

I. Introduction

A. Psalm 34! Esp. V. 18

B. Psalm 145:14–21

¹⁴ The Lord sustains all who fall

And raises up all who are bowed down.

¹⁵ The eyes of all look to You,

And You give them their food in due time.

¹⁶ You open Your hand

And satisfy the desire of every living thing.

¹⁷ The Lord is righteous in all His ways

And kind in all His deeds.

¹⁸ The Lord is near to all who call upon Him,

To all who call upon Him in truth.

¹⁹ He will fulfill the desire of those who fear Him;

He will also hear their cry and will save them.

²⁰ The Lord keeps all who love Him,

But all the wicked He will destroy.

²¹ My mouth will speak the praise of the Lord,

And all flesh will bless His holy name forever and ever.

1. Isn't it amazing that the God of creation, redemption, and all that exists is this kind of God??!!

2. He does not forsake the righteous.

3. Psalm 119:150–151

¹⁵⁰ Those who follow after wickedness draw near;

They are far from Your law.

¹⁵¹ You are near, O Lord,

And all Your commandments are truth.

Isaiah 50:9–10

⁹ Behold, the Lord God helps Me;

Who is he who condemns Me?

Behold, they will all wear out like a garment;

The moth will eat them.

¹⁰ Who is among you that fears the Lord,

That obeys the voice of His servant,

That walks in darkness and has no light?

Let him trust in the name of the Lord and rely on his God.

John 14:18-20

Theology: pp. 274-276; 419, 930.

C. Do you get the picture?

II. V.18 “I will not leave you (as) orphans. I come to you.”

A. Jesus has been speaking of going away.

1. Vv. 14:2-5 (cf. V.16:5).

- a) While Jesus is away, He will be preparing a place for them in the Father’s house.
 - b) He will not be physically present with them, as He has been for 3 years.
 - c) While gone, He will be replaced by the Holy Spirit of God, Whom Jesus will send by means of asking of the Father.
 - d) This Holy Spirit will comfort/strengthen these men in order to equip them to do the work of the ministry.
2. For Jesus to be going away necessarily produces a fear that He will never be seen again.
 3. Knowing this, and these men, Jesus assures them that this is not the case.
 4. They will see Him again.

B. “Orphans” = children bereft of their parents, either by death or by abandonment¹.

1. Deuteronomy has 11 entries concerning the orphan.

2. Orphans are:

- a) To be cared for by those of means-

Deuteronomy 14:29

²⁹ The Levite, because he has no portion or inheritance among you, and the alien, the orphan and the widow who are in your town, shall come and eat and be satisfied, in order that the Lord your God may bless you in all the work of your hand which you do.

Deuteronomy 24:19–22

¹⁹ “When you reap your harvest in your field and have forgotten a sheaf in the field, you shall not go back to get it; it shall be for the alien, for the orphan, and for the widow, in order that the Lord your God may bless you in all the work of your hands. ²⁰ When you beat your olive tree, you shall not go over the boughs again; it shall be for the alien, for the orphan, and for the widow.

²¹ “When you gather the grapes of your vineyard, you shall not go over it again; it shall be for the alien, for the orphan, and for the widow. ²² You shall

¹ יָתוּם: pl. יְתוּמִים, sf. יְתוּמָיו; **orphan**: a boy who has become fatherless Ex 22:21.

Holladay, W. L., & Köhler, L. (2000). *A concise Hebrew and Aramaic lexicon of the Old Testament* (p. 148). Leiden: Brill.

John 14:18-20

Theology: pp. 274-276; 419, 930.

remember that you were a slave in the land of Egypt; therefore I am commanding you to do this thing.

Deuteronomy 26:12–13

¹²“When you have finished paying all the tithe of your increase in the third year, the year of tithing, then you shall give it to the Levite, to the stranger, to the orphan and to the widow, that they may eat in your towns and be satisfied. ¹³You shall say before the Lord your God, ‘I have removed the sacred *portion* from *my* house, and also have given it to the Levite and the alien, the orphan and the widow, according to all Your commandments which You have commanded me; I have not transgressed or forgotten any of Your commandments.

b) Orphans must not be slighted by the Israelite legal system:

Deuteronomy 10:18

¹⁸He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing.

Deuteronomy 27:19

¹⁹‘Cursed is he who distorts the justice due an alien, orphan, and widow.’ And all the people shall say, ‘Amen.’

