

Notes on John 14

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Chap. 14 continues Jesus' final instructions and guidance to His apostles before His arrest and crucifixion. This section began in 13:31 and continues through chap. 16.

Verse 1

1. In whom should we have faith, and what can faith do for our troubles? (Thought question: Why did the apostles need help for troubles at this time?)

Jesus offers comfort to His disciples through faith.

Jesus had told His disciples that He must leave them and go to the Father, but the disciples could not go with Him (13:33). This obviously bothered Peter because He really wanted to go with Jesus (13:36-38). What is more, Jesus knew that the apostles were about to face troubles far greater than anything they understood at that point. He had just predicted that one of them would betray Him. He had repeatedly told them that He was going to die. These events would cause great distress and disillusionment to the disciples. He had just told Peter that he would deny Jesus. He elsewhere predicted that all the disciples would forsake Him and flee. Difficult times were ahead, not just for Him, but for them.

So, Jesus offered to calm the trouble or distress the disciples would face by calling them to trust or believe in Him just as they did in God. He had earlier told them that He and His Father were one (10:30), and to believe in Him is to believe in the Father (12:44) because the Father sent Him. Some people want to view believing in Jesus as something different from believing in the Father, but you can't really do one without the other. The Father and Son are united in will and nature. They confirm one another's claims. It is impossible, therefore, to truly believe in one while rejecting the other.

If we have faith in God, it will cause us to have faith in Jesus. If we have faith in Jesus, we will not be greatly troubled by what He does, even when we do not understand why He does it. We will have confidence that He is acting in our best interest and the result will be for our good, even when we cannot see how it can be so. This is the faith Jesus was asking the disciples to have in Him despite the fact He had told them He was leaving.

Verses 2,3

2. Where was Jesus going and why?

3. Why would Jesus come back? (Thought question: What is Jesus talking about here?)

Jesus promises the disciples a place in the mansions He prepares.

Jesus then explained one reason why He had to go: to prepare a place for the disciples in the Father's house. There are many "mansions" there. "Mansion" ($\mu\omicron\nu\eta$) is a "dwelling place" (NASB). "—primarily a staying, abiding, (akin to $\mu\epsilon\nu\omega$ to abide), denotes an abode" (cf. to John 14:23) — Vine.

Just as surely as Jesus went, just that surely He would return to receive them that they might be with Him (they would "follow after" when He returned to receive them — 13:36). The disciples will be with Him where He is in His Father's house. Cf. John 12:26; 17:24; 2 Cor. 5:8; Phil. 1:23; 1 Thess. 4:17.

Jesus had repeatedly said He was going to the Father. It is natural to conclude that He here means He was going to Heaven and would prepare a dwelling place there for the disciples. We cannot go there now, but would follow after death and the judgment (see 13:36). Hence, the reference is to our eternal reward.

Another view, however, is that the Father's house is the church or kingdom (1 Tim. 3:15). Jesus was going to receive it, but the apostles could not follow Him into it (13:36) until it had been set up. They would follow later. Jesus would go to "prepare this place" when He died and would

come again after His resurrection (which is the foundation fact of the gospel and the church). See also Matt. 18:20; John 14:23; 1 John 4:15. In what sense He had to “prepare” this place is no more speculative than the sense in which He would need to prepare Heaven. Jesus is the way (v6) to the Father in the church as well as in Heaven. Such a view does no violence, so far as I can tell to the overall teaching of Scripture.

However, it seems throughout this context and repeatedly in John that Jesus refers to the fact He is going back to heaven to dwell with the Father. He would die and then ascend to the Father (Acts 1:11). He is there now in God’s presence, seated on God’s right hand (Acts 2:23). He will remain there till the end of time when He comes to raise all men from the dead, judge them, and then His chosen ones will personally go with Him to Heaven to be in the Father’s eternal home (Matt. 25:31ff; 1 Thess. 4:13ff).

The context throughout the next few chapters also shows that, after He was gone, Jesus would provide certain things including the Holy Spirit. But these things occurred after He ascended to the Father in heaven (Acts 2). That would seem to indicate that Jesus would go to prepare a place in the Father’s mansion after His ascension. Then, He would “come again” to receive us to Himself at the judgment day. If the mansions refer to the church, then He has received us to Himself only in a spiritual sense.

