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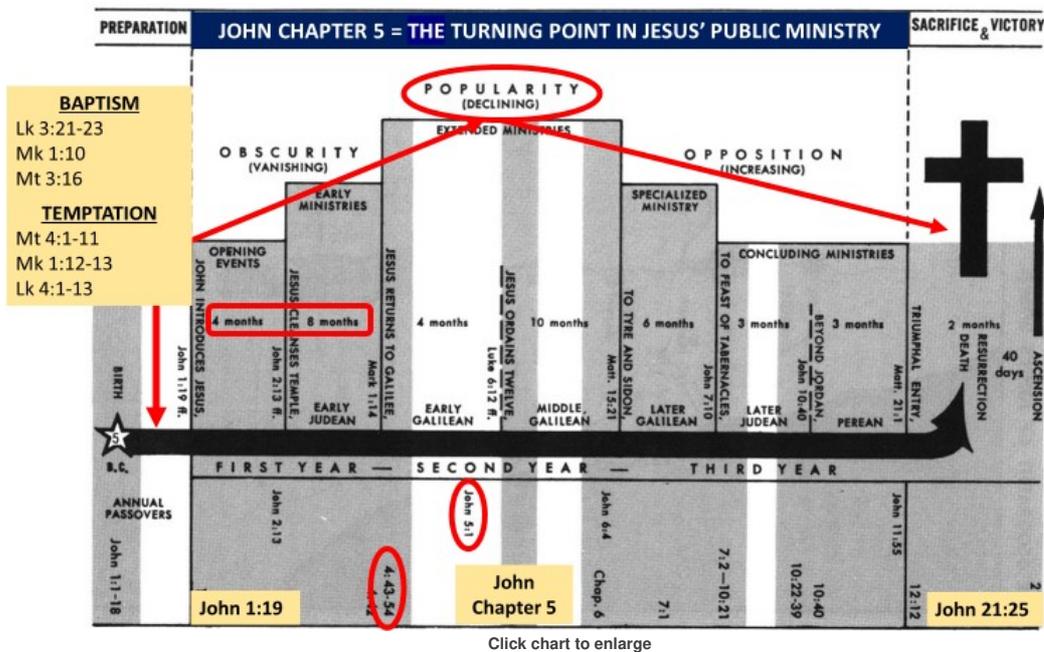
[John 14:31](#)

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Charts from [Jensen's Survey of the NT](#) - used by permission
Another Chart from Charles Swindoll

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THE LIFE OF JESUS AS COVERED
BY GOSPEL OF JOHN (shaded area)



John 14:1 “Do not let your heart be troubled; believe in God, believe also in Me.

AMP John 14:1 “Do not let your heart be troubled (afraid, cowardly). Believe [confidently] in God and trust in Him, [have faith, hold on to it, rely on it, keep going and] believe also in Me.

AMPC John 14:1 Do not let your hearts be troubled (distressed, agitated). You believe in and adhere to and trust in and rely on God; believe in and adhere to and trust in and rely also on Me.

NAU John 14:1 "Do not let your heart be troubled; believe in God, believe also in Me.

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

BGT John 14:1 Μ ταρασσ σθω μ ν καρδ α πιστε ετε ε ς τ ν θε ν κα ε ς μ πιστε ετε.

NET John 14:1 "Do not let your hearts be distressed. You believe in God; believe also in me.

CSB John 14:1 "Your heart must not be troubled. Believe in God; believe also in Me.

ESV John 14:1 "Let not your hearts be troubled. Believe in God; believe also in me.

NIV John 14:1 "Do not let your hearts be troubled. Trust in God; trust also in me.

NLT John 14:1 "Don't let your hearts be troubled. Trust in God, and trust also in me.

NRS John 14:1 "Do not let your hearts be troubled. Believe in God, believe also in me.

NJB John 14:1 Do not let your hearts be troubled. You trust in God, trust also in me.

NAB John 14:1 "Do not let your hearts be troubled. You have faith in God; have faith also in me.

PHILLIPS John 14:1 “You must not let yourselves be distressed—you must hold on to your faith in God and to your faith in me.

YLT John 14:1 'Let not your heart be troubled, believe in God, also in me believe;

MIT John 14:1 Do not let your heart become traumatized. Trust in God—trust also in me.

GWN John 14:1 "Don't be troubled. Believe in God, and believe in me.

- **Do not let your heart be troubled:** Joh 14:27,28 11:33 *marg: Joh 12:27 16:3,6,22,23 Job 21:4-6 23:15,16 Ps 42:5,6,8-11 43:5 Ps 77:2,3,10 Isa 43:1,2 Jer 8:18 La 3:17-23 2Co 2:7 4:8-10 2Co 12:9,10 1Th 3:3,4 2Th 2:2 Heb 12:12,13
- **Believe:** Joh 5:23 6:40 11:25-27 12:44 13:19 Isa 12:2,3 26:3 Ac 3:15,16 Eph 1:12,13,15 3:14-17 1Pe 1:21 1Jn 2:23,24 5:10-12

Related Passages:

John 12:27 "Now My soul has become **troubled** ([tarasso](#)); and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour.

John 13:21 When Jesus had said this, He became **troubled** ([tarasso](#)) in spirit, and testified and said, "Truly, truly, I say to you, that one of you will betray Me."

John 14:27 "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. **Do not let your heart be troubled** ([tarasso](#)), nor let it be fearful.

John 13:33, 36 "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.'...36 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."

John 13:38 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.

DISCIPLES TROUBLED

CONTEXT: The scene continues in [the upper room](#) where the disciples had gathered with Jesus before He was arrested. Judas had been dismissed (Jn 13:30+) and Jesus had begun His valedictory address to the remaining 11 disciples. The world of the disciples was about to be shattered. They would be bewildered, fearful and confused by the events that would soon transpire. Anticipating their emotional turmoil, Jesus spoke to comfort their hearts.

*Imagine leaving everything for a person,
and now that person tells you that they themselves are leaving!*

Edwin Blum writes "The disciples were completely bewildered and discouraged. Jesus had said He was going away (Jn 7:34; 8:21; 12:8, 35; 13:33), that He would die (Jn 12:32-33), that one of the Twelve was a traitor (Jn 13:21), that Peter would disown Him three times (Jn 13:38), that Satan was at work against all of them (Luke 22:31-32), and that all the disciples would fall away (Matt. 26:31). The cumulative weight of these revelations must have greatly depressed them. (See [Bible Knowledge Commentary](#) - scroll up and down for more text). (ED: I would add they were also troubled because they were ashamed at having failed to wash one another's feet!)

*This statement of the Lord in verse one reveals
that we are responsible for our heart's condition.*

-- Rod Mattoon

J Vernon McGee - Chapter divisions in the Bible are wonderful because they help us find our way around in the Bible, but sometimes the chapter break is at an unfortunate place, as is the case here. What our Lord says at the beginning of chapter 14 is a continuation of what He was saying to Simon Peter in chapter 13. (BORROW [Thru the Bible John](#))

As **Kenneth Gangel** says "The danger with troubled people is not that they will believe nothing, but that they will believe anything! To avert such loss of truth and certainty in his disciples, Jesus turned their minds to the Father. He offered the personal touch of a heaven where the Father lives, personally prepared by the Son, and containing enough room for all who follow him." (SEE [Holman New Testament Commentary - John - Page 262](#))

Lowell Johnson - Jesus had just dropped a major bombshell on His disciples. He has just told them that one of them was a traitor and that he would be betrayed by one of their number (John 13:21). Jesus tells them that he is going to leave them and that they cannot go with Him (John 13:33, cf Jn 7:34; 8:21; 12:8, 35; 13:33). Then He tells them that their leader, Peter, will deny Him three times (John 13:37-38). After these three bombshells, Jesus sees that their hearts are troubled and he begins to offer them, what we might call, arguments against a troubled heart or a cure for their troubled hearts. The bottom line was this: They did not need to be troubled, because He was there for them and after He left, He would leave One just like Himself to minister to them and empower them and comfort them. What a blessing to know that in my difficulty there is a Divine Person there for me! There have been occasions where just knowing that He is there for me makes all the difference.

John MacArthur sets the context - The last few days had been an emotional roller coaster for the disciples. Their fervent messianic hopes had reached an apex during the dizzying excitement of the triumphal entry—only to be dashed when 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'" (Jn 13:33).

Like their fellow Jews, the disciples saw the Messiah as a conquering king. He would, they passionately believed, free Israel from bondage to Rome, restore her sovereignty and glory, and extend it over the world. 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. Other events of that evening in the upper room had added to the emotional turmoil that the disciples felt. They had been shamed by their prideful refusal to wash each other's feet, which prompted Jesus to humbly do what they refused to do (Jn 13:3-5). They were dumbfounded to hear Jesus predict that one of them would betray Him (Jn 13:21-22) and appalled at the news that their stalwart leader Peter, seemingly the strongest and boldest of them all, would cravenly deny Christ (Jn 13:38). They were also no doubt unsettled because they sensed that the Lord Himself was troubled (Jn 13:21). (See [John Commentary](#))

Do not let your (plural = all 11) **heart** ([kardia](#)) **be troubled** ([tarasso](#) - distressed, agitated) - "Don't be worried!" "Set your mind at ease" (Tenney). Jesus had supernatural knowledge and so He knew each disciple's **heart** was disturbed (And praise God He knows when our hearts are troubled beloved and His exhortation is the same stop being troubled!) Most writers favor both verbs (troubled, believe) as present imperatives but there is disagreement (see [note](#)).

Note that Jesus Himself is **troubled** (Jn 12:27+, Jn 13:21+) and yet in His great compassion (cf Heb 4:15+), He seeks to comfort His **troubled** disciples! Jesus had just addressed Peter ("**you**" singular in Jn 13:37,38+) but now changes the **you** to plural as He addresses all 11 disciples for He knows every heart is troubled. His command **Do not let your heart be troubled** is in the [present imperative with a negative](#) which in this context is not telling them not to start being troubled but is calling for them to stop being troubled which was their current emotional state. **Troubled** ([tarasso](#)) is the same verb John used to describe "when the water is **stirred up**" ([tarasso](#)) (Jn 5:7+). The disciples' hearts were like that pool that was stirred up.

The call to not be troubled or fearful is a frequent theme in Scripture- 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

NET NOTE on **troubled** ([tarasso](#)) - The same verb is used to describe Jesus' own state in John 11:33, 12:27, 13:21 **ED**: Jn 13:21 -- INDEED THEY SURELY SENSED THIS "TROUBLED" SPIRIT IN THEIR LORD AND IT WOULD HAVE CONTRIBUTED TO THEIR INNER DISTRESS!). Jesus is looking ahead to the events of the evening and the next day, his arrest, trials, crucifixion, and death, which will cause his disciples extreme emotional distress.

Jesus is encouraging His little band of stalwarts to stop being anxious and distressed, emotions which they were already manifesting. This command was necessary because they had just heard about the coming departure of Jesus and the fact that Peter would deny Him. Jesus knows how troubled they will soon be and so He repeats this same command at the end of this chapter (John 14:27 "Do not let your heart be troubled, nor let it be fearful.").

But Jesus doesn't just leave them with a command. He will also speak of the provision of divine enablement to carry out His command. What "secret to success" does Jesus teach His disciples so that they might not be continually stirred up inside with fear and dread? Fear of men will bring a snare. Trusting in God and taking refuge in His promises brings security even in the face of shaky circumstances (Jn 16:33+). Jesus tells them to keep on believing in God and in Him. But what were they to believe specifically? When you believe **in** (preposition "eis" = "extension involving a goal...into, in" BDAG) "Jesus" what does that convey? Belief in His Name equates with belief in all that His name conveys, e.g., His righteousness in place of our "righteousness" (1Co 1:30+), His abiding presence (Heb 13:5+), etc. And also believe in God the Father. Believe that His name is a strong tower and the righteous run into it and are safe eternally (Pr 18:10+). He is [EL Shaddai - God Almighty](#), [Jehovah Sabaoth](#), [LORD of hosts \(of armies\)](#) (He is able to protect and defend us, Ps 91:1+), [El Elyon: Most High God - Sovereign Over All](#) (the [Most High God](#) of Daniel), etc.

J Vernon McGee With the word **believe** we find the preposition eis which means "into." When John talks about saving faith, there is always a preposition with it. The faith is not inactive, not passive; it is to believe into or to believe upon or to believe in. It is an active faith, which is trust. If you believe that your car will take you home, how do you get home? By just believing it? No, you believe in it so much that you commit yourself to the car. You get into it and trust that it will get you home. In just such a way you get saved. You believe in Christ; you trust yourself to Him. (BORROW [Thru the Bible John](#))

THOUGHT - Faith in God is equated essentially with faith in Jesus and is an "antidote" for a troubled heart. Take up the shield of faith that you may be able to extinguish all the flaming anxiety producing missiles of the evil one (Eph 6:16+). It is much easier to "take up the shield of faith" in the moment of a spiritual attack if you have been eating His Word daily (Mt 4:4+, Jer 15:16+, Col 3:16+, 1Pe 2:2+) and walking in manner worthy of the Lord (Col 1:10+, Eph 4:1+).

Every fresh test as well as every new revelation is a summons to faith.

Believe ([pisteuo](#)) **in God**, **believe** ([pisteuo](#)) **also in Me** - First note that Jesus is claiming equality with God. So this is another verse to refute the frequent skeptical accusation that Jesus never claimed to be God! Next notice that believing in this context is in a sense an "antidote" for a troubled heart. Both verbs are in the [present imperative](#) (but see [note below](#)). While the disciples undoubtedly believed in Jesus, these circumstances (especially Jesus' predictions) shook their faith so that it began to waver (Does that ever happen to us? That's rhetorical of course!) Jesus commands them to keep on believing **in God** and **in Him** even after He leaves them (as implied by the present tense = continually). He is calling His disciples (then and now) to rely upon or trust **in God** and Himself, trusting they have the willingness and ability to care for all the children of God (Jn 1:12+).

One recalls the words of Isaiah 28:16 " Therefore thus says the Lord GOD, "Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone for the foundation, firmly placed. **He who believes in it will not be disturbed**"

Merrill Tenney - "Jesus' solution to perplexity is not a recipe; it is a relationship with him." (See [The Expositor's Bible Commentary](#) - scroll up and down for more text)

Charles Swindoll is correct noting that "when something terrible occurs in life, humanity immediately looks heavenward and asks one of two questions: "Why did God allow this to happen?" or "Where was God?" Both suggest the Lord was either unable or unwilling to prevent tragedy. When pressed by worldly affliction, we naturally begin to wonder if He has abandoned us; we doubt His goodness or power. Jesus asked for His followers' to trust in the midst of their confusion." (BORROW [Insights on John](#))

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

-- John Owen

John MacArthur explains Jesus' command to **believe** - 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 sparingly in Him; they had already done so (Jn 13:10–11). The present tense form of the verb [pisteuo](#) (**believe**) refers instead to an ongoing trust in Him. Though they genuinely believed in Jesus, the disciples' faith was already beginning to waver. Soon, when He was taken from them and they faced the traumatic events of His betrayal, arrest, trial, and crucifixion, it would reach its lowest ebb....Though He would no longer be visibly present with the disciples, Christ's promise, "I will never desert you, nor will I ever forsake you" (Heb. 13:5; cf. Gen. 28:15; Deut. 31:6, 8; Josh. 1:5; 1 Sam. 12:22; 1 Chron. 28:20; Ps. 37:25, 28; Isa. 41:10), would still hold true....The presence of Christ is enough to calm the believing heart in whatever perplexing, troubling situation it finds itself. As the godly 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" (SEE [The Forgiveness of Sin PAGE 16](#)). (SEE [John Commentary - Page 99](#))

Matt Carter - The antidote for the virus of anxiety is trust in Jesus. Not emotions, experiences, or others, but Jesus....believe in me. Belief in Jesus will be their anchor in the coming turbulent days. Belief in Jesus will calm the troubled waters that rock their hearts (Exalting Jesus in John)

Never let us forget that there are degrees in faith

and that there is a great difference between weak faith and strong faith....

Strong, deep faith in Christ is the surest remedy for the troubled heart.

Lowell Johnson - Once more he presses on them the old lesson, the lesson with which they first began: "Believe! Believe More! Believe distinctly on Me! Believe personally in Me!" Never let us forget that there are degrees in faith and that there is a great difference between weak faith and strong faith. The weakest faith is enough to give a man a saving interest in Christ, and ought not to be scorned; but it will not give a man the same inward comfort that it gives a man with strong faith. A man with weak faith has a dimness of perception and does not see clearly what they believe and why they believe it. Strong, deep faith in Christ is the surest remedy for the troubled heart. Jesus gave them as an antidote for troubled hearts (in following passages): (1) He told them heaven is sure, (2) Christ is the certain and only way to heaven, (3) When Christ departs, His work for them will never cease, (4) in the absence of Christ, His disciples will have the presence and help of the Holy Spirit, (5) Christ will not leave his people forever, but will come back again to receive them unto Himself, (6) He will give the His peace to cheer and encourage them.

Keep on believing equates with keep on obeying (cf Jn 14:15, Jn 14:23). Obedience doesn't save us but it does show that we are saved (James 2:14-26+) and it does bring greater insights into God us (Jn 7:17+) and greater intimacy with Jesus (Jn 14:21).

THOUGHT - Where are we troubled and so ultimately where do we need to believe? Is this truth just to be in our minds? Obviously not. But we must take it into our hearts, the center of our thinking (mind), our feeling (emotion) and our choosing (will). So knowledge alone is not enough. We have to receive His life-giving Word into our innermost being and then our heart will not be troubled regardless of our circumstances. Head

knowledge is not enough. This truth is easy to read but not so easy to put into practice, as the temptation is always before us telling us to walk by sight rather than by faith in God and in Jesus (the Living Word).

Ryrie - In view of His departure from them, Christ gave the disciples (in this chapter) specific encouragements. These include the provision in the Father's house (v. 2), the promise to return (v. 3), the prospect of doing greater works (v. 12), the promise of answered prayer (v. 14), the coming of the Holy Spirit (v. 16), and the legacy of peace (v. 27). (BORROW [Ryrie Study Bible](#))

C H Spurgeon - Jesus didn't say, "I'm happy you men are troubled and filled with doubts. You're doubts are wonderful." "He takes no delight in the doubt and disquietude of his people. When he saw that because of what he had said to them sorrow had filled the hearts of his apostles, he pleaded with them in great love, and besought them to be comforted."

John Phillips - So a new peace is introduced on earth. "When sorrows like sea billows roll" we have a place to which to flee, "a shelter in the time of storm." The disciples were about to face the darkest three days in the history of this planet. Every prop and anchor, every familiar landmark and guiding star, were to be swept away. Jesus would lie still and cold in death, his body riddled with wounds, his voice silent, his presence gone, his personality removed somewhere on the other side of the grave, beyond their reach. Jesus prepared them. He offered them a new peace: "Believe." (BORROW [Exploring John](#)) (Phillips has an interesting alliteration - John 14:1 = "A New Peace. John 14:2 = "A New Place." John 14:3 = "A New Pledge.") (Borrow [Exploring the Gospel of John](#))

Spurgeon - Let me say it ought to be a great deal easier for you and me to live above heart trouble than it was to the apostles; I mean easier than it was to the apostles at the time when the Saviour spoke to them and for forty days afterwards. You say, 'How was that?' Because you have three things which they had not. You have experience of many past troubles out of which you have been delivered. They had only been converted at the outside three years; they had not known much trouble, for Jesus in the flesh had dwelt among them to screen off troubles from them. Some of you have been converted thirty—forty—what if I say sixty years, and you have had abundance of trouble—you have not been screened from it. Now all this experience ought to make it easier for you to say, 'My heart shall not be troubled.' Again, you have received the Holy Spirit, and they had not. The Holy Spirit was not given, as you remember, until the day of Pentecost. His direct government in the church was not required while Christ was here. You have the Spirit, the Comforter, to abide with you for ever; surely you ought to be less distracted than they were. Thirdly, you have the whole of Scripture, they had but a part. They certainly had not the richest Scriptures of all, for they had not the evangelists nor any of the New Testament, and having, as we have, all that store of promise and comfort, we ought surely to find it no hard work to obey the sweet precept, 'Let not your heart be troubled.' (From [LET NOT YOUR HEARTS BE TROUBLED](#))

NOTE on troubled and believe.

NET NOTE The translation of the two uses of πιστεύετε (pisteuete) is difficult. Both may be either indicative or imperative, and as L. Morris points out (*John* [NICNT], 637), this results in a bewildering variety of possibilities. To complicate matters further, the first may be understood as a question: "Do you believe in God? Believe also in me." Morris argues against the KJV translation which renders the first πιστεύετε as indicative and the second as imperative on the grounds that for the writer of the Fourth Gospel, faith in Jesus is inseparable from faith in God. But this is precisely the point that Jesus is addressing in context. He is about to undergo rejection by his own people as their Messiah. The disciples' faith in him as Messiah and Lord would be cast into extreme doubt by these events, which the author makes clear were not at this time foreseen by the disciples. After the resurrection it is this identification between Jesus and the Father which needs to be reaffirmed (cf. John 20:24-29). Thus it seems best to take the first πιστεύετε as indicative and the second as imperative, producing the translation "You believe in God; believe also in me."

See additional [discussion by D A Carson of the possible renderings of pisteuo - Page 487](#) and [Page 488](#)

Believe (4100) (**pisteuo** from **pistis; pistos**; related studies [the faith](#)) means to consider something to be true and therefore worthy of one's trust. To accept as true, genuine, or real. To have a firm conviction as to the goodness, efficacy, or ability of something or someone. To consider to be true. To accept the word or evidence of. **Vincent** says **pisteuo** "means to persuade, to cause belief, to induce one to do something by persuading, and so runs into the meaning of to obey, properly as the result of persuasion." In secular Greek literature, as well as in the New Testament, **pisteuo** has a basic meaning of intellectual assent or belief that something is true. The other meaning that is more common in the New Testament is the transitive or active use which means to "put faith in" or "rely upon" someone or something. Faith is shown to be genuine, saving faith by its actions. That is while faith alone saves a soul from hell, the faith that truly saves is not alone, but is shown to be valid by works/obedience. If a person says they believe and there is never a change in their lifestyle, then that person needs to be wary of falling into the trap of intellectual assent to the truth about Jesus, without any evidence that they are a new creature in Christ (2Cor 5:17+, see also 2Cor 13:5+). Be aware that there is a false teaching in evangelical circles which says if a person claims to believe in Jesus, they are saved regardless of whether there is ever a change in their life or lifestyle. This is a dangerous teaching (see Mt 7:21-23+ and note the adjective "many" and the criterion Jesus uses to judge them - they practice [as their lifestyle] lawlessness)! The respected Greek lexicon author **W E Vine** defines **saving belief** as consisting of (1) a firm conviction which produces full acknowledgment of God's revelation of Truth - (2Th 2:11+ -"in

order that they all may be judged who did not believe [pisteuo] the truth, but took pleasure in wickedness."), (2) a personal surrender to the Truth (Jn 1:12+ "But as many as received Him, to them He gave the right to become children of God, even to those who believe [pisteuo] in His name") and (3) a conduct inspired by and consistent with that surrender. See related discussion on the phrase the [obedience of faith](#).

Pisteuo in the Gospel of John - Jn. 1:7; Jn. 1:12; Jn. 1:50; Jn. 2:11; Jn. 2:22; Jn. 2:23; Jn. 2:24; Jn. 3:12; Jn. 3:15; Jn. 3:16; Jn. 3:18; Jn. 3:36; Jn. 4:21; Jn. 4:39; Jn. 4:41; Jn. 4:42; Jn. 4:48; Jn. 4:50; Jn. 4:53; Jn. 5:24; Jn. 5:38; Jn. 5:44; Jn. 5:46; Jn. 5:47; Jn. 6:29; Jn. 6:30; Jn. 6:35; Jn. 6:36; Jn. 6:40; Jn. 6:47; Jn. 6:64; Jn. 6:69; Jn. 7:5; Jn. 7:31; Jn. 7:38; Jn. 7:39; Jn. 7:48; Jn. 8:24; Jn. 8:30; Jn. 8:31; Jn. 8:45; Jn. 8:46; Jn. 9:18; Jn. 9:35; Jn. 9:36; Jn. 9:38; Jn. 10:25; Jn. 10:26; Jn. 10:37; Jn. 10:38; Jn. 10:42; Jn. 11:15; Jn. 11:25; Jn. 11:26; Jn. 11:27; Jn. 11:40; Jn. 11:42; Jn. 11:45; Jn. 11:48; Jn. 12:11; Jn. 12:36; Jn. 12:37; Jn. 12:38; Jn. 12:39; Jn. 12:42; Jn. 12:44; Jn. 12:46; Jn. 13:19; Jn. 14:1; Jn. 14:10; Jn. 14:11; Jn. 14:12; Jn. 14:29; Jn. 16:9; Jn. 16:27; Jn. 16:30; Jn. 16:31; Jn. 17:8; Jn. 17:20; Jn. 17:21; Jn. 19:35; Jn. 20:8; Jn. 20:25; Jn. 20:29; Jn. 20:31

Heart (2588) [kardia](#) does not refer to the physical organ but is always used figuratively in Scripture to refer to the seat and center of human life. The heart is the center of the personality, and it controls the intellect, emotions, and will. No outward obedience is of the slightest value unless the heart turns to God. **Kardia** as stated above refers not to the physical organ (over 800 mentions and none refer to the physical organ!), but is always used figuratively to center of our personality, to so to speak to our "**control center**" (to make a play on the "[air traffic control center](#)" at the airport which carefully guards and guides what flies in and what flies out. How applicable to our "hearts" which are so prone to wander!). In short **kardia** refers to the the [affective](#) center of our being wherein lies the capacity of moral preference and volitional desire. The **kardia** generates thoughts that make the decisions which the mind works out. In other words, our logic flows out of our heart-decisions and not vice versa. Gleason Archer called the **kardia**, the "desire-producer that makes us tick" for it is the place where our "desire-decisions" occur, and which establish who we really are. WHO ARE YOU? HAVE YOU HAD A HEART CHECK UP RECENTLY? We are assiduous to do this medically, but woefully lax in doing it spiritually (beloved, I speak from experience!). At regeneration God reverses the spiritual atherosclerosis of our old sinful heart by giving us a total heart transplant! Daily confession and repentance are thereafter necessary to avoid "spiritual atherosclerosis" and gradual, subtle hardening (and becoming cold to the things of God) of our heart! (Read and practice daily "preventative maintenance" = 1 Jn 1:9+, Pr 28:13+). One's heart is the center of his personality. Each believer is responsible for the condition of his heart (cf. Prov. 3:1, 3, 5; Pr 4:23; 20:9).

Marvin Vincent on heart (kardia) in John 14:1 - Never used in the New Testament, as in the Septuagint, of the mere physical organ, though sometimes of the vigor and sense of physical life (Acts 14:17; James 5:5; Luke 21:34). Generally, the center of our complex being—physical, moral, spiritual, and intellectual. See on Mark 12:30. The immediate organ by which man lives his personal life, and where that entire personal life concentrates itself. It is thus used sometimes as parallel to ψυχή, the individual life, and to πνεῦμα the principle of life, which manifests itself in the ψυχή. Strictly, καρδιά is the immediate organ of ψυχή, occupying a mediating position between it and πνεῦμα. In the heart (καρδιά) the spirit (πνεῦμα), which is the distinctive principle of the life or soul (ψυχή), has the seat of its activity. Emotions of joy or sorrow are thus ascribed both to the heart and to the soul. Compare John 14:27, "Let not your heart (καρδί) be troubled;" and John 12:27, "Now is my soul (ψυχή) troubled." The heart is the focus of the religious life (Matthew 22:37; Luke 6:45; 2 Timothy 2:22). It is the sphere of the operation of grace (Matthew 13:19; Luke 8:15; 24:32; Acts 2:37; Romans 10:9, 10). Also of the opposite principle (John 13:2; Acts 5:3). Used also as the seat of the understanding; the faculty of intelligence as applied to divine things (Matthew 13:15; Romans 1:21; Mark 8:17).

Kardia in Gospel of John - Jn. 12:40; Jn. 13:2; Jn. 14:1; Jn. 14:27; Jn. 16:6; Jn. 16:22;

Troubled (disturbed, stirred up) (5015) [tarasso](#) literally means to shake back and forth and therefore to agitate and stir up (like the pool in John 5:4,7, Lxx = Ezek 32:2, 13, Isa 51:15). To shake together, stir up, disturb, unsettle, throw into disorder (Lxx = Ps 46; 2Sa 22:8 = of earth shaking). Most of the NT uses of **tarasso** are figurative and describe the state of one's mind as stirred up, agitated or experiencing inward commotion (Matt. 2:3; 14:26; Luke 1:12; 24:38; John 11:33; 13:21; Acts 15:24). It describes mental agitation at false doctrine (Gal 1:7) and on account of fear (1 Pet 3:14). **Tarasso** is used to describe the literal stirring up of the pool of Bethesda (Jn 5:7) and, figuratively, of severe mental or spiritual agitation (Matt. 2:3; 14:26; Luke 1:12; 24:38; John 11:33; 13:21; Acts 15:24). **Tarasso** was used to describe the stirring up of the mind, the clouding of a pool of water, the throwing of an army into disorder, and a government that was plagued by anarchy and chaos.

The passive voice is always used in the NT with a negative meaning, conveying the sense of emotional disturbance or inner turmoil, so that one is unsettled, thrown into confusion, or disturbed by various emotions, including excitement, perplexity, fear or trepidation. **Tarasso** conveys the idea of to disturb mentally or to cause a deep emotional disturbance and thus refers to an unsettled mind, as when Herod heard of the birth of Jesus (Mt 2:3), Zacharias' fear when he saw the angel (Lk 1:12), the terror of

the disciples when they witnessed Jesus walking on the water (Mt 14:26), Jesus' reaction to the lack of faith among the people before He raises Lazarus (Jn 11:33), in Jesus' command to not let their hearts be troubled (Jn 14:1) and of disturbing the faith of someone (Gal 5:10). Tarasso emphasizes the intensity of the Lord's reaction to His impending death (Jn 12:27) and His response to Judas' imminent betrayal. **Tarasso** is a strong word, meaning "to deeply upset," "to deeply disturb," "to perplex," or "to create fear." Tarasso also describes the potential effect of false teaching in Galatians 1:7 and Gal 5:10. [Click here for an in depth discussion of tarasso in the New International Dictionary of the New Testament](#)

Tarasso - 18v - Matt. 2:3; Matt. 14:26; Mk. 6:50; Lk. 1:12; Lk. 24:38; Jn. 5:4; Jn. 5:7; Jn. 11:33; Jn. 12:27; Jn. 13:21; Jn. 14:1; Jn. 14:27; Acts 15:24; Acts 17:8; Acts 17:13; Gal. 1:7; Gal. 5:10; 1 Pet. 3:14

ILLUSTRATION - A farmer needed a hired man. After trying several workers, who all failed to meet his standards, the farmer began to feel desperate. Then another worker applied for the job. The farmer asked him, "What qualifies you for this job?" The man answered, "I can sleep at night." That didn't sound too promising, but since he was desperate, the farmer hired the newcomer. That night there was a terrific thunderstorm. The farmer awoke, ran to the hired man's room and tried to arouse him. He could not. Muttering to himself something like, "I'll take care of him in the morning," the farmer went outside into the night and the driving rain. He found the barn doors securely closed, the hay stack well covered and the tractor put away in the shed. There was nothing he could do but return to the house and go back to bed. Then he understood why his new hired man had said, "I can sleep at night." He had taken care of everything and was prepared for the storm. Isn't it comforting to know that when we have prepared ourselves for Jesus' coming by faithfully doing the things the Lord has made clear to us, He will take care of those things beyond our control?

THE ONE YOU CAN TRUST

Believe on the Lord Jesus Christ, and thou shalt be saved. Acts 16:31

While driving along the highway, I found myself behind a car bearing a bumper sticker which said, "Vote for Robert Chase—THE MAN You CAN TRUST." In this day of "gaps," and especially the "credibility gap," I can see why this politician chose that particular slogan. His hope was that the voters in his district would think of him as a man they could believe, one who would make good on every promise he gave. I know nothing about this Mr. Chase, but I am acquainted with Someone who can be trusted — a Man with a perfect record and who has the praise and endorsement of God Himself — One who keeps His Word. It is the Lord Jesus Christ. After examining the Savior, Pilate declared, "I find no fault in him." And Judas, following his dastardly deed, cried out in remorse, "I have betrayed innocent blood." God the Father expressed His approval of Him, for at His baptism a voice came from Heaven, saying, "This is my beloved Son, in whom I am well pleased."

We should also believe what He said, for He predicted that He would die and rise again the third day — and He did! His resurrection was proof that He was everything He claimed to be—truly the Son of Man, and truly the Son of God. It was a declaration that He had fully paid for the sins of the whole world. Forgiveness of sin and life everlasting is now offered to all who put their faith in Him. John tells us in his gospel, "But these [things] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). Yes, the Lord Jesus is "the One you can trust." (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Trusting as the moments fly,
Trusting as the days go by;
Trusting Him whate'er befall,
Trusting Jesus, that is all!
—Page

He pleases God best who trusts Christ most!

Swindoll - The Lord's reassurance to the remaining eleven disciples presents us with six truths that offer peace when our hearts are troubled:

1. Personal faith in a personal Lord brings personal relief (John 14:1).
 2. Our long-term future is secure (John 14:2–3).
 3. The sovereign hand of God is at work in each believer's life (John 14:8–11).
 4. Greater results occur when we pray in Jesus' name and for the Father's glory (John 14:12–14).
 5. We are not alone; we have been given an indwelling Helper (John 14:15–17).
 6. We are inseparably linked to Christ (John 14:18–21). (BORROW [Insights on John](#))
-

Are we doomed to respond in fear every time troubles arise? No. Jesus said, "Let not your heart be troubled; you believe in God,

believe also in Me" (John 14:1). Continual reliance on the Lord puts up a shield against the fears that haunt us. So whether we turn to God in an emergency or confidently accept each circumstance as coming from His hand, our ever-present Savior is more than sufficient to give us peace. Either way works! The key to conquering fear is immediately putting our trust in God.—P R V

KEEP YOUR EYES ON GOD AND YOUR FEARS WILL VANISH.

QUESTION - [What does it mean to let not your heart be troubled in John 14:1?](#)

ANSWER - In John 14:1, Jesus tells His disciples, "Let not your hearts be troubled" (ESV). As always, the meaning of any particular passage of Scripture can only be ascertained by understanding the context. So we will back up and take a look at what leads up to Jesus' command to "let not your heart be troubled."

In John 12, Jesus tells the crowds (including the disciples) that He would be crucified. In John 13, in the intimate setting of a Passover meal, the meal that later became known as "the [Last Supper](#)," Jesus tells His disciples that one of them would betray Him. He then goes on to tell Peter that he will deny and disown the Lord. Obviously, all of this was upsetting news to the disciples.

After the Last Supper, before He is arrested, Jesus assures His disciples, "Do not let your hearts be troubled. You believe in God; believe also in me" (John 14:1). The information that He goes on to communicate, about heaven and about the [Holy Spirit](#), is the antidote to the disturbing information that they have taken in.

When Jesus said, "Let not your hearts be troubled," He was comforting His disciples, who definitely had troubled hearts. Jesus promises them that His death will not be the end, and Peter's denial will not be the end for Peter, either. He explains that His [death](#) and subsequent [ascension into heaven](#), rather than leaving them destitute, will bring about two specific blessings: it will enable Him to prepare a place for them, and it will allow Him to send the Holy Spirit to comfort them.

When Jesus said He was going to "**prepare a place**" for the disciples, He was speaking of His death (John 14:3). We should not imagine that Jesus has been "building heaven" for the last 2,000 years and that it is still "under construction." Rather, His words mean that His death was the preparation for us to receive a place in the Father's house. It is ready now.

As part of allaying the disciples' fears, Jesus also promised that, when He did leave the earth, He would send the Holy Spirit to the disciples and to all believers. Throughout John chapters 15 and 16, Jesus speaks of the disciples' victory over the world by the power of the Spirit. The [book of Acts](#) gives the historical fulfillment of these promises as believers, in the power of the Spirit, took the gospel to the world. The Spirit is still at work in all believers today.

The admonition "do not let your hearts be troubled" was spoken specifically to the disciples in the face of Jesus' impending death. Believers today are not in the same specific situation, but the admonition still applies. We should not let our hearts be troubled by [anxiety](#) or [worry](#) about Jesus' care and plan for us.

When we face trouble, we may think that, if only Jesus were here with us, in person, standing beside us so that we could talk face to face, we could get through the trial. We are tempted to think that we could trust Him better if He were visible and in the flesh. When we begin to have these thoughts, we need to let our hearts be comforted by two key facts: Jesus has done everything that needs to be done for us to be welcomed into the Father's house, so we are children of the King; and the Holy Spirit lives in us to help us, if we will yield ourselves to His leading. When we rest in the salvation that Jesus provided and rely on the Holy Spirit to help us navigate the dangerous world around us, we can keep from being troubled in our hearts.

Robert Morgan - Let Not ... September 14

One weekend when President Jimmy Carter was at Camp David, a terrible scandal broke out concerning his brother Billy. Back at the White House, Rosalynn kept calling Jimmy, deeply distressed. Over the phone, Jimmy reminded her of John 14:1 which they had read the previous night during their devotions. They agreed to claim afresh the words of Jesus: "Let not your heart be troubled; you believe in God, believe also in Me." Thus they weathered the storm.

When Jabez Bunting was 19, he struggled with whether to enter the ministry. On a paper, he set forth the arguments for and against:

Pro:

1. The want of labourers, especially such as are intelligent and well-informed.
2. The general duty of using every talent that God has imparted.
3. The deep-rooted and long-continued conviction that I am called to this work.
4. The opinion of those Christian friends whom I have consulted.

Contra:

1. My own deficiency in point of knowledge.
2. My want of time for religious study.
3. My youth and inexperience.
4. My unfaithfulness to God's grace and my littleness of faith and love.
5. My rare opportunities of exercising.

The "Pros" won, and on August 12, 1798, Jabez preached his first sermon in a cottage in a village called Sodom. His text was John 14:1. He grew to be a powerful leader of the early Methodist movement and the successor to John Wesley.

Howard Jones of the Billy Graham Evangelistic Association once preached from this verse to a remote tribe in the Sudan. He noticed his interpreter had difficulty with the text, and after the service he asked him about it. "Well," said the translator, "in the Sudanese language, the heart isn't the seat of the emotions; the liver is. So when I translated your words, it came out, 'Don't let your liver quiver!' " (BORROW [From this Verse](#))

David Jeremiah - JESUS: MAN OF HIS WORD

JOHN 14:1 Let not your heart be troubled; you believe in God, believe also in Me.

A young boy was out in the country, climbing among a row of cliffs. He yelled from the top of one, "Hey Dad! Catch me!" The father turned around to see his son joyfully jumping off a rock straight at him. The dad became an instant circus act, catching his son, causing them both to fall to the ground.

When the father found his voice, he gasped in exasperation, "Son, can you give me one good reason why you did that?" He responded with remarkable calmness: "Sure ... because you're my dad." His whole assurance was based on the fact that his father was trustworthy.

As Christians, we can throw ourselves into the arms of Jesus because He is trustworthy. We can stake our lives upon His promises, because He is a Man of His Word. If doubts assail us, we must simply look at the convincing evidence—His perfect track record! For instance, He said He would die and He did (Matthew 20:18). He said He would rise from the dead on the third day and He did (Matthew 20:19). He said He would return to His Father and He did (John 7:33).

Because Jesus is a Man of His Word, we can be assured He will keep His future promises as well. He said He will return for us and He will (John 14:3). (BORROW [Sanctuary](#))

J C Philpot - "You believe in God, believe also in me." —John 14:1

To believe in God is to believe in him as he has manifested himself in his dear Son in all the fullness of his love, in all the riches of his grace, and in all the depth of his mercy. God must be seen, not in the terrors of a holy law, but in the mercy and truth of the glorious gospel of the Son of God, and thus be approached and believed in as the God and Father of our Lord Jesus Christ, and our Father in him. How few see and realize this, and yet how severely exercised are many of the living family upon this point! To believe in God in such a way as to bring pardon and peace into their conscience; to believe in God so as to find manifest acceptance with him; to believe in God so as to call him Abba, Father, and feel that the Spirit himself bears witness with our spirit that we are his children; to believe in God so as to find him a very present help in trouble; to receive answers to prayer, to walk in the light of his countenance, to have his love shed abroad in the heart, to be manifestly reconciled to him, and feel a sense of his manifested goodness and mercy--this is to believe in God through Jesus Christ.

And O how different is this from merely believing about God from what we see in nature that he is the Creator of all things, or from what we may have realized of his footsteps in providence that he watches over us as regards the things that perish, or from seeing in the letter of the word that he is the God of all grace to those who fear his name!

James Smith in Handfuls of Purpose- HEART-TROUBLE AND ITS CURE JOHN 14:1

I. The Disease. Heart-trouble. "Let not your heart be troubled." This disease is common. Its causes varied. Its cure humanly impossible.

II. The Remedy. "Ye believe in God, believe also in Me." In ME—

1. As the SON of the Father (v. 2).
2. As the PROVIDER for His own (v. 2).
3. As the WAY to the Father (v. 6).
4. As the IMAGE of the Father (v. 9).
5. As the REPRESENTATIVE of the Father (vv. 10, 11).

6. As the ANSWERER of prayer (vv. 13, 14).
 7. As the GIVER of the Holy Spirit (v. 16).
 8. As the COMING One (v. 3).
-

A W Tozer - THE REALITIES OF HEAVEN

Let not your heart be troubled...I go to prepare a place for you. John 14:1–2

Much of the secularism and rationalism of our times dismisses the Christian view and teaching about heaven as “nothing more than hopeful thinking.”

But the Christian’s promised hope of future blessedness is founded upon the fullest and plainest revelations of the Old and New Testaments. That it accords with the most sacred yearnings of the human breast does not weaken it, but serves rather to confirm the truth of it, because the One who made the heart might be expected also to make provision for the fulfillment of its deepest longings.

God’s promises are made to the Christian believer, who generally has difficulty picturing himself as inheriting such bliss as the Scriptures describe. The reason is not hard to discover, for the most godly Christian is the one who knows himself best, and no one who knows himself will believe that he deserves anything better than hell. But even justice is on his side, for it is written, “If we confess our sins, [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9).

F B Meyer - Believe also in Me.

Were we less familiar with these words, we should be more startled by their immeasurable meaning. One who seems a man asks all men to give Him precisely the same faith and confidence that they give to God. He would not abate his claims, though He was the humblest and meekest of men. And the irresistible conclusion is forced on us, that He was and knew Himself to be “God manifest in the flesh.”

1. Faith in Jesus is the cure of heart trouble. — It is of little use to say, “Let not your heart be troubled,” unless you can add “Trust Christ.” Only if we can trust can we be still. Only if we can shift the responsibility of our life on the care of our never failing Redeemer can weeping be exchanged for radiant and unspeakable joy.
 2. Faith in Jesus conducts to the knowledge of God. “Believe Me that I am in the Father, and the Father in Me.” Philip said, “Show us the Father.” Jesus answered, “Believe, and thou dost behold.” The world says, Seeing is believing; Jesus says, Believing is seeing. The true way to know God is, not by arguing about or seeking to verify his existence by intellectual processes, but by obeying the precepts of Jesus; following the footsteps of Jesus; holding fellowship with Jesus.
 3. Faith in Jesus will make our lives the channel through which He can work. — “He that believeth on Me, the works,” etc. (John 14:12–14). The Gospels are included in the one clause; the Acts and all the marvels of the following ages in the other. Jesus is always the worker; and the man who yields himself most utterly to Him in obedience and faith, will become the channel through which He will work most mightily. (Our Daily Homily)
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J C Philpot - To believe in God is to believe in Him as He has manifested Himself in His dear Son in all the fulness of His love, in all the riches of His grace, and in all the depth of His mercy. God must be seen, not in the terrors of a holy law, but in the mercy and truth of the glorious gospel of the Son of God, and thus be approached and believed in as the God and Father of our Lord Jesus Christ, and our Father in Him. How few see and realise this, and yet how sorely exercised are many of the living family upon this point! To believe in God in such a way as to bring pardon and peace into their conscience; to believe in God so as to find manifest acceptance with Him; to believe in God so as to call Him Abba, Father, and feel that the Spirit itself beareth witness with our spirit that we are His children; to believe in God so as to find Him a very present help in trouble; to receive answers to prayer, to walk in the light of His countenance, to have His love shed abroad in the heart, to be manifestly reconciled to Him, and feel a sense of His manifested goodness and mercy—this is to believe in God through Jesus Christ. And O how different is this from merely believing about God from what we see in nature that He is the Creator of all things, or from what we may have realised of His footsteps in providence that He watches over us as regards the things that perish, or from seeing in the letter of the word that He is the God of all grace to those who fear His Name! (Ears from Harvested Sheaves)

[Make Your Reservation](#)

An inheritance incorruptible and undefiled [is] reserved in heaven for you. —1 Peter 1:4

Today's Scripture : John 14:1-6

As early as 1995, reservations were being made in fashionable hotels and resorts for celebrating New Year's Eve 1999. According to writer Calvin McDowell in *The New York Times*, the London Savoy had by then been twice overbooked. Although the charge for the evening was \$1,000, the Rainbow Room in New York City had a waiting list. So did the Waldorf-Astoria. Reservations were hard to get.

For many people, the end of the 1900s and the dawning of a new millennium brings with it the hope that life will be different. Yet one doesn't have to be endowed with the gift of prophecy to know that life is destined to continue as it was in the last millennium. For example, we can be sure that death will continue to be inescapable. We know that no one today will live to see the year 3000.

Because death is inescapable, we must answer this very thought-provoking and personal question: Have you made sure of your heavenly reservations? It's not too late. You need to put your trust in Jesus Christ now for forgiveness and cleansing of your sin. You then will have a guaranteed reservation for that home in glory (Jn. 14:2), and you can be assured that you'll celebrate with the Lord for all eternity. Make your reservation today! By: Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

There is a place reserved in heaven
For all who have believed;
Eternal life is freely given
When humbly it's received.
—Sper

It's never too soon to plan for eternity.

NEVER ALONE

“DO NOT LET YOUR HEARTS BE TROUBLED.” —John 14:1

We have all had times when we feel alone and are troubled by the fact that no one really understands our fears and struggles. In these times, it is important to focus on the fact that God has provided meaningful sources of comfort. His resources are available to all who tap in to the companionship and counsel He provides.

His Word. I find it particularly helpful to read the Psalms when my spirits are low. The psalmist is often despairing but consistently finds hope in his God. Survey several psalms, and go deep in the ones that minister to your heart, especially Psalms 13, 27, and 42. The many praise psalms offer weary hearts something to be thankful for. A good dose of gratitude always helps!

Prayer. As my Pentecostal friends often say, sometimes we need to “pray through,” staying on our knees until Jesus breaks through and we are given the comfort, wisdom, and peace He promises. Pray psalms back to God, and spend seasons of silent prayer where you wait for Him to dawn upon your spirit until you are ready to face another day . . . but not alone.

His Spirit. His Spirit dwells in you for the express purpose of bringing comfort and illuminating the Word of God. He prays on our behalf and understands our infirmities better than we do (Hebrews 4:15). Cultivating a sensitivity to His inner promptings and counsel, based on God's Word, brings the comfort He promised.

His people. When Jesus left His disciples, He commanded them to love each other as He had loved them (John 15:12). Find a fellow cross-bearer. Even if they don't fully understand your troubles, their listening ear and prayer support will bring comfort.

Heaven. As Jesus told His despairing followers, “Let not your heart be troubled. . . . I go to prepare a place for you” (John 14:1–2 KJV). Many of our problems are simply the outcomes of living among a fallen race in a fallen place. But, thanks to Jesus, the best is yet to come. Hearts fixed on heaven are hearts looking forward to home. No matter how bad it gets here, it's not forever . . . that's what heaven is!

Meditate, memorize, and believe what He has promised.
Claim something for your own soul.

(SEE Joseph Stowell's [Strength for the Journey: Day By Day With Jesus - Page 329](#))

Imagine

Let not your heart be troubled. —John 14:1

Today's Scripture : John 14:1-6

Our church's young people did what they could to "construct heaven." It was time for the spring banquet, and the creative teens used lights, Styrofoam, and other materials to turn the auditorium into their best idea of heaven.

The theme of the banquet was "I Can Only Imagine," from the song by MercyMe. Our daughter Melissa helped transform the church. When I visited to see how the kids were doing, she was in the rafters hanging stars. The night of the banquet, my wife and I were able to hear one of Melissa's friends sing the theme song as we all thought about this faraway place called heaven.

Of course, we never could have imagined that Melissa would be entering the real heaven just 6 weeks later. The imaginary would become reality.

Jesus told us about heaven as a way of untroubling our hearts. He said, "Let not your heart be troubled; . . . in My Father's house are many mansions . . . I go to prepare a place for you" (John 14:1-2).

Heaven is a prepared place for prepared hearts—a place of unimaginable beauty, splendor, and majesty. It's where God is caring for our believing loved ones, and someday for us. Imagine heaven, and rejoice! By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

The Lord has promised to prepare
A place in heaven above—
A home where we will always be
With Him and those we love.
—Sper

Jesus is preparing a place for us and preparing us for that place.

An Untroubled Heart

Let not your heart be troubled; you believe in God, believe also in Me. — John 14:1

Today's Scripture : John 13:31-14:1

Noted British preacher J. H. Jowett believed that inner peace comes not from tranquil circumstances but from an untroubled heart. He said: "If we were to hear 100 people repeating the sentence, 'Let not your heart be troubled,' we should find that 99 of them put the emphasis upon the word troubled. . . . I feel led to believe that the purposed emphasis is on the word heart. . . . The heart is to be clothed in serene regality even when hell is knocking and rioting at its very gates."

Jowett's perceptive words caused me to wonder if I'm spending more energy trying to avoid difficulties than on letting them help me get to know Christ better. If so, I'm headed for nothing but frustration and failure.

Jesus told His disciples, "Let not your heart be troubled" (Jn. 14:1). This was to prepare them for the dark day of His crucifixion. He knew they could weather the storm only by trusting Him in spite of the apparent triumph of evil.

Today, we can focus on the trouble in the world and in our lives, or we can focus on the victory we have in Christ because His death was followed by His resurrection. This wonderful fact gives new meaning to His words, "In the world you will have tribulation; but be of good cheer, I have overcome the world" (16:33). By: David C. McCasland (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

A troubled heart, a wearied mind
Are burdens hard to bear;
A lack of peace, a heavy load
Are lifted by God's care.
—Fitzhugh

When we keep our mind on God, God gives us peace of mind.

C H Spurgeon - LET NOT YOUR HEARTS BE TROUBLED "Let not your heart be troubled: ye believe in God, believe also in me."—John 14:1.

THE disciples had been like lambs, carried in the warm bosom of a loving Shepherd. They were now about to be left by him, and would hear the howlings of the wolves, and endure the terrors of the snowstorm. They had been like tender plants conserved in a hot-house, a warm and genial atmosphere had always surrounded them; they were now to endure the wintry world with its nipping frosts, and so it was to be proven whether or not they had an inward vitality which could exist when outward protections were

withdrawn. Their Master, their Head, was to be taken from them; well might they cry with Elisha, "My Father, my Father, the chariot of Israel and the horsemen thereof!" We too, dear friends, though we have not enjoyed perhaps so entire an immunity as did the apostles, were at one time very graciously shielded from trouble; we had a summer time of joy and an autumn of peace, far other than this present winter of our discontent. It frequently happens that after conversion God, who tempers the wind to the shorn lamb, gives to the weaklings of the flock a period of repose, during which they rejoice with David, "He maketh me to lie down in green pastures, he leadeth me beside the still waters;" but for all of us there will come a time of trouble similar to that sorrowful occasion which led the Saviour to utter these memorable heart-cheering words. If our conscious communion with Jesus should not be interrupted, yet some other form of tribulation awaits us, for the testimony of earth's poet, that "man is made to mourn," is well borne out by the inspired declaration, "man is born to trouble as the sparks fly upwards." We must not expect that we shall be exceptions to the general lot of our race; there is no discharge in this war, we must all be conscripts in the armies of grief. We too shall do battle with strong temptations and feel the wounds of adversity. Albeit that yonder bark so lately launched upon a glassy sea has all her streamers flying, and rejoices in a favourable wind, let her captain remember that the sea is treacherous, that winds are variable, and that the stoutest vessel may find it more than difficult to outride a hurricane. I rejoice to see the courage of that young man who has but just joined the army of the church militant, and is buckling on the glittering armour of the faith; as yet there are no dents and bruises on that fair casque and burnished breastplate, but let the wearer reckon upon blows, and bruises, and blood-stains; nay, let him rejoice if he endure hardness as a good soldier, for without the fight where would be the victory? Brethren in our Lord Jesus, without due trial where would be our experience, and without the experience where would be the holy increase of our faith, and the joyful triumph of our love through the manifested power of Christ? We must expect, then, to walk with our Lord to the gates of Gethsemane, both his and ours; we must expect to cross the Brook Kedron in company with our Master, and it will be well if we hear him say to us as he did to his disciples on that eventful night, "Let not your hearts be troubled: ye believe in God, believe also in me."

My brethren, some of us live at this hour in the midst of trouble. We do not remember any period more dark with portents of evil than the present watch of earth's long night. Few events have occurred of late to cheer the general gloom. Our hopeful spirit has been accustomed to say, that all things considered, there are no times like the times present; query, whether any times have been more vexatious and troublesome, than those which just now are passing over our head. The political atmosphere is far from being clear, nay, it is thick and heavy with death-damps of mutual distrust, which bring no increase to England's greatness, but greatly the reverse. There are those who think that our trade, especially in its more speculative department, has become thoroughly rotten; and one thing is quite certain, that many well-known infamous transactions have sapped the foundations of credit, and stained our national honour. Is all England bankrupt, and our wealth a sham? Let us hope not. But who can see without alarm the great portion of our trade which is going from us through the folly of the many who combine to regulate what ought to be left perfectly free? If our trade continues much longer to depart from us, we shall become a generation of beggars, who will deserve no pity because we brought out poverty upon ourselves. There are, we fear, dark days coming upon this land; in fact, the dark days are come; for in no year of the last twenty has there been, brethren, such deep and wide-spread distress in London as at the present moment. I am far from endorsing all the fears of the timid, yet I do see much ground for pleading earnestly with God to send to our rulers political wisdom to end the bitter disputes of class with class, and to our whole nation grace to repent of its many sins that the chastening rod may be withdrawn.

Apart from these, we have each a share of home-trials. Is there one here who is happy enough wholly to escape from the troubles of the hearth? Some have the wolf at the door, shortness of bread just now is felt in the houses of many a Christian; some of you are compelled to eat your bread with carefulness, and go to your God in the morning and ask him to provide for you your daily food, and repeat that prayer with more meaning than usual, for just now God is making us to feel that he can break the staff of bread and send a famine in the land, if so he wills it. Many who are not altogether poor are, nevertheless, in sorrow, for reverses in business have, during the last few months, brought the affairs of many of the Lord's people into a very perilous state, so that they cannot but be troubled in spirit. Vexations abound and many a path is strewn with thorns. If this is not the shape of our trouble, sickness may be raging where penury has not entered. Beyond all these there may be afflictions which it were not well to mention—griefs which must be carried by the mother alone, trials which the father alone must bear, or sorrows in which none but the daughter can share. We all have our omer full of trials, day by day this bitter manna falls around the camp.

Trials arising from the church of God are many, and we add, that to the genuine Christian they are as heavy as any which he has to bear. I am sure, to those of us who have to look upon the church with the anxious eye of loving shepherds, to those of us who are set by God for the guidance and rule of his people, there are troubles enough, and more than enough, to bow us to the earth. In the best-ordered church, such as this is and long has been, it must needs be that offences come. Sometimes it is a jealousy between brethren; at another time a strife between sisters; sometimes it is this one who has fallen into gross sin (God forgive these, who have pierced us through with many sorrows!) and another time it is a gradual backsliding which the pastor can detect, but which the subject of it cannot discern. Sometimes it is a heresy, which, springing up, troubles us; at another time it is a slander, which, like a deadly serpent, creeps through the grass. I have had little enough to complain of in these respects, but still such things are with us, even with us, and we must not count them strange, as though some strange thing had happened to us. While men are imperfect there will be sins among the best of them, which will cause sorrow both to themselves and to those of the Lord's people who are in

fellowship with them.

Worst of all are soul troubles. God save you from these. Oh the grief of being conscious of having fallen from high places of enjoyment, conscious of having wasted opportunities for eminent usefulness, conscious of having been lax in prayer, of having been negligent in study, of having been—alas! that we should have to add it—unguarded in word and act! Ah! friends, when the soul feels all this, and cannot get to the blood of sprinkling as it would, cannot return to the light of God's countenance as it would desire, it is trouble indeed! It is terrible to be compelled to sit and sing

“Where is the blessedness I knew,
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his Word?”

But my tale is all too long. It is clear that this mortal life has troubles enough. Suppose that these should meet, and that the man as a patriot is oppressed with the ills of his country, as a father and a husband is depressed with the cares of home, as a Christian afflicted with the troubles in the church, and as a saint made to walk heavily before the Lord because of inward afflictions: “why then he is in a sorry plight,” you say. Indeed he is; but, blessed be God, he is in a plight in which the words of the text are still applicable to him. “Let not your heart be troubled: ye believe in God, believe also in me.”

Ceasing from this dolorous prelude, let us observe, that the advice of the text is very timely and wise; and, secondly, let us notice that the advice of the text is practicable; it is not given us to mock us, we must seek to carry it out; and lastly, and perhaps that last may yield us good cheer, the advice of the text is very precious. (For full sermon see [LET NOT YOUR HEARTS BE TROUBLED](#))

John 14:2 “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.

AMP In My Father’s house are many dwelling places. If it were not so, I would have told you, because I am going there to prepare a place for you.

AMPC In My Father’s house there are many dwelling places (homes). If it were not so, I would have told you; for I am going away to prepare a place for you.

NAU John 14:2 "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.

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

BGT John 14:2 ν τ ο κ το πατρ ς μου μονα πολλα ε σιν· ε δ μ , ε πον ν μ ν τι πορε ομαι τοιμ σαι τ πον μ ν;

NET John 14:2 There are many dwelling places in my Father’s house. Otherwise, I would have told you, because I am going away to make ready a place for you.

CSB John 14:2 In My Father's house are many dwelling places; if not, I would have told you. I am going away to prepare a place for you.

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

NIV John 14:2 In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you.

NLT John 14:2 There is more than enough room in my Father's home. If this were not so, would I have told you that I am going to prepare a place for you?

NRS John 14:2 In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you?

NJB John 14:2 In my Father's house there are many places to live in; otherwise I would have told you. I am going now to prepare a place for you,

- **if it were not so:** Joh 12:25,26 16:4 Lu 14:26-33 Ac 9:16 1Th 3:3,4 5:9 2Th 1:4-10 Titus 1:2 Rev 1:5
- **I go to prepare:** Joh 13:33,36 17:24 Heb 6:20 9:8,23-26 11:16 Rev 21:2

Related Passages:

Psalm 33:13;14 **The LORD looks from heaven;** He sees all the sons of men; 14 From **His dwelling place** He looks out On all the inhabitants of the earth,

Isaiah 63:15 Look down from **heaven and see from Your holy and glorious habitation;** Where are Your zeal and Your mighty deeds? The stirrings of Your heart and Your compassion are restrained toward me.

JESUS' PURPOSE FOR LEAVING TO PREPARE MANSIONS IN HEAVEN

In My Father's house ([oikia](#)) **are many dwelling places** ("abiding places," KJV - mansions; see [note](#)) - Jesus has just called them to believe in God and now He gives them a specific truth to believe about His Father, which will combat their being troubled. Trouble is real, but trouble is temporary. His Father's dwelling places are forever. It is all about our focus - temporal or eternal. Jesus sought to give them heart strengthening vertical vision as the antidote for their troubling horizontal vision.

The first hope Jesus gives them to calm their hearts is the sure hope of heaven.

With the phrase **My Father's house** (see [note](#)) Jesus is repeating His oneness with the Father and by using the word **house** alludes to the ideas of family, of love, of fellowship, of joy, etc in Heaven.

