

“Christ Comforts Confused Christians”

John 13:36 – 14:14

August 3, 2014

INTRO: Separation anxiety settled...

- First time away from home...
- Can't get there... till you leave here

***** *Left your feet... got on your knees?***

Review/Context:

I. vv.31-32 = **PURGE** - Judas had to go!

QT: Hypocrites leave their sin(s) yet still love them... a transformed, (imperfect but) holy person leaves their sin(s) AND LOATHES them!
- **Puritan saying**

Judas lived to “look like” a Christian...

Peter lived to love like a Christian.

2. vv.33-35 = **PURIFY** - *I'm leaving; BE loving*
(ekklesia in koinonia)

- A. Commanded
- B. Contrasted
- C. Clarified

*** Key: See **1st John** for **exposition!**

T/S:

BIG IDEA: *The Lord comforts His children!*

PREVIEW: *(Purge & Purify 13:1-35)*

vv.13:36-38 = Peter

Problem

Promise

Persistence

Poignant Push-back

vv.14:1-4 = Jesus

Perfect Peace

Perfect Preparation

Perfect Place

vv.5-7 = Thomas

Pre-mature

Perfect Perspective

Proof

v.8 = Philip

vv.9-15 = Jesus

- The Christ's Perfection (vv.9-11)
- The Church's (vv.12-15)
 - Power (v.12)
 - Prayer (v.13)
 - Promise (v.14)
 - People (v.15)

VIDEO: Gospel of John 13:31 - 14:14

3. vv.36 = **PROBLEM** - our curiosities overshadow Christ's commands

*Simon Peter said to Him, "Lord, where are You going?"
Jesus answered, "Where I go, you cannot follow Me now;
but you will follow later."*

QT: *It is common to be more eager to be more
desirous to have our curiosity gratified, than our
consciences directed* - Matthew Henry

QT: Jesus' dialogue with Peter doubly illustrates the extent of Christ's love, made possible through His sacrifice on the cross. On the one hand, their conversation demonstrated the eternal significance of Christ's love—because He guaranteed the eternal life of His disciples. On the other hand, it also evidenced the power of Christ's love, since it would prove greater than the disloyal cowardice of Peter (and the other disciples). - MacArthur

4. vv.37-38 = **PASSION** – contrast Judas vs. Peter

37 Peter said to Him, “Lord, why can I not follow You right now? I will lay down my life for You.” 38 Jesus answered, “Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times.

“Purchased people are passionate people!” - JDP

To have a place in heaven reserved for us is one thing; confidence in getting there is quite another (13:36-37). But Jesus promises that He "will come back." The image is straightforward: Jesus is leaving for heaven and there will prepare a place for His followers; then He will return to take them there.

- NIV Application Commentary

Because He had set His love upon them, choosing them as His disciples (cf. [John 15:16](#)) and loving them enough to die for them (cf. [John 13:1](#)), they would one day join Him in His heavenly glory (cf. [John 14:2](#)). Nothing, not their coming defection and denial nor even their own future deaths, would be able to separate them from the love of their Lord.

See [Romans 8:38-39](#):

"For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord."

“No stumble of sin can separate a saved soul from its Savior... at the same time; however, no man-made mantra or mechanics can meld man’s mess into the Messiah’s mandates, mission, or ministry.

We are saved by grace alone, thru faith alone, in Christ alone... for the glory of God alone – Amen!” - JDP

VIDEO: *“Let Them See You”*

***** Evidently Christ's words subdued Peter, who remained uncharacteristically silent through the rest of the Lord's farewell discourse (Peter does not reappear in the narrative until [18:10](#)).**

*** Peter became the leader of the early church. He fearlessly preached the gospel ([Acts 2:14-36](#); [3:12-26](#)), and wrote two epistles in which he distilled some of the painful lessons he had learned (cf. [1 Peter 4:7](#); [5:5](#)).

1 Peter = BE the Church thru external attacks
2 Peter = BE the Church thru internal attacks

5. vv.4:1 = PEACE

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

Jesus publicly announced His impending death: "*Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit*" ([John 12:24](#)), and then repeated that prediction privately to them: "*Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come'*" ([13:33](#)).

The concept of a dying Messiah had no place in their theology (cf. [Luke 24:21](#)).

On a more personal note, the disciples had forsaken everything to follow Jesus ([Matt. 19:27](#)); now He apparently was forsaking them.

They were also no doubt unsettled because they sensed that the Lord Himself was troubled ([13:21](#)).

