it is because of this truth. From Christ, we have all received, **grace upon grace**. Meaning, in light of our present passage:

It is the *grace of Christ* that has caused us to love and obey Him,
AND

It is the *grace of Christ* that sees that love and obedience and then rewards it by dwelling in us forever.

¹⁰ Paul says argues similarly in Romans 5:9-10 "but God shows his love for us in that while we were still sinners, Christ died for us. **9** Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. **10** For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life."

Grace upon grace. He rewards us with more grace because He sees His previous grace. He blesses us with more blessing because He sees His previous blessing. God rewards His own work! That's what grace is! God is the ultimate actor and the ultimate cause in all our love and obedience. Or as Paul says in **Philippians 2:13** "for it is God who works in you, both to will and to work for his good pleasure."

III. The Privileges of the Indwelling God

The privileges that Jesus holds out for us in these words are meant to sustain us when all around your soul gives way. These are promises that Jesus gives to all that love Him. I see six rewards in this passage.

Reward #1: We are given the Holy Spirit

v.16 "And I will ask the Father, and he will **give** you another Helper, to be with you forever, [end of v.17] You know him, *for he dwells with you and will be in you.*"¹¹ Notice carefully that here in v.16, it is the Holy Spirit that is said to dwell with us, but in **v.23**, it is the Father and the Son that is said to dwell with us: "If anyone loves me, he will keep my word, and my Father will love him, and *we will come to him and make our home with him.*" The Holy Spirit is the Divine Person through whom the Father and Son. It is the Holy Spirit's particular role to give us access to all of the blessings of Christ.¹² That is the first reward, that we have become the very dwelling place of God on earth, because through the Holy Spirit the Father and the Son have taken residence within us.¹³

¹¹ "The peculiar office of Christ was, to appease the wrath of God by atoning for the sins of the world, to redeem men from death, to procure righteousness and life; and the peculiar office of the Spirit is, to make us partakers not only of Christ himself, but of all his blessings." John Calvin, *Calvin's Commentaries Vol. XVIII*, (Grand Rapids, MI.,: BakerBooks, 2009), pg. 92-93

¹² This is why Jesus said in John 16:7 "Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. Bu if I go, I will send him to you."

¹³ This is no small gift. Christ died to give us the promise of the Holy Spirit—Galatians 3:13-14

Reward #2: We are given another Helper

In v.16, Jesus says that the Father “will give you another Helper.” Jesus says *another*, because He was the first helper. In the Greek it is παράκλητος pä-rä'-klā-tos. It means counsels or advocate. **1 John 2:14** “But if anyone does sin, we have an *advocate* with the Father, Jesus Christ the righteous.” Jesus was the first Helper. But now He loves us with the Holy Spirit. He is the chief Helper of all the saints. He guides us, counsels us, assists us, strengthens us, intercedes for us, gives us gifts—in short He is our Helper. Our Divine Helper with all the attributes of God. And oh how we need this help. Dear congregation, we will need help in this life that nobody else on Earth, except for the Holy Spirit, can give us. Has that not happened to you? You find yourself in an unscalable hole. Whether it be pain, or depression, or a sense of loss, or financial ruin or relational betrayal. It doesn't even matter what it is. But what you realize is that nobody—not your spouse, not your best friend, not your child—can help you. None but the Holy Spirit—the chief Helper of the saints—can help you in those moments. That is second reward that Jesus promised for all who love Him—we have a Helper that is able to counsel us through any crisis.

