

## **C. Jesus Predicts Peter's Denial (13:36-38)**

*V. 36 Simon Peter said to Him, "Lord, where are You going?" Jesus answered him, "Where I am going you cannot follow Me now, but you shall follow Me afterward."*

Only Jesus, the Lamb of God, can offer the sacrifice that deals with sin. Peter can only follow later – not as a second lamb of God, but in the sense that he will follow Jesus in death and join Him in glory.

*V. 37 Peter said to Him, "Lord, why can I not follow You now? I will lay down my life for Your sake."*

Peter's unwillingness to wait reveals his lack of understanding of Jesus' sacrifice. His boast also displays gross ignorance of human weakness. This spirit of independence is the seed of the denial to come (see 1 Kings 20:11).

*V. 38 Jesus answered him, "Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times."*

Who will lay down his life for whom? Peter has it backwards. Yet, there is a rightness to it in that 3 decades later, Peter would indeed lay down his life for the sake of Jesus' name – as foretold by Jesus - and in so doing glorify God (John 21:18-19)!

## **D. The Farewell Discourse (14:1-16:33)**

In a very short time, the whole world of the disciples was going to collapse – as their beloved Lord would be betrayed, abused, tortured, and ultimately crucified. Thus, Jesus anticipates their sorrow, anxiety, and confusion, and gives them comfort. Here He continues to “wash their feet.” Here is Jesus, anticipating the curse of God and bearing in the sin of the world, and He is absorbed in the needs of His friends (John 13:1). Though they couldn't feel His pain, He could feel theirs (Isa. 50:4ff).

May these words not just be viewed as words of comfort for the eleven, but also for us who have come after them.

The disciples had seen Jesus cast out demons, heal people, and even raise them from the dead. He had demonstrated His power over every adversary in every situation. He had successfully countered every argument; answered every question; resisted every temptation; and confounded every enemy; and now He was predicting His own death at the hands of wicked men. This certainly did not fit their concept of what His mission would be. I think they were becoming increasingly aware that Jesus was the incarnation of God. So how could He die? Why would He die? Who could defeat Him? Was Jesus not who they thought He was?

Jesus continues to comfort their troubled hearts in reaffirming His deity and the plan and purposes of God.

***(i) The Way, the Truth, and the Life (14:1-6)***

*V. 1 "Let not your heart be troubled; you believe in God, believe also in Me.*

Literally this says, "Stop letting your heart be troubled." First off we can be assured that if Jesus says this, He must have good reasons.

Their whole concept of Messiah was an illustrious conqueror. I can well imagine that their hopes had been riding high following the triumphal entry where everyone was waving and tossing palm branches. They just could not reconcile all Jesus' talk about dying. Jesus, in washing their feet, had grabbed their attention. He had come to humbly die in loving service of those His Father had given Him.

They had forsaken all to follow Him and now He was about to "forsake" them and leave them in the midst of enemies. What good was a Messiah – a Deliverer – who was going to die? To His disciples, nothing would seem to fit. In addition, the Lord had informed them that one of their own intimate group would be the instrument of betrayal. Even Peter, their strongest companion, would deny Him three times that very night. Everything seemed to be unraveling for those looking at the things which are seen.

In v. 1b Jesus again puts Himself on equal plane with God. He reminds them that they believe in God without seeing Him. In like manner, Jesus tells them, "Keep believing in Me, though I will leave you physically and not be visible. (Peter did grasp this later. See 1 Peter 1:8).

Jesus presents Himself as an object of trust (and the object is the key, not your faith!).

*V. 2-3 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. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.*

Jesus had many misconceptions to correct. However, their hope of a glorious eternity was not mistaken, and His going was to open the way to this glorious kingdom – that would far surpass their thoughts and expectations. He was going away from them, not because He was abandoning the plan. He was fulfilling the plan.

