

4. What will be the results of keeping this "new commandment"?
5. Was Peter afraid to die physically for Jesus?
6. In what way was Peter unwilling to lose his life for Jesus?

EXPOSITORY SERMON THIRTEEN

DIVINE LESSON ON HUMILITY AND SERVICE

John 13:1-38

Introduction

I. THE SCENE

- A. The age-old ritual of the Passover is begun by Jesus.
- B. The disciples were arguing among themselves as to rank and position in the Messianic kingdom (which they believed to be coming to earth).
- C. The disciples had forgotten to perform the most customary act of hospitality toward their Master, washing of His feet.

II. THE LORD'S ATTITUDE

- A. Having loved His disciples with fervent, demonstrated love, He now comes to the crucial hour, more vividly aware than ever of His suffering and their misunderstanding and worldliness, and He demonstrates this wonderful act of humility, love and service for them.
- B. Even the betrayer was there but the Lord's concern is not for Himself. He is extending His love even in effort to reclaim this one.

Discussion

I. THE ACT OF LOVING SERVICE 13:1-11

- A. Reason for the act.
 1. The disciples needed a lesson in common courtesy and humility.
 2. Jesus sought once more to turn Judas from his evil scheme.
 3. Jesus desired to teach the disciples the nature of His mission (He came to minister, not to be ministered unto).
 4. The Master demonstrates again His love for them personally.
- B. Reaction to the Act
 1. Some probably were so engrossed in politicking that they were unaware of it for a few moments.
 2. It did not reach into the heart of Judas Iscariot at all.
 3. Impetuous Peter finally came to his senses and objected that the Lord would so degrade Himself.
 - a. Peter was objecting to the very basic tenet of Christ's

ministry—humiliation—voluntary participation in the experiences of humanity. Peter was letting his own reason be the guide in his concept of the Christ rather than allowing Christ to reveal His true nature.

b. All followers of Christ of every age are guilty of the same rationalizations at one time or another.

4. Later, Peter swings to the opposite extreme (v. 9).

C. Reply of Jesus

1. Peter must obey the Master even when he cannot understand.

a. This obedience is, of course, based upon the evidence Jesus has given him before of His own deity.

2. Peter (and all the disciples) must surrender to the humiliated Son of man as their Messiah and Saviour and divest themselves of the richly-regal concept of a worldly Messianic kingdom (see our comments on this portion).

3. In reply to Peter's leap to the other extreme Jesus said:

a. Once a person has been cleansed and become a follower of Jesus, he need not repeat the initial cleansing but must sanctify himself and grow in grace by daily repentance and humble acts of love.

4. All were cleansed and would repent except one.

a. This warning to strengthen their faith in Him and His mission later.

II. LESSON ON LOVING SERVICE 13:12-20

A. Preachment

1. His method—

a. motivated learning by asking questions to direct thinking;

b. on a positive note—started by complimenting disciples on what they did know;

c. followed logical progression—used example to illustrate

2. His message—

a. the example not intended to establish an ordinance in the church;

b. the principle—if your Master is willing to serve in the most menial of tasks, so should you, the servant, be concerned with service and not with arguing over position;

c. **HOW THIS PRINCIPLE NEEDS TO BE APPLIED BY EVERY SERVANT OF THE LORD: PREACHERS, BIBLE COLLEGE TEACHERS, ELDERS, DEACONS . . . EVERY CHRISTIAN MUST REALIZE HE IS CALLED BY THE MASTER TO *SERVE*.**

B. The Prize

1. Knowledge—there comes a knowledge of the Divine Mind when we follow the steps of Jesus.
 - a. There is also a warning implied here—knowing the right and failing to do it brings not blessing but curse.
2. Blessedness (literally, happiness)—the road to true happiness and joy is service motivated by love.
 - a. Man's ultimate purpose is to glorify and serve God—when he does not he is out of harmony with his purpose.
 - b. "It is more blessed to give than to receive" (Acts 20:35).
 - c. Bearing fruit brings joy (Jn. 15:1-11).

C. Prophecy of the betrayer.

1. Given as predictive prophecy so that when it is fulfilled the disciples' faith in the deity of Jesus would be strengthened.
2. Another attempt by Jesus to penetrate the hardened heart of the hypocrite (play actor disciple) Judas.
3. Also it indicates to the disciples the divine omniscience of Jesus then and there—He knows His destiny all the time—He controls and is Master of the events.

III. THE SELFISH SERVANT OF SIN 13:21-30

A. Frantic Soul Searching.

1. The personal grief of the Master as He reclined in the room and at the same table with the greedy and hypocritical betrayer.
 - a. Jesus' grief was mostly His concern over Judas.
 - b. Jesus was deeply concerned over the spiritual immaturity of all the disciples.
2. The disciples are at first incredulous, then stunned, and then perplexed.
 - a. There was a period of soul searching (but they did not look deep enough).
 - b. Then they began to look around suspiciously at one another.
 - c. They all were betraying Him, in a sense, by their dullness of heart concerning His true mission.
3. Simon Peter, the impetuous, dared to know who, but was hesitant about asking aloud.

B. My Familiar Friend, the betrayer.

1. Jesus quoted Psa. 41:9 in verse 18 to show that His betrayal was prophesied.

- a. David knew that the disloyalty of friends is the sorest of all hurts.
- b. Here is one who had companied with Jesus, eaten with Him, slept with Him, had been trusted with the purse—was even then dipping sop with Him (cf. Psa. 55:12-14).
2. The offering by the host of a special morsel dipped in the sop to a particular guest was a sign of special concern (cf. Ruth 2:14).
3. **HOW MANY PROFESSED FRIENDS OF JESUS WHO MEET WITH HIM ABOUT THE SUPPER TABLE GO OUT IMMEDIATELY AND BETRAY HIM BY UN-CHRISTIAN DEEDS, WORDS AND HABITS.**

C. Fooled Followers.

1. Judas was a master at deception.
 - a. Outwardly one could recognize no difference between him and the other eleven.
 - b. He faked a concern for the poor (Jn. 12:4-5).
 - c. He innocently asked "Is it I, Lord?" (Matt. 25:25).
 - d. He acted the deception out to the end, brazenly taking the morsel offered.
2. When men deliberately "exchange the truth of God for a lie," (Rom. 1:25), God gives them up to their desires (cf. Rom. 1:28; II Thess. 2:10-12).
3. None of the disciples knew what was transpiring.
 - a. They did not know Judas was the betrayer.
 - b. But Jesus knew!
 - c. **THERE ARE HYPOCRITES IN THE CHURCH TODAY, AND SOME MAY GO UNDETECTED BY THE OTHER FAITHFUL DISCIPLES . . . BUT GOD IS NOT BLIND . . . HE KNOWS.**
 - d. Notice: none of the disciples deserted the band later when they did find out there was a hypocrite among them.

IV. THE SACRIFICING SERVANT 13:31-38

A. Glorified in His sacrifice.

1. "Now" means that in His humiliating (to the world) death the Son would be glorified, exalted.
2. The Father would also be glorified because of the love and obedience of the Son.

3. This glorification also included the marvelous resurrection and ascension.
4. **GIVING AND LOVING** are the attributes which bring glory.

B. Going away.

1. Even at the near hour of His own cruel death His concern is for the soon-to-be bereaved disciples.
2. But they may know the presence of His living Spirit within their hearts by keeping the new commandment which He leaves with them.
 - a. The newness of the commandment is in the newness of the self-sacrificing love which He exemplified.
 - b. No such love could be commanded before, because no such LOVE had been exhibited before! (cf Eph. 3:17-19) and (I Jn. 2:8-11).
 - c. The contrast is between the self-sacrificing love of Christ and the love of self on the part of Judas and even the other disciples this night.
3. **THERE CAN BE NO QUESTION BUT THAT BROTHERLY LOVE IS A MARK OF CHRISTIAN DISCIPLESHIP.** One cannot say he knows and loves God and not have love for his brethren!

