

(Through the Bible) John 13-14

by Chuck Smith

Jesus teaches that true love and ministry are demonstrated through serving others, just as He served His disciples by washing their feet.

Duration: 1:25:35

Scripture: Matthew 6:33, Matthew 20:28, John 13:34-35, John 15:1-8, John 17, James 1:22, James 2:14-17

Topics: "Servant Leadership", "Christian Discipleship"

Description

In this sermon, the speaker emphasizes the importance of being a servant rather than seeking to be served by others. He highlights the joy that comes from serving one another in the body of Christ, even though there may be times when it is not always enjoyable. The sermon then transitions to a discussion of the Gospel of John, specifically chapters 13 to 17, which cover a significant 24-hour period in the life of Jesus. The speaker emphasizes the significance of this period and encourages the audience to carefully examine the teachings and events recorded during this time.

Transcript

Let's turn to the thirteenth chapter of the Gospel according to John. And we've come into a new section of the Gospel of John, which carries us through chapter seventeen. And chapters thirteen through seventeen cover a period of approximately thirty-six hours or so.

Probably more like a twenty-four hour period is covered in these next four chapters or five chapters. So, this is beginning the night that Jesus was betrayed. And His prayer in the seventeenth chapter of John is offered sometime prior to the Garden of Gethsemane experience, some twenty-four hours later.

So, we're actually covering a short period of the life of Christ. But this is such an important period that John devotes almost one quarter of his Gospel to this twenty-four hour period. So, we realize the importance of this period of the life of Jesus Christ in the attention that John gives to it.

In the overall record, he spends about one quarter right within this twenty-four hour period. And so, it is well for us to look carefully at these things that are recorded in this particular period of time. And surely, we're now being exposed to the very heart of Jesus.

The book of Revelation is the unveiling of Jesus Christ, but this unveils Him to us surely as we get this fabulous insight into the heart of Jesus. Now, before the Feast of the Passover, when Jesus knew that His

hour was come, that He should depart out of this world, going back to the Father, having loved His own which were in the world, He loved them unto the uttermost. He loved them unto the completion.

He loved them unto the end. Teleos is the Greek word, and it means unto the completion. That is, unto the completion of their redemption.

He loved them to the point that He was willing then to complete their redemption which cost Him His own life. Loved them to the uttermost. In a couple of chapters, we're going to read where Jesus said to His disciples, greater love has no man than this, than a man will lay down his life for his friends.

That's love to the uttermost. And that's how much He loved His own. Now, it's glorious to realize that we are numbered among His own.

And how much does He love you? He loves you to the uttermost. He loves you to the completion of your redemption. And so, this is just before Jesus is going to observe the Passover feast with His disciples, knowing that the hour was come.

Now you remember from the beginning of the Gospel of John, we've been dealing with this subject. My hour is not yet come. My hour is not yet come.

When they were by force going to make Him king, He hid from them for His hour was not yet come. That hour was always a reference to the hour when He would make that supreme sacrifice for your redemption. That was the hour in which He was to be glorified.

Glorified by His submission to the Father, by going to the cross, and dying for our sins. Now, the supper being ended, that is the Passover supper itself. It's over.

They've gone through, no doubt, the traditional Jewish Passover with His disciples. And the devil, having now put into the heart of Judas Iscariot Simon's son to betray Him. Jesus, knowing that the Father had given all things into His hands, and that He was come from God and was going to God, He rose from the supper and laid aside His garments and took a towel and girded Himself.

So now, the Passover supper is over. Satan has entered the heart of Judas Iscariot. And Jesus, knowing that this is it, this is the last time He'll be sharing a meal with the disciples, He took a towel and He girded Himself with it.

A man girded with a towel was a bondsman. This was the sign of a slave. A slave of the lowest order.

And Jesus took this towel and girded Himself with it. The disciples did not understand what He was doing. Why would He gird Himself with this towel? That's what a slave did.

And after He poured water into a basin, He began to wash the disciples' feet and to wipe them with the towel. And when He came to Simon Peter, Peter said unto Him, Lord, do You wash my feet? And I think that the emphasis is on the pronouns. Hey, wait a minute.

You think You're going to wash my feet? Peter realized how totally incongruous this was. That the Lord should be washing his feet. It's much like when John the Baptist was approached by Jesus for baptism.

And John said, hey, no way. I should be baptized by You. And Jesus said, allow it to be.

Go ahead. It's right that I fulfill all righteousness. So Peter was sort of alarmed by this.

And he said, Jesus answered and said unto him, what I am doing, you do not know now. But you will know in a little while. You don't understand what I'm doing right now, Peter, but just hang on a minute and you'll understand.

But Peter said unto Him, you will never wash my feet. You know, that's just something that Peter just felt was so totally inconsistent. And Jesus said to him, if I do not wash you, you really have no part with me.

And Peter said unto Him, well, Lord, don't only wash my feet, but wash my hands and my head. I like Peter. He doesn't understand too much, but he's all gung-ho for it.

You know, whatever's right is right. Let's go for it, Lord. And Jesus said unto him, he that is washed needs not save to wash his feet.

And he is clean every whit. And you are clean, but not all. Now, the washing of the feet was a common practice in the Roman baths.

After they had left the bath and returned to the dressing room, they would pick up dirt on their feet walking through. And so, they would always wash their feet when they got back to the dressing room before they got dressed and left. That would be their first act in returning to the dressing room to remove the dirt picked up on the bottom of their feet walking from the bath to the dressing room.