Verses 4-6

4. What question did Thomas ask Jesus (v5)?

5. Define each term Jesus used for Himself in v6 and explain in what sense the word describes Him accurately: way, truth, life

6. List and explain at least one other passage showing Jesus is the only way we can have access to God.

7. **Application:** What lessons and applications can we learn from Jesus’ claim to be our only way to access the Father? What consequence does this have for other religions?

Jesus is the only way to the Father.

Jesus further assured them that they knew where He was going and knew the way there. Peter had asked why He could not follow Jesus (13:37). Jesus had assured them they could follow later, but not yet (13:36). Now He is telling them that they know the way to where He was going.

Thomas responded that they did not know where He was going, so how could they know the way there? Jesus’ response shows that He was going to the Father, and that is where they too could go. The way to go there is through Him and only through Him. He is the only way to have union with the Father and the hope of eternal life.

“Way” (οδος) “denotes ... a natural path, road, way ... metaphorically of a course of conduct, or way of thinking, ... the way instructed and approved by God; ... personified, of Christ as the means of access to the Father, John 14:6” (Vine). See also John 10:9; Rom. 5:1,2; Heb. 10:19,20; 9:8; Eph. 2:18; Acts 9:2; 22:4; 24:14).

Jesus’ death and resurrection provide the only means by which we may receive God’s grace so our sins may be forgiven and we can have fellowship with God, both now and in eternity. He is the only way lost sinners can come to the Father and remain in His fellowship. 1 Timothy 2:4-6 shows He is the mediator who makes salvation and prayer to the Father possible. This answered Thomas’ question, but Jesus went on to add even more.

“Truth” (αληθεια) “I. Objectively; 1. (univ.) what is true in any matter under consideration ... in reality, in fact, certainly ... 2. In reference to religion, the word denotes what is true in things pertaining to God and the duties of man ... c. the truth as taught in the Christian religion, respecting God and the execution of His purposes through Christ, and respecting the duties of man ... ‘I am He in whom the truth is summed up and impersonated,’ John 14:6...” Grimm-

Wilke-Thayer. This truth is contrasted to all false religion and erroneous teaching. Cf. John 1:1ff (esp. v14); 8:32; 18:37.

Note God's word is truth (John 17:17), but Jesus is the Word (1:1ff). The truth in religion is the reality or facts about God and His will for man. These are contained in His word, the Bible. Jesus personified or embodied that truth in that He lived and taught it perfectly and revealed it to man. For other passages about truth see Psalm 19:7-11; 25:4,5; 119:47,48,97,140-143,151; Proverbs 23:23; John 16:13; 17:17; Romans 2:6-11; Ephesians 1:13; 4:14-16; 2 Thessalonians 2:10-12; 1 Timothy 3:15; 4:1-3; 2 Timothy 2:15,25,26; 4:2-4; 1 Peter 1:22,23.

"Life" (ζωή) Cf. v19. Jesus is the source of life. He was the original giver of life in that all things were made through Him (John 1:1-3). He is now the giver of spiritual life in that only He can provide forgiveness for those in sin. He is the only means by which we can receive eternal life (Acts 4:12).

No one can come to the Father except through Him. Neither Mohammed, Buddha, nor any heathen god can provide what Jesus can provide. To try to come by the Old Testament, as do Jews who reject Jesus, is to be lost. One can achieve unity with the Father only through Jesus. Such statements prove all other religious systems to be false religions and all other saviors to be false Saviors. There is salvation is no other way than the gospel of Jesus (Galatians 1:8,9). Specifically, no system can save if it does not teach faith in Jesus as the one and only means to salvation. See Acts 4:12; John 8:24.

Such a claim affirms Jesus' Deity. What mere prophet or mortal man could properly make such a claim? If a mere mortal would make such a claim, would it be true? Yet Jesus' made the claim and proved it to be true by His miracles, fulfilled prophecy, and resurrection from the dead. Therefore, He must be more than a mere man. He was God in the flesh, which is exactly the main point John is demonstrating (John 1:1-3; 20:28-31).

Jesus had said He was going to prepare a place for them. Now He says they know the way, and He is the way to the Father. He is the way to have fellowship with the Father both now and ultimately in eternity.

Verse 7

8. What did Jesus say we can know through Him (v7)?

Jesus is the way to know the Father.

