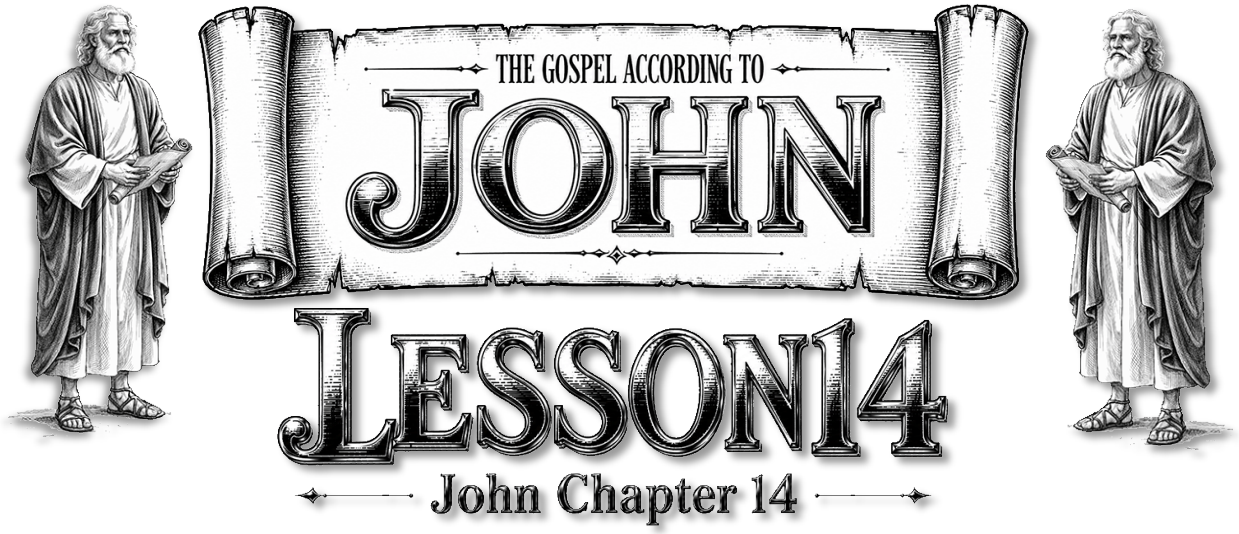


Brief Review - The Gospel of John So Far:

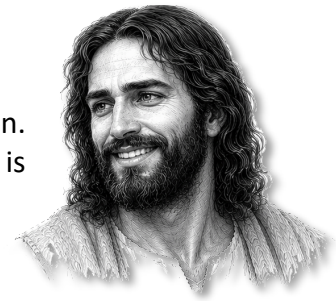


The Gospel of John begins **before creation**: Jesus Christ is the eternal Logos, the Word who was with God and **was God**, who then "*was made flesh, and dwelt among us*" (John 1:1-14). From there, like a lawyer, John built a case through carefully selected signs and declarations, exactly as he later explains: these things were written so that **we might believe that Jesus is the Christ, the Son of God, and have life through His name** (John 20:30-31). The structure has carried us from the **Pre-existent One** (Chapter 1), through the **Book of Signs** (Chapters 2-11), and now into the final week of Christ's earthly ministry (Chapters 12-21).

In **Chapters 2–11**, we saw the evidence accumulate: water became wine, the sick were healed, thousands were fed, Christ walked upon the sea, the blind received sight, and finally Lazarus came out of the grave. Along the way Jesus revealed Himself as the **Bread of Life, Light of the World, Door, Good Shepherd, and Resurrection and the Life**. The signs have done their work—the question is no longer whether sufficient evidence exists, but what men will do with the One to whom the evidence points.

Chapter 12 brought us into **the final week**: the anointing at Bethany, the Triumphal Entry, and Christ's announcement that His hour had finally come. **Chapter 13** then moved us behind closed doors with the disciples: Jesus washed their feet, exposed Judas as the betrayer, gave the New Commandment, and foretold Peter's denial.