They were totally clean. They had just been in the bath for maybe an hour or two. But they did pick up some dirt or defilement walking from the bath to the dressing room.

So, what Jesus is in essence saying is that as we walk this path through the world, we may pick up some defilement just from the contact walking through the world. But that defilement is only surface. It isn't in the head.

It isn't in the mind. It isn't in my life. It's just washing the feet.

As long as your feet are washed, that's all you need. Your heart is already clean. Your mind is already set.

Just get rid of that defilement. And so, coming to church is that kind of an experience. We've been mixing with the world all week long.

We've heard the filthy language. We were sitting in a restaurant today and there was the crudest, most foul-mouthed woman at another table. I hope she's here tonight just so that she'll know how disgusting her language was.

But she was loud. She was brash. And you know, if you're saying those kind of words, you'd think you'd want to whisper them.

And I felt like, oh Lord, you know, wash my ears. Wash my mind. Just purge out that junk.

The pollution that was coming out of her mouth. And we face it. Walking through the world, there is that surface defilement.

And it's just good to come and just to sit back in the presence of the Lord and Jesus said, now you are clean through the Word which I have spoken unto you. And just let the Word of God just sort of wash us.

And feel that cleansing of God's Word as we just gather together in the sanctuary.

And so, Jesus said, no, no, it's not a matter of physical cleanliness. Now, I told you you don't understand what I'm doing, Peter. Now Jesus said, you are clean, but not all of you.

For Jesus knew who it was that would betray Him. That is why He said, you are not all clean. So after He had washed their feet and He had taken His garments and had sat down again.

You see, He had set aside in order to gird Himself with a towel and take the place of a slave, His garments. And so, now He had taken on His garments again and He sat down and He said unto them, do you know what I have done unto you? Now, I'm surprised Peter didn't say, yes, you washed my feet. But he would have missed the whole point.

Jesus said, you call Me Master and Lord. And that is correct. For that is what I am.

You're right in calling Me Master and Lord. I am your Master and Lord. And if I then, your Lord and Master, have washed your feet, you also ought to wash one another's feet.

For I have given you an example that you should do as I have done unto you. Verily, verily, I say unto you, the servant is not greater than his Lord, neither is he that is sent greater than he that sent him. And if you know these things, happy are you if you do them.

Now, because of this, some churches have practiced the ritual of washing feet. And there are some churches that have regular foot-washing services on sort of a regular basis as one of the church rituals. And I have no case against them if they want to have foot-washing services.

That's fine. It doesn't bother me. On occasion, I've had some rather strange individuals who came and who wanted to wash my feet.

And so, they used cold water. I would have appreciated it had they used warm water. But it's something that I can handle.

But I think that in having the ritual of foot-washing services, people are really missing the whole lesson. The whole lesson is that of serving one another. Now, in those days, serving another person was demonstrated by washing their feet.

Now, we don't live in the days of slavery anymore. And we don't live in the days of open sandals and dirt footpaths. So, washing a person's feet isn't a general kind of a practice at all in our culture.

You might better fulfill this by going over and mowing your neighbor's lawn or washing out his garbage pail. Its whole thrust is that I am not so great, but what I cannot serve you in your needs. And I should be willing to take the place of a servant to serve my brothers for the Lord's sake.

I'm not too big to serve you. And it's just taking that place of, hey, I'm not too big to do that. Now, my father came from a aristocratic family.

My grandfather was the vice president of the Southern Pacific Railway. And my father grew up in prep schools with servants always in the home and things of this nature. And thus, my father had certain ideas about certain things.

And a smith would never do dishes. He would never scrub a floor. He would never meddle in mechanics.

He would never mow a lawn. That was beneath the smith to do. And that was just the way he grew up and that's the way he was acculturated.

Scrubbing a floor was just beneath him. Now, my mother became a smith, but somehow it didn't work that it was beneath her. But I mean, this was just something that was ingrained in him.

There were just certain things that he would not do because that was beneath his dignity. He always wore a suit and a tie. Every meal.

Always had to have a white linen napkin. You know, and the rest of us were using paper towels and all. But my dad was just different.

Now, Jesus in essence is saying, look, no task is beneath you. Serve one another. Take the attitude of a servant towards each other.

Be willing to give yourself to serve another person's need. Don't put yourself on pedestals. Don't exalt yourself.

Don't get so high and mighty that you begin to demand people to serve you. Look, I've set for you an example here. The example that I have set is for you to take the place of a servant.

Now, basically he is talking to his disciples who were to be the first ministers in the church. And as a minister, you're not to get a glorified, exalted opinion of yourself and thinking that people ought to start waiting on you because after all, you're the minister. They ought to bring you a cup of coffee when you come in.

They ought to come over and ask if they can do something for you, you know, and make you comfortable. And after all, I'm the minister, you know. And unfortunately, many ministers get that kind of a mindset that because I'm the minister, I should be waited upon and taken care of.

Not so. That isn't what the word minister implies at all. The word minister is the word servant.

And what it means is that I am the one that should be bringing you a cup of coffee and bringing you a chair and taking care of you, making sure that you're comfortable. And whenever I think I'm so high and mighty that you've got to wait on me, then I need to get into some other business. When I am not willing to serve and to take care of someone else's needs, then I've become bigger than my Lord and then I'm in big trouble.

I don't have the same attitude as my Lord and thus I'm not His true representative. And so this attitude of a servant. Jesus said, you see what I've done? Now, if I being your Lord and Master, and you call me Lord and Master, and that's right, but if I being your Lord am willing to serve you, then you ought to be serving one another.

Don't set yourself up on a pinnacle. Don't set yourself up where you're waiting for men to serve you. You get out and you serve the needs of the world.

God help us. We need more ministers who are servants. That's the true minister of Jesus Christ.

Now, if you know these things, He said, happy are you if you do them. Not if you know them. Because knowing isn't enough.

James said, be ye doers of the Word and not hearers only. The joy of serving one another in the body of Jesus Christ is a great joy indeed. Now, I admit that there are times when I don't find it so much joy.

Some of the service that I have done, I have griped, and I will frankly admit it. I always feel guilty after I gripe, but I do gripe occasionally. Mainly when I have to pick up the cigarette butts around the church.

That's one task I just detest. That's again because from the time I was a kid, my mom told me never touch a cigarette. And I feel like I'm disobeying every time I pick one up.

I hate to touch them. And so quite often as I'm picking up cigarette butts, I will be grumbling a bit. Until the Lord speaks to me and says, who are you doing that for? And I say, I'm doing it for you, Lord.

Nobody else. Then why are you griping? I don't know. I'm sorry, Lord.

Forgive me. But most generally, I find it a joy to serve. For Jesus said, inasmuch as you have done it unto the least of these, my brethren, you have done it to me.

So I'm serving the Lord by serving my fellow man. Whatever I do for others, I'm really doing for Him. I am His servant.

But He has commanded me to serve the body of Jesus Christ. So in being His servant, I'm only obeying His orders as I serve the body of Christ. And in serving the body of Christ, I'm really serving Him.

So you can't really separate it. It's all tied up together. Now I speak not to all of you, for I know whom I have chosen.

But that the Scripture may be fulfilled, he that eateth bread with me has lifted up his heel against me. Now I am telling you before it comes that when it is come to pass, you might believe that I am. And he is using here that name of God in the Old Testament.

You might believe that I am. Verily, verily, I say unto you, he that receiveth whomsoever I send receives me. And he that receives me receives him that sent me.

So the chain. If you receive one that the Lord has sent, you're receiving the Lord. If you're receiving him, you're receiving the Father.

And when Jesus had thus said this, he was troubled in his spirit. Though he knew that Judas was going to betray him. And though he had chosen Judas.

And when he chose him, knew that that was the lot of Judas, knowing that the Scriptures had to be fulfilled, he chose him because the Scriptures said that he who ate bread with him would lift up his heel against him. But yet, it still troubled Jesus that Judas would do this after having been with him. And so Jesus was troubled in his spirit and he testified and said, Verily, verily, I say unto you that one of you shall betray me.

Then the disciples looked at one another wondering who he was talking about. Now, there was one of the disciples and of course, John is talking about himself now in an abstract way, but it was John who was

leaning on Jesus' bosom. And John said he was one of his disciples whom Jesus loved.

John was no doubt a very loving person. It's brought out in his writings themselves. He speaks in very loving tones always and speaks of love so much.

And so Simon Peter beckoned to him that he should ask who it was that Jesus was referring to. Next to him, John asked him, what was he talking about? He then, who was lying on Jesus' breast, said unto him, Lord, who is it? And Jesus answered, He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

The dipping of a sop and handing it to a person in those days was equivalent to toasting a person. Now, today, sometimes at functions and all, they'll give a toast to somebody. It's a gesture of friendship.

And in those days, the dipping of a sop and handing it to the person was equivalent to the toasting of a person. It was a gesture of friendship. I think that Jesus, even at this point, was saying, Judas, if you want out, you can get out.

You don't have to go through with it. Even though you've already been to the high priest and made a deal and have bargained with him, I would still like to be your friend. And after the sop, Satan entered into him.

And then Jesus said to him, what you do, do quickly. So, no man at the table knew that this was what Jesus was referring to. Some of them thought because Judas was the treasurer that Jesus was sending him out to buy supplies or maybe to give something to the poor in as much as this was Passover.

And he then, having received the sop, went immediately out and it was night. And therefore, when he was gone out, Jesus said, now is the Son of Man glorified and God is glorified in him. The hour has come, I'm going to be glorified.

How? Strangely enough, by being crucified. Little children, and this is the only time Jesus has used this term and it's a very tender term. John uses it in his other epistles.

The techna, the little children. Yet a little while, and I am with you. And you will seek me, and as I said unto the Jews, where I go, you cannot come.

So I say it now to you. In just a little while, you're going to seek me. But where I'm going, you cannot come.

And a new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. And by this shall all men know that you are my disciples, if you have love one to another. The new commandment.

The new commandment is an all-inclusive kind of commandment because you don't have to worry about thou shalt not lie, thou shalt not steal, thou shalt not bear false witness against thy neighbor, thou shalt not covet, thou shalt not commit adultery. You don't have to worry about all of those if you obey this commandment. Love one another even as I have loved you.

Now that is supreme love. That is self-sacrificing love. That is giving love.

And that's the kind of love He wants us to have for each other. And by this sign, will the world know that we are truly the disciples of Jesus Christ when we have this kind of love. I do not believe that we do have this kind of love.

We see it in small measures here and there. We see demonstrations of it now and then. But for the most part, we've got a long way to go.

Because His love for us was supreme love. It was a self-sacrificing love. He gave Himself for us because He loved us.

And that's the kind of love we're to have as He has loved us. John, when writing his epistle, said, We know that we have passed from death unto life because we love the brethren. So, our love for each other is, first of all, a sign to the world by which they may know that we are His disciples.

But secondly, it becomes a sign even to us. I know that I have passed from death unto life because of this love that God has put in my heart for the family of God. May God work in us and may our hearts be open for that work that we might love more and more.

Not in words, but in deed. In our deeds towards one another and thus in truth. Oh God, work in our hearts.

In fact, let's just open our hearts right now and just ask God to allow that Holy Spirit to work in our hearts tonight for the fruit of the Spirit is love. And we need this kind of love as a witness to the world around us that we are truly His disciples. I fail so much in this area.

So many times I'm looking out for myself when I should be looking out for others. I'm interested in taking care of my needs when I should be interested in taking care of the needs of others. And I need that God will just really work this love in my heart tonight.

Let's just for a moment, all of us, just sort of open our hearts and ask God by His Holy Spirit to work in us tonight this kind of love that even as He has loved us, so may we love one another. Father, we pray now for that special work of Your Holy Spirit planting this kind of love in our hearts. We realize, Lord, that we don't have the capacity to manufacture it.

It's more than a human emotion. It is a divine, God-given capacity. And Lord, we want it.

We want this love. We want our lives to be marked by this kind of love. Jesus, work in us now.

Let Your Holy Spirit, Father, just fill us now with Your love that we might indeed love one another even as You loved us. Thank You, Lord, for Your work tonight. Continue Thy work until Your love is perfected in us.

In Jesus' name, Amen. Simon Peter said unto Him, Lord, where are You going? And Jesus answered him, Where I am going, you cannot follow Me now, but you will follow Me afterwards. Right now, Peter, you can't follow Me.

Maybe later on you will. Peter said unto Him, Lord, why can't I follow You now? I will lay down my life for Thy sake. Jesus answered him, Will you lay down your life for My sake? Verily, verily, I say unto you, the cock shall not crow until you have denied Me three times.

In just a little while, some 24 hours, Jesus will be saying to Peter, Peter, pray with Me. I really feel in need of help. Pray with Me.

And when Jesus comes back to Peter, He's going to find him asleep. And He's going to say to Peter, Oh, Peter, the Spirit indeed is willing, but the flesh is weak. And that's the case here.

I believe that Peter was totally sincere when he said, Lord, I will lay down my life for You. I believe that Peter meant that. I do not at all question Peter's love, devotion, and sincerity towards his Lord.

The Spirit indeed was willing, but His flesh was weak. Unfortunately, I find myself often in that category where my Spirit indeed is willing to do the right thing. Now, there are times when my Spirit isn't willing to do the right thing too.

But there are times when my Spirit is willing to do the right thing, but my flesh is weak. When I have been hasty in saying something about someone and I know that I owe them an apology, then is when my Spirit isn't willing. Because, you know, I sort of feel that they deserved having said about them what I said.

And the Lord begins to speak to my heart and say, hey, even so, that's wrong. You ought to go and ask their forgiveness. I don't want to, Lord.

My Spirit's not willing. So, part of the time, that's my problem. And some of the times, as God is laying things on my heart, I have to say, Lord, I'm not willing to do that.

And You're just going to have to make me willing to be willing. Because I'm not willing. But then there are other times where my Spirit indeed is willing.

But my old flesh cringes. It's weak. Peter was sincere.

His love for the Lord was genuine. His commitment was real. And Peter really felt that he could lay down his life for Jesus.

And I wouldn't be a bit surprised about what he could have. But many times, it's harder to live for Jesus than it is to die for Jesus. You know, if the chips are really down and someone's pointing a gun at you and say, hey, deny the Lord or we're going to blow your head off.

You say, hey, fire away. No, I'm willing to die for Jesus. Be with Him in glory.

The problem oftentimes is living for Jesus. And sometimes that's much harder than dying for Him. That's what Peter found out.

Standing up for Him when the crowd was against Him. When these little girls came up and said, oh, you're one of His. I saw you with Him.

What are you talking about? I don't know Him. I'm just here warming my hands by the fire. Surely I saw you with Him.

You're one of them. No, I don't know Him. And he began to curse.

You see, living for Jesus was the problem with Peter. Dying for Him was another thing. In the garden, He was willing to pull His sword and swing away and go down swinging.

But many times, the Lord is calling us not to die for Him, but to just live for Him. Lord, I'm willing to die for You. But Peter, you're going to fail.

Jesus said, let not your heart be troubled. Now, they were troubled because He had been saying these things. I'm going to go away.

Where I go, you cannot come. He's been talking about His death. He's been talking about His betrayal.

He's been saying things that are very troubling to them. And yet He said unto them, let not your heart be troubled, and the cure for it is believe in God and believe in Me. Ye believe in God and that is either a question or it's a statement.

Ye believe in God, believe also in Me. For in My Father's house are many mansions, and if it were not so, I would have told you, and I'm going to prepare a place for you. The word mansions is abiding places.

In My Father's house are many abiding places. And I'm going to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself that where I am, there ye may be also.

And where you go, where I go you know in the way you know. Now, for many years, I heard this Scripture interpreted as beautiful mansions that God has up in Heaven for us. So when we arrive in Heaven, Peter will meet us at the gate and take us through the city of Heaven down Glory Lane.

And there in this beautiful forest of blossoming trees stands one of these beautiful colonial type mansions with the verandas and the porches and the stream running past and all the voices. There you are. You know, check in.

