The Comforter

John 14:16-31

Introduction:

We concluded last week with verse 15. It is really a hinge verse; it concludes the last passage and introduces the next -- “If you love Me, ﻿﻿keep My commandments.

Question: What commandments?

Answer: Some would answer: the 10 commandments. But that is the law of the old (Mosaic” Covenant; and the Law was nailed to the cross and has been replaced by the New Covenant (Jer. 31:31ff.)

Question: Then it is OK to lie, steal and kill? -- Only in politics!

Answer: 9 of the 10 commandments are repeated as part of the New Covenant -- Romans through Revelation. Which one is left out? #4 - The Sabbath

Jesus had displayed His love and obedience to the Father. Now He commands that same love and obedience of His disciples.

I. The Prediction of the Comforter – 14:16

A. Jesus will Pray – 14:16a

“And I will pray the Father,”

This He did and 10 days later the Holy Spirit began His work which had never been done before; Baptizing believers into the church. (1 Cor. 12:13)

Remember R.I.B.S -

Everyone who has salvation, through faith in Jesus Christ, has the Holy Spirit. Now if anyone does not have the Spirit of Christ, he is not His. Don’t be praying for something you already have.

B. The Holy Spirit Will be Present – 14:16b

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“He will give you another ﻿﻿Helper, that He may abide with you forever.”

Παράκλητον from παρακαλέω - to call along side. He is One called alongside the believer to help. He is there forever, which is like your salvation. The Holy Sprit’s spiritual presence replaces the physical presence of Jesus.

II. The Power of the Comforter – 14:17-31

A. The Certainty – 14:17

1. The Great Impossibility – 14:17a

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“the Spirit of truth, ﻿﻿whom the world cannot receive, because it neither sees Him nor knows Him.”

An unbeliever does not and cannot see or know the Holy Spirit. It is impossible. The Holy Spirit has ministries toward lost people:

1. He reproves them (16:8-9)

2. He regenerates them when they believe (3:5-6)

3. He restrains evil. (2 Thess. 2:6-7)

They may see or feel these ministries, but they do not know the source.

2. The Great Implantation – 14:17b

“but you know Him, for He dwells with you ﻿﻿and will be in you.”

The believer can’t see the Holy Spirit, but He can know Him. Notice the part “is with you and shall be in you.” He is with you. Prior to Pentecost, He was with them as He was with the O.T. believers. He even indwelt some for special services. But even then, it was temporary. That is the certainty of His presence.

B. The Evidence – 14:18-31

1. The Lord’s Abiding Presence – 14:18-24

a. His Life to be Ours – 14:18-20

i. A word of Comfort – 14:18

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“I will not leave you orphans; ﻿﻿I will come to you.”

There are many ideas about when He will come to them. I suggest that He is referring to the resurrection and 40 intervening days until the Ascension. His resurrection assures them of their resurrection (v. 19)

ii. A word of Commitment – 14:19

“A little while longer and the world will see Me no more, but ﻿﻿you will see Me. Because I live, you will live also.”

They saw Him and were those assured of their resurrection.

iii. A word of Comprehension – 14:20

“At that day you will know that ﻿﻿I *am* in My Father, and you in Me, and I in you.”

This understanding of these things came about on the day of Pentecost. When the Holy Spirit came He taught them and empowered them for ministry. Peter, who had denied Him 3 times, became the fearless leader and 3,000 were saved at his first sermon.

b. His Love to be Ours – 14:21

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﻿﻿“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.”

The human tri-triangle is trouble; the eternal triangle is glorious. To love one is to love the other and in turn be loved by both of them. Those who love Him, keep His commandments. The Father and the Son love them.

c. His Loyalty to be Ours – 14:22-24

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﻿﻿“Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?”

This Judas is the “son of James”. He may be Thaddaeus (Matt. 10:3; Mark 3:18). He could not understand why Jesus would reveal Himself to the disciples and not to the others.

