

JOHN LESSON 14

John Chapter 14

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Memory verse for this week: *Psa 37:30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment..*

Introduction: In our last study in Chapter 13, we saw Christ identify Judas Iscariot as the one who would betray Him. In verse 34, Jesus commanded the disciples to love one another as He had loved them. The chapter closed with Peter claiming that there was no way that he would deny Christ, but Jesus told him that before the night was finished, that Peter would deny him three times before the cock crew

Overview of John 14: *As in John 13, what is presented here was spoken by Jesus between the conclusion of the last supper and Gethsemane. In fact, all of John 13-17 was presented by Jesus to His disciples in that interval of several hours. In the first twelve chapters of John, Jesus, more frequently than not, taught in an adversarial atmosphere with the Jews who challenged most of what He did or said. Here, in distinction, He is alone with His disciples. Jesus knew His hour was come.*

This would be His final time alone with them and he presented some of the richest and deepest truths of His entire ministry. Before twenty-four hours had past, Jesus would already be in the grave. The dawn of the resurrection, the church, and the expanded ministry of the Holy Spirit were already lighting the eastern sky. The last half of John 14 continues Jesus' discourse of encouragement to His disciples following the Last Supper. Here He gave promise of the Holy Spirit, the correlation between loving Him and keeping His commandments, and further insight into the unity of the believer with Him and the Father.

I. Jesus Foretells His Coming for His Own

John 14:1 Let not your heart be troubled: ye believe in God, believe also in me.

Perhaps, no greater verses are in the Word of God that comforts us when we are down than these first six verses of chapter 14. What a comfort to us when we are down to know that Jesus has gone to prepare a place for us after we die (or taken up in the rapture), and that we will one day be where He is, with the Father. I suppose the disciples were coming to grips with the fact that Jesus was about to be put to death, and they were very troubled. But whatever the reason, Jesus promises them comfort if they would simply believe and trust Him.

If you are here this morning, and you have problems and need comfort, I will promise

that there is no one who can comfort the troubled heart like Jesus Christ. Another important thought about this verse is that Jesus was God. It is pure and perfect to see how that God and Jesus were both part of the Holy Trinity. How three can be one, I cannot understand. But I trust God on this, just as I do on all things that are beyond my human mind to comprehend.

1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

1 John 5:8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

1 John 5:9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

1 John 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

The disciples knew well the hostile environment of Jerusalem toward Jesus, notwithstanding His triumphal entry at the beginning of the week. Though the common people had gladly received Him, the authorities were still laying for Him. They knew it. Moreover, shortly before, Jesus had informed them that one of them would betray Him.

A breach of presumed loyalty is perhaps more troubling than anything. It erodes the foundations of trust and confidence which bring peace of heart. The essence of the word *pisteuo* (most commonly translated as 'believe') has the sense of 'trust' or complete dependence upon God. To equal trusting God to trusting Jesus indeed implies His Deity. The greater truth at hand is that when our heart is troubled, we must trust Him.

John 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

When my mother died in 1997, I believe these verses took on new and lasting meaning to me. I realized that because of what Jesus had done for her, that she was in a far greater place than she had ever been, and that one day due to my salvation, I would see her again. And I don't think any of us has any idea how wonderful and beautiful heaven really is.

1 Cor 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

The term mansion comes from the Greek word *mone*~ meaning "abiding places." God owns it all, all the planets, the stars, the universe, and all that exists. Jesus literally puts his reputation on the line for us in this verse. The apostle John got an opportunity to view some of the 'abiding places' in Revelation when he was caught up to see things that were, and are, and are to come to pass.

Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Rev 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

..... Rev 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

Rev 21:10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

Rev 21:11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

Rev 21:12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

Rev 21:13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Rev 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

Rev 21:15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

Rev 21:16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

Rev 21:17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

Rev 21:18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

Rev 21:19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

Rev 21:21 And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

Rev 21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

Rev 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

Rev 21:24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

Rev 21:25 And the gates of it shall not be shut at all by day: for there shall be no night there.

