

John 14

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Tape #8082
By Chuck Smith

John chapter fourteen. Jesus has finished what is commonly called the Last Supper with His disciples. It was the Passover meal where He took the elements of the Passover meal and gave to them a total new interpretation.

The Passover meal was a memorial meal. The various things that they ate were to remind them of their experiences in Egypt. The bitter herbs, the salty water, the little pasty mixture of honey and nuts all were symbolic reminding them of the tears, the salty water. The bitter herbs reminding them of the bitter experiences of being slaves, forced labor for the Egyptians. The pasty mixture reminding them of the mortar that was used in the brick buildings that they were forced to make. And so all of these things were reminders of Egypt and then God's deliverance out of Egypt.

The meal was very symbolic but Jesus changed the symbolism. He made it more than just a memorial service of coming out of the bondage of Egypt. But now it is a new meaning, the broken bread is representing His body broken for us. Unleavened because He was without sin. The cup now is to remind us of the blood of Jesus Christ that was shed for our sins. And so it's a whole new meaning that Jesus gave to the supper.

Supper's over. He has predicted that one of the disciples is going to betray Him. And then He identifies that disciple as Judas Iscariot and He sends him on his nefarious task. Now Jesus begins to talk to His disciples and in the thirteenth chapter, verse thirty-three, Jesus said, "Little children, yet a little while I am with you. And you will seek me: and as I said to the Jews, Where I go, you cannot come; so now I say to you" (John 13:33). The same thing I said to the Jews I'm saying to you. I'm going to be with you for just a little while and then where I go, you cannot come.

Jesus went on to say, "I'm going to give you a new commandment, That you love one another; and by this love all the world will know that you are My disciples" (John 13:34,35). But Peter is stuck on this previous statement. I'm going to go away, like I told the Jews, and you can't come. And so Peter asked a question and this is the beginning of a question/answer session with the disciples. It actually begins here in chapter thirteen, it's after the dinner, Jesus is sharing things with them, it's a time of their questioning Jesus of the things that He is saying, and Jesus responds to their questions.

Having said that He's going to go away, in a little while they can't come where He is going, then Peter said unto Him, Lord, where are You going? First question. Where are you going, Lord? And Jesus answered Him, Where I go, you cannot follow Me now. You will follow Me later. Peter questioned again, Why can't I follow You now? I will lay down my life for You. And then Jesus predicted Peter's denial before the rooster would crow in the morning.

Jesus went on to say after predicting Peter's denial,

Let not your heart be troubled (14:1):

I believe that He is addressing this basically to Peter, knowing that Peter's heart was going to be severely troubled after he denied the Lord. But also knowing that the rest of the disciples are going to have troubled hearts when they see Him hanging on the cross and dying on the cross. Their expectations of the Messiah was far different from His being crucified. Suffering and being put to death. Their expectations was that He was going to establish the kingdom of God immediately, that they would be ruling and reigning with Him over the earth. And they had forsaken everything to follow Him and follow this concept of the Messiah.

And so He is saying, "Let not your heart be troubled." They are going to be facing troubling times and troubling experiences the next day as He will be put to death there on the cross. But He said,

you believe in God, believe also in me (14:1).

This is the first remedy for a troubled heart. Believe in Me. Trust in Me, Jesus said. And you know, that is truly a cure for a troubled heart. Whenever you're concerned or worried or you begin to be anxious over situations that you don't understand, you're confused, how wonderful it is just to put your trust in Jesus. He's saying, Just trust Me. Just trust Me.

But that's oftentimes hard to do. If I don't understand what He is doing, it's hard to trust Him. Sometimes

the things that He is doing don't make sense to me. And I find it difficult at times to trust Him. More or less like the fellow who was climbing, doing some mountain climbing and he lost his grip and started sliding down the mountain. And in desperation he grabbed out and got hold of a bush and found himself hanging over this great chasm a thousand feet down. And he was just hanging there. He said, Oh God, help me. And the Lord said, Just let go, son. He held on all the tighter and he said, Lord, I said help me. And He said, Trust Me, just let go, son. And he stopped and hauled and he finally said, Lord, help me! And the Lord said, Just trust Me, let go. He said, Is there anybody else up there? We don't understand what He's saying and sometimes we find it difficult just to trust Him. We'd like to have some other kind of advice maybe than what the Lord is directing for our lives.

So He says,

In my Father's house are many mansions: if it were not so, I would have told you (14:2).

Many abiding places. Just what is meant by this is a matter of theological discussion. I would like to just give you sort of a possibility. This isn't doctrine, this isn't, I'm not going to write any treatises on this, but I think that we have made a mistake in thinking of mansions like something in Beverly Hills with swimming pools and manicured yards and so forth. That's usually our idea of a mansion. Seven bedrooms, five baths and country size kitchen and this kind of thing.

