

137. The Gospel of John—14:19-26

“The Teacher of All Things”

A message by Pastor Phil Ballmaier
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John 14:19 (NKJV)

¹⁹ **"A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also.**

Remember, Jesus is preparing His disciples for the difficult days ahead—the time when He would be going away and they couldn’t go with Him. (John 13:33)

No doubt, to the disciples that night His words sounded confusing and even cryptic (John 16:16)—and yet we know what He was talking about.

"A little while longer and the world will see Me no more, but you will see Me." (verse 19a)

By this The Lord meant that, not only had His public ministry to the world had officially come to an end, but He would be crucified in a few hours—and so in that regard the world would see *Him* no more.

When Jesus died on Calvary’s Cross—the people of the world (especially the chief priests, scribes and Pharisees who hated Christ) would comfort themselves with the knowledge that Jesus the Man was gone—dead and buried and they wouldn’t have to see Him anymore!

After His resurrection Jesus would only reveal Himself (appear) to His disciples (1 Corinthians 15:1-8)—causing the Jewish religious leaders to hunt down and kill anyone who claimed they had seen the risen Christ.

“Because I live, you will live also.” (verse 19b)

This all-important statement by Jesus was not only an affirmation that He would be raised from the dead—but a promise that He would be the ‘First-fruits’ of a great harvest of souls who would rise from the grave never to die again! (1 Corinthians 15:12-23)

As we said last week on Resurrection Sunday, when Jesus told His disciples—*“Because I live, you will live also”*—He wasn’t just speaking of eternal life in heaven *someday*, but a life of victory and power on earth *right now*.

The resurrection was never intended by God to be one day on a calendar—He intended it to be a dynamic everyday way of life. (Go online and listen to that message)

Verse 20 is a little confusing—

John 14:20 (NKJV)

²⁰ **At that day you will know that I *am* in My Father, and you in Me, and I in you.**

Commentators are not in agreement when it comes to the **“day”** Jesus is referring to that would prove to the disciples that He was in the Father and that the disciples were in Him and He in them—but first of all what does *that* mean?!

This statement is a statement of '*koinonia*'—
which in the Greek is a word that means 'oneness'.

Here in John 14 verse 20 Jesus introduces one of the greatest truths in the Bible—a truth that forms the foundation for much of Paul's writings—the doctrine of the believer being "in Christ."

When you put your faith in Jesus Christ you were taken by the Holy Spirit and placed 'in Christ'—in other words, you were placed into the Body of Christ (1 Corinthians 12:13a), which is what it means to be saved and a member of His Church!

The Church is the Body of Christ—*Jesus Himself being the Head of the Body.*

In that regard the Church is a *Person* if you will—it is the Person of Jesus Christ.

- As His Body we are a living extension of Jesus Christ—you can't speak of the Church apart from Jesus—they are one.
- As the Body of Christ, it is our responsibility to manifest Christ to this world.

When Jesus ascended into heaven His ministry on the earth didn't end—He continues it from heaven, as the Head of the Body, directing His Body on earth (the Church) through the '*central nervous system*' of the Holy Spirit you might say—using us to continue the work He began 2000 years ago!

John 14:12 (NKJV)

¹² "Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.

Acts 1:1 (NKJV)

¹The former account I made, O Theophilus, of all that Jesus *began both to do and teach,*

Being a Christian is not simply being outwardly identified with Christ—but **being part of Christ!**

Galatians 3:27 (NKJV)

²⁷ For as many of you as were baptized into Christ have put on Christ.

2 Corinthians 5:17 (NKJV)

¹⁷ Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.

Our being in Christ is one of the deepest mysteries of the Christian faith—one we will not fully understand until we meet Him face-to-face in heaven.

It's such an incredible truth that Peter tells us in his first Epistle that angels desire to "look into it!"

—In other words,
God's angels desire to understand how God
(Jesus, through the Holy Spirit)

could indwell His people in the Church age!

