

FIRST BAPTIST CHURCH, 7-22-12 AM NOTES
"TREMENDOUS REVELATION FOR TROUBLED HEARTS"
JOHN 14:7-14
#55 in Series, "Verse-by-Verse Through John"

John 5:4a (NKJV) "For an angel went down at a certain time into the pool and **stirred up** the water..."

I. Jesus Reveals His Person to Them (vv. 7-11)

John 1:1 (NKJV) "In the beginning was the Word, and the Word was with God, and **the Word was God.**"

John 1:14a (NKJV) "And **the Word became flesh** and dwelt among us..."

John 10:30 (NKJV) "I and My Father are one."

John 8:58 (NKJV) "Jesus said to them, 'Most assuredly, I say to you, before Abraham was, **I AM.**'"

"Sayings like these are full of deep mystery. We have no eyes to see their meaning fully, —no line to fathom it, —no language to express it, — no mind to take it in. We must be content to believe when we cannot explain, and to admire and revere when we cannot interpret. Let it suffice us to know and hold that the Father is God and the Son is God, and yet they are one in essence though two distinct persons, —ineffably [inexpressibly] one, and yet ineffably distinct. These are high things, and we cannot attain to a full comprehension of them. Let us however take comfort in the simple truth, that Christ is very God of very God; equal with the Father in all things, and one with Him."

—J. C. Ryle

"A God who is so small that He can be fully comprehended by puny man is too small to be worshipped."

—Evelyn Underhill

Hebrews 1:3a (NIV) "The Son is the radiance of God's glory and the exact representation of his being..."

1 John 2:23 (NKJV) "Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also."

II. Jesus Reveals His Promise to Them (v. 12)

A. Who Is This Promise Directed To?

B. What Are The Works That Jesus Refers To?

Luke 10:17 (NKJV) “Then the seventy returned with joy, saying, ‘Lord, even the demons are subject to us in Your name.’”

Luke 10:19-20 (NKJV) “¹⁹ Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. ²⁰ Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven.”

C. What Does Greater Works Mean?

III. Jesus Reveals the Power of Prayer to Them (vv. 13a, 14)

A. Renunciation

B. Representation

2 Corinthians 5:20a (NKJV) “Now then, we are ambassadors for Christ...”

1 John 5:14-15 (NKJV) “¹⁴ Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. ¹⁵ And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.”

Romans 12:2b (NKJV) “...that good and acceptable and perfect will of God.”

IV. Jesus Reveals the Purpose of Prayer to Them (v. 13b)

1 Corinthians 10:31 (NKJV) “Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.”

James 4:3 (NASB) “You ask and do not receive, because you ask with wrong motives, so that you may spend *it* on your pleasures.”

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"TREMENDOUS REVELATION FOR TROUBLED HEARTS"
JOHN 14:7-14
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The verse that sets the context for John 14-16 is **John 14:1 (NKJV)** "Let not your heart be troubled; you believe in God, believe also in Me." Let's look a little more closely at that word, "troubled". The Greek word means to be agitated or stirred up. The word was actually used to describe boiling or churning water. **John 5:4a (NKJV)** "For an angel went down at a certain time into the pool and **stirred up** [same word] the water..." Let me remind you why the disciples were troubled. They left everything and placed their lives in danger because they believed that Jesus was the Messiah, the deliverer promised in the Old Testament. They believed that He had come to save them from their enemies and to set up His kingdom and rule and reign in perfect righteousness. What they did not understand is that before He came a second time to rule and reign in an earthly kingdom, before He came to deliver them from their oppressors, He came this first time to deliver them from their sin. To deliver them from their sin, He had to die. Looking back with the full revelation of the Scriptures, the indwelling Holy Spirit, and the work of godly scholars, we see how God's plan fits together. But for these disciples, all of this just did not compute. How could the Messiah, the deliverer, the King die? Who delivers people by dying? It seemed that their world was unraveling and their hearts were churning like a cauldron of boiling water. They were deeply troubled. How were they going to continue on without His presence? How were they going to do the work that needed to be done if He was going to leave them? In today's text, He tells them about part of the provision He has made for them to carry out the work that He is going to give them to do.

