

The Gospel of John

Chapter 14

Outline:

- 1 Comfort to Apostles about Himself
- 2-3 Comfort to Apostles about Heaven
- 4-6 Answer to Thomas about Heaven
- 7-9 Answer to Philip about the Father
- 10-14 Promise of powerful works and prayer
- 15-18 Promise of another Comforter to them
- 19-20 Promise of life and confirmation to them
- 21-24 Promise of greater manifestation to them
- 25-27 Promise of the Holy Ghost and peace
- 28-31 His soon departure to the Father is good

Preparatory Reading: John 7:33-39; Acts 2:1-47; Romans 8:15-25; Revelation 21:1-5.

Related Links:

- A. Ministries of the Holy Spirit in Ephesians ... <http://www.letgodbetrue.com/pdf/holy-spirit-in-ephesians.pdf>.
- B. The Day of Pentecost (Acts 2 in detail) ... <http://www.letgodbetrue.com/pdf/day-of-pentecost-2.pdf>.

Introduction:

- A. The five chapters (13-17) are fabulously sublime with our Lord's intimate instruction and promises.
 - 1. They take up nearly one-quarter of the book of John and cover only the last six hours of his life.
 - 2. Start with John 13:1 and consider its summary introduction of what follows in terms of His love.
 - 3. This six-hour, private time with His apostles covered from Passover to Gethsemane (13:1; 18:1).
 - 4. Rather than public correction of reprobate Jews; they are private instruction for the eleven apostles.
 - 5. Some have called these chapters the Holy of Holies as we enter the presence of God and of Christ.
 - 6. If you want to see Jesus, as Greeks asked (Jn 12:20-22), He is here in relational, doctrinal splendor.
 - 7. The first two chapters are in the upper room (14:31); the other three are on the road to Bethany.
 - 8. Chapter 14 is more valuable than is 13 by the depth and intimacy of the instruction and promises.
 - 9. We covered John 13 quickly for few well-known events, Christ's glory was covered in chapter 12, love has been covered often, and Peter's sin and recovery are more important than their prophecy.
 - 10. We will go slowly to avoid confusing or diluting the lessons by mixing them, though surely related.
- B. The apostles were concerned and worried about matters, as you will be in the ordinary course of life.
 - 1. He had told them again that He would personally leave and they could not go with Him (13:33).
 - 2. He had told them before of persecution, but He had identified betrayal and denial that very night.
 - 3. They knew He had the words of eternal life and spiritual understanding like no one else ever before.
- C. If you love Jesus Christ and want to delight in Him and walk with Him, you will cherish every word.
 - 1. Do not restrain your love of Christ to be only or primarily conceptual, doctrinal, or soteriological.
 - 2. There is so much more to Jesus Christ than God's redemptive means for your eternal salvation.
 - 3. Here is personal affection of the Man that loved Lazarus and sisters, John, Peter, and maybe you.
 - 4. This is Christianity in brief – growing in delight and trust in God to do the same for His Son Jesus.
 - 5. Greater intimacy with God and Christ is offered here (John 14:21,23 vs. I John 4:19; Ep 3:14-19).
- D. Arminians should stop focusing on John 1:12 and 3:16, Calvinists on John 1:13; 3:8; 5:24; 6:44; etc.

- E. God our Father by His merciful and wise providence arranged circumstances to enhance this lesson.
 1. Just ten days ago we considered how king Hezekiah trusted God against a troubled heart (II Kgs 18:5), for in the same year, being 39 years old, he dealt with Sennacherib and his terminal illness.
 2. Our church reading program yesterday called for I Samuel 30 about David's great trouble at Ziklag.
 3. Circumstances included an unbelieving relative's suicide and a strong believer here losing his job.
 4. Before these circumstances and then after them, this writer was very convicted about John 14:27.

***** *Comfort to Apostles about Himself - Verse 1* *****

1 Let not your heart be troubled: ye believe in God, believe also in me.

Let not your heart be troubled.

- A. Do not underestimate the importance of the first clause, for it is repeated clearly (14:27).
 1. *Heart* here is feelings and thoughts of spirit – not the pumping muscle in your chest.
 2. *Trouble* here is uneasiness – opposite of peace, which is to be free of fear or worry.
 3. There is a remedy far greater than bypass surgery that only Jesus can give. Read on!
- B. This chapter is one of the most intimate, personal, and sublime between Jesus and men.
 1. His audience is not a mixed multitude of friends and enemies, but His ministers only.
 2. Therefore, we take every word, though some are primarily apostolic, to learn of Him.
 3. Even where the instruction is apostolic, we can embrace His work in them for us.
- C. Get the large, small, and very small context of this wonderful exhortation to the apostles.
 1. The large context is the last six hours before crucifixion following His last Passover.
 2. The small context is disturbed apostles due to their Lord going and trouble coming.
 3. The very small context is the previous word – *thrice* – detailing Peter's denial failure.
- D. Their hearts were troubled by His conduct, emotion, warning, instruction, and prophecy.
 1. He their Lord and Master washed their feet to teach them humble service (13:3-17).
 2. He was troubled in spirit (13:21), and there is good reason to believe it was palpable.
 3. He warned them that among them was a traitor that would betray Him to the enemy.
 4. He instructed them that He was about to be glorified and was going away from them.
 5. He taught them that they would have to love each other with a new commandment.
 6. He prophesied that the leader among them would deny Him thrice before morning.
 7. So key is this issue of troubled hearts here that Jesus repeated his instruction (14:27).
- E. You should first grasp our Lord's words here as originally intended – for the 11 apostles.
 1. Notice that He knew their troubled hearts, and He knows ours perfectly (Heb 4:15).
 2. We may also take some comfort from them, but first we should grasp them as given.
 3. Once you consider the troubled hearts of apostles then you can appropriate the salve.
- F. Heart trouble is a common problem of God's people, and we do not mean the muscle.
 1. It is the opposite of peace, which is clearly seen in the duty's repetition (John 14:27).
 2. Peace here (an untroubled heart) is not eternal, legal, vital, or final ... but practical.
 3. The key is anxiety, confusion, discouragement, fear, hopelessness, stress, worry, etc.
 4. A local cardiologist opens consultations with prayer to the only healer of the heart.
 5. A good spiritual heart can deal with any physical heart problems, so it is the priority.

6. A bad spiritual heart can ruin your life with far more pain than physical heart issues.
7. The joy of the Lord is our strength, so a troubled heart has chosen weakness instead.
- G. The consequences of a trouble heart will be debilitating, dysfunctional, and destructive.
 1. Bad emotions, feelings, thoughts will consume and distract you from productivity.
 2. Instead of a heart with motive and wisdom for others, you must rather be helped.
 3. Instead of delighting in God and all in Him, you go around in circles of negativity.
 4. Instead of growing in faith and grace, you enter a downward spiral toward defeat.
 5. Recall the inspired apostolic injunction to be cast down but without being destroyed.
- H. Our Lord's word *Let* indicates the imperative verb mood of a command and duty to do.
 1. Remember that Jesus used this identical clause again just a few minutes later (14:27).
 2. **Let.** Not to prevent; to suffer, permit, allow. **Let.** To hinder, prevent, obstruct, stand in the way of (a person, thing, action, etc.). This opposite use is seen in II Thess 2:7.
 3. It is a choice whether your heart is troubled or not, and Jesus taught not to permit it.
 4. Consider *let* in marriage for men to allow their wives to overwhelm them (Pr 5:19).
 5. Consider clear uses of *Let not* (Matt 19:6; Rom 6:12-13; I Cor 7:10-11; Eph 4:26).
 6. The positive use of *let* as allowing and permitting applies to peace (Colossians 3:15).
 7. You can and must rule your spirit, which is to direct it rightly (Prov 16:32; 25:28).
 8. Your spirit, your choice of spirit, can change your life (Pr 15:13,15; 17:22; 18:14).
- I. Our Lord's negative by *not* indicates that your heart will try to do what it should not do.
 1. The apostles were already troubled by things in the previous chapter (Jn 13:22; etc.).
 2. Each temperament is an unruly heart, but melancholy and phlegmatic oppose peace.
 3. Every honest Christian knows that feelings, moods, and thoughts arise against peace.
 4. But even a natural man can overrule those influences to be content or courageous.
 5. However, we are spiritual men with God's power in us and the word of God to us.
 6. Three D's you must oppose (II Cor 4:8-11) – *distress* (overpowering pressure to bend out of shape), *despair* (loss of hope), or *destruction* (loss of function).
- J. Here is active heart care by each apostle and each reader by choices you make about it.
 1. You do not have to give in to mental doubts or feelings of fear – choose to believe.
 2. Keep your heart with all diligence (Pr 4:23), from temptation but also from anxiety.
 3. If you will keep your mind fixed on Jehovah, He will give perfect peace (Is 26:3-4).
 4. If you will pray to Him without anxiety, He will give incredible peace (Phil 4:6-7).
 5. If you doubt He can give such peace, then read about storms at sea (Mark 4:37-41).
 6. The spirit of a man will sustain him, so it must be ruled (Pr 18:14; 17:22; 15:13,15).
 7. You want to think and worry, but Jesus said take no thought (Matt 6:25,27-28,31,34).
- K. Jesus was troubled in spirit (John 13:21), but He then embraced the trouble (Jn 13:27).
 1. We would not ascribe sin to our impeccable Saviour no matter what (Heb 4:15-16).
 2. David was afraid, but what did David do when he was afraid – he trusted (Ps 56:3).
 3. There is no fault in apprehension, concern, disappointment, doubt, fear without sin.
 4. It is how we respond to the above line – cast down, but not destroyed (II Co 4:8-11).
 5. Peace is a choice – a fruit of the Spirit and armor of God (Gal 5:22-23; Eph 6:15).
- L. Heart trouble – anxiety, fear, hopelessness, worry – comes in the ordinary course of life.
 1. Our first parents ruined this world and life in it, so changes – bad changes – occur.