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“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 home with him.” (23)

The difference is that the others do not love Him nor keep His word. The first command is to believe on Him for eternal life. Even then, there has to be love and obedience to Him before He will make His home with him.

“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.” (24)

He emphasizes the fact that His word is from the Father, mainly because the Jews would more readily accept the Father’s word.

2. The Lord’s Abundant Promise – 14:25-31

a. Quicken Faith – 14:25-26

“These things I have spoken to you while being present with you. But ﻿﻿the ﻿﻿Helper, (παράκλητος) 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.”

* “teach you all things” = Epistles
* “bring to your ﻿﻿remembrance all things that I said to you” = The gospels
* “Show you things to come” Prophecy” (John 16:13)

b. Quell Fear – 14:27-31

1). The Lord and His Disciple – 14:27-29

a). His Peace – 14:27a

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﻿﻿“Peace I leave with you, My peace I give to you; not as the world gives do I give to you.”

In New Testament times the normal way to say good-bye was “Peace” (Εἰρήνην) (šālôm in Heb.)

“Not as the world gives.” They say “peace” and prepare for war.

“My peace I give you.” They would have “peace with God” (Rom. 5:1) “being justified by faith the “peace of God” (Phil. 4:7) would guard their lives.

But, look at verses 1-6 to see how the peace of God is obtained. Then the God of peace will be with you. verse 9. (See vv. 8-9 for the requirements for that peace)

b). His Pledge – 14:27b-28a

“Let not your heart be troubled, neither let it be afraid. You have heard Me ﻿﻿say to you, ‘I am going away and coming *back* to you.’

They have heard the first part and were troubled. They act as though they had not heard the last part.

c). His Perspective – 14:28b

“If you loved Me, you would rejoice because ﻿﻿I said, ﻿﻿‘I am going to the Father,’ for ﻿﻿My Father is greater than I.”

If they had not been thinking so much of themselves, they might have been happy for Him. He was away from His heavenly home. When He returns home: He would be exalted in glory (cf. 13:31-32) and He will come back (cf. 14:3).

J.W.’s argue that the words “The Father is greater than I” mean that Jesus is a lesser god than the Father. That statement and others refer to Jesus’ time here on earth. He humbled Himself, etc Phil. chapter 2.

d). His Prediction – 14:29

“And ﻿﻿now I have told you before it comes, that when it does come to pass, you may believe.”

Fulfilled prophecy is a great comfort and support for believers. (For a list see me) Once Jesus died and rose again they should say, He was right about His death, resurrection and ascension, He must be right about coming back and setting up His kingdom and ruling forever.

2). The Lord and the Devil – 14:30

“I will no longer talk much with you, ﻿﻿for the ruler of this world is coming, and he has ﻿﻿nothing in Me.”

“The ruler of this world” is Satan. He took it from Adam. He was moving his forces against Jesus through Judas. He is only an instrument in the hand of God.”

Sin leads to death, but Jesus had no sin. So, it is Jesus who is both priest and sacrifice in this atonement for the sin of the world. He is using both Judas and Satan in the process. Later He will judge both of them. That will be the first and only time that a murderer is judged by the one whom he murdered.

3). The Lord and His Duty – 14:31

a). Testimony to the World – 14:31a

“But that the world may know that I love the Father.”

Jesus said before, “He who loves me will obey me.” Now he is saying in effect, “I practice what I preach.” I love the Father, so I obey Him.

b). Tribute to the Word – 14:31b

“and ﻿﻿as the Father gave Me commandment, so I do.”

Going to the cross was God’s word to Him. He obeyed that word even though it involved excruciating pain and suffering in His death. “He became obedient to death, even death on a cross.”

4). The Lord and His Departure – 14:31c

“Arise, let us go from here.”

It is uncertain whether chapters 15-17 were spoken in the upper room, but it seems that they were. I can’t imagine all of that being spoken on the way or down by the Brook Kidron.

Conclusion: