

John 14B

- Last week Jesus declared He was leaving for a time, to a place the disciples could not follow, at least for a time
 - As you remember, the disciples didn't possess the wherewithal in that moment to understand Jesus, so they asked questions
 - But they asked the wrong questions
 - They wanted to know more about Jesus' circumstances...where He was going and why He was leaving
 - Instead, they should have been asking how they were going to serve as His representatives in His absence?
 - Questions like, "How will we know what to do?"
 - "How do we advance the program of the Kingdom without your power and teaching?"
 - Fortunately, Jesus recognized that they need to know these things even though they didn't think to ask
 - So while they continue to recline around the table in the Upper Room, Jesus began to explain how they will perform their responsibilities without His physical presence
 - His first counsel was be encouraged, I will return for you
 - So believe in Christ, meaning in His words, and remember He speaks for the Father in all that He taught
- Next, Jesus explains His disciples' access to His wisdom and power in this age as they seek to serve Him in the world

[John 14:12](#) "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.

[John 14:13](#) "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son.

[John 14:14](#) "If you ask Me anything in My name, I will do it.

- Jesus says they will do the same works that He did, and in fact, they will do “greater” works because Jesus goes to the Father
 - Jesus’ reference to works means, broadly speaking, all the meaningful accomplishments of His ministry
 - First, Jesus is referring to the delivery of His message
 - Jesus declared the message of the Gospel and the opportunity to enter the Kingdom
 - And now the apostles are going to do exactly the same thing in Jesus’ absence
 - They will become the first ambassadors of the Church declaring that Jesus is Messiah
 - And as they do so, Jesus says the disciples will experience greater success that Jesus did
 - Jesus saw a measure of success in His preaching of the Gospel
 - But God purposed for His Son to die, which necessitated that His message be rejected by those He sought
 - By the same token, the Father has purposed for the apostles to persuade many
 - And we know from Acts that the apostles experienced large crowds converted by their preaching (i.e., Pentecost)
 - Obviously, Jesus isn’t suggestion that men are more capable than He was
 - He’s explaining how the Father will use the church to spread the Gospel much farther than was possible in the three years of Jesus’ ministry
- Secondly, Jesus performed miraculous works to validate His message
 - He performed many dramatic miracles
 - Including raising dead bodies, feeding crowds, walking on water, etc.
 - As Jesus said in v.11, His works were the convincing proof that the Father and Jesus are One

- Jesus promised the apostles would perform many of these same miracles in their own ministries
 - The book of Acts is a partial record of the fulfillment of Jesus' promise to these men
 - These signs and wonders validated their message just as they did for Jesus earlier
 - In fact, these powers were in and of themselves proof that they held the office of apostle
 - The gifting of apostle included these supernatural powers
- And like the teaching, Jesus said the apostles would perform greater miracles than He did
 - Once again, Jesus doesn't mean they will exceed His power or the magnitude of His miracles
 - Jesus meant greater in the sense of frequency and effect
 - Compared to the three short years of Jesus' ministry, the apostles performed many more miracles over the course of many decades
 - And while Jesus' miracles mostly attracted crowds of unbelievers, the apostles' miracles resulted in thousands of believers entering the early church
 - So in both teaching and in miracles, Jesus's promise was fulfilled in the lives of these men
- Jesus adds that their works will be greater because Jesus goes to the Father
 - Jesus was incarnate, so He could only operate in one place at a time on earth
 - So Jesus' departure necessitated the sending of the Spirit to accompany the Church in His place
 - Obviously, the Spirit operates unconstrained by flesh, so He can work within every believer simultaneously
 - And that's why Jesus says His departure brings opportunity for even greater works to be done on earth

- At this point, we should ask to what extent Jesus' promise applies to us today?
 - For example, should we expect every believer to perform supernatural miracles equal to and greater than the ones Jesus performed?
 - The answer is yes and no
 - Yes, we can expect to share in these things to a degree
 - But no, we cannot assume that the specific gifts and opportunities assigned to the apostles will be common to all believers
 - In general, we must guard against confusing something DEscriptive for something PREscriptive
 - Most scripture is descriptive, in the sense that it describes people and events
 - Those descriptions are useful to teaching us something about God and ourselves
 - But they do not become prescriptions for every individual
 - For example, in the Old Testament the Lord issued promises to King David concerning his future opportunity to rule within Israel in the Kingdom
 - The Bible describes those promises as specifically spoken to David
 - Therefore, it would be read that promise as if the Lord were prescribing something for all men in Israel
 - Clearly, not all men in Israel will rise to position of king
 - Still, David shares many things with all faithful Jews, including life in the Kingdom
 - Those shared expectations are the result of specific prescriptions God gave to all Jews
 - So we see that God can make specific promises to individuals while also making promises to large groups
 - Therefore, while all Christians share in the Holy Spirit and in the word of God, not all Christians are called to be apostles and to share in their supernatural powers