Rev 21:26 And they shall bring the glory and honour of the nations into it.

Rev 21:27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Jesus presents the long look—the ultimate goal. When troubled of heart, find solace by looking to the coming finish line, the blessed hope of what lies soon ahead. Jesus, in so many words, directed the disciples to set their sights on things above and not on things of this earth. He put things in their true perspective. He spoke of heaven—“His Father’s house.” In so doing, the things of earth grow strangely dim, in the light of His glory and grace as that old hymnal song so perfectly conveys.

The noun translated as mansions (monh *mone*) derives from the verb menw *meno* which means to ‘dwell’ or ‘abide.’ It literally means ‘an abode.’ The English word *mansion* has the sense of an English manor house or a country estate. On the royal estates of British royalty, there are numerous manor- homes which to the common people are mansions. In this context, Jesus is referring to the estate-homes in the royal city of our God.

In comparison to anything we live in, they indeed are mansions. Though the intrinsic etymology of the word *mone* does not necessarily denote the idea of a mansion, the context of *where* such homes are certainly does. Jesus stated that if such were anything less, He would have told His disciples. As King, He would well take care of His faithful followers.

It may be inferred that the promise of mansions in glory are also for those who have faithfully followed the Lamb in a hostile world.

Luk 19:17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

Luk 19:18 And the second came, saying, Lord, thy pound hath gained five pounds.

Luk 19:19 And he said likewise to him, Be thou also over five cities.

Luk 19:20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

Luk 19:21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

Luk 19:22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

Luk 19:23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

Luk 19:24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

We have a great promise here that we can go to a place that the Lord has prepared for us. Jesus clearly states here that He was going to prepare such places for them. If He goes to prepare such a place, He certainly will come again and receive them unto Himself. That where He is (i.e., in heaven— His Father's house), they too may be there with Him. What also clearly is implied is the promise of His return—the blessed hope for every believer. Truly, eye hath not seen nor ear heard the things which God hath prepared for them that love Him.

*1Co 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
1Co 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*

J. Vernon McGee in his commentary on John says this is the first promise in the bible where you find mention of God taking anyone off this earth to go out yonder to a place that He has prepared.

I'm not sure about this, since even Job, in the oldest book of the bible, claims that he knew that one day he would see the Lord.

*Job 19:25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:
Job 19:26 And though after my skin worms destroy this body, yet in my flesh shall I see God:*

Brother McGee went on to say “The disciples are startled when Jesus reveals that he is going to take a people—beginning with the apostles—off this earth to be with Christ in the place that He is preparing for them. This is the first time it is mentioned, but it is not the last time. Paul talked about it, saying in 1 Thessalonians 4 that the Lord Himself would descend from heaven with a shout. His voice will be like a trumpet, with the sound of an archangel. He is coming to call His own. The dead in Christ will rise first, and then those believers who are still alive will be caught up together to meet the Lord in the air. So shall we ever be with the Lord in that place that He has prepared.”

Remember the promise when the Lord ascended to the Father.

*Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.
Acts 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;
Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

1 Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1 Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1 Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

1 Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1 Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Th 4:18 Wherefore comfort one another with these words.

John 14:4 And whither I go ye know, and the way ye know.

John 14:5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus explains to the disciples that he must go and die on the cross of Calvary, and then go back to the Father. Thomas always seemed to have doubts, but I think in this case he simply wanted clarification as to how they (the apostles) would go to be with Jesus.

While I do not endorse many of John Calvin's teachings, I agree with him on these two verses. "Because we need an extraordinary fortitude to endure our long separation from Christ patiently, he adds another confirmation – that the disciples "know" that his death is not annihilation but is a passing to the Father; and they "know the way" they must follow to arrive at the communion of the same glory. Both clauses should be noted carefully. First we must see Christ, by the eyes of faith, in his heavenly glory and blessed immortality. Second, we must understand that he is the first fruits of our life, and that he has opened "the way" which was closed against us.

