

John 14

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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
- 28-29 His Departure to the Father was Good
- 30-31 His Time to Depart and Die was Nearing

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

Related Links:

- 1. Ministries of the [Holy Spirit in Ephesians](#).
- 2. [The Day of Pentecost](#) (Acts 2 in detail).

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.
 3. David at Ziklag trumps your case.
 4. Hope or Hopelessness: Choose Right.
 5. Why Bad Things Happen.
- 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.
 5. For the deeds of David's mighty men.
- 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**.
- 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**.
- 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).
- J. For much more about **trusting God by faith**.
- K. For the **apostles to possess their souls**.

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.**

Comfort to Apostles about Heaven – Verses 2-3

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.
 - A. Since they believed in God, then they must have had some faith of heaven with Him.
 - B. 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.**

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 paint ... 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.

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; Philipians 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.**

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.
- E. It is our duty, privilege, and joy to comfort each other with the facts (I Thess 4:18; 5:11).
- F. 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**.
- 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**.

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.**

- 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.**
 - 9. **Masonry is Luciferianism for light from east.**
- 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.**
- 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*).
- 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**.

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**.
- 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**.
- 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.**
7. **You may have full assurance in it.**

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 redundancy 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

Note: Here in His teaching a significant change to be noted – Jesus now fully introduced the Holy Ghost.

His final lessons for the apostles in His last hours were about the Holy Spirit (John 14:15 – 16:33).

The other gospel accounts give us next to nothing of the very profound lessons of Jesus found here.

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.
- D. If they truly loved Jesus, they would obey Him more than grieve for losing His presence.

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.
 - 8. The greatest remedy for fear and trouble is obedience to obtain God's great favor.

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 had promised the Spirit to fill them, but it required His glorification (Jn 7:37-39).
 - 4. He sat down at God's right hand and began intercession (Rom 5:10; 8:34; Heb 7:25).
 - 5. After His glorious victory over sin and death, His Father would answer any request.
 - 6. Jesus told the apostles a few days later to wait in Jerusalem for this promise (Ac 1:4).
 - 7. 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. This passage comforts, for He is presented as priest, not judge. Compare Psalm 139.
 - 7. There is an equal chance Jesus will go to hell as any person that believes on Him.
 - 8. 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 (1 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. The Holy Spirit gives great joy, peace, and hope (Rom 5:5; 8:14-16; 14:17; 15:13).
 6. Many have lived under oppression without any comforter (Eccl 4:1), but not us.
 7. 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.**

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.](#)

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](#).
- B. The world has no spiritual discernment, so they have no clue about this glorious Person.
 1. God the Spirit moved on the face of the waters, so they hallucinate a monkey myth.
 2. Fishermen of Galilee turned the world upside down, but they adore Greek ignorance.
 3. Seeing is believing to them, so they reject God, though they have not seen evolution.
- 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**.
- 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.
- F. For a full explanation of the **Spirit in Jn 7:37-39**.
- G. For a full explanation of the **Spirit in John 4:4-26**.

Promise of Life and Confirmation to Them – Verses 19–20

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.

- A. Jesus was only hours from crucifixion, after which the world would not see Him again.
- B. After His resurrection, He went into Galilee for the eleven (Matthew 26:32; 28:7,10,16).
 1. It is true He was seen by the apostles while still in Jerusalem (John 20:19,26; 21:1).
 2. It is true He ascended into heaven from Bethany very near to Jerusalem (Lu 24:50).
 3. But some of the forty days of proving His resurrection were in Galilee (Acts 1:3).
- C. There is no record of Him appearing to any but a few over 500 brethren (I Cor 15:3-8).
- D. Jesus did not appear after His resurrection to the world, but to a few (Acts 10:39-41).
- E. Jesus meant during pagans' lives, for every soul ever conceived shall see Jesus again.
 1. All men shall see Jesus Christ as Judge very soon (Romans 14:10-12; II Cor 5:9-11).
 2. He will separate the righteous from the wicked (Matthew 25:31-46; Rev 20:11-15).
 3. *Every eye shall see Him ... and all kindreds of the earth shall wail because of Him!*

But ye see me.

- A. Though the world would not see Jesus again, the apostles would and did see Him again.
- B. Do not let the present tense bother you, rather let it show perfect continuity to the future.
 1. He used the present tense in the verse's first clause, but it clearly intended the future.
 2. The world would not see Him again after His crucifixion, but the eleven would see.
- C. The eleven saw Jesus then in the upper room with Him, and they would see Him again.
 1. Jesus visited with them in multiple places a number of times after His resurrection.

2. It was a tremendous event for them to see Him after watching Him die (John 20:20).
 3. They would also see Him by faith, by the Spirit, at death, and in glorified bodies.
- D. There would be very little interruption of their relationship with Him by these aspects.

Because I live, ye shall live also.

