

King James Bible Study Correspondence Course

An Outreach of Highway Evangelistic Ministries

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

The Book of John

Lesson 25 The only

Return pages 6 & 7 only

Read John 14:1-17

John 13:21-38

John Chapter 14, verse 1. *Let not your heart be troubled: ye believe in God, believe also in me.* This is a command based upon a fact followed by a command. The fact of the matter is in verse 1, these men believed in God. Jesus is asking them to put the same belief or the same measure of belief in Him that they had in God. He is asking them to trust Him as they would trust God. The statement in verse 1 is *Let not your heart be troubled:* and the implication of the words is that if my heart be troubled it is because I let it be that way. The Lord wants me to govern my heart. He wants me to keep my thoughts and emotions in submission to Christ. He wants me to make certain my heart does not enter the realm or the state of being troubled. We talked about this in the last chapter and we talked about it in John 5. Do you remember the troubling of the waters? The idea here is agitation, unrest, not being stable – so Jesus says, *Let not your heart be troubled:* and the cure for a troubled heart is belief in Jesus.

Then comes a great promise almost every Christian learns shortly after they get saved. *In my Father's house ARE many mansions:* The mansion places are there. They were there when Jesus came. *...if it were not so, I would have told you.* (which gives me to believe that it must have been a common understanding among the people that there were mansions in heaven, He says, *I go to prepare a place for you.*

Look at your cross-reference in Revelation 20. I would rather have Jesus in heaven preparing a place for me than be among this crowd. Revelation 20:11. *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.* We sure are glad Jesus went to prepare a place for us, instead of having to stand before Him having no place?

Verse 3. *And if I go* (and He did) *and prepare a place for you,* (and He did.) *I will come again,* (here is the promise of the Lord that He would return.) *I will come again, and receive you..* There is a coming of the Lord taught by Jesus Christ, not a return to this earth to establish a kingdom, but a return to get those for whom He had prepared a place. Who are those for whom He had prepared a place? Those who believe in Him as well as believe in the Father. He says, *I go and prepare a place for you, I will come again, and receive you unto myself;* It is crucial to have a right heart and a right view of the Lord's return.

If you go through the material on the Rapture of the Church as we call it, whether you look in First Thessalonians 4 or look in Titus 2 or look here in John 14, the hope of the Lord's coming is not so that we can go to heaven, a mansion house or, a prepared place. The priority for the believer in the Lord's coming is that the Lord is coming and that we get to be with the Lord. For example, The Bible does not say, *to be absent from the body but present in heaven.* The Bible says, *to be absent from the body, and to be present with the Lord.* 2 Corinthians 5:8. The Bible does not say, the blessed hope and the glorious appearing of the New Jerusalem; *but of the great God and our Saviour Jesus Christ;* Titus 2:13. The Bible says in First Thessalonians, we will be caught up together with them to

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meet not our mansion, but the Lord in the air 1 Thessalonians 4:13. The blessed hope of the believer is being with the Lord.

Why are these disciples concerned? What is this whole discussion going to be about? "I am going away. But do not worry; I am coming back. It will be great then because we will be together again." These disciples, they are not sad because one day they are going to heaven. They are sad because Jesus is leaving them. They are sad because they are not going to be with Jesus anymore. What does He offer them? *I will come again and receive you unto myself.* His promise is His presence. His promise is we will be with Him. *...that where I am, there ye may be also.* I am going to prepare a place for you so we can be together.

And whither I go ye know, and the way ye know. That is what He said, but watch Thomas's reply. *Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?* It is really too bad for ole Thomas that there are three recorded statements of Thomas in the book of John, each time he is testifying his misapprehension of truth, his misunderstanding of something the Lord said. In John 11:16, they are on their way to the grave of Lazarus and Thomas says, "**well, let's go and die with him.**" I mean, it is a noble thing to say, but he sure was wrong. Here Jesus says, you know the way – and Thomas says, well, **we do not know the way.** Then in John 20:25, the disciples said, we have seen the Lord, Thomas said, **except I see in his hand the print of the nails.....** Not a great record of Thomas in the book of John and yet there he is, one of the Lord's disciples and there he is preaching the gospel on the day of Pentecost. Thomas made it through, not by his own power and might, but by the Lord's spirit – and thanks be to God. *... and how can we know the way?* Verse 6. *Jesus saith unto him, I am* (here is another one of these statements) **I am THE way,** (Definite article. There is only one. He said, *I am the way.* He did not say, I am a way... I am one of the ways. He did not say, I am part way... I am half-way... I am 90% of the way. He said, *I am the way.*

1. Jesus is the way., He is the only way to God. (John 14:6.)
2. It is a narrow way. (John 7:14). Jesus said, I am the way; narrow is the way.
3. (First Corinthians 10:13.) He is the way of escape. In this passage, the Bible talks about temptations and trials and says God will make a way of escape. Jesus is the way of escape from temptation.
4. He is the way into the holiest. (Hebrews 9:8-15. Hebrews 10:19-23.)
5. He is the new and living way. (Hebrews 10:20. Hebrews 5:9.)
6. He is the way of truth. (Second Peter 2:2)
7. He is the right way. (Second Peter 2:15)
8. He is the way of righteousness. (Second Peter 2:21)