Thus when Jesus told them, ***Do not let your heart be troubled...*** (cf. [Gen. 15:1](#); [26:24](#); [46:3](#); [Ex. 14:13](#); [Num. 21:34](#); [Deut. 1:21,29](#); [20:1](#); [31:6](#); [Josh. 1:9](#); [11:6](#); [1 Chron. 22:13](#); [28:20](#); [Prov. 3:25](#); [Isa. 37:6](#); [41:10,13,14](#); [43:1,5](#); [44:2,8](#); [51:7](#); [Jer. 1:8](#); [42:11](#); [46:27-28](#); [Lam. 3:57](#); [Joel 2:21](#); [Hag. 2:5](#); [Zech. 8:13,15](#); [Matt. 10:31](#); [Acts 18:9](#); [27:24](#); [1 Peter 3:14](#); [Rev. 2:10](#))...

...He was not telling them not to start being troubled. They were already troubled, and He was telling them to stop.

However others are overwhelmed with the sorrows of this present time, be not you so. **Christ's disciples, more than others, should keep their minds quiet, when everything else is unquiet.** Here is the remedy against this trouble of mind, "Believe." **By believing in Christ as the Mediator between God and man, we gain comfort.**

Christ will be the Finisher of that of which he is the Author or Beginner; if he have prepared the place for us, he will prepare us for it. Christ is the sinner's Way to the Father and to heaven. -

Matthew Henry

Paul and Barnabas reminded believers in Asia Minor that "*through many tribulations we must enter the kingdom of God*" ([Acts 14:22](#)).

The blessed promise of Scripture is that God, "the Father of mercies and God of all comfort" (2 Cor. 1:3; cf. Isa. 51:12), will comfort His children.

God initially comforts His people by granting them forgiveness, salvation, and the Holy Spirit, who is the Comforter ([14:16](#), [26](#)). Jesus promised that "those who mourn" over their sin, "shall be comforted" ([Matt. 5:4](#); cf. [Isa. 12:1-2](#); [40:1-2](#); [51:11-12](#); [52:9](#)). That eternally decreed comfort ([2 Thess. 2:16](#)) will culminate in the perfect peace and eternal bliss of heaven ([Isa. 25:8](#); [Rev. 7:17](#); [21:4](#)).

Even though the disciples were oblivious to His pain, He felt theirs and sought to comfort them. - MacArthur

The disciples needed to have that same kind of faith in Jesus when He was no longer visibly present with them. The Lord was not calling the disciples to believe savingly in Him; they had already done so (13:10-11). The present tense form of the verb *pisteuō* (believe) refers instead to an ongoing trust in Him. Though they genuinely believed in Jesus, the disciples' faith was already beginning to waver.

QT: Puritan John Owen noted, "A sense of God's presence in love is sufficient to rebuke all anxiety and fears; and not only so, but to give, in the midst of them, solid consolation and joy"

GREAT EXAMPLE:

Hugh MacKail was a young pastor in his twenties, executed by hanging in 1666. His final words give a glimpse...

“Now, I leave off to speak any more to creatures, and turn my speech to thee, O Lord. Now I begin my intercourse with God which shall never be broken off. Farewell, father and mother, friends and relations! Farewell, the world and all delights! Farewell, meat and drink! Farewell, sun, moon and stars! Welcome, God and Father! Welcome, sweet Lord Jesus, Mediator of the New Covenant! Welcome, blessed Spirit of grace, God of all consolation! Welcome, glory! Welcome, eternal life! Welcome, death!”

VIDEO: “Glorious Unfolding”

6. vv.4:2- = PREPARATION

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

The word *Father* is used 53 times in [John 13-17](#)

Father's house is another name for heaven

He is going to prepare a place (a "room") for us. Immediately this means that we need to have a different perspective on the "dwellings" we possess in this world.

"...for the joy that was set before Him endured the cross" (Heb. 12:2). Paul had this truth in mind when he wrote, *"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).* - Bible Exposition Commentary

The KJV "mansions" (for Gk. *monai*, "rooms")... 14:2 should not build a picture for us of heavenly palatial residences. This is not Jesus' point. **God's "house" refers not to the church but to the heavenly dwelling where He lives (cf. Heb. 12:22; Rev. 21:9-22:5), and a *mone* is a place of residence there with him. This word is related to the common Johannine verb *meno*, to remain or abide. To "remain" with Jesus is the highest virtue in John's Gospel (15:4-10), and he is promising that death will not interrupt intimacy enjoyed with him.**

- NIV Application Commentary

The dwelling places of which the Lord spoke must not be pictured as separate buildings, as if heaven were a giant housing tract. The picture is rather of a father building additional rooms onto his house for his sons and their families, as was often done in Israel.

