

John 14A

- Let's return to the Passover night meal of Jesus and the disciples, now reduced to just eleven by the departure of Judas
 - Judas had just been dismissed in v.30 to betray Jesus
 - Jesus told Judas what you do, do quickly
 - It's important to note that Jesus didn't command Judas to commit his act of betrayal
 - Rather, Jesus simply dictated the moment of Judas' departure
 - The timing was important because Jesus is about to offer the disciples some of the most important and personal teaching of His ministry
 - Teaching that is only appropriate for His sheep
 - Not for wolves and imposters
- So we go back into the upper room on this Wednesday night

[John 13:31](#) Therefore when he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him;

[John 13:32](#) if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.

[John 13:33](#) "Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.'

[John 13:34](#) "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

[John 13:35](#) "By this all men will know that you are My disciples, if you have love for one another."

- Beginning in v.31 and running until the end of chapter 16, we have the Upper Room Discourse, as it's come to be known
 - Jesus delivers His final words of instructions to the men He will entrust to begin the church of God
 - He begins with the first and most important rule of order for those leading the church
 - The Son is glorified

- In all that these men are to do on behalf of Christ, they must remember they are called to glorify the Son
- Furthermore, when the Son is glorified, the Father is glorified in Son
 - This concept is the essence behind Jesus' statements that He and the Father are One
 - Or that if you have seen me, you have seen the Father
 - To the extent that we bring Christ Glory, we are glorifying the Father
 - And likewise, to reject the Son is to reject the Father
- Jesus Himself was at work modeling this for the disciples
 - As Jesus will explain later in chapter 17, He was at work glorifying the Father by obeying Him in going to the cross
 - It brings glory to the Father as the world witnesses Christ's work of redemption on the cross
 - Just imagine the uncountable numbers of times someone has contemplated the plan of salvation in Christ and expressed thanks and praise to the Father
 - And this praise will last an eternity
- And then in v.32 Jesus adds that if Christ glorifies the Father, then we should expect the Father to respond by glorifying His Son likewise
 - The Father ensures that no name within His creation receives greater glory than the name of His Son
 - No power will stand, no enemy will survive
 - As the Psalmist says:

**[Psa. 8:4](#) What is man that You take thought of him,
And the son of man that You care for him?**

**[Psa. 8:5](#) Yet You have made him a little lower than God,
And You crown him with glory and majesty!**

**[Psa. 8:6](#) You make him to rule over the works of Your hands;
You have put all things under his feet,**

- And then Jesus adds a final thought that allows Him to transition into the discourse proper
 - He says the Father is going to begin Jesus' glorification immediately
 - Jesus is referring to His passion, which paradoxically is a process of the Father glorifying the Son
 - The Father brought the beatings and scourging and the nails of the cross to give His Son glory
 - Because without the suffering and death, Jesus couldn't fulfill His mission
- This is a principle of scripture that can be difficult to understand and even harder to accept
 - As James says:

[James 1:2](#) Consider it all joy, my brethren, when you encounter various trials,

[James 1:3](#) knowing that the testing of your faith produces endurance.

[James 1:4](#) And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.

- Trials brought by God are tests of our faith and obedience
- When we pass tests, we gain endurance in our walk of faith
- And endurance means greater potential in bringing glorify to the Lord
- And by our endurance we may receive our reward in Heaven
- Jesus was glorified by His obedience to the Father's commands
 - To obey in the face of such a great trial merely served to magnify Jesus obedience
 - And as we magnify His obedience, we magnify His glory
 - So great glory requires great tests of obedience
 - And that test is about to begin for Jesus

- Jesus explains in v.33 that He was going away, meaning He was to die and then resurrect and finally ascend returning to the Father
 - Obviously, the disciples weren't able to follow Jesus as He departed
 - One day they will be with Him again, but not right away
 - And of course, Jesus can't take them right away, for they have a mission to perform in His absence
 - And this gives rise to Jesus second most important rule of order: love one another as Christ loved them
 - Jesus is simply reiterating the Old Testament rules for God's people
 - Love the Lord God and love your neighbor
 - Jesus calls this a "new" commandment
 - It's not entirely new, for Moses issued a similar command in the Law to Israel
 - But in the Law, the command was stated to love your neighbor "as you love yourself"
 - Jesus changes this standard by issuing a new commandment
 - In the new commandment, we no longer look to ourselves for the standard for love
 - Instead, we look to the example Christ set
 - And as Jesus will say in chapter 15, greater love has no one than this, that one lay down his life for his friends
- Finally, Jesus says this new standard of self-sacrificial love modeled on Jesus will become the calling card of all Christians
 - Supernatural love, as given us by the Spirit living in each of us, causes us to stand out from the world
 - Obviously, a believer can live in their flesh rather than by the Spirit and thereby avoid showing Christ's love in this way
 - Nevertheless, they will be the exception in the body of Christ
 - The body of Christ will show His type of love