2. It is not *if* bad events will come but rather *when* they will come. They will come!
 3. Human nature can be hopeless; the devil is hopeless; the world is fearfully hopeless.
 4. Men get so troubled with anxiety, fear, and hopelessness they will commit suicide.
 5. You will die. Do not be troubled by it. You can choose to view it by faith, not despair.
 6. The Bible shows men dealing with politics (three Hebrews; Paul), children (Hannah; Moses' mother), finances (widows in both testaments), sins (David; Peter), etc.
- M. Jesus used *your* heart (their hearts) that must resist trouble, for others have little hope.
1. A singular noun (heart) connected to a plural pronoun (your) is a collective noun.
 2. These were His redeemed, chosen, and ordained apostles. They were to be different.
 3. Paul later exhorted believers to have hope where others do not have it (I Thess 4:13).
 4. Men must stand up and rule their hearts, lest they be exposed as weak (Prov 24:10).
 5. There is no peace to the wicked, saith God. They are constantly in a state of unrest.
- N. Our Lord's repetition of this exhortation has greater detail to help grasp it fully (14:27).
1. Jesus left peace with the apostles, in that they could have it in perpetuity by choice.
 2. Jesus gave His peace to them, which is the peace our Lord had in spirit by the Spirit.
 3. Jesus did not give the world's fake peace, which is deceitful subterfuge to their ruin.
 4. They should choose to not be troubled, because the imperative indicates your choice.
 5. They should choose to not be afraid, for fear causing the soul trouble is to be rejected.
- O. Our God is the God of all hope, and we have a true basis and instruction for much hope.
1. He promises and provides the power for abounding hope by believing (Rom 15:13).
 2. He gave three sure witnesses for hope ... <http://www.letgodbetrue.com/pdf/reversal-of-fortune.pdf>.
 3. David at Ziklag trumps your case ... <http://www.letgodbetrue.com/pdf/when-things-seem-hopeless.pdf>.
 4. Hope or Hopelessness: Choose Right ... <http://www.letgodbetrue.com/pdf/hope.pdf>.
 5. Why Bad Things Happen ... <http://www.letgodbetrue.com/pdf/why-bad-things-happen.pdf>.
- P. A great church needs a single heart of peace, confidence, zeal (I Chr 12:38; Acts 4:32).
1. We help others by considering and exhorting one another (Heb 3:12-13; 10:24-25).
 2. As God increases our experience, we can share it with others to help (Rom 5:3-5).

Ye believe in God.

- A. The cure for a troubled heart starts here, which the apostles had, but needed to improve.
1. Jesus began with the foundation, or safety net, which even weak Christians can have.
 2. Faith in God will calm troubled hearts with peace and move men to great exploits.
 3. The Maccabees were identified by the Holy Spirit as knowing their God (Dan 11:32).
 4. For more about the Maccabees and exploits ... <http://www.letgodbetrue.com/pdf/maccabees.pdf>.
 5. For the deeds of David's mighty men ... <http://www.letgodbetrue.com/pdf/davids-mighty-men.pdf>.
- B. Before you consider anything else – consider the verb – no matter the mood – *believe*.
1. It is by *faith* the elders of Israel obtained a good report for great deeds (Heb 11:2).
 2. We know the basis of *faith*: God is, and God rewards diligent seekers (Heb 11:6).
 3. It is faith – *I had fainted unless I had believed to see His goodness* (Ps 27:13-14).
 4. The only condition we need for powerful joy, peace, and hope is *faith* (Rom 15:13).
 5. The *just shall live by faith* is more the Christian lifestyle than a condition for heaven.

- C. We understand this clause to be indicative, not imperative as do most commentators.
1. Jesus did not tell them they needed faith in God, but rather to believe in Christ also.
 2. Jesus did not choose Egyptians or Hindus for His apostles but men that did fear God.
- D. Men that did not know God's Son Jesus were courageous and mighty by faith in God.
1. The Hall of Faith in Hebrews 11 lists great accomplishments of those before Christ.
 2. The Maccabees are only referenced there, and they and exploits are included above.
 3. Hezekiah is given as an example of the king that trusted God most (II Kings 18:5).
 4. For more of Hezekiah and his faith ... <http://www.letgodbetrue.com/pdf/virgin-daughter-of-zion.pdf>.
- E. To cure heart trouble, believe ... *in the attributes of Jehovah* ... as He revealed them.
1. Our Almighty God has revealed very much to us about 68 attributes for our faith.
 2. Which of His attributes do you love the most and rely on against a troubled heart?
 3. Is it omniscience, eternality, immensity, invincibility, immutability, goodness, love, Creator, prophetic, mercy, sovereignty, wisdom, vulnerability, generosity, etc.?
 4. God made heaven and earth, so nothing is too hard for Him (Ps 121:2; 124:8; 134:3).
 5. God is bound to His people as the apple of His eye (De 32:10; Ps 104:14-15; Is 43:3).
 6. *Knowing God* sermons ... <http://www.letgodbetrue.com/pdf/knowning-god-complete-01-08-2018.pdf>.
- F. To cure heart trouble, believe ... *in the examples of Jehovah* ... as they are recorded.
1. The scriptures, especially the O.T., were written to build faith and hope (Rom 15:4).
 2. David wrote about the wonderful works of God in his time (Psalm 22:4; 44:1; 78:12).
 3. God delivered His people, whether one or all, from very many impossible situations.
 4. Moses' mother, Hannah, Samson's mom, Abigail had faith for children or husband.
 5. Joseph, Ruth, Daniel, and Esther had very troubling situations but prospered greatly.
 6. The worst case we know was Job, yet he ended up two times better than before.
 7. David had observed God's works – the righteous are never destitute (Psalm 37:25).
 8. David combined the nature of God and His works for great celebration (Ps 145:1-9).
- G. To cure heart trouble, believe ... *in the promises of Jehovah* ... as they are given to us.
1. You should know Bible verses of God's promises to lay hold of in time of trouble.
 2. A specific one that deals with a time of trouble is about God's pavilion (Psalm 27:5).
 3. The angel of the Lord encamping around believers has been a great help (Ps 37:4).
 4. While admitting the righteous have afflictions, yet they will be delivered (Ps 34:19).
 5. Do you know great Psalms for your time of trouble (Psalm 3; 4; 23; 27; 46; 56; etc.)?
- H. David was a great example of trusting God; he summarized it well in Psalm 27:13-14.
- I. For living by faith illustrated (slides) ... <http://www.letgodbetrue.com/pdf/faith-how-big-is-yours.pdf>.
- J. For much more about trusting God by faith ... <http://www.letgodbetrue.com/pdf/life-of-faith3.pdf>.
- K. For the apostles to *possess their souls* ... <http://www.letgodbetrue.com/pdf/enduring-affliction.pdf>.

Believe also in me.

- A. The cure for a troubled heart is improved here by adding faith in Christ to faith in God.
- B. We take this clause as imperative, instructing His apostles based on their faith in God.
1. They had the foundation for faith their elders had – faith in Jehovah (Heb 11:1-6).
 2. If they would also trust the Messiah talking to them, they would be perfectly covered.
 3. There is a very great improvement for faith found in Christ and the New Testament.

- C. Their heart troubles were mostly caused by His departure, so they needed faith in Him.
1. Though merely fishermen, they knew Jesus had made them great in the sight of God.
 2. They knew that without Him they were ignorant and incompetent against the Jews.
 3. He is the One that had been with them and provided everything needful for ministry.
 4. They knew He had the words of eternal life and perfect spiritual perspective always.
 5. They had not fully grasped Jesus was God, as He explained again to them shortly.
- D. We have a champion, a Man, at God's right hand that knows every detail of our lives.
1. This Man was carefully designed and ordained to improve with God (De 18:15-18).
 2. Such words are not blasphemous if received for High Priest (Heb 2:14-18; 4:15-16).
- E. We want to know Jesus Christ as the Lover of our souls over any mere doctrinal concept.
1. We do not want to fully grasp incarnate sonship but miss the Son of God Himself.
 2. He is the Head of the church, its Husband, its Cornerstone, its Apostle, and more.
 3. We must always give Him the preeminence, because it is all about Him – our Lord.
- F. Faith in Jesus Christ opens whole new vistas for our faith in the LORD God Jehovah.
1. God cannot relate to us, specially our frailties and weaknesses, like Jesus Christ can.
 2. God has never been tempted or troubled by anything, but Jesus by all that we face.
 3. We have a Mediator with God, not only for salvation, but also as a succouring Priest.
 4. Jesus is the bold, new, and living way with God (Heb 2:17-18; 4:15-16; 10:19-22).
 5. All spiritual blessings are in Christ Jesus, and we know Him by the N.T. (Ep 1:3-6).
 6. We have been predestinated to adoption, and Jesus is our Brother (Hebrews 2:9-13).
 7. The universe is ours by inheritance, for we are joint-heirs with Christ (Rom 8:17).
 8. Since God spared not His own Son for us, all other things are ours (Romans 8:32).
 9. Inseparable affection and commitment by God are in Christ Jesus (Rom 8:38-39).
 10. If you honor the Son, it is one more grand way to also honor the Father (John 5:23).
 11. We have a powerful name to invoke with God in our praying (John 14:13-14; 15:16).
 12. We have faith that overcomes the world, which is wrapped up in His Son (I Jn 5:4).
 13. We can promote the witness of the triune God about His glorious Son (I Jn 5:6-8).
 14. Without a testator that died, your eternal inheritance is far out of reach (Heb 9:15).
 15. Without Jesus glorified for the spoils of His victory, we have no Spirit (John 7:39).
 16. All the promises of God are confirmed and guaranteed in our Jesus (II Cor 1:20).
 17. Jesus is the express image of God and so much more as Paul wrote (Heb 1:1-14).
 18. Jesus is a perpetual intercessor or lawyer for you and cannot fail (Hebrews 7:25).
 19. These few examples may be altered in order for various purposes of themes of Christ.
 20. These few examples may be multiplied significantly by meditation on the scriptures.
- G. More of the incredible riches of Christ ... <http://www.letgodbetrue.com/pdf/unsearchable-riches.pdf>.
- H. More loveliness of our Redeemer ... <http://www.letgodbetrue.com/pdf/he-is-altogether-lovely-2.pdf>.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

In my Father's house are many mansions.

- A. In two verses are three precious promises to alleviate their fear and motivate to service.
1. These are three of the greatest facts of the gospel to be embraced by all believers.
 2. God the Father has many mansions, or living places, in heaven for His children.
 3. Jesus left this world not to desert in any sense but to finish preparation of heaven.
 4. Jesus Christ will return to gather His children to be with Him in heaven forever.
 5. These facts depend on God alone, are declarations of truth, and promises by Jesus.
 6. The only response we need to have is to believe each of them and live accordingly.
 7. Of course, these promises only apply to those who have believed and obeyed Christ.
- B. The lesson here in verses 2-3, about heaven, is not totally disconnected from the first.
1. They were troubled by His departure (Jn 13:33), so He comforted them several ways.
 2. The first lesson was to calm their hearts by faith in God and faith in Himself as well.
 3. The first lesson obscurely implied that Jesus was God or at least greatly connected.
 4. The mutual work of the Father and the Son in preparing heaven is the present lesson.
 5. Due to this mutual work, Jesus explained the necessity for His absence from them.
- C. Jesus had acknowledged the apostles' faith in God (indicative) and reasoned from it.
1. Since they believed in God, then they must have had some faith of heaven with Him.
 2. Jesus had told of returning to His Father (Jn 7:33; 13:33; Matt 16:21; 17:22-23; 20:17-19,28; 26:2; Luke 9:28-31; 24:6-7), but it was hidden (Luke 9:45; 18:34).
- D. **Mansion.** 2.a. A place where one stays or dwells; a place of abode, an abiding-place. 2.b. (Chiefly *pl.*) A separate dwelling-place, lodging, or apartment in a large house or enclosure. 3. A structure or edifice serving as a dwelling or lodging place.
1. There is no other use of this English word in the Bible; our context here is enough.
 2. Since the Spirit wrote *mansions* in a *house*, not in a city or country, we reject palaces.
 3. We easily take the definition for separate lodging like apartments in a large house.
 4. Why we would want it any different than the secret place of His pavilion (Ps 27:5)?
 5. The *secret of His tabernacle* is not a secret tabernacle, but like *a mansion in a house*.
- E. There are *many* mansions in heaven, and this use of the plural encouraged each of them.
1. If there was only one mansion, then it must be for the only begotten Son of God.
 2. But there are many mansions, for each son of God to have his very own place there.
 3. While many covered the eleven, it also covers us by their ministries (John 17:20).
- F. If God was *Father* of Jesus (He was), then Jesus the Son had great heaven privileges.
1. As the Word of God, and perfect in knowledge with His Father, He knew heaven.
 2. As the beloved and only begotten Son, Jesus had claims by inheritance to heaven.
 3. He was going to His Father, so He was going home, not anywhere against His will.
 4. His Father was their Father, as He shortly declared, so they should rejoice (Jn 20:17).