The original language does not talk about mansions. More literally, in His Father's house are many rooms or abodes or dwelling places. The only other use of this particular word in the Scriptures occurs in John 14:23. I think "mansions" really gives the wrong idea. It will be home; a dwelling place for the complete family of God. We will dwell with God, not down the street from Him. Eternity will have God with His people in unbroken, unhindered fellowship (Rev. 21:2-3).

The Epistle to the Hebrews shows us that the heavenly places had to be purified by the better sacrifices which He was to offer, in which all the sacrifices of the law would find their fulfillment. "*I go to prepare a place for you.*" We also understand this to mean that the Lord Jesus has procured the right—by His death on the Cross—for every believing

sinner to enter Heaven. He has "prepared" for us a place there by entering Heaven as our Representative and taking possession of it on behalf of His people. As our Forerunner He marched in, leading captivity captive, and there planted His banner in the land of glory. He has "prepared" for us a place there by entering the "holy of holies" on High as our great High Priest, carrying our names in with Him. Christ would do all that was necessary to secure for His people a welcome and a permanent place in Heaven.

And Jesus will return to gather them in personally.

*V. 4-6 And where I go you know, and the way you know.” Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?” Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.*

We don't need a map or have to know how to get there, for Jesus is coming to get us. He will take us there. Christ is everything a man or woman needs.

Jesus Himself is the way to acceptance with God. Jesus is the truth. Christ is the full and final revelation of God. Jesus is the life. He is the One who is. The one who is out of Christ exists, but he has no spiritual life.

Jesus mediates God's truth and God's life so that He is the very way to God.

This is an exclusive claim. "The" carries the idea of "the only." Many think that Christians are narrow minded, and we are; as narrow as the Lord Jesus Christ. There is no salvation apart from Jesus (Acts 4:12; 1 Tim. 2:5).

Some will say, "But this way is so narrow. Isn't there a wider way?" Yes, but consider where it leads. Seeking a way other than Jesus is foolish, will lead to despair, and is perverse (an insult to God – calling Jesus a liar). Do you think that God would be impressed or admire a person who seeks another way. After all, He gave His own beloved Son to die.

### ***(ii) The Father Revealed (14:7-11)***

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

Jesus continues to comfort their troubled hearts in reaffirming His deity, and the plan and purposes of God.

“Jesus is one with God, with respect to man, in creation, revelation, and authority; yet he is one with man, with respect to God, in submission, dependence, and obedience” (Carson, *Farewell Discourse*, 34).

“A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic – on level with a man who says he is a poached egg – or else he would be the Devil of Hell. You must make your choice. Either this man was and is the Son of God; or else a madman or something worse.” (C.S. Lewis, *Mere Christianity*)

Jesus' words were meant to comfort His disciples. They knew He loved them. He wanted them to know that God cared for them the same way because He and the Father are one. To have a relationship with one is to have a relationship with the other (1 John 2:23).

*“from now on”* – This may indicate that starting from now they will begin to understand (i.e. see John 20:28).

*V. 8-11 Philip said to Him, “Lord, show us the Father, and it is sufficient for us.” Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.*

It is as if Jesus' response was, “Open your eyes. You've been looking at Me for three years – the visible manifestation of God (John 1:14; Isa. 40:5; Heb. 1:3; Col. 1:15, 2:9). The King of heaven had left the company of worshipping angels to company with them – the King of glory dwelt with worms and companied with them as an elder brother.

There are different words translated “see” in the New Testament Scriptures. John 20 uses three different words. The first is “blepo.” It is used of John in v. 5 where, after outrunning Peter to the tomb, he looks in and “saw” the linen cloths lying there. This is the simplest word for “see.” It merely means that the image of the graveclothes had impressed itself upon the retina of John's eyes. In a few moments Peter arrives and pushes past John into the tomb. Peter sees the cloths and it uses a different word; “theoreo” (v. 6). It means to scrutinize; to consider; to behold. At this point John enters in and in v. 8 we are told he “saw” and believed. Now the word is “oraō” which means to see with understanding. John “saw” that the only thing that would account for the arrangement of the graveclothes was a resurrection. This is the word John uses here in saying that he who has “seen” Me has “seen” the Father. He means the one who perceives who He is perceives God.