Thomas' question showed that He did not fully know Jesus. Had He known Jesus, he would have known the Father and that Jesus was the way to Him. Since Thomas asked the question, Jesus assured Him that, if we know and see Him, we know and see the Father.

Jesus is the revelation of the Father (John 1:14,18; 8:19; 16:3). When we know what He is like, we know what the Father is like. Again, He and His Father are one. As on 10:30 and 1:1-3, this does not mean that Jesus is the same individual Being as the Father, as some claim. They are separate individuals, just as Christians are separate individuals (17:20,21); but they are so united that, when you know what Jesus is like, then you know what the Father is like. The Son reveals the Father (1:18). See notes on 1:1-3 and 10:30 for more detailed discussions.

"Know" refers here to knowledge by experience. There is a difference between "knowing" about someone or having a passing acquaintance with them and knowing them in the sense of understanding their character and qualities. By knowing the character of Jesus, we can know what the character of God is like. He explains this further in vv 9,10. See also 1 John 2:3-6.

Verses 8,9

9. What request did Philip make?

Philip asks to see the Father.

Philip apparently wanted a visible manifestation of the Father. Then He would be satisfied that He had known the Father. This, however, is impossible (John 1:18). So, Jesus explained His statement further.

He questioned how Philip could, after all this time, still not really know who He is. If He knew Jesus was God's Son, He would have known that seeing Him in the flesh is just as good as seeing the Father in the flesh. The Father and Son are so much alike that to see the Son is to see the Father. "If you've seen one, you've seen 'em all." Nothing here means they are the same individual being, but identical in character, etc.

See also 14:11,17,20; 12:45; Col. 1:15,19; 2:9; 2 Cor. 4:4; Phil. 2:6; Heb. 1:3; John 1:1-3,18; 10:30; 17:21-26; 10:38; 17:11; cf. John 14:23.

Verses 10,11

10. How can we know the Father through Jesus?

11. What evidence should convince us that the claim of Jesus is true?

The Father and Son are in one another.

Jesus then repeated that He is in the Father and the Father in Him (See notes on 10:38). This is the explanation of how people could see the Father in Him. Obviously if the Father was "in" Him, He was not the same individual as the Father. Jesus and His Father both partook of the nature of Deity. Both are in the Godhead. They were united as they want us to be united — John 17:20,21; cf. Phi. 3:20.

But how can we know Jesus? Through the record of His life revealed through the inspired apostles and prophets (v21; Acts 8:35; 1 Cor. 1:23; Rom. 10:17; Eph. 3:3,4). Even the teachings of Jesus were from the Father, not of His own origin. The Father spoke through Him and worked through Him (see notes on 12:48-50).

Note again that, when Jesus says He does not speak on His own authority, He is not denying that He possessed Deity. He is simply saying that the Father approved of all that He did, and His conduct was fully within the Father's will. But what mere man could have claimed that, "to see me is to see God the Father" (v9)? Such must be a claim to Deity. No prophet ever made such a claim. Only Jesus could make it and prove it to be true.

Jesus then began to give proof that He and His Father were in one another, and He was revealing the nature of His Father. The first proof is the miracles that He did. The apostles had seen these miracles. The only reasonable explanation for these works was that God was abiding in Jesus and doing His work through them. This was sufficient proof and should have answered Philip's question. Why did he have to ask?

This is the evidence that has been presented over and over again in John. The purpose of the miracles was to prove God was working through the one who did the miracles and to confirm the message spoken as being from God. (See notes on 5:36).

Verse 12

12. What did Jesus promise people could do, and under what circumstances?

13. According to context, to whom is this promise addressed? (Think: Can all believers do such works — cf. v16 and similar verses in context? How do you know? In what sense is the promise true?)

Believers in Jesus can do greater works.

Jesus had done great works that proved He was from God. But there was yet more evidence to come to prove that His message, the gospel, really was from God. Not only had He done miracles, but so would His followers after He went to His Father.

He had told them He would go to the Father, and they were concerned about the fact they could not go with Him. That is what started this conversation (13:33ff). Jesus has, by this point, discussed with them various aspects of His leaving, including answering questions they had as a result. Here He offered the evidence on which they should believe in Him, and did so in such a way as to return to the original topic. They should not have objected to His leaving because it was part of His plan all along and would make it possible for them to do the kind of works He had done.