- Here we see John describing what Jesus spoke to these eleven men in the Upper Room
- Jesus' words include experiences common to all believers as well as unique promises intended only for these men
- While we share in some aspects of Jesus' promise, that doesn't mean all aspects were intended to be shared
- The context of scripture, the history of the church and our own experiences in the faith allow us to separate the prescriptive from the descriptive
 - After the last apostle died, the power of miracles shared by these men ceased in the body of Christ
 - The apostolic gift had served its purpose in bridging the gap between the Old Testament and the New Testament scriptures
 - Once the word of God was available through the Apostle's writings, the need for signs and wonders to drive the Church was past
 - In their place was the eternal word of God, which alone testifies to the truth of Christ without need for signs and wonders
 - The absence of apostolic power since the first century is further confirmation that Jesus was commission these men in an unique way in this moment
 - False teachers have tried and are still trying to convince believers that they possess such powers
 - But it's easy to show they are frauds, since they cannot demonstrate their power except in fraudulent and carefully orchestrated spectacles
 - On the other hand, this does not mean that God is never at work performing miracles today, including of the sort the apostles performed
 - God is always free to accomplish the supernatural, and on occasion He still may do so today
 - Nevertheless, we cannot turn to John 14 as proof that we should expect to see such things routinely
 - Nor are these abilities universally available within the body merely because a handful of men at an early time were granted such things by Christ

- Moving ahead, Jesus' next promises must be understood from a similar perspective
 - Jesus adds that whatever these men ask in His name, He will do so that the Father may be glorified
 - The phrase "in my name" is a very specific concept that explains what Jesus is proposing
 - In that culture, to act in the name of someone meant to act with their full consent and legal authority according to their direction and desires
 - It's like a Power of Attorney today
 - It doesn't mean compelling a person to perform own desires
 - It means carrying out another person's desires on their behalf
 - So when Jesus says the apostles are to ask in Jesus' name, He is saying they have His authority to act according to His desires in His absence
 - Jesus was issuing a Power of Attorney to the apostles
 - Again, we see this truth reflected in the book of Acts
 - The apostles were the authority of Christ in the early church
 - They acted in His place, because Jesus went to the Father
 - His absence required that He empower these men in these unique ways
 - Just like a Power of Attorney allows someone's representative to act in their absence
- Obviously, for Jesus to keep His promise to deliver on the apostles' requests, they must make requests that are according to Jesus' desires
 - The apostles couldn't ask Jesus for whatever they imagined expecting Jesus to respond like a genie in a bottle
 - Those requests would not be "in His name," and therefore they would not gain Jesus' agreement
 - Once again, it's worth noting that false teachers commonly promote this very idea, that we can pull Jesus' strings and get what we want

- But clearly, that's not what Jesus intended
- Also, we can't satisfy Jesus' expectations merely by adding the phrase "in the name of Jesus" at the end of our prayers
 - It's not wrong to end our prayer in this way, so long as it reflects our understanding that by the intercession of Christ, we know the Father hears our prayers
 - But if we're using them like magic words to compel the Lord to act according to our desire, then we should drop the phrase altogether
 - It doesn't substitute for making requests according to the will of God, which is what the phrase "in His name" requires
- So how did the apostles discern the will of Christ? They relied on the inspiration of the Spirit to reveal the will of God
 - By operating in the Spirit, they could make requests that Jesus wanted them to make and which He intended to grant
 - By their gifting as apostles, the Lord moved their hearts and directed their thinking so that as they prayed, they made requests certain to receive Christ's approval
- In other words, Christ worked through these men as if He were still on Earth personally
 - So Jesus wanted to encourage these men to act boldly
 - They were called to encounter great challenges in their ministries
 - And on many occasions the only way they could escape their predicament and turn the tables on their enemies was by making public requests of Christ
 - Those requests were to be made in the Spirit and under the authority Christ gave them
 - And when Jesus fulfilled His promise, these men were publicly vindicated
- So we understand that Jesus didn't issue this promise to imply the apostles could operate as if they were God

- Rather, He is promising us the mind and power of God in His absence
- Notice Jesus reiterates in v.14 that if you ask anything in My name, you will receive it
 - The key is understanding that when we operate outside the will of God, we should expect nothing from Christ
 - On the other hand, when we are operating in the will of Christ, we can do anything
- Now on to Jesus' next reassurance...