I think that in our new bodies, we're not going to require sleep. So why would we need bedrooms? I don't think He's talking about some little cottage down the path or some big mansion down the path. Many abiding places.

I'm going to prepare a place for you (14:2).

Paul the apostle in his second letter to the Corinthians chapter five said, "We know that when this earthly tent, the body in which we presently live, is dissolved"—so he likens this body to a tent—"We know that when it is dissolved," or when this body goes back to dust, the component elements that make up our body, "that we have a building of God, not made with hands, that's eternal in the heavens" (2 Corinthians 5:1). This building of God that he is speaking about is the new body that I'm going to have in heaven, the new heavenly body.

The Bible teaches that the real me is not this body, the real me is spirit and I live in this body which this present body is a tent. When you think of a tent, you never think of a permanent place to live. You think of a vacation and it's good for a couple of weeks but oh, it's so nice to get home again, to the conveniences of the house where you don't have to heat the water on the stove in order to sponge bath, but you can get in and take a shower or just relax in the tub. So a tent is good for temporary, but you don't think of it as permanent. You'd think you were abused if you're husband moved you permanently into a tent. And you would be.

So when this tent, temporary dwelling place for my spirit, goes back to dust, I have a building of God, not made with hands, a new body. Not with all of the ancestral, genetic kinds of malfunctions that are passed down through the genes, or weaknesses or tendencies towards different things. But a new body, a building of God, not made with hands, that's eternal in the heavens. So then we who are in these bodies, Paul said, we often groan, earnestly desiring to be freed from the restrictions of the body, not to be an unembodied spirit, just an essence floating in the universe some place, but we desire to be clothed upon with the body which is from heaven: for we realize that as long as we are living in these bodies, we are absent from the Lord but we would choose rather to be absent from these bodies that we might be present with the Lord" (2 Corinthians 5:1,2,3,6,8).

So just offering as a possibility the mansion that Jesus is talking about could be that glorious new body that He has gone to prepare for you, "a building of God, not made with hands, eternal in the heavens." So He said, "I'm going to prepare a place for you,"

that where I am, there ye may be also (14:3).

When God created these bodies, He created them out of the earth and He created them for the earth. The same seventeen elements that make up the dirt outside are the same seventeen elements that make up my body. Out of the earth but not only out of the earth but for the earth. Designed for the environmental conditions of planet earth. My body was designed to withstand fourteen pounds of pressure per square inch. My body was designed to take the oxygen out of this atmosphere, seventy-nine parts of Nitrogen, twenty parts of Oxygen, and one percent of trace types of gases, but my body is designed to live in this Nitrogen-Oxygen balance of the atmosphere. You can be glad it isn't half oxygen and half nitrogen because it would actually slow down your whole body functions or you're thankful that it isn't twice as much Oxygen as it is Nitrogen. Nitrocox, if it were reversed and it was twenty of Nitrogen and seventy-nine Oxygen, you'd have

sort of a laughing gas. We'd all go around in uncontrollable laughter. So God designed the body to exist in the environment that we have here on this planet.

But He didn't design it for the moon. Nor for Mars. Nor for Jupiter. Nor for any other place in the universe, as far as we can ascertain. "Of the earth, earthy." God wants to bring me into the heavenly scene. What is the environment there? I don't know. But no doubt superior to the environment here. I don't think there's any smog and pollution and He wants to bring me into that heavenly environment. We may not need oxygen in our new bodies. Just what it is, we don't know the environment of heaven but you see, God could outfit all of us with space suits, pressurized space suits with Nitrogen and Oxygen tanks on our back and maybe if the city of Jerusalem is only fourteen hundred miles squared, then the gravitational pull would be much less so we'd have to have real heavy boots so that we would stay on the surface and could keep a regular gait. And so it could have just outfitted us with space suits and let us go clomping around. But He's got a better plan. He's going to give you a new body designed for the environment of heaven but I think it's probably a universal design where you can go anywhere in the universe in the new body. And even "as we are borne in the image of the earth and have been earthy, so shall we bear the image of the heavens" (1 Corinthians 15:47,49). "A new body, building of God, not made with hands, eternal in the heavens."

So when Jesus said, "In my Father's house are many abiding places or mansions: if it were not so, I would have told you. I'm going to prepare a place for you." I believe that when my spirit leaves this body, my spirit's going to move in to that new body, that building of God, not made with hands, eternal in the heavens. There I'm going to be with my Lord forever in the glory of His kingdom and in the new body that God has created for me. So that's a possibility and in reading all of the other theories on this, I think it's as plausible as any I've read.