D A Carson on **My Father's house are many dwelling places** - "The simplest explanation is best: **My Father's house** refers to heaven, and in heaven are many rooms, many dwelling-places. The point is not the lavishness of each apartment, but the fact that such ample provision has been made, that there is more than enough space for every one of Jesus' disciples to join Him in His Father's home. Besides, have they not just been encouraged to trust Him (Jn 14:1), and always found strong reason to do so? Can they not therefore be assured that if heaven were other than what He has described, He would have told them?" (BORROW [The Gospel according to John PAGE 488](#))

John MacArthur on **many dwelling places** - 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. In modern terms, the dwelling places might be pictured as rooms or apartments in the Father's spacious house. The emphasis is on heaven's intimacy, where "the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them" (Rev. 21:3+). (Read Rev 21:9-27+) (SEE [The MacArthur Commentary](#))

A T Robertson - Christ's picture of heaven here is the most precious one that we possess. It is our heavenly home with the Father and with Jesus.

Warren Wiersbe - According to Jesus, [heaven is a real place](#). It is not a product of religious imagination or the result of a psyched-up mentality, looking for "pie in the sky by and by." Heaven is the place where God dwells and where Jesus sits today at the right hand of His Father. Heaven is described as an eternal kingdom (2 Pet 1:11+), an inheritance (1 Pet 1:4), a country (Heb 11:16), a city (Heb 11:16), and a home (Jn 14:2). (ED: I WOULD ADD IT IS "PARADISE" - Lk 23:43+) ([Bible Exposition Commentary](#))

Charles Swindoll quips that the KJV rendering of "**mansions**" "has inspired some to dream of owning their own castle-like estate in heaven. They have simply transferred their frustrated materialism to the spiritual realm. We earthlings are good at that!" Jesus used the metaphor of an "abode" to illustrate our future relationship with the Father rather than to reveal our prospects in real estate. In ancient Near Eastern cultures, once a groom was betrothed, he had a set period of time in which to add a new wing to his family home. Then, after the betrothal period, he returned to receive his bride. After the wedding feast, the new couple moved into their newly added "abode" and became an integral part of the family estate. (BORROW [Insights on John](#))

Gangel adds "Let us acknowledge at the beginning of this chapter that this portion of Scripture is not about huge buildings in heaven but about space. Lots of songs have been written to proclaim "mansions over the hilltop," but Jesus simply told his disciples, "There's room in heaven for you.""

Warren Wiersbe - It is unfortunate that some unbiblical songs have perpetuated the error that faithful Christians will have lovely mansions in glory, while worldly saints will have to be content with little cottages or even shacks. ([Bible Exposition Commentary](#))

There is a more serious potential pitfall in modern day evangelicalism that teaches that one can live a lifestyle of worldliness and still

profess to be a blood bought saint. Every so-called "worldly" saint needs to carefully examine their heart as to whether they are in fact truly a saint (2Co 13:5+). Saints are "set apart" from the WORLD and to GOD. So if a so-called "saint" manifests continuing affinity for the WORLD (2Ti 4:10+, 1Jn 2:15-17+, Jas 4:4+, Mt 6:24+, etc), it is very possible that he or she is not really a saint but is in fact deceived and will receive a rude awakening from the Lord Jesus some day (Mt 7:21-23+ - note especially "he who does [present tense = general direction of their life, direction, not perfection] the will of My Father"). And don't let scoffers accuse you of being "judgmental" or "unloving" by holding and (in love) vocalizing these views, using as their cover the verse to "judge not lest ye be judged" (Mt 7:1+). *Sinners* who claim to be *saints* are in reality "*aint's*" don't like to hear this truth, because the light exposes their deeds and ultimately their destiny (cf Jn 3:20+).

William Hendriksen - According to the context, Jesus was comforting the disciples, who dreaded to think of the coming separation. Now it is in this connection that the Lord assured them that his going away to the Father's house had as its purpose a reunion, and was not a permanent separation. In the place to which he is going there is room for them also! In fact, his very going away (think of his death on the cross and his ascension which will enable him to send the Spirit) would make this reunion possible, so that what appeared to be a calamity was in reality a blessing. Apart from Christ's death and the work of the Holy Spirit there would have been no place in heaven for the disciples. (BORROW [The Gospel According to John PAGE 264](#))

John Phillips - How wonderful that Jesus should describe heaven in the homey way he does: "My Father's house." Death can be a terror to our souls, chilling our thoughts. Often the doorway by which human beings make their exit from this life is terrible enough. Our total lack of acquaintance with what lies beyond the portal adds to our fears. Nobody comes back. There is a stillness, a silence, a distance, a great gulf fixed, which strikes our hearts with dread. Even those who have the assurance that all is well with their souls draw back at death. We have an instinctive horror of the grave. But the words "my Father's house" give us a gleam in the gloom. Most of us can remember our childhood days, when our parents' house was home, a place where we were loved, cared for, and protected, where we could be ourselves, where we enjoyed warmth and fellowship and stored up a thousand precious memories. His Father's house is like that. It is home. If heaven were a strange and unfamiliar place, he would have told us. It is not like some bizarre locale, full of the weird and grotesque, as might be imagined by a science fiction writer. "I would have told you," Jesus assures us. We shall instinctively feel at home there. It is a real place. (BORROW [Exploring John](#)) (Phillips has an interesting alliteration - John 14:1 = "A New Peace. John 14:2 = "A New Place." John 14:3 = "A New Pledge.")

Believer's Study Bible - The word for "mansions" (monai, Gk.) is found only here and in v. 23 and can be translated "resting places," "abodes," or "permanent dwelling places." Clearly, Jesus knew that the disciples anticipated some such heavenly abode. He assures them that He would have corrected the notion if it were not true. The place where Christians will abide is a "prepared" place in heaven. While it is impossible to determine its location, the believer is promised the escort of Jesus Himself (possibly a reference to the rapture of the church, cf. 1 Thess. 4:13-18), and then eternal fellowship with the Lord (v. 3). "I will come again" (v. 3) is a futuristic present tense in the original Greek: "I am coming back." The present tense is used to express the certainty of the future return. This is an explicit statement from Christ's lips. He is coming again! His purpose will be to receive us.

if it were not so, I would have told you; for I go to prepare (hetoimazo) a place (topos) for you - It is **so!** And so Jesus describes a **place** in Heaven for His disciples (all of us). He is leaving them but He is not leaving them without a future and a hope!

Rod Mattoon comments "Jesus tells them, "If it wasn't so, I would have told you." Christ was a carpenter on earth. He is also like a carpenter in Heaven, preparing a place for us. The word "prepare" is from the Greek word hetoimazo {het-oy-mad'-zo}. This word means "to make ready." It was used to describe the custom of sending people before kings that were on a journey. The roads would be leveled and cleared of obstacles. This is a fitting word for us for we are special to Christ. We are His bride. The Lord blazes the trail that we are to follow. He is preparing Heaven for us." (cf Hebrews 6:20+ - Christ is our forerunner. The word "forerunner" is from the Greek word prodromos. In the Roman army, the prodromoi were reconnaissance troops that made sure the trail was safe and secure for the army to follow. They were the point men. On the waterfront, the ships in the harbors had "pilot boats" called prodromos, that went first into the harbors to make them safe for the ships. Beloved, the Lord Jesus Christ blazed the way to Heaven for us.).

Lowell Johnson - "Newsweek" did a poll in America recently (**ED**: OVER 20 YEARS AGO) and they said that the poll found that 77% of the people in America believed that Heaven really does exist. Of those 77% that believe in heaven, 75% believed that they were going there. What does this tell us? It tells us that most Americans believe that the way to Heaven is broad and almost anyone who is drawing breath and has a heartbeat will eventually get there. Yet, Jesus said the gate is small and the way narrow. Few will enter it. Matt. 7:13-14+ (**ED COMMENT** - I came across another poll this past week that showed that 92% of Americans believed in heaven and nearly all of those were somewhat confident that they would be there. Woe!)

ILLUSTRATION - **PLACE** - London newspaper held a contest to determine the best definition of **home**." The winning entry was, "**Home** is the place where you are treated the best and complain the most." The poet Robert Frost said that **home** is the place that, when you arrive there, they have to take you in.

NET NOTE on My Father's house - Most interpreters have understood the reference to my Father's house as a reference to heaven, and the dwelling places (μονῆ, monē) as the permanent residences of believers there. This seems consistent with the vocabulary and the context, where in Jn 14:3 Jesus speaks of coming again to take the disciples to himself. However, the phrase in my Father's house was used previously in the Fourth Gospel in Jn 2:16 to refer to the temple in Jerusalem. The author in Jn 2:19-22 then reinterpreted the temple as Jesus' body, which was to be destroyed in death and then rebuilt in resurrection after three days. Even more suggestive is the statement by Jesus in Jn 8:35, "Now the slave does not remain (μένω, menō) in the household forever, but the son remains (μένω) forever." If in the imagery of the Fourth Gospel the phrase in my Father's house is ultimately a reference to Jesus' body, the relationship of μονῆ to μένω suggests the permanent relationship of the believer to Jesus and the Father as an adopted son who remains in the household forever. In this case the "dwelling place" is "in" Jesus himself, where he is, whether in heaven or on earth. The statement in v. 3, "I will come again and receive you to myself," then refers not just to the parousia, but also to Jesus' post-resurrection return to the disciples in his glorified state, when by virtue of his death on their behalf they may enter into union with him and with the Father as adopted sons. Needless to say, this bears numerous similarities to Pauline theology, especially the concepts of adoption as sons and being "in Christ" which are prominent in passages like Eph 1. It is also important to note, however, the emphasis in the Fourth Gospel itself on the present reality of eternal life (John 5:24; 7:38-39, etc.) and the possibility of worshiping the Father "in the Spirit and in truth" (John 4:21-24) in the present age. There is a sense in which it is possible to say that the future reality is present now. See further J. McCaffrey, *The House With Many Rooms* (AnBib 114).

NET NOTE on dwelling places - Many interpreters have associated μοναί (monai) with an Aramaic word that can refer to a stopping place or resting place for a traveler on a journey. This is similar to one of the meanings the word can have in secular Greek (Pausanias 10.31.7). Origen understood the use here to refer to stations on the road to God. This may well have been the understanding of the Latin translators who translated μονῆ (monē) by *mansio*, a stopping place. The English translation "mansions" can be traced back to Tyndale, but in Middle English the word simply meant "a dwelling place" (not necessarily large or imposing) with no connotation of being temporary. The interpretation put forward by Origen would have been well suited to Gnosticism, where the soul in its ascent passes through stages during which it is gradually purified of all that is material and therefore evil. It is much more likely that the word μονῆ should be related to its cognate verb μένω (menō), which is frequently used in the Fourth Gospel to refer to the permanence of relationship between Jesus and the Father and/or Jesus and the believer. Thus the idea of a permanent dwelling place, rather than a temporary stopping place, would be in view. Luther's translation of μοναί by *Wohnungen* is very accurate here, as it has the connotation of a permanent residence.

Joseph Stowell - THIS WORLD IS NOT MY HOME

"IN MY FATHER'S HOUSE ARE MANY ROOMS. . . . I AM GOING THERE TO PREPARE A PLACE FOR YOU."—John 14:2

Christ never considered Himself at home here. He knew that He had come from heaven and that He was going back and that heaven was truly home. This left Him free from bondage to this present world and empowered Him to fulfill His mission here unhindered by earthside distractions.

In order to follow Jesus the disciples had to literally become homeless as well. They had given up their homes, careers, familiar places, and families to journey with Christ toward their eternal home. In a very real sense, Jesus Christ had become the disciples' home away from home. As long as they were with Him, they felt safe and secure. That is why they were so traumatized when He told them that He was leaving them.

As Christ instructed them on how to live after He left (John 13–14), they were so traumatized by His impending departure, that they were unable to hear His instructions. So He interrupted His strategic session on survival without Him to patiently answer the testy questions of Peter and Thomas regarding His departure. He took pains to assure them that He was going to His home in heaven to make a home for them (John 14:1–6). As long as they believed this and counted heaven to be their home, they would be able to function here courageously, without distraction or intimidation.

The mission of Christ was never intended to culminate at the cross. The cross and the empty grave were merely means of opening the doors of heaven for us. Home is where you feel comfortable, secure, safe, and at peace. Christ made clear that He came here to take us there. When heaven is home, earth becomes a far different place. It can threaten but not thwart. Trouble but not traumatize. Tempt but not conquer.

Belief in heaven as home has led thousands of martyrs to brave the cruel reproaches of a hostile world and ordinary folk to live victoriously against everyday odds.

In what way does heaven make a difference for you?

(See [A Glimpse of Heaven: Through the Eyes of - Page 74](#))

DEATH—THE KEY TO A PALACE

"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. John 14:2

A mother tells how one evening, when she was tucking her small daughter in bed, the child exclaimed, "Mother, stay with me while I go to sleep." Remembering all the tasks that still awaited her, she hesitated, but seeing the troubled look on the little face and knowing her dread of the creeping darkness, she sat down by the bedside and caressed her daughter's soft hand in her own. Soon the child drifted away to dreamland. As the mother sat there, the Lord brought home to her heart a blessed and comforting thought. Bowing her head she prayed, "Oh, Lord, when life's evening shall come, bring before me all Thy good promises, so that by grace I too may be able to say with a child-like trust, 'Father, take my hand — stay with me while I go to sleep, guide me safely in the valley, and receive me when I awaken in Glory!'" In the light of John 14:2, this is a prayer every Christian can utter with holy confidence.

*God conceals from us the full happiness that follows death,
that we may be able to endure life!"*

Someone has said, "God conceals from us the full happiness that follows death, that we may be able to endure life!" Today you may be sorrowing for a loved one whom God has called home to Heaven, but actually it is for yourself that you weep. Your dear one is so rapturously happy in the place which Jesus especially prepared for him in the Mansions of Light, that it is almost sacrilegious that you should selfishly wish him back in this dismal land of the dying. Apart from the inspired writers of the Scripture, John Milton perhaps said it best when he exclaimed, "Death for the believer is the golden key that opens for him the palace of eternity!"

O mourner, meditate on John 14:2. Think of the joy your Christian loved one is now experiencing in Glory, and it will put a rainbow in the cloud of your sorrow.

Weep not because I walk no longer with you,
Remember I am walking streets of gold;
Weep for yourselves that you awhile must tarry,
Before the blessed Lord you may behold.
—Barbara C. Ryberg

We think of death as ending,
but for the Christian it is a glorious beginning;
we think of it as going away,
but it is really a wondrous arriving!
—N. Macleod

In America at the turn of the twentieth century, people who were poor and homeless were moved into "poorhouses." These tutions were considered to be just about the worst places a person live. A doctor was visiting an elderly woman who was dying in such a . Because of her surroundings, he was greatly surprised to hear her answer, "Praise the Lord." So the doctor leaned over and said to her, "How .0 possibly praise God here in a poorhouse?" She responded, "That's I just keep thinking about the move into my heavenly mansion." The assurance that a wonderful home, the "Father's house," awaited n contrast to the depressing poorhouse— gave her cause for praise of her poverty. A wonderful home in heaven awaits every child of God—and the earth's pathway, the brighter heaven's prospect.—R. W D.

TILE RICHES OF HEAVEN WILL MORE THAN COMPENSATE
FOR THE POVERTY OF EARTH.

QUESTION - [What did Jesus mean when He said, "I go to prepare a place for you" \(John 14:2\)?](#)

ANSWER - Jesus' disciples were greatly distressed about His impending departure (John 14:1; cf. John 16:6, 22). For this reason, Jesus set aside His own agony (John 12:27 and John 13:21) and took an extended moment to lend emotional support to His disciples (John 14—16). Is there a greater example of putting others before ourselves?

John 14 is linked with John 13 in two important ways. First, there is an implicit connection to Peter, who Jesus said would deny Him three times (John 13:36–38). If Peter would deny the Lord, would the other disciples remain steadfast in their faith?

Second, because Jesus sensed the inner turmoil of His disciples, He thought it necessary to address the implications of His departure (John 13:33, 36).

To calm their troubled hearts (John 14:1), Jesus issues an imperative: "Believe in God; believe also in me" (ESV). The word for "believe" can also be translated as "trust" (as the NLT renders John 14:1). Here, we discover the real problem—a lack of trust. The disciples did not fully trust God, nor did they fully trust Jesus. If they trusted God, they would also trust Jesus, who "proceeded forth and came from God" (John 8:42, KJV). The implication is that there is an indissoluble union between the Father and Son (cf. John 10:30 and John 17:21), a union that would be more fully explained in John 14:7–12.

D. A. Carson, a professor of New Testament at Trinity Evangelical Divinity School, has this to say about the union between the Father and Son:

For thoughtful readers of the Gospel, however, the link is almost inevitable. If Jesus invariably speaks the words of God and performs the acts of God (5:19 ff.), should he not be trusted like God? If *he* tells his followers not to let their hearts be troubled, must it not be because he has ample and justifiable reason?

The Gospel According to John, Eerdmans, 1991, p. 488.

It is not simply the fact that Jesus should be trusted *like* God. Jesus is God (John 1:1, 14; 5:18). Therefore, He can be trusted to provide the solution to every problem that we face (see Matthew 11:28–30).

The disciples did not understand that Jesus' departure was for their benefit. Not only would Jesus leave to prepare a place for them, but He would also come back for them (John 14:2–3). Should this not have been sufficient reason for the disciples to rejoice?

In John 14:2, *my Father's house* refers to heaven, where there are many rooms or dwelling-places. Jesus' point is not that every believer will receive a "mansion" (as the KJV renders John 14:2). Rather, it is an assurance that ample provision has been made to secure space for all believers in heaven. This is yet another reason why the disciples should not let their hearts be troubled about Jesus' departure.

By going to the cross, Jesus prepared a place in [heaven](#) for His disciples (cf. John 12:32). Thus, He is our forerunner or precursor:

"We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a *forerunner* on our behalf, having become a high priest forever after the order of Melchizedek" (Hebrews 6:19–20 emphasis added).

Our hope for an eternal resting place in heaven is sure and steadfast because it is grounded in the [finished work](#) of Christ (John 19:30).

*Thou hast made us for Thyself,
and the heart of man is restless until it finds its rest in Thee.*

THE HOMELESS

"In My Father's house are many mansions." - John 14:2

I have seen them curled up on park benches in Chicago. I've observed them asleep in doorways within the shadow of the White House. They slump against the walls of a New York subway. They huddle in the alleys of Los Angeles. They are the homeless -- restless, furtive, often sick.

To me, homelessness illustrates the human condition without God. The Bible says, "All we like sheep have gone astray" (Isa. 53:6). To deny God, as so many people do today, is to be homeless in a world He designed for His own glory. To abandon His moral law is to drift aimlessly. To deny Him is to make life meaningless. To refuse His love is to sink into the coldness of despair.

The answer to the human dilemma is to believe in Jesus Christ. The early church leader Augustine (354-430) said, "Thou hast made us for Thyself, and the heart of man is restless until it finds its rest in Thee."

To trust in Christ is to come into the warm and loving family of God (Jn. 1:12). To hope in Him is to look forward to a heavenly home that will last forever (Jn 14: 1-3). To receive Him is to become part of His world of truth, morality, and peace.

Are you feeling homeless? Come home to God. -- David C. Egner (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Adrift in a world that lacked meaning,
I felt a compulsion to roam,
And then one bright day I met Jesus,
At last I had found my heart's home.
-- K. De Haan

We are homeless until Christ is at home in our hearts.

John 14:2 Happy Memories

The Lord Jesus is now in heaven, the "Father's house." He has gone there to "prepare a place" for all who have put their trust in Him. There is a sense, however, in which believers may have a part in preparing that place. That thought was brought to my attention as I read these observations by an unknown writer:

"I once had friends who were traveling abroad. Intending to build a new house upon their return, in all their journeying the dream of that new home was constantly in their minds. When they therefore could secure a beautiful picture, statue, or vase, they purchased in and sent it on ahead to await their arrival. The same thing was done with rare and curious treasures, which afterward, when placed in their new home, could be linked with happy memories and in this way contribute to their future enjoyment."

The writer then made this application: "I love to think that we, in these pilgrimage days on earth, are doing the same for our heavenly home. The kindly deed that made a rare picture in somebody's life, the little sacrifice that blossomed into joy, the helpful friendship—all these we shall find again. Whatever of beauty, tenderness, faith, or love we can put into other's lives will be among our treasures in heaven." (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

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

O that we could lift our eyes to those blest abodes, those mansions of heavenly bliss, where no sorrow intrudes, where sin is unknown, where tears are wiped from off all faces, where there is no languishing body, no wasting sickness, no pining soul, no doubt, fear, darkness or distress; but one unmingled scene of happiness and pleasure, and the whole soul and body are engaged in singing the praises of God and the Lamb! And what crowns the whole, there is the eternal enjoyment of those pleasures which are at the right hand of God for evermore. But how lost are we in the contemplation of these things; and though our imagination may seem to stretch itself beyond the utmost conception of the mind, into the countless ages of a never-ending eternity, yet are we baffled with the thought, though faith embraces the blessed truth. But in that happy land, the immortal soul and the immortal body will combine their powers and faculties to enjoy to the uttermost all that God has prepared for those that love him.

J C Philpot - One unmingled scene of happiness & pleasure

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

O that we could lift our eyes to those blessed abodes—those mansions of heavenly bliss where no sorrow intrudes, where sin is unknown, where tears are wiped from off all faces, where there is no languishing body, no wasting sickness, no pining soul, no doubt, no fear, no darkness, no distress—but one unmingled scene of happiness and pleasure—and the whole soul and body are engaged in singing the praises of the Lamb!

And what crowns the whole—there is the eternal enjoyment of those pleasures which are at the right hand of God forevermore! But how lost are we in the contemplation of these things—and though our imagination may seem to stretch itself beyond the utmost conception of the mind, into the countless ages of a never-ending eternity, yet are we baffled with the thought—though faith embraces the blessed truth. But in that happy land, the immortal soul and the immortal body will combine their powers and faculties to enjoy to the uttermost all that God has prepared for those who love Him.

[A Place for Us](#)

TODAY'S READING: John 14:1–4

There is more than enough room in my Father's home. -John 14:2

Sharonne McGee satisfies her passion for serving others primarily by helping people buy their own home. She says, "The effects of housing discrimination along with lack of credit, little savings, and miseducation have hindered Black people and others. I'm working to change that."

This Kansas City real estate professional educates potential buyers about overcoming these obstacles and discrimination. Unfair lending practices and "restrictive covenants" historically kept Black people from US communities with higher property values, better schools, and other advantages. In 1968, the Fair Housing Act began to change that for continuing generations' benefit.

The Bible record reveals that God has been more than a faithful provider of shelter; He has been a “place” of refuge.

God delivered the Israelites from the disadvantages of Egyptian slavery, and He took them into the promised land, giving them places to dwell within “large, flourishing cities” (Deuteronomy 6:10).

Responding in worship, Moses said, “Lord, you have been our dwelling place throughout all generations. Before the mountains were born or you brought forth the whole world, from everlasting to everlasting you are God” (Psalm 90:1–2).

God has prepared an eternal place with Him for all who receive faith in His Son. And Jesus has promised, “There is more than enough room in my Father’s home” (John 14:2NLT).

Jesus is our way to everlasting life. All of His promises give us hope wherever we live now and promise a home with God forever. Adrienne Wartts (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How can you respond today to Jesus’ words in John 14? Who can you encourage to believe in God and believe also in Jesus?

God, thank You for being my supreme shelter now and in eternity.

All The Comforts Of Home

In My Father’s house are many mansions; . . . I go to prepare a place for you. — John 14:2

Today’s Scripture : John 14:1-6

Once, during my tenure as a human resource officer for a construction company, we took some jobs in a neighboring state. This meant our workers were faced with a 2-hour commute each way, plus a full workday. To ease the burden, we booked motel rooms for the week, but we also arranged vans and drivers to transport those who decided to commute. Almost every worker took the vans!

One of our grumpiest workers discarded his usual demeanor as he described the thrill and surprise of his wife and four boys on the first night. He hadn’t told them he had an option to come home, so he showed up unexpectedly to surprise them. Later his wife called to thank the company owner, telling him their family was “loyal for life” to anyone who understood how important home was to workers.

Anyone who has been deprived of home, even for a short time, will understand the comfort Jesus’ disciples drew from His words when He promised that an eternal home awaited them (John 14:2). Then, to make their joy complete, Jesus told them He would prepare and guide them to that home, and, joy of joys, He would be there too (v.3).

Remember the greatest comfort of this life: Jesus promised that one day we will go home to be with Him. By: Randy Kilgore (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Heavenly Father, we praise You for these words from Jesus that touch the deepest longing in our soul—the hope and comfort of home. We want to be with You. In Jesus’ name, amen.

There is no place like home— especially when home is heaven.

A Place To Be

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

Today’s Scripture & Insight : Nehemiah 1:4-11

A thousand strands of time, events, and people weave into a tapestry we call place. More than just a house, place is where meaning, belonging, and safety come together under the covering of our best efforts at unconditional love. Place beckons us with memories buried deep in our souls. Even when our place isn’t perfect, its hold on us is dramatic, magnetic.

The Bible speaks frequently of place. We see an example in Nehemiah’s longing for a restored Jerusalem (Neh. 1:3-4; 2:2). It’s no surprise, then, that Jesus would speak of place when He wants to comfort us. “Let not your heart be troubled,” He began. Then He added: “I go to prepare a place for you” (John 14:1-2).

For those who have fond memories of earthly places, this promise links us to something we can easily understand and look forward to. And for those whose places have been anything but comforting and safe, Jesus promises that one day they will hear the sweet

song place sings, for they will inhabit it with Him.

Whatever the struggle, whatever the faltering on your faith journey, remember this: There's a place in heaven already waiting, fitted just for you. Jesus wouldn't have said so if it weren't true. By: Randy Kilgore (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Jesus, I can't wait to live in the home You have prepared for me. Thank You that no matter what my earthly place holds, comfort or pain, my home with You will be so much better.

May the memory of our earthly place point us with hope to our heavenly place.

[Home Sweet Home](#)

I am going there to prepare a place for you. John 14:2

Today's Scripture : John 14:1–14

"Why do we have to leave our home and move?" my son asked. It's difficult to explain what a home is, especially to a five-year-old. We were leaving a house, but not our home, in the sense that home is where our loved ones are. It's the place where we long to return after a long trip or after a full day's work.

When Jesus was in the upper room just hours before He died, He told His disciples, "Do not let your hearts be troubled" (John 14:1). The disciples were uncertain of their future because Jesus had predicted His death. But Jesus reassured them of His presence and reminded them they would see Him again. He told them, "My Father's house has many rooms I am going there to prepare a place for you" (v. 2). He could have used other words to describe heaven. However, He chose words that describe not an uncomfortable or unfamiliar place but a place where Jesus, our loved One, would be.

C. S. Lewis wrote, "Our Father refreshes us on the journey with some pleasant inns, but will not encourage us to mistake them for home." We can thank God for the "pleasant inns" in life, but let's remember that our real home is in heaven where we "will be with the Lord forever" (1 Thessalonians 4:17). By: Keila Ochoa (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Dear Lord, I thank You for heaven, my eternal home.

Read more about the life to come at discoveryseries.org/q1205.

We look forward to being with the Lord forever.

[Home](#)

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

Today's Scripture & Insight: John 14:1-6

Recently a friend who sold homes for a living died of cancer. As my wife and I reminisced about Patsy, Sue recalled that many years ago Patsy had led a man to faith in Jesus and he became a good friend of ours.

How encouraging to recall that Patsy not only helped families find homes to live in here in our community, but she also helped others make sure they had an eternal home.

As Jesus prepared to go to the cross for us, He showed a keen interest in our eternal accommodations. He told His disciples, "I go to prepare a place for you" and reminded them that there would be plenty of room in His Father's house for all who trusted Him (John 14:2 nkjv).

We love to have a nice home in this life—a special place for our family to eat, sleep, and enjoy each other's company. But think of how amazing it will be when we step into the next life and discover that God has taken care of our eternal accommodations. Praise God for giving us life "to the full" (John 10:10), including His presence with us now and our presence with Him later in the place He is preparing for us (14:3).

Thinking of what God has in store for those who trust Jesus can challenge us to do as Patsy did and introduce others to Him. By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord, while we anticipate the home You're preparing for us, may we tell others they too can enjoy forever the home You're preparing for all who believe in Jesus.

Who can you talk to today about their need for an eternal home and the assurance that would bring them?

[The Advance Team](#)

My Father's house has many rooms; . . . I am going there to prepare a place for you. John 14:2

Today's Scripture : John 14:1-14

A friend recently prepared to relocate to a city more than 1,000 miles from her current hometown. She and her husband divided the labor of moving to accommodate a short timeline. He secured new living arrangements, while she packed their belongings. I was astounded by her ability to move without previewing the area or participating in the house hunt, and asked how she could do so. She acknowledged the challenge but said she knew she could trust her husband because of his attention to her preferences and needs over their years together.

In the upper room, Jesus spoke with His disciples of His coming betrayal and death. The darkest hours of Jesus's earthly life, and that of the disciples as well, lay ahead. He comforted them with the assurance that He would prepare a place for them in heaven, just as my friend's husband prepared a new home for their family. When the disciples questioned Jesus, He pointed them to their mutual history and the miracles they'd witnessed Him perform. Though they would grieve Jesus's death and absence, He reminded them He could be counted on to do as He'd said.

Even in the midst of our own dark hours, we can trust Him to lead us forward to a place of goodness. As we walk with Him, we too will learn to trust increasingly in His faithfulness. By: Kirsten Holmberg (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Help me, Lord, to lean on You when my life feels uncertain and hard. You are trustworthy and good.

We can trust God to lead us through difficult times.

[Room And Board](#)

I go to prepare a place for you. — John 14:2

Today's Scripture & Insight : John 14:1-11

On a recent trip to England, my wife and I visited Anne Hathaway's Cottage in Stratford-upon-Avon. The house is more than 400 years old, and it was the childhood and family home of William Shakespeare's wife.

The tour guide drew our attention to a table made with wide boards. One side was used for eating meals and the other for chopping food. In English life, different expressions grew from this usage as the word board became associated with food, housing, honesty, and authority. An inn would offer "room and board"—that is, sleeping and eating accommodations. In taverns where customers played cards, they were told to keep their hands "above board" to make sure they weren't cheating. And in the home, the father was given a special chair at the head of the table where he was called "chairman of the board."

As I reflected on this, I thought about how Jesus is our "room and board." He is our source of spiritual nourishment (John 6:35,54); He empowers us to live a life of integrity (14:21); He is our loving Master (Phil. 2:11); and He is even now preparing our eternal home. He promised: "I go to prepare a place for you" (John 14:2; see also 14:1-4,23). His grace has provided our everlasting room and board. By: Dennis Fisher (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

[A Nesting Place](#)

I am going there to prepare a place for you. John 14:2

Today's Scripture & Insight : John 14:1-4

Sand martins—small birds related to swallows—dig their nests into riverbanks. Land development in South East England reduced their habitat, and the birds had fewer and fewer places to nest when they returned from their winter migration each year. Local conservationists sprang into action and built an enormous artificial sandbank to house them. With the help of a sand-sculpting firm, they molded sand to create a space for the birds to take up residence for years to come.

This gracious act of compassion vividly depicts the words Jesus used to console His disciples. After telling them He'd be leaving and that they wouldn't be able to go with Him until later (John 13:36), He offered them the assurance that He'd "prepare a place for [them]" in heaven (14:2). Though they were rightly saddened that Jesus said He would leave them soon and that they could not follow Him, He encouraged them to look on this holy errand as part of His preparation to receive them—and us.

Without Jesus' sacrificial work on the cross, the "many rooms" of the Father's house wouldn't be able to receive us (v. 2). Having gone before us in preparation, Christ assures us He'll return and take those who trust in His sacrifice to be with Him. There we'll take up residence with Him in a joyous eternity. By: Kirsten Holmberg

When have you felt you weren't "at home" in this life? What do you most look forward to about heaven?

Thank You, Jesus, for preparing a place for me in heaven with You.

STAYING ALIVE

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

If it doesn't work, it doesn't work. But if it does work, I'll be happy. If it's possible—and I think it will be—why not have a second crack? . . . I have a feeling that if I don't do it, I could regret it in 300 years." That was a quote from one of the world's leading music producers. Do you know what he's on about? He wants to be frozen . . . After he's dead!

If you have a spare £12,000, you can be frozen when you die too! Then, in the future, when technology is advanced enough, scientists will be able to bring you back to life. That way, you can stay alive forever. Sound good?

A better 'staying alive' plan is actually already in place. Jesus promised that in heaven there are "many mansions" and that "I go to prepare a place for you" (John 14:2). If we trust Jesus, He will bring us into this eternal life. And we can trust Him because He has actually defeated death. When Jesus died on the cross, He paid for everything we have done wrong. But then He rose from the dead to show that 'living forever' is a real thing He can give us. Being frozen has no guarantees, but trusting Jesus is certain—and will save you £12,000! Chris Wale (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

GIVING OUR LIVES TO JESUS IS THE ONLY WAY TO KEEP THEM FOREVER.

The Homeless

In My Father's house are many mansions. —John 14:2

Today's Scripture : John 14:1-7

I have seen them curled up on park benches in Chicago. I've observed them asleep in doorways within the shadow of the White House. They slump against the walls of a New York subway. They huddle in the alleys of Los Angeles. They are the homeless—restless, furtive, often sick.

To me, homelessness illustrates the human condition without God. The Bible says, "All we like sheep have gone astray" (Isa. 53:6). To deny God, as so many people do today, is to be homeless in a world He designed for His own glory. To abandon His moral law is to drift aimlessly. To deny Him is to make life meaningless. To refuse His love is to sink into the coldness of despair.

The answer to the human dilemma is to believe in Jesus Christ. The early church leader Augustine (354-430) said, "Thou hast made us for Thyself, and the heart of man is restless until it finds its rest in Thee."

To trust in Christ is to come into the warm and loving family of God (Jn. 1:12). To hope in Him is to look forward to a heavenly home that will last forever (14:1-3). To receive Him is to become part of His world of truth, morality, and peace.

Are you feeling homeless? Come home to God. By: David C. Egnor (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Adrift in a world that lacked meaning,
I felt a compulsion to roam,
And then one bright day I met Jesus,
At last I had found my heart's home!
—K. De Haan

We are homeless until Christ is at home in our hearts.

John 14:3 "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.

- **I will come again and receive you to Myself;** John 14:18-23,28 John 12:26 John 17:24 Mt 25:32-34 Ac 1:11 Acts 7:59,60 Ro 8:17 2Co 5:6-8 Php 1:23 1Th 4:16,17 2Th 1:12 2Th 2:1 2Ti 2:12 Heb 9:28 1Jn 3:2,3 Rev 3:21 Rev 21:22,23 Rev 22:3-5

Related Passages:

1 Thessalonians 4:13+ But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. 17 Then we who are alive and remain will be **caught up** ([harpazo](#); Latin - rapturo ~ "raptured") together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. 18 Therefore comfort one another with these words.

John 17:24 "Father, I desire that they also, whom You have given Me, **be with Me where I am**, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.



Buster Keaton looking expectantly

JESUS' PROMISED FUTURE RETURN & RECEPTION

If I go and prepare ([hetoimazo](#)) **a place** ([topos](#)) **for you** - **NLT** says "When everything is ready." **NJB** = "after I have gone." **International Children's Bible** has "After I go and prepare a place for you." While Jesus had discussed His future return on several previous occasions, this was the first time He had applied it personally to His disciples. The first leg of the journey in **"I go"** was of course His going to the Cross. And don't miss Jesus' repetition of "I" ("Myself") in verse 3-4 which emphasizes His personal involvement.

Bob Utley on **if I go** - "If" This is a THIRD CLASS CONDITIONAL SENTENCE, which means potential action. Jesus has told them He is returning to the Father soon (i.e., John 7:33; Jn 16:5,10,17,28) and He will **prepare a place** for them. The **Help for Translators from United Bible Societies** on John by Newman and Wider says that this clause should be understood in a temporal sense of "after I go" or "when I go" or "since I go" (p. 456).

G Campbell Morgan - "They were not to think of Him as having ceased to be when they could not see Him. He had only gone to another abiding-place to prepare for their coming; and moreover, He would come back to receive them." (SEE [Searchlights from the Word: Being 1188 Sermon-suggestions](#) - OR [download PDF](#) these are arranged by Bible book and chapter)

I will come again and receive ([paralambano](#)) **you to Myself** - What were they most concerned about? Jesus was leaving them. Watch how He addresses their fear. Note two promises. First, Jesus will **come again**. Second, Jesus will **receive** them to Himself. The verb **receive** ([paralambano](#)) is in the middle voice which is reflexive (i.e., "to Himself") and gives a beautiful picture of Jesus with arms open wide ready and willing to take us to His bosom! The idea is that we will accompany Him for He will take us along. In addition [paralambano](#) implies "welcome a person" which gives us a wonderful picture of Heaven as the place where we will experience personal fellowship with God! Amazing grace indeed! As Paul said after describing a similar reception of saints by the Lord Jesus, "**Comfort** ([parakaleo](#) in [present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) one another with these words!" (1Th 4:18+). Note that this is a reference to Jesus' personal return and not a reference to His sending the Holy Spirit at

Pentecost.

William Hendriksen on the meaning of **receive you to Myself** - Observe that instead of saying what one might expect him to say, namely, "And when I go and prepare a place for you, I come again and will take you to that place," Jesus says something that is far more comforting: "**I will take you to myself**" (or: to be face to face with me; for the meaning of $\pi\rho\acute{o}\varsigma$ see on 1:1). So wonderful is Christ's love for his own that he is not satisfied with the idea or merely bringing them to heaven. He must needs take them into His Own embrace. (BORROW [Exposition of the Gospel according to John PAGE 264](#))

Note that not everyone agrees that John 14:3 refers to the [Rapture](#), but associate it with His Second Coming at the end of this age. **Leon Morris** for example writes "The reference to the second advent should not be missed. It is true that John does not refer to this as often as do most other New Testament writers, but it is not true that it is missing from his pages." Tasker on the other hand writes "This was a very precious promise to the early Church, and Paul may well be echoing it when he informs the Thessalonians 'by the word of the Lord' that Jesus will descend from heaven and gather believers unto Himself to be with Him for ever (see 1 Thessalonians 4:15-17)."

John MacArthur - This is one of the passages that refers to the rapture of the saints at the end of the age when Christ returns. The features in this description do not describe Christ coming to earth with His saints to establish His kingdom (Rev 19:11-15), but taking believers from earth to live in heaven. Since no judgment on the unsaved is described here, this is not the event of His return in glory and power to destroy the wicked (cf. Mt 13:36-43, 47-50). Rather, this describes His coming to gather His own who are alive and raise the bodies of those who have died to take them all to heaven. This rapture event is also described in 1Co 15:51-54; 1Th 4:13-18. After being raptured, the church will celebrate the marriage supper (Rev 19:7-10), be rewarded (1Co 3:10-15; 4:5; 2Co 5:9, 10), and later return to earth with Christ when He comes again to set up His kingdom (Rev 19:11-20:6). (BORROW [MacArthur Study Bible](#)) (See [video I did on The Rapture](#))

Warren Wiersbe - John 14:3 is a clear promise of our Lord's return for His people. Some will go to heaven through the valley of the shadow of death, but those who are alive when Jesus returns will never see death (John 11:25-26). They will be changed to be like Christ and will go to heaven (1 Thes. 4:13-18). ([Bible Exposition Commentary](#))

Jesus' promise to "come again" refers to both His resurrection and the rapture of the church in the end times.

- Chuck Swindoll (BORROW [Insights on John](#))

J Vernon McGee The disciples are startled when Jesus reveals that He is going to take a people -- beginning with the apostles -- off this earth to be with Christ in the place that He is preparing for them. This is the first time it is mentioned, but it is not the last time. (cf 1Th 4:13-18)(BORROW [Thru the Bible John](#))

[Moody Bible Commentary](#) - This "coming" is the pretribulation rapture (see the comments on Mt 24:36-44; 1Th 4:13-17) rather than the second coming since at the latter Jesus returns to stay on earth (Zech 14:3-4; Mt 24:29-31; Rev 19:11-21). This is Jesus' second revelation about the rapture (Mt 24:36-44 was a few days earlier, probably on Tuesday of Passion Week). (**Note** - To be fair, not everyone would agree with this comment).

B F Westcott makes an interesting comment - "This departure is itself the condition of the return: separation, the cessation of the present circumstances of fellowship, was the first step toward complete union" ([Gospel According to John page 201](#))

John Phillips - He talked too about a new pledge (14:3): "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." The message was confirmed after the resurrection, as the disciples stood on the mount of Olives and watched him ascend the skyway to glory. The angels announced, "This same Jesus... shall so come in like manner as ye have seen him go into heaven." It is what Paul calls "the blessed hope" of the church: Jesus is coming again. Around those words, "I will come again," the Holy Spirit has built an entire eschatology in the New Testament epistles. Benjamin Disraeli was a member of the British House of Commons in the days of empire. When he was elected to Parliament he stood out from his fellows. His dress was foppish, his manner eccentric. And he was Jewish. When he rose to make his first speech he was mocked by his fellow Members of Parliament. The uproar was so loud he had to abandon his attempt to speak. He raised his voice in defiance. "I will sit down now," he said, "but you will hear from me again." He went on to lead Britain to greatness. This is the day of the Lord's rejection. Judas betrayed him, Peter denied him, the Jews mocked him, the Romans crucified him. To this day the world at large has no use for him. He has gone back home now. He is saying, "I will sit down now, but you will hear from me again." (BORROW [Exploring John](#)) (Phillips has an interesting alliteration - John 14:1 = "A New Peace. John 14:2 = "A New Place." John 14:3 = "A New Pledge.")

Where I am is a beautiful description of heaven.

That where I am (present tense), **there you may be** (present tense) **also** - Notice the two uses of the present tense, in context

speaking of them (and all saints) forever being with our Lord Jesus Christ. I can hear a "Hallelujah" from some of you reading this. Amen! [Maranatha](#), Lord! Compare the parallel passage in 1Th 4:17 "we shall **always** be with the Lord." Another "Hallelujah!"

*For the Christian, the return of Christ is not a riddle to be solved or a code to be broken,
but rather a day to be anticipated.*

-- Max Lucado

[David Guzik](#) writes "The entire focus of heaven is being united with Jesus. Heaven is heaven not because of streets of gold, or pearly gates, or even the presence of angels. Heaven is heaven because Jesus is there. We take comfort in knowing that even as He prepares a place for us, Jesus also prepares us for that place.

[Utley](#) remarks that "The Bible is surprisingly silent about the afterlife. A good brief book is William Hendriksen's, [The Bible On the Life Hereafter](#) (BORROW)." (Another book you might consider borrowing is Erwin Lutzer's [One Minute After You Die](#) or Lutzer's other book [Heaven and the afterlife : the truth about tomorrow and what it means for today](#))

[Jesus is coming to earth again – What if it were today?](#)

Coming in power and love to reign – What if it were today?
Coming to claim His chosen Bride, All the redeemed and purified,
Over this whole earth scattered wide – What if it were today?

REFRAIN

Faithful and true would He find us here, If He should come today?
Watching in gladness and not in fear, If He should come today?
Signs of His coming multiply, Morning light breaks in eastern sky;
Watch, for the time is drawing nigh – What if it were today?

REFRAIN

Glory, glory! Joy to my heart 'twill bring; Glory, glory!
When we shall crown Him King, Glory, glory! Haste to
Prepare the way; Glory, glory, Jesus will come someday.

Prepare (ready) (2090) [hetoimazo](#) from [heteos](#) = fitness - see study of related word [hetoimasia](#)) means to make ready, specifically to make ready beforehand for some purpose, use, or activity. Our English word **prepare** (from **pre/prae** = before + **parare** = to procure, to make ready) includes ideas such as to fit, adapt or qualify for a particular purpose, end, use, service or state, by any means whatever (eg, men and women are prepared to be disciples by being properly disciplined! Webster's 1828 = "*holiness of heart is necessary to prepare men for the enjoyment of happiness with holy beings.*"), to put in a proper state of mind (eg, a heart prepared to hear from the Lord in one's "quiet time"), to work out the details, to plan or make ready in advance usually for a particular use or disposition (eg, prepare the roads for a King's arrival, prepare strategy for a fund raising campaign, to prepare a meal, to prepare the table for entertaining company, to prepare to go, etc), to put together (eg, prepare a prescription), to put in written form (eg, prepare a sermon or doctoral thesis), to make ready for use or consideration, make or get ready to do or deal with something (eg, prepared to preach or teach this coming Sunday), to be prepared to do something, to be willing (and able) to do something, to equip or outfit as for an expedition (cp 2Ti 2:21).

Mark 10:40+ "But to sit on My right or on My left, this is not Mine to give; but it is for those for whom **it has been prepared.**"

Matthew 20:23+ He *said to them, "My cup you shall drink; but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it **has been prepared** by My Father."

Place (opportunity, room) (5117) [topos](#) is literally a place, position, region (Mt 14:35; 26:52; Mk 1:35; 15:22; Lk 16:28; J 5:13; 11:48; 20:25; Ac 6:13; 12:17; 16:3; 27:2; 1 Cor 1:2; Rev 2:5. A room (Lk 2:7; 14:9, 22), In the plural = regions, districts (Mt 12:43; Mk 13:8; Ac 27:2) A place, passage in a book Lk 4:17. A position, office = Acts 1:25a. A possibility, opportunity, chance = Acts 25:16; Ro 12:19; 15:23; Eph 4:27; Heb 12:17 [Topos](#) can refer to an area of any size depending on the context.

Receive (3880) [paralambano](#) from [para](#) = beside + [lambano](#) = appropriate, receive) (root-idea: to take over from another) means to receive from another, to receive alongside or to take to oneself (into close association). There are two basic ideas - to take or to receive. To take with one in order to carry away (eg, Jesus' reference to the Rapture in John 14:3 below where the taking also conveys a sense close fellowship and agreement associated with the receiving to Himself)

Verses like John 14:3 should inspire in each of us "vertical vision." **Vertical Vision** is a Word centered, Spirit enabled mindset that is

continually looking heavenward (Ge 15:5+), looking expectantly toward Christ (Heb 12:2+), looking toward future grace in eternity (1Pe 1:13+), looking toward your citizenship in heaven (Php 3:20+), looking toward all that is true and honorable and right (Php 4:8+), looking for the city which has foundations, whose Architect and Builder is God (Heb 11:10+, Jn 14:3+), a city which endures forever (Lk 21:33+). And the list goes on...and you can mark it down as an axiomatic truth that...

EXPECTANT Looking

Is a great "Antidote" for

APATHETIC Living

The Holy Spirit desires believers to be heavenly minded, not earthly minded, which is one reason that inspired approximately one of every 20-25 verses to speak directly or indirectly about the Second Coming of Jesus Christ. It is axiomatic that what you are looking for will affect what you are living for. Or stated another way, Who you are looking for (Jesus), will (should) radically impact what (Who) you are living for. In short, a heavenly uplook toward God is one of the best antidotes for a godly outlook on earth. Stated another way vertical vision will motivate horizontal living and godliness. If you are looking for Jesus, the chances are very much increased that you will be living for Jesus. The choices you make each day can and will be radically impacted by such vertical vision.

Look around and be distressed.

Look inside and be depressed.

Look at Jesus and be at rest.

-- Corrie Ten Boom

Vertical Vision is a simple, but powerful Biblical principle to motivate daily growth in Christlikeness! In Titus 2:13+ Paul says we are to be "looking for the Blessed Hope (Phillips = "the glorious [dénouement](#)") and appearing of the glory of our great God and Savior Christ Jesus." In the preceding passage Paul calls for us (enabled by the Spirit) to deny ungodliness and worldly desires and to live sensibly, righteously and godly in this present (passing, temporal) age! If you are *looking* for Jesus to return in Titus 2:13 (Vertical Vision), you are far more likely to be living for Him, denying ungodliness and worldly desires, and instead *living* sensibly, righteously and godly in this present evil age (Horizontal Living)! If we are continually looking for Him, His Spirit will give us the desire and the power (Php 2:13NLT+) to be continually living for Him. This **future hope** (absolute assurance God will do good to us in the future) empowers **present** behavior. Have you allowed the world to weigh you down and cause you to take your eyes off of His return? Are you living more for your passing pleasure than for His glorious appearing? Don't be downcast. Confess it. Repent. And begin to live as if His return could be today (because it COULD BE TODAY!).



[Dr M R De Haan](#) founder of Our Daily Bread ministry kept a motto on his desk which read **'PERHAPS TODAY!'** You will be amazed at what a difference "**a DAY**" will make in your personal perspective, prerogatives and practices! And all God's people say "Yes! [Amen!](#) [Maranatha!](#)" Play Dinah Washington's [What a Difference a Day Makes](#) and think about our Bridegroom in place of the secular phrases! (See the full article [Vertical Vision Empowers Horizontal Living](#))

[At Home in Jesus](#)

If I go and prepare a place for you, I will come back and take you to be with me. John 14:3

Today's Scripture & Insight : John 14:1-7

"There's no place like home," says Dorothy, clicking the heels of her ruby slippers. In The Wizard of Oz, that was all it took to magically transport Dorothy and Toto from Oz back to their home in Kansas.

Unfortunately, there aren't enough ruby slippers for everyone. Although many share Dorothy's longing for home, finding that home—a place to belong—is sometimes easier said than done.

One of the consequences of living in a highly mobile, transient world is a sense of detachment—wondering if we'll ever find a place where we truly belong. This feeling may also reflect a deeper reality, expressed by C. S. Lewis: "If I find in myself a desire which no

experience in this world can satisfy, the most probable explanation is that I was made for another world.”

The night before the cross, Jesus assured His friends of that home, saying, “My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you?” (John 14:2). A home where we are welcomed and loved.

Yet we can be at home now too. We’re part of a family—God’s church, and we live in community with our brothers and sisters in Christ. Until the day Jesus takes us to the home our hearts long for, we can live in His peace and joy. We’re always home with Him.

By: Bill Crowder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

What makes you feel at home and why? How does knowing Jesus will take you to be with Him forever help you live here on earth?

God of love and grace, help me look forward to being at home with You, in Your presence, forever.

At Home with Jesus

I will come and get you, so that you will always be with me. John 14:3

“There’s no place like home.” The phrase reflects a deeply rooted yearning within us to have a place to rest, be, and belong. Jesus addressed this desire for rootedness when, after He and His friends had their last supper together, He spoke about His impending death and resurrection. He promised that although He would go away, He would come back for them. And He would prepare a room for them. A dwelling-place. A home.

He made this place for them—and us—through fulfilling the requirements of God’s law when He died on the cross as the sinless man. He assured His disciples that if He went to the trouble of creating this home, that of course He would come back for them and not leave them alone (John 14:2–3). They didn’t need to fear or be worried about their lives, whether on earth or in heaven.

We can take comfort and assurance from Jesus’s words, for we believe and trust that He makes a home for us; that He makes His home within us (see John 14:23); and that He has gone ahead of us to prepare our heavenly home. Whatever sort of physical place we live in, we belong with Jesus, upheld by His love and surrounded in His peace. With Him, there’s no place like home. AMY BOUCHER PYE (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Jesus prepares a place for us to live forever.

The Best Is Yet To Be

He who sat on the throne said, “Behold, I make all things new.” — Revelation 21:5

Today’s Scripture : Revelation 21:1-8

Before Jesus left this earth, He promised to prepare a special place for those who love Him (John 14:2-3). Years later He spoke to His disciple John in a vision, giving him as much detail as man’s finite mind could grasp. Since then, God’s people have pondered with eager anticipation “a new heaven and a new earth,” where there will be no more death, nor sorrow, nor crying, nor pain (Rev. 21:1,4).

When we are released from sin’s curse, we will serve God without weariness (22:3-4). We will see Jesus and be like Him (1 John 3:2).

Thinking about these joys moved the renowned English physician Thomas Browne (1605-1682) to write, “When we begin to talk about life after death, we’re like two infants in a womb discussing the nature of their future life. The difference between our present knowledge and understanding of what it will be to share God’s glory is no less great than what exists between unborn babes and a man in the strength of his days. . . . As Christians, we know it is indescribable and thus we can rejoice, but it will be even greater than our wildest imagination.”

In life’s darkest or most joyous moments, let’s never forget that the best is yet to be. By: Dennis J. DeHaan (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

To see His face, this is my goal,
The deepest longing of my soul;
Through storm and stress my path I’ll trace
Till, satisfied, I see His face!
—Chisholm

Heaven: no pain, no night, no death, no tears.

It's For Sure!

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. — John 14:3

Today's Scripture : 1 Thessalonians 5:1-11

Before our second child was born, my wife and I attended a childbirth class offered by the hospital. During the course we watched a film designed to relieve the fears of expectant parents. All of us had questions like: When will the labor begin? Will there be plenty of time to get to the hospital? Will the delivery be hard? And what about our baby? Will it be a boy or a girl? Will it be large or small? Will it be healthy?

The narrator then summed it up like this: "Yes, there are so many questions left unanswered. But one thing is for sure: You will deliver. You will give birth!" The class laughed. One thing was certain—the baby would come.

The experience reminded me of the Lord's second coming. We have so many questions about it. What will it be like? Will it be a startling experience? Will we be happy when we see Jesus? Where will we be when it occurs? Will we be living, or will we be among those who are raised from the dead?

Yes, as we anticipate the birth of that new day, there are many unanswered questions. But one thing is for sure—He is coming! That is why we should prepare ourselves through faith, hope, and love (1 Thessalonians 5:8). Then we will be ready for the blessed event. —MRD II (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

I will come again and receive you to Myself; that where I am, there you may be also. John 14:3

The nineteenth-century lecturer Wendell Phillips was deeply devoted to his invalid wife. His speaking engagements, however, often required him to be away from her. At the close of a lecture one night in a town many miles from his home in Boston, Phillips' friends urged him not to attempt to return home until morning. "The last train has left," they said, "and you will have to hire special transportation into the city. It is cold and sleeting, and you face miles of rough riding before you get home." He replied, "But at the other end of those miles I shall find my beloved Anne."

We who love Christ can press on through life's trials because at journey's end we know Jesus is waiting for us. Someday we will see the face of the One who gave Himself for our salvation. We will see our Savior, and we will be like Him.

I Will Come Back For You

I will not leave you orphans; I will come to you. —John 14:18

Today's Scripture : John 14:1-6

In 1914 Ernest Shackleton led an expedition to sail to Antarctica, and then walk to the South Pole. The expedition went according to plan until ice trapped the ship and eventually crushed its hull. The men made their way by lifeboat to a small island. Promising to come back for them, Shackleton and a small rescue party set out across 800 miles of perilous seas to South Georgia Island.

With only a sextant to guide them, they made it to the island. Shackleton then led his party over steep mountainous terrain to the whaling port on the other side. Once there, he acquired a ship to rescue his crew. Their leader had kept his word and returned for them. Not one man was left behind.

As Jesus was preparing to leave His disciples, He promised to return. He said, "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" (John 14:3). After enduring the horrors of the cross, Jesus rose from the dead to provide eternal life to all who believe in Him as their Savior. He indwells us today by the Holy Spirit, but one day He will return and gather us into His presence (1 Thessalonians 4:15-18). Jesus is true to His word. - Dennis Fisher (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

If you are His, He will come back for you!

Our Forever Home

I will dwell in the house of the Lord forever. — Psalm 23:6

Today's Scripture : John 14:1-6

Night was falling and the weather deteriorating as I began the long drive home. The snow that had been falling lightly became heavier. Gale-force winds soon whipped it into a blinding curtain in front of my car. Only intense concentration and prayer kept me on the road.

As the 21/2-hour drive stretched to 3, then 4, my muscles ached and my eyes burned. Never had home sounded so good! When I finally walked through the doorway and collapsed in a chair, I felt great relief.

Sometimes our journey as followers of Christ is like that snowy drive. We struggle through long days of hard work and difficulty. When disappointment and sorrow come, our thoughts go to those wonderful passages of the Bible that describe our home in heaven. It heartens us to think of entering the Lord's presence where we will abide forever.

C. S. Lewis wrote a wonderful allegory called *The Chronicles of Narnia* in which he describes the unicorn's first glimpse of heaven. The unicorn exclaims, "I have come home at last! This is my real country! I belong here. This is the land I've been looking for all my life."

In a small way, that expresses how we will feel when we reach our forever home. By: David C. Egner (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

To run life's grueling race, to win the lasting prize—
To finally succeed in this endeavor—
Look to the day you'll gaze into the Savior's eyes
And understand you're home with Him forever.
—Gustafson

Heaven's delights will far outweigh earth's difficulties.

[Awakened By A Close Friend](#)

Where I am, there you may be also. — John 14:3

Today's Scripture : John 14:1-7

A few years ago I had some tests to screen for cancer, and I was nervous about the outcome. My anxiety was magnified as I thought about the fact that while the medical personnel were well-trained and extremely competent, they were also strangers who had no relationship with me.

After awakening from the anesthesia, however, I heard the beautiful sound of my wife's voice: "It's great, Honey. They didn't find anything." I looked up at her smiling face and was comforted. I needed the assurance of someone who loved me.

A similar assurance lies ahead for all who have trusted Jesus. Believers can be comforted in knowing that when they wake up in heaven, One who loves them greatly—Jesus—will be there.

The Book of Common Prayer expresses this Christian hope: "After my awakening, [my Redeemer] will raise me up; and in my body I shall see God. I myself shall see, and eyes behold Him who is my friend and not a stranger."

Do you have trouble facing mortality? Jesus promised to be there when we slip from this world into the next. He said, "Where I am [heaven], there you may be also" (John 14:3). What a comfort for believers to know that after death we will be awakened by a close Friend. By: Dennis Fisher

What wonders await us in yonder fair land!
The face of our Savior, the touch of His hand,
No tears and no crying, no sighs or despair,
For Jesus is waiting to welcome us there.
—Kerr

To see Jesus will be heaven's greatest joy.

[No Joke!](#)

I will come again and receive you to Myself; that where I am, there you may be also. — John 14:3

Today's Scripture : John 14:1-6

I have heard that humor is sometimes used to deal with important things we don't really understand. If that's true, I can see why there are so many jokes about heaven.

We understand so little about what life is like for those who are "with the Lord." When we lose a loved one, we struggle to grasp why God "needed" that person more than we did. Because justice and reward are so imperfect on earth, it seems hard to imagine a place where God perfectly administers both. So we chuckle at stories about someone "who died and knocked on the Pearly Gates."

Even the most knowledgeable theologian knows little of that marvelous place the Bible calls heaven. Jesus didn't give a detailed description of life after death, but He promised His followers an eternal home with Him. He said, "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" (Jn. 14:3).

We don't understand everything about heaven, but we believe our Savior's promise. By faith in the integrity and power of the One who has spoken, we accept what we cannot fully comprehend. We live with hope and assurance of all that He has in store for us. And that's no joke. By: David C. McCasland (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

What Do We Know About Heaven?

Psalm 16:11; 115:3;

John 17:24; 1 Peter 1:3-4;

Revelation 7:15-17; 14:13; 21:3-4; 22:1-5

People joke about heaven and hell, but heaven and hell are no joke.

[Preparing a Place for Us](#)

If I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. John 14:3

Today's Scripture & Insight : John 14:1-4

Our family was planning to get a puppy, so my eleven-year-old daughter researched for months. She knew what the dog should eat and how to introduce it to our new home—among myriad other details.

Turns out puppies do best, she told me, if they're introduced to one room at a time. So we carefully prepared a spare bedroom. I'm sure there will still be surprises as we raise our new puppy, but my daughter's delight-infused preparation couldn't have been more thorough.

The way my daughter channeled her eager anticipation for a puppy into loving preparation reminded me of Christ's longing to share life with His people and His promise to prepare a home for them. Nearing the end of His earthly ministry, Jesus urged His disciples to trust Him, saying, "You believe in God; believe also in me" (John 14:1). Then He promised to "prepare a place for [them] . . . that [they] also may be where [He is]" (v. 3).

The disciples would soon face trouble. But Jesus wanted them to know that He was at work to bring them home to Him.

I can't help but delight in the careful, deliberate intent with which my daughter had prepared for our new puppy. But I can only imagine how much more our Savior is delighting in His own detailed preparation for each of His people to share eternal life with Him (v. 2). By: Adam Holz (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How do you feel knowing that Jesus is preparing a place for you in His Father's house? How might hanging on to that hope give you strength or courage in difficult seasons?

Jesus, thank You for going to prepare a place for me. Help me to put my hope in You fully and not to be troubled by the struggles in this life that might tempt me to take my eyes off You.

[A Better Place](#)

I will come again and receive you to Myself; that where I am, there you may be also. —John 14:3

Today's Scripture : John 14:1-6

When death invades our lives, we need a sanctuary—a place of safety that gives us a glimmer of hope against an oppressive backdrop of sorrow. This was never more clear to pastor John Claypool than in the days following the death of his young daughter.