John Chapter 14



John 14 continues the conversation of Chapter 13 without interruption. Judas has departed into the night; Jesus has announced that He is leaving; and Peter has just been told that before the rooster crows, he will deny his Lord three times. **The room is troubled—and Jesus knows it.** John 14 therefore opens with one of Scripture's great words of comfort: ***"Let not your heart be troubled."*** **But notice this:** Jesus does far more than comfort frightened disciples. He begins revealing **deeper truths about what lies ahead**—truths that could only be fully understood after His death, resurrection, ascension, and the coming of the Holy Spirit.

Chapter 14 reaches forward to **the Father's house and Christ's promise to return and receive His own unto Himself—a foundational glimpse of the Rapture**—then moves to Christ as **the Way, the Truth, and the Life**, His unique relationship with the Father, and finally the promised **Comforter—the Holy Spirit**. What begins as comfort for troubled hearts becomes one of John's richest disclosures concerning **the believer's future hope and Christ's provision for His disciples during His absence**.

There is also a major dispensational transition taking place. Jesus is preparing these Jewish disciples for an entirely new relationship with God: Christ will depart bodily, the Holy Spirit will come and **dwell within believers**, and the disciples will become Christ's witnesses in a hostile world. Chapters 14–16 therefore form one continuous farewell discourse preparing them for the age that will follow His departure.

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

Notice the setting. **"*Let not your heart be troubled.*" Who is comforting whom?** Jesus is hours away from betrayal, arrest, humiliation, scourging, and crucifixion—He will tread the winepress alone—yet He cares for His troubled disciples. **"*Ye believe in God, believe also in me.*"** Faith is Christ's answer to the troubled heart—the believer's victory is rooted not in circumstances, but in trusting Him (1 John 5:4).

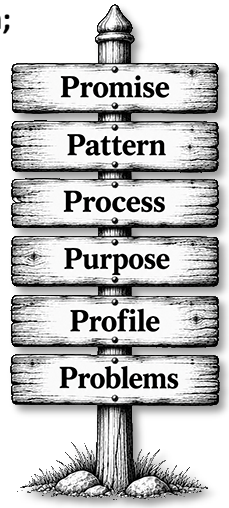
John 14:2] *"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."*

John 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."*

Jesus now answers their fear of separation with a promise of **reunion**. He is going somewhere real, to prepare something real, and He promises that He Himself will return and take His people there. We need to slow down here because John 14:1–3 provides the framework for understanding what Paul later reveals in much greater detail – the **Rapture of the Church**, or the loving removal of believers prior to God's wrath.



Notice the direction of movement: **Christ goes from earth to the Father's house; Christ returns for His own; His own are received unto Him; and they go where He is.** *That movement becomes extremely important when we distinguish the Rapture from the Second Coming*.



To help us understand this simply, we will organize the subject around six steps: **The Promise, The Process, The Purpose, The Prophetic Profile, The Problems, and The Pattern.**

Promise

The promise begins with four straightforward statements **— John 14:1–3**:

- **"I go"** — Christ will depart.
- **"I prepare"** — there is a destination being prepared.
- **"I will come again"** — His departure is temporary.
- **"I will receive you"** — He personally gathers His own.

And the objective is intensely personal: **"*that where I am, there ye may be also.*"**

Promise »» Pattern



The Jewish Wedding Pattern: Throughout Scripture, God repeatedly uses **marriage as a model of covenant relationship**. Israel is portrayed as the wife of Yahweh, with unfaithfulness described as adultery, while the Church is revealed as the Bride of Christ awaiting final union with Him. Marriage therefore becomes a biblical pattern of **covenant, separation, anticipation, union, and restoration (**Isa. 54:5; Jer. 31:32; Hos. 1–3; Eph. 5:25–27; 2 Cor. 11:2; Rev. 19:7–9).



In Scripture, **pattern often anticipates prophecy**: earlier forms prepare us to recognize later revelation. One striking example is the ancient Jewish wedding. When Jesus spoke of **going away and returning to receive His disciples**, His words reflected a familiar marriage pattern His hearers would recognize—one that unfolded through several distinct stages.



1. **First, the bridegroom initiated the covenant.**
   The bride did not choose the timing or set the terms. The arrangement began with the groom's initiative and the father's approval. The bride was set apart. From the moment of betrothal, she was legally bound to the groom, even though they did not yet live together. She belonged to him but waited for his return.



