

The following is a rough transcript, not in its final form and may be updated.

More Promises

John 14:19-24

Intro: If you've ever had the opportunity of comforting a child that's hurt themselves, you'll better understand what Jesus is doing in [ch14](#). When a child falls and skins their knee and comes to you for comfort, the fact that they come to you means a lot. It means your presence is important to them. Still, there are other practical things you can do. You can show love. You can kiss the child and hold them in your arms. You can provide information, telling them the scratch is not really that bad. You can dress the wound or if it's serious, you can take them to the hospital. Last, you can promise that things will be better and tomorrow it will be as good as new. Anyone who's ever comforted a child knows that each of these things is valuable and that the promises can be the most valuable of all.

In a way, this is what Jesus has been doing with His disciples in this passage. He had told them He'd be going away so that He could return to the Father and this had upset them quite a bit because He was everything to them. They were now troubled and afraid. So He began to comfort them by reassuring them of His love, by providing information, and by giving them some blessed promises. It's the promises that make [ch14](#) so wonderful for His followers.

What are these promises? There's the promise that Jesus would go and prepare a place for His own in heaven and that, when it's ready, He'd come back to get them. He promised His departure wouldn't mean the end of His work on earth. If they truly believed on Him, they'd be able to carry on His works and, in fact, do even greater works than He did. He promised He would answer prayer. And, best of all, He promised to send the Holy Spirit who will abide with us forever. In our text, Jesus gives 4 more promises, all of which deal with His future relationship to His disciples.

The 1st is a fact – the resurrection. The 2nd is a consequence of that fact – sure knowledge of Him and of who He is. The 3rd is a promise of further revelation – He'll manifest Himself to them. The 4th is an explanation of how that further revelation will be possible – by a mutual indwelling.

19- The 1st promise concerns His coming resurrection, but it's given in such a way that suggests a resurrection on different levels. For one thing, it obviously speaks of the resurrection of Jesus, for the promise is set in the context of the world no longer seeing Him but of the disciples continuing to see Him. After His death on the cross, the world would no longer see Jesus. They will not see Him physically because He will be removed from them by his death. They will not see Him spiritually because they have never approached Him in faith. For the disciples, it'll be different. The crucifixion will certainly separate them from Jesus but this will only be for a short time; they will see Him again. He would only be visible to faith. The disciples would see Him and would go on seeing Him by faith.

But, it's not just the resurrection of Jesus that's spoken of here for the last phrase you will live also clearly speaks of the disciple's resurrection too. His "living" will have implications for them. His resurrection is the guarantee that they will not be overcome by death. Beyond that, since the text goes on to speak of the knowledge they'll have of Him after the resurrection and that He will come to dwell within them, Jesus is suggesting that not only will they be raised from the dead physically in some future time, but they will also enter into the experience of resurrection life now. The promise is that they're going to come alive in a new sense following the resurrection. His life means life for them.

This was a tremendous promise, especially to these who were about to be confronted with the cruel horror of Jesus' death. What would go through their minds during that time? They'd placed all their faith in Jesus as the One who was truly God's Messiah, the salvation of His people. But they had never understood the nature of the cross. With Jesus gone their hopes would be dashed. They would become disappointed, disillusioned, even cynical men. You hear it in the reply of the Emmaus disciples—"We were hoping that it was He who was going to redeem Israel" ([Luke 24:21](#)) and in the stubborn disbelief of Thomas—"Unless I see in His hands the print of the nails and put my finger into the print of the nails, and put my hand into His side, I will not believe it" ([John 20:25](#)). Thomas didn't just wake up on the wrong side of the bed that morning, his mind was confused, his hopes were all dashed; his spirit was crushed.

Both of these statements spill out from a cruel disillusionment, but it was to these very men, soon to be struck by death's horror, that Jesus makes this

promise. "Death is not the end," He says, "not for Me, not for you. Besides, you don't even have to wait until the next life for the promise; you can begin to enter into the reality of that life now." This was a promise that the Apostle Paul took to heart in his own life. It was his desire to experience the reality of that promised life every day ([Phil 3:10](#)). He wanted to know in an experiential way the power of Christ's resurrection. He wanted the same power that raised Jesus from the dead surging through his own being, overcoming sin in his life and producing Christian character. Paul desired to apprehend and experience this power daily, and so should we!

20- The 2nd promise concerns a sure knowledge of Jesus based on His resurrection. It's precisely because Jesus has been raised and because we've been given new life that we know Him to be exactly who He says He is. That's what He means when He says, "At that day you will know that I am in my Father..."

