

John 14. Spanish Wells. May/June 2003. Reading : John 13.33-14.31

Sometimes events leave us sad and bewildered. John 14 provides us with an example of what Jesus had to say to a community of sad and confused believers.

As soon as Judas had left the room, 13.30, Jesus began to speak to the remaining apostles of His own departure. His announcement came as a bombshell and the disciples were devastated. It isn't difficult to imagine how they felt. They had left all to be with Him. He had won their hearts and in forsaking all for Him - father and mother, wife and children, home and calling - they had found in Him the hundred-fold compensation which He had promised. They had been with Him now for over three years, continuing with Him through all His temptations (trials), Luke 22.28. We can understand therefore why they are distraught - numb with the news that He is about to leave them. Yes, He had sent them out before to preach, heal and cast out demons but then he had always been there for them to come back to and tell Him all they had done. And He had always been there to shelter them when they came under fire from their foes; eg Mark 2.26-27. As yet He hasn't equipped them to exist and cope without Him. It was then with the utmost gloom and dismay that they heard Him announce His imminent departure - to leave them for some place where, He has made clear, they can't immediately accompany him.

The Lord Jesus offers comfort to His disciples in their sorrow and grief, 16.22 - not only in chapter 14 but throughout chapters 14 to 16. He speaks to quell the fears and anxieties of His disciples and to explain that His going to the Father is for their benefit. But they are going to take some persuading that they will truly be better off as a result of His leaving them - 16.7.

In brief, He assures them :

- that His departure - His absence - is altogether necessary to secure a dwelling-place for them in His Father's house on high, v.2;
- that it won't be permanent - He will return, v.3;
- that it will result, not in their service being weakened, but in their doing greater works - greater even than those *He* had performed while He had been with them - and this in part because, being then with the Father, He will be in a position to respond to their prayers, vv.10-14;
- that it won't involve His complete separation from them - because through the Holy Spirit they will continue to enjoy His presence here in the world, vv.16-19;
- that it will make it possible, in response to their loving obedience, for Him to manifest Himself to all His disciples, and for both the Father and Himself to make their dwelling with them, vv.21-23;
- that it will open up the way for a twofold ministry of the Holy Spirit - that (i) of enabling them to recall the teachings of Jesus and interpret those which they have failed to grasp - and that (ii) of the Spirit Himself teaching them all they would ever need to know, v.26;
- that it will mean that they inherit from Him the very same peace which He Himself enjoyed while in the world, v.27;
- that it will not only be for *their* advantage but will mean for *Him* a return to His Father and to the glory which He has missed so keenly - and, if they love Him as they should, in this they will rejoice, v.28; and finally
- that it comes about, not by way of defeat at the hands of the ruler of the world, but on account solely of His own loving submission to the Father's command, vv.30-31.

As you can see, the chapter is packed with good things. This evening I plan to make a few comments about each of the points which Jesus makes. But we need first to note **the opening verse**.

The chapter begins with Lord's reference to the disciples' being 'troubled'. 'Your (*plural*) heart'; ie He is now speaking - not to Peter only, as at the end of chapter 13, but to them all. The fact that He repeats the words, 'Let not your heart be troubled' in v.27 suggests that everything sandwiched between is aimed at comforting and bringing peace to their troubled hearts. There has indeed been much to shake their confidence and to cause them anxiety and alarm - He has denounced one of them as a traitor, He has predicted Peter's denial, and, above all else, He has laid great emphasis on His impending departure.

In chapter 12, knowing that the hour had come for Him to be glorified through His sufferings, He had said, 'Now My soul is troubled, and what shall I say? Father, save Me from this hour?', v.27. And in chapter 13, of Judas He had quoted the scripture, 'He who eats bread with Me has lifted up his heel against Me'. John added, 'When Jesus had said these things, He was troubled in spirit, and testified and said, 'Most assuredly, I say to you, one of you will betray Me', v.21. It is Jesus who is facing the agony and anguish of the cross - it is Jesus who is troubled in soul and spirit and you would have thought that now is the time for the disciples to comfort, encourage and support Him. But they are concerned only with their own loss - leaving it for *Him* to comfort *them*.

They are, He says, to believe in Him - even as they believed in God. That is, He is soon to leave them and they will then need to have the same kind of faith and trust in Him - when unseen - as they did in the God they had never seen.

Point 1. His departure - His absence - is altogether necessary to secure a dwelling-place for them in His Father's house on high, v.2.