2. **Second, the groom departed to prepare a place.**
   He returned to his father's house and built an addition for him and his bride to live in. The timing of his return was known only to the father.
3. **Third, the groom returned unexpectedly.**
   The bride did not know the day or hour. She lived in readiness, expecting his arrival at any time.



4. **Fourth, the bride was taken away.**
   The groom came for her, and together they returned to the place prepared for her. Only after this did the wedding celebration begin.

The Pattern Fulfilled in Christ

Notice how closely the pattern fits:

- ✓ **Covenant established** — the New Covenant in His blood (1 Cor. 11:25–26).
- ✓ **Purchase price paid** — believers have been bought with a price (1 Cor. 6:19–20).
- ✓ **Bride sanctified** — Christ sets apart His Bride (Eph. 5:25–27; 1 Cor. 1:2; 6:11; Heb. 10:10; 13:12).
- ✓ **Bridegroom departs** — Christ returns to His Father's house.
- ✓ **Bride awaits Him** — expecting His return.
- ✓ **Bridegroom returns** — Christ gathers His Bride. 1 Thess. 4:16–17.

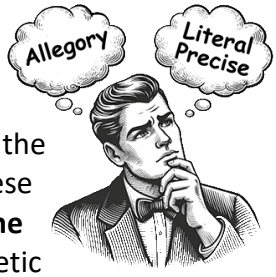
This makes Jesus' language especially striking: **"In my Father's house… I go to prepare a place for you… I will come again, and receive you unto myself."** The Bridegroom is telling His Bride exactly what He is about to do.

The Rapture Throughout the New Testament: John 14:1–3 is not an isolated passage. Once seen, the New Testament assembles an extensive chain of passages showing how thoroughly the expectation of Christ's return for His people permeates the New Testament:

John 14:1–3; 1 Cor. 15:1–53; 1 Thess. 4:13–18; Rom. 8:19; 1 Cor. 1:7–8; 16:22; Phil. 3:20–21; Col. 3:4; 1 Thess. 1:10; 2:19; 5:9, 23; 2 Thess. 2:1, 3; 1 Tim. 6:14; 2 Tim. 4:1; Titus 2:13; Heb. 9:28; Jas. 5:7–9; 1 Pet. 1:7, 13; 1 John 2:28–3:2; Jude 21; Rev. 2:25; 3:10.

The early Church was not instructed merely to expect death. It was taught to wait for Christ.

Why Have I Never Been Taught This and Why Is It Important?



For people starting to explore the Bible, the doctrine of the Rapture feels unfamiliar, not because it is obscure in Scripture, but because it has been largely absent from denominational teaching for centuries. This absence was no accident. Many Christians come from backgrounds shaped by Catholic or denominational (or their offshoots) views. In those traditions, the lens favors an **amillennial or largely allegorical (symbolic) framework.** These traditions view Christ's return, resurrection, and judgment as parts of **one culminating event**. The problem is that when you compare the prophetic passages carefully, a difficulty emerges: **they do not describe the same events!**

Some passages describe Christ coming **in comfort to receive His people**, while others describe Him coming **in wrath to judge the world**. Some emphasize **imminence**, while others are preceded by unmistakable prophetic signs. Attempts to compress these descriptions into a single event create serious problems. However, those problems disappear when you realize Scripture describes **two distinct future events, and it's just that simple:**

Rapture	VS	Second Coming
Translation of believers	VS	No translation involved
Translated saints go to heaven	VS	Translated saints return to earth
Earth not judged,	VS	Earth judged
Imminent, any moment, signless	VS	Follows definite predicted signs
Not overtly in the O.T.	VS	Predicted throughout the O.T.
Believers Only	VS	Affects **all** men on the earth
Before the Day of Wrath	VS	Concludes the Day of Wrath
No reference to Satan	VS	Satan is bound
Christ comes for His own	VS	Christ comes with His own
He comes in the air	VS	He comes to the earth
He claims His bride	VS	He comes with His bride
Only the Church sees Him	VS	Every eye will see Him
Tribulation begins	VS	Millennial Kingdom Begins



2nd Coming: Dan. 2:44–45; 7:9–14; 12:1–3; Zech. 14:1–15; Matt. 13:41; 24:15–31; 26:64; Mark 13:14–27; 14:62; Luke 21:25–28; Acts 1:9–11; 3:19–21; 1 Thess. 3:13; 2 Thess. 1:6–10; 2:8; 2 Pet. 3:1–14; Jude 14–15; Rev. 1:7; 19:11–20:6; 22:7, 12, 20.