Now if I go and prepare a place for you, [Jesus is saying] I will come again, and receive you unto myself (14:3);

We're getting to the answer of Peter's question. There was a little digression there where Peter, the second question, Lord, why can't I go with You? I'll die for You. Jesus predicted his failure and denial and then encourages him. "Let not your heart be troubled." And then He answers the first question, Where are You going? And Jesus is saying, "I'm going to prepare a place for you, and if I go and prepare that place, then I'm going to come again, and receive you unto myself;"

that where I am, there ye may be also (14:3).

So that's the answer then to Peter's question. Jesus is going to prepare a place and He'll come again and receive us unto Himself. And then Jesus said,

And where I go you know, and the way you know (14:4).

"I'm going to prepare a place. And where I go you know, and the way you know."

Now the second question comes from Thomas,

Thomas said unto him, Lord, we don't know where You're going; how can we know the way (14:5)?

This is just a discussion between Jesus and His disciples after dinner, sitting around the table there, or reclining around the table which was the posture in those days. And so here He is discussing these things. Lord, we don't know where You're going; and how can we know the way? If we don't know where You're going, how can we know the way to get there?

Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me (14:6).

The answer of Jesus to the question of Thomas, How can we know the way? Jesus said, I am the way. This is another one of those radical statements of Jesus that we have here in the gospel of John. Radical statements that caused the world to hate us by saying that we're too narrow and bigoted. For the world would like to think that all roads lead to God. And no matter what path you take, we're all going to arrive at the same destination.

When we press the exclusiveness of Jesus, they get upset. They get angry even because we dare to say that Jesus is the only way to God. But when we say that, we're only saying what Jesus said. Jesus said this and many other radical things. Things that marked Him as a radical. Things that are so radical that you cannot ignore and you have to either accept them or reject them. They give you no neutral ground to stand on.

Earlier on, He said, "I am the door to the sheepfold. Any man tries to enter in by any other way, the same is a thief and a robber" (John 10:7,8). He said, "I am the light of the world" (John 8:12). He said, "I am the resurrection, and the life: and he that believeth in Me, though he were dead, yet shall he live: And if you live

and believe in Me, you'll never die" (John 11:25,26). He said, "I am the bread of life: if any man eats of Me, he will never hunger again" (John 6:35). He said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28). He said, "If any man thirst, let him come unto Me, and drink. And he who drinks of the water that I give, out of his innermost being there will flow rivers of living water" (John 7:37,38). All very radical statements.

Statements that divide men into two categories. Those that believe and those that don't. When He said to Martha, "I am the resurrection, and the life: he that believeth on Me, though he were dead, yet shall be live: and he who lives and believes in Me shall never die." He then said, "Martha, do you believe this?" Either you believe it or you don't. And if you believe it, then you have the hope of eternal life. If you don't believe it, you really don't have a basis for the hope of eternal life. Just your own imagination but no real basis for the hope. And so now again, He's making a radical statement that either marks Him as the Son of God or a deceiver, a fraud, a liar, or a lunatic. "I am the resurrection and the life," fabulous statement. Believe it or not.

"No man comes to the Father but by Me." "I am the way, I am the truth." And in an age in which man had despaired of finding truth, the age of philosophy was dying, they had been searching for truth and now, a time of cynicism had arisen because the philosophers could not agree as to what is truth. So you remember when Jesus was facing Pilate, Pilate said very cynically to Jesus, "And what is truth?" Because they have become cynical and had despaired of finding truth. And Jesus is saying, "I am the truth, I am the way, and I am the life. And no man can come to the Father but by Me." Exclusive claims of Jesus. And we dare not try to broaden the path lest we be false prophets.

You remember in Matthew in the Sermon on the Mount, as Jesus said, "Strait is the gate, and narrow is the way, that leads to eternal life, few there be that find it. Broad is the way, and broad is the gate, that leads to destruction, and there are many who go in thereat. Now beware [He said] of false prophets" (Matthew 7:13-15). That's in context of telling you the way is narrow. "Beware of false prophets" who will tell you the way is broad. They come as "wolves in sheep's clothing." They oftentimes have Reverend in front of their names. And they try to broaden so God is love and He is the Father of all and just think good thoughts and get a good karma. You can be assured of a better life when you come around again. And so they're trying to broaden the way but Jesus said, Look, no man comes to the Father but by Me. He said it. He made that claim. And you either believe it or not.

You believe that you can get there on your own good works, your own good effort, your own sincerity in being religious. He said you can't get to the Father but by Him. You can get to some god, for there are many gods, but you can't get to the Father except through Jesus Christ. And He said,

If you had known Me, you should have known My Father also: and from now on you know Him, and you have seen Him (14:7).

That's quite a statement. You know Him, you've seen Him. And so Philip responds to that one,

Philip said, Lord, just show us the Father, and we'll be satisfied. Jesus said, Have I been so long a time with you, and haven't you seen Me, Philip? [Don't you realize that] if you have seen Me, you have seen the Father; how sayest thou then, Show us the Father (14:8,9)?