- And it will look very different than the world's love
- Have you not noticed the truth of this statement in your own life?
 - Have you not marveled at the self-sacrificial love of another believer for you at some point in your walk as a believer?
 - And as you have matured in your walk of faith, have you not experienced yourself drawn to making sacrifices of time, treasure and otherwise for the needs of another believer?
 - Whether you've been on the giving or receiving end of one of these moments, you've seeing Christ's words fulfilled by His Spirit
- At this point, Jesus' discourse is interrupted by Peter

John 13:36 Simon Peter said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; but you will follow later."

John 13:37 Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You."

John 13:38 Jesus answered, "Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times."

- Peter asks the question that must of been on the minds of all the disciples
 - Where are you going?
 - Peter probably expected Jesus to answer with some far away, exotic port of call like Tarshish or Ethiopia
- Jesus doesn't name the place, simply adding that Peter will eventually make it there, just not right away
 - Understandably, Peter has no idea Jesus is speaking of the throne room of God
 - So Peter boldly states he is ready to follow Jesus right now, not later
 - And in fact, Peter offers to lay his life down to save Jesus
- I think all guys like to think this and occasionally we even get the chance to say it

- We tell ourselves we will gladly put our lives on the line for those we love
 - We will take a bullet for our wives or children
 - We might even run into a burning building to save the life of a stranger
 - Guys are quite taken by the chivalry and bravery that such circumstances require
 - And we fancy ourselves equal to the task
- But when it comes time to cash the check, many come up short
 - Not for lack of love or sincerity
 - But for lack of strength courage in the face of great trial
- Peter loved the Lord
 - His life of obedience testifies to that love
 - But he was just a man
 - And the power of the enemy is great and the weakness of our flesh is no match
 - So Peter stumbled
- Jesus quiets Peter asking him will you indeed lay your life down for me?
 - Then Jesus gives Peter the disheartening news
 - He would deny Jesus
 - And not just once, but on three separate occasions
 - And he would do so very soon, before sunrise that very night
 - How could Peter have possibly understood these words?
 - I imagine Peter was utterly confused and hurt by Jesus' words
 - How could Peter possibly find cause to deny the Lord three times in that very night?
 - This scenario gives us a glimpse into how suddenly Jesus' circumstances changed that evening

- For the disciples, it must have felt as if the world was turned upside down in just a few hours time
- In less than 24 hours, everything they knew, everything they believed and expected appeared to be gone
- Peter's denials were just one moment of shock
- Each disciple faced his or her own many times over in the days that followed
- It took the resurrection to begin their healing process
- Therefore, knowing the pain and confusion that was about to envelope these men, Jesus sets about preparing them with instructions and words of encouragement
 - These words won't mean very much in the moment, but in time the disciples will recall them and understand and be comforted
 - Jesus begins the encouragement by expanding on His statement to Peter that one day the disciples will follow Jesus

[John 14:1](#) "Do not let your heart be troubled; believe in God, believe also in Me.

[John 14:2](#) "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.

[John 14:3](#) "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.

[John 14:4](#) "And you know the way where I am going."

