

# The Gospel of John

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## Chapter Fourteen

### John 14:1-2 NASB

*"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.*

Jesus now turns from talking to Peter to talking to the entire group of disciples as the plural “your” is used in the Greek. He implores them to strengthen their trust and belief in God and in Him for the coming events are going to test the faith of all of them. The first part of the sentence is in the imperative as He endeavors to encourage them. The second sentence is often used during funerals to encourage people left behind. It is also very encouraging to all Christians, especially as their life is nearing an end. Jesus never speculated about an after-life for He was as familiar with it as one today is familiar with his home town. Paul also spoke of the place that is the home of every Christian:

- Phil 3:20 *“For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;”*
- Eph 2:6 *“and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus.”*

Both of the above verses by Paul speak of heaven as a place in which Christians already call home. The imagery of John 14:2 is taken from the oriental home environment where the sons and daughters have rooms in the house of their parents. Thus we can think of our future home in a similar fashion and it is particularly comforting to know that our permanent dwelling will be under the same “roof” of the house of the Trinity!

### John 14:3-7 NASB

*"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. (4) "And you know the way where I am going." (5) Thomas \*said to Him, "Lord, we do not know where You are going, how do we know the way?" (6) Jesus \*said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me. (7)"If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him."*

This first verse will later be very comforting to the disciples and to all Christians of every age for we know that Jesus did leave earth (Acts 1:9). There was also no “if” in the mind of Jesus regarding His leaving earth as He knew the Father’s plan from the beginning of time. Just as His leaving was a fixed event in His mind, also His returning to receive His people to Him was also a fixed event. The disciples were going to be profoundly tested after His crucifixion. They would not fully understand the events until after Pentecost, but verses 1-3 of this chapter would be a cool balm for their minds after they were indwelt with the Holy Spirit so they could understand all these events. The answer of Jesus is understandable to those indwelt with the Holy Spirit and who have studied the life of Jesus to this point. He had already told them all they needed to

know: *“My sheep hear My voice, and I know them, and they follow Me; (28) and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.”* (John 10:27-28) David also understood his eternal position: *“Surely goodness and lovingkindness will follow me all the days of my life, And I will dwell in the house of the LORD forever.”* (Psalm 23:6)

But Thomas needed clarity and he was not too inhibited to state his confusion! Thomas had already stated his determination to follow the lead of Jesus to death (John 11:16), but he did not understand that such a path led to a destination after death. The answer to Thomas from Jesus forms the ultimate foundation for a real philosophy of life. Jesus did not just claim to know the way, the truth, and the life but He **is** the way, the truth, and the life. He did not give a recipe to be followed for a successful life here and beyond but He stated that He **is** the answer to all human problems. The answer given by Jesus is a relationship with Him and not some worldly philosophy. The response by Jesus was not just that of a teacher who has determined the truth of life but He stated that He is the Master of life. The statements by Jesus provide what everyone seeks:

- Since He is the only one with a relationship to the Father that is not marred by any sin, He is the only way to the Father.
- He is the truth because He is the only source of a relationship that can lead to a smooth understanding of life that consists of many ups and downs in human experiences.
- He is the life because He was not subject to death but made it subject to Him and all that have a relationship with Him will experience the same victory.

Jesus is the only revelation of God in human form and the only representative of humanity to God. Therefore the revelation of Jesus that He is the only path to the Father is not arrogance but a statement of fact since He is the only Son of God. This statement that Jesus is the only way to the Father is offensive to the world for it states the exclusive nature of Christianity. The relationship between Jesus and the Father has been stated earlier by John and it parallels that of an earlier verse from John: *“No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.”* (John 1:18) Although the disciples do not know it yet, by knowing Jesus they also know the Father. Paul also states that Jesus is the image of the invisible God (Col 1:15). Personality cannot be completely imaged physically, but as much as they had an experience with Jesus they also had an experience with God the Father.

#### **John 14:8-11 NASB**

*Philip \*said to Him, "Lord, show us the Father, and it is enough for us." (9) Jesus \*said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'? (10) "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. (11) "Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.*

Philip's question shows his ignorance of the relationship between Jesus and the Father although Jesus has been clearly stating it as recorded by John. John uses the singular form of "you" first in verse 9 and the plural form in the third "you" so He directly addresses Philip first and then states that none of them have come to know Him. To see Jesus is to see the otherwise invisible Father.

