

* These notes are provided for personal devotional and study purposes only. They may not be published, distributed, or disseminated to others without the permission of the author.

The Glorious Goodbye

John 14:28-31

Series: Signs of Life

July 25, 2021

Rev. Andrew Hawkins, Senior Pastor

I. Text

A. **John 14:28-31** (NASB95) —

1. 28 “You heard that I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.
2. 29 “Now I have told you before it happens, so that when it happens, you may believe.
3. 30 “I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;
4. 31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me.
5. Get up, let us go from here.”

II. Introduction

A. **“Get up, let us go from here...”**

1. It’s amazing what phrases get biblical scholars exercised
 - a. Of all the deep, theologically significant statements Jesus makes – even in the Gospel of John
 - b. Many of them have generated articles, chapters in books, indeed whole textbooks
2. **John 1:1** (NASB95) — 1 In the beginning was the Word, and the Word was with God, and the Word was God.
 - a. Books about John 1.1 could fill an entire library
3. **John 1:12-13** (NASB95) — 12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.
 - a. Those two verses have kept the Calvinist and Arminian scholars off the streets for centuries
4. **John 3:3** (NASB95) — 3 Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”
 - a. What is the difference between a Christian and a born-again Christian?
 - b. I don’t have time to read all the stuff written about what it means to be born again Christian
 - c. In fact, I just look at the term “born again Christian” as a form of theological stuttering

- d. It's like saying "pizza pie"; since pizza means pie, you're actually saying "pie pie" or "pizza pizza"
 - e. To say "born again Christian" is to say one is a "Christian Christian"
 - f. But people have written endlessly about that verse
5. **John 3:16** (NASB95) — 16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."
- a. The most beloved verse for Christians in the Bible
 - b. There are more books written about John 3.16 than there have been signs showing up at televised sporting events
- B. **John 14.31 "... Get up, let us go from here."**
- 1. Maybe not books and libraries have been written about that verse
 - a. But you would be amazed at the number of scholarly articles focusing on a verse that essentially means, "Ok, get up. It's time to leave. Let's go."
 - b. Not exactly a theological gold mine!
 - c. But, trust me – a lot of scholarly ink has been spilt on that simple phrase
- C. But why?
- 1. This is the part of the Gospel of John which focuses on the final week of Jesus' earthly ministry
 - a. It is called the **Upper Room Discourse**
 - 2. Jesus has triumphantly entered Jerusalem – Palm Sunday
 - a. He gathers the disciples together in John 13 in an upper room
 - b. A room that has been prepared for their eating the Passover together
 - c. And in eating it, Jesus invests it with new meaning – the bread and the wine prefigure His giving His body and blood in the sacrifice on the cross
 - d. And this Lord's Supper is to be practiced for all time so the Church can remember Jesus' substitutionary and atoning death on the cross
 - 3. And then Jesus teaches the disciples – the twelve (eleven after Judas leaves)
 - a. And in a setting a great intimacy, He prepares them to be the Church
 - b. To be the servants to one another
 - c. To bear with the trials which will surely come their way
 - d. To persevere until the end
 - 4. And that's what the Upper Room Discourse is all about
- D. So why has this phrase – "Get up, let us go from here" – gotten so much attention?
- 1. It's because Jesus is saying, "That's it, we're done here. Let's go. It's time to leave"
 - a. What's the problem?

2. They don't leave!
 - a. Jesus keeps on teaching
 - b. Chapter 15 – Vine and the branches
 - c. Chapter 16 – more about the Holy Spirit
 - d. Chapter 17 – Jesus prays
 - e. And then they leave
3. It's the kind of thing that drives theologians crazy
- E. Well, it shouldn't drive us crazy
 1. Because you all know how long it takes to say goodbye to those you love
 2. You know how long it takes from the time someone says, "Well, seems like it's getting late. Maybe we should go" to when they actually pull out of the driveway
 3. We've invented phrases for occasions just like that
 - a. "Dear, we need to go so these people can go to bed"
 - b. Or, "Dear we need to go to be so these people can go home"
- F. "Get up, let us go from here"
 1. And they start to get ready to go
 2. But Jesus keeps talking
 - a. The vine and the branches gets them to the front door
 - b. The instruction on the Holy Spirit gets them to the front porch
 - c. Finally, once they get to the driveway, Jesus prays
 3. But saying goodbye is a process – for them as it is for us
 - a. You know how that goes
- G. But what keeps them so engaged?
 1. With our goodbyes, it's usually about catching up on the news about mutual friends and family
 2. But what keeps these disciples engaged is nothing short of glorious
 - a. It's a glorious goodbye
 - b. A goodbye filled with God-honoring, Christ-exalting, believer-encouraging words of grace and truth
 3. The entire rest of the Upper Room Discourse continues in that vein
 - a. But even in the text we have before us we have the elements of a glorious goodbye
 - b. A goodbye that feeds our souls far more than the leftovers that we usually send away with our guests