Rapture: John 14:1-3; Rom. 8:19; 1 Cor. 1:7-8, 15:51-53, 16:22; Phil. 3:20-21, 4:5; Col. 3:4; 1 Thess. 1:10, 2:19, 4:13-18; 5:9, 5:23; 2 Thess. 2:1, 2:3; 1 Tim. 6:14; 2 Tim. 4:1; Titus 2:13; Heb. 9:28; James 5:7-9; 1 Pet. 1:7, 13, 5:4; 1 John 2:28-3:2; Jude 21; Rev. 3:10; Rev. 18:4

For a person to fully understand the difference, you **must** move, or shift, from an **allegorical generalization** to **prophetic precision**. If you do, the passages no longer compete with one another—**they align**. That shift cannot be driven by your preference, tradition, novelty, or some pastor's teaching. It must emerge from the cumulative force of Scripture itself. Once seen, however, the Rapture ceases to be optional and becomes necessary to preserve the clarity and coherence of biblical prophecy.



How the process will happen. The Apostle Paul explains to us the **process** of what Jesus promised to us in John 14:

1 Thess. 4:13–14] *"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."*

1 Thess. 4:15–16] *"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:"*

1 Thess. 4:17–18] *"Then we which are alive and remain shall be* ***caught up together with them in the clouds, to meet the Lord in the air****: and so shall we ever be with the Lord. Wherefore comfort one another with these words."*

Notice the sequence: **Christ descends → the dead in Christ rise → living believers are caught up → both groups meet Christ in the air → they remain forever with Him.**

That is precisely the comfort Jesus begins giving in John 14: ***"I will come again, and receive you unto myself."***



"The Word Rapture Isn't in the Bible?" This familiar objection misses the linguistic history. The Greek of 1 Thessalonians 4:17 uses ***harpazō*** **(ἁρπάζω)**, meaning to seize, snatch, or catch away. In Latin, *harpazō* became **rapiemur**, from *rapio*. Our English word **rapture** comes through that Latin terminology. So while the English noun *rapture* does not appear in the KJV, the event the term describes certainly does.

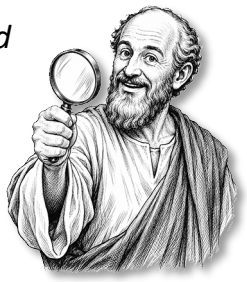
There are Seven Biblical "Raptures": Supernatural removals or "catchings away" are hardly foreign to Scripture:

1. **Enoch** — translated without experiencing death. Gen. 5; Heb. 11:5.
2. **Elijah** — taken up into heaven. 2 Kings 2:1, 11.
3. **Jesus** — received up from the earth. Mark 16:19; Acts 1:9–11; Rev. 12:5.
4. **Philip** — suddenly caught away by the Spirit. Acts 8:39.
5. **Paul** — caught up to the third heaven. 2 Cor. 12:2–4.
6. **The Body of Christ** — caught up to meet Christ. 1 Thess. 4:17.
7. **John** — called upward into heaven in Revelation's prophetic vision. Rev. 4:1.

The concept of God suddenly transporting someone from one realm or location to another is therefore thoroughly biblical.

Purpose

The Purpose — Why Must We Be Changed? The Rapture involves more than transportation. It requires transformation.



1 Cor. 15:50–51] *"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a* ***mystery****; We shall not all sleep, but we shall all be changed,"*

1 Cor. 15:52–53] *"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."*

1 Cor. 15:54–55] *"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"*

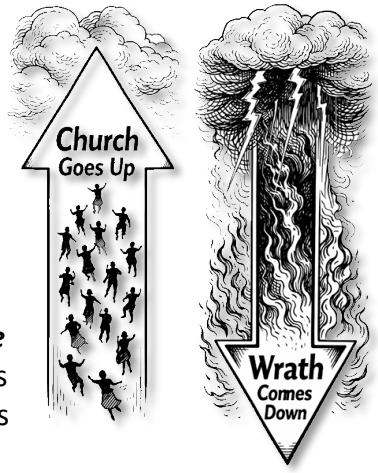
THE POINT

Paul calls this a **"*mystery.*"** Some believers, who are alive when Christ comes back for his Church, will never experience physical death: **"*We shall not all sleep.*"** But **every believer** participating in this event must undergo transformation: **"*we shall all be changed.*"**

The reason is straightforward: our present mortal bodies are not suited for the eternal state Christ is bringing us into. Corruption must become incorruption; mortality must put on immortality.

