

## John 14:1-14

Wednesday Night Bible Study - 3-9-22

### The "Hour" in John

2:4; 7:3-; 8:20 - His hour "has not yet come."

12:23-24; 27-28a - the hour of the \_\_\_\_\_

- 13:31 - "Now (in this hour) is the **Son of Man** glorified, and God is glorified in Him"
  - Outside the NT, Son of Man is a title associated with \_\_\_\_\_
  - In the others Gospels it is frequently associated with \_\_\_\_\_
  - In John, the two are drastically brought \_\_\_\_\_
- The \_\_\_\_\_ and \_\_\_\_\_ of the cross reveal God's glory

Notes:

### Jesus Comforts His Disciples (vv. 1-6)

Jesus is troubled in heart (12:27) and spirit (13:21), yet he is the one who is comforting others

- The \_\_\_\_\_ to peace: v. 1 - "believe in God; believe also in me"
  - The Son, along with the Father, is an appropriate object of \_\_\_\_\_
  - Belief in one is inseparable from belief in the other
- Jesus can be trusted because his departure is for their advantage (v. 4)
- Vv. 5-6 - the question and answer
  - Jesus is the \_\_\_\_\_ to the Father because he is the \_\_\_\_\_ and \_\_\_\_\_ of God in the flesh
  - Jesus' death is salvific not just because he satisfies some legal demand, but because it is \_\_\_\_\_
    - It makes possible saving knowledge of God
  - All of Jesus' life is salvific, even his very \_\_\_\_\_
    - Irenaus, Athanasius, Cappadocians: "He heals all that he touches"
    - Thomas Torrance (*The Trinitarian Faith*, 12): "What Christ united to himself in this way he redeemed and saved, for from the beginning to end, from his birth of the Virgin Mary to his resurrection from the empty tomb, the whole incarnational assumption of our human nature was at the same time a reconciling, healing, sanctifying and recreating activity."
  - He doesn't blaze a trail, he \_\_\_\_\_ the trail

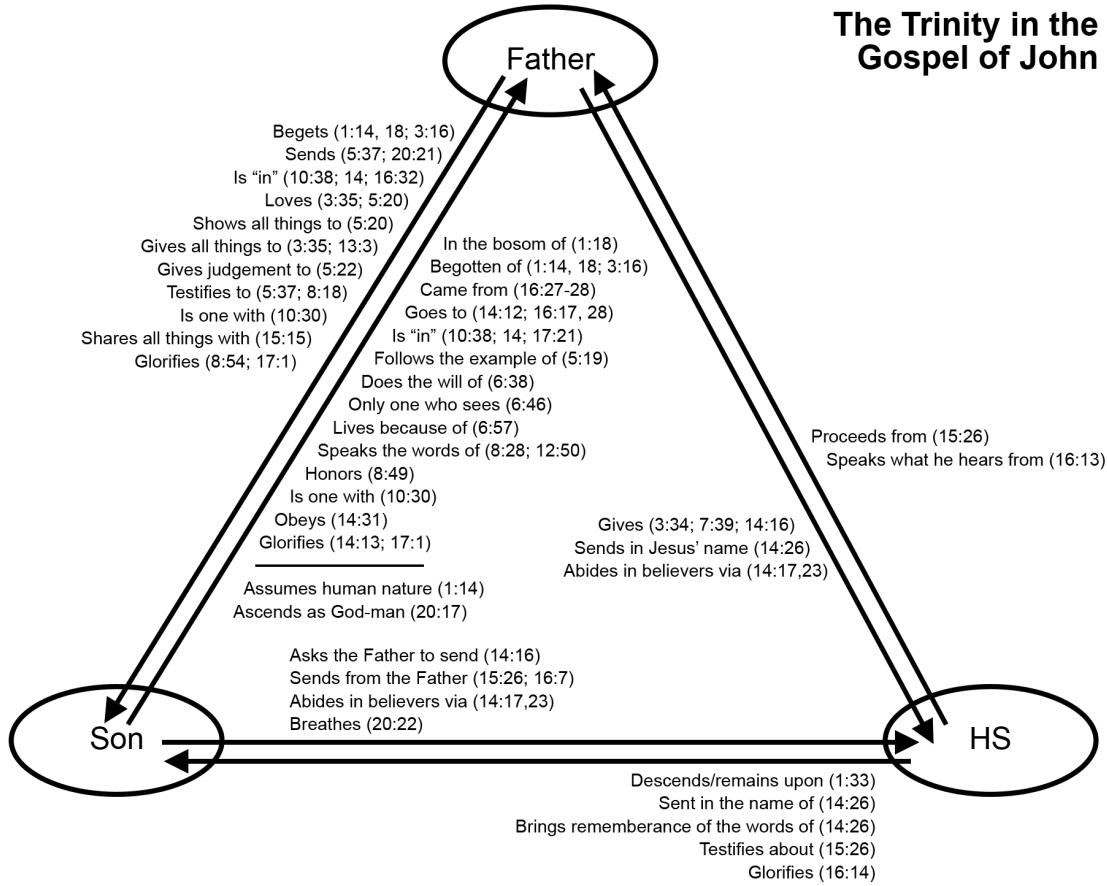
Notes:

### The Nature of God as Persons Abiding in the Other (vv. 7-14)

Jesus' response to Philip's request: V. 9 (cf. 12:45) - "The one who has seen Me has seen the Father"

- Jesus is explaining the reality of \_\_\_\_\_

# The Trinity in the Gospel of John



## Conclusions of the church fathers:

- God is 3 \_\_\_\_\_ who share a single \_\_\_\_\_
  - *Homoousios* ("same" + "substance") or "consubstantial"
    - Father is the \_\_\_\_\_ of God's being
    - The Son is eternally \_\_\_\_\_ of the Father
    - The Holy Spirit eternally \_\_\_\_\_ from the Father
- Though distinct, each person is \_\_\_\_\_ the other
  - *Perichoresis* (Gk.) or *circumincession* (L.) - mutual indwelling/interpenetration
- Christian/Trinitarian monotheism
  - God is not 1 person with 3 masks, forms, or parts.
  - Each person is both distinct and fully God
  - Not 3 gods (tritheism, Deut. 6:4), but 3 persons who are "one" in their union of life & love

## Why these things at *this* point in time?

- This is \_\_\_\_\_
- He wants them to "believe him" (v. 11). \_\_\_\_\_ love Christ dies on the cross. But the cross reveals that God \_\_\_\_\_ love!
- Vv. 12-14 - Those who believe will do greater works—IE. making these truths known

## Notes:

## Appendix I - The Destiny of the Unevangelized

Some Scriptures to consider:

- Romans 1:18-20 - "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth [m]in unrighteousness, because that which is known about God is evident [n]within them; for God made it evident to them. For since the creation of the world His invisible attributes, that is, His eternal power and divine nature, have been clearly perceived, being understood by what has been made, so that they are without excuse."
- Romans 3:23; 6:23 - "For all have sinned and fall short of the glory of God...the wages of sin is death, but the gracious gift of God is eternal life in Christ Jesus our Lord."
- Acts 4:12 - "And there is salvation in no one else; for there is no other name under heaven that has been given among mankind by which we must be saved."
- Acts 10:34-35 - "I most certainly understand now that God is not one to show partiality, but in every nation the one who fears Him and does what is right is acceptable to Him."
- Romans 2:14-16 - "For when Gentiles who do not have the Law instinctively perform the requirements of the Law, these, though not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience testifying and their thoughts alternately accusing or else defending them, on the day when, according to my gospel, God will judge the secrets of mankind through Christ Jesus."
- Luke 12:48 (laying down a principle in the story concerning servants' activities while the master is away) - "But someone who does not know, and then does something wrong, will be punished only lightly. When someone has been given much, much will be required in return; and when someone has been entrusted with much, even more will be required."

Some thoughts from John Wesley:

- From Sermon #125, "On Living Without God": "...I have no authority from the Word of God 'to judge those that are without.' Nor do I conceive that any man living has a right to sentence all the heathen and (Muslim) world to damnation. It is far better to leave them to him that made them, and who is 'the Father of the spirits of all flesh;' who is the God of the Heathens as well as the Christians, and who hateth nothing that he hath made... I believe the merciful God regards the lives and tempers of men more than their ideas. I believe he respects the goodness of the heart rather than the clearness of the head; and that if the heart of a man be filled (by the grace of God, and the power of his Spirit) with the humble, gentle, patient love of God and man, God will not cast him into everlasting fire prepared for the devil and his angels because his ideas are not clear, or because his conceptions are confused."
- From "A Letter to a Person Lately Joined with the People Called Quakers": "The benefit of the death of Christ is not only extended to such as have the distinct knowledge of his death and sufferings, but even unto those who are inevitably excluded from this knowledge. Even these may be partakers of the benefit of his death, though ignorant of the history, if they suffer his grace to take place in their hearts, so as of wicked men to become holy."