I am the way, I am the truth., Any supposed or professed truth that runs contrary to what Jesus said or what Jesus did is, falsehood. He is THE truth. All statements or declarations of truth must match Jesus Christ. I am *the life:* There is no life apart from Jesus Christ. *He that hath the Son hath life; and he that hath not the Son of God hath not life* 1 John 5:12. This next statement Jesus makes rules out forever any possibility of getting to heaven through any other religion, any other system of good works or good deeds, He says *no man cometh unto the Father, but by me.* You cannot get to the Father but by the Son, Jesus Christ. that is why in verse 1, when Jesus says you *believe in God, believe also in me.* Because other people may say, "**we really believe in God and we all worship the same God, after all, he might have different names but still it is the idea of one God...**" Jesus said you

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cannot get there except you come by me. You call God whatever you want to call Him but if you do not come by way of Jesus Christ, you will never get to Him.

In Acts 4:12 is your cross-reference. *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.* That really narrows it down. That is what people do not like about the Bible. When you say, your way cannot get you to heaven.

Verse 7. *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.* That is a fair response, but he missed what Jesus just said. Jesus said, "look, if you know me, you know the Father." What is He claiming? Once again He is claiming I am God. If you know me, you know the Father... if you believe in God, believe in me... if you have seen me you have seen the Father. I and my Father are one. He has been making that declaration for three and a half years and they still have not grasped it.

Why is He asking the question? Lets look at some scripture. There were incidents in the Old Testament where people saw God at least in some manner. For example Exodus 24:10, *And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.* Exodus at the giving of the law in chapter 24 of Exodus, the people saw God. Whether or not they saw clearly and distinctly His face or they just saw the radiant glory of the Lord as happened with Ezekiel 11, we do not know. Look in Isaiah 6:1. *In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.* So Philip, whether He is thinking back to these events or not, Philip says, "Jesus, would you show us the Father? That would be all we would ever want if we could just see the Father."

Verse 9. *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip?* (that is incredible?) Philip says we want to see the Father. And Jesus says, "Philip, you still have not figured out yet that I am God? I am the visible manifestation of God, God manifest in the flesh, God in a body, so you can see me. He has to be who He claims to be or (and I am saying this reverently) He is a crazy man.

Verse 10. *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.* Jesus is trying to say, I do what God would do if He was here. It is one thing for me to say I am the Father. "Philip if you have any doubt about it, look at what I have done. The Old Testament said Jehovah would give sight to the blind, I did that. It said, Jehovah would give life to the dead, I have done that. Jehovah would feed the hungry multitudes in the wilderness, I did that. And on and on. Philip, If you do not recognize me by my words? You can tell by what I have done?"

The Bible says in verse 12, *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. greater works.* Who is He talking to? He is talking to the eleven in the upper room. They did more remarkable miracles just as great. In Acts 5:15-16, (here is one that Jesus never did.) *Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.* By Peter's shadow, they were all healed... by his shadow!

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Look at Acts 19:11. *And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.* Jesus never did that. But Paul did. So Jesus healed; but Peter and Paul did so in a way beyond what Jesus did. Men in due power from on high had a more extended and successful ministry than the Lord. Jesus rarely went beyond the borders of Palestine. He limited the twelve to the lost sheep of Israel. But after Pentecost, Acts 8:4 says they went everywhere preaching the gospel. Romans 1:8 says there faith was spoken of throughout the whole world.

Now, think about it. If Jesus wrought miracles in one little country, the smallest country on earth, for three and half years and then His disciples went throughout the entire world for the next twenty five or thirty years working miracles, what was the greater work? Theirs – not His. They healed more people in more places for a longer period of time than Jesus did. What today's healing ministries will not do, is that they will not study their Bible to find out that this all ended with the establishment of the written New Testament scriptures. Paul is not healing by the end of his ministry. Apostolic healing was not available to establish churches that had scripture in their possession.

"Timothy, was sick, Paul told him to take a little wine for thy stomachs sake and thy often infirmities, Paul healed others, yet he prayed three times to have God heal him. Paul wrote, *but Trophimus have I left at Miletum sick* 2 Timothy 4:20. Why would he leave a co-worker sick? Philippians 2:25. Epaphroditus was sick nigh unto death for his work in the gospel. Why didn't he should of have somebody send him a handkerchief? Because when the scripture came in, the miracles ceased I Corinthians 13:10.

Verse 13. *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.* Lets take a look at the condition here. He did not say ask any thing. He said ask any thing in my name.