[John 14:15](#) "If you love Me, you will keep My commandments.

[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](#) 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.

- In v.15, Jesus establishes a basic precondition for serving Jesus as His representative
 - He says if they love Him, then they will keep His commandments
 - Commandments refers to the all the instructions Jesus delivered in His years of ministry with these men
 - And it includes the revelation that would follow later by the Spirit
 - And likewise, it includes at the truth revealed in the word of God
 - If you love Jesus, you live according to His word
 - The sentence is written in the third class Greek, which is the neutral class
 - This means that the statement makes no assumption about whether the person will obey or not
 - It's an open question, in other words
 - Jesus isn't questioning whether these men feel love for Him or not
 - I'm sure He knew that these men did love Him
 - His point is love is not a noun, its a verb

- You love Christ by obeying Him
- And conversely, you are not loving Him when you disobey Him
- It's literally impossible to say you love Christ while at the same time living in disobedience to His commands
- You may "feel" love for Him, but Jesus doesn't perceive you as loving Him
- If loving Jesus is the result of keeping His commandments, then this statement begs two big questions
 - First, how were the apostles to know all His commandments?
 - I like to think that as Jesus spoke these words to the apostles, Peter leaned across the table to John and whispered, "I knew I should have taken better notes."
 - These men must have wondered how they were going to remember all the things that Jesus had spoken and commanded then over the course of three momentous years
 - They needed help recalling everything He taught
 - Secondly, even if they could remember everything, how can anyone have enough discipline and self-control to live according to the commands?
 - Even those with the best of intentions will fall short
 - The flesh is weak and the enemy is strong
 - So how can anyone say they love Christ given that we all disobey from time to time
 - We need help not only to know His commands but also to obey
- Anticipating these needs, Jesus promises the solution
 - He says He will ask the Father to send the Helper to each of His children
 - Jesus clarifies in v.17 that the Helper is the Spirit of God
 - The term in Greek is *parakletos* which has a very specific meaning in the Greek language
 - Some English Bibles translate it this word *counselor*, which is accurate, though only if used in the legal sense

- The Greek word means a legal advocate or legal assistant who assists in a court proceeding
- In my English Bible, the word *parakletos* is translated Helper, and that name fits well with the context of this conversation
 - The Spirit helps us know and understand the commands of Christ
 - And the Spirit also helps us to obey what we learn
- Notice also that this statement is clear evidence of the Trinity in the Godhead
 - Early, we heard Jesus, the Son, saying He's One with the Father
 - And then we see Him asking the Father to send the Spirit, speaking of the Spirit in the third person
 - This is a great verse showing that Jesus spoke clearly of the Trinity
- Once again, we need to understand there is a distinction between the way this promise impacted the apostles as compared to the rest of the church
 - For the apostles, the Spirit brought to the apostle's minds the text of scripture, which now forms the New Testament canon
 - Have you ever wondered how it is that these men could recall so specifically the conversations and words of Jesus from years earlier?
 - How is it that the Gospel contain so much detail about events decades earlier?
 - The answer is the Helper, Who brought to mind what Christ wanted them to remember
 - It's this unique gifting that enabled the Church to distinguish between true scripture and false counterfeits when assembling the canon
 - True scripture is authored in every case by an apostle
 - And an apostle is, by definition, a man personally (i.e., in person) appointed by Christ to represent Him and empowered by the Spirit to reveal scripture

- Obviously, the Helper is still working in believers today, albeit in lessor ways than for the Apostles
 - First, the Spirit isn't working in us to author new scripture, but He is working in us to explain the scripture we already have
 - The Spirit is the Teacher for all believers
 - In fact, without the Spirit's counsel, we can't understand the Bible
 - Even though the words on the page are written in our native tongue and we may be excellent readers, nevertheless we will find the text inaccessible unless the Spirit is at work in us
 - I can remember picking up the Bible as an unbelieving teenager
 - I tried to read it, but it was utterly hopeless
 - It was impenetrable...and I was a smart kid
 - It required the presence of the Holy Spirit in my life in my late twenties before I was in a position to know the deep things of God
 - Therefore, our ability to know and understand the word of God is continuing evidence of Christ keeping this promise to the Church
 - Furthermore, the Spirit empowers us to live according to those commands
 - As Paul says

[Rom. 7:5](#) For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death.

