

STUDY NUMBER THREE

LOVE COMMUNICATING

13:36-14:31

TEXT

- v. 36 Simon Peter is saying to Him: "Lord, where are you going?" Jesus answered, "Where I am going you are not able to follow me now; but you shall follow later."
- v. 37 Peter is saying to Him, "Lord, why am I not able to follow you right now? My life on your behalf I will lay down."
- v. 38 Jesus answers: "Your life on behalf of me you will lay down? Truly, truly, I am saying to you, A rooster shall positively not crow, until you deny Me three times.
- 14: v. 1 Stop being troubled in your heart; be putting your trust in God. Also be putting your trust in Me.
- v. 2 In the house of my Father there are many dwelling places. If it were not so, I would have told you; for I am going to prepare a place for you.
- v. 3 And if I go and prepare a place for you, I will come again, and will receive you to myself; in order that where I am, you may be also.
- v. 4 And where I am going you are knowing the way."
- v. 5 Thomas is saying to Him: "Lord, we are not knowing where you are going; how are we knowing the way."
- v. 6 Jesus is saying to him: "I am the way and the the truth and the life. No one is coming to the Father except through Me.
- v. 7 If you had known Me, you would have known My Father also; from now on you are knowing Him, and have seen Him."
- v. 8 Philip is saying to Him: "Lord, show us the Father, and it is sufficient for us."
- v. 9 Jesus is saying to him: "Such a long time I am with you and you have not come to know Me, Philip? He who has seen Me has seen the Father; how is it that you are saying, 'Show us the Father'?"
- v. 10 Are you not believing that I am in the Father and the Father is in Me? The words that I am saying to you, I am not speaking from myself, but the Father who is abiding in Me, He is doing His works.
- v. 11 Be believing me that I am in the Father and the Father is in me. But if not, because of the works themselves be believing.
- v. 12 Truly, truly I am saying to you, the one who is believing in me, the works which I am doing, that one shall do also; and greater than these shall he do; because I am going to the Father.
- v. 13 And whatever you may ask in my name, this I will do, in order that the Father may be glorified in the Son.
- v. 14 If you ask me anything in my name, I will do it.
- v. 15 If you are loving me, you will keep my commandments.

- v. 16 And I will ask the Father and He will give you another Helper, in order that He may be with you forever;
- v. 17 the Spirit of truth, whom the world is not able to receive, because it is not beholding Him or knowing Him, but you are knowing Him, because He is abiding with you and shall be in you.
- v. 18 I shall not leave you as orphans; I am coming to you.
- v. 19 Yet a little while, and the world no longer is seeing Me; but you are seeing Me; because I am living, also you shall live.
- v. 20 In that day you shall know that I am in my Father and you in Me and I in you.
- v. 21 The one who is having my commandments and is keeping them; that is the one who is loving Me. And the one who is loving Me, shall be loved by my Father, and I shall love him and I shall reveal myself to him."
- v. 22 Judas is saying to Him (not Iscariot): "Lord, what then has come to pass that you are about to be revealing yourself to us, and not to the world?"
- v. 23 Jesus answered and said to him: "If anyone is loving me, He will keep my word; and my Father will love him, and we shall come to him and we shall make our abode with him.
- v. 24 The one who is not loving me is not keeping my words; and the word which you are hearing is not mine, but the Father's who sent Me.
- v. 25 These things I have spoken to you while abiding with you.
- v. 26 But the Helper, the Holy Spirit, whom the Father will send in my name, that One will teach you all things and recall to your mind all that I said to you.
- v. 27 Peace I am leaving with you, my peace I am giving you; not as the world gives am I giving to you. Let not your heart be troubled, nor let it be fearful.
- v. 28 You heard that I said to you, 'I am going and I am coming to you.' If you were loving Me, you would have rejoiced that I am going to the Father; for the Father is greater than I.
- v. 29 And now I have told you before it comes to pass in order that when it comes to pass, you may believe.
- v. 30 I will not speak much more with you, for the ruler of the world is coming and he is having nothing in Me.
- v. 31 But in order that the world may come to know that I am loving the Father, and even as the Father commanded Me, even so I am doing. Arise, let us be going from here.

INTRODUCTION

We are considering the love story in John 13-17.

In CHAPTER ONE of our story, John 13:1-17, we have seen

**LOVE SERVING** as love stoops to wash the disciples feet.

*You are important enough to me for me to serve you. I do not consider myself too good for you...*

In CHAPTER TWO, John 13:13-35, we have seen **LOVE HURT**, as

it is grieved and betrayed at the hand of Judas Iscariot.

Our study ended with the command to love one another even

as Christ had loved us and that the world had a right to see as the identifying mark of His followers, this love produced by the Spirit of God in the hearts of His children.

*Empty Chair on Jesus' left!*

We come now to CHAPTER THREE, which I have called **LOVE**

**COMMUNICATING**, chapter 13:36-14:31.

*Banhofer: "Just as love to God begins with listening to His word, so the beginning of love for the brethren is learning to listen to them."*

Paul Tournier in his book To Understand Each Other says, "We must be reminded that the first condition for mutual understanding is the desire for, the seeking after and the willing of that understanding. Such a statement may appear very commonplace. Nevertheless, this basic attitude toward understanding others is far rarer than we think. Listen to all the conversations of our world, those between nations as well as those between couples. They are for the most part, dialogues of the deaf. Each one speaks primarily in order to set forth his own ideas; in order to justify himself; in order to enhance himself and to accuse others. Exceedingly few exchanges of viewpoints manifest a real desire to understand the other person."

Allan McGinnis in his book The Friendship Factor says, "Since so few people genuinely attend to others, those who will learn to draw out the other person can be guaranteed all the friendships they can handle and can be assured of deepening the relationships they presently own. THE ROAD TO THE HEART, wrote Voltaire, IS THE EAR."

In this section that comes under consideration, the Lord is very sensitive to the needs of His men and the unanswered questions that are sitting around the table.

**Lot's of Unanswered Questions.**

*Pre-Game And He is the lone Contestant but He Still is Caring About His Men!*

**Simon Peter, Thomas, Philip and Judas Thaddaeus Lebbeaus** all have questions to ask that will help them to a better understanding of their future relationship with our Lord.

*When You stoop to wash Scrubby Feet You Are Already in the proper Posture to worship the King...*

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v. 36 Simon Peter is saying to Him: "Lord, where are you going?" Jesus answered, "Where I am going you are not able to follow me now; but you shall follow later."

13:34,35 First!!

Peter still has his mind back in verse 33 where Jesus says, "Little children, yet a little while I am with you. You shall seek me and as I said to the Jews, Where I am going, you are not able to come, now I am saying to you also."

The last question that Peter asked was, "Lord, are you washing my feet?" back in verse 6.

The Lord in response to his question says, "Where I am going, you are not able to follow me now," but by contrast, "you shall follow later."

Van Doren points out, "Characteristic of the bold and impetuous nature of Peter, of a mind intent rather upon immediate action than upon the contemplation of principles or duty, Peter takes no notice of the teaching concerning brotherly love; but seeks to indulge his curiosity. We are more apt to admire duties which require great force and energy than those which belong to the meek and retiring graces of the Christian character."

The commandments on love just kind of passed right over the head of Peter and he is more concerned about where the Lord is going and why he can't follow the Lord and be with Him right now.

*Peter I'm sorry you missed that. This is the issue in your life we are going to have to teach you before you will ever be useful!!*

F. B. Meyer points out, "The words staggered Peter. He could not understand what Christ meant. He could not see how much had to be done before he could share in Christ's coming glory. He made the same mistake as James and John had made before and wanted the throne without perceiving that it was conditioned on fellowship and the cup and baptism into death. With deep emotion, he persisted in his inquires, 'Why cannot I follow thee now? There is no place on earth to which I would not go with thee. Have I not already left all to follow thee? Have I not been with thee on the transfiguration mount as well as in your journeyings? There is but one experience through which I have not passed with thee and that is death. But if that stands next in thy life plan, I will lay down my life for thy sake. Anything to be with thee.'"

How tenderly the Lord deals with Peter in this situation knowing full well what he is about to do in his denial, the Lord simply responds with patient understanding when Peter says, "Lord where are you going?" Jesus responds, "Where I am going you are not able to follow Me now; but you shall follow later."

John Powell in his book Unconditional Love says, "Obviously, the commitment to love will involve me in much careful and active listening. I truly want to be whatever you need me to be to do whatever you need done; and I want to say whatever will promote our happiness, security and well-being. To discover your needs, I must be attentive, caring, open; both to what you say and to what you cannot say. However the final decision about the loving thing must be mine."

v. 37 Peter is saying to Him, "Lord, why am I not able to follow you right now? My life on your behalf I will lay down."

Peter's first question is, "where?" and his second is, "why?" So often, when things do not turn out the way we want them to or things come into our lives that seem to be intruders, that we often find ourselves in the shoes of Peter wondering why? because it all seems so inconsistent with His promise of love for us.

"Lord, why am I not able to follow you right now?" You can see how impatient Peter is about the process. We are just exactly the same way. We are so eager for things to happen and the Lord oftentimes allows delays in our lives so we'll learn to trust Him and when the triumph and victory is won, we will recognize that it's the Lord's doing.

Peter makes a statement of real commitment here when he says, "My life on your behalf I will lay down."

John 15:13 "Greater love than this no one is having than anyone lay down his life on behalf of his friends."

Macauley points out, "Jesus knew that Simon bar Jonah was not yet the rock and He answered, Not die, but deny. Nevertheless after, Cephas would emerge to fulfill his vow and win the martyr's crown."

Van Doren points out, "Peter is not content with the answer he had received. He had not yet learned complete trust and submission; but is more desirous of distinguishing himself by an act of courage. It was painful to such a nature that his love and constancy should fall ever under the semblance of suspicion."

v. 38 Jesus answers: "Your life on behalf of me you will lay down? Truly, truly I am saying to you, A rooster shall positively not crow, until you deny Me three times."

*Everybody heard!!*  
*Empty chair!*  
*\* First Judas & Now me! what's this whole thing coming to? ..*

*Across the Table!!*  
Jesus comes back with a question out of the statement of commitment that Peter makes. 'Your life on behalf of me you will lay down?' And then He makes an authoritative statement, 'Truly, truly, I am saying to you, A rooster shall positively not crow, until you deny Me three times.' In other words, the denial is going to take place tonight. It will take place before even we see the sun rise again tomorrow morning. What a difference between lay down and deny. What a difference often times between the commitment and the conduct, the preaching and the practice, the lip and the life. Talk, many times is really cheap.

