

John 14 - The Upper Room Discourse: The Rapture; I AM the Way, the Truth, the Life; Promise of the Holy Spirit

IV. Upper Room Discourse (John 13:1–17:26)

(3) Christ's Return for His Church (14:1-4)

Did Jesus Refer to the Rapture?

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John 14

(3) Christ's Return for His Church (14:1-4)

1 "Do not let your **heart** be **troubled**; **believe** in God, **believe** also in Me.

1 "Do not let your heart be troubled; believe in God, believe also in Me.

1 "Don't let your hearts be troubled. Believe in God, believe also in me.

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

- Who's comforting who here?! Jesus is the one facing tomorrow, but He comforts the disciples because He has disclosed to them that His time has come to leave them (13:1).
 — All the disciples knew at this point, from the OT, was that Jesus was going to bring in the earthly kingdom. They were not aware that due to Israel's rejection of the Messiah (John 12:37; Cf. Matt 12:24), the kingdom had been postponed.

- This passage is the first mention of the Rapture anywhere in Scripture. Up until this Upper Room Discourse, every mention of Jesus' return refers to the Second Coming, after a time of Tribulation for Israel.

- "...heart" - *cardia*, seat of life (moral, intellectual, volitional, emotional aspects)

— Jesus had spoken about soul, spirit, heart (John 12:27; 13:21; 14:27)

— "...troubled" - *tarassetho*, Jesus was troubled because of what lay before Him, and the disciples were troubled because they did not understand what lay before them

— When the Rapture is taught in Scripture, it's often linked to comforting the believer (1 Thess 4:18; Titus 2:13)

— If you put the Church in the Tribulation, on the earth while Jesus is in heaven opening the seven-sealed scroll and terrifying judgments are coming one after the other, this provides absolutely no comfort to the believer at all.

- "...believe" [2x] - *pisteuete*, indicative (fact) or imperative (command)?

— Most commentators lean to the imperative usage. A troubled heart could eat away at faith; faith can calm a troubled heart...faith is the key to overcoming (1 John 5:4).

- At the very peak of their troubled hearts and minds, Jesus points them to the glorious future His death, resurrection and ascension will bring

2 In My Father's house are many rooms; if that were not so, I would have told you, because I am going there to prepare a place for you.

2 In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.

2 There are many rooms in my Father's house. If there weren't, I wouldn't have told you that I am going away to prepare a place for you, would I?

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.

- "...My Fathers house" - *oikia*, a standard house or dwelling; the typical day-to-day dwelling place of a person. In this context, it is the unique dwelling place of God, where God the Father lives, which is heaven (Deut 26:15; Ps 33:13-14; Is 63:15; Matt 5:16,45; 6:1,9).

— Jesus often referred to the Temple as His Father's house (*oikos*, John 2:16); here He means His Father's (real) house...Heaven (Deut 26:15; Ps 33:13-14; Is 63:15; Matt 5:16,45; 6:1,9). He "disowned" the temple in Matt 23:38.

— It is the same location where Christ returned following His Ascension, to enjoy His pre-incarnate position of glory (17:5) at the Father's right hand (Ps 110:1) and seated on His Father's throne (Rev 3:21)

- Heaven is described are variety of ways:

- A "country" (Luke 19:12; Heb 11:16), describing its vastness
- A "city" (Heb 11:10; Rev 21), implying a large number of inhabitants
- A "kingdom" (1 Peter 1:11) suggesting orderliness
- A "paradise" (Luke 23:43; Rev 2:7) emphasizing its delights
- My "Father's house" (John 14:2) speaking of its permanency

- "...rooms" - *monē*, used only 2x (14:2,23); a *temporary* dwelling or abode (Cf. Is 26:19ff)

— The word has more to do with a temporary dwelling such as a watch house or an inn; the word has little to do with an expansive, impressive dwelling ("mansion" [KJV])

— The Greek word is used only one other time in the NT (Cf. 14:23), where it describes the indwelling abode of the Father and Son in the individual believer

— Jesus was not talking about a massive construction project, but providing temporary residence for the arrival of His bride (the Church) until the wedding, which occurs just prior to the Second Coming (Rev 19:7-10)

— The reason many Christians think Jesus is building us "mansions" is because of the mistranslation from Greek into Latin. Jerome (4th century) translated the Greek text into Latin, and in this verse, he used a Latin word to describe these dwelling places, which

sounds a lot like the English word "mansions." So Tyndale in his English translation followed Jerome when he translated from Latin to English; the KJV/NKJV followed Tyndale. The Greek to English translation is not "mansions"; you have to go from Greek to Latin to English to get that translation.

— The reason the Lord isn't building us mansions in the sky is that He wants us to understand that our ultimate dwelling place is not heaven, it's on the earth. We stay in heaven for seven years while Jesus rids the earth of the occupier (Satan), then we return with Him at the Second Coming (Jude 14; Rev 19:14) to rule and reign with Christ (Rev 5:10).

— This verse implies that the Church has both a heavenly and earthly destiny. After the Rapture, we will only be in heaven temporarily, for at least seven years (likely longer) during the Tribulation period, then we will return to earth with Christ at the Second Coming.

— In the post-Tribulational Rapture view, these dwelling places would be useless because believers would never inhabit them. So to believe post-Tribulationalism, you have to believe that what Jesus said here is wrong, and even ludicrous, because He has embarked on a building project that will never get used.

- "...I would have told you" - Jesus assured His disciples that if heaven were otherwise, He would have told them in what way it was different

- "...I am going" - *poreuomai*, used elsewhere in the NT to depict Christ's ascension (Acts 1:10-11; 1 Peter 3:22)

— Christ returned to the very same heaven from which He came from (13:1; 14:12; 16:28; 17:5)

— Jesus' ascension to heaven mirrors step 2 of the Jewish Wedding Ceremony (see [Jewish Wedding Ceremony](#))

3 And if I go and **prepare a place for you, I am coming again and will take you to Myself, so that where I am, there you also will be.**

3 If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also.

3 And since I'm going away to prepare a place for you, I'll come back again and welcome you into my presence, so that you may be where I am.

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.

- "...prepare a place for you" - Jesus' death, resurrection, ascension and return to the Father would prepare a place for them. The "place" (the Father's house) already existed when Jesus spoke these words.

— He did not go to heaven to create a place for believers. Rather, everything that He would do, from His death to His return to heaven, would constitute preparation for believers to

join Him there ultimately.

- The idea that Jesus is presently constructing dwelling places for believers, and has been doing so for 2,000 years, is not what Jesus meant here. Jesus' going, itself, prepared the place.
- "...I am coming" - *erchomai*, futuristic present tense; a present tense verb that describes a future event or reality, in order to communicate its certainty and imminence
- Jesus speaks in the present tense rather than the future, for the Return is regarded not as a distant event, but as one that is imminent
- The futuristic present tense is common in John's writings (1 John 2:18; Rev 2:5,16; 16:15; 22:7,12,20)
- John often used the present tense of *erchomai* to describe the future coming of an eschatological event due to that event's certainty and imminency (1 John 2:18; Rev 2:5,16; 3:11; 16:15; 22:7,12,20)
- Dan Wallace, Greek NT expert: "*The present tense may be used to describe a future reality...The present tense may describe an event that is wholly subsequent to the time of speaking...Only an examination of the context will help one see whether this use of the present tense stresses immediacy or certainty.*"
- Jesus is speaking of a coming which is not for the deliverance of the Jewish Remnant, not a coming to establish His kingdom over the earth, not of a coming to judge the nations, but a coming that concerns only His own.
- "...again" - *palin*, once more; one more time; it typically means a one-time event; it also indicates "in like manner." Jesus is saying that He is coming again "once" in the same way He came the first time.
- *palin* is a clear in its meaning of coming "once more" so it cannot mean that Jesus comes back over and over again to retrieve each believer when they die, which is the way that some interpret this passage
- There is no teaching in Scripture, at all, that teaches that Jesus comes back to receive every believer who dies. In fact, Scripture states that angels actually come back to take believer's souls to heaven (Cf. Luke 16:22).
- The coming again is the counterpart of the going away. Jesus visibly ascends, visibly He returns (Acts 1:9-11).
- His Second Coming will be just as tangible, physical and literal as His First Advent
- "...will take you" - *paralambanō*, to take into close association, to take to oneself or take along
- Jesus is saying that at His return, he will take us to Himself, with Him to His home
- The verb form is used in the NT for the action of a bridegroom taking his betrothed wife unto himself (Matt 1:20,24)