C. An orphan is considered as one who is to be helped, not looked down upon.

1. However, even the orphan, who pursues wickedness, will be judged by the God of Israel.

Isaiah 9:14–17

¹⁴So the Lord cuts off head and tail from Israel,
Both palm branch and bulrush in a single day.

¹⁵The head is the elder and honorable man,
And the prophet who teaches falsehood is the tail.

¹⁶For those who guide this people are leading *them* astray;
And those who are guided by them are brought to confusion.

¹⁷Therefore the Lord does not take pleasure in their young men,

Nor does He have pity on their orphans or their widows;

For every one of them is godless and an evildoer,

And every mouth is speaking foolishness.

In *spite of* all this, His anger does not turn away

And His hand is still stretched out.

2. Even the orphan will be condemned when they participate in wickedness, especially against YHWH Himself (context).

D. But, Jesus is saying that He will NOT leave them fatherless.

1. That is, He will not, in His going back to the Father, permanently abandon them to the world.
2. They are not of the world to the same degree as He is not of the world (John 17:13-16).
3. However, notice what He expects of them while He is gone:
 - a) He expects them to not cower in fear as orphans might.
 - b) He expects them to enter the world in force and preach the Word of Christ.

John 17:18–20

¹⁸ As You sent Me into the world, I also have sent them into the world. ¹⁹ For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

²⁰ "I do not ask on behalf of these alone, but for those also who believe in Me through their word;

4. The Lord expects them to continue in their responsibilities while He is away, no matter what.
 - a) He understand their fears and concerns.
 - b) However, they must continue the work:

Luke 17:22–23

²² And He said to the disciples, "The days will come when you will long to see one of the days of the Son of Man, and you will not see it. ²³ They will say to you, 'Look there! Look here!' Do not go away, and do not run after them.

(1) This is why He often spoke to these men about being faithful until He comes.

Matthew 24:42

⁴² "Therefore be on the alert, for you do not know which day your Lord is coming.

(2) See Luke 21:29-36!

E. "I come to you."

1. What is interesting here is that this verb is not future in its grammar.
2. It can be translated that way because of the expectation of the context.
 - a) However, there are enough future tense verbs in the context to make this use of the present to stand out.
 - b) Notice:
 - (1) John 14:2-3 = "I go...I come again...where I am"
 - (2) Jesus' use of the present emphasizes to these men the nearness of Jesus Christ to them even while absent.
 - c) It also emphasizes the location of Jesus: "where I am," which should be a level of comfort to these men because He will be victorious and will have conquered death.
3. In other words, they will have no excuse for not continuing the work of Jesus Christ in the world.

NOTE: the basis of the use of the present and not the future is demonstrated in John 17:11-12 wherein Jesus speaks to the Father as if He has already left the world.

His anticipation is clear; His determination is clear; His submission to the plan of Go is clear.

a) There have been many ways in the NT of the personal nearness and comfort of Jesus to His disciples.

(1) Primarily, in the context of John 14-16, the priority is set on the ministry of the Comforter, the Strengthener, the Teacher, the Holy Spirit.

(2) Jesus' ministry of comfort, instruction, miracles, and power will continue on in the work of the Holy Spirit in these men.

John 14:18-20

Theology: pp. 274-276; 419, 930.

(a) This is evident in Acts 2 when He came and the difference that was evident in Peter and the rest afterwards.

(b) This position of power and comfort in that power is to be the norm for the church in the world.

i) Acts 9:31

Acts 16:5

⁵ So the churches were being strengthened in the faith, and were increasing in number daily.

ii) Ephesians 6:10-13

1 Corinthians 9:24–27

²⁴ Do you not know that those who run in a race all run, but *only* one receives the prize? Run in such a way that you may win. ²⁵ Everyone who competes in the games exercises self-control in all things. They then *do it* to receive a perishable wreath, but we an imperishable. ²⁶ Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; ²⁷ but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.

(3) From start to finish, the ministry of the local church is to be powerful:

1 Corinthians 2:3–5

³ I was with you in weakness and in fear and in much trembling, ⁴ and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, ⁵ so that your faith would not rest on the wisdom of men, but on the power of God.

1 Corinthians 4:18–21

¹⁸ Now some have become arrogant, as though I were not coming to you. ¹⁹ But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power. ²⁰ For the kingdom of God does not consist in words but in power. ²¹ What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?

2 Corinthians 4:7

⁷ But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves;

Romans 15:13

John 14:18-20

Theology: pp. 274-276; 419, 930.