*Peter you are going to need to fail at love before we get it together!!*  
*You Got to learn About Unfailing Love Peter!!*

Stedman raises the question, "What is the difference between these two men? between betrayal and denial?" Jesus himself has already explained this for us in verse 10 of this chapter. Remember that He said Peter had already been bathed and need only to wash his feet. Judas had never been bathed, had never opened up to the cleansing of love, and had never given his life to Jesus. Peter had dirty feet, but a clean heart. Judas had an evil heart of unbelief or perhaps an outward appearance of morality. That is always the sort of man who will betray Jesus."

William Barclay points out, "What was the difference between Peter and Judas? Judas' betrayal of Jesus was absolutely deliberate. It was carried out in cold blood. It must have been the result of careful thought and careful planning and in the end, it deliberately and callously refused the most poignant appeal. There was never anything in this world less deliberate than Peter's denial of Jesus. Peter never meant to do it. He was swept away by a moment of weakness. For the moment, his will was too weak, but his heart was always right. The difference between Judas and Peter is that the sin of Judas was deliberate. The sin of Peter was the sin of a moment's weakness and a life-time's regret. There's always a difference between the sin which is coldly and deliberately calculated and the sin which involuntarily conquers a man in a moment of weakness or of passion. There is

always a difference between the sin which knows what it is doing and the sin that is the result of a moment when a man is so weakened or so inflamed that he does not know what he is doing.

Johnston points out, "How beautifully do these characteristics follow each other, for the proper product of love is trust. As we understand God's love for us, for He first loved us, and as we respond correctly with love for Him, we learn to trust Him. When we realize how much one loves us and wants the best for us, it is then that we really want to trust in that one. So it is natural that this section follows the section on love."

Jesus Christ is the object of our trust, but can we be more specific? Yes, we have a series of questions and answers which make very specific that for which we trust in our Lord. While the dying parent spoke, the children kept asking his child's questions. First one, then another, then a third and then a fourth asked him a question suggested by what he had been saying. To these questions, Jesus listened patiently and returned answers as He could.

The disciple maker's trust is not a blind one but a very specific one in a person who is worthy of our confidence. His true knowledge is the true revealer of the Father and is the producer of spiritual reality. Just as when LOVE prevails TRUST will result, so when TRUST prevails a supernatural internal PEACE will result. As this instruction takes place in the upper room, we may say that as a whole, it deals with the disciples and their confrontation with separation from their Lord and with His death.

Love → Trust → Peace

Macquay points out, "Peter, I know you're going to fail me. You do not realize how untrustworthy your heart is; but oh, Peter when at last you discover the corruption that is there and you are broken-hearted to think of what you have done, I want you to remember Peter, I love you still and I'm going to prepare a place for you."

Cothren points out, "After this tremendous teaching on love, John records the denial of Jesus by Peter. It seems so ironic that this prediction would come right after this teaching on the distinctions of a disciple. In his denial, Peter will not be showing the love Christ is talking about. From Peter, then, Christians should learn not to be too quick with their words

but to listen to the Lord to see what He wants. They should determine not to perform any acts which will deny their Lord to others. Their lives should be characterized by love and not by denial. A life of love as seen in these verses will not deny Christ, but will be the mark that will make them known to others as His followers. Followers of Christ should love as He loved by showing humility as He showed on the cross. Only through humility can they know the real meaning of love. The cross is the example of supreme humility and supreme love."

1 Corinthians 10:13 "No temptation has overtaken you but such as is common to man and God is faithful who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also that you may be able to endure it."

Ecclesiastes 5:1-7 "Guard your steps as you go to the house of God and draw near to listen rather than to offer the sacrifice of fools, for they do not know they are doing evil. Do not be hasty in word or impulsive in thought to bring up a matter in the presence of God; for God is in heaven and you are on the earth, therefore, let your words be few. For the dream comes through much effort and the voice of a fool through many words. When you make a vow to God, do not be late in paying it, for He takes no delight in fools. Pay what you vow. It is better that you should not vow, than that you should vow and not pay. Do not let your speech cause you to sin and do not say in the presence of the messenger of God that it was a mistake. Why should God be angry on account of your voice and destroy the work of your hands? For in many dreams and in many words there is emptiness, rather fear God."

Finally, we notice that Peter, unlike David had even been warned of what was coming. This is what our text is about. Jesus had foretold His own departure and Peter had objected saying, 'Why can I not follow thee now? I will lay down my life for thy sake.' This is ironic, of course, for it was actually the Lord who was about to lay down His life for Peter. Nevertheless, in these words, Peter had a prophecy of the danger that awaited him. He had only to remain faithful until morning, until the cock should crow. Yet, in spite of the fact that he understood the danger, was prepared to meet it, and was forewarned by the Lord's own solemn prophecy, he fell. David was not prepared for the temptation, so he fell. Peter was prepared, yet he also fell. The point is, that anyone can fall. Temptations come to anyone, at any age, at any time; and anyone can fall into sin as a result of them.

Boice points out, "We often look down on others in their sin and imagine that what they are doing we could not possibly do. We are wrong in thinking that way, for the seeds of every sin are latent in our hearts, even when renewed. They only need occasion or carelessness or withdrawal of God's grace for a season to put forth an abundant crop. Elsewhere I have told the story of a friend of mine who once had a job of stringing wires at a summer camp. To do this, he had to climb a telephone pole. I was there as he was taught. In order to climb the pole, you have to lean back,' he was told. 'Lean back on the broad leather belt that surrounds you and the pole. It will hold you. You need to lean back or else your spikes will not press into the wood and hold and you will slip.' My friend listened and then tried it, but he was afraid to lean back, so his spikes would not enter the wood and he got nowhere at all. At last, he got the idea. He leaned back, the spikes took hold and he began to climb. Unfortunately when he was about three feet off the ground, he got worried about falling and thought that he could improve things somewhat if he just pulled himself closer to the pole, but when he did that, the spikes came out and he slipped back down, getting covered with splinters in the process. It's the same spiritually. God has ordered life in such a way that we cannot climb spiritually without leaning on Him, trusting Him to hold us. If we do not lean on Jesus, God will allow us to slip, as Peter did and get covered with splinters. He will allow this so we will come to trust Him and not ourselves."

Is this to be our path? Temptations will come and we can succumb to them. We can be like Peter in his downward path or we can resist. To resist, we must do the opposite of what Peter did on this occasion. First, rather than being overly confident, we must be UNDER CONFIDENT. Or to speak more correctly we must refuse to have confidence in ourselves at all. Second, we must PRAY regularly and in great earnest. Third, we must FOLLOW closely behind Jesus, not afar off as Peter did. Finally, we must be careful NOT to PROFIT from the activities of those who are really Christ's enemies.

Did Jesus cast off Peter? He had every reason to do so. Peter had denied Him. He might have judged Peter unfit for further service or even for salvation; but this is not the Lord's way. He came again to recommission Peter to service in John 21. Did God cast off Abraham after Abraham had left Ur of the Chaldees for the promised land, but had stopped at Haran? No. God came to Abraham a second time with the identical promise of great spiritual blessing. Did God cast off Moses after Moses had

Dependance  
Obedience  
Accountability

decided that he could free his people by his own strength, killed an Egyptian and then had to flee from Egypt to Midian? No. God came to Moses with a new revelation of Himself which contained a promise to do what Moses had attempted but had found himself unable to do. Did God cast off Jonah after Jonah had fled from him, falling so deeply into sin that he declared he would rather die than go to Ninevah? No. God came to Jonah a second time also. So God comes to us a second, third, fourth even a hundredth or a thousandth time, if necessary, that we might fellowship with Him. Moreover, none of us would be where we are at this moment if God had not so operated with us. We are unfaithful, yet He abides faithful. He loves each of His own unto the end. Do we deserve it? No. But we can respond to it, saying as did Isaac Watts, the hymnwriter:

His Love is Persistent Pursues Points to The Future

Satan always wants you looking back buried in guilt !!

When I survey the wondrous cross  
On which the prince of glory died;  
My richest gain I count but loss  
And pour contempt on all my pride.

Peter Do you love me?  
Agape vs. Phileo.

Were the whole realm of nature mine  
That were a present far too small.  
Love so amazing, so divine  
Demands my soul, my life, my all."

14:v. 1 Stop being troubled in your heart: be putting your trust in God. Also be putting your trust in Me.

ONE OF the Obvious Manifestations OF Love is trust.  
Love → Trust → Peace

In this first verse, we have a negative command, 'Stop being troubled in your heart' and a positive command, 'Be putting your trust in God. Also be putting your trust in Me.'

The location of the trust is to be in God and in Christ.

It is unfortunate that we have a chapter division here at this particular point because, the Lord is still speaking to Peter and commanding him to do these things.

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Chapter 13:7 "Jesus answered and said to him, "What I am doing you are not understanding now, but you shall learn by experience after these things."

Peter I know you are going to fail; But love is always there when you try & don't make it And its in the front row clapping its hands off when you do make it !!

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## Two things trouble:

- ① Can't Go with Him.
- ② Going to deny... (11)

Peter is troubled over the fact that he cannot follow the Lord where He is going and also the fact that the Lord has said that he would deny Him three times before the rooster would crow in the morning.

Stedman points out, "At a time when I was experiencing a period of this kind of heart trouble myself, that is distress of heart, I thought of these words and they came home to me with tremendously new significance. I saw something in that simple phrase, 'Let not your hearts be troubled' which I had never seen before. What impressed me were the words, 'Let not.' They mean that these disciples could do something about their problem. They held in their own hands the key to their release from heart trouble. It was possible for them either to let it happen or not to let it happen. Our Lord is saying this to all of us. There is a way out of heart difficulty, this distress and fear concerning both death and life. The remedy for heart trouble is contained in the two phrases which follow, 'Believe in God, believe also in Me.' Believe in God who is still in control, who knows what He is doing, who is capable of exercising infinite wisdom, infinite power and infinite love. And believe in Me, as the guide who is made available to you. That is the secret. We will see how our Lord strove to impress anew upon the hearts of His disciples the fact that something was hidden in the remarkable relationship between Him and His Father. 'Believe in God, believe also in Me'. For between the Father and the Son, there is a relationship which is of importance, so fundamental that everything else will grow out of it. The rest of the chapter is built around this great secret."

Butler points out, "The theme of this wonderful chapter is Jesus, the Christ, the Son of God during His private ministry tenderly instructing His disciples and committing them to the Father's care."

