

The Gospel of John

Chapter 14, Verses 15-24

Review

- **General Introduction**

- *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
- one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
- written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

Review

- **Flow of the Narrative to this Point:**
 - Prolog: the Word became flesh **(1:1-18)**
 - John the Baptist introduced Jesus, Jesus performed many signs, and Jesus' ministry soon surpassed John's **(1:19-3:36)**.
 - Retreating to Galilee, Jesus passed through Samaria where he was recognized as the Savior of the World. **(Chapter 4)**.
 - In Galilee crowds followed Jesus, but for the wrong reasons, and they finally could not accept his teaching. All but the 12 disciples turned away from him **(Chapter 6)**.

Review

- **Flow of the Narrative to this Point:**
 - In Judea the Jews persecuted and hated Jesus, because he healed on the Sabbath and called God his father. **(Chapter 5)**
 - Although Jesus knew the Jews there were plotting to kill him, he moved to Jerusalem, during the *Feast of Tabernacles*, and began to teach openly. By the end of Chapter 8, Jesus was obliged to hide himself from those who would throw stones at him **(Chapters 7 & 8)**

Review

- **Flow of the Narrative to this Point:**
 - Jesus found and gave sight to a *man blind from birth*. The man believed and worshipped Jesus. The Pharisees, by contrast, remained spiritually blind. **(Chapter 9)**
 - Jesus described himself as the *“door of the sheep”* and *“the good shepherd who lays down his life for the sheep.”* He said that the Pharisees did not believe him because they were not his sheep. Once again they picked up stones to throw at him. So Jesus crossed the Jordan to where John had been baptizing at first and many believe in him there. **(Chapter 10)**

Review

- **Flow of the Narrative to this Point:**

- Jesus returned to Judea, *raised Lazarus from the dead*, and many believed. Over the objection of Judas, Mary anointed Jesus with expensive ointment before he *entered Jerusalem on a donkey*. Later his disciples would recognize that these things had been in fulfillment of prophecy. God spoke from heaven, yet the Jews questioned how Jesus could be at once the Messiah and the Son of Man who would be lifted up. He urged them to believe in him while they still had the chance. At this point, *Jesus public ministry ended*. (11:1 – 12:36)

Review

- **Commentary by John**

- John observes that the inability of the Jews to believe in Jesus was not unusual or surprising for them. Such had always been their behavior. Furthermore, their rejection of Christ was in specific fulfillment of Biblical prophecy. **(12:37-43)**
- Chapter 12 ends with a recapitulation of Jesus' teachings to this point, emphasizing his oneness with the Father and the fact that he had come from the Father for the sole purpose of saving all who would believe. **(12:44-50)**

Review

- **Flow of the Narrative to this Point:**
 - Knowing that the time had nearly arrived for him to die and return to the Father, Jesus interrupted an evening meal by *washing his disciples' feet*, teaching them important things that they would not fully understand until later, and preparing them, in advance, for what was to come. **(13:1-20)**

Review

- **Flow of the Narrative to this Point:**
 - Himself deeply troubled, Jesus plainly told his disciples that *one of them would betray him*. To the “Beloved Disciple” Jesus secretly indicated that the betrayer would be Judas, but he did this without disclosing the nature of the betrayal, so that when Judas left the room only Judas and Jesus knew what Judas was going to do. **(13:21-30)**

Review

- **Flow of the Narrative to this Point:**
 - With Judas' departure, Jesus reckoned that his glorification on the cross (and God's glorification in Him) was as good as accomplished. He foretold that he would soon go to a place where they could not follow him, and **commanded them to love one another as he had loved them**. He said that this, their love for one another, was how people would know that they were his disciples, after he was gone. **(13:31-35)**

Review

- **Flow of the Narrative to this Point:**
 - Misunderstanding Jesus' meaning and his own resolve, Peter says he was ready to follow Jesus anywhere, even if he must give up his own life. But Jesus told Peter what he would actually do: **deny Jesus three times! (John 13:36-38)**

Review (Last Week's Lesson)

