

The Eternal Home of God Pt 1

John 14:18-24

John 14:18–24 (NKJV)

¹⁸ I will not leave you orphans; I will come to you.

¹⁹ “A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. ²⁰ At that day you will know that I *am* in My Father, and you in Me, and I in you. ²¹ He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

²² Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?”

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 home with him. 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.

Introduction

Life without hope can be devastating, on the other hand the ability to know that you have a future can be exhilarating, exciting and life-giving.

But not everyone lives there. Many suffer from problems that remove all hope for the future. For many who are without Christ in the world the picture is even darker. They look at the world and all that is in it as all there is and the only hope they have is with this world that is full of suffering, despair and death.

There are alarming trends in our culture that speak to the reality that things are looking worse for some.

The suicide rate increased 33 percent from 1999 through 2017, from 10.5 to 14 suicides per 100,000 people (NCHS Data Brief No. 330, November 2018). Rates have increased more sharply since 2006. Suicide ranks as the fourth leading cause of death for people ages 35 to 54, and the second for 10- to 34-year-olds. It remains the 10th leading cause of death overall.¹

“Despite progress, one person still dies every 40 seconds from suicide,” said WHO Director-General, Dr Tedros Adhanom Ghebreyesus.²

Pinpointing the reasons that suicide rates rise or fall is challenging in part because the causes of suicide are complex. Risk factors include health factors (such as depression, (medication for depression, mine) substance use problems, serious mental illness and serious physical health conditions including pain), environmental factors (such as access to lethal means and stressful life events including divorce, unemployment, relationship problems, (bullying social media) or financial crisis) and historical factors (including previous suicide attempts, a family history of suicide and a history of childhood abuse or trauma).

“At the individual level, there is never a single cause of suicide. There are always multiple risk factors,” says Christine Moutier, MD, chief medical officer of the American Foundation for Suicide Prevention. “That confluence of multiple risk factors makes it a trickier business to explain a population-level rise.”¹

¹ Worrying trends in U.S. suicide rates

U.S. suicide rates have risen in recent years, while rates in other nations have fallen. What can we learn from their examples?

By Kirsten Weir

March 2019, Vol 50, No. 3

Print version: page 24

2 World Health Organization (2018). Global Health Estimates 2016: Deaths by cause, age, sex, by country and by region, 2000-2016. World Health Organization, Geneva.

But unbelievers are not the only ones that have fought with depression, or despair, or hopelessness and even the temptation to suicide.

We are still in these bodies that are corrupt and we are prone to give in to its decay.

Did you know that some Great saints in the past have suffered from depression.

Men like,

John Bunyan suffered long-term imprisonment, even when a simple promise to cease preaching would have freed him, and he was moved to rely on God even more. Despite month after month of debilitating depression, **William Cowper's** poetry reflected the sustaining character of God and led him to worship more deeply. **David Brainerd** so desired to honor God that, through the loneliness of wilderness ministry and the agony of tuberculosis, he pressed on, transforming world missions forever.

“For John Bunyan, William Cowper, and David Brainerd, the loving purpose of God in pain was one of the most precious truths in the Bible and one of the most powerful experiences of their lives.”

John Piper

Charles Spurgeon

An artist once tried to paint a portrait of Charles Spurgeon. After much frustration he said, “I can’t paint you. Your face is different every day. You are never the same.”

To be sure, the most popular preacher in the Victoria era was also one of the most burdened.

Spurgeon owned more than thirty books on mental health. He read about depression, wrote about depression, and suffered from depression.

Spurgeon’s letters contain numerous references to his sinking spirits. He often called himself a “prisoner” and wept without knowing why.

“I pity a dog who has to suffer what I have.”

Some biographers have claimed Spurgeon suffered from bipolar disorder, oscillating between highs and lows, ups and downs, productivity and inability.

Others believed his “fainting fits” were also caused by a chemical imbalance in the brain.

Dr. Anil Den, a psychiatrist in London today, claimed that Spurgeon’s depression was endogenous, and if he were alive today, he’d be treated with medicine.