Macaulay points out, "For Jesus is practically saying, I know all about it Peter. I know how you're going to fail, but I want you to know that in My Father's house there are many mansions; and you're going to share one of those mansions with me someday. I am not going to permit you Peter, to be utterly overcome. I am not going to permit you to go into complete apostacy. You will fall, but you'll be lifted up again and you will share with me a place in many mansions."

Ps. 37: 23, 24

*My Promises  
& Plans  
Are Still  
in Tack!*

*My Love  
is Not  
Affected  
by Your  
Failure...*

Hengstenberg points out, "'Let not your heart be troubled, believe ye in God and believe in Me.' These words contain the sum of what was to be said. They are the theme which Christ would place at the head and bring in again at the close, that the main scope of the whole discourse might be perfectly clear. The words are an allusion to Psalm 42:5- 'Why art thou cast down, oh my soul and why art thou disquieted within me. Hope thou in God.'"

Christians have tender hearts and therefore deep sorrows; but they have also the privilege of consolation from above.

Hendriksen points out, "The hearts of the disciples were filled with a medley of emotions. They were SAD because of the gloomy prospect of Christ's departure; ASHAMED because of their own demonstrated selfishness and pride; PERPLEXED because of the prediction that one of their own number would betray the Master, that another would deny Him and that all would be ensnared because of Him and finally they were WAVERING in their faith probably thinking, How can one who is about to be betrayed be the Messiah. Yet at the same time, they loved this Master. They hope against hope. All this is implied in the words, 'Let not your heart any longer be troubled.'"

Wecks points out, "Since Jesus is the Messiah, the Son of God, Chapter 14 portrays His death and departure as the ground of hope for the one who believes. The disciples are not to be upset over His departure because:

1. He's preparing a place.
2. He promises His power in prayer, His presence in the Spirit and His peace in the world.

This divides Chapter 14 into two parts.

Though Jesus was leaving the disciples, His departure actually should bring them comfort. The death and departure of Jesus was actually the provision of a home in glory for the disciples for all eternity in the presence of the Father. For those who know the Savior, it should comfort their hearts to know that He has prepared a place for them in heaven for all eternity. Those who know Christ know that He is both the way to the Father and the revelation of the Father.

This first verse is related closely to the preceeding chapter in the discussion of His departure and death. The first word means --stop letting your heart be tossed and agitated like water driven by the wind. These verbs, though could be indicative in form and are best understood as imperatives since the faith of the disciples was beginning to waver. 'Keep on trusting in God.' The first command is negative. 'Stop letting'. And the second two are positive--'Keep on trusting'.

Van Doren points out, "Unaware of His speedy death by violence, yet they knew a separation was near. Judas' treachery, Peter's denial, and our Lord's departure had saddened their spirits. He asked them to 'believe in Me'. A startling demand from a companion at the table. But recalling His healing the sick, calming the storm, raising the dead, it seems natural to trust our eternal interests to such a being. Perfect peace has ever been the result of faith in Christ. Our blessed Lord never gives mere human consolation. Whether he awakes in a storm or teaches or works miracles or agonizes in the garden or dies, it is as God."

F. B. Meyer points out, "The cure for heart trouble when the future is full of dread is faith, faith directed to Jesus; and just such faith as we give God for He is God. He has shown Himself well worthy of that trust. All His paths toward us have been mercy and truth; and we may therefore safely rest upon His disclosures of that blessed life of which the present is the vestibule. As a German proverb puts it, 'Blessed are the home-sick, for they shall reach home.'"

Boice points out, "Look, I know that you trust God. Trust me also. Precisely in these circumstances. Believe that I know what I'm doing, that I'm going away for a purpose; that the purpose will be accomplished and that I will come again; return to you so that we can be together. Did Jesus know what He was doing? Of course He did. Could He be trusted? Certainly. Then let us also trust Him, whatever the circumstances, whatever the hardship, let us believe that He has a purpose in those circumstances and is most certainly working them out for our own spiritual good and edification."

I believe that it's terribly important to recognize that the Chapter division is very unfortunate. I believe that the Lord is still dealing primarily with Peter and answering his question until Thomas asks his question down in verse 5.

It is Peter who is troubled in heart. And it is Peter who has gotten his eyes on the circumstances and off the Lord and he's beginning to sink in the waves.

It is interesting that the word for 'troubled' is the word for agitated or to stir up the waters. It is the word used to describe the condition of the disciples when Jesus came walking to them on the water and then Peter left the boat and walked to the Lord.

v. 2 In the house of My Father, there are many dwelling places. If it were not so, I would have told you; for I am going to prepare a place for you.

*You may deny me but I'm Not Throwing you out in the Street!!*

This is a statement of fact designed to relieve the troubled heart. Peter, the reason I am going is to prepare a place for you.

*I won't Need your help on this Any more than I did when I Created All You Are enjoying Now!!*

Stedman points out, "I am often asked, 'Does the Bible say anything about whether there is life on other planets?' The answer is that it doesn't specifically. But hidden in this reference there is a suggestion, I believe, that this is the case. What Jesus says here is, 'In my Father's house are many abiding places.' It should not be translated 'Mansions' as it is inaccurately interpreted in the King James Version. It is not even 'rooms' as used in the Revised Standard Version. It is, literally, 'places to live'; it should read: In my Father's house are many places to live. Earth is one place to live; this is our address. But God has other addresses elsewhere. What is happening in these other places out in the vast universe around us is hard to say. But Jesus assures us that there is an abundance of places to live, plenty of them. Therefore, there is room in the Father's house."

I know not when the Lord will come  
Or at what hour He may appear.  
Whether at midnight or at morn  
Or at what season of the year.

I only know that He is near  
And that His voice I soon shall hear.  
I only know that He is near  
And that His voice I soon shall hear.

*Turn out the lights the party's over!!*

*Where are you going? "I am going to prepare a place for you."*

*"I Pray Not  
That you should  
Take them out  
of the world..."*

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Tasker points out, "Our Lord's thought appears to be, There are places waiting for others in heaven besides myself. As you may infer from my saying that I am going to prepare a home for you."

Van Doren points out, "'If it were not so'. Our Lord never raised a false hope. He had taught them to say, 'Our Father' but had there been no Father, no home waiting for them, how bitter the disappointment, how great the misery. In all the boundless luxuriance of God's works, no sham, no fiction can be found."

Set her  
house in order  
Soon to Go

Wetherell Johnson in her book Created for Commitment says, "When our Lord Jesus was preparing to leave His disciples, He spoke of their future permanent abode. There are many homes up there where My Father lives and I'm going to prepare them for your coming. When everything is ready, then I will come and get you so that you can always be with me where I am. If this weren't so, I would tell you plainly. Like a child who is promised the wonders of a vacation far away and longs for details, so do we Christians long for more details concerning our permanent abode, living with God and His Son, our Lord Jesus Christ forever and ever. The next time you are given a reserved place for example, on a plane, remember the reserved place the Lord Jesus is keeping for you in heaven and in the New Jerusalem. As I studied the Bible, I envision a world of indescribable beauty, glorious trees with fruit as in Eden, and glorious rivers and lakes. I see myself making friends with lions and tigers and all of God's new creation. We shall also live with thousands upon thousands of angels. Yet, we for whom Christ died have a unique position forever and ever with our Lord as we reign with Him. There will be music, fellowship with all the saints and all the time, we shall be looking with undiminished joy at the Almighty God, creator of the universes, who is our own Father. Whatever new purpose God may have for future ages, we shall be working with Him forever and ever and ever. What could be a more glorious prospect?"

v. 3 And if I go and prepare a place for you, I will come again, and will receive you to myself; in order that where I am, you may be also.

If I go and prepare a place, and He has gone, He promises 'I will come again.' The preparation for this place has been going on for now nearly two thousand years. It is hard for us to imagine what it's going to be like since it only took Him seven days to put this place together.

He promises that if He goes and He has gone, He will come and He will receive us to Himself. The purpose in this action is seen in the last phrase, 'in order that where I am, you may be also.'

Laurin points out, "John Wesley once told of a dream in which he stood at the gates of hell. He asked the gatekeeper if there were Catholics there? 'Many', was the answer. 'And Presbyterians?' 'Many.' was again the answer. 'And Methodist?' 'Many.' Later he stood before the gates of heaven where he asked the same questions. 'There are no Catholics, no Presbyterians, no Methodists here.' was the answer. 'Only Christians.' Since heaven is a place for Christians, it is because the Christian's life is of such a nature that it has the right direction and proper dynamics. Therefore, there is great importance in having our lives pointed in the right direction and equipped with sufficient energy to go that way."

Hendriksen points out, "Observe that instead of saying what one might expect Him to say, namely, And when I go and prepare a place for you, I come again and will take you to that place. Jesus says something that is far more comforting. 'I will take you to myself. Or to be face to face with me. So wonderful is Christ's love for His own that He is not satisfied with the idea of merely bringing them into heaven, He must needs take them into His own embrace.'"

His love wants to hold us... Not going to say: Come in + make yourself at home

Van Doren points out, "'And receive you unto myself.' Thou hast made us for thyself and our hearts are restless until we find rest in thee.' Augustine."

In our youth, we do not care much for heaven. But now that many of our friends are there, or nearly all of them, our thoughts turn to heaven often. Toward the end of life, so many of our acquaintances have gone to heaven that it sometimes seems that we know more persons in heaven than we do on the earth. And of course, our thoughts are fixed increasingly on that distant place.

Fannie Crosby once wrote:

Someday the silver cord will break  
And I no more as now shall sing.  
But oh, the joy when I shall wake  
Within the palace of the king.

Stephen saw the Lord Jesus Standing

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And I shall see Him face to face  
And tell the story saved by grace.  
And I shall see Him face to face,  
And tell the story saved by grace.

Someday my earthly house will fall  
I cannot tell how soon twill be  
But this I know, my all in all  
Has now a place in heaven for me.

And I shall see Him face to face  
And tell the story saved by grace  
And I shall see Him face to face,  
And tell the story saved by grace.

2 Samuel 12:22 & 23 "And he said while the child was still alive I fasted and wept for I said, 'Who knows the Lord may be gracious to me that the child may live.' But now he has died, why should I fast? Can I bring him back again? I shall go to him but he will not return to me."