- **Flow of the Narrative to this Point:**
 - Knowing how difficult all of this has been and would be for himself and for his disciples, Jesus seeks to comfort them by explaining that **he goes to prepare a place for them in his Father's house**, where they will all be reunited. (14:1-3)
 - Jesus tells his disciples that they know how to go there, but Thomas does not understand what Jesus means. So Jesus explains that **he, himself, is the only way to the Father and eternal life**. (14:4-7)

Review (Last Week's Lesson)

- **Flow of the Narrative to this Point:**
 - Thomas asks Jesus to show him the Father, and Jesus says that *having seen him, they have seen the Father.* **(14:8-10)**
 - Jesus urges them simply to believe this or, at least, to believe that the works which he has performed have been the works of the Father. **(14:11)**
 - He says that the work he began will continue in his disciples even more powerfully after he has returned to the Father, and that whatever they ask in Jesus name will be accomplished **(14:12-14)**

Discussion

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- Before we read on, let me just remind you of where our discussion ended last week:
 - We were wondering about the “greater works “ that would be done his disciples after Jesus’ return to the Father. (14:12)
 - We were wondering about Jesus’ statement that anything his disciples would ask for his name would be done. (14:14)
 - We noted that such things were works of the Holy Spirit.

Discussion

- The Holy Spirit has been mentioned before now in John's Gospel (1:32f, 3:5-8, 4:23, 6:63, 7:39) however the most part of the teachings about the Holy Spirit in John's Gospel are to be found in Chapters 14, 15, and 16 starting with what we will read tonight.

John 14:15-18

14:15もしあなたがたがわたしを愛するならば、わたしのいましめを守るべきである。

14:16わたしは父にお願いしよう。そうすれば、父は別に助け主を送って、いつまでもあなたがたと共におらせて下さるであろう。

John 14:15-18

14:17それは真理の御霊である。この世はそれを見ようともせず、知ろうともしないので、それを受けることができない。あなたがたはそれを知っている。なぜなら、それはあなたがたと共におり、またあなたがたのうちにいるからである。

14:18わたしはあなたがたを捨てて孤児とはしない。あなたがたのところに帰って来る。

John 14:15-18

¹⁵ "If you love me, you will keep my commandments.

¹⁶ And I will ask the Father, and he will give you another Helper, to be with you forever,

¹⁷ 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.

¹⁸ "I will not leave you as orphans; I will come to you.

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- The passage which begins in Verse 15, is about the Holy Spirit...a subject which follows naturally from what we read and discussed last week (14:1-14).

John 14:15

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"If you love me, you will keep my commandments.

- Jesus begins his remarks concerning the Holy Spirit by, in effect, defining the audience for which such remarks are relevant.

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- Jesus begins his remarks concerning the Holy Spirit by, in effect, defining the audience for which such remarks are relevant.
- His remarks are for his true disciples.

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- Jesus begins his remarks concerning the Holy Spirit by, in effect, defining the audience for which such remarks are relevant.
- His remarks are for his true disciples, those who love him.

John 14:15

もしあなたがたがわたしを愛するならば、わたしのいましめを守るべきである。

"If you love me, *you will keep my commandments.*

- Another way to say the same thing, is that Jesus' true disciples are those who keep his commandments.

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"If you love me, you will keep my commandments."

- Another way to say the same thing, is that Jesus' true disciples are those who keep his commandments.
- Both things (i.e. love and obedience) are true and neither is possible without the other.

John 14:16

わたしは父にお願いしよう。そうすれば、父は別に助け主を送って、いつまでもあなたがたと共におらせて下さるであろう。

And I will ask the Father, and he will give you another Helper, to be with you forever,

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And I will ask the Father, and he will give you another Helper, to be with you forever,

- Jesus is speaking to a group of people which does not include Judas Iscariot but probably does include the 11 disciples who have so far remained fairly faithful to him.

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- This is a continuation of what Jesus was saying in Verse 15.

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And I will ask the Father, and he will give you another Helper, to be with you forever,

- This is a continuation of what Jesus was saying in Verse 15.
- Therefore presumably these are people who do love Jesus and will keep his commandments.