The emphasis is on heaven's intimacy

(Rev. 21:3)

(vs. man's selfish fulfillment)

7. vv.4:3 = PLACE

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

Jesus' promise, I will come again and receive you to Myself, that where I am, there you may be also, refers to the rapture of the church ([1 Cor. 15:51-54](#); [1 Thess. 4:13-18](#); [Rev. 3:10](#)). The absence of any reference to judgment indicates that the Lord was not referring here to His second coming to earth to judge and establish His kingdom ([Matt. 13:36-43, 47-50](#); [24:29-44](#); [25:31-46](#); [Rev. 19:11-15](#)), but rather to the catching up of the believers into heaven (cf. [1 Thess. 4:13-18](#); [1 Cor. 15:51-57](#)). Further differences

between the two events reinforce that truth. At the second coming angels gather the elect (Matt. 24:30-31), but here Jesus told the disciples He would personally come for them. At the second coming the saints will return with Christ (Rev. 19:8, 14) as He comes to set up His earthly kingdom (Rev. 19:11-20:6); here He promises to return for them. Between the rapture and the second coming, the church will celebrate the marriage supper of the Lamb (Rev. 19:7-10), and believers will receive their rewards (1 Cor. 3:10-15; 4:5; 2 Cor. 5:10). When He returns in judgment and kingdom glory, the saints will come with Him (Rev. 19:7, 11-14). - MacArthur

8. vv.4:4-5 = **Pre-MATURE**

4 "And you know the way where I am going." 5 Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?"

It was because the early Christians taught that Jesus Christ is the only way to salvation that Christianity became known as "The Way" ([Acts 9:2](#); [19:9,23](#); [22:4](#); [24:14,22](#)).

QT: **"You don't need to GET IT all... to get it ALL."** - JDP

* Note: "it" is God's saving grace

You CAN'T fully "get it" when we talk about the promises of God, yet still, in our limited understanding and loving ignorance, we remain faithful & fully redeemed as blood-bought, miraculously born again, children of God..." - JDP

"I don't 'GET' all of that... but I thank The Lord that I don't need to understand how He does what He does, to get what He gives! Praise God that my salvation is not dependent upon what I "DO" - but rather, on what Jesus has DONE." - JDP

9. vv.4:6 = **PERSPECTIVE** - Christ's own Christology!

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

Jesus' reply, "I am the way, and the truth, and the life; no one comes to the Father but through Me," is the sixth "I AM" statement in John's gospel

John 6:35 = “Bread of Life”

John 8:12 = “Light of the world”

John 10:7 = “the Gate for the sheep”

John 10:11 = “the Good Shepherd”

John 11:25 = “the Resurrection & Life”

John 14:6 = “Way... Truth... Life”

John 15:1 = “the True Vine”

Jesus alone is the way to God (10:7-9; Acts 4:12) because He alone is the truth (John 1:14,17; 18:37; Rev. 3:7; 19:11) about God and He alone possesses the life of God (John 1:4; 5:26; 11:25; 1 John 1:1; 5:20).

The purpose of this gospel is to make those things known, so they are repeated throughout the book so as to lead people to faith and salvation (20:31).

The Bible teaches that God may be approached exclusively through His only-begotten Son. Jesus alone is the "door of the sheep" (10:7); all others are "thieves and robbers" (v. 8), and it is only the one who "enters through [Him who] will be saved" (v. 9). The way of salvation is a narrow path entered through a small, narrow gate, and few find it (Matt. 7:13-14; cf. Luke 13:24). "There is salvation in no one else," Peter boldly affirmed, "for there is no other name under heaven that has been given among men by which we must be saved" (Acts 4:12).

Thus, it is "he who believes in the Son [who] has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him" (John 3:36), and "no man can lay a foundation other than the one which is laid, which is Jesus Christ" (1 Cor. 3:11), because "there is one God, and one mediator also between God and men, the man Christ Jesus" (1 Tim. 2:5).

Access to the Father's presence in heaven will only be through Jesus and no other. He is the only one who can lead his followers back to the places he will prepare.

Thus, this verse places Jesus in the role of mediator, creating the only avenue to God. Bruce has written, "All truth is God's truth, as all life is God's life; but God's truth and God's life are incarnate in Jesus."