- This verse describes step 3 of the Jewish Wedding Ceremony, when Christ returns to receive His bride, the Church, at the Rapture, and takes her to His Father's house to inhabit the new dwellings (see [Jewish Wedding Ceremony](#))
- It is important to note that Jesus did not say that the purpose of this future coming to receive believers is so that He can be where they are (on the earth). Instead, He said that the purpose is so that they can be where He is (in heaven). If this does not refer to heaven, Jesus' words here are irrelevant and even worthless.
- This revelation by Jesus was something completely new to the disciples. Jesus spoke of something in which no prophet had promised or could promise. The prophets wrote about the Messiah coming to gather His saints into a earthly Jerusalem, not take them back to the Father's house, to the very place where He was going.
- "...to" - *pros*, denotes movement towards someone or something spatially; here it refers to Christ's return to spatially remove believers and to take them to be with Him
- "...where" - *hopou*, refers to a specific place or location; thus, Jesus will return to take the believer to a place where He is
- That place can hardly be earth since that is not where He is now. The construction of this phrase emphasizes purpose; He is speaking about a firm divine purpose.
- The greatest blessing for believers in heaven will be our ceaseless personal fellowship with the Lord Jesus there, not the splendor of the place
- The emphasis on this prophecy is on the comfort that reunion with the departed Savior guarantees
- Jesus will personally "come" for His own, and He will "receive" them to Himself. They will also "be" with Him where He has been (Cf. John 17:24)

John 14:3 is the only verse in the Gospels that is commonly accepted by both pre-Tribulationists and post-Tribulationalists as a reference to the Rapture. However, some argue that this passage does not speak of the Rapture, but rather Christ's returning to receive the believer's soul into heaven every time a believer dies. However, the adverb *palin* implies a one-time event, not many comings (John 14:3). Second, it is angels (not Jesus) who transport the believer to heaven (Luke 16:22), while Christ remains in heaven awaiting their arrival (Acts 7:56). In addition, at death, the Lord does not come for the believer, the believer goes to the Lord (2 Cor 5:8; Phil 1:23).

There is a corollary relationship between John 14:1-4 and 1 Thess 4:13-18. Both passages use eight identical vocabulary terms and concepts, in the same order. If the vocabulary of these two passages is compared to Rev 19:11-21 (which post-Tribulationalists view as a Rapture passage), there are no similar parallels.

JOHN 14:1-3		1 THESSALONIANS 4:13-18	
trouble	verse 1	sorrow	verse 13
believe	verse 1	believe	verse 14
God, me	verse 1	Jesus, God	verse 14
told you	verse 2	say to you	verse 15
come again	verse 3	coming of the Lord	verse 15
receive you	verse 3	caught up	verse 17
to myself	verse 3	to meet the Lord	verse 17
be where I am	verse 3	ever be with the Lord	verse 17

The words or phrases are almost an exact parallel. They follow one another in both passages in exactly the same order. Only the righteous are dealt with in each case. There is not a single irregularity in the progression of words from first to last. Either column takes the believer from the troubles of earth to the glories of heaven. [J.B. Smith]

4 **And you know the way where I am going."**

4 **And you know the way where I am going."**

4 **You know where I am going, and you know the way."**

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

- "...going" - *hypagō*, a verb used repeatedly in John's Gospel in reference to Christ's return to the Father (the Ascension) (Cf. 7:33; 8:14,21-22; 13:3,33,36; 14:4-5,28; 16:5,10,17; 1 John 2:11)

- Jesus could say that they knew the way to the place where He was going because He had revealed that faith in Him led to eternal life

— However, they did not understand Him as they should have (14:5)

Once readers understand what Jesus is saying in John 14:1-4, they wonder why Jesus would say something so shocking to His disciples. This was completely new revelation that Jesus was giving them, something not found or even hinted at in the OT. But everything in the Upper Room Discourse is shocking, from Jesus washing the disciples' feet, to His disclosures about the Rapture and the coming of the Holy Spirit.

In the Upper Room Discourse, Jesus is describing in "seed truth" for the newly coming Church, where there had been no prior revelation. Why then would He not also include

information on the miraculous end of the Church as well? Every seed of truth that Jesus plants during the Upper Room Discourse is later elucidated further in the NT epistles.

Conclusion

- Christ would return through His Ascension to His Father's heavenly abode
- He would then prepare temporary dwellings for His disciples
- He would return for His disciples in the future
- His return would be just as personal, physical, and spatial as was His First Coming and Ascension
- He would physically take believers to be with Him by spatially drawing them to Himself
- The purpose of this event is so that believers could dwell in their prepared, temporal, heavenly places and be with Christ where He is
- This information would serve as a comfort to the disciples who were troubled over the announcement over His soon departure (John 13:1)
- Christ unfolded the reality of this event for the purpose of comforting His disciples (John 14:1)

For additional background on this passage, and a refutation to arguments against this being a Rapture passage, see [John 70-74 Did Jesus Refer to the Rapture? - Part 1-5 \(John 14:1-4\)](#) and [Gunn-The Father's House: Are We There Yet? \(John 14:1-3\)](#).

(4) Three Questions & Answers (14:5-31)

- (A) Thomas (14:5-7)
 - (a) Question (14:5)

5 Thomas *said to Him, "Lord, we do not know where You are going; how do we know the way?"

5 Thomas *said to Him, "Lord, we do not know where You are going, how do we know the way?"

5 Thomas asked him, "Lord, we don't know where you are going, so how can we know the way?"

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

- Another misunderstanding of Jesus' teaching, this time by one of His disciples (Thomas)
— This continues to happen over and over again in John's Gospel because it is impossible to understand spiritual truth without the illumination ministry of the Holy Spirit

6 Jesus *said to him, **"I am the way, and the truth, and the life; no one comes to the Father except through Me.**

6 Jesus *said to him, *"I am the way, and the truth, and the life; no one comes to the Father but through Me.*

6 Jesus told him, *"I am the way, the truth, and the life. No one comes to the Father except through me.*

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

– "...I am" – *ego eimi*

– "...the" [3x] – the definite article is present in the Greek: He is "the" way, not "a" way
— Jesus is saying that if you don't come through Me, you don't have a path to God, you don't know anything about God in terms of content, and you have no relationship with God (Cf. Col 2:3)

– "...the way" – *hodos*, a road or highway. *The definitive article in the Greek is an adjective.* He is not just a person who shows the way, but He, personally, is *the Way* to God the Father.

— He didn't say He knew, taught, or revealed the way, the truth, or the life; He did not say He is one way among many equally valid choices. He stated explicitly that no other teacher, leader, philosopher, or religion can lead a person to the One True God.

– "...the truth" – *alētheia*, refers to content about God

— He isn't saying that He tells the truth, although He does do that. He *is* the truth! He is the "bureau of standards" for truth, the very touchstone of truth. Truth is determined by comparing something to Him.

— Jesus is The Way to God because He is the Truth *from* God

– "...the life" – refers to a relationship with God (Cf. 10:10)

— He isn't simply stating that He is alive; He is the source, the origin of life from the lowest plane of life to the highest spiritual plane of life

— In the last section of the verse, as if what Jesus said already isn't clear enough, He makes it even clearer: no one, not a single person, can come to the Father except through Jesus Christ

— This is a claim of exclusivity: if you don't go through the Son, you can't get to the Father. The Son is the only path to the Father.

— This is such a radical statement because human beings, from the dawn of time, always want to get to God on their own terms. This desire is as old as Cain and Abel (Gen 4:3-5). Cain did not regard God's requirements for sacrifices, thus he brought the fruit of the ground. Abel did regard God's requirements for sacrifice and brought an animal.

— When the religious person, who is trusting in their own goodness and works, is rejected by God, they become angry. That's what happened to Cain...he became very angry at God because He didn't accept his sacrifice. When the person who finds out that they haven't done enough, they become very angry at God and at those who come to God on His terms.