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わたしは父にお願いしよう。そうすれば、父は別に助け主を送って、いつまでもあなたがたと共におらせて下さるであろう。

And I will ask the Father, and he will give you another **Helper**, to be with you forever,

- This is a continuation of what Jesus was saying in Verse 15.
- Therefore presumably these are people who do love Jesus and will keep his commandments.
- It is these people who will receive another Helper

Comment

- “Helper” translates the Greek word *parakletos* which carries with it the thought of one who comes alongside us to advise, teach, comfort, and give other assistance.

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- “Helper” translates the Greek word *parakletos* which carries with it the thought of one who comes alongside us to advise, teach, comfort, and give other assistance.
- Without any doubt, Jesus his here speaking of the one who is also called the Holy Spirit.

John 14:16

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And I will ask the Father, and he will give you **another** Helper, to be with you forever,

- That the Holy Spirit is here referred to as another helper, within the present context, probably means that He will, in some sense, take the place that Jesus had recently come to occupy in their lives.

John 14:16

わたしは父にお願いしよう。そうすれば、父は別に助け主を送って、いつまでもあなたがたと共におらせて下さるであろう。

*And I will ask the Father, and he will give you another Helper, **to be with you forever,***

- Jesus is going away, back to his Father's house.

John 14:16

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*And I will ask the Father, and he will give you another Helper, **to be with you forever,***

- Jesus is going away, back to his Father's house.
- But the Holy Spirit will be with them forever.

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And *I will ask the Father, and he will give you* another Helper, to be with you forever,

- Here Jesus says that he will ask the Father and, the Father will send the Helper to them.

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- Here Jesus says that he will ask the Father and, the Father will send the Helper to them.
- Elsewhere Jesus says that he himself will send the Helper.
- I think this is practically the same thing.

John 14:17

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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.

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- He has just referred to the Holy Spirit as another Helper.

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- He has just referred to the Holy Spirit as another Helper.
- He now refers to Holy Spirit as the Spirit of truth.

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- He has just referred to the Holy Spirit as another Helper.
- He now refers to Holy Spirit as the Spirit of truth, meaning the Spirit who **communicates** the truth.

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- He has just referred to the Holy Spirit as another Helper.
- He now refers to Holy Spirit as the Spirit of truth, meaning the Spirit who **communicates** the truth, one way he helps.

Comment

- As will become increasingly clear, the truth which the Holy Spirit communicates is ultimately the truth about Jesus, who is the ultimate revelation of God to Man.

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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.**

- Jesus' disciples have been literally dwelling with Jesus and He will be dwelling in them in the person of the Holy Spirit.

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- Jesus' disciples have been literally dwelling with Jesus and He will be dwelling in them in the person of the Holy Spirit.
- This is why they love him and will keep his commandments.

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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.

- But by those who do not love Christ and do not keep his commandments, the Spirit of truth cannot be received.

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それは真理の御霊である。この世はそれを見ようともせず、知ろうともしないので、それを受けることができない。あなたがたはそれを知っている。なぜなら、それはあなたがたと共におり、またあなたがたのうちにいるからである。

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.

- But by those who do not love Christ and do not keep his commandments, the Spirit of truth cannot be received.
- Those without Christ cannot see or know the truth.

John 14:18

わたしはあなたがたを捨てて孤児とはしない。あなたがたのところに帰って来る。

"I will not leave you as orphans; I will come to you.

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- Jesus has been dwelling with his disciples, now he is going to his Father's house to prepare a place for them.

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- Jesus has been dwelling with his disciples, now he is going to his Father's house to prepare a place for them.
- While he is away, he will not leave them as orphans.

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"I will not leave you as orphans; I will come to you.

- Jesus has been dwelling with his disciples, now he is going to his Father's house to prepare a place for them.
- While he is away, he will not leave them as orphans.
- For one thing, he will be sending them another Helper.

John 14:18

わたしはあなたがたを捨てて孤児とはしない。あなたがたのところに帰って来る。

"I will not leave you as orphans; *I will come to you.*

- There is no doubt a sense in which the coming of the Holy Spirit would be a coming of Christ.