The best new PhD research on Spurgeon’s depression comes from **Dr. Brian Albert**, who noted that Spurgeon’s doctors, Joseph Kidd, R. M. Miller, and Russell Reynolds, believed one reason for the

pastor's depression was "extra pressure of care or labour."

Spurgeon's wife believed the weather affected his mental stability. "Dull and dreary days depressed him," she wrote.

Was Spurgeon's depression only a spiritual problem? Spurgeon didn't think so. He did acknowledge "soul sickness," but also understood that the brain is just as broken as the body. If the body needs medicine, why not the mind? "It is not repentance," he speculated, "but indigestion or some other evil agency depressing the spirits."

"The troubled man experiences a good deal, not because he is a Christian, but because he is a man, a sickly man, a man inclined to melancholy."

Victorians didn't have a modern understanding of mental health. They viewed depression as a disorder rather than a disease and believed each person could be cured. The most common treatment for serious cases was admittance to public asylums (Spurgeon's first church in London was located beside a "lunatic asylum").

"Do not think it unspiritual to remember that you have a body. . . . The physician is often as needful as the minister."

Diagnosing the dead is neither easy nor altogether accurate. But in the case of Charles Spurgeon, it's worth a try.

Why was Spurgeon depressed? Here are a few reasons distilled from his own writings.

1. Chemical Imbalance

“The mind can descend far lower than the body, for there are bottomless pits.”

“Some are touched with melancholy from their birth.”

2. Illness

“I have been very ill for more than five weeks, and during that time I have been brought into deep waters of mental depression.”

“A sluggish liver will produce most of those fearsome forebodings, which we are so ready to regard as spiritual emotions.”

3. Trauma

“There are dungeons beneath the Castle of Despair as dreary as the abodes of the lost, and some of us have been in them” (in the context of the Surrey Garden Music Hall Disaster of 1856).

4. Loneliness

“This loneliness, which if I mistake not is felt by many of my brethren, is a fertile source of depression.”

5. Increased Mental Exertion

“All mental work tends to weary and to depress, for much study is a weariness of the flesh.”

“I cannot yet call myself free from fits of deep depression, which are the result of brain-weariness; but I am having them less frequently, and therefore I hope they will vanish altogether.”

6. Fame

“When I first became a pastor in London, my success appalled me; and the thought of the career which it seemed to open up, so far from elating me, cast me into the lowest depth, out of which I uttered my misery, and found no room for a *Gloria in excelsis*.”

7. Failure

“How often have some of us tossed to and fro upon our couch half the night because of conscious shortcomings in our testimony! How frequently have we longed to rush back to the pulpit again to say over again more vehemently, what we have uttered in so cold a manner!”

7. Weather

“Living in an unbroken series of summer days, where no cold mists are dreamed of, it is no great marvel that rheumatic pains fly away, and depression of spirit departs.”

8. Conviction

“I often wonder, to this day, how it was that my hand was kept from rending my own body in pieces through the awful agony which I felt when I discovered the greatness of my transgression.”

9. Nervousness

“To my great sorrow, last Sunday night I was unable to preach. I had prepared a sermon upon this text, with much hope of its usefulness; for I intended it to be a supplement to the morning sermon, which was a doctrinal exposition. The evening sermon was intended to be practical, and to commend the whole subject to the attention of enquiring sinners. I came here feeling quite fit to preach, when an overpowering nervousness oppressed me, and I lost all self-control, and left the pulpit in anguish.”

10. Controversy

“I cannot tell you by letter what I have endured in the desertion of my own men.”

“I have suffered enough for one lifetime from those I lived to serve.”

11. Criticism

Charles Spurgeon “is a nine days’ wonder, a comet that has suddenly shot across the religious atmosphere. He has gone up like a rocket, and ere

long will come down like a stick” (The Sheffield and Rotherham Independent, April 28, 1855)

A Final Word

Spurgeon’s depression didn’t hinder his ministry – in fact, it helped it.

Spurgeon’s many faces might have frustrated the artist trying to paint his portrait, but they also gave the pastor a multi-faceted empathy for the problems facing his flock. That’s one reason Spurgeon was “the people’s preacher.”

