

John 14:12-26

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Date: 16 February 2025

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[0 : 00] Matthew 10 and Mark 6. I just want to point something out and then we'll just get right into John in a moment. But I want you to go to Mark chapter 6 and Matthew chapter 10.

I want to start in Mark reading one verse or so. So in Mark, we have this passage in verse 7 and through, I guess through 13, where he's commissioning his 12 and sending them out.

And he says in verse 7, And he called unto him the 12 and began to send them forth by two and two. And you see that he gave them power over unclean spirits. You can see in verse number 8, no script, no bread, no money, all of these things that will come up later.

So he sends out the 12 two by two. That's six couples, correct? That makes sense? Yeah, good. Okay, Matthew chapter 10. And can we have his door shut back there, please?

Matthew chapter 10 now. He sends them out two by two. Now here's the parallel passage where he's sending out the 12. You see that in verse number 1. When he called unto him his 12 disciples, he gave them power against unclean spirits, cast them out, heal all manner of disease.

[1 : 22] Later on it says that verse 8, Heal the sick, cleanse the lepers, raise the dead, cast out, freely ever received. You'll see the same language in verse 10. No script for your journey, neither two. So it's the same.

It's a parallel passage from Mark and Matthew. Now Mark said he sent them out two by two. In Matthew we have a list of his 12 disciples, verse 2, 3, and 4.

There's three times that shows up. In Matthew, in Mark, and in Luke, he gives the list. And Mark and Luke just throw out the names. It was, these are the 12. Blah, blah, blah, blah, blah, blah, blah, blah.

But when Matthew gives the names of the 12, he gives it in the context of Christ sending them out to do this. And Mark says they're two by two. What I found interesting was Matthew tells us the couples, the six couples of men that went, the twos.

Notice in verse 2, now the names of the 12 apostles are these. The first, Simon, who's called Peter, and Andrew, his brother, and then there's a semicolon. James, the son of Zebedee, and John, his brother, and there's a semicolon, a division.

[2 : 27] Philip, comma, and Bartholomew, group number three, semicolon. Thomas and Matthew, the publican, semicolon. James, the son of Alphaeus, and Labaeus, whose surname was Thaddeus, the fifth semicolon.

And then the sixth couple, Simon the Canaanite, and Judas Iscariot, which also betrayed him. For what it's worth, I've never seen that before and just saw that this week. And I thought that was pretty cool that I feel like that's pretty clear that those are the two by twos that Jesus Christ is sending them out because the context of Matthew 10 matches clearly Mark 6.

And so I thought that was kind of neat. Never saw that before, so hope you like it. So all right, John, let's go to John chapter 14. Now if there's something to start to study from that or start to pull out some things about the people that he paired up, I don't know, maybe.

Maybe. But that'll be for you or for another time. All right, so John 14, and we got down to verse 11.

And when we got into some of those verses around there, it kind of forced us forward into the chapter and elsewhere discussing the nature of God and the Trinity and the three beings, the three persons being these three are one and the one's in the other and the other's in the one and it's confusing, but we just believe the words of our Bible.

[4 : 01] Whether we can fully understand it, that doesn't matter. We'll just believe what it says. And just kind of leading up to this place, we're reviewing a little bit. When Thomas in verse 5 is arguing with Christ, saying that we don't know where you're going and how can we know the way?

And so let's get back into this room with these men. There's 11 men and the Lord Jesus Christ and he's teaching them, he's kind of prepping these men, telling them that you love one another, telling them somebody's going to betray me and Judas Iscariot takes off and then he tells them not to let their hearts be troubled.

I'm going to go, but I'm going to come again. And Thomas cuts them off and says, hey, we don't know what you're talking about. And Christ said, no, you know this.

And so Christ responds to Thomas by turning to him and saying, I'm the way. Thomas is saying, how can we know the way? He's like, I think the Lord Jesus expect these men to get this stuff by now or to believe on him fully.

