

There is a sense in which, from verse 25, to the end of this chapter (and sermon), our Savior summarizes various themes mentioned earlier in the sermon—this underscores these themes as especially important both to the apostles and to us.

Within verses 25-32, our Savior first speaks about the future (vv25-28), wherein He will reveal the truth with greater plainness, and then the present (vv29-32), wherein the disciples will display a tragic weakness in forsaking and leaving Him alone—thus there is a sense in which this passage provides a contrast between what they were presently, and what they would become when the Holy Spirit was given.

At the very heart of our Savior's final sermon (chs.14-16), is His promise to send the Spirit at Pentecost, in whom He would be unto His people another Helper, largely, by providing them a fuller and final revelation of Himself, His redemption, and the Father's love.

I think many (if not most) Christians fail to appreciate the benefit of living within the NC, and thus having the NT Scripture alongside the OT Scripture—both are equally inspired and both are equally important—but the NT Scripture tells about God's redeeming love in Christ, more fully, completely, and finally—and this is largely what our Savior is here, again, promising His beloved apostles.

- I. Future Plainness—vv25-28
- II. Present Weakness—vv29-32

I. Future Plainness—vv25-28

1. V25—"These things I have spoken to you in figurative language"—that is, He has spoken to them less clear...
2. But there was coming a time, when He would give the Holy Spirit, when He would no longer speak to them in figurative language..."
3. That is, when the Spirit would come, He would give the disciples a clearer and fuller revelation of God from God...
4. Christ would speak to the disciples, through this revelation, in a plainer and fully way than He previously did...
5. To be more specific, He would—"tell them plainly about the Father"—the NT Scripture would more fully reveal the Father...
6. This of course does not imply, that the Savior never taught the disciples about the Father, but it means, through the NT revelation He would speak more fully...
7. Hitherto, the disciples were not clear on what our Savior taught—but when the Spirit comes, they will see more clearly...
8. Thus, by "these things" (v25), I think it's best to understand Him referring to His entire ministry, and esp this final sermon...
9. If you recall, from the beginning of chapter 14, the disciples have been confused about what He was teaching...
10. Thus, the problem wasn't with our Savior's teaching, but with the remaining ignorance and confusion of the apostles...
11. As a result, our Savior promises the gift of the Spirit, who would reveal to them the truth in a clearer degree...
12. Now, our Savior promises that this plainer and fuller revelation would have a specific focus upon the Father...
13. V25—"But the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father..."
14. As during the days of His earthly ministry our Savior made know the Father, this would also be true with regards to the NT Scripture...

15. This means, Christ would, by His Spirit, inspire the apostles to write the NT that more clearly made know the Father...
16. Again, this is no way implies that the Father is not made known in the OT Scriptures or in our Savior's own personal teaching (pre-Pentecost)...
17. But it simply means, that within the NT revelation, our Savior would, by the Spirit, speak more plainly about all things (and this obviously includes the Father)...
18. But then our Savior clarifies, in the verses that follow, in what exact ways the Father would be more plainly known...
19. That is, in vv26-28, He suggests three things about the Father that will more plainly be revealed—His relation to prayer, to them, and to Christ...
20. [1] His relation to prayer, v26—"In that day you will ask in Me name, and I do not say to you that I shall pray the Father for you..."
21. That is, the disciples would be able to address the Father directly, through prayer, with greater clarity and understanding...
22. They would understand how the Father hears our prayers, in the name of Christ, that is, for His sake and honor...
23. The last half of v25 has been variously understood—our Savior likely means—He will no longer be with them to pray for them...
24. He's not denying that He will continue to intercede for them after He leaves, but that they would be enabled to pray for themselves...
25. It's as if our Savior is describing them as growing up—after Pentecost, they will become able to pray for themselves...
26. For example—let's say a dad is teaching his young son how to ride a bike—at first he must walk beside him...
27. But, as the boy becomes more confidence and able, the father no longer has to walk beside him, holding him up (the boy can ride the bike for himself)...
28. So too, our Savior is saying—from the Day of Pentecost onward, His disciples would be able to pray for themselves...
29. Thus, our Savior isn't denying His future and ongoing intercession for them, but, He is saying—in that day they will pray directly to the Father in His name...
30. They would no longer look to Him, as they had for the previous three years, to pray on their behalf to the Father...
31. But soon, these 11 disciples, when the Holy Spirit was given, would be enabled to pray to the Father themselves...
32. [2] His relation to them, v27—"for the Father Himself loves you, because you have loved Me, and have believed that I came forth from the Father..."
33. Here we find why the Father hears their prayers—because He loves them, they can pray to Him directly, in Christ's name...
34. Now, before I go further, let me clarify, when our Savior says the Father loves us because we love Him, He does not mean our love earns His love...
35. 1Jn.4:19—"We love Him because He first loved us"—the reason we love Him, is because He first loved us...
36. His love predated our love—thus, our love is the response of His love to us—our love to Him is the result of His love for us...
37. And yet, our Savior says, that the Father loves us—"because you have loved Me, and have believed that I came forth from the Father..."
38. Here our Savior seems to describe the Father's love for us as the result or effect of our love and belief in Christ...
39. Well, in order to address this apparent difficulty, I must remind you of an important theological distinction with God's love...
40. Historically, Christians have distinguished between God's love of benevolence and complacency—let me briefly explain each one...
41. God's love of benevolence—by this is meant, God's underserved love that He has for all men in some sense...