- A. Do not let the present tense bother you, rather let it show perfect continuity to the future.
1. Jesus used the present tense of Himself, but He used the future tense for the eleven.
 2. Jesus was and is the resurrection and the life; He had and has life in Himself for us.
 3. He laid His life down; He took it up again (John 10:18); He lives forever (Rev 1:18).
 4. Jesus rose from the dead, and the apostles would be raised from the dead like Him.
 5. The death and departure He had prophesied would not end His life nor their lives.
- B. Do not miss the significance of our lives in any sense dependent on His life for us above.
1. The apostles were sustained by the life of Jesus many ways (Gal 1:12; II Tim 4:17).
 2. We are saved by His life, not just His death; we should consider (Rom 5:10; 8:34).
 3. Our lives are hid with Christ in God, so when He comes we shall live (Col 3:1-4).
 4. We declare this connection of our lives to His life by being resurrected in baptism.
 5. The words of a song, *Because He Lives*, tells us we can face tomorrow by His life.

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

At that day.

- A. It is an interpretational choice of what day Jesus intended, which we make by context.
1. It could be the day of His resurrection, for then they perceived much more of Him.
 2. It could be the day of Pentecost, for then they had near perfect grasp of Christology.
 3. It could be the day of the N.T. canon, then knowledge would be perfect (I Cor 13:12).
 4. It could be the day of Judgment, for then all things will be revealed as they truly are.
- B. Jesus introduced this short, two-verse lesson in light of resurrection, so we choose it.
1. After His resurrection, the apostles were much more convinced of Him (John 20:28).
 2. They did not have the boldness and knowledge of Pentecost, but they knew more.
 3. They had heard His prayer of John 17; they saw the divine transaction of the cross.
 4. They saw Him entirely revived with His miracle power just like He had been before.
 5. They then saw the unity of Father and Son and their unity also before much better.
 6. The great day of judgment was so far as to provide no comfort to them at this time.

Ye shall know that I am in my Father.

- A. It is one thing to raise the dead – Elisha did it – but Jesus Himself was raised from dead.
 - 1. Jews knew, and Bible believers know, that life is the power of God to give or take.
 - 2. Though God had forsaken Him (darkened sun), they saw life and light fully restored.
 - 3. Jesus was not just a prophet of God – He was the Messiah and Immanuel of God.
- B. They heard His prayer to the Father in John 17; they saw the divine relationship clearly.
 - 1. His prayer, some of the last words they heard, was all about His unity with the Father.
 - 2. They saw the Father forsake Him and heard His cries of separation from Psalm 22.
 - 3. They heard Him commend His own spirit into the hands His Father (Luke 23:46).
 - 4. They saw Him raised from the dead by the God that tore the veil and shook the earth.
- C. They were one in nature, but they were also one in purpose, power, principle, precept.

And ye in me, and I in you.

- A. They knew their unity with Jesus was very intimate by Him taking 40 days with them.
 - 1. He appeared to women and two going to Emmaus and spoke personally with them.
 - 2. He appeared to the eleven in the hideaway to bless them and show them His wounds.
 - 3. He went to Galilee where they were all raised, and He helped them fish and eat of it.
 - 4. He showed Himself alive to over 500 other brethren to confirm they were not nuts.
 - 5. He allowed them to see Himself ascend into heaven with angelic explanation of it.
- B. And as He gave them the Spirit, they were blessed by internal witness of their unity.
 - 1. He explained the scriptures to two going to Emmaus that caused their hearts to burn.
 - 2. This grew in stages (John 20:22) until the great day of Pentecost (Acts 1:4-5,8).
- C. Where are you relative to God by these words? in Christ, who is in God! where are you?
- D. Jesus then expanded upon this enhancement of their relationship in the next lesson.

Promise of Greater Manifestation to Them – Verses 21-24

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.

- A. Before starting the explanation of this wonderful text, note that it is addressed generally.
 - 1. The previous verse used the second person for the eleven; this uses the third for you.
 - 2. The enhanced relationship with God described was true before and after the apostles.
- B. This is the foundation for any relationship with God and obtaining His personal favors.
 - 1. Jesus repeatedly stressed this for promises to His apostles (John 14:15,21,23-24,31).

