

The Heart of Personal Relationship with God John 14:10-17

John 14:10-17 "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. 11 "Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves. 12 "Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father. 13 " Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. 14 "If you ask Me anything in My name, I will do it. 15 " If you love Me, you will keep My commandments. 16 "I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.

I. The issue of faith:

John 14:10 Do you not believe that I am in the Father, and the Father is in Me?

John 14:11 Believe Me that I am in the Father and the Father is in Me ...

John 14:11 ... otherwise believe because of the works themselves.

John 14:12 "Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also;

A. God is looking for a faith response in people

Heb 11:2 ...For by it (faith) the men of old gained approval.

Heb 11:6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

B. Faith is the title deed of what we pray for:

Heb 11:1-2 Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained approval.

C. Notes from: Wuest's Word Studies from the Greek New Testament: Kenneth S. Wuest

The Greek word translated "substance" had a technical meaning in the business world of the first century. It referred to one's property or effects. It was used in such expressions as "Out of this estate I declare that my husband owes me," or, "more land and I actually possess." It was also used to refer to "the whole body of documents bearing on the ownership of a person's property, to deposited in the archives, and forming the evidence of ownership."

Moulton and Milligan in their "Vocabulary of the Greek Testament" say of these uses, "These varied uses are at first sight somewhat perplexing, but in all the cases there is the same central idea of something that underlies visible conditions and guarantees a future possession." Thus they translate "Faith is the of things hoped for."

To substantiate this usage, there is in "Living Yesterdays," a delightful brochure by H. R. Minn, the story of a woman named Dionysia. She is described as "a woman of set jaw and grim determination." It seems that she had lost a case in a local court over a piece of land to which she laid claim. Not satisfied with the decision of a lower court, she determined to take her case to a higher court in Alexandria. She sent her slave to that city, with the legal documents safely encased in a stone box. On the way, the slave lost his life in a fire which destroyed the inn where he had put up for the night. For 2000 years the sands of the desert covered the ruins of the inn, the charred bones of the slave, and the stone box. Archaeologists have recently uncovered these remains. In the box they found the legal documents. They read the note which this woman had sent to the judge in Alexandria, "In order that my lord the judge may know that my appeal is just, I attached my hupostasis." That which was attached to this note, she designated by the Greek word translated "substance" in Heb 11:1. The attached document was translated and found to be a piece of land which she claimed as her own possession, the evidence of her ownership.

What a flood of light is thrown upon this teaching regarding faith. The act of exercising true faith as one prays, or as one leans on the resources of God, is itself the title deed or evidence of the sure answer to our prayer or the unfailing source of the divine supply. It is God's guarantee in advance that we already possess a thing asked for. They may still be in His hands, awaiting the proper time for their delivery, but they are ours. If the answer to our prayers are not forthcoming at once, let us rest content with the title deed which God has given us, namely, a Holy Spirit energized act of faith. We may be absolutely certain that our God will honor this title deed at the right moment.

II. The issue of union life in Christ

John 14:10 ...I am in the Father, and the Father is in Me?

John 14:10 ... the Father abiding in Me does His works.

John 14:11 ... I am in the Father and the Father is in Me;

John 14:16 "I will ask the Father, and He will give you another Helper, that He may be with you forever;

John 14:17 ... but you know Him because He abides with you and will be in you.

Our Union With Christ: (from The New Topical Text Book; R. A. Torrey)