- The focus of religion throughout history has always been to persecute those who walk by faith (Cf. Gal 4:28f)
- "...no one comes to the Father except through me" - He makes a dead end street of all the cults and "isms." He says the *only way to God is through Him*.
- Religions that assign Jesus a role that is different from the one that the Bible gives Him do not bring people to God or eternal life. This is an exclusive claim to being the only way to heaven.
- God is not interested in devising a method of salvation that caters to human whims. This is a spiritual law that is as foundational to our spiritual life as gravity is to our physical life. There are no exceptions to the law of gravity. I cannot say that I don't like the law of gravity. The law of gravity doesn't care whether I like it or not.

I AM The Way, The Truth, and The Life

There is no other way into the presence of God other than by accepting the Lord's death as payment in full for our sins. As Peter said, "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." (Acts 4:12) Jesus is the only remedy God has provided for man's sin problem. He is the only way to eternal life. This is the truth of God's Word.

Many Christians today make a confused confession... "I am a Christian, He is the only way for me, but I can't say that He is the only way for others." However, there is no confusion on this issue in ancient confessions or in Scripture. Jesus is the only way that God has provided to reconcile us to Himself. There are three possible explanations for this have-your-cake-and-eat-it-too Christianity:

1. Theological uncertainty
 - Some Christians genuinely believe and trust that Jesus is the source of their pardon yet they're not completely sure they are right. They lack knowledge, that is, evidence their beliefs are actually justified. However, it is not a reasonable option to claim that Jesus is one's own Savior but not the world's. Jesus is either Savior of all or He is Savior of none.
2. Religious pluralism
 - A confused confession that all religions, on their own terms, lead to God. However Christians reject pluralism because defining elements of different religions contradict each other. They cannot both be right: Jesus is either the Messiah or He is not.
3. Christian inclusivism

- Religious inclusivism is the idea that Jesus can be the Savior for Christians even though others need not believe in Him to be saved. They believe that Christ is the only grounds of forgiveness—without the cross there could be no salvation for anyone. However, the object of faith for salvation provided solely by Christ need not be Jesus

Gal 2:21: I do not nullify the grace of God, for if righteousness *comes* through the Law, then Christ died needlessly."

- If there was some other means to obtain a right relationship with God the Father, then Christ died needlessly. He could have spared Himself the trouble and the torture and simply pointed people to this other way of reconciling themselves to God.
- If you could be saved through works, if you could be saved through sincerity, if you could be saved by trying hard, if you could be saved without knowing the name of Christ or being exposed to Christ, then what was the point of the death of Christ?

Theologians have this idea of a "seamless garment" which means that what you believe in one area of theology will by default affect what you believe in other areas of theology. Because the theology and concepts of God's Word are bound together in a beautiful tapestry, if you believe something false in one area, it will cascade down into many other areas of your belief. And because right belief breeds right thinking, and right thinking breeds right actions, our beliefs have a direct affect on our actions and usefulness to God. If you start to give in and compromise on your beliefs in the area of inclusivism, it will affect many other areas of your beliefs and your life...soteriology (doctrine of salvation), missiology (doctrine of missions/evangelism), ecclesiology (doctrine of the church), likely your eschatology (doctrine of the end times), etc. And maybe worst of all, you're tampering with the inerrancy of Scripture (bibliology) because Jesus is clear in this passage that He is the ONLY way to the Father.

7 If you had **known** Me, you would have known My Father also; from now on you know Him, and have seen Him."

7 If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him."

7 If you have known me, you will also know my Father. From now on you know him and have seen him."

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

- If you know Jesus, you know the Father; the disciples knew the Father and saw Him because they knew and saw Jesus Christ
- "If you had known Me" - the Greek construction of this phrase suggests that the condition was true for the sake of argument

- “known” - *ginōskō*, to know by personal experience; the deepest sense of knowledge.
- The disciples had come to know who Jesus really was; this knowledge was the key to their coming to know God the Father as well
- Since they had come to know who Jesus really was, they had also come to know God. Their knowledge of God virtually amounted to seeing God. John uses “knowing God” and “seeing God” synonymously (1 John 2:3-11; 3:2-3).
- Jesus is assuring the disciples with this statement rather than rebuking them, as some translations suggest

(B) Philip (14:8-21)

(a) Question (14:8)

- 8** Philip *said to Him, “Lord, show us the Father, and it is enough for us.”
- 8** Philip *said to Him, “Lord, show us the Father, and it is enough for us.”
- 8** Philip told him, “Lord, show us the Father, and that will satisfy us.”
- 8** Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
- Although the disciples regarded Jesus highly, they did not yet realize that He was such an accurate and full revelation of God the Father, that to see Jesus was to see the Father
- Philip apparently wanted Jesus to give them a theophany (Ex 24:9-10; Is 6:1)
- People throughout history have desired to see God as He really is (Ex 33:18)

(b) Answer (14:9-21)

(i) To see Jesus is to see the Father (14:9)

9 Jesus *said to him, *“Have I been with you for so long a time, and yet you have not come to know Me, Philip? The one who has seen Me has seen the Father; how can you say, ‘Show us the Father?’*

9 Jesus *said to him, *“Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us the Father?’*

9 *“Have I been with you all this time, Philip, and you still do not know me?”* Jesus asked him. *“The person who has seen me has seen the Father. So how can you say, ‘Show us the Father?’*

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 seems frustrated at Philip's statement because by this time, Philip should've already picked up on the rudimentary principle that Jesus Christ, in His Incarnation, made the revelation of the Father more clear and more known than anyone else in biblical history

- Jesus' Incarnation was the enfleshment of God Himself (Cf. 1:14,18; Col 1:15; Heb 1:3). Jesus is the fullest revelation of the Father that we could ever hope to see or know. When you look at Jesus Christ you are looking at God the Father.
- Notice that God expects us to grow in our understanding...the longer we are believers, the more that God expects us to know who He is
- Jesus is actually making a claim to deity here: He is claiming to be the embodiment of God the Father, which is the same as saying that He is equal to the Father

In Christ there is a much greater revelation of God than anything in the OT. Philip had the greatest revelation of God because he had seen Him incarnate in flesh and been with Him—in His presence—for three years! We are going to spend all eternity with Him. For those of us who love Him, the goal of our lives is to come to know Him.

(ii) Jesus in the Father and the Father in Him (14:10-11)

- 10 Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own, but the Father, as He remains in Me, does His works.
- 10 Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.
- 10 You believe, don't you, that I am in the Father and the Father is in me? The words that I say to you I don't speak on my own. It is the Father who dwells in me and who carries out his work.
- 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.
- Philip was not mentally deficient in some way, he didn't lack intelligence or sophistication, he was simply slow to believe truth
- If a person is slow to believe something that is clearly spelled out in Scripture, then that will slow them down in the comprehension and understanding of Scripture
- We do this in apologetics...we set forth a reasonable case for Christianity and the gospel and expect people to believe based on what we tell them. However, in the Bible it works the exact opposite: the Bible never teaches the idea of show me the facts and I'll believe; rather, the Bible teaches believe, then the facts will become clear. Jesus makes this clear in 7:17.
- A slowness to believe, like Philip here, keeps many people in unbelief and in a state of blindness. Many Christians are in this same situation...they are saved and God is showing them deeper things, but they are slow to believe and thus they remain in a state of darkness intellectually because God cannot take them to the next level of understanding due to their lack of belief/faith.

11 Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the **works** themselves.

11 Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.

11 Believe me, I am in the Father and the Father is in me. Otherwise, believe me because of what I've been doing.

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

- Jesus begins to describe the idea of the Trinity. Jesus is saying that the Son, the second member of the Trinity, shares the same essence as the Father, the first member of the Trinity (Cf. 10:30-31).

— All three members of the Trinity are fully God and they all share in the same essence. We worship one God who has revealed Himself in three separate personages. All of these personages share the same essence of deity, yet they each maintain their own distinctiveness.

— Thus, Jesus Christ is more than just God the Father's "ambassador" to the earth.

Because He shares the same essence as the Father, He and the Father are one.