Here is why people get frustrated and mad at God. They wrest the scriptures to their own destruction. They pray and say, "in Jesus name, Amen" – and then it does not happen; and then they say, "God does not keep His promises. God's word is not true." To pray in Jesus name does not mean that you bring the lusts of your flesh into the throne room of heaven and get God to grant you permission to sin because you put Jesus' name on it. He said, if you ask amiss that you may consume it upon your own lusts, James 4:3. In First Peter 3:7, that if your relationship with your spouse is not right, you are not getting the answer to your prayer. Your prayers will be hindered.

In this passage that we are reading, Jesus said, *that the Father may be glorified in the Son.* Whatever you ask that would result in the Father being glorified in the Son, you can be certain you will have that request granted. Most of our prayers do not involve the Father being glorified in the Son. Most of our prayers involve something I want at the moment whether its good for God's cause or not. The Lord might answer; He might not. "Lord, I have a headache. Take my headache away I do not want to feel bad." He might in His grace and in His love grant that request. But that is not the topic of conversation in this passage. The topic of conversation in this passage is the Father being glorified in the Son. Those are the prayers that are guaranteed to be answered. All others you might get a yes, no, maybe, or in a while. But if you pray a prayer for the Father to be glorified in the Son, Jesus promised that those prayers would be answered.

If ye shall ask any thing in my name, I will do it. Is God really going to answer your prayer if you are asking for something that Jesus would not do?

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Verse 15. *If ye love me, keep my commandments.* Do not just say you love me, show me you love me. Do what I say. I have heard people say things like – “*well, you know, I'm saved... and the Lord... whatever I do, it is under the blood and its' all forgiven...*” That is the talk of somebody who is saved but really does not love Jesus. Jesus said, *if you love me, keep my commandments.*

Verse 16. *And I will pray the Father, and he shall give you another Comforter,* (There is the Trinity right there.) *that HE may abide with you for ever;* Who is going to abide with you forever? The Comforter. I like it when the King James Bible is deliberately vague. It could be the Father or it could be the Comforter. It is the Father in the Person of the Comforter. He is saying, the Holy Spirit is the Father. The Holy Spirit and the Father are one. I and my Father are one. I am going to pray the Father – they are two separate persons, but they are one. And He the Father will send you the Comforter – they are two separate persons, but they are one. How do you know that? He – who? The Comforter? He – who? The Father? May abide with you forever. It is a powerful verse on the Trinity.

Can you lose your salvation then? *...neither shall any man pluck them out of my hand.* Do you remember that? John 10:28. How about John 14:16? *...that he may abide with you for ever.* If I end up in hell, the Holy Spirit is going. If I end up in hell, the Father is going. Because once Jesus gives the Comforter, the Comforter never leaves the one to whom He has given.

Think about something in a dispensational sense. If Jesus said, Let not your heart be troubled to men who had not received the Comforter, how much should you and I live with hearts free of trouble, now that we have the Comforter? Let not YOUR hearts be troubled and look at all the help and assistance we have in that.

Verse 17. *Even the Spirit* (capital “S”. Comforter, capital “C” – see, it is a person. These are names of the Holy Ghost.) *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him:* This is another place where the Calvinist takes a verse out of its context. “*Well see here, these people can't get saved, the Bible says the world cannot receive the Holy Spirit?*” Why not? Look at John 1:11. Why can they not receive the Spirit? If you cannot receive the Son (John 1:11), you cannot receive the Spirit (John 14:17). What is the world's problem? They are walking by sight and not by faith. *...but ye know him; for he dwelleth with you, and shall be in you.*

Notes

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The Book of John

Lesson 25

Read John 14:1-17

John 13:21-38

Name _____

John 13

1. If Jesus knew what Judas would do beforehand, why was He troubled in spirit?
2. What does verse 22 teach us about the life of Judas?
3. Compare John 13: 2 and John 13:27 and discuss the progression of Judas' decline.
4. Explain the following terms:
 - a. beckoned to him
 - b. a sop
 - c. against the feast
 - d. thrice
5. What does verse 24 teach us about human nature?
6. What is the glorification of the son of man?

John 14

7. What was the significance of the troubling waters?
8. Compare John 14:2 with Revelation 20:11 and discuss.
9. What does verse 2 teach us about predestination and election?
10. What is the great hope of the believer?

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11. How does verse 7 prove the deity of Christ?
12. Explain the connection between words and works in verse 10.
13. What are these greater works noted in verse 12?
14. Why do you suppose modern man uses this verse to focus on miracles?
15. Why could greater works be done once Jesus had gone to the Father?
16. What does Acts 8:4 and Romans 1:8 indicate when compared to verse 12?
17. What are the two conditions when asking and receiving?
18. What was the glorification (John 13:31-32)?
19. How does the understanding of glorification help us to realize proper motives in prayer?

True/False

- I want to go to heaven to see my new mansion.
- The comforter gives me the power to heal people.
- Jesus is the best way to get to heaven, but there are others.



Scripture Memorization; (write these on the back on the sheet, Must be in KJV) John 14:6; Acts 4:12; Colossians 1:18.

any questions?