John 14:18

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"I will not leave you as orphans; *I will come to you.*

- There is no doubt a sense in which the coming of the Holy Spirit would be a coming of Christ.
- But that is probably not what Jesus meant here, or not all that he meant.

John 14:18

わたしはあなたがたを捨てて孤児とはしない。あなたがたのところに帰って来る。

"I will not leave you as orphans; *I will come to you.*

- After his death on the cross, Jesus will himself come to his disciples, first in the resurrection and finally the parousia (“second coming”).

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John 14:19-20

14:19もうしばらくしたら、世はもはやわたしを見なくなるだろう。しかし、あなたがたはわたしを見る。わたしが生きるので、あなたがたも生きるからである。

14:20その日には、わたしはわたしの父におり、あなたがたはわたしにおり、また、わたしがあなたがたにおることが、わかるであろう。

John 14:19-20

¹⁹ Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live.

²⁰ In that day you will know that I am in my Father, and you in me, and I in you.

John 14:19

もうしばらくしたら、世はもはやわたしを見なくなるだろう。しかし、あなたがたはわたしを見る。わたしが生きるので、あなたがたも生きるからである。

Yet a little while and the world will see me no more, but you will see me.
Because I live, you also will live.

John 14:19

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Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live.

- This continues the thought of Verse 18, where Jesus said he would not leave them as orphans but would come to them.

John 14:19

もうしばらくしたら、世はもはやわたしを見なくなるだろう。しかし、あなたがたはわたしを見る。わたしが生きるので、あなたがたも生きるからである。

Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live.

- The world, cannot receive the Spirit of truth and, so, when Jesus passes through death and resurrection and ascends to the Father, the world will see Jesus no more.

John 14:19

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Yet a little while and the world will see me no more, **but you will see me.** Because I live, you also will live.

- But Jesus' disciples will see him, first in the resurrection, then with the help of the Holy Spirit through the eyes of faith and finally in the Fathers' house eternally!

John 14:19

もうしばらくしたら、世はもはやわたしを見なくなるだろう。しかし、あなたがたはわたしを見る。わたしが生きるのに、あなたがたも生きるからである。

Yet a little while and the world will see me no more, but you will see me.
Because I live, you also will live.

- But Jesus' disciples will see him, first in the resurrection, then with the help of the Holy Spirit through the eyes of faith and finally in the Fathers' house eternally!
- Death cannot separate Jesus from his disciples.

John 14:20

その日には、わたしはわたしの父におり、あなたがたはわたしにおり、また、わたしがあなたがたにおることが、わかるであろう。

In that day you will know that I am in my Father, and you in me, and I in you.

John 14:20

その日には、わたしはわたしの父におり、あなたがたはわたしにおり、また、わたしがあなたがたにおることが、わかるであろう。

In that day you will know that I am in my Father, and you in me, and I in you.

- “That day” may include his resurrection from the dead, the coming to his disciples of the Holy Spirit, and finally the reunion of Jesus and his disciples on the last day.

John 14:21-24

14:21わたしのいましめを心にいただいてこれを守る者は、わたしを愛する者である。わたしを愛する者は、わたしの父に愛されるであろう。わたしもその人を愛し、その人にわたし自身をあらわすであろう」。

14:22イスカリオテでない方のユダがイエスに言った、「主よ、あなたご自身をわたしたちにあらわそうとして、世にはあらわそうとされないのはなぜですか」。

John 14:21-24

14:23 イエスは彼に答えて言われた、「もしだれでもわたしを愛するならば、わたしの言葉を守るであろう。そして、わたしの父はその人を愛し、また、わたしたちはその人のところに行って、その人と一緒に住むであろう。

14:24 わたしを愛さない者はわたしの言葉を守らない。あなたがたが聞いている言葉は、わたしの言葉ではなく、わたしをつかわされた父の言葉である。

John 14:21-24

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."

²² Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?"

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.

John 14:21-24

²⁴ 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.