Reward #3: We are given the Spirit of Truth

Jesus calls our Helper, in v.17, “the Spirit of truth...” The primary way that the Holy Spirit *helps us* is that He teaches us the truth about Jesus. In v.19, Jesus says that “the world will not see me no more, but you will *see* me.” How will we see Jesus? I don't believe He is speaking merely about his resurrection here, because he says in v.21 that He will manifest Himself (or show Himself) to *whoever loves Him*. That includes all believers! v.21 “*Whoever* has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and *manifest myself to him*.” So how do we see Jesus today? Through the Spirit of truth. We need answers about

Christ that nobody else on earth except the Holy Spirit can provide.¹⁴ And if you are a believer, you have powerfully sensed His presence. Whenever you get that spiritual sight of Jesus—a fresh realization of Him as your sin bearer; or the patience that He continues to have with you over your besetting sins; or the realization that He has sovereignly decreed all the things that have happened in your life (including the bad things) for you good; and then your soul begins to soar, and gratefulness and love come over you like ocean waves—that is the Spirit of Truth showing us Christ. That is the third reward, that we have been given the Spirit of Truth who shows us Christ.

Reward #4: Jesus will not leave us as orphans

Jesus says in v.18 “I will not leave you as orphans; I will come to you.” Jesus uses this word—orphans—very intentionally. There is perhaps no one in the world to be more pitied than orphans. When I was in Zambia, I saw scores of small children without ever seeing their parents. They were exposed to every danger, left to care for their siblings, left to beg for money, sometimes propositioning themselves so that they could eat their next meal. Without Christ, we are orphans in this world—left to fend for ourselves, naturally lost, exposed to cruel enemies, bewildered by every circumstance, unable to take care of our smallest spiritual needs—without God and without hope in this world. But Jesus promises grace upon grace to those who love Him and keep His commandments. “I will not leave you as orphans; I will come to you.” Charles Spurgeon knew this truth very well. In 1871 when he was suffering horribly from his battle with gout, he wrote this:

“When I was racked some months ago with pain, to an extreme degree, so that I could no longer bear it without crying out, I asked all to go from the room, and leave me alone; and then I had nothing I could say to God but this, “Thou are my Father, and I am thy child; and thou, as a

¹⁴ “Hence it follows, that until we have been inwardly instructed by him, the understandings of all of us are seized with vanity and falsehood.” John Calvin, *Calvin’s Commentaries Vol. XVIII*, (Grand Rapids, MI.,: BakerBooks, 2009), pg. 92-93

Father art tender and full of mercy. I could not bear to see my child suffer as thou makes me suffer, and if I saw him tormented as I am now, I would do what I could to help him, and put my arms under him to sustain him. Wilt thou hide thy face from me, my Father? Wilt thou still lay on a heavy hand, and not give me a smile from thy countenance?"¹⁵

Jesus did not leave Spurgeon alone. He records in His journal: "I bless God that ease came and the racking pain never returned." Pain or no, the promise from Christ here is that He will be given comfort. He does not leave us as orphans.

Reward #5: The Father and Son make their home in us.

Jesus says in v.23 "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our *home* with him." Again that word *home* is very intentional. It is only used one other time in the book of John—at the beginning of this chapter. In v.2, Jesus says "In my Father's house are many *rooms*. If it were not so, would I have told you that I go to prepare a place for you?" The word for *home* in v.23, is the same word as *rooms* in v.2. In other words, Jesus wants us to connection the home that He and the Father make in us with Heaven. Dear congregation, there is a real, tangible, experiential, objective sense that we can have the experience of heaven now. A say a *sense*, because we are still waiting for glory. But the essence of Heaven is wherever Jesus is. And in v.23 Jesus has promised that for those who love Him and keep His word, He and the Father make Heaven within us—"we will come to him and make our home with him." Have you experienced this? There is nothing on earth better than communion with the Father and the Son. Jonathan Edwards gives us a peak at this kind of communion from his journal:

¹⁵ quoted from John Piper's *A Camaraderie of Confidence: The Fruit of Unfailing Faith in the Lives of Charles Spurgeon, George Muller, and Hudson Taylor*, (Wheaton, IL.: Crossway, 2017), pg. 54-55