— And then Jesus says, Philip, if you want proof that I am in the Father and the Father is in Me, listen to the words I speak (14:10) and look at the works I have done (14:11; Cf. 8:28; 10:38; 12:49)

- "Believe...believe" - the sole ingredient which determines whether a lost sinner has a right relationship with the God who made them. And taking it one step further, it is also the sole ingredient that determines whether the Christian begins to grow and develop deeper insight as God's child.

— There is one sin that a person commits that will send them into the Lake of Fire: the sin of unbelief. Likewise, there is one sin that keeps the believer in a state of immaturity, a state of darkness: a failure to believe, rely upon, trust what God has said.

— It is possible, and even probable, that many Christians are saved, have their fire insurance paid up, but remain in a state of immaturity and function at a very low level of spiritual insight and understanding. The reason for this is that we simply fail to believe the things that God has said.

(iii) Christ's disciples to do greater work (14:12-14)

12 Truly, truly I say to you, the one who believes in Me, the works that I do, he will do also; and **greater works** than these he will do; **because I am going to the Father.**

12 Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father.

12 Truly, I tell all of you emphatically, the one who believes in me will also do what I'm doing. He will do even greater things than these, because I'm going to the Father.

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.

- "...greater works" - not greater in quality, but greater impact in quantity; it's not a statement of the quality of the miracles, but it is a statement of numerical increase and geographic reach

— When you compare the miracles of the disciples in Acts with the miracles of Jesus in the Gospels, there really isn't much difference

— Jesus did fantastic miracles during His 3-1/2 year ministry on earth, but He yielded just 120 close followers (Cf. 12:37). However, just moments after the Holy Spirit arrived in Acts 2, 3000 people believed.

— During Jesus' ministry, the gospel went out only within the borders of Israel. However during the apostle's ministry, the gospel went to far outside the borders of tiny Israel, into both Asia and Europe, at least as far as Rome.

- "...because I am going to the Father" - how are the disciples going to do greater works than Jesus?

— Jesus' return to heaven to sit at the right hand of the Father precipitated the coming of the Holy Spirit in a brand new ministry role (Cf. 16:7)

— In Luke 24:49, just before His ascension, Jesus told His disciples to stay in Jerusalem, don't do anything, "until you are clothed with power from on high"

Peter	Paul
Heals a man lame from birth (3:1-11)	Heals a man lame from birth (14:8-18)
Heals by shadow (3:15-16)	Heals by handkerchief (19:11-12)
Raises <u>Dorcas</u> (9:36-41)	Raises <u>Eutychus</u> (20:9-12)
Jailed and miraculously freed (12:3-19)	Jailed and miraculously freed (16:25-34)

13 And whatever you ask in My name, this I will do, **so that the Father may be glorified in the Son.**

13 Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son.

13 I'll do whatever you ask in my name, so that the Father may be glorified in the Son.

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

- Jesus says, You want to see these "greater works" (14:12) then begin to pray
- Why is it that we can watch a movie at home and have unbroken concentration for 2-3 hours, but when you begin to pray, your mind is clouded with distractions. Why is it that we are so easily pushed off focus when we pray, but have perfect, undistracted concentration doing other things? Why is it so hard to discipline myself to pray when I can discipline myself in so many other areas?
- The reason is because when we pray, we're engaging the power of God. It is spiritual conflict. Satan couldn't care less what we do if it's done in a prayerless, religious mindset. It is literally spiritual warfare when you set your heart and mind toward prayer.
- Most Christians would rather do the work, check off the boxes, get things done for the Lord. We would rather do anything else other than pray...but what is Jesus saying here? He's saying that if you want to see the greater works, then you must give prayer a prominent place in your life because prayer, along with the Holy Spirit, is the source of power within the church.
- Luke 18:1: Now He was telling them a parable to show that at all times they ought to pray and not become discouraged...then He went on to give them the Parable of the Persistent Widow (Cf. Acts 6:4).
- "...so that the Father may be glorified in the Son" - Jesus did not petition the Father according to His own agenda or His own plan. When Jesus prayed to the Father, He prayed for the Father's glory (Cf. 12:28; 1 Cor 10:31; 1 John 5:14).

Satan dreads nothing but prayer. His one concern is to keep the saints from praying. He fears nothing from prayerless studies, prayerless work, or prayerless religion. He laughs at our toil, he mocks our wisdom, but he trembles when we pray. [Samuel Chadwick]

14 If you **ask Me** anything in My name, I will do *it*.

14 If you ask Me anything in My name, I will do *it*.

14 If you ask me for anything in my name, I will do *it*."

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

- "...ask Me" - the NT teaching on prayer is that believers normally address the Father in prayer, in the Son's name, with the Spirit's help, however this is not a rigid requirement. In view of the unity of the Godhead, we can understand occasional instances of prayers addressed to the Son (Cf. Acts 7:59).

— How far many Christians today have gone in simplistic formulas where we think if we tack on "in Jesus' name" at the end of our prayers that we have fulfilled this verse and God has to answer us.

- There is a lot more to prayer in the mind of God than our simplistic ideas of how we communicate with our Creator
- "...in My name" - (Cf. v13); not an instruction to tack on a formula to the end of my prayer (in Jesus' name)
- "in My name" means coming to the Father in prayer as Jesus' representative; acting and asking the Father on behalf of Jesus Christ. It is praying like Jesus prayed or would pray.
- If you pray like this, you will always pray according to God's will. It's impossible to pray in Jesus' name and pray contrary to the will of God. If you're praying outside the will of God, you're not praying in Jesus' name.
- Praying in Jesus' name means to pray according to God's will, seeking God's glory in our prayers. Praying according to His will means aligning our prayers with His purposes.
- Instead, what we do many times is go to prayer with our own personal, private agenda and ask God to bless it. Jesus' brother James addressed these types of prayers (James 4:2-3). We often pray humanistic prayers, narcissistic prayers, self-centered prayers where my happiness, my prosperity, my leisure, or my contentment is the focus.
- When I approach prayer with those things as my focus, I am not praying in Jesus' name. I can tack on the formula at the end, but it does nothing.
- When we begin to unpack what it means to pray in Jesus' name, we begin to move into the realm of the greater works. And beyond that, as we begin to walk in the power of the Spirit, the church is able to do things that not even Jesus did geographically and numerically.

(iv) Jesus will ask the Father to send the Holy Spirit (14:15-21)

(1) Definition for loving God (14:15)

15 "If you love Me, you will keep My commandments.

15 "If you love Me, you will keep My commandments.

15 "If you love me, keep my commandments.

15 If ye love me, keep my commandments.

- Many Christians today say that they love God, but many can't tell you what that actually means. Does it mean I have an emotional experience with God? Does it mean that I get a "liver quiver"?

— Here, Jesus lays out what it means to love God, very clearly and succinctly: to love God is to obey Him. If you don't obey Him, you don't love Him. If you love Him, you will obey Him. Obedience is the barometer of our love for God (Cf. 1 John 5:3).

— If my life is inconsistent with His commandments, my emotional feelings and responses are irrelevant. The test of my love for God is whether or not, or the extent to which, I am walking with God in obedience. The test is not how well you know the Bible, how good your

theology is, or not how many books you've read or mission trips you've been on. It's how well your daily life is conformed to His truth.

- "...commandments" - plural, thus not dealing with the sole command that God gives to unbelievers, which is to believe. Jesus is talking to believers, thus this verse does not deal with our justification, it deals with our sanctification.
- The NT gives us all sorts of commands...in Eph 4-6, there are no less than 35 commands; in the 108 verses of James, half of them give us some sort of imperative in the Greek. Rom 12-16 give us all sorts of commands.
- But if you think you follow these commands in your own power, you are sadly mistaken. Everywhere God gives us commands, He tells us how we can keep His commands beforehand. The Christian life is not hard/difficult, it is impossible, if we try to live it out within our own power (Cf. Gal 3:3). That is legalism.
- Legalism puts all kinds of responsibilities/commands on the shoulders of the believer, without telling them about the source and strength of their power through which those responsibilities/commands can be fulfilled. In Ephesians, Paul never lays a bunch of responsibilities/commands on the shoulders of believers without first telling them about the source of their power to keep them.
- If you do not know or access the source of your power when keeping these responsibilities/commands, you will run into frustration, fatigue, fruitlessness, and ultimately burnout. This is what legalism does to people.