At first sight, Thomas's question seems to contradict what Christ had said, though he did not mean to disbelieve his Master. I reply: the saints' knowledge is sometimes confused because they do not understand how or why the things explained to them are certain. When the apostles believed that Christ was departing to the Father, and yet did not know how he would obtain the kingdom, Thomas says, fairly enough, that they "don't know where" he is going. Hence he concludes that "the way" is even more obscure, for before we start along a road we must know where we are going."

Continuing, Jesus told His disciples, where I am going you know and the way you know. Thomas replied, "Lord, we know not whither thou goest; and how can we know the way?" This prompted Jesus to utter one of the truly profound statements of His ministry in verse 6.

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

This is one of the most clearly written, eye opening scriptures in the Bible. There are not 10 ways, not five ways to the Father, not even two. One way, and that is through the shed blood of Jesus Christ. Anyone trying to come to the Father any other way will not make it. If we rely on good works, on obeying the law, on doing more good than bad, we will not arrive with the Father. But if we come humbly to Jesus, ask forgiveness of our sins, and repent, God will forgive us of our sins. But it is through Jesus, and Jesus alone.

John 10:1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

John 10:2 But he that entereth in by the door is the shepherd of the sheep.

John 10:3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

John 10:4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

Mat 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Mat 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

It is popular to teach that everyone will be in heaven. We are all shooting for that same common goal, whether we serve God, Buddha, or Muhammad. But according to the Bible, the way to eternal life is a very narrow path, and few there be that find it. And only those that come by Jesus Christ will come to the Father.

Recall how earlier Jesus had told the Pharisees, "I am the door" (John 10:9); and to Martha, "I am the resurrection" (John 11:25), as well as, "I am the light of the world" (John 8:12), and, "I am the bread of life" (John 6:35). Having heard Jesus proclaim all of this and more over the past three years, they should have known that He, without doubt, is *the* way to the Father and His house. He is the way to God. He, in His very person, is truth personified. (Contrast His righteous character of truth with His adversary the devil who is the personification of a deceit.)

Joh 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Moreover, Jesus testified that He is life personified. He is the creator of life, both

physically and spiritually. He in fact is “the life.” In John 10:10, Jesus had testified that He had come “that they might have life.” And in John 20:31, He said, “that believing ye might have life through his name.” He is the source of life.

Jesus Christ, the incarnate Son of God is *the* exclusive way to God and His house. There is no other way.

“For there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

II. **Jesus and the Father are One**

John 14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

John 14:8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

Just as in John 11:30, Jesus again equated Himself with the Father. He is “the express image of his person” (Hebrews 1:3, literally, the identical essence of His Father). Jesus reminded His disciples, “If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.” In coming to know Jesus personally throughout His earthly ministry, the disciples had in fact met the Father. Not that the Father and the Son are the same person, But rather that the Father and the Son were of the same essence, character, purpose, plan, and truth. To know Jesus, is to know the Father.

The word *know* in verse 7 {ginwskw *ginosko*} differs from the words *know* in verse 5. The word *know* here (*ginosko*) has the sense of first hand knowledge or knowledge from personal experience. The word *know* (*eidw* *eido*) in verse 5 has the sense of theoretical knowledge, or conceptual knowledge. Philip still not understanding said, “Lord shew us the Father, and it sufficeth us.”

In Verse 9, Jesus replied, “Have I been so long time with you, and yet hast thou not known me, Philip?” The answer to that rhetorical question was obvious. Of course Philip by now knew Jesus well. Jesus said, he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Again, what Jesus clearly was implying was that in getting to know Him, they had so become knowledgeable of His heavenly Father.

We talked earlier that God and Jesus are two of the three parts of the Godhead. They are one in mind and have all things common. While Jesus’ very desire was to do the will of the Father, we see the Father putting all things under the son. And the Holy Spirit directs us all in the perfect ways of the Lord. He does not lead us contrary to the

teachings of the bible. Some spirit may be leading, but it is not the spirit of the Lord.

