

Whosoever Will 7-26-26

2026-07-22 09:38:13

Good morning. We are in John chapter 14 this morning. We're going to be talking about a home for our soul. Jesus has been talking to the disciples about having to go away. They have not fully grasped it yet, and they're very near the end of their time with him. So he's giving them here in chapter 14, five reasons why he must go away. First of all, He talks to them about the fact that he's got to prepare a place for them to come, to be with him. Secondly, He says that he has to do it in order to fully reveal the Father to them, to grant them the privilege of prayer, to send them the gift of the Holy Spirit, and lastly, to grant them His peace. So the disciples are troubled like never before. In the opening verses Jesus even commented on the fact that He knew that their hearts were troubled.

He's told them he's leaving. He's warned them about Peter's denial. Of course, they looked up to Peter. Peter was sort of their leader, their spokesperson. He spoke the things that nobody else would speak. He spoke what everybody else was thinking. And so all of a sudden, now this one that they admired and respected so much has been told he's going to deny Jesus that very night. Jesus has told them that one of them is a wolf in sheep's clothing; there is going to be a betrayer. In verse thirty, verse twenty one of chapter thirteen, he said, "Even his own spirit was deeply troubled on this night." He has asked Philip, "Do you sincerely believe in me?" And then he asks the entire group. After he uses a singular word with Philip, but with Peter or with the rest of the group, he uses a plural word. "Do you rest of you believe in me?" So no wonder they are needing comforting; their hearts are so troubled.

In verse 15, he begins and says, 'If you love me, you will keep my commandments.' He's just given them the prerequisites for their prayers. And now he asks about their love, their concern for him. He says, 'Do you love me as much as I love my Father?' He says, 'I show my love for my Father by my obedience. Do you love me enough to obey me? Even when I'm gone? When I'm no longer with you? Will you love me enough to obey me?' Verse sixteen, he goes on and says, 'I will ask the Father and He will give you another Helper, so that He may be with you forever. The Helper is the Spirit of truth, whom the world cannot receive because it does not see Him or know Him. But you know Him because He remains with you and will be in you.' So Jesus describes the Holy Spirit to them in two ways. First of all, he says it's another.

And then, secondly, he says he will be the Spirit of truth. Another here is an idea of a comforter, a helper. One just like me as I have led and guided you. The Holy Spirit will do the same thing for you when I am gone. It is another of the same kind as me. He uses the word comforter. One, we've looked at before: paraclete, somebody who's called alongside somebody to help you bear a burden, somebody to help you carry a load. He also mentions the idea of Him being an advocate, a champion, a defender. He will be like a lawyer to us. He will be someone to stand up in court for us when Satan, the accuser,

comes before God and accuses us of 'Look what that child of Yours is doing.' The Holy Spirit will be our advocate to say, 'Remember their sins are covered by Jesus' blood.' Secondly, he says that He is the Spirit of truth.

Jesus was the Word of God and His words were always true. They were always faithful. They were inerrant. They are eternal. Anything outside of Jesus is false. So the Father, the Son, and the Spirit are all one unit. They are all inseparable. They are all the truth. If Jesus is the truth, then the Father is the truth; if the Father is the truth, Then Holy Spirit also is The Truth ; He will be their source of truth when Jesus is no longer with them. He talks to them about the world, the world that they are up against. It's a word we discussed in the book of Revelation. It's the concept of the whole world system, all of the evil that exists everywhere in the world, all the things and people that are opposed to God and to God's ways. The Holy Spirit will not only be with them, but He's also going to be within them, abiding, dwelling forever. It's going to happen in 50 days on the day of Pentecost.