The content of this knowledge is that Jesus of Nazareth was God incarnate; He was fully divine. Everything else flows from this truth. The basis of this knowledge is the resurrection. On the one hand, it's based upon Christ's own resurrection. Without this there would've been no knowledge and no faith that He was really who He claimed to be. He claimed to be God. If He'd only died, no matter how selflessly or courageously, without the resurrection He'd only be thought of as no more than a selfless and sincere man. He would've been a good teacher, a friend. But faith and knowledge would have stopped at that point. It's only when Jesus was raised from the dead that His life was seen to be fully extraordinary and His daring claims vindicated. That's why Paul can point to the resurrection as the greatest of all Christian evidences ([Rom 1:3-4](#)). The evidence of Jesus' humanity was in His human birth but the evidence of His deity was given in His resurrection from the dead.

Note: the Bible never claims the resurrection as the greatest revelation of God's power. It's never upheld as the greatest miracle. There's a simple reason for that because, for an omnipotent God, there can never be degrees of difficulty in anything. Every act of His is equally easy so that means there can never be one act that's most powerful.

The Bible never points to the most powerful or most difficult displays of God's power because such categories are essentially meaningless. What the Bible does uphold for all to see are the acts of God that are the most

glorious, the most revealing of His character and nature and the act at the top of this list is always the resurrection of Jesus Christ.

The power of His resurrection was an evidencing power. It's the evidence and seal that all Jesus said and did was true. The power of His resurrection was also a justifying power. It's the receipt and proof that His sacrifice on the cross was accepted by the Father as payment in full for our sin. The power of His resurrection is a life-giving power. It means that those who are connected to Jesus by faith receive the same resurrection (new) life. The power of His resurrection is a consoling and comforting power. It promises that our friends and loved ones who are dead in Christ live with Him now and we will see them again if we have Him as our Savior too! The resurrection reveals to us so much about Jesus that we would never be able to know apart from it. It gives us that sure knowledge.

21- This 3rd promise is a particularly important one because it concerns Jesus' continuing revelation of Himself to those who believe on Him. This is a step beyond the previous promise of sure knowledge. The historical resurrection of Jesus and the gift of the Holy Spirit to the believer is 1st in order and importance. But, having come to know who Jesus is and having believed on Him, any truly committed disciple would then want to know Him more fully. I'm not referring to the knowledge about Jesus that leads to faith, but a deeper knowledge of Him by which the believer experiences Jesus in the fullest and most personal way. How could this even be possible if Jesus didn't provide it Himself? There'd be no way we could know Him fully as a living person and close friend. He's not here for us to be able to know Him like that. We can't know Him unless He reveals Himself. But that's precisely what He does.

How does Jesus promise to manifest Himself to those who follow them? Not bodily, of course. The whole point of the discourse is to prepare the disciples for His physical departure. He's not going to manifest Himself to them through visions either; nothing in the Gospel suggests this. How, then, would He be seen? He'll be seen in a spiritual sense. It's through the revelation of Himself in Scripture and the Holy Spirit's witness to that revelation in the hearts of the disciples and those who follow them that He is made vividly real. This sounds crazy to those who aren't born again. But to those who've been made alive by God's Spirit the presence of Jesus is more real than anything physical.

“But I am a Christian, and yet Jesus is not that real to me.” That may be true. But notice in our text that along with the promise of further revelation of Himself, Jesus also gives us the conditions on which that continuing revelation will be given. The conditions are 1) keeping His commandments and 2) love.

Have we met these conditions? Too many believers think it's possible for them to enjoy the fullness of the Christian life without a fervent love for Christ; it's possible to love without obeying Him. They think that having been “justified by faith” there's no longer any need for an obedient walk. But that's not true, and this verse alone should prove it. Yes, we're saved by faith, and we're to walk in the Christian life by love. But both true love and true faith will ultimately express themselves in obedience. If they don't, they're not the love or faith the Bible talks about. What does it say in James? “Faith without works is dead” (2:17). What does 1 John say? “This is the love of God: that we keep His commandments” (5:3). Only when these 2 are fully present does Jesus fully reveal Himself to His disciple.

A. W. Pink said, “This manifestation of Christ is made only to the one who really loves Him, and the proof of love to Him is not by emotional displays but by submission to His will. There's a vast difference between sentiment and practical reality. The Lord will give no direct and special revelation of Himself to those who are in the path of disobedience. ‘He that hath my commandments,’ means, hath them at heart. ‘And keepeth them,’ that is the real test. We hear, but do we heed? We know, but are we doing His will?”