It is important, at several points in these chapters, to remember to whom Jesus is speaking. Much of what He says can be shown by other passages to be of universal application, applying to all Christians. But He is addressing the apostles who were with Him at the Passover feast (cf. John 13:5ff to Luke 22:7,14ff; cf. 15:27). Some of the promises here were meant only for them or primarily for them. They are not intended to be promises for all people, nor even for all Christians.

This passage is one that many people think applies to all Christians. We are told that if we have enough faith, all Christians can do miracles. Yet Paul in 1 Cor. 12:28-30 clearly showed this was not the case. The passage here was promising these gifts to the apostles. Other people received them through the apostles, but there was never a universal promise to all people. See also on Mark 16:14-20. Study also Acts 1:3-8,21,22; 2:1ff; 1 Cor. 13.

Jesus is here describing the “signs of an apostle” (2 Cor. 12:12) which all of these men were eventually enabled to do as recorded in the book of Acts. But to do them, they would need faith in Him. At the time Jesus was speaking to them, their faith was weak. They would need to believe in Him based on the miracles He had done (v11) before they themselves could receive power to do miracles (v12). After He was raised and the Holy Spirit came upon them, their strength and understanding was far greater and they preached His word and did miracles with great power.

For further discussion of miracles and spiritual gifts, see our articles on these subjects on our Bible Instruction web site at www.gospelway.com/instruct/.

Yet in what sense would the works they do be greater than what Jesus did? Clearly, they never did miracles that were more amazing than what He did. They duplicated many of them, including raising the dead, but they never did any that were more amazing than what He did. I am not sure what all Jesus refers to, but one sense in which the apostles did greater works was that they actually would, by their teaching and miracles, lead people to become Christians, members of Jesus’ church, and citizens in His kingdom. People would actually receive complete and lasting forgiveness in response to the apostles’ teaching. This was not the case, even with Jesus’ teaching. He laid the groundwork and offered the sacrifice that made salvation possible, but it would be the apostles who taught and baptized those who actually received that forgiveness. Even Jesus never did that. And whereas Jesus’ preaching was limited to Palestine, the apostles would take this message of salvation and do miracles throughout the world, giving opportunity to salvation to Gentiles and Jews everywhere.

Verses 13,14

14. What promise is made in vv 13,14, and where else are similar promises made? (Think: What does it mean to ask “in Jesus’ name”?)

Jesus promised that He would do what they asked in His name.

Jesus proceeds to give further assurance to the apostles, so they could have confidence despite the fact He was leaving them. Though He would be gone, they could make requests of the Father in Jesus’ name, and He would answer or do what they requested. This would result in glory to the Father through Jesus.

The concept of acting in Jesus’ name is described elsewhere (John 15:16; 16:23,24,26; 14:26; cf. Acts 4:7-12; Col. 3:17). Jesus is the mediator through whom we pray to God (1 Tim. 2:5). He makes it possible for God to hear our prayers, because He died to save us from sin (1 Tim. 2:4-6). We must go to God by Jesus’ authority and in accordance with His will. This is implied in the expression “in Jesus’ name.”

God has promised to answer prayer, not just for the apostles, but for all His children. However, for all of us, we must ask in an acceptable manner and according to His will. Asking “in Jesus’ name” requires asking in harmony with His will. There is no promise here that we can ask for any selfish thing we want and expect Him to answer. 1 John 5:14,15; 3:21,22; James 5:16; Matthew 7:7-11; 18:19; 1 Peter 5:7; John 14:13,14; cf. 1 Samuel 1:10-28; 7:5-11; 2 Kings 20:1-7; 2

Chronicles 7:11-14. The difference between the apostles and us is that God often answered their prayers miraculously (v13), whereas our prayers are answered through His providence in accord with natural law, not miraculously.

Verse 15

15. How does love for Jesus demonstrate itself?

16. List two other *passages* that teach similarly to v15.

17. **Case Study:** Some people claim that obedience is not important as long as you love Jesus. What can we learn about this from these passages?

Love for Jesus requires obedience.

Not only did Jesus require the disciples to believe in Him (v12), but He also said they must love Him. He then clearly and unequivocally stated that those who love Him must keep His commands.

Again, this principle is true of all of us and is repeated often in Scripture. Love in the Bible is not just an emotion or feeling. It is a choice or determination of heart, which must show itself in how we act. Hence, love can be defined as “active good will.” See also John 14:21-24,31; Romans 13:8-10; Galatians 5:6; Hebrews 10:24; 1 John 2:3-6,15-17; 5:2,3; 2 John 5,6; Revelation 3:19.