C. Grieving disciples.

1. Peter is grieved at the thought that the Master must leave and that he cannot follow.
2. Peter is no coward—he will gladly engage in physical combat on behalf of the Master and His glorious Messianic kingdom.
 - a. Peter would shed his blood for the Jewish throne.
 - b. But this is not the type of sacrifice which Jesus desired.
3. Peter would deny the Lord.
 - a. Not because he was physically afraid.
 - b. Because he was ashamed of what he thought was a humiliating way for the Messiah to surrender without a fight.
4. **SO MANY CHRISTIANS ARE TOO READY TO WIELD THE SWORD IN SUPPORT OF THEIR OWN CONCEPTS OF CHRISTIANITY WITHOUT FIRST STUDYING TO KNOW WHAT THE WILL OF GOD IS!**

THE GOSPEL OF JOHN

CHAPTER FOURTEEN

Chapter fourteen has been read, quoted and preached for nearly two thousand years at times of sorrow, stress and bereavement. It has been a constant source of strength and consolation. This is exactly the purpose it was intended to serve when Jesus uttered it.

These are words of tenderness from a loving Father to His soon-to-be bereaved children. He is about to leave them, suffering a shameful and agonizing death and they will be scattered like lambs. The tenderness of Jesus is revealed here as nowhere else. Although He knows that they will soon desert and deny Him, He very patiently and tenderly explains that in His going He will not leave them desolate, but He will send the Strengthener. He explains that even in His leaving them He is going to prepare a place for them.

The whole theme of this chapter is "My Departure Will Bring Blessing—not Grief." In fact, Jesus plainly tells the disciples that if their faith be strong enough they can *rejoice* at His return to the Father! One notices throughout this discourse Jesus concentrating on what His going will mean for the disciples and not for Himself. Even within the very shadow of the cross His heart goes out to His "little children."

There is a great deal of most important teaching by our Lord Himself concerning the Holy Spirit in this chapter. Jesus explains plainly Who He is—how He is received—what He does. We must be careful, however, in our exegesis of Christ's promises here lest we expect to receive that which He promised exclusively to the apostles. Some of His promises in this fourteenth chapter are for the apostles only—while other promises apply to all believers of the Christian age.

Keeping the theme—a purposeful departure—in sight, we have outlined the fourteenth chapter thusly:

III. The Word Manifested to The Disciples and Their Acceptance of Him, 13:1—20:31.

A. Private Instructions and Encouragements, 13:1—17:26

(continued)

2. His Going Will Bless All Men, 14:1-31

a. He's going to Prepare a Place, 14:1-7

b. He's going to Make the Disciples Co-Laborers With The Father, 14:8-14

c. He's going to Send the Holy Spirit as The Strengthener and Revealer, 14:15-24

d. He's going to Leave Men a Peace That Overcomes the World, 14:25-31

GOING TO PREPARE A PLACE

Text 14:1-7

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

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

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

4 And whither I go, ye know the way.

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

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

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

Queries

- a. What and where are the "mansions"?
- b. Which "coming again" is referred to in v. 3?
- c. What is the significance of verse 6?

Paraphrase

You must not let your hearts become distressed and discouraged within you over the things that are about to happen. You do believe in God, the Father; you must therefore trust in Me also as the Son of God. In Heaven, the house of my Father, are many permanent resting places. If there were no such places and no possibility of preparing them, I would most certainly have told you because the very purpose of My leaving you is to go and prepare a resting place for you. It is true that I am going away to prepare a place for you, and it is just as true that I am coming again to receive you into my own home, so that you may be where I am. You know where I am going and you also know the way! But Thomas interrupted, saying, Lord, we do not even know where you are going so how can we know the way? Jesus said to him, I, Myself, am the way and the truth and the life and no man is able to come to saving relationship with the Father unless he comes through My Mediatorship. If you had been learning of My true personality and nature you would have been recognizing my Father also. From now on you will know more fully that I and the Father are One and you will know that you have seen the Father.

Summary

A departing Father fortifies His children. He goes ahead to prepare them a place. He will come again to take them to the prepared resting

place. He alone is able to provide the way. Yet, the children are not ready to place complete trust in Him. Their knowledge of Him and trust in Him will be completed soon.

Comment

One writer has paraphrased this first verse, "Let not your heart be tossed and agitated like water driven by winds . . ." Jesus knew that the impending storm of the cross would rage upon their hearts with a fierceness that would test their faith severely. He then seeks to remind them of His intimate, co-equal relationship to God the Father in Whom they believed. The word "also" in verse 1 indicates that Jesus knows of their belief in God's omnipotence but also knows their faith in Him and in His mission needs to be strengthened. The way the original Greek is written in this first verse both "*believes*" might be imperatives or both might be present indicatives or a combination of both. We believe the context necessitates that Jesus is saying, "You are believing in God (present indicative), you must believe in me also (imperative)." With only cursory attention to the context of the fourteenth chapter the reader should realize that the burden of the exhortation is to establish Jesus' divine omnipotence as equal with God's.

The next two verses (2, 3) contain one of those statements of Jesus which, this side of His resurrection, grips and electrifies the heart with love and hope because of the tenderness of the words. Of all the words quoted beside the death-bed, the open coffin and the grave-side these would probably be repeated most often. And well they should be, but as words of Life and Strength they should be preached, believed and practiced before the time of the open coffin.

The word translated "mansion" is *monai* in the Greek and means literally "an abiding place; a resting place; a dwelling." The English "mansion" as it is connoted today does not represent what *monai* meant in New Testament times. The word originally meant a place to abide in, and was used of a resting place, a refuge, and in later ecclesiastical Greek a monastery.

The emphasis, as the context indicates, is on the abundance of eternal places of rest and refuge in the Father's house (Heaven). The kingdom of God is often referred to as a place of rest both here on earth and in Heaven (cf. Isa. 11; Matt. 11:28-30; Heb. 3 & 4; Rev. 14:13). The contrast is between the transitoriness of life and place on this earth with the permanence of the dwelling places in Heaven. The contrast is between the tribulation and wandering in this world with the sweet rest and refuge in the next world (cf. Jn. 16:1-2; Heb. 11:13-16).

Albert Barnes has a comment on this section which is worthy of consideration (Mr. Barnes paraphrases Jesus' words):

"The universe is the dwelling-place of my Father. All is his *house*. Whether on earth or in heaven, we are still in his habitation. In that vast abode of God there are mansions. The earth is one of them, heaven is another. Whether here or there, we are still in the house, in one of the mansions of our Father, in one of the *apartments* of his vast abode. This we ought continually to feel, and to rejoice that we are permitted to occupy *any part* of his dwelling-place. Nor does it differ much whether we are in *this* mansion or another. It should not be a matter of grief when we are called to pass from one part of this vast habitation of God to another. I am indeed about to leave you, but I am going only to another part of the vast dwelling place of God. I shall still be in the same universal habitation with you; still in the house of the same God; and am going for an important purpose—to fit up another abode for your eternal dwelling."

This paraphrase is in harmony with the Scriptures. Paul the apostle says that the church corporate and individual members may be habitations of God in the Spirit (cf. I Cor. 3:16-17; 6:19-20). The same apostle says that God has prepared for us another "tabernacle" (dwelling-place) eternal in the heavens; that God dwelt in Christ (cf. II Cor. 5). In John 14:23, the only other place where *monai* is used, we are told that God, the Son and the Holy Spirit will "abide" in us.

These are words to strengthen in an impending hour of despair. They are intended to promise the apostles the reality of security, refuge, rest in spiritual dwelling places more concrete and real than earthly "tabernacles" and dwelling-places. The reality of these eternal places of abode are based upon the divine omnipotence of Jesus Christ. One thing is certain, there are *places* of abode—Heaven is not just an idea or an ideal. The places may or may not be material places (remember, "a new heaven and a new earth")—but they will be *where Jesus is!*

It is nothing short of perversion of the Scriptures to contend that the "many" of v. 2 means men of all kinds of opinions, convictions, religions, beliefs will have a place in Heaven. It is manifestly clear from the context that only those who believe and obey Christ will be with Him there, for He is the *only* way!

Another important truth revealed by Jesus here is that *Heaven is a prepared place for a prepared people!* God prepared a Passover lamb and delivered His nation under Moses. Then He prepared a land of rest and led them into it (cf. Ex. 23:20). This was all to typify the

One Lamb of God, Jesus Christ, who was given a prepared body (Heb. 10:5-10) that He might prepare a resting place for us. One of the greatest preachers of a few years ago, Alexander Maclaren, points to three steps in the preparation process of Christ's going away.

(1) He must go away (die upon the cross) to prepare our salvation. Only His meritorious sacrifice is sufficient atonement for our sins. Only by offering Himself as a prepared sacrifice may we be saved by grace. (2) He must go away (by His resurrection and ascension) to take captivity captive (Eph. 4:8) to triumph over principalities and powers (Col. 2:15) and allow us even now to "sit with Him in the heavenly places in Christ Jesus" (Eph. 2:6). (3) He must go away (unto the right hand of the Father's throne) to constantly minister for us.

