

5/18/25

John 14

Jesus has given to His disciples an example of a servant as He washed their feet, Judas has gone out to betray Him. Jn. 13:1-31a

Then Jesus announced His glorification, the new commandment to love one another as Jesus had loved them and the denial of Jesus by Peter. Jn. 13:31b-35

1. The specific time of Judas departure is stated, “So, when he had gone out.” vs. 31a

2. The specific “hour” had come, “Jesus said, “Now the Son of Man is glorified, and God is glorified in Him.” vs. 31b-c

* The hour regarded His death on the cross, followed by His resurrection, departure by His ascension to be seated at the right hand of God on His throne!

3. Peter was unable to contain himself about not being able to follow Jesus and asked why stating he was ready to lay down his life for Jesus, to which Jesus told him that he would deny Jesus three times before the rooster crow. Jn. 13:36-38

* This is the context of the start of chapter 14, which is still the Upper Room discourse, the scene is tense and fearful about Jesus leaving and they leave the Upper Room at the end of chapter 14, so again the better division of chapter 14 would be back at chapter 13 verse 31, as Judas had gone out. Jn. 13:31-14:31

14:1-6

The way to the Father is by Jesus.

14:1

The command of Jesus to His disciples.

- 1) Jesus knew their uneasiness, “Let not your heart be troubled.” vs. 1a
 - a) The word troubled “tarasso”, means to be agitated and disturbed about His departure back to the Father by way of the cross and resurrection.
 - b) The word is used of Jesus. Jn. 11:33; 12:27; 13:21
 - c) The word is in the present passive imperative, a command in the negative, literally, “stop letting your heart be troubled”.
- 2) Jesus gave His disciples the solution to stop allowing their heart to be troubled, “you believe in God, believe also in Me.” vs 1b-c
 - a) These are two positive imperative commands.
 - b) The disciples must keep on trusting God and Jesus, the tense is present durative constantly.
 - c) The two words “believe” are used in the same sense, demanding the same trust in Jesus as in God. Lenski
 - d) Both are God and equally trustworthy, the Father gave the prophetic promise of the mission of Jesus and Jesus is about to finish His prophetic mission of

atonement. Jn. 1:1, 14; Phil. 2:5-11; Col 2:9

- e) They were to carry on with Jesus the same relationship now forward as they had in the past with the Father without seeing Him.

14:2-4 The revealed purpose for Jesus leaving.

- 1) Jesus comforted the disciples by their ultimate destination, "In My Father's house are many mansions." vs. 2a
 - a) The word mansions "mone", means abiding places or dwelling in the Father's house, heaven, "many for all the saved.
 - b) The word are "eisi" is the present indicative tense, they are real in existence.
 - * We are pilgrims and sojourners. Heb. ?
 - c) The minute a believer dies, they are instantly present with God. 2Cor. 5:1-8
 - d) This text and 2Cor. 5:1-9 do not refer to our eternal glorified bodies, we receive those at the Rapture. 2Cor. 5:1-8
- 2) Jesus confirmed the absolute truth and reality about the abiding places, as a present actual existence, otherwise He would have told them "if it were not so, I would have told you." vs. 2b-c
 - * Jesus is Full of grace and truth. Jn. 1:14
- 3) Jesus was departing back to the Father to prepare an abiding place for them and all believers, then return for the believers, "I go

to prepare a place for you. And 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." vs. 2d-3

- a) This was not a permanent separation from Jesus, but rather a temporary one.
- b) In principle every believer at death is instantly present with Jesus as we have noted. 2Cor. 5:1-8
- c) In practice Jesus is referring to the Rapture of the church, not the Second Coming. 1Thess. 4:16-18; 5:8; Rev. 3:10
 - * Jesus will talk about the coming of the Holy Spirit 50 days after the resurrection.
- 4) Jesus reminds them about two important things they knew, "And where I go you know, and the way you know." vs. 4
 - a) He was going to ascend back up to heaven. Acts 1:11
 - b) He had told them often about believing in His death and resurrection to atone for the sins of the world, the way to the Father. Jn. 1:18, 30; 3:16; 4:26; 6:35, 38; 7:38; 8:12, 56, 58; 10:7, 14; 11:25; 12:26; 13:15-16

14:5-6 The objection of Thomas.