At the outset, He assures them that His departure has a very clear purpose. He speaks of 'My Father's house' - perhaps with a distant look in His eyes - and promises them that, at some time, they will indeed be able to follow

Him there because there would be room and enough for them. And this 'because', by His 'going' – through death, resurrection and ascension – He will ensure that there will be a place for them there. 'Be fair', He says in effect, 'would I invite you to a place unless there was room for all'. He speaks of only one house in heaven - it is His Father's. Only one - but it is *big* - *very* big – and in that one house there are 'many' dwelling-places (abiding-places). He had spoken in chapter 2 of the temple as His 'Father's house', v.16 – key word was 'out' drove, poured and told take; here key word is 'in'. And, dating from the days of Solomon, 1 Kings 6. 5,6,10, there had been many 'chambers' against the walls of the outer court of each phase of the temple. We read in Nehemiah 13 of how Eliashib the priest 'prepared a room in the courts of the house of God' (the second temple) for Tobiah, v.7. Jesus may well have such dwelling-places in mind. He may also have in mind the resting places (shelters, stations) on the road in the East where a traveller would stop to be refreshed on his journey – known by the word Jesus uses in v.2. In such cases, a messenger would often go in advance to prepare the particular dwelling-place, that the traveller on his arrival would find comfort as well as shelter. Indeed, we read in Luke 9, when the time was come for Jesus to be received up, that He set His face to go to Jerusalem and 'sent messengers before His face and *going* they entered a village of the Samaritans *to prepare* for Him', v.52 (The Greek words 'go' and 'prepare' are the same as in John 14.). Though here the 'dwelling-places' will of course be permanent and not temporary – for this is God's blessed and eternal abode. In a nutshell, His going – which they find so distressing – is altogether necessary to prepare a place for them in the presence of God.

Point 2. His departure – His absence – won't be permanent – He will return, v.3.

Having prepared the abiding-place, the Eastern messenger then returned to escort the weary traveller to the place which he had prepared. Consistent with this practice, Jesus promises, 'I will come again'. But He then adds what no ordinary messenger would ever say - 'and receive you to Myself; that where I am, you may be also'. For the high and happy hope of the Christian is to be with Him. In vv.2-3, Jesus certainly paints a vivid picture of a very warm and attractive heaven – of a place of wonderful intimacy – where the believer enters 'the Father's' house and is 'received' by Jesus. When the believer reaches the door of God's heavenly abode, it won't be as some unknown vagabond or beggar who can give no good account of himself, but as a much-loved child whose room has been made ready for him, and whose coming is awaited with eager expectation. Alas that we should long for it – and think of it – so little. There will be another colour in the rainbow there!

Verses 4–9 record two questions – posed by Thomas and Philip respectively – and the answers which Jesus gives. 'You know the way to where I am going', He said, v.4. The disciples should have known that He was going back to the Father and that the way lay through crucifixion and resurrection – He had spoken of this often enough. But Thomas jumps to the conclusion that 'the way' which *Jesus* is to take will be the way for *them* to take – 'How can we know the way', he asks. The Lord responds to the question as asked – answering in terms of the way which *the disciples* must travel. *The way for Him was the cross; the way for them was Himself.* But He speaks of Himself, not only as *the way to God*, but as *the truth about God*, and as *the life of God*. These were truly amazing claims – the more so in the light of the events of the next day or so. The One who claims to be 'the way', is the One whose own 'way' will soon lead Him to hang on a splintered wooden beam. The One who claims to be 'the truth' is the One who is about to be accused and condemned as a deceiver and an impostor. The One who claims to be 'the life' is the One whose battered corpse will shortly lie in a borrowed tomb.

But, He explains, that just as there can be no access to God apart from Him, v.6, so there can be no knowledge of God apart from Him, v.7. 'If you had known Me more fully and perfectly – as you should have done – you would have known My Father also'. For the knowledge of Jesus was nothing less than the knowledge of God. And 'from now on' – when Jesus departs to glory and – in His death and resurrection – had completed the revelation of the Father, then, by faith, they would 'see' the Father fully revealed.

Philip immediately catches at the idea that the Father can in some sense be seen, eagerly exclaiming, 'Lord, show us the Father – take us behind the scenes and let us see the hand that moves all things. Give us a sight of the glory of God such as Moses desired and obtained and we will be content', v.8.

According to chapter 1, Philip had been one of the very first disciples to be called, but – Jesus observes – of all people Philip has not yet know Him fully. 'Know Me; know My Father', He had said, v.7; now 'see Me; see My Father', v.9. 'He who has seen me' – not with his natural eyes, but with the eyes of faith and understanding – 'has seen all that can be seen of the Father'.

