

Thoughts for the Comfort of Jesus' Disciples During the Absence of Their Lord John 14:1-15

by R.A. Torrey

Jesus comforts His disciples during His absence by teaching them about the peace and power that come from believing in Him.

Scripture: John 14:1

Topics: "Faith and Obedience", "Comfort in Christ"

Description

R.A. Torrey emphasizes the comfort Jesus provides to His disciples during His absence, urging them to believe in Him to find peace and assurance. He explains that faith in Jesus not only alleviates anxiety but also reveals the Father, as knowing Jesus is essential to knowing God. Torrey highlights the promise of Jesus preparing a place for believers in heaven and the power granted to those who believe, enabling them to perform greater works. The sermon underscores the importance of love and obedience to Jesus' commandments as a demonstration of faith. Ultimately, Torrey reassures that believers can approach God through Jesus, who is the way, the truth, and the life.

Transcript

DISCOVERY OF THE FACTS

1. Peace by Believing in Jesus, vv. 1-6 With what words does this chapter begin? With what words does it close? (v. 27.) What then, is the general purpose of the chapter? Why did Jesus say to His disciples, "Let not your heart be troubled"? Had they any seemingly good excuse for being troubled? Does Jesus wish His disciples ever to be troubled? (Mark 13:7; Phil. 4:6; 1 Peter 3:14.) Is there any promise in the Word of God to meet every possible emergency that may arise in the life of a child of God? (Phil. 4:19; Ro. 8:28, 32.)

What does Jesus propose in v. 1 as a cure for troubled hearts? How does the American Standard Revised Version render that? Will belief in God and in Jesus Christ drive out all anxiety? (Is. 26:3.) What does it prove then when we are anxious? Does Jesus wish us to believe in Him? How does He feel when we do not? Does He wish us to believe in Him with the same absolute faith we do in God? Is there any proof in this that Jesus was divine? (Compare Jer. 17:5, 7.) What thought troubled the disciples most?

What thought did Jesus give them to comfort them concerning this separation? Whither was He going? (c. 13:3.) For what purpose was He going? What is Jesus doing now? Is He only preparing heaven for us? (Eph. 5:22-27.) How does Jesus prepare the place for us? (Heb. 9:21-26.) Is there much room in heaven? For whom is there room? Is heaven a state or a place? By what expression in v. 2 does Christ's wondrous care for His disciples come out (v. 2)? What third comforting thought did Jesus give them?

Did Jesus say He would send for them? To what coming of the Lord does this promise refer? (Compare carefully the three parts of the promise in v. 3 with the three parts of the promise in 1 Thess. 4:16, 17). Is the thought of that return of our Lord, which may be very remote as men reckon time, a comforting thought for His people? (1 Thess. 4:17; Titus 2:13; Is. 40:1, 9, 10.) What is the one thought constantly advanced in the Bible for the comfort of God's people? (1 Thess. 4:17; Titus 2:13; Rev. 22:20; Is. 40:1, 9, 10 etc. etc.)

Is that the one thought emphasized in modern teaching and preaching for the comfort of God's children? What did Jesus say He was coming for? Did He say to receive them unto heaven? Why does He wish to receive us "unto Himself"? Do we wish to be where He is? What is the believer's brightest thought of heaven? (Phil. 1:23 R. V.; 2 Cor. 5:8.) Does Jesus wish us to be where He is? (John 17:24.) Do we most wish to be there or He to have us there? How long are we to be with Him? (1 Thess. 4:17.)

Was there enough in these three opening verses to drive the anxiety out of the hearts of Jesus' troubled disciples if they had really taken it in? Is there enough in them if we really take it in to drive the anxiety out of the hearts no matter what arises? What fourth comforting thought did Jesus give them (v. 4 R. V.)? What was the way? The way whither (v. 4; compare 13:3; 15:26)? If, then, we wish to get to God, what way must we take? How many can take that way? (John 10:9; 6:37.)

How many men can get to God by some other way? How is Jesus the way (1--Eph. 2:13, 18; Heb. 10:19, 20; 2--Matt. 11:27; John 17:3; 3--Heb. 1:1-3; 4--the remainder of the verse)? What is He besides the way? What did He mean by saying, "I am the truth"? If we wish then to know the truth, whom must we know? (Compare Col. 2:3.) What else is He? Did He merely say, "I give the life"? If we wish, then, to see what life is, at whom must we look? (1 John 1:2.) If we wish to get life, whom must we get? (1 John 5:11, 12.)

Outside of Him what is there? 2. Knowledge of God by Believing in Jesus, vv. 7-11 If we know Jesus, whom do we know? Why do we know the Father when we know Him? (Col. 1:15; Heb. 1:3; Col. 2:9.) Is there any way to fully know God without knowing Jesus Christ? (Matt. 11:27.) Had the disciples up to this time truly known Jesus? Are there any today who are wise and scholarly and who even study the Bible and yet do not know Jesus? If they do not know Him, whom else do they not know?

How alone can we truly know Jesus? (John 15:26; 16:14; Matt. 16:17.) What appeal did Philip make to Jesus at this point in the conversation? What was Jesus' answer? Is that view of God which we get in Jesus as full as that which Moses and the seventy elders had (Ex. 24:10), and that which Isaiah had? (Isa. 6.) How did Jesus express His astonishment at Philip's blindness? Was it not strange that they could have been with Him all these years and not know Him? Is our blindness to the Father as revealed in Jesus any less astonishing?

Do men today ever long for a vision of Him in Jesus? If the words, "he that hath seen me, hath seen the Father," are not the words of a divine being, of what sort of a being are they the words? If we wish to see God, what is all that we have to do? By what words does Jesus express the distinction of personality and unity of being between Himself and the Father (v. 10)? To what two proofs did Jesus appeal to show that He was in the Father and the Father in Him? Whose words were Jesus' words?