- G. God the Father has a *house* in heaven, not a tent or tabernacle as Israel had once used.
1. The patriarchs were nomads, and Israel moved about, so they served in a tabernacle.
 2. Until David imagined a temple for God, Israel used temporary tents (II Sam 7:2,6).
- H. If you stop and rightly think about this, it would greatly erase earthly troubles or plans.
1. We are truly pilgrim and sojourners in this world going to a very much better place.
 2. The difficulties of a passage or trip are alleviated by the prospect of the destination.
 3. The distractions of a passage or trip through temptations is also greatly alleviated.
 4. Men have endured all kinds of Atlantic crossings for the prospects of a new world.
 5. Paul noted the comparison; heaven transcends analysis (Ro 8:18-21; II Co 4:17-18).
 6. No matter the difficulties of this earthly life, eternal life in heaven is infinitely better.
 7. But the issue is this: how often and intensely did you think of it to alter any choices?
- I. An earthly kingdom was a Jewish fable and fantasy; Jesus promised a life much better.
1. The Jews, including the apostles, were obsessed about a natural kingdom on earth.
 2. The apostles asked about it just before our Lord ascended to heaven (Acts 1:6-8).
 3. A spiritual kingdom, with a dying Messiah, and with a new universe was too boring.
- J. They had left houses and lands for Him, but greater compensation in kind was coming.
1. They did not see it clearly and were distracted by the Jewish fables of a millennium.
 2. No matter what happened to them on earth, heaven had a life far greater in all ways.
- K. Heaven's mansions should grab our attention and affection, but we want mansions here.
1. If in this life only our hope is in Christ, we will be unhappy Christians (I Cor 15:19).
 2. Any labor for Christ, which only a few do, is worth the resurrection (I Cor 15:58).
 3. We should pursue and love those things above, for it is a daily choice (Col 3:1-4).
 4. Nearsightedness will steal God's best and His assurance of salvation (II Pet 1:8-9).
 5. If we were farsighted by faith, we would know heaven's superiority (II Cor 5:1-9).
 6. The weight of eternal glory annihilates a bit of easy trouble here (II Cor 4:17-18).
 7. This is how Jesus endured His cross, far worse than yours (Ps 16:8-11; Heb 12:1-3).
 8. This is how Paul endured life, and we should follow his example (Phil 3:17,20-21).
 9. A mansion here can be a house, but also ... a career, fit body, marriage, family, kids in college, a car, boat, plane, second house, etc. ... tangible and visible to distract.
 10. Heaven and spiritual things are better than you can imagine (I Cor 2:9; Rev 21:1-5).
- L. How do you want God your loving Father and Christ your loving Husband to wean you?
1. Is preaching and reading God's word enough, or do you need more severe methods?
 2. Is singing about heaven sufficient for your heart and mind, or do you need more?
 3. What would you do to a child sorely distracted from schoolwork by video games?
 4. Therefore, when God takes something away or exposes something's faults, rejoice!
 5. Think ... health, a job, a spouse, a child, a house, a bank account, friends, etc., etc.
- M. God has arranged everything you need to live in near ecstasy for future benefits coming.
1. The Bible has title to heaven, the blood of Christ the cost, the Spirit the earnest, etc.
 2. The church is where you can be comforted and reminded by others traveling there.
 3. We are specifically encouraged to comfort one another about heaven (I Thess 4:18).
 4. It is important to remember that only overcomers have the promises (Rev 2:7; etc.).

If it were not so, I would have told you.

- A. The apostles, as Jews with teaching, knew God Jehovah had a place in heaven for them.
 - 1. Abraham knew of heaven and Job a new body (Heb 11:8-10,13-16; Job 19:25-27).
 - 2. Of course, they knew less than we know due to progressive revelation of God to us.
- B. They were likely disappointed due to Jewish fantasies, for Jesus was not as they thought.
 - 1. Remember how the two on the road to Emmaus were disappointed (Luke 24:19-21).
 - 2. They still speculated about a Jewish kingdom before His ascension (Acts 1:6-8).
- C. They had assumed correctly from previous faith and prospects of serving their Messiah.
 - 1. No matter what their expectation of reward, what Christ had for them was better.
 - 2. If they had overestimated the reward of serving Him, He would have corrected them.
 - 3. Jesus had something far better, without bad news, so He had no corrections to make.
 - 4. If they had foolish hope, He would have allowed opportunity to return (Heb 11:15).
- D. You may also take comfort in the qualification that Jesus made about heaven's certainty.
 - 1. There are no faults in earth or heaven ... than written ... or He would have said so.
 - 2. Our Redeemer and King would never lead us astray in future expectations and hope.
 - 3. If you are disappointed in no marriage (Matt 22:30), He must have something better!
 - 4. If you are disappointed in no work (Eccl 9:9-10), He must have something far better!
- E. But what has He told us about heaven? In these things you may put your complete hope.
 - 1. You will have a glorified body greatly superior to your body now (I Cor 15:35-50).
 - 2. You will live in a new universe without corruption (Rom 8:18-23; II Peter 3:10-14).
 - 3. This new universe will truly have no tears, death, sorrow, crying, pain (Rev 21:1-5).
- F. Jesus did warn of coming persecution, here and elsewhere (Jn 15:18-25; 16:1-6,32-33).
 - 1. But the Bible makes it very clear it was nothing compared to heaven (Romans 8:18).
 - 2. Heaven must be grasped as infinitely exceeding any trouble ... or pleasure ... here.
 - 3. The martyrs died easily ... cheerfully ... zealously ... for confidence of future glory.
- G. Glorious Liberty ... <http://www.letgodbetrue.com/sermons/prophecy/whole-creation-groaneth/sermon.php>.

I go to prepare a place for you.

- A. Forget my departure as desertion of you in any negative way ... I leave for your benefit.
 - 1. My departure is for a reason you may lay hold of with selfish excitement – *yourself*.
 - 2. Not only does God have a place for *you*, I am leaving to also prepare a place for *you*.
 - 3. Heaven was prepared in some senses before the foundation of the world (Mat 25:34).
- B. The Lord Christ had to go to heaven first in body to take possession of it and prepare it.
 - 1. He had to be accepted, coronated, promoted, and receive inheritance of the universe.
 - 2. We often overlook the need for the formal aspects of His inheritance (Heb 1:2-4).
 - 3. We are joint-heirs with Him, so we should emphasize His inheritance (Psalm 2:7-9).
 - 4. He had to take possession of things first – throne, rule, etc. (Rev 2:26-27; 3:12,21).
 - 5. He entered heaven and removed the seals of the everlasting covenant (Rev 5:1-10).
 - 6. Observe that new songs were not sung until Christ took His throne (Rev 12:5-11).
 - 7. All conditions for us to have the inheritance are guaranteed by Christ (Heb 6:17-20).
 - 8. Until then we have an earnest payment – presence of the Holy Spirit (Eph 1:13-14).
 - 9. His role in heaven as intercessor is to guarantee our possession (Rom 5:10; 8:34).

- C. A husband's promises would generate more excitement than Jesus and heaven for most.
1. A husband tells his wife that his father left him a billion-dollar estate in his name.
 2. He tells her he must be gone for a year or so to properly prepare everything for her.
 3. He explains to her that the estate will be lost if he cannot be gone for one short year.
 4. He explains that the estate will be equally her possession if she will let him travel.
 5. He promises her that all pain and suffering, darkness and discouragement, are over.
 6. He promises he will without chance of failure return for her and perpetual pleasure.
 7. He promises he will send a personal ambassador to keep her informed of all things.
 8. You know we could enhance the story fabulously, but it yet is far short of heaven.
 9. The travesty here is how most Christians would get excited about it over heaven.
 10. They would talk of it incessantly, and nothing good or bad in life would move them.
- D. The Bible says the kingdom for believers was prepared from the beginning (Mat 25:34).
1. The eternal phase of God's redemptive plan included his decree for heaven for you.
 2. Yet there was more to do, just as Christ had to die in time for those chosen in eternity.
 3. Forget pain ... think coronation; forget cutting grass ... think title and possession.
 4. The phases of salvation are glorious indeed when we see them coordinated together.
 5. Without our Lord Christ fully glorified in heaven, then heaven is not all it should be.
 6. Heaven without Christ, and His and our changes by Him, is what makes it glorious.
 7. Before the foundation of the world ... <http://www.letgodbetrue.com/pdf/before-the-world-began.pdf>.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And if I go and prepare a place for you.

- A. The subjunctive mood statement here is certain and sure without failure, as stated (14:2).
1. There is no doubt about the matter whatsoever, simply a way of rhetoric, as in 13:32.
 2. It is phrased like this, though definite and determined, to prove the resulting promise.
- B. If Jesus left the apostles to go prepare a place for them, they would certainly be reunited.
1. Why would He leave to prepare a place for them and then let them miss possession?
 2. Our Lord's reasoning here is in direct response to their grief about Him leaving them.
 3. If this is the errand and objective of my departure, surely I have future plans for you.
 4. If you will let me go ... if you will not be troubled about this ... I will come again.
 5. This coming again is not after His resurrection but rather a coming that is still future.

I will come again.

- A. Apostles, let me go ... do not be troubled by our separation ... I will surely come again.
- B. This coming again is not after His resurrection but rather His coming that is still future.
- C. This event – the return of Jesus Christ – is the surest future event that you know about.
- D. Any promise depends on the Person, His Power, His Precedents, and His Principles.
- E. The second coming of Jesus Christ is a tremendous promise and prospect for our hope.
1. We know that it exceeds any earthly difficulty we shall experience (I Cor 15:51-58).
 2. We know that it will take care of any believers that die before us (I Thess 4:13-18).