Many people today say they know they are saved because they just have so much love for God, despite the fact they are not obeying Him. In fact, love is often used to justify disobedience. If someone points out that certain people are not following the Bible, and other people may respond, “I don’t think that matters so much as long as they really love God.” But it matters to Jesus! He said love means we must obey. He explained further that lack of obedience demonstrates lack of love (vv 21-24). Those who do not obey, and even use love as an excuse for people who disobey, are really showing that they do not have a proper, Scriptural love for God. How can it not matter when people do not properly love God?

Notice further, that Jesus expected obedience to His commands on the basis of love for Him. This again implies that He knew He was Divine. Such a demand would be totally out of place coming from a mere human prophet. Other prophets might command people to obey the prophet’s message because they loved God, but the prophet would not demand obedience to Divine revelation on the ground of love for a mortal man.

Verses 16-18

18. Whom did Jesus promise the Father would send (v16)? (Think: Study the word “Comforter” — KJV — to see what it means.)

19. List other passages in John 14-16 about the Comforter and list several expressions describing whom this term refers to.

20. Why can the world not receive this Comforter, and why could the apostles receive Him?

Jesus promises another Helper.

Having said that He was leaving, Jesus continued to give further reassurance to His disciples by telling them He would send someone else to help them. He would pray the Father who would send this helper or comforter. He would not leave them like helpless orphans. Jesus said He Himself would come to them, not personally but through the work done by the One whom He would send. This promise is repeated and described several times by Jesus throughout this discussion with the apostles (14:25,26; 15:26; 16:7-13ff; etc.).

“Helper” or “Comforter” (παρακλητος) basically refers to one who gives aid. “...It was used in a court of justice to denote a legal assistant, counsel for the defence, an advocate; then, generally, one who pleads another’s cause, an intercessor, advocate, as in 1 John 2:1, of the Lord Jesus. In the widest sense, it signifies a succourer, comforter. Christ was this to His disciples, by the implication of His word ‘another (*allos*, another of the same sort, not *heteros*, different) Comforter,’ when speaking of the Holy Spirit ... John 14:16 ... 14:26; 15:26; 16:7...” (Vine).

Similar words from the same root also indicate encouragement, exhortation, admonition, consolation, instruction (see v26). The point is that the Holy Spirit would take Jesus' place. Jesus had been a comforter to them; but He was now leaving, so He would not leave them without someone to help and encourage them. He knew they would need help and guidance in the coming difficult days, so He would send the Holy Spirit to meet this need. All that He Himself had done for them, the Holy Spirit would now do. This is described throughout the context in several following verses.

The Holy Spirit would provide this comfort by giving knowledge and instruction (v26; 16:13ff). This is why He is called here the "Spirit of Truth" — i.e., the Spirit characterized by truth, because He always speaks the truth. This contrasts to the Devil, who is the spirit that speaks lies and error.

The Holy Spirit would be the One to reveal the truth to the inspired men. As Jesus had patiently taught them God's will, so the Holy Spirit would do after Jesus was gone. He would give them the very **words** to speak in teaching others (1 Cor. 2:10ff; Matt. 10:19,20; etc.) These same benefits now come to us through the Scriptures that were written by these men inspired by the Holy Spirit (Eph. 3:3,4; 2 Tim. 3:16,17; 1 Cor. 14:37; 2 Pet. 1:20,21).

Note that the Holy Spirit did come upon the apostles at Pentecost, fulfilling this promise. So, when Jesus speaks about going away, He means that He would ascend back to the right hand of the Father. In his sermon in Acts 2, Peter explained that this had been fulfilled.

Also note that this promise of personal guidance by the Holy Spirit was addressed to the apostles. Jesus directly stated that the world could not receive it because worldly people do not have the right attitude to receive it. Christians in general benefit from the work of the Holy Spirit by means of the word the inspired men wrote, but there is nothing here or elsewhere that promises personal, direct guidance of the Holy Spirit to all Christians (see notes on v12).

See notes below on v20 regarding the Holy Spirit being in them.

Verses 19,20

21. Why would the world no longer behold Jesus and in what sense would the apostles behold Him? (Think: What is meant in v20 by the phrases "in my Father," "in me," "in you"? Study other passages and think.)