Prior to this, the Holy Spirit came upon people from time to time, but particularly in the Old Testament for a special service, a special job for God, but did not live there permanently. So, this is going to be a whole new concept for them that this spirit of power and emboldenment will be with them every day, all the way. Verse 18 he says I will not leave you as orphans. I am coming to you after a little while. The world will no longer see me, but you are going to see me because I live You will live also. He refers to them as orphans. He says, "I am not going to let you be orphans. " The idea of someone who's lost their entire family. ; he is going to be alone, he is going to be away, but they're not going to be alone. They're not going to be comfortless; they're going to have this spirit, to take Jesus' place. I am leaving you this gift, this companion. He's going to be your conscience; he's going to be your director. And he says, "I am coming,"

Possibly Jesus is speaking of several things here. He could be talking about His resurrection in three days. He could be talking about the rapture, which is still off in the future even for us today. He could be talking about walking us through the valley of the shadow of death into heaven when we die. He could be talking about the second coming when He comes back in power and might to right every wrong, or he could be talking about the coming of the Holy Spirit. On the day of Pentecost, they're all valid answers. They're all good answers. Probably, the two that are the most likely would be he's talking about the resurrection and he's talking about the Pentecost. Those are the two that are most immediate, the ones that were going to be the most important to them. There will be a resurrection in three days, and then He will be physically with them for forty more days after that. The coming of Pentecost, that's going to be ten days after the ascension of Jesus.

And then they will be indwelt with His Spirit forever. So I would think resurrection and Pentecost are the two most likely things that He's referring to here when He says, 'I am coming to you.' He goes on in verse 19 and says, 'After a little while, the world is no longer going to see Me, but you are going to see Me because I live; you also will live. On that day, you will know that I am in My Father and you are in Me and I in you. The one who has My

commandments and keeps them is the one who loves me, and the one who loves me will be loved by my Father, and I will love him and will reveal myself to him.' Judas, not Iscariot, said to him, 'Lord, what has happened that you are going to reveal yourself to us, but not to the world?' And Jesus answered and said to him, 'If anyone loves me, he will follow my word, and my Father will love him. And we will come to him and make our dwelling with him.'

Him loved by my father. It's in that ongoing tense, past, present, and future. God has always loved us ; He loves us now ; He always will love us in the future. His children are the object of His love, just as Jesus was. He talks about the past here. ;. He says, for three and a half years, you've walked with me, you have seen me, and in seeing me you have seen the Father. You have seen how I love the Father and how the Father loves me. We have set an example for you. But he said, "I am going away, and for the nonbeliever they will not see me anymore. I am physically gone, and for many of them they have sinned away their day of grace. They have refused my offer of salvation. So many times it's not going to be out there anymore." But he said, " You are going to continue to see me through eyes of faith once I am gone. " He talked about the past ;. He talks about the present on that day in verse 20.

A reference to Pentecost. On that day, when the Spirit comes and indwells you, you will see me in a way you could have never imagined. You will have power, and you will be bold, like you have never dreamed that you could have been. In verse 23, he expands on this idea of the present. He says, 'And don't forget just because I'm going away, people are still going to continue to be saved until I return at the second coming.' The offer of salvation is open to all, whosoever wills, and the Father will love them also. And they will also receive my gift of the Spirit, just as I am giving it to you. So this on that day will go on until Jesus returns. But there'll also be a future. He says, 'You will no longer see Me until the second coming.' Physically they will not see Him again. But at the second coming every eye will see Him, every knee will bow, every tongue will confess that He is Lord.

He will bring with him reward for his children, for the smallest of service in his name, and then eternity will be beginning. But that's only for God's children, only for those who have accepted his offer of salvation, only for the ones that were the whosoever wills. They will be with him forever. The other Judas, I also sometimes referred to as Thaddeus, asks the question that they're all thinking: How can just a few people see you and not the whole world? If you were to reveal yourself to the whole world, wouldn't the whole world believe like we have believed? Jesus' reply has a little humor, a little irony to it. His reply is kind of, "Well, it doesn't really work that way." He talks about dwelling. The same word he used earlier in this chapter about preparing a dwelling place for them to come to be with him forever.

And in this verse, and in chapter fourteen, verse one, it's the only two places this word appears in the Bible. It means God will make His home in our hearts ;. He will come and dwell with us when we accept His Son as our Lord and Savior. Charles Spurgeon wrote about this verse and says, "A little faith will take your soul to heaven, but great faith will bring heaven into your soul." That it will. Give you power and boldment, like the Holy Spirit will do for these

disciples. A little faith, you will be saved, but as your faith grows, great things will happen. Jesus has been among them for three and a half years, and now in the form of the Spirit, He's going to be within them. It's a relationship. They cannot begin to imagine ;. It's a relationship that's even hard for us to imagine today. And. So often, we take it for granted :. We have the indwelling of the Spirit ;. We have His.