The Sunday after the funeral, Claypool told his congregation that he loved the promise in Isaiah 40:31 of renewed strength to those who trust the Lord. But on that morning his spirit was not soaring as an eagle, nor was he running. In fact, he said, he was barely walking.

Claypool did find strength and courage, though, to survive his loss in another passage—John 14. As he read about Jesus' promise to believers that they will be with Him in heaven, Claypool began to find comfort. He was confident that Jesus had prepared a better place for his daughter—and that she was with the Lord. "The only thing that keeps me going," he told his listeners, "is the promise that my daughter is in the arms of Jesus."

Our Savior is preparing a better place for all who have put their trust in Him. It's not just a future hope; it's also a present reality—a reality that gives us the comfort we need to face the death of someone close. By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

The death of people whom we love
Brings sorrow and deep pain;
But if our loved ones know the Lord,
Our loss becomes their gain.
—Sper

Our greatest comfort in sorrow is to know that Jesus lives.

[The Catcher](#)

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. — John 14:3

Today's Scripture : John 14:1-6

Life is a risky enterprise. Sometimes we fly high, enjoying great success. But then suddenly we fall into deep disappointments and the haunting reality of failure, leaving our hearts wondering if there is anything worth looking forward to.

At a funeral recently, the pastor told the story about a trapeze artist. The performer admitted that although he is seen as the star of the show, the real star is the catcher—the teammate who hangs from another trapeze bar to grab him and guarantee a safe landing. The key, he explained, is trust. With outstretched arms, the flyer must trust that the catcher is ready and able to grab him. Dying is like trusting in God as the catcher. After we have flown through life, we can look forward to God reaching out to catch His followers and to pull us safely to Himself forever. I like that thought.

This reminds me of Jesus' comforting words to His disciples: "Let not your heart be troubled . . . I go to prepare a place for you. And . . . I will come again and receive you to Myself; that where I am, there you may be also" (John 14:1-3).

Life is indeed a risky business, but be encouraged! If you have put your faith in Jesus Christ, the Catcher is waiting at the end to take you safely home. By: Joe Stowell (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Home from the earthly journey,
Safe for eternity;
All that the Savior promised—
That is what heaven will be.
—Anon.

Our heavenly Father's arms will one day catch His children.

Are You Looking Up? - Are you so eager for Christ's return that you hope it will take place today? I wouldn't be honest if I answered an unqualified "Yes" to this question. You see, I'm enjoying life right now. I love what I'm doing. My wife and I are having fun watching our grandsons grow toward manhood. There are still people and places we would like to visit during our retirement years.

Does this mean that I'm not "**looking** ([prosdechomai](#) in present tense = anticipating with idea of welcoming) for the blessed hope

and glorious appearing" of Jesus Christ? (Titus 2:13+). No, it doesn't. I believe that His return is indeed "the blessed hope." Earthly pleasures are only temporary and cannot compare with the joys of heaven. Besides, I am troubled by the sin, sorrow, and suffering all around me.

All Christians are thankful for Jesus' promise, "**I will come again and receive you to Myself**" (Jn. 14:3). But our own circumstances affect how eagerly we anticipate His return. Whether life for us today is a joy or a struggle, we are to deny "ungodliness and worldly lusts" and to "live soberly, righteously, and godly" (Titus 2:12+).

God wants us to enjoy life. But He also wants us to live each day as if it may be the one in which He will return. Are you looking up?
— Herbert Vander Lugt ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

Take the world but give me Jesus--

In His cross my trust shall be;

Till, with clearer, brighter vision,

Face to face my Lord I see.

-Fanny Crosby

Enjoy life, but anticipate heaven!

John 14:4 "And you know the way where I am going."

- **And you know:** Joh 14:2,28 13:3 16:28 Lu 24:26
- **the way where I am going:** Joh 3:16-17, Jn 3:36 Jn 6:40,68,69 Jn 10:9 Jn 12:26

THE WAY BACK TO THE RIGHT HAND OF THE FATHER

And you know ([eido](#)) **the way where I am going** - Note that **know** ([eido](#)) means to know beyond a shadow of a doubt (but as Thomas will say they were still confused). John's point is that they do know the way because they know Him. So while they knew this truth on one level, they did not grasp the full spiritual import of this truth. For example, Jesus was going back to His Father in heaven and they had been told numerous times **the way** to Heaven was by believing in Him (cf Jn 8:24+, Jn 10:9+, Jn 12:44+). In the context of John 14:6, **the way** is the means by which the disciples would be brought to the Father, where Jesus Himself was returning. Only a short time earlier Jesus had told 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.'" (John 13:33+) Of course where He was going refers to His death, resurrection and ultimately to His ascension (Acts 1:9-11+) to the right hand of His Father in Heaven.

At this time they could not follow Him because **the way** back to His Father, would be through His death on the Cross and His resurrection, events which they would only be able to witness but could not themselves experience.

Jesus' statement would elicit a question which in turn would lead to an explanation which would clear up all confusion, not only for His disciples, but for every soul who has lost his or her way to God (that's all of us - Ro 5:12+, Eph 2:1+, Ro 3:10+, Ro 3:23+).

Jesus had alluded to **the way** of the Cross in John 12:32-33+ declaring "And I, if I am lifted up from the earth (THE CROSS), will draw all men to Myself." But He was saying this to indicate the kind of death by which He was to die." As Jesus would explain in Jn 14:6 **the way** for the disciples to come to Heaven was not through the Cross but through Him, through belief in His substitutionary, fully atoning sacrifice on the Cross and His subsequent resurrection.

John Phillips points out "He had been telling them where He was going: home. As for **the way**—well, He would make that clear too in a moment—He was Himself **the way**. They were looking right at it (**HIM**)!" (BORROW [Exploring the Gospels. John PAGE 264](#))

Merrill Tenney on **you know the way** - He assumed that they knew the way to their destination; all they would need to do would be to follow the road. His sheep would follow him and find "the house of the Lord" at the end of their journey (Ps 23:6; John 10:27-28). (BORROW [Expositor's Bible Commentary PAGE 344](#))

A T Robertson on **you know the way** - First, notice "**the way**" is a key word being repeated 3x (Jn 14:4, 5, 6). Definite allusion to the puzzle of Peter in John 13:36-37. The path to the Father's house is now plain.

Leon Morris adds "He has been showing them **the way** in the whole body of his teaching. If they follow that **way**, they will come where He is." (BORROW [The Gospel According to John PAGE 640](#))

ILLUSTRATION - A pioneer missionary in Africa tells how he was taking the gospel to a new tribe, far to the north. With his bearers, he arrived at a village, a point beyond which his porters refused to go. The missionary appealed to the local chief. Was there someone in his village who could act as his guide to the distant northern tribe? The chief summoned a man, tall, battle scarred, carrying a large axe. A bargain was made and the next morning the missionary set off through the bush, following his new guide. The way became increasingly rough and the path had all but disappeared. There was an occasional mark blazed on a tree, occasionally a narrow path. Finally the missionary called a halt. He asked the guide if he was sure he knew the way. The man pulled himself up to his full height. "White man," he said, "you see this axe in my hand? You see these scars on my body? With this axe I blazed the trail to the tribal village to which we go. I came from there. These scars I received when I made the way. You ask me if I know the way? Before I came, there was no way. I am the way." (BORROW [Exploring the Gospels. John PAGE 264](#))

John 14:5 Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?"

- **Thomas:** Joh 20:25-28
- **we do not know:** Joh 15:12 Mk 8:17,18 9:19 Lu 24:25 Heb 5:11,12

DOUBTING THOMAS SPEAKS FOR THE ELEVEN

Thomas said to Him, "Lord (*kurios*), we (absolutely) do not know (*eido*) where You are going, how do we know (*eido*) the way?" **Thomas** is confused and did not understand what Jesus meant by **the way**, which prompts his question! They would remain puzzled until after His death and resurrection and until the coming of the Holy Spirit Who would give full understanding. They had all the information but they could not put it together. All mankind owes "doubting" Thomas a thanks because His question prompted one of the most powerful verses ever spoken about how a sinner can one day come into the present of the perfectly Holy God!

William Hendriksen comments "Now in the present passage **Thomas** means to say: "How can we be expected to know the way when we do not even know the destination?" He committed two errors: (1) He may have thought that Jesus was referring to his departure in death, or else he may have opined that the Master was leaving for another place on earth. In the latter case the way would be an ordinary road, and his error would be similar to that of the Jews in Jn 7:35+ (see on that passage). (2) He imagined that the Lord was speaking about **the way** which he was about to take, whereas Jesus was actually referring to **the way** the disciples must take to reach their destination (**ED: HEAVEN**), as is evident from Jn 14:6b. (BORROW [Exposition of the Gospel according to John PAGE 266](#))

Adrian Rogers on John 14:5 One lady told an evangelist, "I have been saved for twenty-five years and never had a doubt." He said, "I doubt you have been saved." Perhaps he's right. It would be like saying, "We have been married for twenty-five years and never had an argument." Indeed, we may have doubts, and we may have arguments, but neither one is good for us. They may be facts of life, but we must guard against them. Trying to live the Christian life with doubts is much like driving an automobile with the brakes on. You need to have not a hope-so, think-so, maybe-so, but a know-so salvation.

John 14:6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

- **I am:** Joh 10:9 Isa 35:8,9 Mt 11:27 Ac 4:12 Ro 5:2 Eph 2:18 Heb 7:25 Heb 9:8 10:19-22 1Pe 1:21
- **the truth:** Joh 1:14,17 Jn 8:32 Jn 15:1 Jn 18:37 Ro 15:8,9 2Co 1:19,20 Col 2:9,17 1Jn 1:8 1Jn 5:6,20 Rev 1:5 Rev 3:7,14 Rev 19:11
- **the life:** Joh 14:19 John 1:4 John 5:21,25-29 John 6:33,51,57,68 Jn 8:51 Jn 10:28 John 11:25,26 17:2,3 Ac 3:15 Ro 5:21 1Co 15:45 Col 3:4 1Jn 1:1,2 5:11,12 Rev 22:1,17
- **no one:** Joh 10:7,9 Ac 4:12 Ro 15:16 1Pe 2:4 3:18 1Jn 2:23 2Jn 1:9 Rev 5:8,9 Rev 7:9-17 13:7,8 20:15

Related Passages:

John 1:14+ And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, **full of grace and TRUTH.**

John 1:17+ For the Law was given through Moses; **grace and TRUTH were realized through Jesus Christ.**

Revelation 19:11+ And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful

and **TRUE**, and in righteousness He judges and wages war.

John 1:4+ In Him was **LIFE**, and the life was the Light of men.

John 5:26+ "For just as the Father has life in Himself, even so He gave to the Son also to have **LIFE** in Himself;

ONE OF THE GREATEST EGO EIMI'S IN THE BIBLE

Jesus said to him (Thomas), "**I am** ([ego eimi](#)) **the way, and the truth** ([aletheia](#)), **and the life** ([zoe](#)); **no one** ([oudeis](#)) **comes to the Father** ([pater](#)) **but through** ([dia](#)) **Me** - Do not miss the first person singular pronoun "I" which emphasizes that salvation is not through a philosophical principle or a religious dogma but through a Person. And we can thank Thomas for expressing some doubt in Jn 14:5, as it brings forth this sixth great "I Am" statement (cf. Jn 6:35; 8:12; 10:7, 9, 11, 14; 11:25, #7 in Jn 15:1, 5) that reveals the path one must walk in order to receive eternal life in Heaven with the Father. As an aside this was the answer to Pilate's question "What is truth?" (Jn 18:38+)! Truth is a Person!

*Do you struggle with the exclusivism of Jesus' declaration?
(Then take up your complaint with Jesus!)*

Jesus is the Way because He is **the DOOR** through which we enter into abundant life (Jn 10:9-10+) Jesus is **the narrow gate**...that leads to life" (Mt 7:13-14+) Jesus is **the Way** because His death on the Cross paved the way for bold access to God as Paul describes in Romans 5:2+ writing that through JESUS "we have obtained our **introduction** ([prosagoge](#) means "means of admission into the presence of a person in high position!") by faith into this grace in which we stand; and we exult in hope of the glory of God."

Only one way to Heaven and the presence of the Father!

No one ([oudeis](#)) **comes to the Father** ([pater](#)) **but through Me** - No one ([oudeis](#)) in simple terms means "**ABSOLUTELY** no one!" Jesus is clearly and plainly making the point that He and He Alone is the only way to come to the Father. There is absolutely no other way! Jesus is "narrow minded" because He wants everyone to fully understand that the way is narrow!

In His Sermon on the Mount He warned "**Enter** ([aorist imperative](#) see [the need of the Holy Spirit to obey](#) Jesus' command, cf Jn 3:5-8+) through the **narrow** gate; **FOR** (CRUCIAL term of explanation) the gate is wide and the way is broad that leads to destruction, and there are **many** who enter through it. **FOR** (ANOTHER CRUCIAL term of explanation - Jesus explains why one must obey His command) the gate is **small** and **the way is narrow** that leads to life, and there are **few** who find it." (Mt 7:13-14+) Notice Jesus use of the two adjectives "*many*" and "*few*" which sound a clear warning that one must enter through Him or they will forever suffer loss and destruction (eternal punishment)!

*Someone said that you are either ON the way or IN the way;
in the way of others who need to find the way.*

As an aside remember that all three monotheistic faiths, Judaism, Islam, and Christianity, teach a doctrine that only their belief system is true. Thus Judaism says it is through the Mosaic Covenant, Islam through the Koran and Christianity through a Person, the Lord Jesus Christ and His belief in His death, burial and resurrection. [Inclusivism vs. exclusivism-what does the Bible say? | GotQuestions.org](#) (Is personal faith in Jesus the only way to heaven (exclusivism), or did Jesus' death also provide salvation for some who do not believe (inclusivism)?)

Jesus is **BREAD** which He repeatedly associates with **LIFE**. In John 6:33, 35, 48, 51 He declared that "the bread of God is that which comes down out of heaven, and **gives LIFE** to the world."... 35 Jesus said to them, "I am the **bread of LIFE**; he who comes to Me will not hunger, and he who believes in Me will never thirst....48 "I am the **bread of LIFE**51 "I am the **LIVING bread** that came down out of heaven; if anyone eats of this bread, **he will LIVE forever**; and the bread also which **I will give for the LIFE of the world** is My flesh."

And in John 11:25-26+ Jesus declared to Martha "I am the resurrection and **the LIFE**; he who believes in Me will **LIVE** even if he dies, 26 and everyone who **LIVES** and believes in Me will never die. Do you believe this?"

A T Robertson - Either of these statements is profound enough to stagger any one, but here all three together overwhelm Thomas. Jesus had called himself "the life" to Martha (John 11:25) and "the door" to the Pharisees (John 10:7) and "the light of the world" (John 8:12). He spoke "the way of God in truth" (Mark 12:14). He is the way to God and the only way (John 14:6), the personification of truth, the centre of life.

The **I am** ([ego eimi](#)) in the present tense signifies Jesus is continually **THE WAY**, that He is continually available to the one lost who

is searching for why he or she is here and where they are going when they die. Notice the three uses of "the" (Greek definite article "he"), which is crucial to comprehend. Jesus is saying with each use of "the" that He is the definitive way, the definitive truth and the definitive life. The clear implication is that there is absolutely NO OTHER way, truth or life! Jesus Christ not only states the truth; he is the truth.

*"And there is salvation in **no one** else;
for there is **no other Name** under heaven
that has been given among men
by Which we must be saved."*

-- Acts 4:12+

As **Colin Kruse** on **no one comes to the Father but through Me** - "**No-one** else can bring people to God, for **no-one** else has seen God or made him known (Jn 1:18; 3:13), **no-one** else speaks and embodies the truth about God as he does, **no-one** else shares the very life of God, and **no-one** else has dealt with the problem of human sin so as to bring people back to a holy God. This means that Jesus is the way to God provided for all people,¹⁷ and also that no-one can claim to know God while rejecting Jesus his Son (5:23; 8:42; cf. Acts 4:12). (SEE [John: Revised Edition](#))

*Jesus is the way—reconciliation;
Jesus is the truth—illumination;
Jesus is the life—regeneration*

Kenneth Gangel - Jesus is the way—reconciliation; Jesus is the truth—illumination; Jesus is the life—regeneration. This is the exclusive gospel. The New Testament knows nothing of universalism—the idea that God will find some way to save everybody. What could be clearer than Jesus' words in verse 6, No one comes to the Father except through me. Why did the disciples need all this talk about trusting Jesus? Why do we need it? Because like them, we do not know Jesus well enough; so we struggle to understand the Father. Repeatedly Jesus emphasized the link between the heavenly Father and the Son, but right up to the end the disciples did not get it—and we struggle with the concept as well. (See [Holman New Testament Commentary - John - Page 265](#))

Andreas Köstenberger - Jesus' claim of himself being the way (with the corollary that no one can come to the Father but through him) is as timely today as it was when our Lord first uttered this statement. For in an age of religious pluralism, Christianity's exclusive claims are considered inappropriately narrow, even intolerant, and pluralism itself has, ironically, become the criterion by which all truth claims are judged. (SEE [John - Page 428](#))

JESUS IS THE WAY

*Therefore, brethren, since we have confidence
to enter the holy place by the blood of Jesus*

by a new and living way

*which He inaugurated for us through the veil, that is, His flesh,
and since we have a great priest over the house of God,*

*Let us draw near with a sincere heart in full assurance of faith,
having our hearts sprinkled clean from an evil conscience
and our bodies washed with pure water.*

*Let us hold fast the confession of our hope without wavering,
or He who promised is faithful;*

-- Hebrews 10:19-23+

Some writers feel that Jesus' words should be taken to mean 'I am the true and living way', but that misinterpretation fails to account for the definite article ("the") preceding each attribute.

William Hendriksen on **the truth...the life** - He is the truth in person. As such he is the final reality in contrast with the shadows which preceded him (see on Jn 1:14, 17). But in the present context the term the truth seems to have a different shade of meaning. It is that which stands over against the lie. Jesus is the truth because he is the dependable source of redemptive revelation. That this is the sense in which the word is used is clear from Jn 14:7 which teaches that Christ reveals the Father. Cf. Matt. 11:27. But just as the way is a living way, so also the truth is living truth. It is active. It takes hold of us and influences us powerfully. It sanctifies us, guides us, and sets us free (Jn 8:32; cf. Jn 17:17). Basically, not it but he is the truth, he himself in person....**(THE LIFE)** Jesus is not referring here to the breath or spirit (πνεύμα) which animates our body. He is not thinking of the soul (ψυχή) nor of life as outwardly manifested (βίος), but of life as opposed to death. (ζωή)....And because he has the life within himself (see on Jn 5:26), he is the source and giver of life for his own (see on Jn 3:16; 6:33; 10:28; 11:25). He has the light of life (Jn 8:12), the words of life (Jn 6:68), and he came that we might have life and abundance (Jn 10:10). Just as death spells separation from God, so life implies communion with him (Jn 17:3). All three concepts are active and dynamic. The way brings to God; the truth makes men free; the life

produces fellowship. (BORROW [Exposition of the Gospel according to John PAGE 268](#))

ESV Study Bible - Jesus as **the one way to the Father** fulfills the OT symbols and teachings that show the exclusiveness of God's claim (see note on 3:18), such as the curtain (Ex. 26:33) barring access to God's presence from all except the Levitical high priest (Leviticus 16), the rejection of human inventions as means to approach God (Lev. 10:2), and the choice of Aaron alone to represent Israel before God in his sanctuary (Num. 17:5). Jesus is the only "way" to God (Acts 4:12), and he alone can provide access to God. Jesus as the truth fulfills the teaching of the OT (John 1:17) and reveals the true God (cf. 1:14, 17; 5:33; 18:37; also 8:40, 45-46; 14:9). Jesus alone is **the life** who fulfills the OT promises of "life" given by God (Jn 11:25-26), having life in himself (Jn 1:4; Jn 5:26), and he is thus able to confer eternal life to all those who believe in him (e.g., Jn 3:16). This is another "I am" saying that makes a claim to deity (see note on Jn 6:35). (BORROW [ESV Study Bible PAGE 2052](#))

John MacArthur - 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 (SEE [The MacArthur Commentary](#))

It is notable that the early church was known as **the Way**" (cf. Acts 9:2; 19:9,23; 24:14,22). ([What is "the Way" in the Bible?](#))

F. F. Bruce emphasizes that Jesus "is, in fact, the only **way** by which men and women may come to the Father; there is no other **way**. If this seems offensively exclusive, let it be borne in mind that the One Who makes this claim is the incarnate Word, the revealer of the Father. If God has no avenue of communication with mankind apart from His Word (incarnate or otherwise), mankind has no avenue of approach to God apart from that same Word, Who became flesh and dwelt among us in order to supply such an avenue of approach. (BORROW [The Gospel of John PAGE 290](#))

Rod Mattoon - The Lord Jesus Christ says, "**I am the Way.**" This statement answers the question, "How can I go to Heaven?" The word "way" is the Greek word hodos. It forms, for example, the word "exodus" which means "the way out." The word hodos means "a path, road, or journey from one place to another, a course at sea." Jesus was telling us that HE is THE ONLY WAY to Heaven. There is no other way. If you want to go to God's Heaven, you will have to go God's way, not your own way.Jesus said, "**I am the truth.**" In this statement He answers the question, "How can I be sure I'm going to Heaven?" Jesus replies, "I am the truth." In the Hebrew language the word for truth is emet which means "faithfulness, reliability." In the Greek language, the language of the New Testament, the word for truth is aletheia. It means "truth distinguished from falsehood; that which is real and genuine opposed to that which is counterfeit and unreal." The Lord Jesus Christ was the "truth" incarnate. He was the real thing when He stated He was God....The Lord Jesus Christ is the way, truth, and life. Without **the way**, there is no going; without **the truth** there is no knowing, and without **the life** there is no living. He is the way, the truth, the life. As **the Way**, He is the path to Heaven; As **the Truth** He is the principle to live by; As **the Life** He is the purpose of life. As **the Way**, He is the route to Glory; As **the Truth** He is the reality of life; As **the Life** He is the reward of this life and eternity. As **the Way** Jesus is the boulevard to Beulah Land; As **the Truth** Christ is the blueprint for living; As **the Life** Christ is the blessing and bounty of our existence. All that you need is in the Lord Jesus Christ. In Him we have a destination, not destruction; we have reward, not ruin; we have a purpose, not pandemonium; we have clarity, not confusion. Because of the Lord's saving grace, we will enjoy the glories of Heaven one day and with great joy be able to say, "There is no place like home!"

John Hall - Whosoever is not in Him as **the Way**, is out of the way and lost; whosoever is not in Him as **the Truth** is in fatal error; whosoever is not in Him as **the Life** is dead in sins.

D A Carson - if Thomas' question and Jn 14:6a demonstrate that way is the principal theme, it follows that truth and life enjoy a supporting role: Jesus is the way to God, precisely because he is the truth of God (cf. notes on Jn 1:14) and the life of God (cf. notes on Jn 1:4; 3:15; 11:25). Jesus is the truth, because he embodies the supreme revelation of God—he himself 'narrates' God (Jn 1:18), says and does exclusively what the Father gives him to say and do (Jn 5:19ff; Jn 8:29), indeed he is properly called 'God' (Jn 1:1, 18; Jn 20:28). He is God's gracious self-disclosure, his 'Word', made flesh (Jn 1:14). Jesus is the life (Jn 1:4), the one who has 'life in himself' (Jn 5:26), 'the resurrection and the life' (Jn 11:25), 'the true God and eternal life' (1 Jn. 5:20). Only because he is the truth and the life can Jesus be the way for others to come to God, the way for his disciples to attain the many dwelling-places in the Father's house (Jn 14:2-3), and therefore the answer to Thomas' question (Jn 14:5). In this context Jesus does not simply blaze a trail, commanding others to take the way that he himself takes; rather, he is the way. (BORROW [The Gospel according to John PAGE 490](#))

Leon Morris - "**Way**," "**truth**," and "**life**" all have relevance, the triple expression emphasizing the many-sidedness of the saving work. "**Way**" speaks of a connection between two persons or things, and here the link between God and sinners. **Truth**" reminds us of the complete reliability of Jesus in all that he does and is. And "**life**" stresses the fact that mere physical existence matters little. The only **life** worth the name is that which Jesus brings, for he is **life** itself. Jesus is asserting in strong terms the uniqueness and the sufficiency of his work for sinners. We should not overlook the faith involved both in the utterance and in the acceptance of those words, spoken as they were, on the eve of the crucifixion. "**I am the Way**," said one who would shortly hang impotent on a cross. **I am the Truth**," when the lies of evil people were about to enjoy a spectacular triumph. **I am the Life**," when within a matter of hours

his corpse would be placed in a tomb. (BORROW [The Gospel according to John PAGE 640](#))

The issue...is not whether or not we like this claim, but whether or not it is true.

-- [Walter Kaiser](#)

[Walter Kaiser](#) adds that "The issue, then, is not whether or not we like this claim, but whether or not it is true. The usual smokescreen is to say, "What about those who have never heard of Jesus?" The response to this is twofold: (1) there is a missionary imperative in the New Testament to minimize this problem (that is why, for example, Paul dedicates his life to preaching Jesus where he has not yet been preached) and (2) how God may choose to reveal himself or deal with those who have no human messenger is his business. If we know God's character, we can trust him to do his business well. Our problem is that we do know about Jesus and are living in a culture in which Jesus is all too well known. Furthermore, the missionary imperative falls to those of us who believe." (ED: I would add Romans 1:20 [commentary] also addresses those who never heard for Paul writes "For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that **they are without excuse.**" See also Gotquestions - [What happens to those who have never heard about Jesus?](#) and Walter Kaiser on [page 508 Is God Fair to Condemn Those Who Have Never Heard?](#))

Note that Jesus differentiates Himself clearly from false "ways" by not saying He is "A way" which would leave open the door for the interpretation that He was one of many ways to God. He did not leave the door open for that damning teaching. Further, Jesus differentiated Himself from other false ways that are a dead end street (pun intended!) Buddha said, "I am a guide to way." Mohammed said, "I am a teacher of the truth." Jesus said, "I am the way, I am the truth, and I am the life." The clear implication of Jesus' words is that Jesus is the **only** way and the **only** truth and the **only** life.

I am the Way, without Me there is no Going

I am the Truth, without Me there is no Knowing

I am the Life, without Me there is no Growing.

John Phillips has an interesting comment about Jesus repeatedly reference to God as **Father** ([pater](#)) - Many times the Lord had spoken to his disciples about his Father. He delighted to use this novel name for God. Throughout the Old Testament, God is seldom spoken of as a Father. This lovely name for God was, really, the Lord's revelation, and a wonderfully comforting one it is. God is not merely Elohim, the awesome God of creation, omniscient in his purpose, omnipotent in his power, omnipresent in his person; he is not just Jehovah, the God of covenant, wise and loving, but strict in his requirements; nor is he merely Adonai, God of command, sovereign Lord, and owner of the universe, who must be obeyed. He is a Father, a God of comfort, a God of compassion, one who has a home and a family. The Lord used this name for God over and over again. How well John remembered it! In his gospel the expression "the Father" or its kindred expression "my Father" occurs 156 times. (Borrow [Exploring the Gospel of John](#))

A KEY WORD IN JOHN 14 - "FATHER" - Father is found 23 times in 17 verses in John 14 - Jn. 1:14; Jn. 1:18; Jn. 2:16; Jn. 3:35; Jn. 4:12; Jn. 4:20; Jn. 4:21; Jn. 4:23; Jn. 4:53; Jn. 5:17; Jn. 5:18; Jn. 5:19; Jn. 5:20; Jn. 5:21; Jn. 5:22; Jn. 5:23; Jn. 5:26; Jn. 5:36; Jn. 5:37; Jn. 5:43; Jn. 5:45; Jn. 6:27; Jn. 6:31; Jn. 6:32; Jn. 6:37; Jn. 6:40; Jn. 6:42; Jn. 6:44; Jn. 6:45; Jn. 6:46; Jn. 6:49; Jn. 6:57; Jn. 6:58; Jn. 6:65; Jn. 7:22; Jn. 8:16; Jn. 8:18; Jn. 8:19; Jn. 8:27; Jn. 8:28; Jn. 8:38; Jn. 8:39; Jn. 8:41; Jn. 8:42; Jn. 8:44; Jn. 8:49; Jn. 8:53; Jn. 8:54; Jn. 8:56; Jn. 10:15; Jn. 10:17; Jn. 10:18; Jn. 10:25; Jn. 10:29; Jn. 10:30; Jn. 10:32; Jn. 10:36; Jn. 10:37; Jn. 10:38; Jn. 11:41; Jn. 12:26; Jn. 12:27; Jn. 12:28; Jn. 12:49; Jn. 12:50; Jn. 13:1; Jn. 13:3; Jn. 14:2; Jn. 14:6; Jn. 14:7; Jn. 14:8; Jn. 14:9; Jn. 14:10; Jn. 14:11; Jn. 14:12; Jn. 14:13; Jn. 14:16; Jn. 14:20; Jn. 14:21; Jn. 14:23; Jn. 14:24; Jn. 14:26; Jn. 14:28; Jn. 14:31; Jn. 15:1; Jn. 15:8; Jn. 15:9; Jn. 15:10; Jn. 15:15; Jn. 15:16; Jn. 15:23; Jn. 15:24; Jn. 15:26; Jn. 16:3; Jn. 16:10; Jn. 16:15; Jn. 16:17; Jn. 16:23; Jn. 16:25; Jn. 16:26; Jn. 16:27; Jn. 16:28; Jn. 16:32; Jn. 17:1; Jn. 17:5; Jn. 17:11; Jn. 17:21; Jn. 17:24; Jn. 17:25; Jn. 18:11; Jn. 18:13; Jn. 20:17; Jn. 20:21

Spencer - A carpenter sees by his eye, when he applies the square, whether the wood be straight or not; but yet his eye (without which he could not see) is not the judge to try whether the wood be straight or not: of that, the square alone is the judge. So reason in man, without which, it is true, he could not judge, is not the square to try what is right or wrong in order to salvation. The word of God alone can determine that.

Thomas à Kempis - Follow Me: I am the way, the truth, and the life. Without the way thou canst not go, without the truth thou canst not know, without the life thou canst not live. I am the Way which thou oughtest to follow; the Truth which thou oughtest to believe; the Life which thou oughtest to hope for. I am the Way unchangeable; the Truth infallible; the Life everlasting. I am the Way altogether straight, the Truth supreme, the true Life, the blessed Life, the uncreated Life. If thou remain in My way thou shalt know the Truth, and the truth shall make thee free, and thou shalt lay hold on eternal life. (BORROW [The Imitation of Christ PAGE 135](#))

ILLUSTRATION - Nobel Prize-winning author William Saroyan lay dying from cancer in May of 1981. He picked up the phone next to his hospital bed and called the Associated Press. Getting a reporter on the line, he said, "Everybody has to die, but I always believed an exception would be made in my case. Now what?" Indeed—"now what?" (Gangel) **THE ANSWER IS TO BELIEVE John 14:6!**

D A Carson writes the following beautiful sonnet that relates to John 14...

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

I am the truth of God: I do not claim
I merely speak the truth, as though I were
A prophet (but no more), a channel, stirred
By Spirit power, of purely human frame.
Nor do I say that when I take his name
Upon my lips, my teaching cannot err
(Though that is true). A mere interpreter
I'm not, some prophet-voice of special fame.
In timeless reaches of eternity
The Triune God decided that the Word,
The self-expression of the Deity,
Would put on flesh and blood—and thus be heard.
The claim to speak the truth good men applaud.
I claim much more: I am the truth of God.

I am the resurrection life. It's not
As though I merely bear life-giving drink,
A magic elixir which (men might think)
Is cheap because though lavish it's not bought.
The price of life was fully paid: I fought
With death and black despair; for I'm the drink
Of life. The resurrection morn's the link
Between my death and endless life long sought.
I am the firstborn from the dead; and by
My triumph, I deal death to lusts and hates.
My life I now extend to men, and ply
Them with the draught that ever satiates.
Religion's page with empty boasts is rife:
But I'm the resurrection and the life.

(FROM "[The Farewell Discourse and Final Prayer of Jesus](#))

ILLUSTRATION - A missionary hired a guide to take him across a vast desert. When they arrived at the edge of the desert, the missionary saw before him trackless sands without a single footprint or road of any kind. He asked his guide with a tone of surprise, "Where is the road?" With a reproving glance, the guide replied, "I am the road." Jesus is the way to heaven. We must trust Him to

take us there. (From Steven J. Cole Sermon)

ILLUSTRATION - How would this assurance of going to heaven help to calm the disciples' troubled hearts? Dr. James M. Gray put it beautifully in a song he wrote years ago: "Who could mind the journey, when the road leads home?" The assurance of a heavenly home at the end of life's road enables us to bear joyfully with the obstacles and battles along the way. (Wiersbe)

J C Philpot - "Jesus said unto him, I am the way." John 14:6

How is Jesus the way? In everything that he is to God's people he is the way. His blood is the way to heaven; "for the whole path," as Deer speaks, "is lined with blood." By his precious blood shed upon Calvary's tree he has put away sin by the sacrifice of himself, and opened a way of access to God. His righteousness, also, is part of the way; for only so far as we stand clothed in his glorious righteousness have we any access unto, any acceptance with God the Father. And his love is the way; for if we walk in love, we walk in him, for he is love. Every part of the way was devised and is executed by the love of his tender heart.

But the way, also, is the way of tribulation. Was not Jesus himself the great Sufferer? And if he be the way, the only way, I must be conformed to his likeness in suffering. Not to know afflictions and tribulations, is not to know Christ. He was "a man of sorrows and acquainted with grief!" And if so, to have no sorrow, to have no acquaintance with grief, and to know nothing of tribulation, is to proclaim to all with a loud voice that we have no union and communion with the Lord Jesus Christ.

But we are continually turning aside "to the right hand" or "to the left." There is that cowardice in the heart which cannot bear the cross; there is that slipping into carnal ease and fleshly security, so as to get away from under the painful cross of affliction and suffering. But when we thus turn aside "to the right hand" or "to the left," the voice the Lord sends after us is, "This is the way"--the way of affliction; no other; the way of tribulation, the way of trial, the way of exercise. This is the way in which the King walked of old; and this is the way in which all his people have walked before him and after him; for this is the only path in which the footsteps of the flock can be found.

NO LOOPHOLES!

I am the way, the truth, and the life. No one comes to the Father except through Me. JOHN 14:6

One continuing concern about American tax structure is the problem of loopholes. Some people spend more time looking for loopholes than they do figuring how much tax they owe. Corporations hire experts to look for legal ways to avoid taxes—and they find them. The result for the U.S. government is the loss of millions of dollars.

Some people develop a "loophole mentality" in their relationship to God. I've heard that when W. C. Fields was on his deathbed, a visitor found him reading the Bible. Asked what he was doing, he replied, "Looking for loopholes, my friend. Looking for loopholes."

The Bible says that Jesus is the only way to heaven, and that we must repent of our sins and trust Him as our Savior. But many people secretly feel that when they die and stand before the judgment seat they will find some other way to get in. But they are wrong. Jesus is the only way to heaven. There are no loopholes. —D. C. Egner (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

CHRIST IS THE ONLY WAY TO HEAVEN;
ALL OTHER PATHS ARE DETOURS TO DOOM.

O pilgrim, as you journey,
Do you ever gladly say,
In spite of heavy weather
And the roughness of the way,
That it really does not matter,
All the strange and bitter stress,-
Heat and cold, and toil and sorrow,-
Will be healed with blessedness!

Refrain:

For the road leads home,

Sweet, sweet home!

O who would mind the journey

When the road leads home?

***O who would mind the journey
When the road leads home?***

2 O safe and blessed shelter,
Heav'nly mansions of content!
There are the holy kindred
From our hearthstones early rent;
And our precious, loving Saviour,
Who our sins on Calv'ry bore -
Who would ever mind the journey,
With such blessedness in store? [Refrain]

3 There's comfort on the journey,
There is also guide and chart;
There's wisdom for the asking,
And there's solace for the heart;
And there is no need of turning
To the left or to the right,
And no fear need stir the bosom
At the coming of the night. [Refrain]

Life (2222) **zoe** in Scripture is used (1) to refer to **physical life** (Ro 8:38+, 1Co 3:22+, Php 1:20+, Jas 4:14+, etc) but more often to (2) to **supernatural life** in contrast to a life subject to eternal death (Jn 3:36+, see all 43 uses of "eternal life" below). This quality of life speaks of fullness of life which alone belongs to God the Giver of life and is available to His children now (Ro 6:4+, Ep 4:18+) as well as in eternity future (Mk 10:30, Titus 1:2+).

Wuest (in comments on 2Pe 1:3+) writes that **zoe**...speaks of **life** in the sense of one who is possessed of vitality and animation. **It is used of the absolute fulness of life, both essential and ethical, which belongs to God.** It is used to designate the life which God gives to the believing sinner, a vital, animating, spiritual, ethical dynamic which transforms his inner being and as a result, his behavior. (In comments on 1John 1:2 **Wuest** adds that the) life that God is, is not to be defined as merely animation, but as definitely ethical in its content. God is not the mere reason for the universe, as the Greeks thought, but a Person with the characteristics and qualities of a divine Person. **The ethical and spiritual qualities of this life which God is, are communicated to the sinner when the latter places his faith in the Lord Jesus as Saviour, and this becomes the new, animating, energizing, motivating principle which transforms the experience of that individual, and the saint thus lives a Christian life.** (ED: ENABLED BY THE SPIRIT OF JESUS) The message of (the epistle of) John is that since the believer is a partaker of this life, it is an absolute necessity that he show the ethical and spiritual qualities that are part of the essential nature of God, in his own life. If these are entirely absent (ED: THIS IS CONTRA WHAT A NUMBER OF EVANGELICAL COMMENTATORS BELIEVE!), John says, that person is devoid of the life of God, and is unsaved. The ethical and spiritual qualities of this life were exhibited to the human race in the earthly life of the Lord Jesus. His life thus becomes the pattern of what our lives should be in holiness, self-sacrifice, humility and love (ED: SEE [The Holy Spirit-Walking Like Jesus Walked!](#)). ([Wuest's Word Studies](#) [Eerdmans Publishing](#) - used by permission)

- [Click for an in depth 8 PAGE discussion of zoe and see preceding discussion of "BIOS" in the New International Dictionary of the New Testament](#)
- [Click for an in depth 10 PAGE discussion of PSUCHE/PSYCHE \[which is often translated LIFE\] in the New International Dictionary of the New Testament](#)

No one (nothing) (3762) **oudeis** from **ou** = not + **dé** = but + **heis** = one) Literally "but absolutely not one" no one, nothing, none at all; emphasizes not even one, not the least. **Oudeis** is used as a negating adjective (not even one) to negate a noun, denying absolutely and objectively (e.g., Lk 4:24) Note that **oudeis** differs from **medeis** which also is often translated "**no one**" as the negative particle **ou** differs from **me**. Thus **ou** = absolutely NOT and is objective while **me** = conditionally NOT and is subjective. For example Paul uses **oudeis** twice in 1 Cor 12:3+ "Therefore I make known to you that **NO ONE** speaking by the Spirit of God says, "Jesus is accursed"; and **NO ONE** can say, "Jesus is Lord," except by the Holy Spirit."

Through (1223) **dia** is a preposition occurs about 670 times in the NT as a preposition with the genitive and accusative cases. in the NT and over 1500 times in the Septuagint. The majority (225x) of NT uses are translated with the English word "**through**." [Click for partial list](#) of NT uses of **dia** (Mt thru Romans 5:11). **Dia** is used with two Greek noun cases - (1) with the **genitive** case **dia** can motion through a place (see summary below) or describe the instrument of an action (by, by means of) (Stated another way **dia** with

this meaning introduces the intervening agent or "instrument" as the necessary "go-between"). (2) with the **accusative** dia gives the basis of an action = on account of, by reason of, for the sake of, because of; through, Luke 17:11

Dia with the genitive; (1) spatial through, by way of (Jn 10.1); (2) temporal; (a) of a whole duration of time through, throughout (Lu 5.5); (b) of time within which something takes place during, within (Mt 26.61); (c) of an interval of time after (Acts 24.17); (3) modal; (a) denoting manner through, in, with (Lk 8.4); (b) of accompanying circumstance with, among, in spite of (Acts 14.22); (4) causal; (a) of the efficient cause in consequence of, by, on the basis of, on account of (Ro 12.1); (b) of the intermediate agent of an action by, through, by agency of (Gal 1.1; 1Co 1.9) (Borrow [Analytical Lexicon of the Greek New Testament](#))

For more in depth discussion [click here for 4 pages on "Dia" in the Dictionary of New Testament Theology \(volume 3, page 1180\)](#). Here is an excerpt - Originally dia signified "passing through and out from," a sense reflected in Matt. 4:4 ("... every word that proceeds from [ekporeuomenō dia] the mouth of God") and 1 Cor. 3:15 ("he himself will be saved, but only as one who escapes through fire," dia pyros)...**Means or Instrument.** From the local sense of dia there naturally developed the instrumental sense, which marks the medium through which an action passes before its accomplishment.

Walter Kaiser - [Hard Sayings page 466](#) - John 14:6 No One Saved Without Jesus?

When we read John 14:6, it sounds like a very exclusive statement. **No one comes to the Father except through me.** Does this statement mean what it seems to imply, that no one can be saved without Jesus? What about those who lived before Jesus? Are they all damned? This verse appears so out of place in our tolerant society in which we have learned to respect the beliefs of others.

John 14:6 is one of those verses that are difficult not because we do not understand them but because we understand them all too well. It is the central verse of the whole section, John 14:1–11. It builds on the question of Thomas in the previous verse: "Lord, we don't know where you are going, so how can we know the way?" Jesus has told his disciples that he is going to his Father's house to prepare a place for them. Thomas is concerned about how they will get there to be with Jesus. This verse is Jesus' answer. It is followed by a discussion of who the Father is.

In this verse Jesus speaks of himself as "the way, the truth and the life" (KJV). The emphasis is clearly on "the way," for that is the question that Thomas was asking. Jesus does not show or teach about the way; he is the way to the Father's house. He is the way, of course, because he is also the truth (a term found twenty-one times in John, beginning with the Logos passage [Jn 1:14, 17]) and the life (found thirty-nine times in John, beginning with Jn 1:4, but especially important in Jn 5:21–29 with reference to raising the dead). The concept of truth is what will lead us forward into the next section of the chapter, for it is his being full of grace and truth (Jn 1:14) that is connected to his being the full revelation of the Father on earth.

Why did John, who admits that he had much more material than he included in his Gospel, put this material into his book? First, John includes a lot of discussion between Jesus and the Jews. The issue is whether Jesus is the fulfillment of the Old Testament hopes or not. Jesus in the Gospel consistently indicates that he is that fulfillment and that he supersedes Jewish expressions of worship (for example, Jn 2:13–22, in which it is his body which is the true temple, and Jn 4:21–26, in which the presence of the Messiah, Jesus, makes both Jerusalem and Gerazim irrelevant). Thus John surely interprets this saying as indicating that the old ways of Jewish worship, good as they were ("salvation is from the Jews") will no longer do. A new era has dawned in Jesus and the way of salvation and life is through him.

Second, this Gospel was written in a Gentile-dominated world. In that world there were many cults offering salvation and many saviors associated with those cults. Also part of that world was the idea that one need not be totally committed to any one cult. One "worshipped" the Roman deities, of course, for it was one's patriotic duty, much as Americans honor the American flag. And then there were the deities of one's city, trade guild (if one were an artisan) and clan. The various mystery religions and exotic cults (many of them with Eastern roots) were on top of all of this. In the Greco-Roman world there were many "ways," and while one selected what one felt was the best way, one also tried to keep all of the deities happy. It is obvious that Jesus' words in such a world are quite exclusive. There are no other ways to the Father, there is no other source of real life, there is no alternative source of truth. Jesus is the Logos incarnate. Thus he is the final revelation from God. He is the one to whom the Father has committed the resurrection of the dead (see John 11 as well as John 5). No one comes to the Father who does not come through him, for he is the way.

John is certainly aware of this exclusive claim, for it repeats in different forms over and over again in the Gospel. It is also clear that the Gospel was written for people who do not yet believe, for that is clearly stated in the author's purpose statement: "But these are written that you may believe [the best manuscripts imply 'come to believe'] that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (Jn 20:31). These people are probably not Jews, for otherwise he would not have presented "the Jews" in such a negative light. What John appears to be doing is telling his Gentile readers that none of their former ways to life

will do. Jesus is the only way.

John's Jesus may in fact be offensive to us, but this is part of the offense of classic Christianity. The belief that Jesus is the way to God is also presented in Acts 2 and 3 (to Jews) and Acts 17 (to Gentiles). First Peter, written to Gentiles, claims that the whole world will appear before God to be judged according to the standards Jesus gave (for example, 1 Pet 4). The author of Hebrews does not believe that there is any salvation for those who turn back to Judaism from Jesus. The whole New Testament teaches that Jesus is the exclusive way to God or eternal life (it uses a variety of terms for these concepts).

The issue, then, is not whether or not we like this claim, but whether or not it is true. The usual smokescreen is to say, "What about those who have never heard of Jesus?" The response to this is twofold: (1) there is a missionary imperative in the New Testament to minimize this problem (that is why, for example, Paul dedicates his life to preaching Jesus where he has not yet been preached) and (2) how God may choose to reveal himself or deal with those who have no human messenger is his business. If we know God's character, we can trust him to do his business well. Our problem is that we do know about Jesus and are living in a culture in which Jesus is all too well known. Furthermore, the missionary imperative falls to those of us who believe.

If, then, this claim is true, two conclusions follow. First, we are deceiving ourselves if we think that we can come to God any other way than through Jesus. What is more, no other way will supplement or add to Jesus as the way. Second, if we are already following Jesus, we are called, in John's terms, to be witnesses to the truth and life found in Jesus.

ALL THAT THRILLS MY SOUL IS JESUS

"I AM THE WAY AND THE TRUTH AND THE LIFE."—John 14:6

Life has a way of becoming complex, confusing, and often disappointingly flat, which makes the entrance of Jesus into our lives so refreshing. Into our dull routines and disappointing days, Jesus makes this hope-filled claim, "I am the way and the truth and the life." It's an offer of the truly good life to those who follow in His way.

When life gets cluttered with a cacophony of voices, and conflicting advice is everywhere, only His voice carries weight with followers. He simplifies the complexities of life and unravels our confusion. There really is only one way! All that counts is what He tells me to do. Solutions and strategies for the best in life are offered on every talk show and in every magazine, but His ways are always best. They always work. And better yet, they are filled with the gift of grace which enables us to succeed.

Following Christ not only simplifies life, but it also fills the follower with a riveting sense of wonder and awe. Jesus is a most intriguing person. He will take us to places we have never been and unveil perspectives that are new. His compassion knows no stranger. His disdain for empty tradition and meaningless ritual is refreshing. Followers are awestruck by Christ's unlikely tolerance for—and interest in—scoundrels such as "sinners" and tax collectors.

Equally intriguing is His intolerance of hypocrisy and pride. His cleansing of the temple and His ministry of humble sensitivity show sides of His character that seem at once contradictory and compelling. His clarity of truth and arresting wisdom captivate our hearts and minds.

The fact that He chose to come to our earth as a servant instead of a king is an extraordinary paradigm.

He is our awesome God. Following Him as the all-compelling center of life is the starting point. Staying on the road with Him will reward you with a constant sense of adventure and awe.

Have you spent enough time with Christ to be struck with the awe of His person? Is your life tuned to hear His voice, and His alone? (See Joseph Stowell [Strength for the Journey: Day By Day With Jesus - Page 114](#))

[The Sweeper's Prayer](#)

TODAY'S READING: John 14:1-10

I am the way, the truth, and the life. No one can come to the Father except through me. -John 14:6

When Raza saw a man sweeping his street, he felt sorry for him and gave him some money. The man thanked him and asked Raza if he could pray for him.

Surprised, Raza wondered how to answer, feeling conflicted but wanting to make the man happy. He consented and the sweeper prayed, giving thanks for the money and for Raza, saying "God, please show him the way, the truth and the life."

Raza was puzzled by the prayer but forgot about it. Yet six years later, "God changed my life," he said, when he came to know Jesus as his Savior. Suddenly he understood that God had answered the sweeper's prayer, for in Jesus Raza had found the way,

the truth, and the life.

Jesus told His friends on the night before He died that they would know "the way to where I am going" (John 14:4). Thomas questioned how they could know the way because they didn't know where He was going.

Jesus responded: "I am the way, the truth, and the life. No one can come to the Father except through me" (v. 6). He assured them that if they knew Him, they would also know the Father (v. 7).

Jesus breaks down the barriers and brings us into His Father's presence. He's the way to a fulfilled life; He's the truth that sets us free; He gives us life, love, and hope. Amy Boucher Pye (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How might God inspire you to pray for others, perhaps even a stranger on the street? How have you seen Him answer someone's prayers for you?

Dear Jesus, You're the way, the truth, and the life. Thank You for taking me to the Father through Your work on the cross.

DRIVING IN ENGLAND - DRIVING in England can be stressful for Americans. British drivers sit on the right side of the car and drive on the left side of the road. Intersections called roundabouts are particularly confusing. No stoplights or stop signs. Before turning into one of these traffic circles, you have to know which lane takes you where you want to go. You stay in the outer lane if you are taking the first turn, the middle lane if you go halfway around, and the inside lane if you go three-quarters of the way around. If you get in the wrong lane, you may end up going down the wrong road or in circles.

The Lord spoke to His people Israel as if they were about to enter a British roundabout (Jeremiah 6:16). He told them to consider where they were going. He encouraged them to follow the good way, trusting Him as they had done in the past. But Israel refused to ask where the good way is. The result? Disaster!

Millions of people today make the same mistake. When faced with the decision of whether to live for God or for themselves, they choose themselves. Jesus said, "I am the way, the truth, and the life" (John 14:6). After receiving Him as Savior, we must travel through life with Him in the driver's seat. His way is the only way to get where we want to go. —DLB

Lord, too often I rely on my own common sense when making decisions. While I am grateful that You gave me common sense, I realize that it is unreliable when it comes to spiritual decisions. These require wisdom and discernment that come only as a result of prayer and meditation. Increase my desire to see the world from Your perspective so I'll not be so tempted to do things my own way.

HOW TO GET THERE FROM HERE

"Jesus said to him, "I am the way, the truth and the life."- John 14:6

Mr. Brown was driving his car in an unfamiliar city and was having trouble finding a certain address. So he stopped and asked a pedestrian how to get to his desired destination. The man replied, "Well, let's see. Go two blocks north, turn right, proceed six blocks, and -- wait, no -- go four blocks south to the first light. Turn right and stay on -- no, that won't work either. Just turn at the corner and go west -- no, that won't do. The new interstate is going through there." The man finally blurted out, "I'm sorry, Mister, I guess I just can't get there from here."

This story reminds me of the tragic situation in which we could find ourselves if the Savior had not been born. It would have been necessary to say to a world of sinners searching for the way to heaven, "Sorry, you just can't get there from here." Because of sin, which separates us from God, we were all lost and unable to make it to heaven on our own.

Jesus came into the world to provide forgiveness by dying on the cross. He alone could be the perfect sacrifice to pay the penalty for our sins. And by rising from the grave, He is now the way to heaven for all who put their trust in Him. Because of Jesus, we CAN get there from here! -- Richard W. DeHaan (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

I must needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get sight of the gates of light
If the way of the cross I miss.
-- Pounds

People will go to hell their own way, but must enter heaven God's way.

[Getting “In The Way”](#)

Jesus said . . . , “I am the way, the truth, and the life. No one comes to the Father except through Me.” — John 14:6

Today's Scripture : John 14:1-6

The ancient Romans were known for their roads, which crisscrossed their empire with wide, heavily traveled highways. It's what Jesus' audience would have pictured when He claimed, “I am the way” in John 14:6.

While this verse indicates that He is the way to heaven, there's really more to His statement. Cutting through the underbrush of the dense jungle of our world, Jesus is our trail-guide who makes a new way for us to live. While many follow the way of the world by loving their friends and hating their enemies, Jesus carves out a new way: “Love your enemies, bless those who curse you” (Matt. 5:44). It's easy to judge and criticize others, but Jesus the Way-maker says to take the plank out of our own eye first (7:3-4). And He cuts a path for us to live with generosity instead of greed (Luke 12:13-34).

When Jesus said “I am the way,” He was calling us to leave the old ways that lead to destruction and to follow Him in His new way for us to live. In fact, the word follow (Mark 8:34) literally means, “to be found in the way” with Him. You and I can make the choice to travel the familiar and ultimately destructive ways, or we can follow Him and be found in the way with the One who is the way! By: Joe Stowell (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

As people of the Lord we're called
To follow in His way;
And though the world won't understand,
They'll see Him on display.
—Sper

We don't need to see the way if we're following the One who is the Way.

[Nowhere Tickets](#)

Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved. —Acts 4:12

Today's Scripture : John 14:1-6

We kept getting tickets to nowhere. We had finished a missions trip to Jamaica and were trying to get home. However, our airline was having problems, and no matter what our tickets said, we couldn't leave Montego Bay. Over and over we heard, “Your flight has been canceled.” Even though we had purchased our tickets in good faith, the airline could not back up its promise to transport us to the US. We had to stay an extra day before boarding a plane that could take us home.

Imagine thinking that you are headed for heaven, but discovering that your ticket is no good. It can happen. If you trust the wrong plan, you will get to the gate of eternity but be denied entrance into heaven to live with God forever.

The apostle Peter said there is salvation in no one else but Jesus (Acts 4:12). Jesus said, “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6). The only ticket to heaven goes to those who have put their faith in Jesus Christ and His death on the cross as payment for their sin.

Some offer other ways. But those tickets are worthless. To make sure you're going to heaven, trust Jesus. He's the only way. By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord, I know I'm a sinner and cannot save myself. I need You as my Savior. Thank You for dying in my place and rising again. I believe in You. Please forgive my sin. I want to live with You in heaven someday.

Jesus took my place on the cross and gave me a place in heaven.

[All Roads?](#)

Jesus answered, “I am the way and the truth and the life.” John 14:6

Today's Scripture & Insight : John 14:1–7

"Don't get on the expressway!" That text came from my daughter one day as I was leaving work. The highway home had become a virtual parking lot. I began trying alternate routes, but after experiencing gridlock on other roads, I gave up. The trip home would have to wait till later in the day, so I drove in the opposite direction to an athletic event my granddaughter was involved in.

Discovering that no roads would lead me home made me think about people who say that all roads lead to an eternal relationship with God. Some believe the road of kindness and good behavior will get you there. Others choose the road of doing religious things.

Relying on those roads, however, leads to a dead end. There's only one road to take to God's eternal presence. Jesus clarified this when He said, "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6). He was revealing that He was going to die to open the way for us to enter His Father's house—to His presence and the real life He provides for today and eternity.

Skip the blocked highways that don't lead to God's presence. Instead, trust Jesus as Savior, for "whoever believes in the Son has eternal life" (3:36). And for those who already believe in Him, rest in the way He's provided. By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Why is it vital to know that only Jesus can save us? Why are we prone to try to add to what it takes to be welcomed into His family?

Dear God, I want to trust You for eternity. Thank You for the salvation found in Jesus alone.

Read about the difference between relationship with Jesus and religion at DiscoverySeries.org/Q0215.

Aim Day Co - The first missionary to the Kiowa Indians was a woman named Miss Reside. After living with the Indians long enough for them to know what it meant to be a Christian, they began calling her "Aim Day Co." Explaining the significance of this name, Chief Bigtree said, "When we Kiowas see anyone on the wrong trail, we call out, 'Aim day co,' which means 'Turn this way' Our sister came to us from a far land and found us on the wrong path and in great danger. She stood and called to us and said, 'Turn this way,' and then she showed us the Jesus road. God bless Miss Aim Day Co."

The Lord Jesus declared that there are only two paths to take in life. One is the narrow way that ascends to life eternal. The other is the broad way that descends to the pit of destruction (Matt. 7:13-14). And He said that He is "the way" (John 14:6).—H. G. B.

THERE IS NO OTHER ROAD TO GOD THAN JESUS, THE "LIVING WAY."

[Gate-Crasher](#)

I am the way No one comes to the Father except through Me. — John 14:6

Today's Scripture : John 14:1-6

Scott Kerman calls himself a professional gate-crasher—and with good reason. He claims he has attended 300 sporting events or concerts, including 25 World Series baseball games, and he has done so without paying a penny. In fact, he has written a book that describes 50 ways to sneak into concerts and sporting events.

Scott's gate-crashing raises all sorts of ethical questions, but let's move beyond that to a higher issue. Think with me about what it takes to get into heaven. Jesus said there's only one way to get in—through Him (Jn. 14:6). The "ticket" is personal faith in Christ, believing that He paid the penalty for our sin and accepting His offer of forgiveness as a gift (Jn. 3:16; Rom. 6:23). That and that alone guarantees admission.

There's no way to crash the gates of glory—and it makes absolutely no sense to try. Nobody will enter the radiant presence of God unless that person is escorted by Jesus Christ Himself.

People gate-crash events because of the high cost of tickets and the thrill of sneaking in. We could never pay the price to get into heaven, but Jesus paid it for us. There will be no greater joy than being there with Him. By: Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

He the pearly gates will open
So that I may enter in,
For He purchased my redemption
And forgave me all my sin.
—Blom

Christ is the only door into heaven.

John 14:6 Need for Godly Leaders

The need for godly leaders has been a popular topic in the Christian community. And rightly so. Leadership has often been sadly lacking within the church. But “fellowship” also needs attention. When believers aren’t prepared to follow, they cast doubt on their status as believers.

The following account comes to us from E. Stanley Jones. He told of a missionary who lost his way in an African jungle. He could find no landmarks and the trail vanished. Eventually, stumbling on a small hut, he asked the native living there if he could lead him out.

The native nodded. Rising to his feet, he walked directly into the bush. The missionary followed on his heels. For more than an hour they hacked their way through a dense wall of vines and grasses. The missionary became worried: “Are you sure this is the way? I don’t see any path.”

The African chuckled and said over his shoulder, “Bwana, in this place there is no path. I am the path.”

Today in the Word, May, 1996, p. 24

Barna Statistics

Even those who claim to be Born Again are not necessarily firmly grounded in the truths of the Bible. In his book which provides a statistical analysis of religious beliefs in America, George Barna cites several fascinating statistics which are based on a national survey.

In chapter four he states, “The Devil, or Satan, is not a living being but is a symbol of evil.” Then asking that segment of his survey respondents who have identified themselves as being Born Again, he states, “Do you agree strongly, agree somewhat, disagree somewhat, or disagree strongly with that statement?”

The Born Again population reply with 32 percent agreeing strongly, 11 percent agreeing somewhat and 5 percent did not know. Thus, of the total number responding, 48 percent either agreed that Satan is only symbolic or did not know!

Should it then be surprising that a few pages later Barna would receive some very startling responses? His next question, “Christians, Jews, Muslims, Buddhists, and others all pray to the same God, even though they use different names for that God.” Again, the respondents were asked to agree strongly, agree somewhat, disagree somewhat or disagree strongly.

Of that population surveyed who identified themselves as Born Again, 30 percent agreed strongly, 18 percent agreed somewhat and 12 percent did not know. That is a total of 60 percent! (What Americans Believe, pp. 206-212). Watchman Expositor, Vol. 10, No. 4, 1993, p. 31

Hundreds of Religions

H. A. Ironside was occasionally interrupted during his sermons with the objection that there were hundreds of religions,” and that no one could determine which was the right way. Ironside would answer by indicating that he knew of only two religions. “One,” he would say, “covers all who expect salvation by doing; the other, all who have been saved by something done. The whole question is very simple. Can you save yourself, or must you be saved by another?”

Which Highway?

Read: John 14:1-14

Narrow is the gate and difficult is the way which leads to life, and there are few who find it. --Matthew 7:14

Roads. They're everywhere. Criss-crossing the landscape, taking us wherever we want to go. Freeways. Avenues. Toll roads. Boulevards.

And now there's yet another type of thoroughfare that's taking us to never-before traveled areas. It's called the "information superhighway," and it promises to be an avenue to discovery and knowledge. Via computer hookups, we can access vast libraries of new information. Asphalt and concrete roads lead us to physical destinations. Computer highways take us to places of the mind--information destinations that can enlighten, educate, and entertain us. All those roads. All those decisions. All those possibilities. Yet no road, no highway, no computer network can compare with the only true superhighway--the narrow way.