- NIV Application Commentary

QT: *By Christ, as the Way, our prayers go to God,
and his blessings come to us* - **Matthew Henry**

*“Jesus is the One Way... in 2 directions.
He is the only way wretched sinners can come into the
presence of a holy God. At the same time, Jesus is the
Only Way a holy God has ever come into the presence
of an unholy humanity.”* - JDP

10. vv.4:7 = **PROOF**

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

What does it mean to "know the Father"? The word *know* is used 141 times in John's Gospel, but it does not always carry the same meaning. In fact, **there are four different "levels" of knowing according to John.** The lowest level is simply knowing a fact. The next level is to understand the truth behind that fact. However, you can know the fact and know the truth behind it and still be lost in your sins. The third level introduces *relationship*; "to know" means "to believe in a person and become related to him or her." This is the way "know" is used in [John 17:3](#). In fact, in Scripture, "to know" is used of the most intimate relationship between man and wife ([Gen. 4:1](#)).

The fourth use of "know" means "to have a deeper relationship with a person, a deeper communion." It was this level Paul was referring to when he wrote, "That I may know Him" ([Phil. 3:10](#)). Jesus will describe this deeper relationship in [John 14:19-23](#), so we will save any further comment until we deal with that section.

"If you had known Me," He chided them (the verbs in [v. 7](#) are plurals, indicating that the Lord was no longer addressing Thomas alone as in [v. 6](#), but all the disciples), "you would have known My Father also." If the disciples had fully grasped who Jesus was, they would have known the Father as well.

The Lord's statement was nothing less than a claim to full deity and equality with the Father.

QT: He is the way to God ([v. 6](#)) because He is God. He is not merely a manifestation of God; He is God manifested.

That truth, a constant theme in John's gospel (e.g., [1:1-3,14,17,18](#); [5:18](#); [8:58](#); [10:30-33](#); [19:7](#); [20:28-29](#)), is the watershed that divides true from false views of Christ.

In [John 5:36](#) Jesus declared, "The works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent

Me," while in [10:25](#) He added, "*The works that I do in My Father's name, these testify of Me*"

11. vv.4:8-11 = **PHILIP, (Philip, Philip...)**

8Philip said to Him, "Lord, show us the Father, and it is enough for us." 9Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'? 10"Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. 11"Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.

"Lord, show us the Father." He was not content with indirect knowledge of God, even that given by Jesus Himself. Instead, he wanted a visible manifestation of the Father's presence to sustain his faith. Perhaps he had in mind the experiences of Jacob ([Gen. 32:30](#)), Samson's parents ([Judg. 13](#)), Moses ([Ex. 33:18-23](#); [34:6-7](#)), the elders of Israel ([Ex. 24:9-10](#)), Isaiah ([Isa. 6:1-4](#)), and Ezekiel ([Ezek. 1:1ff.](#)). Such a theophany, Philip added, would be enough to reassure them (the plural pronoun us suggests that Philip spoke for the others as well).

The Lord's reply, "Have I been so long with you, and yet you have not come to know Me, Philip?" was a rebuke both to Philip for his faithless request

In seeing Jesus Philip is seeing God. This is one of the high points of John's Christology.

- NIV Application Commentary

***** **In [14:10](#) Jesus explicitly says that the Father is *living in him*. This exploration of the Father and Jesus is a direct working out of the implications of the prologue of the gospel.**

In the beginning was the Word, and the Word was with God, and the Word was God. ... The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. ([1:1](#), [14](#))

The "believe" in [John 14:10](#) is singular, for Jesus was addressing Philip; but in [John 14:11](#), it is plural and He addresses all of the disciples. The tense of both is "go on believing." Let your faith grow!

- Bible Exposition Commentary

The emphasis throughout John's Gospel is that you cannot separate Christ's words and works, for both come from the Father and reveal the Father.

"Do you not believe that I am in the Father?" and His command in [verse 11](#), "Believe Me that I am in the Father and the Father is in Me," suggest the cure for the disciples' confusion and turmoil.

Faith is not only the means of appropriating salvation ([Eph. 2:8](#); cf. [Acts 15:9](#); [20:21](#); [26:18](#); [Rom. 3:22](#), [25-28,30](#); [4:5](#); [5:1](#); [Gal. 2:16](#); [3:7-9,24,26](#); [Phil. 3:9](#); [2 Thess. 2:13](#); [2 Tim. 3:15](#)), it is also the very essence of sustaining the Christian life ([Acts 6:5](#); [11:24](#); [2 Cor. 5:7](#); [Gal. 2:20](#); [Eph.6:16](#); [1 Thess. 5:8](#)

12. vv.4:12 = **POWER** - "greater works..." via the coming Spirit!

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

When the Lord spoke of His followers performing greater works, He was referring to the extent of the spiritual miracle of salvation. Jesus never preached outside of Palestine, yet His followers would spread the gospel throughout the world.

