

1. The Promise of a Place (1-3)

- a. Jesus commands His disciples to not be frightened – “Let not your heart be troubled” (1a)
 - i. Jesus acknowledges His disciples fears.
 - ii. To get the victory over fears, we must first identify and expose them.
 - iii. Once exposed, we are commanded remove fear from our hearts.
- b. Jesus commands His disciples to replace fear with faith – “Ye believe in God, believe also in me” (1b).
 - i. We cast out fear through belief in God.
 - ii. We believe in God by believing in Jesus; without faith in Jesus, there is no faith in God.
 - iii. If triggers are a call to our undeveloped selves, then fears are indicators of undeveloped faith in the person of Jesus Christ.
- c. Jesus promises to prepare a place for His disciples (2).
 - i. Jesus is preparing a heavenly dwelling for each of us – “In my Father’s house are many mansions” (2a).
 1. “Mansions” comes from the Greek word “meno” meaning dwelling. Jesus is preparing a heavenly dwelling where we will dwell with God.
 2. Though Jesus dwells with us spiritually now, there is coming a day when we will dwell with Jesus face to face (1 Corinthians 13:12).
 - ii. Jesus emphasizes that the reason He is going away is for the purpose for preparing a way – “If it were not so I would have told you. **I go** to prepare a place for you” (2b).
 1. Jesus is emphasizing that His “going” the preparation.
 2. By going to the cross, Jesus was preparing the way for our eternal dwelling with the Father.
- d. Jesus promises to return for us (3).
 - i. Jesus’ going is a guarantee of His return for His disciples – “And if I go...I will come again” (3a).
 - ii. Jesus promises He will come again so that we may be where He is (3b)
 1. “**I will come again, and receive you unto myself**”
 2. “That **where I am**, ye may be also”
 3. God’s ultimate purpose is that we would be with Him!
 4. Jesus has not abandoned us here; He has gone away to prepare for the day that He will come for us!
 5. We ought to be purposefully anticipating and preparing for His soon return!

2. Description of the Way (4-6)

- a. Jesus equates the where and the way – “And whither I go ye know, and the way ye know” (4).
 - i. Where Jesus is going is the cross.
 - ii. The Way Jesus is going is the cross.
- b. Jesus answers Thomas’ confusion (5-6).
 - i. Jesus answers with the sixth “I AM” statement in John, which is an emphatic self-revelation.
 - ii. Jesus is the way; as the way, Jesus is the only access to dwelling with God.
 - iii. Jesus is the truth; as the truth, Jesus is the reality of dwelling with God; Jesus is the supreme revelation of God (cf. 1:14); without a relationship with Jesus, there is no relationship with God.
 - iv. Jesus is the life; as the life He is the source of a relationship with God; Jesus creates and sustains all life (1:3); Jesus is life itself (1:4); Jesus is the Possessor of life (5:26); Jesus is the resurrection and the life (11:25).
 - v. **Jesus is the exclusive mediator of life with God – “no man cometh unto the Father, but by me” (6).**

3. Works on the Way (8-14)

- a. Jesus rebukes Philip's misunderstanding of Jesus' relationship to the Father (8-11).
 - i. Those who don't know Jesus reveal that they don't know God (8).
 1. Philip had been with Jesus from the very beginning of Jesus' ministry, and he still didn't fully understand who Jesus really was.
 2. Philip still did not understand that Jesus was the perfect revelation of God the Father.
 - ii. Jesus rebukes Philip by exposing his shallow understanding of the person and mission of Jesus – "He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (9).
 1. Jesus is the ultimate expression of God (1:18).
 2. Jesus is the visible manifestation of God (1:18).
 - iii. Jesus rebukes Philip by pointing to the unity between Himself and the Father (10).
 1. Jesus and the Father mutually indwell One Another – "Believest thou not that I am in the Father, and the Father in me" (10a).
 2. Jesus proved His unity with the Father by His words – "The words that I speak unto you I speak not of myself" (10b).
 - a. As the WORD, Jesus is the expression and revelation of the Father.
 - b. Every word that Jesus spoke was a revelation of the Father.
 3. Jesus proved His unity with the Father by His works – "But the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (10c-11).
 - a. The works that Jesus did prove the unity of the Son with the Father.
 - b. John 5:36 "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."
 - c. John 10:25 "Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me."
 - d. John 10:38 "But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."
- b. Jesus reveals the connection between the work of the Father and the Son and the work of the children of God (12-14)
 - i. To believe in Jesus is to become a participant in the ministry of Jesus (12)
 1. The works that Jesus did before the cross were great, such as walking on water, healing the sick, and raising the dead.
 2. The works that Jesus does after the cross are greater, the works of Christ in and through His church!
 - ii. Believers become participants in these greater works through prayer in Jesus' name (13).
 1. Believers are the ones doing the asking, placing themselves under the agency of Jesus.
 2. Believers are asking through the authority of the Son.
 3. Believers are seeking not for themselves, but for Christ and His name.
 4. Believers are praying so that the Father is glorified in the Son.
 - iii. Jesus holds Himself accountable for the works of His disciples (14).

Conclusion:

1. Has God exposed fears that He wants you to replace with faith in the sufficiency of Jesus?
2. Are you living each day expecting Jesus to come back for you? If not, what is distracting you?
3. Are you willing to admit that Jesus is the exclusive way to God?
4. If you are a disciple of Christ, are you participating in Christ's work?
5. What do your prayers reveal about your relationship with Christ? Do you direct God, or do you let God direct you? Do you pray according to your own name, will and desires, or do you pray according to Christ's?