And he looks at Thomas like, I'm the way, Thomas. I am the truth. I am the life. And so when Philip then interjects in verse 8, he's like, well, show us the Father then.

[5 : 22] And then Christ turns to him and he's like, have I been so long time with you, Philip? And now it's not, no, you don't. So he's got these guys kicking back into what he's teaching and I see frustration in his voice as well as trying to explain some things yet again to them.

He that hath seen me hath seen the Father. So why are you asking me? How sayest thou that show us the Father? You're looking at him right now, Philip. Don't you believe this? He tells them in verse 11, believe me that I am in the Father and the Father in me.

So we took that thought and realized that there were some things they didn't understand and we covered some of that a little further in the chapter that we'll brush up into today. But when we jump off now, they're going to hit something different that is attached to this.

We'll try to make sense of it. I don't know if I'll be able to be real, bring it all together as I believe it's laid out in the text here. But let's just pray and ask God to help us.

How about that? Lord, help us with this lesson here this morning and as we open up the Holy Bible and we come through these passages and some of this material is over our heads.

[6 : 35] Some of this has application in its time and to these men. Help us to rightly divide the word of truth and please bear witness to the words of truth by your Spirit and just instill truth within each one of us.

Let us know and understand what things are so and just give wisdom in this time we ask in Jesus' name. Amen. Amen. So coming to verse number 10, at the very end of verse 10, he says, The Father that dwelleth in me, he doeth the works.

He brings that the works. And then he closes verse 11 saying, Else believe me for the very works' sake. Which is something they could see, they observed, they experienced, even with their own hands, doing some works and casting out devils like I mentioned already.

So now verse number 12, we're going to step into something that we just need to be careful with. Verse number 12, Verily, verily, I say unto you, Who's the you?

It's the eleven men in front of him. He that believeth on me, the works that I do, shall he do also. And greater works than these shall he do, because I go unto my Father.

[7 : 44] And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

Now, this is a proof text for charismatics and miracle workers that they claim to be, because they love that thought that anything we ask, God's going to do.

And Jesus is subject to the word, and he said so, so I can go out and say, I'm going to do this, and God's going to have to do it. Now, some pervert it, and they take it completely out of its context, out of its chapter, out of the room, out of the men, the company in front of Christ, and they just say, oh yeah, anything?

If I ask anything, he'll do it? And so, I want a million dollars, and I claim it in Jesus' name. And just foolish things like that, the perversion of this text.

So, understand right away, very quickly, the lusts and the covetousness within man's heart has no place in the interpretation of this verse.

[8 : 54] The works that they saw him do, the Father that dwelleth in him doing the works, was healing the sick, and was giving sight to the blind. It was ministering to others.

And it wasn't in his own power, it was in the power, it was God's power. And so, the disciples were able to do some of that too. He gave them power over unclean spirits, and so forth. And now he's telling them, you're going to have this again.

You're going to be able to do this again. They didn't have the power in this moment. It's not until Acts chapter 1 when, but ye shall receive power, after that the Holy Ghost has come upon you.

They didn't have that power. If they had the power, why do you think they just stood there or ran away from the soldiers when they came to apprehend Jesus Christ? Peter didn't try to cast a spell on them or knock them out.

He tried to pull a sword out and take a swing. But the others, they all took off and fled. So they didn't have some supernatural power in them. And the powers or the works that he was doing was helping the helpless.

[9 : 55] It was lifting up, raising up the fallen and preaching the gospel of the kingdom. So we can't, we have to understand the context of what his words and the implications.

What they saw him do was always, the Bible says in Acts that he went about doing good. It wasn't, he went about consuming things upon his own lusts. You ask, you have not because you ask not.

It's not that same, you can't put James 4 together with this passage. I hope that's clear, you get that thought now. This passage, let me take you to one you're more familiar with. Look back at Matthew 21.

I think you're a little more familiar with the words of this one because this is extremely popularized that if we just believe, if we just have faith that whatever we ask is going to be accomplished and God will do it for us.