One of our bible study members last year wrote and said that she appreciated the teaching on how we should try the spirits. She had thought for years that God was leading her to do many things contrary to the Word of God, but now she knows it was not the Holy Spirit, but an evil spirit that desired her destruction. We see Philip asking to see the Father. Is it not human logic that if we can see something, then we will believe. There's an old saying to not believe anything you hear, and only half of what you see. That may be good worldly advice with magicians and trickery going on around us, but when it comes to the things of God, we must believe to be pleasing to God.

Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

Heb 11:2 For by it the elders obtained a good report.

Heb 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Jesus tells them that if they have seen Him, they have seen the Father. The Father over and over gave commendation to the son. At Christ's baptism, on the Mount of Transfiguration, and the ultimate commendation when Jesus came forth from the tomb.

Mat 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

Mat 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Mat 17:3 And, behold, there appeared unto them Moses and Elias talking with him.

Mat 17:4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

Mat 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

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

Jesus presented a profound truth. He asked, "Believest thou not that I am in the Father, and the Father in me?" Once again, the utter spiritual unity of the Father and the Son

are self-evident. They indeed are one in Spirit, mind, purpose and truth.

We will perhaps never fully understand it until we get to glory. Because of that unity, the very words which Jesus spoke were not of Himself, but the Father which dwelt in Him. He was the one ultimately at work. Even as the Holy Spirit indwells us, the Father indwelt the Son. To hear Jesus Christ is to hear the words of the Father. Some asked why should they listen to Jesus. The reason is because his is God's only Begotten Son, and because he and he alone has the words of eternal life.

John 6:66 From that time many of his disciples went back, and walked no more with him.

John 6:67 Then said Jesus unto the twelve, Will ye also go away?

John 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

John 6:69 And we believe and are sure that thou art that Christ, the Son of the living God.

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

Jesus points out that if they could not believe him for His words, then believe Him for the very works He had done. Who else had ever done the things that Jesus did? No one ever healed the sick, made the blind to see, physically raised the dead. This was no ordinary man, and no one was ever like him before nor shall ever be.

John 3:35 The Father loveth the Son, and hath given all things into his hand.

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Continuing, Jesus said, Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Both verbs believe (*pisteuw pisteuo*) are in the imperative mode. Even as Jesus had told his antagonists if they didn't believe Him, at least believe the works He had done which were so evident.

Joh 10:37 If I do not the works of my Father, believe me not.

Joh 10:38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

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

Jesus went on to prophecy that those who believed on Him would do even greater works than He did after He went to His Father. At Pentecost, Peter would see, perhaps, more people believe than Jesus did in any of His sermons. In the immediate succeeding context, Jesus would begin to teach His disciples of the impending expanded ministry of the Holy Spirit which would develop after His departure.

Are we involved in the work of the Lord today? We should be. Jesus says if you believe on me, the work I do, ye shall do also. Can you and I raise the dead, make the lame to walk, cause the blind to see like Jesus? No... those special powers that the apostles had was for a time to prove that Jesus was who He claimed to be. But the same God that healed those people can heal those in need today, but it is done by prayer and fasting and faith. And it has to be the Will of the Father for things to happen. We should be out doing greater works every day of our life. The hour is coming, and is soon at hand, when the day is finished and time will be no more. If you ever intend to do something for God, you had better do it today.

III. The Promise of Prayers and Results to our Prayers in Jesus' Name

John 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

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

John 14:15 If ye love me, keep my commandments.

Jesus made a profound pronouncement concerning prayer. As He was about to leave this world, He promised "whatsoever ye shall ask in my name, that will I do."