(2) Empowerment for loving God (14:16-20)

16 I will ask the Father, and He will **give** you **another Helper**, so that He may be with you **forever**;

16 I will ask the Father, and He will give you another Helper, that He may be with you forever;

16 I will ask the Father to give you another Helper, to be with you always.

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

- After directly linking loving God with obedience to God, Jesus now says that we are not to obey the commands of God through human willpower or ability, but through the power of the Holy Spirit

- Notice what Jesus says immediately after...His next sentence...after telling the disciples to obey His commandments...

- "...give" - *didōmi*, a gift; the Holy Spirit is a gift from the Father to every believer (Cf. Eph 1:13-14)

- "...another" - *allos*, two different words for "another" in Greek: *allos*, another of the same kind, and *heteros*, another of a different kind

- Jesus is referring to a gift of the same kind as Jesus Christ
- "...Helper" - *paraklētos*, one who comes alongside to assist or help; the verb form, *parakaleo*, means to encourage
- Thus, the great work of the Holy Spirit is to come alongside to help us, while encouraging and exhorting us
- The idea of God as our Helper is not new (Cf. Ps 30:10; 54:4, Heb. *ēzer*), so it should not be a surprise to us that God the Holy Spirit, the third member of the Trinity, would be sent to help and encourage us.
- The same Hebrew word (*ēzer*) is used to describe the woman (Eve) in Gen 2:18
- "...forever" - *aiōnios*, eternal; the same word used to describe the eternity of God (Rom 16:26). Just like God is eternal, once the Holy Spirit indwells a believer, His indwelling is eternal.
- These words likely came as some sort of shock to the disciples because what Jesus is describing here is not how the Holy Spirit operated in the OT (1 Sam 16:14; Ps 51:11; Joel 2:28)
- Jesus is announcing a dispensational change (a change of "house rules") to the disciples here. It's a huge change in how God will relate with and work through believers in the Church Age.

17 *the Helper is the Spirit of truth, whom the world cannot receive*, because it does not see Him or know Him; *but you know Him* because He remains with you and **will be in you**.

17 *that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.*

17 *He is the Spirit of truth, whom the world cannot receive, because it neither sees him nor recognizes him. But you recognize him, because he lives with you and will be in you.*

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.*

— "...truth" - *alētheia*, one of the great ministries of the Holy Spirit is to take the child of God and inculcate them in truth (Cf. 16:13; Eph 6:14)

— Not some truth or half truth, but "all" truth (16:13). If your life is controlled by the Spirit of God, you will be guided by truth, you will be a person who cares about truth, you will want to live truth.

— We desperately need this ministry today because our lives are constantly bombarded with lies (Cf. 8:44). Satan, the ruler of this world (Cf. v30), is a liar and the father of lies. You know Satan is lying when his lips are moving. Every day we are bombarded with nothing but lies on every subject imaginable, which is no surprise because we are living in Satan's territory.

- With lies all around us every day, how important is it for us to be controlled and guided by the Holy Spirit, who helps us steer clear of lies and deception and instead be anchored in the truth, in what He has declared as truth: God's Word.
- "...world" - *cosmos*, the world system of philosophy which is generated and perpetuated by Satan himself (Cf. 1 John 2:15-17)
- "...cannot receive" - the reason why the world cannot understand truth or the Holy Spirit (Cf. 1 Cor 2:14)
- "...you" - plural, referring to the 11 disciples (and by association, all Church Age believers)
- "...know Him" - the Holy Spirit was not a new concept to these disciples; they already had a comprehension of the Holy Spirit from the OT (Gen 1:2; 6:3; Ex 31:2-3)
- When Jesus spoke of the Holy Spirit here, and later on that evening, this was not a new concept for the disciples
- "...will be in you" - the indwelling ministry of the Holy Spirit in the Church Age believer
- The Holy Spirit was at that point "with" the believer. Beginning at Pentecost, He would be "in" the believer. While the Holy Spirit was already "with" the disciples to whom Jesus was speaking, in the future, the Holy Spirit would be "in" them. That is the key distinction.
- The disciples knew full well about the Holy Spirit from the OT. What they didn't know, the new revelation here, is that the Holy Spirit will change His mode of operation within the operation of the Church.
- It's likely that the Holy Spirit did not ever indwell some OT believers, based on Joel 2:28, which talks about a time when the Spirit would come and be poured out on all flesh (every believer in Israel). If the Holy Spirit already indwelt every OT believer, this verse would not be headline news. For it to have any relevant meaning, it would have to mean something different would happen in the future.
- To be filled with the Spirit is the same as to be controlled by the Word. The Spirit of Truth uses the Word of truth to guide us into the will and work of God.
- See note: **Indwelling of the Holy Spirit** in John 7:39; also see [Holy Spirit](#) for a complete explanation of the ministries of the Holy Spirit.

WORK OF THE SPIRIT IN THE OT

	OT/GOSPELS/ACTS 1	ACTS 2/TODAY
External vs. Internal	Upon (1 Sam 16:13)	Within (John 14:17)
Reception of all of the Spirit at the moment of salvation?	Subsequent to salvation (Ex 31:3)	At moment of salvation (Rom 8:9)
How long is the indwelling?	Temporary (1 Sam 16:14; Ps 51:11)	Permanent (John 14:16)
Who is indwelt?	Selective (certain believers) (Joel 2:28)	Universal (every believer) (1 Cor 12:13)

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

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

18 I'm not going to forsake you like orphans. I will come back to you.

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

- After Jesus' numerous mentions of His impending departure back to heaven (Cf. v12), the disciples were terrified and probably thought that Jesus was leaving them as orphans, like children without a father

— An orphan or widow in the Bible refer to the most defenseless people in society. These are the people who need the help and protection of the church because they are vulnerable (James 1:27).

— What Jesus is saying is that the second member of the Trinity is leaving, but the third member of the Trinity is coming to them in an unprecedented way: He will live inside of you. And it will be such a close relationship between you and the Holy Spirit that He will be with you forever.

- "...I" - the great mystery of the Trinity; how could Jesus be leaving, but also coming and living inside of them? Because we worship one God who displays Himself in three separate and distinct personages.

— These three personages share the same essence of deity, thus Jesus can say that He is leaving, but He is also coming

— And Jesus is telling them His relationship with them will not be where you are here and He is over there, and you are talking to one another. He's telling them that I will not be living outside of you, but I will be living inside of you, and I will be living My life through you, as you yield to me on a moment-by-moment basis.

19 After a little while, the world **no longer is going to see Me, but you are going to see Me; because I live, you also will live.**

19 After a little while the world will no longer see Me, but you *will* see Me; because I live, you will live also.

19 "In a little while the world will no longer see me, but you will see me. Because I live, you will live also.

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

- "...no longer *is going to see Me*" - a reference to His ascension back to heaven

- "...but you *are going to see Me*" - after His resurrection, Jesus appeared to all of His disciples, plus another 500 or so believers

— After His resurrection, Jesus only appeared to believers. No unbelievers were eyewitnesses to Jesus after His resurrection. See [Chronology of the Resurrection](#).

- "...because I live, you also will live" - the message of Resurrection Sunday; this is why Paul calls Jesus' resurrection the "first fruits" (1 Cor 15:20,23). The first fruits of the harvest gave the farmer confidence that the general harvest would come in.

— The point of the resurrection of Christ is many things, but Jesus' point here is hope: our bodies, which are growing old and decaying, can get cancer or other diseases, and are going right back to the dust from which we came, that this process will one day be reversed. I'll still be me, but without one key component: sin.

20 On that day you will know that I am in My Father, and you are in Me, and I in you.

20 In that day you will know that I am in My Father, and you in Me, and I in you.

20 At that time, you'll know that I am in my Father, that you are in me, and that I am in you.

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

- "On that day" - on the Day of Pentecost, just ~6 weeks away, when the Holy Spirit would initiate the Church Age and begin to indwell all believers

- "...you will know" - the ministry of illumination from the Holy Spirit (1 John 2:27)

— All of this confusion, these complex spiritual subjects that Jesus disclosed but that the disciples did not fully understand, from Philip's misunderstanding of Jesus' relationship with the Father, to the doctrine of the Trinity, and everything else, would be cleared up once the Holy Spirit came and indwelt them at Pentecost and began to illuminate their minds to spiritual truths.