Matthew 21. I'll start in verse 18. Now in the morning as he returned into the city, he hungered.

[10 : 57] And when he saw a fig tree in the way, he came to it and found nothing thereon but leaves only and said unto it, let no fruit grow on thee henceforward forever. And presently, the fig tree withered away.

Now verse 20, when the disciples saw it, they marveled saying, how soon is the fig tree withered away? Jesus answered and said unto them, verily I say unto you, if ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, be thou removed and be thou cast into the sea, it shall be done.

And all things whatsoever ye shall ask in prayer, believing, ye shall receive. So again, this thought's been perverted by the lusts and the wickedness and the evil hearts of men to pretend that they can have wealth and they can have anything their heart desires based upon these passages.

Who's he talking to? The disciples in verse 20. And then he says, if ye have faith and doubt not. These are the hand-picked chosen men that Christ is commissioning and giving ministries to specific men and specific purposes that have not yet been fulfilled even in that room in John 14.

There's still future for these men to go about and do good and to work and to show signs to their audience, to their Jewish audience that the power of God is among you and their message that they preach and teach is to be followed because they have signs to reveal that they're sent from God.

[12 : 38] So that's a popular one you know in Matthew 21 about removing a mountain. Having faith. I don't have a passage where about the grain of a mustard seed but there's another one that's pretty popular.

And if you just have a little bit of faith you could send that mountain into the sea. Of course, we've got to take it in context. This is the Lord Jesus Christ, His apostles who He's given power and signs to for purpose.

Now come back to John 14 and let's read this again. John 14.

There's a promise that whatever they ask in Christ's name, verse 13, that He will do it.

If He asks anything in my name, I will do it. And the context that the promise is attached to is them doing works. It's not them getting something for themselves but them doing works that are going to do what?

[13 : 41] Glorify the Father in verse 13. Now watch how this plays out in the future. Skip ahead to the book of Acts and I'll just touch on a few quick things. Look at Acts and verse 3.

Oh, Acts chapter 3 and verse... Well, right at the beginning here, Peter and John going to the temple.

There's a lame man. He has to be carried so he can't walk. He's just asking, just begging. And verse 4, Peter, fastening his eyes upon him with John, said, Look on us.

Why would he say all that? Why would he say that to them? Hey, look at me. Look at us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none, but such as I have.

What do you have, Peter? Such as I have, give I to thee. In the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, lifted him up.

[14 : 54] Immediately his feet and ankle bones received strength. And he, leaping up, stood and walked. And there's the rest of the story. Peter had something by Acts chapter 3 that he could give out to do what?

To heal a man in the temple. And the result of this, in verse 9, all the people saw him walking and praising God. They wondered. They're filled with wonder and amazement. And the Lord gets glory.

Look at chapter 5. And take a look at verse number 12. Verse 12. By the hands of the apostles were many signs and wonders wrought among the people.

So let's look down. Verse 15. In so much that they brought forth the sick into the streets and laid them on beds and couches that at the least the shadow of Peter passing by might overshadow some of them.

Is that not the wildest thing you've heard? Of a non-deity. Of Peter just walking by somebody. Doesn't even have to look on him. Doesn't even have to say, look at me.

[16 : 06] Just at the least if his shadow could touch them. That's all they're trying to get. That's nuts. In verse 16. There came also a multitude out of the cities round about unto Jerusalem bringing sick folks and them which were vexed with unclean spirits and they were healed every one.

So these are the works that the disciples or the apostles are doing in Christ's name that they're asking of the Father and it's being done. And it carries forward into their converts and to others that followed them even into Acts chapter 6 with Stephen.

He's full of faith and power and great wonders and miracles. And so come back to 14 and let's just knock out any concept of gaining money and wealth and power by using gifts of God.

The gifts that God gave to these men were to heal people and were to show these Jews in the immediate moment in the early book of Acts that the kingdom of God, the kingdom of heaven intertwined together in one were being offered to them and they could receive it.