Whose works were Jesus' works? What do the works and words of Jesus prove Him to be (v. 11)? What did Jesus next appeal to His disciples to do? Is it important that we believe that? (1 John 5:1-5; John 20:31.) Upon what ground first did He demand that His disciples should believe this? If they will not believe His bare testimony, to what does He appeal? Which is better, to accept it on the simple testimony of Jesus, or upon the testimony of the seen works? (John 20:27.) What if one refuses to believe on either ground? (John 8:24; 3:18, 19.) 3.

Power by Believing on Jesus, vv. 12-15 Having urged His disciples to faith in Himself, what did Jesus say would be the result of that faith? What works of His does Jesus refer to when He says: "He that believeth on Me the works that I do shall he do also"? (See vv. 10, 11.) Who will do these works? Why is it that faith in Jesus Christ enables us to do His works? (Phil. 4:13 R. V.) Did those who believed on Him actually do His works? (Acts 3:6-8; 8:7; 4:9-12, 16, 33; 9:34-40; 16:18; 6:8.)

Why is it in many instances that we fail to do His works? (Matt. 17:19, 20.) What better promise is there in the v. 12 than that we shall do His works? What are these "greater works"? (Acts 2:9-11, 41; 4:4.) Why was it that greater works were to be done? (Compare John 7:39; 17:7; Acts 2:33.) What further promise did Jesus make His disciples? Is there any connection between the power in prayer promised in v. 13 and the power for service promised in v. 12? How much can we get by asking?

How must we ask? What is it to ask in His name? (v. 6; Eph. 2:13, 18; Heb. 10:19-22.) How much will we get if we ask in our own name? Is this promise made to every one? Who are the "Ye's" to whom the promise is made? (v. 15; c. 15:7; 1 John 3:22.) What did Jesus say He would do in answer to this prayer in His name? (Compare 1 John 5:15.) What is the purpose for which the thing asked is done? When, then, we offer to God a prayer in Jesus' name, that He can grant, what do we give the Father an opportunity to do?

What ought to be our first object in asking the thing (14)? In what different form did Jesus repeat this promise? Why did He make this promise in this two-fold form? Having told what He would do for those who believe in Him what did Jesus next tell (v. 15)? Which is more important, that we know what Jesus will do for those who believe in Him, or that we know what those who love Him will do for Him? What change does the Revised Version make in v. 15? What is the one proof of love to Jesus?

How many of His commandments will we keep if we love Him? Does "keeping" His commandments mean any more than "doing" His commandments? If there is any one of Jesus' commandments which we are not guarding as a precious treasure, what does it show? Is it important to have Jesus? (1 Cor. 16:24.) Is there any connection between the wonderful promises of vv. 12-14 and v. 15? Can the faith that gets what it asks be separated from the love that obeys what Jesus commands? (Compare 1 John 3:22.)

CLASSIFICATION OF TEACHINGS

1. The Father

Has a large house into which to welcome all His children, 2; can be approached Only through Jesus, 6; can be known and seen in Jesus 7-9; He is in Jesus and Jesus in Him, 10, 11; speaks in Jesus, 10; works in Jesus, 10; abides in Jesus, 10; is glorified in Jesus, 13.

2. Jesus

(1). What He is:

Divine, 1, 7, 9, 10; human, 10, 12; the way, 6; the truth, 6; the life, 6.

(2). Jesus and the Father:

Distinction of persons, unity of being, 10, 11; Jesus in the Father and the Father in Him, 10, 11; Jesus is the perfect revelation of the Father, 7, 9; Jesus went to the Father, 12.

(3). Jesus and His disciples:

Not understood by His disciples until Pentecost, 5, 7, 8, 9; amazed at His disciples' blindness, 9; is unwilling that His disciples be troubled in heart, 1; comforts His disciples, 1-14; hides nothing from His disciples which they ought to know, 2; He went away from His disciples, 2; He went away for the sake of His disciples--"to prepare a place," etc., 2; He is coming again to receive His disciples unto Himself, 3; wishes His disciples to be with Him, 3; answers His disciples' prayers, 13, 14; does for them anything they ask in His name when they love and obey, 13, 14, compare 15; 1 John 3:22.

3. Believers

(1). Their comfort:

There is a place for them in the Father's house, 2; Jesus is preparing the place for their reception, 2; Jesus is coming after them, 3; Jesus will receive them unto Himself, 3; they will be where He is, 3.

(2). Their privilege:

To be free from all anxiety, 1; to know and see the Father, 7-9; to do Jesus' works, 12; to do greater works than He did, 12; to get whatsoever they ask in His name, 13, 14.

(3). What they ought to do:

Believe in God, 1; believe in Jesus, 1; believe Jesus, 11; love Jesus, 15; keep Jesus' commandments, 15; dismiss all anxiety, 1.

4. Faith

(1). In whom to believe:

God, 1; Jesus, 1, 11.

(2). What to believe:

What Jesus says, 11; that Jesus is in the Father and the Father in Him, 11.

(3). Why believe:

Because Jesus commands it, 1, 11; for the Word's sake, 10; for the work's sake, 11.

(4). The effect of faith:

Anxiety banished, 1; God known, 9, 10; power received, 12.

5. Prayer

(1). Who has a right to pray, "Ye," 13, 14; compare 15; 1 John 3:22.

(2). To whom to pray:

The Father, 13; Jesus, 14 R. V.

(3). The result of praying aright:

We receive "whatsoever" and "anything" we ask, 13, 14; the Father is glorified in the Son, 14.

6. Heaven

A place, 2; a roomy place, 2; where Jesus is, 3; Jesus is preparing it, 2, compare Heb. 9:21-24; He will take us there, 3.

Source:

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