- The biggest problem that most believers have, and the reason why so many Christians are so immature and don't understand the deeper things of God, is because of unconfessed sin, stubbornness, rebellion, often returning to and remaining in the sin nature, all of which grieves and quenches the Holy Spirit. We can't lose the Holy Spirit, but we can immobilize and neutralize His power in our life through sin.
- We need to keep short accounts with God, utilizing His promise in 1 John 1:9 to cleanse ourselves and restore a right relationship with Him. If we're not doing this in our lives regularly, daily, then we go to a Bible study or to church and we think everything is academic, like learning geometry or algebra, grasping concepts through in our finite mind. But that's not at all what the Holy Spirit is doing. There is far more to living the Christian life than developing a biblical encyclopedia mind.
- It's about the Holy Spirit engaging in His ministry of illumination for us, to illuminate what God says and what God means in His Word, where He begins to speak directly to each person individually and revealing His will to you, and He begins to point out things in our lives that need to change, behaviors, attitudes, habits, etc. These things cannot happen through a Bible teacher or pastor...God can use a Bible teacher or pastor to initiate this, but it can only be accomplished by the through the Holy Spirit.
- Prayer request: that the Holy Spirit would be active in this study, in your church, in your life group illuminating the people of God to the things of God through a study of His Word as the people of God come to hear, keeping short accounts with God because they know that unconfessed sin can hinder the Spirit's illuminating ministry.

- (3) Benefits of loving God (14:21)
 - (a) Definition of loving God (14:21a)
 - (b) Object of special love (14:21b)
 - (c) Divine disclosure (14:21c)

21 The one who has My commandments and **keeps them** is the one who loves Me; and **the one who loves Me will be loved by My Father, and I will love him and will reveal Myself to him.**"

21 He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him."

21 The person who has my commandments and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I, too, will love him and reveal myself to him."

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.

- Jesus now begins to describe the benefits of loving (obeying) God...the Bible talks a lot about obedience, and we know we are supposed to obey God, but sometimes we fail to

understand the blessings that come into the believer's life when we obey

- "...keeps them" - we demonstrate or prove our love for God not through our words, but through our deeds (Cf. v15)

— Many Christians have the commandments of God, but don't keep them. Jesus here says that if you have them and you keep them, then there are specific blessings that you will accrue in your life.

— So the question arises...I'm saved, I'm going to heaven, but I like sin (it's fun), so is it really worth it to obey God's commands? It's much easier for me if I go back to the sin nature and live my life on my terms rather than God's terms. If I'm going to decide to obey God, what benefits will accrue into my life if I begin to walk this walk of obedience?

- "...the one who loves Me will be loved by My Father, and I will love him" - the first promise/benefit of loving God/keeping His commandments is that we will begin to experience the love of God in its fullest sense

— Notice that two members of the Trinity are involved in this special love...the Father and the Son. We begin to experience the special love of both the Father and of Jesus Christ. Essentially, God the Father and God the Son begin to express their love for us in an unhindered manner.

— But doesn't God love everyone (Cf. 3:16)? Yes, but only some experience the love of God to its fullest sense. A disobedient believer has a difficult time experiencing the fullest sense of God's love because the disobedient believer is often under the discipline of God (which is in itself a sign of God's love, Heb 12:5-11; Rev 3:19).

— If a disobedient believer is constantly under the discipline of God, they cannot experience the love of God in a positive sense to its full extent. It's like your children...you love all of your children, but the disobedient child who is always under discipline does not experience the same privileges as the child who is obedient. Thus, the disobedient child cannot experience the love of the parent in the way that the parent wishes to express their love to them.

- "...reveal Myself to him" - the second benefit Jesus articulates here is divine disclosure, new spiritual understanding. And maybe it's not always new information, but a deeper level of understanding of already known information.

— Divine revelation is a major topic in the Upper Room Discourse, as Jesus is speaking with His 11 believing disciples. In 15:14-15, Jesus will tell the disciples that they are His "friends" because they obey His commandments, thus He will disclose to them additional spiritual revelation.

— One of the primary things that holds back the believer in terms of their understanding is not their level of education, a low IQ or level of intelligence, it has nothing to do with their ability to take standardized tests, but it has everything to do with the fact that Jesus is not

disclosing things to them because why would God entrust Himself and entrust precious spiritual truths to someone who is unfaithful in the little that God has already given them.

— It's a basic spiritual truth that if we are faithful in the little things, God will entrust us with more. This is especially true in our walk with Jesus (Cf. 1 Cor 3:1-2; Heb 5:11-14).

— The question for the believer is, Are you being faithful with what you know, faithful with what God has given you? Don't worry about what you do not know, just focus on being faithful to what you do know, and God will give you more.

(C) Judas (Thaddeus) (14:22-31)

(a) Question (14:22)

22 Judas (not Iscariot) *said to Him, "Lord, what has happened that You are going to reveal Yourself to us and not to the world?"

22 Judas (not Iscariot) *said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?"

22 Judas (not Iscariot) asked him, "Lord, how is it that you are going to reveal yourself to us and not to the world?"

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

- Judas (Thaddeus) is disturbed at what Jesus just said...he's thinking, Jesus, you're the Messiah, you're not supposed to just disclose yourself to your disciples. You're supposed to disclose yourself to the entire world.

— He knows that Jesus as Messiah is going to rule and reign from David's Throne in Jerusalem, and that's what he (and all the other disciples) were expecting to happen. So Jesus' mentioning in v21 that He would only disclose Himself to those who obey Him confused them.

— The disciples are completely unaware of this interim age that is coming, the Church Age

(b) Answer (14:23-31)

(i) Jesus reveals Himself to those who love and obey Him (14:23-24)

23 Jesus answered and said to him, **"If anyone loves Me, he will follow My word; and My Father will love him, and We will come to him and make Our dwelling with him.**

23 Jesus answered and said to him, **"If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.**

23 Jesus answered him, **"If anyone loves me, he will keep my word. Then my Father will love him, and we will go to him and make our home within him.**

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 begins to disclose information about this coming Church Age here...He says that it's not going to be the entire world who acknowledges Him as Messiah as He rules from David's Throne in Jerusalem
- Instead, He would begin to reveal Himself to a select group of people who really love Him, and you know those who really love Him because they are the ones who obey His commandments
- "...If anyone loves Me, he will follow My word" - Jesus repeats Himself again (for the third time, Cf. v15,21,23), and He'll repeat it again, for a fourth time, in the negative (14:24)
- "...My Father will love him" - talking again about how obedient believers will be objects of God's special love rather than God's disciplinary hand
- Both God's special love and disciplinary hand are expressions of God's love, one in a positive sense and one in a negative sense
- "...We will come to him and make *Our* dwelling with him" - Jesus again hints at what He talked about earlier, how after He leaves them, He will send the Holy Spirit who would indwell and empower them (Cf. v16-18)
- This verse, along with 17:23,26, teach us that all three members of the Triune God indwell the Church Age believer (Col 1:26-27)
- "dwelling" - *monē*, same Greek word used in v2 to describe the temporary dwelling places that Jesus is preparing for us in heaven
- Jesus is saying here that while Jesus is preparing temporary dwellings for us in heaven, He and the Father are dwelling in us
- Interestingly, v2 and v23 are the only two uses of *monē* in the entire Bible. This word provides a "bracket" between v2 and v23: Jesus, at His Ascension, went to the Father's right hand and began preparing the *monē* (dwelling places) for believers. But in the interim time period, during this 2000+ year construction project, He will *monē* (make His abode) inside of us. While He is building our dwelling, He is dwelling within us (Cf. v17).

24 The one who does not love Me does not follow My words; and the word which you hear is not Mine, but the Father's who sent Me.

24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

24 The one who doesn't love me doesn't keep my words. The words that you're hearing me say are not mine, but come from the Father who sent me.