3. It is a shame most Christians would get more excited about visit promises by others.
- F. The second coming of Jesus Christ will make a tremendous difference among all men.
 1. There is no rapture of believers and then a seven-year, sci-fi tribulation like movies.
 2. When He returns, flaming vengeance will right wrongful trouble (II Thess 1:5-9).
 3. When He returns, He will be glorified and admired by all believers (II Thess 1:10).
- G. His return is a matter of great importance that should affect us deeply to change conduct.
 1. It should be our great desire and expectation (I Cor 1:7; Philippians 3:20; I Thess 1:10; II Timothy 4:8; Titus 2:13; Hebrews 9:27-28; II Pet 3:12-14; Rev 22:17,20).
 2. It is our obvious pleasure, privilege, and duty to prepare for His appearing and to encourage each other to it (I Thess 4:13-18; 5:1-11; Mark 13:32-37; Heb 10:23-25).
 3. Jonathan Edwards #19 (Resolved, never to do anything, which I should be afraid to do, if I expected it would not be above an hour, before I should hear the last trump).
- H. For His second coming ... *First Thessalonians 4* ... http://www.letgodbetrue.com/pdf/4_1-18.pdf.

And receive you unto myself.

- A. Jesus coming again is only half the equation – for by it alone, the apostles are still alone.
 1. The argument and lesson here were to fully alleviate their troubled hearts and minds.
 2. If He was leaving them to prepare a place for them, He would surely come again.
 3. If He was leaving to prepare for them, then He would surely bring them home to it.
- B. Once Jesus was glorified in heaven as King of kings, He as royalty would receive them.
 1. Remember how different the glorified Christ was to Him John knew (Rev 1:9-18).
 2. As they had personal intimacy with Him here, He would restore it at His coming.
- C. Though He had said they could not come with Him now, they would surely come later.
 1. Recall Peter’s unwillingness to accept not following Jesus (John 13:33 cp 13:36-37).
 2. Jesus is in heaven before us, as firstfruits and forerunner (I Cor 15:20-23; Heb 6:20).
- D. If an earthly prince promised to come with great favor, most Christians would prefer it.

That where I am, there ye may be also.

- A. This was the issue bothering them most – Jesus leaving them bodily to ascend to heaven.
 1. Though He had told them before, the context of the last supper was sober (Jn 13:33).
 2. He had called them from their comfortable homes in Galilee with kind professions.
 3. While He was with them, they enjoyed perfect graciousness, power, truth, wisdom.
 4. While He was with them, they escaped all the efforts of the Jews to persecute them.
- B. The Lord of glory, Jesus Christ of Nazareth, promised them future, perfect togetherness.
 1. His full intentions were for them to be forever together; a short separation was okay.
 2. If they or we die before His coming, we are immediately with the Lord (II Cor 5:8).
 3. If we remain here until His coming, we shall be forever with the Lord (I Thess 4:17).
 4. This perfect togetherness applies to us as much as the eleven apostles (Jn 17:20-24).
- C. Our union with Jesus Christ leaves Him incomplete without us (Eph 1:22-23; 5:29-32).
- D. Here are three precious promises to alleviate the apostles’ fears and motivate to service.
 1. These are three of the greatest facts of the gospel to be embraced by all believers.
 2. God the Father has many mansions, or living places, in heaven for His children.

3. Jesus left this world not to desert the apostles but to finish preparation of heaven.
 4. Jesus Christ will return to gather His children to be with Him in heaven forever.
 5. These facts depend on God alone, are declarations of truth, and promises by Jesus.
 6. The only duty or response we need to have is to believe and embrace each of them.
 7. Of course, these promises only apply to those who have believed and obeyed Christ.
- D. It is our duty, privilege, and joy to comfort each other with the facts (I Thess 4:18; 5:11).
- E. If we fully understand the doctrine, it will change our lives (John 12:25-26; Matt 26:31-46; Mark 13:32-37; Phil 3:17-21; Col 3:1-4; II Tim 4:6-8; I John 3:1-3; II Pet 3:10-14).

***** Answer to Thomas about Heaven - Verses 4-6 *****

4 And whither I go ye know, and the way ye know.

And whither I go ye know.

- A. These words follow well what went before – Jesus departing and then coming for them.
1. It is all about His Father’s house in heaven where He was going to prepare for them.
 2. *Whither* = where. The matter at hand was heaven, where God the Father had a house.
 3. It included His promise to return (Second Coming) to take them to the same place.
- B. He had told them often in various ways that He would die, rise, and return to His Father.
1. He had told them that His life on earth was short (Matt 16:21; Luke 9:22; 18:31-34).
 2. He had told them He would rise again (Matt 12:39-40; 16:21; 27:40,63-64; Jn 2:19).
 3. He had told them He was from God and would return to Him (John 3:13; 6:62; 7:33).
- C. Due to what follows reveals, the eleven did not know or remember much of these facts.
- D. Jesus asserted that they knew, though they were in confusion and doubt about them.
1. They had a problem with Messiah as Saviour, as they admit much later (Acts 1:6).
 2. Though He had told them repeatedly, they were blind to the truth (Luke 18:31-34).
 3. It is a shame most are reluctant to give up natural interpretations for spiritual ones.
 4. The Dispensationalists and other Futurists are obsessed with literal, natural things.
 5. It is His right to expect us to learn by teaching given (Luke 24:25-27; Heb 5:12-14).

And the way ye know.

- A. He had a couple days earlier told them about suffering to get to heaven (Jn 12:23-26).
- B. He had explained to Peter just minutes earlier that death was His way (John 13:33-37).
- C. As shown in the notes directly above, He had told them He would please God by death.
- D. He had told them faith and obedience were for them (Jn 5:25-29; 6:37-40; 8:24,31-32).

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Thomas saith unto him.

- A. Thomas was his name in Hebrew; in Greek it was Didymus; both names mean – *a twin*.

1. The gospel lists connect him with Matthew (Matthew 10:3; Mark 3:18; Luke 6:35).
 2. Luke's account after our Lord's ascension connects him with Philip (Acts 1:12-14).
 3. He was with six apostles on the Sea of Galilee when Jesus baked fish (Jn 21:1-14).
 4. Tradition has him going east and dying either in Persia (Iran) or India by a lance.
- B. Thomas, weak in faith and impulsive, had suggested they die with Jesus (John 11:16).
1. Taking his words at face value, he assumed the worst but would die with his Lord.
 2. For more about Thomas' statement then ... <http://www.letgodbetrue.com/pdf/john-eleven.pdf>.
- C. Thomas, weak in faith and impulsive, spoke out to Jesus after He rose (John 20:24-29).
1. His response to Jesus was the highest apostolic confession, *My Lord and my God*.
 2. The exchange produced comfort and encouragement for our faith though not seeing.
- D. We may commend Thomas for declaring his ignorance to his Lord Jesus and before ten.
1. It is always better to ask a 'stupid' question than to not ask and remain ignorant.
 2. Such questions of confusion or to learn are not foolish and unlearned questions.
 3. Confessing ignorance to God brings favor (I Kgs 3:5-15; II Chron 20:12-19; Jas 1:5).
- E. We should at the same time suggest some guilt for his ignorance by not listening well.
1. Paul rebuked the Hebrews for their lack of progress in knowledge (Heb 5:11-14).
 2. We do not want to be fools in His sight for not believing the obvious (Luke 24:25).

Lord, we know not whither thou goest.

- A. It appears Thomas contradicted Jesus, but let us mercifully consider it only in degree.
- B. Jesus challenged them about their understanding, so Thomas admitted his ignorance.
- C. Remember, they had a problem with Messiah as Saviour, as they show later (Acts 1:6).
1. Though Jesus had just stated it (John 14:1-3), they did not see His return to heaven.
 2. They were waiting for Him to go some place like Bethlehem and become their king.
 3. Like the Jews, they took His mentions of departure as a location on earth (Jn 7:35).
 4. They did not fully comprehend or discern His divine mission that they would shortly.
 5. Our instinctive inclination is to value the natural over the spiritual to our great loss.

And how can we know the way.

- A. If a person does not know the destination, then they most surely do not know the way.
- B. They missed heaven with God as Jesus' destination, so they were confused altogether.
1. The Bible tells us they were blinded from our Lord's prophecies (Luke 18:31-34).
 2. We can tell by Thomas's questions that he was clearly and considerably confused.
 3. We know that 43 days later they still sought a national kingdom by Him (Acts 1:6).
- C. They knew the Jewish doctors rejected Jesus; they knew Jesus rejected those doctors.
1. Therefore, all their presuppositions about Moses' Law and salvation were in doubt.
 2. Therefore, all their presuppositions about Jewish restoration were misleading them.
- D. Forgive Thomas his ignorance, and remember without Spirit and word there you go.
- E. Remember this! In fifty days, after the Spirit was given, they knew the truth perfectly.
1. Peter's sermon on Pentecost was gloriously profound, powerful, and persuasive.
 2. For more about Peter's great sermon ... <http://www.letgodbetrue.com/pdf/day-of-pentecost-2.pdf>.
 3. Peter full of the Holy Ghost the day after Pentecost again declared Christ (Acts 4:12).

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Jesus saith unto him.

- A. What a Master! He taught His apostles repeatedly and dealt kindly with their ignorance.
- B. This is clearly a favorite verse of many Christians, and it should be very dear to them.
- C. The topic at hand here should be clearly identified to correctly interpret Jesus' answer.
 - 1. Thomas had responded to Jesus that he did not know where He was going or how?
 - 2. Jesus was going to His Father in heaven, which He had declared clearly in 14:2-3.
 - 3. Our Lord's answer is about men going to heaven as the last half of this verse says.
 - 4. Therefore, we want to see in our Lord's answer to Thomas the way to get to heaven.
 - 5. While the exchange began with Jesus going to heaven, He turned it to be for anyone.

I am the way.