Beth Jameson in her book Hold Me Tight tells of one of her final conversations with Kim. "'Mom, I want to tell you something and I don't want you to feel bad or anything, but I want God to take me on to heaven. I just can't stand this pain any longer. I've just been lying here thinking and that's what I've decided. No one can feel this bad and be the least bit well. I believe I'm on the home stretch to heaven. Let's pray, Mom, I love you.' Fear sweeps over my parched soul like a prairie fire on a windy day, devouring every seedling of hope that has struggled to survive. Tears stream softly down my face and I fight to keep my voice steady. Staring at the ceiling, I embroider memories around each word Kim speaks. Smiling, Kim reaches out to me with faltering arms pressing my face gently to hers. 'Mom, when God is ready for me, I'm going, O.K.?' My mind zig-zags through the mine fields of hours that remains of this day. It is a race to reach tomorrow without my heart being blown to bits."

McGee points out, "What our Lord says at the beginning of chapter 14 is a continuation of what He was saying to Simon Peter in Chapter 13. Simon Peter had just declared that he would lay down his life for Him and the Lord Jesus told him that he would deny Him three times by the time the rooster crowed in the morning. We will see later that when the rooster crowed that morning, Simon Peter had denied Him three times. Still speaking to Simon Peter, our Lord gave this chapter to bring him through that dark

night of denial and to bring him back into a right relationship with God. It was given to comfort him. This chapter has cushioned the shock for multitudes of people, from that day right down to the present hour."

when he does lay down his life he will have a place to go!!

Our Lord said, "In my Father's house are many mansions." I think there was a wry smile on His face when He said that. He is the one who made them and He knew how many there were out there. We don't know and may never know. I do not think that God has a vacancy sign hanging out any place in this vast universe. I don't mean that human beings are living on other planets. One is enough of little mankind. We are the ones who are in rebellion against God. However, I think this vast universe is filled with created intelligences who are looking at this little earth. This is where they see something unique in the universe. They know something about God's wisdom and His person and His power; but they know nothing about His love until the second person of the Trinity came down to this earth and died on the cross.

v. 4 And where I am going you are knowing the way."

→ to here

When we look back at verse 36, Simon Peter's question was 'Where are you going?' and now the Lord's answer is here in verse 4 'And where I am going you are knowing the way.'

Having communicated with Peter, we now get a question from Thomas.

v. 5 Thomas is saying to Him: "Lord, we are not knowing where you are going; how are we knowing the way?"

Thomas is the pessimist in the group. Back in chapter 11, he was ready to go with Jesus back to Jerusalem to die with Him. Thomas is remonstrating with the Lord here by saying, 'we are not knowing where you are going.' He picks up on the where and says that he disagrees that he does not know where Jesus is going. And then he asks the question, 'how are we knowing the way?'

Ray Stedman points out, "Do you remember those distinctions we used to make between the four classes in school? Freshmen we're told are those who know not and know not that they know not. Sophomores are those having advanced a little who know not but know that they know not. Juniors on the other hand, are those who know and know not that they know. And seniors are supposed to be those who know and know that they know. On that basis, Thomas and the other disciples here are classified as juniors in the school of faith. Jesus is making clear to them that they know the way."

*They know  
& don't know  
that they know*

Wilson points out, "It is significant that each man in asking his question prefixed it with the title, LORD. They have learned the lesson of Chapter 13, verses 13 & 14 - 'You call me Master and Lord and you say well, for so I am. If I then your Lord and Master have washed your feet, you ought also to wash one another's feet; for I have given you an example that you should do as I have done to you.' This is a lesson that Judas never learned. He called Him GOOD MASTER and RABBI, but never used the term LORD."

Van Doren points out, "Thomas is slow of faith but full of love, his sad heart timid, yet trusting, dreading separation from Jesus."

Godet points out, "Peter desired to follow Jesus immediately. This request, having been rejected, Thomas wishes at least to understand clearly what is to take place. Whether Jesus is going and by what way and the more because the disciples are one day to follow Him."

v. 6 Jesus is saying to him: "I am the way and the truth and the life. No one is coming to the Father except through Me."

Jesus in response to Thomas' question, 'How are we knowing the way?'; Jesus tells him that he is three things. He is:

THE WAY AND

THE TRUTH AND

THE LIFE.

There is no entree to the Father except through Jesus Christ.

1 Timothy 2:5 "For there is one God and one mediator also between God and men, the man Christ Jesus."

J. Vernon McGee points out, "'No man comes unto the Father but by me.' He made a dead-end street of all the cults and isms. He says the only way to God is through Him. That is a dogmatic statement. Years ago, a student out at UCLA told me he didn't like the Bible because it is filled with dogmatism. I agreed with him that it is. He especially selected this verse and said, 'That's dogmatic.' I said, 'It sure is. But have you realized that it is characteristic of the truth to be dogmatic?' Truth has to be dogmatic. I had a teacher in school who was the most dogmatic, narrow-minded person I've ever met. She insisted that  $2 + 2 = 4$ . It didn't make any difference what you had 2 of, apples or cows or dollars, she always insisted that  $2 + 2 = 4$ . She was dogmatic. I have found that the bank I do business with operates on the same principle. Only in my case it is  $2 - 2 = 0$  and they are dogmatic about it. Friends let me say to you that one of the characteristics of truth is its dogmatism."

Stedman points out, "This fully meets the need of man. Jesus is the WAY in order that the WILL of man may choose it. He is the TRUTH in order that the MIND of man may comprehend it. He is the LIFE in order that the HEART of man can experience it. Thus, to know Christ involves the whole man and leads to the full expression and experience of the fulness of God."

Thomas a Kempis said,

Without the way there is no going.  
Without the truth there is no knowing.  
Without the life there is no growing.

He doesn't say: "Here, let Me draw You A Map!!"

William Barclay points out, "But suppose the person we ask says, 'Come I'll take you there. In that case, the person to us, is the way and we cannot miss it. That is what Jesus does for us. He does not only give us advice and directions and counsel, He takes us by the hand and leads us. He walks with us. He strengthens us and guides us and directs us personally every day. He does not tell us about the way, He is the way. Jesus said, 'I am the truth.' The Psalmist said, 'Teach me

Pick you up AT 6:45

thy way. I will walk in thy truth.' Psalm 86:11. Many a man could say, I have taught you the truth. Only Jesus could say 'I am the truth.' Jesus said, 'I am the life.' A man's character does not really affect his teaching of geometry or astronomy or Latin verbs, but if a man proposes to teach moral truth, his character makes all the difference in the world. An adulterer who teaches the necessity of purity, a grasping person who teaches the value of generosity, a domineering person who teaches the beauty of humility, an irascible creature who teaches the beauty of serenity; an embittered person who teaches the beauty of love is bound to be ineffective. Moral truth cannot be conveyed solely in words; it must be conveyed in example. And that is precisely why the greatest human teacher falls down. No teacher has ever embodied the truth he taught except Jesus. Many a man could say, I have taught you the truth. Only Jesus could say, 'I am the truth.'"

Dr. Stephen Alford tells a true story about his father who himself was a pioneer missionary years ago in Africa. He said on one occasion his old father wanted to travel from one village to a particular village where the gospel had not yet been taken. A dense jungle with entangling vines and poisonous snakes and tree tops so full that at high noon, you could hardly see your nose in front of your face separated the two villages. However, one of the old tribal warriors from the camp said, "I'll get you through, missionary, follow me." And so they started, the missionary, a little apprehensive and fearful, but it was his only option. The old guide claimed that he had been through before and that it would take three hours of gruesome travel chopping their way through with machetes and watching for deadly reptiles while walking on what seemed to be a pathway that was now covered with underbrush. After three arduous and precarious hours, the missionary stopped his guide by grabbing his strong, black back with his lily-white hand and he said, "Now then, dear fellow, you said we'd be through this in three hours and it's now almost high noon. Are you sure you know the way?" The big, black guide bared his chest and turned to him saying, "Missionary, do you see these bruised and battered arms of mine and do you see these snake bites on my legs? Years ago, I cut and chopped my way through this jungle at the risk of my own life and the cost of my own blood. Missionary, I am the way." And friends, years ago, a guide by the name of Jesus spilled His own blood, suffered the shame and agony and ignominy of a Roman cross in order to say today, Man, woman, child, I not only point the way, I am the way."

William Hendriksen points out, "'I am the way.' Jesus does not merely show the way, He is Himself the way. It is true that He teaches the way, guides us in the way and has dedicated for us a new and living way; but also this is possible only because He is Himself the way."

Vine points out, "Christ had ready His self-revelation, so personal, so comprehensive. Not, I make the way, I reveal the truth, I give the life; but I am the way, and the truth and the life. And the fact that He is the truth and the life because He is the way is confirmed by His additional statement, 'No one comes unto the Father but by me.' That has to do with the way alone. It is the way to the Father and it means the consequent experience of Christ is the truth and the life."

Van Doren says, "'But by me' and so when a man is saved the Lord Jesus Christ must have a hand in the work. Luther says, 'A thousand saints avail nothing to intercede for us. There is no other name under heaven given among men whereby we must be saved.'"

F. B. Meyer points out, "Whenever I thought to better myself by wandering right or left, I found myself landed in some difficulty and when I returned to it, it seemed to say, Why did you leave me? I know that sometimes I am rough and difficult, but I can do better for you than you can do for yourself and indeed I am the only possible way. Obey me and I will bring you home. It is so that Christ speaks to us. Christ is the way. Love Christ, trust Christ, obey Christ, be concerned with Christ and all else will be added. Christ is the way. When the heart is wrapped up in Him, it is on the way and it is making progress although it never counts the rate or distance so occupied is it with Him."

It was into a world of death that the Son of God came. The spring of life and our first parents had become tainted at its source. At the best, Adam was only a living soul, dead, dead, dead in trespasses and sins. Such was the divine verdict. Such the chorus of this world. Earth resembled the valley in the prophets vision, full of bones, very many and very dry. All the reservoirs of life were spent, its fountains had dried away in wastes of sands. Then the Son of God brought life from the eternal throne, from God Himself and became a life-giving spirit. His words were spirit and life. He was himself the resurrection and the life. Those that believed in Him became partakers of the divine nature.

The tree of life was again planted in the earth's soil when Jesus became incarnate. 'I give eternal life unto my sheep,' He said, 'And they shall never perish. He that believeth on the Son hath eternal life.'

D. A. Carson points out, "It is an amazing statement, 'I am the way', spoken by one whose way was the ignominious shame of a Roman cross, the death of despised and debased criminals. 'I am the truth', spoken by one about to be condemned by lying witnesses, one who was generally not believed by His own people, by His own family. 'I am the life', uttered by one whose battered corpse would shortly rest in a dark tomb, sealed up by the authorities."