Let me make this personal for you. You do not get out of this world of woe without having a troubled heart. As I go through these prayer requests you turn in weekly on the connection cards, I read of and then pray for troubled heart after troubled heart. Some are troubled by a marriage breakup, some a prodigal child addicted to drugs, and some have a financial problem that seems to have no solution. Then there are so many heartbreaking things with cancer and other physical problems. What does Jesus have to say to troubled hearts?

I. Jesus Reveals His Person to Them (V7-11)

What the disciples could never quite seem to get is the fact that Jesus is God in a real flesh and blood body. Over and over in the book of John, Jesus has claimed deity. **John 1:1 (NKJV)** "In the beginning was the Word [Jesus], and the Word was with God, and **the Word was God.**" **John 1:14a (NKJV)** "And the Word [who was God] became flesh and dwelt among us..." **John 10:30 (NKJV)** "I and *My* Father are one." Jesus did miracles that only God could do. Several times Jesus used God's covenant name translated "I Am" to refer to Himself. **John 8:58 (NKJV)** "Jesus said to them, 'Most assuredly, I say to you, before Abraham was, I AM.'" Four times in today's text He claims deity: **John 14:7a (NKJV)** "If you had known Me, you would have known My Father also..." **John 14:9b (NKJV)** "He who has seen Me has seen the Father..." **John 14:10b (NKJV)** "...the Father who dwells in Me does the works." **John 14:11b (NKJV)** "...I *am* in the Father and the Father in Me..." To share every verse in just the Gospel of John that proclaims His deity would take a considerable amount of time just to read. In addition there are scores of other verses in other books of the Bible that proclaim His deity. Why were the disciples having such a hard time with this? It is the same reason that many have trouble accepting it today. Referring to John 14:7-11, Dr. J. C. Ryle says this: "Sayings like these are full of deep mystery. We have no eyes to see their meaning fully, - no line to fathom it, - no language to express it, - no mind to take it in. We must be content to believe when we cannot explain, and to admire and revere when we cannot interpret. Let it suffice us to know and hold that the Father is God and the Son is God, and yet they are one in essence though two distinct persons, - ineffably [inexpressibly] one, and yet ineffably distinct. These are high things, and we cannot attain to a full comprehension of them. Let us however take comfort in the simple truth, that Christ is very God of very God; equal with the Father in all things, and one with Him" [J. C.

Ryle, *Expository Thoughts on the Gospels*, Volume IV, Page 61]. Some people tend to reject what they cannot fully understand. What arrogance! I agree with Bible teacher Evelyn Underhill who said, “A God who is so small that He can be fully comprehended by puny man is too small to be worshipped” [Evelyn Underhill, exact source unknown].

In verse 7, Jesus is comforting them by reminding them that He is deity – equal with the Father. In verse 8, Philip voices a desire that evidently put into words what other of the disciples were thinking since Jesus’ answer uses the plural word translated “you”. **John 14:8 (NKJV)** “Philip said to Him, ‘Lord, show us the Father, and it is sufficient for us.’” Philip obviously did not understand fully who Jesus was. He is saying, “Lord, if we could just see the Father, our troubled hearts would be comforted.” Jesus’ answer was a mild rebuke with a twinge of sadness. **John 14:9 (NKJV)** “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’?” The Son IS the physical manifestation of the Father. **Hebrews 1:3a (NIV)** “The Son is the radiance of God's glory and the exact representation of his being...” Remember that Jesus’ words were intended to comfort them. They loved Jesus and knew that He loved them. He is saying that the Father loved and cared for them the same way the Son did. To have a relationship with Father or Son is to have a relationship with the other. If you reject the Son, you have rejected the Father; if you receive the Son, you have received the Father. Later on in the little epistle 1 John, this same apostle John put it this way in **1 John 2:23 (NKJV)** “Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.” In Jesus Christ, we have a greater revelation of the Father than any of the Old Testament saints had. Jesus is God manifest in human flesh! If you see Him, you have seen the Father! In verse 10 Jesus is saying, “The words I speak to you are not spoken independently of the Father. The works I do are not done independently of the Father. The Father who dwells in Me speaks through Me and works through Me. Both in speaking and working, I and My Father are one!”