- A. Love this glorious Jesus that dogmatically and exclusively claimed to be Saviour alone!
 - 1. Jesus and the Bible are absolute in presenting truth, not relativistic like men today.
 - 2. Jesus and the Bible are exclusive about ways not heaven, not inclusive like many.
 - 3. Notice the use of the definite article *the* to identify each of the three factors of Christ.
 - 4. There are not several or many ways to God – there is only one way – by Jesus alone.
 - 5. The rise of universalism (all saved) coincides with including other ways to heaven.
 - 6. There is another Jesus, a false one, who offers many ways to heaven (II Cor 11:3-4).
- B. There is only one way to get to heaven – not many ways as most want to claim today.
 - 1. The inclusive idea that all religions have good and get to heaven differently is false.
 - 2. Since torture and death failed, now the devil's tool is compromise by inclusiveness.
 - 3. There are not different paths to heaven, one through Jesus, another through Buddha.
 - 4. There is no other mediator or mediatrix like Mary or the popes and priests of Rome.
 - 5. In this day of compromise – *lets get everyone to heaven* – we must stand for truth.
- C. Jews thought that birth lineage from Abraham would get them there. They were wrong.
 - 1. John, Jesus, and John had to deal with Jewish fables (Matt 3:9; John 8:33; John 1:13).
 - 2. Not only did the Jews trust their birth certificates but they also trusted Moses' Law.
 - 3. Paul spent much of his ministry combatting their heresies (Acts 15:1-2; Gal 5:1-4).
- D. Samaritans thought that their aped religion in Mt. Gerizim would get them to heaven.
 - 1. Knowing their lineage from Abraham was tainted at best, they wanted Moses' Law.
 - 2. Jesus taught *Spirit and Truth* to Samaria ... <http://www.letgodbetrue.com/pdf/spirit-and-truth.pdf>.
- E. Religions today, from Islam to Mormonism to Catholicism to Masonry, have their way.
 - 1. We may and will mock these heretics and imposters like Elijah did Baal's prophets.
 - 2. There isn't a chance in hell that any of their ideas can get one worshipper out of hell.
 - 3. Millions flock to Mecca to kiss a meteorite under a crescent moon and stone Satan.
 - 4. Hindus bathe in the fecal matter and filth of the sacred Ganges to reincarnate later.
 - 5. Mormons follow a polygamous stone peeper and obey their own apostles and priests.
 - 6. Billy Graham said John Paul II was there for sure, but we know far better than Billy.
 - 7. Initiates to freemasonry are blindfolded to swear they are in darkness seeking light.
 - 8. Catholicism is antichristian at best ... <http://www.letgodbetrue.com/pdf/is-catholicism-christian.pdf>.

9. Masonry is Luciferianism for light from east ... <http://www.letgodbetrue.com/pdf/masonry.pdf>.
- F. But there is only one way – the legal sacrifice and perpetual intercession of Jesus Christ.
1. The substitutionary atonement of Jesus on the cross is absolutely and only essential.
 2. The sins and their debt had to be paid by Another for the Justice of God to acquiesce.
 3. Included with His death is His resurrection and ascension to be accepted by God.
 4. While His death was incredibly glorious, His intercession is great (Rom 5:10; 8:34).
 5. *The Unsearchable Riches of Christ* ... <http://www.letgodbetrue.com/pdf/unsearchable-riches.pdf>.
- G. The apostles declared this dogmatic, exclusive doctrine to the Jewish rulers (Acts 4:12).
1. The previous day Peter powerfully presented the Lordship of Jesus (Acts 2:14-40).
 2. The Council at Jerusalem concluded that salvation was in Jesus only (Acts 15:6-11).
- H. The apostles declared this dogmatic, exclusive gospel doctrine to all men everywhere.
1. Paul taught Timothy that there is only one Mediator for men with God (I Tim 2:5).
 2. Paul warned philosophers of Jesus against gods known or unknown (Acts 17:30-34).

The truth.

- A. There is truth and error on every subject, but how to get to heaven is truly ultimate truth.
1. Confusion on this point may not cost a man heaven, but it will his honest assurance.
 2. Jesus is the Light of the world; without Him there is no light, especially in Masonry.
 3. Manly P. Hall wrote in Lost Keys of Freemasonry, “The true Mason is not creed-bound. He realizes with the divine illumination of his lodge that as a Mason his religion must be universal: Christ, Buddha or Mohammed, the name means little, for he recognizes only the light and not the bearer. He worships at every shrine, bows before every altar, whether in temple, mosque or cathedral, realizing with his truer understanding the oneness of all spiritual truth.”
- B. Jesus told the woman of Samaria God required worshippers in truth only (Jn 4:20-24).
1. He prophesied a time near when worship in Gerizim or Jerusalem would be wrong.
 2. Jesus sent apostles with doctrine that turned the world upside down (John 12:31-33).
- C. In a time of moral and religious relativism, we stand for old, exclusive paths in truth.
1. *Let us agree to disagree* may work for favorite ice cream, but not for the will of God.
 2. *As long as we all love Jesus* may sound good, but which Jesus should we all love?
 3. *God sees my heart* may sound spiritual, but your heart better obey all that He said.
- D. The God of truth gave us the manual of truth to be dogmatically exclusive for His truth.
1. David had the glorious conviction to hate every contrary idea of men (Ps 119:128).
 2. He did not care who his opponents were or how highly esteemed (Ps 119:98-100).
 3. Isaiah wrote that disagreement with scripture proves total darkness (Isaiah 8:20).
 4. Paul wrote Timothy that ministers need only scripture for perfection (II Ti 3:16-17).
- E. But Jesus here claimed to be the truth Himself, for He was apostle and high priest of it!
1. Jesus is not truth exactly, as an equivalency; one is a concept, and the other a Person.
 2. Jesus progressively revealed truth that the world, including the Jews, had not seen.
 3. The Jews only had shadows of truth, but Jesus was the real One of truth for salvation.
 4. Paul made this comparison and contrast with O.T. religion (Heb 8:2; 9:11,23-24).
 5. Gentiles had rejected even the truth of creation, but Jesus had much more than it.

And the life.

- A. Enjoying heaven with the Father depends on the gift of eternal life from everlasting hell.
- B. Jesus is the source of eternal life, for He alone must give it in regeneration (John 5:25).
 - 1. Without regeneration a man cannot see or enter the kingdom of God (John 3:3,5).
 - 2. Without regeneration a man cannot hear or believe the things of God (John 8:43,47).
 - 3. Without regeneration a man is dead in sins following Satan and world (Eph 2:1-3).
- C. Before this apostolic exchange ends, Jesus will admit life to the Father (John 17:2-3).
 - 1. He had taught it repeatedly before in verses that are very well known (Jn 3:14-18).
 - 2. He declared the truth of it to the seekers that wanted another free meal (Jn 6:37-40).
 - 3. He declared it to the Jews that wanted to kill Him by not being sheep (Jn 10:26-29).
- D. If Jesus does not give the gift of eternal life, then you will not get it by any other means.
 - 1. There is no person or religion in heaven or hell to save you but Jesus of Nazareth.
 - 2. The life He gives includes natural life, spiritual life, legal life, vital life, practical life, abundant life, resurrection life, eternal life, immortal life, final life, etc., etc.
 - 3. He is the resurrection and the life, as He kindly taught to two sisters (Jn 11:25-26).
 - 4. *Eternal Life Is a Gift (Not an Offer)* ... <http://www.letgodbetrue.com/pdf/eternal-life-is-a-gift.pdf>.
- E. Eternal death, the opposite of eternal life, is exactly what you will get without Jesus.

No man cometh unto the Father.

- A. God is an infinitely holy being that cannot stand the persons, presence, or sins of sinners.
 - 1. It is a terrible thing for men to pervert and twist Him to love and approve of all men.
 - 2. The Bible plainly declares that God hates all workers of iniquity (Ps 5:4-6; 11:4-6).
 - 3. Job and Isaiah would both deny God is a sugar daddy (Job 40:1-5; 42:1-6; Is 6:1-5).
- B. Heaven is a holy place, and you are clearly described outside it and far from its refuge.
 - 1. If you will read the written manual of God carefully, you are doomed (Rev 21:8,27).
 - 2. If you are not convinced, then read the characteristics for in or out (Rev 22:14-15).
- C. There is no man in heaven, earth, or under the earth that can approach to God (Rev 5:3).
 - 1. Lack of access to God was shown in the Law by the Day of Atonement (He 9:7-10).
 - 2. But Jesus opened a new and living way to God by legal cross work (Heb 10:19-22).
- D. For *Boldness to Enter the Holiest* ... <http://www.letgodbetrue.com/pdf/boldness-to-enter-holiest.pdf>.

But by me.

- A. Love the absolute dogmatism and exclusivism of the Head and Master of our religion.
 - 1. He opened this statement in the first person ... *I am the way, the truth, and the life.*
 - 2. He then closed this gospel declaration with the first person as well ... *but by me.*
 - 3. He is totally different from the mealy-mouthed, effeminate compromisers of today.
 - 4. Ignoring accusations of arrogance, we will quote and preach Him exactly as written.
- B. Regardless of the aspect of approaching God, you cannot do it without Jesus Christ.
 - 1. Repentance and faith are gifts by His Spirit and grace, so even they are by Him.
 - 2. In the presence of the infinitely holy God, you will need an Advocate Mediator.
- C. The five phases of salvation help summarize the Bible's exaltation of Jesus as Saviour.
 - 1. Heaven depends on God's eternal choice of men in Christ (Eph 1:3-6; Rev 17:8).

2. Heaven depends on Christ's legal payment for our sins (Romans 3:23-26; Rev 13:8).
 3. Heaven depends on Jesus Christ's vital quickening of men (Jn 5:25; Eph 2:1-7).
 4. Heavenly assurance depends on faith in Jesus Christ (Heb 10:19-22; I John 5:1-13).
 5. Heaven depends on Jesus changing your body for heaven (I Co 15:45; Phil 3:20-21).
 6. For *Five Phases* ... <http://www.letgodbetruer.com/sermons/salvation/five-phases-of-salvation/sermon.php>.
- D. Paul took this dependence on Jesus to the ultimate level of exclusivity with two Adams.
1. The doctrine of representation, or original sin, is incredibly dogmatic and exclusive.
 2. The first Adam condemned men to die, whether miscarried children or vile sinners.
 3. It does not matter if you never learn about Adam; you die because of him. Period.
 4. The second Adam, Jesus Christ, saved His own by His singular obedience for them.
 5. For more glorious truth about *Two Adams* ... <http://www.letgodbetruer.com/pdf/two-adams.pdf>.
- E. The important matter is to make certain that Jesus Christ will get you to the Father.
1. Salvation is a gift from God to His chosen elect, and it is obtained no other way.
 2. However, you can lay hold of eternal life for your own knowledge and assurance.
 3. You must first believe all concerning Him (Acts 8:37; 16:31; John 5:24; I John 5:13).
 4. You must then be baptized by immersion to identify with Him as Savior (Mk 16:16).
 5. You must then prove your faith real by obedience (Matt 7:21-23; I Thess 1:2-4; I Tim 6:12,17-19; James 2:14-26; II Pet 1:5-11).
 6. Eternal life is the gift of God to elect ... <http://www.letgodbetruer.com/pdf/eternal-life-is-a-gift.pdf>.
 7. You may have full assurance in it ... <http://www.letgodbetruer.com/pdf/assurance-of-eternal-life.pdf>.

***** *Answer to Philip about the Father - Verses 7-9* *****

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

If ye had known me.