I am the way to God, I did not come  
 To light a path, to blaze a trail  
 That you may simply follow in my tracks pursue.  
 My shadow like a prize that's cheaply won.  
 My life reveals the life of God,  
 The sum of all He is and does,  
 So how can you, the sons of night  
 Look on me and construe  
 My way is just the road for you to run.  
 My path takes in Gethsemane, the cross,  
 And stark rejection draped in agony.  
 My way to God embraces utmost loss.  
 Your way to God is not my way, but me.  
 Each other path is dismal swamp or fraud.  
 I stand alone, I am the way to God.

I am the truth of God. I do not claim  
 I merely speak the truth  
 As though I were a prophet, but no more  
 A channel, stirred by spirit power  
 Of purely human frame. Nor do I say  
 That when I take His name upon my lips  
 My teaching cannot err, though that is true.  
 A mere interpreter, I'm not some prophet voice  
 Of special fame, in timeless reaches of eternity  
 The triune God decided that the Word,  
 The self-expression of the diety  
 Would put on flesh and blood and thus be heard.  
 The claim to speak the truth, good men apply.  
 I claim much more, I am the the truth of God.

I am the resurrection life. It's not as though  
 I merely bear life giving drink,  
 A magic elixir which men might think  
 Is cheap because though lavish, it's not bought

The price of life was fully paid.  
I fought with death and black despair  
For I am the drink of life.  
The resurrection morn's the link  
Between my death and endless life long sought.  
I am the first born from the dead  
And by my triumph, I deal death to lessen hates  
My life I now extend to men and ply them with  
The drought that ever satiates.  
Religion's page with empty boasts is rife  
But I'm the resurrection and the life.

Boice points out, "Jesus Christ is the way to reconciliation.  
He is the way:

FIRST to be freed from the guilt of sin and

SECONDLY, the way to be freed from the power of sin."

"I am the way." Without Christ men are Gains, wanderers. They are all gone out of the way. Romans 3:12. Christ is not merely a guide who came to show men the path in which they ought to walk. He is, himself, the way to the Father. "I am the truth." Without Christ, men are under the power of the devil, the father of lies. Christ is not merely a teacher who came to reveal to men a doctrine regarding God. He is, himself, the truth about God. "He that hath seen Me hath seen the Father." "I am the life." Without Christ, men are dead in trespasses and sins. Christ is not merely a physician who came to invigorate the old nature, to refine its grossness or repair its defects. "I am come," said He, "that they might have life and that they might have it more abundantly."

He knew what it meant to be the way. It meant that He had to go to the cross, He had to die, He had to suffer. He had to have the Father turn His back on Him while He was made sin for us. He had to have the wrath of God poured out upon Him. That is what it meant when the Lord Jesus Christ said, "I am the way. No man cometh unto the Father but by me." Yet, He said it. So I ask, Is it anything but sinful, obstinate perversity for a man or woman to say, That is all very nice, but I am going to go another way. To go another way is to condemn yourself to hell, for there is no other way. There is one God and one mediator between God and men, the man Christ Jesus. 1 Timothy 2:5.

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

Christ continues in the seventh verse to say, "If you had known Me, you would have known My Father also; and from now on you are knowing Him (that is, the Father), and have seen Him." Here, Christ is claiming equality with the Father and to have seen Christ is to have seen the Father.



v. 8 Philip is saying to Him: "Lord, show us the Father and it is sufficient for us."

Peter has had his question back in verse 36, "Lord where are you going?" Thomas has had his question, "Lord, we are not knowing where you are going." His question is "How are we knowing the way?" And now, Philip is asking the Lord to show them the Father and it will satisfy them.

*Intro.  
Philip*

J. Vernon McGee says, "I'd like to ask you a personal question today. What is your desire in life? What is your ultimate goal? Do you want to get rich? Do you want to make a name for yourself? Do you want to educate your children? Do you want to bring them up in the discipline and instruction of the Lord? Our goals may be worthy goals, yet the highest goal is this expressed by Philip. "Lord, show us the Father."

Lovett points out, "Peter and Thomas have asked their questions. Now it's Philip's turn. The Greek indicates Jesus reacts to Philip. Recall how he ran to Nathaniel exclaiming, "We have found Him." But now we see he has harbored an error all these years. He never really learned to behold Jesus as God, but hoped He might somehow reveal the Father apart from Himself as if more could be found and revealed in Christ. Many today would like to discover God apart from Christ. They prefer some other form of revelation rather than His incarnation as the carpenter. Jesus taught that He was the only revelation of deity, that we are not to look for anything or anyone beyond Himself. He reveals the complete personality of the Godhead. Colossians 2:9."

F. B. Meyer points out, "Would it not suffice to make the most irksome work pleasant if we could look up and discern the Father's good pleasure and smile of approval? Would it not suffice to rob pain of its sting if we could detect the Father's hands adjusting the heat of the furnace? Would it not suffice to shed a light across the dark mystery of death if we felt that the Father was waiting to lead us through the shadows to Himself?"

v. 9 Jesus is saying to him: "Such a long time I am with you and you have not come to know Me, Philip? He who has seen Me has seen the Father: how is it that you are saying, 'Show us the Father'?"

Here I believe Jesus is speaking to Philip with somewhat of a hurt in His voice. He starts with the phrase, 'Such a long time I am with you.' In other words, over all these years and experiences, Philip, and you have not come to know Me? Christ has His question now to Philip. He then instructs him, 'He who has seen Me has seen the Father.' And then He repeats Philip's command, 'how is it that you are saying, 'Show us the Father'?'

v. 10 Are you not believing that I am in the Father and the Father is in Me? The words that I am saying to you I am not speaking from myself, but the Father who is abiding in Me, He is doing His works.

Christ now asks still a third question, "Are you not believing that I am in the Father and the Father is in Me?" He now makes it personal to Philip. He goes on to say, "The words that I am saying to you, from a negative point of view, I am not speaking from myself, but by contrast, the Father who is abiding in Me, He is doing His works."

*See this  
Next week*

This is the very same parallel in John 15 of Christ living in us and His life flowing through us doing His works as we are available instruments for Him to use.

Galatians 2:20 "I am crucified with Christ, nevertheless I live, yet not I, but Christ is living in me and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me."

v. 11 Be believing me that I am in the Father and the Father in Me. But if not, because of the works themselves be believing.

Having issued three questions to Philip, He now gives a command. His command is for Philip to be believing that He is in the Father and that the Father is in Him. And then by contrast, He says, If you can't do that, because of the works themselves be believing. In other words, believe on the basis of what you see of the works that have gone on in my life.

v. 12 Truly, truly I am saying to you, the one who is believing in me, the works which I am doing, that one shall do also; and greater than these shall he do; because I am going to the Father.

Here now is an authoritative statement. Having commanded Philip to be believing, He now says, the one who is believing in Him, the works that Christ is doing, the one who is believing shall do also. And He goes beyond this, "And greater than these shall he do; because Christ is going to the Father."

Stedman points out, "We need to understand that some people read this passage and think that we ordinary human mortals, living here in the twentieth century are somehow going to be so capable, so well developed, so intellectually astute, that we can actually do greater things than the Son of God himself did when he was here in the flesh. That isn't what He says. He's telling us that he will do greater things through us, as the risen Lord, dwelling in us by means of the Spirit than He did when He was here in the days of His flesh. And in either case, it is He who is doing it. Some time ago, I attended a public breakfast designed to emphasize the spiritual values of life. It was one of those times when God seemed to come down and meet each one of us. Even though there were hundreds of non-Christians present, there was still a deep

John  
15:

sense of God's presence. At the close of the meeting, I heard two men discussing it on their way out. One said, 'Well, God must have been very pleased with this meeting.' The other said, 'Yes, He probably was--He did it!' That captures exactly what Jesus means here. He is going to do it because He goes to the Father and by that means sends the Spirit."

Then what are these greater works? The only answer that makes any sense at all is that they are greater in their significance and importance. In other words, they are spiritual accomplishments rather than physical. Anything done to the spirit of man is far more significant than something done to the body. This is what Jesus is speaking of.

Macauley points out, "Now there are some people who say that He makes a promise here which He never fulfilled. They declare that no man has ever done greater works than these miracles. But He was not speaking of miracles. His chief work was not performing miracles, but revealing the Father, bringing knowledge of the Father. It is that of which He was speaking. As a result of His 3½ years of ministry, when He left this scene, He said good-bye to a group of about 500 disciples. There were doubtless a few more scattered about, but not very many. Very few saw in Him the revelation of the Father. But go on a few days, 50 days later. Ah, then. Peter and the rest of the 11 stand up on the day of Pentecost and the third Person of the Trinity comes upon them in power and they are prepared to witness for Him. They preached a crucified and risen Christ and what happened? Three thousand believed, probably more in that one day than in all the 3½ years of our Lord's ministry. Oh, it is not miracles of which He is speaking. If it were miracles, what was the greatest? Of the miracles concerning the body, was it not when He went to that tomb at Bethany and stood and cried, 'Lazarus, come forth. And he that was dead came forth, the man of whom his sister said, 'Lord, he's been dead four days.' That was Jesus' greatest work in regard to the body. Has anyone excelled that? What as the greatest in regard to the powers of nature? Was it turning the water into wine or multiplying the loaves and the fishes? Or was it not perhaps in controlling the wind and the waves? No one else has been able to do that. But His greatest work of all was to reveal the Father. When you realize that when Jesus left this scene, committing His gospel to a little group of eleven men in order that

they might carry it to the ends of the earth, at that time, the whole world with the exception of a few in Israel was lost in the darkness of heathenism. But in three hundred years, Christianity closed nearly all the temples of the heathen Roman Empire and numbered its converts by millions. These were the greater works. And down through the centuries, He still carries on this ministry."

Laurin points out, "It is greater in the broader sense of an expanded Christianity, in the diffusion of the gospel and the conquest of Judaism and paganism; and in the triumph of the disciples over evil forces. What Paul did in Asia in the transforming of human lives and in the world subduing effects of the gospel are these greater works. A transformed life is a greater miracle than the healing of a leper or the raising of a dead man. The bestowment of eternal life is greater than the postponement of death by a miracle of healing."

Hendriksen points out, "How this can be true is explained in 14:16 and following. As a result of His departure, the disciples will perform not only the works which Jesus had been doing all along, miracles in the physical realm, but even greater works than these, namely miracles in the spiritual realm."

