

**John 14:15-31**  
**(Ezekiel 36:25-27; 2 Corinthians 1:19-22)**  
**“I Will Come to You”**

## **Introduction**

Place yourself in the story, and imagine the concern of the disciples: They have left everything to follow Jesus. They have followed him into a hostile city where all of the religious leadership is against them. Jesus now tells them that he is leaving them and that they cannot go with him. They are sick with grief. How can he abandon them now? Jesus' response is astonishing: Don't be afraid. Don't be troubled. It is better for you that I go away than that I remain with you, first, because I am going away in order to secure your future by preparing a place for you, and I will return for you. And secondly, I am going away in order to give you a life of abundance here and now. I am gifting my own life and ministry to you. You will take up my work and do even greater things than I have done.

How can Jesus make such a statement? How could his disciples possibly take up his life and ministry? This promise goes back to chapter one, where John the Baptist testifies that when he baptized Jesus, he saw the Spirit of God descended upon Jesus, in fulfillment of God's promise: "He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit." And so, John says of Jesus, "I have seen and have borne witness that this is the Son of God." What is the significance of this? Jesus' ministry was a display of the same power that God makes available to all who are baptized with God's Spirit. What the disciples experienced at Pentecost was the fulfillment of John's prophecy concerning Jesus.

So here, Jesus is saying this: I have shown you what it looks like when a person is united to God by the indwelling power of the Holy Spirit. Such a person has the very life of God in his soul and is given the task of making God known. As long as I am with you, there is only one person in whom the Spirit dwells in this new and powerful sense. But after I have given my life in payment for your sins, I am going to return to my Father and will then pour out this same Spirit upon all of you, only now, with the power of my resurrection victory. When twelve people, then hundreds, then thousands, and then millions are filled with my Spirit, this world will be transformed in a way that is far and beyond what even the Son of God could do while restricted to a single human life and to the physical geography of Palestine. Jesus says, "I will ask the Father, and he will give you another *paracletos* (here translated as 'Helper') to be with you forever." Jesus makes it clear that it is through God's Spirit that he, Jesus, continues to be present with his people: "I will not leave you as orphans; I will come to you."

*Look with me this morning at three things Jesus teaches us here in our text about this greatest of all gifts, the gift of God's life in us, the gift of God's own Spirit, the gift that God poured out upon his people at Pentecost.*

## **Body**

- 1. He is the comforter who brings us peace (14:16,18,27).**
- 2. He is the teacher who brings us truth (14:17,26).**
- 3. He is the lover who brings us life (14:19,21,23).**

## **Conclusion**

Finally, we must not fail to note the importance Jesus places here on the obedience of faith. The mark that we love God – as John makes clear also in his first letter (1 John 5:3) – is that we obey him, not out of obligation nor as a burden, but gladly, from the heart, as a response to his love for us and an expression of our love for him. When we walk in disobedience, we should not be surprised if we lose our sense of loving intimacy with God, nor that we lose the spiritual power and joy that we know when we walk in unity of heart and mind. Why would we ever want to jeopardize this intimate communion with God for which we were created? It is his greatest gift: “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” (14:23).

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