- A. Jesus referred to the Father twice (14:2,6), so now He pressed them to know Him better.
1. He had started this chapter telling them that faith in God should include faith in Him.
 2. He promised mansions in His Father's heaven and He would take them to the Father.
 3. With several mentions of the Father in 14:1-6, He here explained truly knowing God.
 4. He wanted them to know the unity of nature, purpose, and glory of Father and Son.
 5. Here is true theology – Jesus in the Father, and the Father in Jesus – learn of Christ.
- B. The eleven had known Jesus, but they had not known Him like they should have known.
1. After all, the eleven had spent the last 3-4 years with Jesus privately and publicly.
 2. They were deficient by the flesh, poor Jewish ideas, and Jesus withholding the Spirit.
 3. They did not understand that Jehovah was resident in Jesus by nature as the Word.
 4. They did not grasp the transcendent purpose He was about to initiate that very night.
 5. They would know all things better in just a few days, Pentecost being 50 days away.
- C. We should ask ourselves what we do not know as we should know, including our Lord.
1. Unrelated, but much wisdom of David and Solomon is in the intrigues of I Kings 2.

2. By the above example, everything we can learn of Christ reveals the invisible God.
- D. This verse introduces a profound section of four things by faith in Christ (Jn 14:7-14).
 1. Jesus exhorted His apostles to believe that Almighty God the Father was in Him.
 2. By faith in Jesus, they could know God and doctrine and do great works and praying.

Ye should have known my Father also.

- A. This is a key statement here – knowing Jesus would bring profound knowledge of God.
 1. Rather than reduce God to tables of attributes, let us see Him in action in His Son.
 2. The character, conduct, doctrine, and miracles of Jesus reveals Jehovah gloriously.
- B. To know Jesus was to know the Father, for Jesus and the Father were one (John 10:30).
 1. Jesus had taught this very same and simple point of doctrine to the Jews (John 8:19).
 2. They were one in nature, attributes, operations, plans, purpose, glory, unity, etc.
 3. There was certainly a unity and oneness in the plan of redemption (John 10:28-30).
 4. And the oneness in nature and attributes made Jesus their God – their Jehovah God.
- C. We glory in Jesus being the express image of God as Paul taught (Heb 1:1-4; Col 1:15).

And from henceforth ye know him.

- A. While they should have known the Father then, they would know Him for the future.
 1. **Henceforth.** From this time forth; from now onwards. Jesus used it again in 15:15.
 2. As in John 12:23-36, the imminence included death, resurrection, ascension, Spirit.
- B. Jesus would change their perception and knowledge by His word, the Spirit, and word.

And have seen him.

- A. Jesus added this further element of a relationship beyond knowledge to challenge them.
- B. All things Jesus said that they did not grasp, the Spirit would remind them (John 14:26).
- C. They came to understand Jesus' incarnation perfectly; they knew He was the Godman.
- D. The Jews knew men could not see God (Ex 33:20), but Jesus' offer excited eager Philip.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Philip saith unto him.

- A. Instead of Thomas, whom the Lord had just silenced, Philip chose to interrupt Jesus.
- B. Jesus mentioned seeing God as something they would do, so Philip pressed the idea.

Lord, shew us the Father.

- A. Note that Philip in this case used the plural *us* to represent all the apostles' desire to see.
- B. The apostles knew the Father of Jesus was Almighty God, their Jehovah (John 14:1).
 1. But the desire to see the Father – to see the eternally invisible Jehovah – was foolish.
 2. We must submit and subordinate our earthly, natural ideas to higher spiritual ideas.
 3. Moses asked for the privilege, so God showed him His back parts (Ex 33:13-23).
- C. The revelation Moses got was audible words – praise of God's attributes (Ex 34:5-9).
 1. The living and true God is an invisible Spirit, let us embrace that (I Tim 1:17; 6:16).

2. If He revealed visually to us, we would make an image for idolatry (Deut 4:15-26).

And it sufficeth us.

- A. Philip told Jesus the apostles would be content with things if they could see the Father.
- B. Let us be satisfied with His words (Ex 24:3-4; Deut 4:10; 6:4-9; Ps 12:6-7; Isaiah 30:8).
- C. If you are not satisfied, why not? His Spirit and word are boundless supplies for all life.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Jesus saith unto him.

- A. Jesus continued in a gentle, loving way to correct the apostles' misconceptions of Him.
- B. There will be a rebuke in the following words, but Jesus had explained this often before.
- C. Let us embrace every word of God's word that He reveals to avoid such neglect as this.

Have I been so long time with you, and yet hast thou not known me, Philip.

- A. Jesus had been with Philip for the 3.5 years of ministry we gather from Daniel 9:24-27.
 - 1. Here is Jesus' gentle rebuke of Philip by pointing out the obvious of God in Him.
 - 2. If you want to know God, then meet His Son of Whom you know many more details.
- B. We must confront ourselves to ask if we have grown in knowing Christ (II Peter 3:18).
 - 1. What is your age? You should add your physical age and your spiritual for maturity.
 - 2. Are you advancing in knowledge of the Lord Jesus Christ by the means He gave us?

He that hath seen me hath seen the Father.

- A. Jesus is the fulness of God in a body, as Paul clearly revealed later (Colossians 2:9).
- B. Jesus is the image of God, not like pagan idolatrous images (Col 1:15; II Cor 4:4,6).
- C. Jesus is not an obscure image of God but rather an express image of Him (Heb 1:3).
- D. John had opened this gospel with the declaration Jesus had revealed God (John 1:18).
- E. Jesus had taught before that He and the Father were one (John 5:17,23; 8:58; 10:30).

And how sayest thou then, Shew us the Father.

- A. Our Lord's gentle rebuke of Philip continued with Him pointing out his lack of learning.
- B. Since Jesus and the Father were one, and they in each other, Philip had seen the Father.
- C. Let us never neglect the importance of Jesus of Nazareth revealing Almighty God to us.

***** *Promise of Powerful Works and Prayer - Verses 10-14* *****

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believest thou not that I am in the Father, and the Father in me.

- A. The disciples, like the other Jews, did not fully grasp that Jesus was God, David's Lord.
- B. So intent on the Messiah delivering them naturally, they missed the most profound fact.
- C. Jesus had declared, *He that hath seen me hath seen the Father*, and asked of their faith.
 - 1. He had just stated this fact without an appeal to evidence but faith in His word (14:9).
 - 2. He then stated that His unity with the Father was such that they were in each other.
 - 3. Jesus in His divine nature was the Father and in the Trinity with God (Jn 1:1-3,14).
 - 4. God in His manifestation to men was in Jesus of Nazareth (Phil 2:5-8; Col 1:15; 2:9).
- D. He then progressed to evidence of the fact Almighty God the Father was active in Him.

The words that I speak unto you I speak not of myself.

- A. His doctrine was profoundly true and wise and did not originate with a mere Nazarene.
- B. He had declared that His teaching was from God (Jn 3:32-34; 7:16; 8:28,38,40; 12:49).
- C. The first evidence Jesus gave Philip and the apostles of the Father in Him was doctrine.
- D. After we see the character and conduct of Jesus, we then see His pure, perfect doctrine.

But the Father that dwelleth in me.

- A. An evidence of the Father in Jesus was His doctrine originating from the Father in Him.
 - 1. No man ever spoke like Jesus, for His doctrine was from heaven and God Himself.
 - 2. Jesus not only had a divine commission from heaven, but the Father living in Him.
 - 3. Jesus had the Spirit without measure, the Spirit of God the Father in Him (John 3:34).
- B. Jesus described the Father dwelling in men, and He does by the Spirit (John 14:16-26).
 - 1. We must not neglect the profound fact of God's Spirit in us (Rom 5:5; 8:14-16; etc.).
 - 2. However, Jesus had the fulness of the Godhead in superlative union with His Person.
 - 3. God dwelling in us does not make us God. Jesus was God (Jn 1:14; I Tim 3:16; etc.)!
- C. It is appropriate for us to measure prophets and anyone by their doctrine (I John 4:1-6).

He doeth the works.

- A. Jesus moved from words to works rather quickly, but grasp that both were by the Father.
 - 1. Not only were Jesus and God the Father one in *nature*, they were also in *operation*.
 - 2. No mere man from Galilee could or would have done the miracles that Jesus did.
 - 3. Jesus had explained that the miracles could be said to be by God (John 5:17,19,36).
- B. Therefore, Philip, if you analyze my miracles you will see God and His power in me.
 - 1. While the prophets of the Old Testament did miracles, they did by appealing to God.
 - 2. The apostles and their great miracles yet future were by appeal to the name of Jesus.
 - 3. Jesus performed miracle after miracle in His own name by God dwelling in Him.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Believe me that I am in the Father, and the Father in me.

- A. Jesus told Philip and the apostles to accept the truth that God the Father was in Him.
- B. Since He had declared the fact to them (John 14:10), He expected them to believe it.
- C. However, in case they still had doubts about the Father in Him, check out His works.

Or else believe me for the very works' sake.

- A. Jesus told Philip and the apostles that doubts should be settled by His fantastic miracles.
- B. He made this precise appeal before, but they had missed it (John 5:36; 10:37-38,41-42).
- C. Jesus of Nazareth performed miracles by a different protocol than did anyone else ever.
 - 1. The O.T. prophets, like Elisha, had to pray to God for His miracle (II Kgs 4:32-37).
 - 2. The N.T. apostles, like Peter and John, had to work it in Jesus' name (Acts 3:6; 4:10).
 - 3. Jesus performed miracles like these by resident power in Himself as God in the flesh.
- D. Though not the point here, we believe the Bible supernatural by its fulfilled prophecies.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Verily, verily, I say unto you.

- A. Here we have one of John's twenty-five uses of this attention-grabbing line by our Lord.
- B. Jesus here transitioned from believing on the Father in Him to the works they would do.

He that believeth on me.

- A. This qualifying description of persons is mainly for the apostles and immediate hearers.
 - 1. The apostolic signs were by the apostles and their immediate hearers (Mk 16:17-20).
 - 2. The apostles had the whole collection of apostolic gifts like no others (II Cor 12:12).
 - 3. He was speaking to the eleven and giving them comfort and instruction for the future.
 - 4. He would next describe miracle power greater than He had shown in His ministry.
- B. This clause identifies means for four great things by faith in Jesus Christ (Jn 14:7-14).
 - 1. Jesus exhorted His apostles to believe that Almighty God the Father was in Him.
 - 2. By faith in Jesus, they could know God and doctrine and do great works and praying.
 - 3. While the main intent was the apostles, let us realize the blessings of honoring Jesus.
- C. Let every reader see the source of incredible power – by believing on the Son of God.
 - 1. John wrote in his epistle about faith in Christ overcoming the world (I John 5:4-5).
 - 2. John wrote in his epistle about faith in Christ confirming truth in men (I Jn 4:1-6).
 - 3. Paul wrote about faith as the means for tremendous Holy Ghost power (Rom 15:13).
 - 4. Paul wrote about faith in Christ to be more than conquerors of foes (Rom 8:35-37).
 - 5. John wrote in Revelation that the true remnant church believes in Christ (Rev 12:17).
- D. Let us remember that honoring Jesus honors the Father (Jn 5:20,23; 12:26; I Jn 5:9-10).