42. This aspect of God's love views man as fallen and underserved—God loves man, even though man does not love God...
43. Rom.5:8—"But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us..."
44. God's love of complacency—by this is meant, God's special love of delight that He has in believing children...
45. Most of you will know, that the older word "complacent" refers to God's satisfaction and delight in His people...
46. This aspect of God's love is known only by those who are savingly in Christ—those who love and believe in Christ...
47. Jn.14:21—"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..."
48. Notice this love of complacency entails God, (or Christ) making Himself known—when God delights in someone He makes them know it...
49. Perhaps I can put it this way—it delights God to make His known personally to His beloved and obedient people...
50. Let me illustrate—think of a parent and child—in one sense, the parent loves the child regardless how he acts...
51. In this sense, nothing the child does can cause the parent to love him any more or less—this love is unchanging...
52. And yet, there is another sense in which—when the child obeys, it allows the parent to delight in that child...
53. In this sense, the delight (love of complacency) of the parent increases as the child obeys the commands of the parent...
54. So too it is with God—when His elect children are still in their sins, He loves them with a love of benevolence...
55. But, when they are converted and made obedient children, then He loves them with a love of delight and satisfaction...
56. [3] His relation to Christ, v28—"I came forth from the Father and have come into the world. Again, I leave the world and go to the Father..."
57. Verse 28 is one of the great texts of Holy Scripture—it describes the entire plan of redemption from beginning to end...
58. He came forth from the Father—that is, He eternally existed as God's only begotten Son, coequal with Him...
59. He came into the world—this refers to His incarnation—the fact that He assumed to Himself a real human nature...
60. He left the world—this means He finished His work—He lived a perfect life, died, was buried, rose again, and ascended to heaven...
61. He returned to the Father—this refers to His session, or His enthronement to the Father's right hand as Sovereign King...
62. But, what is important to notice at this point is—it would be after Pentecost that these great truths would be fully understood...
63. These grand truths would form the backbone to the revelation given them by the Spirit, called the NT Scripture...
64. And thus, in "that day"—the day the Spirit would be given, there would be a clearer and fuller revelation of the Father's relation to prayer, His people, and Christ...
65. And so, before we move onto our second and final main heading, let me suggest three lessons from what we have learned...
66. [a] The Father's love is equal to that of the Son—at times, the impression is given that the Father loves us reluctantly...
67. It's as if the work of the Son, makes God love us—or it's as if, the Son loves us and the Father kinda goes along...
68. For example, think of a child whose father and mother are very different—the mother shows her love but the father doesn't...

69. All he ever does is, on occasion, look over his newspaper and grunt, or when he's in a real good mood, smile...
70. This is how I fear some Christians view the Father and Son—the Son obviously loves us, and the Father goes along...
71. But this is far from the truth of Scripture—it is the love of the Father that planned redemption in the first place...
72. Jn.3:16—"For God (the Father) so loved the world, that He gave His only begotten Son, that whosoever believes in Him may not perish, but have life eternal..."
73. John Brown—"The Father does not love us because Christ intercedes for us; but Christ intercedes for us because we are the objects of the Father's special love..."
74. Thus, we must never think that the Son has to make God love us—God is not a reluctant Father that needs nudging...
75. V27—"For the Father Himself loves you"—that is, the Father loves from Himself, and of or from His own will...
76. [b] The Father's love is only known by believers—that is, His love of complacency is only known by Christians...
77. But here I want to focus upon the word "known"—the love of God is known or experienced only by believers...
78. Now, do not get me wrong—as I have already asserted, God loves sinners, in some sense, before they believe...
79. But, only believers come to know or experience that love—only believers have the knowledge of God's love for them...
80. And furthermore, there is a real sense in which, the more we love Him, believe Him, and obey Him, the more we know His love...
81. My dear Christian friend—it is true, nothing you do can make God love you more—He loves you perfectly...
82. But there are things you can do, so that you can know, be assured, and rest in the knowledge of His love for you...
83. Before I leave this lesson, let me say a few words to you who know nothing of the Father's undeserving love...
84. How can you come to know God's love for you—you must become a believer, who then loves and obeys Christ...
85. V27—"for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God..."
86. [c] The Father's love is an incentive for prayer—there is an important connection between God's heart and ears...
87. Our Savior tells His beloved disciples, that from the Day of Pentecost, His church will pray with great knowledge...
88. They will pray with a greater knowledge of His own person and work—they will pray "in His name"—with fuller understanding of His work as Mediator...
89. But, the church, beginning from Pentecost, would also pray with a greater knowledge and awareness of the Father's love...
90. V26—"In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; for the Father Himself loves you..."
91. There are obviously many things that separate Christianity from every other religion, but one of my favorites is—Christians approach God as their loving heavenly Father...
92. This is the work of the Spirit, who shows us Christ, enabling us to approach God is the assurance of our sonship...
93. Rom.8:15—"For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, 'Abba, Father!'"
94. Most of you know that "Abba" was an affectionate term used by children of their fathers—perhaps "daddy" or "papa" best translates it...
95. The Holy Spirit is given to us as "the Spirit of adoption," that is, as the Spirit who enables us to know our adoption...