In the book of Revelation, speaking of Jesus Christ, it says, "He is the true and faithful witness" (Jeremiah 42:5). What does that mean? He is a true and faithful witness of the Father. He came to represent the Father to man. To reveal the Father to man. "God, in times past spoke to our fathers in various ways through the prophets, but in these last days He has spoken unto us through His own dear Son; who is the outshining of His glory" (Hebrews 1:1-3). So Jesus came to represent the Father, He was a true and faithful witness of what the Father is, and if you want to know what God is, look at Jesus.

I think that oftentimes we have a wrong concept of God because we read of Jesus interceding for us and our advocate and all with the Father, but remember it was God who so loved you that He sent His own begotten Son. And we think of God as sort of aloof and reluctant to answer our prayers or to forgive us our sins and it's good that we have Jesus up there pleading for us. Actually, God was the One who sent Jesus in order to make a way by which you could come to the Father. And so "if you have seen Me," He said, "you have seen the Father." So He came and all the way through the book of John, He is insisting, I'm not doing My own will. I came to do the will of the Father. What I see the Father do, that is what I am doing. The works that I do, I don't do of Myself. The Father that dwells in Me, He is doing the work. And so all the way through He is declaring in the gospel of John that He is here to represent the Father. And He represents the Father in the things that He is saying. He represents the Father in the things that He is doing. So all of the love that He manifested, all of the healing of the sick bodies, all of the mending of the broken lives, this is

the work of the Father, Jesus is declaring. "If you have seen Me, you've seen the Father."

"You've known Me, you should have known My Father also. And from henceforth, you know Him and have seen Him. Lord, just show us the Father and we'll be satisfied. And so Jesus said, He that has seen Me hath seen the Father."

Believest thou not that I am in the Father, and the Father is in me? the words that I speak unto you I don't speak of myself: but the Father that dwelleth in me, he doeth the works (14:10).

So both the words and the works were of the Father. I've spoken My Father's words. I have done My Father's works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake (14:11).

Again, throughout the gospel of John, He calls His works to bear witness that He was of God and He came from God. His divinity, He calls upon His work to bear witness that He is the Son of God.

When Peter on the day of Pentecost preached to the people that gathered, he said, "Jesus of Nazareth, a man who was proved to be of God by the signs and the wonders that He did in the midst of you" (Acts 2:22). The miracles of Jesus were proof that He was of God. When Nicodemus came to Him at night, he said, "We know that You are a teacher who has come from God: because no man can do the works that You do, except God is with Him" (John 3:2). He recognized that. Here once more, Jesus is calling upon His works. If you can't just believe My words, can't believe what I tell you, then "believe Me for the works' sake."

And then Jesus said something quite interesting and it has created a lot of theological debate,

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and even greater works than these shall he do; because I go unto my Father (14:12).

That "greater works than these shall he do" is a difficult passage. "The works that I do shall he do also," that we can accept. When Luke wrote the Acts of the apostles, he begins it with these interesting words: "The former letter I wrote to you, O Theophilus, of all that Jesus began both to do and to teach" (Acts 1:1). From His baptism until the time He ascended into heaven. But after His ascension, now He through the apostles is working. So the Acts of the apostles gives you the continued work of Jesus through the lives of the apostles and the works that Jesus did, you're going to find them doing.

They're going to be laying hands on the sick and the sick are going to be recovering. They're going to be praying for the lame and the lame will be walking. They're going to be praying for the dead and the dead are going to rise. "The works that I do shall ye do also." The problem with the text is "greater works than these shall you do." How can you do greater work than raising the dead? That's pretty awesome and it's hard to imagine anything greater than raising the dead. So the interpretation often is greater as far as number is concerned because now, instead of just one man, you have all of the apostles going out and doing the works.

When Jesus was here, living in a body He took on limitations. Actually He was with God in the form of God, thought it not something to be grasped to be equal with God and yet He humbled Himself and took on the form of man. In taking on the form of man, in coming into a body, He took upon Him the restrictions of the body and one of the restrictions of the body is in this space continuum where my body feels this space where I'm standing right now. But as my body feels this space, it can't fill space down the street. Nor even the space where you are sitting. We each one take our space and as one of the characters, I need my space. But we each take up space. But the space where we're at, at that moment. That's because of the limitation of our body. I'm limited by this time space continuum because I'm in a material body. So you have the three dimensions.

Jesus said, I'm going to go away but you're going to do greater works than what I did because you see, now they are going to be spread all over. Paul will be healing the sick in Lystra, causing the lame man to walk. While the apostles, others of them will be in Jerusalem. While Matthew will be heading out towards India and spreading out. So greater in that it's spreading further because it's not limited to just Jesus in His body but now Jesus is working through His apostles and thus, greater in its scope, in its outreach.

