

## I Will Not Leave You As Orphans

John 14:13-18

**John 14:13-18** <sup>13</sup> "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. <sup>14</sup> "If you ask Me anything in My name, I will do *it*. <sup>15</sup> "If you love Me, you will keep My commandments. <sup>16</sup> "I will ask the Father, and He will give you another Helper, that He may be with you forever; <sup>17</sup> *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you. <sup>18</sup> "I will not leave you as orphans; I will come to you.

The context of this section is still the discourse of Jesus with his disciples in the upper room in what is known as the last supper, where Judas is about to leave the supper and betray Jesus who in the span of a few hours will be hanging on a cross.

These are our Lord's parting words to his disciples. And verse 18 sums up all that Jesus wants his disciples to keep in mind after his departure. "I will not leave you as orphans; I will come to you."

With this thought in mind, we must then back up to the preceding verses where Jesus is encouraging the disciples to approach the Father in his name. So, let's start with verses 13 and 14.

**John 14:13-14** <sup>13</sup> "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. <sup>14</sup> "If you ask Me anything in My name, I will do *it*.

The first thing we should note here is that Jesus is encouraging the disciples to approach God the Father in the name of Jesus so that the Father may be glorified in the Son.

So, those things that are asked of the Father must necessarily be of the type of requests that are designed to glorify the Father, especially as they are asked in the name of Jesus who did and does all things to please and glorify the Father.

And what pleased the Father was to send his Son sent into this world to be a sacrifice for the sins of his people as the Father made clear on the day of the baptism of Jesus by John in the Jordan river.

<sup>NAU</sup> **Luke 3:22** and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."

Whatever Jesus asked of the Father it was always with the intent to please the Father as he served the Father according to the Father's will. If we are to be imitators of our Lord Jesus then it must be understood that anything we ask of

the Father, in the name of Jesus, must also be with the intent to please the Father according to his will.

This is why when we come to a passage like our text, where if taken out of context of John's entire letter, we could be tempted to make it read something it isn't. This is why we must revert back to the biblical principles of interpretation where context is combined with the more clear biblical passages that define the less clear, where we go from the general to the specific.

The general concept of asking the Father for anything in the name of Jesus must be tempered with the specific qualifications of first asking for those things that please the Father and second praying according to the Father's will as the same John who wrote this gospel then gives clarity to proper praying when writing his first epistle.

**1 John 5:14-15** <sup>14</sup> This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. <sup>15</sup> And if we know that He hears us *in* whatever we ask [according to His will], we know that we have the requests which we have asked from Him.

And so, to approach verses 13 and 14 of our text with this in mind we could never assume that Jesus is simply opening the door to ask for whatever we desire, otherwise these two verses would make no sense, and would promote all sorts of strange teachings which by the way the false teachers of the word faith movement have done in spades.

It's not uncommon for these false teachers to combine what we read in our text, ask whatever you will in the name of Jesus, with passages like 2 Corinthians 8:9.

<sup>NAU</sup> **2 Corinthians 8:9** For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.

In their twisted attempt to interpret such passages these false teachers conclude that Jesus became poor with the express purpose of making his followers rich. In fact, these health and wealth teachers say that if you are not healthy and rich then there is something wrong with your Christianity.

The late Fred Price who died of complications from COVID 19 in Feb. of 2021, made this statement on the Praise the Lord program on TBN back in 1990 "Jesus said, He shall have whatsoever he saith. I mean what does whatsoever mean? Whatsoever means: house, car, Rolls Royce, airplane, health, healing, financial prosperity, clothes, furniture, churches, bibles, television sets, television stations, television channels, television cameras. He said whatsoever he saith."

Every word/faith, health and wealth teacher adheres to this perspective. Whether it's Kenneth Copeland, Benny Hinn, Joel Osteen or a myriad of others, they all teach this false doctrine that if you are a King's kid you deserve your little kingdom on earth with all the perks that go with a kingdom.

And these are not even the worst doctrines they espouse as they teach that since we are made in the image of God that we too, in Christ, are little gods, little christ's, who possess the qualities of godhood. Please steer clear of these false teachers as Paul warns of these types when writing to Timothy.

**2 Timothy 3:2-5** <sup>2</sup> For men will be lovers of self, lovers of money, boastful, arrogant, conceited, lovers of pleasure rather than lovers of God, <sup>5</sup> holding to a form of godliness, although they have denied its power; Avoid such men as these.

Jesus has a word for these types as he anticipates that they will have their day in court before his throne.

**Matthew 7:22-23** <sup>22</sup> "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' <sup>23</sup> "And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'

But back to our text.

**John 14:13-14** <sup>13</sup> "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. <sup>14</sup> "If you ask Me anything in My name, I will do *it*.

Jesus is encouraging his disciples not to lose heart in the face of his impending crucifixion, but to remind them that they will always have him as he will rise from the dead to ascend back to the Father on their behalf.

This is part of what he meant when after his resurrection just before his ascension he gave the disciples their marching orders, which by the way, includes you and me in Christ today.

**Matthew 28:19-20** <sup>19</sup> "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, <sup>20</sup> teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

And so, we continue in our text where Jesus then says, "If you love Me, you will keep My commandments.

Two things are mentioned here and go hand in hand. Loving Christ and obeying his commandments. Loving Christ, would include praying for those things that translate into faithfully obeying Christ as we keep his commandments.

What commandments is he speaking of? Well, it would certainly include the first and greatest commandment on which all the other commandments hang. You shall love the Lord your God with all your heart, with all your soul and with all your mind. But it would then include a second commandment from the Lord. Love your neighbor as yourself.

These are the overarching commandments from Jesus but as we saw a moment ago Christ commanded his disciples to make more disciples, which would necessarily be accomplished through the gospel of Jesus Christ, where in making these disciples, Jesus added, that you teach these disciples to observe all that I commanded you.

A commandment in this context includes anything our Lord has revealed in his word that speaks to his will for our lives. And the only way we can learn of what these commandments are is to go to the word of God to find them, teach them and then walk in them in the power of the Holy Spirit. It's not much more complicated than that.

But as we move through this section Jesus will bring this up again. But first let's move to **John 14:16-17** <sup>16</sup> "I will ask the Father, and He will give you another Helper, that He may be with you forever; <sup>17</sup> *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you.

Notice that right after Jesus tells his disciples to pray for anything in his name, with the caveat, that we pray according to the will of God, Jesus then demonstrates what kind of prayer would be according to the will of God. "I will ask the Father, and He will give you another Helper, that He may be with you forever;

Here Jesus is addressing the helper whom Jesus promises that the Father will bestow on his children in Christ with the express purpose of sealing them forever, what Jesus means by the words He may be with you forever. In other words, a permanent indwelling. This helper, or what other translations call the comforter, counselor or advocate, is none other than the Holy Spirit of God. This is the same Spirit who seals us for the day of redemption as Paul puts into perspective in Ephesians 4:30 when addressing Christ's sheep laying aside their former manner of lives so as to follow the Lord.

**Ephesians 4:30** <sup>30</sup> Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

It is the Spirit of God who will be given by the Father as Jesus reminds them that after his crucifixion and resurrection the Spirit who is presently abiding with them will soon be in them.

Remember, up to this point these believers in Christ were still operating in an OT economy as far as the Spirit of God was concerned. All OT saints were saved by the regenerating work of the Holy Spirit as they subsequently placed their faith in the promise of the coming Messiah. However, no OT saint enjoyed the permanent indwelling of the Spirit of God.

This permanent indwelling of the Spirit would not take place until after the resurrection of Jesus Christ where Jesus introduces the disciples to the Holy Spirit on the day of his resurrection when the disciples were all gathered together in fear.

**John 20:19-22** <sup>19</sup> So when it was evening on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace *be* with you." <sup>20</sup> And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. <sup>21</sup> So Jesus said to them again, "Peace *be* with you; as the Father has sent Me, I also send you." <sup>22</sup> And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit.

But part of the promise that Jesus gives to his disciples on the night of his betrayal is that the Spirit will be given, not just to seal the disciples forever, but that he will be given as a comforter or helper. Helper to what end? A helper in the ministries of these disciples as they are empowered by the Spirit to accomplish the will of the Father in promoting the Kingdom of God through the gospel of Jesus Christ. And this is where the other part of the promise that Jesus mentions at the last supper will come into play.

**Acts 1:3-5** <sup>3</sup> To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over *a period of forty days* and speaking of the things concerning the kingdom of God. <sup>4</sup> Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," *He said*, "you heard of from Me [a reference to the promise in the upper room during the last supper]; <sup>5</sup> for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.

The not many days from now that Jesus references regarding the baptism of the Holy Spirit is the day of Pentecost. The baptism of the Holy Spirit is a baptism or identification with the ministry of the Holy Spirit who is given to the child of God in Christ to help him grow, mature, and go forward in their walk with Christ as they serve the living God in the power of the Spirit.

<sup>NAU</sup> **Acts 1:8** but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

The baptism of the Spirit as it is taught in many churches today is usually associated with sign gifts like the gift of tongues. And one of the first manifestations of this baptism is found in **Acts 2:1-4** When the day of Pentecost had come, they were all together in one place. <sup>2</sup> And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. <sup>3</sup> And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. <sup>4</sup> And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

This is the first manifestation of the baptism of the Holy Spirit that is recorded in Scripture. But to suggest that this is normative is absolutely misguided. Again, notice what verse 4 says. They began to speak with other tongues, as the Spirit was giving them utterance.

It is the Spirit of God who determines how and when he will gift his people for the purpose at hand. This is what Paul points out when addressing the different gifts given to the body of Christ.

**1 Corinthians 12:10-11** <sup>10</sup> and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues. <sup>11</sup> But one and the same Spirit works all these things, distributing to each one individually just as He wills.

And as Paul points out it is not the will of the Spirit that everyone speaks in tongues. In this same section Paul goes on to say <sup>30</sup> All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? <sup>31</sup> But earnestly desire the greater gifts. And I show you a still more excellent way.

To suggest that the primary manifestation of the baptism of the Spirit is speaking in tongues distorts the way the Spirit works. And I would add that it is not the gifts of the Spirit that determine the maturity of the believer but the fruit of the Spirit that shows the measure of maturity in the life of a faithful servant of Christ which is why Jesus says, **John 15:8** <sup>8</sup> "My Father is glorified by this, that you bear much fruit, and so prove to be My disciples.

By the way, I would be remiss if I didn't address a part of the passage we read a moment ago that deals with the Spirit of truth whom the Father will give as a helper to his people. The very next part of that verse reads that it *is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him,

When I taught through the opening verses of the gospel of John I went into some detail as to what this means where the world cannot receive the Spirit of truth precisely because they cannot see Christ or know Christ because they are dead in their trespasses and sins and are by nature children of wrath until they are born from above by the Spirit of God.

Let me borrow from an early message and give you some of the highlights of that message. Let me begin with the Jesus's confrontation with Nicodemus.

**John 3:5-6** Jesus answered, Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Well, if man cannot cause his own rebirth from death to life, since he is flesh, how then is this new birth created in man? Jesus says that which is born of the Spirit is spirit. This is the same birth or renewal to life that Paul describes when writing to Titus.

**Titus 3:5-6** He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior,

When Paul describes a regeneration, he simply means to take something that is dead and literally bring it to life, which only the Spirit can do. And so, Paul is

saying that this is exclusively a work of the Spirit of God unto a new birth, not a birth according to blood, nor a birth by the will of the flesh, nor a birth by the will of man, but a birth from God, what can arguably be called a spiritual resurrection, which is exactly what Jesus was teaching Nicodemus when he said, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.

At this point Nicodemus said, How can these things be? Jesus answered and said to him, Are you the teacher of Israel and do not understand these things? Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you do not accept our testimony. If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

What heavenly things should a teacher of Israel understand about the words Jesus just spoke? Jesus spoke of being born again by describing this birth in terms of being born of water and the Spirit. What was Jesus referencing that this teacher of Israel should have understood? Jesus was referencing an OT passage that addressed being born again. It's found in the book of Ezekiel. When speaking to Israel about God's miracle of rebirth we read this where God says.

**Ezekiel 36:25-27** I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

This statement from God is in the immediate context of what he told Israel in the very next chapter when God told Ezekiel to prophesy to the nation of Israel as Israel is now described as dead dry bones.