Conscience, when we have done something wrong, and he tugs at our heartstrings that you shouldn't have done that you grieved God. Uh, it's a relationship we take for granted, and they can't even imagine what it's going to be like because it hasn't happened yet. So we're kind of seeing it in hindsight, and we can begin to understand what he's talking about here. But the disciples are so filled with doubt and fear and confusion about the future. They're focusing on that and not what he's really saying to them. Verse 24, the one who does not love me does not follow my words. And the word which you hear is not mine, but the Father's who sent me. So, he's really telling them how you can tell the difference between a lost person and a saved person. The difference is in their obedience. The saved person wants to hear God's word, they want to know God's word, They want to know God's will, and they want to do God's will for their life. The lost person could care less.

They don't know the word of God. When they have transgressed against the word of God, they have no grief, they have no guilt. It's just not in their makeup because they don't have the Holy Spirit. They have no guilt when they sin. That's how you tell the difference between a Christian and a non-Christian is by their obedience to God's Word. Verse twenty-five: 'And these things I have spoken to you while abiding with you.' There's that abiding again, that is the theme of this entire book. But the Helper, the Holy Spirit, whom the Father will send in My name, will teach you all things and bring you into remembrance of all that I have said to you. A lot of people come to church. They're looking for a thrill. They're looking for an excitement. I heard somebody say the other day that they'd been in several churches, and they just couldn't find one that was exciting enough.

That's their problem. Excitement is an emotion. It comes and it goes. It has no depth, it has no permanence. But when the Holy Spirit comes, He will reveal things to us. And, what Jesus is saying here is if what we would call today on a need to know basis, we do not get tomorrow's grace today, it will come tomorrow. We do not need to know God's will for the future We need to know it today. We need to know what to do today to prepare for the future. So he says, He will tell you all things, but it will be on as you need to know it basis. Just the right moment, it will be revealed to you. It might be in the form of a word from Scripture. It might be a whispered word from God in your quiet time with Him. It might be a phrase from a sermon or from a Bible fellowship lesson, but you will know when you need it, you will get it from Him and when you get it.

We've talked a lot recently about the disciples remembering, and we do the same thing. We remember a scripture verse. Something comes to mind that we had totally forgotten about. And the disciples were the same way in John two twenty-two after his resurrection. The Bible says they remembered the

words that he had told them in the temple about this resurrection in John twelve sixteen on Palm Sunday. They remembered the Old Testament prophecies about the coming of Messiah on this day, and how it would be in such a humbling form, on the colt of a donkey. In Luke twenty-four six, the women at the tomb on the morning of the resurrection remembered that He had promised He would rise again, and now He's gone; He is not there. So remembrance is a very important thing to us as Christians. Verse twenty-seven, He says, "Peace I leave with you; peace I give to you, not as the world gives it."

Do I give to you? Do not let your heart be troubled, nor let it be fearful. The gift of peace is a free gift from God. It is the word shalom, the traditional Hebrew greeting. He says, when I go away, I will be gone but my peace is going to remain with you. He says the world relies on riches, resources, position and power to obtain their peace, and that's the peace that the world gives. Like excitement, it is shallow. It's unsatisfying. It's temporary; it goes away. But the peace that God gives, the peace that Christ brings deep within our hearts, always satisfies and will abide forever. And believers rely on our relationship with Jesus Christ as our source of peace. But remember, He gives us two kinds of peace. First of all, we have peace with God. It's basically salvation. It is the sin question that has been settled.

Between you and God, there are no more barriers. You are now His child, now and forever. But He also gives you the peace of God—that's peace within the storms of life, the peace that passes all understanding. And remember this: You cannot have the peace of God until you have obtained peace with God. Peace with God is only for His children. So when the peace of God fills your heart, you are saved—then you can have the peace of God. You cannot have one without the other. For the unsaved person, peace simply means the absence of trouble. For the Christian, peace means having peace in spite of the trouble. And things do spoil us of our peace. They do rob us of our peace. One of them is the world—that evil system that is against Him, against us—the evil, the obstacles that we face every day.