Jesus never went beyond Palestine. He spent His own ministry right there in that one locality. He never saw Rome. He never saw the Metropolises of the world. He didn't see Alexandria. He was right there in that one locality. But when the disciples went out, they went to Rome. They went to Spain. They went to India. They went to Persia. They went to Asia. And they carried the Gospel and they were doing the same works that Jesus did. So greater in number but they did raise the dead but what's greater than raising the dead, it's same, whether it's a dead person in Lystra or the daughter of Jairus, it's still raising the dead. So greater works than these. And then, a tremendous promise.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If you ask any thing in my name, I will do it (14:13,14).

So Jesus isn't just giving you the credit card and saying, Go out and charge all you want. Because our nature is such that we would go out and just indulge ourselves with so many fleshly things that it would take our minds and thoughts off of the Lord. We'd be soon so carnal and caught up in material things. We wouldn't be thinking about Him. So notice, He said, "in My name." Can you ask for it in His name? Is it for His glory? Is it to bring honor to Him? And notice, "that the Father might be glorified in the Son." That's the purpose of God giving it, in order that He might be glorified through the Son. It's to bring glory to Jesus Christ, not glory to you.

So you can't go out and pray, God, make me famous, a famous movie star. Or God, do some thing for me like that. He's not talking about things to indulge upon your own flesh or your own desires. But those things that are for God's glory, you can have. And that assurance, "Whatever we ask in His name, that He will do that the Father might be glorified," but as things to glorify the Father. And then He said,

If you love me, keep my commandments (14:15).

In John's first epistle, he's going to talk about keeping His commandments. And Jesus is going to speak some more about keeping His commandments here as we move down our text a bit.

What are His commandments? Back in the last chapter we read, "A new commandment I give unto you, That you love one another; as I have loved you" (John 13:34). That's His commandment. When a lawyer came to Him and said, "What is the greatest commandment? He said, Thou shalt love the Lord thy God with all thy heart, mind and strength. And love thy neighbor as thyself. In these two are all the law and the prophets" (Matthew 22:35-40). All summarized in these two. Love God first and supremely, love your neighbor as yourself.

Now the Lord doesn't say, Love yourself. He knows He doesn't have to command you to do that. You do that automatically. Don't deny it or remove all the mirrors out of your house. If we would take a photograph, wide angle shot of the whole congregation tonight, blow it up and put it on the wall, who's the first one you're going to look for? And you're going to judge the picture on how you look. That's a horrible picture. My eyes were closed when the flash went off. And so, it's not this doctrine that we hear that the Lord is saying, Love yourself. It's not a self-esteem doctrine. That's a given. What is tough is to love my neighbor like I love myself. That's what's hard. I do love myself but to love my neighbor as myself, that takes the help and the grace of God. That doesn't come naturally.

These are His commandments. And so Jesus said, "If you love Me, keep My commandments."

And I will pray the Father; and he will give you another Comforter (14:16),

Their hearts are troubled. He said He's going away. They can't come. They've learned to depend and trust in Him. And so to their troubled hearts, He speaks words of comfort. I'm going to pray, I'm going to the Father. You want to know where I'm going, I'm going to the Father. I'm going to prepare a place for you. I'm going to My Father's house to prepare a place for you. So "I will pray the Father, and He will give to you another Comforter." The word Comforter, Parakletos, is literally, one who is called to come alongside. Kletos is to be called, and para is alongside or with. So one who is called alongside. We don't have any really English word for this Parakletos, it is used in the Greek for, when you're in trouble and you call for an attorney, you call for a Parakletos. When you're needing help, you call for a Parakletos. You call for one to come alongside of you and the given is, to help you. I'm in need of help and so you're calling for someone to come alongside to help you.

So I'll pray the Father and He will send someone to come alongside of you to help you.

Even the Spirit of truth (14:17);

He identifies it as the Holy Spirit, the Spirit of truth,

whom the world cannot receive, because it seeth him not, neither knoweth him (14:17):

The world can't receive the Holy Spirit. "The natural man receiveth not the things of the Spirit:" Paul tells us, "neither can he know them, they are spiritually discerned" (1 Corinthians 2:14). And thus we come to a communication block when we try to share the things of Christ with the world, with worldly people, with people who only think in carnal ways. To try and share the truths of God with them is so difficult because the natural man just doesn't understand the things of the Spirit and neither can he know them. "Whom the world cannot receive, because it seeth Him not, neither knoweth Him."

but you know Him; and He dwells with you [para], He shall be in you (14:17).

The Holy Spirit is going to come into your life. He's going to begin to indwell you. He said,

I will not leave you comfortless: I will come to you (14:18).