Point 3. His departure – His absence – will result, not in their service being weakened, but in their doing greater works – greater even than those *He* had performed while He had been with them – and this in part because, being then with the Father, He will be in a position to respond to their prayers, vv.10-14.

Both the words and works of Jesus proved that the life of Jesus was the true manifestation of the Father. His sayings and deeds were evidence of His union with the Father because, as He had made clear before on several occasions (eg 8.28), both His words and works were in reality the words and works of the Father who dwelt (abode) in Him, vv.10-11.

And He says that – in the future – ie after His departure – the disciples will also do the works which He has done, v.12 – presumably in healing the sick, casting out demons and raising the dead – of which we have ample evidence in the book of Acts and the NT letters. But more – His departure will empower and enable the disciples to do 'greater' works that He had done. So far therefore from being weakened by His going to the Father, they will be able to do 'greater works' even than those which had proved that the Father was present with Him. But to what

'greater works' does He refer? I cannot believe to more impressive and extra-ordinary miracles than those which He has performed Himself. There could surely be no more sensational miracle or sign than that of the recent raising of Lazarus. I take it therefore that the 'greater works' consist in the conversion of sinners and the gathering of many – from all nations – into the church through the preaching of the gospel. For the conversion of a sinner is in fact a far greater miracle than even the raising of a dead body – which body was destined to die again. Our Lord's miracles – great, powerful and wonderful as they were – were, in nature, largely confined to men's bodies and were limited geographically to the land of Palestine. But, in His name and in the power of the Holy Spirit sent down from heaven, His followers would undertake their mission of evangelism the world over. So that, for example, when in the world Jesus satisfied the bodily hunger of thousands, feeding them with bread and fish which would soon leave them hungry again – but, when in heaven, through Peter's preaching at Pentecost, He satisfied the spiritual hunger of thousands, leading them to Himself and adding them to His church – a far greater work.

You don't need to be told that the historical death and resurrection of the Lord Jesus, together with the coming of the Holy Spirit are the necessary foundation for the church's preaching, mission and work and, by definition, these could not have been proclaimed by the Lord Himself. The reason which Jesus gives for the greater works being performed is that He is about to go to the Father, v.12 – and it is clear from vv.13-14 that this is not only because of the importance of His death, resurrection and the advent of the Holy Spirit but because when with the Father – at His right hand as we know – in the place of supreme authority and power – He will be able to respond personally to the prayers of His disciples. In passing, we should note that by 'asking in My name' He means far more than having the authority to plead His name as some formula when we pray. In the normal affairs of life, when we act in someone's name, we act on their behalf. To pray in Jesus' name is then to pray more or less as His representative – to pray in accord with what we know of Him. Is this a prayer, I should ask, which I would expect Jesus to pray if He were me? If not, then probably best to forget it. If we keep to this rule when we pray, we are far more likely to see both the Father and the Son glorified through the answers to our prayers, v.13.

Point 4. His departure – His absence – won't involve His complete separation from them – because through the Holy Spirit they will continue to enjoy His presence here in the world, vv.16-19.

In providing encouragement and comfort for His disciples, the Lord speaks not only of the long-term future when He returns – as in v.3 – but of the intervening period until then. And for the rest of the chapter, He outlines the provision He is to make for them during His absence.

I suppose that vv.15-16 could be paraphrased, 'You do your part on earth and I will do my part in heaven - 'You do your part on earth' - *'if you love Me, you will keep My commandments'*; 'and I will do my part in heaven' – in the words of 16.7, *'if I go, I will send Him (the Comforter, Counsellor, Helper) to you'*. In v.16, Jesus speaks of the Spirit as *given* by the Father whereas in v.26 He speaks of Him as sent by the Father – just as He Himself was both given and sent by the Father. Here the Spirit is spoken of as given by the Father at the Son's request (note the different word used of the disciples asking in prayer in vv.13-14) – in v.26 the Spirit is spoken of as sent by the Father in the Son's name – and in 15.26 the Spirit is spoken of as sent by the Son from the Father, and as proceeding from the Father. There is certainly no shortage of teaching about the Holy Trinity throughout this section.

