

**Probity Motivates Loyalty to the Word, Reaps Blessings, John 14:21; Thad's Confusion, v. 22; We "See" God & Christ through Bible Study; Their Indwelling**

30. Blessings that come through the grace pipeline related to one's capacity to receive them are directly related to the person's spiritual advance.
31. Thus capacity righteousness is not a status quo but an ongoing advance within the spiritual life of the positive believer who has the Lord's commandments in his stream of consciousness and applies them to life and circumstances.
32. This is the expression of the believer's integrity of soul and the probity of his character enables him to remain loyal to divine policies.
33. When probity motivates the believer to remain loyal to doctrine, then the love of God responds by administrating blessings down the grace pipeline to the believer's imputed righteousness.
34. This is the meaning of our Lord's comments to His apostles in:

**John 14:21 -** "The one [ article ὁ, *ho* ] having [ ἔξω, *echō*: to have as a possession, i.e., facilitated wheel-tracks in the *kardia* ] My commandments and keeping them [ καὶ τηρῶν αὐτάς, *kai tērōn autas*: to guard and obey them ], that one [ ἐκεῖνος, *ekeinos* ] is the one who loves Me [ ἀγαπάω, *agapaō*: reciprocally ]; and the one loving Me will be loved [ personally ] by My Father, and I will love him [ personally ] and make myself known to him."

35. At this point the Lord's dialogue is interrupted by the Apostle Judas (Luke 6:16), who is also called Thaddaeus (Matthew 10:3; Mark 3:18) but who is not Iscariot.
36. What Judas/Thaddaeus inquires is motivated by his misunderstanding of what the Lord has just said, in John 14:19, "After a little while the world (unbelievers) will see Me no longer, but you will see Me (post-resurrection Christophanies)."

37. There will be post-resurrection appearances of Jesus but only believers will recognize Him. Also, at the Rapture, only believers will see Him since Christ does not return to the earth but believers will “meet the Lord in the air” (1 Thessalonians 4:17).

**John 14:22** - Judas [ **Thaddaeus** ] (i.e, not Iscariot) said to Him, “Lord, how has it happened that You are making yourself known to us and not to the world?”

1. Judas is not alone in his failure to grasp the importance of the Holy Spirit’s teaching ministries in the Church Age. The apostles have very little comprehension about the theology of the coming dispensation.
2. The Lord told them all in John 14:16 that He will send a *Paraklētos* – one who is an assistant and mentor – to assist them, and then in verse 17 identifies Him as the “Holy Spirit of truth.”
3. Jesus then goes on to tell them that the “world is not able to receive” the Holy Spirit “because it (the unbelieving world) can neither see Him nor know Him.”
4. No one can see the Holy Spirit, but through His indwelling and filling ministries the believer will come to see Him through His revelation in Scripture and come to know Him by the study of it.
5. This concept is then expanded when the Lord tells the apostles in verse 18, “I will not leave you as orphans.” He follows this up in verse 19 with the statement Judas misunderstands: “After a little while the world will see Me no longer, but you will see Me.”
6. Judas’s question is really the result of not understanding the indwelling and filling ministries of the Holy Spirit and thus the policy, beginning with Pentecost, that only the believer can learn doctrine and come to both see and know God and Christ.
7. The impact of the indwelling of the Trinity in the Church Age believer is the Lord’s emphasis in the next verse.

**John 14:23** - Jesus answered and said to him, “If [ protasis of a 3d class condition: *ἐάν*, *ean* plus the subjunctive mood of the verb ] anyone loves [ present active subjunctive of the verb *ἀγαπάω*, *agapaō* ] Me, [ apodosis ] [1] he will keep [ predictive future active indicative of the verb *τηρέω*, *tēreō* ] My word; and [2] My Father will love [ predictive future active indicative of the verb *ἀγαπάω*, *agapaō* ] him, and [3] We will come [ first person plural, predictive future active indicative of the verb *ἔρχομαι*, *erchomai*: referring to Christ and God the Father ] to him and [4] make [ gnomic future active indicative of the verb *ποιέω*, *poieō* ] Our abode [ *μονή*, *monē*, direct object of *poieō* ] with him [ locative of sphere of *παρά*, *para* plus the pronoun *αὐτός*, *autos*: “in him” ].”

1. This verse contains the Lord’s prophecy of the Church Age’s mystery doctrines pertaining to the indwelling of God and Christ.
2. Keep in mind that the statement is being made during the dispensation of the Incarnation in which the spiritual life of the dispensation of Israel is still in force.
3. The sentence begins with the protasis of a third-class condition and is in response to the apostle, Thaddaeus, who is a believer. The condition has to do with certification and results of reciprocal love for Christ.
4. If Thaddaeus loves Christ he “will keep [ *tēreō* ] My word.” This is the beginning of the apodosis and the first of four future tense verbs contained within.