This is how we can be *'in Jesus'* (members of His Body) but also how that Jesus could also be 'in us' through His indwelling Holy Spirit.

This doctrine (teaching) is unique to the Christian faith—no one ever says that they're *"in Buddha"*, or that they're *"in Mohammed"* or *"in Confucius"*—**only Christians can say that we are *"in Christ"*!**

In 1 Corinthians 12, Paul the apostle elaborates on this concept of the Church being "in Christ" (members of the Body of Christ) by describing the Church as an "organism".

The Church is not an *organization*—it is an organism.

The big difference between an *organism* and an *organization* is that—one has life and the other does not!

One pastor put it well when he said—

*"A corpse is organized—it has all of the limbs in the right place, the bone structure is intact, all the organs are in the right spot and connected to the right things—everything is there but it's not alive.
At this point it's an organization but it has ceased being an organism.
The dictionary defines an organization as a "structured system" but it defines an organism as a "living system." The Church is not a dead organization it's a living organism—it's living because Jesus, Who is alive, is its Head and because the very 'life breath' of God, the Holy Spirit (*pneuma-breath*) fills its members."*

We are all living members of the Body of Christ, knit together by the Holy Spirit and given various gifts and ministries so that the Church, the Body of Christ, might live and grow and serve the Lord effectively in unity.

Ephesians 4:1-3 (NKJV)

¹ I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, ² with all lowliness and gentleness, with longsuffering, bearing with one another in love, ³ endeavoring to keep the unity of the Spirit in the bond of peace.

Ephesians 4:11-16 (NLT2)

¹¹ Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. ¹² Their responsibility is to equip God's people to do his work and build up the church, the body of Christ. ¹³ This will continue until we all come to such unity in our faith and knowledge of God's Son that we will be mature in the Lord, measuring up to the full and complete standard of Christ. ¹⁴ Then we will no longer be immature like children. We won't be tossed and blown about by every wind of new teaching. We will not be influenced when people try to trick us with lies so clever they sound like the truth. ¹⁵ Instead, we will speak the truth in love, growing in every way more and more like Christ, who is the head of his body, the church. ¹⁶ He makes the whole body fit together perfectly. As each part does its own special work, it helps the other parts grow, so that the whole body is healthy and growing and full of love.

When the human body doesn't respond to the brain, the body is handicapped and incapable of doing any work—the same is true with the Body of Christ.

An important element of any organism is *unity*—but unity doesn't mean *uniformity*.

1 Corinthians 12:12 (NKJV)

¹² For as the body [physical] is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ [the Body of Christ].

The strength of the Body of Christ lies in its diversity—we are all different with different gifts and ministries—but working together in unity for a common purpose.

1 Corinthians 12:15-20, 26-27 (NKJV)

¹⁵ If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body? ¹⁶ And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body? ¹⁷ If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would be* the smelling?

¹⁸ But now God has set the members, each one of them, in the body just as He pleased. ¹⁹ And if they *were* all one member, where *would* the body *be*? ²⁰ But now indeed *there are* many members, yet one body...

²⁶ And if one member suffers, all the members suffer with *it*; or if one member is honored, all the members rejoice with *it*. ²⁷ Now you are the body of Christ, and members individually.

Alright, getting back to what Jesus said—

John 14:20 (NKJV)

²⁰ **At [the Greek is 'in'] that day you will know that I *am* in My Father, and you in Me, and I in you.**

Commentators are not in agreement when it comes to the “**day**” Jesus is referring to that would prove to His disciples that He was in the Father and that the disciples were in Him and He in them—exactly what day is He referring to?

Some believe He was referring to the “day of His resurrection”—while others believe the “**day**” the Lord has in mind is the “day of Pentecost” (Acts 2) when the Holy Spirit was poured out and the disciples were filled with the Spirit.