When the Spirit comes, He will be 'another' (ie 'of the same kind) Counsellor, Helper (lit. one called to the side of another) – evidence indeed that *the Spirit of God* is no mere influence or power – but is a Person in the same way *that the Son of God* is a person. If He were anything less, the Holy Spirit would have been a poor replacement for the Lord Jesus – and the disciples would have derived little comfort indeed from the promise of the Spirit's coming! And, Jesus assures the disciples, the Counsellor, Helper is to be 'with' believers for as long as the current age lasts, v.16. And, as the Spirit of truth (the One who reveals and interprets the truth; spoken of by this title once in each of the chapters 14-16), He will both dwell/abide 'at their side' and be 'in' them, v.17 lit.

They have known and enjoyed the Lord's historical and physical presence only for a relatively short time, but His spiritual presence with them through the Spirit would last as long as the present age does. For, in the person of the Holy Spirit, He will Himself come to them, v.18. And so, by going, He will not be leaving them 'orphans'. He had addressed them a little earlier – an on the only occasion of which we know – as 'children', 13.33 – and He is not now going to desert them and leave them bereft. He will 'come' to them – to sustain, guide and help them in as real a way as He had in the past. But things will then be different – now they are fully aware of His presence through their physical senses (seeing and touching, 1 John 1.1) but in that day they will be aware of His presence through a spiritual sense which the world does not possess, v.19. Although shortly to die, He will live again – and they will derive their spiritual life from Him, the risen Lord, v.18. This spiritual life will enable them to 'see' Him even though the world will not.

Then the disciples will know – not only of His oneness with the Father ('I in the Father and He in Me'), of which His own works were an evidence, v.11 – but they would know also of their oneness with Him ('I in My Father, and you in Me and I in you'), of which, along with their experience of His risen life, their works would be the evidence, v.20.

Point 5. His departure – His absence – will make it possible, in response to their loving obedience, for Him to manifest Himself to all His disciples, and for both the Father and Himself to make their dwelling with them, vv.21-23.

The one who *loves Him* (and expresses this love in active obedience) will be *loved by Him* – will enjoy a conscious and special experience of the love of both the Father and the Son. And He, the Lord Jesus, will manifest (show)

Himself to him. Judas – who, John stresses, was not to be mistaken for Iscariot – even though John has already informed us of Iscariot’s earlier departure, 13.30 – picks up on the Lord’s use of the word ‘manifest’ (show) in connection with Himself, just as Philip had earlier picked up on His use of the word ‘see’ in connection with the Father, v.8. ‘Yes, Lord, but what has happened’, Judas wants to know, ‘that you have now decided to reveal yourself to us privately and not to the world at large?’ Judas clearly shared the popular conception about the Messiah – namely that He would manifest Himself in glory and would restore the kingdom to Israel. Judas may well have been impressed by the public demonstration in favour of Jesus at Jerusalem a few days previously. Why the sudden change of plan?, he wants to know. Note that Judas speaks in terms of the limited circle of the apostolic band – ‘how is it that you will manifest yourself to us’, v.22. But in His answer, v.23, Jesus erases that line of demarcation and speaks in terms of Himself and His Father making their home and abode not with the apostles only but with ‘anyone’ who loves Him and keeps His word. He who wishes to enjoy a deeper and clearer experience of the Father’s love must first love and obey Him – that is, the Lord Jesus. And then, He says, ‘we’ (the Father and the Son) will make our ‘dwelling-place’ with him – same word as v. 2 – and only in these two verses in whole Greek Bible. That is, *just as one day we will make our abode with the Father and the Son in heaven, v.2 – so now the Father and the Son deign to make their abode with us on earth, v.23*. And given that we have already been told that the Holy Spirit will make His abode with us, v. 16, this means that the Tri-une God – Father, Son and Spirit – will abide with us. Wow!

Point 6. His departure – His absence – will open up the way for a twofold ministry of the Holy Spirit – that (i) of enabling them to recall the teachings of Jesus and interpret those which they have failed to grasp – and that (ii) of the Spirit Himself teaching them all they would ever need to know, v.26.

The Holy Spirit’s double work will be to both remind the apostles of the Lord’s own teachings and to teach them Himself. That is, the Counsellor, the Helper will both give them understanding of what they have already heard from Jesus, and will lead them beyond the point to which Jesus has brought them. In general terms, it is probably safe to say that we possess John’s *gospel* because the Spirit of truth brought to John’s remembrance those things which Jesus had said – that we have John’s *three epistles* because the Spirit of truth taught him additionally some of the ‘all things’ – and that we have John’s *Book of the Revelation* because, as further promised by the Saviour in 16.13, the Spirit of truth declared to John ‘things to come’.