1. As Head of the Church. Eph 1:22-23; 4:15,16; Col 1:18.
2. Christ prayed that all saints might have. John 17:21,23.
3. Described as
 - a. Christ being in us. Eph 3:17; Col 1:27.
 - b. Our being in Christ. 2Co 12:2; 1 John 5:20.
4. Includes union with the Father. John 17:21; 1Jo 2:24.
5. Is of God. 1Co 1:30.
6. Maintained by
 - a. Faith. Gal 2:20; Eph 3:17.
 - b. Abiding in him. John 15:4,7.
 - c. His word abiding in us. John 15:7; 1Jo 2:24; 2Jo 1:9.
 - d. Feeding on him. John 6:56.
 - e. Obeying him. 1 John 3:24.
7. The Holy Spirit witnesses. 1 John 3:24.
8. The gift of the Holy Spirit is an evidence of. 1 John 4:13.
9. Saints
 - a. Have, in mind. 1Co 2:16; Php 2:5.
 - b. Have, in spirit. 1Co 6:17.
 - c. Have, in love. Song 2:16; 7:10.
 - d. Have, in sufferings. Php 3:10; 2Ti 2:12.
 - e. Have, in his death. Ro 6:3-8; Ga 2:20.
 - f. Have assurance of. John 14:20.
 - g. Enjoy, in the Lord's supper. 1Co 10:16,17.
 - h. Identified with Christ by. Mt 25:40,45; Ac 9:4; 8:1.
 - i. Are complete through. Col 2:10.
 - j. Exhorted to maintain. John 15:4; Ac 11:23; Col 2:7.
10. Necessary to growth in grace. Eph 4:15,16; Col 2:19.

11. Necessary to fruitfulness. John 15:4,5.
12. Beneficial results of
 - a. Righteousness imputed. 2Co 5:21; Php 3:9.
 - b. Freedom from condemnation. Ro 8:1.
 - c. Freedom from dominion of sin. 1Jo 3:6.
 - d. Being created anew. 2Co 5:17.
 - e. The spirit alive to righteousness. Ro 8:10.
 - f. Confidence at his coming. 1Jo 2:28.
 - g. Abundant fruitfulness. Joh 15:5.
 - h. Answers to prayer. Joh 15:7.
13. They who have, ought to walk as he walked. 1Jo 2:6.
14. False teachers have not. Col 2:18,19.
15. Is indissoluble. Ro 8:35.
16. Punishment of those who have not. Joh 15:6.
17. Illustrated
 - a. Vine and branches. Joh 15:1,5.
 - b. Foundation and building. 1Co 3:10,11; Eph 2:20,21; 1Pe 2:4-6.
 - c. Body and members. 1Co 12:12,27; Eph 5:30.
 - d. Husband and wife. Eph 5:25-32.

III. The issue of prayer

John 14:12-14 "Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father. Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it.

A. Followers of Jesus are people of prayer, who dare to believe that God wants to use them and do greater works (then Jesus) through them.

John 14:12-14 "Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father. Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it.

Eph 3:20 Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us,

1 Thes 1:5 for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction;

2 Peter 1:3-4 seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. 4 For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature,

1 Cor 2:9 but just as it is written, "Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that god has prepared for those who love him."

Eph 1:18-23 I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all.

Col 1:27-29 to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. For this purpose also I labor, striving according to His power, which mightily works within me.

B. Notes from: The Bible Knowledge Commentary; John F. Zuck:
You Have the Privilege of Prayer (John 14:12-15)

However, if God is going to answer our prayers and give us peace in our hearts, there are certain conditions that we must meet. In fact, the meeting of these conditions is a blessing in itself!

1. We must pray in faith (v. 12).

This is a promise for us to claim, and the claiming of it demands faith. The double "truly" assures us that this is a solemn announcement. The fact that Jesus did return to the Father is an encouragement, for there He is interceding for us.

The fact that ordinary people performed these signs made them even more wonderful and brought great glory to God (Acts 5:13-16).

Of course, it is not the believer himself who does these "greater things"; it is God working in and through the believer: "The Lord working with them" (Mark 16:20). "For it is God which worketh in you" (Phil. 2:13). Faith and works must always go together, for it is faith that releases the power of God in our lives.

2. Both love and obedience are part of effective prayer.

"If I regard [see and approve] iniquity in my heart, the Lord will not hear me" (Ps. 66:18).

3. We must pray in Christ's name (vv. 13-14).

In My name (vv. 13-14) is not a magical formula of invocation. But the prayers of believers, as Christ's representatives doing His business, will be answered. John expanded this teaching in his first epistle. He wrote, "If we ask anything according to His will . . . we have what we asked of Him" (1 John 5:14-15). To ask Me for anything in My name means to ask according to His will (cf. "in My name" in John 15:16; 16:23-24, 26).