Wecks points out, "So the greater things which the believer does today are not the flashier miracles, but delivering to men the message that will bring them to eternal life. When Jesus raised Lazarus, He gave Lazarus physical life, but the new life He gives today is a life over which death has no victory. It is eternal life. These are the greater works. However, greater refers not only to quality, but also to quantity. More believers were added to the church on the day of Pentecost alone than during all of Christ's ministry. From then on, the gospel has been spreading all around the world. The greater things are both higher in character and more vast in extent."

Van Doren points out, "'He that believeth' is an act which the wisest scholar and the most illiterate peasant can exercise. Unbelief of the gospel is caused not by want of power, but want of will. The heart, (the affections) domineers over the head (the intellect). God's greatest gifts are the easiest of access. Faith in itself has no ground of merit, but God honors it as the medium of His blessings."

F. B. Meyer points out, "The test of genuine faith are twofold. In the first place, a genuine, living faith has Christ for its object. The hand may tremble, but it touches His garment's hem. The eye may be dimmed by doubt, but it is directed towards His face. The feet may stumble, but as the fainting pilgrim staggers onward, this is his repeated cry, 'Thou, O Christ art all I want.'"

Hope in your hearts to the living risen, glorified Savior. Let Him live freely in your life and work unhindered through your faith. Expect Him to pour through you as a channel some of those greater works which must characterize the closing years of the present age. Remember how the discourses and miracles of His earthly life ever increased in importance and meaning. For such must be the law of His ministry in the heavenlies.

Boice points out, "Let's summarize what this verse means.

1. The works Christ refers to are spiritual works, primarily the work of regeneration which takes place when the gospel is proclaimed and shared through the power of God's Holy Spirit.
2. The reference in the verse is to every Christian, for this is the only possible meaning of the phrase 'He that believeth on me.'
3. Finally, there may also be a sense in which the verse applies to all works of compassion, healing and progress which although not miraculous in a supernatural sense, nevertheless in a nearly miraculous have followed almost inevitably upon the preaching of the gospel.

v. 13 And whatever you may ask in my name, this I will do, in order that the Father may be glorified in the Son.

Here, there are no limitations. The word is 'whatever.' And it's whatever you may ask 'in my name, this, that is whatever, I will do. The purpose behind doing that is in order that the Father may be glorified in the Son.

John  
16:24

v. 14 If you ask me anything in my name, I will do it.

Stedman points out, "I learned that 'in Jesus' name' means to pray in his place. That is the way we use the phrase, isn't it? If someone acts in the name of the president, it is as though he is standing in the president's place. If you give someone the power to act in your name, for that purpose it is as though you yourself were acting. When you sign your name on a check, that check is acting on your behalf as though it were you. To pray in Jesus' name means to stand in Jesus' place. And where was Jesus standing when he said these words? Facing the cross. Facing the collapse of all the hope that his kingdom had raised in the hearts of his disciples. Facing the end, the apparent collapse and failure of all of his work and all of his program. But he knew that beyond the cross lay the resurrection, and that there could never be that new beginning if there were not first an end of all which the others saw and hoped for. I think that if these disciples were praying for anything, and I'm sure they were, they were praying that somehow he would be spared, that somehow he would not have to go to the cross. They were praying to prevent it. But Jesus knew that it had to be. And to pray in Jesus' name means that you accept the process of God, the process by which he brings matters, often, to utter collapse, so that the very thing you don't want to ever happen, happens. But that is not the end of the story! Beyond it is a resurrection. Beyond it is a new beginning, a beginning of such different quality that the mind moves into an ecstasy of joy in contemplating it. That is what it means to pray in Jesus' name. That is why when we pray, it often seems as though God waits until the very last moment to answer our prayer. That is why he doesn't stop the process long before the heartache and pain comes, but allows it to go on into death--and out of the death comes resurrection. And to pray in Jesus' name means that you consent to that process, and that you are aware that prayer is not merely a shield, a guard, to prevent things from happening. Sometimes it is, but not always. Prayer is also a commitment to undergo the end and the collapse and the failure. But that is never the end of the story. It is by this means that the greater works shall be accomplished. It is only out of death that life comes."

Dr. Ironside preached on this passage of Scripture one night. A lady was greatly incensed and came to see him after the meeting. "How dare you tell these people that if you ask anything in the name of Jesus, He will do it?" Dr. Ironside

Sitting  
Next to  
Lamar Muse  
on Flight  
Home.  
10 packages  
of  
Peanuts  
12 Tabs  
3 Lunches  
+  
A partridge

4 Answers:

- 1) No, I Love You too much
- 2) No, Not Yet
- 3) Yes, I Thought You would Never ASK
- 4) Yes, And here is More!

answered, "Why don't you sit down and tell me about it?" She told him that her father had been desperately ill some months before and while the doctor was up in his room, she had knelt in the living room, claimed that promise and prayed in Jesus' name for his recovery. When the doctor came down from the room, he told her that her father was dead. Now she said, "Don't tell me that God keeps His promises." Dr. Ironside said, "Did you read the next verse? 'If you love me, keep my commandments.'" Then Dr. Ironside asked her what would happen if she found a check made out to someone else and tried to cash it by signing that name. She said, "I'd be a forger." So he referred her to this verse, "If you love me, keep my commandments." Then he asked her, "Have you been doing that?" Instead of replying, she turned red. Then he explained that what she was trying to do was the same thing as trying to cash a check made out to somebody else. We all need to recognize friends, that obedience to Him is evidence of our love for Him. This promise is given to those who love Him."

Lovett points out, "The name of anyone is a revelation of that person. Jesus' name is His character as revealed through the carpenter. All prayer requests, therefore, must be consistent with the character of Christ. Consequently, the name of Jesus is not a blank check on the bank of heaven. It is a limitation. This will shock readers who view 'in my name' as carte blanche. Every request must fit the plan and will of God and be fully in accord with the character of Christ. It does not mean the tacking of 'in Jesus' name' to the end of a supplication. The one who prays must be conscious of the ambitions of Jesus and caught up in what He is doing, approaching Him even as He approached His Father. How do we know Jesus is the one who's going to do it? The Greek is emphatic about the ego of Christ. I will do it. And He won't do anything contrary to the divine plan or purpose."

1 John 5:14 & 15 "And this is the confidence which we have before Him, that if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him."

Laurin points out, "Jesus' last words to His disciples holds three great promises:

1. the promise of a new POWER
2. the promise of a new PRAYER
3. the promise of a new PRESENCE

The disciples would need these in order to make Christianity the force and power which God intended it to be in the world."

Henry Ward Beecher told of a woman who prayed for patience and God sent her a poor cook. We pray for virtues as if they could be packaged and handed to us ready for use. The best answers to prayer may be the vision and strength to meet a circumstance or assume a responsibility. God puts us in situations whereby His help we can develop the specific virtues for which we pray. Prayer is not presenting God with a bill of goods, it is learning lessons in His school of life under the master teacher. It is not an exercise in asking, it is an experience of spiritual growth.

Wecks points out, "When this kind of prayer is answered, the Father who abides in the Son will do His works and therefore be glorified, so the greater works are really done by God, not man; so that the Father may be glorified, not the man."

Van Doren points out, "'In my name' let your faith in my person become prayer in my name. A mere mention in His name will not avail. We must depend upon Him in connection with the thing asked for. We must ask for nothing but what is according to His mind, in His interest. To pray in His name implies an absolute self-sacrifice that involves a request that our very prayers may not be answered except so far as in accordance with God's will. Thus, petitions asked in ignorance may be most truly answered when they are not granted. For a mere creature to speak in this manner would be the most impious folly, but it is becoming in Jesus and fits in perfectly with His whole character, life and claims."

~~✗ ✗~~  
Ralph Keiper was very limited in his vision. One Saturday afternoon when as a young theological student he was idling over his books, the Holy Spirit began to speak to him and ask several questions. What is the chief end of man? "To glorify God and enjoy Him forever." Ralph replied. Do you wish to glorify God? the Holy Spirit countered. "Of course" the young student hastened to assure Him. If you had the choice what would you rather do, glorify God or have perfect vision? Ralph paused for a long while. His of course began to weaken. For as he points out, sight is a very precious commodity, especially to those who do not have it. He had to be honest because the Holy Spirit was watching and knew

his heart. He knew that sight was far more precious to Ralph than God's glory. The struggle within was bitter but Ralph was a victim of grace. "There's only one answer," he said finally, "and that choice is to glorify God." The Holy Spirit insisted on continuing His probe. Do you really believe that God's glory is more important than your vision? He did not push for an answer but waited quietly. At last, Ralph surrendered, "My vision or lack of it is not worthy to be compared to the glory of God." Do you really wish to glorify God? the Holy Spirit asked again. "Yes, I do." If you do, why worry about the method which God chooses for you to glorify Him?"

Beth Jameson in Hold Me Tight says, "God, look in the classified section under Help Wanted. I've got an ad. Courage to increase faith, sustain hope, face uncertainties, to hang in there. Reassurance of unlimited supply needed each day. Challenging opportunity to observe certain growth. How about it, God?"

→ to here.

v. 15 If you are loving me, you will keep my commandments.

Love will manifest itself in obedience.

He is saying, if you are loving me, the outgrowth of that love will be you will keep my commandments.

Thus far in our discourse with our Lord in this section of Scripture we have had a commandment given in verses 34 & 35:

A new commandment I am giving to you, that you should be continually loving one another, even as I loved you, that you also be loving one another. In this way, all will know that you are my disciples, if you are having love for one another."

We have learned from this 15th verse then that the expression of our love for the Lord will be obedience to His word.

v. 16 And I will ask the Father and He will give you another Helper, in order that He may be with you forever;

Christ will then ask the Father and in response to His petition, the Father will give another helper. This is a reference to the Holy Spirit. And the purpose for the helper coming along side is seen in the last phrase of the 16th verse, "in order that He may be with you forever." This is a promise of constant companionship.

v. 17 the Spirit of truth, whom the world is not able to receive, because it is not beholding Him or knowing Him, but you are knowing Him, because He is abiding with you and shall be in you.

The Helper from v. 16 is described as the Spirit of truth in verse 17, and He is one whom the world negatively is not able to receive and the reason they are not able to receive Him is they are not beholding Him or knowing Him. But by contrast, you disciples are knowing Him. The reason being, because He is abiding with you and shall be in you.

The words 'with you' and 'in you' are of vital importance in the understanding of the ministry of the Holy Spirit.