To our Christian way of life. One of the other things that spoils our peace is the devil. Jesus acknowledges in several places, and later in this same chapter, that the devil is the prince of the power of this air. Paul acknowledged that in Ephesians chapter two, that he is the prince of the power of this air. He has great authority, he has great power, but it is with God's permission. Nothing that Satan does is without God's permission. So what power he has is limited by God. But Jesus reminds us, 'Greater is He who is in me than He who is in the world.' John wrote this in First John four. Jesus had perfect peace on this night. And remember, they're walking to the Garden of Gethsemane. In twenty-four hours, He's going to suffer and die on the cross. He's going to be buried in a borrowed tomb. Yet His spirit was completely at peace, completely at rest even in the garden.

In his prayer with his father, he says, "Not my will, but your will be done." In the model prayer, he had reminded the disciples that they should always pray, "Thy will be done on earth just as it is in heaven." And that's his desire for us. If we will just let him have his will and his way in our lives, our lives will be so

much calmer, so much more peaceful when we are in the center of his will. Verse twenty eight.

You heard that I said to you, I go away and I will come to you. If you loved me, you would have rejoiced because I go to the Father. For the Father is greater than I. And now I have told you before it happens so that when it happens, you may believe. The Father is greater than I. An unusual expression is Jesus claiming to be inferior with God? He's talked all along that the Father, the Son and the Spirit are equal but now he's saying. The Father is greater than I. Not possible. What Jesus is talking about here is in His human form. He laid aside much of His glory in heaven, all the things that He had before He came to Earth were laid aside. He's weighted down by a mortal body. He's already said that His soul was, His trouble was spirited, His trouble was in deep distress. Uh, he's about to die on a cross. He will die as a human; it will be painful.

There will be the separation from his father. So, in that sense, in his human form, he is much weighted down. But he said, "Please rejoice with me. I am going back to heaven. I am going home to my Father." There is going to be a heavenly reunion like you couldn't imagine. All of my former glory is going to be restored to me. And he said, "Unless I go away, the Holy Spirit cannot come and indwell you." And they can't grasp yet what this is going to mean for them, the power, the boldness that it's going to give them in their ministry. That one day, it will be a source of such great joy and such great comfort to them. In Acts 13, The Bible said this : " And. The disciples were continually filled with joy and with the Holy Spirit."

So after the Holy Spirit came upon them in Acts chapter two, by Acts chapter 13, they were continually filled with the Spirit. They were continually filled with joy. And this is again an ongoing thing. The continually kept on going. It's going right on in our day. Just these 12 disciples here that in Acts chapter 13. And remember at this point, there were 12 again, Matthias had been chosen but it also filters on down To those that were going to follow them, to Paul, to Barnabas, to Silas, to Timothy, to all of these great men of God that were going to come. They, too, would be filled with that Spirit, and it would give them such peace and such joy and such vision for their ministry that it would just go on and on and on right on down to us today. But why did Jesus have to go away? Why could He and the Holy Spirit not be on Earth at the same time? Well first of all.

The Holy Spirit's coming was dependent upon Jesus' completed work on the cross. Until He had died on the cross, been buried and resurrected, the Holy Spirit could not come. The coming of the Spirit was dependent upon Jesus completing His work. "It is finished," as He said on the cross. But secondly, if they had coexisted on Earth, there would have been that sense of basically competition, as you will see later on in the apostle and the disciples. And in the apostles, in the writings, in the epistles, there were places where there was competition. Are you of Paul or Barnabas? Are you of Paul or Apollos? And even in Jesus' earthly ministry, do we follow Jesus? Do we follow John the Baptist? So there would have been that spirit of competition. Not between

Jesus and the Holy Spirit but between the followers on earth. It was important that Jesus go away and then the Spirit could come and could minister fully.