2. Jesus also taught obedience for friendship with Him (Jn 15:14), like the lesson here.
 3. Jesus repeated this to His closest ministers, so what should ministers do (II Tim 4:2)?
 4. Even when we study *Bible Economics*, the first rule must always be ... Obey God.
 5. When David thought on God's help in his life, he saw his obedience (Ps 18:16-27).
 6. If you disobey God, you obviously think lightly of Him, and He will do the same.
 7. If you honor God, and there is no honor better than obeying Him, He will honor you.
 8. If you disobey, you grieve and quench the Spirit, which is God's power in your life.
 9. If you disobey, you give the devil an advantage and place in your life, not resistance.
 10. The difference between the righteous and the wicked, as in Psalm 1, is enormous.
- C. Jesus, by the previous lesson (14:19-20), intended their personal relationship with Him.
1. If they were troubled by Him departing, they could keep the friendship by obedience.
 2. If they appreciated their relationship with Him, they could enhance it by obedience.
 3. His promise of another Comforter already depended on their obedience (Jn 14:15).
- D. The strength and value of our fellowship with God and His Son depends on obedience.
1. If walk in the light as He is in the light, we have fellowship with them (I Jn 1:5-7).
 2. The difference between the two trees in Eden should remind us of dire consequences.

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

- A. Here is one of the greatest offers possible for obedience to the commandments of God.
1. Know this first – God's commandments are for your good; they are not grievous.
 2. But He, far beyond the pleasures of this life, offers loving friendship to the obedient.
- B. This is not God's everlasting love for His elect, for that love precedes our love of Him.
1. Total depravity precludes our love of God originating in ourselves without His grace.
 2. He set His love on us in election long before we had existence (Eph 1:3-6; Jer 31:3).
 3. We love Him, because He first loved us is a basic rule of the gospel (I John 4:19).
 4. Therefore, the love of God here is something different – an offer of loving friendship.
- C. This is God's manifestation of love to His children for fellowship by their love of Him.
1. Note the use of manifest in the next compound clause describing this consequence.
 2. God the Father can and will reveal His love to a person based on their degree of love.
 3. David delighted in God and loved Him like few, and God built him a house for it.
- D. We miss so much by focusing our attention on the other four phases of our salvation.
1. The eternal, legal, vital, and final love of God toward us is wonderful, but not all.
 2. The fellowship in this world with God and Him filling you with His love is better.
 3. Doctrinal deadness by knowing salvation intellectually falls far short of this here.
 4. God chose, saved, and adopted children for much more than intellectual curiosity.

- E. Who is this Father? How can we even describe Him let alone the opportunity with Him?
1. This Father is Jehovah – the only true and living God – the Almighty without peer.
 2. He is transcendentally great.
 3. He is the Ancient of Days – your great purpose in life is to please and glorify Him.
 4. He created all things for Himself and His pleasure, and He is the Potter over all clay.
 5. He sovereignly governs your existence totally, and He will torment many in hellfire.
 6. He is completely sovereign.
 7. He did not ask if you wanted existence or how, and you cannot end your existence.
 8. He fills heaven and earth; He is infinitely perfect in all ways; He is Judge over all.
 9. His goodness, love, mercy, and kindness are infinitely superior to all or any creature.
 10. His heart and Spirit can commune/fellowship with a man/woman more than anyone.
- F. How great is the opportunity/privilege to be loved, pursued, and occupied by this God?
1. Enoch walked with this God, and God by His love took him to heaven without dying.
 2. Noah walked with God; He saved him and his family from world ruin with promises.
 3. Abraham was the Friend of God and enjoyed unprecedented blessings and promises.
 4. Moses talked with God as friends talk face to face, and Joshua craved it (Ex 33:11).
 5. Phinehas honored Him, so He gave him an everlasting covenant (Num 25:10-13).
 6. David delighted in this God like no other, and He gave him an everlasting progeny.
 7. Paul served His Son so faithfully that he got a glimpse of heaven to encourage him.
- G. Anything in this life, no matter how noble or pleasant, cannot fully satisfy your soul.
1. Three great categories of things men pursue are not to be promoted (Jer 9:23-24).
 2. Delighting in God, like David did (Ps 37:4), transcends all pleasure, without reward.
 3. Yet this God, this Father of Jesus Christ, rewards those who seek Him (Psalm 37:4).
 4. What is your goal for life? It should be to acquaint yourself with Him (Job 22:21).
 5. What is your goal for life? It should be to love Him passionately with your existence.
- H. God the Father will love you as a friend – revelation of love of the Triune God in Spirit.
1. It is not abstract theology, a legal concept, or vital connection unknown personally.
 2. It is Almighty God Jehovah coming to you, living in you, and whispering to you.
 3. This is not legal relationship or vital regeneration, but rather personal friendship.
 4. God can speak to your heart, mind, and spirit to convince you of His love (Rom 5:5).
 5. All gifts of the Holy Ghost like this are experienced to the degree of your obedience.
 6. The Spirit of truth, representing the Trinity, whispers to us (Rom 8:15-16; Gal 4:6).
 7. Again, all gifts of the Spirit like this are experienced to the degree of your obedience.
 8. The Spirit power in you can fill you with all the fulness of God (Eph 3:14-21). Glory!
- I. This is higher ground that every Christian and every church should strive for mightily.