Spurgeon called his depression “a prophet in rough clothing.” His weakness reminded him that, as humans, we are all designed from dust.

“As to mental maladies, is any man altogether sane? Are we not all a little off the balance?”

With Spurgeon, may God’s strength be spotlighted in the shadow of our sufferings.

<https://www.spurgeon.org/resource-library/blog-entries/11-reasons-spurgeon-was-depressed>

Christians are not immune to Struggles in there area

And 3 of the most common things that can cause depression are struggles with Loneliness, Life and Love.

And this is exactly what Jesus deals with in the passage before us.

Review

Lesson

- I. The Promising Savior
- II. The Perplexed Disciple
- III. The Permanent Home

I. The Promising Savior

¹⁸ I will not leave you orphans; I will come to you.

¹⁹ “A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. ²⁰ At that day you will know that I *am* in My Father, and you in Me, and I in you. ²¹ He who has My commandments and keeps them, it is he who loves Me. And he who

loves Me will be loved by My Father,
and I will love him and manifest
Myself to him.”

1. The Promise of ending Loneliness
2. The Promise of never ending Life
3. The Promise of never ending Love

1. The Promise of ending Loneliness

18 I will not leave you orphans; I will
come to you.

18 ουκ αφησω υμας ορφανους
ερχομαι προς υμας

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:18). Bellingham, WA: Logos Bible Software.

What prompted this promise is the context

John 13:33 (NKJV)

33 Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you.

John 13:36 (NKJV)

³⁶ Simon Peter said to Him, “Lord, where are You going?”

Jesus answered him, “Where I am going you cannot follow Me now, but you shall follow Me afterward.”

John 14:2–3 (NKJV)

² In My Father’s house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. ³ And 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.

I will not leave you

οὐκ ἀφησω υμας

Not is first in sentence for emphasis.

Leave is F.A.I

I will not leave (οὐκ ἀφησω [*ouk aphēsō*]). Future active of ἀφιημι [*aphiēmī*], to send away, to leave behind

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 14:18). Nashville, TN: Broadman Press.

orphans

ορφανους

orphanos: an orphan

Original Word: ὀρφανός, ἡ, ὄν

Part of Speech: Adjective

Transliteration: orphanos

Phonetic Spelling: (or-fan-os')

Definition: an orphan

Usage: bereaved, an orphan, fatherless, desolate

abandoned person ⇔ **orphan** n. — someone or something who lacks support or care or supervision; especially the type of support that is characteristic of a parent-child relationship.

Desolate (ὀρφανους [*orphanous*]). Old word (ὀρφος [*orphos*], Latin *orbus*), bereft of parents, and of parents bereft of children. Common in papyri of orphan children

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 14:18). Nashville, TN: Broadman Press.

children bereft of parents who would support them—though in secular Greek the word *orphans* is also used of children stripped of only one parent or of disciples stripped of their master (*cf. NewDocs 4. § 71*)

Carson, D. A. (1991). *The Gospel according to John* (p. 501). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

James 1:27 (NKJV)

²⁷ Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, *and* to keep oneself unspotted from the world.

John 14:16 (NKJV)

¹⁶ **And I will pray the Father, and He will give you another Helper, that He may abide with you forever**

John 14:27 (NKJV)

²⁷ **Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.**

John 16:33 (NKJV)

³³ **These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.”**

Psalms 23:4 (NKJV)

⁴ Yea, though I walk through the valley of the shadow of death,
I will fear no evil;
For You *are* with me;

Your rod and Your staff, they comfort me.

Isaiah 43:1–5 (NKJV)

43 But now, thus says the Lord, who created you, O Jacob,

And He who formed you, O Israel:

“Fear not, for I have redeemed you;

I have called *you* by your name;

You *are* Mine.

² When you pass through the waters, I *will be* with you;

And through the rivers, they shall not overflow you.

When you walk through the fire, you shall not be burned,

Nor shall the flame scorch you.

³ For I *am* the Lord your God,
The Holy One of Israel, your Savior;
I gave Egypt for your ransom,
Ethiopia and Seba in your place.