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.

- Jesus believed His words were important because His words came directly from the Father

- Jesus has made the point that His coming, His Incarnation, His miracles, His works, and His words, all come directly from the Father. What Jesus said or did while on earth is what the Father said or did on earth.
- Jesus made this point many times (Cf. 5:23; xx:xx; et al)
- We need to understand this because "God" is often used generically in our culture...people who have no idea about the One True God throw around the term "God" all the time. This is especially true about politicians. Few people are uncomfortable with "God talk" but as soon as you throw in "Jesus" the conversation goes in a whole new direction.
- People think they can have "God" and spirituality without Jesus Christ, that you can have God the Father without God the Son. But the Bible is clear that it is a package deal...if you honor the Son, you honor the Father; if you don't honor the Son, you can't honor the Father.

(ii) Jesus promises the Holy Spirit to explain these truths to them (14:25-26)

25 "These things I have spoken to you while remaining with you.

25 "These things I have spoken to you while abiding with you.

25 "I have told you this while I am still with you.

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

- Jesus tells His disciples, who clearly do not fully grasp what He is saying to them, that everything He has told them, He has told them as the Incarnate Son of God

26 But the Helper, the Holy Spirit whom the Father will send in My name, He will teach you all things, and remind you of all that I said to you.

26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

26 But the Helper, the Holy Spirit, whom the Father will send in my name, will teach you all things and remind you of everything that I have told you.

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

- "...Helper" - *paraklētos*, Jesus mentioned the "Helper" in v16, but did not specifically identify who/what it was. Here, Jesus clearly states that the *paraklētos* is God the Holy Spirit.

— If you take the "Holy" of the Holy Spirit and you take "Spirit of truth" (14:17), you can easily understand what the Holy Spirit is all about and what He is trying to produce in the child of God and in the local church: holiness and truth

- Show me a person or a church who is motivated to seek out truth, and who is motivated and empowered to live a holy life, and I'll show you a person or a church that is empowered and energized by the Holy Spirit, because these are the traits that the Holy Spirit produces in the life of the believer, if the believer allows/submits to it.
- Many people today in various denominations are talking about their experiences with the Holy Spirit, and *sometimes* what they are saying is completely off the wall. You can tell if the Holy Spirit is truly dominating an individual or a church if their life/lives are motivated by holiness and truth, not by experiences.
- "...the Father will send in My name" - the Son, in a sense, is the representative of the Father (Cf. v9), and the Holy Spirit is the representative of the Son. The Father sends the Holy Spirit, but will send Him in Jesus' name.
- "...He will teach you all things" - one of the primary roles of the Holy Spirit is to teach believers
- Specifically, this is a prediction of the epistles, including Paul's 13 letters and the 8 general letters, which took apostolic doctrine outlined and spoken by Jesus in the Gospels, and expanded them in a form so they could be understood and applied by believers throughout the last 1900 years
 - "...remind you of all that I said to you" - this ministry of the coming Holy Spirit was not just a promise for us today, but a promise to the disciples, and in particular John himself, who wrote this Gospel (as well as 1 John, 2 John & 3 John) very late in his life, likely sometime between 85-90 AD, before he was exiled to Patmos and wrote the Book of Revelation.
 - Specifically, it is a prediction by Jesus of the writing of the Gospels. The books of Matthew, Mark, Luke and John came into existence because of this ministry of the Holy Spirit, where He brought all the things Jesus had said back to their remembrance.
 - So the work of the Holy Spirit to "remind you of all Jesus said" bred the Gospels; His work to "teach you all things" bred the 21 epistles; the only NT book remaining is Revelation. Jesus covered that in 16:13 when He said that the Spirit would "disclose to you what is to come."
 - John was around 30 years old during Jesus ministry, about the same age as Christ, so he wrote this Gospel in his late-80s to early 90s, with his mind obviously in severe decline. How could John remember so clearly, and write down with so much detail, the information and eyewitness accounts that he experienced ~60 years earlier? Because of the promise that Jesus makes right here.
 - John, at the very end of his life, after his exile on Patmos and writing of Revelation, returned to Ephesus (documented by extra-biblical writers) and became a bishop over most (all?) of the churches in Asia Minor that Paul had planted and watered during his missionary journeys

- We think that we have to be young, with a spry mind and body, to effectively serve God. How wrong that is. God delights in taking the oldest, weakest vessels He can find and expressing Himself by using that weak vessel. Our society today would've looked at John pushing 90 years old, maybe older, and wondered what good can he offer at that old age. But God, through the Holy Spirit, used John mightily the last 8-10 years of his life.
- What would we be missing if we didn't have John's Gospel, along with 1 John, 2 John, and 3 John, and the Book of Revelation? Think about all of the spiritual and theological concepts that we would be ignorant of if the Holy Spirit had not used John, at a very old age, in a very special way.
- Thus, this is how a very tired old man could write five critical books of the NT, and write a Gospel so detailed in what Jesus said and did some 60 years earlier: because of the Holy Spirit.

Three Primary Ministries of the Spirit

1. Revelation
2. Inspiration (2 Tim 3:16; 1 Peter 1:21)
3. Illumination (1 John 2:27)

The ministries of Revelation and Inspiration were carried out by the Holy Spirit during the first century and have ceased today, since the canon of Scripture is now complete (Cf. Jude 3). The primary ministry of the Holy Spirit today is illumination.

(iii) Jesus reminds them of His departure and coming to them on Pentecost (14:27-31)

27 **Peace** I leave you, My peace I give you; not as the **world** gives, do I give to you. **Do not let** your hearts be **troubled**, nor **fearful**.

27 Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

27 I'm leaving you at peace. I'm giving you my own peace. I'm not giving it to you as the world gives. So don't let your hearts be troubled, and don't be afraid.

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.

- This verse is unpacked by Paul in his epistle to the Philippians, the theme of which is "joy in the Christian life"

- Jesus began explaining to them that He was leaving but that the Holy Spirit is coming (Cf. v16-17)

— This will be a reality in their lives in about 6 weeks from the time Jesus spoke in the Upper Room...the Holy Spirit will come into their lives and indwell them

- "Peace" - *eirēnē*, Jesus begins to explain here that once the Holy Spirit begins to indwell them, they will experience peace. The first peace a child of God indwelt by the Holy Spirit experiences is positional peace, when God no longer holds the penalty for our sins against us (Rom 5:1). We don't work for this positional peace, we automatically receive it at the point of faith.
- But there is another peace that Jesus gives to us, through the Holy Spirit: experiential peace. It's that inner peace that Jesus had when He was asleep on the boat during the ferocious storm on the Sea of Galilee (Matt 8:24-27).
- "...world" - *cosmos*, the system of philosophy prevalent in the world today and orchestrated by Satan (Cf. v30)
- Jesus is very clear that peace cannot be found in the world because the world system is orchestrated by Satan. Positional peace certainly cannot be found in this world, as unbelievers are "enemies of God" (Rom 5:10). And of a person is not a believer, and they do not have the Holy Spirit indwelling them, they cannot experience experiential peace.
- The experiential peace that Jesus is talking about here, which the world cannot give, is not based on our daily circumstances. The world believes that you can have peace with God, you can have inner tranquility, if things in your life are going in a positive direction: if your job is secure, if your children are thriving, if you have money in the bank, the doctor's report comes back favorable, if your home value and investments are going up, then you can have peace.
- But the moment these favorable circumstances change, you get laid off, you have an emergency that drains your bank account, the stock market crashes, you get a bad report from your doctor, is the moment the peace that the world has to offer disappears.
- Paul talked about the peace of God that passes all understanding (Phil 4:7), while he was in a Roman jail. If Paul was experiencing the peace that the world gives, it would have disappeared the moment he was thrown into a Roman dungeon. The epistle to the Philippians is an unpacking of this verse.
- "...Do not let" - *mē tarassō*, a Greek imperative; a command
- In Phil 4:6 when Paul says "Do not be anxious about anything" it is also in the imperative mood, meaning a command
- Since these are commands, we can conclude that doubt, worry, anxiety and fear in the life of the believer is disobedience to the command of God. And when we are disobedient to a command of God, that is sin.
- Anxiety and worry is one of the greatest sins we can commit against God. When we are worried or fearful, we are not trusting God, and when we are not trusting God, we are not pleasing God (Heb 11:6). Our whole relationship with God is based on faith, and when we lack faith in Him, we are not trusting Him and not pleasing Him. You cannot have worry and faith at the same time.