And here was signs for them to see to validate it. Alright, John 14. And so they're going to be able to do some gifts or do some signs, some miracle wonders.

[17 : 29] Verse 13, Whatsoever ye ask in my Father's name, that will I do that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. I have a note here. I don't know who said this, but I just wrote this note down along with that verse.

You can't live like the devil and then bend your knee to God and expect Him to dump blessings on you. And there's a list of verses I have that show where your prayers can be hindered. But trying to apply that to you tonight and today is just feeling like, oh, if I just ask anything, God's going to do it.

Well, you better check. There's some reasons why your prayers get hindered in this Bible. And sin is one of them. Peter talks about not honoring your wife and another one in John about how you deal with your brother.

And James talks about not asking in faith. And there's a list of things that can hinder a prayer. But notice for sure that we're not even dealing with a promise that is just a blanket statement for everybody in the world to just ask and it'll be done.

Ask and ye shall receive. There's a context in which that's given and that's important to know. So we'll move on from that but we'll probably catch a little bit more of it I think in a little bit.

[18 : 37] Verse 15 says, If you love me, keep my commandments. So what commandments is that? Well, the Seventh-day Adventist says that's the Ten Commandments.

That's Exodus chapter 20. And if you love God, Jehovah, you're going to keep His commandments. And Jesus said so. And you read their literature, they quote that verse right there.

They say, If you love me, keep my... Jesus said, If you love me, keep my commandments. And one of the commandments is, remember the Sabbath. That's their angle. Now it's bad doctrine. It's very bad theology because Christ said, Keep my commandments.

He didn't say, Keep the commandments. Take a look back at Matthew chapter 19. Matthew chapter 19. And what we look at here has nothing to do with if you love me.

This one has to do with if you want to enter into eternal life. In verse 16, Matthew 19, 16, Behold, one came and said unto him, Good master, what good things shall I do that I may have eternal life?

[19 : 45] And he said unto him, Why callest thou me good? There's none good but one, that is God. But if thou wilt enter into life, keep the commandments. And he saith unto him, Which?

Jesus said, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal. And he gives them Moses' commandments. He says, Keep the commandments. And he gives them, the ten. And he says, I have kept them. Now, getting back to John 14, he doesn't say, If you want to enter into life, keep my commandments.

Keep the commandments. He says, If you love me, keep my commandments. Not the ten commandments. My commandments. Oh, let me see.

Where's that one real close? Oh, chapter 13 and verse 34. A new commandment I give. Keep my commandments, he said.

A new commandment I give unto you, that ye should love one another. By this, all men know that ye are my disciples, if ye have loved one. That's a commandment that he gave his disciples.

[20 : 45] And so, right just in the same day, in the same, just minutes later, he says, If you love me, keep my commandments. Nobody in the room was thinking, Honor thy father and thy mother. Thou shalt not steal.

Nobody was thinking that at all. They knew what he was saying. And let me back this up a little bit further. The passage declares exactly this thought, that it's his words. Verse 15, If ye love me, keep my commandments.

Look down at verse 23. Here's just a few verses later. Jesus answered, said unto him, If a man love me, he will keep my words.

Verse 24, He that loveth me not, keepeth not my sayings. So the commandments of verse 15 are his words and his sayings or his teachings.

That's what he's telling them to keep. What he taught them in the time he was with them. So pretty lame of somebody to just see the word commandments and then run back to Exodus because they so badly want to get you under that law and make you follow that and don't eat pork and then pretend that you're going to be one of his children.

[21 : 54] It's just lazy. All right, verse 16, And I will pray the Father and he shall give you another comforter that he, remember that's the Father, he's the Father, may abide with you forever.

He's in me right now in the room and I'm going to pray that he gives you another comforter that he, the Father, will be with you forever. Even the Spirit of truth whom the world cannot receive because it seeth him not, neither knoweth him.

But ye know him for he dwelleth with you, that is, in the person of Christ right now, and shall be in you. Now he says that the world can't see him.