In Matthew 7, Jesus told us about that way. It is entered through a narrow gate, its course is difficult, and it is not as crowded as the broad way that leads to destruction. Jesus was talking about the path that we take when we put our faith in Him. He was talking about the road to heaven.

Are you on that highway? We have so many paths to take in life, but God's way is the only one that leads to eternal life. -- JDB (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Oh, choose now the path of salvation
And enter in at the strait gate!
Come now, while the Savior is calling;
Tomorrow may be too late!
--Haines

The path that fools have trod
is a well-beaten one.

['I Know The Way'](#)

I am the way, the truth, and the life. No one comes to the Father except through Me. —John 14:6

Today's Scripture : John 14:1-6

Dwight Slater, who is a retired missionary doctor, told me that while serving in Africa he had trained a brilliant but unschooled man to serve as his surgical assistant. Kolo was a quick learner, and soon he was able to perform surgeries.

A team of doctors from the United States was in Africa to provide some short-term help. They were performing operations when they came across a condition rare in the US but common in Africa. When they weren't sure what to do, Kolo took the surgical instruments, cut through layers of tissue and ligaments, and corrected the problem.

When the amazed doctors began quizzing Kolo on the specifics of the complicated procedure, he answered simply, "I do not know the terms; I just know the way."

Many Christians may not be able to define complex theological terms like redemption, justification, and propitiation, but they can still be effective witnesses because they know Jesus, who is the way to God (Jn. 14:6). Unbelievers need the simple gospel—that Jesus died for their sin and that they must accept Him by faith.

You don't need to be afraid to witness. If you know the way, you can show others the way—Jesus Christ! By: David C. Egner (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

A guilty soul longs most to hear
The simple message true and clear
That tells how Jesus bled and died,
And for man's sin was crucified.
—DJD

Only one road leads to heaven—Jesus Christ is the way.

[River Of Disappointment](#)

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me." —
John 14:6

Today's Scripture : Acts 4:5-12

Sir Alexander Mackenzie (1764-1820) is a Canadian hero. An early fur trader and explorer, he led a daring expedition across Canada to the Pacific Ocean. His incredible journey was completed in 1793, 11 years before Americans Lewis and Clark began their famous expedition to the West.

Mackenzie was determined to succeed, for an earlier attempt in 1789 had ended in failure. His crew of 12 explorers in three canoes had set out from Lake Athabasca in an effort to find a water route to the Pacific. The valiant group followed a mighty river (now named the Mackenzie) with high hopes, paddling furiously amid great danger. Unfortunately, it didn't empty into the Pacific but into the Arctic Ocean. In his diary, Mackenzie called it the "River of Disappointment."

Many people are following religions that lead to ultimate disappointment. Because these beliefs do not point to Christ, they are false and will not lead to heaven. Only Jesus can take us to the waters of eternal life (John 14:6; Acts 4:12).

We must not be fooled by those who teach another way to God. And we must help others to see that Jesus Christ is humanity's only hope. By trusting Him as our Savior, we will not end up on a "River of Disappointment." By: David C. Egnor (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Man gropes his way through life's dark maze,
To gods unknown he often prays,
Until one day he meets God's Son—
At last he's found the Living One!
—D. De Haan

Those who put their hope in Christ will never be disappointed.

[Two Ways To God?](#)

I am the way, the truth, and the life. No one comes to the Father except through Me. —John 14:6

Today's Scripture : John 14:1-6

In the marketplace of ideas, all vendors have an equal right to sell what they believe. But that doesn't mean all their ideas are equally right.

Christians proclaim that Jesus is the only way to God not because they are bigots but because they believe it is true. They take at face value His claim that He alone is the true and living way to God.

Many people shrug off the claims of Jesus as the only Savior of the world by saying, "Well, that's all fine and good, but you have your way to God and I have mine." Jesus stood such thinking on its head when He said, "I am the way, the truth, and the life. No one comes to the Father except through Me" (Jn. 14:6).

If Jesus' claims are true, they are true for everyone. If they are false, the sooner we are proved wrong and put on the right road the better. As C. S. Lewis put it, "Christianity is a statement which, if false, is of no importance, and, if true, is of infinite importance. The one thing it cannot be is moderately important."

There are no two ways about it. Jesus doesn't ask for our vote as the most appealing candidate for Savior of the world. He simply states His lordship of the universe and demands our allegiance. Does He have yours? By: Haddon W. Robinson (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

THINKING IT OVER

What did Peter say about Jesus in Acts 4:12?

What did John the Baptist say about Jesus? (Jn. 1:29).

What did Jesus say about Himself? (Jn. 14:6).

Christ is the only door into heaven.

[A Person Is The Pathway](#)

There is no other name under heaven given among men by which we must be saved. —Acts 4:12

Today's Scripture : John 14:1-6

The pilot of a military plane was forced to parachute into a jungle in southeast Asia. How could he possibly find his way out? A local man saw what had happened and came to the pilot's rescue, slashing through the tangled underbrush. The frightened pilot cried out, "Where's the road? Where's the way out?" The rescuer shouted back, "No road! I'm the way! Follow me!" The pilot trusted the man, who led him through the jungle to safety.

Some people have a difficult time accepting similar words spoken by the Lord Jesus. He said, "I am the way, the truth, and the life. No one comes to the Father except through Me" (John 14:6). Critics call this teaching intolerant and divisive. But because the Son of God said it, and the Word of God records it, it is true no matter how much it is challenged. Faith in Jesus is the only way to eternal fellowship with God.

The pathway to God is not found by following a creed, developing moral character, or attending church. It's found by trusting Jesus

to forgive our sin and reconcile us to the Father. When we open our hearts to the crucified and risen Savior, we are on the only pathway that will bring us home to God. By: Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Not all roads lead to God,
As many people claim;
There's only one true way—
Christ Jesus is His name.
—Sper

No one can bypass Jesus and get to heaven.

Valid Entry

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me." —
John 14:6

Today's Scripture : John 14:1-10

On a teaching trip outside the US, my wife and I were denied entry into our country of destination because of visa problems. Although we were under the assumption our visas had been correctly issued by the country we planned to visit, they were deemed invalid. Despite the efforts of several government officials, nothing could be done. We weren't allowed in. We were placed on the next flight back to the States. No amount of intervention could change the fact that we did not have the proper validation for entrance.

That experience with my visa was inconvenient, but it can't begin to compare with the ultimate entry rejection. I'm speaking of those who will stand before God without valid entry into heaven. What if they were to present the record of their religious efforts and good deeds? That would not be enough. What if they were to call character references? That wouldn't work. Only one thing can give anyone entry into heaven. Jesus said, "I am the way, the truth, and the life. No one comes to the Father except through Me" (John 14:6).

Christ alone, through His death and resurrection, paid the price for our sins. And only He can give us valid entry into the presence of the Father. Have you put your faith in Jesus? Make sure you have a valid entry into heaven. By: Bill Crowder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

There aren't many ways into heaven;
The Bible says there's only one;
Good works won't gain anyone entrance;
It's only through faith in God's Son.
—Sper

Only through Christ can we enter the Father's presence.

Truth In A Taxi

I am the way, the truth, and the life. — John 14:6

Today's Scripture : John 14:1-11

One day when I was in downtown Chicago, I hailed a taxi. Once inside, I noticed several advertisements for a New Age guru posted on the seat in front of me. The driver claimed that this mystic was the "divine one" for our day. He believed that God appointed various leaders throughout the ages, and that Jesus had merely been the appointee for His time.

Of course, I had to disagree. As we talked, I mentioned Jesus' words: "I am the way, the truth, and the life. No one comes to the Father except through Me" (John 14:6). Contrary to the cabbie's belief, Jesus was not just one in a series of enlightened religious leaders—He is the only way to know God, and only through Him can we get to heaven.

As the "Son of the living God" (Matt. 16:16), Jesus didn't simply declare Himself to be the ultimate spiritual authority. He proved it with His death and resurrection. Christ "offered one sacrifice for sins forever" (Heb. 10:12).

Jesus said of Himself: "I am in the Father and the Father in Me" (John 14:11). Therefore we don't need to investigate any "new" path of salvation. It's better to learn all we can about Christ; He is the only One who can provide spiritual certainty. By: Jennifer Benson

Schuldt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

My heart is stirred whenever I think of Jesus,
That blessed Name that sets the captive free;
The only Name through which I find salvation,
No name on earth has meant so much to me.
—Eliason

Spiritual phonies will only take us for a ride, but Jesus will take us all the way to heaven.

Is Jesus Exclusive?

Jesus said . . . , "I am the way, the truth, and the life. No one comes to the Father except through Me." — John 14:6

Today's Scripture : John 14:1-12

I once saw Billy Graham's daughter Anne Graham Lotz on a popular news talk program. The interviewer asked, "Are you one of those who believe that Jesus is exclusively the only way to heaven?" He added, "You know how mad that makes people these days!" Without blinking she replied, "Jesus is not exclusive. He died so that anyone could come to Him for salvation."

What a great response! Christianity is not an exclusive club limited to an elite few who fit the perfect profile. Everyone is welcome regardless of color, class, or clout.

In spite of this wonderful reality, Christ's claim in John 14:6 to be the only way to God continues to offend. Yet Jesus is the only way—the only option that works. All of us are guilty before God. We are sinners and cannot help ourselves. Our sin had to be dealt with. Jesus, as God in the flesh, died to pay the penalty for our sins and then rose from the dead. No other religious leader offers what Jesus provides in His victory over sin and death.

The gospel of Christ is offensive to some, but it is the wonderful truth that God loves us enough to come and take care of our biggest problem—sin. And as long as sin is the problem, the world needs Jesus! By: Joe Stowell (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

No one could enter heaven,
Our many sins stood in the way;
So God in love sent Jesus,
For He alone sin's debt could pay.
—D. De Haan

Embrace the good news: Jesus is a non-exclusive Savior.

JESUS' SEVEN "I AM" STATEMENTS

One striking feature of John are the **seven "I Am" statements** none of which are found in the Synoptic Gospels (in fact **92% of John** is unique material not found in the Synoptic Gospels!). Note Jesus' repeated use of metaphors - Bread, Light, Door, Good Shepherd, Resurrection and Life, Way, Truth and Life, and Vine.

John 6:35+ Jesus said to them, **'I am the bread of life**; he who comes to Me will not hunger, and he who believes in Me will never thirst. -

The Son has the resources to meet all of man's needs.

John 8:12+ Then Jesus again spoke to them, saying, **'I am the Light of the world**; he who follows Me will not walk in the darkness, but will have the Light of life." -

The Son has the power to overcome the darkness of sin in our life.

John 10:7+ So Jesus said to them again, "Truly, truly, I say to you, **I am the door of the sheep**. John 10:9 **'I am the door**; if anyone enters through Me, he will be saved, and will go in and out and find pasture. -

The Son by virtue of His sinless life and sacrificial death is literally the only way through which

man can enter the Kingdom of God.

John 10:11+ **"I am the good shepherd**; the good shepherd lays down His life for the sheep. John 10:14 **I am the good shepherd**, and I know My own and My own know Me -

The Son is our Divine Shepherd whose infinite resources meet all of our needs for guidance, care and protection.

John 11:25+ Jesus said to her, **"I am the resurrection and the life**; he who believes in Me will live even if he dies.

The Son of God has the power to raise the dead from the grave

John 14:6+ Jesus *said to him, **"I am the way, and the truth, and the life**; no one comes to the Father but through Me.

Only the Son can bring us into the presence of His Father, can counter the lies of Satan with the Truth and can give us eternal life.

John 15:1+ **"I am the true vine**, and My Father is the vinedresser. John 15:5 **"I am the vine**, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.

The Son (via His Spirit) is the sole supernatural source that enables His followers to be spiritually productive.

John 14:7 "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him."

- **If you had known Me:** Joh 14:9,10,20 1:18 8:19 15:24 16:3 17:3,21,23 Mt 11:27 Lu 10:22 2Co 4:6 Col 1:15-17 2:2,3 Heb 1:3
- **from now on you know Him, and have seen Him:** Joh 14:16-20 16:13-16 17:6,8,26

Related Passage:

John 1:18 No one has seen God at any time; the only begotten God who is in the bosom of the Father **He has explained Him.**

John 12:44-45 And Jesus cried out and said, "He who believes in Me, does not believe in Me but in Him who sent Me. 45 **"He who sees Me sees the One who sent Me.**

2 Corinthians 4:4 in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.

Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

TO KNOW JESUS IS TO KNOW THE FATHER

If you (plural) **had known** ([ginosko](#)) **Me, you would have known** ([eido](#)) **My Father also** - The NIV and NLT add a word (not in Greek) which helps understand the sense of Jesus' words - "If you **REALLY** knew Me" (NIV); "If you had **REALLY** known Me." (NLT) The point is the disciples DID NOT REALLY understand Who Jesus was! In other words, if they had REALLY known Jesus, they would have REALLY known His Father!

Jesus had been addressing Thomas in Jn 14:6 but now the **you** is plural so He is addressing all 11 disciples. They had received previous "clues" regarding Jesus' relationship with His Father. For example, Jesus had clearly stated that to see Him was to see the Father (see passages above)! Jesus is saying that if the 11 had REALLY understood ([ginosko](#)) Who He was, they would have known the Father beyond a shadow of a doubt (that's the idea of this verb [eido](#)). Once again Jesus is clearly claiming His Deity and equality with His Father. And this makes sense because the only way He could have been the way to the Father in Jn 14:6 is if He was God Himself (Jn 1:1-3, 14, 17, 18, Jn 5:18, Jn 8:58, Jn 10:30-33).

There is some variation in how this **IF** is translated but most favor the **"IF"** as a first class conditional statement, so that it would read

"if you had known Me and you do, then you would have known My Father, which you do". (See [NET NOTE](#) for lengthy discussion)

From now on you know ([ginosko](#)) Him, and have seen Him - What does this mean? His point is that the 11 would come to know the Father and understand that they had seen the Father in the Person of Jesus His Son. When would this revelation break through to the eleven? Possibly after they saw Him in the resurrected state but certainly after the Spirit came and would teach them all things (Jn 14:26).

MacArthur adds that "It was only after Christ's death, resurrection, ascension, and the coming of the Spirit at Pentecost (John 14:17, 26; 15:26; 16:13) that the disciples would finally understand Jesus' deity and relationship to the Father (John 20:28; Acts 2:22ff.; 3:12ff.; 4:8-12; 5:29-32). Because that understanding would certainly come in the future, Jesus spoke of it as if it were a present reality. (SEE [MacArthur Commentary](#))

A T Robertson - **If you had known Me, you would have known My Father also** - Past perfect indicative of [ginosko](#), to know by personal experience, in condition of second class as is made plain by the conclusion (an *ēidete*) where [oida](#), not [ginosko](#) is used. Thomas and the rest had not really come to know Jesus, much as they loved him....**have seen him** (*kai heōrakate*). Perfect active indicative of *horaō*. Because they had seen Jesus who is the Son of God, the Image of God, and like God (John 1:18). Hence God is like Jesus Christ. It is a bold and daring claim to deity. The only intelligible conception of God is precisely what Jesus here says. God is like Christ.

Warren Wiersbe has a helpful note on **know** - 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. ([Bible Exposition Commentary](#)) (Bolding added)

I like [Rod Mattoon's](#) outline for John 14:7-19...

Beginning in this section of Scripture the Lord Jesus Christ promises Christians great comfort from five divine, supernatural blessings that this lost world does not understand or enjoy.

- * **Supernatural Encourager and Helper** Jn 14:15–17
- * **Supernatural Life** Jn 14:18–19
- * **Supernatural Union** Jn 14:20–25
- * **Supernatural Teacher** Jn 14:26
- * **Supernatural Calm and Peace** Jn 14:27–31

John 14:8 Philip said to Him, "Lord, **show us the Father, and it is enough for us."**

- **Philip**: Joh 1:43-46 6:5-7 12:21,22
- **show**: Joh 16:25 Ex 33:18-23 34:5-7 Job 33:26 Ps 17:15 63:2 Mt 5:8 Rev 22:3-5

Related Passages:

Exodus 33:18-23+ Then Moses said, "**I pray You, show me Your glory!**" 19 And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion." 20 But He said, "You cannot see My face, for no man can see Me and live!" 21 Then the LORD said, "Behold, there is a place by Me, and you shall stand there on the rock; 22 and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. 23 "Then I will take My hand away and you shall see My back, but My face shall not be seen."

PHILIP ASKED FOR A THEOPHANY!

Philip said to Him, "Lord ([kurios](#)), **show** ([deiknuo/deiknumi](#) - expose to the eyes, give proof) **us the Father** ([pater](#)), and it is enough for ([arkeo](#) -sufficient, adequate) for us - What is Philip asking for? Philip failed to perceive the truth that Jesus had already shown the the Father so now he asks for a "[Theophany](#)," a visible manifestation of the Father. **Us** (plural) suggests that Philip was speaking for all 11 disciples. **Show us** and we will be satisfied.

Philip did not understand that seeing is not necessarily believing (1000's saw Jesus' miracles and yet failed to believe!), but that in truth believing was seeing, in this case seeing the Father with eyes of faith (cf 2Co 5:7+)

Kenneth Gangel comments that "Philip either did not understand his Old Testament well or he failed to link the Father and the Son. Or perhaps he was born in Missouri, the "*show me*" state. If Jesus could produce physical evidence of the Father, Philip claimed the disciples would finally be satisfied." (SEE [Holman New Testament Commentary - John - Page 266](#))

Merrill Tenney writes "Jesus was both pleased and saddened by Philip's request: pleased by his earnestness and saddened by his obtuseness. His union with the Father was so natural that he was astonished that Philip had not observed it....For this reason He could say, "Anyone who has seen Me has seen the Father." No material image or likeness can adequately depict God (See [iconography](#)). Only a person can give knowledge of him since personality cannot be represented by an impersonal object. (SEE [The Expositor's Bible Commentary - Abridged Edition](#) or BORROW [The Expositor's Bible Commentary PAGE 346](#))

D A Carson - At one level Philip (cf. notes on Jn 1:44; 11:21, 22) and the others truly do know Jesus, and therefore in the Son they have seen the Father. But they do not recognize this yet. As highly as they think of Jesus, they do not yet grasp that in Jesus God has made himself known. To the extent that this is still beyond them, they do not know Jesus himself very well. So Philip asks for direct access, as it were, an immediate display of God himself. (BORROW [The Gospel According to John PAGE 492](#))

A T Robertson - Philip now speaks up, possibly hoping for a [theophany](#) (Exodus 33:18-19), certainly not grasping the idea of Jesus just expressed.

Bob Utley - These disciples wanted some type of confirmation just like the Pharisees. However, believers must walk by faith and not depend on sight (cf. 2 Cor. 4:18; 5:7) in spiritual matters. Trust is the issue! Miracles/signs can be counterfeit (cf. Matt. 24:24; 2 Thess. 2:9; also note Exod. 7:11,22; 8:7; 2 Tim. 3:8).

Show ([1166](#)) [deiknuo/deiknumi](#) means to show and has the sense of (1) to draw attention to, to point out, to show, to make known, to exhibit something (by visual, auditory, gestural, or linguistic means) so that it can be apprehended by the senses, to cause to see (Mt 4:8, Lk 4:5, Mt 8:4) or (2) to show so as to prove something is true or to make clear by evidence or reasoning. Show in the sense of demonstrate or prove as in Jas 3:13). To exhibit or present to the view of others. To explain the meaning or significance of something by demonstration.

John 14:9 Jesus *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'?"

- **Have I been so long with you:** Mk 9:19
- **He who has seen Me has seen the Father;** Joh 14:7,20 Jn 12:45 Col 1:15 Php 2:6 Heb 1:3
- **how can you say:** Ge 26:9 Ps 11:1 Jer 2:23 Lu 12:56 1Co 15:12

JESUS REITERATES ONENESS WITH HIS FATHER

Jesus said to him, "Have I been so long with you (plural), and yet you have not come to know ([ginosko](#) - know by experience) **Me, Philip?** - This is sad. It is one thing for the unbelieving Jews not to know Who He was in relation to the Father, but even sadder (and almost inexcusable) for the closest disciples who He had taught for 3.5 years to express such blatant ignorance. It is as if Jesus responds with something like "What do you mean 'Show us God?'" Jesus seems to give at least a gentle rebuke not just Philip but all 11 (**you** = plural), because Jesus knows that Philip is just the spokesman for what all 11 desired, a vision of the Father (a [theophany](#)).

THOUGHT - Being a follower of Christ for a long time, for years or even decades, is **no guarantee** that one

truly knows Jesus in a deeper way! This is not to say such a person will not go to Heaven, but just that he is missing the intimacy of fellowship with the greatest Person in all eternity! I personally am very convicted by this because I will confess that there are some days that go by and I have hardly given Jesus moment of thought! How sad! The loss is mine! One way to remedy superficial intimacy and shallow knowledge of Him is by beginning to have a daily morning quiet time. Too many times my quiet time is far too *quiet!* See [Thoughts on the Quiet Time](#).

He who has seen Me has seen the Father ([pater](#)); how can you say, **'Show** ([deiknuo/deiknumi](#)) **us the Father'** - Jesus again stresses the truth that they have seen the Father because they have seen Him. Jesus had just declared to the 11 disciples "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him." And before the Upper Room discourse Jesus had taught "He who sees Me sees the One who sent Me (CLEARLY ALLUDING TO HIS FATHER)." (Jn 12:45+). Who else could heal the sick, feed the hungry, and raise the dead? Hello! Is anyone home?

Kenneth Gangel - "We must remember Jesus' response. There is no difference between the Father and the Son; they are both God—equally powerful. Here again we find the theme "believing is seeing" that surfaced so clearly in Jn 11:40+. (SEE [Holman New Testament Commentary - John - Page 266](#))

Adrian Rogers on John 14:9 This is going to sound simplistic when I say it, but take all the principles for discerning the will of God, and you can sum them all up in one word: Jesus. This is not just pious talk. The will of God for you is Jesus! Take all these things—the providence of God, the people of God, the Spirit of God—then put one big, overarching name over it, and it's just Jesus. He may use a lot of different ways to show you His will for your life, but if you concentrate on falling in love with Jesus, the rest will take care of itself. He is Lord, the head of the church. Just surrender to Him.

MEETING JESUS

He who has seen Me has seen the Father.--John 14:9

Do you believe in God? When George Gallup and his associates put that questions to a cross section of Americans, the vast majority responded yes. When asked what they thought about God, 84% saw Him as a heavenly Father who can be reached by prayer, 5% viewed Him as an idea but not as a being, 5% said they didn't believe in Him, 2% said He is an impersonal creator, and 4% said they didn't know.

Most people, then, at least in the United States, believe in a Supreme Being. They also believe that the God who created the universe cares enough for insignificant human beings to listen as they tell Him about their needs and desires. But beyond those rather vague notions, there is little understanding of who God is.

Philip's plea, "Lord, show us the Father, and it is sufficient for us" (John 14:8), is still the silent cry of countless hearts. He was asking Jesus to reveal what God is really like. Jesus replied, "He who has seen Me has seen the Father" (v.9). The invisible God has been made visible in Jesus Christ (Heb. 1:3). As we observe His life in the pages of Scripture, we see the very heart and holiness of God the Father.

You may believe that there is a God, but you can also know Him personally by meeting His Son Jesus. Author: Vernon C. Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Man gropes his way through life's dark maze,
To gods unknown he often prays,
Until one day he meets God's Son --
At last he's found the Living One.
--DJD

Knowing about God is not the same as knowing God.

[Knowing The Unknowable](#)

My thoughts are not your thoughts, nor are your ways My ways. — Isaiah 55:8

Today's Scripture : John 14:1-11

In an attempt to express the inexpressible, a Christian businessman kept this motto on his desk: "How great must be the God we need! How much greater is our God than our greatest need!"

John Wesley captured that same truth in a different way. "Give me a worm that can understand a man," he wrote, "and I will give you a man who can understand God." And in Psalm 145:3, David said of God, "His greatness is unsearchable."

In trying to grasp the mind-baffling nature of our Creator, the best we can do is use comparisons. He is like a faithful shepherd, a wise and just king, a loving parent, a trustworthy friend. All these analogies give us a glimpse of God's greatness, but they are wholly inadequate to comprehend Him fully.

That is why it is so difficult to understand how we may know the Creator at all. Yet that is the glorious message of the gospel. Our infinite God has revealed Himself to us in His incarnate Son Jesus Christ. In the Gospels we read with awe and gratitude that the Creator became our Savior. Jesus said, "He who has seen Me has seen the Father" (Jn. 14:9). When we look to Jesus and listen to what He has said, we can know the unknowable. By: Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Immortal, invisible, God only wise,
In light inaccessible hid from our eyes,
Most blessed, most glorious, the Ancient of Days,
Almighty, victorious—Thy great name we praise.
—Smith

If you're looking for God, you'll find Him in Jesus.

[Now We Know](#)

He who has seen Me has seen the Father. — John 14:9

Today's Scripture : John 14:5-11

When he was only 13 years old, violinist Yehudi Menuhin was invited to perform with the Berlin Philharmonic Symphony Orchestra. With distinguished musicians in the audience listening to him, the youthful genius played some of the most difficult compositions by Beethoven, Bach, and Brahms.

The response was so enthusiastic that the management called in the police in case the crowd got out of control. Albert Einstein, who had listened with utter delight to the prodigy, avoided the authorities by running across the stage into Yehudi's dressing room. He embraced the surprised violinist and exclaimed, "Now I know there is a God in heaven!"

While the beauty of music does indeed bear witness to God's reality, it takes more than a concert to convince us there's a God in heaven. It takes God's self-revelation in Jesus Christ (Jn. 14:9). Only through the supernatural life and ministry of Christ recorded in the Gospels are we able to know God with unshadowed certainty. We read the Gospels and we exclaim with awe and adoration, "Now we know there is a God in heaven!"

If you are troubled by an attack of doubt, read the Bible and have your faith renewed and strengthened. By: Vernon Grounds

We need not prove there is a God,
Nor would we even try,
For Christ has shown us who He is—
On Him we can rely.
—DJD

Christ bridged the gap between the infinite God and finite man.

[One Way To Reality](#)

He who has seen me has seen the Father. — John 14:9

Today's Scripture : John 14:7-18

In the 1960s, many restless young people were duped into believing that getting high on drugs was the way to find the "reality" they craved. Those highs, however, were only illusions, not the real thing.

The Lord knows that we often look in the wrong places for what our longing hearts crave. He knows that we can be satisfied only by knowing Him, and He wants us to discover that He is the truth.

Jesus said to His disciples, "I am the way, the truth, and the life. No one comes to the Father except through Me" (Jn. 14:6). But

Philip didn't yet understand that Jesus was all he needed. He wanted to see the Father as well, and said, "Lord, show us the Father, and it is sufficient for us" (v.8). Jesus replied, "He who has seen Me has seen the Father" (v.9). He was declaring that He is equal with God the Father, and because of that He is all we need.

I recently saw these words on a bumper sticker on a car: Still Looking For The Ultimate High. What that driver really needs is a relationship with Jesus Christ, not some artificial high. He alone brings true meaning and satisfaction to our lives. Have you found Christ to be your ultimate reality? By: Joanie Yoder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Jesus is the Way, the Truth, and the Life:

Without the Way there is no going;

Without the Truth there is no knowing;

Without the Life there is no living.

—Anon.

Our search for reality ends when we find Christ.

[Seeing God](#)

He who has seen Me has seen the Father. — John 14:9

Today's Scripture : Exodus 24:1-8

Jesus said, "Blessed are the pure in heart, for they shall see God" (Matthew 5:8). Yet the apostle Paul spoke of God as One "whom no man has seen or can see" (1 Timothy 6:15-16). I have often thought about this seeming contradiction. How can we reconcile our Lord's statement with the words of Paul?

I believe we must first recognize that God in His essential being is pure Spirit (John 4:24), and therefore is invisibly present everywhere in His vast creation (Psalm 139:7-12). But we read in the Bible that on various occasions God appeared to people in a visible way (Genesis 18:1-3). He created a burning bush from which to challenge Moses (Exodus 3:2). And in today's Scripture reading, the glory of His presence was revealed, and "there was under His feet as it were a paved work of sapphire stone" (Exodus 24:9-10). God can appear in any form He desires, even while He Himself remains invisibly present throughout the universe.

One day in heaven the unseen, infinite God will graciously make Himself visible to us. But even then we'll be unable to look upon His full glory. Instead, we will see Jesus and live in His light (Revelation 21:23). But seeing Him will be seeing God, for He is God. What a blessed prospect! —HVL By: Herbert Vander Lugt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

No mortal can see God and live,
His brilliance would destroy all sight,
But Jesus' glory we shall see
For He as God is truth and light.

—D. De Haan

To see God, look to Jesus.

[Seeing Jesus](#)

Anyone who has seen me has seen the Father. John 14:9

Today's Scripture & Insight : John 14:1-11

At four months old, Leo had never seen his parents. He'd been born with a rare condition that left his vision blurred. For him, it was like living in dense fog. But then eye doctors fit him with a special set of glasses.

Leo's father posted the video of Mom placing the new glasses over his eyes for the first time. We watch as Leo's eyes slowly focus. A smile spreads wide across his face as he truly sees his mom for the first time. Priceless. In that moment, little Leo could see clearly.

John reports a conversation Jesus had with His disciples. Philip asked Him, "Show us the Father" (John 14:8). Even after all this time together, Jesus' disciples couldn't recognize who was right in front of them. He replied, "Don't you believe that I am in the Father, and that the Father is in me?" (v. 10). Earlier Jesus had said, "I am the way and the truth and the life" (v. 6). This is the sixth

of Jesus' seven "I am" statements. He's telling us to look through these "I am" lenses and see who He truly is—God Himself.

We're a lot like the disciples. In difficult times, we struggle and develop blurred vision. We fail to focus on what God has done and can do. When little Leo put on the special glasses, he could see his parents clearly. Perhaps we need to put on our God-glasses so we can clearly see who Jesus really is. By: Kenneth Petersen (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

What are some ways in which your vision of Jesus may have become cloudy? How can you look to Him again with clear vision?

Jesus, please help me turn my eyes on You. Show me clearly Your path for me.

Meeting Jesus

He who has seen Me has seen the Father. — John 14:9

Today's Scripture : John 14:1-12

Do you believe in God? When George Gallup and his associates put that question to a cross section of Americans, the vast majority responded yes. When asked what they thought about God, 84% saw Him as a heavenly Father who can be reached by prayer, 5% viewed Him as an idea but not as a being, 5% said they didn't believe in Him, 2% said He is an impersonal creator, and 4% said they didn't know.

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To gods unknown he often prays,
Until one day he meets God's Son—
At last he's found the Living One.
—DJD

Knowing about God is not the same as knowing God.

John 14:10 "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."

- **Do you not believe that I am in the Father;** Joh 14:20 Jn 1:1-3 10:30,38 Jn 11:26 Jn 17:21-23 1Jn 5:7
- **The words that I say to you:** Joh 3:32-34 Jn 5:19 Jn 6:38-40 Jn 7:16,28,29 Jn 8:28,38,40 Jn 12:49 Jn 17:8
- **but the Father abiding in Me:** Ps 68:16-18 2Co 5:19 Col 1:19 2:9
- **does His works.:** Joh 5:17 Ac 10:38

Related Passages:

John 3:34+ "For **He whom God has sent speaks the words of God**; for He gives the Spirit without measure.

John 5:17+ But He answered them, "**My Father is working until now, and I Myself am working.**"

John 5:19+ Therefore Jesus answered and was saying to them, "**Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.**

John 5:30+ "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

John 7:16-18+ So Jesus answered them and said, **"My teaching is not Mine, but His who sent Me.**"¹⁷ "If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself. ¹⁸ "He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him.

John 8:28+ So Jesus said, "When you lift up the Son of Man, then you will know that I am He, and I **do nothing on My own initiative, but I speak these things as the Father taught Me.**

John 12:49+ "For I did not speak on My own initiative, but **the Father Himself Who sent Me has given Me a commandment as to what to say and what to speak.**

John 14:24 "He who does not love Me does not keep My words; and **the word which you hear is not Mine, but the Father's who sent Me.**

JESUS' WORDS TESTIFY THE FATHER & THE FATHER IS IN HIM

Do you (singular - addressing [Philip](#)) **not believe** ([pisteuo](#)) **that I am in the Father** ([pater](#)), **and the Father** ([pater](#)) **is in Me?** - Jesus' question expects a "Yes" answer from [Philip](#). Indeed that certainly ought to have been the response of all eleven! Note that the first **"you"** is singular thus referring to Philip, while the second **"you"** in the following clause is plural referring to the Eleven. Jesus of course is emphasizing His perfect unity with His Father as in Jn 10:30+, declaring "I and the Father are one." The Father and Son are one in essence, in all of their divine attributes.

The words ([rhema](#)) **that I say to you** (plural - refers to all eleven) **I do not speak on My own initiative, but** (term of contrast) **the Father** ([pater](#)) **abiding** (present tense - continually) **in Me does His works** ([ergon](#)) (NET = "His miraculous deeds") - Jesus said **"I speak these things as the Father taught Me."** (Jn 8:28+) **The words that I say to you** (plural) refers to His teaching He had spoken to all Eleven. His point is that what He had said (taught) did not originate from Himself **but** (term of contrast) from His Father Who continually abided (permanently) in Him (and will soon abide in them and us - Jn 14:23). Given this intimate permanent relationship between Son and Father, Jesus is explaining that the words He speaks are the words the Father speak through Him.

What is God like?...

God is like Jesus Christ

Kenneth Gangel - Jesus' words reflected his deity much more than his work did. The disciples had been fascinated by his work, but they had not listened carefully enough to his words. Almost in frustration, the Lord said, at least believe on the evidence of the miracles themselves. What is God like? I once heard a sermon on this topic. The pastor talked on and on about God being like flowers, sunsets, the cry of a newborn baby, the beauty of a clear blue sky. Certainly, all those are part of God's natural revelation and therefore reflect him. But he never got to the bottom line: God is like Jesus Christ. In actuality, Philip's confusion is typical of the disciples throughout the first four books of the New Testament. The depth of theology in these discussions overwhelmed the disciples, probably until the coming of the Holy Spirit at Pentecost. Even Christians today who hold the entire Bible and enjoy the illuminating power of the Holy Spirit struggle with the doctrine of the Trinity and oneness of the Father and the Son. (SEE [Holman New Testament Commentary - John - Page 266](#))

The truth of God filled Jesus' words;

the power of God produced His works.

Merrill Tenney adds "Furthermore, if a personality must be employed to represent God, that personality cannot be less than God and do Him justice, nor can it be so far above humanity that it cannot communicate God perfectly to men. For this reason John says that *'the only Son, Who is at the Father's side, has made Him known'* (John 1:18NIV+). The way Jesus made known the character and reality of the Father was by His **words** and **works**. The truth of God filled Jesus' words; the power of God produced His works" (SEE [The Expositor's Bible Commentary - Abridged Edition](#) or BORROW [The Expositor's Bible Commentary PAGE 346](#))

William Hendriksen has an interesting comment on the relationship of **WORDS** and **WORKS** - Whenever Jesus speaks, the Father works by means of this speaking. Every *word* of Jesus is a *work* of the Father! This, however, does not mean that the Father is acting like a ventriloquist who speaks through his dummy. On the contrary, the Son speaks the mind of the Father *because this is also his own mind*. (BORROW [Exposition of the Gospel according to John PAGE 270](#))

A T Robertson on **Do you not believe** - Jesus had a right to expect greater faith from these men than from the blind man (John 9:35) or Martha (John 11:27). His words in John 14:1 are clearly needed. This oneness with the Father Jesus had already stated (John 10:38) as shown by his "words" ([rhema](#)) and his "works" ([ergon](#)). Cf. Jn 3:34; Jn 5:19; Jn 6:62.

[Marvin Vincent](#) adds "Philip doubts whether Christ is in the Father, and the Father in Him. The answer is twofold, corresponding to the two phases of the doubt. His *words*, spoken not from Himself, are from the Father, and therefore He utters them from within the Father, and is Himself in the Father. His *works* are the works of the Father abiding in Him; therefore the Father is in Him."

NET NOTE adds that "It is probably best to see the two terms (**words...works**) as related but not identical; there is a progression in the idea here. Both Jesus' **words** (recall the Samaritans' response in John 4:42) and Jesus' **works** are revelatory of Who He is, but as the next verse (Jn 14:11) indicates, **works** have greater confirmatory power than **words**."

Words (4487) **rhema** from verb **rheo** = to speak - to say, speak or utter definite words) refers to the spoken word, especially a word as uttered by a living voice. **Rhema** refers to what has definitely been stated, with focus on content and often translated according to the context: prediction or prophecy (Mt 26:75), command or direction (Lk 5:5), threat (Acts 6:13); . **Laleo** is another word translated speak but it refers only to uttering a sound whereas rheo refers to uttering a definite intelligible word. **Rhema** refers to any sound produced by the voice which has a definite meaning. It focuses upon the content of the communication. For example in Luke we read "And they understood none of these things, and this **saying** (rhema) was hidden from them, and they did not comprehend the things that were said." (Luke 18:34) In the plural **rhema** ("words"), means saying, speech or discourse.

Rhema - 63v - Matt. 4:4; Matt. 12:36; Matt. 18:16; Matt. 26:75; Matt. 27:14; Mk. 9:32; Mk. 14:72; Lk. 1:37; Lk. 1:38; Lk. 1:65; Lk. 2:15; Lk. 2:17; Lk. 2:19; Lk. 2:29; Lk. 2:50; Lk. 2:51; Lk. 3:2; Lk. 5:5; Lk. 7:1; Lk. 9:45; Lk. 18:34; Lk. 20:26; Lk. 24:8; Lk. 24:11; Jn. 3:34; Jn. 5:47; Jn. 6:63; Jn. 6:68; Jn. 8:20; Jn. 8:47; Jn. 10:21; Jn. 12:47; Jn. 12:48; Jn. 14:10; Jn. 15:7; Jn. 17:8; Acts 2:14; Acts 5:20; Acts 5:32; Acts 6:11; Acts 10:22; Acts 10:37; Acts 10:44; Acts 11:14; Acts 11:16; Acts 13:42; Acts 16:38; Acts 26:25; Acts 28:25; Rom. 10:8; Rom. 10:17; Rom. 10:18; 2 Co. 12:4; 2 Co. 13:1; Eph. 5:26; Eph. 6:17; Heb. 1:3; Heb. 6:5; Heb. 11:3; Heb. 12:19; 1 Pet. 1:25; 2 Pet. 3:2; Jude 1:17

Adrian Rogers on John 14:10 What is the result, the purpose of faith? What does biblical faith actually do or accomplish? Faith is not getting man's will done in heaven; it is getting God's will done on earth. The result of faith is the will of God.

Remember that I said you cannot have faith unless you hear from God. Do you know what you're going to hear when you hear from God? You are going to hear the will of God. When God speaks, He is going to say, "This is what I want done, and therefore, I want you to believe it."

John 14:11 "Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.

- **otherwise believe because of the works themselves:** Joh 5:36 Jn 10:25,32,38 Jn 12:38-40 Mt 11:4,5 Lu 7:21-23 Ac 2:22 Heb 2:4

Related Passages:

John 5:36+ "But the testimony which I have is greater than the testimony of John; **for 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.**

John 10:25+ Jesus answered them, "I told you, and you do not believe; **the works that I do in My Father's name**, these testify of Me.

John 10:32+ Jesus answered them, "I showed you many **good works from the Father**; for which of them are you stoning Me?"

John 10:38+ but if I do them, though you do not believe Me, **believe the works**, so that you may know and understand that the Father is in Me, and I in the Father."

JESUS WORKS TESTIFY HE AND FATHER ARE ONE

Believe ([pisteuo](#) - [present imperative](#) see [need to depend on the Holy Spirit to obey](#)) **Me that I am in the Father** ([pater](#)) **and the Father** ([pater](#)) **is in Me; otherwise believe** ([pisteuo](#) - [present imperative](#)) **because of the works themselves** - The declaration **I am in the Father and the Father is in Me** speaks of the unity or oneness of the Father and the Son essentially reiterating Jn 10:30 **'I and the Father are one.'** Jesus is explaining to His slow to learn disciples that the **works** He does are the **works** the **Father** does

through Him. In Jn 5:36+ spoke of these works declaring **"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."**

Jesus put a high premium on His miracles and repeatedly pointed to His miraculous works as confirmation of His claim to be the Son of God and the Messiah.

While some (Augustine, Chrysostom) felt the **works** here were equated with Jesus' words, most interpreters see these **works** as separate from His **words**. They were the miraculous **works** Jesus performed which testified to the supernatural source of the **works**. It is also worth noting that even His most bitter enemies did not deny His works! How could they? They were performed for all to see. Recall that it was the miracles of our Lord that caused Nicodemus to admit that Jesus was "sent from God" (John 3:2+) Other Pharisees instead of attributing Jesus' miracles to God the Father, in their unbelief and hardness of heart, attributed the miracles to Satan, for example declaring "This man casts out demons only by [Beelzebul](#) the ruler of the demons!" (Mt 12:24+, Mt 9:34, Mk 3:22, Lk 11:15, Jn 8:48)

Warren Wiersbe adds that "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! Four hundred years before Christ was born, the Greek philosopher Plato wrote, "To find out the Father and Maker of all this universe is a hard task, and when we have found Him, to speak of Him to all men is impossible." But Plato was wrong! We can know the Father and Maker of the universe, for Jesus Christ revealed Him to us. Why should our hearts be troubled when the Creator and Governor of the universe is our own Father? The very Lord of heaven and earth is our Father (Luke 10:21). There is no need for us to have troubled hearts, for He is in control. ([Bible Exposition Commentary](#))

Colin Kruse writes that Jesus "wanted them to understand he was not just a prophet, not just a teacher, not just their disciple-master, not only the Messiah; he was the Word made flesh, God incarnate. To be in his presence was to be in the presence of the Father. (SEE [John: An Introduction and Commentary](#))

[Lowell Johnson](#) - seven things related to our Lord's miracles:

- 1.Their number – Jesus performed MANY miracles. There are no less than 35 listed in the Gospels, but the Gospel writers declare that He performed many more. John said that there were so many things that Jesus did, which if they were written one by one, the world could not contain the books that would be written (Jn 20:30, 21:25)
- 2.Their greatness – They were not small miracles, but great and mighty ones.
- 3.They were Public – They were not done in a corner, but before all.
- 4.Their character – They were acts of love, mercy, and compassion.
- 5.They were irrefutable – They were visible and would bear any examination.
- 6.The miracles reveal God. God's very nature, power, and character are seen in the miracles.
- 7.The greatest testimony (MIRACLE) for Christ is the power to transform the lives of men.

Some liberals try to explain away our Lord's miracles; and, in doing so, they try to take away His deity. But there is one miracle the liberals have never been able to explain away – the last and greatest miracle of His own resurrection from the dead. If He could perform this last, great miracle, why would any hesitate to believe His other miracles?

John 14:12 "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.

- **the:** Mt 21:21 Mk 11:13 16:17 Lu 10:17-19 Ac 3:6-8 4:9-12,16,33 8:7 Ac 9:34,40 16:18 1Co 12:10,11
- **greater works than these he will do:** Ac 2:4-11,41 4:4 5:15 6:7 10:46 19:12 Ro 15:19
- **because I go to the Father:** Joh 14:28 Jn 7:39 Jn 16:7 Ac 2:33

Related Passages:

John 7:39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

John 16:7 "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.

Acts 2:33 "Therefore having been exalted to the right hand of God, and having received from the Father the

promise of the Holy Spirit, He has poured forth this which you both see and hear.

JESUS PROMISES DISCIPLES GREATER WORKS

Truly, truly ([amen, amen](#)) I say to you - Only Jesus begins a sentence with [amen](#) and even doubles it 25 times, all in the Gospel of John. The idea is truth, trustworthy, certain. This declaration places great emphasis on the truth of what follows, which calls for careful attention.

Truly, truly - 25x/25v - Jn. 1:51; Jn. 3:3; Jn. 3:5; Jn. 3:11; Jn. 5:19; Jn. 5:24; Jn. 5:25; Jn. 6:26; Jn. 6:32; Jn. 6:47; Jn. 6:53; Jn. 8:34; Jn. 8:51; Jn. 8:58; Jn. 10:1; Jn. 10:7; Jn. 12:24; Jn. 13:16; Jn. 13:20; Jn. 13:21; Jn. 13:38; Jn. 14:12; Jn. 16:20; Jn. 16:23; Jn. 21:18

He who believes ([pisteuo](#)) in Me, the works that I do([poieo](#)), he will do ([poieo](#)) also - Note that in this passage Jesus clearly links believing with doing. Intellectual assent to the facts about Jesus will not save anyone. There must be heart belief to assure salvation (Ro 10:9-10). As James says believing without doing is dead, non-saving faith (Jas 2:17+). In the book of Acts the apostles did indeed **do** many of the works Jesus did, even raising the dead (cf Peter in Acts 9:37,40+)

The greater works...

One sinner who repents.

and greater works than these he will do; because I go to the Father- What will transpire when Jesus goes to the Father? He will send the Holy Spirit to indwell believers and they will have supernatural power to carry out **works**. How would they be **greater**? Believers can share the Gospel in places Jesus did not and they can go to the Gentiles, while Jesus went primarily to the Jews. And there was only one Jesus, while there are manifold believers who together can do **greater works**. Jesus works were limited by time and space, but that is not the case with the works of His disciples.

And what is the greatest work? It is not the conversion of one soul which makes all heaven rejoice! (Lk 15:7, 10+). Indeed one might even subtitle the Book of Acts "Greater Works"! Did you see the "**KEY**" that served like a hinge to open the door to **greater works**? Notice the term of explanation "**because**" which opens the door, for before the Spirit could be sent Jesus had to **go to the Father** (cf Jn 7:37, 38, 39+). Indeed, with this little "hinge word" **because**, the door was flung wide open for world missions, world evangelism! In Acts 1:8+ Jesus declared "you will receive **power** ([dunamis](#)) when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and **even to the remotest part of the earth**"

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

-- William Hendriksen

John MacArthur on greater works - 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. Jesus had only a limited outreach to Gentiles (cf. Mark 7:26ff.), but the disciples (particularly Peter and later Paul) would reach the Gentile world with the gospel. The number of believers in Christ would also grow far beyond the hundreds (Acts 1:15; 1 Cor. 15:6) that were numbered during His lifetime. (See [John Commentary](#))

THOUGHT - We find a leadership principle here as well. All parents should be able to say to their children; all pastors should be able to say to their staffs; all leaders should be able to say to their followers: "You have the potential to do greater things than I have done." To empower and develop followers whose ministry exceeds the impact of their mentors is to follow the model of Jesus. ([Kenneth Gangel](#))

In [another answer](#) on **greater works** MacArthur says "The astonishing promise to the one **who believes in** Christ is that **the works that He does, he will do also; and greater works than these he will do**. The **greater works** to which Jesus referred were not greater in power than those He performed, but greater in extent. The disciples would indeed perform miraculous **works**, as Jesus had (cf. Acts 5:12–16; Heb. 2:3–4). But those physical miracles were not primarily what Jesus had in mind, since the apostles did not do more powerful miracles than He had. 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. Jesus had only a limited outreach to Gentiles (cf. Mark 7:26ff.), but the disciples (particularly Peter and later Paul) would reach the Gentile world with the gospel. The number of believers in Christ would also grow far beyond the hundreds (Acts 1:15; 1 Cor. 15:6) that were numbered during His lifetime. 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).

Lowell Johnson on **greater works** - Spiritual miracles are greater in importance than physical miracles because physical miracles are temporary. Christians have a greater message to give today. We not only have the O.T., we have the Gospels, the epistles, the book of Acts, and Revelation. The Lord never preached outside of Israel. We have the whole world at our disposal. Christians have been enabled to do greater works because the Holy Spirit works through the believer. On the Day of Pentecost 3,000 were saved. We are also able to do greater works because our Lord is interceding for us. Heb. 7:25 Our work is His work when He initiates the work and when the work is done for His glory. Isn't it just like our sweet, wonderful Lord to encourage and comfort us by saying, "I want you to do greater works than I."?

*He Who could create a world could speak a dead man into life;
but I think the greatest miracle this world has ever seen
was the miracle at Pentecost.*

D L Moody has a most interesting thought on **greater works** - I used to stumble over that verse, but the longer I live the more I am convinced it is a greater thing to influence a man whose will is set against God, to have that will broken and brought into subjection to God's will—or, in other words, it is a greater thing to have power over a living, sinning, God-hating man, than to quicken the dead. He who could create a world could speak a dead man into life; but I think the greatest miracle this world has ever seen was the miracle at Pentecost. The men who surrounded the apostles were full of prejudice, full of malice, full of bitterness, their hands, as it were, dripping with the blood of the Son of God; and yet an unlettered man, a man whom they detested and hated, stood up and preached the gospel, and three thousand of them were immediately convicted and converted, and became disciples of the Lord Jesus Christ (Acts 2:41+).

David Jeremiah - The Greater Works -

It is exciting to me to understand what begins to happen as we pray. It's not that we pray in order that we might do the work. Take another look at the verse: "And whatever you ask in My name, that will I do." If you ask anything in His name, He will do it.

That is no small distinction! Sometimes Christians get weary because we forget. We think God wants us to do His work for Him. That will make you tired very, very quickly. You can't do it! I can't do it! Our legs are too short to run with God! What Jesus is saying is this: When we pray, God is going to do His work through us, and we will be channels for His work.

I remember hearing about a preacher who said he could build a great church even if there was no God. I'm not sure that's a compliment. Sometimes we do commendable, praiseworthy things in the energy of our flesh. But when God begins to do the work through us, it is an entirely different proposition altogether. Incredible things begin to happen. ([Sanctuary](#))

Oswald Chambers - Greater works

Prayer does not fit us for the greater works; prayer is the greater work. We think of prayer as a commonsense exercise of our higher powers in order to prepare us for God's work. In the teaching of Jesus Christ prayer is the working of the miracle of Redemption in me which produces the miracle of Redemption in others by the power of God. The way fruit remains is by prayer, but remember it is prayer based on the agony of Redemption, not on my agony. Only a child gets prayer answered; a wise man does not.

Prayer is the battle; it is a matter of indifference where you are. Whichever way God engineers circumstances, the duty is to pray. Never allow the thought—"I am of no use where I am"; because you certainly can be of no use where you are not. Wherever God has dumped you down in circumstances, pray, ejaculate to Him all the time. "Whatsoever ye ask in My name, that will I do." We won't pray unless we get thrills, that is the intensest form of spiritual selfishness. We have to labour along the line of God's direction, and He says pray. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

There is nothing thrilling about a labouring man's work, but it is the labouring man who makes the conceptions of the genius possible; and it is the labouring saint who makes the conceptions of his Master possible. You labour at prayer and results happen all the time from God's standpoint. What an astonishment it will be to find, when the veil is lifted, the souls that have been reaped by you, simply because you had been in the habit of taking your orders from Jesus Christ.

QUESTION - [Is it really possible for Christians to do greater works than Jesus](#)

ANSWER - In John 14:12, Jesus makes an amazing statement: “Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even **greater things** than these, because I am going to the Father” (emphasis added). Jesus performed many amazing and wonderful works—raising the dead, walking on water, and feeding thousands come to mind—how can it be true that those who have faith in Him will perform “even greater” works than those?

Jesus was not saying that every Christian would walk on water and raise the dead

In saying that those who believe in Him would do the works that He did, Jesus was not saying that every Christian would walk on water and raise the dead. The apostles in the [book of Acts](#) performed some miracles that were similar to Jesus’ works, but even they did not walk on water or feed multitudes, as far as we know. The Holy Spirit gives different gifts to different people as He sees fit (1 Corinthians 12:4). Not everyone has the same set of gifts. Some believers have more public gifts, and others have quieter, more private gifts.

this is not a reference to the works’ being greater in power.

Jesus said that not only would His followers do the same works, but they would do “greater” works than He. Again, this is not a reference to the works’ being greater *in power*. Jesus had raised Lazarus, who had been four days in the tomb (John 11); humanly speaking, not even the apostles did a greater work than that. No one has ever exceeded the power or majesty of Jesus’ miracles.

So, what did Jesus mean that His faithful followers would do “greater” works than He?

So, what did Jesus mean that His faithful followers would do “greater” works than He? Without a doubt, **the works of Jesus’ followers would be greater in extent**. Jesus’ earthly ministry had been largely limited to Galilee and Judea; His disciples, however, were going to extend His ministry to the uttermost parts of the earth. When Jesus [ascended](#) to heaven, His followers numbered in the hundreds; forty days later, in response to the preaching of the apostles, that number leaped into the thousands (Acts 2:41). By the end of Acts, the gospel had made its way to Rome.

Jesus links the works of His followers with the fact of His return to heaven. In fact, He says His absence is the *cause* of their greater works: “Whoever believes in me will do the works I have been doing, and they will do even greater things than these, *because I am going to the Father*” (John 14:12, emphasis added). Jesus later told His disciples that the gift of the Holy Spirit depended on Jesus’ return to heaven (John 16:7). **It was through the Spirit that the church is enabled to do the work of God.**

Jesus also links the greater works His followers will do to the promise of answered prayer. His very next words: “And I will do whatever you ask in my name, so that the Father may be glorified in the Son. You may ask me for anything in my name, and I will do it” (John 14:13–14).

The words of Jesus in John 14 were of great comfort to His eleven disciples. He was about to be arrested and suffer a cruel and unjust death. The disciples themselves would be scattered that night. But Jesus assures them that, no matter what happens, God’s work will continue in the world. Even after Jesus’ earthly ministry ended, His work would go on. The followers of Christ, empowered by the Holy Spirit, would continue to help and heal people. The gospel would have a worldwide impact. As God’s people pray in Jesus’ name, answers would come, and the greatest miracle of all—the spiritual transformation of a sinful heart through faith in Christ—would become commonplace, to the glory of God.

Walter Kaiser - [Hard Sayings page 468](#) - John 14:12 - What Greater Things?

In John 14:12 Jesus says that those who have faith in him will do “greater things than these.” What are these “greater things” that he is talking about? Surely he could not be talking about greater miracles? How can any person do greater things than the Son of God?

In the discussion of John 1:51 we saw that Jesus spoke of his miraculous works as “see[ing] heaven open.” He was the gate between God and human beings, so to speak, and through him the powers of heaven were opened to those on earth. He continues this theme in John 5:19–20.

What Jesus is saying is that he does not act on his own but participates in the works of his Father. He is indeed a window into heaven, and while his listeners see Jesus in the flesh, the one actually doing the deeds is the Father.

With this background we now turn to John 14. The request that began the discussion was “Show us the Father” (Jn 14:9). Jesus’ response was “You have seen the Father in me.” He explains this by noting that the Father was the one actually doing the works. Thus the disciples should believe that he was in the Father and the Father in him because of the works. What are these works? We know that they are not his teachings, for he refers to his words as evidence for believing his teachings. Thus they must be “the miracles” (as the NIV correctly translates), for those are the works which in John are connected with people believing. It is immediately after this that Jesus says that “anyone who has faith in” him will do “greater works” than these. Given the context, the

greater things can only be greater miracles.

This brings us to the other part of the problem: how can believers do greater miracles than Jesus? (The greater works are not preaching the gospel, for Jesus has distinguished between believing his claims about himself, that is, his preaching, and believing his works, which in context are clearly his miracles; in this text it is greater works than his that people will do, not greater preaching than his.) For Jesus this is no problem. He will be with his Father and he promises to do whatever believers ask. Presumably this is conditioned by their being in harmony with him, for that seems to be the purpose of John 14:15.

The next section in the chapter adds to this picture, for it describes the work of the Holy Spirit. The Spirit is viewed as another of the same type as Jesus. He will “be in you” (Jn 14:17). This is amplified as “I will come to you” (Jn 14:18 RSV). Finally, Jesus notes in John 14:23 with reference to his Father, “We will come to him [the one who loves Jesus and keeps his commandments] and make our home with him.” Thus through the Spirit there is a unity produced: “On that day you will realize that I am in my Father, and you are in me, and I am in you” (Jn 14:20). Thus there is no problem with believers doing the works, for they will not be doing the works on their own at all. Through the Spirit the believer will have God inside of him or her. Just as the Father did the works which people saw Jesus doing, so he (or Jesus or the Spirit—the text refers to all as inside the believer) will do the miracles that the believers will do.

This point of view would not be strange to the rest of the New Testament. Acts reports miracles done by the apostles which are fully as impressive as any done by Jesus. Are they greater miracles? We must respond, By what standard? They are at least equal in kind and could be viewed as greater in the sense that they are done over a wider area and thus on a scale that Jesus could not do while on earth but can do as glorified in heaven. Galatians 3:5 refers off-handedly to God’s having worked miracles through the Galatians (the issue there is not whether they worked miracles, but how they did, by faith or by following Jewish practices). First Corinthians 12 refers to a gift of miracles as if it were a known example of spiritual gifts. James 5:14–16 mentions effective prayers for healing in an end-of-the-letter context where one would expect to be reminded of old teaching, not introduced to new. Hebrews 6:4–5 indicates that that community had experienced the “powers of the age to come” (RSV), probably meaning miracles. In other words, wherever we turn in the New Testament, we find a miracle-working community of faith. John 14:12 would not have caused any of them problems. They knew their own limitations, but they also knew what God could do through them.

So the deeper difficulty for the modern reader, once they understand that it is God doing the works through them and not their own having to produce the works, is why they may not be experiencing such events. At least part of the response John might make would be to point us to “If you love me you will obey what I command” (Jn 14:15). This is amplified in John 14:21, “Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him.” This is not a legal statement but a relational one: if you are in harmony with me, then you will receive. The fact is that two cannot walk together unless they are agreed. Jesus lived in harmony with the Father, listened to the Father and did his works. The believer lives in harmony with Jesus (which includes obedience), experiences the presence of Jesus and his Father and does their works. Of course, we also remember that one of the works the Father had in store for Jesus was the cross, which is a form of following Christ that this section of John does not leave out (Jn 13:36).

There are, then, two further responses to our question: maybe our naturalistic worldview keeps us back from hearing the voice of the Father calling us to do such works as these, and maybe also, having read the whole book, we shrink back from following Jesus to glory because we fear that (to use Johannine terms) our ladder to glory like his may turn out to be a cross.

Steven Cole on greater works - does this mean that we should be doing the same and even greater miracles than Jesus did? A “yes” answer to that question was why the late John Wimber founded the [Vineyard Christian Fellowship churches](#). He was convinced that we should be seeing God work miracles today as a common experience. But the fact that Wimber’s good friend, David Watson, died of cancer in his early 50’s in spite of Wimber’s praying in faith that he would be healed; and the fact that Wimber himself died of heart disease in his early 60’s; and the additional fact that none of the Vineyard Churches that I know of are seeing consistent miracles on a par with Christ’s miracles, should give us pause.

In the Bible, miracles occur mostly in clusters, mainly at times when God’s message needed to be authenticated. These include the times surrounding the exodus; the times of Elijah and Elisha; Daniel’s time; and the time of Christ and the apostles. In Acts, we see some pretty spectacular miracles, such as Peter’s shadow falling on the sick and healing them and his raising Dorcas from the dead (Acts 3:1-9; 5:12-16; 9:36-41). Acts 5:16 reports, “Also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits, and they were all being healed.” Note, they were all being healed.

Paul also saw some spectacular healings. Acts 19:11-12 reports, “God was performing extraordinary miracles by the hands of Paul, so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out.” But later in his ministry, Paul advises Timothy to drink a little wine for his frequent stomach problems, but not to claim healing by faith (1 Tim. 5:23). In his final letter, Paul reports (2 Tim. 4:20), “Trophimus I left sick at Miletus.” Why didn’t Paul heal him if he was

still doing the miraculous works of Jesus? And, although it would have freed him for wider ministry, Paul never claimed deliverance from prison or from execution by faith.

The author of Hebrews, writing to the second generation of Jewish believers, reminds them how God testified to the truth of the gospel by performing signs and wonders and miracles through the first generation of believers in Christ (Heb. 2:3-4). He was trying to convince them of the truth of the gospel so that they wouldn't go back to Judaism. If those early miracles were still commonplace, the author would have had a stronger argument by pointing to the very miracles done every day in their midst.

So I conclude that while God at times does spectacular miracles to authenticate His word, we are not living at a time where miracles are as commonplace as they were in the days of the early church. We should never doubt that if it is God's will, He can miraculously heal or do other miracles through His people. But I do not know of anyone in our day experiencing near the same or greater miracles than Christ did. So the "greater works" that Jesus promised cannot refer to greater miracles than He did.

"There is no greater work possible than the conversion of a soul."