John 14:21

わたしのいましめを心にいだいてこれを守る者は、わたしを愛する者である。わたしを愛する者は、わたしの父に愛されるであろう。わたしもその人を愛し、その人にわたし自身をあらわすであろう」。

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."

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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."

- This is essentially the converse of Verse 15.

John 14:21

わたしのいましめを心にいただいてこれを守る者は、わたしを愛する者である。わたしを愛する者は、わたしの父に愛されるであろう。わたしもその人を愛し、その人にわたし自身をあらわすであろう」。

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."

- This is essentially the converse of Verse 15.
- Here, however, it seems more clear to me that Jesus is addressing a group larger than his immediate disciples.

John 14:21

わたしのいましめを心にいただいてこれを守る者は、わたしを愛する者である。わたしを愛する者は、わたしの父に愛されるであろう。わたしもその人を愛し、その人にわたし自身をあらわすであろう」。

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."

- True disciples of Jesus will love him and have and keep his commandments because he sent the Holy Spirit to them.

John 14:21

わたしのいましめを心にいただいてこれを守る者は、わたしを愛する者である。わたしを愛する者は、わたしの父に愛されるであろう。わたしもその人を愛し、その人にわたし自身をあらわすであろう」。

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."

- True disciples of Jesus will love him and have and keep his commandments because he sent the Holy Spirit to them.
- These will be loved by the Father and the Son.

John 14:21

わたしのいましめを心にいただいてこれを守る者は、わたしを愛する者である。わたしを愛する者は、わたしの父に愛されるであろう。わたしもその人を愛し、その人にわたし自身をあらわすであろう」。

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.**"

- And Jesus will make himself known to such people.

John 14:21

わたしのいましめを心にいただいてこれを守る者は、わたしを愛する者である。わたしを愛する者は、わたしの父に愛されるであろう。わたしもその人を愛し、その人にわたし自身をあらわすであろう」。

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.**"

- And Jesus will make himself known to such people.
- Clearly, I think, Jesus has in mind people who will come later after he is physically gone from this world.

John 14:22

イスカリオテでない方のユダがイエスに言った、「主よ、あなたご自身をわたしたちにあらわそうとして、世にはあらわそうとされないのはなぜですか」。

Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?"

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- This other Judas is confused by this.

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Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, **and not to the world?**"

- This other Judas is confused by this.
- It had been expected that the Messiah, when he came, **would** be manifested to the whole world.

John 14:22

イスカリオテでない方のユダがイエスに言った、「主よ、あなたご自身をわたしたちにあらわそうとして、世にはあらわそうとされないのはなぜですか」。

Judas (not Iscariot) said to him, "**Lord, how is it that you will manifest yourself to us**, and not to the world?"

- But Jesus has just said that the world would **not** be able to see him, but only his disciples --- those who love him and keep his commandments with the help of the Holy Spirit.

John 14:23

イエスは彼に答えて言われた、「もしだれでもわたしを愛するならば、わたしの言葉を守るであろう。そして、わたしの父はその人を愛し、また、わたしたちはその人のところに行って、その人と一緒に住むであろう。

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.

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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.

- Here, as already in Verse 21 (I think), Jesus is emphasizing that he will manifest himself not only to the 11 disciples, or some slightly larger group of people who already love Jesus but, rather to, ***anyone*** who ever comes to love him.

John 14:23

イエスは彼に答えて言われた、「もしだれでもわたしを愛するならば、わたしの言葉を守るであろう。そして、わたしの父はその人を愛し、また、わたしたちはその人のところに行って、その人と一緒に住むであろう。

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.

- While the day when the Messiah will be manifest to the **whole** world is still in the future, to all of those who come to love Christ in the meantime, the Father and the Son will come and abide with them.

John 14:24

わたしを愛さない者はわたしの言葉を守らない。あなたがたが聞いている言葉は、わたしの言葉ではなく、わたしをつかわされた父の言葉である。

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.

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- Once again it is emphasized that love is not merely an empty concept or sentiment.

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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.

- Once again it is emphasized that love is not merely an empty concept or sentiment.
- Love of Christ manifests itself as obedience to his word, which is the word of the Father.