When Jesus left, disciples would still be able to have a relationship with Him.

Jesus again repeated that soon He would leave and the world would not see Him any longer. However, the disciples would see Him and would live because He would live. When the time came, they would know that He was in the Father and that He and the disciples were in one another.

The expression "in" someone, as used here, refers to fellowship or union with someone. This is explained in 17:20,21. See notes on John 10:38 and 14:10,11 where Jesus used this expression to describe His relationship to the Father. Here He adds that disciples would also be able to have such a relationship of fellowship with Him.

In v17 He had said the Holy Spirit would be in them. The presence or coming of the Holy Spirit to them (as it was fulfilled on Pentecost) would prove that Jesus was at the right hand of the Father and that fellowship with God was now possible because of what Jesus did for us. This is the very explanation Peter gave for the coming of the Holy Spirit on Pentecost.

When Jesus arose from the dead and returned to Heaven, He would thereby prove that all of us could be raised from the dead and could receive eternal life in Heaven. We can have this life only through Him and only because He has it. The fact He has it is the proof we can have it. Hence, we live because He lives.

In what sense would the apostles be able to see Jesus, though the world could not see Him? Moses endured "as seeing him who is invisible" (Heb. 11:27). The invisible God is clearly seen through the things He made (Romans 1:20). This is the sight that comes by faith. No one can see Jesus physically now, just like we cannot see the Father. But by faith we know He is real and is

there to bless us. This is the sense in which the disciples would see Him when the world could not. (There could also be a reference to His appearances after the resurrection in which He appeared to the apostles but not to the world.)

Verses 21-24

22. Again, who loves Jesus and what blessings are offered to those who love Him?
23. What question did Judas ask?
24. What indicates that a person loves or does not love the Lord?
25. What do Jesus and His Father do for those who love them?

Our love for Jesus and the Father is expressed by our conduct.

See notes on 14:15. Jesus here enlarged on the concept that people who love Him must obey Him. He expressed it every way it could be expressed. Those who keep His commands are the ones who love Him. Anyone who loves Him will keep His word. Those who don't love Him, don't keep His word. He appears determined to make sure we get the point, and yet some people still think they love Jesus even though they continue to disobey Him!

He repeats the promises that He and God will love and dwell with those who love Him enough to obey Him (see notes on v20). And He repeats that the Father gave Him His message, since He was acting as the Father's spokesman (see notes on 12:48-50). Hence, to fail to keep the word is to disobey the Father as well as Jesus.

Further, He said He would manifest Himself to those who love and obey Him. At this point, He was asked a question by Judas. This was another apostle named Judas, not Judas Iscariot. It probably refers to the one called Thaddeus or Lebbaeus in other accounts (Matthew 10:3; Mark 3:18). He asked how it could be that Jesus would manifest Himself to the apostles but not to the world. This again contradicted Jewish expectations. They expected a Messiah who ruled on earth over the Jewish nation for all the world to see. Hence, Jesus' statement made no sense to these confused Jews.

However, Jesus' rule is spiritual, in the church which is a spiritual kingdom (Col. 1:13,14; Matt. 16:18,19; John 18:36). So, we see Him also in a spiritual sense (see notes on v19). He rules us spiritually by faith. This is why love and obedience are essential to have Him in us, dwelling with us, etc. Just as the dwelling is not physical, so the seeing is not physical. We understand His teaching because He has manifested it to us, we love and obey Him, so we have a close personal relationship to Him.

Verse 25,26

26. Who is the Comforter (Helper) and what work would He do? (Think: Why would the apostles need someone to do this work?)

The Holy Spirit would teach and remind them of all things.

Jesus then returned to a further discussion of the Comforter (Helper) and what He would provide for the disciples when Jesus was gone (see vv 16-18). Jesus had taught them much while He was personally with them. Nevertheless, there was more that they needed to be taught which they had not yet received.

The Holy Spirit would fill this need. Note that the Helper previously promised is here identified as the Holy Spirit. He would be sent by the Father in Jesus' name and would bring to their remembrance (remind them of) what Jesus had taught. He would also teach them all things (in contrast to "these things" that Jesus had taught).

Jesus had taught much, but He knew there was more they needed to learn (see 16:12,13,25). There were things they were not ready to accept and understand, so He had not taught them. But the Holy Spirit would come after Jesus' death and resurrection, at a time when they would be much more able to understand. He would remind them of what Jesus taught and would give them the additional truths Jesus had not taught. The result would be that they would have "all things."