-- J C Ryle

What, then, are the greater works that Jesus' followers are to perform? D. A. Carson (The Gospel According to John) argues that the **greater works** are those done on the basis of Jesus' death, resurrection, and exaltation. The **greater works** point to the power of the gospel to transform lives as it spread through the apostolic witness. Through Peter's preaching on the Day of Pentecost, 3,000 were born again, probably more than Jesus saw converted during His entire ministry! The Book of Acts tells how the message kept spreading, first around Jerusalem, and eventually to the Gentiles around the Roman Empire. J. C. Ryle succinctly observes (John Commentary), *"There is no greater work possible than the conversion of a soul"*

Thus as the Lord uses us to spread the good news of Christ's death and resurrection, we are doing the works that He did and even greater works in the sense that the new covenant is better than the old (Heb. 8:6). And our works collectively are greater in number and greater in geographic extent than Jesus did in three years in one small part of the world. I might add that there have been and continue to be times and places where God's Spirit works in unusual ways to bring thousands of people to Christ in a relatively short period of time. These are called revivals and it is thrilling to read about them. We should pray that God would do a work of revival here and now. But, there are other times and places where in spite of faithful witnesses and much prayer, few have come to Christ. ([Doing Greater Works Than Jesus John 14:12-14](#))

Related Resources:

- John Piper - sermon - [Doing the Works of Jesus and Greater Works](#)
- Steve Young - 18 page paper - [A LEXICAL AND CONTEXTUAL IDENTIFICATION OF THE "GREATER WORKS" IN JOHN 14:12](#)

John 14:13 "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son."

- **Whatever you ask:** Joh 15:7,16 Jn 16:23,26 Mt 7:7 21:22 Mk 11:24 Lu 11:9 Eph 3:20 Jas 1:5 5:16 1Jn 3:22 5:14
- **in My name:** Joh 14:6 Eph 2:18 3:12,14,21 Col 3:17 Heb 4:15 7:25 13:15 1Pe 2:5
- **that will I do:** Joh 14:14 Jn 4:10,14 Jn 5:19 Jn 7:37 Jn 10:30 Jn 16:7 2Co 12:8-10 Php 4:13
- **so that the Father may be glorified in the Son** Joh 12:44 Jn 13:31 Jn 17:4,5 Php 2:9-11

Related Passages:

John 15:16+ "You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.

John 16:23+ "In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you.

THE PROMISE OF PRAYER

Whatever you ask in My Name, that will I do - First, note that Jesus is not saying asking in His Name is like a magical charm or rubbing a genie in Aladdin's lamp or using a talisman to assure supernatural energization of our prayers. In context, prayer in Jesus' name is one of the ways one can do **greater works**. **Whatever** is qualified by **whatever** is in the will of the Father (cf 1Jn 5:13, 14+). Be careful not to take this passage as an invitation to ask for anything you want (which I have witnessed on several

occasions). Notice the phrase **I will do** which indicates not only does the Father answer prayers but so does the Son!

I like the way **Merrill Tenney** explains **in My Name** - "It was both a guarantee, like the endorsement on a check, and a limitation on the petition; for he would grant only such petitions as could be presented consistently with His character and purpose. In prayer we call on Him to work out His purpose, not simply to gratify our whims. The answer is promised so that the Son may bring glory to the Father. (SEE [The Expositor's Bible Commentary - Abridged Edition](#))

*Any request that does not glorify God's Name
should not be asked in His Name*

Warren Wiersbe adds "To ask anything of the Father, in the **Name** of Jesus, means that we ask what Jesus would ask, what would please Him, and what would bring Him glory by furthering His work....God is not giving us carte blanche; "**in My Name**" is the controlling element. To know God's Name means to know His nature, what He is, and what He wants to do. God answers prayer in order to honor His Name; therefore, prayer must be in His will (1 John 5:14–15+). The first request in "The Lord's Prayer" is, "Hallowed be Thy Name" (Matt. 6:9+). Any request that does not glorify God's Name should not be asked in His Name.[\(Bible Exposition Commentary\)](#)

So that ([hina](#) - purpose clause) **the Father may be glorified** ([doxazo](#)) **in the Son** - This begs the question what is the purpose of prayer in Jesus' **Name**? That the **Father** might be **glorified** ([doxazo](#)) or in other words, that we might have a proper opinion of **the Father** (which is the sense of the verb to glorify). Note you cannot add "in Jesus' Name" to a prayer and expect that addition guarantees God will grant your request. One qualifier to our prayers in this verse is to ask the question "Does this prayer (when answered) bring glory to the Father?"

*As we say "for Jesus' sake" here,
He says "for my sake" there.*

-- G. H. C. MacGregor

John MacArthur explains the significance of the addition of "**in Jesus' Name**" to our prayers - First, it means to make requests consistent with God's will and the purposes of His kingdom. In His model prayer, Jesus taught His followers to pray, "Your kingdom come. Your will be done, on earth as it is in heaven" (Matt. 6:10). 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) and to acknowledge one's complete dependence on Him to supply every need (Matt. 6:25-32; Phil. 4:19). 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. (See [John Commentary](#))

Lowell Johnson - We are so used to hearing "in Jesus' name, Amen" that we feel uncomfortable if we don't hear it when someone prays. We even suspect that the prayer is a bit "illegal" because it doesn't end with "in Jesus' name, Amen." Here's a bit of Bible trivia that may surprise you. Go back and read all the prayers in the N.T. Not a single one ends with the phrase "in Jesus' name, Amen." Some think of the phrase as a kind of spiritual Abracadabra or open sesame or the Christian equivalent of rubbing Aladdin's lamp. There is nothing magical about it. Names in the bible often represent character or authority or a person's reputation. Praying in Jesus' name is like signing His name to our prayers. In a sense we are saying to God, "Jesus told me to pray this prayer." What do you think the Father will do with a prayer truly signed by His Son? He'll grant it, because He always honors what His Son wants. Let's turn that truth around. Sometimes people forge other people's name. Many of our prayers are spiritual forgeries because we are signing Jesus' name to prayers He has not approved. When we pray in Jesus' name, we are confessing our faith that Jesus is the only way to God. It is only by virtue of what Jesus has accomplished that any of us can come into the presence of God. To approach God apart from Jesus Christ is to guarantee that we will be turned away. When we pray in Jesus' name, we submit our will to his will because He knows what is best. That's what Jesus did in the Garden of Gethsemane. Here are the things that matter in prayer. Prayer must be made in Jesus' name, it must be offered in the right spirit, it must be for the glory of God, and there must be no unrepented of sin in our life that would block our prayer.

Bob Utley - The more like Christ one is, the more likely the prayers are to be answered in the affirmative. The worst thing God could do spiritually to most believers is answer their selfish, materialistic prayers. See note at 1 John 3:22. This is a good example of the need to consult parallel passages before making dogmatic statements on biblical subjects. One must balance "whatever we ask" with (1) "in My name" (John 14:13–14; 15:7, 16; 16:23); (2) "keep on asking" (Matt. 7:7–8; Luke 11:5–13; 18:1–8); (3) "two agreeing" (Matt. 18:19); (4) "believing" (Matt. 21:22); (5) "without doubt" (Mark 11:22–24; James 1:6–7); (6) "not selfishly" (James 4:2–3); (7) "keep His commands" (1 John 3:22); and (8) "according to God's will" (Matt. 6:10; 1 John 5:14–15). The name of Jesus represents His character. It is another way of referring to the mind and heart of Jesus. This phrase appears often in John (cf. Jn 14:13–14, 26; 15:16; 16:23–26). The more like Christ one is, the more likely the prayers are to be answered in the affirmative. The worst thing God could do spiritually to most believers is answer their selfish, materialistic prayers.

Oswald Chambers - Don't slack off

Whatever ye shall ask in My name, that will I do. John 14:13.

Am I fulfilling this ministry of the interior? There is no snare, or any danger of infatuation or pride in intercession, it is a hidden ministry that brings forth fruit whereby the Father is glorified. Am I allowing my spiritual life to be frittered away, or am I bringing it all to one centre—the Atonement of my Lord? Is Jesus Christ more and more dominating every interest in my life? If the one central point, the great exerting influence in my life, is the Atonement of the Lord, then every phase of My life will bear fruit for Him.

I must take time to realize what is the central point of power. Do I give one minute out of sixty to concentrate upon it? “If ye abide in Me”—continue to act and think and work from that centre—“ye shall ask what ye will, and it shall be done unto you.” Am I abiding? Am I taking time to abide? What is the greatest factor of power in my life? Is it work, service, sacrifice for others, or trying to work for God? The thing that ought to exert the greatest power in my life is the Atonement of the Lord. It is not the thing we spend the most time on that moulds us most; the greatest element is the thing that exerts most power. We must determine to be limited and concentrate our affinities.

“Whatsoever ye shall ask in My name, that will I do.” The disciple who abides in Jesus is the will of God, and his apparently free choices are God's fore-ordained decrees. Mysterious? Logically contradictory and absurd? Yes, but a glorious truth to a saint.

Adrian Rogers on John 14:13 While we know from His Word that certain things are the will of God, in other matters we must seek His will in prayer. Should you move to another city to take that new job? Should you sell your home? Which college should you go to? Who should you marry? But if we seek the will of God in all matters, we will come to know the will of God.

How? Jesus said, “If you remain in Me and My words remain in you, ask whatever you want and it will be done for you” (John 15:7). When we lean upon Jesus moment by moment, He will show us what to pray and how to pray.

Steven Cole divides Jesus' statement into 3 parts -

(1) The extent of Jesus' promise: “Whatever you ask.”

The context is important! Jesus isn't promising that He will do any crazy thing you ask, as long as you tack on, “in Jesus' name, Amen” to your prayer! The context of “whatever you ask” is tied into doing Jesus' works. So to think that you can pray, “Jesus, give me a nice mansion and while You're at it, throw in a new Mercedes,” is to completely misapply Jesus' promise. John Piper argues that instead of using prayer as a wartime walkie-talkie to call in supplies for the battle, we have turned it into an intercom to ask for more comforts in the den (Let the Nations be Glad ([Baker Academic], p. 49). But prayer isn't a means of getting God to give us what we want so that our lives can be more comfy. Rather, prayer is the means by which we ask God to extend His kingdom and do His will on earth as it is in heaven (Matt. 6:10). True, there is a place to ask God to meet our needs. But the center of all that we pray should be, “Lord, do Your work through Your people! Bring sinners to genuine conversion! Sanctify Your people so that we will be faithful representatives of Jesus on earth!”

So in prayer, we are to submit to God's will and to ask Him to accomplish His will through us and through His people. But, the difficulty is, how do we determine what God's will is so that we pray in line with it? His will is not always obvious! God denied Moses' request to enter Canaan (Deut. 3:23-27), even though Moses could have argued that the people needed his leadership after they entered the land. Paul prayed for relief from his thorn in the flesh, which was demonically caused and hindered his ministry, but God had a higher purpose, namely, to be glorified as Paul depended on Him in his weakness (2 Cor. 12:7-10). Paul's prayers for the salvation of his fellow Jews largely went unanswered, not only in his lifetime, but down to the present day (Rom. 10:1; cf. 1 Thess. 2:14-16; Col. 4:7)! Even Jesus in the Garden prayed, if it was the Father's will, to be delivered from the cross (Matt. 26:39). But He submitted to the Father's will.

So there is a tension here: We should ask God to extend the gospel and glorify His name around the world. We should ask Him “to do far more abundantly beyond all that we ask or think” (Eph. 3:20). And yet, we need to keep in mind that His ways are not always our ways and His thoughts are not our thoughts (Isa. 55:8-9). He sometimes puts His greatest servants in chains or allows them to be killed for His sake (Rom. 8:36). So although we often don't understand why God doesn't do exactly what we ask, we should pray big prayers for His kingdom to come and His will to be done on earth as it is in heaven. The extent of, “Whatever you ask,” is pretty unlimited!

(2) The basis of Jesus' promise: “In My name.”

As I said, this isn't a formula to tack onto your prayers, although there's nothing wrong with closing your prayers, “in Jesus' name,” as long as you think about what that means. “Jesus' name” refers to His person and work. It refers to all that He is and all He has

done for us on the cross. While we must be obedient to Christ if we expect Him to answer our prayers (John 14:15), we don't ask on the basis of our obedience: "I've been really good, so You need to answer this!"

Rather, to ask in Jesus' name means that you come to the Father through the Son as your high priest. To ask in Jesus' name is to recognize that His name is above every name that is named, both in this age and in the age to come (Eph. 1:21). He has the power to answer! You ask what you think Jesus would want in terms of carrying out His work. You ask God to be gracious because you are in His son and you are seeking to do His will (Mt 6:10). And, you ask submissively, acknowledging that you may not understand His perfect will (Ro 12:2b). But you trust that if your request is His will, He will do it, no matter how difficult.

(3) The objective of Jesus' promise: The Father's glory in the Son.

This is a further condition that must govern the "whatever" we ask: Our desire is to see God glorified through the Lord Jesus. This may include the salvation of a loved one or of an enemy of the gospel (such as Paul before his conversion). This extends to praying for the gospel to penetrate unreached peoples around the world. It includes praying that troubled marriages may be healed. The main objective is not that they would be happy (although they will), but that God would be glorified through Christ being seen in that marriage. God's glory is the main objective of our prayers.

Sometimes people will ask me to pray for someone who is in the hospital and I ask, "What should I pray?" The person asking will often look at me dumbfounded, thinking, "Pray that he will be healed, of course!" But healing may not be God's way of being glorified. What does God want to do in this person's heart? Maybe the sickness is to teach the person the brevity of life so that he will live in light of eternity. God may be glorified by teaching the sick person to trust Him through bodily weakness. He may be glorified through the person's joy in Christ as he dies. Our aim in prayer should be that the Father would be glorified in His Son.

(4) The result of Jesus' promise: "I will do it."

Jesus repeats this in Jn 14:13-14 so that we can't dodge it. The result of our praying should be that Jesus does it. This implies Christ's deity: He has the power to answer whatever we ask. **But this is where it gets really difficult, because many of our prayers would seemingly further God's kingdom and glory, but He has not done it.** I have prayed for the salvation of loved ones, but they have died unbelieving. I have prayed for the healing of Christian marriages, but they have ended in divorce. Many godly parents have prayed for their prodigal children to return to Christ and to be reconciled with the parents for God's glory, but it hasn't happened. Many faithful missionaries have prayed and labored for the gospel to take root among peoples that are still mostly pagan after decades of labor. The list could go on and on.

So, how do we reconcile Jesus' seeming blanket promise to answer prayers in His name for God's glory with the fact that many such prayers go unanswered? I can't totally resolve this problem, but I offer some concluding thoughts that may help.

(1) First, the tension we experience stems from the fact that we can know God's will of desire, but we can't know His will of decree. God desires that all people would repent of their sins and be saved (Ezek. 18:23; 33:11; 1 Tim. 2:4), but He has not decreed the salvation of all (Acts 13:48; Rom. 9:15-18, 21; 2 Tim. 1:9; 2:10). God desires that we all glorify Him by holy lives, but He also permits sin and will be glorified by His righteous judgment on sinners who do not repent. So we should pray as best we know in line with His revealed will of desire, while at the same time submitting to the fact that we don't know His will of decree.

(2) Second, Jesus' promise to do whatever we ask does not undermine the many Scriptures that exhort us to wait on the Lord. Jesus doesn't say when He will do it. God may be glorified as we faithfully wait on Him for years for answers to our prayers. He may be glorified by answering at a distant time even beyond our lifetimes for reasons that we cannot fathom at the moment. So we must join David who exhorts (Ps. 27:14), "Wait for the Lord; be strong and let your heart take courage; yes, wait for the Lord." God's purposes will surely be fulfilled, but not necessarily in our timing or in ways that we envision.

(3) Third, God often accomplishes His purposes in ways that seem backwards to us. We pray for the gospel to spread, so God sends persecution (cf Acts 8:1). The late Chinese Pastor Samuel Lamb spent 33 years in prison for his faith. After he was released for the final time, he called the authorities and asked them to re-arrest him. When they asked why, he said, "Every time you arrest me, my church doubles in size. I want to see my church grow." We pray for strength, and God makes us weak so that we will rely on His strength (2 Cor. 12:9-10). Jesus told Peter that Satan had demanded permission to sift him like wheat, but that Jesus had prayed for Peter (Luke 22:31-32). I would have prayed that Peter be spared from denying Jesus, but Jesus didn't pray that. Rather, He prayed that after Peter was restored, he would strengthen his brothers. Countless Christians who have failed have been strengthened through Peter's failure and restoration.

(4) Finally, we do not understand all that God is doing, so we may go to our graves not knowing why He seemingly didn't answer our prayers. I wonder whether John ever understood why God delivered Peter from prison, but allowed John's brother James to be executed (Acts 12:1-17). Couldn't James have been used greatly to extend the kingdom if he had been delivered? Yes,

but that wasn't God's will. John the Baptist's disciples probably never understood why God allowed a drunken king to execute a godly prophet like John.

ILLUSTRATION OF ANSWERED PRAYER IN A MOST UNUSUAL WAY - I read once about a businessman who picked up a hitchhiker and drove with him for several hours. The hitchhiker was a Christian and he shared the gospel with the businessman. Before he dropped him off, he put his trust in Christ as His Savior and Lord. He left his business card with the hitchhiker and said, "If you ever come to Chicago, drop by and see me." Several years went by before the hitchhiker was in Chicago. He stopped by the man's office and handed the card to a woman and asked if the man was in. The woman's face froze and she asked, "Where did you get this card?" The man used the question to tell the woman the story of how the man had become a Christian that day. She broke down in tears and said, "He was my husband. I had prayed for years that he would come to Christ. But he never made it home from that trip. He was killed in an accident after he dropped you off. I've been bitter at God all these years because I thought that He didn't answer my prayer." Not all stories end that way, but the point is, we don't have all knowledge about how God may be working in response to our prayers. So be active in doing Jesus' works. Pray that He would do far more through you than you can ask or think. But if things don't go exactly as you had prayed, trust Him that if not in this life, at least in eternity you will understand how He answered and used you to do even greater works than He did. ([Doing Greater Works Than Jesus John 14:12-14](#))

C H Spurgeon - IT is not every believer who has yet learned to pray in Christ's name. To ask not only for his sake, but in his name, as authorized by him, is a high order of prayer. We would not dare to ask for some things in that blessed name, for it would be a wretched profanation of it; but when the petition is so clearly right that we dare set the name of Jesus to it, then it must be granted.

Prayer is all the more sure to succeed because it is for the Father's glory through the Son. It glorifies his truth, his faithfulness, his power, his grace. The granting of prayer, when offered in the name of Jesus, reveals the Father's love to him, and the honour which he has put upon him. The glory of Jesus and of the Father are so wrapped up together, that the grace which magnifies the one magnifies the other. The channel is made famous through the fulness of the fountain, and the fountain is honoured through the channel by which it flows. If the answering of our prayers would dishonour our Lord, we would not pray; but since in this thing he is glorified, we will pray without ceasing in that dear name in which God and his people have a fellowship of delight.

THOUGHT - How would I classify my prayers? Are they big prayers? Are they prayers in God's will? I have several times felt silly praying for the salvation of all my high school classmates and all my medical school classmates, but as I study this section, I am encouraged to keep it up. I am reminded of a great hymn written by John Newton with music by Matt Foreman (who sings the hymn). Take a moment and listen to this beautiful hymn and pay close attention to powerful words! If this does not stir your soul, I don't know what will! Indeed, may God's Spirit stir all of our hearts to pray "big prayers" to our our great God that He might receive great glory. In the Name of Jesus. Amen.

[Come, my soul, thy suit prepare.](#)

Jesus loves to answer prayer;
He Himself has bid thee pray,
Therefore will not say thee nay.

**Thou art coming to a king,
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much.**

With my burden I begin,
Lord, remove this load of sin!
Let Thy blood, for sinners spilt,
Set my conscience free from guilt.

Lord! I come to Thee for rest,
Take possession of my breast;
There Thy blood bought right maintain,
And without a rival reign.

While I am a pilgrim here,
Let Thy love my spirit cheer;
As my Guide, my Guard, my Friend,
Lead me to my journey's end.

Show me what I have to do,
Every hour my strength renew;
Let me live a life of faith,
Let me die Thy people's death.

The "name it and claim it" preachers have grossly misused this verse as a blanket promise to get anything one wants. In light of this abuse see Gotquestion's response below...

QUESTION [Is "name it claim it" teaching biblical?](#)

ANSWER - The "name it and claim it" or "[prosperity gospel](#)" is not biblical and is in many ways antithetical to the true gospel message and the clear teaching of Scripture. While there are many different versions of the name it and claim it philosophy preached today, they all have similar characteristics. At its best, this teaching comes from the misinterpretation and misunderstanding of some Scriptures, and, at its worst, it is a completely heretical teaching that has the characteristics of [cultic](#) doctrine.

The roots of the [Word of Faith](#) movement and the name it and claim it message have more in common with new age metaphysics than with biblical Christianity. However, instead of us creating our reality with our thoughts, as new age proponents advise, name it and claim it teachers tell us that we can use the "power of faith" to create our own reality or get what we want. In essence, *faith* is redefined from "a trust in a holy and sovereign God despite our circumstances" to "a way of controlling God to give us what we want." Faith becomes a force whereby we can get what we want rather than an abiding trust in God even during times of trials and suffering.

There are many areas where name it and claim it departs from biblical Christianity. The teaching really exalts man and his "faith" above God. In fact, many of the more extreme Word of Faith teachers teach that man was created on terms of equality with God and that man is the same class of being that He is Himself. This dangerous and heretical teaching denies the very basic tenets of biblical Christianity, which is why the extreme proponents of the name it and claim it teaching must be considered to be cultic and not truly Christian.

Both the metaphysical cults and the name it and claim it teaching distort the truth and embrace the false teaching that our thoughts control reality. Whether it is the power of positive thinking or the prosperity gospel, the premise is the same—what you think or believe will happen is ultimately what controls what *will* happen. If you think negative thoughts or are lacking in faith, you will suffer or not get what you want. But on the other hand if you think positive thoughts or just have "enough faith," then you can have health, wealth, and happiness now. This false teaching appeals to one of man's most basic instincts, which is one reason why it is hugely popular.

While the prosperity gospel and the idea of controlling one's future with his thoughts or faith is appealing to sinful man, it is insulting to a sovereign God who has revealed Himself in Scripture. Instead of recognizing the absolute sovereign power of God as revealed in the Bible, the name it and claim it adherents embrace a false god who cannot operate apart from their faith. They present a false view of God by teaching that He wants to bless you with health, wealth, and happiness but cannot do so unless YOU have enough faith. Thereby God is no longer in control but man is. Of course, this is completely antithetical to what Scripture teaches. God does not depend upon man's "faith" to act. Throughout Scripture we see God blessing whom He chooses to bless and healing whom He chooses to heal.

Another problem with the name it and claim it teaching is that it fails to recognize that Jesus Himself is the ultimate treasure worth sacrificing everything for (Matthew 13:44) and instead sees Jesus as little more than a way of getting what we want right now. Jesus' message is that a Christian is called to "deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?" (Matthew 16:24–26). Contrast that to the message of the prosperity gospel. Rather than being a message of self-denial, the prosperity gospel is one of self-satisfaction. Its goal is not becoming more Christlike through sacrifice but having what we want here and now, clearly contradicting the words of our Savior.

The Bible teaches that "all who desire to live a godly life in Christ Jesus will be persecuted" (2 Timothy 3:12), but the name and claim it message is that any suffering we undergo is simply the result of a lack of faith. The prosperity gospel is completely focused on us getting the things the world has to offer, but 1 John 2:15 tells us we should not "love the world or the things in the world" and, in fact, those with a fondness for the things of the world become enemies of God (James 4:4). The message of the prosperity gospel simply cannot be any more opposite of what the Bible really teaches.

In his book *Your Best Life Now*, prosperity teacher [Joel Osteen](#) says that the key to a more rewarding life, a better home, a stronger

marriage, and a better job is found in a “simple yet profound process to change the way you think about your life and help you accomplish what is truly important.” How different that is from the biblical truth that this life now is nothing compared to the life to come. The message of the prosperity gospel is focused around the “treasures” or good things we want and can have now, while Jesus said, “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. [For where your treasure is, there your heart will be also](#)” (Matthew 6:19–21).

Jesus did not come to give us health, wealth, and happiness now. He came to save us from our sins so that we can have an eternity of bliss with Him. Following Christ is not a ticket to all the material things men desire in this life but a ticket to eternal life. Our desire should not be to have our best life now but to have the attitude of the apostle Paul, who had learned to be content “in whatever state I am” (Philippians 4:11). [GotQuestions.org](#)

John MacArthur - WHY GOD ANSWERS PRAYER

Whatever you ask in My name, that I will do, that the Father may be glorified in the Son. JOHN 14:13

Why does God answer prayer? The last part of today’s verse gives the answer: He answers prayer for His sake as well as ours. He does it to put Himself on display. Understanding this concept increases our confidence in prayer: we can know God will answer because it is an opportunity for Him to receive glory. We will grow spiritually as we interact with God through prayer and see His power on display.

The context of John 14:13 shows that the disciples were greatly distressed because Jesus told them He would be leaving. The disciples had relied on Jesus for so long that they feared being without Him. He had provided all their resources. He was their beloved friend and their spiritual, theological, and economic resource. He was their future as well as their present. They panicked at the thought of His leaving, but He left them and us the promise of John 14:13—whatever we need and ask for in His name, He will do. (SEE [Truth for Today: A Daily Touch of God's Grace - Page 66](#))

QUESTION - [What does it mean to pray in Jesus' name? WATCH THE VIDEO](#)

ANSWER - Prayer in Jesus’ name is taught in John 14:13-14, “And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it.” Some misapply this verse, thinking that saying “in Jesus’ name” at the end of a prayer results in God’s always granting what is asked for. This is essentially treating the words “in Jesus’ name” as a magic formula. This is absolutely unbiblical.

Praying in Jesus’ name means praying with His authority and asking God the Father to act upon our prayers because we come in the name of His Son, Jesus. Praying in Jesus’ name means the same thing as praying according to the will of God, “This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us—whatever we ask—we know that we have what we asked of him” (1 John 5:14-15). Praying in Jesus’ name is praying for things that will honor and glorify Jesus.

Saying “in Jesus’ name” at the end of a prayer is not a magic formula. If what we ask for or say in prayer is not for God’s glory and according to His will, saying “in Jesus’ name” is meaningless. Genuinely praying in Jesus’ name and for His glory is what is important, not attaching certain words to the end of a prayer. It is not the words in the prayer that matter, but the purpose behind the prayer. Praying for things that are in agreement with God’s will is the essence of praying in Jesus’ name. [GotQuestions.org](#)

Related Resource:

- [What does it mean to do something in Jesus' name?](#)
-

[Julie's Prayer](#)

Whatever you ask in My name, that I will do, that the Father may be glorified in the Son. —John 14:13

Today's Scripture : John 14:12-14

In 2008, the Day of Discovery film crew traveled to China on a special assignment—to retrace the life of missionary Eric Liddell, the 1924 Olympic gold medalist whose story was told in the movie Chariots of Fire. The crew took with them Eric’s three daughters, Patricia, Heather, and Maureen—allowing them to revisit some of the places where the two older sisters had lived in China. Also

along on the trip was their elderly Aunt Louise.

On one occasion, after the entourage had arrived in Beijing, they had to walk quite a distance with their luggage. As they did, Aunt Louise grew short of breath. Julie Richardson, a Day of Discovery crew member, sat down beside her, put her hand on her knee, and prayed simply, "Dear Jesus, help Aunt Louise to breathe." Immediately, she began to catch her breath.

Later, Heather retold the story and shared that Julie's prayer had rekindled her faith. Julie's simple act of faith reminded Heather of the continual connection we have with Jesus—a reality she had set aside in her life.

Sometimes we need reminders that God is near. When trials come and God seems far away, remember Julie's prayer and the truth that we are just one prayer from connecting with the God of the universe (John 14:13). By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

God answers prayer, it is His sovereign way
To freely give His blessings day by day;
One earnest plea and lo! from heaven's throne
The answer comes, for God has heard His own.
—Anon.

God delights in the earnest prayers of His people.

John 14:14 "If you ask Me anything in My Name, I will do it."

Related Passages:

Matthew 28:19 "Go therefore and make disciples of all the nations, baptizing them **in the name** of the Father and the Son and the Holy Spirit,

Acts 3:6 But Peter said, "I do not possess silver and gold, but what I do have I give to you: **In the name of Jesus Christ** the Nazarene—**walk!**"

JESUS DIRECTS THIS PRAYER TO HIMSELF

If you ask ([aiteo](#)) Me anything in My Name, I will do it- IF is a third class conditional sentence which speaks of potential action. Jesus essentially repeats what He stated in John 14:13 except that in this passage Jesus actually directs the prayer to Himself. These two passages can easily be misinterpreted and/or abused. Jesus is not giving "[carte blanche](#)" to His disciples in the upper room or to His disciples in the following millennia. In other words the words "in the Name of Jesus Christ" is not like a [genie in a bottle](#) which guarantees one will receive what they ask for. Clearly the asking must be done in the Spirit, praying according to God's will and seeking His glory. God always answers prayer, but it is according to His sovereign pleasure and the answer may be yes, no or wait. Sometimes "no" is the best answer we can receive because God is omniscient and He Alone knows what is best for us.

[A T Robertson](#) - here is direct prayer to Jesus taught as we see it practiced by Stephen in Acts 7:59; and in Rev. 22:20.

[BOB UTLEY'S SPECIAL TOPIC: EFFECTIVE PRAYER](#)

A. Related to one's personal relationship with the Triune God

1. Related to the Father's will

- a. Matt. 6:10
- b. 1 John 3:22
- c. 1 John 5:14-15

2. Abiding in Jesus

John 15:7

3. Praying in Jesus' name

- a. John 14:13,14

- b. John 15:16
- c. John 16:23-24

4. Praying in the Spirit

- a. Eph. 6:18
- b. Jude 1:20

B. Related to one's personal motives

1. Not wavering

- a. Matt. 21:22
- b. James 1:6-7

2. Asking amiss

James 4:3

3. Asking selfishly

James 4:2-3

C. Related to one's personal choices

1. Perseverance

- a. Luke 18:1-8
- b. Colossians 4:2
- c. James 5:16

2. Discord at home

1 Peter 3:7

3. Sin

- a. Psalm 66:18
- b. Isaiah 59:1-2
- c. Isaiah 64:7

All prayer is answered, but not all prayer is effective. Prayer is a two-way relationship. The worst thing God could do is grant believers' inappropriate requests.

C H Spurgeon - WHAT a wide promise! Anything! Whether large or small, all my needs are covered by that word "anything." Come, my soul, be free at the mercy seat, and hear thy Lord saying to thee, "Open thy mouth wide, and I will fill it."

What a wise promise! We are always to ask in the name of Jesus. While this encourages us, it also honours him. This is a constant plea. Occasionally every other plea is darkened, especially such as we could draw from our own relation to God, or our experience of his grace; but at such times the name of Jesus is as mighty at the throne as ever, and we may plead it with full assurance.

What an instructive prayer! I may not ask for anything to which I cannot put Christ's hand and seal. I dare not use my Lord's name to a selfish or wilful petition. I may only use my Lord's name to prayers which he would himself pray if he were in my case. It is a high privilege to be authorized to ask in the name of Jesus as if Jesus himself asked; but our love to him will never allow us to set that name where he would not have set it.

Am I asking for that which Jesus approves? Dare I put his seal to my prayer? Then I have that which I seek of the Father.

John 14:15 "If you love Me, you will keep My commandments.

- Joh 14:21-24 Jn 8:42 Jn 15:10-14 Jn 21:15-17 Mt 10:37 25:34-40 1Co 16:22 2Co 5:14,15 8:8,9 Ga 5:6 Eph 3:16-18 6:24 Php 1:20-23 3:7-11 1Pe 1:8 1Jn 2:3-5 4:19,20 5:2,3

Related Passages:

John 8:51+ (HOW IMPORTANT IS OBEDIENCE? IT'S A MATTER OF LIFE OR DEATH) "Truly, truly, I say to you, **IF** (third class conditional = potential action) anyone **keeps** ([tereo](#)) My word he will **never** (JESUS USES A STRONG DOUBLE NEGATIVE - "ou me" ~ "NEVER, ABSOLUTELY NEVER) see (ETERNAL SPIRITUAL) death (HE IS NOT SPEAKING OF PHYSICAL DEATH WE WILL ALL EXPERIENCE)." (**NOTE**: OBEDIENCE PER SE DOES NOT SAVE, BUT IT DEMONSTRATES OUR FAITH IS GENUINE SAVING FAITH!)

John 15:10 **"If you keep My commandments**, you will abide in My love; just as I have kept My Father's commandments and abide in His love.

1 John 2:3-5+ By this we know that we have come to know Him, **if we keep His commandments**. 4 The one who says, "I have come to know Him," and **does not keep His commandments**, is a liar, and the truth is not in him; 5 but **whoever keeps His word**, in him the love of God has truly been perfected. By this we know that we are in Him:

1 John 3:22; 24+ + and whatever we ask we receive from Him, **because we keep His commandments and do the things that are pleasing in His sight**. (3:24) The **one who keeps His commandments** abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us.

1 John 5:3+ For this is the love of God, **that we keep His commandments**; and His commandments are not burdensome.

2 John 1:6 And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it.

Luke 6:46+ "Why do you call Me, 'Lord, Lord,' and **do not do what I say?** (COMPARE JESUS STERN WARNING IN Mt 7:21-23,22+).

LOVE LINKED TO OBEDIENCE

If you love ([agapao](#)) **Me, you will keep** ([tereo](#)) **My commandments** - **IF** is a third class conditional sentence which speaks of potential action. You can say you love Jesus with your lips, but Jesus is saying you truly love Him when you say it with your life, when you truly obey Him. Jesus teaches that love is not something "touchy-feely" but is best defined by action, in this case obedience to His commandments. This is a description of a disciple, one whose love is not just with their lips but is validated by their life lived out in loving Spirit enabled obedience to Jesus.

THOUGHT - As an aside Spirit enabled obedience to Jesus is clear evidence that one's faith is genuine. And one more point - Obedience is like a "key" which opens the unseen door to the supernatural life in Christ. Do not wonder why you are not experiencing the supernatural, abundant life in Christ (Jn 10:10) if you are **entangled in sin**. Confess and repent immediately (Pr 28:13+, 1Jn 1:9+)! The corollary is disobedience blunts the Spirit's flow of supernatural power and leaves you "on your own," to navigate the waters (often stormy and rough) of life in your own natural (inadequate) power! And most of us know where that has gotten us! Amen? Amen! Father, may Your children continually experience the supernatural power of the Spirit for your glory. Amen

Bob Utley - Obedience is extremely important (cf. John 8:51; Jn 15:10; 1Jn 2:3-5; 1Jn 3:22,24; 1Jn 5:3; 2John 6; Luke 6:46). John 14:21, 23, 24 emphasize this same truth. Obedience is evidence of true conversion (cf. James 2:14-26 and 1 John).

Spurgeon - "Obedience must have **love** for its mother, nurse, and food. The essence of obedience lies in the hearty love which prompts the deed rather than in the deed itself....Some persons think that if they **love** Jesus, they must enter a convent, retire to a cell, dress themselves queerly, or shave their heads. It has been the thought of some men, 'If we love Christ we must strip ourselves of everything we possess, put on sackcloth, tie ropes round our waists, and pine in the desert.' Others have thought it wise to make light of themselves by oddity of dress and behavior. The Savior does not say anything of the kind; but, 'If ye love me, keep my commandments.'

Shallow sentimentally is not love, and cringing dread is not fear.

Fearing God is hating evil (Proverbs 8:13),

Loving God is keeping His commandments (John 14:15)

Love (25) **agapao** - see noun **agape**) means to love unconditionally and sacrificially as God Himself loves sinful men (John 3:16), the way He loves the Son (John 3:35, 15:9, 17:23, 24). Note that **agapao** is a verb and by its verbal nature calls for action. This quality of love is not an emotion but is an action initiated by a volitional choice. **Wuest** writes that "Agapao speaks of a love which is awakened by a sense of value in an object which causes one to prize it. It springs from an apprehension of the preciousness of an object. It is a love of esteem and approbation. The quality of this love is determined by the character of the one who loves, and that of the object loved. **See lists of what "Agapao is..."**

Agapao in John's Gospel - Jn. 3:16; Jn. 3:19; Jn. 3:35; Jn. 8:42; Jn. 10:17; Jn. 11:5; Jn. 12:43; Jn. 13:1; Jn. 13:23; Jn. 13:34; Jn. 14:15; Jn. 14:21; Jn. 14:23; Jn. 14:24; Jn. 14:28; Jn. 14:31; Jn. 15:9; Jn. 15:12; Jn. 15:17; Jn. 17:23; Jn. 17:24; Jn. 17:26; Jn. 19:26; Jn. 21:7; Jn. 21:15; Jn. 21:16; Jn. 21:20

Keep (reserve, guard, heed, observe, preserve) (5083) **tereo** from **teros** - a guard or warden) means to keep an eye on, to keep something in view, to hold firmly, to attend carefully, or to watch over it (watchful care - Jesus' prayer to His Father for His disciples - Jn 17:11). Tereo speaks of watching over, of taking care of, of guarding something which is in one's possession keeping it from loss or injury. It means to watch as one would some precious thing. The idea is to observe attentively, to heed, to keep watch over and to retain in custody.

Tereo with the idea of obey - Mt 19:17, Mt 23:3 (**tereo** = observe), Mt 28:20, Jn 8:51, 52 (one who keeps Jesus' Word = a believer = one who will never see the second death in hell), Jn 9:16 (keep = observe the Sabbath), Jn 14:15, Jn 14:21, 23, 24 (no love = no obedience = not a believer - Note Jesus is not talking about legalistic obedience but Spirit enabled obedience which is the only obedience that pleases the Father!), Jn 15:10 (used twice), Jn 15:20 (used twice), Jn 17:6 (the 11 disciples), Acts 15:5, 1Ti 6:14, James 2:10, 1Jn 2:3, 4, 5, 3:22, 1Jn 3:24, 1Jn 5:2, 3, Rev 1:3 (heed), Rev 2:26, 3:3, 3:8, 3:10, 12:17, 14:12, Rev 22:7 (heeds), Rev 22:9.

Tereo with idea of keep watch or guard - Mt 27:36, 27:54, Mt 28:4 (guards = **tereo**), Jn 17:11, 12, Jn 17:15 (with nuance of protection from Satan), Acts 12:5, Acts 12:6 (watching), Acts 16:23, Acts 24:23, 25:4, 25:21 (held in custody), 1Jn 5:18, Jude 1:1, 6,

Tereo in the sense of to preserve or maintain-Jn 2:10, 1Cor 7:37, 2Cor 11:9, Eph 4:3, 1Th 5:23, 1Ti 5:22, 2Ti 4:7, James 1:27, 1Pe 1:4, 2Pe 2:4, 2Pe 2:9, 2Pe 2:17, 2Pe 3:7, Jude 1:13, 21, Rev 16:15

Tereo in John's Gospel and his letters - Jn. 2:10; Jn. 8:51; Jn. 8:52; Jn. 8:55; Jn. 9:16; Jn. 12:7; Jn. 14:15; Jn. 14:21; Jn. 14:23; Jn. 14:24; Jn. 15:10; Jn. 15:20; Jn. 17:6; Jn. 17:11; Jn. 17:12; Jn. 17:15; 1 Jn. 2:3; 1 Jn. 2:4; 1 Jn. 2:5; 1 Jn. 3:22; 1 Jn. 3:24; 1 Jn. 5:3; 1 Jn. 5:18

C H Spurgeon in his sermon [Love's law and Life](#)

If you love Christ, set to work to find out what his commandments are. Study the Scriptures upon every point upon which you have the slightest question. This sacred oracle must guide you. Next, be always true to your convictions about what Christ's commandments are. Carry them out at all hazards and carry them out at once. It will be wicked to say, 'Hitherto I have obeyed, but I shall stop here.' We are committed to implicit obedience to the whole of the Master's will, involve what it may. Will you not agree to this at the outset? If you love him, you will not demur. Take note of every commandment as it concerns you. Let me mention one or two and beg you to obey them as you hear them. 'Go ye into all the world, and preach the gospel to every creature.' Is not this a call to you, my brother, to be a missionary? Do you hear it? Will you not say, 'Here am I; send me'? Another person has come into this house tonight full of enmity: somebody has treated him very badly and he cannot forget it; I pray him to hear the Lord's command: 'Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' And again: 'Beloved, let us love one another'. If any of you are in debt, obey this commandment: 'Owe no man any thing, but to love one another'. If you neglect the poor and live in a niggardly way, hear this commandment: 'Give to him that asketh thee, and from him that would borrow of thee turn not thou away.' At the back of all comes this, 'If ye love me, keep my commandments.'

JOHN 14:15 READ: John 15:9—17

I HEARD some interesting comments at a conference about factors that motivate publishers to monitor the content of their magazines. Publishers are restrained by the following: (1) the fear of libel suits; (2) the tastes of their readers (who will stop buying the magazine if the content becomes too offensive); and (3) the publishers' code of ethics.

About the same time, I heard a criminologist speak about the restraints in society that cause people to behave correctly: fear of going to jail, family morals, peer pressure, and fear of revenge. Whether in the publishing world or in society as a whole, certain

influences keep us from immoral or destructive behavior. This led me to wonder, What keeps Christians from breaking the moral law of God?

Some of the factors mentioned above are certainly valid, but they are not the best reasons. According to God, love for Him ought to be our primary motive for living moral lives. Whom we love, we want to please, and what pleases God and benefits all that He has created is obedience to Him. And because God is holy, He has the right to give commands and to call us into account.—DCE

I notice, Lord, that You did not say "Keep My commandments and I will love You." You said, "Keep My commandments if you love Me." This seems to imply that those who don't love You cannot gain Your favor by obeying laws. Let this be a reminder to me that my motives are at least as important to You as my actions.

Oswald Chambers - Authority and independence John 14:15

Our Lord never insists upon obedience; He tells us very emphatically what we ought to do, but He never takes means to make us do it. We have to obey Him out of oneness of spirit. That is why when Our Lord talked about discipleship, He prefaced it with an IF—you do not need to unless you like. "If any man will be My disciple, let him deny himself"; let him give up his right to himself to Me. Our Lord is not talking of eternal positions, but of being of value to Himself in this order of things, that is why He sounds so stern (cf. Luke 14:26). Never interpret these words apart from the One who uttered them.

The Lord does not give me rules, He makes His standard very clear, and if my relationship to Him is that of love, I will do what He says without any hesitation. If I hesitate, it is because I love someone else in competition with Him, viz., myself. Jesus Christ will not help me to obey Him, I must obey Him; and when I do obey Him, I fulfil my spiritual destiny. My personal life may be crowded with small petty incidents, altogether unnoticeable and mean, but if I obey Jesus Christ in the haphazard circumstances, they become pinholes through which I see the face of God, and when I stand face to face with God I shall discover that through my obedience thousands were blessed. When once God's Redemption comes to the point of obedience in a human soul, it always creates. If I obey Jesus Christ, the Redemption of God will rush through me to other lives, because behind the deed of obedience is the Reality of Almighty God

GOTQUESTIONS' - [What did Jesus mean when He said, "If you love me keep my commandments?"](#)

ANSWER - On the evening before His crucifixion, Jesus Christ gave a lengthy private teaching to His disciples. This discourse in the upper room takes place right after the Lord's announcement that one of the disciples will betray him and [Judas](#) leaves the room. As part of the instruction, Jesus says, "If you love me, you will keep my commandments" ([John 14:15ESV](#)). The unmistakable meaning of the passage is that obedience to Christ's commandments is both a sign and a test of our love for Him.

The connection between [love for Christ](#) and obedience to Him is a recurring theme in the apostle John's writings "This is how we know that we love the children of God: by loving God and carrying out his commands. In fact, this is love for God: to keep his commands" ([1 John 5:2-3](#)). In the same upper room discourse, John quotes Jesus saying yet again, "Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I too will love them and show myself to them" (John 14:21; see also Jn15:14).

What does Jesus mean when He says, "Keep my commands?" Is Jesus referring to keeping a list of rules and laws like the Ten Commandments, or does He have something else in mind? The words John uses in the original language are not merely to be understood as obeying a series of moral instructions. These "commands" encompass all of Jesus' words and teachings, which, in truth, are God the Father's words: "Jesus replied, 'Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them. Anyone who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me'" (John 14:23-24).

These commands involve the full scope of Christ's revelation: "To the Jews who had believed him, Jesus said, 'If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.' They answered him, 'We are Abraham's descendants and have never been slaves of anyone. How can you say that we shall be set free?' Jesus replied, 'Very truly I tell you, everyone who sins is a slave to sin. Now a slave has no permanent place in the family, but a son belongs to it forever. So if the Son sets you free, you will be free indeed. I know that you are Abraham's descendants. Yet you are looking for a way to kill me, because you have no room for my word'" (John 8:31-37; see also John 12:44-50). Only those who believe and receive the truth of who Jesus is (John 14:6) are set free and thus "hold to His teachings" or keep His commands. Praying to God His Father, Jesus says, "I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word" (John 17:6).

Immediately after Jesus makes the statement "If you love me, you will keep my commands," He says, "And I will ask the Father, and he will give you another Counselor to be with you forever" (John 14:16, CSB). Jesus knows that keeping His commands in this fallen

world will require a divine source of power in the form of the [Holy Spirit's presence](#) living within us.

Thankfully, we have a model for loving Jesus and keeping His commandments: the love of Jesus Christ and His life of obedience to the Father (John 14:31). Obeying Christ's commands means copying the example of Jesus (John 13:15–16). Loving Jesus is not merely a feeling; it is an active, abiding, ongoing relationship of following and obeying our loving Master: "We know that we have come to know him if we keep his commands" (1 John 2:3).

Related Resource:

- [If Anyone Loves Me, He Will Keep My Word](#) - sermon by John Piper

The Delight Of Duty

If you love Me, keep My commandments. —John 14:15

Today's Scripture : John 14:15-24

Augustus H. Strong (1836-1921) was a highly respected pastor and seminary president. Many years after his death, I had the pleasure of meeting and talking with his son. He told me about the time he was baptized by his father in a church in Rochester, New York. Walking home with his father after that mountaintop experience, he had exclaimed, "Father, I'm so glad I was baptized. It made me feel so good." His dignified father, looking down at his son, sternly replied, "Feeling or no feeling, it was your duty."

While that might be regarded as a deflating rebuke, it might also be interpreted as a wise piece of counsel. What is the motive for any spiritual activity—whether praying, worshiping, Bible reading, giving, or witnessing? Is it to have an emotional experience? Is it to make us feel good? Or is it done in keeping with Jesus' words in John 14:15, "If you love Me, keep My commandments"? There's no doubt that obedience brings blessing to us, but our purpose ought to be to please God by carrying out His will.

Today there is a great need to re-emphasize obedience, whether such actions make us feel good or not. Our goal should be to bring joy to the Lord. Love-inspired duty ought to control everything we do. —Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

O help me, Lord, to be afraid
Of disobeying You;
And may I bring You highest praise
In everything I do.
—Sper

If we love God, we'll obey God.

Love Makes Obedience Easy

If you love me, you will keep my commandments, not the other way around. Love makes obedience easy. It is the delight of love to do what the loved one desires when the heart grows dull and obedience is difficult, the proper response of the Christian is not to grit his teeth and tough it out, but to remember who it is that asks this of him and the for his sake, to do it.

Ray Stedman, Authentic Christianity, p. 157

Obedience: Our Obligation By Melvin Worthington

SCRIPTURE: John 14:15

INTRODUCTION: The vocabulary of Christians is often void of terms such as duty, obligation, commitment, sacrifice, obedience, and discipline. Jesus declared that those who loved Him would keep His commandments and live obedient lives.

1. Regarding Our Wealth. Christians have an obligation to use their wealth for the glory of God. Jesus commends giving (Matt. 23:23). God desires the tithe, deserves the offering, defends saving, and directs spending.
2. Regarding Our Words. We must guard our tongue. We have a sacred obligation to speak words that edify, enlighten, and encourage others (Col. 4:4, 6; Eph. 4:29).
3. Regarding Our Walk. Christians have an obligation to walk worthy of their vocation (1 Thess. 4:1, 1 John

2:6).

4. Regarding Our Work. Jesus addressed this in John 13 when He washed the disciples' feet. We are called to serve one another (John 13:12–15).

5. Regarding Our Worship. We are to worship the Lord in spirit and truth. Worship is not an option but an obligation (1 Tim. 3:15).

CONCLUSION: Do we love the Lord Jesus? Such love evidences itself in loyal obedience.

When God Feels Pain

Read: Hebrews 4:14-5:3

If you love Me, keep My commandments. --John 14:15.

That sheds some light on our Savior's statement, "If you love Me, keep My commandments" (Jn. 14:15). If we willfully break those commandments, we will suffer loss. But it should also matter to us how God responds to our disobedience. Hosea 11:8 tells us that God the Father feels loving anguish. Because of Israel's sin, He said, "My heart churns within Me; My sympathy is stirred."

Jesus also experiences pain when we disobey. He wept over the city of Jerusalem when it spurned His love (Lk. 13:34). And in Ephesians 4:30-31, Paul exhorted believers not to grieve the Holy Spirit by being hard-hearted.

If we consider how much pain God feels when we are disobedient, we will find ample motivation to shun what is wrong and pursue what is right. --VCG (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

O help me, Lord, to be afraid
Of disobeying You;
And may I bring You highest praise
In everything I do.
--Sper

The highest motive for serving God
is the desire to please Him.

Signs Of Love

If you love Me, keep My commandments. — John 14:15

Today's Scripture : John 14:15-24

School was over for the day, and 14-year-old Sandy couldn't wait to get home. Bursting into the kitchen, she exclaimed, "Mother, I'm in love! I tingle whenever I'm near him, and I have butterflies in my stomach when he talks to me."

Sandy's mother listened as her daughter bubbled over about the wonders of being in love, but she wasn't unduly alarmed. She expected that before long the romance would end—and in a few days it did. There's much more to true love than a tingling sensation and butterflies in the stomach.

Likewise, the signs of a genuine love for Jesus must be much more than the good feelings gained from enthusiastic singing and glowing testimonies in public.

I heard of a woman who exuberantly described how much she enjoyed her church and loved Jesus. Yet she refused to speak to her mother-in-law, fought with her sisters, and tried to dominate her husband. If she couldn't show her devotion to Jesus by obeying His command to love others, the happiness she felt at church meant nothing.

When Jesus said, "If you love Me, keep My commandments" (Jn. 14:15), He was giving us the supreme test of our devotion to Him. Do we pass the test? By: Herbert Vander Lugt Sign in to track your progress! (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

For many, love is just a word,
A passing phase, a brief emotion;
But love that honors Christ our Lord
Responds to Him with deep devotion.

One proof of your love for God is your love for your neighbor.

John 14:16 "I will ask the Father, and He will give you another Helper, that He may be with you forever;

- **I will ask the Father** Joh 14:14 Jn 16:26,27 Jn 17:9-11,15,20 Ro 8:34 Heb 7:25 1Jn 2:1
- **another Helper:** Joh 14:18,26 Jn 15:26 Jn 16:7-15 Ac 9:31 13:52 Ro 5:5 8:15,16,26,27 14:17 Ro 15:13 Ga 5:22 Php 2:1
- **He may be with you forever:** Joh 4:14 Jn 16:22 Mt 28:20 Eph 1:13,14 Col 3:3,4 2Th 2:16

Related Passages:

John 14:26 "But the **Helper** ([parakletos](#)), the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

John 15:26 "When the **Helper** ([parakletos](#)) comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me,

John 16:7 "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the **Helper** ([parakletos](#)) will not come to you; but if I go, I will send Him to you.

ANOTHER HELPER "THE OTHER JESUS"

Jesus has just defined love of God as obedience to God. The verb He uses for love calls for selfless, unconditional love. For selfish creatures such a love is impossible, so in this verse Jesus gives us the answer to how to love in this way. Yes, it is impossible, but with the Spirit's enablement it is Him-possible!

I will ask the Father, and He will give you another ([allos](#)) **Helper** ([parakletos](#)) - The **Helper** is clearly the Holy Spirit that Jesus asks the Father to give to the disciples. And He is also given to every believer since Pentecost. The word **another** ([allos](#)) is important because it shows that the Spirit is another Helper of the same kind as Jesus had been while He was with the disciples. **G. Campbell Morgan** called the Spirit "the other Jesus." In fact John uses this same noun [parakletos](#) to describe the work ("Help") of Jesus in 1 John 2:1 -- "My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an **Advocate** ([parakletos](#)) with the Father, Jesus Christ the righteous." The idea of the [parakletos](#) is one called alongside (pare = side + kaleo = call) to help and was used in secular writings in a legal sense.

THOUGHT - I would suggest that the Spirit might also be called our **Enabler**, that is, the One Who supernaturally energizes (enables) us for Christ-like life and ministry. The point is that we don't just need a little "help" (cf Name "Helper") or a little *push*, but we need Him to give us both **"the desire and the power"** (paraphrase of Php 2:13NLT+) to work out our salvation (Phil 2:12+), whether in everyday Christian living or in specific ministries to which He has assigned **each** and every believer (1Pe 4:10, 1Co 12:7 = "each one"). I personally believe there are **no "bench players"** on God's team, but that every believer is called to be on the field so to speak, actively involved in the great game of redeeming men's souls from hell to heaven! Beloved, are you in the grandstands or are you on the playing field?

That He may be with you forever - **That** ([hina](#)) expresses purpose, in this case the promise that the disciples would have the Spirit forever.

Wiersbe points out that "The Holy Spirit does not work instead of us, or in spite of us, but in us and through us." ([Bible Exposition Commentary](#))

Bob Utley - Three different PREPOSITIONS are used in reference to the Holy Spirit - **"meta"** (John 14:16), "with"; **"para"** (John 14:17), "by the side"; **"en"** (John 14:17), "in". Notice the Holy Spirit is **with** us, **by** us, and **within** us. It is His job to manifest the life of Jesus in believers. He will stay with them until the end of the age (cf. John 14:18; Matt. 28:20). Notice the Spirit is called **"He."** This implies the Spirit is personal. Often in **KJV** the Spirit is addressed by **"it,"** but this is because the term "spirit" in Greek is NEUTER (cf. John 14:17,26; 15:26). He is the third person of the Trinity. The term Trinity is not a biblical term (first used by Tertullian), but if Jesus is divine and the Spirit is a person, then some kind of tri-unity is involved. God is one divine essence but three permanent, personal manifestations, cf. Matt. 3:16-17; 28:19; Acts 2:33-34; Rom. 8:9-10; 1 Cor. 12:4-6; 2 Cor. 1:21-22; 13:14; Eph. 1:3-14; 2:18; 4:4-6; Titus 3:4-6; 1 Pet. 1:2).

Another (243) **allos** expresses a numerical difference and denotes "another of the same sort. **Allos** usually means "another of the same kind" while **heteros** denotes "another of a different kind or nature." To say it another way **allos** is **another** numerically but of the same kind in contrast to **heteros** which means another but qualitatively, other, different one. Usually **allos** refers to "another" of **the same kind**, but on occasion it can refer to "another kind, different" (Liddell-Scott). Paul says "I see a different law," **heteros**, a law different from that of the spirit of life (not **allos**, "a law of the same sort"), Ro 7:23. After Joseph's death "another king arose," **heteros**, one of quite a different character, Acts 7:18. Paul speaks of "a different gospel (**heteros**), which is not another" (**allos**, another like the one he preached), Gal. 1:6-7.

It is interesting that the Greek word [allos is the root of our word parallel](#), describing two lines extending in the same direction, equidistant at all points, and never converging or diverging. Is not this a picture of the Spirit as another Helper of the same kind as Jesus who was the Helper of the 11 disciples? It also follows that we ought to treat the Holy Spirit the way we would treat Jesus, never grieving or quenching Him.

Helper (Advocate, Comforter) (3875) **parakletos** from **para** = side of, alongside, beside + **kaleo** = to call) is the noun cognate of the verb **parakaleo** (see study) (cf also **paraklesis**) and literally means one called alongside. **Parakletos** describes one who stands by to help or render aid (especially in a court of law) or one who is summoned to the side of another to help, comfort, encourage, counsel, or intercede for, depending on the need. [Interesting article from Wikipedia on Paraclete](#) International Standard Bible Encyclopedia - [Paraclete](#)

Rod Mattoon - The word "para" means "along side" and "kaleo" means "to call." John was the only one who used this term in the New Testament. The "parakletos" was the one called alongside to assist, help, defend, or intercede on the behalf of another or to give counsel. The advocate counseled, coached, and championed the cause of another in court. He was a helper, supporter, and a witness giving favorable testimony. In Rome, boys of good families replaced their toga with a purple stripe at the age of seventeen and put on a white toga of a man. They were then presented as speakers or advocates in the courts.

The KJV, YLT translate **parakletos** as **Comforter**; the RV retains the word **Comforter**, but the margin gives **Advocate** and **Helper** and notes that the Greek is paraclete. The HCSB and RSV translate it **Counselor**. J. B. Phillips translates it "someone to stand by you." Knox translates it he who is to befriend you. NAS, ESV, Moffatt, Torrey and 20th Century NT all translate it **Helper**. NET, NLT and NAB translate it as **Advocate** (even Jn 14:16). As the **NET Note** below amplifies, none of these Names are perfect.

NET Note says **Advocate** "or "Helper" or "Counselor"; Grk "**Paraclete**," from the Greek word parakletos. Finding an appropriate English translation for parakletos is a very difficult task. No single English word has exactly the same range of meaning as the Greek word. "**Comforter**," used by some of the older English versions, appears to be as old as Wycliffe. But today it suggests a quilt or a sympathetic mourner at a funeral. "**Counselor**" is adequate, but too broad, in contexts like "marriage counselor" or "camp counselor." "**Helper**" or "**Assistant**" could also be used, but could suggest a subordinate rank. "**Advocate**," the word chosen for the NET translation, has more forensic overtones than the Greek word does, although in John 16:5-11 a forensic context is certainly present. Because an "advocate" is someone who "advocates" or supports a position or viewpoint and since this is what the **Paraclete** will do for the preaching of the disciples, it was selected in spite of the drawbacks.

Oswald Chambers - Call the **Comforter** by the term you think best—**Advocate, Helper, Paraclete**, the word conveys the indefinable blessedness of His sympathy; an inward invisible kingdom that causes the saint to sing through every night of sorrow.

In ancient Greece **parakletos** was often used of a defense attorney called in to defend someone under accusation. Today we are accused of a crime (in fact our crime spiritually speaking was against the holy God! Ro 3:23+), we need an attorney (an Advocate) to come to our aid and plead our case before the judge's bench (God the Father). And so John reminds us that Jesus pleads our case with His Father. The sinless Son stands in for sinning sons! Glory! Thank You Jesus!

Jesus our **Advocate** approaches the Father for us defending us from Satan our **Accuser** (**kategoreo**). In the Revelation, John describes that great day when the **Accuser** is cast out of the divine court room, so to speak "And I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the **accuser** of our brethren has been thrown down, who **accuses** them before our God day and night. (Rev 12:10+)

Parakletos - 5x - Jn. 14:16; Jn. 14:26; Jn. 15:26; Jn. 16:7; 1 Jn. 2:1 - four times of the Holy Spirit and once of Jesus (1Jn 2:1).

PLUG INTO THE POWER CORD

NO matter how hard I tried, I couldn't get the video-cassette player to work. I fiddled and fiddled until someone noticed my plight and came to my rescue. I stood there appreciatively as he sized up the situation. Then, having diagnosed the problem, he plugged the power cord into the wall outlet. Why hadn't I thought of that? I was so preoccupied with patch cords and monitors that I overlooked the obvious. I forgot about the power.

If I looked foolish there, it's nothing compared to what the angels see as they observe me. They must be astounded by my efforts to make life work without God's power. I join them in sad wonder. How can I forget that the infinite, personal Spirit of Christ lives within me to guide my life and give me power?

The answer is clear. There's a loose cord somewhere. When I am preoccupied with pleasing myself, I miss the power that comes from a healthy relationship with Christ. His Spirit enables me to do the will of God, to show His attitudes, and to fulfill His purpose. But I have to stay plugged in through prayer, meditation, and reliance on His power, not on my own. —MRDII (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

I confess, Lord, that I am easily deceived. Sometimes I catch myself thinking that my life is peaceful and comfortable because of my own clear thinking, good choices, and hard work. But that is nonsense. And that kind of thinking leaves me unprepared to deal with trouble when it comes—which it will. May I depend on You in good times so I'll know how to do it in bad times.