But, as time has passed, I have come to believe that what Jesus is referring to is not some beautiful home, English Tudor or Southern Colonial, that He has built up in Heaven for me. But I believe that He is referring to the new body that I'm going to receive when I move out of this old tent. And Paul the Apostle in 2 Corinthians 5 says, We know that when this earthly tent, the body in which we presently live, is dissolved, that we have a building of God that is not made with hands eternal in the Heavens.

So then, we who are in these bodies do often groan, earnestly desiring to move out of them, not to be unembodied spirits, but that we might be clothed upon with the body which is from Heaven. Now, God has a whole new body for us, far superior to the present body in which we live. The present body in which we live is compared to a tent, a temporary place to dwell, contrasted with the building of God not made with hands, that is eternal in the Heavens.

The present body in which we live has marvelous features, but yet it also has features that aren't so marvelous. The present body in which we live has an aging process that takes its toll so that we grow old. And as we grow old, the capacities of the body diminish and we are not always able to do all of the things that we want to do or would like to do.

And sometimes we foolishly get out and try and do some of those things that we used to do and find that age has taken its toll upon the body. The body deteriorates. The body is subject to sickness, to disease, to weaknesses.

Now, God has a new body for me. It's far superior to this body in that it will not need sleep for recuperation. Thus, if I had a mansion in Heaven, I wouldn't need a bedroom in it because the body won't need that period of recuperating its strength.

Probably wouldn't need a kitchen because the body will probably be nourished by other types of food. The body will use them completely so I probably won't need a bathroom. So, when the Lord talks about in Heaven He's going to prepare a place for us, I believe that He's talking about that new body that He's

gone to prepare for us.

The building of God, not made with hands, eternal in the Heavens. And there in the Kingdom of God, in that perfected state, we will dwell. Live and dwell with Him forever.

Now, His promise, as if I go and prepare a place for you, I will come again and receive you unto Myself that where I am, there you may be also. So, the Lord kept His promise to His disciples and He came and received each of them to Himself. And they are dwelling with Him now in His Kingdom.

He kept His word. And He'll keep His word to us. For one of these days, He's coming to receive us unto Himself that where He is, there we may be also.

And there comes that time in life when leaving this body to be with Him is far preferable to remaining in this body. When the Lord comes to receive us to Himself. Now, where I go, you know, and the way you know.

And Thomas said unto Him, Lord, we don't know where You're going. And how can we know the way? And Jesus said unto him, I am the way, the truth and the life. And no man comes to the Father but by Me.

Now, here again is one of those radical statements of Jesus Christ. Last week He said, I am the resurrection and the life. He that believes on Me, though he were dead yet, shall he live.

He who lives and believes in Me shall never die. Radical. Now He's making another radical statement.

I am the way, the truth and the life. And no man comes to the Father but by Me. Here Jesus is declaring that He is the only way by which a man may come to the Father.

Now, there are those people who declare all roads lead to God. All religions lead men to God. All roads go to God.

Not so. There's only one road that leads to the Father, and that's Jesus Christ. I am the way, the truth, and the life.

And no man comes to the Father. Now, people may try to find other gods and serve other gods, but they don't serve the true and the living God except through Jesus Christ. No man, He said, comes to the Father but by Me.

A couple Mormon boys came up to the door the other day. And I said, the problem is you talk like I talk, but you don't believe as I believe. Your words are like mine.

You say that you believe in salvation through faith in Jesus Christ and His death for you. Yes, they said, that is true. We believe that Jesus died for our sins and we're saved by our believing in Him.

I said, yes, but the Jesus you believe in is a different Jesus than I believe in. For the Jesus that I believe in is not the brother of Lucifer. And you believe that Jesus is the brother of Lucifer, don't you? And they said, yes, we believe He's the brother of Lucifer.

I said, then He's a different Jesus than the one that I believe in. Because the Jesus I believe in is not the brother of Lucifer, but the only begotten Son of God. And if He were the brother of Lucifer, Lucifer being a created being, would make Him a created being and would put Him on a whole different level than that

level in which God's Word declares that He is, who was in the beginning with God and thought it not robbery to be equal with God.

So, you say you believe in Jesus, but it's a different Jesus. You're preaching a different Jesus than what the Bible reveals. And as far as that goes, you're also preaching a different God.

For the God that I believe in is not an ascended man. Nor do I believe that you're going to be a God. And you believe in a God that was a man ascended just as you are ascending to a Godhood state.

And I said, so, though you may use the terms God and Jesus, they're a different God and Jesus than what I trust in. And so, Jesus said, I am the way, the truth, and the light. And no man comes to the Father but by Me.

That is a radical statement. A lot of people wish that Jesus had not made that statement. We are accused as Christians of being too narrow.

You need to become more broadened in your outlook on life. Surely God would not restrict the path to Him by just one way. Well, you've got to then set aside the claim of Jesus Christ.

And if you say He was wrong when He said this, then you're saying He is not trustworthy. His Word is not trustworthy. You see, one thing about Jesus making these radical claims, man, He forces you to a decision.

Either He is the way to the Father, the only way to the Father, or there are other ways to the Father. And if there are other ways to the Father, then Jesus was not telling the truth. If He was not telling the truth, then how can you trust Him in anything else that He said? So call me narrow.

Call me what you wish. Jesus made this radical claim. And you either believe it or not.

Jesus said, if you had known Me, you should have known My Father also. And from henceforth you know Him and have seen Him. What a radical statement.

Jesus is getting down to the end of the road, and He's just making one radical statement after another. He that hath seen Me... You want to see the Father? Look, you've been around Me for a long time. If you have seen Me, you have seen the Father.