Point 7. His departure – His absence – will mean that they inherit from Him the very same peace which He Himself enjoyed while in the world, v.27.

In Psalm 17.14 David speaks of ‘the men of this world who have their portion in this life’ and ‘who leave the remainder of their substance to their children’. When Jesus declares, ‘Peace I leave to you’, He employs the same word as the Greek OT uses for ‘leave’ in Psalm 17. Jesus speaks then as if this is, as it were, His last will and testament. He has no earthly possessions to leave them – no property, investments or wealth – such as men usually lay up for their children. But the legacy which He bequeathed to His disciples is of far greater value – He gives to them His very own peace – that peace – that calm serenity in the face of all kinds of trials and dangers – which nothing could shake and which He ever enjoyed. Rouse Him from well-deserved sleep if you must – tell Him the boat itself is about to sink underneath Him – but you will not ruffle His undisturbed composure – His freedom from anxiety. Even now on the evening before His cross, at the moment of supreme crisis and trouble, He can speak of His peace.

It is a peace altogether independent of outward circumstances. About 40 years before, an inscription was made which acclaimed Caesar Augustus, ‘Saviour of the whole race of men - for he has brought peace on land and sea’. This led Epicticus, a pagan writer of the first century, to shrewdly remark, ‘while the Emperor may give peace from war on land and sea, he is unable to give peace from passion, grief and envy. He cannot give peace of heart, for which men yearn even more than for outward peace’. But Jesus does give ‘peace of heart’ – both peace with God, and an inner peace adequate for all of life’s trials. If then on the basis of v.16 we may speak of Jesus as the ‘Wonderful Counsellor’ – on the basis of v.27, we can certainly say that He is the ‘Prince of peace’! With the promise of such peace, small wonder that Jesus repeats the words with which He began the chapter – ‘Let not your heart be troubled’.

And we know that the early disciples benefited immensely from His promised peace. Witness Stephen – sinking bruised and bleeding beneath the stones of a murderous mob – but praying for their forgiveness. Listen to Paul, having suffered a severe beating and imprisonment in Philippi, later telling the church there of His present chains and sufferings and then go straight on to speak of the peace of God which surpasses all understanding. Read how Peter signs off his letter to persecuted and scattered Christians with the words, ‘Peace be with you all that are in Christ Jesus’, 1 Pet. 5.14. Is it not significant that, with the sole exception of 1 John, every one of the 21 NT letters mentions ‘peace’ in some way or another.

Point 8. His departure – His absence will not only be for *their* advantage but will mean for *Him* a return to His Father and the glory which He has missed so keenly – and, if they love Him as they should, in this they will rejoice, v.28.

‘If you loved me’ – if only they had thought of Him for a moment, they would have been rejoicing at *His* very real gain and not been only mourning over their own imagined loss. For He is going to the Father – who He speaks of as ‘greater than I’ – in the context probably referring to the conditions of His incarnate life. For though, as this

gospel frequently makes clear, He is one with the Father in terms of authority and activity, He is also one with men in terms of submission and dependence. When He had earlier said of John the Baptist, 'There has not arisen a *greater* among those born of women', nobody in their right mind would have understand this to mean that John was more human – more of a human being – than were others. It meant only that John was greater in terms of his office and ministry. Similarly, our Lord, though subject and obedient to the Father, is in no way less God for all that. But His return to the Father will mean also His return to the glory He had shared with the Father before coming into the world, 17.5. If they loved Him as they should, they would have been exceeding glad for His sake. Much, I suppose, as at a Christian funeral the grief of relatives and friends at their own loss is tempered to no small extent by the knowledge that it is far better for the one now with the Lord.

Finally, point 9. His departure – His absence comes about, not by way of defeat at the hands of the ruler of the world, but on account solely of His own loving submission to the Father's command, vv.30-31.

The mode of His departure – the cross – will undoubtedly prove a severe trial to their faith. But, Jesus says, 'I have told you before it happens, that when it does, you may believe' – and, by foretelling what was to happen, He transforms a potential *stumbling-block* into a *building block* for faith – 'that you may believe', v.29. He had said the same of His prediction of His betrayal of Judas, 13.19, and would again when foretelling the disciples' persecution by the Jews, 16.4.