J. For more about **such higher spiritual ground**.

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

- A. Not only will God the Father more clearly and powerfully love you, but Jesus will also.
 - 1. Who is Jesus? The Messiah of God and the most glorious Man of time or eternity.
 - 2. The apostles were up close and personal with Jesus, but this would be much more.
 - 3. There are no bounds or limits to Christ's power, promises, presence, and pleasures.
 - 4. **He Is Altogether Lovely**.
- B. Do you understand the word *manifest* sufficiently to appreciate what it means for you?
 - 1. **Manifest**. To make evident to the eye or to the understanding; to show plainly, disclose, reveal.
Compare these scriptures: Luke 8:17; Rom 16:26; I Cor 3:13; 4:5; 14:25; Eph 5:13; Col 1:26; 4:4; I Tim 5:25; II Tim 1:10; 3:9; 4:13; I John 3:10.
 - 2. Jesus will plainly disclose and reveal Himself to your understanding for your profit.
 - 3. The Holy Spirit can powerfully reveal the full dimensions of His love (Ep 3:14-19).
- C. Jesus spoke these words to the eleven, so they are apostolic, but the third person is you.

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.

- A. When most Christians hear the name Judas, they can only think of Iscariot, the betrayer.
- B. However, there was another Judas among the twelve, and he asked Jesus this question.
 - 1. It was a popular name, as it was the name of the fourth son of Jacob (Matthew 1:2).
 - 2. Jesus ordained twelve apostles from His disciples; two were Judas (Luke 6:13-16).
 - 3. Judas was also known as brother of James the son of Alphaeus (Ac 1:13; Jude 1:1).
 - 4. The only gospel record of Judas was his question about the Spirit (John 14:21-26).
 - 5. Though his relationship to James was well known, his authority came from Jesus.
 - 6. He was a servant of Jesus Christ, for the apostles were chosen to be His servants.

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

- A. We are not told by the Holy Spirit through John as to why some of these late questions.
- B. However, at this stage of their ignorance, we should recall the confusing Jewish fables.
 - 1. They believed, along with most of the Jews, that Messiah was a national deliverer.
 - 2. Therefore, everything they heard from Jesus was colored by their misunderstanding.
 - 3. In this specific case, Judas could easily have thought of the world knowing Messiah.
 - 4. If the Christ were to be like David with great military success, all men would know.
- C. Here is another example of exalting the physical over the spiritual with its great costs.

1. The spiritual is far more important than the natural by any measure (I Cor 2:6-16).
2. Christians walk by faith not sight for invisible things of value (II Cor 4:17-18; 5:7).
3. Our kingdom is not of this world ... Jesus taught it, but they could not hear it ... yet.
4. Dispensationalists by their manmade fantasies promote Jewish fables and heresies.

And not unto the world.

- A. Judas reacted to Jesus' word that the world would miss the Comforter (John 14:17,19).
- B. This world is the enemy of God, hates God, and will not know Jehovah until too late.
- C. Jehovah revealed Himself enough to Adam and all men since (Ps 19:1-6; Ro 1:18-25).
- D. The world knows nothing of truth and missed Jesus and will us (I Cor 2:6-8; I John 3:1).
- E. You are part of a secret society – the hidden, invisible, spiritual kingdom of Jesus Christ.
- F. **You know things the world cannot.**

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.

- A. Jesus is gracious. Judas should have known or listened to what Jesus said (Jn 14:16-18).
 1. The Jews as much or more than any knew God was an invisible Spirit, as just stated.
 2. Jesus had just explained in sufficient detail that He would be with them by the Spirit.
- B. Established doctrines, habits, and traditions are hard to quit, even hearing plain truth.
- C. Our Lord's repetition here indicates the greatness of the offer and the law of emphasis.

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

- A. Do not neglect or resent repetition of our Lord about obedience to Him (John 14:15,21).
 1. Can you see that Jesus, with the best taught Christians on earth, repeated the point?
 2. Faithful pastors must be instant at all times, which means to press men (II Tim 4:2).
 3. **Consider the pressing nature of ministry.**
- B. The point must be established that love of God and His Son means obeying their rules.
 1. The point is missed by most Christians today as they measure love by fuzzy feelings.
 2. Their heretical idea of grace rejects duty to obedience, thus a Lordship controversy.
 3. If they avoid a Lordship controversy, they invent a grace revolution (Joseph Prince).
 4. **They ignorantly promise liberty.**
- C. The choice is yours – do you want the great blessings found in 14:21 and here – or not?
 1. All children of God are at various points on the continuum of love and discipleship.

2. Any person's location on this continuum determines their fellowship/love from God.
3. Paul labored more abundantly than others – while ministerial, it implied discipleship.

And my Father will love him.

- A. Here is one of the greatest offers possible for obedience to the commandments of God.
 1. Know this first – God's commandments are for your good; they are not grievous.
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- I. This is higher ground that every Christian and every church should strive for mightily.
- J. For more about **such higher spiritual ground**.