The power to perform those greater works would only be available because Jesus was going to the Father. It was only then that He would send the Holy Spirit ([John 7:39](#); cf. [14:16-17,26](#); [15:26](#); [16:13](#); [Acts 1:5](#)) to indwell believers ([Rom. 8:9-11](#)) and empower them for ministry ([Acts 1:8](#); [1 Cor. 12:4-11](#); cf. [Eph. 3:20](#)).

Christ's promise to send the Holy Spirit offered further comfort to the disciples. Though Jesus would no longer be visibly present with them, the Spirit would provide them with all the power they needed to extend the work He had begun (cf. [Acts 1:8](#)).
- MacArthur

VIDEO: *Live with Abandon*

13. vv.4:13 = **PRAYER** – “in My name...”

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

Prayer would bridge the gap between their needs and His abundant, limitless, undepleted resources (cf. [Phil. 4:19](#)). **The ultimate purpose for Christ's gracious provision, as is true of everything that God does, is that the Father may be glorified in the Son.**

To ask in Jesus' name does not mean to frivolously tack the words "in Jesus' name" onto the end of a prayer. It is not a magic formula that obligates God to grant every selfish request that people make. To pray in Jesus' name has a far more profound and serious meaning.

First, it means to make requests consistent with God's will and the purposes of His kingdom.

Second, it is to acknowledge one's spiritual poverty, lack of self-sufficiency, and utter unworthiness to receive anything from God based on one's own merits ([Matt. 5:3](#)). It is to approach God based on the merits of Jesus Christ (cf. [John 16:26-28](#))

Finally it is to express a sincere desire that God would be glorified in His answer. It is to align one's requests with the Father's supreme goal of glorifying the Son. When believers pray in this way they pray in keeping with Jesus' name—His person, His purposes, and His preeminence.

- MacArthur

14. vv.4:14 = **PROMISE** - "Love the Lord with ALL your heart, soul, mind, and strength and then do whatever you want." -

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

Christ's message of comfort and hope is as applicable today as it was in the upper room two millennia ago. This world is full of false hopes. But apart from the Spirit-given assurance of Christ's continuing presence, the confidence that He is preparing a place in heaven, the conviction that He is the only way to God, the realization that He is God incarnate, the recognition of His sustaining power, and the certain expectation that He will perfectly fulfill His promises with heavenly supply and regularity, all other sources of comfort and hope are nothing more than "broken cisterns that can hold no water" ([Jer. 2:13](#)). They will ultimately disappoint, whereas Jesus never fails.

- MacArthur

John 14 invites us to have profound experiences with Christ-in-Spirit, but it also instructs us in how to think rightly about Jesus and the Spirit.

Jesus expects his followers to have a confidence in his power that is equal to their confidence in God. His departure is not simply an exodus from humanity, it is a continuation of his work on behalf of humanity.

Our true home, our complete security has already been built for us by him in heaven. Once we embrace the significance of this notion, our attitudes toward this world completely change.

Jesus does not show us the way to the Father; rather, Jesus is the way to the Father. We have to pause to let the nuance of this idea settle in.

“Reading a map... even to the extent of becoming an expert in map-reading... is NOT equivalent, or even remotely close to, experiencing the journey. In the same way, knowing Christ (even

to the point of expertise in Christian-ese) is the most dangerous form of placebo... Knowing about Christ no more makes you a Christian, than does your knowledge of President Obama place you in the first family.” - JDP

When we pray “in Jesus’ name:”

We are going TO the King... with the power and the endorsement OF the King! - JDP

T/S: ...something unparalleled is offensive to the reasoning of our day.

But this is precisely the truth claim we have in Christianity. Jesus does not merely point the way, he is the Way. Jesus does not just teach us truth, he is the Truth. He does not represent one avenue to life, he is the Life. This is an exclusive claim that cannot be compromised. In a word, the human quest for God ends in Jesus Christ. - NIV Application Commentary

Prayerful-Power “in the name of Jesus”

- Acts 3:6 = ...miraculous power
- Acts 4:18 = puts fear into God’s enemies
- Acts 16:8 = we have authority in Jesus’ name
- Eph. 5:20 = thankfulness...
- 1 Cor. 1:10 = we have unity in Jesus’ name
- Col. 3:17 = we find our purpose in Jesus’ name
- 2 Th. 3:6 = we get shrewdness (to stay away)
- 1 Jn. 3:23 = we are commanded to love...
- John 20:31 = we receive life... in Jesus’ name!

15. vv.4:15 = **PEOPLE** - “greater works...” via the coming Spirit!

“If you love Me, you will keep My commandments.

Let's Pray!

VIDEO: VBX 2014

Vermont 2014