This word, comfort, is different. "I will not leave you comfortless," that word in the Greek is "orphanos." I will not leave you as orphans. I will not leave you desolate. I won't abandon you. I'm not going to dissent you. "I will come to you." The word actually is "without a father." I will not leave you as an orphan, dissent you. But I will come to you.

So I'm going to pray the Father, He'll send the Spirit, but I'm going to come to you.

Yet a little while, and the world will see me no more (14:19);

He's going to be put in the tomb and hanging on the cross is the last the world is going to see Him. "And the world will see Me no more."

but you see me (14:19):

He's going to appear to His disciples after His resurrection. He'll manifest the fact that He is resurrected by His appearances to the disciples. But He's not going to appear to the world. He's not going to manifest Himself to the world but only to the disciples. And so "A little while, and the world will see Me no more; but you see Me." You will see Me, and

because I live, ye shall live also (14:19).

What a glorious hope. Peter said, "Thanks be unto God through whom we have been born again to a living hope by the resurrection of Jesus Christ from the dead. To an inheritance that is incorruptible, and undefiled, and fades not away, which is reserved in heaven for you, Who are being kept by the power of God through faith" (1 Peter 1:3-5). We've got a living hope. Why? Because He lives, we too shall live.

So "the world won't see Me anymore; but you'll see Me: and because I live, you too shall live." Our hope for eternal life rests upon the resurrection of Jesus Christ from the dead. And that makes it more than a hope, it gives to us a living hope because He rose from the dead.

In that day ye shall know that I am in My Father, and you are in Me, and I am in you (14:20).

So here we have it all tied up. He's in the Father, the Father's in Him, and He is in us. And so we have the Holy Spirit dwelling in us, we have the Father and the Son dwelling in us.

He that hath my commandments (14:21),

Again, the commandment is to love one another and to love God. "He who has My commandments,"

and keeps 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 (14:21).

That one who loves Him proves that love by obedience to the commandments. Walking in love for each other and walking in love for Him, we have the promise that He will come and manifest Himself to us. And so He is going to manifest Himself to the disciples after His resurrection. For a period of forty days, He will be manifesting Himself to His disciples thirty-seven days, He was three days in the grave.

Judas said unto him (14:22)

He points out this isn't Iscariot. Judas Iscariot has already gone on out. He has left this little setting, he's out right now making a deal with the chief priests. He's out collecting his thirty pieces of silver and getting ready to lead the soldiers to the garden where he knows Jesus will be going when they leave the supper. He knows where in the garden Jesus would go to pray with His disciples. So "Judas saith unto Him,"

not Iscariot, Lord, how is it that You will manifest Yourself to us, and not to the world (14:22)?

That's an interesting question and one that we might wonder about. Why didn't Jesus after His resurrection go to the chief priest and say, Okay, now you had it. Why didn't He manifest Himself to the world?

Jesus answered and said unto him, If a man loves me, he will keep my words: and my Father will love him, and we will come and make our abode with him (14:23).

We'll come and dwell with him. He really doesn't answer the question of why He isn't going to manifest Himself to the world. And so that leaves it to conjecture and people have made many conjectures about that but that's all it is just conjecture and so as such, we'll leave that alone.

He that loveth me not (14:24)

He that loveth Me will keep My words. The same idea, he keeps My commandments, he keeps my words. As the result, the Father loves him, I will love him, and We will make our abode with him. Again, "Let not your heart be troubled." We're going to come and we're going to make our abode with you. We'll love you. "He that loveth Me not,"

keepeth not my sayings: but the word that you hear is not mine, but the Father's which sent me (14:24).

Again a testing that it isn't my words, I'm giving you the Father's words.

These things have I spoken unto you, being yet present with you. But the Comforter (14:25,26),
Coming back to this promise, “I will pray the Father, He’ll give you another Parakletos.” “But the Comforter,”

which is the Holy Spirit, 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 (14:26).

So the Comforter, the Holy Spirit, is going to come and He’s going to be our instructor.

Isn’t it wonderful to be instructed by the Author of the book? It’s to me such a blessing to have the Holy Spirit open up my understanding to a passage of scripture. Maybe I’ve wrestled with it, searched it out in the Greek and tried to really discover the meaning. What did He mean by that? And then suddenly the Holy Spirit just gives you understanding and teaches you. That’s what Jesus said the Comforter would do. In fact, you call Him alongside of you. He’s One who’s called alongside. And so you call for the help of the Holy Spirit and He begins to unfold the truth of God to your heart.

So He’ll also bring to your remembrance. After Jesus rose from the dead, then the disciples remembered how He had said unto them and they remembered all of these things after the Holy Spirit had come upon them. A lot of things that Jesus said went over their heads. Whenever He would talk about His death, it would just go right over their head. When He said He was going to rise again, it went right over their head. When He died, they thought it was all over. They thought that was the end.