Profile

The Prophetic Profile — Imminence (signless)



The New Testament repeatedly presents Christ's return for His Church as something believers should **expect and long for, before** God's wrath. The Church, as believers, is not appointed to God's wrath because we are His children through Christ, "which delivered us from the wrath to come" (1 Thess. 1:10, 5:9).

Paul says our **"*conversation is in heaven; from whence also we look for the Saviour.*"** Titus calls it the **"blessed hope."** James pictures the Judge standing before the door (Phil. 3:20–21; Titus 2:13; Jas. 5:7–9).

That expectation matters. If the Rapture required us (the Church) to go through the Tribulation, Antichrist's public career, Armageddon, and the cosmic signs in the seven years before the Second Coming, **then those events**—**not Christ Himself**—would become the Church's immediate prophetic expectation. **The Church is told to watch for Christ, to remove the Church BEFORE the outpouring of God's wrath.**

Lesson materials can be found at:
www.TrustingInGrace.com



The Problems — Why We Have to Distinguish Between the Rapture and the Second Coming

If we force every passage about Christ's return into a single event, **contradictions immediately appear – it all becomes a jumbled mess**. In one group of passages, believers are taken from earth to heaven; in another, Christ and His saints descend **from heaven to earth**.

One coming is associated with comfort, transformation, and reunion; the other with judgment, warfare, the overthrow of hostile earthly powers, Satan's confinement, and the establishment of the Messianic Kingdom. John 14 itself settles the direction of the first movement: **Jesus takes His disciples to where He has gone—the Father's house.**

That is why the distinction is not merely a theological system imposed upon Scripture. It arises from allowing the passages' details to retain their ordinary meaning.

Also, Scripture repeatedly establishes the pattern that **God removes His own when judgment comes**. Enoch was translated before the Flood judgment, while Noah was preserved through it. Lot was removed from Sodom before judgment fell, and the angel explicitly declared that judgment could not proceed until Lot was safely removed (Gen. 5:24; 7:1–24; 19:15–22; Heb. 11:5).

Final Points on the Rapture:

Jesus does not say, **"I will come again and remain with you where you are,"** as in the 2nd coming. He says, **"*I will come again, and receive you unto myself; that where I am, there ye may be also.*"**

That is the heart of the Rapture. **The Bridegroom leaves for the Father's house, prepares a place, returns unexpectedly for His Bride, and takes her to be with Him.** John 14 gives us **the Promise**; 1 Thessalonians 4 gives us **the Process**; 1 Corinthians 15 explains **the Transformation**.



Three Groups at the Flood: One of several fascinating prophetic patterns that we see in the Bible, the Flood presents an interesting one:

- **Those who perish in judgment (Earth Dwellers).**
- **Those preserved through judgment — Noah and his family (Israel).**
- **One removed before judgment — Enoch (Church).**

That distinction beautifully fits the dispensational framework: the Church is not simply another name for Israel. God has distinct purposes for the Church and Israel, and the removal of the Church does not terminate His prophetic program—it clears the stage for the completion of His covenant purposes concerning Israel (Dan. 9:24–27; Rom. 11:25–29).