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

- A. What is meant by this *we*? Who is meant by *our*? Did Jesus mean the Father *and* Him?
1. The plurality of the Godhead is first introduced by plural pronouns in Genesis 1:26.
 2. Here are plural pronouns again – *we* and *our* – and the *two* should light up your life.
 3. Since both Father and Word (Christ) are in us by the Spirit, the Trinity is within us.
- B. Almighty God and the Word made flesh are the plural Persons that pursue true disciples.
1. God pursues men that pursue Him. God inhabits men that love Him by obedience.
 2. God and Jesus execute this fabulous arrangement by the Comforter Spirit of God.
 3. All gifts of the Holy Ghost like this are experienced to the degree of your obedience.
- C. This is not the Spirit on us, but the Trinity of God in you as His friend forever (Jn 14:16).
1. The promise by Jesus is that God and He will make their abode in obedient believers.
 2. **Abode.** Habitual residence, dwelling. An abiding-place, a dwelling-lace, place of ordinary habitation; house or home. See scriptures like John 1:32-33; 1:39; 4:40; etc.
 3. How long will they abide before leaving? Jesus had already declared forever (14:16).

- D. Why did God save any human wretch? To display grace by unimaginable love of filth!
 - 1. God did not save you to merely keep you out of hell, but for His own great glory.
 - 2. God did not save you to only justify you from your sins back to a state of neutrality.
 - 3. God adopted you as a son to know Him and enjoy Him (Jn 17:3; I Jn 5:1-4; 19-20).

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.

- A. Jesus repeated His crucial point – obedient discipleship is key for fellowship with God.
 - 1. If Jesus stressed this point (Jn 14:15,21,23-24,31), His ministers should also do so.
 - 2. There is no way around Him, no matter your position on the Lordship controversy.
 - 3. If you do not keep the sayings of Jesus, then you do not love Him, no matter what.
- B. The perilous times we live in today have substituted other things for loving obedience.
 - 1. Too many today think that fuzzy and warm feelings from praise band volume is love.
 - 2. Too many today think Bible reading and prayer make up for isolation from brethren.
- C. If Jesus is Lord to you, if He is altogether lovely, you will passionately obey Him fully.

And the word which ye hear is not mine.

- A. All Jesus taught came from God His Father (John 3:34; 5:19; 7:16; 8:28; 12:49; 14:10).
- B. Also, the rule Jesus repeated (15,21,23-24) was more than self-serving aggrandizement.
- C. As the Son of God and Messiah of God, His doctrine had been given to Him by Jehovah.

But the Father's which sent me.

- A. Disregard for Jesus Christ's doctrine was disregard for God's doctrine (John 7:16).
- B. In case they or later readers doubt the consequences of this choice, it is Jehovah's law.
- C. Fulfillment in life by fellowship and friendship with God depends on obedient to Him.
- D. As Jesus stressed God's doctrine by repetition, so will the faithful ministers of Jesus.

Promise of the Holy Ghost and Peace – Verses 25-27

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

These things have I spoken unto you.

- A. While Jesus had the apostles present with Him, He verbally taught them many things.
- B. The apostles had a fabulous privilege for learning by Jesus teaching them personally.
- C. The apostles had significant handicaps by not grasping or remembering His teaching.

- D. Jesus next explained how the Holy Ghost would help them overcome their handicaps.

Being yet present with you.

- A. The eleven had had the great privilege of being taught personally by Jesus for 3.5 years.
- B. He had told them He would depart and they could not follow (John 13:33; 14:2-3,12).
- C. Since He would depart, they needed some significant help to overcome their handicaps.
- D. In just a few sentences He will use similar words to get their rapt attention (John 14:30).

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.

- A. Note the use of the inspired disjunctive *but* to tell us that Jesus knew their handicaps.
 - 1. He did not use the coordinating conjunction *and*, for there was a difference coming.
 - 2. The apostles had two handicaps – they did not understand; they could not remember.
- B. The Comforter coming for them is very clearly identified again as God the Holy Spirit.
 - 1. Jesus had made this clear identification just moments earlier to them (Jn 14:16-17).
 - 2. Considering their ministerial handicaps, the Spirit is perfectly named the Comforter.

Whom the Father will send in my name.

- A. Almighty God our heavenly Father is the consistent Giver of all good gifts (James 1:17).
- B. The Holy Ghost, God Himself, was His gift given at Pentecost to Jesus (Acts 1:4; 2:33).
- C. The name of Jesus is the authority, basis, privilege, and reason for God giving the Spirit.
- D. God gave His Spirit for His presence and power to the apostles for Jesus' finished work.

He shall teach you all things.