All three of these ideas are strongly inferred throughout chapters 14, 15, 16, and 17 of the gospel according to John. It goes without saying that Christ's substitutionary death and conquering resurrection prepared a place of atonement, forgiveness and salvation for all who will accept. And so, He looks forward to His immediate going away (death, resurrection and ascension) here in John 14. But He also looks forward to His High Priestly preparation of these places of rest for all believers. We suggest a few of the preparations Jesus is now making as our Leader, Forerunner and High Priest. He is preparing both the places of rest and the people who hope soon to rest in them:

- (a) He succors the weak (Heb. 2:14-18).
- (b) He intercedes (Heb. 4:15-16; I Jn. 2:1-2).
- (c) He chastens (Heb. 12:7-11).
- (d) He sends ministering angels (Heb. 1:14).

In this fourteenth chapter of John, Jesus promises two returns. Here in the third verse He speaks of His bodily return when time will cease with the general resurrection of the saints and the judgment (cf. Acts 1:9-11; I Thess. 4:13-18, etc.). The other promised return is the sending of the Holy Spirit on Pentecost and subsequently into the life of each Christian through the preached and obeyed Word of God and this promise is in John 14:18. We shall discuss this in our comments on verse 18. John does not record much of Jesus' teaching on the Second Coming. In fact, the only specific words of Jesus on the subject, recorded by John, are in 14:3 and 21:23. Here in 14:3 Jesus bases the reality of His bodily return squarely upon His "going away" which is His death, resurrection and ascension. In other words, men are to look forward to the reality of the Second Coming on the basis of historical, eyewitnessed evidence to His divine omnipotence. If Jesus could "go away" (conquer death and ascend bodily into the

heavens) and men could see it with their eyes (cf. I Jn. 1:1-4) then men could know with certainty that He would return bodily just as He promised.

We notice in verse 2 that the reality of Heaven and His preparations there are based on His claim to absolute knowledge and complete trustworthiness! "If it were not so, I would have told you," says Jesus. In other words, "I have demonstrated to you disciples prior to this by miracle and prophecy that I am completely trustworthy and that what I say is divine truth. I have never misled you, I have never lied, I have never been mistaken. Therefore, if what I now say were not true I would not be telling it to you."

We do not believe it ever redundant to repeat that all the promises Jesus makes concerning Salvation, Heaven, Hell, Judgment, Second Coming, etc., are to be believed upon the basis of historical, eye-witnessed demonstrations of His Deity (cf. I Pet. 1:3-5). The gospel according to John is, perhaps, the greatest of all writings on the deity of Jesus Christ and it is replete with one discourse after another on that one central theme. All life worth living here and all hope for the future life of glory has its foundation in this fact—Jesus is the Christ, the Son of the Living God!

The words of Jesus in promising to come and take believers into His presence (v. 3) remind us of the words of Paul when he wrote that Christians would, at His Second Coming, be caught up to meet the Lord in the air and be always with Him there (I Thess. 4:16-18).

The place (Heaven) to which Jesus is about to go has a Way that must be traveled. And the disciples know that Way. Jesus has been teaching them this Way, leading them upon this Way ever since they joined themselves to Him. They had once acknowledged that only He had the words of eternal life (Jn. 6:68-69). He told them that His way was the cross and any man who follows Him in this Way must take up his cross daily (Lk. 9:23), but they rejected that as out of harmony with their concept of the Messianic kingdom.

So the problem with Thomas (and the other disciples) is that, clinging to their hopes for a temporal kingdom, they could not (or would not) understand His "going away" (His death). And if they did not know where He was going and why, how could they know the way? Their problem was, not knowing the goal they could not know the way. They knew that Jesus was headed in the direction of establishing the throne of God the Father in a Messianic kingdom, but they had no idea where it would be and how it would be.

In verse 6 we have one of the great seven "I AM's" of the gospel of John (cf. Jn. 6:48; 8:12; 10:9; 10:11; 11:25, and 15.1). When

Jesus said "I am the Way . . ." the original Greek is so written to place heavy emphasis on the pronoun "I" and would literally read, "I, even I Myself, am the Way." He does not merely show the way, but *He is* the Way. He is the Way in His own Person. As others have said, we are not saved by a principle, but by the Person, Jesus Christ. By His personal meritorious work we are saved by grace through faith—HE is the Way. This Way was prophesied in Isaiah 35:8 and described in its fulfillment in Hebrews 10:19-25. Since the Way is a Person being in the Way demands a personal relationship to the Way. We have access *by faith* into this grace in which we stand (cf. Rom. 5:1-2). We are in Him (the Way) when we *love* Him and *keep* His commandments (cf. Jn. 14:21-24). Trust (faith), love and obedience are commitments of one personality to another, they are the bonds of living fellowship and they are what Jesus seeks in every believer.

The arrangement of this phrase (v. 6) in the original Greek is interesting. All three predicates are preceded by the definite article which means that the subject and the predicates are both identical and interchangeable . . . "I am the Way and I am the Truth and I am the Life; the Way is Me and the Truth is Me . . . the Way is the Truth . . . The Truth is the Life, etc."

What is said of the Person of Jesus being the Way also applies to His being the Truth and the Life. In His Person He embodied the Truth. The Word became flesh (that is, the Divine Personality was expressed or revealed to man in the flesh, cf. Jn. 1:14-18). Truth is a representation of the reality of things. The life, and teaching of Jesus Christ is the most complete and perfect fulfillment of the types and figures of all other revelations concerning the reality of all things that can ever be presented to man, this side of Heaven (cf. Col. 2:3; Heb. 1:1-3).

He is the Life. Not merely physical life nor is He merely the source of the spiritual life of every man although He is the source of both of these. But He is the Life as opposed to Death. Only by faith in Him may men be assured of Eternal Life and fellowship with the Father. Without Him men are assured of eternal death and separation from God and all that is good and right. He is the Bread of Life; He is the Light of Life; He is the Resurrection and the Life; and those who believe in Him shall Live (cf. Jn. 5:25; Eph. 2:1-7).

Jesus Christ of Nazareth, Immanuel, The Word made flesh, is the Way, the Truth and the Life. There can be no other Way to God except through His Only Unique Son. He is the New and Living Way and this access to God is made through His meritorious accomplishments in the incarnation of fleshly service (cf. Heb. 10:20-23; Acts

4:12). There are two aspects of our approach to the Father through the Son. We must accept by faith His sacrificial death in our place as an atonement for our sins which we could never accomplish by any merit of our own. Then, "if one died for all, then were all dead . . ." That is, our "old man" was punished in Christ and died there on His cross. But those who accept this death by faith, also are alive by faith and "henceforth live not unto themselves, but unto Him which died for them, and rose again" (cf. II Cor. 5:14-21). Christ's death took away our sins and by His sacrifice we come unto the Father, but by faith we are to abide in His Word and live unto Him and thus by our new life in Him we also come unto the Father.

As Hendriksen puts it, verse 6b teaches unequivocally "both the absoluteness of the Christian religion and the urgent necessity of Christian Missions . . ." There is no religion on the face of the earth that can save a man's soul except faith and obedience to the Lord Jesus Christ. Moslems are lost, Buddhists are lost, Jews are lost, all who have never come to a personal commitment of faith, love, trust and obedience to the Divine Personality, Jesus Christ, and to His revealed Word, are LOST! They have no access or communion with God their Father and Creator.

The disciples' comprehension of the fullness of His deity is not yet complete. Their minds are still cluttered with the cobwebs of the Jewish concept of a Messiah separated from God the Father, ruling in an earthly kingdom. Their understanding of His true personality and nature was still limited. This limitation was due both to God's own plan in giving a progressive revelation and to their preconceived ideas about the Messiah. Jesus indicates that if they had really given themselves to knowing and experiencing His personality and nature (instead of speculating about their idea of a Messianic kingdom), they would have had some knowledge of the personality and nature of God the Father in respect to the way of salvation by grace and faith. Jesus also promises that from that night onward they will know more fully that He and the Father are One. From that night forward they shall know that they have seen God incarnate and have walked with Him and talked with Him (cf. I Jn. 1:1-4). For a discussion of the oneness of Jesus and the Father see our comments on Jn. 10:30-38.