A major key to answered prayer is praying *in* Jesus's name. Our prayer becomes effectual only as it comes before God in the name of Jesus. To pray outside of Jesus' name, is an exercise in futility. He is the exclusive mediator between God and man. Indeed, no man cometh unto the Father but by Him. Always in going to God, make sure you do so in the name of Jesus. On that basis, Jesus promised to respond. (Again, a case may be made that this promise was made directly to those who had faithfully followed and served Jesus (i.e., His disciples). What might be implied is the full force of this promise therefore is limited to those who likewise faithfully follow, obey, and serve Him. Other New Testament teaching such as I John 3:22 would lend credence to such a position.

1Jn 3:22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

The last that in this verse is translated as from (ina) *hina* and has the sense 'in order that.' It reveals the purpose of the preceding. One purpose of answered prayer is "that the Father may be glorified in the Son." Notice that in this context it is Jesus who will answer prayer. As a person of the Godhead, He along with the Father has the prerogative for answering prayer. The hidden key, along with praying in Jesus' name, is being in as close a relationship as the disciples were. They literally had sat at Jesus feet and followed Him wherever He had gone in His ministry. The spiritual intimacy and fellowship evident placed them on praying ground. If we would realize the full potential of the promise made here, we as well need to faithfully serve Him even as they did.

God gives us some clear instructions on how we may have our prayers answered.

First, they must be prayed for in the name of the Son. And they must be prayers of faith. Note that we are to prove our love by keeping the commandments.

James 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

James 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

James 1:7 For let not that man think that he shall receive any thing of the Lord.

James 1:8 A double minded man is unstable in all his ways.

Mat 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

Mat 7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Mat 7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

Mat 7:10 Or if he ask a fish, will he give him a serpent?

Mat 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Mat 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Mat 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Mat 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Mat 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Mat 7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Mat 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Mat 7:18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

In verse 15, as the evening wore on, Jesus uttered a profound statement which continues to this day. "If ye love me, keep my commandments." He will further articulate upon this principle in verses 21, 23-24. A simple proof of our love for Christ is manifested in obedience to His commands. The word translated as keep (threw *tereo*) has the sense of 'to observe.' It implies obedience or a doing of His commandments.

IV. The Promise of the Holy Spirit

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

John 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth

him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

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

Jesus promises to the disciples (and to all of us), that He would pray that the Father would send us a Comforter. The Lord knew that when He was resurrected that we would need help from the Lord to have confidence and assurance to do the work of the Lord. We know how much power Jesus had with the Father. The Father always heard the Son.

John 11:41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

John 11:42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

In verse 16, the “and” beginning the verse likely does not imply verse 16 is the result of fulfilling the command of verse 15. Rather, the word translated as **and** (kai kai) can otherwise be translated as ‘also.’ That probably is the sense here. The word translated as **pray** here (erwtaw erotao) is not one of the words commonly translated as prayer. Rather, it has the sense of ‘ask.’ (And indeed, prayer involves exactly that.) But notice that Jesus told His disciples he would *ask* the Father that He would give “another Comforter.” The word translated as **Comforter** (paraklhtov para- kletos) has a sense ranging from an ‘attorney/advocate’ to an ‘assisting helper’ to an ‘encouraging friend.’ The ministry of the Holy Spirit who is that Comforter (verse 26) accomplishes all of these.

Jesus knew the hour of his departure was at hand. He knew His earthly tenure was temporary. Knowing this, He promised a Comforter who would abide with us for ever. Praise God for the permanent eternal ministry of His Spirit to us who believe.

Jesus warns us that the world will not understand nor comprehend about the Holy Spirit. Many today see this as some magical thing that is in the imagination of Christians. We that are saved, those that have Jesus as Lord and Savior, know that the Holy Spirit has come inside and taken up dwelling in us. We are the temples of the Holy Spirit once we are saved.

1 Cor 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

1 Cor 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Note in verse 16, we have the promise that the Holy Spirit comes to abide with us forever. God is so good to us, he promises us to never leave us comfortless. And from my own personal experience since I was saved at the age of 13, I have had some awful low spots in my life, but never once has God forsaken me. I’ve failed Him, but He

has never failed me. Praise the Lord.