- He prefaces this revelation with the command do not be troubled
 - The disciples are about to experience great sorrow and be very troubled by what will happen to Jesus
 - But these events have a good and necessary purpose
 - And one day they will understand them in a new and better way
- Meanwhile, they can be assured that believing in God and Jesus is not misplaced faith
 - Jesus' death and departure from the earth is part of a plan
 - And understanding that plan is the key to not allowing your heart to be troubled

- Then Jesus explains the plan in broad strokes, beginning with His departure
 - He says in His Father's house there are many dwelling places
 - The Father's "house" is clearly a reference to the Heavenly throne room of God the Father
 - You can see read a description of the throne room in multiple places in scripture, including in Isaiah and Revelation
 - Furthermore, Jesus says He will be going to that place
 - Once again, it's clear what Jesus is talking about
 - He's referring to His ascension into Heaven
 - That's why they can't follow Him now, for only Jesus is going to ascend
 - Next, Jesus says that in this house there are many rooms, and Jesus is going to prepare rooms for His disciples
 - This description seems more than a little odd
 - It seems strange to consider the throne room of God having a floor plan
 - And though Jesus was the son of a carpenter, it seems far-fetched to imagine Jesus is literally in the throne room of God with hammer and nails hanging sheet rock
 - Obviously, we must understand Jesus to mean that Heaven is a big place, plenty big enough to accommodate all His disciples one day
 - But even so, why speak in such odd language?
 - Why use this particular metaphor of building rooms for His followers?
- Finally, notice in v.3 Jesus promises that after a time, He will come again to receive the church to Himself to be "where I am," Jesus says
 - Jesus will come back from the throne room of God, where He has been, and retrieve the Church, taking them back to the throne room
 - This description is particularly important
 - It tells us that Jesus is not speaking about His Second Coming to reign on earth in His Kingdom

- At the Second Coming to earth, the Lord sets foot on the Mt of Olives, according to Zechariah
- Then He gathers Israel into her land
- And He sets us a Kingdom on earth centered in Jerusalem
- And Jesus lives and rules upon the earth for 1,000 years
- Yet the description Jesus gives in John 14 is of a very different sequence
 - In John 14, Jesus says He is coming from Heaven and then returning to the same place (to where He is now)
 - And when He comes, He receives the church to that same place, meaning we leave the earth to follow Him back
 - Literally, these events are the opposite of the Second Coming
- For example, consider this description of Christ's Second Coming in Revelation 19

[Rev. 19:11](#) And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war.

[Rev. 19:12](#) His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself.

[Rev. 19:13](#) He is clothed with a robe dipped in blood, and His name is called The Word of God.

[Rev. 19:14](#) And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.

[Rev. 19:15](#) From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.

[Rev. 19:16](#) And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."

- After the world has experienced seven years of tribulation, the moment arrives for Jesus to return and defeat the forces of Satan
 - Did you notice that as Jesus returns, He does battle on earth?
 - And furthermore, Jesus is accompanied by "armies" clothed in fine linen, white and clean
 - These are the saints – you and I – arriving to Earth with Christ

- That's very different from the events in John 14
 - In John 14 Jesus is returning to find us on Earth
 - And He's not coming to wage battle but to receive us and return to Heaven
 - As I said, these two moments can't be the same because they are literally opposites of one another
- Therefore, the promise Jesus gives in John 14 is of a different coming than the Second Coming
 - The return of John 14 is a return for the Church
 - It's a receiving of the church to Christ
 - And then the church is escorted by Christ into those rooms He has prepared in the throne room of God
 - That brings us back to this odd description of Jesus preparing rooms for us in Heaven
 - The terminology Jesus selected sounds odd to our ears
 - But it would sound very familiar to the ears of a first century Jew, like His disciples in the upper room
 - Jesus chose terminology taken from the Jewish wedding tradition practiced in His day
- In Jesus day, a wedding was a complex and multi-step affair lasting many months or years
 - Marriages were arranged by the father of the groom
 - The father who had a son of marrying age would initiate the process of finding a bride for his son
 - He often relied upon a servant or representative to appropriate candidate for his son
 - The son was not directly involved in the courting or selecting of his wife
 - He waited patiently while his father worked out the plan
 - The father dispatched his servant or representative to the home of a prospective bride with authority to strike a marriage deal