Jesus then explains His relationship with the Father as His words are the words of the Father (John 12:49), and His works are those of the Father (John 5:19). John also previously stated the dependence of Jesus on the Father (my underlining): *“So Jesus said, “When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me.”* (John 8:28) John also stated this explanation of the Father by Jesus: *“No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.”* (John 1:18)

#### **John 14:12-15 NASB**

*“Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father. (13) “Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. (14) “If you ask Me anything in My name, I will do it. (15) “If you love Me, you will keep My commandments.*

His promise of verse 12 came true within months after His ascension as many more people came to believe in Him than had during His ministry in Galilee and Judaea. After Peter’s sermon more than 3000 souls were added (Acts 2:41). The influence of the church covered all of the Roman world. These acts were still of Jesus but as He and the Holy Spirit worked through them. Asking in the name of Jesus gives His disciples direct access to the Father and if those requests are in line with His will they will be done. This assurance is echoed in: *“You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.”* (John 15:16) By answering these requests, the Father is glorified in the Son. John repeats this assurance of requests answered in John 16:23b) and it is stated also in the synoptic promise of Matt 18:19. Jesus did not mean for this phrase “in My name” to be considered as some talisman for empowering supernatural forces or some magical charm as some people just add it to the end of their prayers. The requests must be presented consistently with the character and purpose of Jesus.

For the first time in this gospel Jesus is recorded as speaking of their love and consequent obedience of Him. We will love other disciples of Jesus because that is the closest we can come in this life to being next to Jesus. The apostle also records this correspondence in: *“By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments; and His commandments are not burdensome.”* (1 John 5:2, 3)

#### **John 14:16-19 NASB**

*“I will ask the Father, and He will give you another Helper that He may be with you forever; (17) 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. (18) “I will not leave you as orphans; I will come to you. (19) “After a little while the world will no longer see Me, but you will see Me; because I live, you will live also.*

John now reveals the first promise of the Paraclete. This word is sometimes stated as the Counselor and denotes someone who comes alongside someone as a helper or defender. When

Jesus says that the Father will give you “another” Helper, He implies that they already have one. The word translated “another” means someone of the same kind and not of a different kind. The function of the Spirit is to represent God to the believer in the same manner that was done by Jesus in His incarnate state. Jesus had already spoken to Nicodemus of the work of the Spirit (John 3:5) and His presence had already been with the disciples in the manner in which they were under His influence. This is not the first mention of this Person of the Trinity. He was present in creation (Gen 1:2) and in dealing with man in early history (Gen 6:3). He also called and empowered people to do unusual deeds (Jug 3:10; 13:24-25; 14:6, 19; 15:14) and to prophesy (Zech 7:12). So His presence had been with many people during OT times but the difference is that He would indwell believers after the departure of Jesus. This individual dwelling of the Spirit in an individual is unique to Christian believers: *“But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.”* (John 7:39)

The world is not capable of knowing the Holy Spirit for they cannot perceive spiritual things: *“But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.”* (1 Cor 2:14) However Christians (bond-servants of Jesus Christ) can relate to Him because He indwells in each believer: *“However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.”* (Rom 8:9) Jesus promised to not leave them as orphans for He thought of them as helpless children living in a hostile world and needed a Helper (John 13:33). Certainly they would feel helpless after His crucifixion and it was only after Pentecost that they were reassured. When Jesus says that He will come to them He is probably referring to His post resurrection appearances that were designed to comfort and reassure them that His work was accepted by the Father and He was on His way to be with Him. The phrase “you will see Me” in verse 19 implies continuity stretching into infinity. He also promised them the everlasting life as He was enjoying. This life is from the Holy Spirit that indwells each believer.

#### **John 14:20-22 NASB**

*“In that day you will know that I am in My Father, and you in Me, and I in you. (21) “He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.” (22) Judas (not Iscariot) \*said to Him, “Lord, what then has happened that You are going to disclose Yourself to us and not to the world?”*

The day quoted by Jesus will be the day that Jesus goes back to be with the Father and the Holy Spirit will have been sent to indwell them. Through the teaching of the Holy Spirit the disciples will understand all the works of Jesus relating to their salvation. Because they are indwelt with the Holy Spirit they will understand the oneness spoken of so often by Jesus. This uniting love will then be poured out to other believers: *“and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.”* (Rom 5:5)