“On one Saturday night, in particular, I had such a discovery of the excellency of the gospel above all other doctrines, that I could not but say...of Christ, ‘This is my chosen Prophet.’ It appeared sweet, beyond all expression, to follow Christ, and to be taught, and enlightened, and instructed by him; to learn of him, and live to him...I had such a sense, how sweet and blessed a thing it was to walk in the way of duty; to do that which was right...and agreeable to the holy mind of God; that it caused me to break forth into a kind of loud weeping, which held me some time, so that I was forced to shut myself up, and fasten the doors. I could not but, as it were, cry out, ‘How happy are they, who do that which is right in the sight of God! They are blessed indeed, they are the happy ones!’”¹⁶

Edwards tasted that heaven on earth. That is the fifth reward that Jesus promises, that He and the Father will come make their home in us.

Reward #6: God will make His home in us forever

The Holy Spirit who is the Person through whom the Father and the Son come and make their home in us is with us forever. Jesus said in **v.16** “And I will ask the Father, and he will give you another Helper, to be with you **forever**,” The Father and Son don’t check in and then check out. Theirs is not a transient stay, a temporary biding. No they come to dwell in our spirit forever. “I will never leave you nor forsake you” (**Hebrews 13:5**) They will dwell with us as long as we live. And when we die, they will transport us to those celestial shores of glory where they will abide with us for endless ages.

Application

Our Doctrine: The Reformed Covert Prosperity Gospel is not the Gospel

¹⁶ Ian Murray, *Jonathan Edwards: A New Biography*, (Carlisle, PA.,: The Banner of Truth Trust, Reprint 2008), pg. 146

While we were at the Shepherd's Conference, Al Mohler talked about a covert prosperity gospel. And there is such thing as a Reformed Covert Prosperity Gospel. Of course money is not the desired end in this scheme. It's other things, such as peace, or a good conscience, or respectable friends, or good morals. The Reformed Covert Prosperity Gospel is so much more respectable than other versions because it comes with good doctrine.

Dear congregation, if your doctrine doesn't lead you to desire Christ more, to long for Christ more, to be unsatisfied with anything else in this world except for Christ more, then you need to check your doctrine. The emphasis in this passage is so clear. Four times—in v.15, v.21, v.23, v.24—Jesus is showing us what is required: “If you love me.” The gospel is good news, because Jesus went to the cross and suffered for our sins so that we could love Him. He didn't die for us so that we could go on ignoring Him, and treating other things more valuable than Him. If we go to Christ only when we are *in need*, we are reducing Him to a prosperity gospel peddler. Or a seller of indulgences—John Tetzel of Martin Luther's day—who for a price could offer you peace of conscience without loving Jesus Christ.

What is this thing called Christianity all about *mainly*?¹⁷ It's mainly about knowing and loving and enjoying God in such a way where He is honored and glorified as the supreme possession of the Universe.¹⁸

That's our **doctrine**: The Reformed Covert Prosperity Gospel is not the Gospel, therefore our **duty** is...

¹⁷ Ian Murray “The highest joy is not to be found in reflection upon [our] salvation [as great as that it]; rather [our highest joy is to be found] in knowing and loving God himself.” Ian Murray, *Jonathan Edwards: A New Biography*, (Carlisle, PA.: The Banner of Truth Trust, Reprint 2008), pg. 143

¹⁸ “Communion with God belongs to the very nature of redemptive Christianity.” Ian Murray, *Jonathan Edwards: A New Biography*, (Carlisle, PA.: The Banner of Truth Trust, Reprint 2008), pg. 144

Our Duty: Love Jesus and keep His commands¹⁹

Remember that love and obedience are radically different things. Doing things is not love. It is the fruit of love. Love is the root. Keeping His Word is the fruit. If we get that order reversed, or combine them into one, we lose Christianity.

First, what does it mean to love Jesus? Let's look at one verse earlier in John. **John 3:19** "And this is the judgment: the light has come into the world, and people *loved* the darkness rather than the light because their works were evil." What does it mean here for the unbeliever to love the darkness *rather* than the light? It means that he *prefers* it, he *desires* it more, he is *attracted* to it. He doesn't have stingy affections towards the darkness, but he passionately *craves* it. He loves it. Likewise in **John 12:43** "They loved the glory that comes from man more than the glory that comes from God." These authorities yearned and longed after the praise of man above the praise of God. That's what love looks like. It is an affair of the heart.