Quiz

1. What is the primary objective of the whole discourse by Jesus in this 14th chapter?
2. What is the meaning of the word "mansion" in the text?
3. What is the contrast Jesus probably intended to make when He

- told of going away to prepare a "place" for the disciples?
4. If Heaven is a prepared place, what of its inhabitants?
 5. Give four preparations Jesus is now making as our Living High Priest in His ministry in Heaven.
 6. How many returns are promised by Jesus in this 14th chapter? What are they?
 7. Since the emphasis in v. 6 is on the Person of Jesus, what is demanded of those who desire to follow Him?

GOING TO MAKE THE DISCIPLES CO-LABORERS

Text 14:8-14

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

9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

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

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 the Father.

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

14 If ye shall ask anything in my name, that will I do.

Queries

- a. How fully did Jesus expect Philip to know Him as God Incarnate?
- b. What are the "greater works" which believers shall do?
- c. To whom were the promises of vs. 13, 14 made?

Paraphrase

Philip said to Him, Lord, give us a manifestation of the Father which we may see with our eyes and we shall be satisfied. Jesus turned to Philip and said, Have I been such a long time with you and you do not really know Me and see the Divine Personality of the Father in Me, Philip? Any man who has come to recognize My deity has seen the revelation of the Person of the Father which is far better than a physical manifestation; why, therefore, do you still say, Show us

the Father? Do you not believe that I am abiding in the Father and the Father is abiding in Me and We are One? The words that I speak to you are not of human origin, but the Father dwelling in Me is performing His redemptive works by speaking in Me, the Son. Take Me at My word and believe Me that I am in the Father and the Father is in Me. But if my Person, my life, my words do not command trust, then at least follow the way of reasonableness, and from the supernatural character of My works realize My supernatural Personality. I say to you truly, he who believes in Me, the works which I am doing he will do also. And even greater works than these miracles of nature will my disciple do, because I am going to the Father and My going supplies an even greater power. And whatever you shall ask, if it be in accordance with the will of God and in my name, I will do it in order that the Father may be glorified in what the Son does. If you shall ask Me anything, in My name and according to My will, I will answer your request.

Summary

Jesus speaks plainly and lovingly to a despairing and misunderstanding band of disciples of His intimate oneness with the Father. He tells them plainly that He is the Incarnate God. He points them to His teaching and His works and promises to do for them anything that the Father can and will do. These are designed to be words of strength.

Comment

The preceding words of Jesus about the *house* of the Father and the *dwelling places* being prepared there have stroked a familiar heart-string within the bosom of Philip. All men who believe in God (and those who believe in many gods, for that matter) have longed to "see" Him with the physical eye. Especially would a Jew desire to be so honored with a manifestation of God to his sensory perceptions as had some of his ancestors (Moses and Isaiah) (cf. 24:9-11, 33:18; Isa. 6).

The heart of Jesus was grieved at Philip's "little faith" just as the heart of God was grieved at the unbelief of the Israelites in the desert (cf. Psa. 78:40, 95:10; Isa. 63:10). Yet one can almost feel the pathos and tenderness of Jesus as he answers Philip. God has been in their midst in the person of His Son and yet they ask to see God; they have eyes to see but they see not. They have seen Jesus and His Messianic kingdom only through earthly eyes. They have not opened their spiritual perception and looked at Him with eyes of faith. They were walking by sight and not by faith (cf. II Cor. 5:7). Have all

the long days and nights spent teaching this select group of disciples been in vain? Do they still not see that He is in the Father and the Father is in Him? We have no right to question the loyalty and understanding of the disciples so far as it has come. They have confessed His Messiahship (cf. Jn. 6:68-69; Matt. 16:15-16, etc.). But, due to their Jewish background, they still separated the Messiah from any equality with Jehovah-God. As wonderful as Peter's confession is (Matt. 16:16), we do not believe Peter understood the oneness of Jesus and the Father at that time as he did after the resurrection of Jesus. None of the disciples comprehended the Incarnate God in Jesus until after His glorification.

Jesus plainly declares that to "see" Him is to "see" the Father. Here, we believe, the word "see" is used in a sense to mean spiritual comprehension and not sensory perception. To learn and come to know the character and nature of the Personality of Jesus is to learn and come to know the real character and nature of the Personality of God. To *know* Jesus is to *know* God—to know God as completely as it is possible to know Him this side of eternity. Furthermore, to know the Personality of God as He has revealed it is to know Him more fully than any physical manifestation could afford. We may look physically at the outward appearance of our fellow mortals day after day and never really "*know*" them until they take us into their confidence and reveal their innermost personalities (cf. I Cor. 2:9-16). But Jesus knew that He had made sufficient revelation through His teaching and His works that these men should have recognized the Incarnate God in Him! Why, then, should they still say, "Show us the Father?"

Verses 10 and 11 are basic to a true understanding of the nature of Christianity as a revealed religion. As Mr. Hendriksen says, "This passage shows that all knowledge with respect to the facts of redemption is based on genuine, Christian faith." The redemptive purposes of God for man are revealed. The oneness of Jesus Christ and God the Father is revealed. Reason unaided by revelation could not possibly have discovered this. The existence of God, and perhaps certain attributes of His nature, may be revealed in nature (cf. Rom. 1), but redemption is known only as it is revealed in His Son and the Holy Spirit guided apostles.

Whenever Jesus speaks, the Father works by means of this speaking. And for men to believe the words of Jesus is to do the work of God (cf. Jn. 6:28-29). Jesus implies here that He expected the disciples to believe in His oneness with the Father through the words which He spoke for "never a man spake like this man." He spoke as one having authority and not as the scribes. His words, charged with

authority, tender with compassion, astounding in their truth and wisdom, should have, on their own, commanded the belief of the disciples that He was one with the Father. But if His person and His words do not engender faith in His oneness with the Father, then let these disciples at least follow the reasonable consequences of the supernatural signs and wonders which He performed before their very eyes. Let them believe in His oneness with the Father by the miracles which He did (cf. Jn. 5:36-37, 10:37-38). The Christian religion is founded squarely upon the deity of Jesus Christ which has been proven by supernatural, miraculous deeds, performed in history witnessed by the eyes and ears of men. Having thus established empirical proof of His deity Jesus demands that all other truths and doctrines which He taught be believed, trusted and obeyed by FAITH!

In verse 12 Jesus gives another of the purposes in His soon "going away." Using the discussion of His "works" as a springboard, He proceeds to promise the disciples that they will carry on His work in a much greater way. He promises that the disciples will do miraculous works of a supernatural character just as He did during His earthly ministry. But greater works than these miracles of nature would they do because of His going to the Father. By His going He means, of course, His death, resurrection, ascension, and sending of the Spirit of Truth. The greater works which they would do were the works of preaching the gospel to thousands of people, both Jews and Gentiles, and winning the surrender of their hearts to Jesus by the power of the gospel. There is power in the gospel far more commanding and revolutionary than any miracle over nature, for it is a power that is capable of bringing the free will of man into harmony with the will of God. This power in the gospel came in its fullness only after the "going away" by Jesus (His complete glorification).

He promises further that anything they shall ask in His name will be granted. He not only promises that they shall do great and wonderful things by the power of God, He sets up the "power lines" through which this power shall flow. The power is not in prayer, per se, but is in the Holy Spirit who shall come and grant every request made in the name of Jesus. Prayers are the "communication lines" to the source of power. To pray "in the name of Jesus" means far more than the utterance of a ritualistic formula. It means the prayer must be first and foremost in the interest of the kingdom of God. Their requests must be in harmony with the will of God (cf. Lk. 11:2; I Jn. 5:14-15). Lenski says, "In all the connections in which this important phrase occurs (*to onoma*) (the name), denotes the revelation by which we know Jesus. This revelation covers his person

as well as his work." To pray "in His name" does not mean "on the basis of My name," but it means "in UNION with My (name) person and My revelation."

A major question of interpretation of this passage is "to whom is Jesus speaking here?" There is no doubt that He speaks primarily to the 11 disciples in the upper room. We believe that according to other New Testament Scriptures portions of these promises are for all believers.

Hendriksen says, "It is certainly worthy of notice that, according to this great saying of our Lord, the *greater* works are the *spiritual* works. The miracles in the physical realm are subservient to those in the spiritual sphere; the former serve to prove the genuine character of the latter. Does Jesus, perhaps, by means of this very comparison, which places the spiritual so far above the physical, hint that miracles in the physical sphere would gradually disappear when they would no longer be necessary?"