The passage here identifies the three separate individuals of the Godhead. There is God the Father, Jesus the Son, and the Holy Spirit. The Father would send the Holy Spirit in the name of Jesus. So, the Holy Spirit is not the Father, but the Father sent the Spirit. And the Holy Spirit is not the Son but was sent in the Son's name.

Note that Jesus' provision includes everything needed. He did not leave us without the information we need to serve Him. Anything not included in what the Holy Spirit revealed to inspired men is something we do not need. They receive "all things." This includes a perfect remembrance of all Jesus' teachings. This assures us that we have a perfect record of His life in the gospel accounts.

Verse 27

27. What blessing did Jesus promise in v27? Who/what could not give this blessing?

28. List two other passages that discuss the peace Christians have.

29. **Special Assignment:** Explain how Jesus' concept of peace differs from the world's concept? Explain why the world cannot give this peace.

Jesus offers peace to the disciples.

Another blessing Jesus promised to give His disciples after He had left them was peace. He did not mean the kind of peace the world offers, but His peace.

"Peace" is εἰρήνη (corresponds to Heb. SHALOM). "...the sense of rest and contentment consequence ... on ... the harmon[ious] relationships between God and man, accomplished through the gospel" (Vine).

"...acc. to a conception distinctly peculiar to Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that it" –Grimm-Wilke-Thayer.

Other meanings of the word include security, safety, prosperity, etc. Other passages describing it are Rom. 5:1; 8:6; 10:15; 15:13; 2 Peter 3:14; John 16:33; Eph. 6:15; Col. 3:15; Phil. 4:7; Luke 2:14; 19:38,42; Acts 10:36.

The idea is probably best defined in the last part of the current verse: "Let not your heart be troubled, neither let it be fearful." Peace is the inward sense of calm, contentment, security, and lack of fear in the heart of a Christian that results from the assurance that affairs of life will work out for the best (Matt. 6:33; 1 Tim. 6:6-8). This mainly results from knowing one has a peaceful, harmonious relationship with God and is promised an eternal reward, rather than punishment (cf. Rom. 8:28; 2 Tim. 4:6ff; 1 John 4:18).

The world offers "peace" through wealth, power, pleasure, etc. But these do not really satisfy (Matt. 6:19-34; 13:22; 1 John 2:15-17; etc.). The world offers these, but what it really gives is tribulation (John 16:33), problems and sorrows (1 Tim. 6:6ff; Matt. 16:26). Jesus provides the only real peace.

The cause of strife and alienation between God and man is sin. People in sin are enemies of God – Colossians 1:19-23. We are subject to His wrath, deserving of punishment. Since sin is the problem, the only solution is forgiveness of sins, so the cause of alienation is removed. Only Jesus can provide the means of forgiveness, so He can provide peace that no one else can provide. As a result, we need not fear the consequences of our sins. We have peace of mind through Christ.

Verse 28

30. Why should the disciples rejoice in Jesus' leaving?

The disciples should rejoice to hear that Jesus would go to the Father.

Though Jesus was going to leave, in many ways this would not be a sad thing. It was a cause for rejoicing such that, if the disciples really loved Him, they would rejoice for Him that He was going to the Father.

Jesus' departure from this earth would end His life of suffering and hardship. He could return victoriously to the honor of the presence of His Father (Phil. 2:5ff; Acts 2:14ff).

It is amazing that, on the very night that He was facing the death of the cross, Jesus could look beyond it to the joy that followed (see Heb. 12:2). We need this same ability to look beyond our present sufferings to the joy ahead of us. This can help us to endure.

Jesus' whole life had been a great burden to Him, especially compared to the joys in heaven that He had left. Jesus had known from the beginning that He would have to die on that cross. Though it was now so near and He dreaded it so, yet it would be a great relief to have it over. So, He encouraged the disciples to look at it the same way, and even to rejoice with Him that it was almost over. As we draw close to some major burden ahead of us, it can still seem a relief to know that it is almost over.

Note that, if Jesus' leaving would be a blessing to Him, it would also be a blessing to all disciples. He was going to bring His sacrifice to God as the propitiation for our sins, then to begin His kingdom, and ultimately to reign at God's right hand. He would also send the Holy Spirit. All these facts would result in great blessings to Jesus' followers. So, His going was a cause of joy to them, as well as to Him.