[Rom. 7:6](#) But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

- Before the Spirit came, God's commands accomplished the useful purpose of conviction and awareness of sin
- But this knowledge did us no good, because our flesh, by its nature, took opportunity to arouse new ways for us to sin in conflict to the Law
- Paul says:

[Rom. 7:10](#) and this commandment, which was to result in life, proved to result in death for me;

[Rom. 7:11](#) for sin, taking an opportunity through the commandment, deceived me and through it killed me.

- It was the nature of the problem, that sin living in us desires to rebel against God at all times
 - So as I become aware of the demands of God, the flesh seeks to act contrary to those laws
 - But when we were born again by the Spirit, we are released from the Law and empowered to act according to God's desires
 - The Spirit brings the power to confirm to Jesus' commands if we seek to follow the Spirit instead of the flesh
- In fact, this ministry of the Holy Spirit in the life of the Christian is so fundamental that it defines our identity as Christians
 - Paul says in Romans

[Rom. 8:14](#) For all who are being led by the Spirit of God, these are sons of God.

[Rom. 8:15](#) For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

[Rom. 8:16](#) The Spirit Himself testifies with our spirit that we are children of God,

- This is what Jesus means in v.17 when He says the world cannot receive the Spirit of Truth
- They do not see Him or know Him
- From the perspective of an unbeliever, the Holy Spirit doesn't exist
- And without faith, this will forever remain their experience
- Jesus says we will know the Spirit because He will abide in us
 - This is the clearest mention of the Spirit's indwelling ministry in the Gospels
 - When the Spirit comes, He will live in all believers
 - Which is why Paul said the indwelling of the Spirit is the defining characteristic of true Christians

- Now, in the next section, Jesus repeats these main points though with a new emphasis

[John 14:18](#) "I will not leave you as orphans; I will come to you.

[John 14:19](#) "After a little while the world will no longer see Me, but you will see Me; because I live, you will live also.

[John 14:20](#) "In that day you will know that I am in My Father, and you in Me, and I in you.

[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." [cont...]

[John 14:22](#) Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?"

[John 14:23](#) 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 abode with him.

[John 14:24](#) "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.

- Just as the chapter began with Jesus promising that He would return, here again Jesus issues His promise to return
 - Jesus says after a little while, the world will not see Him
 - But notice Jesus doesn't say that the apostles won't be able to see Jesus
 - Only the world will not see Him
 - In v.19, Jesus says the apostles will see Him
 - Obviously, we know they see Jesus after He is resurrected
 - More importantly, Jesus means the Church will see Him in the way His Spirit lives on in them
 - He has revealed Himself to us by His Spirit
 - This statement repeats the earlier one to Philip concerning how Philip had known the Father because he had known Jesus
 - Now Jesus is saying to see the Spirit (at work) is to see Christ
- In v.21 Jesus repeats the need to obey what Jesus says to demonstrate love for Him
 - But this time Jesus puts the relationship in the reverse order

- He says those who keep His commandments love Him
- Once again, this is statement about obedience, not faith or salvation
- When we do what He says, we demonstrate love toward Him
- When we demonstrate love in this way, will see the love of the Father and Son evidenced by the way Christ discloses Himself to us
- Jesus is presenting us with a biblical principle of reciprocation
 - The degree of our intimacy with and understanding of the Father and Son depends on the degree of our obedience

Charles Spurgeon said, 'Little faith will take your soul to heaven, but great faith will bring heaven to your soul'

This truth is illustrated in the experiences of Abraham and Lot, recorded in Genesis 18 and 19. When Jesus and the two angels visited Abraham's tent, they felt right at home. They even enjoyed a meal, and Jesus had a private talk with Abraham. But our Lord did not go to Sodom to visit Lot, because He did not feel at home there. Instead, He sent the two angels. . . . [Wiersbe]

- When we obey, the Lord delights to reveal Himself in greater ways to us
- He will grant us greater understanding of Himself and His plan
- Greater insight to recognize His counsel and direction in our lives
- Greater opportunity to see Him working through us and in us
- On the other hand, when we live in disobedience, the Spirit switches over from disclosing to disciplining
 - As the writer of Hebrews says:

Heb. 12:7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline?