III. **Glory in the Promise**

- A. The first element of glory in this goodbye is the glory in the promise
 1. **John 14:28** (NASB95) — 28 "You heard that I said to you, 'I go away, and I will come to you.' ..."
- B. Now we've heard this before, haven't we
 1. It's the way the chapter opened
 - a. **John 14:1-3** (NASB95) — 1 "Do not let your heart be troubled; believe in God, believe also in Me. 2 "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3 "If I go and prepare a place for

you, I will come again and receive you to Myself, that where I am, there you may be also.”

2. Jesus is preparing them for His leaving
 - a. But He gives the a glorious promise
 - b. He will leave, but promises His return
 3. But in the process – His leaving is good for them
 - a. He goes to prepare a place – for them!
 - b. A place in His Father’s house
 - c. A place in glory
 - C. And when Jesus returns, He will come and receive them
 1. To bring them with Him
 2. With Him to the place of glory
 - D. The long goodbye is a glorious goodbye
 1. Yes, He’s leaving
 - a. But He’s leaving with a purpose
 - b. A glorious purpose
 2. A glorious purpose which includes them
 - a. And a glorious purpose which includes us!
 - E. Let me ask you, are you encouraged by that promise?
 1. Or are you so preoccupied with the here and now that you’ve forgotten about the there and then
 2. We at TVC are building a community of forgiveness, purpose and hope in Jesus Christ
 - a. This promise is all about hope
 3. If you believe in Jesus – trust in Him alone – for your salvation, this great hope is for you!
 - F. And it’s a hope that overflows anytime we have to say goodbye to our believing loved ones
 1. Whom we know that a place is prepared for them too by Jesus because He left
 2. And when He returns He will gather His elect from every corner of the globe and deliver the kingdom
 3. And His return will indeed be glorious
 - a. A great truth that gives us confidence and hope
 - b. And great hope for our loved ones as well
 - G. This is a glorious goodbye because of Jesus’ glorious promise
- IV. **Glory in the Ascension**
- A. **John 14:28** (NASB95) — 28 “... If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.”
 1. Jesus talking here about His ascension – about the time, 40 days following His resurrection, that He ascended to the Father
 - B. Now I have to say, a lot of ink has been spilt by the scholars on this verse as well
 1. Those groups who have strayed from the historic, orthodox Christian faith, those who deny the deity of Jesus Christ, have often cited this verse
 - a. “For the Father is greater than I”

- b. Jesus seems to be implying that He is somehow a lesser being than God Himself
 - c. That He is a creature – a created being – not eternally existent as God
 - 2. Those groups include the Arians – one of the first heresies that the early church encountered
 - a. The Socinians during the 16th and 17th centuries – precursors of the Unitarians
 - b. The Jehovah’s Witnesses
 - c. Others who deny the deity of Jesus
- C. If you have been following our studies in the Gospel of John you would know how fallacious is that claim
 - 1. Than Jesus is somehow less than God
 - a. His deity is shouted from the pages of John – as it is in the other gospels as well
 - 2. Indeed, the very opening verse in this gospel proclaims His deity
 - a. John 1:1 (NASB95) — 1 In the beginning was the Word, and the Word was with God, and the Word was God.
 - b. Jesus, then, in John 1.14 is identified as the Word become flesh
 - c. Jesus is God incarnate
 - 3. And in fact, in John 8.58 is uses the covenant name reserved only for God about Himself – “I Am”
 - a. Whereupon the Jews – who understood exactly what Jesus said, tried to stone Him to death for blasphemy
 - 4. No! The Gospel of John forthrightly declares the deity of Jesus Christ
 - a. Jesus is God-incarnate
- D. Than what does Jesus mean when He says, “If you loved Me, you would have rejoiced because I go the Father, for the Father is greater than I.”
 - 1. It’s simply because in the incarnation – which is taught so wonderfully in John 1 – involved Jesus leaving His glory behind, taking upon Himself the human nature – and emptying Himself of His prerogatives as the Son of God
 - 2. As part of God’s redemptive plan, He took the lesser place – condescending to our decrepit humanity
- E. But He’s going back to glory!
 - 1. Going back to the Father
 - 2. Returning to His rightful position in the midst of the glorious presence
- F. This is the Jesus that John sees in his remarkable vision in Revelation
 - 1. **Revelation 1:12–16** (NASB95) —
 - a. 12 Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; 13 and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash.
 - b. 14 His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire.