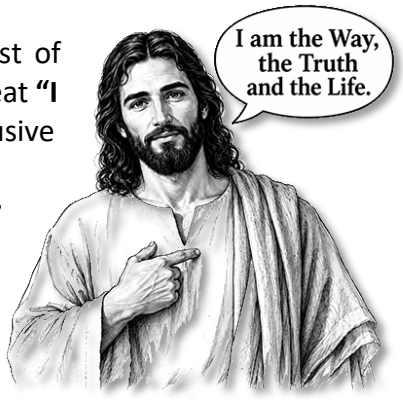
When the disciples asked, "**Lord, where are you going?**" Jesus answered them in John 13:33, 36, and 14:1. Thomas will now ask a question that sets up one of the most dogmatic and foundational passages on the exclusivity of Jesus Christ:



John 14:4-5] *"And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and **how can we know the way**?"*

Thomas sometimes gets an undeserved reputation simply as **"Doubting Thomas."** But notice what he does here: when he does not understand Jesus, **he asks Him directly**. His question is honest, practical, and exactly what is needed to draw out Christ's great declaration in the following verse. Jesus will now tell them all how they can know the way.

John 14:6] *"Jesus saith unto him,* ***I am the way, the truth, and the life: no man cometh unto the Father, but by me.****"*



Jesus does not give him directions, a religious system, or a list of works—He points to **Himself**. This is the sixth of John's seven great **"I AM" declarations**, and one of the clearest and most exclusive statements Jesus makes about access to the Father.

John has deliberately built his Gospel around seven "***I am***" declarations, each revealing another dimension of Christ's identity.

1. **I AM the Bread of Life** — John 6:48
2. **I AM the Light of the World** — John 8:12
3. **I AM the Door** — John 10:9
4. **I AM the Good Shepherd** — John 10:11
5. **I AM the Resurrection and the Life** — John 11:25
6. **I AM the Way, the Truth, and the Life** — John 14:6
7. **I AM the True Vine** — John 15:1

Thomas asks for a route.
Jesus gives him **a Person**.

Jesus does not say, *"I know the way," "I will show you the way," "I teach the way,"* or even "*I am a way.*" He says, **"*I am the way.*"** Christianity ultimately rests upon having access to God only through the Person and finished work of Jesus Christ (John 10:9; Acts 4:12; Heb. 10:19–20).

Also notice that Jesus does not merely **speak truth**; He declares Himself to be **the Truth**. Truth is therefore not finally determined by culture, majority opinion, political authority, philosophy, or personal preference—it is anchored in the character and revelation of God.

Jesus does not merely possess life that He can distribute independently of Himself. **He is the Life.** That is why He could stand before Lazarus's tomb and declare, **"I am the resurrection, and the life"** (John 11:25).

Finally, the second half of the verse removes every possible ambiguity from the first: "***No Man Cometh Unto the Father, but by Me.***" Jesus does not say He is **a way** to God. He does not present Himself as one valid spiritual path among many. His language is dogmatic and absolute:

"No man cometh unto the Father, but by me."

Peter later declares the same truth: **"*Neither is there salvation in any other.*"** Paul likewise writes, **"*there is one God, and one mediator between God and men, the man Christ Jesus*"** (Acts 4:12; 1 Tim. 2:5).

The exclusivity of Christianity therefore does not originate with a denomination, church council, or theologian. **It comes directly from Jesus Christ.**



Something To Watch: Modern culture increasingly defines truth as personal—*"your truth"* and *"my truth"*—and religion as multiple roads leading toward the same destination. Jesus in John 14:6 directly confronts both ideas: **truth is only found in Christ, and access to the Father has only one Way, through Christ.** In an age of spiritual pluralism and manufactured realities, the believer's anchor remains remarkably simple: **the Way, the Truth, and the Life is Jesus Christ.** ***All other paths lead to destruction.***

John 14:7-8] *"If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us."*

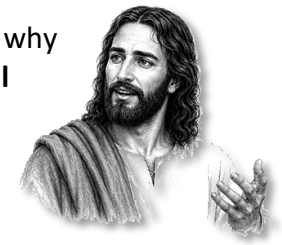
John 14:9] *"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"*

Jesus now carries the statement of verse 6 one step deeper: **if He alone is the way to the Father, then knowing Him means knowing the Father.** Philip responds with perhaps the highest spiritual request a man could make: **"Show us the Father."** The remarkable answer is that Philip has been looking at the revelation of the Father for three years.

Philip had watched Jesus heal the sick, command nature, feed thousands, give sight to the blind and call Lazarus out of the grave. More importantly, he had listened to Jesus' words and observed His character for three years—and yet he had not fully grasped **who had been standing before him** (John 2:11; 6:14; 9:1–7; 11:43–44).

