

The Gospel of John 14:15-31

I The Son Realized as the Spirit (vv.15-20)

- A. If the believers love the Lord, they will keep His commandments, i.e., they will obey His instant speaking within them. The Lord, in turn, prayed that they receive another Comforter. To receive another Comforter means that they already a comforter. No doubt this is the Lord Himself. The Greek word here means advocate, one alongside who takes care of our cause, our affairs. The Greek word for Comforter is the same as that for Advocate in 1 John 2:1. While He was on the earth with His disciples the Lord was their advocate to the Father. But the Lord was leaving them, so He asked the Father to give them another advocate to be with them. His leaving was to result in His death and resurrection, That process would make Him the life-giving Spirit (1Cor.15:45) He was now another comforter because He was in another form. Today we have both the Lord Jesus in the heavens and the Spirit (the Comforter) within us as our Advocate, who takes care of our case.
- B. This Comforter is the Spirit of Reality, The same Spirit promised here was referred to in 7:39. This Spirit is the Spirit of life (Rom. 8:2), and this promise of the Lord was fulfilled on the day of the Lord's resurrection, when the Spirit as the breath of life was breathed into the disciples (20:22). The Lord's promise here is different from the promise of the Father in Luke 24:49, concerning the Spirit of power. That promise was fulfilled fifty days after the Lord's resurrection, on the day of Pentecost, when the Spirit as the mighty wind blew upon the disciples (Acts 2:1-4). In this verse the Spirit of life is called the "Spirit of reality." This Spirit of reality is Christ (v.6); hence, the Spirit of reality is the Spirit of Christ (Rom.8:9). This Spirit, who is the reality of Christ (1 John 5:6, 20), makes it possible for Christ to be realized as the life and life supply in those who believe into Him.
- C. The very "He" who is the Spirit of reality in v. 17 becomes the very "I" who is the Lord Himself in v. 18. This means that the Christ who was in the flesh went through death and resurrection to become the life-giving Spirit, the pneumatic Christ. First Corinthians 15:45 confirms this. In dealing with the matter of resurrection, that verse says, "The last Adam (Christ in the flesh) became a life-giving Spirit." This is the first time that the promise of the Spirit's indwelling is revealed. It is fulfilled and fully developed in the Epistles. (See 1Cor.6:19; Rom 8:9,11) This coming was fulfilled on the day of His resurrection (see 20:19-22). After His resurrection the Lord came back to His disciples to be with them forever, thus He did not leave them orphans. It is after His resurrection that the Lord lives in His disciples and that they live by Him, as mentioned in Gal.2:20.
- D. In order to abide in us the Lord had to be transfigured, transformed, from the flesh into the Spirit. He came in the flesh to be among us, but He had to be transfigured into the Spirit before He could come into us. After coming in the flesh to be among us, His next aim was to be in us. How was the Lord transfigured? He was transfigured from the flesh into the Spirit by His death and resurrection. His going was not His leaving; it was another step of His coming.

II The Triune God Making an Abode with Believers (vv.21-24)

- A. As we continue keeping His commandments (i.e., obeying His instant speaking), the Father and the Son will love us. This will bring in His manifestation to us. His manifestation is only to those who obey Him and love Him. If we love the Lord, we will keep His commandments (14:25,21,23) If we keep the Lord's commandments, we shall be loved by the Father and the Son, and the Son will manifest Himself to us. When the Lord speaks the word "no" to us and we obey Him, what is the result? We find ourselves immediately in the presence of the Lord. But if we do not care for that little word "no" we shall lose His presence. Whenever we listen to His speaking and keep his commandments, His presence is immediately intensified and becomes so sweet, precious, watering, strengthening, enlightening, and nourishing. This is the manifestation of the indwelling Christ. We all must learn one thing: that obeying the Lord's commandments depends upon our love toward Him. If you love the Lord, you will say "amen" when He says no. If you mean business in saying "amen," you will have His manifestation. The Lord will manifest Himself to whomever loves Him and keeps His commandments.
- B. In verse 23, the Father and the Son will take the lover of Jesus as Their abode and the believer will be an abode to Them. This is one of the many abodes mentioned in v. 2. It will be a mutual abode, in which the Triune God abides in the believers and the believers abide in Him. This verse is also the basis of 15:4, 5—"Abide in Me and I in you." The basis of abiding in the Vine (15:4-5) is 14:23, where we have the mutual abode made by the appearing of the Father and the Son as the Spirit to the believer who loves Him. In other words, this abode is prepared by the visitation of the Triune God. When the Triune God grants you a visit, His visitation makes you His abode and it makes Him your abode. Eventually, you and He, He and you, become a mutual abode. You will abide in Him, and He will abide in you. He will not only be the One who abides in you, but He will also be your abode. In such a situation there is no place for sin, the world, Satan, the old man, or the flesh. All such things have been chased away.

III The Comforter's Reminding and Life's Peace (vv.25-31)

- A. As the Lord was abiding with them, He spoke all these things. However, the Comforter, the Holy Spirit, was to be sent by the Father in the Son's name. Therefore, the Holy Spirit was sent by the Father and also by the Son. Thus, the Holy Spirit comes not only from the Father but also from the Son, and He is the reality not only of the Father but also of the Son. Hence, when we call on the name of the Son, we get the Spirit (1 Cor.12:3). The Father's being in the Son's name is equivalent to the Father's being the Son. This is like the Son being in the Father's name in John 5:43, making Him equivalent to the Father, hence He is called the Father (Isa.9:6) So inn 5:43 the Son came in the Father's name, and here in 14:26 the Father sent the Holy Spirit in the Son's name.
- B. Therefore, the Father's sending of the Holy Spirit in the Son's name is the Son's sending of the Holy Spirit from the Father (15:26). The Son and the Father are one (10; 30). Hence, the Spirit who is sent comes not only out of the Father (15:26) but also out of the Son. Moreover, when the Spirit comes, He comes "from with" the Father and the Son. This proves that the Father, the Son, and the Spirit are one God, the Triune God, who reaches us and is working, that is, dispensing, Himself into us in His divine Trinity to be our life and everything. The Holy Spirit, who is sent by the Father in the Son's name, is the reality that comes from the Father and is also the reality that comes from the Son. This is the Triune God—the Father, the Son, and the Spirit—who reaches man eventually as the Spirit.
- C. The Spirit came after the Lord's resurrection to remind the disciples of all the things that the Lord told them before His crucifixion. This is the reminding of the Spirit who was sent from with the Father and who came as the Son in the Son's name. The name is the Son Himself, and the Spirit is the being, the person, of the Son. When the disciples called on the name of the Son, they received the Spirit who reminded them of what the Son had told them before His death. In v.27 we see life's peace. It is different from the world's peace. Life's peace overcomes all troubles and fears.