- c. 15 His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of many waters.
 - d. 16 In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.
 - 2. That's Jesus in His glory
- G. This is what Paul refers to in his wonderful hymn in Philippians 2
 - 1. **Philippians 2:6–11** (NASB95) —
 - a. 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.
 - b. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.
 - c. 9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.
- H. Jesus left that glory behind
 - 1. Only so He could return to the Father
 - a. And once again experience all the glory of the Father
- I. And that should thrill our souls!
 - 1. **John 14:28** (NASB95) —
 - a. 28 "... If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I."
 - 2. They – and we – should rejoice because Jesus is going back to the Father
- J. How often do you think of the Ascension?
 - 1. Those from liturgical churches probably think of it more than most evangelicals
 - a. There is Ascension Day – 40 days following Easter
 - b. But it usually takes place during a week day
 - 2. Sometimes we call attention to it on the closest Sunday and call it Ascension Sunday
 - 3. But Jesus is saying Christians should rejoice over the fact that Jesus would go back to the Father!
 - 4. Does that thrill your soul?
 - a. It certainly should!
- V. **Glory in Believing**
 - A. The next element in this glorious goodbye is what I would call glory in believing
 - 1. **John 14:29** (NASB95) — 29 "Now I have told you before it happens, so that when it happens, you may believe."
 - B. This is probably the most concise statement of the roll of predictive prophesy that we see in scripture
 - 1. The prophet speaks the word, proclaims what will happen in the future

- a. And when that comes to pass – it is designed to evoke belief
 - b. To produce faith
 - c. To provoke us to trust God
 - 2. Why should we trust God?
 - a. Because what God said would happen, did actually happen
 - 3. In fact, to not believe God under those conditions would be the essence of sin
- C. So Jesus has told them He's leaving
 - 1. As a matter of fact, He's been explicit about what will happen
 - 2. **Matthew 20:17–19** (NASB95) —
 - a. 17 As Jesus was about to go up to Jerusalem, He took the twelve disciples aside by themselves, and on the way He said to them, 18 “Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, 19 and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up.”
 - b. There it is – a predictive prophesy
 - c. That Jesus will go to Jerusalem
 - d. That Jesus will be delivered to the priests and scribes and condemned to die
 - e. That Jesus will be handed over to the Gentiles
 - f. That Jesus will be crucified
 - g. And that on the 3rd day, Jesus will be raised from the dead
 - 3. How much more explicit can you get?
- D. Now, did the disciples understand what Jesus was saying then? Did they believe then?
 - 1. Absolutely not
 - a. In fact, on one occasion when Jesus told them these things Peter rebuked Him for saying such a thing
 - 2. The disciples were pretty much clueless
 - a. Because basically, as you all know, people believe what they want to believe or what they expect to happen
 - 3. So when Jesus was taken into custody by the Jews and delivered to Pontius Pilate, the disciples cowered in fear and hid themselves
- E. But when Jesus was raised from the dead – then they believed!
 - 1. Even Thomas believed
 - 2. Because Jesus had told them what would happen
 - a. And when it happened exactly as He described it, they believed
 - b. And in believing, they went about to change the world
- F. And that's why faith is such a glorious thing
 - 1. Believing the glorious God did the glorious thing by sending His Son to be the incarnate Son of God
 - 2. And that the Son of God died on the cross, gloriously paying for the sins of all those who would ever believe in Him

3. And that He gloriously rose from the dead – just as He told them He would
 - G. Believing in Jesus then becomes the glorious means to being reconciled with God
 1. The glorious means to eternal life
 2. The glorious way in which the people of God – the Church – change the world!
 - H. **John 14:29** (NASB95) — 29 “Now I have told you before it happens, so that when it happens, you may believe.
 - I. Do you believe? Do you believe Jesus is the incarnate Son of God
 1. Do you believe that He was delivered to the Jews, condemned to death?
 2. Do you believe that He was handed over to Pilate for crucifixion?
 3. Do you believe that He was, in fact, crucified, dead, and buried?
 4. And do you believe that He rose from the dead?
 - J. He said all of those things would happen
 1. And every one of them came to pass
 2. And all the evidence is that, in fact, Jesus was crucified, dead, buried, and raised from the dead
 - K. And Jesus’ prophecy was meant so that, not only those disciples, but you and me as well, would believe
 1. And we are under just as much obligation to believe the fulfilled prophecy of Jesus as they are!
 2. **John 14:29** (NASB95) — 29 “Now I have told you before it happens, so that when it happens, you may believe.
- VI. **Glory in the Victory**
- A. Next in our litany of elements in this glorious goodbye is glory in the Victory
 - B. **John 14:30** (NASB95) —
 1. 30 “I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me...”
 - C. There are two things Jesus says in this verse
 1. First, that “the ruler of the world is coming”
 - a. He’s referring to Satan, of course
 2. The events that are about to unfold are under the control of the enemy of our souls, Satan Himself
 - a. His arrest
 - b. His trial
 - c. His crucifixion
 - d. All of it
 3. **Luke 22:52–53** (NASB95) — 52 Then Jesus said to the chief priests and officers of the temple and elders who had come against Him, “Have you come out with swords and clubs as you would against a robber? 53 “While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours.”
 - a. The hour belonged to Satan
 - D. But the second thing Jesus said is this:
 1. **John 14:30** (NASB95) — 30 “... and he has nothing in Me...”
 2. Satan was in control, orchestrating these sinister events