When He was on the road to Emmaus with the two disciples the day He rose from the dead, He said, “O foolish and slow of heart to believe.” He had told them He was going to rise the third day and yet they were speaking disparagingly. He said, Why are you guys so sad? You a newcomer around here? You don’t know what’s been going on? What are you talking about? There was a man named Jesus of Nazareth. He was real cool guy and He was going around doing good and healing all manner of sicknesses and we had hoped in Him for the salvation of Israel. We thought He was the Messiah. But they crucified Him. This is the third day. Some of the women this morning got hysterical, they thought they saw Him. They came and said that He was alive. They saw Him. But you know women are like that, they get hysterical. And then Jesus rebuked them. He said, O foolish and slow of heart to believe all of the things that the prophets have said. Ought not the Messiah to have suffered and died? And He went on and expounded the scriptures to them and their hearts began to burn as He opened up the scriptures to them. (Luke 24:13-32).

So the Holy Spirit then brought to their remembrance the things that he said. And of course, they recorded them for us in the gospels. And we have other quotations of Jesus in the book of Acts that aren’t in the gospels as the Holy Spirit brought them to their remembrance.

And then Jesus finally gives them this beautiful bequest of peace.

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 (14:27).

He comes back to this theme of the troubled hearts. I’m going to give you peace. Don’t let your heart be troubled. Be at peace. Let your heart be at peace. I’m in control. I love you. I’m going to prepare a place for you. You’re going to spend eternity with Me. I’m going to send the Holy Spirit. He’s going to help you. He’s going to open up the scriptures to you. He’s going to remind you of the things that I have said. My Father and I, We will come to you. We will manifest ourselves and We will make our abode with you. “Let not your heart be troubled, neither let it be afraid.”

You have heard that I said unto you, that I’m going away, and I’m coming again unto you. If you loved me, you would have rejoiced, because I said, I’m going unto the Father: for my Father is greater than I (14:28).

“If you loved Me,” Jesus said, “you would have rejoiced.” I’ve told you I’m going away, if you loved Me, you would have rejoiced, because I told you I’m going to the Father: the Father is greater than I.

I think of our loved ones who walked with Jesus and are now gone to be with the Lord. Why do we weep? If we love them, we would rejoice because they’ve gone to the Father. That’s what Jesus said, If you loved Me, you would have rejoiced. I told you I’m going to the Father. Why should you weep over that?

We weep because we’re going to miss them. We weep because they have given such beautiful input into our lives, we’re going to miss that. They’ve loved us. They’ve accepted us. And they’ve added so much to us, enhanced our lives by their love and by their friendship. We’re going to miss that. And thus, we sorrow.

But we don’t sorrow as those who have no hope. We sorrow because we’re thinking about ourselves and what we have lost. And so when we think of what they’ve gained there in the presence of the Lord, if we loved them we would rejoice. So often when a young person is killed in an accident, we say, “Oh what a

shame. His whole life was in front of him.” If he’s walking with Jesus, his whole eternity is in front of him, not in the corruption of this world. He’s not going to have to go through the sorrows and the turmoils of this world. If you loved him, you would rejoice.

“My Father’s greater than I.” Again, a term that does create some theological debate. I believe that Jesus, more or less, pointed out that He was equal with the Father. He made such statements as, “I and the Father are one” (John 10:30). He said, “If you have seen Me, you have seen the Father” (John 14:9). And throughout the Bible, there is that teaching of the equality. “He who was in the beginning with God and thought it not something to be grasped to be equal with God” (Philippians 2:6). But now Jesus is in a body and in a body, He is experiencing the limitations of this body and in this state of being in a body, being subject to the will of the Father, having submitted Himself to the will of the Father, to come and dwell in a body in order that He might give His life for the sinners, in this limited condition of a human body, “the Father is greater than I.”

If you loved Me, you would rejoice because I said I’m going to the Father. In the next chapter, He’s going to pray, “Father, glorify Me with the glory that I had with you before the world ever existed” (John 17:5). I want to return to that place and He did. But while He’s in the limitations of a body, He said, “The Father is greater than I.”

And now I have told you before it comes to pass (14:29),

I’ve told you in advance. I’ve prophesied to you what’s going to take place.

that, when it is comes to pass, you might believe (14:29).

That is really the purpose for prophesy in the scripture. It’s one of the strongest apologetics that we have that the Bible is inspired by God. It is a proof that God dwells outside of time and space. The transcendent God outside of time and space so that He fills all and in all. Jesus by ascending to the Father is no longer limited by space to one area. So that He is with us here tonight. For He said, “Where two or three are gathered together in My name, there I am in the midst” (Matthew 18:20). Jesus is with us here tonight. But He is also with the other congregations throughout this time zone who happen to be meeting right now and are gathered in His name. So He’s not just limited here. Because He is here, it doesn’t mean He can’t be over in the other side of Santa Ana in another congregation. He is the transcendent Lord. He is again outside of the limitations of space and time in that eternal. So now He fills all, the whole world and He is in all. He hears the cries of those people who are crying out to Him over in Russia, over in China, over in Europe. All over the world, He’s with them as He is with us.