Of course, the “day” of His resurrection was going to be an incredibly powerful and important day—but I believe the day the Lord Jesus had in mind was the “day of Pentecost” which would occur 50 days after His resurrection.

I believe this because it fits into the context of what He had been saying to His disciples in that upper room up until this point (verse 20).

Remember, Jesus had told them He was going away and that they couldn’t go with Him. (13:33)

This caused fear to immediately fill the disciples’ hearts—prompting Jesus to say:

John 14:15-20 (NKJV)

¹⁵ **"If you love Me, keep My commandments. ¹⁶ And I will pray the Father, and He will give you another Helper, that He may abide with you forever-- ¹⁷ the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. ¹⁸ I will not leave you orphans; I will come to you. ¹⁹ "A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. ²⁰ In that day you will know that I *am* in My Father, and you in Me, and I in you.**

As we have said in previous studies—this promise (the promise of the Holy Spirit being sent from the Father)—was fulfilled on the day of Pentecost.

Luke 24:49 (NKJV)

⁴⁹ Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."

Acts 1:4 (NKJV)

⁴ And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," *He said*, "you have heard from Me;

Acts 2:1, 4 (NKJV)

¹ When the Day of Pentecost had fully come, they were all with one accord in one place... ⁴ And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2:33 (NKJV)

³³ Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

This promise is what is called the "*Baptism with the Holy Spirit*" and is the empowering for service that we studied in verses 15-18 of this Chapter—"The Promise of the Holy Spirit" Parts 1 & 2.

I believe this was the *day* Jesus had in mind when He said to His disciples in verse 20...

John 14:21a (NKJV)

²¹ **He who has My commandments and keeps them, it is he who loves Me...**

Here Jesus is using the idea that those who keep His commandments will do so as a way of demonstrating their love for Him—and that this will be an indication or 'fruit' of them having exercised saving faith and being born again.

John 10:27 (NKJV)

²⁷ My sheep hear My voice, and I know them, and they follow Me (obey what I commanded them).

We see John pick this idea (verse 21) up and expand it in his first Epistle Chapter 2—

1 John 2:3-6 (NKJV)

³ Now by this we know that we know Him, if we keep His commandments. ⁴ He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him. ⁵ But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. ⁶ He who says he abides in Him ought himself also to walk just as He walked.

John 14:21-22 (NKJV)

²¹ He who has My commandments and keeps them, it is he who loves Me. **And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.** ²² Judas (not Iscariot) said to Him, "Lord, how is it that You will manifest Yourself to us, and not to the world?"

This *Judas* is the son of James (Luke 6:16), who is also called *Thaddeus* in Matthew 10:3—
Judas Iscariot had left the disciples by this point in the evening to carry out his betrayal of Jesus.

Understand, at this point, Jesus' disciples are still clinging to the belief that even if He goes away for a little while—He will come back shortly to establish the Kingdom.

So, with that in mind, you can understand Judas' confusion as to how Jesus could establish a worldwide earthly Kingdom and yet only manifest Himself to His disciples and not to the rest of the people in the world.

And of course, the answer is that before Jesus returns to the earth at His Second Coming to establish an earthly Kingdom—He would come to the disciples (manifest Himself to them) in the Person of the Holy Spirit Who would indwell and empower them for the work of the Kingdom (the Great Commission).

John 14:22-26 (NKJV)

²² Judas (not Iscariot) said to Him, "Lord, how is it that You will manifest Yourself to us, and not to the world?"
²³ **Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. ²⁴ He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me. ²⁵ "These things I have spoken to you while being present with you. ²⁶ But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.**

We'll finish with this—which is also a very important teaching.

First of all, when Jesus said, the Holy Spirit whom the Father would send **"in My name"** (perfectly representing Jesus in His absence) would teach the disciples all things—He didn't mean all things there is to know like—mathematics, history, art, mechanical engineering etc.

