

## His Abiding Presence Abiding in the One Who Abides

- It had just begun to dawn on the 12 that it would not end up exactly as they had expected
- They started to feel wearied – fatigued – drained – exhausted
- So much so that the Lord said to His disciples in John 14:1 *“Don’t let your heart be troubled”*

Jn 14:1

"Do not be worried and upset," Jesus told them.

TEV

Jn 14:1

14:1 DO NOT let your hearts be troubled (distressed, agitated). You believe in and adhere to and trust in and rely on God; **believe in** and **adhere to** and **trust in** and **rely also on Me.**

AMP

- He had just told them He would be betrayed
- He had just told them He would be with them only a little longer
- He had just told the impetuous Apostle Peter that he would betray Him

Jn 14:16-21

"I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. 18 "I will not leave you as orphans; I will come to you. 19 " After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. 20 "In that day you will know that I am in My Father, and you in Me, and I in you.

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Jn 14:18-20

18 "I will not leave you as orphans; I will come to you. 19 " After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. 20 "In that day you will know that I am in My Father, and you in Me, and I in you."

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- Some years later, the Apostle John wrote a letter to the Church of Christ that had grown exponentially – expression to her that although the bride had not yet seen the Bridegroom – He along with the other Apostle’s of the Lamb had truly done so.
- They had seen the Word incarnate...

1 Jn 1:1-4

What was from the beginning, what we have heard, what we have seen with our eyes,

what we have looked at and touched with our hands, concerning the Word of Life —

2 and the life was manifested, and we have seen and testify and proclaim to you the

eternal life, which was with the Father and was manifested to us — 3 what we have

seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. 4 These things we write, so that our joy may be made complete.

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### **A little further on in the letter the Apostle John said this...**

1 Jn 2:3-6

3 By this we know that we have come to know Him, if we keep His commandments. 4 The one who says, " I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him; 5 but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: 6 **the one who says he abides in Him ought himself to walk in the same manner as He walked.**

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## **1) We are to walk in the same manner as He**

- a) This the challenge that the Apostle John laid before us
  - i) We are to walk "in the same manner" as Christ
  - ii) This just simply means that we are to behave as He behaved
- b) The Greek phrase is very explicit

The UBS New Testament Handbook Series from the United bible Society has this to say...

He ... ought to walk in the same way in which he walked is in the Greek lit. "he ... has-the-obligation (that) just-as that-one walked he-himself also be-walking."

- i) This is not a suggestion
- ii) In the Greek the subject of the last clause is emphatic, which means it is a command – it is absolute

## **2) We are to "Love as He Loved"**

**In the expression of the Constitution of the Kingdom – the Beatitudes – Jesus made this statement...**

Mt 5:38-44

38 " You have heard that it was said, 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.' 39 "But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. 40 "If anyone wants to sue you and take your shirt, let him have your coat also. 41 "Whoever forces you to go one mile, go with him two. 42 "Give to him who asks of you, and do not turn away from him who wants to borrow from you. 43 "You have heard that it was said, 'YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.' 44 "But I say to you, love your enemies and pray for those who persecute you,

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- a) We are not to expect that during our lives when we suffer injustice – justice will be meted out in equal measure to the wrong done
  - i) To mete is an archaic English word that means “to measure”
  - ii) The American Heritage Dictionary has for mete: “to distribute by or as if by measure” “to allot: to mete out justice”
  - iii) To respond with evil when evil has been done to us nullifies our effect for the Kingdom – we cannot respond with evil for evil – this is an insult to the Spirit of Grace that abides in us
- b) Jesus said that “if anyone wants to sue you and take your shirt, let him have your coat as well”

**The Life Application Commentary Series has this to say...**

Under God's law, no one could take a person's cloak. "If you take your neighbor's cloak in pawn, you shall restore it before the sun goes down; for it may be your neighbor's only clothing to use as cover; in what else shall that person sleep? And if your neighbor cries out to me, I will listen, for I am compassionate" (Ex 22:26-27 NRSV). The cloak was a most valuable possession. Making clothing was difficult and time-consuming. As a result, cloaks were expensive, and most people owned only one. A

cloak could be used as a blanket, a sack to carry things in, a pad to sit on, a pledge for a debt, and, of course, clothing. In this case, the person was suing for the tunic, an inner garment worn next to the skin. Jesus said to let the person take both. Again Jesus focused on the attitude expected of his followers. They should hold their possessions very loosely.