Most Christians would be willing to do spectacular things if they could come to know Jesus better by them. But they are too often unwilling to do the commonplace things that are involved in simple obedience. Will you? If you will, you'll certainly grow in God's grace. If you obey Jesus and His doctrine, He will increasingly unveil His heart to you. You'll come to know Him and not just know about Him. But, if you fail to obey, He'll stop revealing Himself to you, and what love you do have for Him will slowly weaken and fade away.

22- This statement by Jesus provokes a question from Judas, who John quickly identifies as not being Iscariot. This question, which interrupts the Lord's solemn discourse, is a graphic illustration of just how close the disciples were to Jesus. They truly were His friends and they were perfectly

at home with Him to the point where they felt perfectly safe in jumping right in and asking a question to clarify a particular declaration or comment. There was no fear of rebuke or hesitation on Judas' part. He was merely voicing the perplexity of the entire group at this point.

He wants to know how Jesus will manifest Himself to them and not to the world. Apparently, they all think manifest still means to show physically. Like the rest of Israel, the disciples still expected the Messiah to manifest Himself in all His glory before all of Israel. The way Judas poses this question leads us to believe he now thinks something has happened to disrupt what he believes is the Lord's planned program. The problem is, it's not in His plan at this time.

23-24- Jesus' 4th promise to the disciples was the promise of His own personal presence in the believer's life. Of course, the meaning of how this will occur is found in His previous reference to the ministry of the Holy Spirit in **vs17**.

This was something entirely new at the time Jesus promised it. The idea that God's Spirit would be with God's people was not new, that had been true throughout the OT. The Holy Spirit was with Noah in his day. Peter says it was the Spirit that enabled him to preach while the ark was being prepared (**1 Peter 3:18-20**). The Spirit was with each of the Hebrew patriarchs. He was with Israel during all of their wilderness wanderings. David prayed, "Take not your Holy Spirit from me"—a prayer that was proper for his time but is not appropriate for a child of God in the church age. In each of these cases the Spirit of God was with His people. But now Jesus declares that the One who had been with them in the past was to be in them in a much better way in the future. Besides, since He would be in them it's also proper to say that the Father and Son would be in them too.

The presence of the Lord within His people is the glorious distinctive of our present time. Thus, in this age we don't need to go to God and ask that the Spirit be given. He's already been given to each of Jesus' followers. Now, it's our responsibility to recognize His presence and indwelling and then allow Him to have His way with our lives.

Here are 4 great promises: we'll be made spiritually alive and be raised as Jesus was raised, that we'll know Him as God, that we'll receive an

increasing revelation of Him (if we obey Him and grow in His love), and He'll come to dwell within us by His Holy Spirit. Some of these promises are automatic: they're the product of pure grace and are fulfilled in us regardless of our response or obedience. But, the promise of a fuller revelation of Jesus is contingent; it depends upon our obedience and growth in love. So, will we accept the 3 promises and neglect the 1? Will we neglect the 1 that's costly? Or will we determine to pursue that promise at all costs, knowing that if we do we'll be coming to know the One who is altogether lovely and who gave Himself for us out of His great love? To do anything less would be ingratitude and foolishness. It'd be to exchange our spiritual birthright for a mess of worldly pottage.

If you are not yet a Christian, let me close by saying that although Jesus is speaking about this age, when the world will no longer see Him, it's also true that the world will still see Him again one day when He's exalted on His throne to pass judgment on all because of their sin. If you refuse to see Him now then you'll see Him as a Judge. If you do see Him as judge, it will be to receive His just punishment on you for your sins. Why wait for His judgment? It's much smarter and safer to run to Him now, while He's still offered to you as the ground of salvation, and say, "Lord Jesus, I confess my sin; I want you to be my Savior." Will you do that today?

Vs 21 teaches us that God the Father is not indifferent to the attitude people have towards Jesus. This doesn't mean that God hands out rewards based on any merit on our part (we have none) but it does mean that love calls to love. Not only will those love and obey Jesus be loved by the Father, but Jesus will love them too. He'll love them enough to reveal Himself further to them – to offer them a continuing revelation of Himself.

The first act of obedience anyone can offer Jesus is to recognize they are a sinner and as such, they need a Savior. Then, out of obedience to God the Father and love for the sacrifice of Jesus Christ for their sins, they must confess their sin, repent of it and invite Jesus into their hearts as Savior and Lord. 😊