

*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...**