- When the servant and the bride's family came to an agreement, a price was paid for the bride and gifts were given to her
- From this moment, the bride was betrothed to her groom though they had never met
- In most cases, the servant wouldn't return with the bride
 - Instead, he leaves her to prepare for her wedding day
 - Meanwhile, the servant report back his success to his master
- Since a marriage has been officially formed, why didn't the bride travel immediately to her groom to begin married life in earnest?
 - The reason relates to Jesus' odd choice of words in his promise to the disciples
 - The marriage ceremony is on hold until a suitable dwelling place is prepared for the new bride
 - The dwelling place for the new couple will be a room or rooms built onto the house of the groom's father
 - In this culture, family grew around a patriarch
 - Brides became part of the groom's family, literally
 - Each son in a family would welcome his bride into the household of the son's father
 - And each son was responsible to build an addition onto the father's estate to house his new bride
 - Over time, the patriarch's estate would grow to accommodate the family of each of married sons
- So while the groom is busy building an addition onto the home, the bride waits patiently at her home looking forward to the day that her groom appears to claim her
 - The son began the construction right away, and this project could take many months or even longer than a year
 - Only when the room was ready to be occupied could the son claim his bride
 - So the wedding waited for rooms to be prepared

- Now we see the full sense of Jesus' choice of words in John 14
 - We know the New Testament calls Jesus our Groom and the Church is His Bride
 - Therefore, Jesus was making a comparison between the Jewish wedding practice and His return for the Church
 - Since He is our Groom and we are the Bride, He has gone back to His Father's house to prepare a place for us
- He isn't literally building rooms, but by using this terminology, Jesus is emphasizing several ideas at once
 - First, He's emphasizing the need for delay in being with Him
 - The disciples are confused as to why they can't accompany Jesus, but they could understand the need for delay in consummating a marriage
 - So Jesus refers to the marriage delay to help explain the need for our separation from Him for a time
- Secondly, by borrowing from Jewish wedding practices, Jesus implies that the timing of His return will be unpredictable
 - In the Jewish wedding, the bride waited for her groom to appear and retrieve her, but the timing of his return was a mystery
 - The son was only able to claim his new bride once the home he was building was ready to be occupied
 - And the final determination of whether the room was ready was the father's alone
 - The son was expected to work on the room until it met the father's satisfaction
 - And if the groom was unsure of his wedding date, the bride was even more in the dark
 - She was miles away at her home waiting for her groom to appear
 - She had no idea how long the delay would last
 - Furthermore, there was no way to communicate in real time
 - So the bride received no advance notice of the groom's arrival

- Knowing this practice, we can see Jesus was intimating that the timing of His return would be a mystery to His Bride, the Church
 - We will not know when Jesus will return for us
 - It depends entirely upon the Father to say
 - As Jesus Himself explained in Matthew

Matt. 24:36 “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.

- So in a future day, the Lord will return to claim His bride
 - That day will come as a surprise and it will result in the Church leaving this world to join Christ in the throne room of God
 - It will be the day that the Bride meets Her Groom face to face
 - Jesus promised us that this day was coming to encourage the church to not be troubled in His absence
 - Though He has gone, we will see Him one day
- Jesus is speaking about a special day, not the Second Coming, but a day when he suddenly appears to claim the church
 - Paul describes this day in two well-known passages

1Th. 4:13 But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope.

1Th. 4:14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.

1Th. 4:15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep.

1Th. 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.

1Th. 4:17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

1Th. 4:18 Therefore comfort one another with these words.

- Paul is teaching about the fulfillment of the promise Jesus delivered in John 14

- Notice in v.14 that like Jesus, Paul refers to Jesus' death and ascension saying that we know we will do the same as He did
- First, at Christ's return for the Church, all those Christians who are "asleep" (meaning have died before that day) will return with Christ from Heaven
 - Paul teaches in 2Cor 5:8 that when we die, our spirit enters into the presence of the Lord
 - While our body goes in the grave
 - We remain with Christ waiting for the day that Christ promised in John 14
 - When that day comes, those spirits return with Christ to retrieve those in the Church who remain alive on the Earth
- And then Paul says that all His disciples, both those who have previously died and those who remain on earth will join Christ in the clouds
 - This is what Jesus was speaking about when He said He will receive the Church to Himself
 - He will collect the believers from all time, whether dead or alive, and bring them to Himself
 - And then He escorts us back to Heaven
- Then in 1Cor 15, Paul reveals another important detail of this moment

[1Cor. 15:50](#) Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.

[1Cor. 15:51](#) Behold, I tell you a mystery; we will not all sleep, but we will all be changed, [1Cor. 15:52](#) in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

[1Cor. 15:53](#) For this perishable must put on the imperishable, and this mortal must put on immortality.