HELP FOR THE BATTLES

I will pray the Father, and He will give you another Helper. JOHN 14:16

Allen Blair tells of a man who was struggling to get to Grand Central Station in New York City. The wind blew fiercely, and the rain beat down on him as he lugged his two heavy suitcases toward the terminal. Occasionally he would pause to rest and regain his strength before trudging on against the elements.

At one point he was almost ready to collapse, when a man suddenly appeared by his side, took the suitcases, and said in a strangely familiar voice, "We're going the same way. You look as if you could use some help." When they had reached the shelter of the station, the weary traveler, the renowned educator Booker T. Washington, asked the man, "Please, sir, what is your name?" The man replied, "The name, my friend, is Roosevelt. Teddy Roosevelt."

We don't have to face life's storms alone. God sent the heavenly Helper to give us His strength and encouragement. Referring to Him, Jesus used the Greek word *parakletos*, which means "one called alongside to help" (John 14:16, 26). Are you depending on Him? —P R. V. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

WITH THE HOLY SPIRIT ON THE INSIDE,
YOU CAN WIN ANY BATTLE ON THE OUTSIDE.

POWER FAILURE

You shall receive power when the Holy spirit has come upon you - Acts 1:8

I felt mechanically illiterate. I was struggling with a videocassette and couldn't make it work. Fortunately, someone saw my plight. I stood there appreciatively as he sized up the situation -- and then plugged the power cord into the wall outlet.

Why hadn't I thought of that? I was so preoccupied with patch cords and monitors that I overlooked the obvious. I forgot about the power.

If I looked foolish there, it's nothing compared to what the angels see as they observe me. They must be astounded by my efforts to make life work without God's power. I join them in sad wonder. How can I forget Christ lives within me to guide my life and give me power?

The answer is regrettably clear. There's a loose cord somewhere. When I am preoccupied with pleasing myself, I miss the power that comes from a healthy relationship with Christ. His Spirit enables me to do the will of God, to show His attitudes, and to fulfill His purpose. But I have to stay plugged in through prayer, reflection on God's Word, and complete reliance on His power -- not my own.

Lord, help us to see the big picture and stay plugged in to the Source of Power -- the Holy Spirit - MRDII (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

I'm weak and helpless in life's fray;
Lord, may Your power be my stay,
And may I always seek to be
Renewed in strength for victory.
- DJD

A Christian who neglects the Holy Spirit is like a lamp that's not plugged in.

Utley's Topic - THE PERSONHOOD OF THE SPIRIT

1. Old Testament

In the OT "the Spirit of God" (i.e., *ruach*) was a force which accomplished YHWH's purpose (see [SPECIAL TOPIC: SPIRIT IN THE BIBLE](#)), I., but there is little hint that it was personal (cf. Isa. 48:16; Isa 61:1). (ED: BUT CLEARLY HE IS PERSONAL EVEN IN THE OLD TESTAMENT!)

2. New Testament

However, in the NT (see [SPECIAL TOPIC: SPIRIT IN THE BIBLE](#)), II., III., IV. the full personality and personhood of the Spirit is revealed: Trinitarian texts (here are three of many, see full list see [SPECIAL TOPIC: THE TRINITY](#)) also speak of three persons. The Greek word "spirit" (*pneuma*) is NEUTER when referring to the Spirit, but the NT often uses MASCULINE DEMONSTRATIVE ADJECTIVE to denote it is referring to a person (i.e., John 16:8,13-14)

The Spirit is linked to human activity.

1. He can be blasphemed (cf. Matt. 12:31; Mark 3:29)
2. He teaches (cf. Luke 12:12; John 14:26)
3. He bears witness (cf. John 15:26)
4. He convicts, guides (cf. John 16:7-15)
5. He is called "who" (i.e., *hos*, cf. Eph. 1:14)
6. He can be grieved (cf. Eph. 4:30)
7. He can be quenched (cf. 1 Thess. 5:19)
8. He can be resisted (cf. Acts 7:51)
9. He advocates for believers (cf. John 14:26; 15:26; 16:7)
10. He glorifies the Son (cf. John 16:14)
11. Matt. 28:19
12. 2 Cor. 13:14 = "the **fellowship** (*koinonia*) of the Holy Spirit" Phil 2:1 there is...**fellowship** (*koinonia*) of the Spirit, (THOUGHT - Do you understand that He desires sweet communion with you as a believer? HE DOES! So don't grieve Him [Eph 4:30] as you would grieve a good friend with "rotten talk" [Eph 4:29])!
13. 1 Pet. 1:2
14. Acts 15:28
15. Rom. 8:26
16. 1 Cor. 12:11
17. Eph. 4:30

3. Acts specifically

At the very beginning of Acts, the Spirit's role is emphasized (as in the Gospel of John). Pentecost was not the beginning of the work of the Spirit, but a new chapter. Jesus **always** had the Spirit. His baptism was not the beginning of the work of the Spirit, but a new chapter. The Spirit is the effective means of the Father's purpose for the restoration of all humans made in His image (see [SPECIAL TOPIC: YHWH'S ETERNAL REDEMPTIVE PLAN](#))! This is the age of the Spirit, the third Person of The Trinity.

4. Theological Development

The Trinity is a historically developed formulation informed by the biblical material.

1. the full Deity of Jesus, equal to the Father, was affirmed in A.D. 325 by the Council of Nicea (cf. John 1:1; Phil. 2:6; Titus 2:13)
2. the full personality and Deity of the Spirit equal to the Father and Son was affirmed in A.D. 381 by the Council of Constantinople
3. the doctrine of the Trinity is fully expressed in Augustine's work *De Trinitate* There is truly mystery here. But the NT affirms one divine essence (see [SPECIAL TOPIC: MONOTHEISM](#)) with three eternal personal manifestations (Father, Son, and Spirit; see [SPECIAL TOPIC: THE TRINITY](#)).

THE COMFORTER HAS COME Frank Bottome, 1823–1894

And I will ask the Father. and He will give you another counselor to be with you forever—the Spirit of truth.
(John 14:16)

One of the important days worthy of every Christian's recognition is Pentecost Sunday—an observance of the advent of the Holy Spirit. Pentecost Sunday occurs 50 days after Easter. The church color for this season is red, and the symbol is generally that of the dove. Other symbols for the Holy Spirit include:

- Oil—It is the Holy Spirit that anoints and sets a believer apart for service.
- Water—It is the Holy Spirit that cleanses us from the power of sin.
- Light—It is the Holy Spirit that guides us in steps of truth and righteousness.
- Fire—It is the Holy Spirit that purges and sets our devotion for God ablaze.
- Wind—It is the Holy Spirit that refreshes our often parched hearts.

Jesus also referred to the Holy Spirit as the counselor—the Comforter—the “paraclete”—the one who would reside in each believer and always be ready to help and guide in times of need.

Following Christ's resurrection, the disciples' awareness of the Holy Spirit in their lives changed them from fearful, discouraged disciples into powerful proclaimers of the good news. This same awareness and appropriation of the Holy Spirit's enabling power is still a most necessary ingredient for effective representation of our Lord.

The text for this hymn, written by Frank Bottome, an American Methodist pastor, first appeared in the hymnal *Precious Times of Refreshing and Revival* in 1890.

O spread the tidings 'round, wherever man is found, wherever human hearts and human woes abound; let ev'ry Christian tongue proclaim the joyful sound: The Comforter has come!
The long, long night is past; the morning breaks at last, and hushed the dreadful wail and fury of the blast, as o'er the golden hills the day advances fast! The Comforter has come!
O boundless love divine! How shall this tongue of mine to wond'ring mortals tell the matchless grace divine—that I, a child of hell, should in His image shine! The Comforter has come!
Chorus: The Comforter has come, the Comforter has come! The Holy Ghost from heav'n—the Father's promise giv'n; O spread the tidings round, wherever man is found—The Comforter has come!

For Today: John 7:39; John 15:26; Acts 2:1, 4, 38; 1 Thessalonians 4:8

Live in the conscious awareness of the Holy Spirit's presence and power. Ask Him to lead you as you witness to someone about Christ. Remember this truth as you go— (BORROW [Amazing Grace PAGE 152](#))

JOHN 14:12-31

"I will pray the Father, and He will give you another Helper" (John 14:16).

A theology student writing a term paper about confession meant to type, "When we confess our sins, He takes away our guilt." But the young man couldn't type too well, and when he came to the word guilt, he typed quilt by mistake. When the professor returned his paper, the student grinned as he read the marginal note: "Never fear, little one, you'll never freeze, because God gave us a Comforter."

Using his sense of humor, the professor had conveyed a marvelous truth. Jesus said that the Father would send the Comforter to abide with us forever. Pentecost fulfilled that promise (Acts 2:1-4). And ever since that historic day, the Holy Spirit has been faithfully carrying on His ministry in the lives of believers.

His comforting activities include: guiding us into truth (John 16:13), assuring us we are God's children (Rom. 8:16), helping us pray (Rom. 8:26), transforming us into Christ's image (2 Cor. 3:18), and strengthening us (Eph. 3:16).

Our response should be to learn all we can about Christ and by the Spirit put into action what we know. The Holy Spirit's purpose is always to glorify Christ, never to call attention to Himself.

Thank you, Father, for our Comforter. Help us not to grieve or quench Him. We face this day with confidence because of His blessed ministry in our lives.—D.J.D. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

The Christian's heart is the Holy Spirit's home.

LOOK INTO THE MASTER'S FACE - LESLIE Dunkin had a pet dog when he was a boy. Periodically his father would test the dog's obedience by placing a piece of meat on the floor and giving the command, "No!" This put the dog in a most difficult situation—would he do what was natural to him and eat the meat or obey his master's command and resist?

"The dog never looked at the meat," Dunkin recalls. "He looked steadily at my father's face."

Dunkin's dog did exactly what every believer needs to do when faced with temptation: Look into the face of our Master.

If we gaze longingly at the temptation, we'll eventually give in. But if we refuse to look at it, looking instead at the One who offers us something far superior, we'll be able to resist.

God, of course, will not tempt us to do wrong (James 1:13), but He will allow us to encounter many temptations. To avoid giving in to sin, we must make a habit of looking at the loving face of Christ instead of at the alluring offers of the world. Seeing Jesus as He is revealed in the Scriptures will give us the discernment to know what's right and the desire and strength to do it. —RWD (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord, I am incapable of resisting temptation without Your help. May I focus my eyes on what is true and right and good so that I might go in that direction. For where I am looking is where I will go.

OUR HELPER

The Father...will give you another Helper, that He may abide with you forever."-- John 14:16

When I taught in a Christian college, I directed travel-study tours of Europe. Before I left for the first tour, I was somewhat apprehensive, but I knew that a Christian brother, Sotos Boukis, would be assisting us during the 7 days our group would be in Greece. I was relieved to discover when we arrived at our hotel that he was there waiting for us. His knowledge, guidance, and personal assistance were invaluable. It gave me great peace of mind to have him with me.

Jesus instructed, encouraged, and knew His disciples intimately. When He told them He was leaving, He promised to send "another Helper" (Jn. 14:16). He was telling them they would have a person like Himself to assist them. So on the Day of Pentecost, the Holy Spirit came to indwell all believers and gave them the same individual attention, though unseen, that Jesus had given his disciples.

The Holy Spirit is not some mystical force but a personal Being who lives within every follower of Jesus Christ. He is our teacher (Jn. 14:26; 16:13) and our power for witness (Acts 1:8).

Let's thank the Lord Jesus that He has given us our personal Helper. -- David C. Egnor (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol-throne,
Reign supreme and reign alone.

- Reed

We're never without a helper because we have the Spirit within.

"I will pray," says the Son—that is intercession.

"I will send," says the Father—that is donation.

"I will comfort," says the Holy Spirit—that is supernatural influence.

C H Spurgeon - The personality of the Holy Spirit - Observe here, that each person (OF THE TRINITY) is spoken of as performing a separate office. "I will pray," says the Son—that is intercession. "I will send," says the Father—that is donation. "I will comfort," says the Holy Spirit—that is supernatural influence. Oh! if it were possible for us to see the three persons of the Godhead, we should behold one of them standing before the throne with outstretched hands crying day and night, "O Lord, how long?" We should see one girt with Urim and Thummim, precious stones, on which are written the twelve names of the tribes of Israel; we should behold him crying unto his Father, "Forget not thy promises, forget not thy covenant;" we should hear him make mention of our sorrows, and tell forth our griefs on our behalf, for he is our intercessor. And if we could behold the Father, we should not see him a listless and idle spectator of the intercession of the Son, but we should see him with attentive ear listening to every word of Jesus, and granting every petition. Where is the Holy Spirit all the while? Is he lying idle? Oh, no; he is floating over the earth, and when he sees a weary soul, he says, "Come to Jesus, he will give you rest." When he beholds an eye filled with tears, he wipes away the

tears, and bids the mourner look for comfort on the cross. When he sees the tempest-tossed believer, he takes the helm of his soul and speaks the word of consolation; he helps the broken in heart, and binds up their wounds; and ever on his mission of mercy, he flies around the world, being everywhere present. Behold how the three persons work together. (SEE full sermon [The Personality of the Holy Ghost](#))

David Jeremiah - LIVE ABOVE DECEPTION

JOHN 14:16 I am the way, the truth, and the life. No one comes to the Father except through Me.

In John 14:6 Jesus said, "I am the way, the truth and the life. No one comes to the Father except through Me." Jesus is the truth. God accomplishes His will on earth through truth, and Satan accomplishes his purposes on earth through lies. When the child of God believes the truth, then the Spirit of God can work in him, God's Word can work in him, and he can be set free from deception.

But when we play with the deceptive words of Satan and allow that deception into our hearts, we open the door for him to wreak havoc in our lives and in the lives of our families. Every time there is destruction among God's people, it's because the deceiver has been allowed to have just a little bit of a foothold in someone's life.

Today, the spirit of deception is rampant. But let's not forget that in the midst of this problem, there is Jesus. In the midst of the deception, there is the Truth. In the midst of all of the seduction of our society, there is the absolute, rock-solid person of the Lord Jesus Christ—the Way, the Truth, and the Life. When we put our trust in Him, we can live above deception and on the level of truth. (BORROW [Sanctuary PAGE 105](#))

Norman Geisler - JOHN 14:16—Are Muslims right in referring this promise of the coming "helper" to Mohammed?

PROBLEM: Muslim scholars see in this reference of the promised "Helper" (Gk., *paraklētōs*) a prediction of Mohammed, because the Quran (Surah 61:6) refers to Mohammed as "Ahmad" (*pericyltos*) which they take to be the correct rendering of "*paraklētōs*."

SOLUTION: There are absolutely no grounds for concluding the "Helper" (*paraklētōs*) Jesus mentioned here is Mohammed.

First of all, of the 5,366 Greek manuscripts of the NT, not a single manuscript contains the word *pericyltos* ("praised one"), as the Muslims claim it should read.

Second, Jesus clearly identifies the "Helper" as the Holy Spirit, not Mohammed. Jesus referred to "the Helper, the Holy Spirit, whom the Father will send" (John 14:26).

Third, the "Helper" was given to His disciples ("you," v. 16), but Mohammed was not.

Fourth, the "Helper" was to abide with them "forever" (v. 16), but Mohammed has been dead for 13 centuries!

Fifth, Jesus said to the disciples, "You know Him [the Helper]" (v. 17), but they did not know Mohammed. He wasn't even born for 6 more centuries.

Sixth, Jesus told His apostles, the Helper will be "in you" (v.17). In no sense was Mohammed "in" Jesus' apostles.

Seventh, our Lord affirmed the Helper would be sent "In My [Jesus'] name" (John 14:26). But no Muslim believes Mohammed was sent by Jesus in His name.

Eighth, the Helper Jesus would send would not "speak on His own authority" (John 16:13), whereas Mohammed constantly testifies to himself in the Quran (cf. Surah 33:40).

Ninth, the Helper would "glorify" Jesus (John 16:14), but Mohammed claims to supersede Jesus, being a later prophet.

Finally, Jesus asserted that the Helper would come in "not many days" (Acts 1:5), whereas Mohammed did not come for 600 years. ([When Critics Ask](#))

Norman Geisler - JOHN 14:16—Does this text support the claim of [Christian Scientists](#) that it refers to "Divine Science"?

MISINTERPRETATION: [Mary Baker Eddy](#) once boasted, "This Comforter I understand to be Divine Science [Christian Science]" which she founded. She also claimed that "when the Science of Christianity appears, it will lead you into all truth" (Eddy, 55, 271).

CORRECTING THE MISINTERPRETATION: It is clear from both the words of Jesus here and the context that he was not referring to Mary Baker Eddy or her "Divine Science." First of all, Jesus refers to the Comforter (or Helper) as "he"—not "she" (as Mary Baker

Eddy was) or “it” as Divine Science is. Jesus identified the Helper as the “Spirit of truth” in the very next verse. A little later the Helper is called “the Holy Spirit” (v. 26) who is identified with the Father and the Son in the Holy Trinity (Matt. 28:19; 2 Cor. 13:14). There is absolutely no evidence that the Helper is anyone but God the Holy Spirit. ([When Cultists Ask](#))

C H Spurgeon - The Paraclete John 14:16

Honour the Spirit of God as you would honour Jesus Christ if he were present. If Jesus Christ were dwelling in your house you would not ignore him; you would not go about your business as if he were not there. Do not ignore the presence of the Holy Spirit in your soul. I beseech you, do not live as if you had not heard whether there were any Holy Spirit. To him pay your constant adorations. Reverence the august guest who has been pleased to make your body his sacred abode. Love him, obey him, worship him. Take care never to impute the vain imaginings of your fancy to him. I have seen the Spirit of God shamefully dishonoured by persons—I hope they were insane—who have said that they have had this and that revealed to them. There has not for some years passed over my head a single week in which I have not been pestered with the revelations of hypocrites or maniacs. Semi-lunatics are very fond of coming with messages from the Lord to me, and it may spare them some trouble if I tell them once for all that I will have none of their stupid messages. When my Lord and Master has any message to me he knows where I am, and he will send it to me direct and not by madcaps. Never dream that events are revealed to you by heaven, or you may come to be like those idiots who dare impute their blatant follies to the Holy Spirit. If you feel your tongue itch to talk nonsense, trace it to the devil, not to the Spirit of God. Whatever is to be revealed by the Spirit to any of us is in the word of God already—he adds nothing to the Bible, and never will. Let those who have revelations of this, that and the other, go to bed and wake up in their senses. I only wish they would follow the advice, and no longer insult the Holy Spirit by laying their nonsense at his door. (See full sermon [The Paraclete](#))

PRAY FOR MORE THAN HELP; PRAY FOR THE HELPER.

And I will pray the Father, and He will give you another Helper, that He may abide with you forever.—John 14:16

What is the most universal prayer prayed? Lord, help! When is the most common time that people pray? Anytime they need help!

Jesus has great news for you. You can stop waiting until you need help to pray for it. In fact, you'll never have to pray “Help!” again. Why? Because the Helper, also known as the “Comforter” or the “Counselor” is available to anticipate your needs and help you even before you know you're going to need help!

Jesus has breathed the Holy Spirit into us for one purpose ... to help. He helps us pray when we don't know how to pray (Romans 8:26+).

The Spirit helps us make wise decisions so we won't always be crying “Help!” after making foolish decisions. The indwelling Holy Spirit imparts knowledge, wisdom, understanding and power to us (Isa. 11:2). That means we not only can know what's right; we have the power to do what's right!

So what are you waiting for? If you are not a follower of Jesus, repent of your past sins, be baptized and receive the gift of the Holy Spirit (Acts 2:38). If you are a follower of Jesus, stop crying out for help. Instead, cry out for the Helper to always guide and direct your ways. (SEE [77 Irrefutable Truths of Prayer - Page 33](#))

C H Spurgeon - Morning and Evening - John 14:16

*Without Him we can do nothing,
but by His almighty energy the most extraordinary results can be produced*

Great Father revealed himself to believers of old before the coming of his Son, and was known to Abraham, Isaac, and Jacob as the God Almighty. Then Jesus came, and the ever-blessed Son in his own proper person, was the delight of his people's eyes. At the time of the Redeemer's ascension, the Holy Spirit became the head of the present dispensation, and his power was gloriously manifested in and after Pentecost. He remains at this hour the present Immanuel—God with us, dwelling in and with his people, quickening, guiding, and ruling in their midst. Is his presence recognized as it ought to be? We cannot control his working; he is most sovereign in all his operations, but are we sufficiently anxious to obtain his help, or sufficiently watchful lest we provoke him to withdraw his aid? Without him we can do nothing, but by his almighty energy the most extraordinary results can be produced: everything depends upon his manifesting or concealing his power. Do we always look up to him both for our inner life and our outward service with the respectful dependence which is fitting? Do we not too often run before his call and act independently of his aid? Let us humble ourselves this evening for past neglects, and now entreat the heavenly dew to rest upon us, the sacred oil to anoint us, the celestial flame to burn within us. The Holy Ghost is no temporary gift, he abides with the saints. We have but to seek him aright, and he will be found of us. He is jealous, but he is pitiful; if he leaves in anger, he returns in mercy. Condescending and tender, he does not weary of us, but awaits to be gracious still.

Sin has been hammering my heart
Unto a hardness, void of love,
Let supplying grace to cross his art
Drop from above.

Grieve Not The Spirit

I will pray the Father, and He will give you another Helper, that He may abide with you forever. — John 14:16

Today's Scripture : Ephesians 4:25-32

If money were missing mysteriously from your wallet, you would be angry. But if you discovered that your child was the one who stole it, your anger would quickly turn into grief. One use of the word grief is to describe the sorrow we feel when those we love disappoint us.

“Do not grieve the Holy Spirit of God” (Eph. 4:30) essentially means not to hurt the One who loves us and is here to help us. For we read Jesus’ words in John 14:26 that the Holy Spirit is sent to us by the Father to be our Helper.

When the Holy Spirit in us is grieved by our actions or attitudes, the result can be tremendous tension. The Spirit pulls us in one direction, but the lusts of the flesh pulls us in another. Paul describes this in Galatians 5:17, “For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.” If this continues, we may begin to feel guilty and dissatisfied with life. Soon, joy and vigor may diminish within us, only to be replaced by listlessness and lethargy (Ps. 32:3-4).

So do not grieve the Holy Spirit who was given in love to help you. “Put away” the bad choices of the flesh (Eph. 4:31), and live faithfully for God. By: Albert Lee (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol throne,
Reign supreme and reign alone.
—Reed

The Christian’s heart is the Spirit’s home.

Called Alongside

I will pray the Father, and He will give you another Helper. — John 14:16

Today's Scripture : John 14:15-18

A few years ago, a 42-foot sailboat got caught in stormy seas off the east coast of the United States. Waves rose higher and higher until a giant wave flipped the boat upside down. The heavy keel righted the craft, but damage was significant.

A Coast Guard cutter quickly responded to the sailboat’s SOS. But when the ship located the desperate boat, no one could be rescued because of the violent seas. So the cutter drew as close as possible to the smaller craft, taking the brunt of the waves. The ship remained alongside the imperiled boat and led her into port.

The action of this Coast Guard cutter is an illustration of the ministry of the Holy Spirit. Jesus told His disciples in John 14:16, “I will pray the Father, and He will give you another Helper.” The word Helper may also be translated “Comforter” or “Counselor,” and literally means “one called alongside to help.” The Holy Spirit guides and protects us through life’s storms, much like that rescue ship escorted the sailboat.

The Spirit buffers us from the raging storms of life, whether those gales are emotional, physical, or spiritual. He is there beside us to protect, comfort, encourage, and counsel. He will guide us until we are safely Home. By: David C. Egner (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

The long, long night is past, the morning breaks at last,
And hushed the dreadful wail and fury of the blast,
As o'er the golden hills the day advances fast!
The Comforter has come!

—Bottome

God's Spirit lives inside us, and also walks beside us.

ILLUSTRATION- John 14:16 Jackie Robinson was the first black to play major league baseball. Breaking baseball's color barrier, he faced jeering crowds in every stadium. While playing one day in his home stadium in Brooklyn, he committed an error. The fans began to ridicule him. He stood at second base, humiliated, while the fans jeered. Then, shortstop Pee Wee Reese came over and stood next to him. He put his arm around Jackie Robinson and faced the crowd. The fans grew quiet. Robinson later said that arm around his shoulder saved his career. --Leadership

[We Need Help](#)

I will pray the Father, and He will give you another Helper, that He may abide with you forever. — John 14:16

Today's Scripture : John 16:7-15

I like to do jobs around the house by myself. One day I disassembled our heavy ping-pong table and strained as I carried it to the basement piece by piece. I was sore for a while after hauling the sections down the steps.

Sometimes, though, I need to ask for help. There's no way I'm climbing on the roof to retrieve a stranded toy without someone holding the ladder. And some jobs I simply cannot do without the know-how of my handy brother-in-law.

To succeed in our walk of faith as Christians, we all need help. We can't do it by ourselves. We need the help of all three Persons of the Trinity—the Father, the Son, and the Holy Spirit—to give us guidance, strength, and instruction.

Look at what Jesus said before He went to the cross. He told His disciples that He was going away but He would send them a Helper—the Holy Spirit (John 16:7). He knew that His followers could not fulfill their purpose in this world without the Spirit's indwelling presence.

There are no do-it-yourself jobs in the Christian life. We need the assistance of the Father who knows us, the Savior who intercedes for us, and the Holy Spirit who empowers us. We always need God's help. By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Father, thank You for Your Spirit,
Fill us with His love and power;
Change us into Christ's own image
Day by day and hour by hour.
—Anon.

God the Father gave us His Spirit to enable us to be like His Son.

[Unopened Gifts](#)

I will pray the Father, and He will give you another Helper, that He may abide with you forever. —John 14:16

Today's Scripture : John 14:12-31

Can you imagine a child on Christmas morning leaving his presents unopened? Yet, millions of people are doing something like that by ignoring or rejecting Jesus Christ as their Savior. Everyone has a gift with a tag that reads: TO: (your name) FROM: God. But it can be opened only by repentance and faith.

God hasn't given us just one gift, however. He singled out a second gift-giving occasion. At Christmastime, we celebrate God's gift of His Son to the world. But on the Day of Pentecost, He and His Son together gave to believers another gift—the Holy Spirit (John 14:16; 16:7).

Again, imagine a child at Christmas who opens just one package but leaves all the others tightly wrapped. Today the Holy Spirit indwells every believer, yet we often fail to make full use of all that He has given to us. If we ask Him, the Holy Spirit will lead us into a better understanding of God's Word, give us the assurance of God's care and keeping power, and transform us into Christ's likeness.

This Christmas, let's consider the significance of the Holy Spirit's coming and ask the Lord to help us experience all of His benefits more fully.

Don't leave any of God's gifts unopened. By: Dennis J. DeHaan (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Let the fullness of Your Spirit
Fall upon us here this hour;
How we need a new anointing
Of the Holy Ghost and power.
-Jarvis

The Father gave us the Spirit to make us like His Son.

John 14:17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.

- **the Spirit:** Joh 15:26 Jn 16:13 1Jn 2:27 4:6
- **Whom:** Pr 14:10 1Co 2:14 Rev 2:17
- **but:** Joh 14:16,23 Isa 57:15 59:21 Eze 36:27 Ro 8:9,11,13,14 1Co 3:16 6:19 2Co 6:16 Eph 2:22 3:17 2Ti 1:14 1Jn 2:27 3:24 4:12,13
- **Will be in you:** Mt 10:20 Ro 8:10 1Co 14:15 2Co 13:5 Ga 4:6 Col 1:27 1Jn 4:4

Related Passages:

John 15:26+ "When the Helper comes, whom I will send to you from the Father, that is the **Spirit of truth** who proceeds from the Father, He will testify about Me,

John 16:13+ "But when He, the **Spirit of truth**, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.

1 John 2:27+ As for you, the anointing (THE SPIRIT - 1Jn 2:20) which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

1 Corinthians 2:14+ But a natural man does not accept ([dechomai](#)) the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.

JESUS' PROMISE THAT THE SPIRIT WILL ABIDE IN THE DISCIPLES

that is the Spirit ([pneuma](#)) of truth ([aletheia](#)), Whom the world ([kosmos](#) - "anti-god" world) (ou = absolutely) cannot receive ([lambano](#)), because it (absolutely) does not see Him or know ([ginosko](#)) Him - The fact that they cannot receive the Spirit indicates Jesus is describing the unbelieving world. He emphasizes that because of their unbelief they do not see or know the Spirit. The world is quite unaware of the Spirit's activities. The word Jesus uses for **know** ([ginosko](#)) emphasizes the idea of knowing by experience, something the unbelieving world would not experience.

Marvin Vincent on **Spirit of Truth** - "A most exquisite title," says Bengel. The Spirit, who has the truth, reveals it, by knowledge in the understanding; confers it by practical proof and taste in the will; testifies of it to others also through those to whom He has revealed it; and defends that truth, of which 1:17 speaks, grace and truth.... The truth makes all our virtues true. Otherwise there is a kind of false knowledge, false faith, false hope, false love; but there is no such thing as false truth."

A T Robertson on **Spirit of Truth** - The Holy Spirit is marked by it (genitive case), gives it, defends it (cf. John 1:17), in contrast to the spirit of error (1 John 4:6). **Cannot receive** (ou dunatai labein). Left to itself the sinful world is helpless (1 Cor. 2:14; Romans 8:7-8), almost Paul's very language on this point. The world lacks spiritual insight (ou theōrei) and spiritual knowledge (oude ginōskei). It failed to recognize Jesus (John 1:10) and likewise the Holy Spirit.

Rod Mattoon on **Spirit of Truth** - He is the source of truth and communicates truth to His own. He helps us to understand the truths of God's Word. He never leads us to contradict God's Word. When people claim that the Spirit led them to do something that contradicts God's Word, they are in error and possibly deceived. God is not the author of confusion and will not lead us to contradict the clear teachings of His Word. The world does not know the Holy Spirit, see Him, or receive Him. Radio or television waves go unnoticed without a radio or television because we are not tuned into them. The lost are not naturally in tune with the Holy Spirit.

They have no spiritual life and walk in darkness.

but you know ([ginosko](#) - present) **Him because He abides** ([meno](#) in timeless present) **with you and will be in you** - In sharp contrast (**but**) Jesus explains that the 11 will **know** ([ginosko](#)) the Spirit experientially and that He is even now **with** them but also gives a prophetic promise that He will be **in** them, a promise that will be fulfilled on the Day of Pentecost.

Truth (225) **aletheia** from **a** = indicates following word has the opposite meaning ~ without + **lanthano** = to be hidden or concealed, to escape notice, cp our English "*latent*" from Latin = to lie hidden) has the literal sense of that which contains nothing hidden. **Aletheia** is that which is not concealed. **Aletheia** is that which that is seen or expressed as it really is (this idea is discussed more below).

The basic understanding of aletheia is that it is the manifestation of a hidden reality (eg, click discussion of Jesus as "the Truth"). For example, when you are a witness in a trial, the court attendant says "Raise your right hand. Do you swear that you will tell the truth and nothing but the truth so help you God?" And you say, "I do" and you sit down. The question the court attendant is asking is "Are you willing to come into this courtroom and manifest something that is hidden to us that only you know so that you will bear evidence to that?" Therefore when you speak the truth, you are manifesting a "hidden reality". Does that make sense? An parallel example in Scripture is the case of the woman in the crowd who had touched Jesus (Read context = Mk 5:24-25, 26-27, 28-29, 30, 31-32), but when she became "aware of what had happened to her, came and fell down before Him, and told Him the whole truth " (Mk 5:33) and nothing but the truth. She did not lie. She spoke no falsehoods.

Truth then is the correspondence between a **reality** and a declaration which professes to set forth or describe the **reality**. To say it another way, **words spoken or written are true** when they correspond with **objective reality**. Persons and things are **true** when they correspond with their profession (which we describe with words like integrity, sincerity, non-hypocritical, etc). In other words, "what you see is what you get". Hence a truth is a declaration which has corresponding reality, or a reality which is correctly set forth. Since God is Himself the great reality, that which correctly sets forth His nature is pre-eminently the Truth of Creation ([Natural Revelation](#)) and the Truth of Scripture ([Special Revelation](#)). Thus it is not surprising that rebellious, sinful men actively hold down or suppress the Truth of Creation (and the glorious Creator) (Ro 1:18+) and even exchange the truth, the clearly manifested (and objective) reality (Creation) for the lie (Ro 1:25+).

Aletheia in John's writings - Jn. 1:14; Jn. 1:17; Jn. 3:21; Jn. 4:23; Jn. 4:24; Jn. 5:33; Jn. 8:32; Jn. 8:40; Jn. 8:44; Jn. 8:45; Jn. 8:46; Jn. 14:6; Jn. 14:17; Jn. 15:26; Jn. 16:7; Jn. 16:13; Jn. 17:17; Jn. 17:19; Jn. 18:37; Jn. 18:38; 1 Jn. 1:6; 1 Jn. 1:8; 1 Jn. 2:4; 1 Jn. 2:21; 1 Jn. 3:18; 1 Jn. 3:19; 1 Jn. 4:6; 1 Jn. 5:6; 2 Jn. 1:1; 2 Jn. 1:2; 2 Jn. 1:3; 2 Jn. 1:4; 3 Jn. 1:1; 3 Jn. 1:3; 3 Jn. 1:4; 3 Jn. 1:8; 3 Jn. 1:12

C H Spurgeon - The saint and the Spirit John 14:17

Jesus Christ gave us his righteousness and his blood, but he did a great deal more; he gave us himself: he 'loved me, and gave himself for me.' You have learned to distinguish between the gifts of Christ, and Christ himself. Now, the Holy Spirit gives us his operations and his influences, for which we should be very grateful, but the greatest gift is not the operation nor the influence, but himself: 'he dwelleth with you, and shall be in you.' The great covenant gift is the Holy Spirit himself. Do you understand that truth? It is asserted many times in Scripture that the bodies of the saints are the temples of the Holy Spirit. God dwells in you; you are the temples of God. Now, do not cut that down and say that it means that he influences us and operates upon us. It does mean that, but it means a great deal more; it means literally this, that the Holy Spirit, the third Person of the sacred Trinity, actually dwells in every regenerate man and woman, that he has made our bodies to be his shrine, and that he is the indwelling Lord. Do you perceive this grand doctrine? It involves not merely the graces of God, nor the operations of the Spirit, but the Spirit himself dwelling in us. He is everywhere, he fills all in all, but still he has a special residence; and though we are told in John 14:23 that the Father and the Son take up their abode with us, yet this is not in the same sense in which the Holy Spirit does. He personally dwells in the church and in each believer. God the Holy Spirit is pleased to dwell in our bodies, not so as to deify our humanity, or to take us into connection with Deity in the same way as the humanity of Jesus was exalted, but still so as truly to dwell in us and abide in us. Brethren, gather up this manna; it is better than angels' food. (See full sermon [The Saint and the Spirit](#))

C H Spurgeon - Intimate knowledge of the Holy Spirit John 14:17

When our Lord Jesus Christ came upon the earth and was beheld as God in human flesh, that was to us the pledge of the indwelling of the Holy Spirit in us, for, as God dwelt in the human person of the Lord Jesus Christ, even so does the Spirit abide in our humanity. Our Lord's life on earth was the picture of the Spirit's indwelling. As he was anointed of the Spirit, even so are we in our measure. He 'went about doing good'. He lived consecrated to God, loving the sons of men; thus will the Spirit of God within us cause us to live: we shall imitate the Christ of God through the Spirit of God. The death of Christ was the way by which the Spirit was

enabled to come to sinful men. By his great sacrifice the stone is rolled away which once blocked the road.

‘Tis through the purchase of his death,
Who hung upon the tree,
The Spirit is sent down to breathe
On such dry bones as we.’

When our Lord rose from the dead, we had the guarantee that even so the Spirit of God would quicken our mortal bodies and renew us into newness of life. But it was when our Lord ascended up on high, leading captivity captive, that the Holy Spirit was, to the full, actually given. When our Redeemer returned to his Father’s throne, he scattered the largess of heaven: he gave the Holy Spirit to men of various offices and to his whole church; then were the days of refreshing by divine visitation. Your ascended Lord gives you this token of his love, the indwelling of the Holy Spirit in you: prize it above all things. Do you know it? (See full sermon [Intimate Knowledge of the Holy Spirit](#))

J C Philpot - "The Spirit of truth; whom the world cannot receive, because it sees Him not, neither knows Him." John 14:17

The world—that is, the world dead in sin, and the world dead in profession—men destitute of the life and power of God—must have something that it can see. And, as heavenly things can only be seen by heavenly eyes, they cannot receive the things which are invisible.

Now this explains why a religion that presents itself with a degree of beauty and grandeur to the natural eye will always be received by the world—while a spiritual, internal, heartfelt and experimental religion will always be rejected. The world can receive a religion that consists of forms, rites, and ceremonies. These are things seen. Beautiful buildings, painted windows, pealing organs, melodious choirs, the pomp and parade of an earthly priesthood, and a whole apparatus of 'religious ceremony,' carry with them something that the natural eye can see and admire. The world receives all this 'external religion' because it is suitable to the natural mind and intelligible to the reasoning faculties.

But the quiet—inward—experimental—divine religion—which presents no attractions to the outward eye, but is wrought in the heart by a divine operation—the world cannot receive this—because it presents nothing that the natural eye can rest upon with pleasure, or is adapted to gratify their general idea of what religion is or should be. Do not marvel, then, that worldly professors despise a religion wrought in the soul by the power of God. Do not be surprised if even your own relatives think you are almost insane, when you speak of the consolations of the Spirit, or of the teachings of God in your soul. They cannot receive these things, for they have no experience of them—and being such as are altogether opposed to the carnal mind, they reject them with enmity and scorn.

Related Resources:

- [The Promise: Experiencing God's Greatest Gift, the Holy Spirit - by Tony Evans](#)

EXCERPT -"When God saved us, He gave us all the component parts necessary for spiritual life and victory. But we are dependent creatures. We have not been designed to work on our own. Only as we are empowered by the indwelling Holy Spirit will we produce what our lives are supposed to produce. If you don't rely on that power, don't be surprised if the milk of your life turns sour and the ice cream begins to melt. God never intended us to live the Christian life on our own. The Holy Spirit is His supernatural gift to make the new being we have become alive and real. In the pages that follow I will seek to demonstrate from Scripture and illustrate from real life the importance of the Person and work of the Holy Spirit. Our study will seek to avoid the extreme of many in the fundamentalist community who allow the doctrine of the Holy Spirit to be a smokescreen which keeps them from experiencing His reality, resulting in a dead orthodoxy and truth without experience. On the other hand, we want to avoid the extreme of many in the charismatic community who seek an experience at the expense of doctrine, which results in an empty, emotional fanaticism. It is my contention that this wonderful yet mysterious member of the Trinity is not some esoteric Being or irrelevant theological truth unrelated to time, space, and our day-to-day realities. On the contrary, **the Holy Spirit is the heart and soul of the Christian faith and the victorious Christian life, and if we don't get plugged into Him we will continue to experience defeat after defeat.** The Holy Spirit is necessary to make sure that our **knowledge** about God is transformed into an **experience** with God. He is a Person Who performs, and He represents a doctrine that delivers. (ED: **I LOVE THIS METAPHOR**) Once plugged in we will experience the **supernatural wonder of a life** in which the "Freon" of God's grace flows through the conduits of our new nature, keeping our spiritual lives at a temperature that, like an expensive refrigerator, **protects us from spoil and ruin and keeps us fresh for God and nourishing to others.** (Page 10 in [The Promise: Experiencing God's Greatest Gift, the Holy Spirit](#))

MY PRAYER FOR YOU TODAY AS YOU READ THIS NOTE...LORD LET THE "FREON" FLOW THROUGH US, QUICKLY CONFESSING SINS LEST WE IMPEDE THE FLOW AND FUNCTION, SO THAT WE MIGHT EXPERIENCE THE SPIRIT

EMPOWERED SUPERNATURAL LIFE OF CHRIST FOR YOUR GLORY AND HONOR AND GROWTH OF YOUR KINGDOM ON EARTH. IN THE MIGHTY NAME OF MESSIAH. AMEN.

- [The Holy Spirit-Walking Like Jesus Walked!](#)
- [Filled with His Spirit/Richly Indwelt with His Word](#) - Chart Comparing
- [A Spirit Filled Church](#)
- [The Holy Spirit-James Smith](#)

John 14:18 "I will not leave you as orphans; I will come to you.

- **I will not leave you:** Joh 14:16,27 Jn 16:33 Ps 23:4 Isa 43:1 Isa 51:12 Isa 66:11-13 2Co 1:2-6 2Th 2:16 Heb 2:18
- **orphans,** La 5:3 Ho 14:3
- **will come:** Joh 14:3,28 Ps 101:2 Ho 6:3 Mt 18:20 Mt 28:20

Related Passages:

2 Corinthians 1:3 Blessed be the **God and Father** of our Lord Jesus Christ, the Father of mercies and God of all comfort, **4 Who comforts us** in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God. (**ORPHANS DON'T HAVE A FATHER TO COMFORT THEM IN THEIR AFFLICTION!**)

2 Thessalonians 2:16 Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, (**ORPHANS DON'T HAVE A FATHER WHO LOVES THEM, COMFORTS THEM AND GIVES THEM HOPE!**)

JESUS PROMISES TO RETURN TO THE DISCIPLES

I will (absolutely) **not leave you as orphans** - Jesus comforts the 11 with this truth. He knows they will be confused and uncertain of what their future held when He departed. They would soon find that what they feared was the end, was really just the beginning of an amazing ministry for each of them! Yes, He would leave to go to the Cross, but He would not leave them forever. And **orphans** do not have parents but God is their (our) Father forever!

Adam Clarke - "The disciples of a particular teacher among the Hebrews called him *father*; his *scholars* were called his *children*, and, on his *death*, were considered as *orphans*."

Guzik notes that Spurgeon on several ways that the followers of Jesus are not like orphans.- (1) An orphan has parents who are dead; the Spirit shows us Jesus is alive. (2) An orphan is left alone; the Spirit draws us close to God's presence. (3) An orphan has lost their provider; the Spirit provides all things. (4) An orphan is left without instruction; the Spirit teaches us all things. (5) An orphan has no defender; the Spirit is protector. (See Spurgeon's sermon [THE BELIEVER NOT AN ORPHAN](#))

I will come to you - Yes they would see Jesus die on the Cross, but this promise assures them that the Cross was not the end of the story. After His resurrection, Jesus did come to them in John 20:19-31 on the Sunday that He had been raised from the dead. Even in sending the Spirit, the Spirit is the Spirit of Jesus, so in a sense, the Spirit's coming at Pentecost (Acts 2:1-4) would be associated with Jesus' coming. But even better as He promised in Jn 14:3 "I will come again and receive you to Myself." At His Second Coming, Jesus will come bodily for those who are His.

Rod Mattoon A sign on the Alaskan highway reads: Choose your rut carefully—you'll be in it for the next 200 miles. May the Lord help us to be in the right rut. May we be diligent in our work for Christ. One of the major components of genius seems to be hard work. Noah Webster worked 36 years on his Dictionary, while Gibbon labored 26 years on his Decline and Fall of the Roman Empire. When Milton was writing Paradise Lost, he rose at 4:00 a.m. every morning to begin work. Plato wrote the first sentence of the Republic nine different times before it was acceptable to him. May we show this kind of diligence in serving the Lord and endeavor to do great things for Him.

C H Spurgeon - Faith's Checkbook - John 14:18 - HE left us, and yet we are not left orphans. He is our comfort, and he is gone; but we are not comfortless. Our comfort is that he will come to us, and this is consolation enough to sustain us through his prolonged absence. Jesus is already on his way: he says, "I come quickly": he rides post-haste towards us. He says, "I will come": and none can prevent his coming, or put it back for a quarter of an hour. He specially says, "I will come to you"; and so he will. His coming is specially to and for his own people. This is meant to be their present comfort while they mourn that the Bridegroom doth not yet

appear.

When we lose the joyful sense of his presence we mourn; but we may not sorrow as if there were no hope. Our Lord in a little wrath has hid himself from us for a moment; but he will return in full favour. He leaves us in a sense, but only in a sense. When he withdraws, he leaves a pledge behind that he will return. O Lord, come quickly! There is no life in this earthly existence if thou be gone. We sigh for the return of thy sweet smile. When wilt thou come unto us? We are sure thou wilt appear; but be thou like a roe, or a young hart. Make no tarrying, O our God!

Kenneth Osbeck - May 23 [HOLY SPIRIT, FAITHFUL GUIDE](#) Words and Music by Marcus M. Wells, 1815–1895

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

One of the Holy Spirit's ministries is to lead us each day wherever our heavenly Father desires us to best represent Him. When vital decisions must be made, the Holy Spirit can open the Scriptures to us and illuminate our minds. By this faithful guidance of the Holy Spirit, we come to love and follow the will of God for our daily living.

Many of our troubles occur because we fail to take counsel from the Holy Spirit and the Bible. Instead of first praying and seeking guidance, we act and then ask God to bless our actions. We must learn the lesson continually that effective Christian living is totally dependent upon an awareness and appreciation of the Holy Spirit's intimate presence in our lives; we must have a willingness to be directed and controlled by Him.

"[Holy Spirit, Faithful Guide](#)" was written and composed by an American farmer, Marcus M. Wells. He gave the following account for its writing:

On a Saturday afternoon in October, 1858, while at work in my cornfield near Hardwick, New York, the sentiment of this hymn came to me. The next day, I finished the hymn and wrote a tune for it and sent it to Professor I. G. Woodbury.

The hymn appeared in the next month's issue of Woodbury's periodical, The New York Musical Pioneer. These tender words still minister to us today:

Holy Spirit, faithful Guide, ever near the Christian's side, gently lead us by the hand, pilgrims in a desert land; weary souls fore'er rejoice, while they hear that sweetest voice whisp'ring softly, "Wand'rer come! Follow Me, I'll guide thee home."

Ever-present, truest Friend, ever near Thine aid to lend, leave us not to doubt and fear, groping on in darkness drear; when the storms are raging sore, hearts grow faint, and hopes give o'er, whisper softly "Wand'rer come! Follow Me, I'll guide thee home."

When our days of toil shall cease, waiting still for sweet release, nothing left but heav'n and prayer, knowing that our names are there, wading deep the dismal flood, pleading naught but Jesus' blood, whisper softly, "Wand'rer come! Follow Me, I'll guide thee home."

For Today: John 14:16, 26; 15:26; 16:13; Romans 8:4, 26, 27; 1 John 3:24

Determine to be especially aware of and sensitive to the Holy Spirit's guidance, even in the minute decisions and actions of the day. Thank Him for His promised presence, even into eternity. Use this portion of the hymn to aid you in this exciting walk of faith. (BORROW [Amazing Grace page 158](#))

Norman Geisler - JOHN 14:18—Does this verse prove that Jesus is God the Father, as Oneness Pentecostals believe?

MISINTERPRETATION: In John 14:18 Jesus affirmed to his disciples, "I will not leave you as orphans; I will come to you" (NIV). [Oneness Pentecostals](#) argue that since Jesus himself said he would not leave his disciples as "orphans," Jesus must be their Father (see Haywood, n.d., 17). Does this verse prove that Jesus is the Father?

CORRECTING THE MISINTERPRETATION: The Oneness Pentecostal interpretation of this verse confuses action with identity. Christ in action functions as a divine parent-figure who guides, nurtures, protects, and leads his disciples. But this doesn't mean that Christ in identity is the Father. The apostle John speaks of the recipients of his first epistle as "my little children" (1Jn 2:1), "little children" (1Jn 2:12), and "children" (1Jn 2:18) but this does not mean that John was claiming to be God the Father. Neither is Christ "the Father" simply because he watches after his disciples and doesn't leave them without his Spirit.

The uniform testimony of Scripture is that the Father and Son are distinct persons within the unity of the one God. See the discussion of Matthew 28:19. ([When Cultists Ask](#))

John 14:19 "After a little while the world will no longer see Me, but you will see Me; because I live, you will live also."

- **After a little while:** Joh 7:33 Jn 8:21 Jn 12:35 Jn 13:33 Jn 16:16,22
- **because:** Joh 14:6 Jn 6:56-58 Jn 11:25 Ro 5:10 8:34 1Co 15:20,45 2Co 4:10-12 Col 3:3,4 Heb 7:25 1Jn 1:1-3

Related Passages:

Romans 8:10 If (SINCE) Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. 11 But if the Spirit of Him Who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead **will also give life to your mortal bodies** through His Spirit Who dwells in you.

1 Corinthians 15:20-22 But now Christ has been raised from the dead, the first fruits of those who are asleep. 21 For since by a man came death, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in **Christ all will be made alive.**

1 Corinthians 15:20, 45 But now Christ has been raised from the dead, the first fruits of those who are asleep.....45 So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." **The last Adam became a life-giving spirit.**

BELIEVING BRINGS SEEING AND LIVING IN CHRIST

After a little while the world ([kosmos](#)) **will no longer see Me** - **World** in this context refers to humanity in general, the people who inhabit the earth, and in context would be those unbelieving Jews in Israel who had been given the incomparable privilege of witnessing first hand His miraculous ministry for 3+ years. They would not see Him after His resurrection, for then He appeared only to those who had believed in Him (1Cor 15:5-8).

but you will see Me - As noted above after His resurrection the 11 disciples did see Him.

[Guzik](#) - The Apostle Paul later wrote, *Even though we have known Christ according to the flesh, yet now we know Him thus no longer* (2 Corinthians 5:16). There was something *more* compelling about knowing Jesus by the Spirit than even knowing Him in the flesh.

Because I live, you will live also - Jesus' resurrection would be the guarantee that they (and we) too would live. **I live** is present tense and in view of His coming death surely is an indirectly allusion to His resurrection. And it would be on the basis of their belief in His death, burial and resurrection that the 11 would also **live** spiritually in the future.

[A T Robertson](#) - This is our blessed guarantee of immortal, eternal life, the continued living of Jesus. He is the surety of a better covenant (Hebrews 7:22), the Risen Christ Jesus. He had said it before (John 6:57).

[Spurgeon](#) - "A man is saved because Christ died for him, he continues saved because Christ lives for him. The sole reason why the spiritual life abides is because Jesus lives."

This promise recalls Jesus' earlier promise "I am the resurrection and the life; he who believes in Me will live even if he dies." (Jn 11:25+)

This promise also recalls Paul's words in Colossians 3:3-4 - "For you have died and your life is hidden with Christ in God. **When Christ**, [Who is] **our life**, is revealed, then you also will be revealed with Him in glory."

[Bob Utley](#) - This is the statement which Judas (not Iscariot) picks up on in John 14:22 to ask Jesus another question. The disciples were still expecting Him to set up an earthly Messianic Kingdom (i.e., Matt. 20:20-28; Mark 10:35-45) and were greatly confused when He said, "the world will not see Me." Jesus' answer to Judas' (not Iscariot) question in John 14:23, 24 was that He will manifest Himself in the life of individual Christians and thereby the world will see Him through them!

Related Resources:

- [Spurgeon - Life in Christ](#)
Excerpt - This world saw our Lord Jesus for a very little time, but now it seeth him no more. It only saw him with the outward

eye and after a carnal sort, so that when the clouds received him and concealed him from bodily vision, this spiritually blind world lost sight of him altogether. Here and there, however, among the crowds of the sightless there were a few chosen men who had received spiritual sight; Christ had been light to them, he had opened their blind eyes, and they had seen him as the world had not seen him. In a high and full sense they could say, "We have seen the Lord," for they had in some degree perceived his Godhead, discerned his mission, and learned his spiritual presence of its object, those persons who had seen Jesus spiritually, saw him after he had gone out of the world unto the Father. We who have the same sight still see him. Read carefully the words of the verse before us: "Yet a little while, and the world seeth me no more; but ye see me." It is a distinguishing mark of a true follower of Jesus that he sees his Lord and Master when he is not to be seen by the bodily eye; he sees him intelligently and spiritually; he knows his Lord, discerns his character, apprehends him by faith, gazes upon him with admiration as our first sight of Christ brought us into spiritual life, for we looked unto him and were saved, so it is by the continuance of this spiritual sight of Christ that our spiritual life is consciously maintained. We lived by looking, we live still by looking. Faith is still the medium by which life comes to us from the life-giving Lord. It is not only upon the first day of the Christian's life that he must needs look to Jesus only, but every day of that life, even until the last, his motto must be, "Looking unto Jesus, the author and finisher of our faith." The world sees him no more, for it never saw him aright; but ye have seen him and lived, and now, through continuing still to see him, you remain in life. Let us ever remember the intimate connection between faith and spiritual life. Faith is the life-look. We must never think that we live by works, by feelings, or by ceremonies. "The just shall live by faith." We dare not preach to the ungodly sinner a way of obtaining life by the works of the law, neither dare we hold up to the most advanced believer a way of sustaining life by legal means. We should in such a case expect to hear the apostle's expostulation, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Our glorifying is that our life is not dependent on ourselves, but is safe in our Lord, as saith the apostle, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Because he lives, we live, and shall live for ever. God grant that our eye may ever be clear towards Jesus, our life. May we have no confidence but in our Redeemer; may our eyes be fixed upon him, that no other object may in any measure or degree shut out our view of him as our all in all....

This truth instructs us in many ways: let us hint at three. It instructs us to admire the condescension of Christ. Look at the two pronouns, 'ye' and 'I'; shall they ever come into contact? Yes, here they stand in close connection with each other. 'I'—the I AM, the Infinite; 'ye'—the creatures of an hour; yet I, the Infinite, come into union with you, the finite; I, the Eternal, take up you, the fleeting, and I make you live because I live. What? Is there such a bond between me and Christ? Is there such a link between his life and mine? Blessed be his name! Adored be his infinite condescension! It next demands of us abundance of gratitude. Apart from Christ we are dead in trespasses and sins; look at the depth of our degradation! But in Christ we live, live with his own life. Look at the height of our exaltation, and let our thankfulness be proportioned to this infinite of mercy. Measure if you can from the lowest hell to the highest heaven, and so great let your thankfulness be to him who has lifted you from death to life. Let the last lesson be, see the all-importance of close communion with Jesus. Union with Christ makes you live; keep up your enjoyment of that union, that you may clearly perceive and enjoy your life. Begin this year with the prayer, 'Nearer to thee, my Lord, nearer to thee.' Think much of the spiritual life and less of this poor carnal life, which will so soon be over. Go to the source of life for an increase of spiritual life. Go to Jesus. Think of him more than you have done, pray to him more; use his name more believingly in your supplications. Serve him better, and seek to grow up into his likeness in all things. Make an advance this year. Life is a growing thing. Your life only grows by getting nearer to Christ.

- **Spurgeon - [Seeing Jesus](#)**

Excerpt - WHATEVER religious privileges men of the world may have, they will lose them. It was a great favor to see Christ in the flesh. Kings and prophets had desired to see His day and had died disappointed because He had not come, but that sight of Him which the generation enjoyed in which Christ lived was taken from them. They were none the better, but in some respects they were all the worse for having seen Him, whose blood was on them and on their children. So, as a general truth, all the outward religious privileges which any of you may enjoy, if you do not become spiritual men and are not, indeed, Christ's disciples, will be taken from you, speedily taken from you, leaving no blessing behind, but rather a curse. You are hearers of the Gospel today, some of you, though unconverted—but you shall not always hear it. There is a land where Sabbath bells never ring, where the joyful feet of the messengers of mercy are never seen, and where no loving expostulations and no affectionate entreaties will be addressed to you. Now you join in song with God's people but you will not do so soon—another sound, more strange and full of trembling, will be in your ear. Some of you, it may be, unconverted as you are, even venture to touch the ordinances and have been baptized and have come to the Lord's Table. There will be another baptism for you and you will eat bread at a far different table from that of the Lord by and by, for except you be converted, these, instead of being means of grace, shall be swift messengers against you to your condemnation

- **Spurgeon - [Sharing Christ's Life](#)**

Excerpt - THIS WAS, and is, the mark of the true believer, that he see Jesus. When Jesus was here among men, the world saw him in a certain sense, but yet in truth it did not see him at all. The world's eye saw the outside of Christ—the flesh of the man Christ, but the true Christ the ungodly eye could not discern. They could not perceive those wonderful attributes of character, those delightful graces and charms, which made up the true spiritual Christ. They saw but the husk, and not the

kernel; they saw the quartz of the golden nugget, but not the pure gold which that quartz contained. They saw but the external man; the real, spiritual Christ they could not see. But unto as many as God had chosen, Christ manifested himself as he did not unto the world. There were some to whom he said, "The world seeth me not, but ye see me." Some there were whose eyes were anointed with the heavenly eye-salve, so that they saw in the "the man Christ Jesus," the God, the glorious Saviour, the King of kings, the Wonderful, the Counsellor, the mighty God, the Everlasting Father, the Prince of Peace. The blind world said of him that he was a root out of a dry ground, and when they saw him there was no beauty in him that they should desire him; he was despised and rejected of men. But these men saw him as God over all blessed for ever, descending to tabernacle among men, and to take upon himself man's imperfect nature, that so he might redeem him from all iniquity and save him. Now, to this hour, this is the mark of the true Christian: this is to be of the elect: this is the very badge and symbol of the faithful—they see Jesus. They look beyond the clouds. Other men see the cloud and the darkness, and they wist not what it is; but these men with more than eagle eye pierce through the clouds of mere sensual impressions, and they see the glory that was always his, even the glory of the Only Begotten of the Father, full of grace and truth. Beloved, have you ever seen Jesus with the eye of faith? Have you ever perceived the glory of his person, and the beauty of his character? Have you so perceived Jesus as to trust in him? Have you been so enamoured of him as to have yielded yourselves to be his servants for ever? Do you take up his cross? Do you avow yourselves to be his followers, come what may? If so, then are ye saved; but if ye see not Christ with your spirit, neither do ye know him, nor shall ye enjoy a portion with him.

- Spurgeon - [Spiritual Sight and Eternal Life](#)

Excerpt - IT is very noticeable, in this verse, and in many other parts of the New Testament, what a sharp line of demarcation the Lord draws between his people and the world: "The world seeth me no more; but ye see me." We have the same truth taught in John's first Epistle: "We know that we are of God, and the whole world lieth in the wicked one." It is quite evident that our Lord kept prominent in his teaching the distinction, between the regenerate and the unregenerate, — the converted and the unconverted, — those who have been quickened by the Holy Spirit and those who have remained dead in trespasses and sins. This distinction, which our Lord kept up so strikingly, should always be made clear in every ministry. I do feel that much evil comes of a mode of address, which is adopted by some of my ministerial brethren, in which they speak to the entire congregation as though all who were present were Christians. That is a false theory to go upon, because it is not at all likely that any congregation ever gathered together will consist wholly of Christians....If you look carefully at our text, you will notice in it, first, a fact which should solemnize the mind of every unconverted person here, namely, that the religious, privileges, enjoyed by the world, will sooner or later be taken away: "Yet a little while, and the world seeth me no more." Secondly, the text very clearly tells us that the Holy Spirit has given to believers a sight of Christ: "but ye see me." And, thirdly, this sight is accompanied by a life which is linked with the life of Christ: "because I live, ye shall live also."

[The Comeback King](#)

A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. —
John 14:19

Today's Scripture : John 14:1-6

We admire anyone who makes a comeback after failure and defeat. In 2001, Sports Illustrated magazine featured an article on the greatest comebacks of all time. Surprisingly, they selected the resurrection of Jesus as number one. It was stated this way: "Jesus Christ, 33 ad. Defies critics and stuns the Romans with His resurrection."

How discerning! In any list of history's comebacks, Jesus' victory over the grave surely merits first place. Indeed, His resurrection is in a class that soars above any other comeback.

Death ultimately triumphs over life. When a person dies, there is no possibility of renewed existence—at least not in this world. But that wasn't so with Jesus. He had promised His disciples that after being crucified by His enemies, He would come back to life—triumphing over the grave. Matthew records this in his gospel: "Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things . . . and be killed, and be raised the third day" (16:21). And that is what happened to our Savior.

Jesus Christ's comeback assures us that we too by faith in Him will come back when we are resurrected from the grave (John 11:25-26). By: Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

When Jesus died upon the cruel cross,
"This is the end," thought many standing by;
But we can put our faith in what He said:
"If you believe in Me, you'll never die."
—Hess

The empty tomb is the foundation of our faith.

Spurgeon - Faith's Checkbook - JESUS has made the life of believers in him as certain as his own. As sure as the head lives the members live also. If Jesus has not risen from the dead, then are we dead in our sins; but since he has risen, all believers are risen in him. His death has put away our transgressions, and loosed the bonds which held us under the death sentence. His resurrection proves our justification: we are absolved, and mercy saith, "The Lord hath put away thy sin, thou shalt not die."