⁴ Since you were precious in My sight,
You have been honored,
And I have loved you;
Therefore I will give men for you,
And people for your life.

⁵ Fear not, for I *am* with you;
I will bring your descendants from the east,

And gather you from the west;

Isaiah 51:12 (NKJV)

¹² “I, *even I, am* He who comforts you.
 Who *are* you that you should be afraid
 Of a man *who* will die,
 And of the son of a man *who* will be made like grass?

Hosea 14:3 (NKJV)

³ Assyria shall not save us,
 We will not ride on horses,
 Nor will we say anymore to the work of our hands, ‘*You are our gods.*’
For in You the fatherless finds mercy.”

Psalms 146:9 (NKJV)

⁹ The Lord watches over the strangers;
He relieves the fatherless and widow;
 But the way of the wicked He turns upside down.

Psalms 68:5 (NKJV)

⁵ A father of the fatherless, a defender of widows,
Is God in His holy habitation.

Psalms 10:14 (NKJV)

¹⁴ But You have seen, for You observe trouble and grief,
 To repay *it* by Your hand.
 The helpless commits himself to You;
 You are the helper of the fatherless.

Exodus 22:22–24 (NKJV)

²² “You shall not afflict any widow or fatherless child. ²³ If you afflict them in any way, *and* they cry at all to Me, I will surely hear their cry; ²⁴ and My wrath will become hot, and I will kill you with the sword; your wives shall be widows, and your children fatherless.

I will not leave you orphans. This passage shows what men are, and what they can do, when they have been deprived of the protection of the Spirit. They are *orphans*, exposed to every kind of fraud and injustice, incapable of governing themselves, and, in short, unable of themselves to do any thing. The only remedy for so great a defect is, if Christ govern us by his Spirit, which he promises that he **will do**.

Calvin, J., & Pringle, W. (2010). [Commentary on the Gospel according to John](#) (Vol. 2, p. 94). Bellingham, WA: Logos Bible Software.

18 I will not leave you orphans; I will come to you.

18 ουκ αφησω υμας ορφανους
ερχομαι προς υμας

I will come to you.

ερχομαι προς υμας

I am coming towards you.

I come (ἐρχομαι [*erchomai*]). Futuristic present as in verse 3.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 14:18). Nashville, TN: Broadman Press.

John 14:3 (NKJV)

³ And 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.

example. I am coming to your house this week... I am not coming right now. but I am coming in the future.

Jesus is coming 3 ways

1. In the Future.

John 14:3 (NKJV)

³ And 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.

Acts 1:11 (NKJV)

¹¹ who also said, “Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”

1 Thessalonians 4:16–18 (NKJV)

¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words.

2 Thessalonians 2:1 (NKJV)

2 Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you

2. In the Near Future .

Through the Coming of the Holy Spirit.

John 14:16 (NKJV)

¹⁶ **And I will pray the Father, and He will give you another Helper, that He may abide with you forever—**

John 14:17 (NKJV)

¹⁷ the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

John 16:7 (NKJV)

⁷ Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

When vv. 18–20 are read within the framework of the impending ‘hour’, a concatenation of small clues drives the reader to the conclusion that Jesus is referring to his departure in death and his return after his resurrection. The language is personal: *I will come to you ... you will see me*. There is no reason to think that the Evangelist simply confuses the coming of the Spirit with the coming of Jesus. Indeed, it is not at all clear that John ever speaks of the coming of Jesus *in* the Spirit (*cf.* Beasley-Murray, p. 258; though *cf.* v. 23, below)

Carson, D. A. (1991). *The Gospel according to John* (p. 501). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

3. After the Resurrection

As foreboding as that loss seemed, it would only be temporary, as the Lord’s promise **I will come**

to you indicates. The primary reference is to His resurrection, after which they would see Him again (cf. John 20:19–29; Acts 1:3; 1 Cor. 15:3–8)

MacArthur, J. F., Jr. (2008). [*John 12–21*](#) (p. 116). Chicago, IL: Moody Publishers.

John 20:19–21 (NKJV)

¹⁹ Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “**Peace be with you.**” ²⁰ When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord.