And he says, 'Love me and rejoice.' He said, 'You can't imagine the reunion that I am going home for.' He said, 'It's almost like the story of the prodigal son that I told you. The father is there waiting, looking down the road just waiting for me to get there.' And he said, 'I'm homesick for heaven. I'm ready to go back home.' A lot of people see these verses when he talks about homecoming and reunion, the father waiting looking for him. They see that as a comfort. For someone when a believer goes home, for those that are left behind, they rejoice that their pain, their suffering is over. There is no more tears, no more disappointments. They're more alive now than they've ever been. And if you are a believer, then one day there is going to be that same great reunion for you when you get to heaven. Many years ago Bill and Gloria Gaither wrote about this. They said this: 'Happy faces line the hallway.'

Those whose lives have been redeemed, broken homes that He has mended, those from prison He has freed. Little children and the aged hand in hand stand all aglow who were crippled, broken, ruined, clad in garments white as snow. Little children and the aged. Just in this past week here at First Baptist, we have suffered the loss of Will and Elizabeth's little boy. And now we've suffered the loss of Carolyn Miller, the aged and the little children. And think about what reunions there's going to be one day in heaven. We were talking just yesterday about Carolyn Miller and her daughter Debbie, what a reunion they're having. But for you old-timers, there's another reunion that I imagine was really great, And that was Carolyn Miller and Mary Parker. Because for so many years, they did all of those mission studies together. So Jesus was longing to go home for a reunion.

And we should long for that reunion, also. Verse twenty nine: Now I have told you before it happens, that when it happens you may believe. I will not speak much more with you, for the ruler of this world is coming and he has nothing in me. I have told you, He says, 'I've warned you before it happens, so you will not be surprised when it does happen.' He said the prophets have spoken about it. Have you learned nothing from me about what the future holds? How many of the prophecies that we have looked at have already been fulfilled, and yet these about my death, my burial, my resurrection are yet to be fulfilled. You have more to learn. He says, but Jesus is also speaking to us today. He says in my word I have warned you of perilous times. I have warned you of the end times in about fifty years. John was going to write the book of Revelation.

To give us great insight as to what to be prepared for from this evil world system. Again, he acknowledges the ruler of this world. Even Jesus didn't dispute Satan's role on earth now. And just as God uses human instruments to carry out his will, we've talked often about people like Nebuchadnezzar or even the Roman Empire, how he used them to punish the Jewish people for their multiple sins. Satan uses human instruments also. In this case, on this night, his human instrument is Judas Iscariot, who, at this very moment, is rounding up Roman soldiers to come and to arrest Jesus in the Garden of Gethsemane. He says he has nothing in me. And only Jesus could say this.

There was no way that Satan could enter into Jesus and to tempt him as he enters into us and tempts us. He did not have a sin nature.

On our part, when Satan comes knocking, we throw the door wide open and invite him in. Jesus was able to resist him and Satan fled from him. Jesus used the sword of the word of God against him, but it's something we don't do. We can't do it. We sometimes don't want to do it. It's just the way we are made. It is our sin nature. It's so easy for us to laugh it off and say, well, the devil made me do it. But remember, we were the ones that opened the door and invited the devil in the first place before he made us do it. Verse thirty one: But so that the world may know that I love the Father, I do exactly as the Father commanded me. Get up and let's go from here. The Romans didn't kill Jesus. The Jews didn't kill Jesus. It was a free will offering. He went willingly to the cross. It was a sacrifice that he was willing to make. It was planned by the Father.

Before the world began, and he says, 'Let us go from here.' Well, if you go from somewhere, that means you are going to somewhere. So where are they headed? They were going to the Garden of Gethsemane. They were going to the home of Annas and then to the home of Caiaphas. They were going to be before Pilate, before Herod, back to Pilate, finally to Calvary, to a borrowed grave and then to a resurrection. There are many places yet to go over these next three days in verse. One and verse twenty seven Jesus kind of bookended this chapter to his frightened disciples that night with peace. In verse one he says, 'Don't let your hearts be troubled, believe in God.' In verse twenty seven he said, 'Do not let your heart be troubled nor let it be fearful.' But look at how he said it in verse one: 'Do not let your hearts be troubled,' do not. In verse twenty seven, 'do not let your heart'