- Paul reminds the church that the perishable, dying, corruptible flesh of our current bodies cannot enter into the pure, incorruptible eternal realm God has prepared
 - How can something that does not last forever inherit something that last for eternity?

- Since we are assured to share in Christ's eternal inheritance, then we must dispense with these mortal bodies that cannot last for an eternity
- And in their place, we must receive eternal, incorruptible bodies
- Then Paul says that when that trumpet sounds to announce the Lord's return for His church (as Paul mentioned in 1Thess 4), the Church receives our new bodies
 - Those believers who return with Christ in spirit form will receive a new glorified body to accompany their spirit
 - Paul says that not all believers need die before the new body arrives
 - Those who are alive on earth on the day of the Lord's arrival for His Bride will be transformed instantly into their new bodies
 - As Paul says, not all believers will sleep (i.e., die) but all will be changed
 - Those Christians who have died already will receive new bodies first
 - Followed almost instantaneously by those who are alive on earth
 - Then this entire group of saints, in incorruptible bodily form, will go with Christ to the Heaven throne room
 - This important moment goes by several names
 - Jesus never names it Himself, simply referring to it here as His return for His Bride
 - Based on the text of John 14 and 1Thess 4, we could use the term "coming of the Lord"
 - In fact, whenever the phrase "the coming of the Lord" or the "the Lord's coming" is used in the New Testament, it's always a reference to this moment, when Jesus returns for the Church
 - Or based on 1Cor 15, we could call this moment the resurrection day, for that is what it is
 - This is the day when the Church saints will be resurrected into their eternal bodies

- But as you probably know, another label has become the dominant term describing the day of Christ's return to receive the Church into Heaven
 - In 1Thess 4, Paul wrote

[1Th. 4:17](#) Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

- In the Greek, the term "caught up" is the word *harpazo*
- When Jerome translated the Bible into the Latin Vulgate, the word *harpazo* becomes *rapturo* in Latin
- And from the word *rapturo* we move to rapture in English
- And so this moment has come to be known as the Rapture, the moment when the Lord returns to retrieve His Church suddenly and without warning
 - It's the moment when all Church saints receive their new bodies and enter into glory
 - And it's the fulfillment of Jesus' promised in John 14, an assurance intended to comfort Christians
 - Remember Paul told the church in Thessalonica to understand these things so that they might comfort one another with these words
- Likewise, Jesus is speaking of these things to the disciples in the Upper Room to reassure them that all is not lost simply because Jesus departs without them
 - Like a groom preparing rooms in His Father's house, Jesus is at work building the Church itself
 - So that in a day the Father determines, He will return
 - And we will be reunited with Him
- Then notice in v.4 that Jesus adds that these men knew where He was going
 - Jesus wasn't saying these men were necessarily understanding Him in the moment
 - Almost certainly, they were utterly confused

- Jesus means they have all the information they need to figure out what He's saying
- And so in the proper time, under the influence of the Holy Spirit, they will put the pieces together
- And in that moment, comfort will be the result
- Just as we know can receive comfort knowing that the Lord has promised to unite all the Church saints in a single moment
 - The moment is still imminent
 - At anytime, the Lord could return to fulfill this pledge
 - Therefore we should always be ready for it
 - Remember the Lord's words in the parable of the brides

Matt. 25:1 "Then the kingdom of heaven will be comparable to ten virgins, who took their lamps and went out to meet the bridegroom.

Matt. 25:2 "Five of them were foolish, and five were prudent.

Matt. 25:3 "For when the foolish took their lamps, they took no oil with them,

Matt. 25:4 but the prudent took oil in flasks along with their lamps.

Matt. 25:5 "Now while the bridegroom was delaying, they all got drowsy and began to sleep.

Matt. 25:6 "But at midnight there was a shout, 'Behold, the bridegroom! Come out to meet him.'

Matt. 25:7 "Then all those virgins rose and trimmed their lamps.

Matt. 25:8 "The foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.'

Matt. 25:9 "But the prudent answered, 'No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.'

Matt. 25:10 "And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut.

Matt. 25:11 "Later the other virgins also came, saying, 'Lord, lord, open up for us.'

Matt. 25:12 "But he answered, 'Truly I say to you, I do not know you.'