²¹ So Jesus said to them again, “**Peace to you! As the Father has sent Me, I also send you.**”

1. The Promise of no Loneliness
2. The Promise of new Life

¹⁹ “A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also.

19 ΕΤΙ ΜΙΚΡΟΝ ΚΑΙ Ο ΚΟΣΜΟΣ ΜΕ
 ΟΥΚ ΕΤΙ ΘΕΩΡΕΙ ΥΜΕΙΣ ΔΕ
 ΘΕΩΡΕΙΤΕ ΜΕ ΟΤΙ ΕΓΩ ΖΩ ΚΑΙ
 ΥΜΕΙΣ ΖΗΣΕΣΘΕ

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:19). Bellingham, WA: Logos Bible Software.

19 “A little while longer and the world
 will see Me no more

the world

The world (*kosmos*; cf. notes on 1:10), the moral order in rebellion against God, *cannot accept him, because it neither sees him nor knows him.*

Profoundly materialistic, the world is suspicious of what it cannot see; but seeing in itself guarantees nothing, as the world’s response to Jesus demonstrates. The truth is that the world does not know the Spirit of truth, and cannot accept him (cf. 1 Cor. 2:14), and if it could it would cease being the ‘world’ (cf. Bultmann, p. 626).

Carson, D. A. (1991). *The Gospel according to John* (p. 500). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

see

Original Word: θεωρέω

Part of Speech: Verb

Transliteration: theóreo

Phonetic Spelling: (theh-o-reh'-o)

Definition: to look at, gaze

Usage: I look at, gaze, behold; I see, experience, discern; I partake of.

2334 theōréō (from 2300 /theáomai, "to gaze, contemplate")
– gaze on for the purpose of analyzing (discriminating).

[2334 (theōréō) is the root of the English term "theatre," i.e. where people concentrate on the meaning of an action (performance).]

John 14:17 (NKJV)

¹⁷ the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

John 13:33 (NKJV)

³³ Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you.

John 12:35–37 (NKJV)

³⁵ Then Jesus said to them, "A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. ³⁶ While you have the light, believe in the light, that you may become sons of light." These things Jesus spoke, and departed, and was hidden from them.

³⁷ But although He had done so many signs before them, they did not believe in Him,

John 1:9–12 (NKJV)

⁹ That was the true Light which gives light to every man coming into the world.

¹⁰ He was in the world, and the world was made through Him, and the world did not know Him. ¹¹ He came to His own, and His own did not receive Him.

¹² But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

After a little while—only a few hours remained until the crucifixion—Jesus would be dead, and the unbelieving **world** would **no longer see** Him. They would not see Him physically after His resurrection (since He apparently appeared only to His disciples [cf. 1 Cor. 15:1–11]) nor would they have any capacity to know Christ’s presence through the indwelling Holy Spirit (since they are spiritually dead [Eph. 2:1] and “devoid of the Spirit” [Jude 19])

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 116). Chicago, IL: Moody Publishers.

19 “A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also.

19 ετι μικρον και ο κοσμος με ουκ ετι θεωρει υμεις δε θεωρειτε με οτι εγω ζω και υμεις ζησεσθε

But ye behold me (ὕμεις δε θεωρειτε με [*humeis de theōreite me*]). Emphatic position of ὕμεις [*humeis*] (ye) in contrast to the blind, unseeing world.

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Jn 14:19). Nashville, TN: Broadman Press.

The Disciples would be given exclusive sight of Christ after the Resurrection. The light had gone out on the world. The miracles, signs and wonders had been done in front of the them and they had rejected Him completely. Instead of belief, they said he was full of the devil, a false teacher and false prophet, called for His crucifixion and killed Him.

Now, post resurrection appearances are given to the disciples only

Acts 1:2–3 (NKJV)

² until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, ³ to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

Acts 1:4–11 (NKJV)

⁴ And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “**which,**” *He said, “you have heard from Me;* ⁵ **for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.”** ⁶ Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” ⁷ And He said to them, “**It is not for you to know times or seasons which the Father has put in His own authority.** ⁸ **But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”**

⁹ Now when He had spoken these things, while they watched, He was taken up, and a cloud

received Him out of their sight. ¹⁰ And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, ¹¹ who also said, “Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”

1 Corinthians 15:5–8 (NKJV)

⁵ and that He was seen by Cephas, then by the twelve. ⁶ After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. ⁷ After that He was seen by James, then by all the apostles. ⁸ Then last of all He was seen by me also, as by one born out of due time.