An interesting pattern develops in the Upper Room discourse. Jesus' teaching is repeatedly interrupted by His disciples: **Peter**, then **Thomas**, now **Philip**, and later **Judas—not Iscariot** in verse 22. Rather than distracting from the discourse, their questions draw out some of its deepest revelations (John 13:36; 14:5, 8, 22).

John 14:10-11] *"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."*



Philip has asked Jesus to show them the Father, and Jesus now explains why that request has already been answered. **His words and His works reveal the Father because the Father and Son exist in perfect unity.** Jesus offers the disciples two inseparable witnesses: believe His declaration concerning who He is—or examine the supernatural works that authenticate that declaration.

This is not blind faith. The signs objectively authenticate His claims—the water became wine, the lame walked, thousands were fed, the blind received sight, and Lazarus came out of his tomb (John 2:1–11; 5:1–9; 6:5–14; 9:1–7; 11:38–44).

John 14:12-15] *"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments."*

Jesus has pointed to His works as evidence that the Father works through Him; now He makes an astonishing promise about the works of those who believe. The key is **"because I go unto my Father"**—His departure will open the next phase of God's program, with the Holy Spirit empowering believers and prayer becoming central to their ministry. The purpose remains unchanged: **"that the Father may be glorified in the Son."**

Verses 12–15 must be read together. Jesus is not handing believers an unrestricted promise to obtain anything they desire. **The works, the asking, Christ's name, the Father's glory, and obedience all belong to one package** (John 14:12–15).

To pray **"in Jesus' name"** is not merely to attach those words to the end of a prayer. It means **standing in His place, fully identified and joined with Him**, pleading the merits of God's Son before the Father.

John 14:16-17] *"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."*



Now Jesus reveals the divine provision that will make the coming Christian life possible. He is going away, but His disciples will not be abandoned: **the Father will give them the Holy Spirit, who will remain with them forever.**

The disciples are understandably focused upon what they are losing. Jesus is revealing what they are about to receive. His departure will ultimately be to their advantage. Jesus will explain this even more directly in chapter 16: **"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you"** (John 16:7).

Under the Old Testament economy, the Holy Spirit could come upon individuals for particular purposes and could depart from them. David therefore prayed, **"take not thy holy spirit from me"** after his sin concerning Bathsheba (1 Sam. 16:13–14; Ps. 51:11).

The Old Testament relationship is not the relationship that Jesus promises to the Church. **The Comforter will abide with believers forever,** and **this is a tremendous statement.**

Verse 17 also announces an enormous dispensational transition—the Spirit who had been **with** them would soon dwell **in** them.



Another Security Statement: Notice how this fits the security theme already woven through John. Christ's sheep shall **"never perish,"** nothing can pluck them from His hand, and now the Holy Spirit is promised to remain **"for ever"** (John 10:27–29; 14:16). Paul will later explain this relationship as the believer being **sealed with the Holy Spirit of promise** until the redemption of God's purchased possession (Eph. 1:13–14; 4:30).

John 14:18-20] *"I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you."*

The Greek word that translates **"comfortless"** (*orphanos)* means "orphans." Jesus is essentially saying, *I will not leave you as abandoned children.* Instead, Jesus says, "***I will come to you***" through the indwelling Spirit; Christ will remain present with His people after His ascension. Jesus is not preparing them for divine absence, but for **a new form of divine presence.** Our life is tied directly to **His life**. He assures His disciples that His victory over death guarantees theirs.

What is **"that day"** that Jesus speaks about in v. 20? His answer is important: **it is the day in which we are presently living—the age that began at Pentecost.** Pentecost marks the arrival of this distinctive indwelling ministry of the Holy Spirit in the Church.

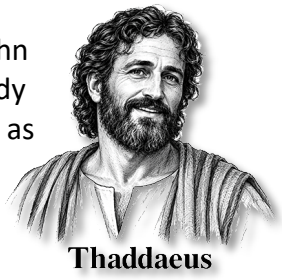
He says, **"Ye in me, and I in you,"** which is a simple yet profound statement. **"Ye in me"** = salvation and identification, and **"I in you"** — sanctification and Christian living. Jesus is describing **union with Christ**.