To those with troubled hearts Jesus reminds them of His deity. The One who is our Savior is God in the flesh. The One who promises to never leave us or forsake us is God in the flesh. The One who is preparing a place for us is God in human flesh. The One who assures us that He is the way to the Father's house is God in the flesh. The One who calls Himself in the book of Hebrews our “High Priest” is God in the flesh. When it seems hopeless and the end is not in sight and your heart is churning like boiling water – remember, the One who says in **John 14:1 (NKJV)** “Let not your heart be troubled; you believe in God, believe also in Me,” is God in the flesh.

II. Jesus Reveals His Promise to Them (V12)

What an amazing promise!

A. Who Is This Promise Directed To?

The answer here is simple. It is directed to “he who believes in Me”. It is not to those who believe that He existed; it is to those who have turned from sin and self-righteousness and have savingly believed on Him. These amazing promises of Jesus are not just to the super saints who have this enormous mature faith; they are to even the lowliest of his disciples – those who have savingly believed in him and as evidence of salvation are following Him.

B. What Are The Works That Jesus Refers To?

Some say that the “works” are the miracles that He performed. I’ve even heard it said that if we had enough faith, we could do the same miracles Jesus performed. I don’t believe that for a minute. Some of the greatest men and women of faith are alive today and they’re not regularly raising someone who has been dead for 4 days, wiping out illness in whole areas by healing everyone who came to them for healing, or walking on water. I don’t doubt that God can bring about any miracle He sovereignly chooses anytime He wants to, but God’s plan for today doesn’t generally call for miracles of the type mentioned. The miracles of Jesus were primarily to give evidence that He indeed was who He said He was. The miracles performed by the apostles were primarily to authenticate their message before the canon of the New Testament was complete. Now that we have the authoritative complete Word of God, that written Word is our authority. I am certainly not one of these who say that God will not work miracles through

Jesus' disciples (especially on the mission field where the written Word of God is often unknown and unavailable), but I don't believe that kind of miracles are what Jesus is speaking of. I think that the "works" are spiritual works, not physical miracles. The Lord does not look at things as we do and He certainly doesn't share the human view of what is greatness. Greater than physical miracles are miracles in the spiritual realm. Let me give you an example of that. In Luke 10, Jesus had sent his disciples out on a proclamation and healing mission where they had seen God's miraculous power at work. When they reported back to the Lord, we read in **Luke 10:17 (NKJV)** "Then the seventy returned with joy, saying, 'Lord, even the demons are subject to us in Your name.'" In other words they had seen the visible power of God at work in the casting out of demons from a person's body. But Jesus said something very revealing to them in **Luke 10:19-20 (NKJV)** "'¹⁹ Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. ²⁰ Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven.'" In other words, Jesus weighed the value of visible miracles over against the value of having passed from spiritual death into life evidenced by having their names written in Heaven and He says that the spiritual is by far the greater work. We see the same thing in the book of Acts. There are some miracles for sure in Acts to authenticate the apostles and leaders in the early church, but the emphasis is on the mighty works of conversion. In no way do I want to minimize the miracles Jesus performed, but those miracles which demonstrated His deity were temporary. They didn't meet the deepest needs of peoples' hearts. He miraculously created food for a meal, but the people got hungry again. He stilled the raging sea... until the next storm came. He healed diseases, but those people eventually died. He raised Lazarus from the dead, but Lazarus eventually died again. However when regeneration takes place, when a person is born again, it meets the deepest needs of a person's heart and permanently changes them from being **a rebel to a worshipper** who is now able to glorify God here and in Heaven through all eternity. To share the glorious gospel and see people made into new creations and know that the change in them is a permanent change allowing them to do the real, lasting works that Jesus provided for. It is a miracle to make a blind man's physical eyes to be able to see, but it is a greater work to see someone whose spiritual eyes are blinded to the gospel be given spiritual sight and be saved. It is a great work to see a deaf man's hearing restored, but it is an even greater work to see his spiritual ears opened and he hears the effectual call of the Lord and comes to Christ to be permanently changed. It is a great work to see a person healed of leprosy, but it is an even greater work to see someone stained and scarred by sin to be cleansed by the blood of Christ and washed whiter than snow! It is a great work to see someone physically raised from the dead, but it is a greater work to see a spiritually dead person given life in Christ, eternal life – a life he will never lose. The works that we will do are the spiritual works. Every disciple of Christ can do this work of sharing the Gospel and making disciples It is not just for the Pastors, missionaries, and super saints.