Even being with Jesus such a long time does not guarantee insight into truth. The miracles were signs. It is not that they convince everyone, but rather, thoughtful meditation upon them would reveal that the kingdom of heaven has come upon them in the Person of Christ.

It has been said that seeing is believing, but Jesus seems to say that believing is seeing! Believing in Jesus is seeing God. Belief is meaningless unless it rests on the words and works of Jesus, the Rock of Ages.

### ***(iii) The Revelation of His Promise (14:12-31)***

#### **Greater Works**

*V. 12 “Most assuredly, 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 My Father.*

The key to understanding this verse is the clause “because I am going to the Father.” That tells us that Jesus is referring to “greatness” as it pertains to the unfolding plan of God for Salvation. *The works that the disciples perform after the resurrection are greater than those done by Jesus before his death insofar as the former belong to an age of clarity and power introduced by Jesus’ sacrifice and exaltation (Carson, 496).* (See also John 16:7-11).

Both Jesus’ words and deeds were somewhat veiled during the days of His flesh – even His closest followers grasped only a part of what He was saying.

(i.e. Matthew 11:7-15 and the greatness of John the Baptist)

Some believe the greater works is referring to miracles, and that the disciples, in light of Jesus leaving them, would think that not only would they be deprived of the advantage of His superior powers, but also that their own, which were entirely dependent on Him, would be withdrawn also. This view sees the Lord assuring them in the most emphatic manner, by a repetition of affirmation, ‘Amen, amen, I say unto you,’ that His miraculous power would continue to be exercised through them. Following the Spirit being poured out at Pentecost, we find them, like Him, instantaneously healing the sick, casting out demons, and raising the dead." (See Heb. 2:4) However, these works would be the same as our Lord’s, not greater. It seems to me, more consistent to understand the passage as referring to the greater light of the New Covenant era.

Acts 2:40-41 records that Peter preached and 3000 were saved. Three-thousand dead were raised to spiritual life which is eternal. Does this not even surpass the greatness of Lazarus coming out of the tomb to physical and temporary life? (See Jesus’ priorities of spiritual and eternal versus physical in Luke 10:19-20. After all, Jesus’ main work was not miracles but revealing the Father; bringing the knowledge of the Father. In fact, the Greek reads greater than these he will do; perhaps implying greater things than these he will do. It does not say greater works or miracles.)

### **Prayer in Jesus’ Name**

Another great comfort for His disciples is that they will have a direct line to heaven! In fact prayer will be absolutely essential for the spreading of the gospel. It is, to use the terms of Piper, a war-time walkie-talkie for the war and advance of the kingdom. Prayer is a condition for doing the great works mentioned in v. 12.

*V. 13-14 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask anything in My name, I will do it.*

What comfort to disciples who had left all to follow Jesus! Though Jesus would not be with them bodily, the gap would close each time they prayed.

Notice, He does not say that He will grant their every prayer and wish. He says that He will given them what they ask in His name. He certainly is not talking about merely tacking that phrase to the end of our prayers.

What does it mean to pray in Jesus' name? A.W. Pink writes: "First, it means that we pray in His person, that is, as standing in His place, as fully identified with Him, asking by virtue of our very union with Himself. When we truly ask in the name of Christ, He is the real petitioner. Second, it means, therefore, that we plead before God the merits of His blessed Son. When men use another's name as the authority of their approach or the ground of their appeal, the one of whom the request is made looks beyond him who presented the petition to the one for whose sake he grants the request. So, in all reverence we may say, when we truly ask in the name of Christ, the Father looks past us, and sees the Son as the real suppliant. Third, it means that we pray only for that which is according to His perfections and what will be for His glory. When we do anything in another's name, it is for him we do it. When we take possession of a property in the name of some society, it is not for any private advantage, but for the society's good. When an officer collects taxes in the name of the government, it is not in order to fill his own pockets. Yet how constantly do we overlook this principle as an obvious condition of acceptable prayer! To pray in Christ's name is to seek what He seeks, to promote what He has at heart!" You cannot manipulate the exalted Christ or use Him for selfish ends.