Jesus meant the Spirit of God would teach them everything they would need to know for doing the work of the Kingdom of God—starting with giving them (and all Christians) the rest of the New Testament Scriptures.

We get a better understanding of what Jesus had in mind when He said this by looking ahead to Chapter 16 where He seems to revisit this topic—

John 16:12-13 (NKJV)

¹² **I still have many things to say to you, but you cannot bear *them* now. ¹³ However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears [from Me and the Father] He will speak; and He will tell you things to come.**

At this point the disciples (who were not Spirit-filled yet) were still very young in their spiritual development (K through 8)—but when the Holy Spirit would be poured out upon them on the day of Pentecost, and they were filled with the Spirit—they would be taught (and able to understand) the *"deeper things of God."*

One of the things, Jesus said, the Holy Spirit would reveal to them would be prophecy (*"things to come"*).

Twenty-seven percent of the Bible is prophecy.

God tells us in His Word that by telling us things to come (future prophetic events) it confirms that He is God, and the Bible is His Word—because no one knows what's coming in the future perfectly but God.

Deuteronomy 18:20-22 (NKJV)

²⁰ But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die.' ²¹ And if you say in your heart, 'How shall we know the word which the LORD has not spoken?'-- ²² when a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that *is* the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him.

John 14:26 (NKJV)

²⁶ **But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.**

As you read the gospels, have you ever thought—“How did the writers of the gospels (Matthew, Mark, Luke and John)—how did they remember everything that Jesus said!?”

Remember, John wrote his Gospel—60 years after Jesus died and rose again!

They remembered because Jesus promised them the Holy Spirit would bring to their remembrance everything He had said and taught—and the Holy Spirit did! When you further realize that the Holy Spirit brought the words of Jesus back to them perfectly and infallibly so they could write them down in their gospels without error—is not just remarkable—it is a miracle!

Paul tells us, in 2 Timothy 3:16, that “**All Scripture is given by inspiration of God.**”

- “*Inspiration*” is a translation of the Greek word *theopneustos* which literally means “*God-breathed*.”
- The Greek word for “*breathed*” (‘breath’) is *pnuema* which is the same word for ‘*spirit*’ as in Holy Spirit.

The idea is that God breathed “life” into the Scriptures the same way He breathed life into the first man—

Genesis 2:7 (NLT2)

⁷ Then the LORD God formed the man from the dust of the ground. He breathed the breath of life into the man’s nostrils, and the man became a living person.

Even as Adam became a living person when God breathed life into him—so did the Scriptures become “living and powerful” (Heb.4:12) when God breathed His life into them!

If all Scripture has been given by “*inspiration of God*”, and God is perfect and incapable of error—then it only stands to reason that all of the Scriptures (all 66 books) are absolutely true, error free and perfect as God Himself is perfect—

Psalms 19:7a (NKJV)

⁷ The law of the LORD is perfect, converting the soul...

The classic evangelical position with regard to the Scriptures is described with the phrase—“*verbal, plenary inspiration.*”

What does this phrase mean?

- **Verbal** inspiration means that *every word* of Scripture is God-given.

The idea is that every single word in the Bible is there because God wanted it there—there are no exceptions. (Of course, this only applies to the original manuscripts not to subsequent copies and later translations)

- **Plenary** means that *all parts* of the Bible are divinely inspired and authoritative.

This means that God’s Word doesn’t just contain truth—as the Psalmist declared:

Psalm 119:160 (NKJV)

¹⁶⁰ The entirety of Your word *is* truth, And every one of Your righteous judgments *endures* forever.

Because God’s Word is perfect in its entirety—because God’s Word is perfect from start to finish and cover to cover—

We can therefore confidently live by ***“Every word that proceeds from the mouth of God.”*** (Matthew 4:4)

If you would like to know more about what it means to be a Jesus-follower, and not an earth-dweller— please reach out to us. It would be our greatest privilege to lead you into a saving relationship with Jesus Christ.

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