The works that I do shall he do also.

- A. Jesus had told them He was leaving (13:33) – would they have miracles for witnessing?
- B. Jesus promised the apostles power to do miracles like those He had done in His ministry.
- C. The works Jesus did were repeated (with additions) by eleven apostles (Mk 16:17-20).
- D. We can read in *Acts of the Apostles* that the eleven did miracles like our Jesus had done.

And greater works than these shall he do.

- A. Jesus promised the apostles power to do greater miracles than He did in His ministry.
- B. First, the apostles did miracles Jesus had not done e.g. tongues, serpents, poison, etc.
- C. Second, the apostles did miracles in degree greater than Jesus e.g. shadow, napkins.
- D. Third, the apostles had greater ministry success by converting many Jews and Gentiles.
- E. Jesus was not received by His own (John 1:11); the apostles converted foreign strangers.

Because I go unto my Father.

- A. Here is the glorious kicker! Jesus gave the apostles these blessings due to His departure.
 - 1. They were troubled at His departure, so His comfort became ministerial promises.
 - 2. He had promised heaven and His return for them in the distant future (John 14:1-6).
 - 3. But here His promises identified knowledge of God, doctrine, miracles, and prayer.
- B. He shortly explained that it was expedient that He leave to send the Spirit (John 16:7).
 - 1. It was by Holy Ghost power that the apostles performed all kind of great miracles.
 - 2. It was by Holy Ghost power they remembered His teaching and knew the scriptures.
 - 3. It was by Holy Ghost power they would be able to testify impromptu before rulers.
- C. Jesus and His Father were in such unity of operation that the apostles would not suffer.
 - 1. Though He must depart from them by divine plan, He would empower them greatly.
 - 2. He, the Lord of glory, would not let His initial efforts be slowed but rather expanded.
 - 3. The great mystery of godliness included the apostles turning the world upside down.
 - 4. Jesus never fails! No matter your view of Him, here or in glory, He lives for victory!

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

And whatsoever ye shall ask in my name.

- A. A further blessing on the apostles after our Lord's departure would be power in prayer.
- B. Note the nature of the prayers ... *in the name of Jesus* ... for that is our power with God.
- C. While He promised anything to His apostles by prayer in His name, we know this also applies to us (Eph 2:18; 3:12,14,21; Col 3:17; Heb 4:15; 7:25; 13:15; I Pet 2:5; etc.).
- D. No one should be foolish enough to take this *whatsoever* to apply to anything you wish.
 - 1. There are limits put on prayer requests in other places, such as God's will (I Jn 5:14).
 - 2. If we ask to consume something on our own lusts, God will not hear us (James 4:3).
 - 3. God limits Himself to things to His glory and our profit, like Paul (II Cor 12:8-10).
 - 4. When you ask for something you should not, you might get it, with pain (Ps 106:15).

E. Let each believing couple see the power of two praying in Jesus' name (Matt 18:19-20).

That will I do.

- A. Jesus has the power of God because He is God with God's power to answer any prayer.
- B. It is wrong to confound or confuse Jesus or God giving; Jesus is God (Jn 16:23,26-27).
- C. All power was given to Jesus Christ to support the apostolic preachers (Matt 28:18-20).

That the Father may be glorified in the Son.

- A. When you pray in Jesus' name you tacitly acknowledge that He has authority with God.
- B. Not only does Jesus have authority with God, Jesus is God and can answer you directly.
- C. Prayer is ordinarily made to God the Father in the name of Jesus Christ (Acts 4:23-31).
- D. Very few prayers recorded are to Jesus distinctly, yet Stephen died that way (Acts 7:59).

14 If ye shall ask any thing in my name, I will do it.

If ye shall ask any thing in my name.

- A. Jesus repeated Himself even more simply to make the promise without any confusion.
 - 1. He repeated it without foolish redundance to encourage the confidence of the eleven.
 - 2. He simplified the promise by excluding the glory the Father would receive by them.
- B. A prison was opened in Acts 12 and Peter delivered from four quaternions of soldiers.

I will do it.

- A. The eleven apostles did not need to worry about Jesus' departure, He would hear them.
- B. Jesus is very attentive, even to the deacon Stephen, standing when he was evilly stoned.

***** *Promise of Another Comforter to Them - Verses 15-18* *****

15 If ye love me, keep my commandments.

If ye love me.

- A. Love here is strong affection and desire to please and win the affection and approval of.
 - 1. It cannot be our love of others – desiring their wellbeing to stand perfect before God.
 - 2. Therefore, it is love of God taught throughout scripture (Deut 10:12; Mk 12:28-30).
 - 3. Love of God is mixed with fear of God to describe our desire to please Him greatly.
 - 4. How do we know David loved God? By his obsessive desire to honor and worship.
- B. Jesus knew that His apostles loved Him, but He pressed them to the application of love.
 - 1. He examined Peter about his love only due to his temporary insanity (Jn 21:15-17).
 - 2. The use of the subjunctive is common with Jesus (Jn 9:41; 10:35; 12:32; 13:32; etc.).
- C. There is much more to love than even sentimental loss by the apostles at Jesus leaving.

Keep my commandments.

- A. True love of God and Jesus Christ results in keeping their commandments (Deut 10:12).
 - 1. This is such an obvious point of truly desiring to love and please one in authority.
 - 2. Many today are confused by feelings about Jesus from loud music and sob stories.
 - 3. Jesus will more specifically say to Peter shortly ... Lovest thou me? Feed my sheep.
- B. This point, loving obedience, even for apostles, will be repeated (14:15,21,23-24,31).
- C. With context as our master, the obedience here is connected to Holy Spirit comfort.
 - 1. No man should think he deserves comfort without obedience to his or her duties.
 - 2. Our concern for the worries of life should be overwhelmed by care for duties of life.
 - 3. If we follow the conduct and counsel of the Spirit, we will then have His comfort.
 - 4. Disobedience grieves (Ep 4:30) and quenches (I Thes 5:19) the Spirit, costing you.
 - 5. Disobedience gives the devil an advantage (II Cor 2:11) and opening (Eph 4:27).
 - 6. Obedience brings more Holy Spirit power and causes the devil to flee away (Jas 4:7).
 - 7. Now think! If you lack joy, peace, hope, or strength – you offended the Comforter.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

And I will pray the Father.

- A. Jesus as Intercessor for His apostles and people would ask God for a divine replacement.
 - 1. The future tense – *I will pray* – is correct; Jesus would pray the Father in 40+ days.
 - 2. Jesus was still with them; He was not yet glorified, so His prayer was not until then.
 - 3. He sat down at God's right hand and began intercession (Rom 5:10; 8:34; Heb 7:25).
 - 4. After His glorious victory over sin and death, His Father would answer any request.
 - 5. Jesus told the apostles a few days later to wait in Jerusalem for this promise (Ac 1:4).
 - 6. Peter immediately announced this transfer through Christ of the Spirit (Acts 2:33).
- B. Embrace our Lord's character and role always seeking your best with God. Hallelujah!
 - 1. Our website gets daily requests for prayer – for many want others praying for them.
 - 2. But this is Jesus God's Son praying for you, which is what intercession is all about.
 - 3. Think! A superlative One praying to a superlative One able by a superlative relation.
 - 4. Think! One moved by your feelings and needs can get you divine help (He 4:12-16).
 - 5. Warning! Hebrews 4:12-16 is the living Word for sure, but for what? Your help!
 - 6. There is an equal chance Jesus will go to hell as any person that believes on Him.
 - 7. He is the Surety for His people; He will not lose even one of them (Heb 7:19-28).

And he shall give you another Comforter.

- A. Another Comforter is the Holy Spirit, God Himself, to replace Jesus' personal presence.
 - 1. Jesus a few verses later clearly stated the Comforter is the Holy Ghost (John 14:26).
 - 2. The foremost issue at stake for the apostles at this point was Jesus personally leaving.
 - 3. They had in many ways been safe with His far greater wisdom, power, prayer, etc.
- B. Thank God for use of *another*, a nice reference to the Trinity against Oneness heretics.

- C. This matter of the Holy Spirit as personal Comforter for the apostles and us is crucial.
 1. The other gospels hardly have even a mention of the Holy Spirit, nothing like here.
 2. John's gospel has three chapters with much about the Spirit (Jn 14:26; 15:26; 16:7).
 3. God chose John to give us insight into our Lord's final hours – the Spirit is stressed.
 4. History shows the churches received Holy Spirit comfort by obedience (Acts 9:31).
- D. This word chosen and preserved by God – *Comforter* – is for us to appreciate the Spirit.
 1. It is a shame to read commentators write on and on that the word should be *Advocate*.
 2. Jesus is our Advocate (I Jn 2:1), not the Holy Spirit. Jesus makes intercession for us.
 3. **Comfort.** To strengthen (morally or spiritually); encourage, hearten, inspirit, incite.
 4. Job had miserable comforters (Job 16:2); Jesus and the Spirit are terrific comforters.
 5. Many have lived under oppression without any comforter (Eccl 4:1), but not us.
 6. When God leaves His people or chastens them, there is no comfort (Lam 1:16-17).
- E. Our God is the God of all comfort, and He can give comfort you cannot even imagine.
 1. Jehovah God, the Father of Jesus Christ, is the God of all comfort (II Cor 1:1-7).
 2. Comfort results in peace (Jn 14:27), and He can give unbelievable peace (Phil 4:7).
 3. Believers have power able to do exceeding abundantly above ideas (Eph 3:20-21).
- F. Charismatics and Pentecostals have nearly destroyed the Holy Spirit's actual ministries.
 1. By their obsession about tongues, the least and ended gift, they miss Spirit comfort.
 2. They talk *ad nauseum* about *da anointin'* without a clue of His powerful ministry.
 3. Because they corrupt the Holy Spirit and His ministries, Baptists often neglect Him.
- G. God's gift through Jesus Christ is the Spirit Himself, not the Spirit giving membership.
 1. A few fanatics deceived by Rome's ecclesiology corrupt the gift of the Holy Ghost.
 2. But the Holy Spirit is the object of the gift, not the subject of giving a different gift.
 3. Holy Ghost heresy of a few ... <http://www.letgodbetrue.com/pdf/gift-of-holy-ghost-acts-2-38.pdf>.

That he may abide with you forever.

- A. Jesus, the first Comforter, was only briefly with them by personal presence and power.
 1. The older men get, they learn that time is fleeting so that months and years disappear.
 2. Jesus Christ's ministry was only 3.5 years, and it was filled with many activities.
 3. From their calling at the Sea of Galilee to His ascension, three years had flown by.
 4. As they learned more from Him and by Him, their love grew, but then He went away.
- B. Successive generations by Acts 2:39 and Gentiles as well, those afar off (Acts 10:45).
- C. Note the personal pronoun *he* to describe the Holy Spirit. *He* is not an *it* or a mere *force*.