John 14:21] *"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."*

Verse 20 established the believer's extraordinary union with Christ; verse 21 now turns from **position to fellowship**. Jesus makes obedience the visible evidence of love for Him, and He attaches an extraordinary promise to that obedient fellowship: **"I will manifest myself to him."**

Two Christians can read the same Bible, hear the same teaching, and possess the same salvation, yet one develops a much deeper intimacy with Christ. John 14:21 gives us part of the explanation: **revelation and obedience are connected.** God's Word is not merely information to accumulate. As the believer responds obediently to what Christ has already revealed, the Holy Spirit continues opening the riches of Christ through that same Word (Ps. 119:97–105).

John 14:22-23] *"Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."*


Thaddaeus

This continues the Upper Room discourse's conversational character. John immediately distinguishes this disciple from Judas Iscariot, who has already departed into the night. Scholars identify this Judas as **Thaddaeus/Lebbaeus,** and he asks an important question, since he cannot understand how Jesus can manifest Himself to the disciples while remaining unseen by the world. Jesus says that this will happen in three ways:

1. **By Fellowship** — v.23
2. **By the Indwelling Spirit** — vv.24–25
3. **By Inner Peace** — vv.26–27

The world cannot presently see the glorified Christ with physical eyes, but it can observe those who claim that **Christ lives within them** (Gal. 2:20; Col. 1:27).

John 14:24-25] *"He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you."*

John 14:26-27] *"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 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."*

Jesus completes His answer to Judas by explaining how He will manifest Himself to His people while remaining unseen by the world: **through obedient fellowship, the indwelling Spirit, and supernatural peace.** The Greek word for "peace" (eirēnē) here emphasizes a **spiritual peace that only Christ can give**. An important distinction exists between peace with God and the peace of God (Rom. 5:1; Phil. 4:7). These are related, but not identical.

- **Peace with God** — reconciliation; our judicial standing before Him (Rom. 5:1).
- **Peace of God** — tranquility experienced while walking with Him (Phil. 4:7).

We have come full circle. John 14 began with "***Let not your heart be troubled***", and now Jesus repeats it near the chapter's conclusion

Look at everything Jesus has placed between those two statements: **the Father's house, His promised return, the Way to the Father, answered prayer, the Comforter, the indwelling Spirit, union with Christ, and His supernatural peace.** Those truths are God's answer to the troubled heart. The Trinity is evident in this passage: **equal in nature, separate in Person, distinct in duties.** The Son speaks, the Father sends, and the Holy Spirit teaches and brings Christ's words to remembrance

John 14:28-29] *"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe."*

John 14:30-31] *"Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.* ***Arise, let us go hence.****"*

John 14 closes with the conflict suddenly coming into view: Jesus is returning to the Father, His predictions will soon become evidence for the disciples' faith, and **"the prince of this world"** is approaching. Jesus told them beforehand that their world is about to collapse. When the arrest, crucifixion, resurrection, ascension, and coming of the Comforter occur, they will realize that none of it caught Jesus by surprise. Jesus is not retreating from the enemy; He rises and deliberately goes forward to meet what is coming.

What lies immediately ahead is **another siege with Satan**, probably centered in the agony of Gethsemane. Satan can find **nothing in Christ on which to establish a claim**. Jesus is sinless; the ruler of this world possesses no foothold, no accusation, no moral debt, and no rightful authority over Him. After that confrontation, Christ proceeds to the Cross, then resurrection and ascension, followed by the coming of the Comforter to indwell believers.

Next Lesson: Read John 15 and 16. We will go over John Chapter 15, where we will explore the Christian's relationship with Christ, other believers, and the world, and Chapter 16, where we will explore the work of the Holy Spirit. Chapter 15 and 16 occur on the walk to Gethsemane.

The Gospel is wonderfully simple: **Jesus Christ, the eternal Son of God, died for our sins, was buried, and rose again the third day according to the Scriptures.** Salvation is God's gift of grace, received through faith in Christ—not earned by works, religion, morality, or human merit. And Jesus leaves no room for another path to God: **"I am the way, the truth, and the life: no man cometh unto the Father, but by me."** Many religions, philosophies, and claims to truth exist, but there is only **one Savior and one way to the Father—Jesus Christ.**