In what sense is the Father "greater than" Jesus? Both possess Deity, so it cannot be that the Father is Deity and Jesus is not, as some people falsely teach (see John 1:1-3; 20:28; Phil. 2:5-8; etc.). For one thing, while He was on earth, Jesus subjected Himself to the Father as we humans must do (Phil. 2:5-8). Yet, there is also a sense in which the Father continues to have authority over the Son (1 Cor. 11:3). There appears to be a variation in authority **among** the Father, Son, and Holy Spirit. But that does not in any way affect **us**. To us, their authority is all the same. They each have complete authority over created things in that we must obey all they say. That is the essence of Deity. What any one of the three says is exactly the same as what the others say.

Verse 29

31. Why did Jesus explain these things before they happened? (Think: How would this help the disciples' faith?)

Jesus predicts these events so that their fulfillment would produce faith.

Jesus had told them all these things ahead of time so that, when they came to pass, they would believe in Him. This is the essence of fulfilled prophecy. Like other prophets, Jesus predicted the future so people would recognize the fulfillment and believe that the one who spoke the prophecy was from God.

This in turn strengthens faith so people do not fall away in times of hardship. These would be hard times facing the apostles after Jesus left them. They would be tempted to fall away if their faith was not strengthened. Seeing the fulfillment of Jesus predictions would give them the strength they needed to endure. Instead of thinking that these terrible events were a mistake or worse yet a great defeat for Jesus, proper understanding would lead men to see that God intended this all along. Instead of shaking men's faith, it ought to confirm it.

Jesus is known to be the Son of God because He fulfilled Old Testament prophecy. However, He Himself made predictions that came true. The power to predict the future is just one more of the many proofs that confirm Him to be a messenger from God. Therefore, His message is true in all that He taught, and we ought to believe His claims and His teaching.

See notes on 13:19.

Verse 30

32. Who did Jesus say was coming? Check cross-references and explain who this refers to. (Think: What did Jesus mean by "he has nothing in me"?)

Jesus states that His time to speak to them is short.

Jesus was going to leave and would not walk among them any more — i.e., not as He had during His lifetime. He would return after His death, but it would not be the same then.

The prince (αρχων) or ruler of the world is Satan. See John 12:31; 16:11; 2 Cor.4:4; (Eph. 2:2; 6:12; 1 John 4:4; 5:19). Scripture often speaks of the world as being contrary to God, because all people at times sin and obey Satan, thereby putting themselves under his power (1 John 2:15; Gal. 5:16ff). Hence, Satan is the ruler of it. He was “coming” in that His time to persecute and do his worst to harm Jesus was about to come.

“He has nothing in” Jesus in the sense that he had no power over Jesus. There was nothing in Jesus that desired to serve Satan, nor any means Satan could use to lead Jesus astray from His purpose. He really did not even have power to put Jesus to death. Jesus had done nothing worthy of death. He would die, not because Satan had greater power, but because Jesus was going to allow it (v31).

Such a statement is an amazing affirmation of Jesus’ sinlessness. What mere human, even if he be a great prophet, could truthfully say that Satan had no power over him? What prophet ever made such a claim? Only Jesus could say it such that no one could prove it to be untrue.

Verse 31

33. What was Jesus about to “do” (v31) and how would that show His love for His Father?

Jesus would submit to death because He loved the Father.

Satan had no power over Jesus, but Jesus was going to die anyway. Why? Because He loved the Father, and because the Father gave Him a commandment. As Jesus prayed in the Garden, as a human He would have preferred to avoid the suffering and shame. But He submitted to the will of the Father, because He loved the Father (cf. John 10:18; Gen. 3:15).

Hence, it would actually be Satan who caused His death, and thereby caused Jesus to leave the disciples. But by telling them beforehand, He could strengthen their faith that this was not a defeat at the hands of Satan. Nor would He have to change His plans to overcome Satan, after He had been unable to stop Satan from killing Him. In fact, it was all planned this way from the beginning.

“Arise, let us go from here.” Apparently, to this point they had still been talking in the place where they had eaten the Passover. The remaining teachings in this lengthy discussion must have occurred on their way to the Mount of Olives. (Some say they arose to leave, but He continued speaking as the prepared to leave, etc.).

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