The world can't know him in verse 17. And that's a statement that he's already made, this seeing and knowing earlier in this chapter in verse 9, Have I been so long time with you and yet hast thou not known me, Philip?

He that hath seen me hath seen the Father. This seeing and knowing, you see Jesus Christ, you know Jesus Christ, and you know the Father. And you see the Father.

[23 : 07] Same things to be said here of the comforter. Although the word seeing doesn't seem to match in our understanding. The world can't receive him because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you.

And if you can see Jesus Christ, then if we could just kind of, what's the right word here? I don't know the right word. But we're deducing that what he said of the Father is true, it's true of the Spirit as well.

Although we imagine you can't see the Spirit, the statement being that if you can see him, you are seeing the Spirit of God as well. Just like if you can see him, you're seeing the Father.

Are they seeing literally the Father? But what he said is true. So it's also true of the Spirit in that sense. So he dwelleth with you and shall be in you.

Verse 18, I will not leave you comfortless, I will come to you. I don't believe that's a remark about the second coming that he mentioned back in the beginning of this chapter, where if I go and prepare, I will come again.

[24 : 08] But he's referring to in the person of the comforter. And we saw that last week. Remember down in verse number 23, the very last half of the verse, my Father will love him and we will come unto him and make our abode with him.

So repeating some of last week's study, then the person of the comforter, the Spirit of truth, the Holy Ghost, verse 26, the comforter which is the Holy Ghost, in that person dwells Jesus Christ and the Father.

The fullness of the Godhead is in the comforter. I might also point out that as we passed verse 16, there's a verse you can use to show the Trinity in one verse.

There's only a handful of them in the Bible where they all are three mentioned in one verse and this is one of them. I, Jesus Christ, will pray the Father and he will give you another comforter.

All three mentioned right there. And again in verse 26, comforter, Holy Ghost, it says, Holy Ghost, Father, and then whatsoever I have said unto you.

[25 : 09] So there's the three persons in that verse as well. All right, let's back up to where we were. I will not leave you comfortous. Verse 18, I will come to you yet a little while and the world seeth me no more.

But ye see me because I live. Ye shall live also. So I think that's a reference to his death and departing for a short time and being resurrected.

But ye see me because I live. Ye shall live also. I believe that's the reference there is that they're going to see him in a few days. At that day, ye shall know that I am in my Father and ye in me and I in you.

And what a revelation that's going to be when it becomes just completely understood to them what transpired, who he is, what he did and all that he said to us.

And they're going to have remembrance. So I'll just skip ahead just for a second and see the end of verse 26 where the Holy Ghost is going to bring all things to your remembrance. Come back to John chapter 2 and just give you just one quick case in point to connect into this thought that when they come to this, when he resurrects and he gives them a Bible lesson and they have understanding, things start to make sense.

[26 : 27] John chapter 2 and verse 19, Jesus answered and said unto them, Destroy this temple and three days I'll raise it up. And they argue with him about that. Verse 21, he spake of the temple of his body.

When therefore he was risen from the dead, his disciples remembered that he had said this unto them and they believed the scripture. But it wasn't until the finality of all of this, it wasn't until he went away and then came back and then they saw and then they understood he died.

There's the wounds. We watched them murder him and now he's alive and the whole thing is starting just to come together. And even as he's teaching them these things in this passage and we can look back and we know the scriptures and we know the history of it and we know what Paul's, the theology Paul's taught us about it, they didn't have that until the resurrection, until he came to them and sat and talked.

So even in this moment, some of the stuff he says is just not making sense. So verse 20, at that day you shall know that I am in my Father and ye in me.

Now this is what he's talking about to Thomas, to Philip, this concept that they're missing about him. And so this is still carrying forward into the chapter. Verse 21, he that hath my commandments and keepeth them, he it is that loveth me and he that loveth me shall be loved of my Father.

[27 : 53] And I will love him and will manifest myself to him. Now I've pointed this out, we've studied this out a little bit, I know on different occasions, that to get into the love of God, to be, to experience and to know God's love, you're going to have to love Jesus Christ, his Son.