- A. Here is the cure for their first apostolic handicap – their ignorance ruined understanding.
 - 1. The apostles had two handicaps – they did not understand; they could not remember.
 - 2. Though Jesus had taught them, they did not understand, remember, or connect well.
- B. The Holy Ghost would not teach them audibly like Jesus, but He would teach them well.
 - 1. What a great blessing, especially for Galilean redneck fishermen – a divine Teacher.
 - 2. He would explain the scriptures to them and New Testament doctrine they needed.
 - 3. What Peter did with the apostles before Pentecost and Jews at Pentecost showed it.
 - 4. They had wonderful knowledge of the scriptures and direction for all new doctrine.
- C. When you open the Bible, do you ask God to how you wondrous things (Ps 119:18)?
 - 1. While He will not teach us all things like He did the apostles, He can teach much.

2. Paul asked for this Spirit of wisdom and revelation for the Ephesians (Eph 1:16-19).
3. Paul asked for this Spirit to go past human ability about Christ's love (Eph 3:14-19).
- D. This apostolic gift should never be used to denigrate teachers or exalt your knowledge.
 1. This gift is primarily apostolic, and they fulfilled the promise far beyond any of us.
 2. Pastors must study for superior knowledge (II Tim 2:15; I Tim 4:13-16; Mal 2:7).
 3. See the *Problem Text* explanation for I John 2:20 for much more on this key point.

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

- A. Here is the cure for their second apostolic handicap – their inability to remember.
 1. The apostles had two handicaps – they did not understand; they could not remember.
 2. Though Jesus had taught them, they did not understand, remember, or connect well.
- B. The Holy Spirit would give them great memories of all Jesus had taught them verbally.
 1. How great was this gift? They wrote detailed gospel accounts of His earthly ministry.
 2. How could Paul remember the words of Jesus not recorded anywhere (Acts 20:35)?
 3. And furthermore, they did not even need to mediate before trials (Luke 21:12-15)!

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.

Peace I leave with you.

- A. This is not some esoteric, mysterious event that you cannot comprehend or experience.
 1. Peace is no commodity like potatoes to give a person, but a blessing and perspective.
 2. A salutation of peace was a Jewish custom, which David did to Nabal (I Sam 25:6).
 3. Every epistle but James opens or closes with peace (Romans 1:7; I Pet 1:2; Rev 1:4).
 4. Elisha told Naaman to go in peace, but Jesus gave His apostles all reasons for peace.
 5. Not only did He give the reasons for peace, He promised the Comforter of all peace.
- B. He had given them every reason to have peace and forget their foolish, immature fear.
 1. He started with the fact He and God were to both be believed and trusted (John 14:1).
 2. He told them God had apartments for each in His house in heaven for them (Jn 14:2).
 3. He told them He was leaving to go to heaven to finish preparation for them (Jn 14:2).
 4. He added promises of His return, His unity with the Father, the greater works they would do, their new power in prayer, the Holy Spirit in them for fellowship and love from the Father and Himself, perfect knowledge and memory coming, etc., etc., etc.!
- C. He had promised a Comforter to replace Himself that would easily give them peace.
 1. The use of Comforter twice in this section speaks to His giving peace to the eleven.
 2. The Holy Ghost by His power can fill believers with all peace (Romans 5:5; 15:13).

3. The Holy Ghost bears witness of adoption to us, not bondage to fear (Romans 8:15).
 4. The Christian has everything for him, including within him (Rom 8:31,37; I Jn 4:4).
- D. Jesus opened and closed this section of His lesson rejecting trouble or fear (Jn 14:1,27).
- E. Jesus gave His apostles a legacy of peace based on solid promises applicable to us also.
1. They would have peace all the days of their lives, no matter what happened to them.
 2. Paul, an apostle, exhorted son Timothy to reject fear in his young spirit (II Tim 1:7).
 3. John, an apostle, exhorted readers to fellowship and joy with apostles (I John 1:1-4).

My peace I give unto you.

- A. It is the personal peace of the Son of God that He left as a legacy to the eleven apostles.
1. His peace was by the Spirit without measure – which they would receive abundantly.
 2. His peace was by faith in God and His promises, which faith they had abundantly.
 3. If the passage is true, God the Father and Son loved and assured them by the Spirit.
 4. Why fear anything? Why worry about anything? Why be troubled about anything?
- B. He had peace with God we are to embrace ourselves, for He has blessed us with it also.
1. God loved Jesus as beloved Son and was pleased – we are accepted in the Beloved.
 2. This does not mean we are never troubled, but it means we respond with confidence.
 3. Jesus Himself was troubled before (Jn 11:33; 12:27; 13:21) and then in Gethsemane.
 4. But like Paul, He was not moved to distress, despair, or destruction (II Cor 4:8-11).
 5. If the passage is true, God the Father and His Son love and comfort us by the Spirit.
- C. Peace is fruit of the Spirit, which He gives powerfully to any walking in Him (Gal 5:22).
1. Faith gives our hearts and minds peace with God (Rom 5:1). What can disturb us?
 2. With the Spirit's abundant witness of God's love (Rom 5:5), what can trouble you?