When Jesus tells us to love Him, He's saying: "Be pleased with Me, because I am pleasure itself; be satisfied with Me because I am all that will ever satisfy you; enjoy me because there is no higher enjoyment." Loving Jesus is preferring Him and craving after Him, and finding joy in Him above all other loves.²⁰

Secondly, what then does it mean to keep His commands? It means a lot of things. But the principle meaning of keeping His commands, the meaning that fuels all other obedience is to rest and trust in everything that He says He is. If you were to search out Jesus' commandments in John, you will find something shocking. Jesus is mainly seeking us to trust Him and rest in Him as

¹⁹ Much help from this section by <http://www.desiringgod.org/messages/if-anyone-loves-me-he-will-keep-my-word>

²⁰ "The enjoyment of God is the only happiness with which our souls can be satisfied. To go to heaven, fully to enjoy God, is infinitely better than the most pleasant accommodations here. Fathers and mothers, husbands, wives, or children, or the company of earthly friends, are but shadows, but God is the substance. These are but scattered beams, but God is the sun. These are but streams, but God is the ocean." Jonathan Edwards quoted in Ian Murray's *Jonathan Edwards: A New Biography*, (Carlisle, PA.: The Banner of Truth Trust, Reprint 2008), pg. 143

He says that He is. So He tells the woman of Samaria ‘Drink the water I give you, it is living and eternally satisfying’ (John 4:14). He tells the cripple at Bethesda ‘Take up your bed and walk, and realize that I can heal you from all your true diseases (John 5:11). He tells the disciples when they are hungry “Do not labor for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you.” (John 6:27) ‘Receive me as the Light of the world’ (John 8). ‘Receive me as the Shepherd of your soul’ (John 10) ‘Receive me as your resurrection and your life’ (John 11:25). And on and on. The most pleasing command that we can keep in Jesus’ eyes that gives rise to all other self-sacrificing, risk-taking, sin-denying, war time-living, others-serving commands is simply to receive Jesus as He presents Himself to us. Namely as everything. ‘I’m everything to you. I am the bread for your soul, I am the light for your darkness, I am the water for your thirsty spirit, I am the door to all joy. Receive me. Believe me.’ So then I take v.15 to come to mean “If you love me (if you long for me and are pleased and satisfied with me) then keep my commandments (that is, continue to receive me as your treasure).” That type of commandment keeping is the fuel for evangelism, missions, for sacrificial giving, for loving one another, for killing sin, for anxiety, for every other thing that God calls us to obey.

That’s our **duty**: to love Jesus and keep His commands. Let’s turn now to our **delight**...

Our Delight: God dwelling with us is the highest privilege conceivable

Our big idea is that *whoever loves and obeys Christ will be the very dwelling place of God on earth*. Dear congregation this is a greater privilege that Adam enjoyed even before His fall. Listen to the repeated phrases Jesus promises us

v.20 “I am in my Father, and you in me, and I in you.”

v.21 “He who loves me will be loved by my Father, and I will love him and manifest myself to him.”

v.23 “We will come to him, and make our home with him.”

Adam, even in his innocency did not have this high a privilege. Since the fall, Jesus Christ has taken on the role as our Mediator. He took on the form of a servant, and came down from Heaven in order to be punished for our sins.

“Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking on the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name.” (**Philippians 2:5-9**)

And this Christ has promised that He will make His home in us! Adam didn't know that type of union. We have union with Christ, the one whom all the universe sings. Believer you are the very dwelling place of God upon earth. What better news is there? What better comfort is there? What lack of strength or wisdom could you possibly speak of? Jesus Christ and His Father has taken up residence in your heart. So do not let your hearts be troubled.