This is not a "magic formula" that we automatically attach to our prayer requests, guaranteeing that God will answer. To ask anything of the Father, in the name of Jesus, means that we ask what Jesus would ask, what would please Him, and what would bring Him glory by furthering His work. When a friend says to you, "You may use my name!" he is handing you a great privilege as well as a tremendous responsibility.

The "whatsoever" in John 14:13 is qualified by all that God has revealed in His Word about prayer; likewise, the "anything" in John 14:14. God is not giving us carte blanche; "in My name" is the controlling element. To know God's name means to know His nature, what He is, and what He wants to do. God answers prayer in order to honor His name; therefore,

prayer must be in His will (1 John 5:14-15). The first request in "The Lord's Prayer" is, "Hallowed be Thy name" (Matt. 6:9). Any request that does not glorify God's name should not be asked in His name.

4. We must pray in loving obedience (v. 15).

When you love someone, you honor his or her name; and you would never use that name in a demeaning manner. Love is an important theme in the Gospel of John; it is used as a verb or noun a total of fifty-six times.

IV. The issue of faith obedience

The evidence that we are followers of Jesus, is not doing great miracles, but rather keeping His commandments!

John 14:15 "If you love Me, you will keep My commandments.

John 14:21 "He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him."

John 15:10 "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love.

1 John 2:3 By this we know that we have come to know Him, if we keep His commandments.

1 John 4:19-21 We love, because He first loved us. If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from Him, that the one who loves God should love his brother also.

1 John 5:2-3 By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments; and His commandments are not burdensome.

V. The issue of knowing the Holy Spirit.

John 14:16-17 "I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.

A. from The Bible Readers Companion; Lawrence O. Richards

The Holy Spirit, the Counselor (14:15, 26). The name is parakletos, one who comes alongside and helps. The Holy Spirit's ministry to the believer is beautifully portrayed in the name, and in this passage. He is "with" and "in" the believer, an ever-present resource (v. 16). He teaches us all we need to know to respond to Jesus daily, and He gives us an inner peace that is independent of our circumstances (vv. 26-27). The Spirit's presence makes it possible for us to choose not to be troubled or fearful. He is the unbreakable link of our living relationship with the Lord.

B. from The Bible Exposition Commentary; Warren W. Wiersbe
We Have the Holy Spirit (John 14:16-18)

Jesus had a great deal to say about the Holy Spirit in His Upper Room message, for apart from the help of the Spirit of God, we cannot live the Christian life as God would have us live it. We must know who the Holy Spirit is, what He does, and how He does it. The Holy Spirit is given two special names by our Lord: "another Comforter" and "the Spirit of truth." The Greek word translated "Comforter" is parakletos and it is used only by John

(14:16, 26; 15:26; 16:7; 1 John 2:1). It means "called alongside to assist." The Holy Spirit does not work instead of us, or in spite of us, but in us and through us.

Our English word comfort comes from two Latin words meaning "with strength." We usually think of "comfort" as soothing someone, consoling him or her; and to some extent this is true. But true comfort strengthens us to face life bravely and keep on going. It does not rob us of responsibility or make it easy for us to give up. Some translations call the Holy Spirit "the Encourager," and this is a good choice of words. Parakletos is translated "Advocate" in 1 John 2:1. An "advocate" is one who represents you at court and stands at your side to plead your case.

As "the Spirit of Truth," the Holy Spirit is related to Jesus, the Truth, and the Word of God, which of itself is the truth (John 14:6; 17:17). The Spirit inspired the Word and also illumines the Word so we may understand it. Later on in this message, Jesus will explain the teaching ministry of the Holy Spirit. Since He is the "Spirit of Truth," the Holy Spirit cannot lie or be associated with lies. He never leads us to do anything contrary to the Word of God, for again God's Word is truth.

If we want the Holy Spirit to work in our lives, we must seek to glorify Christ; and we must make much of the Word of God. When you compare Ephesians 5:18-6:9 with Colossians 3:16-4:1, you will see that both passages describe the same kind of Christian life-joyful, thankful, and submissive. To be filled with the Spirit is the same as to be controlled by the Word. The Spirit of Truth uses the Word of truth to guide us into the will and the work of God.