Not as the world giveth, give I unto you.

- A. What does the world know about peace? They are ignorant and destructive of real peace.
1. Even a sincere worldling cannot give you peace – he has no power or wisdom for it.
 2. No other soul can relate to your soul troubles like Jesus can (Pr 14:10; Heb 4:15-16).
- B. What earthly examples of national peace should we consider to know their ignorance?
1. Benjamin Disraeli from the Congress of Berlin in 1878 ... “with peace for our time”?
 2. Neville Chamberlain after the Munich Agreement in 1938 ... “peace for our time”?
 3. The U.N. has a sculpture in its Art Collection ... *Let us beat Swords into Plowshares*.
 4. There is only one government that can do it ... under the Prince of Peace (Is 9:6-7).
- C. What earthly examples of personal peace should we consider to know their ignorance?
1. The hippies and their revolution in the 1970's rejected authority for rather anarchy.
 2. While they exalted free love and other nonsense, they destroyed peace for a nation.

3. The peace of communism is one of history's greatest paradoxes by genocidal rulers.
 4. America has all reasons for peace, yet drugs, drunkenness, divorce, dysfunction, etc.
 5. Rebel man considers it peaceful when no one tells or forces him to do what is right.
- D. There is no peace to the wicked – God is angry with them every day (Is 48:22; 57:22).
 - E. There is no peace in the wicked – they are full of violent hatred (Rom 3:13-17; Tit 3:3)
 - F. When the world offers peace, make sure you have your fifth rib protected (II Sam 3:27)!
 - G. The perilous times describe even Christians as trucebreakers and traitors (II Tim 3:1-5).

Let not your heart be troubled.

- A. This is an order, but stated as kind encouragement and instruction. Let us embrace it.
 1. Let every person know that their heart is under their control. Choose peace for it!
 2. Trouble is not stronger than your spirit, especially with the power of the Holy Spirit.
- B. Sometimes you must address yourself with a command to be at peace (Ps 42:5,11; 43:5).
- C. We sing a spiritual song with similar sentiments to David, *Be Still My Soul* (the video “Be Still, My Soul – A Cappella Hymn” (YouTube) or the video “Be Still, My Soul” (YouTube)).

Neither let it be afraid.

- A. Fear is a great troubler of the human heart – but perfect love casts out fear (I Jn 4:18).
- B. This is an order, but stated as kind encouragement and instruction. Let us embrace it.
 1. Let every person know that their heart is under their control. Choose peace for it!
 2. Fear is not stronger than your spirit, especially with the power of the Holy Spirit.
 3. Paul, an apostle, exhorted son Timothy to reject fear in his young spirit (II Tim 1:7).
- C. Every man, as our Lord and His father David did, must respond properly to his fear.
- D. David wrote of his fear and what he did when afraid ... He trusted God (Psalm 56:3).

His Departure to the Father Was Good – Verses 28-29

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.

Ye have heard how I said unto you, I go away, and come again unto you.

- A. Jesus had just told them these things (John 14:1-3), but He reminded them for comfort.
- B. Faith comes by hearing (Rom 10:17), but forgetting facts will ruin faith (I Cor 15:1-2).
- C. It is our duty, by preaching and private exhortation, to remind others (I Thes 4:18; 5:11).

If ye loved me, ye would rejoice, because I said, I go unto the Father.

- A. The apostles were disturbed Jesus would leave them, but they missed His benefit by it.
- B. Jesus knew they loved Him, but they did not love Him like they should have loved Him.
 - 1. True love of a person has a desire for their wellbeing over any personal self-interest.
 - 2. For Jesus to be with His Father in heaven would be a tremendous blessing for Jesus.
 - 3. Our Lord had not yet been to heaven as Mediator with His human nature as the Son.
 - 4. Jesus knew joy offered to Him in heaven, and the eleven should have known (Ps 16).
- C. They were so self-absorbed and short-sighted they missed the benefit of His departure.
 - 1. He had told them He was not leaving forever, but that He would also return for them.
 - 2. He had proven His love for them, so what would He would do with the Father of all?

For my Father is greater than I.

- A. Jesus' presence made them glad (Jn 20:20), but He was going for them to the Father.
- B. The great power of Almighty God, the LORD Jehovah, would be theirs with Jesus there.
 - 1. As an intercessor for them and for us, we have access and assistance with Jehovah.
 - 2. Therefore, Paul explained His life was even greater than His death (Rom 5:10; 8:34).
- C. Let this text crush those eternal sonship heretics that make the Son equal to the Father.
 - 1. Jesus is only equal to the Father in His divine nature as the Word of God (Jn 1:1).
 - 2. By His human nature as our Redeemer, He is subordinate to the Father (I Cor 15:28).