For He goes on to say, the works that I do, I don't do of Myself, but the Father who dwells in Me, He does the works. The words that I speak are not My words, but the Father who sent Me. I am here, representing the Father.

And if you have seen Me, you have seen the Father. Now, God would appreciate it if all of us could make that statement, but I don't think that any of us can. I am to be God's representative in the world.

I am here to do the works of God. I am here to speak the Word of God. But unfortunately, many times I'm doing my own works and speaking my own words.

So it's impossible that I could say, if you have seen Me, you have seen the Father in some situations, yes, but not in all. But with Jesus, it was consistent all the way through His entire life. He was a perfect representation of the Father.

In all of His works, in all of His words, in all of His deeds, He represented the Father. And so, do you want to know what God is like? You can look at Jesus Christ. For the purpose of His coming was to manifest the Father to man.

God, who in sundry times and in divers manners spoke to our fathers by the prophets, hath in these last days spoken unto us by His own dear Son. God revealed Himself in times past through the prophets, but now He has revealed Himself in the perfect revelation through His own Son. And if you have seen Jesus, you have seen the Father.

And so, what kind of a God has He revealed to us? A loving God, a compassionate God. A God who is concerned for the needs of man. A God who is weeping over the failure of man.

A God who desires to redeem lost man. For He said, I have come to seek and to save that which was lost. And what a beautiful God He has revealed to us through all of His life and ministry.

And that is the God that we know and we worship and we serve. The God revealed to us by Jesus Christ. If you have seen Me, you have seen the Father.

Now, in a sense, we are also God's representatives upon the earth. And even more so, we who have taken the position of teachers of God's Word. We stand here to represent God and to declare God's truth to you.

But what an awesome responsibility that is. Because standing here as God's representative, God is concerned that I represent Him in truth. Now, Moses got into big trouble because he failed to represent God rightly.

When they came to the wilderness area and they were out of water the second time, and the people began to murmur and complain to Moses, and Moses went in and said, God, I'm sick of it. I'm tired of it. I can't stand it anymore.

I didn't give birth to all these people and I'm tired of carrying their load. Here they are murmuring again. God, I'm so sick of it.

God said, hey, cool down, Moses. Go out and just speak to the rock and they'll get water. Well, Moses went out and he was angry.

And he said to the people, must I smite this rock again and give you water? And he took his rod and he smote the rock in anger. And God in His love and grace gave water, but he said, Moses, come here, son. He said, Moses, you really misrepresented me before those people.

You went out in anger. You smote the rock. I told you just speak to it.

And now they are thinking that I'm angry with them. I'm not angry or upset with them, but they think I am because you were representing me to be that way. Moses, I don't like being misrepresented.

I wonder what God thinks about all these people who represent Him as being broke, bankrupt and almost out of business. Poor God. Bail Him out quickly, friends.

Get your letter in or God's going to be in the bread lines next week and His work is going to fail. What a poor representation of God. And so God said, Moses, because you failed to represent Me there at the

waters of Meribah, you cannot go into the Promised Land.

Hey, that's serious business. Your lifelong dream is shattered. Why? Because you failed to properly represent Me before the people at Meribah.

God's representative. Oh, God, help me to always realize that awesome responsibility of being His representative. So if ever I look like I'm really angry with you, I'm not representing God because He's not angry with you.

He loves you. If I look like I'm really upset and out of sorts, I'm not really representing God because He's not upset and out of sorts. God has such great patience and compassion and love towards you.

And to be His representative, we must also have great compassion and mercy towards one another. He that hath seen me hath seen the Father. What marvelous words.

And how do you say then, show us the Father? Don't you believe that I am in the Father and the Father is in me? The words that I speak unto you, I don't speak them of myself, but the Father that dwells in me. He is doing the works. Believe me that I am in the Father and the Father in me, or else believe me for the very work's sake.

All the way along, Jesus was saying, the works that I do, they bear witness of me. I claim to be the Son of God. And the works that I am doing bear witness that my claim is true.

I am doing the works of God. What were the works of God? The healing of the sick. The lifting of those that were fallen.

This is God's work in a needy world. I'm doing the work of the Father. And else believe me for the very work's sake, for the witness that they are to you.

Verily, verily, I say unto you, that he that believeth on me, the works that I do, shall he do also. We are to do those same works that Jesus did of showing compassion and love and tenderness and concern and care. And greater than these shall he do because I go to my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If you shall ask anything in my name, I will do it. Now, those are two promises for prayer that are absolutely so broad that they are staggering.

Jesus is saying, whatsoever ye shall ask in my name, I will do it, that the Father may be glorified in the Son. If you ask anything in my name, I will do it. Broad, broad promises.

But to whom are the promises made? He's not talking now to the multitudes. He's not standing in the temple court crying out, ask anything in my name and I'll do it. He's talking with those men who have forsaken all to follow Him.

He's talking to His disciples. And what constitutes a disciple? Jesus said, if any man will come after Me, let him deny himself and take up his cross and follow Me. To whom is this broad promise of prayer made? To that man who first of all has denied himself so his prayer isn't going to be one for his own glory, for his own wealth, for his own enrichment.

Jesus isn't saying here just, you know, ask for a Cadillac and I'll give you one. Ask for a Mercedes. Ask anything, I'll give it to you.

Oh, alright, you know. And I start making out my list of all of those things that I want for me and for my flesh. No, no, no, you've got it wrong.