Heb. 12:8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.

Heb. 12:9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?

[Heb. 12:10](#) For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness.

[Heb. 12:11](#) All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

- Until we have learned the lessons of disobedience and been trained by God's discipline, we aren't in a position to receive greater things
 - If you have a child in rebellion to your authority, do you disclose greater opportunities for fellowship and service to them?
 - Would you award them a greater role in your business?
 - Would you share more of your plans and invite them into that opportunity?
 - Probably not
 - More likely, you would remain focused on correcting the rebellious behavior, watch for repentance and obedience, and then move forward once the fruit of your discipline is evident
- Once we have returned to obedience, to loving Christ, we should expect see the fruit of righteousness
 - And that fruit includes the Father and Son disclosing themselves to us in greater ways
 - Isn't that a great incentive to obey?
- At this point, it's another disciple's turn to ask the dumb question
 - The other Judas asks what is causing Jesus to stop be disclosing Himself to the world?
 - In fairness, it's not a bad question
 - Jesus has been publicly declaring the Gospel and publicly demonstrating that He is God for three years
 - So Jude's asking Jesus to explain why that's about the change
 - On the other hand, the question reveals their ignorance
 - Jesus has already told them what's going to happen

- Back in the Galilee, Jesus said specifically that He would be handed over to the chief priests and be crucified
- So they should understand what's about to change
- Judas' question also misunderstood Jesus' words, in the same way that Peter and Philip misunderstood Jesus earlier
 - Jesus *wasn't* saying that He wouldn't disclose Himself to anyone
 - He was saying that He wouldn't disclose Himself to the unbelieving world
 - He will disclose Himself to the saints in a mighty way by His Spirit
- That's the essence of the disconnect between Jesus and the disciples at this point
 - Jesus is speaking about the differences between those in the body of Christ and what they will experience in His absence...
 - As compared to the unbelieving world and what they will experience
 - Jesus was going to reveal Himself to those who are His children
 - But to the rest of the world, He will remain an enigma
- Jesus responds to Judas repeating that those who love Him and keep His commandments will be loved and the Spirit will make His home in them
 - We know Jesus is still at work disclosing Himself to men because we see men living according to My word
 - Conversely, when we see people failing to keep the word of God, then we know they are not Christ's
 - We must be careful with this statement to not take it out of its context and thereby misapply it
 - Jesus isn't saying that only those who live perfect, sinless lives are qualified to be called Christians
 - If this was truly Jesus' intent, then who could be called Christian?
 - Not even the apostles Paul and Peter could pass this test, according to the testimony of scripture
 - Jesus is speaking in general terms, about the direction of a person's life

- Does a person seek to live in conformance to the word of Christ?
- Do they see the word of God as an authority in their life?
- Do they experience conviction when they fail to live according to its precepts?
- They they belong to Christ, and to the extent they obey, they are demonstrating their love for Him
- On the other hand, if someone does not share these views of scripture and of Christ, then they are not of Christ
 - Therefore, they are not loved by the Father
 - And this is not simply something Christ has said
 - But He adds that this is the determination of the Father
 - The Father will only love those who love His Son Whom He sent
- Therefore, the defining characteristic separating all mankind is how one responds to Jesus
 - Those who know and and love and obey Christ are those who have the indwelling of the Spirit
 - While those without the Spirit will not know
 - Jesus' point is that there is no third category of humanity
 - You are either in one group or the other
- Finally, Jesus enters into the last part of preparing the disciples for His departure, repeating the essential ministry of the Holy Spirit

[John 14:25](#) "These things I have spoken to you while abiding with you.

[John 14:26](#) "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 that I said to you.

- Again, Jesus uses the word abiding
 - The word means to remain or stay
 - Jesus has stayed with these men for three years
 - Now He's about to depart

- But He will continue to abide (remain) with them by virtue of His Spirit, the Helper
- The Spirit indwelling each of us today is the fulfillment of Christ's promise to remain with us forever
 - And as before, Jesus emphasizes the Spirit's role as a teacher
 - And for the apostles specifically, the Spirit will bring back to their minds all that Jesus spoke so that scripture is written accurately

[John 14:27](#) "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

[John 14:28](#) "You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.

[John 14:29](#) "Now I have told you before it happens, so that when it happens, you may believe.

[John 14:30](#) "I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;

[John 14:31](#) but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.