We believe that I Corinthians 13, taken in the context of chapters 12 through 14 (all three chapters speaking of the same thing—miraculous gifts of the Holy Spirit) teaches that very thing. "When that which is perfect is come, that which is in part shall be done away." Thus we believe that the promise of Jesus that anyone who believes in Him will do greater works than physical miracles applies to all believers who by preaching and teaching the gospel convert sinners. Love and preaching the gospel are greater works than speaking in tongues and healings.

In I John 5:14-15 the promise is made to all believers that if they ask anything according to His will they shall have it. There are enough parallel passages in the New Testament to show the discerning reader that Jesus made certain promises of powers and miracles to His chosen apostles which He did not intend that all believers should exercise.

Jesus' going away meant that believing disciples would forever after become His co-laborers in God's purpose of redemption. Some (the chosen apostles) would need for awhile to do works (miracles of nature) similar to the ones which Jesus did. But these were secondary and only foundational for the greater works which would be done, not only by the chosen apostles, but by all believers. All believers are "stewards" of the power resident in the gospel and are admonished to administer it wisely (cf. I Pet. 4:10-11; II Tim. 2:1-2).

Again, the words of Jesus are pointed toward strengthening the disciples there who shall soon be without His bodily presence and for the strengthening of all disciples down through the ages who must

walk by faith and not by sight. These things are spoken by Jesus and recorded by the apostles that men might truly believe (trust) in Jesus and believing have eternal life (Jn. 20:31).

Quiz

1. Why might we expect Philip to long for a physical manifestation of God?
2. How was the heart of Jesus probably touched by Philip's request?
3. How may we "see" God if we "see" Jesus?
4. In what way does man know the redemptive purposes of God?
5. Primarily, how did Jesus expect the disciples to recognize His oneness with the Father?
6. How important are the historically witnessed miracles of Jesus and the apostles?
7. What are the greater works promised by Jesus? Who would do them?
8. What does "in My name" mean?

GOING TO SEND THE STRENGTHENER AND REVEALER

Text 14:15-24

- 15 If ye love me, ye will keep my commandments.
 16 And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever,
 17 even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.
 18 I will not leave you desolate: I come unto you.
 19 Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also.
 20 In that day ye shall know that I am in my Father, and ye in me, and I in you.
 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 unto him.
 22 Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?
 23 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.
 24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

Queries

- a. Who is the "other Comforter"?
- b. Why so much stress in this section on "keeping His commandments"?
- c. What did Judas (not Iscariot) want to know?

Paraphrase

If you really love Me and desire to carry on My work and receive answers to your prayers, you will keep my commandments. And if you abide in My commandments I will ask the Father to give you another Strengthened and Helper and the Father will send Him. He is the Spirit of truth and He will dwell with you forever. The world cannot receive Him into fellowship because the world does not love or understand His divine Personality, just as it rejects My divine Personality. You know and love this divine Personality. He is the same Personality who is dwelling in your presence now in bodily form and shall soon dwell within you in spiritual essence. I will not desert you nor go away and leave you destitute of help like orphans. I, the Son, the same Personality who has been with you in bodily form, will come unto you in the Spirit. In just a very short time the world will not even be able any longer to see Me with physical eyes, for I will very soon be gone from the world in bodily form. But you who love Me and obey Me will truly see and know Me for I will be as equally alive and active in the Spirit as I am in bodily form. And when I have accomplished man's redemption and return to you alive in the Spirit then you shall also be alive indeed in the Spirit. In the day when you are born again in the Spirit you will know fully and completely that I am in My Father, and you will know that you are alive forevermore in Me, and that I am alive and dwelling in you. I affirm again, he that continues to know my commandments and continues to keep them is one that manifests his love to Me. The one that so loves Me shall be loved by my Father; and I will love him and will reveal Myself unto him in the Spirit. Judas (not Judas Iscariot the betrayer) said to Him, Lord, you have previously indicated that you would soon manifest yourself to the world in all your Messianic glory. Now you speak of manifesting yourself only to us. What has happened to so limit your intended manifestation? Jesus said, Judas, when a man loves Me he will continue to keep My word. And my Father will love him and the Father and the Son and the Holy Spirit will come unto him and make our dwelling place within him. The opposite is also true, he who does not love me will not keep my words. And to reject my commandments is not to reject the com-

mandments of a mere man for the words which you hear Me speak are the very words of God the Father who commissioned Me and sent Me into the world.

Summary

The strong emphasis of this section is upon Jesus' return to the disciples in the Spirit on the condition that they love Him and keep His word. The Holy Spirit helps and strengthens and abides in men through the Word of Christ.

Comment

Love is the incentive for obedience and obedience is proof of love and trust. The one who keeps the word of Christ has the mature, complete love of God in him (I Jn. 2:5; 5:3) and is assured that he knows God and is known by God (I Jn. 2:3). But the one who professes to know God and does not keep the commandments of Christ is a liar and the truth is not in him (I Jn. 2:4).

Jesus makes this statement (14:15) in connection with what He has said before and what He will promise after. Their obedient love is a condition of their being called and empowered to serve as co-laborers in the redemption of man. Their obedient love is also the condition necessary for Jesus to send them "another Helper," the Holy Spirit.

Verses 15 through 24 are of great importance to the Christian in his understanding of the Holy Spirit, the Third Person of the Godhead. Verse 15 not only indicates the condition necessary by the disciples in order to be given the Holy Spirit, it also indicates the agency (the Word of Christ) through which He comes into the believer. Verses 21 and 23 are reiterations of this for emphasis.

Verse 16 clearly teaches that the Holy Spirit is a person, not just an idea or a feeling. He is "another" divine Strengthener and Helper and Teacher just like Jesus who was the Word become flesh. He is not *different* from Jesus (except that He comes not in the flesh), but He is exactly like Jesus in word and in deed. The word "Comforter" is *parakleton* in the Greek and is transliterated "Paraclete." Literally it means "one called alongside to strengthen or help." He is not one who brings luxurious comforts as we think of "comfort" today. He gives strength that we may bear our tests and trials. He testifies of the promises of God whereby we might be partakers of the divine nature and escape the corruption that is in the world (cf. II Pet. 1:3-4).

He is also the Spirit of truth. He is the Revealer of divine truth. Verse 17 does not mean that it is impossible for man to exercise his will in surrender to God's revelation and thus receive the Holy Spirit; that man must be irresistibly overwhelmed by the Holy Spirit. Jesus

is saying much the same thing He said in John 3:18-21 (see our comments there, Vol. I). As Lenski puts it, "He speaks of the inability of willful obduracy . . . one in which men neither "behold" nor "know" the Spirit although He is present with all His grace." Jesus is speaking of the worldlings who refuse to have God in their knowledge (Rom. 1:18-32) and who take pleasure in unrighteousness (II Thess. 2:8-12). The Pharisees who would not believe in Jesus *because* He told them the truth (Jn. 8:44-45) are such. There are many such worldlings in many degrees of ignorance concerning the Holy Spirit. And many of them are ignorant of Him because they wish to remain ignorant of Him.

These disciples "knew" Him. He is the same Personality as Jesus except for the fleshly body. These disciples were learning of Him. Their knowledge of Him was not yet full and mature. They had their childish and selfish concepts of Him but they were growing and would soon mature in their knowledge of the Godhead and His purposes. Jesus makes it very plain here that He and the Holy Spirit are identical in Personality. He was with them in bodily presence but would soon be absent in bodily presence but "in them" in His Spiritual Personality.

Another touch of pathos comes from the heart of Jesus as He tells the disciples, "I will not leave you orphaned, for I am coming to you." The word translated *desolate* is the Greek word *orphanous* from which we get the English word *orphan*. Christ promises that He will not go away and leave them destitute of help like orphans. Orphans have no home but Jesus has already spoken of the dwelling place in the Father's house which He goes to prepare for His loved ones. Orphans feel lost and desolate but Jesus has shown His loved ones the Way—He is the Way home. Orphans have no "comforter" but Jesus promises to send the "Comforter."