If any man will come after Me, let him deny himself. That's the first qualification to a man who has this broad promise. Secondly, let him take up his cross by that submitting himself totally to the will of the Father.

Not my will, Thy will be done. And that man who has totally submitted his life to the will of the Father, who has denied himself, who is following Jesus Christ, he has a glorious, broad promise from the Lord. Whatsoever you ask in My name, I will do it.

Because whatever I am asking will be according to the will of God, because that's what I desire to see. Now there are some people who put down the prayer, not my will, Thy will be done. But I think that that's almost blasphemous to put down that prayer because Jesus was the one who offered that prayer.

Lord, Your will be done. They say, oh, it's a lack of faith. No, it isn't.

It's greater trust than anything else. It's greater trust than demanding that I have my way done in this matter of which I know so little about. I'm so stupid in the overall program and purposes of God.

I see things one way today, but I see them differently tomorrow. And it would be a shame if God would answer every little whim that I had and change of mind. Oh, no, no, Lord.

You don't remember yesterday? No, please no. That was wrong, Lord. Now, this is what really I need, you know.

These broad promises of prayer are glorious, but they are to the disciples. They're restricted. And Jesus said, if you love Me, keep My commandments.

And what is His commandment? That we love one another as He has loved us. John, again, writing in his epistle, speaks about keeping His commandments. But then he says His commandment is that we should love one another even as He gave His commandment.

If you love Me, Jesus said, keep My commandments. So I show My love to Him by loving you. Yes, I love Him.

And for that reason, I love you. Because that's what He has commanded. But, fortunately, it's very easy because you're so loving.

Isn't that neat? And I will pray the Father, and He shall give you another Comforter. Paracletus. One to come alongside of you and help you.

That He may abide with you forever, even the Spirit of Truth. So here we have the Trinity. Jesus is saying, I'm going to pray to the Father.

He's going to give you another Comforter, the Spirit of Truth, that He may abide with you forever. And so the Father, the Son, the Spirit, whom the world cannot receive because it seeth Him not, neither knows

Him, but you know Him, for He dwells with you and shall be in you. And so here we see a two-fold relationship of the disciples to the Holy Spirit.

Number one, He is dwelling with you. The same Paracletus, but this is just the preposition. He's dwelling with you, alongside of you.

But He shall be in you. He's going to come on in. Now, prior to your receiving Jesus Christ, the Holy Spirit was dwelling with you.

It was the Holy Spirit that caused you to realize that you were a sinner and you needed help. It was the Holy Spirit that pointed out Jesus Christ as the answer to your sin problem. It was the Holy Spirit that drew you to Jesus Christ and caused you to come and say, O Lord, come into my life and take over.

That was the work of the Holy Spirit with you to bring you to that place of surrendering your life to Jesus Christ. And the moment you surrendered your life to Jesus Christ, the Holy Spirit came in you and began to indwell you. Now, ye know Him, Jesus said, this Spirit, because He is with you, but He's going to be in you.

He's going to come and indwell in your life. Paul said, don't you realize that your body is the temple of the Holy Spirit which is in you? You are not your own. You've been bought with a price.

Therefore, glorify God with your body and your spirit which are His. So, the Holy Spirit, the twofold relationship, dwelling with me to bring me to Christ and then now dwelling in me now that I have received Jesus Christ. But, as we move on into the book of Acts, we find one further relationship where Jesus in Acts 1.8 said, but you shall receive power when the Holy Spirit comes upon you.

And so there is that empowering of the Holy Spirit in the life of the believer which we will touch on when we get to the book of Acts as soon as we finish the book of John. So here we find twofold relationship. But there is a threefold relationship, but Jesus isn't making mention of that here.

Jesus said, I will not leave you comfortless. I will come to you. But yet a little while and the world will see me no more.

But you see me. And because I live, ye shall live also. Now, He's been talking about going away.

Where I'm going, you cannot come. He's been talking about His death. But He's also talking about His eternal life.

I'm going to go away. The world is not going to see me anymore, but you see me. And because I live, you shall live also.

So, my hope of eternal life is based on the resurrection of Jesus Christ from the dead. If Christ is not raised from the dead, then my hope is in vain, my preaching is in vain, and I'm a very miserable person. But because Jesus is risen from the dead, Peter said, thank God we have a living hope by the resurrection of Jesus Christ from the dead.

To an inheritance incorruptible, undefiled, which fades not away, which is reserved in heaven for you who are kept by the power of God through faith. So, that glorious living hope that we have because He lives, we too shall live. At that day, you will know that I am in my Father and you are in me and I am in you.

What a glorious relationship that we have now with God. Christ is dwelling in the Father, we are dwelling in Christ, Christ is dwelling in us, Father dwelling in us. How beautiful it is.

He that hath my commandments and keeps them. He it is that loves me and he that loves me shall be loved of my Father and I will love him and will manifest myself to him to whom? The one who is keeping his commandments. Judas said unto him, not ascariot, he's already gone.

Lord, how is it that you will manifest thyself to us and not to the world? And Jesus answered and said unto him, if a man loves me, he will keep my words and my Father will love him and we will come unto him and make our abode with him. Man's relationship with God must be through obedience to the word, the commandment of Jesus Christ, demonstrated and manifested in our love. And so, if we love him, we'll keep his words and the Father and Christ will come and make their abode.

They will come and dwell with us. Paul, writing to the Ephesians, said that Christ might dwell in your hearts through faith. That word dwell is the same word here, abode.