**Ezekiel 37:4-6** He said to me, Prophesy over these bones and say to them, O dry bones, hear the word of the LORD. Thus says the Lord GOD to these bones, Behold, I will cause breath to enter you that you may come to life. I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive; and you will know that I am the LORD.

The dry bones in this prophetic word are describing spiritually dead Israel, which would necessarily be the condition of all mankind, where only a birth from above can alleviate this dead condition where God must intervene so as to bring life to the dry bones, which if left to themselves would stay dead. In fact, bringing life to these dry bones is what Ezekiel will then describe as a spiritual resurrection.

**Ezekiel 37:12-14** Therefore prophesy and say to them, Thus says the Lord GOD, Behold, I will open your graves and cause you to come up out of your graves, My people; and I will bring you into the land of Israel. Then you will know that I am

the LORD, when I have opened your graves and caused you to come up out of your graves, My people. I will put My Spirit within you and you will come to life, and I will place you on your own land. Then you will know that I, the LORD, have spoken and done it, declares the LORD

When Jesus told Nicodemus that unless one is born from above, or born again, he cannot see the kingdom of God, this is what he was addressing. A spiritual resurrection from God himself who brings spiritually dead men to life as he gives life to his people chosen in Christ before the foundations of the world.

So, when Jesus says to Nicodemus you must be born again, this is not a command for Nicodemus to do something so as to be born again, it is a declaration of fact that since you cannot cause your own spiritual rebirth, it necessarily follows that only being born from above, will enable one to believe in the name of Jesus as they are then given the right by God to become children of God, and this birth depends entirely upon the will of the Spirit.

Therefore, one does not become born again after they believe, they believe because they've been born again, given eyes to see and ears to hear. In this way, God and God alone gets all the glory. We have nothing to boast about. This is demonstrated time and time again when Jesus exhorts the Jews of his day to repent and believe, and yet, they refuse to believe, in spite of the fact that Jesus was doing many signs, wonders and miracles in their very midst. This is what Jesus told the Jews just before he accused them of having the devil as their father.

**John 8:42-45** Jesus said to them, If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me. Why do you not understand what I am saying? *It is* because you cannot hear My word. You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own *nature*, for he is a liar and the father of lies. But because I speak the truth, you do not believe Me.

Notice what Jesus does here. He makes it very clear why these Jews, and here again, this includes all mankind, do not hear God's word. They cannot hear because of who they belong to. That is Satan. And Jesus says, you want to do the desires of your father. This is precisely what John meant when he spoke of the true desires of every human being born in Adam when he said.

**John 3:19-20** This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed.



When John says that men loved the darkness because their deeds are evil, he is making the direct correlation between their father whom they love and the deeds of their father, the devil, which are evil.

In other words, these children of the devil, and here this is a reference to all mankind since we are all born in Adam and are by nature children of wrath, do not believe because of the nature all men are born with who are identified with their father the devil who is a liar and a murderer. This is why Jesus can emphatically say, Why do you not understand what I am saying? *It is* because you cannot hear My word.

Why can't we hear these words of life? Because they are spiritually appraised and we by our very natures are natural men and women who do not accept the things of the Spirit of God, for they are foolishness to [all men]; and [they] cannot understand them, because they are spiritually appraised.

It is not until we are born from above, or born again that we are given eyes to see our need for a Savior as we then clearly see for the first time in our lives our sin which is an abomination to God that only deserves his wrath. It is essential that we understand the nature of ourselves and the nature of God who must bring us from death to life as only he can as he takes that heart of flesh and does not heal that heart but removes it entirely giving a true heart of flesh that beats for God with a new nature.

And so, we conclude with our verse in John 14:18, which is the culmination of God's redemptive work through Christ and the regenerative work of the Holy Spirit of truth in his people who will embrace this salvation by faith alone as Jesus makes this promise to we who are in Christ.

**John 14:18** <sup>18</sup> "I will not leave you as orphans; I will come to you.

We are not left as orphans because the Father has adopted us into his forever family in Christ. And this adoption leads to the promise that Christ will come back for us. These are the very words that the apostle John would record at the end of his revelation given to him by Christ himself.

**Revelation 22:20-21** <sup>20</sup> He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus. <sup>21</sup> The grace of the Lord Jesus be with all. Amen.