In a few short hours Jesus would be gone from the eyes of the world, physically speaking. But those who love Him and obey Him will truly see and know Him. Christ is as alive and active in the Spirit as He was in the flesh. The Holy Spirit through the Word is living and active and powerful and moves in the hearts of men convicting and converting their stubborn wills. The Holy Spirit through Providence "works out all things together for good to them that love God . . ." When Jesus has accomplished atonement and justification by His death and resurrection and ascension and when He returned in the Spirit they would truly behold Him. When they should surrender and be born again by faith in Him and obedience to His word they would be truly alive. In the day when they should be born again by

the Spirit they would know more completely that He was in the Father, that they were alive forevermore in Him (Eph. 2:1-7), and that He was in them.

Again, in verse 21, Jesus repeats the conditions and the agency of receiving the Holy Spirit. Again He instructs them that the One who is to be sent will be but another manifestation of His Spirit. He and the Father are One; He and the Holy Spirit and the Father are One. There can be no mistake about how men and women are to be led to obey the Lord's commandments—they are to be led to love Him. There can be no mistake about how men and women are to show their love to Christ—by keeping His word.

During His last week of teaching in Jerusalem and near the city, Jesus talked often of the "coming of the kingdom," "the coming of the Son of man with power and great glory" (Lk. 21:25-28, etc.). Now He says to the disciples, "I am going away . . . the world will see Me no more . . . I will manifest Myself to those who love Me and keep My word." Judas (not the betrayer) manifests the immature concept of the kingdom of God that is still within the minds of the disciples. He is still full of the worldly notions of the Messiah and His kingdom. He seems to say, "This very week you talked of your coming with all the holy angels when the nations of the earth should be gathered together. Now you speak of manifesting yourself to us but not to the world. What has happened to so limit your Messianic program?"

Jesus replies to Judas as if to say, "Judas, I am speaking of an intimate fellowship of My Spirit with men who love me. It is a living union to bring strength, joy and peace. The return and manifestation I spoke of before is unto judgment; the return and manifestation I speak of now is unto those who love Me and keep My word."

This verse (v. 23) is one of the most profound, yet simple and lucid verses of the New Testament. In it is explained, as far as man can understand, the indwelling of the Holy Spirit within everyone who loves and obeys Christ. It is simple enough for a child to understand yet it contains truth so profound that the most brilliant intellect cannot fully fathom. There are no requirements of mystical rites to be performed, to place one in a mood to receive the Holy Spirit. There are no promises here of any ecstatic trances or emotional fits that one may know he has the Holy Spirit dwelling within him. The very simple and plain promise is that the one who believes, trusts, loves and obeys Christ will be indwelt by the Spirit of God. We shall have more to say of this verse in later comments.

This section closes in verse 24 with Jesus emphasizing again that

He is trying to teach the disciples of the perfect oneness of the Son and the Father and the Holy Spirit. His emphasis is that the disciples should love Him and keep His word as they would keep the Father's word—for the words He speaks are the very words of the Father. Although He is soon to go away they may trust Him to fulfill His promises just as surely as God has fulfilled His words in the past. Any man who does not love Jesus nor keep His word is rejecting God! He that honoreth not the Son, honoreth not the Father (cf. our comments on Jn. 5:23).

We pause in our sequence of verse by verse comments here to consider briefly that divine Personality, the Holy Spirit. The context of Chapters 14, 15 and 16 of John's gospel teach more than any of the other gospels about Him. Jesus is concerned more here with instructing the disciples as to how the Holy Spirit takes up His dwelling within the believer. As a starting point we quote, "The Spirit is not a mere impersonal force or influence which we somehow get hold of and use; but He is a personal being, wise and holy, who is to get hold of us and use us. He is one with whom we may have the closest friendship, or fellowship" (Phil. 2:1; II Cor. 13:14). He enters into our personalities, and we become new persons, with renewed minds, affections, desires and wills." (Seth Wilson, in, "Who or What Is The Holy Spirit?")

The question is, how does He enter into our personalities and get hold of us and use us? Do we absorb Him through the pores of our skin? Does He overwhelm us by some mystical, direct, irresistible saturation? How do we know that He is in us—by some emotional thrill or ecstatic trance?

We believe there are two spheres in which the Holy Spirit moves and works today—through His Word and through Providence. We believe that the Holy Spirit's Personality penetrates and enters into our personality as He expresses His mind, will and personality through His word. When we know His will in His word, believe and trust Him, love and obey Him and surrender our wills to His will, we believe He has come to make His abode with us. We believe this is plainly taught in the New Testament. In John 14 Jesus repeats twice this very idea (14:21, 23).

Again, we quote, "The Holy Spirit enters today into those who hear and obey the Apostles' written word even as He did into those who heard the oral word. The power of the Holy Spirit in the Christian life today is limited only by the lack of faith in the written word! The power of the Holy Spirit will be manifest as the Christian saturates his very life and being with the precepts and principles taught in the

Bible, which is the living voice of the Holy Spirit, and puts them into practice in his life. As the Christian has the mind to surrender to the instructions of the Holy Spirit as He speaks through the written word, the Holy Spirit possesses him, leads him and uses him and to just that extent (cf. Gal. 4:19; Col. 3:16)." (Walter L. Spratt, in, "The Holy Spirit in The Christian Life.")

Jesus said much the same in John 6:48-63 (see our comments in Vol. I). He is the Bread of Life. If men desire eternal life they must partake of His flesh and blood (His very nature). But how? Jesus answers, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." *We partake of Him by assimilating His word into our mind and heart.* He is then *in* us. Peter said the same thing when he wrote that we have been granted by God's divine power *all things* that pertain to life and godliness *through knowledge* of Christ. Furthermore, we may *partake of the divine nature* through His great and precious promises (II Pet. 1:2-4).

The Holy Spirit as a new Person and a new Life is born within us through the Word of God. We quote, "Before a child can be born it must be generated or begotten by its father. The same is true of the new birth. Before one can be born again he must be begotten again. This means there must be a *life-causing seed* to generate the new life. Is there such a seed? 1. Lk. 8:5-8 record Jesus' parable of the sower who "went forth to sow his seed." Christ Himself explains the story. "Now the parable is this: the seed is the word of God." 2. "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." I Pet. 1:23. 3. "Of his own will he brought us forth by the word of truth." Jas. 1:18. All of this means that the Holy Spirit inspired word is the life-causing seed that is planted in our hearts. How true it is that "belief cometh of hearing and hearing by the word of Christ." Rom. 10:17.

The Person of the Holy Spirit is born and grows within us through constant communion with Him by knowing His will, obeying His word and doing His work.

1. We are to drink of Christ's spirit (Jn. 7:37-39).
2. He is to dwell in us by faith (Eph. 3:17).
3. We are to be filled with the Spirit by understanding what the will of the Lord is (Eph. 5:17-19).
4. He lives in us by faith (Gal. 2:20).
5. We receive Him by the hearing of faith (Gal. 3:2, 14).
6. We put on Christ by faith and obedience (Gal. 3:26-27).
7. The new man which is put within is renewed in knowledge after

the image of him that created him (Col. 3:10).

Our lives bear fruit when we allow the Spirit to lead us through His will as expressed in His word. The fruit of the Spirit is exhibited in the personal transformation of mind and character (hence conduct) of each individual who grows in Christian faith as he should (cf. Gal. 5:22-23; Rom. 8:2-4, 8:12-14, 14:17; I Cor. 6:9-11, 6:17-20).

To obey the Word is to be "led by the Spirit." The man who obeys the gospel is a child of God. The Spirit tells us to believe, repent and be baptized into Christ. Our spirits tell us that we do believe, have repented, and have been baptized. Therefore His Spirit and our spirits testify with each other to the same thing—that we are children of God (Rom. 8:14-17). By the same token, when we read, understand and do the will of the Spirit as expressed in the written word, we do put to death the deeds of the body (Rom. 8:13).

One thing is certain—the Holy Spirit will not come and dwell with us unless we "hear" His voice and "open the door" and allow Him to come in (Rev. 3:20). He may be rejected, resisted, despised, blasphemed, lied to, and grieved, if we do not want Him. Or, He may be heard, trusted, loved, received, obeyed, followed, fellowshipped if we desire Him and allow Him by exercising our faith to take hold of us and use us.

The only dependable agency available to man by which he may be certain that he *knows* the Holy Spirit or *feels* Him or that He *controls* him is obedience to the written will of the Holy Spirit in His word, which is the Bible! We may be sure we know Him if we keep His commandments (I Jn. 2:3). All who keep His commandments abide in Him, and He in them (I Jn. 3:24). Whoever knows the Spirit of God listens to the apostles' doctrine and this is the only way man may know the difference between the Spirit of truth and the spirit of error (Satan) (I Jn. 4:6). If we love one another and confess Christ, His Spirit abides in us (I Jn. 4:12-15). Anyone who does not abide in the doctrine of Christ does not have God; he who abides in the doctrine has both the Father and the Son (I Jn. 9-10). A man is on dangerous ground when he must depend upon human emotions or human creeds or human concepts to know the certainty of his possession by the Holy Spirit and how the Holy Spirit comes to dwell within him.