96. "By whom we cry, Abba, Father"—that is, it's by the work of the Spirit that we are assured of God's Fatherly love...
97. Rom.5:8—"The love of God has been poured in our hearts by the Holy Spirit who was given to us"—the knowledge of God's love for us...
98. This very well could be one reason why we are so reluctant to pour our hearts out before our Father in prayer...

II. Present Weakness—vv29-32

1. From v 29, the disciples see things a little clearer and this leads them to become overly confident in themselves...
2. Verses 29-30—"His disciples said to Him, See now You are speaking plainly, and using no figure of speech! Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God..."
3. The disciples are likely referring to v28, and the rather straightforward claim of our Savior concerning His person and work...
4. This led the disciples to an over confidence in themselves and the strength of their understanding and belief...
5. V31—"Jesus answered them, DO you now believe?"—that is, Do you really believe as much as you think you do...
6. V32—"Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone...."
7. That is, in just a few hours, when Christ is arrested, the disciples will abandon Him, and flee to their own homes...
8. In our Savior's most difficult time, His beloved disciples would abandon Him, and leave Him all to Himself...
9. Matt.26:31—"Then Jesus said to them, All of you will be made to stumble because of Me this night, for it is written: I will strike the Shepherd, and the sheep of the flock will be scattered (Zech.13:7)..."
10. V32—"And yet I am not alone, because the Father is with Me"—that is, the Father remained with Him throughout His entire life...
11. [1] The Father was with Him upholding Him—that is, strengthening His human nature—both body and soul...
12. In His divine nature He did not need any help—He is the Almighty and Powerful God—but His human nature was weak...
13. In His incarnation, the Son of God took to Himself, real human nature, in it's fallen and weakened condition, sin excepted...
14. Thus, the Father promised from everlasting, that He would sustain the humanity of His Son, throughout His suffering...
15. Isa.50:7—"For the Lord God will help Me; therefore I will not be disgraced; therefore I have set My face like a flint..."
16. The Father promised the Son from everlasting, that He would give Him a body and would sustain that body...
17. Thus, throughout His arrest, trial, mockery, beatings, and crucifixion, the Father was with His Son upholding Him...
18. [2] The Father was with Him comforting Him—that is, comforting and encouraging Him in His human nature...
19. Everyone else had left Him, except His Father who comforted Him with the awareness of His presence and love...
20. Ps.69:20—"Reproach has broken my heart, and I am full of heaviness; I looked for someone to take pity, but there was none; and for comforters, but I found none..."
21. Our Savior looked for comforters, "but found none"—everyone left Him alone, except His beloved Father...
22. Thus, in closing, I want to suggest three lessons we can learn, from the fact that the disciples forsook Christ...

23. [a] The disciples forsaking Christ, was a picture of our remaining weakness—it ever stands as a reminder or warning...
24. The disciples received a little light from our Savior's teaching, which resulted in a degree of strength and confidence...
25. And yet, they were in need of further instruction, and so our Savior leaves them to their own strength, for a season...
26. And what happens when He does that—they all stumble and forsake Christ—this is what happens when left alone...
27. [b] The disciples forsaking Christ, was a preview of what Christians endure—and this is esp true of the apostles...
28. I find it almost ironic, that the very men who forsook Christ, would in turn be forsaken by family and friend...
29. I think our Savior was in part, giving them a preview of what they too would endure in the very near future...
30. When friend and family would leave them, when they needed them most—they would follow in Christ's steps...
31. This is true for all of His followers—we all will have friends and families members leave us when we need them...
32. And yet, we will also be able to say with our Savior—"And yet I am not alone, because with Father is with Me..."
33. Just as man failed Christ in His term of trial, so man will fail us, but, just as the Father helped Him, so He will help us...
34. [c] The disciples forsaking Christ, was a part of His humiliation and suffering—He was a man forsaken by all...
35. Perhaps I can put it like this—He was forsaken by all, because He was receiving the treatment that we deserve...
36. This is what our sins deserve—we each deserve to be by God and man, for all eternity, in the Lake of Fire...
37. And so this is what our Savior endured—He was first forsaken of His family, the Jews, His disciples, and then His Father...
38. Ps.22:1—"My God, My God, why have You forsaken Me"—our Savior never cries out when He is forsaken by His family, the Jews, or His disciples...
39. But now, upon the cross, our Savior cries out under the weight and anguish of being forsaken by His Father...
40. Though the Father remains with Him, in terms of upholding His humanity, He leaves Him with regards to comfort...
41. Now our Savior is totally abandoned by all—now He is left alone to complete that work, that He alone can do...
42. For it was during those hours upon the cross, that our Savior sufficiently suffered as the Savior of the world (A.W. Pink—"He performed His work of Atonement alone, because He alone was qualified to do it')..."