Jesus has made the life of his people as eternal as his own. How can they die as long as he lives, seeing they are one with him? Because he dieth no more, and death hath no more dominion over him, so they shall no more return to the graves of their old sins, but shall live unto the Lord in newness of life. O believer, when, under great temptation, thou fearest that thou shalt one day fall by the hand of the enemy, let this reassure thee. Thou shalt never lose thy spiritual life, for it is hid with Christ in God. Thou dost not doubt the immortality of thy Lord; therefore, do not think that he will let thee die, since thou art one with him. The argument for thy life is his life, and of that thou canst have no fear; wherefore rest in thy living Lord.

J C Philpot - "Yet a little while, and the world sees me no more; but you see me--because I live, you shall live also." John 14:19

Communion with Christ rests on three things--seeing him by faith, living upon his life, and experiencing his manifested presence. But all these three things depend on his resurrection and a knowledge of its power. As risen from the dead, the saints see him; as risen from the dead, they live a life of faith upon him; as risen from the dead, he manifests himself unto them; and as life and feeling spring up in their souls from sweet communion with him, the power of his resurrection becomes manifest in them.

This communion, therefore, with the Lord Jesus as a risen Head all the reconciled and justified saints of God are pressing forward after, according to the measure of their grace and the life and power of God in their soul. It is indeed often sadly interrupted and grievously broken through, by the sin that dwells in us. But the principle is there, for that principle is life; and life is the privilege, the possession, and the distinction of the children of God. You need none to assure you that Jesus is risen from the dead if he manifests himself to your soul. You need no evidence that you are one of his sheep if you have heard and know his voice. So you may say, "Jesus is risen, for I have seen him; Jesus is risen, for I have heard him; Jesus is risen, for I live upon him."

Communion with Jesus is the life of religion, and indeed without it religion is but an empty name. If without him we can do nothing; if he is our life, our risen covenant Head, our Advocate with the Father, our Husband, our Friend, our Brother, how are we to draw sap out of his fullness, as the branch from the vine, or to know him personally and experimentally in any one of his endearing relationships, unless by continual communion with him on his throne of grace? In fact, this is the grand distinguishing point between the living and the dead, between the true child of God and the mere professor, that the one has real union and communion with a risen Jesus, and the other is satisfied with a form of godliness. Every quickened soul is made to feel after the power of God, after communion from above, after pardon and peace, after visitations of mercy and grace; and when he has had a view of Christ by faith, and some revelation of his Person and work, grace and glory, nothing afterwards can ever really satisfy him but that inward communion of spirit with Jesus whereby the Lord and he become one; "for he that is joined to the Lord is one spirit."

Kenneth Osbeck - [BECAUSE HE LIVES](#) Gloria Gaither, 1942– William J. Gaither, 1936–

Because I live, you also will live. (John 14:19)

Christ's resurrection is our guarantee of at least two basic truths: First, He has the power to give His life to us and to bring us ultimately to glory to reign with Him forever. And second, His resurrection makes it possible for Him to live in our hearts and to be an integral part of our daily living.

For the past two decades the music of Gloria and Bill Gaither has greatly enriched evangelical hymnody. But the song that has especially highlighted the Gaither's ministry is one that reflects their own philosophy—the resurrection principle in the daily routines of life—"Because He Lives." Bill Gaither recalls the circumstances that prompted the writing of this favorite:

We wrote "[BECAUSE HE LIVES](#)" after a period of time when we had had a kind of dry spell and hadn't written any songs for a while ... Also at the end of the 1960's, our country was going through some great turmoil with the height of the drug culture, and the whole "God is Dead" theory was running wild in our country. Also it was the peak of the Vietnam war. During that time our little son was born—at least Gloria was expecting him. I can remember at the time we thought, "Brother, this is really a poor time to bring a child into the world." At times we were even quite discouraged by the whole thing. And then Benjy did come. We had two little girls whom we love very much, but this was our first son, and so that lyric came to us, "How sweet to hold our new-born baby and feel the pride and joy he gives, but better still the calm assurance that this child can face uncertain days because Christ lives." And it gave us the courage to say, "Because Christ lives we can face tomorrow" and keep our heads high.

God sent His son—they called Him Jesus; He came to love, heal and forgive; He lived and died to buy my pardon; an empty grave is there to prove my Savior lives.

How sweet to hold a new-born baby and feel the pride and joy he gives; but greater still the calm assurance: This child can face uncertain days because Christ lives.

And then one day I'll cross the river; I'll fight life's final war with pain; and then, as death gives way to victory, I'll see the lights of glory—and I'll know He lives.

Chorus: Because He lives I can face tomorrow, because He lives all fear is gone; because I know He holds the future and life is worth the living—just because He lives.

For Today: John 6:40; Colossians 3:3, 4; 2 Timothy 1:10; 1 John 5:11

Live in the joyous confidence that the living, victorious Christ is guiding your life. Carry this musical truth with you as you go— (BORROW [Amazing Grace - page 128](#))

John 14:20 “In that day you will know that I am in My Father, and you in Me, and I in you.”

- **you will know that I am in My Father:** Joh 14:10 Jn 10:38 Jn 17:7,11,21-23,26 2Co 5:19 Col 1:19 2:9
- **ye in:** Joh 6:56 Jn 15:5-7 Ro 8:1 16:7 1Co 1:30 2Co 5:17 12:2 13:5 Ga 2:20 Eph 2:10 Col 1:27 1Jn 4:12

DIVINE INTERRELATIONSHIP

In that day - What day? This could refer to the day of Pentecost when they would receive the Spirit and their eyes would be opened to the mysterious truths that Christ was living in them and through Him they shared life and union with the Father (and ultimately the Trinity).

You will know ([ginosko](#)) that I am in My Father, and you in Me, and I in you - Jesus spoke of the unity He had with the Father (John 10:38; Jn 14:10-11, cf Jn 17:21-23). The interrelationship of the Father and Son and the disciples and Jesus would become clear **in that day**.

Utley points out that Jesus "adds the truth that as the Father and Jesus are intimately linked, so too, Jesus and His followers (cf. John 17)!"

F B Meyer - In the translucent depths of the southern seas, the voyager is aware of the infinite variety of sponge growth, waving to and fro with the gentle movement of the tide; and the ocean is in the sponge, whilst the sponge is in the ocean, illustrating the reciprocal indwelling of the believer in Christ, and Christ in the believer.

John 14:21 “He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.”

- **He who has My commandments and keeps them** : Joh 14:15,23,24 Jn 15:14 Ge 26:3-5 De 10:12,13 11:13 30:6-8 Ps 119:4-6 Jer 31:31,33,34 Eze 36:25-27 Lu 11:28 2Co 5:14,15 Jas 2:23,24 1Jn 2:5 3:18-24 5:3 2Jn 1:6 Rev 22:14
- **he who loves Me:** Joh 14:23 Jn 15:9,10 Jn 16:27 Jn 17:23 Ps 35:27 Isa 62:2-5 Zep 3:17 2Th 2:16 1Jn 3:1
- **and I will love him:** Joh 14:18,22,23 Jn 16:14 Ac 18:9-11 22:18 2Co 3:18 4:6 12:8 2Ti 4:17,18,22 1Jn 1:1-3 Rev 2:17 3:20

Related Passages:

John 5:23 so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

John 15:23 “He who hates Me hates My Father also.

Matthew 11:27 “All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.

JESUS PROMISES "FULL DISCLOSURE"

[Disclosure](#) is defined by one English dictionary as the act of giving people new or secret information. I like that in the context of this verse.

It is worth noting that in some of His last words to His disciples He repeatedly placed emphasis on obedience (and its interrelationship with love) - John 14:15, 21, 23, 24, Jn 15:7, 10, 12, 14, 17.

As **Steven Cole** explains - Jesus is giving these words about obedience to His disciples to comfort and encourage them on the night before He died on the cross. He knew the trials that they would face after His departure. He knew that they would be sustained through those trials by entering into a closer relationship with Him. Here He tells them (and us) how to do that. ([Knowing Christ More Intimately John 14:21-24](#))

He who has (present tense) **My commandments and** (continually) **keeps** ([tereo](#) in present tense) **them is the one who loves** ([agapao](#)) **Me; and he who loves** ([agapao](#)) **Me will be loved** ([agapao](#)) **by My Father, and I will love** ([agapao](#)) **him and will disclose** ([emphanizo](#)) **Myself to him** - This verse echoes Jesus' words in Jn 14:15. Notice the present tense verbs which speak of one's lifestyle. Jesus is not speaking of perfection but of the direction of one's life (See [Pink's note below](#)). Don't misunderstand what Jesus is saying -- He is not saying by keeping His commandments, one can enter into an intimate relationship with the Father and the Son. Jesus' words apply only to those who are already believers, because we know that no one can keep the commandments perfectly which is what would be necessary to be saved. Stated another way, obedience to His commandments is the *fruit*, not the *root* of salvation. One other caveat is that obedience does not equate with legalism, "*do this, do that, don't do this, don't do that, etc.*". True obedience is motivated by love (and enabled by the Spirit) and not by legalism, not by trying to keep the commandments. Love for Jesus motivates obedience to Jesus. Of course, for believers today that quality of "God-like" (sacrificial, seeking highest good) love is the fruit of the Holy Spirit (Ro 5:5+, Gal 5:22+). Also as John explains "We love, because He first loved us." (1Jn 4:19) We are able to love, because we have been supernaturally enabled to love by God's love for us. The Spirit of Jesus enables us to continue to manifest that love.

THOUGHT - Now that the Spirit has come to all believers, it is only by depending on His supernatural power that we are enabled to obey the commandments. One of the best verses to explain this critical spiritual dynamic is Php 2:13NLT+ where Paul explains that God in us (aka the Spirit) is continually "energizing" us, giving us the **DESIRE** (to obey) and the **POWER** (to obey). Natural strength cannot enable us to live a supernatural life, which is why it is so critical that we as believers understand our continual (desperate) need to be filled with (controlled by) the Spirit (Eph 5:18+) Who Alone can enable us to obey the command to continually walk by the Spirit (Gal 5:16+)! See related discussion of [The Holy Spirit-Walking Like Jesus Walked!](#)

Obedience is the [touchstone](#) of **love** for Jesus and for God. Oh, the blessings of Spirit enabled obedience. No blessing is greater than the Father's love and the Son's love and disclosure of Himself! Surely this verse is "holy ground!" While every believer has experienced God's love (cf Ro 5:5+), what Jesus is promising is a greater degree or depth of intimacy and fellowship linked with our obedience.

THOUGHT - If you are a believer who feels far from God, guess who moved? Such a one would do well to examine their heart for any unconfessed sins which will grieve and quench the Holy Spirit. A good prayer is David's prayer in Psalm 139:23-24 "**Search** me, O God, and **know** my heart; **Try** me and **know** my anxious thoughts; And **see** if there be any hurtful way in me, And **lead** me in the everlasting way." We see another great prayer in Ephesians where we can beseech God that "He would grant (us), according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, 17 so that Christ may dwell in (our) hearts through faith; and that you, being rooted and grounded in love, 18 may be able to comprehend with all the saints what is the breadth and length and height and depth, 19 and **to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.** 20 Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, 21 to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen. (Ephesians 3:16-21+) This is a great prayer for progressively deeper levels of intimacy with God. Have you ever prayed this for yourself beloved? Try it (after practicing 1Jn 1:9 if necessary), praying in confidence based on the promise in 1Jn 5:14-15+.

Has My commandments is an interesting phrase and is surely more than having the commandment written down on a piece of papyrus or paper, but far better having them written down on one's heart (cf Memorization as in Ps 119:9,11+). Psalm 37:31 says "The law of his God is in his heart; His steps do not slip." Or as Spurgeon quipped, the best thing, in the best place for the best

result! One must be careful not to fall into the trap of having His commandments (e.g., memorizing them) and failing to obey what they had memorized. Jesus called those who behaved this way "hypocrites."

Steven Cole on has My commandments as it applies to use today - To have Christ's commandments you need to be in God's Word consistently. Read it over and over until it shapes your worldview.....when you begin to read God's Word, you discover that much that you thought was right is wrong and many things that you thought were wrong are right (Isa. 5:20-21). ([Knowing Christ More Intimately John 14:21-24](#))

The phrase **disclose (emphanizo) Myself to him** is not a promise for some mystical experience, but of greater levels of personal intimacy. Practically, as you read His Word, the Spirit may give you deeper insights and/or understanding of Jesus. This was Paul's great desire, writing to the Philippians "**that I may know (ginosko by experience) Him**, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death." (Phil 3:10+).

A W Pink - Two things are true of every Christian: deep down in his heart there is an intense, steady longing and yearning to please God, to do His will, to walk in full accord with His Word. This yearning may be stronger in some than in others, and in each of us it is stronger at some times than at others; nevertheless, it is there! But in the second place, no real Christian *fully realizes* this desire. Every genuine Christian has to say with the apostle Paul, "Not as though I had already attained, either were already perfect: but I follow after, if that I may lay hold of that for which I am laid hold of by Christ Jesus" (Phil. 3:12). ([John Commentary](#))

Dods - "The love to which Christ promises a manifestation of Himself is not an idle sentiment or shallow fancy, but a principle prompting obedience." (John 14 - [Expositor's Greek Testament](#))

Joseph Parker - That is the great law of manifestation. Have I a clear vision of God? Then am I looking steadily at Him with a heart that longs to be pure. Can I not see Him? Then some secret sins may be holding a veil before my eyes. I have changed, not God. When I seek Him He will be found of me; but if I desire Him not, He will be a God afar off.

David Guzik - This union is marked by knowledge of God's will (**has My commandments**).

- This union is marked by obedience to God's will (**and keeps them**).
- This union is marked by love (**is he who loves me**).
- This union is marked by relationship and reception of love with God the Father (**will be loved by My Father**).
- This union is marked by a revelation of Jesus Himself (**and manifest Myself to him**).
- All this flows from the union with God in the disciple through the Holy Spirit.

Disclose (Make clear, bring charges, appear) ([1718](#)) **emphanizo** from **en** = in, into + **phaino** = show, make visible, make conspicuous) means to make visible, to lay something open to view (clear or plain) so all can see (Jn 14:22, cp Ex 33:13 = idea is "reveal Yourself to me", Mt 27:53, He 9:24). To provide information so as to make clear, to explain or to inform (Acts 23:22, He 11:14, Jn 14:21 Isa 3:9). To present evidence or bring charges as in a formal judicial report (Acts 24:1, 25:2, Esther 2:22) In secular Greek the word also connotes the ideas of making plain (Plato, Sophocles), declaring or explaining (Aristotle). Emphanizō means "to demonstrate, to show" in a secular sense and "to make manifest" in a religious sense. Passively it means "to become visible."

Emphanizo - 10x/10v - appear(1), appeared(1), brought charges(3), disclose(2), make...clear(1), notified(1), notify(1). Matt. 27:53; Jn. 14:21; Jn. 14:22; Acts 23:15; Acts 23:22; Acts 24:1; Acts 25:2; Acts 25:15; Heb. 9:24; Heb. 11:14

ILLUSTRATION - If you've never read the life of Hudson Taylor, the courageous pioneer missionary to China, you're missing a life-changing experience! His close relationship with Christ enabled him to endure overwhelming trials, including the loss of his first wife and of several children. He wrote to a fellow worker who was going through a difficult trial (See [Hudson Taylor and the China Inland Mission: The Growth of a Work of God](#), by Dr. and Mrs. Howard Taylor, p. 236, italics his), "The one thing we need is to **know God** better. Not in ourselves, not in our prospects, not in heaven itself are we to rejoice, but in the Lord." His favorite hymn was, "Jesus, I am resting, resting, in the joy of what Thou art. I am finding out the greatness of Thy loving heart."

John MacArthur - Loving Obedience

If I could simplify the Christian life to one thing, it would be obedience. I don't mean just external obedience but a spirit of obedience. It's not like the little girl who defiantly continued to stand up after her father had told her many times to sit down. Finally her father said, "Sit down, or I'll spank you." She sat down but looked up and said, "I'm sitting down, but I'm standing up in my heart!" That's

obeying outwardly but disobeying in the heart. A Christian should be willing to obey.

One evidence of spiritual maturity is loving God enough to obey Him even when it is difficult. God is glorified when we willingly obey Him no matter what the cost. Each time we obey, we grow spiritually, and each time we disobey, we retard our growth. (SEE [Truth for Today: A Daily Touch of God's Grace - Page 65](#))

SINGING SET FREE

He who has My commandments and keeps them, it is he who loves Me. John 14:21

As Pastor A. J. Gordon walked to his Boston church one day, he saw a young boy carrying some birds in a cage. "Where did you get those birds?" asked Gordon. "Trapped them in the field," the boy replied. "What are you going to do with them?" Gordon asked. "Oh, I'm going to play with them for a while and then I'll feed them to the old cat at home," the boy answered. "They're just field birds and can't sing very well." The preacher responded, "I'll give you two dollars for the cage and the birds." "It's a deal," the boy answered, "but you're making a bad bargain."

Gordon carried the cage behind his church and released the birds, which flew away—free and singing. The next Sunday, Gordon had the cage on the pulpit as he told the story. "When I released them," he told his congregation, "they went singing away into the blue and it seems they were singing, 'Redeemed, redeemed.' "

People who don't know Jesus as their Savior are like those birds before they were released. They "can't sing very well" because they are trapped in the cage of sin. But Jesus can give freedom that puts a song in the heart. —P R. V. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

To HAVE A SAVED SOUL

IS TO HAVE A SONG IN YOUR HEART

James Smith - Handfuls of Purpose - LOVE'S REWARD John 14:21–24

The words of the Lord Jesus Christ are as fathomless as His unsearchable nature. "God is Love," Christ is the perfect manifestation of that love. "He that loveth Me," He says, "shall be loved of My Father, and I will love him and will manifest Myself to him." In these words we have the promise and condition of the greatest spiritual inheritance that God in Christ can bestow upon a human soul.

I. The Promise. "I will manifest Myself to him."

The revelation of Himself is the redeemed soul's greatest solace. The purpose of the Holy Spirit in us is to take the things of Christ and show them to us. The quickened spirit of man must seek and yearn for God. "My soul thirsteth for God," said the Psalmist. What Christ has done meets all the needs of a sinner; what Christ is meets all the needs of a servant. Philip may have been ignorant, but he was surely honest when he said: "Shew us the Father and it sufficeth us" (v. 8). Let me see and know the true God and then I shall be satisfied. He had not yet understood that to see Jesus Christ was to see the Father (v. 9). This is the true God and eternal life. To meet this deep spiritual need in Philip, Christ manifested Himself to him. What a revelation this must have been to Philip. See how our Lord answered the somewhat similar question of Judas (not Iscariot): "How wilt Thou manifest Thyself unto us and not unto the world?" (v. 22). The Lord's answer to this most important question is pregnant with vital teaching. He will manifest Himself in the Spirit of the Father to the man that loves Him by "coming unto him and making His—or Their—abode with him" (v. 23). This manifestation is not outward, or external; it is the coming of the Divine life and character in fresh and fuller power into the inner man. The indwelling presence of God is the most central, the most solemn and influential reality with which the Christian has to do. The craving of a pure heart is to see God. In times of sorrow, loneliness, weariness, fruitlessness, and failure, our real need is expressed in one word: "Himself." We cannot possibly make too much of this fact and privilege of grace, that Christ eagerly desires to manifest HIMSELF as the Healer of all diseases, the Source of all fruitfulness, and the Victor in every fight. Whenever and wherever He manifests Himself, results worthy of Himself will be accomplished. When He showed Himself after His passion it was "by many infallible proofs." Although the two men on the way to Emmaus knew Him not when He appeared, yet did He make their "hearts burn within them while He talked to them." When He manifested Himself to Mary, there followed confession and commission (John 20:16, 17). When He manifested Himself to His unbelieving disciples, He first rebuked them (Mark 16:14), then when He had showed them His hands and His feet they were glad, and He breathed on them, saying, "Receive ye the Holy Ghost" (John 20:20–22). The result of His appearing to doubting Thomas was confession and worship (John 20:26–28). His appearing to the disciples by the sea shore turned their failure into great success (John 21). Three times did the Lord manifest Himself to the Apostle Paul for the purpose of encouraging him in His service (Acts 23:11; 18:9, 10; 27:23, 24). To the suffering and dying Stephen He revealed Himself as the glorified One (Acts 7:55). In the light of all this let us seek to grasp the significance and preciousness of this promise: "He that loveth Me ... I will love him, and will manifest Myself to him." The manifestation of Himself to us is His infinitely gracious way of meeting and satisfying our every need. But how will He manifest Himself unto us and not unto the world? This brings us to the second point,

namely—

II. The Condition. “He that loveth Me.”

This promise of Christ is for ever true, and this simple condition is for ever availing. Christ will manifest Himself to those who love Him. It is possible to be wise and scholarly, faithful and enthusiastic, and yet destitute of that deep joy and satisfaction which comes through the manifestation of Himself to the loving heart. Thank God, this greatest of all blessings is not promised to the learned, or the laborious, but to the loving. “Lovest thou Me?” was our Lord’s pressing question after manifesting Himself to His disciples by the sea of Galilee. The heart must become very sensitive that would receive and retain the image of the Son of God as revealed by the Holy Spirit. It is love, not knowledge, that creates capacity for Christ. Intense loving is more pleasing to Him than deep thinking. He who loves the Lord with all his heart will live in the continual vision of His comforting presence and matchless glory. The condition is love; but the proof of love is the “keeping of His words”—or teaching. “He that hath My words and keepeth them, he it is that loveth Me ... If a man love Me, he will keep My words ... He that loveth Me not keepeth not My words” (vv. 23, 24). John, in his first epistle, restates this truth very plainly: “Whoso keepeth His word (teaching), in him surely is the love of God perfected” (2:5). The soul in which that love is perfected will be honoured with the apocalypse (unveiling) of Jesus Christ. It was to John, the most loving of His disciples, that the book of “The Revelation of Jesus Christ” was given (Rev. 1:1). The love of God can only be perfected in that heart where love answers to love. It is impossible to keep His words and to grow under His teaching, as He desires we should, unless there is in us a growing love and devotion to Christ’s person and work. In these days of intellectual and moral activity, let us be diligent to keep our hearts right with God, otherwise there will be no manifestation of HIMSELF as the sum of all power, and blessing, and success.

Rod Mattoon - He puts a premium on obedience.

In the history of Greece, when the Greeks worshiped images of their gods, it was said that when spiders stretched their webs across the eyelids of the image of Jupiter, the people were regular in their attendance to worship. They liked to feel that the spiders’ webs were preventing Jupiter from seeing their sins, and in their poor, feeble way were, no doubt, grateful to the insects for covering the eyes of a god, who, they thought, would punish them for their sins if he could see their ways. Unfortunately, some Christians have this same attitude toward the Lord. Like strong-willed children, they do what they can to disobey Him or His Word and hope they won’t get caught. Their attitude is “How far can I go?” Such an attitude reveals their lack of love and commitment for Him based upon what the Lord told us about obedience. Does this describe you?

Bible Insights Concerning Obedience to the Lord

1. Success is the result of obedience. Joshua 1:8
2. It is Superior to our sacrifices. 1 Samuel 15:22
3. It Secures our entrance into God’s kingdom. Matthew 7:21
4. It is to be a Significant priority of our life. Acts 5:29
5. Sweet blessings are received from the Lord. James 1:25

*There will be three effects of nearness to Jesus—
humility, happiness, and holiness*

Spurgeon - Morning and Evening - “And will manifest Myself to him.”—John 14:21

The Lord Jesus gives special revelations of Himself to His people. Even if Scripture did not declare this, there are many of the children of God who could testify the truth of it from their own experience. They have had manifestations of their Lord and Saviour Jesus Christ in a peculiar manner, such as no mere reading or hearing could afford. In the biographies of eminent saints, you will find many instances recorded in which Jesus has been pleased, in a very special manner to speak to their souls, and to unfold the wonders of his person; yea, so have their souls been steeped in happiness that they have thought themselves to be in heaven, whereas they were not there, though they were well nigh on the threshold of it—for when Jesus manifests Himself to His people, it is heaven on earth; it is paradise in embryo; it is bliss begun. Especial manifestations of Christ exercise a holy influence on the believer’s heart. One effect will be humility. If a man says, “I have had such-and-such spiritual communications, I am a great man,” he has never had any communion with Jesus at all; for “God hath respect unto the lowly: but the proud he knoweth afar off.” (Ps 138:6KJV) He does not need to come near them to know them, and will never give them any visits of love. Another effect will be happiness; for in God’s presence there are pleasures for evermore (Ps 16:11KJV). Holiness will be sure to follow. A man who has no holiness has never had this manifestation. Some men profess a great deal; but we must not believe any one unless we see that his deeds answer to what he says. “Be not deceived; God is not mocked.” (Gal 6:7) He will not bestow his favours upon the wicked: for

while he will not cast away a perfect man, neither will he respect an evil doer. Thus there will be three effects of nearness to Jesus—humility, happiness, and holiness. May God give them to thee, Christian!

Adrian Rogers on Jn 14:21 Early sailors did not have global positioning satellites and radio signals to guide them, yet they sailed over the trackless seas by keeping their eyes on the heavens. They called this "keeping the stars." Keeping the stars is a whole lot like keeping the commandments. It doesn't mean sinless perfection. Any sailor could occasionally get blown off course, become distracted, and waver this way and that. Yet when our heart's desire is to keep God's Word, He steers us in the right direction. From the moment I gave my heart to Jesus, I have had a desire to keep His Word.

[Yes, Lord!](#)

He who has My commandments and keeps them, it is he who loves Me. — John 14:21

Today's Scripture : John 14:15-21

The owner of a business near my home in Texas often places a Bible verse or a thought-provoking saying on a sign outside his building. I appreciate that public word of witness for Christ and have thanked the owner for it. The other day as I drove past, the sign contained just two words: "Yes, Lord."

While I was running errands that morning, the words stayed in my mind. Was there any situation to which they did not hold the key? I couldn't think of one. What great joy it would bring to Jesus if I began every day with those two words!

"Yes, Lord. I'll be content where I am instead of wishing I were somewhere else." "Yes, Lord. I'll trust You for the outcome of the uncertainty gnawing at my mind." "Yes, Lord. I'll open my heart and hand with the joyous generosity You love."

Jesus said, "He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him" (Jn. 14:21). There is no burden of obligation in that; just the eager response of love.

The resolution of every trouble we face today begins with this trusting response to our Savior: "Yes, Lord!" By: David C. McCasland (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Master, speak, and make me ready,
When Your voice is truly heard,
With obedience glad and steady,
Still to follow every word.
—Havergal

You can never go wrong when you choose to obey Christ.

Adrian Rogers on Jn 14:21 - Lastly, there's the "Mystery Myth"—that God's will is a mystery, sort of like an Easter egg hunt. God says, "There's something I want you to do, but I'm not going to tell you what it is. You search around and see if you can find it." It would be like saying to my son, "I have some things I want you to do that will make you very happy. But if you don't do them, I'm going to punish you, and you'll be unhappy." He would say, "Well, what do you want me to do?" And I would say, "I'm not going to tell you, but you'd better do it." That's kind of absurd, isn't it? God wants you to know His will!

[An Inseparable Trio](#)

He who has My commandments and keeps them, it is he who loves Me. — John 14:21

Today's Scripture : John 14:15-27

For several years he had been a bitter recluse, never attending the church he once loved dearly. Now he was terminally ill and cried most of the time. The few people who had maintained some contact with him were deeply concerned. They remembered him as a warm Christian man until a very unfortunate incident occurred.

An affluent fellow church member had cheated this man in a business deal and then had slandered him. At first he reacted properly and tried to settle the matter in private. When these efforts failed, he attempted to find two elders from his church to accompany him and confront the man, but none of them wanted to become involved. Frustrated, he then left the church and became an unhappy loner.

Without excusing the guilty businessman or the cowardly elders, I am convinced that this man's lack of peace was the result of his own disobedience. Even though he was wronged, he should have obeyed the commands to "love your enemies" and "pray for those who spitefully use you" (Matthew 5:44).

Love, obedience, and peace are an inseparable trio. If we love Jesus as we should, we will obey Him, no matter what. And when we do, we can enjoy the peace that only God's Spirit can give (John 14:27; Galatians 5:22). By: Herbert Vander Lugt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

To obey our Lord's commandments
Proves to Him our faith and love;
When we're living by His Spirit
We'll have peace from God above.
—Fitzhugh

To walk in peace, keep in step with Jesus.

John 14:22 Judas (not Iscariot) *said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?"

- **Judas** (AKA Thaddaeus, AKA Lebbaeus, AKA Judas son of James): Mt 10:3, Mk 3:18, Lu 6:16 Ac 1:13 Jude 1:1
- **what then has happened that You are going to disclose Yourself:** Joh 3:4,9 Jn 4:11 Jn 6:52,60 Jn 16:17,18

THE MAN OF THREE NAMES ASKS JESUS A QUESTION

Judas (not Iscariot) *said to Him, "Lord, what then has happened that You are going to disclose(emphanizo) Yourself to us and not to the world - Judas (not Iscariot) is confused about how in His departure Jesus could reveal Himself to His disciple and not the world.

One consideration is that Judas was thinking that Jesus was going to return and establish His kingdom (this was the popular Messianic expectation of the Jews in general and of the 11 disciples), similar to the question the 11 disciples ask Him after His resurrection in Acts 1:6+ (which He did not correct supporting the truth that He will one day establish His Millennial Kingdom!) Judas reasoned, if Jesus was returning to establish His Millennial Kingdom (disclose Himself to them), how is it that the rest of the world would not see Him?

Steven Cole - The Jews thought that the Messiah would reveal Himself openly and rule over a political kingdom. Jesus' triumphal entry had given the disciples hope that He would soon be on the throne. But they didn't understand that in His first coming, Jesus' kingdom was not of this world (John 18:36). ([Knowing Christ More Intimately John 14:21-24](#))

Gotquestions.org (see full note below) on **Judas (not Iscariot)** - [Jerome](#), a fourth-century Bible scholar, dubbed Thaddeus "Trinomious," which means "the man with three names." In both the Gospels of Matthew and Mark, the apostle is listed as Thaddeus (Matthew 10:3; Mark 3:18). In the King James Version of Matthew 10:3, he is called "Lebbaeus, whose surname was Thaddaeus." Luke, however, replaces the name *Thaddeus* with "Judas son of James" in both Luke 6:16 and Acts 1:13. And when the apostle John mentions Thaddeus, he calls him "Judas (not Iscariot)" (John 14:22).

C H Spurgeon - Christ manifesting himself to his people John 14:22

I was reading a short time ago of a Mr Tennant. He was about to preach one evening, and thought he would take a walk. As he was walking in a wood he felt so overpoweringly the presence of Christ, and such a manifestation of him, that he knelt down, and they could not discover him at the hour when he was to have preached. He continued there for hours, insensible as to whether he was in the body or out of the body; and when they waked him he looked like a man who had been with Jesus, and whose face shone. He never should forget, he said, to his dying day, that season of communion, when positively, though he could not see Christ, Christ was there, holding fellowship with him, heart against heart, in the sweetest manner. A wondrous display it must have been. You must know something of it, if not much; otherwise you have not gone far on your spiritual course. God teach you more, and lead you deeper! "Then shall ye know, when ye follow on to know the Lord." Then, what will be the natural effects of this spiritual manifestation? The first effect will be humility. If a man says, "I have had such and such spiritual communication, I am a great man;" he has never had any communications at all; for "God has respect unto the humble, but the proud he knoweth afar off." He does not

want to come near them to know them, and will never give them any visits of love. It will give a man happiness; for he must be happy who lives near to God. Again: it will give a man holiness. A man who has not holiness has never had this manifestation. Some men profess a great deal; but do not believe any man unless you see that his deeds answer to what he says. (Full sermon [Christ Manifesting Himself to His People](#))

QUESTION -[Who was Thaddeus in the Bible?](#)

ANSWER -**Thaddeus** was one of the original [twelve disciples](#) chosen by Jesus Christ. Thaddeus, whose name is also spelled *Thaddaeus*, is somewhat of a mystery apostle. For one, Thaddeus is hardly mentioned in the Bible. To complicate matters, Scripture refers to Thaddeus by a few different names.

[Jerome](#), a fourth-century Bible scholar, dubbed Thaddeus “Trinomious,” which means “the man with three names.” In both the Gospels of Matthew and Mark, the apostle is listed as Thaddeus (Matthew 10:3; Mark 3:18). In the King James Version of Matthew 10:3, he is called “Lebbaeus, whose surname was Thaddaeus.” Luke, however, replaces the name *Thaddeus* with “Judas son of James” in both Luke 6:16 and Acts 1:13. And when the apostle John mentions Thaddeus, he calls him “Judas (not Iscariot)” (John 14:22).

Judas was a popular name in New Testament times. It means, “Jehovah leads.” Bible scholars suggest that *Judas* was likely the name given to Thaddeus at birth, while *Lebbaeus* and *Thaddeus* were nicknames. *Lebbaeus* translates as “heart-child,” and *Thaddeus* means “breast-child,” so it’s possible these were terms of endearment given him by family members. John MacArthur proposes in his book *Twelve Ordinary Men* that these nicknames suggest Thaddeus was a gentle soul with a tender, childlike heart.

The only recorded words of Thaddeus are in John 14. Jesus and the twelve disciples were gathered together in the Upper Room for the [Last Supper](#). The Lord was speaking to them about the troubling matter of His impending death. The apostles had questions and concerns. Jesus promised to give them the Holy Spirit to help them and to dwell within them. Then He said, “Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. On that day you will realize that I am in my Father, and you are in me, and I am in you. Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I too will love them and show myself to them” (John 14:19–21).

Confused, Thaddeus asked Jesus, “Lord, why are you going to reveal yourself only to us and not to the world at large?” (John 14:22NLT). Thaddeus’s question reveals a few things about the man. First, he felt comfortable enough in his relationship with Jesus to interrupt Him with a question. Second, Thaddeus wanted to know why Jesus would treat the disciples differently from the world. And third, like most first-century Jews, Thaddeus was expecting a Messiah who would reveal Himself in power to the world.

The answer Jesus gave Thaddeus was simple: “Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them. Anyone who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me” (John 14:23–24). Our love for God is expressed through obedience to His teaching. Love and obedience are inseparable for Christians. Those who love and obey God are His children. These children receive the Holy Spirit, who reveals Christ to them, but Christ remains hidden to the world.

Nothing more is revealed about Thaddeus in the Bible. We know Thaddeus, like the other disciples, left his former life to follow and serve Jesus Christ faithfully, enduring hardship and persecution. Some scholars believe Thaddeus wrote the book of Jude, although the more widely accepted view is that Jude, the half-brother of Jesus, penned the book. Extrabiblical literature says that, after [Pentecost](#), Thaddeus took the gospel message north, where he performed miracles, preached, and founded a church in Edessa, an area in modern Turkey. One tradition says that he was either clubbed or axed to death for his faith, and another that he was crucified. [GotQuestions.org](#)

[SPECIAL TOPIC: CHART OF APOSTLES' NAMES](#)

	Matthew 10:2-4	Mark 3:16-19	Luke 6:14-16	Acts 1:12-18
1st Group	Simon (Peter)	Simon (Peter)	Simon (Peter)	Peter
	Andrew (Peter's brother)	James (son of Zebedee)	Andrew (Peter's brother)	John
	James (son of Zebedee)	John (James' brother)	James	James
	John (James' brother)	Andrew	John	Andrew

2nd Group	Philip	Philip	Philip	Philip
	Bartholomew	Bartholomew	Bartholomew	Thomas
	Thomas	Matthew	Matthew	Bartholomew
	Matthew (tax gatherer)	Thomas	Thomas	Matthew
3rd Group	James (son of Alphaeus)			
	Thaddaeus	Thaddaeus	Simon (the zealot)	Simon (the zealot)
	Simon (the Cananean)	Simon (the Cananean)	Judas (son of James)	Judas (son of James)
	Judas (Iscariot)	Judas (Iscariot)	Judas (Iscariot)	

John 14:23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.

- **If anyone loves Me:** Joh 14:15,21
- **make Our abode with him:** Joh 14:17 Jn 5:17-19 Jn 6:56 Jn 10:30 Ge 1:26 11:7 Ps 90:1 91:1 Isa 57:15 Ro 8:9-11 1Jn 2:24 4:4,15,16 Rev 3:20,21 7:15-17 21:22 22:3

BELIEVERS INDWELT BY GOD THE FATHER!

This is the only verse in the Bible which states that believers are indwelt by God the Father.

Jesus answered and said to him, "If anyone loves ([agapao](#)) Me, he will keep ([tereo](#)) My word ([logos](#)); and My Father will love ([agapao](#)) him, and We will come to him and make Our abode with him - This **IF** is another third class conditional sentence which speaks of potential action. Jesus is addressing Judas' question about why He would not be revealed to the world. Jesus' answer at first might seem a bit obscure, because He says that love of Himself is shown to be authentic by obedience to His words. The only one who will obey His word is one who is a genuine follower, a true believer. It is such a person that (after Pentecost) that He will give the Holy Spirit and it is the Holy Spirit Who will disclose Jesus to His followers. The rest of the world will not know Jesus or His Father who make their **abode with** genuine believers. So this would be one way to understand Jesus' revealing Himself to His disciples (the 11 at first, then all true disciples that follow) and not to the Christ-rejecting world. Stated another way Jesus and the Father would not take up their abode in those who reject Him (as indicated by their refusal to keep His word). In other words, if one rejects Jesus, they are in effect rejecting God the Father. You cannot have One without the Other!

Steven Cole on the Father and the Son making their abode in believers - If we would only remember that wonderful truth, it would keep us from sin! How can you sin when you realize that God Himself is living in your heart as His home? If you've never read the wonderful little booklet, "[My Heart, Christ's Home](#)," by Robert Boyd Munger, I encourage you to do so (you can read it online). He shows how Christ moved into his heart as His home and began cleaning and remodeling each of the rooms.

THOUGHT- So if you want to grow to know Christ more intimately in the coming year, figure out where you're not obeying Him and begin to obey Him at those points. You may have some dirty closets that you need to let Him clean out. You may need to prioritize your list and begin with one or two changes before you tackle others. It sounds simplistic, but Jesus promises that we will grow to know Him more intimately by obeying Him. ([Knowing Christ More Intimately John 14:21-24](#))

Maclaren on **My word** - "That is more than a 'commandment,' is it not? Christ's 'word' is more than *precept*. It includes all His sayings, and it includes them all as in one vital unity and organic whole. We are not to go picking and choosing among them; they are one."

Andrew Murray - The abiding presence of God is the heritage of every child of God. The Father never hides His face from His child. Sin hides it, and unbelief hides it; but the Father lets His love shine all the day on the face of His children. The sun is shining day and night. Your sun shall never go down. Come and live in the presence Of God.

Obedience is the necessary consequence of love.

-- James Smith

Rod Mattoon - Jesus stresses again in verse 23, "If we love Him, we will keep His word." This word "keep" means "to observe, pay attention, or to fulfill." We are to pay attention to God's Word and put it into practice. For the shooting of Ben Hur, Charleton Heston was training to drive a chariot. Heston was having trouble with the apparatus, so he confided in his director, William Wyler. He said, "I can barely stay on this thing. I can't win the race." Wyler told Heston, "Your job is to stay on it. It's my job to make sure you win." The Holy Spirit orchestrates the victories for God's kingdom. Our job is to simply stay in the chariot of obedience. Some may ask, "What are the ways we can obey the Lord and demonstrate our love for Him?" Let's answer that question.

ILLUSTRATION OF LOVE OF OUR LORD - After the American Civil War, General Lee, who was deeply loved of his soldiers, was one day riding in a country district when he was greeted by an old weather-beaten mountaineer. "Ain't that General Lee?" he inquired as he seized the horse's bridle. "Yes, sir," said the General. Asking his old commander to dismount—which he did—the man stood before him and said: "I am one of your old soldiers, General. I want you just to let me give three rousing cheers from Marse Robert." At the first shout Lee dropped his head with embarrassment. The next yell was choked with sobs as the old soldier dropped on his knees in the dust, hugging Lee's leg. The third shout died away in tears of gratitude and love. If such devoted love were only given by every soldier of Jesus Christ to the Lord, how soon victory would be seen in our own lives and in the lives that we reach for Christ! He is our Living Leader, and will be to the end. May we love Him with all our being.

Fanny Crosby, the blind song-writer, was at the McAuley Mission. She asked if there was a boy there who had no mother, and if he would come up and let her lay her hand on his head. A motherless little fellow came up, and she put her arms about him and kissed him. They parted and she went from the meeting and wrote that inspiring song **Rescue the Perishing**. When Mr. Sankey was about to sing the song in St. Louis, he related the incident. A man sprang to his feet in the audience and said, "I am the boy she kissed that night. I never was able to get away from the impression made by that touching act, until I became a Christian. I am now living in this city with my family, am a Christian, and am doing a good business." Love for others can dramatically change their lives and yours. Do you really love the Lord Jesus Christ? How deep is your love for Him? Do you find yourself making excuses for not serving Him? Let a man examine himself.

Never Alone

If anyone loves Me, . . . We will come to him and make Our home with him. — John 14:23

Today's Scripture : Psalm 139:1-12

Have you ever been alone—really alone?

Many people can answer yes because they feel that way every day. I'm not referring to people who live in a remote cabin on a mountaintop far from civilization. I'm talking about those who feel alone in a crowded mall, or in a church full of people.

I'm referring to people who simply cannot find anyone to connect with. Perhaps they are new to a community. Maybe they have lost a spouse. It could be that they simply feel alone because they think of themselves as different, unusual, and left out of normal communication with others.

Have you ever been alone, really alone? If so, there's good news. If you have invited Christ into your life as Savior and Lord, you're never alone. You have His constant presence. Here is His promise: "I am with you always, even to the end of the age" (Matthew 28:20). And from God the Father: "I will never leave you nor forsake you" (Hebrews 13:5). Recognize with the psalmist that there's no place you can go where God is not with you (Psalm 139:7).

Sure, we all need flesh-and-blood companions, but let's not overlook the reality of the Lord's presence. We can depend on it. With Him by our side, we're never alone. By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

A W Tozer - CHRIST IS NOT DIVIDED

Jesus answered...If a man love me, he will keep my words. John 14:23

Much of our full gospel literature and much of our preaching tend to perpetuate a misunderstanding of what the Bible says about obedience and Christian discipleship.

I think the following is a fair statement of what I was taught in my early Christian experience and before I began to pray and study and anguish over the whole matter:

“We are saved by accepting Christ as our Savior.”

“We are sanctified by accepting Christ as our Lord.”

“We may do the first without doing the second.”

What a tragedy that in our day we often hear the gospel appeal made in this way:

“Come to Jesus! You do not have to obey anyone. You do not have to give up anything. Just come to Him and believe in Him as Savior!”

The fact that we hear this everywhere does not make it right! To urge men and women to believe in a divided Christ is bad teaching—for no one can receive a half or a third or a quarter of the divine Person of Christ! (See [Mornings with Tozer: Daily Devotional Readings - Page 7](#))

Kenneth Osbeck - [SAVIOR, TEACH ME, DAY BY DAY](#) Jane E. Leeson, 1807–1882

If anyone loves Me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. (John 14:23)

It is wonderful to have experienced God’s gift of love in days past, but the real challenge of victorious Christian living is knowing God in a new and fresh way each day. This is what gives our lives zest and enables us to face any new challenge. But this daily learning about our Savior is more than merely pursuing theological knowledge. Biblical knowledge must always be joined with a loving relationship with Christ, since knowledge in itself can easily develop into a false spiritual pride. For many of us, our greatest need is simply to be reminded of what we already know and to translate our knowledge into loving action. Our love for God is not really genuine until we have learned to share it with others.

There are numerous laws on the statute books of our land that attempt to teach us to be better people. The Christian, however, is also governed by two other basic commands: “Thou shalt love the Lord, thy God, with all thy soul, and with all thy mind ... thou shalt love thy neighbor as thyself” (Matthew 22:37, 39). And even beyond this, we are to treat one another with the same tender spirit that we have experienced from our Lord (Philippians 2:5).

“Savior, Teach Me, Day by Day,” which was originally written for children, spurs us on to the kind of service our Lord was talking about. Its basic theme—learning to love Christ who first loved us—involves a response of action: obedience (stanza 1); “prompt to serve” (stanza 2); “strong to follow” (stanza 3); and living joyously (stanza 4). The hymn was first published in 1842.

The author, Jane Eliza Leeson, was a rather unknown English writer of religious verse. She was a member of a strange and spurious sect known as the Holy Catholic Apostolic Church. In later life Miss Leeson became a member of the Roman Catholic Church. Yet her one enduring hymn still speaks to each of us of every age:

[Savior, teach me, day by day](#), love’s sweet lesson to obey; sweeter lesson cannot be, loving Him who first loved me.

With a child’s glad heart of love, at Thy bidding may I move, prompt to serve and follow Thee, loving Him who first loved me.

Teach me thus Thy steps to trace, strong to follow in Thy grace, learning how to love from Thee, loving Him who first loved me.

Love in loving finds employ, in obedience all her joy; ever new that joy will be, loving Him who first loved me.

For Today: Psalm 18:1; 2 Corinthians 10:17; Philippians 1:9; 1 John 3:18

Ask the question, “What have I learned about God during the past few days?” Also, “What new insights do I wish to learn this day?” (BORROW [Amazing Grace PAGE 64](#))

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

There are two grand vital points that every Christian should seek to be established in. The first is--Is he a believer in Christ? Has the blessed Spirit made Christ known to his soul? Has he embraced Jesus in the arms of living faith? The second point which he should seek to have established in his soul is--Does he abide in Christ? This he may know by having some testimony that Christ abides in him, and produces the fruits that flow out of this inward abiding. If Christ abides in him, his heart will not be like the nether mill-stone.

He cannot rush greedily into sin; he will not love the world, and the things of time and sense; he cannot happily love idols, or do those things which ungodly professors do without one check or pang.

Jesus in the soul is a guest that will make himself known; yes, abiding there, he is King therein. He is Ruler in Zion, and when he comes into the heart, he comes as King. Being, therefore, its rightful Sovereign, he sways the faculties of the soul, and makes it obedient to his scepter; for "your people shall be willing in the day of your power" (Psalm 110:3). "O Lord our God, other lords beside you have had dominion over us; but we worship you alone" (Isaiah 26:13)

God At Work

If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. —John 14:23

Today's Scripture : John 14:15-23

As I stood on the Golan Heights, with the Sea of Galilee sparkling in the distance, I listened to our Jewish guide tell about his participation in the 1967 Six-Day War. His vivid accounts of Israel's victories over bigger, more powerful enemies reminded me of Bible stories I learned as a child.

Even though I believe that God has been moving individuals and nations down through history to accomplish His purposes, sometimes I get the idea that God stopped working in people's lives when He finished writing the Bible. Now that He's less visible, I conclude that He's also less involved. But that's not true. Even though God has finished His book, He hasn't finished telling the story; He's simply using a different form of media to tell it.

In Bible times, God often communicated in tangible, visible, and audible ways—tablets of stone, a pillar of fire, a still small voice, to name a few. But when Jesus came, that changed. He told His followers that God's Spirit would live not only among them but also within them (John 14:17).

When I long for God to communicate in ways I can see and hear and feel, I need to remember that He is doing something even better. He is living in me, so that through my life the world will be able to see and hear and feel Him. By: Julie Ackerman Link (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

By this shall every person know
That we serve God above:
His Spirit dwells within our hearts
And fills us with His love.
—D. De Haan

God's Spirit lives in us in order to work through us.

My Heart, God's Home

We will come to him and make Our home with him. — John 14:23

Today's Scripture : John 14:19-31

I knew a woman who straightened up her house every night before going to bed. She did this because she didn't want the Lord to catch her being a messy housekeeper if He should return before morning. I often tried to emulate her high standard of neatness, but as a young homemaker, wife, and mother, I usually ended the day knowing that my house wouldn't pass the test.

Maintaining a well-kept house for the Lord's glory is a worthy aspiration. But eventually I understood that the house on the street where I live isn't His primary concern. He cares much more about the state of the house where He lives—my heart.

In John 14:21, we find two ways to maintain that home: Love God, and obey His commands. Disobedience to God makes our heart-home dirty. But obedience that is expressed out of love for Him will make our hearts a suitable home for God now, and we will be ready when Christ returns.

The following prayer can help us differentiate between external standards and eternal ones: "Help me, Father, to clean my heart as I would my home. Take away all the dust and cobwebs of pride, ill feelings, and prejudice. I want to keep a clean heart-home for You." By: Joanie Yoder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

My heart should be a royal throne,
For Christ has come to live in me;
I'll keep it clean and free from sin—
That's what His dwelling place must be.
—Hess

Your heart is meant to be God's home.

John 14:24 "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

- **He who does not love Me:** Joh 14:15,21-23 Mt 19:21 25:41-46 2Co 8:8,9 1Jn 3:16-20
- **and the word which you hear is not Mine:** Joh 14:10 Jn 3:34 Jn 5:19,38 Jn 7:16,28 Jn 8:26,28,38,42 Jn 12:44-50

JESUS SAYS NO LOVE EQUATES WITH NO OBEDIENCE

He who does not love (agapao) Me does not keep (tereo) My words (logos) - Jesus "inverts" the previous verse, to emphasize that **love (agapao)** is not a feeling but an action, specifically an action that originates from the choice of one's will (**love** is in active voice signifying a conscious or volitional choice). Note that does not keep is modified by the absolute negative (ou) which signifies that this person absolutely does not keep or observe Jesus' words and commands. And in the present tense this speaks of this person's continual practice or lifestyle. In short, their continued disobedience indicates they are not believers in Jesus. Addressing the Jewish audience who had ostensibly believed in Him, Jesus saw their hearts and declared "to them, "If God were your Father, **you would love (present tense) Me**, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me." (Jn 8:42+) Jesus' conclusion was that those Jews who claimed to believe in Him did not **love** Him and clearly were not genuine believers!

And the word (logos) which you hear is not Mine, but the Father's Who sent Me- Once again Jesus identifies Himself with the Father. The words He speaks which are not obeyed indicate that the one disobeying is also disobeying God the Father. It was the Father's will that Jesus come to earth.

Adrian Rogers on John 14:24 We have been seeing that you cannot have faith unless God speaks. Well, how does God speak? There are two words for "word" in the Greek language. One is logos, which we could say is the Bible, the written Word that tells us the living Word. Then there's rhema, which means an utterance, a spoken word. We might call it a word from the Word.

As you read the Bible—or the logos—the Spirit begins to speak to you out of the Word of God. You get a rhema from the logos. You receive an utterance from God. He speaks to you, and you hear Him in your heart.

Robert Hawker - The word which ye hear is not mine, but the Father's which sent me.—John 14:24.

My soul! hast thou ever fully and thoroughly considered that sweet and precious teaching of thy Lord, which, as mediator, when upon earth, in all his discourses and conversations with his disciples, he was perpetually showing them? I mean that all he was, and all he had, and all he dispensed, were the blessings and gifts of his Father, in him, to his people. If thou hast been meditating upon this most blessed point of the gospel ever so fully and closely, it will still afford new glories for every renewed attention to it; and, therefore, sit down this delightful summer's evening, and take another view of it. Jesus comes to his people in his Father's name; and he saith, in this charming scripture, that his very words are not his, but the Father's: so much of the heart of the Father is in Christ, and in all of Christ, in all he saith, and all he hath done. So that what is Jesus doing, in all his ministry upon earth, yea, in all his sovereignty now in heaven, but showing to his redeemed the Father; and the Father's love, and grace, and mercy towards his people in him? Did he not then come forth from the bosom of the Father, full of grace and truth, as if to unfold to us what passed in the heart of the Father, of love and mercy towards his people, in the wonders of redemption? And is not Jesus now, in every renewed manifestation, teaching his redeemed the same? If all that the Father hath are our Jesus's, and all the fulness of the Godhead bodily dwelleth in him, surely we ought never to receive any of his good and blessed gifts, without seeing the Father's love in them. And would not this make every blessing doubly sweet and increasingly precious? If Jesus himself be the gift of the Father, shall I not enjoy the Father in all that Jesus bestows? And as I can have no immediate communion with the Father but by him, will not the mercies gather a blessedness, and a value, in coming to my poor soul, through Jesus's hands, as the bountiful dispenser of them? Yea, shall I not find a savour, which otherwise could never have been known, in receiving them in and from Jesus; convinced,

as I am, that none cometh to the Father but by him; and, but for his opening a new and living way by his blood, never should I have known the Father's love, or the Redeemer's grace? Dear Lord Jesus! do thou give me, by thy blessed Spirit, ever to keep in remembrance these most precious things. So shall I truly enjoy both thy person and thy gifts. And then I shall not, like the apostle, pray for sight of the Father distinct from thee; for I shall then be perfectly satisfied and convinced, that in seeing thee I see the Father also; and, from henceforth, that I know him and have seen him. "Thanks be unto God for his unspeakable gift." (See [The Poor Man's Evening Portion](#))

John 14:25 "These things I have spoken to you while abiding with you.

- **These things I have spoken:** Joh 14:29 Jn 13:19 Jn 15:11 Jn 16:1-4,12 Jn 17:6-8

Related Passages:

John 14:29 "Now I have told you before it happens, so that when it happens, you may believe.

John 13:19 "From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He.

John 15:11 "These things I have spoken to you so that My joy may be in you, and that your joy may be made full.

These things - What are **these things** in context? He had just stated that the word He spoke was not His but the Father's. It follows that **these things** refer to the word from the Father.

I have spoken to you while abiding with you - The thought is that He was telling these things while He was still physically present with them. However as discussed above and from the type of questions they were asking Him, many of the things He said the disciples did not understand. The following passage will explain how they will come to understand the things He had spoken to them.

John 14:26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

- **The Helper** (KJV = Comforter): Joh 14:16
- **Holy Spirit** Joh 7:39 Jn 20:22 Ps 51:11 Isa 63:10 Mt 1:18,20 3:11 28:19 Mk 12:36 Mk 13:11 Lu 1:15,35,41,67 2:25 3:22 11:13 Ac 1:2,8 2:4 5:3 Ac 7:51,55 13:2,4 15:8,28 16:6 20:28 28:25 Ro 5:5 14:17 Ro 15:13,16 1Co 2:13 6:19 12:3 2Co 6:6 13:14 Eph 1:13 4:30 1Th 1:5,6 4:8 2Ti 1:14 Titus 3:5 Heb 2:4 3:7 9:8 10:15 1Pe 1:12 2Pe 1:21 1Jn 5:7 Jude 1:20
- **Whom the Father will send in My name:** Joh 14:16 Jn 15:26 Jn 16:7 Lu 24:49 Ac 1:4
- **He will teach you all things:** Joh 6:45 16:13,14 Ps 25:8,9,12-14 Isa 54:13 Jer 31:33,34 1Co 2:10-13 Eph 1:17 1Jn 2:20,27 Rev 2:11
- **bring to your remembrance all that I said to you** Joh 2:22 Jn 12:16 Ac 11:16 Acts 20:35

Related Passages:

John 2:22+ So when He was raised from the dead, **His disciples remembered that He said this**; and they believed the Scripture and the word which Jesus had spoken.

John 12:16+ These things His disciples did not understand at the first; but when Jesus was glorified, **then they remembered that these things were written of Him**, and that they had done these things to Him.

John 16:4 "But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at the beginning, because I was with you.

Luke 24:8-9+ (THE WOMEN WHO CAME TO JESUS' TOMB) And **they remembered His words**, (CONTEXT - Lk 24:1-5, 6,7+) and returned from the tomb and reported all these things to the eleven and to all the rest.

Acts 11:16 "(PETER SPEAKING) **And I remembered the word of the Lord**, how He used to say, 'John baptized with water, but you will be baptized with the Holy Spirit.'

THE FATHER SENDS THE SPIRIT

THE HELPER, TEACHER & REMINDER

But - Term of contrast. What is Jesus contrasting. He has just stated He spoke to them while He was with them, but now the Spirit would "speak" (sometimes audibly Acts 11:12) to them in His absence. Much of what Jesus had spoken was not fully grasped by the 11 disciples, but the Holy Spirit would change that. Earlier Jesus had promised the disciples "I will ask the Father, and He will give you another Helper, that He may be with you forever." (Jn 14:16+).

The Helper ([parakletos](#) KJV = Comforter), **the Holy Spirit, Whom the Father will send in My name- In My Name** signifies all that Jesus is and would include in His authority and in a sense in His place. In other words, the Spirit was the officially designated representative of Jesus. As quoted earlier **G. Campbell Morgan** referred to the Spirit as "*the other Jesus*." The disciples would soon experience Jesus' absence and a period of fear and uncertainty. This promise of "another Helper" just like Jesus had been (Jn 14:16+) would (should) have been very encouraging.

Note that here it is the **Father Who will send the Spirit** but in Jn 15:26 Jesus says "I will send (THE SPIRIT) to you from the Father." We clearly see the intimate interaction of the [Trinity](#) in these passages.

Merrill Tenney writes "The phrase "in my name" used previously in vv. 13, 14, representative to act in his behalf. Just as Jesus himself demonstrated the personality and character of God to men, so after his departure the Holy Spirit would make the living Christ real to his followers. The function of the Spirit is teaching. He instructs from within and recalls to the memory what Jesus taught. The Spirit will, therefore, impress the commandments of Jesus on the minds of his disciples and thus prompt them to obedience." (See [The Expositor's Bible Commentary - Abridged Edition](#))

David Guzik on **in My Name - Will send in My name**: The Holy Spirit is sent to the disciples on the *merits* of Jesus and in the *nature*, the *character* of Jesus. "The Spirit would be Jesus' officially designated representative to act in his behalf." (Tenney).... There is something *general* in this promise for every believer. The Holy Spirit teaches us and brings God's word to our remembrance (if we are careful to receive it). Yet the *fullness* of this promise was reserved for those first-generation disciples and apostles, upon whom Jesus established the church (Ephesians 2:20).

He will teach you all things - Remember that the essence of teach is "to shape the will of the one taught." The Spirit would teach the disciples, all things they needed to know, not all things ever known. He would teach them the full meaning of many of the things they had heretofore not understood.

and bring to your remembrance all that I said to you- This promise was primarily given the 11 disciples/apostles, so that they would be equipped to write the portions of the Bible they wrote. John himself is an example of the fulfillment of this promise, for he was writing this Gospel many years after the events had occurred and yet the Spirit was bringing these truths to his remembrance, quickening his memory, and inspiring the words he recorded.

Peter described the process of inspiration of the Bible writing

"But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but **men moved by the Holy Spirit spoke from God**" (2Pe 1:20-21+)

*The Spirit is given to those who ask, for regeneration;
to those who obey, for character;
to those who wait, for power.*

Leon Morris - "The Spirit will not dispense with the teachings of Jesus. The teaching to be recalled is His." (BORROW [The Gospel according to John page 582](#))

Adrian Rogers - The Holy Spirit never shoves. He guides and leads. If you feel a hand between your shoulder blades, just pushing on you, that's most likely not the Holy Spirit. The Holy Spirit is gentle. I've met many people who are compulsive and driven. They're not led people. They're generally religious zealots, and usually they're quite dangerous. We, however, need to be led by the Holy Spirit. Remember the still, small voice. Yes, it's somewhat of a mystical thing, but it is the living God communicating His will to you.