And so, I’m going back to the Father. Going back to the glory. Going back to that state of transcendency so that He might fill all and in all. And so I’ve told you before it comes to pass so that when it comes to pass, you might believe that the fulfillment of My predictions. You will know that I am indeed the Son of God, sent by God to redeem the world.

Hereafter I’m not going to talk much with you (14:30):

Chapter seventeen tells us of His talking with the Father. We have His final words in chapters fifteen and sixteen but they’re getting ready now to leave the place of the supper. They’ve had the conversation and they’re now going to walk from the place of the last supper which traditionally, they say is up on Mount Zion some place. We don’t know that but it’s traditional. And He is going to walk from there, no doubt walking through the temple precincts.

During the feast, the temple precincts were open twenty-four hours and they had big fires and all. The place was lit up. And so He’s going to be walking through the temple precincts on the way to the garden of Gethsemane. As they’re walking, talking to the disciples now and as they’re on the way to the garden, but “I’m not going to talk to you much anymore:”

for the prince of this world cometh, and he hath nothing in me. But that the world may know that I love the Father; and as the Father has commanded me, even so I do. Arise, and let us go (14:30,31).

So the end of the supper, come on, let’s go. “But that the world may know that I love the Father,” the obedience to the Father, to the will of the Father. Yes, He will be praying, Father, If it’s possible, let this cup pass from Me. but yet submitting, Nevertheless not what I will, Your will be done. If you love Me, you will keep My commandments, He said. I’m going to prove that I love the Father by keeping His commandments. By submitting to Him that the world may know that I love the Father. And as the Father gave Me commandment, so I do.

Love is always proved by obedience to the desires of the one that you love. That’s the proof of love. Submitting, obeying the desires of the one that you love. Much of what is called love today really isn’t love. Much which is passed off for love isn’t really love. True love submits to the desires and the wishes of the one

that you love. That the world may know that I love the Father. And as He gave Me commandments. If you love Me, keep My commandments. That's the proof of it.

This statement, "The prince of this world cometh." Jesus calls Satan the prince of this world. Originally, God created the earth and thus it belonged to Him. It was His by divine right of creation. "The earth is the Lord's, and the fulness thereof" and all they that dwell therein (1 Corinthians 10:26). But when God created man, He gave to Adam dominion over the earth. Over the fish of the sea, the fowls of the air, every moving and creeping thing, I have given it to you, God said (Genesis 1:26). So now for a time the earth was man's to take care of, to enjoy. But when Adam sinned, eating of the forbidden fruit, He submitted unto Satan's will and Satan's suggestion. And "know ye not, to whomever you yield yourselves servants to obey, his servants you become" (Romans 6:16). And so in yielding to Satan, Satan became the master of this world. And now Jesus addresses him as such, "the prince of this world cometh and he has nothing in Me."

At the beginning of the ministry of Jesus, actually before He began ministering, right after He was baptized by John in the Jordan river, Satan took Jesus, went in the wilderness and there fasted for forty days and forty nights and afterwards He was hungry. Satan came to Him and said, Command these stones to be made bread. And then he took Him to a high mountain and showed Him all of the kingdoms of the world. And he said, All of these I will give to you and the glory of them if You will bow down and worship me.

Jesus didn't say, You don't have them. They don't belong to you. They're mine. He acknowledged that Satan's offer was legitimate. He had come to redeem the world back to God. He had come to pay the price of redemption. Satan was saying, You don't have to take God's path to the cross. You can have immediate fulfillment, I'll give it to you now. Just bow down and worship me. Same thing that Satan is saying to many people today, You don't have to deny yourself and take up the cross. You can have immediate fulfillment, just worship me. And he holds out this attractive alternative of the world. And so Jesus calls him the prince of this world. He's coming but, He said, he has nothing in Me. Doesn't have anything on Me. I'm going the way of the Father. I'm going to pay the price of redemption. I'm going to prepare a place for you and then I'll come and receive you unto Myself. Don't let your heart be troubled. You've got a glorious future ahead of you. It's with Me eternally.

Father, we thank You for the hope that we have in Christ Jesus tonight. And for these words of comfort from Jesus to those with troubled hearts. Those who are worried about the future. Those that don't know about tomorrow. Lord, we thank You for the Holy Spirit who has come alongside, who has been sent alongside of us to help us. We thank You, Lord, for Your presence with us. We thank You Lord for the way You've just manifested Yourself to us in so many special ways. Thank You Lord for Your peace, Your love. How blessed we are. Thank You, Father. Amen.