¹³ Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.

b) But, although this power is from the Holy Spirit in Christ, there is one method in which the power is apprehended: weakness.

c) 2 Corinthians 12:7-11

4. Power is the normal walk for the Christian.

Colossians 1:10–12

¹⁰ so that you will walk in a manner worthy of the Lord, to please *Him* in all respects, bearing fruit in every good work and increasing in the knowledge of God; ¹¹ strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously ¹² giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light.

Colossians 1:28–29

²⁸ We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. ²⁹ For this purpose also I labor, striving according to His power², which mightily works within me.

5. When you see yourself doing and saying things that are bold, courageous, strong and yet meek, humble, and unassuming in the name of Christ, you know you are walking in this power.

a) 2 Timothy 1:6-10

(1) The source of it all is God.

(2) How will you carry out what Jesus and the apostles started?

(a) By realizing that you are not left to yourself.

(b) Matthew 28:18-20

i) We are not left alone.

ii) We are not fatherless.

iii) We are not separated from our Lord such that we are without power!!

Philippians 4:4–6

² “Energies” = working.

John 14:18-20

Theology: pp. 274-276; 419, 930.

⁴ Rejoice in the Lord always; again I will say, rejoice! ⁵ Let your gentle *spirit* be known to all men. The Lord is near³. ⁶ Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

III.V.19 “Yet a little while and the world does no longer behold me. But, you behold me because I go and you will live.”

A. “Yet in a little while...”

1. Jesus’ time frame here is important.
2. What does this mean?

a) The rest of the verse helps.

B. “The world no longer beholds Me...”

1. This is another way of saying, “I am leaving this world.”

2. John 16:16-30 = explanation.

a) Jesus has been talking of going to be with the Father.

b) The disciples deliberate among themselves about what this means, “A little while...”

c) They couldn’t figure it out.

3. The age of Messiah is closing.

a) He came to His own and His own received Him not (John 1:15).

b) He came to His kingdom and was cut off with nothing (Daniel 9:24ff).

c) He came to save sinners, He is leaving with only a few.

4. The Lord is leaving and the remains work is to reside in the lives of these men and them alone.

a) Remember, Jesus said, “Follow Me, and I will make you fishers of men.” (Matthew 4:18-19).

b) Now, that work is still not done.

5. What will it take in order to make them such?

6. Jesus must go away, send the Holy Spirit, and they must be strengthened.

C. “Because I go away you live.”

1. His going away to be with the Father will confirm their eternal life.

³ ὁ κύριος ἐγγύς

2. This is meant to be tremendous comfort.

- a) Because He lives they will live.
- b) Because He will be raised from the dead, they will be raised from the dead.

3. Paul wrote:

Romans 6:4–5, 8-9

⁴ Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. ⁵ For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection,

⁸ Now if we have died with Christ, we believe that we shall also live with Him, ⁹ knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

4. These men must minister in faith-looking forward to His coming.

IV. V.20 “You will know in that day, that I (am) in My Father, and you (are) in Me!, and I (am) in you all.”

A. “In that day” =

1. 16:23, 26 - that day when they can speak to the Father directly.
2. Other adverbs used of time: “now” 14:29; “no longer” 15:15; “but now” 16:5; “but when” 16:13; “until now” 16:24; “now” 17:5; “...no longer...” 17:11; “while” 17:12; “but now” 17:13;
 - a) When will they see Him again?

John 16:22–23

²² Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one *will* take your joy away from you.²³ “In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you.

3. “In that day” = the day they see Him again.

- a) Jesus had mentioned to them in 14:1-3 that He is going away and then coming back for them.

John 14:18-20

Theology: pp. 274-276; 419, 930.

b) This is tremendous comfort-the comfort of faith.

4. They must patiently work in faith and hope in the Lord in order to effectively carry out His purposes.

1 Thessalonians 1:2-4

² We give thanks to God always for all of you, making mention *of you* in our prayers; ³ constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father, ⁴ knowing, brethren beloved by God, *His* choice of you;

5. This is the only way to minister.

a) That is, ministry in this world is only done right when it is done specifically as a “work of faith, labor of love, steadfastness of hope in the Lord Jesus Christ.”

b) To minister any other way, for any other reason, by any other motive is not acceptable service.

6. So, we have hope too.

a) We can constantly work in the world in hope.

Romans 8:24-25

²⁴ For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he *already* sees? ²⁵ But if we hope for what we do not see, with perseverance we wait eagerly for it.

b) We are not hoping in results, mind you, but hoping in the Lord=seeing Him again.

7. Meanwhile we work.

V. Conclusion

• 1 Corinthians 15:58