C H Spurgeon - The private tutor' John 14:25-26

Christ in his sayings gave us our class-book, complete and infallible, but through our dullness we need more. That young man has gone to college: he has with him all necessary books and in them is to be found all that he will need to learn; even thus the Lord Jesus has given us in his sayings all that we need to know. But the young man's father wishes him to become a learned man and therefore he engages for him a private tutor, who will teach him what the books contain. With his tutor's help his book is of far

greater use to him than before. If any passage is difficult the tutor explains it; he puts the youth into the way of reading his class-books, so as to get the full value of them. Spiritually this is the office of the Holy Spirit: he finds us the key wherewith to open up the mystery which otherwise would be out of our reach. He really teaches us. To teach you is a very different thing from speaking to you. A person may speak to a company of young people and yet teach them nothing. If I am anxious to instruct a brother on any point, I do not merely speak to him, but I go over the ground carefully, set out each point distinctly, repeat my statements deliberately and illustrate them appropriately. The Spirit of God, when he takes the child of God out of the company and speaks privately to his heart, goes over the truth with him till it is made clear and happily apprehended. We need to have truth opened up to the understanding, impressed upon the heart, made real to the apprehension, applied to the mind, wrought into the affections and endeared to the soul. It is one thing to hear the Word, but it is another thing to learn the Word: it is one thing to be told, but quite another thing to be taught. (Full Sermon - [The Private Tutor](#))

Warren Wiersbe - The believer's mind should become like a "spiritual computer." It should be so saturated with Scripture that when he faces a decision or a temptation, he automatically remembers the Scriptures that relate to that particular situation. It is the ministry of the Holy Spirit to bring God's Word to our minds when we need it. (Jn 14:26) But the Spirit of God cannot remind you of something that you have not learned! You must first let him teach you the Word. You must memorize the Scripture that he opens up to you. Then the Spirit of God will be able to remind you of what you have learned, and you can use that truth to battle Satan. Please keep in mind that Satan knows the Bible far better than we do! And he is able to quote it! The Spirit of God will enable you to use the Word of God in the battle against the devil. The Spirit will show you when Satan is "using" the Bible to promote his own lies, as he did with Jesus in the wilderness. Satan quoted Psalm 91:11, 12, but he adapted it for his own purposes by omitting "in all your ways." God promises to protect us only when we are in his ways. If we foolishly go our own way, God is not obligated to care for us. This explains why Jesus replied, "On the other hand, it is written" (Matthew 4:7). (BORROW [The Strategy of Satan : How to Detect and Defeat Him PAGE 30](#))

J C Philpot - "But the Comforter, who is the Holy Spirit, whom the Father will send in my name, he shall teach you all things." John 14:26

If the Lord has given to any of you eyes to see and hearts to receive this divine Comforter, praise, bless, and adore your God and Father, and most merciful Benefactor, for his distinguishing grace in giving you to know him as your Comforter; and if he has ever dropped into your soul any of his sweet teachings, bless him that you have received him also as the Spirit of truth into your conscience. What but sovereign grace, rich, free and super-abounding, has made the difference between you and the world who cannot receive him? But for his divine operations upon your soul, you would still be of the world, hardening your heart against everything good and godlike, walking on in the pride and ignorance of unbelief and self-righteousness, until you sank down into the chambers of death. Oh, it is a mercy if but one drop of heavenly consolation has ever been distilled into your soul, if ever you have felt or found any relief in your sorrows and distresses from the work and witness of the Holy Spirit; if you have ever gathered any solid comfort from any promise applied with power, from any text dropped into your heart with a sealing testimony, from any manifestation of the love and blood of Christ, or from any communication of liberty, joy, or peace such as are produced by the operation and influence of the Spirit of God.

It may have been but little, nor did it last long; but it has given you a taste of its blessedness, and made you long for another sip, another crumb, another visit. But look to it well and examine carefully whether it be real, and whether, weighed in the balance of the sanctuary, you have good ground for believing that what you received with such comfort to your soul was distilled into your heart by the Comforter, and that the truth which you have felt and believed, as well as professed, has been opened up to your conscience by the Spirit of truth.

C H Spurgeon -The teaching of the Holy Spirit John 14:26

The Holy Spirit specially teaches to us Jesus Christ. It is the Holy Spirit who manifests the Saviour to us in the glory of his person; the complex character of his manhood and of his deity; it is he who tells us of the love of his heart, of the power of his arm, of the clearness of his eye, the preciousness of his blood, and of the prevalence of his plea. To know that Christ is my Redeemer, is to know more than Plato could have taught me. To know that I am a member of his body, of his flesh, and of his bones; that my name is on his breast, and engraved on the palms of his hands, is to know more than the Universities of Oxford or Cambridge could teach to all their scholars. Not at the feet of Gamaliel did Paul learn to say—"He loved me, and gave himself for me." Not in the midst of the rabbis, or at the feet of the members of the Sanhedrin, did Paul learn to cry—"What things were gain to me, those I counted loss for Christ." "God forbid that I should glory, save in the cross of our Lord Jesus Christ." No, this must have been taught as he himself confesses—not of flesh and blood, but of the Holy Spirit. I need only hint that it is also the Spirit who teaches us our adoption. Indeed, all the privileges of the new covenant, beginning from regeneration, running through redemption, justification, pardon, sanctification, adoption, preservation, continual safety, even unto an abundant entrance into the kingdom of our Lord and Saviour

C H Spurgeon - The Comforter John 14:26

I have heard many fanatical persons say that the Holy Spirit revealed this and that to them. Now that is very generally revealed nonsense. The Holy Spirit does not reveal anything fresh now. He brings old things to our remembrance. "He shall teach you all things, and bring all things to your remembrance whatsoever I have told you." The canon of revelation is closed; there is no more to be added. God does not give a fresh revelation, but he rivets the old one. When it has been forgotten, and laid in the dusty chamber of our memory, he brings it out and cleans the picture, but does not paint a new one. There are no new doctrines, but the old ones are often revived. It is not, I say, by any new revelation that the Spirit comforts. He does so by telling us old things over again; he brings a fresh lamp to manifest the treasures hidden in Scripture; he unlocks the strong chests in which the truth has long lain, and he points to secret chambers filled with untold riches; but he creates no more, for enough is done. Believer! There is enough in the Bible for thee to live upon for ever. If thou shouldst outnumber the years of Methuselah, there would be no need for a fresh revelation; if thou shouldst live till Christ should come upon the earth, there would be no necessity for the addition of a single word; if thou shouldst go down as deep as Jonah, or even descend as David envisaged into the belly of hell, still there would be enough in the Bible to comfort thee without a supplementary sentence. But Christ says, "He shall take of mine and shall show it unto you." (Full sermon [The Comforter](#))

C H Spurgeon - "The Comforter, which is the Holy Ghost." —John 14:26

*He delights to give the oil of joy for mourning,
and the garment of praise for the spirit of heaviness.*

This age is peculiarly the dispensation of the Holy Spirit, in which Jesus cheers us, not by his personal presence, as he shall do by-and-by, but by the indwelling and constant abiding of the Holy Ghost, who is evermore the Comforter of the church. It is his office to console the hearts of God's people. He convinces of sin; he illuminates and instructs; but still the main part of his work lies in making glad the hearts of the renewed, in confirming the weak, and lifting up all those that be bowed down. He does this by revealing Jesus to them. The Holy Spirit consoles, but Christ is the consolation. If we may use the figure, the Holy Spirit is the Physician, but Jesus is the medicine. He heals the wound, but it is by applying the holy ointment of Christ's name and grace. He takes not of his own things, but of the things of Christ. So if we give to the Holy Spirit the Greek name of Paraclete, as we sometimes do, then our heart confers on our blessed Lord Jesus the title of Paracletis. If the one be the Comforter, the other is the Comfort. Now, with such rich provision for his need, why should the Christian be sad and desponding? The Holy Spirit has graciously engaged to be thy Comforter: dost thou imagine, O thou weak and trembling believer, that he will be negligent of his sacred trust? Canst thou suppose that he has undertaken what he cannot or will not perform? If it be his especial work to strengthen thee, and to comfort thee, dost thou suppose he has forgotten his business, or that he will fail in the loving office which he sustains towards thee? Nay, think not so hardly of the tender and blessed Spirit whose name is "the Comforter." He delights to give the oil of joy for mourning, and the garment of praise for the spirit of heaviness. (Isaiah 61:3) Trust thou in him, and he will surely comfort thee till the house of mourning is closed for ever, and the marriage feast has begun.

David Jeremiah - THE SPIRIT OF ENCOURAGEMENT JOHN 14:26

The Holy Spirit's other name is Comforter. That is my favorite name for the Holy Spirit. The word "comforter" is a Greek word, paraclete, and it is the same word that is translated "encourager."

The Holy Spirit is my Encourager. He comes and puts His arm around me when I am discouraged, and He encourages me.

Yes, there are times when this pastor loses his perspective a little and becomes discouraged. I may have actually slipped into depression once or twice (not recently, thank the Lord). It's the same with anyone in leadership; sometimes you feel as though there is hardly anywhere to run. You just have to get alone with your Bible, get down on your knees in prayer ... and then the Spirit of God comes to bring encouragement to your heart. I've had that experience time and again. It is almost (almost!) worth experiencing the dark and heavy times, because the encouragement of God's Spirit is so sweet. I praise God that the Holy Spirit is my Comforter and Encourager and Helper. (Sanctuary)

Jay Adams - John 14:26 "He is the One Who will teach you everything"

But the Counselor, the Holy Spirit that the Father will send in My name, He is the One Who will teach you everything and remind you of everything that I told you.

"If so," you ask, "how come there are so many things I don't know? And how come there are so many Christians who differ about so

many things? Has God failed to keep this promise?"

Of course not. The problem is that in reading passages, many have the harmful tendency of failing to ask, "To whom is this passage speaking?" This verse does not contain a general promise that is given to every believer. It is a promise that the Lord made to His disciples about what would happen to them when they became apostles who would preach and write His Word under inspiration. We know this because the promise appears in a section of Scripture in which Jesus had drawn His disciples away from others in order to institute His Supper, and instruct them about what would happen after His death and resurrection. That the passage pertained to them alone is perfectly clear from the verse itself. Jesus promised that the Spirit would remind them (as well as teach them) of all the things He had told them before. Thus, in fulfillment of the promise, they were enabled by the Spirit to write the Gospel accounts.

It is not a promise for every believer of every age.

It is, then, a promise that the Holy Spirit would inspire them to proclaim by word and by pen the truths He had taught them directly and those that He would tell them later through inspiration. It is not a promise for every believer of every age.

*A secondary element in the promise
that does pertain to believers of every age*

There is, however, a secondary element in the promise that does pertain to believers of every age since. Because the promise was fulfilled in the production of the New Testament, we benefit from those twenty-seven books just as if the promise were made to us. But all notions of the Spirit still teaching us new truth that goes beyond the Scriptures is forbidden (cf. 2 John 8, 9). Think about it: if the apostles were taught "everything" that is needed, it is obvious that there is nothing more yet to come. The verse gives the lie to all who claim revelation today.

Now I See — by David C. McCasland

John 14:15-27

The Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. —John 14:26

Bible in a Year: 2 Samuel 16-18; Luke 17:20-37

Deborah Kendrick loves to attend Broadway musicals even though she is blind and always struggles to understand the setting and the movements of the characters onstage. Recently, however, she attended a play that used D-Scriptive, a new technology that conveys the visual elements of the stage production through a small FM receiver. A recorded narration, keyed to the show's light and sound boards, describes the set and the action as it unfolds onstage. Writing in *The Columbus Dispatch*, Deborah said, "If you ask me if I saw a show last week in New York, my answer is yes . . . I genuinely, unequivocally mean that I saw the show."

Her experience struck me as a vivid illustration of the Holy Spirit's role in our understanding of God's Word. Just before Jesus went to the cross, He told His followers that "the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you" (John 14:26).

As we open the Bible to read or study, the Spirit of Truth is with us to guide us into all truth (16:13). On our own we are blind, but through the guidance of God's Holy Spirit we can see. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Break Thou the bread of life, dear Lord, to me,
As Thou didst break the loaves beside the sea.
Beyond the sacred page I seek Thee, Lord;
My spirit pants for Thee, O Living Word.
—Lathbury

The Father gave the Spirit to teach us from the Word.

John 14:27 "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

- **Peace I leave with you:** Joh 16:33 Jn 20:19,21,26 Nu 6:26 Ps 29:11 72:2,7 85:10 Isa 9:6 Isa 32:15-17 54:7-10,13 55:12 57:19 Zec 6:13 Lu 1:79 2:14 10:5 Ac 10:36 Ro 1:7 5:1,10 8:6 15:13 1Co 1:3 2Co 5:18-21 Ga 1:3 Ga 5:22 6:16 Eph 2:14-17 Php 4:7

Col 1:2,20 3:15 2Th 1:2 3:16 Heb 7:2 13:20 Rev 1:4

- **not as the world gives** : Job 34:29 Ps 28:3 La 3:17 Da 4:1 6:25
- **Do not let your heart be troubled** Joh 14:1
- **nor let it be fearful.**: Ps 11:1 27:1 56:3,11 91:5 112:7 Pr 3:25 Isa 12:2 41:10,14 Jer 1:8 Eze 2:6 Mt 10:26 Lu 12:4 Ac 18:9 2Ti 1:7 Rev 2:10 21:8

Related Passages:

John 16:33 "These things I have spoken to you, so that in Me you may have **peace**. In the world you have tribulation, but take courage; I have overcome the world."

John 20:19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and *said to them, "**Peace** be with you."

John 20:21 So Jesus said to them again, "**Peace** be with you; as the Father has sent Me, I also send you."

John 20:26 After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, "**Peace** be with you."

JESUS PARTING SHALOM

Peace ([eirene](#)) I leave with you (plural); **My peace** ([eirene](#)) I give to you (plural); **not as the world gives do I give to you** - Jesus would soon be departing and it was common in that day to say "**Peace**" (or Shalom) when greeting and when departing. Clearly this peace is deeper for it is **peace** Jesus gives, not the kind of peace the world gives, that is without any special meaning. Obviously this **peace** Jesus gives them would not exempt the 11 disciples from intense trials and conflicts which they experienced throughout the book of Acts (e.g., Acts 4:1-12, 13-19, 20-30, 31+). The **peace** Jesus gave was a supernatural peace, a peace that would be independent of troubling circumstances, a supernatural peace that His Spirit would enable (Gal 5:22, Ro 8:6, Ro 14:17, Ro 15:13 Acts 9:31). It is supernatural peace because it is the experience of an untroubled heart in the face of troubling circumstances.

G Campbell Morgan on **My peace** ([eirene](#)) - "He carefully described the peace as '**My peace**.' His peace was a heart untroubled and unafraid in spite of all the suffering and conflict ahead of Him."

R C H Lenski commenting on "**Peace...My peace**" in John 14:27 says "What friends at parting wish each other in their poor human way, that Jesus actually gives and leaves at his parting from the disciples like a sweet, rich treasure for their comfort. "**Peace**" is at once defined by "my own **peace**," one which in a peculiar way belongs to Jesus, which he also can "leave" (like a legacy) and "give" (like a treasure). The very words indicate that this "**peace**" is objective: the condition and the situation of **peace** when nothing disturbs our relation to God (**ED**: cf Ro 5:1). This must be distinguished from the subjective feeling of **peace** (**ED**: cf Php 4:7). The latter is to flow from the former, yet the feeling may be slight, even altogether absent at times, while the condition itself still obtains. On the other hand, one may feel quite undisturbed, unconscious of any danger while his actual condition should fill him with dismay. "**My peace**" must mean, "the peace I establish for you." This objective blessed condition Jesus leaves to his disciples, leaves it to them as a precious gift from His own hand. Whether they at once enter into the full consciousness and enjoyment of this peace is a minor matter (**ED**: OF COURSE PETER DID NOT, DENYING JESUS OUT OF FEAR FOR HIS LIFE). The subjective feeling will come in due time where the objective condition prevails." (See [Interpretation of St. John's Gospel](#))

Steven Cole on **peace** - This peace is three-dimensional. (1) First, we enjoy peace with God because Christ bore the penalty for our sins on the cross. As Romans 5:1....(2) Second, we can enjoy the peace of God in the midst of life's difficult times. This peace only comes to those who first have peace with God through faith in Christ....(3) The third form of God's peace is peace with others (Ephesians 2:14) (For more discussion see [Joy and Peace for Troubled Times John 14:25-31](#))

THOUGHT- Anxiety has been described as "a thin stream of fear trickling through the mind. If encouraged, it cuts a channel into which all other thoughts are drained." (Arthur Roche, *Reader's Digest*, [6/88], p. 159.) Does that describe you? It doesn't have to! The Lord Jesus who ascended to the Father and sent the Holy Spirit wants you to believe in Him and experience the joy and peace that He gives for all your troubled times. ([Joy and Peace for Troubled Times](#).)

John MacArthur on the peace **the world gives** - In the truest sense, no real peace is to be found in the world. Godless people in a godless world are by nature enemies of God and in a state of resultant turmoil. The world only offers an experience of a momentary, fleeting tranquility through self-indulgence, materialism, love, romance, substance abuse, false religion, psychotherapy, or a host of other placebos. But the world's pseudopeace is in reality the bliss of ignorance. If unbelievers understood the wrath of God, and the

agonizing, unrelieved, eternal torment awaiting them in hell, they would never enjoy a moment's peace in this life. (See [John Commentary](#))

Merrill Tenney - Jesus himself was "troubled" (Jn 12:27) by the impending Crucifixion. The **peace** he spoke of is the calmness of confidence in God. Jesus had this **peace** because he was sure of the Father's love and approval. The world can give only false peace, which mostly comes from the ignorance of peril or self-reliance. Jesus, fully aware of the distressing suffering confronting him, had such confidence in the purpose and power of the Father that he moved forward unhesitatingly to meet the crisis without fear. His peace would be the source of courage for the disciples. With his promise of peace, he repeated the words of comfort he had spoken in reply to Peter's question: "Do not let your hearts be troubled and do not be afraid" (cf. Jn 14:1). The disciples must have continued to show their dismay as they contemplated Jesus' departure. (Ibid)

John MacArthur - As with every blessing in the Christian life, peace comes from all three persons of the Trinity. The oft-repeated salutation in the New Testament Epistles, "Grace to you and peace from God our Father and the Lord Jesus Christ" (Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 2 Thess. 1:2; cf. Eph. 6:23; 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4; Philem. 3; 2 John 3) indicates that God the Father and Jesus Christ are the source of peace. It is the ministry of the Holy Spirit to impart that peace to believers (Gal. 5:22). Like the rest of the legacy Jesus left the disciples, the peace He promised to give them would come in fullness on the day of Pentecost. (See [John Commentary](#))

Do not let your heart be troubled ([tarasso](#))([present imperative with a negative](#) see [need to depend on the Holy Spirit to obey](#)) - This is the identical command Jesus gave the disciples in John 14:1. Clearly, in His omniscience, He knows that they needed to hear this a second time and trouble was just around the corner for Judas would soon bring Jesus' enemies to seize Him.

Nor let it be fearful ([present imperative with a negative](#) see [need to depend on the Holy Spirit to obey](#)) - This is the only time in these last words to the 11 that Jesus commands them to stop fearing (or don't let it begin).

I rest beneath the Almighty's shade,
My griefs expire, my troubles cease;
Thou, Lord, on whom my soul is stayed,
Wilt keep me still in perfect peace.
-- Charles Wesley

Peace (1515) **eirene** from verb **eiro** = to join or bind together that which has been separated) literally pictures the binding or joining together again of that which had been separated or divided and thus setting at one again, a meaning conveyed by the common expression of one "having it all together". It follows that peace is the opposite of division or dissension. Peace as a state of concord and harmony is the opposite of war. Peace was used as a greeting or farewell corresponding to the Hebrew word shalom - "peace to you". **Eirene** can convey the sense of an inner rest, well being and harmony. The ultimate peace is the state of reconciliation with God, effected by placing one's faith in the gospel. In eschatology, peace is prophesied to be an essential characteristic of the Messianic kingdom (Acts 10:36). **Peace** is a condition of freedom from disturbance, whether outwardly, as of a nation from war or enemies or inwardly, as in the current context, within the soul. **Peace** implies health, well-being, and prosperity.

Eirene in John - Jn. 14:27; Jn. 16:33; Jn. 20:19; Jn. 20:21; Jn. 20:26;

See 6 page discussion of eirene in [The New International Dictionary of New Testament Theology](#), p776

ILLUSTRATION - One of the best illustrations of BIBLICAL PEACE I have ever encountered is from missionary **Jim Walton** who was translating the New Testament for the **Muinane** people of La Sabana in the jungles of Colombia. However, Jim was having trouble translating the word PEACE. About this same time (don't you love the PROVIDENCE of God!), Fernando, the village chief, was promised a 20-minute plane ride to a location that would have taken him 3 days to travel by walking. The plane was delayed in arriving at La Sabana, so Fernando departed on foot. When the plane finally came, a runner took off to bring Fernando back. But by the time he had returned, the plane had left. Fernando was furious (loss of peace) because of the mix-up. He went to Jim and launched into an angry tirade. Fortunately, Walton taped the chief's diatribe and later when he translated it, he discovered that the chief kept repeating the phrase, "I don't have ONE HEART." Jim asked other villagers what having "ONE HEART" meant, and he found that it was like saying, "There is nothing between you and the other person." Walton realized that God had just given him the picture he needed to translate the word PEACE into their language! To have peace with God means that there is nothing--no sin, no guilt, no condemnation--that separates us from God, PEACE possible only through Christ, Paul writing "having been justified (declared eternally in right standing before God) by faith, we have PEACE WITH GOD through our Lord Jesus Christ." (Ro 5:1±).

Do you have "ONE HEART" with God today?
Outside of Christ there is no peace.
Only those in Christ know peace!

Peace - Borrow - [The Experience](#) - Henry Blackaby

“Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.” John 14:27

Most of us aren't looking for fame, fortune, or power. We just want to be happy. But somehow, circumstances keep getting in the way! Just when we think we've got it together, another problem hits us.

Lots of things can send your life into turmoil. You're caught in the middle of your parents' divorce. Someone you love dies. You're overloaded: too much to do in too little time. A friend rejects you. You're the victim of a crime. Your health fails. How can you have peace when people and situations keep conspiring against you? The world offers lots of ways to cope. Bookstores overflow with advice on how to find happiness. Drugs and liquor promise to numb the pain. Money promises to buy your way out of troubles. Movies tell you what you need is a good romance. Some religions direct you to seek tranquillity within yourself.

You can try every solution the world offers, and you still won't have peace. Peace doesn't come from the world, nor does it come from within yourself. Peace comes from God. God wants to give you the same peace he gave Jesus—a peace that carried him through the worst torment the world could dish out. Even while Jesus was being tortured and ridiculed on an excruciating cross, he had peace. God's peace goes deep down into your soul where nothing and no one can touch it. If you're looking for real peace, go to Jesus. He wants to give you peace that can never be taken away.

C H Spurgeon - Spiritual peace John 14:27

If you would maintain unbroken peace, take advice from God's minister this morning, young though he be in years. Take advice, which he can warrant to be good, for it is Scriptural. If you would keep your peace continual and unbroken, look always to the sacrifice of Christ; never permit your eye to turn to anything but Jesus. When you repent, my hearer, still keep your eye on the cross; when you labour, labour in the strength of the crucified One. Everything you do, whether it be self-examination, fasting, meditation, or prayer, do all under the shadow of Jesus' cross; or otherwise, no matter how you live, your peace will be but a sorry thing; you shall be full of disquiet and of sore trouble. Live near the cross and your peace shall be continual. Another piece of advice. Walk humbly with your God. Peace is a jewel; God puts it on your finger; be proud of it, and he will take it off again. Peace is a noble garment; boast of your dress, and God will take it away from you. Remember the hole of the pit whence you were digged, and the quarry of nature whence you were hewn; and when you have the bright crown of peace on your head, remember your black feet; nay, even when that crown is there, cover it and your face still with those two wings, the blood and righteousness of Jesus Christ. In this way shall your peace be maintained. And again, walk in holiness, avoid every appearance of evil. “Be not conformed to this world.” Stand up for truth and rectitude. Suffer not the maxims of men to sway your judgment. Seek the Holy Spirit that you may live like Christ, and live near to Christ, and your peace shall not be interrupted. (Full sermon [Spiritual Peace](#))

C H Spurgeon - The best of masters John 14:27

It is the same with the world at this day. Everyone greets us in writing with a “Dear sir,” or a “My dear sir,” and concludes with “Yours very truly,” and “Yours sincerely.” We call all “friends,” and if we meet but casually we express the utmost anxiety with regard to one another's health, and we carefully enquire after each other's families; when perhaps we shall no sooner have passed by the person than we shall forget his existence, and certainly shall entertain no anxious thoughts with regard to his welfare, nor any loving remembrance of him. The world gives very largely when it gives compliments. Oh, what blessings would descend upon all our heads, if the blessings uttered could be blessings bestowed. Even when the “Good bye” is given, which translated means, “God be with you”—if that could be but true, and if God could be with us, in answer to that prayer, so little understood, how rich might we be! But alas! the way of the world is, “Be ye warmed and filled;” but it has not that which should warm, nor that which should fill. It is a world of words; high-sounding, empty, all-deceiving words. Now this is not so with Christ. If he says “Peace be with you,” his benediction is most true and full of sweet sincerity. He left his own peace in heaven, that he might give the peace which he enjoyed with his Father, to us in this world of sorrow, for thus he puts it, “My peace I give unto you.” Christ, when he blesses, blesses not in word only, but in deed. The lips of truth cannot promise more than the hands of love will surely give. He gives not in compliment. Furthermore, even when the world's wishes of peace are sincere, what are they but mere wishes? (See full sermon [The Best of Masters](#))

HUDSON TAYLOR'S PEACE

JOHN 14:27-15:7

“Peace I leave with you, My peace I give to you... . Let not your heart be troubled” (John 14:27).

When Australian pastor H. B. Macartney visited Hudson Taylor in China, he was amazed at the missionary's serenity in spite of his many burdens and busy schedule. Macartney finally mustered up the courage to say, "You are occupied with millions, I with tens. Your letters are pressingly important, mine of comparatively little value. Yet I am worried and distressed while you are always calm. Tell me, what makes the difference?" Taylor replied, "I could not possibly get through the work I have to do without the peace of God which passes all understanding keeping my heart and mind." Macartney later wrote, "He was in God all the time, and God was in him. It was the true abiding spoken of in John 15."

When life becomes more like Macartney's than Taylor's, when we become tense, troubled, anxious, and fearful, and when we desire the peace Jesus promised, we must learn to abide in Christ as Hudson Taylor did. Abiding in Christ means to be in touch with Him continually so that the composure He experienced while on earth rules our lives. We need not agonize or plead or try to work up a certain feeling. The path to abiding in Him is that of confessing and rejecting all known sin, surrendering completely, and looking trustfully to the Lord Jesus for strength. It's continual dependence on Him.

We can enjoy the serenity of a peace-filled life if we will learn to abide in Christ. —H.V.L. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Peace floods the soul when Christ rules the heart

PEACE

The Lord will bless His people with peace (Psalm 29:11).

Read - JOHN 14:25-31

When Jesus was with His disciples in the upper room shortly before His crucifixion, He knew they would face turmoil and unrest in the days ahead. They would experience the distressing events of His betrayal, arrest, execution, and burial. Then, after His resurrection and ascension, they would face long periods of hard work, opposition, ridicule, and persecution. So in the quiet of those final moments together, He gave them words of comfort: "Peace I leave with you, My peace I give to you; not as the world gives do I give to you" (John 14:27).

Peace of mind and heart is still one of our most precious and needed commodities. In his book *A Time to Heal*, former President Gerald R. Ford repeated a story he had heard some years earlier. During the civil war in Greece in 1948, a villager was planning to emigrate to the United States. Before he left, he asked his weary, beleaguered, poverty-stricken neighbors, "What should I send when I get to America? Should I send money? Food? Clothing?" "No," one of his neighbors replied, "you should send us a ton of tranquility."

When the burdens and pressures of life pile up on us, we, like those Greek patriots and Christ's disciples, need peace. We who know Jesus as Savior can trust Him to make good on His promise (John 14:27). When we stop to remember what He did for us on Calvary and rest in His loving arms, we will begin to experience the power of the Prince of Peace. —D.C.Egner (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Peace floods the soul when Christ rules the heart.

KNOW GOD, KNOW PEACE

"Peace I leave with you, My peace I give to you; not as the world gives do I give to you" (John 14:27).

A dear friend of many years, Ethel La Botz, sent me a letter in which she wrote: "As I was reading your devotional in *Our Daily Bread* called 'The Peace Corps,' I was reminded of what a missionary in Brazil told me when we were there. Reared in a godless home, she was unhappy and dissatisfied with life. Then one day she noticed an advertisement for the Peace Corps. The thought came to her, that's what's missing in my life—peace. So she joined and was sent to Irian Jaya, but she soon realized she couldn't find what she was lacking. Through her work, however, she came in contact with an old Indian. He was different from anyone she had ever met. She inquired as to what caused his peace, joy, and contentment, and he told her that Jesus was in his heart. So she started reading the Bible. Through the Word and the witness of the Indian friend, she found the peace that only Christ can give."

That same peace is available to all who by faith receive the Lord Jesus Christ as their Savior. "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ," said Paul in Romans 5:1. Those who have peace with God can also experience the peace of God. This is what John 14 is all about. The Bible says, "Let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus" (Phil. 4:6-7).

Yes, in this troubled world we can find peace—the wonderful, satisfying peace of God! —R.W.D. (Reprinted by permission from [Our](#)

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No God, no peace.

Know God, know peace.

THE PEACE OF GOD

The story is told about a wounded soldier who was being taken to a hospital tent by some of his comrades. After they had carried him but a short distance, he urged them to put him down and go back to rescue someone else. As he was mortally wounded, he knew there was no hope for him anyway. Granting his request, they left him and returned to the combat area. In a few minutes, however, an officer stopped to ask him whether he could assist him in any way.

The wounded soldier weakly replied, "No, thank you, sir. There's nothing at all you can do." "But can't I at least get some water to quench your thirst?" the officer inquired. The dying man again shook his head saying, "No, thank you, sir. There is one thing, however, you could do for me. In my knapsack you will find a New Testament. Please open it to John 14. Near the end of the chapter you will find a text beginning with the word 'Peace.' I would appreciate it if you would read just that one verse to me." The officer found the passage and read these words, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). "Thank you, sir," said the dying soldier. "I have that peace and I am going to the Savior who made that promise. God is with me, I want no more."

Shortly after that, the wounded man entered into the presence of his Lord. Because he had Christ, he had peace with God, and since he had learned to commit everything to His care, he also had the peace of God. How important for all of us to remember that the Bible admonishes, "Be anxious for nothing, but in everything by prayer and supplication with thanks-giving, let your requests be made known unto God. And the peace of God . shall keep your hearts and minds through Christ Jesus!" (Phil. 4:6, 7). Yes, in our joys and in our sorrows, in life's sunshine, or in the "valley of the shadow," we who are at peace with God can also know the peace of God which passeth all understanding. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Peace, perfect peace, in this dark world of sin?

The blood of Jesus whispers peace within.

Peace, perfect peace, with sorrows surging 'round?

On Jesus' bosom naught but calm is found.

—E. H. Bickersteth

Peace rules the day when Christ rules the heart!

"A REAL RELATIONSHIP"

Peace I leave with you, My peace I give to you. - John 14:27

Phillips Brooks, former minister of Boston's Trinity Episcopal Church, is perhaps best known as the author of "O Little Town of Bethlehem." He was a very busy pastor, yet he always seemed relaxed and unburdened, willing to take time for anyone in need.

Shortly before Brooks died, a young friend wrote to him and asked the secret of his strength and serenity. In a heartfelt response, Brooks credited his still-growing relationship with Christ.

He wrote, "The more I have thought it over, the more sure it has seemed to me that these last years have had a peace and fullness which there did not used to be. It is a deeper knowledge and truer love of Christ . . . I cannot tell you how personal this grows to me. And one wonders with delight what it will grow to as the years go on."

What a testimony to the strength and serenity our Savior can provide! What a motivator for all of us who know Him as Savior to cultivate daily a closer, deeper fellowship with Jesus! Only that relationship can bring abiding peace and delight. Author: Vernon C. Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

I bless the Christ of God;

I rest on love divine;

And with unfaltering lip and heart

I call this Savior mine.

- Bonar

Peace floods the soul when Christ rules the heart.

"WHERE'S THE PEACE?"

"My peace I give to you; not as the world gives do I give to you." - John 14:27

More than 45 years ago, my father was wounded while fighting in World War II, a conflict that claimed at least 35 million lives. Millions of other people around the world carry with them the lifelong, tragic consequences of international conflict.

Each family that remembers a lost son or daughter, the casualty of war, and each veteran who must live with the physical and emotional scars of battle is a testament to mankind's failure to achieve a lasting peace on earth (Lk. 2:14). What went wrong? Why are we still seeing bombings and shootings and destruction of nations?

The men and women who fought for their country are to be honored with gratitude. We must also remember that any peace secured by guns can never be permanent. That can only come when the Prince of Peace rules the nations. But He must be enthroned in our heart now. He brings us an inner peace that comes from trust in God through Christ. It is a peace with God -- something that even those who have faced the terrors of war can experience.

One day when Christ returns, there will be worldwide peace. But for now, peace on earth comes to one person at a time. Do you have that peace? -- J. David Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Oh, the peace I find in Jesus,
Peace no power on earth can shake,
Peace that makes the Lord so precious,
Peace that none from me can take.

-- Beck

True peace is not the absence of war but the presence of God.

Streams in the Desert - "My own peace I give to you." (John 14:27.) (Weymouth.)

TWO painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains.

The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam; and at the fork of the branch, almost wet with the cataract's spray, sat a robin on its nest.

The first was only stagnation; the last was rest.

Christ's life outwardly was one of the most troubled lives that ever lived: tempest and tumult, tumult and tempest, the waves breaking over it all the time until the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there.

At any moment you might have gone to Him and found rest. And even when the human bloodhounds were dogging Him in the streets of Jerusalem, He turned to His disciples and offered them, as a last legacy, "My peace."

Rest is not a hallowed feeling that comes over us in church; it is the repose of a heart set deep in God.—Drummond.

My peace I give in times of deepest grief,
Imparting calm and trust and My relief.

My peace I give when prayer seems lost, unheard;
Know that My promises are ever in My Word.

My peace I give when thou art left alone—
The nightingale at night has sweetest tone.

My peace I give in time of utter loss,
The way of glory leads right to the cross.

My peace I give when enemies will blame,
Thy fellowship is sweet through cruel shame.

My peace I give in agony and sweat,
For mine own brow with bloody drops was wet.

My peace I give when nearest friend betrays—
Peace that is merged in love, and for them prays.

My peace I give when there's but death for thee—
The gateway is the cross to get to Me.—L. S. P.

Oswald Chambers - Peace I leave with you, My peace I give unto you.... Let not your heart be troubled. John 14:27.

Whenever a thing becomes difficult in personal experience, we are in danger of blaming God, but it is we who are in the wrong, not God, there is some perversity somewhere that we will not let go. Immediately we do, everything becomes as clear as daylight. As long as we try to serve two ends, ourselves and God, there is perplexity. The attitude must be one of complete reliance on God. When once we get there, there is nothing easier than living the saintly life; difficulty comes in when we want to usurp the authority of the Holy Spirit for our own ends.

Whenever you obey God, His seal is always that of peace, the witness of an unfathomable peace, which is not natural, but the peace of Jesus. Whenever peace does not come, tarry till it does or find out the reason why it does not. If you are acting on an impulse, or from a sense of the heroic, the peace of Jesus will not witness; there is no simplicity or confidence in God, because the spirit of simplicity is born of the Holy Ghost, not of your decisions. Every decision brings a reaction of simplicity.

My questions come whenever I cease to obey. When I have obeyed God, the problems never come between me and God, they come as probes to keep the mind awake and amazed at the revelation of God. Any problem that comes between God and myself springs out of disobedience; any problem, and there are many, that is alongside me while I obey God, increases my ecstatic delight, because I know that my Father knows, and I am going to watch and see how He unravels this thing.

F B Meyer - Dark hours come to us all; and if we have no clue to a peace that can pass unbroken through their murky gloom, we shall be in a state of continual dread. Any stone flung by a chance passer-by may break the crystal clearness of the Lake of Peace and send disturbing ripples across it, unless we have learned to trust in the perpetual presence of Him who can make and keep a "great calm" within the soul. Only let nothing come to you which you shall not instantly hand over to Him—all petty worries, all crushing difficulties, all inability to believe.

D L Moody - John 14:27.

DID you ever think that when Christ was dying on the cross, He made a will? Perhaps you have thought that no one ever remembered you in a will. If you are in the kingdom, Christ remembered you in His. He willed His body to Joseph of Arimathea, He willed His mother to John, the son of Zebedee, and He willed His spirit back to His Father. But to His disciples He said, "My peace, I leave that with you; that is My legacy. My joy, I give that to you."
"My joy," think of it! "My peace"—not our peace, but His peace!
They say a man can't make a will now that lawyers can't break, and drive a four-in-hand right straight through it. I will challenge them to break Christ's will; let them try it. No judge or jury can set that aside. Christ rose to execute His own will. If He had left us a lot of gold, thieves would have stolen it in the first century; but He left His peace and His joy for every true believer, and no power on earth can take it from him who trusts.

Oswald Chambers - Are you ever disturbed?

Peace I leave with you, My peace I give unto you. John 14:27.

There are times when our peace is based upon ignorance, but when we awaken to the facts of life, inner peace is impossible unless it is received from Jesus. When Our Lord speaks peace, He makes peace, His words are ever "spirit and life." Have I ever received what Jesus speaks? "My peace I give unto you"—it is a peace which comes from looking into His face and realizing His undisturbedness.

Are you painfully disturbed just now, distracted by the waves and billows of God's providential permission, and having, as it were, turned over the boulders of your belief, are you still finding no well of peace or joy or comfort; is all barren? Then look up and receive the undisturbedness of the Lord Jesus. Reflected peace is the proof that you are right with God because you are at liberty to turn your mind to Him. If you are not right with God, you can never turn your mind anywhere but on yourself. If you allow anything to hide the face of Jesus Christ from you, you are either disturbed or you have a false security.

Are you looking unto Jesus now, in the immediate matter that is pressing, and receiving from Him peace? If so, He will be a gracious benediction of peace in and through you: But if you try to worry it out, you obliterate Him and deserve all you get. We get disturbed

because we have not been considering Him. When one confers with Jesus Christ the perplexity goes, because He has no perplexity, and our only concern is to abide in Him. Lay it all out before Him and in the face of difficulty, bereavement and sorrow, hear Him say —“Let not your heart be troubled.”

David Jeremiah - PEACE IN TURMOIL JOHN 14:27

Jesus said, “Let not your heart be troubled.” He spoke these words to His disciples on a night when He knew that, in a matter of hours, the lives of His disciples would be permanently impacted through His own terrible ordeal and death.

He told them the Holy Spirit would come as a comforter. He told them a place was being prepared for them. He told them He would come again and receive them unto Himself. He told His disciples that they could have peace in the midst of turmoil if they would receive the peace He gives.

All too often we lose our peace in the midst of tragedy and the circumstances of life. When we do that, we have nothing to offer a watching world. If a neighbor comes to us distraught over tragedy and finds us just as undone, what testimony have we given about the peace of Christ which He promised? It is the Christians in a community who should be able to offer a word of encouragement and comfort during difficult times. But we can only do that if we possess the peace of Christ—that peace which He purchased for us at the price of His own blood. (Sanctuary)

Where's The Peace?

My peace I give to you; not as the world gives do I give to you. — John 14:27

Today's Scripture : John 14:25-31

More than 45 years ago, my father was wounded while fighting in World War II, a conflict that claimed at least 35 million lives. Millions of other people around the world carry with them the lifelong, tragic consequences of international conflict.

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One day when Christ returns, there will be worldwide peace. But for now, peace on earth comes to one person at a time. Do you have that peace? By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Oh, the peace I find in Jesus,
Peace no power on earth can shake,
Peace that makes the Lord so precious,
Peace that none from me can take.

—Beck

True peace is not the absence of war but the presence of God.

John 14:28 “You heard that I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.

- **You heard that I said to you:** Joh 14:3,18 Jn 16:16-22
- **If you loved Me:** Joh 16:7 Ps 47:5-7 68:18,9 Lu 24:51-53 1Pe 1:8
- **I go to the Father:** Joh 14:12 Jn 16:16 Jn 20:17
- **for the Father is greater than I:** Joh 5:18 Jn 10:30,38 Jn 13:16 Jn 20:21 Isa 42:1 49:5-7 53:11 Mt 12:18 1Co 11:3 15:24-28 Php 2:6-11 Heb 1:2,3 2:9-15 3:1-4 Rev 1:11,17

REJOICING

You heard that I said to you, 'I go away, and I will come to you.'- Jesus had forewarned the 11 so they should have been forearmed, their faith fortified by His words. And His going away coupled with His promise to return to them, should have undergirded their hope (hope sure, not hope so).

If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I- The disciples would (should) **have rejoiced** if they had fully comprehend the great redemptive transaction that Jesus' death, burial and resurrection would soon make a reality. They also should **have rejoiced** for unless Jesus was glorified, they would not receive the Holy Spirit and they would not be able to accomplish the greater works He had promised (Jn 14:12). They also should **have rejoiced** that He was returning to enjoy fellowship at His Father's right side, His work of redemption having been completed.

D.A. Carson on Jesus going **to the Father** - "If Jesus' disciples truly loved him, they would be glad that he is returning to his Father, *for* he is returning to the sphere where he belongs, to the glory he had with the Father before the world began (Jn 17:5), to the place where the Father is undiminished in glory, unquestionably greater than the Son in his incarnate state. To this point the disciples have responded emotionally entirely according to their perception of *their own gain* or loss. If they had loved Jesus, they would have perceived that his departure to his own "home" was *his* gain and **rejoiced** with him at the prospect. As it is, their grief is an index of their self-centredness. (BORROW [The Gospel According to John page 508](#), Italics in original.)

The Father is greater than I speaks of Jesus' emptying and incarnation, but does not detract from the essence of Jesus and the Father. (See more discussion of this statement below)

Merrill Tenney - The statement "**the Father is greater than I**" refers to position rather than essence. Jesus was speaking from the standpoint of his humanity, the incarnate state he assumed in order to fulfill the purposes of redemption. (Ibid)

Walter Kaiser - [Hard Sayings page 469](#) - John 14:28 The Father Is Greater?

In the context of John we realize that Jesus' "going away" has to do with his death, resurrection and ascension, for they are a single entity in John, and his "coming back" refers first to his resurrection and then more importantly to his coming to his disciples in the Spirit, for that is the context of this chapter. Yet it is puzzling to read that "the Father is greater than I." How can God be greater than God? Or does this mean that Jesus is not in fact God? In what sense is the Father greater than Jesus?

Any response to this question must take into account all of what John says about Jesus. For example, there are a number of passages in which the writer or Jesus claims Jesus' equality with the Father (Jn 1:1, 18; 5:16-18; 10:30; 20:28). Thus we can assume that the author is not denying these statements. Along with this there are passages we have already noted in which Jesus claims dependence on the Father (Jn 4:34; 5:19-30; 8:29; 12:48-49). Thus we have two major themes in the Gospel: equality and yet dependence.

To understand what John means in this passage, we should notice that the meaning is something which Jesus believes should make the disciples glad, if they love him. Also, the meaning should take the wider context into account.

One possible meaning would be that Jesus is a lesser being than the Father, a demigod or a lesser god (given that Jn 1:1 indicates his divine character). Not only has this solution been rejected by the church throughout the ages (it was known as the Arian heresy), but it does not make sense within John. First, it does not make sense in the context of Jewish monotheism within which John and all of the Gospels are set. If you have multiple gods, whether of the same rank or of higher and lower rank, you have polytheism, against which Judaism cried out, "God is one." There is no indication that John is trying to enter such a dispute with Judaism. Second, it does not make sense in terms of John, for the author has gone through some trouble to establish the unity and essential equality of the Father and Jesus. Furthermore, one can hardly see how this would make the disciples glad.

Another possible explanation is that the Father exists in heaven in complete power and glory, while Jesus was then living on earth in relative humility and obscurity. People who really loved Jesus would want him to return to the greater state of the Father. Not only would his return to glory be pleasant for him, but it would also be good for them since their leader would have his full power and glory. This is certainly an interpretation that does justice to the context and to Johannine theology and its context in Judaism. The only problem with such an interpretation is that this verse seems a rather awkward way to express this sentiment.

Finally, Jesus may be expressing the idea that there is organization in the Godhead and thus the disciples' having their personal master directly in front of the Father would be advantageous for them. If this is what is intended, then we are taking the language of Father and Son quite seriously. In an ancient family with a father and an adult son, the two men would be the same in being. Both are adult human males, fully educated in the particular culture in which they exist. Yet the one designated "father" has greater authority in the household, including authority over the one designated "son." (This is different from Western culture in which adult sons are viewed as independent of or emancipated from their fathers and thus as totally equal adults.) If this is what Jesus means,

then we understand that his going to the Father not only puts him back with his own Father (about which those who love him should be glad), but also puts him with the one in whom the family (divine, in this case) authority is vested. He represents his disciples directly to the highest authority. That should also make his disciples glad. This interpretation fits with the context in which Jesus' going to the Father brings the release of the Spirit and greater authority and access to God in prayer to the disciples.

In my view, this latter perspective makes the most sense of the passage and the culture and context in which the passage was written. However, the second position is also acceptable, although it does not seem to make as much sense out of the context. If we accept the second position, it reminds us to be glad of the good things which happened to Jesus in his ascension, rather than mourning over our personal loss that he is not present (although we saw before that this is only an apparent loss, for he is in fact present through the Spirit). If we accept the second position, we will not only enter into the joy of the divine family being together, but will also rejoice that the one who represents us stands directly before the throne of the universe (see 1 Jn 2:1).

[See also comment](#) on [page 342](#) MATTHEW 11:27.

C H Spurgeon - Love's transformations: a Communion meditation John 14:28

The chiefest love that we have should go to Jesus Christ himself: not so much to his salvation, as to himself, should our hearts fly. 'If ye loved me, ye would rejoice'. We do well to love Christ's house, his day, his book, his church, his service, his blood and his throne, but we must, above all these things, love his person. That is the tender point; 'We love him,' and other things in him. We love his church for his sake, his truth because it is his truth, his cross because he bore it for us, and his salvation because it was purchased by his blood. I counsel you to pull up the sluices of your love, and let the full tide flow towards Jesus. LOVE HIM. For, first, he is the source of all benefits; therefore, in loving him you value the benefits, but you trace them to their fountain-head. Should we love the gift better than the giver? Should the wife love her jewels better than the beloved one who gave them? It must not be so. Love the very person of Jesus, the God, the man, Emmanuel, God with us. Realize him as a distinct existence. Let him stand before you now 'with scars of honour in his flesh, and triumph in his eyes' as we sang just now. Love him as the source of your hope, your pardon, your life, your future glory. Loving him we learn to prize all his gifts the more, for he that loves the giver values the smallest gift for the giver's sake. Your love to the person of Jesus will not make you think less of the benefits which he bestows, but infinitely more. Shoot at the centre of the target. Love him, and, loving him, you will value all that he gives. Loving Jesus we have him for our own, and that is a great blessing. (Full sermon [Love's Transformations: A Communion Meditation](#))

David Jeremiah - EXPERIENCE PEACE JOHN 14:28

In order for Jesus to give us what He promised, it was necessary for Him to go back to heaven. He says in verse 28, "You have heard Me say to you, 'I am going away and coming back to you.' If you loved Me, you would rejoice because I said, 'I am going to the Father.' " Jesus is reminding His disciples (and us) that before His peace could flood their hearts, it was necessary for Him to ascend back to heaven and be with the Father.

You may wonder why that was true. I believe it was because the peace of the Lord Jesus is resident in the Person of the Holy Spirit, and the Holy Spirit could not be poured out upon mankind as He was at Pentecost until Jesus Christ ascended back to the Father. Jesus had just told the disciples (vv. 25–26) that the Holy Spirit would be sent by the Father after Jesus was no longer present with them. Because the Holy Spirit is resident in the life of every believer, it becomes possible for every believer to experience peace (Galatians 5:22). (Sanctuary)

Norman Geisler - ([When Cultists Ask](#)) JOHN 14:28—Did Jesus think of himself as less than God?

MISINTERPRETATION: Jesus said in John 14:28, "The Father is greater than I." The Jehovah's Witnesses say this verse proves that Jesus is a lesser god than the Father. Because Jehovah is "greater" than Jesus, Jesus cannot be God Almighty (Let God Be True, 1946, 110).

According to Christian Science, this verse proves that "Christ is not God, but an impartation of Him," just as "one ray of light is light, and it is one with light, but it is not the full-orbed sun" (Eddy, 1901, 8).

CORRECTING THE MISINTERPRETATION: The Father is greater than the Son by office, but not by nature, since both are God (see John 1:1; 8:58; 10:30; 20:28). Just as an earthly father is equally human with but holds a higher office than his son, even so the Father and the Son in the Trinity are equal in essence, but different in function. There is no contradiction in affirming ontological equality and functional hierarchy. In like manner, we speak of the President of our country as being greater, not by virtue of his character or nature, but by virtue of his position. Jesus cannot ever be said to say that he considered himself anything less than God by nature

Norman Geisler - ([When Critics Ask](#)) JOHN 14:28 —Did Jesus think of Himself as less than God?

PROBLEM: Orthodox Christianity confesses Jesus is both fully man and fully God. Yet Jesus said in John 14:28 , “My Father is greater than I.” How can the Father be greater if Jesus is equal to God?

SOLUTION: The Father is greater than the Son by office, but not by nature, since both are God (see John 1:1 ; 8:58 ; 10:30). Just as an earthly father is equally human with, but holds a higher office than, his son, even so the Father and the Son in the Trinity are equal in essence, but different in function. In like manner, we speak of the president of our country as being a greater man, not by virtue of his character, but by virtue of his position. Therefore, Jesus cannot ever be said to say that He considered Himself anything less than God by nature. The following summary helps to crystalize the differences:

JESUS IS EQUAL TO THE FATHER	THE FATHER IS GREATER THAN JESUS
In essence	In function
In nature	In office
In character	In position

GOTQUESTIONS' QUESTION - [If Jesus was God, why did He say, “The Father is greater than I”?](#)

ANSWER - The phrase “the Father is greater than I” (John 14:28) was spoken by Jesus during the upper room discourse, and the greater context is the promising of the Holy Spirit to the disciples after Jesus’ resurrection. Jesus says repeatedly that He is doing the Father’s will, thereby implying that He is somehow subservient to the Father.

The question then becomes how can Jesus be equal to God when by His own admission He is subservient to the will of God? The answer to this question lies within the nature of the incarnation.

During the incarnation, Jesus was temporarily “made lower than the angels” (Hebrews 2:9), which refers to Jesus’ status. The doctrine of the incarnation says that the second Person of the Trinity took on human flesh. Therefore, for all intents and purposes, Jesus was fully human and “made lower than the angels.” However, Jesus is fully divine, too. By taking on human nature, **Jesus did not relinquish His divine nature—God cannot stop being God.** How do we reconcile the fact that the second Person of the Trinity is fully divine yet fully human and by definition “lower than the angels”? The answer to that question can be found in Philippians 2:5-11 ([What is the kenosis? What does it mean that Jesus emptied Himself?](#)). When the second Person of the Trinity took on human form, something amazing occurred. Christ “made himself nothing.” **This phrase has generated more ink than almost any other phrase in the Bible. In essence, what it means is that Jesus voluntarily relinquished the prerogative of freely exercising His divine attributes and subjected Himself to the will of the Father while on earth.**

Another thing to consider is the fact that subservience in **role** does not equate to subservience in **essence**. For example, consider an employer/employee relationship. The employer has the right to make demands of the employee, and the employee has the obligation to serve the employer. The roles clearly define a subservient relationship. However, both people are still human beings and share in the same human nature. There is no difference between the two as to their **essence**; they stand as equals. The fact that one is an employer and the other is an employee does nothing to alter the essential equality of these two individuals as human beings. The same can be said of the members of the Trinity. All three members (Father, Son and Holy Spirit) are essentially equal; i.e., they are all divine in nature. However, in the grand plan of redemption, they play certain roles, and these roles define authority and subservience. The Father commands the Son, and the Father and the Son command the Holy Spirit.

Therefore, the fact that the Son took on a human nature and made Himself subservient to the Father in no way denies the deity of the Son, nor does it diminish His essential equality with the Father. The “greatness” spoken of in this verse, then, relates to role, not to essence.

C H Spurgeon - [Love’s transformations: a Communion meditation](#)

The chiefest love that we have should go to Jesus Christ himself: not so much to his salvation, as to himself, should our hearts fly. ‘If ye loved me, ye would rejoice’. We do well to love Christ’s house, his day, his book, his church, his service, his blood and his throne, but we must, above all these things, love his person. That is the tender point; ‘We love him,’ and other things in him. We love his church for his sake, his truth because it is his truth, his cross because he bore it for us, and his salvation because it was purchased by his blood. I counsel you to pull up the sluices of your love, and let the full tide flow towards Jesus. LOVE HIM. For, first, he is the

source of all benefits; therefore, in loving him you value the benefits, but you trace them to their fountain-head. Should we love the gift better than the giver? Should the wife love her jewels better than the beloved one who gave them? It must not be so. Love the very person of Jesus, the God, the man, Emmanuel, God with us. Realize him as a distinct existence. Let him stand before you now 'with scars of honour in his flesh, and triumph in his eyes' as we sang just now. Love him as the source of your hope, your pardon, your life, your future glory. Loving him we learn to prize all his gifts the more, for he that loves the giver values the smallest gift for the giver's sake. Your love to the person of Jesus will not make you think less of the benefits which he bestows, but infinitely more. Shoot at the centre of the target. Love him, and, loving him, you will value all that he gives. Loving Jesus we have him for our own, and that is a great blessing.

David Reed - John 14:28 - Borrow [Jehovah's Witnesses Answered Verse by Verse](#)

"... If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."
(KJV)

This is a favorite verse for Jehovah's Witnesses arguing against the deity of Christ. They begin by quoting from the Athanasian Creed: "And in this Trinity none is afore, or after an other; none is greater, or less than another. But the whole three persons are co-eternal, and co-equal." Then they will read Jesus' words about the Father being greater than the Son, rather than "equal," as that creed says.

Don't let JW's lure you into this trap. Remind them that Jesus was speaking at a time when he had done as stated at Philippians 2:6-7: "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (KJV). Naturally, then, Christ could speak of the Father as being "greater than I." The Son had even become "lower than the angels," in order to act as the Savior of mankind (Heb. 2:9).

See also the discussions of Isaiah 9:6; John 1:1; John 20:28; and Revelation 1:7-8.

John 14:29 "Now I have told you before it happens, so that when it happens, you may believe."

- Joh 13:19 Jn 16:4-30,31 Mt 24:24,25

Related Passages:

John 2:19-22+ Jesus answered them, "Destroy this temple, and in three days I will raise it up." 20 The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?" 21 But He was speaking of the temple of His body. 22 So when He was raised from the dead, **His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.**

John 13:19+ "From now on I am telling you **before it comes to pass**, so that when it does occur, **you may believe that I am He.**

FULFILLED PROPHECY SHOULD FORTIFY FAITH

Now I have told you before it happens, so that when it happens, you may believe ([pisteuo](#)) - This is clearly another claim to His deity for only God could accurately predict the future (Isa 42:9, Isa 46:9-10, Isa 48:3,5). Jesus has repeatedly predicted His death and resurrection and when the 11 disciples see these events come to pass, they might **believe**.

John 14:30 "I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;

- **I will not speak much more with you:** Joh 16:12 Lu 24:44-49 Ac 1:3
- **for the ruler of the world is coming** Joh 12:31 Jn 16:11 Lu 22:53 2Co 4:4 Eph 2:2 6:12 Col 1:13 1Jn 4:4 1Jn 5:19 *Gr: Rev 12:9 20:2,3,7,8
- **and:** Lu 1:35 2Co 5:21 Heb 4:15 7:26 1Pe 1:19 2:22 1Jn 3:5-8

Related Passages:

John 12:31 "Now judgment is upon this world; now **the ruler of this world will be cast out**

John 16:11 and concerning judgment, because **the ruler of this world has been judged**.

Luke 4:5-6 And he (SATAN) led Him up and showed Him all the kingdoms of the world in a moment of time. 6 And the devil said to Him, "I will give You all this domain and its glory; for **it has been handed over to me**, and I give it to whomever I wish.

Luke 22:53 "While I was with you daily in the temple, you did not lay hands on Me; but **this hour and the power of darkness** are yours."

2 Corinthians 4:4 in whose case **the god of this world** has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.

SATAN HAS NO CLAIM ON JESUS

I will not speak much more with you - He does not mean absolutely no more words for He spoke in John 15-16, but then it would be His last words to the 11 before the Cross.

For ([gar](#) - term of explanation) Explains why these would be His last words before the Cross.

The ruler ([archon](#)) **of the world** ([kosmos](#)) **is coming** - This clearly refers to Satan who Jesus acknowledges had been given temporary authority over the world. He would soon be coming in the form of the betrayer Judas Iscariot.

And he has nothing in Me - **Nothing** means absolutely nothing. Satan might be the ruler of the world (1Jn 5:19), but He had no claim on Jesus. There was nothing in Jesus' life that Satan could use as a ground of accusation against him. The thought is that Satan had no power over Jesus. While it may at first glance look like Satan did have power and it might seem like he had defeated Jesus, the exact opposite would prove to be the case - the Cross would mark Satan's downfall! (1Jn 3:8, Heb 2:14, Rev 20:10)

D.A. Carson on **nothing in Me** - "How could he?" Jesus is not of this world (Jn 8:23), and he has never sinned (Jn 8:46). The devil could have a hold on Jesus only if there were a justifiable charge against Jesus. Jesus' death would then be his due, and the devil's triumph" (BORROW [The Gospel According to John, 509](#)).

John 14:31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. **Get up, let us go from here.**

- **but so that the world may know**: Joh 4:34 Jn 10:18 Jn 12:27 Jn 15:9 Jn 18:11 Ps 40:8 Mt 26:39 Php 2:8 Heb 5:7,8 10:5-9 12:2,3
- **Get up, let us go from here**: Joh 18:1-4 Mt 26:46 Lu 12:50

JESUS PROPOSES LEAVING THE UPPER ROOM

but so that the world may know that I love([agapao](#)) **the Father, I do exactly as the Father commanded Me**- Jesus reiterates that His accomplishment of the will of His Father by dying on the Cross, would demonstrate to the world that He loved the Father. Note how Jesus had previously said our love will be shown by our obedience. Now His obedience would demonstrate His love.

Get up, let us go from here- Jesus calls on the 11 to go with Him from the comfort and safety of the Upper Room. The exact meaning of this command and call to go from here is uncertain. Some think they left the Upper Room at this time but others do not agree with this interpretation.

Kenneth Gangel writes that "John 18:1 says, "When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley." We wonder about the geography at the end of chapter 14. Some interpreters suggest that Jesus and his disciples left the room at the end of chapter 14 and that chapters 15–17 describe discussions along the way with the prayer somewhere in route. Others find cause for textual dislocation and rearrangement of the text. Perhaps the best approach indicates that they began to leave at the end of chapter 14 but did not actually get away until the beginning of chapter 18. Morris observes, "Anyone who has tried to get a group of a dozen or so to leave a particular place at a particular time will appreciate that it usually takes more than one brief exhortation to accomplish this. There is nothing at all unlikely in an interval between the uttering of the words and the departure of the group. And if an interval, then there is no reason why Jesus should not have continued to speak during it" (BORROW [Morris](#)).

[p. 660](#)). (See [Holman New Testament Commentary - John - Page 271](#))

Merrill Tenney - At this point Jesus proposed leaving the upper room. Whether chs. 15–17 were spoken en route to Gethsemane or whether he and the disciples lingered while he finished the discussion is not plain; but in either case the words conclude the open dialogue. (See [The Expositor's Bible Commentary - Abridged Edition](#))

John MacArthur is slightly more dogmatic - At this point Jesus and the disciples evidently left the upper room and began walking through Jerusalem, headed for Gethsemane. While they walked, Jesus continued His teaching. (John 18:1 does not describe the Lord and the disciples leaving the upper room, as some think. It refers to their leaving the city of Jerusalem and crossing the Kidron valley, east of the city Gethsemane lay across the valley on the slopes of the Mount of Olives.) (See [John Commentary](#))

Oswald Chambers - The initiative against dreaming

Arise, let us go hence. John 14:31.

Dreaming about a thing in order to do it properly is right; but dreaming about it when we should be doing it is wrong. After Our Lord had said those wonderful things to His disciples, we might have expected that He would tell them to go away and meditate over them all; but Our Lord never allowed 'mooning.' When we are getting into contact with God in order to find out what He wants, dreaming is right; but when we are inclined to spend our time in dreaming over what we have been told to do, it is a bad thing and God's blessing is never on it. God's initiative is always in the nature of a stab against this kind of dreaming, the stab that bids us "neither sit nor stand but go."

If we are quietly waiting before God and He has said—"Come ye yourselves apart," then that is meditation before God in order to get at the line He wants; but always beware of giving over to mere dreaming when once God has spoken. Leave Him to be the source of all your dreams and joys and delights, and go out and obey what He has said. If you are in love, you do not sit down and dream about the one you love all the time, you go and do something for him; and that is what Jesus Christ expects us to do. Dreaming after God has spoken is an indication that we do not trust Him.

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