

God's Comfort
John 14:7-14
Reading: Psalm 20

Bethany Baptist Church
November 7, 2021

...pray...

The *Last Supper* started out as a *Bad Supper* for Jesus' disciples.

They couldn't understand Jesus' repeated previews of His *crucifixion*.

They couldn't comprehend that one of them (Judas) would *betray* Him.

They couldn't believe that most of them would soon *scatter*.

And Peter was *speechless* when Jesus warned him that the fisherman would *deny* Him that very night – **3X**.

To say the *atmosphere* in the Upper Room was a *little heavy* would be an *understatement of epic proportions!*

Let's read John 14:1-14 together (my text this morning begins in v.7).

Jesus' disciples needed *comfort*. That's the *theme* of our text (all of chapter 14).

Jesus began by *comforting* His friends with the promise of a *heavenly reunion*.

A reunion that will *never end* (1-6)! (Travis drilled down into that last Sunday.)

But Jesus offers *even more comfort*.

Comfort for the *next life* is previewed by comfort in *this life*.

1. The comfort of *God Incarnate* (vv.7-11).
2. The comfort of *answered prayer* (vv.12-14).

?Have you ever thought about this: the “*Theology of Jesus*” is the comfort of His people. (Read vv. 7-11)

1. Jesus has just offered his downcast friends the *comfort* of an eternity in the Father’s house (2-3) and then claimed to be the *only way* to get there (6).
 - a. But instead of *rejoicing*, the disciples are *confused*!
 - i. “*Where is the Father’s House?*” Thomas complains.
 - ii. “*How do we get there?*”
 - iii. How do we *know* God?
 - b. The disciples are *confused* because they need to take a *great leap forward* in their understanding of Jesus and the Father.
2. Are you *surprised* at Jesus’ next words (7): You **haven’t** known God because you **haven’t** known Me. But these men have been Jesus’ disciples for **three years**...
 - a. Yet the Master says that up to *this* point, you haven’t *really* known Me.
 - b. **V.7a.** “*If you had known Me, you would have known My Father also; ...*” I.e., you haven’t yet really, truly come to know Me (pluperfect), therefore you *haven’t/couldn’t* know My Father.
 - i. The grammar indicates something’s been *missing*; their understanding of Jesus has never been *complete* (sometimes wrong!).
 - c. Gr. grammar says v.7 is **one** sentence in **two** parts

- d. **V.7b.** – “*From now on you know Him and have seen Him.*” You are about to know My Father (*know, see*) because you are about to know **Me!**
- i. “*From now on*” – Jesus is referring to the events *immediately* ahead on the Passion timeline, from *crucifixion*, through *resurrection*, through *ascension*, through *Pentecost* & the coming of the *Holy Spirit*.
 1. Jesus’ *triumph* over death and the grave will open their eyes!
 - ii. “*From now on you know Him and have **seen** Him.*”
 - iii. Do you *understand* Jesus’ claim! The disciples are about to have their eyes *peeled open* to the fact that all this time they’ve been walking with God Incarnate – *very* God and *very* Man!
3. Philip catches a glimpse of Jesus’ meaning, and echoes the cry of every woman and man who hungers/thirsts for God (**Moses** – “*show me Your glory!*” **King David** – “*As the deer pants for the water brooks, so My soul longs for You*”).
- a. **Read v.8.** *True dat, Philip!* To “*see*” God would be enough to **comfort** the heart of any of us!
 - i. But it still seems Philip **hasn’t** been paying close attention...