In verse 17, God's Holy Spirit is here called "the Spirit of truth." This is in stark contrast with the spirit of deceit which is the prince of this world (verse 30). His entire realm is characterized by lying and deceit.

In the Revelation of John, on seven occasions Satan is described as a deceiver. In brilliant contrast to the darkness of the realm of the evil one, God's Spirit is truth and is characterized by truth. The world cannot receive Him because it has no concept of Him and therefore certainly does not know Him. The word translated as seeth (yewrew *theoreo*) has the sense of 'perceiving.' The world is oblivious to the Holy Spirit of God and therefore ignores Him.

However, Jesus reminded the disciples that they already knew Him, "for he dwelleth with you, and shall be in you." The current as well as the coming ministry of the Holy Spirit is described by our Lord. He, at that time (prior to Pentecost), was *with* them.

Though Jesus knew He was soon to depart, He promised His disciples to this day that He would not leave them spiritually 'orphaned.' Through His Spirit, Jesus promised to come to them. The word **comfortless** is of interest. It is translated from the word (orfanov) *orphanos* from whence the English word 'orphan' derives.

John 14:19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

John 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

As Jesus continued to describe coming events to His disciples, He foretold that very soon (i.e., the next day) the world would see Him no more. However, His disciples would see Him. The word translated as see (yewrew *theoreo*) again has the sense of 'perceiving.' In other words, Jesus told His disciples that they would perceive (i.e., know) Him. And because He lives, they would also live. Though the tense used for live (zaw zao), referring to Jesus, is present, it implies ongoing life and to that degree is future in its sense. Because of Jesus' ongoing life, the disciples would live on also. What is not too thinly veiled is a reference to His impending resurrection and the victory over death it would bring.

Jesus warns them that He would be with them for only a short time more. And because He lives, we shall live also. And as he promised, when they would see him after his resurrection, they would know that Jesus and the Father were one. Paul said that Christ was living in him.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth

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.

Do you want to have power with God in prayer? Then do what God commands... Keep His commandments. When we do God's Will in our lives, we have great power with the Lord through our Lord Jesus Christ. John Calvin said that this promise that Jesus gave in verse 21 about Him manifesting Himself to us points to us growing in the fruit of Godliness and progressing in our knowledge of Christ. We need a fuller knowledge of Jesus Christ if we want Him to be manifested to us, so we must draw nigh to God. When we do, God has promised that He will draw nigh unto us.

The "that day" mentioned by Jesus in verse 20 is a clear reference to the resurrection. Thereafter, the disciples would come to understand that Jesus indeed was in the Father. Moreover, they (and us by extension) are in Him and He (Jesus) in us. Jesus touches upon how believers are now united with Him. There is total union. He is in us and we in Him. On top of all of that, He is in the Father, and the Father in Him. It is no wonder that neither "height, nor depth nor any other creature, shall be able to separate us from the love of God which is Christ Jesus our Lord"

Joh 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Rom 8:39 *Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

In verse 21, Jesus continues to build upon the correlation between loving Him and obeying Him. What clearly is taught is that keeping His commandments (i.e., obeying them) is the proof of one's love for Him. Moreover, when one so loves Him (by obeying Him), he "shall be loved of my Father, and I will love him, and will manifest myself to him." The fact is, God, as well as Jesus, loves the entire world (John 3:16). However, God reserves a special love for those who are obedient to His commands. Moreover, it is to those who are obedient that He manifests Himself.

John 14:22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

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

John 14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

The other disciple named Judas (in distinction to Judas Iscariot) promptly asked Jesus

how He would manifest Himself to them and not the world. (This Judas was also known as Thaddeus or Lebbaeus (Matthew 10:3, Mark 3:17) and was also the brother of James (Acts 1:13). Jesus' answer, though a hard saying, may well be a further prophecy of the coming, expanded ministry of the Holy Spirit. He replied that if a man so loved Him, keeping His Word (i.e., obedience), He and the Father would therefore specially love him and make their abode with him. In collating this with the greater body of New Testament truth and of the immediate preceding context of the indwelling ministry of the Spirit, it might be concluded that the abode of the Godhead is through the agency of the indwelling of the Holy Spirit. The believer in this age is the temple of the Holy Ghost.