¹⁹ “A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also.”

19 ετι μικρον και ο κοσμος με ουκ ετι θεωρει υμεις δε θεωρειτε με οτι εγω ζω και υμεις ζησεσθε

because I am living.

εγω P.A I

You will Live. F.A I

υμεις ζησεσθε

Eternal Life

John 3:15–16 (NKJV)

¹⁵ that whoever believes in Him should not perish but have eternal life. ¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

John 3:36 (NKJV)

³⁶ He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

John 4:14 (NKJV)

¹⁴ but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”

John 5:24 (NKJV)

²⁴ “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

John 5:39–40 (NKJV)

³⁹ You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. ⁴⁰ But you are not willing to come to Me that you may have life.

John 6:27 (NKJV)

²⁷ Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.”

John 6:58 (NKJV)

⁵⁸ This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”

John 11:25–26 (NKJV)

²⁵ Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live. ²⁶ And whoever lives and believes in Me shall never die. Do you believe this?”

Resurrection Life

The Disciples were going face death very soon, and these words along with the visual tangible evidence of the resurrected Christ would bring great comfort and assurance

How Did the Apostles Die?

Reports and legends abound and they are not always reliable, but it is safe to say that the apostles went far and wide as heralds of the message of the risen Christ. An early legend says they cast lots and divided up the world to determine who would go where, so all could hear about Jesus. They suffered greatly for their faith and in most cases met violent deaths on account of their bold witness.

Peter and Paul

Both martyred in Rome about 66 AD, during the persecution under Emperor Nero. Paul was beheaded. Peter was crucified, upside down at his

request, since he did not feel he was worthy to die in the same manner as his Lord.

Andrew

went to the "land of the man-eaters," in what is now the Soviet Union. Christians there claim him as the first to bring the gospel to their land. He also preached in Asia Minor, modern-day Turkey, and in Greece, where he is said to have been crucified.

Thomas

was probably most active in the area east of Syria. Tradition has him preaching as far east as India, where the ancient Marthoma Christians revere him as their founder. They claim that he died there when pierced through with the spears of four soldiers.

Philip

possibly had a powerful ministry in Carthage in North Africa and then in Asia Minor, where he converted the wife of a Roman proconsul. In retaliation the proconsul had Philip arrested and cruelly put to death.

Matthew

the tax collector and writer of a Gospel, ministered in Persia and Ethiopia. Some of the oldest reports say he was not martyred, while others say he was stabbed to death in Ethiopia.

Bartholomew

had widespread missionary travels attributed to him by tradition: to India with Thomas, back to Armenia, and also to Ethiopia and Southern Arabia. There are various accounts of how he met his death as a martyr for the gospel.

James

the son of Alphaeus, is one of at least three James referred to in the New Testament. There is some confusion as to which is which, but this James is reckoned to have ministered in Syria. The Jewish historian Josephus reported that he was stoned and then clubbed to death.

Simon the Zealot

so the story goes, ministered in Persia and was killed after refusing to sacrifice to the sun god.

Matthais

was the apostle chosen to replace Judas. Tradition sends him to Syria with Andrew and to death by burning.

John

is the only one of the company generally thought to have died a natural death from old age. He was the leader of the church in the Ephesus area and is said to have taken care of Mary the mother of Jesus in his home. During Domitian's persecution in the middle 90's, he was exiled to the island of Patmos. There he is credited with writing the last book of the

New Testament--the Revelation. An early Latin tradition has him escaping unhurt after being cast into boiling oil at Rome.

So these words that Jesus Gave of Promise to live would have fueled their Fire to stand for Christ.