We see then that the petition must be in keeping with who Christ is. We can only rightly ask God for that which will magnify His Son. To ask in the name of Christ is, therefore, to set aside our own will, and bow to the perfect will of God. (See 1 John 3:22).

The name of the Lord is all that He is. Truly praying in Jesus' name is more than merely mentioning His name at the end of our prayers. It is not some magical incantation. It is praying for that which is consistent with His character, and for that which will bring Him glory. The goal of prayer is the glorification of God.

Notice that Jesus says that He will do it. He has such authority.

### **Keep My Commandments**

*V. 15 If you love Me, keep My commandments.*

...My commandments .... the law of Christ! (See Matt. 28:18-20; Heb. 7:12). Real love for Christ is demonstrated by an active, eager, joyful obedience to His commandments.

### **Jesus Promises Another Helper**

*V. 16-18 And I will pray the Father, and He will give you another Helper, that He may abide with you forever — the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you.*

Jesus has told His disciples to not be troubled and provides good reason to be comforted. First He is going to prepare and secure their place in the Father's house. Secondly, He will come again and take them there Himself. Now, He tells them that in the "in between time" another Comforter will be given to them. This One is the Spirit of truth – indicating He communicates and bears witness to the truth (Jesus). Christ had been their

teacher; but from here on in, the Holy Spirit would take His place (John 14:26). The Holy Spirit does not work independently of the written Word, but through and by means of it.

The world is built on lies. It is suspicious of what it cannot see. (1 Cor. 2:14)

This indwelling talk is simply a way to communicate intimate fellowship with the God of the universe. *1 Kings 8:27, Ezekiel 37:27, Zechariah 2:10, Ephsians 3:17, Revelation 21:3*

A comforter is one who stands alongside of one in need, to strengthen.

The believer has two Comforters, Helpers or Strengtheners: the Holy Spirit on earth, and Christ at the right hand of the Father in Heaven, for the same Greek word here rendered "Comforter" is translated "Advocate" in 1 John 2:1,—an "advocate" is one who aids, pleads the cause of his client. Christ "makes intercession" for us on High (Heb. 7:25), the Holy Spirit within us (Rom. 8:26)! In some versions it is translated "counselor" which is not bad provided you think in terms of legal counsel.

The Spirit was "with" them in the person of Jesus Christ, but would be in them – with the coming of the new age – the age of the Spirit – the New Covenant.

*V. 19-22 "A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. At that day you will know that I am in My Father, and you in Me, and I in you. 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."*

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

Even in His resurrection, Jesus did not appear to the world. Jesus uses language of intimacy – such as is used of the Father and Son. Jesus' disciples love Him and thus obey Him, mirroring the oneness between Jesus and His heavenly Father.

It is through the written Word that the incarnate Word "manifests" Himself to the heart!

Judas likely cannot figure out how the world will not see, since he believes the kingdom must come in undeniable and irresistible splendor. (Of course, a select reading of O.T. passages would lead to that conclusion – if you don't take into account the suffering passages. What a great hermeneutical lesson – the need to take into account all that the Scripture unfolds and reveals!)

*V. 23-24 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. 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."*

It is love that motivates obedience. "Abiding" speaks of fellowship all through John's writings. Not only is our fellowship with the Father and His Son (1 John 1:3), but to the

one who truly heeds the Word, they will come and have fellowship with him. This is the reward of loving obedience.