And it literally means just settle down and make himself at home in your heart. Has your heart become Christ's home? Does he feel comfortable there? Does he feel at home? Or does the art on the wall sort of bother him? What's in your heart, you see? What kind of an imagination or pictures are there on the wall of your heart? As Jesus is relaxing in the lounge and he looks at the wall, what kind of pictures is he observing? When I first invited the Lord in my heart, I went in and I could see that he was very uncomfortable. I said, what's the matter, Lord? And he said, oh, the pictures on the wall, I can't take them.

You're going to have to get rid of that art. I said, but Lord, you know, that's costly stuff. He said, get rid of it.

Can't take it. What is in your heart? Oh, that Christ might just be at home there. That my heart might be Christ's home.

That he might feel perfectly at home within my heart. He that loves me, keeps my words. The Father will love him.

And we'll come and we'll settle down and make our home with him. And he that loves me not, will not keep my sayings. But the words which you hear are really not mine, but the Father's which sent me.

And these things have I spoken unto you, being yet present with you. But the Comforter, the Paracletus, which is the Holy Spirit, whom the Father will send in my name, again the Trinity. The Holy Spirit, whom the Father will send in my name.

He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you. And so here's the promise of that help that the Holy Spirit would give to us by teaching us all things. And by quickening our recall, bringing to our remembrance those things that he has said.

And then the beautiful bequest of peace. Peace I leave with you. My peace I give unto you.

Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. And so to a frightened bunch of troubled disciples, Jesus is saying, look, my peace I give to you.

That kind of peace that he had when the boat was sinking and he was sleeping. That peace that comes through perfect confidence that the Father is in control of everything that surrounds my life. God's in control.

The peace. Let not your heart be troubled, neither let it be afraid. Now you have heard how I said unto you that I'm going away and I'm coming again.

If you loved me, you would rejoice because I said I'm going to the Father. The Father is greater than I. Interesting statement. Jesus said, if you loved me, you would rejoice.

I'm going to die. I'm going to go be with the Father. Now if you loved me, you would rejoice.

You know, isn't it interesting that when our loved ones die, we cry. If we really loved them, we would rejoice because they've gone to be with the Lord. It's because we love ourselves that we cry.

I would bring them back to this miserable old earth. I would bring them back to the decrepit old bodies. I would keep them from that glory of dwelling with God in His kingdom in that new body, in that new glory with Him.

Oh, I would keep them from that. I would bring them back to this old decrepit body and sit them there so that they can still give input to me. I've said it before and I say it again.

If the Lord should see fit to take me and a group gathers around and says, Oh, Lord, don't let him die. Bring him back, Lord. When I get back, watch out.

I'll bust you. Jesus said, if you loved me, you would rejoice because I'm going to the Father. Oh, how glorious to be with the Father.

You see, it's only because we don't have a true concept of what heaven is like. We think, oh, earth is so wonderful. Life is so glorious.

He's so young. What a shame that he had to die so young. Oh, what a blessing.

He doesn't have to go through all the misery of this sick world. You just have the wrong concept of heaven. You don't realize how glorious it is.

And that's why Paul prayed that the mind of your understanding might be enlightened by the Spirit that you may know what is the hope of your calling. If you only knew what God has in store for those that loved Him. If you only knew what a glorious inheritance there is for those saints in light.

You wouldn't be praying, God, bring them back. You'd be praying, Lord, your will be done. In the final days, my mother was with us and the ministers used to come and pray, oh God, heal her and all.

When they'd leave, she'd smile and she said, I wasn't agreeing with them in prayer. I said, I don't want to be healed. I said, I want to go and be with the Lord.

Why don't they just let me go and be with the Lord and say, I'm praying God heal me. I just wasn't agreeing with that prayer. Oh, if we only knew the glory of God's kingdom.

Now Jesus said, I've told you before it has come to pass that when it has come to pass you might believe. He said this back in the 13th chapter, the 19th verse, and this again is one of the purposes for prophecy in the Bible. To make a believer out of you.

Telling things in advance before they happen so that when they happen you will believe. Yes, He knew what He was talking about. And so Jesus is calling upon this prophecy as a pillar for faith.

I've told you before it comes to pass so that when it does come to pass you might believe. Remember that I told you. And you'll believe that I am in control.

I know what I'm talking about. You know, it's all happening according to plan. Things are not out of hand.

Now hereafter I'm not going to be able to talk much with you. For the Prince of this world comes. And Jesus is soon going to go out into the garden to face the Prince of this world.

He's going to go out into the garden of Gethsemane and fight against every force and power of hell. The Prince of this world comes but He has nothing, Jesus said in me. But there in the garden a tremendous battle was waged.

And Jesus sweat as it were great drops of blood falling to the ground. As there He was fighting this tremendous spiritual warfare as He was facing the cross. But that the world may know that I love the Father and as the Father gave me commandment even so I do arise.

Let's go. And so with His disciples He now arises and He makes His way with them towards the garden of Gethsemane. And chapter 15 is a discourse on the way to the garden of Gethsemane probably as they were passing by some vineyards.

And He is now teaching them of that glorious relationship that they are to have with Him as the vine and the branches. So next week, chapters 15 and 16. Now may the Lord plant His Word in your heart tonight and may the Spirit bring it to your remembrance.

And may He enable you this week to love as God would have you to love even as Christ loved us. And may our lives be open and yielded to that work of God's Spirit. And may we each one be very concerned that we keep His commandment to love one another.

And may God give us opportunities to show that love to each other by serving one another in love as His children. God bless you and help you as you put into practice His Word this week. In Jesus' name.

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