The Spirit does not operate independent of His Word in possessing a man and dwelling within him. Just as a father's personality penetrates and bears fruit in the lives of his children through the father's teaching and deeds, so the Personality of the Heavenly Father, His Spirit, penetrates and bears fruit in the lives of his children through

the Father's word and deeds as they are witnessed to in the Bible. Through His Word, written and spoken, He has striven with men. Through His Word, written and spoken, He convicts men of sin, righteousness and judgment. The Spirit, through His Word, when men allow Him by faith and obedience, comes into a person's heart and mind and possesses him, leads him and uses him.

There are, of course, many other attributes of this wonderful, divine Personality which we have not discussed here (i.e., His characteristics, His miraculous gifts, His providential working in nature and history every day, etc.). This has not been our purpose. We are concerned here only with the entrance into and possession of the believer by the Holy Spirit. If the reader desires more discussion of other attributes of the Holy Spirit we suggest Don DeWalt's book, "The Power of The Holy Spirit," Vol. I, published by College Press. Ozark Bible College also has a number of mimeographed essays by Seth Wilson, Walter L. Spratt and others for sale—simply write to the OBC Bookstore and ask for as much mimeographed material as they have on the Holy Spirit.

This divine Person was promised in the Old Testament (Ezek. 36:27). He was promised by Christ, the Incarnate Word (Jn. 7:37-39). He comes to every obedient believer today (Acts 2:38, 5:32). He brings strength, joy, peace, wisdom, power and fruitfulness.

Quiz

1. Why does Jesus emphasize "love and keep my commandments"?
2. Who is the Holy Spirit like? What are some of His characteristics?
3. Why can the world not receive Him?
4. Why is verse 23 of such significance?
5. How is the Holy Spirit received into our hearts? Name 4 ways the Scriptures say He comes to us?
6. Is there any way man may be sure that the Holy Spirit is in him? How dependable is it?
7. When the apostles preached, what did they say was necessary for the coming of the Holy Spirit into the individual? Acts 2:38, 5:32.

GOING TO LEAVE PEACE AND OVERCOMING POWER

Text 14:25-31

25 These things have I spoken unto you, while yet abiding with you.

26 But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.

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 fearful.

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

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

30 I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me;

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.

Queries

- a. Why is the "peace" which Christ gives not like "peace" for which the world strives?
- b. How is the Father greater than Jesus?
- c. What had Jesus prophesied before it came to pass (v. 29)?

Paraphrase

A great many of My doctrines I have taught you while I have been with you in the flesh. Furthermore, the Father will soon send in My name the Helper, the Holy Spirit. He will teach you everything that is necessary for preaching redemption and establishing the church as well as infallibly recalling to your mind all that I have taught you while with you in the flesh. I am going soon but in My going I will leave you at peace with God. It will not be merely outward peace and physical security as the world sometimes gives, but it will be the peace which I, Myself, have—this peace of heart and mind which trusts in the Father in all circumstances and brings rest unto the soul—I give unto you. Therefore, you must not let your heart be anxious and troubled nor should you be cowardly and fearful. You have heard me say repeatedly, I am going away to My Father and then I come again to you in the Spirit. If you had grown in love for Me as you should you would have rejoiced at My going home to the Father. In My incarnation I became a little lower than the angels and became a servant and the Father, who is greater than I am in this respect, is waiting to reward and glorify Me. And I have told you of all this and predicted it now, before it actually happens, so that when it does come to pass, your faith in Me may be increased. I have very little time left to speak and teach you many things because the prince of the world and his evil cohorts are coming to accuse Me. This evil one can find no sin or guilt in Me—he has no part of himself in Me. But I will not resist nor escape but I will do as the Father gave me command-

ment so that the world may know that I love the Father. Arise, let us go forth to meet them.

Summary

Time in which to strengthen the disciples is nearly over. He thinks of them before Himself. He promises again the Helper; gives them His peace; strengthens their faith in Him by prophetic utterance. He seems saddened that they are so dim of understanding His going away is a matter for rejoicing.

Comment

By "these things" in verse 25, Jesus undoubtedly means all that He has taught the disciples concerning His divine mission while He has been in their company. He is about to promise the disciples further revelation from the mind of God through the Holy Spirit.

Bro. R. C. Foster calls verse 26 the "key" to understanding of the production of the New Testament. Certainly without the knowledge of the divine inspiration of the apostles one who reads the New Testament would utterly fail to comprehend much of it. This is not the only place Jesus made such a promise (cf. Lk. 24:49; Jn. 16:13, etc.). Jesus promises that not only by the power of the Holy Spirit will they infallibly recall all that He has taught them, but that the Holy Spirit will deliver unto them "all truth" which God has designed in His purposes of redemption. The apostle Paul makes clear in I Corinthians 2 just to what extent they received God's truth.

- a. They received the "hidden wisdom of God" (I Cor. 2:7).
- b. Man could never have known what was revealed to them (I Cor. 2:9).
- c. The Spirit revealed to them the "deep things" of God (I Cor. 2:10).
- d. Paul claimed that the "mind of Christ" had been revealed unto him and that this is what he taught (I Cor. 2:16).

The Holy Spirit or the Spirit of Christ was in the prophets of the Old Testament (I Pet. 1:11), but He did not lead them into "all truth" as He did the apostles. He spoke through them only in "divers portions and in divers manners" (Heb. 1:1). John later testifies that the only objective test whereby men may know the difference between truth and error concerning God's message for man is to "hear" the apostles. The apostolic message, and *only the apostolic message*, is the truth of God for man's salvation. All else is incomplete, erroneous or deliberately false.

The theory of just how this infallible guidance of the Holy Spirit over the writers of the New Testament was accomplished is another subject. Suffice it to say here that the Bible itself indicates the "verbal

plenary" theory. Paul says the Scriptures were "God-breathed" (II Tim. 3:16-17). Peter says no prophecy of Scripture is of any private, human origin, for prophecy came not by the will of man, but holy men of God spake as they were "borne along by the Holy Spirit" (II Pet. 1:20-21). The Spirit put the very words of God into their minds and mouths, as He did in the Old Testament, but the Spirit allowed different writers to use their own peculiar style in writing. John's style is much different from Luke's and Paul's, for example.

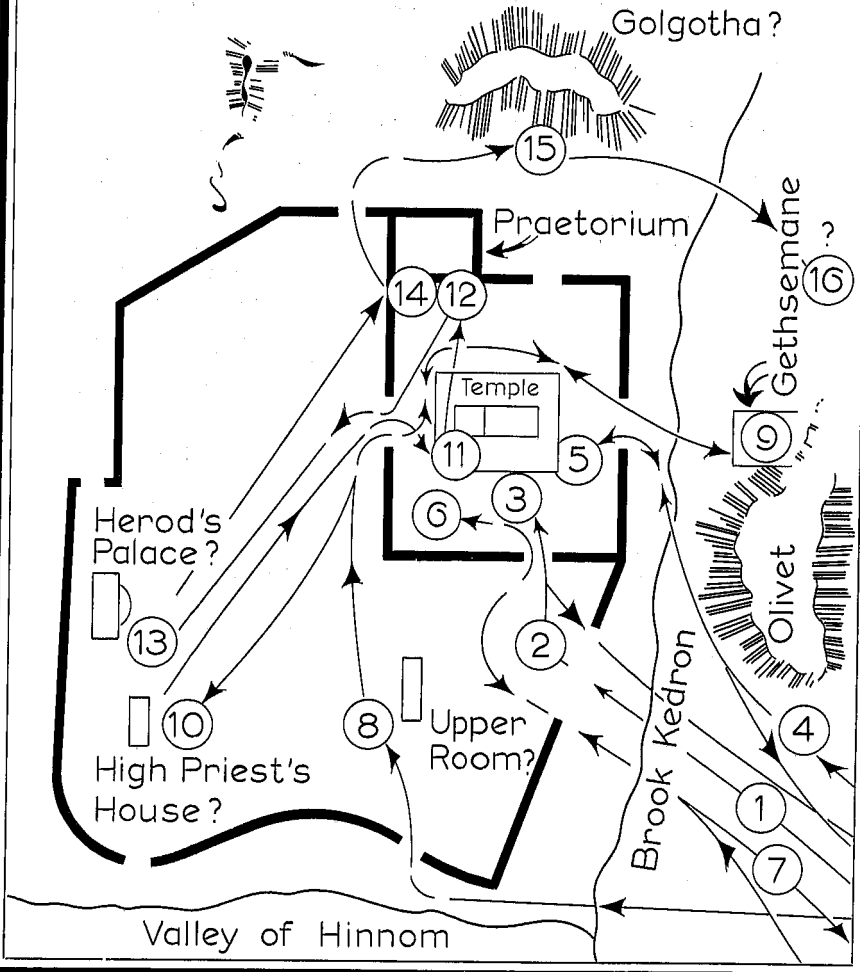
Yes, the disciples would have the divine Helper sent to them. He would lead them into all truth and remind them of all that their Master had taught them while with them. This Helper would also, by testifying of man's salvation and home in heaven, bring them the peace which Jesus Himself knew. It would not be the physical or economic or social security which the world calls peace (cf. Matt. 10:34; Lk. 12:51). The world may give outward peace but it can never give that peace and rest of the soul which belongs to the Christian because his life is hid with Christ in God (cf. Matt. 11:28-30). There will never be real peace on earth as worldly-minded men define "peace." In the first place, men are trying to promote peace without even consulting the directions of the Prince of Peace, Jesus Christ. In the second place, the Bible teaches that there will be enmity and war on the part of Satan against the church of Christ as long as the world remains (see the book of Revelation). As long as there is evil there will be unrest; as long as there is sin, there will be rebellion and war.