It says, he that loveth me shall be loved of my Father. And I'm not going to run the references again, we've done it a few times. If you don't have it, then maybe I can give them to you.

But you don't just get this blanket of God's love for all sinners, God loves everybody. You want to get into the love of God, you're going to become a son of God. You've got to be associated with his Son.

The Father loves the Son. And if you don't, then his love is not being manifest or even close. In verse, well, we'll come on this in chapter 16 again, that the Father himself loveth you because ye have loved me in 1627.

And so the love of God is through the Son to the world. In this was manifested the love of God that he gave his only begotten Son. And if you don't have the only begotten Son, then you have no access to the love of God.

[29 : 15] All you have is the wrath of God. And the wrath of God abideth on you, John 3.36. And I know we've covered this teaching, I hope you're pretty sound on it, but there it is again in John 14.

Coming out of verse 21, He that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him. Now this sparks a question. Judas saith unto him, not Iscariot.

So there's another man, another disciple named Judas. Lord, how is it that thou wilt manifest thyself unto us and not to the world? Good question. Jesus answered and said unto him, If a man love me, he'll keep my words.

We've already discussed that. My Father will love him. We will come unto him and make our abode with him. So I'm going to manifest myself on the inside by the Comforter. The Comforter comes and he's going to be in you.

Verse number 17, He dwelleth with you and shall be in you. And that's the Father and the Son in the person of the Comforter manifesting God's manifestation to man inside of them.

[30 : 15] Remember we looked at it last Sunday. Know ye not that your body is the temple of the Holy Ghost? So that's how Philip asked that question. Because why did he ask that? Because they don't understand the Spirit of God coming and dwelling inside of them.

How would they? What do they know from the Old Testament Scriptures about God's Spirit? What do they know and what are they expecting? They know that the Spirit of God moved upon the face of the waters.

They know that the Spirit of God came upon Samson and he did these crazy things killing, slaughtering Philistines. They know about these like mighty works.

They know that the Spirit of God came upon men and gave them understanding in manufacturing things, Bezalel, and the Spirit of wisdom and of understanding. What do they know about God's Spirit dwelling inside of them?

Of those who have loved Jesus Christ and keep His commandments? So he's teaching them some things that are just kind of new and out of their realm. And so how are you going to manifest yourself to us again?

[31 : 20] How is this going to happen to where... Because they only know Him physically as a man. So you're going to go to the Father and you're not going to leave us comfortless and you're going to abide with us but how are you going to do this so that only we see you or know you?

And it's going to be on the inside. It's going to be the Holy Ghost. And so this prophecy is he's foretelling that the Father's going to send the Comforter. Look over at 15 and verse 26.

15, 26. When the Comforter is come whom I will send unto you from the Father even the Spirit of Truth which proceedeth from the Father he shall testify of me.

I like that word that he puts in there he proceedeth from the Father because that's what Jesus Christ did. Look at 16 and 28.

16, 28. I came forth from the Father and I am come into the world.

[32 : 31] The better one is we already read this back in chapter 8. Look at 8, 42. That's the better verse. That's the one I wanted. 8, 42. He told us that the Holy Ghost or the Spirit of the Comforter proceeded forth from the Father.

8, 42. Jesus said unto them if God were your Father you'd love me for I proceeded forth and came from God. And so the Father or the Godhead the Lord Jesus came forth the Word the eternal Word proceeded forth and was begotten of the Father and came down into this world.

The Holy Ghost as well in 15, 26 proceeded forth from the Father and he's going to be sent down into this world. Well, that's far enough.

So back in chapter 14 and I want to point this out to you since this is tying together nicely so verse 22 Judas saith unto him not Iscariot.

Now you're probably if you ever had the list off the disciples I don't know if you know the name Judas. You might but he's not called Judas everywhere and I'll just show you this so that you know it.

[33 : 52] Back in Matthew 10 come back to that list that we were looking at earlier we read the man's names but we never saw Judas in that list. There's another list we'll go to in a minute.