This is a theme of Scripture

John 5:21 (NKJV)

21 For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.

John 6:39–40 (NKJV)

39 This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. 40 And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

John 6:44 (NKJV)

44 No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

Romans 8:11 (NKJV)

¹¹ But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

2 Corinthians 4:14 (NKJV)

¹⁴ knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present *us* with you.

Philippians 3:20–21 (NKJV)

²⁰ For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, ²¹ who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

1 Thessalonians 4:16–17 (NKJV)

¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

19 “A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. 20 At that day you will know that I *am* in My Father, and you in Me, and I in you

20 εν εκεινη τη ημερα
 γνωσεσθε υμεις οτι εγω εν τω
 πατρι μου και υμεις εν εμοι
 καγω εν υμιν

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:20). Bellingham, WA: Logos Bible Software.

1

It needs to be noted that this Life we have in Christ and the assurance of it is rapped up in our Union with Christ. This is why the next verse is given.

20 At that day you will know
that I *am* in My Father, and you in
Me, and I in you

We are in Christ, Christ is in us. Because of his sacrifice we are able to be united with him and since he lives we live

Romans 6:3–5 (NKJV)

³ Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? ⁴ Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

⁵ For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness of His* resurrection,

20 At that day

εν εκεινη τη ημερα

In that day (after the resurrection and the coming of the Spirit),

20 At that day you will know that I am in My Father

ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΜΟΥ

He said, **you will know that I am in My Father.**

The Son is not only in union with the Spirit but also with the **Father.**

Though no human mind can fully understand that union, being hidden in the mysterious depths of the Trinity

Job 11:7 (NKJV)

7 “Can you search out the deep things of God?
Can you find out the limits of the Almighty?”

Romans 11:33 (NKJV)

³³ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

the disciples and all believers have recognized its reality. They would soon come to understand the truth that baffled them at the present.

John 14:8–9 (NKJV)

⁸ Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

⁹ Jesus said to him, “**Have I been with you so long, and yet you have not known Me, Philip? He who has**

seen Me has seen the Father; so how can you say, 'Show us the Father'?

Then Jesus made a profound promise. Not only would the disciples **know** that He is **in the Father**, but also, as He went on to tell them, **you** will understand that you are **in Me, and I in you**. Through the indwelling of the Spirit, believers are united with Jesus. (That union, of course, is not one of essence; believers do not become part of the Godhead.)

Several New Testament metaphors depict the nature of that union. Jesus is the vine and believers are the branches

John 15:5 (NKJV)

⁵ "I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

they are the body of which He is the head

(1 Cor. 12:27; Eph. 1:22–23; 4:15–16; 5:23; Col. 1:18; 2:19);

Ephesians 5:23 (NKJV)

²³ For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body.

Colossians 1:18 (NKJV)

¹⁸ And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

Colossians 2:19 (NKJV)

¹⁹ and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase *that is* from God.

they are stones in the spiritual house of which He is the cornerstone

(Eph. 2:20–22; 1 Peter 2:4–6);

Ephesians 2:20–21 (NKJV)

²⁰ having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief *cornerstone*, ²¹ in whom the whole building, being fitted together, grows into a holy temple in the Lord,

they are the bride and He is the groom

2 Cor. 11:2; Eph. 5:22–24; Rev. 19:7).

Revelation 19:7 (NKJV)

⁷ Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.”

Further expressing that union, the Bible teaches that believers are “in Christ.”

In Romans 8:1 Paul declared, “Therefore there is now no condemnation for those who are in Christ Jesus.”

__To the Corinthians he wrote, “But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption” (1 Cor. 1:30), and,

“Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come” (2 Cor. 5:17; cf. Rom. 16:7; Phil. 4:21; Col. 1:2, 28; 2 Tim. 3:12; 1 Peter 3:16; 5:14).

Not only are believers in Christ; He also abides in them (cf. John 6:5; 14:20, 23; 15:4–5; 17:23, 26). “

If Christ is in you,” Paul wrote, “though the body is dead because of sin, yet the spirit is alive because of righteousness” (Rom. 8:10).

“Test yourselves to see if you are in the faith,” the apostle challenged the Corinthians, “examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?” (2 Cor. 13:5).