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Even the Spirit of truth.

- A. The Comforter to replace Jesus is the Spirit – the invisible Person and Presence of God.
 1. He bears witness with our spirits internally – embrace the invisible work (Rom 5:5).
 2. New Testament religion is of your spirit (John 4:20-24) by His Spirit (Rom 14:17).

- B. Our God is the God of truth, so the Holy Spirit is the Spirit of truth, for God cannot lie.
 1. The Holy Spirit is also the Spirit of Truth by leading them into all truth (John 16:13).
 2. The Holy Ghost empowered those apostles to declare truth worldwide (Col 1:5-6).
- C. The Holy Spirit of truth is identified by His emphatic witness of Jesus the Son of God.
 1. No man can truly say that Jesus is Lord but by the influence of the Spirit (I Cor 12:3).
 2. We must try all spirits; deviation from scripture about Jesus is false (I John 4:1-6).
 3. An introductory survey about Christ heresies ... <http://www.letgodbetruer.com/pdf/christ-wars.pdf>.

Whom the world cannot receive.

- A. The difference between the world and us is very great and revealed by God's presence.
 1. There is eternal enmity between this world and its god and us and our God. Glory!
 2. The Spirit regenerates us to be saved from this world's god (Ep 2:1-3; II Cor 4:3-6).
 3. When the world curses our Lord Jesus, it proves them void of the Spirit (I Cor 12:3).
 4. If we even befriend this world, we become the enemy of God (Jas 4:4; I Jn 2:15-17).
- B. The Holy Spirit can become the enemy of even the church when they rebel (Is 63:10).
- C. The Holy Spirit's role in the world is to help preaching against the world (Jn 16:7-11).

Because it seeth him not, neither knoweth him.

- A. The world does not have a clue about truth. Start a conversation about the Spirit of truth.
 1. The more intelligent or educated they are, the less they can think logically for truth.
 2. The natural man is fully and finally worthless regarding divine truth (I Cor 2:6-16).
 3. For more about hidden wisdom ... <http://www.letgodbetruer.com/pdf/mysteries-of-hidden-wisdom.pdf>.
- B. The world has no spiritual discernment, so they have no clue about this glorious Person.
 1. The Spirit of God moved on the face of the waters, so they hallucinate monkey myth.
 2. Fishermen of Galilee turned the world upside down, but they adore Greek ignorance.
- C. There is another spirit – and the Charismatics and Pentecostals adore and worship him.
 1. Paul warned about another Jesus, *another spirit*, and another gospel (II Cor 11:3-4).
 2. This *other spirit* is propagated by false apostles of Satan himself (II Cor 11:13-15).
 3. They are infatuated with childish “miracles” (which there are none or next to none).
 4. Stooping to the least gift – tongues – they must pervert it to gibberish, barking, etc.
 5. Tongues is the gift most easily faked and learned by anyone, thus its great popularity.
 6. Why don't their healers visit cancer wards, because they cannot heal real diseases.
 7. They teach their followers to crave an experience rather than fellowship with God.
- D. Worldly men have neither intellectual nor experimental knowledge of the Holy Spirit.

But ye know him.

- A. Consider two main ways in which the apostles knew the Spirit of God unlike the world.
 1. They had Jesus Christ with them, who had the Holy Spirit without measure (Jn 3:34).
 2. They had the Spirit for their extraordinary preaching and miracles (Luke 10:17-24).
 3. The apostles had some measure of intellectual and experimental knowledge of Him.
- B. Consider also that the apostles did not know the Spirit like they would soon know Him.
 1. They knew the Father, but they did not know the Father as well as they should have.

2. Spiritual truth was still obscure and confusing to them, but not for long, by the Spirit!

For he dwelleth with you.

- A. They had Jesus Christ with them, Who had the Holy Spirit without measure (John 3:34).
- B. They had the Holy Spirit for their extraordinary preaching and miracles (Lu 10:17-24).
- C. Let us note a distinction between the Holy Spirit coming *on men* or dwelling *in men*.
 1. The Spirit came *on men* for deeds (Num 11:17,25-29; 24:2; Judges 3:10; 6:34; 11:29; 13:25; 14:6,19; I Sam 10:6,10; 11:6; 16:13; 19:20,23; II Kgs 3:15; II Chron 15:1).
 2. The N.T. is far superior with the Spirit *in men* (Acts 2:4; 6:3; 7:55; 11:24; Eph 5:18).
 3. This distinction in terminology is not testamentary absolute (Nu 27:18; Is 11:2; etc.), but the greater presence and power of the Spirit in men is absolutely new covenant.

And shall be in you.

- A. Incredible! God the Holy Spirit would be much more than *with them* – rather *in them*.
 1. The new measure of the Holy Spirit in a life is to be filled with the Spirit (Eph 5:18).
 2. The potential of filling by the Holy Ghost is an overflowing supply (John 7:37-39).
- B. Let us note a distinction between the Holy Spirit coming *on men* or dwelling *in men*.
 1. The Spirit came *on men* for deeds (Num 11:17,25-29; 24:2; Judges 3:10; 6:34; 11:29; 13:25; 14:6,19; I Sam 10:6,10; 11:6; 16:13; 19:20,23; II Kgs 3:15; II Chron 15:1).
 2. The N.T. is far superior with the Spirit *in men* (Acts 2:4; 6:3; 7:55; 11:24; Eph 5:18).
 3. This distinction in terminology is not testamentary absolute (Nu 27:18; Is 11:2; etc.), but the greater presence and power of the Spirit in men is absolutely new covenant.
- C. This tremendous gift the world does not know is both earnest and seal of much more.

18 I will not leave you comfortless: I will come to you.

I will not leave you comfortless.

- A. The apostles were unnecessarily troubled and fearful at Jesus leaving them (Jn 14:1,27).
 1. Why was He going away (if they could remember)? To prepare a place for them!
 2. Was it good He was going away (it was expedient)? To send them the Spirit inside!
- B. Read this promise slowly enough or enough times to fully appreciate its preciousness.
 1. The personal nature of this promise is incredible. Jesus will never desert His own.
 2. He died for you. He lives for you. He will never desert you, but yet you desert Him.
 3. Are you troubled in any way? Believe this dear promise of your Lord and Saviour.
 4. Others will desert you; others do not care for you like Him; but believe His promise.
 5. *Out of sight out of mind* is how you treat others, but now how Jesus treats His own.
- C. He committed His life, His death, and now His life to your perpetual great happiness.
 1. If He died to save you from the justice and wrath of God, what of life's speed bumps!
 2. We are His fullness (Ep 1:22-23); He is incomplete without us; your joy is His goal.
 3. The Spirit He sends can overwhelm your infirmities (Romans 15:13; Eph 3:16-19).
- D. Consider some Bible comparisons to excite you about the comfort of the Holy Ghost.
 1. A rich man was comfortless (Lu 16:22-24), but not poor, sickly Lazarus (Lu 16:25).

2. Job was comfortless (Job 16:2), but not Paul – Jesus stood with Him (II Ti 4:16-18).
 3. Judas was comfortless (Mat 27:3-5), but not deacon Stephen as stoned (Ac 7:54-56).
 4. Martyr-makers are comfortless (Rev 6:15-17; 14:9-12), but not martyrs (Re 6:9-11).
- E. If you are thirsty for comfort, then run to Christ for the Spirit (John 7:37; Luke 11:13).
1. Go back to review our Lord's conversation with the woman of Samaria (Jn 4:4-26).
 2. There is Holy Ghost power by believing in Jesus for the Spirit (Rom 15:13; 14:17).
 3. There is a free feast that fully transcends the fulfillment of earthly junk (Is 55:1-5).
 4. A great comfort given by the Holy Spirit is God's love for you (Ro 5:1-5; 8:14-16).

I will come to you.

- A. Jesus would come to them three different times and ways, but only one works here.
1. He came to them after His resurrection to spend forty days proving His resurrection.
 2. He came to them at Pentecost in the Person and Power of the gift of the Holy Ghost.
 3. He would come for them at some very distant date to take them to heaven (Jn 14:3).
 4. With context our master, we clearly know this is the Spirit of Pentecost and not any coming short of that event and certainly not His coming for them too late to comfort!
- B. Jesus is in heaven at God's right hand in a glorified physical body limited to one place.
1. But there He is most interested in His apostles and ministers – stars in His right hand.
 2. But there He is most interested in His churches – walking among the candlesticks.
- C. Jesus Christ by the Holy Ghost is in, with, and among His saints, pastors, and churches.
1. The Spirit is called the Spirit of Christ several times (Rom 8:9; Gal 4:6; I Peter 1:11).
 2. Jesus walks among His seven golden candlesticks, but not physically (Re 1:12; 2:1).
 3. For more about seven spirits of God ... <http://www.letgodbetrue.com/pdf/kings-and-priests.pdf>.
- D. Do you believe in Jesus the Son of God? If you believe in God, believe in Him (Jn 14:1).
1. He promised here to come to them – He then promised to also dwell (Jn 14:21-23).
 2. Faith in Jesus the Son of God overcomes the world (I Jn 5:4-5; 4:4; Rom 8:34-37).
 3. Enoch walked with God and was taken to heaven. How? By true faith (Heb 11:5-6).
 4. You are His fullness (Ep 1:22-23); He is incomplete without us; your joy is His goal.
 5. He promised to never leave nor forsake you (Heb 13:5), and He cannot lie, not ever.
 6. He lives forever with a perpetual priesthood to save you to the uttermost (Heb 7:25).
 7. But if you lose first love of Christ, He can be taken from a church (Revelation 2:5).
- E. For ministries of the Spirit most miss ... <http://www.letgodbetrue.com/pdf/holy-spirit-in-ephesians.pdf>.
- F. For a full explanation of the Spirit in Jn 7:37-39 ... <http://www.letgodbetrue.com/pdf/john-seven.pdf>.
- G. For a full explanation of the Spirit in John 4:4-26 ... <http://www.letgodbetrue.com/pdf/john-four.pdf>.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

Yet a little while, and the world seeth me no more.

But ye see me.

Because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

At that day.

Ye shall know that I am in my Father.

And ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

He that hath my commandments, and keepeth them, he it is that loveth me.

And he that loveth me shall be loved of my Father.

And I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Judas saith unto him, not Iscariot.

Lord, how is it that thou wilt manifest thyself unto us.

And not unto the world.

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Jesus answered and said unto him.

If a man love me, he will keep my words.

And my Father will love him.

And we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

He that loveth me not keepeth not my sayings.

And the word which ye hear is not mine.

But the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

These things have I spoken unto you.

Being yet present with you.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

But the Comforter, which is the Holy Ghost.

Whom the Father will send in my name.

He shall teach you all things.

And bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