Jesus again stresses the correspondence between loving Him and keeping His commandments. The love of Jesus for the Father was demonstrated by His complete obedience to the Father’s will that even involved taking the Father’s wrath for the sins of His chosen people. The love of a

disciple for Jesus will be demonstrated by their obedience to His commands: *“For this is the love of God, that we keep His commandments; and His commandments are not burdensome.”* (1 John 5:3) This love of the disciple of Jesus for Him will be rewarded by the Father’s love and the disclosure of Jesus to him. Judas apparently was revealing his desire for Jesus to be the ruling Messiah politically by revealing Himself to the world as such. But the revealing of Jesus is a blessing only experienced spiritually and the world cannot understand or experience such things (1 Cor 2:14). His question “what has happened?” seems to mean that if Jesus is not going to reveal Himself as Messiah to the world then what has happened? It seems to Judas that nothing has been accomplished without the last step of His revealing to the world that He has come to be the political leader for Israel to regain its rightful place in the world.

#### **John 14:23-26 NASB**

*Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. (24) "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me. (25) "These things I have spoken to you while abiding with you. (26) "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.*

Jesus responds to Judas by telling him that the purpose of His coming was so that believers would be loved by the Father, implying their salvation. Otherwise the wrath of God will abide on them forever and they will not have eternal life: *“He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”* (John 3:36) Obedience is the result of loving Him rather than some attempt to earn the love of God. Jesus again stresses that the words heard of Jesus were really those of the Father who sent Him on this mission. The Greek word translated “abode” in verse 23 is the same Greek word translated “place” in verse two so this is again the promise that those who demonstrate by their obedience to Jesus their love for Him will have an eternal home with the Trinity. Jesus has spoken the words of the Father to them while He was in His incarnate state but He knows that they have not totally grasped the deeper meanings. He then promises to them that the Holy Spirit will teach them all spiritual things and bring into their minds all that Jesus said to them. Because this was realized, people today have the Word of God to also bring such things to the minds of believers. Jesus states that the Holy Spirit will be sent by the Father at the request of Jesus.

#### **John 14:27-29 NASB**

*"Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful. (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. (29) "Now I have told you before it happens, so that when it happens, you may believe.*

The phrase “peace be with you” is still a standard greeting between Jewish friends when they meet and part. However this final statement regarding peace is very different than a worldly peace. This peace would banish all worry and anxiety within the heart for such spiritual comfort fulfills all proper desires. The worldly system cannot offer this kind of peace for people will always have ups and downs in life and such experiences add and take away worldly peace. But

the peace of God allows the believer to live at a constant level of peace regardless of external conditions. Believers must allow this peace to constantly reside: *“Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.”* (Col 3:15) Jesus is quoted by Matthew to remove anxiety from their lives (Matt 6:25-34). Paul urges believers to be anxious for nothing *“Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.”* (Phil 4:6) Jesus was very clear as quoted by Matthew that peace as known by the world is not His goal:

*Matt 10:34-36 NASB “Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. (35) “For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; (36) and a man's enemies will be the members of his household.”*

Jesus had told them before that He was going to leave them but they were not happy about that knowledge (John 13:33) and, instead, they became even more anxious. He tells them again but adds a reason that they should be glad. Since the Father is greater than Jesus they should be glad that He was going back to be with Him. When Jesus uses love as an element of their supposed being glad at His departure, He demonstrates an element of love that is not normally included. He is saying that this love involves using the heart and mind to understand the heart and mind of the person being loved. They should be glad that He was returning to His former presence with the Father (John 1:1). Jesus then states that the reason He has been telling them things that they have not totally understood is so that they will believe in Him when those things (His death, resurrection, return to the Father, sending of the Holy Spirit) happen. We do see marvelous changes in the disciples after Pentecost when the Holy Spirit indwells them and makes them understand what Jesus had said and done.

#### **John 14:30-31 NASB**

*“I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; (31) but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.*

Jesus tells them that He will not be with them much longer for His appointed time is very near.. Of course Satan, the ruler of the world, thought that he was coming to overthrow this One sent by God but he is not powerful enough to overthrow God although this has been his plan since the Garden incidents with Adam and Eve. Jesus prophesied properly that this would be the time of defeat for Satan rather than for his victory: *“Now judgment is upon this world; now the ruler of this world will be cast out.”* (John 12:31) Even though the result of the coming events will be the proof that Jesus obeyed the Father exactly as commanded, Jesus must go through with all the foreordained events so that the world will know of His love for the Father. The totality of events will prove the total discrediting of Satan (John 16:11).

This chapter ends with Jesus telling them to leave the upper room. It is not clear that the next section of the Farewell Discourse was in the upper room as they tarried there or if they went somewhere else where He continued His discussions in what we call Chapter 15.