So look at Matthew 10 and you don't need to go through the whole thing if you wanted to you could write them all out and compare the list and check the names off Simon shows up in all three and Andrew shows up in Matthew, Mark and Luke but in verse 3 Philip and Bartholomew Thomas and Matthew the publican James the son of Alphaeus and here it is Labaius whose surname was Thaddeus and that's kind of the common one I think that's that's kind of stuck with everybody naming off the disciples as Thaddeus.

James the son of Alphaeus and his partner his visitation partner was Labaius with a surname of Thaddeus. Now look to Luke chapter 6 and notice that those two guys are together James the son of Alphaeus and Labaius aka Thaddeus in Luke chapter 6 here comes another list and this is not given in the sense of sending them out so the names are not the same order and they're not given in these couples but he's going to pray and then he's going to choose 12 and in verse 14 there's Simon and Andrew and James and John Philip and Bartholomew 15 Matthew and Thomas James the son of Alphaeus and Simon called Zelotes and 16 Judas the brother of James and Judas Iscariot a different Judas which was also the traitor.

So the brother of James the son of Alphaeus is also Labaius surnamed Thaddeus and here he shows up in John 14 by the name of Judas so John refers to him as Judas it's not a normal thing to see this guy but there's one more place you know of him because he wrote a book of the Bible and all the way to the back you have the book of Jude and that is Judas or Labaius or Thaddeus that wrote that book and so the last once you get to the book of Hebrews you get past Paul's epistles to the church and then the shift goes back to the Hebrews then you have James you know who that is then you have Peter you know who that is and you have John you know who that is and then there's Jude or Judas all four of these are apostles of Jesus Christ that spent time with him and they were called the apostles to the circumcision and I know we're just dropping off into something deeper right now but it's important to know that that book of Jude was written by Judas one of his twelve apostles and he's not just some rando guy that's just you know throwing out some thoughts but he's one of the apostles to the circumcision and it's a piece of the puzzle for you to get and to understand when it comes to right division and to understanding the ministry of the apostle Paul and the ministry that this stuff we're reading in John 14 of asking anything in my name and having works that's going to connect to the Jews from these Jewish disciples and then when you shift back to Hebrews and to the back of your Bible you need to be aware that we're dealing with those apostles writing and they weren't writing to the New Testament church directly like the apostle Paul was and so when we're in John 14 we're not reading about the New Testament church either we're reading about the Lord Jesus we're reading about his twelve disciples and the ministry they have toward Israel and that that ministry is not yet fulfilled and they're going to do works and the works are not for the church so we'll get into all that in doctrines class when we cover shortly here the gifts of the Holy Spirit but for now just plug that away if it's a lot for you just plug it away that it's well who Judas is just know who that guy is so we're almost done here

Judas saith unto him not as scared how wilt thou manifest the Holy Ghost we covered that verse 24 he that loveth me and keepeth not my sayings or he that loveth me not keepeth not my sayings and the word which ye hear is not mine but the Father's which sent me so there's implications here that somebody who rejects Jesus Christ and rejects his sayings and his words they're not rejecting him they're rejecting the Father and this is things he's already plainly stated in John and back in chapter 8 when he was going toe to toe with those men and said you're of your father the devil and he that is of God heareth God's words and you hear them not because you're not of God and so that's just stating that again in verse 24 these things have I spoken unto you being yet present with you but the comforter which is the Holy Ghost whom the Father will send in my name he's going to say some things to you too he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you so the Holy Ghost is going to come and continue the ministry of Christ remind them of his words and that helps us understand why when they're writing their accounts 60 years later why they can write them with clarity because they're writing them by inspiration of God and that is the Spirit of God is dwelling inside of these men teaching them and bringing things to their remembrance to write with accuracy and clarity and perfection the words of God so we'll stop right there in verse 26 and pick it up next week

[39 : 45] Lord willing after that so let's take a break until the top of the hour