- a. But he had no idea that he was playing right into the hands of the Almighty God
 - b. **Acts 2:23** (NASB95) — 23 this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.
 - 3. And when Jesus said "... and he has nothing in me..."
 - a. Jesus was saying that all of Satan's conspiratorial shenanigans were nothing more than a tilting at windmills
 - b. That Satan could do nothing against Jesus
 - 4. Why?
 - a. Because Jesus was completely innocent of any wrongdoing, any transgression, any sin
 - b. Jesus was altogether holy and righteous
 - c. Satan – the accuser – had nothing with which to accuse Jesus
 - d. So he had no power over the eternally begotten Son of God!
 - 5. And that's why the grave couldn't hold Him!
 - 6. **Hebrews 2:14–15** (NASB95) —
 - a. 14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, 15 and might free those who through fear of death were subject to slavery all their lives.
- E. In other words,
 - 1. This was the hour of Satan's power
 - a. But Jesus had victory over Satan's wiles
 - 2. And that is a glorious victory
 - 3. **Hebrews 7:15–16** (NASB95) — 15 And this is clearer still, if another priest arises according to the likeness of Melchizedek, 16 who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life.
 - a. "The power of an indestructible life"
 - b. That's the life of Jesus
 - 4. And because of that indestructible life, Satan has no hold on Jesus
- F. Jesus earned a glorious victory
 - 1. And that's a glorious thought in the midst of a glorious goodbye
- VII. **Glory in Obedience**
 - A. Finally, the final element in this glorious goodbye is Jesus' glorious obedience
 - 1. **John 14:31** (NASB95) — 31 "but so that the world may know that I love the Father, I do exactly as the Father commanded Me..."
 - B. Jesus has completely fulfilled the Father's will
 - 1. He has left His glory behind
 - 2. He has lived in His humanity a life that you and could never live
 - 3. He has faithfully gone to the cross
 - a. And not just have been crucified
 - b. But had taken on Himself the wrath of Almighty God for the sins of

- the human race
 - c. Paying the penalty of all the sins of all those who would ever believe in Him
 - 4. And He strayed not once from the path the Triune God agreed to pursue in graciously redeeming a people for Himself
 - C. And the obedience that Jesus exhibited to the Father was not driven by duty, but by love
 - 1. "... so that the world may know that I love the Father..."
 - a. His love for the Father was the motivating influence in His perfect obedience
 - 2. And that is a lesson we should all learn!
 - a. **John 14:15** (NASB95) — 15 "If you love Me, you will keep My commandments."
 - b. **John 14:21** (NASB95) — 21 "He who has My commandments and keeps them is the one who loves Me..."
 - 3. So Jesus was exhibit A in how and why to obey the Father
 - a. He loved the Father fully, implicitly, thoroughly
 - b. So He obeyed the Father *exactly*
 - D. And that is a glorious obedience
 - 1. And a glorious encouragement
 - a. In the midst of a glorious goodbye

VIII. Conclusion

- A. Do you resonate with the promise of Jesus' return?
 - 1. Does His glorious promise excite you, give you confidence, solidify your hope?
- B. Does your heart thrill with the thought of His ascension – of His going to His Father?
 - 1. Does the idea that Jesus once again experienced the divine glory delight your soul?
- C. Do you respond to the prophetic word of Jesus, and respond by believing in Jesus, by trusting in Him alone for your salvation?
 - 1. Trusting in no other source of salvation save Jesus?
 - 2. And do you regard your faith as truly glorious since your faith is the means by which the glorious life eternal becomes yours?
- D. Do you relish the victory of Jesus over sin and Satan?
 - 1. Do you consider Jesus' supremacy over the enemy of our souls a truly glorious victory?
 - 2. Does His victory lead you with confidence to embrace the promises of eternal life?
- E. Do you praise God for Jesus' glorious obedience?
 - 1. Recognizing that in Jesus' obedience we have been declared righteous
 - a. And have a right relationship with God
 - b. Along with the give of eternity
 - 2. All because Jesus loved the Father enough to obey Him?