- i) This was virtually all that a poor person owned and yet if they were to honor the abiding Christ – the One in whom they claimed to abide they were to relinquish it without a fight for the sake of the Kingdom
- ii) The point was possessions are not worth the betray of Kingdom principles
- c) Weeds choke the life from a plant

**In the parable of the Sower Jesus spoke of seeds that fell among thorns...**

Mt 13:7  
7 "Others fell among the thorns, and the thorns came up and choked them out.  
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**This is His explanation of the statement to His apostles...**

Mt 13:22  
22 "The one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful.  
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- d) Jesus continued the passage in Matthew 5 by saying "Whoever forces you to go one mile, go with him two."

## Listen to what the Life Application Commentary has to say of this...

Mt 5:41

This is an allusion to the forced labor that soldiers could demand of ordinary citizens, commandeering them to carry their loads a certain distance (one mile, the term for one thousand paces). The Jews hated this law because it forced them to show their subjection to Rome. Yet Jesus said to take the load and willingly go two miles. Jesus called for a serving attitude (as he himself exemplified throughout his life and especially at the cross). Jesus' words probably shocked his hearers. Most of the Jews, expecting a military Messiah, would never have expected to hear Jesus issue a command of non-retaliation and cooperation with the hated Roman

Empire. By these words, Jesus was revealing that his followers belong to another kingdom. They need not attempt to fight against Rome (as did the Zealots, a militant group of Jews), which could only end in defeat. Instead, they should work on behalf of God's kingdom. If doing so meant walking an extra mile carrying a Roman soldier's load, then that was what they should do.

- e) There is reward for the behavior prescribed by the Lord

Mt 5:46-48

46 "For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 "If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? 48 "Therefore you are to be perfect, as your heavenly Father is perfect.

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- i) The implication is clear – There is not reward to those who only love those who love them
- ii) Yet there is reward to those who through the power of the rises Christ confound the world system by loving those who have indeed are unworthy of our love for the sake of Christ – Those who have done us harm
- iii) This is the nature of the Father
- iv) The word translated perfect is the Greek word teleios (tel'-i-os); which comes from another Greek word that means; complete (in various applications of labor, growth, mental and moral character, etc.); completeness:
- v) KJV - of full age, man, perfect.
- vi) This is the mark of a mature man or woman of God – This is the mark, the imprint of the Father Himself

Ro 5:8

8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

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### 3) We are to forgive as He forgave

- a) Not only are we to “walk as He walked” we are to “forgive as He forgave”
- b) While on the cross Jesus was reviled, mocked, cursed and spit upon

Lk 23:33-38

When they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left. 34 But Jesus was saying, " **Father, forgive them; for they do not know what they are doing.**" And they cast lots, dividing up His garments among

themselves. 35 And the people stood by, looking on. And even the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One." 36 The soldiers also mocked Him, coming up to Him, offering Him sour wine, 37 and saying, "If You are the King of the Jews, save Yourself!"  
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- i) Yet for our sake He did not save Himself
  - ii) The proof of His love towards us is in His act of sacrifice – the He would lay down His life purposefully for those that only deserved the wrath of God against their sin
  - iii) That is us – those who deserved wrath and received forgiveness instead
- c) Those that have received forgiveness for a debt they could not pay can do nothing else but forgive...

Eph 4:31-32

31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. 32 Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.  
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- i) This is an unconditional forgiveness that is qualified only by the love of Christ
- ii) There is a solemn warning in the Gospel of Matthew

Mt 6:14-15

14 " For if you forgive others for their transgressions, your heavenly Father will also forgive you. 15 "But if you do not forgive others, then your Father will not forgive your transgressions.  
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- iii) We are forgiven in Christ and have no right to use the world system, nor the world's tactics, to measure to others what so deservedly should be measured to us, and yet for the sake of Christ was not

When the Apostle John said "**the one who says he abides in Him ought himself to walk in the same manner as He walked,**" this statement put us under obligation – it expresses our duty.

If we are to abide "in union with Him" we are to express that union on our actions

- We are to love as He loved
- We are to forgive as He forgave
- We are to value what He values
- We are to disdain what He disdained
- We are to show Him in every aspect of our lives

## **We are to walk as He walked – As He does walk in us**