Singular, be troubled. In verse one, he was talking to the group as a whole, to the eleven. A corporate encouragement. But in verse twenty seven, it's one on one. He was saying it to each one of the eleven: Don't let your heart be troubled. Don't let you be the one to drag the others down. You be encouraged. You do not be fearful on that night. I am sure there is not anybody in here that doesn't remember COVID and remembers the years of twenty and twenty one. We received a letter at the height of the COVID pandemic from Doctor Mark Bailey, who at that time was the president of Dallas Theological Seminary, and he addressed the concept of the fear that was gripping the entire world at that time. Not totally unlike probably the fear that was gripping the disciples on this night in John chapter fourteen.

So listen to what Dr. Bailey had to say about how we should as Christians face fear. Our world is going through an unprecedented time of crisis and challenge, but our God has spoken for such times as these. Scripture shows that God will never act inconsistently with His character. Not only is He worthy of our trust, but deserves our wholehearted worship as well, even in times of crisis. How does He want us to respond to this pandemic and its social and economic impact? We read in Psalm 145 verses 4 through 7 that God wants us to acknowledge Him, to praise Him in our communication, our meditation, our proclamation, our celebration and even in the lyrics of our singspiration. Let's be exemplary citizens. Let us help the hurting and reassure the anxious.

Let's take the lead in being God's people who think from a Bible worldview and act in ways that bring witness to our great God. While, the topic of the enclosed letter was determined before the concern about the pandemic spread, I believe the content may encourage you in this unusual time. Let's follow the direction of the psalmist and meditate on our gracious Lord, "O glorious splendor of your majesty and all your wonderful words." I will meditate. That's also from Psalm one forty five. He used the expression here a worldview. What he means by that is that take a look around you, see who's hurting, see who's needing. He talked earlier about the orphans last week we talked about the poor, The needy where there is a need that you might could fill, or you know someone who could help you to fulfill that need. That's, what a worldview is it's looking out instead of inward. And so that's how we should address.

Of fear and distress. That brings us to America two fifty, and even America two fifty has times when it talks about fear. His name was Franklin Delano Roosevelt, the thirty-second president of the United States. He was inaugurated in nineteen thirty-three at the beginning of the Great Depression. In his first inaugural address, he said: 'We have nothing to fear, but fear itself, nameless, unreasoning, unjustified terror. The unscrupulous money changers are self-seekers. They have no vision, and Proverbs 29:18 says, "Where there is no vision the people perish." Arduous days lie before us, but we face them with a clear conscience of seeking old and precious moral values. We humbly ask God to protect each and every one of us. May He guide me in the days ahead.'

2500 years before Roosevelt was inaugurated president in 625 BC, the prophet Zephaniah wrote this: 'Fear not, and to Zion. Let not thy hands be slack, be afraid of nothing, be at work and rely on Zion, rely on God, rely on your Messiah for your guidance and your leadership, and you will learn how to be fearless.' Let's pray, Father. Thank you for your Word. Thank you for the truth of it, Lord, that it has endured for centuries and centuries. It's always true. It's always inerrant and it's always there for our benefit. Help us to take it this week, Lord, to use it, to share it and to believe it. For it's in your name we joyously ask these things. Amen.

JOHN CHAPTER 14

A Home for the Soul

Take – a – Ways

Jesus Had To Go Away

To Prepare a Place for His Children (Vss 1-6)

To Reveal the Father (Vss 7-11)

To Grant Them the Privilege of Prayer Vss 12-14)

To Send the Holy Spirit (Vss 15-26)

To Grant His Peace (Vss 27-31)

Some – perhaps many – people believe becoming a Christian
Will solve all their problems - no guilt, no doubts, no lack of joy or
purpose

And then we do fail.

In Chapter 14 Jesus explains to the disciples
How they can have joy and purpose – even as they sorrow over His
leaving

On a scale of 1 to 10 (10 being the highest)
What was the fear level of the disciples on this last night with Jesus ?
What is your fear level today ?

One Baptist educator has called the Holy Spirit
Our “other Jesus”
He ministers to us one-on-one just as Jesus did with the disciples

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