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

And now I have told you before it come to pass.

- A. Jesus did not confuse His apostles – He told them clearly and repeatedly He must depart.
- B. He had explained to them in context the reasons and benefits of His going to the Father.

That, when it is come to pass, ye might believe.

- A. He had told them bad events in advance (John 13:18-22), but this here is His departure.
- B. If He had told them He would go to the Father, then its occurrence would confirm faith.
- C. Jesus made sure they clearly saw Him ascend into heaven ... not just die or disappear.
- D. Fulfilled prophecy is for much more than speculation – it is for building greater faith.
- E. **Fulfilled Prophecy.**

His Time to Depart and Die was Nearing – Verses 30–31

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

Hereafter I will not talk much with you.

- A. Our Lord wrapped up His lesson in the upper room and warned them of but a few hours.
 - 1. In the next verse He adjourned the meeting, and they walked and talked to Bethany.
 - 2. His words here indicate the importance they should attach to the things He told them.
 - 3. He was with them after His resurrection, but little instruction is recorded (Ac 1:1-5).
- B. It is prudent to realize that life is very short and to apply ourselves to wisdom (Ps 90:12).

For the prince of this world cometh.

- A. The prince of this world is the devil himself, who goes under various names and titles.
 - 1. Jesus had already identified the devil, or Satan, earlier by His judgment (Jn 12:31).
 - 2. He repeated this title for Satan soon hereafter when He taught them more (Jn 16:11).
 - 3. Satan is also called the *god of this world* for causing gospel blindness (II Cor 4:4).
 - 4. Satan is also called a *ruler of the darkness of this world* as our enemy (Eph 6:12).
- B. Satan was coming in the mob leaving Jerusalem and following Judas to Gethsemane.
 - 1. John had already enlightened us as to the motivation in Judas Iscariot (John 13:27).
 - 2. Consider the experiences that befell Job – and see how Satan moves men (Job 1-2).
 - 3. God turned both David and Peter over to Satan, and they sinned quickly (I Chr 21:1).

And hath nothing in me.

- A. Though wicked men under the influence of Satan would crucify Him, He had no faults.
 - 1. They could find no faults or crimes, though many tried (Jn 18:38; 19:4; 19:6). Glory!
 - 2. He thus fulfilled the prophecy of Isaiah 53 to die innocently for others (Is 53:4-12).
 - 3. The Jews and Romans would crucify Him as their own crime, fault, and sin. Amen.
- B. Be it known to all men ... Jesus did not die for any crime, fault, or sin found in Him.
- C. Be it known to all men ... Jesus did not die because Satan had greater power than Him.

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.

But that the world may know that I love the Father.

- A. The devil, just referenced in the previous words, could have no power against our Lord.
 - 1. Note the inspired disjunctive *but* that sets in contrast God's will and that of Satan.

2. Jesus laid down His life and allowed the devil to tempt, try, and torture Him by men.
- B. How would the *world* learn that Jesus loved the Father? By watching Him die for Him!
 1. This is not the wicked *world*, for they did not understand or appreciate Him at all.
 2. This is the *world* of His elect, as it has been used at other times for all believers.
- C. Jesus here gave the reason they needed to adjourn from the supper table to Gethsemane.
- D. In addition to the world learning about Jesus Christ, He also needed to stay on schedule.

And as the Father gave me commandment, even so I do.

- A. God sent Him into this world to lay down His life for us, and He was ready to do it.
 1. He was conscious of His Father's business even at the age of twelve (Luke 2:49).
 2. During His ministry He knew what was coming and faced it (Luke 9:51; 12:50).
 3. Jesus was troubled at times, as this very night, but He still led His men (John 13:21).
 4. His strong crying was in private with His heavenly Father (Luke 22:44; Heb 5:7).
- B. Jesus obeyed God's commandments as He had asked of them (John 14:15,21,23-24).
 1. The *as ... even so* formation of this clause strongly identifies exactly as commanded.
 2. Jesus loved His Father, sought the glory of God, and obeyed His will, though hard.
 3. He humbled Himself to the death of the cross and was exalted for it (Phil 2:5-11).
 4. He became a perfect priest by obedience to save those that obey Him (Heb 5:8-9).
- C. Are you as committed as Jesus was to keep His Father's commandments just as given?

Arise, let us go hence.

- A. His instruction was to get up from the table and go with Him the two miles to Bethany.
 1. The other gospels confirm Gethsemane (Matt 26:30,36; Mk 14:26,32; Lu 22:39,47).
 2. They walked from Jerusalem under a full moon (Passover) as he continued to teach.
- B. The next three chapters – 15-17 – occurred before Jesus was in Gethsemane (John 18:1).
- C. The scene with Jesus and His men around midnight is incredibly beautiful and glorious.