- "...troubled...fearful" - Jesus describes the opposite of peace: trouble (doubt) and fear. He is warning us, just like Paul did in Phil 4:6, not to fall into a mindset that destroys the experiential peace in our hearts, which is to succumb to doubt, worry and anxiety.
- When Paul talks about the peace of God that passes all understanding (Phil 4:7), in the prior verse he tells us what destroys peace: worry and anxiety.
- Rev 21:8 describes the sins of unbelievers in the Lake of Fire...the first sin mentioned in a horrendous list of sins, is cowardice. Cowardice is listed first (unbelieving is listed second), because cowardice/fear emanates from unbelief and a lack of faith, and without faith you cannot please God (Heb 11:6).

28 **You heard that I said to you, 'I am going away, and I am coming to you.' If you loved Me, you would have rejoiced because I am going to the Father, for the Father is greater than I.**

28 **You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.**

28 **You have heard me tell you, 'I'm going away, but I'm coming back to you.' If you loved me, you would rejoice that I'm going to the Father, because the Father is greater than I am.**

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.**

- The reason the disciples were so worried and fearful is because Jesus said that He is going to leave them

- "...if you loved Me" - if they understood the program and plan of God, it would not cause them to fear and move into worry, but it would actually cause them to move into peace, faith and acceptance

- "...because I am going to the Father" - Jesus tells them that if you understood that I am returning to glory, out of your love for Me, you would rejoice and be happy

- "...the Father is greater than I" - Jehovah's Witnesses exploit this verse to argue against the Trinity, One God in three personages, and that Jesus is somehow of lower stature than God the Father

— But when Jesus says the Father is "greater" He is not referring to value or essence (ontology), He is talking about role (functional subordination). The Father is greater than the Son because the Son submits to the will of the Father. This is not a statement of value, but rather a statement of role. And when the Son submits to the Father, He does so in a role sense only, and does not relinquish one iota of His deity in the process (Cf. 10:30).

— The submissive roles of both the Son and the Holy Spirit within the Trinity has to do with role only and nothing to do with deity or value

29 **And now I have told you before it happens, so that when it happens, you may believe.**

29 Now I have told you before it happens, so that when it happens, you may believe.
29 I've told you this now, before I leave, so that when I do leave, you will believe.
29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

- This is another of Jesus' short term predictions; He did this with the betrayal of Judas as well (Cf. 13:19)
- In this prediction, Jesus says that I will be leaving you shortly and returning to the Father in heaven to sit at His right hand, and when I do that, I will send you the Holy Spirit who come and live inside of you
- "...you may believe" - Jesus constantly gave His disciples reasons to believe, through both His signs/miracles, His teaching, and His predictions
- One of the most impactful proofs of Jesus' deity was His ability to predict events before they happened. This prophetic ability of God was also mentioned in the OT (Cf. Is 48:3,5; see notes on 13:19).

30 I will not speak much more with you, for **the ruler of the world is coming**, and he has nothing in **regard to Me**,

30 I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;

30 I won't talk with you much longer, because the ruler of this world is coming. He has no power over me.

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

- Jesus now is just hours (15 hours?) from His crucifixion
- "...the ruler of the world" - Satan rules this world and orchestrates the world system, and it has been that way ever since the fall of man in the Garden of Eden (Cf. 12:31; 16:11; 2 Cor 4:4; Eph 2:2; 1 John 5:19)
- In Jesus' second temptation, Satan claimed ownership of all the kingdoms of this world, and offered to give them to Jesus if He would worship Satan (Luke 4:5-7). Jesus didn't dispute Satan's claim of ownership, and He didn't worship Satan (He quoted Deut 6:13).
- Until the events of the Tribulation play out and Jesus returns at His second coming, Satan will be ruling this world. His ultimate demise occurs in Rev 20:10. See [Satan](#) for more information on his current role and ultimate defeat.
- We also see the fact that Satan rules this world in other passages, such as when Paul calls believers "ambassadors" of God (2 Cor 5:20). An ambassador is someone who represents/promotes the values of their home country on foreign soil. We as ambassadors are to represent the values of heaven (our home country) on foreign soil (Satan's world).

- This is why we're told to put on the whole armor of God (Eph 6:11-18). If we weren't operating on enemy territory, the command to put on defensive armor would make no sense at all.
- How foolish it is to pray to "bind Satan" when we know the Bible is very clear about when and how Satan will be bound (Rev 20:1-3,10). It's also foolish for us to blame God for everything that is wrong in this world.
- "...is coming" - Satan is coming to crucify Jesus Christ (Cf. 6:70; 13:27). Satan sees this situation as an opportunity to take out the Son of Man and be forever victorious, so he indwells a man, Judas, one of Jesus' closest friends and one of only two men who the Bible says Satan possessed (the Antichrist, 2 Thess 2:3).
- "...he has nothing in *regard to* Me" - Satan has no legal claim on the life of Christ because Jesus was sinless
- Satan is functioning under the authority and sovereignty of God. Satan is the ruler of this world, but God remains sovereign over everything, including this world, and the events that will play out over the next 3-4 days of Jesus' life do not take God by surprise because He is orchestrating all of them.
- But Satan's plan will backfire, big time, and he will end up dealing himself a fatal blow. At the cross, Satan will be defeated/convicted, he will be rendered guilty, but the sentencing phase of his trial will not take place until Rev 12:10; 20:2-3,10.
- One thing we have to understand is that Satan is no match for God. Satan is a created being, and God is his Creator (Ezek 28:13,15). God uses Satan throughout the Bible to achieve His purposes. We either give Satan too much credit, and think of him as if he was somehow even close to as powerful as God, or we give him no credit, and blame all of the problems of this world on God instead of where the blame rightly resides, on him.

Satan's Progressive Defeat

1. Initial eviction from heaven (Is 14:12-15; Ezek 28:12-17)
2. Eden (Gen 3:15)
3. Pre-diluvian world (1 Peter 3:19-20)
- 4. Cross (John 12:31; 16:11; Col 2:15; Heb 2:14; 1 John 3:8)**
5. Midpoint of the Tribulation (Rev 12:9)
6. Beginning of the Millennium (Rev 20:2-3)
7. End of the Millennium (Rev 20:10)

31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. **Get up, let's go from here.**

31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.

31 But I'm doing what the Father has commanded me, to let the world know that I love the Father. Get up! Let us leave this place."

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.

- Jesus says that My death is about to happen, not because Satan has some kind of legal claim on Me (14:30), but to demonstrates the Son's love for the Father. This is what motivated Jesus to His death.

- Jesus then gives us the definition of love: obedience. Jesus loves the Father because He is doing exactly what the Father commanded Him to do.

— Loving God simply means doing what God has told us to do: obedience (Cf. v21,24)

— Jesus Christ, as God, practices what He preaches. He is about to go into the most horrific, undeserved torturing and death that any man has ever experienced. He's not doing this because He wants to do it out of His own free will, but instead He submitted Himself to the will of God the Father to go through with the cross because He loves God the Father. True biblical love is demonstrated by obedience.

— When Jesus said, If you love Me you will keep My commandments, it wasn't just a teaching or commandment to other people. It is something that He lived out: obedience to the point of death, even death on the cross (Phil 2:8).

- "...Get up, let's go from here" - many commentators interpret the final sentence in v31 as an indication that Jesus ended His discourse here and that He and the disciples left the Upper Room immediately. They view the teaching and praying in John 15-17 as happening somewhere on the way to Gethsemane before Jesus' arrest (Cf. 18:1).

— However, it seems more probable that this sentence did not signal a real change of location but only an anticipated change, in view of 18:1. Anyone who has entertained people in their home knows that it is very common for guests to say they are leaving and then stay quite a bit longer before really departing.

— Fortunately the time of departure from the Upper Room is not critical to a correct interpretation of Jesus' teaching