The Holy Spirit abides in the believer. He is a gift from the Father in answer to the prayer of the Son. During His earthly ministry, Jesus had guided, guarded, and taught His disciples; but now He was going to leave them. The Spirit of God would come to them and dwell in them, taking the place of their Master. Jesus called the Spirit "another Comforter," and the Greek word translated "another" means "another of the same kind." The Spirit of God is not different from the Son of God, for both are God. The Spirit of God had dwelt with the disciples in the person of Jesus Christ. Now He would dwell in them.

Of course, the Spirit of God had been on earth before. He empowered men and women in the Old Testament to accomplish God's work. However, during the Old Testament Age, the Spirit of God would come on people and then leave them. God's Spirit departed from King Saul (1 Sam. 16:14; 18:12); and David, when confessing his sin, asked that the Spirit not be taken from him (Ps. 51:11). When the Holy Spirit was given at Pentecost, He was given to God's people to remain with them forever. Even though we may grieve the Spirit, He will not leave us.

The way we treat the Holy Spirit is the way we treat the Lord Jesus Christ. The believer's body is the temple of the Spirit (1 Cor. 6:19-20), so what he or she does with that body affects the indwelling Holy Spirit. The Spirit wrote the Word of God, and the way we treat the Bible is the way we treat the Spirit of God and the Son of God.

The world cannot receive the Spirit because the world lives "by sight" and not by faith. Furthermore, the world does not know Jesus Christ; and you cannot have knowledge of the Spirit apart from the Son. The presence of the Spirit in this world is actually an indictment against the world, for the world rejected Jesus Christ.

The word translated "comfortless" in John 14:18 means "orphans." We are not alone, abandoned, helpless, and hopeless! Wherever we go, the Spirit is with us, so why should we feel like orphans? There is no need to have a troubled heart when you have the very Spirit of God dwelling within you!

C. from The New Topical Text Book; R. A. Torrey: The Holy Spirit, the Comforter;
1. Proceeds from the Father. Joh 15:26.

2. Given

- a. By the Father. Joh 14:16.
- b. By Christ. Isa 61:3.
- c. Through Christ's intercession. Joh 14:16.

3. Sent in the name of Christ. Joh 14:26.

4. Sent by Christ from the Father. Joh 15:26; 16:7.

5. As such He:

- a. Communicates joy to saints. Ro 14:17; Ga 5:22; 1Th 1:6.
- b. Edifies the Church. Ac 9:31.
- c. Testifies of Christ. Joh 15:26.
- d. Imparts the love of God. Ro 5:3-5.
- e. Imparts hope. Ro 15:13; Ga 5:5.
- f. Teaches saints. Joh 14:26.
- g. Dwells with, and in saints. Joh 14:17.
- h. Abides for ever with saints. Joh 14:16.
- i. Is known by saints. Joh 14:17.

6. The world cannot receive. Joh 14:17.

D. from Willmington's Book of Bible Lists; H. L. Willmington

COMFORTER - the designation of the Holy Ghost (John 14:16, 26; 15:26; 16:7; R.V. marg., "or Advocate, or Helper; Gr. paracletos"). The same Greek word thus rendered is translated "Advocate" in 1 John 2:1 as applicable to Christ. It means properly "one who is summoned to the side of another" to help him in a court of justice by defending him, "one who is summoned to plead a cause." "Advocate" is the proper rendering of the word in every case where it occurs.

1. The Spirit of God-1 Cor. 3:16
2. The Spirit of Christ-Rom. 8:9
3. The eternal Spirit-Heb. 9:14
4. The Spirit of truth-John 16:13
5. The Spirit of grace-Heb. 10:29
6. The Spirit of glory-1 Pet. 4:14
7. The Spirit of life-Rom. 8:2
8. The Spirit of wisdom and revelation-Eph. 1:17
9. The Comforter-John 14:26
10. The Spirit of promise-Acts 1:4-5
11. The Spirit of adoption-Rom. 8:15
12. The Spirit of holiness-Rom. 1:4
13. The Spirit of faith-2 Cor. 4:13