But His time is very short. The 'ruler of the world' – the central of three references to Satan under this title in chapters 12-16 – 'is coming' – coming, at the very least, in and behind Judas and the men he brings with him. The devil had long purposed and planned Jesus' death, 6.70; 13.2, 27, but the power (authority) of darkness was now mustering for the final and decisive attack – it was to be their 'hour', Luke 22. 53. But, as we all know, in the event Satan over-reached himself – and in bruising (crushing) the heel of the woman's seed, his own head was bruised (crushed). The cross was to be his Waterloo. But 'Little did he know'.

The 'ruler of the world has nothing in Me', Jesus says – nothing over which he has control – nothing which falls under his power – nothing which he can claim as belonging to his domain and kingdom. Death then has no claim on Jesus. And therefore His yielding to the attack of Satan's emissaries and to death is altogether voluntary – to be done out of love for the Father and in obedience to His command. For Him, as for us now, love is to be demonstrated in obedience, vv. 15, 21, 23. He is to die then, not as a helpless victim in defeat, but as a loving and submissive Son in voluntary self-sacrifice. 'Arise, let us go', He concludes – an expression He was to repeat later in Gethsemane on the arrival of Judas, Matt. 26.46; Mark 14.42. This word 'to go' was frequently used as a military term – meaning 'to march, to advance' (Cranfield on Mark). Knowing all that should come on Him – and the power of darkness which awaited Him – Jesus issues His order, 'Rise up – let us advance to meet them!'

Perhaps you have come tonight with a heart that is troubled? The Lord Jesus wants you to take away with you something of His comfort. He is not here physically with *us* now but let's just remind ourselves of what He says in John 14.

He assured the original disciples :

- that His departure – His absence – was altogether necessary to secure a dwelling-place for them in His Father's house on high;
- that His departure – His absence – wouldn't be permanent – He will return;
- that His departure – His absence – would result, not in their service being weakened, but in their doing greater works – greater even than those *He* had performed while He had been with them – and this in part because, being then with the Father, He will be in a position to respond to their prayers;
- that His departure – His absence – wouldn't involve His complete separation from them – because through the Holy Spirit – who will be with, alongside and in them – they will continue to enjoy His presence here in the world;
- that His departure – His absence – would make it possible, in response to their loving obedience, for Him to manifest Himself to all His disciples, and for both the Father and Himself to make their dwelling with them;
- that His departure – His absence – would open up the way for a twofold ministry of the Holy Spirit – that (i) of enabling them to recall the teachings of Jesus and interpret those which they have failed to grasp – and that (ii) of Himself teaching them all they would ever need to know;
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- that His departure – His absence – wouldn't only be for *their* advantage but will mean for *Him* a return to His Father and the glory which He has missed so keenly – and, if they love Him as they should, in this they will rejoice; and
- that His departure – His absence – would come about, not by way of defeat at the hands of the ruler of the world, but on account solely of His own loving submission to the Father's command.

'Let not your heart be troubled, neither let it be afraid'.

KEYNOTES OF COMFORT : JOHN 14

Jesus assures the disciples :

- **that His departure – His absence – is altogether necessary to secure a dwelling-place for them in His Father's house on high, v.2;**
- **that it won't be permanent – He will return, v.3;**
- **that it will result, not in their service being weakened, but in their doing greater works – greater even than those He had performed while He had been with them – and this in part because, being then with the Father, He will be in a position to respond to their prayers, vv.10-14;**
- **that it won't involve His complete separation from them – because through the Holy Spirit they will continue to enjoy His presence here in the world, vv.16-19;**
- **that it will make it possible, in response to their loving obedience, for Him to manifest Himself to all His disciples, and for both the Father and Himself to make their dwelling with them, vv.21-23;**

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- **that it won't involve His complete separation from them – because through the Holy Spirit they will continue to enjoy His presence here in the world, vv.16-19;**
- **that it will make it possible, in response to their loving obedience, for Him to manifest Himself to all His disciples, and for both the Father and Himself to make their dwelling with them, vv.21-23;**

KEYNOTES OF COMFORT : JOHN 14

Jesus further assures the disciples :

- that His departure will open up the way for a twofold ministry of the Holy Spirit – (i) of enabling them to recall the teachings of Jesus and interpret those which they have failed to grasp – and (ii) of Himself teaching them all they would ever need to know, v.26;
- that it will mean that they inherit from Him the very same peace which He Himself enjoyed while in the world, v.27;
- that it will not only be for *their* advantage, but will mean for *Him* a return to His Father and the glory which He has missed so keenly – and, if they love Him as they should, in this they will rejoice, v.28; and
- that it comes about, not by way of defeat at the hands of the ruler of the world, but on account solely of His own loving submission to the Father's command, vv.30-31.