But thanks be to God, Jesus Christ has made peace between man and God. Jesus, in His going to the Father (including His death, resurrection, ascension) accomplished man's atonement, paid man's penalty and accomplished reconciliation (cf. II Cor. 5:17-21). If any man is in Christ, he is a new creature and is at peace with God. But it requires faith and obedience on man's part to be "in Christ," for man is justified by faith and has peace with God through Jesus Christ (Rom. 5:1), (see also Eph. 2:14-15; Col. 1:20).

This objective peace between God and man is but one aspect of the "peace" of which Jesus speaks. There is also the subjective side of "peace" which comes as a result of the first. It is the peace which drives anxiety and trouble and fear from the heart of the believer. God keeps in perfect (complete) peace all whose minds are stayed on Him, because they trust in Him (Isa. 26:3). It is a peace that brings cheer (Jn. 16:33). It is the peace which passes all understanding and guards our hearts and minds and rules in our hearts (Phil. 4:7; Col. 3:15). It is the peace which is the fruit of the Spirit. (Gal. 5:22).

MAP NO. 7—LAST WEEK

1. Bethany—Feast, Mary anoints Jesus, Mt. 26:6-13; Mk. 13:3-9; Jn. 12
2. Jerusalem—Triumphal entry (Sunday) Mt. 21; Mk. 11; Lk. 19; Jn. 12
3. Temple, enters, looks around, says nothing, leaves, Mk. 11:11
4. Curses fig tree (Monday), Mt. 21; Mk. 11
5. Temple—cleanses 2nd time (Monday), Mt. 21; Mk. 11; Lk. 19
6. Temple courts?—Great day of discussions (Tuesday)—Mt. 21-22-23-24-25; Mk. 11-12-13-14; Lk. 20-21-22
7. Retirement to Rest?—(Wednesday), Judas plots to betray Jesus, Mt. 26; Mk. 14; Lk. 22
8. Upper Room—(Thursday), 4th Passover, Lord's Supper, Mt. 26; Mk. 14; Lk. 22; Jn. 13-14
9. Gethsemane—(Thursday night), Parting discourses, agony, betrayal and arrest, Jn. 15-16-17; Mt. 26; Mk. 14; Lk. 22
10. Trial before Annas and Calaphas, Mt. 26-27; Mk. 14-15; Lk. 22-23
11. Trial before Sanhedrin, Jn. 18
12. Trial before Pilate
13. Trial before Herod
14. Trial before Pilate (2nd)
15. Golgotha—(Friday), Crucifixion, Mt. 27; Mk. 15; Lk. 23; Jn. 19
16. Garden—(Sunday), Resurrection, appears to Mary, other women, Mt. 28; Mk. 16; Lk. 24; Jn. 20



The peace which Christ brought to the world was prophesied (Isa. 9:6-7) and preached (Acts 10:36) and is relevant for a strife-torn world today. God give us the courage to preach it with conviction and simplicity.

Again the pathos of the night is painted for us as the Lord speaks the hunger of His aching heart for sympathy and understanding. Later, in Gethsemane, He will desire their fellowship in His agony but find them asleep. Here He desires the fellowship of their understanding concerning His going away, but they do not seem to be able to share in His feelings.

Many times already He had spoken of His return to the heavenly Father. If they had only grown enough to understand the humiliation of His incarnation, they would have rejoiced that He was soon to return to the Father for this would mean glory for Him. When Jesus said "the Father is greater than I," He did not mean that He was an inferior deity or that He was not deity at all but just the highest accomplishment of humanity. He is one with the Father, co-equal and the only-unique Son. But He was sent forth from the "Ivory Palaces" by the Father, and willingly took upon Himself the form of a servant (Phil. 2:5-8). He became a "little lower than the angels" in order to bring many sons to glory (Heb. 2:9-18). When Jesus willingly became the Incarnate Word He simply divested Himself of the glories resident in the bosom of the Father. The Father then prepared the reward and glory which the Son was to receive upon completion of His earthly mission (cf. II Cor. 8:9; Phil. 2:9-11; Heb. 12:2). The Father both glorified Him on earth and would glorify Him in heaven (Jn. 12:28, 17:5). In this sense only is God greater than the Son. If the disciples had realized the fullness of the glory that was to be His they would have rejoiced with Him.

In verse 29 Christ tells the disciples that He had made all these prophetic utterances concerning His death, resurrection, ascension and return in the Spirit before they come to pass in order that they will believe in Him. Fulfilled prophecy is one of the Bible's major evidences to its divine inspiration. Jesus Himself demonstrated His omniscience by foretelling His own death and resurrection as well as other historical events which came to pass in detail just as He had spoken them.

Jesus had spoken much and taught much in the last weeks and especially during this particular evening. Washing their feet, the Pass-over, the prophecies concerning Judas, Peter and the Eleven, institution of the Lord's Supper and the doctrines taught in Chapter 14 all have been spoken this Thursday evening. But the hour appointed by the

Father in which the prince of this world would be allowed to do his worst to His beloved Son was fast approaching. The adversary was coming to bring his accusations and there would be very little time left for Jesus to speak much with this little band of eleven. No doubt His heart was heavy, knowing their misunderstanding and dullness of heart. He could speak much more but the hour was almost here.

He must prepare to face His darkest hour. His foes would accuse Him and the prince of this world would rail at Him and slander Him through the mouths of men, but no sin or guilt would be found in Him (Jn. 18:23; Lk. 23:22; Mk. 14:56-59, etc.). The prince of this world could find no sin or guilt in Jesus and Jesus knew it. There is no doubt from this passage and others that Jesus was aware of His own sinlessness. No critic of the Bible has the right to say that Jesus did not know whether He was sinless or divine—or, that He never said He was without sin—because it is plain that Jesus both knew it and said it.

He had the power at His command to resist the evil crowd coming for Him—He had the power to refuse the cross, but in order that the world might know of His love for the Father and for mankind He would keep the Father's commandment to lay down His life upon the cross. He will prove His love by keeping His Father's commandments and so will all those who profess to know God prove their love by keeping His commandments (cf. Jn. 15:10).

Quiz

1. To what extent did the Holy Spirit reveal "all" things to the apostles?
2. What is the peace which Christ gives to all believers? What does it do?
3. How is the Father greater than the Son?
4. Why does the prince of this world have nothing "in" Jesus?
5. How does a person prove his love to God?

EXPOSITORY SERMON FOURTEEN

A HAPPY GOODBYE!

John 14:1-31

Introduction

I. BACKGROUND

A. Jesus had just spoken of "going away" where the disciples could not then follow (Jn. 13:36-38).

1. They were perplexed.
2. They were ready to die for him in a physical battle (cf. also Jn. 11:16).