In Galatians 2:20 he noted, “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.” Paul prayed for the Ephesians that “Christ [might] dwell in [their] hearts

through faith” (Eph. 3:17) and reminded the Colossians of “the riches of the glory of this mystery ... which is Christ in you, the hope of glory” (Col. 1:27).

Jesus thus reassured His worried disciples that His death would not end their relationship with Him. Their union with Him was indissoluble, as is true for all believers. Nothing can separate His own from His presence or His love (Rom. 8:38–39).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 116–117). Chicago, IL: Moody Publishers.

1. The Promise of ending Loneliness
2. The Promise of never ending Life
3. The Promise of never ending Love

²¹ He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

For today, I want to focus on the 2nd half of the verse.

We will deal with the first part next week since it is repeated in the next few verses and I would like to develop that some more.

And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

This is an amazing, assuring, promise of future Love.

The one who is loving Me P.A. Pt.
will be loved. F. Passive Ind.
I will love him F.A.I
I will manifest F.A.I

There is the Conditional Love of God that requires Repentance, Belief, Confession and Submission to the Lordship of Christ.

Then there is the UNconditional Love of God that finds its source in the decrees of God not the conduct or response of the sinner.

The Future Love is not depended on me. It is wrapped up in the eternal decrees and purposes of God .

1 John 4:19 (NKJV)

¹⁹ We love Him because He first loved us.

John 15:16 (NKJV)

¹⁶ You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in My name He may give you.

Ephesians 1:3–5 (NKJV)

³ Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, ⁴ just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, ⁵ having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,

Romans 8:28–30 (NKJV)

²⁸ And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. ²⁹ For whom He foreknew, He also predestined *to be* conformed to

the image of His Son, that He might be the firstborn among many brethren. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

Romans 8:33–39 (NKJV)

³³ Who shall bring a charge against God's elect? *It is* God who justifies. ³⁴ Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. ³⁵ Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written:

*“For Your sake we are killed all day long;
We are accounted as sheep for the slaughter.”*

³⁷ Yet in all these things we are more than conquerors through Him who loved us. ³⁸ For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹ nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

The reality of this is so profound that it is hard to put your mind and heart around it.

All your life and all your sin was completely known by God before you were born.

All your failures, all your evil thoughts, all your bad attitudes, all your cursing and drunkenness and bitterness. All your doubt, despair and anxiety. The worst of you that you know no one knows... God knew it all.

With full knowledge of all the unbelief, blasphemy and hypocrisy and with full knowledge of your failures and sins and faithlessness even after you are born again.... God set his love on you. NOT because you were good, but even though you are and were a wretched sinner.

Jesus knew completely of the coming failures and denials of the disciples. He knew of their fear and failure to stand for the truth. He knew of their faithlessness YET promises that the Father will love them and HE will love them into the future.

This love can never fail and never stop because it was never based on your conduct. It has always been based in the Perfect Character of God and the Completed work of Christ.

Romans 5:6–11 (NKJV)

⁶ For when we were still without strength, in due time Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. ⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. ⁹ Much more then, having now been justified by His blood, we shall be saved from wrath through Him. ¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. ¹¹ And not only *that*, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

And he who loves Me will
be loved by My Father, and
I will love him **and manifest**
Myself to him.”

2 Corinthians 4:6 (NKJV)

⁶ For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

Romans 10:20 (NKJV)

²⁰ But Isaiah is very bold and says:

*“I was found by those who did not seek Me;
I was made manifest to those who did not ask for
Me.”*

Luke 24:25–27 (NKJV)

²⁵ Then He said to them, **“O foolish ones, and slow of heart to believe in all that the prophets have spoken! ²⁶ Ought not the Christ to have suffered these things and to enter into His glory?”** ²⁷ And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

Luke 24:31–32 (NKJV)

³¹ Then their eyes were opened and they knew Him; and He vanished from their sight.

³² And they said to one another, “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?”

II. The Perplexed Disciple

²² Judas (not Iscariot) said to Him, “Lord, how is it that You will

manifest Yourself to us, and not to the world?”

III. The Permanent Home

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 home with him. 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.

1. The Announcement
2. The Axiom
3. The Authority