1Co 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

I Corinthians 3:16 alludes how the body of believers is collectively (the church) the temple of God of which we each are a part individually.

1Co 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

On a personal basis, that temple is for the indwelling of the Holy Spirit.

Judas wanted to know why that Jesus was going to manifest Himself to them, and not to the whole world. This was a valid question. If Jesus came and died on the cross for all men and women to be saved, why not manifest Himself to all. But this was to be only to those that had obeyed the Gospel, and turned to the Lord for salvation. Only those who had accepted free grace would be able to understand God at this newer, deeper, level.

While none of us will ever have perfect love in this world, we should strive to be more like Christ, and demonstrate the perfect love that only he knew. God is pleased with the obedience of His children that sincerely aim at this goal. What peace, joy, and happiness we have as believers when the Lord comes and abides with us. Is God's Word pure? Jesus' Words were the words of the Father, and we know that all scripture is given by inspiration of God.

2 Tim 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 Tim 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

Psa 119:89 LAMED. For ever, O LORD, thy word is settled in heaven.

In verse 24, Jesus proceeded to state the obvious. A lack of real love for Him is manifested in disobedience to His Word. The word translated as sayings (logov *logos*)

is the primary term for God's Word in the New Testament. (Because it is plural, Jesus literally was speaking of keeping His *words*. Emphasis is placed upon the very words of God with all that implies. Moreover, the *Word* which they heard Him speak was ultimately that of the Father.

John 14:25 These things have I spoken unto you, being yet present with you.

John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

There were some special blessings given to the apostles and disciples during this period right after Christ's death. They had the power to cast out demons and to heal the sick. But you and I no longer have those special powers that God gave during that time to confirm that Jesus was the true Messiah. But this promise of the Holy Ghost, our Comforter, is still true today as it was in the first church there in Jerusalem. When we open up the Word of God and study, and we know Jesus as our Lord and Savior, the Holy Spirit literally opens up our mind of understanding.

It is the Holy Spirit that teaches us all things. The disciples had witnessed many wondrous miracles, and because the Holy Spirit came upon them, they would be able to remember those things and bring back into their minds those things that Jesus taught. Oh to have sat at the Savior's feet like Thomas, Peter, John and James. One day, we too shall be taught by the greatest teacher ever. What an honor for Peter and John to have been known for sitting under the teaching of Jesus Christ. Remember when they healed the leper at the temple and were brought before the religious leaders and questioned.

Acts 4:13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

In replying (perhaps to Judas' question), Jesus noted that what He had spoken to them was while He was still present with them. What He clearly was implying to them was that He was about to be taken from them. Once again, Jesus comments that "the Comforter, which is the Holy Ghost, whom the Father will send in my name" was about to take His place.

A significant part of the Spirit's ministry will be to teach and to bring to remembrance that which Jesus had taught. This was accomplished in part in the later writing of the Gospels by several of the apostles. To this day, the Holy Spirit remains to teach us, particularly as we study the Word which He has inspired. He also brings to mind pertinent Scripture we have learned as the need arises in witnessing or preaching.

V. Christ - The One Who Gives us Peace

John 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

John 14:28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

Jesus comes to the end of the after supper discourse, near where it had begun, with the admonition to be not troubled. He promised to leave them His peace. His peace is like nothing the world can give. It settles to the depths of our heart. He begins the conclusion of His remarks with the injunction, "Let not your heart be troubled, neither let it be afraid." Both verbs are imperative. Jesus in effect commanded His disciples to not allow their hearts to be troubled or afraid. He, the Prince of Peace, was giving to them His peace. He knew what was ahead before the night would pass. It is noteworthy that virtually every New Testament epistle either begins or ends with an invocation of God's peace to the reader. Evidently, some of the trouble perceived by Jesus in the hearts of the disciples was their concern of His impending departure.