- b. So in v.9 Jesus essentially *repeats* His claim of v.7 (**read 9**).
- i. Again, after all these months (years) they *still* don't get it.
 - ii. **Notice that Philip asks to see the Father (8), but again Jesus points Philip to Himself (9)! 2X**
 1. Jesus says *clearly* and *emphatically* (2X in v.9) that to *know/see* the Son is to see the Father.
 2. Jesus' answer is one of His clearest claims to deity. *Anywhere. Period.*
 3. MacArthur points out that Jesus' claim *verifies* every other *deity statement* He makes in John's Gospel
 - a. If you've had *any* doubts about was Jesus meant when He claimed to be "*I Am*" (now 6X).
 - b. ...or to have been *with the Father* in eternity past,
 - c.*put away* your doubts for good!
 - d. Jesus is God! *The Word had become flesh and dwelt among.*
 - e. **Philip** – He's *seated at your table!*
4. How do you describe the relationship between God the Father and Jesus His Son? Jesus offers a *description* and *two proofs*.
- a. Jesus' describes that relationship simply, in both vv.10 & 11. The description = "**in-ness.**" Reciprocal *in-ness*.
 - i. Jesus is *in* God; God is *in* Jesus.
 - ii. Jesus *commands* you to believe this (11)!

- iii. Friend, to believe the *deity of Jesus* is a part of what you *must* believe to *come* to God through *faith* in Jesus.
 - b. That's a *big ask*, but Jesus offers **two proof** in vv.10&11: *words* and *works*.
 - i. No one *speaks* and “*works*” like Jesus!
 - 1. *Nicodemus* knew it! (John 3)
 - 2. The *crowds* knew it; the *Galilean Rabi* could teach like *no Jerusalem scribe* had ever taught!
 - 3. The *temple guards* heard it – and were afraid to arrest Him! John 7 – “*No man ever spoke like this man!*”
 - 4. The *disciples* listened, and couldn't leave! “*To whom shall we go? You have words of eternal life!*”
 - ii. Notice the *interplay* between Jesus' *words* and the Father's *works*.
 - 1. Jesus' *words* are heard in His *pronouncements, claims, and teachings*.
 - 2. The Father's *works* turn *water* to wine, make *sick children* well, *calm* waves, and *raise* the dead!
 - iii. And again, all of this is understood in the relationship of “*in-ness*” (God *in* Jesus; Jesus *in* God), which all through Jesus' explanation.
5. Here is the *answer* to Philip's longing. **Here** is the *comforting conclusion* Jesus wants you to make: ***He is God.***

6. How is Jesus' *deity* our *comfort*?

- a. We **aren't** following a *fallible man*. *He knew no sin*.
- b. **Nor** are we trusting someone who **can't** *understand us*. *He was tempted in **all** things as we are, yet without sin*.
- c. As the God-Man, Jesus **transcends** all our problems. You can't take Him an issue He hasn't **seen** and can't **resolve**.
- d. And as God, Jesus **lovingly** leads us as His children. God is *love* – Jesus is *love*.

Are you suffering loss? Are you confused? Are you spiritually dry? Look to Jesus. When you look to Jesus, you look to God!

Jesus assures us of the comfort and power of prayer (read vv.12-14).

1. "*Truly, truly...*" – We've heard Jesus say this *over and again* in John's Gospel. He wants us to listen *extra-carefully* to what He's about to say.
 - a. The Man who *raises* sick children and *calms* angry storms is about to give a lesson on prayer.
2. *First*, prayer (12) is the *work* of the woman or man who believes in Jesus.
 - a. Here is an important distinction. Jesus **doesn't** say you need a certain *quantity* or *quality* of faith to be a prayer warrior.
 - b. He says you are defined by the "action/quality" of *believing in Jesus*.
 - c. *That's* the definition of a Christian! **John 3:16** – *For God so loved the world, that He gave His only begotten Son, that **whoever believes in Him** shall not perish but have everlasting life. Acts 16:31* – "*Believe on the Lord Jesus Christ, and you will be saved*"

3. *Second*, the *reason* for prayer (12). Jesus says our prayer are *necessary* because (12.b.) “*I go to the Father.*” Jesus is at the Father’s *right hand*.
 - a. Answers to your prayers help validate your claim that Jesus is alive.
 - b. Your answered prayers *also* validate your claim you have a *relationship* on earth with God in heaven.
 - c. Answers to your prayers are *possible* because Jesus is at the right hand of God, *interceding* for His people (Heb 7). Including *hearing* our prayers.
 - d. Your prayers are also *possible* because Jesus arrived in heaven then sent us the Holy Spirit (Acts 2), Who *prays for the saints according to God’s will* (Romans 8).