In the Old Testament, the Spirit of God was sovereign. He could come upon persons and individuals for acts of service and ministry, but when we come to the New Testament and after the Day of Pentecost when the Spirit of God came, He came to dwell within us permanently, to take up residence in our lives upon profession of faith in receiving Jesus Christ as Saviour.

v. 18 I shall not leave you as orphans; I am coming to you.

Christ is saying that He is not going to leave them here when He goes as orphans but He is going to be coming to them by means of the Spirit of truth.

"My Θ. My Θ."

Harper points out, "Studies have shown that one of our leading problems is loneliness. Many of us cannot stand to be by ourselves and so we turn on stereos, televisions, or radios in order to cover up our being alone. But these are weak substitutes. We know the truth. Or do we? Disciples feared being alone. Jesus spent quite a bit of time telling them that we need to remember we are never alone, never not for a moment. Jesus saw to that before He left the earth. He had already spoken to the Father about it."

Barnhouse points out, "Let's say you get into legal trouble and you go down the street and you see a sign that says, "Smith, Jones, Brown and Smith, Lawyers." You go in and you say, "Help! SOS" You've just called the lawyer alongside because you are in trouble. The lawyer is your Paraclete. Now, says the Lord, I will send you another advocate, another strengthener, who comes alongside of you. Now we have two of these. The remarkable thing is that this word Paraclete or Comforter appears twice in the Bible."

Wecks points out, "Jesus Christ is God. His death and departure is the ground of hope for the one who believes that He is God. Though Jesus would no longer be physically present with His disciples, He comforts them with the prospect of His coming again to receive them to Himself so that they might enjoy His presence forever. But a person must believe that Jesus is the way to the Father and the revelation of the Father in order to enjoy the comfort that Jesus gives about the future. If one has accepted Jesus Christ as his personal Saviour, He may be concerned about how he will be able to face difficulties in this world and the people who may reject him or ridicule his relationship to God. In the last part of Chapter 14 Jesus gives the disciples a basis for confidence in this world. He tells his disciples that the one who believes that Jesus is the Christ has three promises. He promises:

1. His power in prayer
2. His presence in the Spirit
3. His peace in the world."

No matter what the Christian may face in life, the Lord Jesus is with him in the person of the Holy Spirit. Even in trials and troubles, Jesus has provided a tranquility of mind which results from the assurance that the believer is under God's loving care. One can stop being upset over the problems he faces in this world or being fearful of what others may say against him.

William Barclay says, "The word 'parakletos' really means-- someone who is called in. But it is the reason why the person is called in which gives the word its distinctive associations. The Greeks used the word in a wide variety of ways. A parakletos might be a person called in to give witness in a law court in someone's favor. He might be an advocate called in to plead someone's cause when someone was under a charge which would issue in serious penalty. He might be an expert called in to give advice in some difficult situation. He might be a person called in, for example, when a company of soldiers were depressed and dispirited to put new courage into their minds or hearts. Also, a parakletos is someone called in to help when the person who calls him in is in trouble or distress or doubt or bewilderment. So what Jesus is saying is I am setting you a hard task and I am sending you out on an engagement very difficult. But I'm going to send you someone, a parakletos who will guide you in what you are to do and who will make you able to do it. The Holy Spirit will bring you truth and will make you able to cope with the battle for the truth."

F. B. Meyer points out, "He comes in dark and lonely hours that we may not be desolate."

For warm, sweet tender even yet  
A present help is He.  
And faith has yet its Olivet  
And love its Galilee.

The healing of His seamless dress  
Is by our beds of pain;  
We touch Him in life's throng and press;  
And we are whole again.

He comes when we need Him the most.--When the storm is high and the water is pouring into the boat; when the house is empty because the life that made its home had fled; when Jericho has to be attacked on the morrow, and the Jordan

crossed; when lover and friend stand aloof; when light is fading before dimming eyes and names and faces elude the grasp of the aged mind; when the last coal is turning to grey ash; when the rush of the river is heard in the valley below, Jesus says, I come. It is in the hour of desolation, when Lazarus has been in the grave four days already, that the glad tidings are whispered in the ear of the mourner, The Master is come."

Boice points out, "But it is also important on a practical level. If we think of the Holy Spirit as a mysterious power, our thought will continually be, How can I get more of the Holy Spirit? If we think of the Holy Spirit as a person, our thought will be, How can the Holy Spirit have more of me? The first thought is entirely pagan. The second is New Testament Christianity."

v. 19 Yet a little while, and the world no longer is seeing Me; because I am living also you shall live.

Here Jesus once again makes an announcement of the fact that He is leaving them and the world, but He also makes a very outstanding remark in the last phrase, "Because I am living, also you shall live." *John 11:25*

*Today You shall be w/ me in Paradise*

1 John 5:11 & 12 "And this is the record that God has given to us, eternal life; and this life is in His Son. He that hath the Son hath life and He that hath not the Son of God hath not life."

Christ can already see beyond the cross to the resurrection morning when death will no more have power over Him and having been victorious over the grave, He now can stand and promise to them as the eternal Son of God that they too, will live.

v. 20 In that day you shall know that I am in my Father and you in Me and I in you.

"In that day" has to refer to this future time when He comes having prepared a place for them to take them to be with Him. "In that day" they'll know that Christ is in the Father and there's a connection here. "You in Me and I in you."

We're going to see more of this when we get to chapter 15 where Christ in verse 4 commands by saying, "Be abiding in me and I in you."

v. 21 The one who is having my commandments, and is keeping them, that is the one who is loving Me. And the one who is loving Me, shall be loved by my Father, and I shall love him and I shall reveal myself to him.

*Back to love Again!!*

Back in verse 15, Christ had said, "If you are loving me, you will keep my commandments." Now here in verse 21, He says essentially the same thing again. "The one who is having my commandments and is keeping them, that is by being obedient to them, that is the one who is loving Me."

There is this addition that the one who is loving Christ and manifesting it by his obedience shall be loved by My Father and Christ says I shall love him and I shall reveal myself to him.

The principle that we see in this verse is that love and revelation are the results of obedience.

Stedman points out, "The second element of proof is that he who has Jesus' commands, keeps them. He follows them, commits himself to obey what the Lord has said. To do what He asks. If you want to convince Jesus Christ that you love him, just obey Him. That's all, just do what He asks. He will know that your obedience cannot come except out of a heart moved by love for Him."

Stedman issues the following prayer at this point, "Our heavenly Father, we pray that we may learn this great lesson, may learn to submit to your loving choices for us that we may drink the cup which you have given us to drink for the Lord's sake. For His sake, who loved us and gave Himself for us."

C. S. Lovett points out, "Television unveils the mystery of Christ's indwelling. Consider how a man in a T.V. studio brings his presence to an audience. A studio transmitter

sends his image to the surrounding area. By means of the carrier waves, he can enter every home with a T.V. set. Jesus in heaven's studio can reproduce His presence by way of the Holy Spirit in every heart which will tune Him in. In a body, He could indwell no one. You can't stuff one body inside another, but in the Spirit, He can enter every heart which will tune in Jesus. If men can infinitely reproduce their presence in homes by means of circuits and transmitters, surely Jesus, by means of His Spirit can infinitely reproduce His presence in hearts."

Wecks points out, "Though the disciples will be indwelt with the presence of the Lord Jesus, the full realization of His nearness depends on obedience to His commandments. So the disclosure of Jesus to a disciple is not a bodily appearance or some special vision, rather, it is a spiritual revelation of Himself to the soul. It is the ministry of the Holy Spirit to reveal the deep things of God as shown the person of Jesus Christ in the Scriptures. The full enjoyment of one's desire to strengthen that relationship is obedience to His commandment to love other Christians. The closer one is drawn to Jesus Christ through obedience, the more he will understand about the person of Christ in the Bible; and the more he will enjoy the comfort and support He gives in trials and difficulties."

Van Doren points out, "Love is faith in action. Love and self-sacrifice are inseparable. The word of God knows nothing of love without faith and nothing of faith without love. Faith is an act of trust and love is the effect and evidence of this unseen relation of the soul."

John 14:18 "I shall not leave you as orphans. I am coming to you."

v. 22 Judas is saying to Him (not Iscariot): "Lord, what then has come to pass that you are about to be revealing yourself to us and not to the world?"

This is now the fourth in a series of questions in our study, Love Communicating.

- ① Peter
- ② Thomas
- ③ Phil.p
- ④ Judas

Peter has asked the question, "Lord where are you going?" Thomas is saying "How are we knowing the way?" And Philip wants for the Lord to show them the Father and that would be sufficient. And now Judas Thaddaeus Lebbaeus is picking up on the word 'reveal' in His last statement. "Lord, what then has come to pass that you are about to be revealing yourself to us and not to the world?"

We have already learned that the revelation of Jesus Christ and His love will be made manifest to those whose hearts are obedient toward Him.

This could well be a reference to that time when Jesus will descend from heaven with a shout, with the voice of the archangel, with the trump of God and the dead in Christ shall rise first and we which are alive and remain shall be caught up together with them to meet the Lord in the air and so shall we ever be with the Lord. Paul tells the Corinthians in 1 Corinthians 15 that in a moment, in a twinkling of an eye, these things are going to take place. That will be the ultimate revelation and fulfillment of what Christ has said in these verses. He has gone to prepare; and if He has gone to prepare, He is going to come again.

I believe His primary reference here however, is to the fact that the Spirit of God will open our eyes to behold wondrous things out of thy law and that we will be experiencing revelation of divine truth about our Saviour and that we will sense His presence and His smile and His blessing upon our obedient hearts.

I Cor 2:9

v. 23 Jesus answered and said to him: "If anyone is loving Me, he will keep my word; and my Father will love him, and we shall come to him and we shall make our abode with him."

Jesus' answer is quite clear and direct. If a person is loving me, that is the Lord Jesus, he will manifest that love by keeping His word or keeping the commandments which He has given and as a result of that, my Father will love him and we, the two of us, shall come to him and we shall make our abode with him.

I Cor 2:14

This is what Christ meant when He said, I shall reveal myself to him.

v. 24 The one who is not loving me is not keeping my words; and the word which you are hearing is not mine, but the Father's who sent Me.

Jesus says that with no love there is also no obedience to His word; and then He also goes on to say, the word which He is speaking is not His, but the Father's who sent Him.

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

'These things' refers to Chapters 13 & 14. These are the words which He has spoken to them while He is there with them.

v. 26 But the Helper, the Holy Spirit, whom the Father will send in my name, that One will teach you all things and recall to your mind all that I said to you.