C. What Does Greater Works Mean?

If Jesus was referring to the physical miracles, how could we ever do greater works than Jesus? Given the truth that He is speaking of spiritual works, what does greater mean? I think it primarily means greater in extent. Jesus never preached far out of Palestine. After His resurrection He left behind a few disciples as He went back to Heaven (only 120 were waiting in the upper room for the promised Holy Spirit). The whole world other than those few disciples in Israel was in spiritual darkness. Then after the Holy Spirit came to indwell the church, people began to be saved by the thousands – Jews and Gentiles. We are told that first, people were added to the church, and then we are told that the church began to multiply. By the fourth century Christianity had permeated the whole Roman Empire. His disciples indeed did and are still doing a greater work in the extent of the reach of the gospel.

III. Jesus Reveals the Power of Prayer to Them (V13a, 14)

Six times in John 14-16 Jesus promises to answer prayer that is offered in His name (14:13-14; 15:16; 16:23-27). The most pressing question we should have when we read this is "What does it mean to pray or ask in Jesus' Name?" In the Scriptures, the name stands for the person and their attributes. So what

does it mean to pray in Jesus' name? You must get this because this is the condition that Jesus gives to those who believe in him to have their prayers answered. To ask in His name involves the following.

A. Renunciation

Praying in His name means that we renounce our own name (who we are and what we have done) as a basis for God answering our prayers. We confess that our name is bankrupt when it comes to merit at the Throne of Grace. It is amazing how the enemy in his subtlety deceives us in this. When we have sinned and genuinely been broken over our sin and have repented, the enemy tells us that we have no right to go to the Throne of Grace after what we have done. On the other extreme, when we have obeyed God in a hard area and we have walked faithfully in His will, we often have a confidence that we can go before the Throne of Grace because we have been obedient. Both of those opposite seeming scenarios reveal the same thing in a person's life. They both reveal that we are praying in our own name. No matter how good we think that we have been, we have no merit to go before the Throne of Grace to make petition. No matter how badly we have messed up, if there has been genuine repentance, we can come in the name of Jesus and receive a welcome because we don't come in our own merit but in His perfect merit. When I pray in Jesus' name I am renouncing my own merit and confessing that Jesus alone is worthy.

B. Representation

When I come before the Throne of Grace in Jesus' Name, I come representing Him as His ambassador (**2 Corinthians 5:20a (NKJV)** "Now then, we are ambassadors for Christ..."). As His Ambassador, I must ask what He desires; I must ask according to His will. **1 John 5:14-15 (NKJV)** ¹⁴ Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. ¹⁵ And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him." To know that God answers only that which I ask which is in agreement with what Jesus wants is not an irritating limitation to my prayer; it is a liberating protection for my prayer. If we could see the whole picture from an eternal perspective, we would only want His will. The Bible describes His will in **Romans 12:2b (NKJV)** "...that good and acceptable and perfect will of God." Who would not want what is good, acceptable and perfect? The problem is that while we are tied to these earthly bodies and have such limited vision when it comes to eternity, that we want what makes us comfortable and what takes away pain for us or our loved ones or our friends. As we will see in the last point, The kind, gracious, good, acceptable, perfect will of God sometimes involves great pain (physical and mental and emotional) for a while down here for a greater good in God's perfect eternal plan. This is the key to praying in faith. It is when we know that we are praying representing the Lord Jesus that we can have confidence that the Father IN HIS TIMING is going to answer.

IV. Jesus Reveals the Purpose of Prayer to Them (V13b)

Here we have not only the motive and purpose of **prayer**; we have the motive and purpose of all that we do! **1 Corinthians 10:31 (NKJV)** "Therefore, whether you eat or drink, [or pray] or whatever you do, do all to the glory of God." To glorify God is to put Him on display, to magnify Him so that others may see his beauty and majesty. When we are consumed with the glory of God, our prayers begin to take on a new power, a new purpose. We are told in **James 4:3 (NASB)** "You ask and do not receive, because you ask with wrong motives, so that you may spend *it* on your pleasures." When our deepest longing is His glory, we never ask with wrong motives.

CONCLUSION

If your heart is troubled, here in this passage is God's remedy. These truths can still a troubled heart even if our outward circumstances don't change. "Let not your heart be troubled".