*V. 25-28 "These things I have spoken to you while being present with you. 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 things that I said to you. Peace I leave with you, My peace I give to you; not as the world gives do I give to you. 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.' If you loved Me, you would rejoice because I said, 'I am going to the Father,' for My Father is greater than I.*

As Jesus came in the Father's name and was the Father's emissary, so the Spirit will come in Jesus' name as His emissary.

With a careful reading we see this promise is for the disciples *alone*. It becomes very clear as you read the book of Acts, especially chapter 2, that this promise does not extend to all of believers. It is dangerous to try to extend this to our reading of the Scriptures and the Spirit's work of applying it. One of the main tasks of the Spirit then, was to remind the disciples of Jesus' teaching, and help them grasp its significance and meaning (i.e. John 2:19-22; 12:16; 20:9).

"He shall teach you all things." Here is another instance where the words of Scripture are not to be taken in their absolute sense. If the apostles were to be taught all things without any qualification, they would be omniscient. Nor did Christ mean that the Holy Spirit would teach them all that it was possible for finite creatures to know: He would not make known to them the secrets of the future. Rather would He teach them all that it was necessary for them to know for their spiritual well-being, and this, particularly, in connection with what Christ had taught them, either fully or in germ form. He would make clear to them that which, as yet, was mysterious in their Master's sayings.

(See John 2:22; 12:16)

Peace is one of the fundamental characteristics of the messianic kingdom anticipated in the Old Testament (Num. 6:26; Psalm 29:11; Isa. 9:6-7; 52:7; 54:13; 57:19; Ezek. 37:26; Hag. 2:9) and fulfilled in the New (Acts 10:36; Rom. 1:7; 5:1; 14:17). We have peace in our hearts because we have peace with God (Phil. 4:7; contrast Isa. 48:22 with Isa. 26:3). Thus, Paul could have peace even while in a jail at Philippi; the kind of peace that Jesus had as He faced the cross – because of His relationship of trust with His Father (i.e. John 19:10-11).

How are we to understand the statement Jesus makes about the Father being greater than he is? Throughout this discourse and in the prayer which follows in chapter 17, the Lord Jesus is presented as the Father's Servant, from whom He had received a commission, for whose glory He acted, and under whose authority He spoke. In becoming incarnate and tabernacling among men, He had greatly humiliated Himself, and chose to descend into shame and suffering. He was now the Son of man who had nowhere to lay His head. He who was rich had for our sakes become poor. He was the Man of sorrows, and



acquainted with grief. In view of this, Christ was now contrasting His situation with that of the Father in the glories of heaven. The Father was seated upon the throne of highest majesty; the brightness of His glory was uneclipsed; He was surrounded by hosts of holy beings, who worshipped Him with uninterrupted praise. Far different was it with His incarnate Son—despised and rejected of men, surrounded by enemies, soon to be nailed to a criminal's cross. The contrast then was between His present state of humiliation and His coming state of exaltation to the Father! Therefore, those who really loved Him should have rejoiced at the news that He would go to the Father, because the Father was greater than He—greater both in official status and in surrounding circumstances. It was Christ owning His place as Servant, and magnifying the One who had sent Him. Instead of looking at things selfishly and how they affect us, we should look at the way things affect the cause of Christ.

V. 29-31 *“And now I have told you before it comes, that when it does come to pass, you may believe. I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me. But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here.*

Jesus used a simple method to strengthen the faith of His own – He tells what would happen ahead of time. Fulfilled prophecy is one of the means to strengthen the faith of His disciples so they would trust Him more and more. Every detail of each prophecy came to pass just as He said.

As the sinless One there was nothing within to which the Devil could appeal. Christ was the Lamb "without blemish." The dragon had sought to devour Him from his birth. Christ's death on the cross would resolve the age-old conflict that had raged since Lucifer's fall. Jesus was about to win the ultimate victory (Heb. 2:14; 1 John 3:8).

In going to the cross as an obedient Son, Jesus manifested His great love for His Father. Many say they love God, but they do not pass the test of obedience. Three times already Jesus has stated that the test of love is obedience (John 14:15, 21, 23).