Matt. 25:13 "Be on the alert then, for you do not know the day nor the hour.

- Once again, Jesus is interrupted by a question that reveals the disciples' lack of understanding

- This time it's Thomas and Philip, since Peter is probably still smarting from Jesus' earlier rebuke

[John 14:5](#) Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?"

[John 14:6](#) Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

[John 14:7](#) "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him."

[John 14:8](#) Philip said to Him, "Lord, show us the Father, and it is enough for us."

[John 14:9](#) Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'?"

[John 14:10](#) "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.

[John 14:11](#) "Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.

- First, Thomas interrupts and asks how will they follow Jesus if He's not willing to reveal the way
 - Obviously, they're thinking entirely in earthly terms, with no appreciation for the larger, spiritual matters under review
 - We shouldn't look down upon these men too quickly
 - Christians have been prone to making this same mistake throughout history
 - Believers often read the commands of Christ with temporal and earthly filters forgetting that most of Christ's words look into the eternal kingdom
 - Here's a classic example of the apostles making that very mistake
 - True to form, Jesus takes Thomas' question and redirects it into a spiritual context
 - Thomas asked to know the way to follow Jesus
 - Thomas meant a physical path, one that would result in moving their physical bodies from one point to another
 - But Jesus isn't concerned with our physical travel

- He's concerned with our spiritual progress
- So Jesus offers one of His best known, most quoted statements
 - He says He is the way and the truth and the life
 - Remember, Jesus just said He was going to the Father's house
 - So Thomas was asking what is the way to the Father's house?
 - To which Jesus responds if you want to find your way to the Father's house, you only need to look to me
- Jesus is the way to the Father, because He is the truth about the Father and the life given by the Father
 - You can't find the Father if you don't know Who He is or how He may be found
 - Jesus is the only One Who has spoken for the true living God and has given us the truth about His expectations
 - Jesus is the Truth in that He is the one and only Spokesman for the Father
 - And we can't make our way to the Father if we can't stand in His presence
 - And that requires eternal life, which only comes through the Son
 - With the life that Christ offers, no one will see the Father
 - Notice that Jesus doesn't show us the way; He is the way
 - Jesus is the one and only way a person may see Heaven
 - The disciples want a roadmap to Heaven, but Christ was telling them to follow Him
- In v.7 Jesus tells the disciples they have already come to know the Father because they have come to know Him
 - The start of the sentence should be translated "since" and not "if"
 - Since they have known Jesus, they have known the Father
 - Therefore, from now on, the disciples should say they know the Father

- There is nothing more to seek
- At this point Philip pipes up to ask Jesus to show him the Father
 - Philip's request is another typical response of immature believers
 - As we draw near to Christ, we yearn for something demonstrative that shows us we've found God
 - We want a miracle, a display, a proof of some kind
 - Sometimes that desire can entrap babes in Christ in some very unhealthy and unbiblical practices
- But Jesus gives Philip – and all Christians who make a similar mistake – a strong rebuke
 - Jesus says if you have come to know Jesus, then you have come to know the Father
 - To the disciples, Jesus could say they had seen the Father as much as anyone can ever see the Father
 - And for us today, we have come to know the Father as much as anyone can know the Father
- We can't say show us the Father, as in show us more
 - Because there isn't more to be given
 - This is a central principle of of Christian theology
 - There is nothing more to be revealed of the Father than what has been revealed in Christ
 - And so when we seek for something beyond the word of God, we are repeating the mistake of Philip
- Finally, Jesus reminds the disciples of a truth that He has spoken already and will speak again
 - Jesus and the Father are one
 - Jesus is "in" the Father
 - And the Father is "in" the Son
 - An the Father abiding in Jesus is the reason Jesus was able to perform the miraculous works that He performed

- So if you can't take Jesus at His word, then at least believe Him because His miraculous works prove that God is working in Him
- The word abiding is an interesting word and one that will play a prominent role in the next chapter
 - It expresses how each Person retains a unique identity while at the same time is united
 - Jesus and the Father were united yet distinct
 - Jesus abided in the Father and the Father abided in the Son
- Meanwhile, Jesus will use the rest of the chapter to instruct the disciples on how He will minister to them in His absence
 - By His Holy Spirit