4. *Third*, the prayers of the saints result in supernaturally great results!
 - a. **Read 12-13 again (follow).**
 - b. V.12 – “*...the works I do, he will also do...*” ;v.13- **greater** than these he will do...’ ... How can that be...?
 - i. Bible commentators *struggle* with Jesus’ promise!
 - ii. Does Jesus promise us *prayer answers* that are greater in **quality** than His? After all, our Lord *turned* water to wine, *quieted* tempests, and *raised* the dead. Have you done *any* of that lately?
 - iii. It is more likely that Jesus meant **prayer quantity** – that the *combined* and *compounded* prayers of His disciples (starting w/ these men) would result in *increasing* salvations, an *increasing* spread of the gospel (re Great Commission), and *increasing* prayers/answers.

5. *Fourth prayer lesson.* Any answer to your prayers must bring **God** glory.

- a. I think I can identify the *dumbest prayer* I ever prayed. It was the *fall* of **1978**. I had just graduated and moved from *Missouri* to *Oklahoma* – fifty miles north of *Stillwater*. I was starting to hang out with a bunch of *Ookies*. And that fall I prayed that the **Missouri Tigers** would *whoop it up* on the **OSU Cowboys**. It **didn't** happen....
- b. But **v.13** reads – “*so that the Father may be glorified in the Son.*” What that your *motive* when you pray...?
 - i. We need to *grow in grace* so our *motives* increasingly align with God's *purposes*.
 1. A *fleshly* Christian has a hard time embracing Kingdom motives.
 - ii. We should tell *others* God answered our prayers! *How* can God be glorified if you *keep your mouth shut*?
 - iii. God is glorified when you pray according to His will. At the end of the day, you should always pray, “*Yet not my will, but Yours be done.*”

6. The bottom line prayer principle – “in Jesus name (read vv.13,14)”

- a. So what does it mean to *pray in Jesus’ name*? **John Mac** offers these **three** characteristics of a prayer that brings *honor* to Jesus and *comfort* to Jesus’ children:
- i. Your prayers should be consistent w/ *God’s will*. Where do you *find* God’s will? In God’s word!
 - ii. Your prayers should be based on *the merits of Jesus*. Jesus:
 1. Completely *empty* of sin and completely *full* of holy love – *He loves us to the uttermost*.
 2. Prophet, priest, king.
 3. *Truly* God and *truly* Man.
 - iii. *Third*. Your prayers should be based on a desire for *God’s glory*.
 1. When the **Elijah** *faced down* the prophets of Baal on Mt. Carmel, and *called down* God’s fire on that sopping wet *sacrifice*...
 2. The OT prophet **wasn’t** thinking about *his* reputation, he was passionate for **YHWH’s** reputation.
 3. Our lives and prayers should be *focused* on God’s glory.
 4. *May we never disappoint Him*.

7. How does prayer provide *comfort* (Jesus' point in vv.12-13)?
- a. On the day you feel like *weak, confused, defeated* - the **Ruler of the Universe** is listening to you.
 - b. You have God's *undivided attention*.
 - i. He is *mighty*.
 - ii. He *loves you* completely.
 - iii. He has *purpose*.

What troubles your soul this morning...?

The Bible says (1 Pt 5:7) *cast your cares upon Him, because He cares for you.*

But *why* can you do that with such *hope*? Jesus says...

1. You can do that because regardless of *which valley* life is taking you through this morning, the *Father's house* is always just over the hill.
2. You can *cast your cares on* Jesus because Jesus is God – *I am in the Father, and the Father is in Me. Believe My words, believe My works.*
3. You can *cast your cares upon Him*, because **casting** means *prayer*, and our Father *hears* His children's prayers.

“Do not let your heart be troubled; believe in God, believe also in Me.”

...pray...