- These men have devoted three plus years of their lives to following Jesus
 - And now He's talking about leaving them behind
 - And going to some strange place without them
 - And sending a Helper to teach them
 - It's all so mysterious and disconcerting
 - So Jesus says I leave you with peace
 - Jesus says He gives these men "His" peace, not what passes for peace in the world
 - The word in Hebrew is shalom, of course, and it was a customary greeting and farewell in Jewish society
 - Jesus is using it here as a farewell
 - His is also promising them a type of peace as part of their inheritance
 - His peace is the peace of having the Spirit ever-present and ready to assist

- That is a peace that passes all understanding

[Phil. 4:7](#) And the **peace** of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

- First and foremost, the Spirit assures us of our eternal, heavenly destiny

[Eph. 1:13](#) In Him, you also, after listening to the message of truth, the gospel of your salvation – having also believed, you were sealed in Him with the Holy Spirit of promise, [Eph. 1:14](#) who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

- The Spirit is our guarantee that the Lord will not go back on His promise
 - No matter what we encounter in this life, we have His guarantee that we will resurrected into new life
 - Notice Paul says that the Spirit is God's pledge that we will receive our inheritance in the Kingdom
 - While we experience the ups and downs of this life, it's a tremendous source of peace knowing that our eternal future is secure
- Secondly, the Spirit brings us peace through understanding scripture
 - As we come to understand more of the God's purposes and His plan for eternity, we gain an ability to look beyond our present circumstances
 - By gaining eyes for eternity, we can find peace in times and circumstances when the world lacks peace
 - This is a core reason why disciplined, life-long study of the Bible is crucial to enjoying the fullness of our life in Christ while we await our glorification
- Finally, the Spirit speaks to us, guiding us and leading us out of trouble and the things that would bring us pain and suffering because of sin
 - A believer who lives in the counsel of the Spirit is going to avoid many of the troubling moments of life that vex unbelievers or disobedient Christians

- Obviously, Christians may still suffer persecution and other calamity, but when God brings the trial, it is accompanied by peace
- When we bring our own trials because we have been living in disobedience to God, we will lack peace at least for a time
- Just as the Law of Israel gave Israel a course to follow to avoid the treachery and violence of a sinful world, so does the Law written on our heart preserve us from such harm
- If only we consult it and follow it
- Jesus wraps up the conversation with comments that we know were intended to jog their memories in a future day
 - He says you should rejoice that I am going away to the Father, not be surprised or saddened
 - The apostles were sad to hear of a departure, because they were looking forward to the Kingdom's arrival
 - But had they understood that Jesus' departure was for the purpose of atoning for sin at the Heavenly mercy seat, then they would gladly let Him go
 - They wanted the fruit of righteousness, that is the Kingdom, without recognizing the need for atonement for sin
 - This is the classic problem among all religious people
 - We love to hear about Heaven and the rewards of following God
 - But we easily overlook the price required for sin and the sacrifice needed to reconcile men to God
 - As Christians, we've come to understand both sides
 - But until we're taught by Christ, we will naturally only consider the first while overlooking the second
- At the end of the chapter, Jesus points out that they have heard of future events so that as they are fulfilled, they will believe
 - Notice Jesus specifically points out that they will not believe (meaning understand) what Jesus is saying until after these words come true
 - For the time being, the words do not make an impression

- They are merely seeds Jesus is planting in their hearts
- And only when the time is right will they blossom into true understanding
- Because the hours are passing quickly, Jesus has to cut the conversation short
 - Interestingly, Jesus says the ruler of the world is coming
 - He means Satan, of course, who is ruler of the unbelievers
 - The word world refers to the fallen world of unbelievers
- He is coming in the person of Judas Iscariot, who is about to return with the Roman cohort to arrest Jesus
 - Jesus says this enemy has nothing in me
 - This is a translated Hebrew idiom that means “he has no hold on me” or no legal claim on me
 - Even though Jesus will die at Satan’s hand, it’s not an indication that Satan has won a victory over Jesus
- Rather, Satan comes to take Jesus away so that the world may know that Jesus loves the Father
 - Jesus could have felled Satan with one word from His mouth
 - But because Jesus loved the Father and wanted to obey the Father, He didn’t resist Satan
 - This is the essence of what transpires at Christ’s Passion
 - Jesus went obediently, willingly to the cross, and Satan was merely His escort
 - With that, Jesus says let’s leave this room, because we need to talk elsewhere