They did not fully understand it or grasp the significance of it all. Jesus gently reproved them by telling them they ought rather rejoice because He finally was going home to be with His Father who was greater than He.

John Gill in his commentary said this about verse 28

John 14:28

Ye have heard how I said unto you,.... Christ had not only told his disciples that he should depart from them in a little time, but also that he should return again to them, and comfort them with his presence, and receive them to himself, to be with him in his Father's house for ever: and this he again suggests,

I go away, and come again unto you; so that they had not so much reason to be troubled and afraid, as they were: had he only said to them that he should go away, without giving any hint of his coming again, they might well have been uneasy; what made the friends of the Apostle Paul so sorrowful at his departure, was most of all, because he had signified to them they should see his face no more; but Christ assured his disciples that in a little time they should see him again, to their unspeakable joy and comfort:

John 14:29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

John 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

John 14:31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

The world cries out for peace today, and yet they cannot find it outside of the Lord Jesus Christ. In verse 27, Jesus told them that "my peace I give unto you.. not as the world giveth, give I unto you." If you take the peace the world gives you, it is a very

empty feeling. But oh what peace God gives us. I traveled back in January of 1999 to Lamesa, Texas to attend the funeral of my uncle. What a joy it was to listen to the pastor of his church talk about how much my uncles loved all the words of the bible. And it was good also to see the peace in my aunts, uncles, and cousins.

Was it because we were ready to lose this uncle? Not at all. It was because we knew he had finished his course, had gone on to be with Jesus, and every one of us, all who know Jesus as Savior, will see him again one day. And it may be sooner than we think. When we know Jesus as our Lord, we truly rejoice that Jesus has went on to the Father. As we read in the first verses of this chapter, Jesus has gone to prepare a place for us, and He is coming again to take us there. Jesus had forewarned the disciples about what was going to happen, and He wanted them to know that after it came to pass, they would believe.

You and I will not ever witness physically the crucifixion of Jesus Christ. We must see by the eye of faith. Jesus tells them that Satan would soon be coming, but he had nothing in Him. Jesus knew the hour was at hand, and the time for talking had ended. From this point forward, the Will of the Father was to be done. There is a time to speak, and a time to keep silent it says over in Ecclesiastes. Today, we are in that time when we need to speak, and we should preach to the world the Gospel of Jesus Christ.

Jesus warned and foretold of what was nearing. The motive, in part, was to strengthen their faith when the events impending with Judas Iscariot took place later that evening. Jesus wanted them to understand that this was all foreknown to Him and foreordained by God. What would follow in the next twenty four hours would place great stress on their faith. He told them, step by step, to foretell them ahead of time what was about to happen. As they reflected back on it later, they would realize it all was ordained of God. In so doing, He girded their faith which often was weak.

The reference to the "prince of this world" (mentioned here one of three times by John), of course, is the devil. It is a reference that Satan had entered into and was directing Judas Iscariot. Nevertheless, Satan could not hold Jesus. The sense of the final phrase "and hath nothing in me" may well be a reference to how Satan would take Jesus that night, but he could not hold him in the grave. The word translated as hath (ecw *echo*) also has the sense to 'hold.'

In verse 31, Jesus summarized His entire earthly presence of why He had come. He would obey His Father in the ultimate act of obedience on the cross. It would prove His love to God. It would be an indelible testimony to the world of His love for His heavenly Father. God had given Him a commandment to come and die on the cross. That time had come. With holy resignation motivated by love for His heavenly Father, Jesus headed for the cross by way of Gethsemane. His comment, "Arise, let us go hence," ended the last supper. They got up and began the journey to the Mount of Olives and the garden of Gethsemane. Jesus knew what awaited there.

In the upcoming weeks, we will be covering the powerful teachings of our Lord as recorded in John Chapters 15-17. This took place en route to Gethsemane as they

slowly made their way.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.