Christ is saying, by contrast, He has spoken these things while He has been there with them, but in contrast, the Helper, the Holy Spirit, whom the Father will send; and He will be sent in the name of Christ; that One will carry on the following function:

1. He will teach you all things
2. He will recall to your mind all that I said to you.

The Holy Spirit, then, has a two fold function according to Christ and that is to TEACH the Believer and then to BRING TO MIND the things that Christ had said to them.

v. 27 Peace I am leaving with you; my peace I am giving to you; not as the world gives am I giving to you. Let not your heart be troubled, nor let it be fearful.

Christ says the Father will send the Helper, the Holy Spirit; and He himself will be leaving with them His peace, He will be giving it to them. It will not be the kind of peace that the world gives, but it will be His peace. He then issues a command, "Let not your heart be troubled, nor let it be fearful."

This takes us back to verse 1 of this chapter, "Stop being troubled in your heart. Be putting your trust in God, also be putting your trust in me."

Isaiah 41:10 "Fear thou not for I am with thee. Be not dismayed for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

Isaiah 26:3 "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee."

Stedman points out, "But Jesus says, I give peace right in the midst of trouble, right in the midst of distress and turmoil and heartache and pressure. I can impart peace to your heart right here and not as the world gives. Why? Because we can return to that basic relationship we have, you in me and I in you. Out of that comes the guarantee that He is working out His purposes. He will bring us to the end of the trouble. He will still the storm and quiet the waves. We rest in the boat content, knowing that no water can swallow this ship where lies the master of ocean and earth and skies. That is peace."

Johnston points out, "The disciples were probably dispirited at this point, not only in the realization of their Lord's sure departure but also in confusion over all that had been said. Comfort must have resulted in their hearts as they heard the Lord's words regarding peace. Peace for the Christian cannot be separated from God's promises. Whereas His promises are laid hold of by faith, the Christian will experience super-natural peace in all circumstances. To verify this supposition, we need only to look at these verses, for the peace represented here is based upon two new promises:

THE COMING OF THE HOLY SPIRIT AND

THE GIFT OF PEACE

Macauley points out, "At the close of the War Between the States, we are told that a troupe of Federal Cavalry were riding along the road between Richmond and Washington. Suddenly, they saw a poor wretch clothed in the ragged remnants of the Confederate uniform come out of the bush. He hailed the captain who drew rein and waited for him. He gasped out, 'I am starving to death. Can you help me? Can you give me some food?' The captain said, 'Starving to death? Why don't you go into Richmond and get what you need?' The other answered, 'I dare not, for if I did I would be arrested. Three weeks ago, I became utterly disheartened and I deserted from the Confederate Army and I have been hiding in the woods ever since, waiting for an opportunity to get through the lines to the north; for I knew if I were arrested, I would be shot for deserting in time of war.' The captain looked at him in amazement and said, 'Haven't you heard the news?' 'What news?' the poor fellow gasped. 'Why, the war is over. Peace has been made. General Lee surrendered to General Grant approximately two weeks ago. The Confederacy has ended.' 'What?' he said. 'Peace has been made for two weeks and I've been starving in the woods because I did know it?' Oh, that was the gospel of peace to him. Sinner, listen to me. Peace was made 1900 years ago and millions today are dying in their sins because they do not know it. You do not have to make your peace with God. You do not have to atone for your sins. You could not do it, but Jesus has done it all and you may come to God in His name. All that He accomplished at Calvary will be put down to your account. The one who died on the cross to make propitiation for your sins has been raised again and sits today at God's right hand, speaking peace to all who turn to Him, who trust in Him as their redeemer."

Peace with God is Christ in glory.  
 God is light and God is love.  
 Jesus died to tell the story;  
 Foes to bring to God above.

Oh, the peace my Saviour gives  
 Peace I never knew before  
 And the way has brighter grown  
 Since I have learned to trust Him more.

I hear the words of love  
I gaze upon the blood.  
I see the might sacrifice  
And I have peace with God.

Tis everlasting peace  
Sure as Jehovah's name.  
Tis stable as His steadfast throne  
Forevermore the same.

The clouds may go and come  
And storms may sweep the sky  
This blood sealed friendship changes naught.  
The cross is ever nigh.

I change, He changes not.  
The Christ can never die.  
His love, not mine, the resting place  
His truth, not mine, the tie.

The future ministry of the Holy Spirit to the disciples is **twofold**:

1. **His teaching ministry.** The Spirit will teach them all things referring not just to anything but to all that was necessary for them to know for their spiritual life. The Holy Spirit will not teach something different from Jesus, but will **EXPAND, EXPLAIN AND APPLY His teaching.**
2. **His recollection ministry.** Though the disciples did not understand or retain Jesus' words now, through the Spirit's ministry, they would both remember and understand His words. This ministry of the Holy Spirit is important in the writing of the four gospels, later on, as the writers recall Jesus' words. But this ministry is also important to all who would seek to understand the Bible and remember it in the times of trouble and trial. **The Holy Spirit will teach the believer the Word and recall to his mind what he has learned when he needs strength in the midst of difficulties.**

F. B. Meyer points out, "**Let us distinguish between peace and 'My peace.'** **Peace I leave with you, my peace I give unto you.**" There is a distinction between these two. The former refers to the result of His work for

us on the cross. Being justified by faith, we have peace with God through our Lord Jesus Christ. The latter refers to his indwelling. 'Who is our peace.'"

D. A. Carson quotes that great hymn, **Be Still My Soul:**

Be still, my soul, the Lord is on thy side.  
Bear patiently the cross of grief or pain  
Leave to thy God to order and provide.  
In every change He faithful will remain.

Be still, my soul, thy best, thy heavenly friend  
Through thorny ways leads to a joyful end.

Be still, my soul, thy God doth undertake  
To guide the future as He has the past.  
Thy hope, thy confidence let nothing shake.  
All now mysterious shall be bright at last.

Be still my soul, the waves and winds still know  
His voice who ruled them while he dwelt below.

Be still, my soul, the hour is hastening on  
When we shall be forever with the Lord  
When disappointment, grief and fear are gone  
Sorrow forgot, love's purest joys restored.

Be still my soul, when change and tears are past  
All safe and blessed, we shall meet at last.

Boice points out, "Jesus is our North Star in the midst of a spinning universe. He is our Rock in the midst of the churning cataracts of time. He is our life in the midst of physical and spiritual death. The one who is fixed on Him will have direction, security and life. He will enter into that peace that is beyond human understanding."

**Proverbs 29:25 "The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be saved."**

**1 John 4:18 "There is no fear in love, but perfect love casts out fear because fear involves punishment and the one who fears is not perfected in love."**

v. 28 You heard that I said to you, 'I am going and I am coming to you.' If you were loving Me, you would have rejoiced that I am going to the Father; for the Father is greater than I.

Here Jesus tells them why their troubles and fears are groundless. He is going to the Father and then He's coming back to them as He said up in verses 1 & 2; and He says if they were loving Him they should have rejoiced that He was going to the Father; for the Father is greater than He is.

v. 29 And now I have told you before it comes to pass in order that when it comes to pass, you may believe.

This is exactly the same statement that occurs back in 13:19, "From now on, I am telling you before it is coming to pass in order that you might be believing whenever it comes to pass that I am He."

Here, He says that the prophecy has the purpose in mind that when it comes to pass you may believe.

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

Christ is bringing His message to a close here in the upper room and He is telling them that He is not going to be saying much more. The reason being, the ruler of the world is coming and he is having nothing in Me.

Christ is here referring to Satan.

2 Corinthians 4:4 "In whom the the god of this world hath blinded the minds of them that believe not lest the light of the glorious gospel of Christ should shine unto them."

And it says, "he is having nothing in me."

There is nothing in Christ to respond to the temptations of the evil one as he comes.

v. 31 But in order that the world may come to know that I am loving the Father, and even as the Father commanded Me, even so I am doing. Arise, let us be going from here."

Christ is saying that by His obedience to the Father's command, the world is going to come to know that He loves the Father. And then He gives a command, "Arise, let us be going from here."

### CONCLUSION

What are some of the lessons that we can learn from this particular study?

LESSON #1 Communication flows freely when love is present.

LESSON #2 Pride oftentimes blinds us to our vulnerability.

LESSON #3 Christ has gone to prepare a place for us and He is coming again.

LESSON #4 Love keeps its promises.

LESSON #5 Without Christ, there is no way, no truth and no life.

LESSON #6 Christ and the Father are one.

LESSON #7 The expression of our love for Christ is our obedience to His word.

LESSON #8 The Helper, the Holy Spirit will come to teach us and to call to remembrance the words of Christ.

LESSON #9 Peace will result on the vertical and horizontal levels as a result of Christ coming into our lives.

A. D. Dennison in his book Shock it to Me, Doctor says, "As long as our individual morals remain at a low ebb, so will be the world. Until each of us stops 'hogging the road' with his car, stops fighting over the seat on the bus, stops arguing over who is going to cut the grass, there will be no peace in the world. If man wishes peace again, he must return to the great commandment: 'Love thy neighbor as thyself.'"

W. Philip Keller says, "Peace is the selfless, self-giving, self-losing, self-forgetting, self-sacrificing love of God in repose despite all the adverse reverses of life. It is love standing serene, strong, and stable in spite of every insult, every antagonism, every hate. Peace is the spirit and soul of persons so imbued with the presence of God's gracious Spirit that they are not easily provoked: They are not 'touchy'. They are not irritable or easily enraged. Their pride is not readily pricked. They do not live like a bristling porcupine with all its quills extended in agitated self-defense. Peace is actually the exact opposite. It is the quiet, potent gracious attitude of serenity and good-will that comes to meet the onslaught of others with good cheer, equanimity, and strong repose. To see and understand this quality of life at its best we simply must turn away from our contemporaries and look at Christ...God very God. "

Fenelon in his book Let Go says, "Satan is the one who torments us with trivialities. And he often transforms himself into an angel of light, and bothers us with endless self-examinations and an over-sensitive conscience which allows us no peace."

\* \* { Learn to cultivate peace and you can do this by learning to turn a deaf ear to your own ambitious thoughts. Or haven't you yet learned that the strivings of the human mind not only impair the health of your body, but also bring dryness to the soul. You can actually consume yourself by too much inner striving. And to no purpose at all! Your peace and inner sweetness can be destroyed by a restless mind.

\* \* { Live in continued peace. But understand that peace does not depend upon the fervor of your devotion. The only thing you need to be concerned about is the direction of your will.