- 1) Thomas spoke out of frustration for the eleven, "Thomas said to Him, "Lord, we do

not know where You are going, and how can we know the way?" vs. 5

a) Thomas is called the doubter here and that Jesus had resurrected. Jn. 20:24-25

* Yet he shined one time. Jn. 11:16

b) Sure they did know the way to enter heaven and the Kingdom of God. Jn. 3:3-5

c) They just did not know Jesus was not going to set up the Kingdom now.

2) Jesus answers Thomas in reverse order, "I am the way, the truth and the life. No man comes to the Father except through Me." vs. 6

a) All have the article meaning the only absolute way to God, the absolute truth about God and the absolute source of eternal life.

b) The place He was going was to the Father, He is the only mediator between God and man, the man Christ Jesus. 1Tim. 2:5

14:7-11 The oneness of the Father and Jesus.

14:7 The disciples by knowing Jesus, would also know the Father.

1) Jesus said they knew Him and the Father, "If you had known Me, you would have known My Father also." vs. 7a-b

* There is not doubt implied, it is the perfect tense active indicative, a true fact, having spent three and a half years with Jesus therefore the disciples would know the Father also in the same way

2) Jesus said they would know the Father, as they know Him, "and from now on you know Him and have seen Him." vs. 7c

a) This does not mean the disciples did not know the Father, but they would know Him in the same way they knew Jesus in the last three years.

b) They were to understand the Father as they saw Jesus, they were One.

1)) No man can see God, the Father and live. Ex. 33:20

2)) No man has seen God the Father nor can see. 1Tim. 6:16

3)) No man can reveal God, the Father but Jesus. Jn. 1:1; 14,18

14:8 The response of Philip to Jesus.

1) Philip was a bit agitated and disturbed causing him to speak a bit forward to Jesus, "Lord, show us the Father". vs. 8a

a) Philip was from Bethsaida, the one who told Nathaniel, they had found the Messiah. Jn. 1:43-46

b) This is not a request, but it is an imperative command.

- c) The word show “deilnuo”, means to expose to the eye, to give some proof or evidence.
- 2) Philip was speaking for the eleven and said, “and it is sufficient for us.” vs. 8b
 - * Faith under calm situation is one thing, but under difficulties, pressure and the unknown, it tested!

14:9 The reproof of Philip by Jesus.

- 1) In view of the three and a half years Philip had been with Jesus, “Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip?” vs. 9a-d
- 2) In view that Jesus was the accurate representation of the Father, “He who has seen Me has seen the Father; so how can you say, ‘Show us the Father?’” vs. 9e-g
 - * “God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high.” Heb. 1:1-3

14:10 The confrontation of the faith of the disciples.

- 1) Jesus asks if they believe the oneness of He and the Father, “Do you not believe that I am in the Father, and the Father in Me?” vs. 10a-b
 - a) They were two distinct persons of the godhead, the Father and the Son, having the same nature, essence and attributes.
 - b) Yet they were One God, Monothism, not Polytheism.
- 2) Jesus came to represent the Father and yield to the Father for all His words and works, “The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.” vs. 10c-d
 - a) The authority was the Father.
 - b) The works were done by the Father in and through Jesus, His Son.

14:11 Jesus asked for them to believe what he was saying about the Father on two levels.

- 1) Jesus commanded the disciples to walk by faith, “Believe Me that I am in the Father and the Father in Me.” vs. 11a
 - a) The word believe “pisteuo” means to be persuaded and have confidence in the words Jesus was saying to them, which is Biblical faith.

- b) This is a present imperative command, not a suggestion.
- 2) Jesus complemented His imperative command with the things they had seen, “or else believe Me for the sake of the works themselves.” vs. 11b
 - a) Faith in His words is the greater faith.
 - b) Faith by sight in His works is the lesser faith, yet honored faith.

14:12-14 The intercessor to the Father is Jesus.

14:12 The leaving of Jesus would result in greater works through the apostles.

- 1) The important truth and supreme authority, “Most assuredly, I say to you.” vs. 12a-b
- 2) The enablement, “he who believes in Me, the works that I do he will do also.” vs. 12a-d
- 3) The extent of the works, “and greater works than these he will do, because I go to My Father.” vs. 12e-f
 - a) The greater works cannot be the physical, for raising the dead is tough to beat.
 - b) The greater work has to be in the extent of the ministry to the lost through the church.

14:13-14 The only name the Father honors is Jesus.

- 1) Prayer is to be in the name of Jesus, “And whatever you ask in My name, that I will do.” vs. 13a-b
 - a) In the name of Jesus is not some formula or magical saying that God has to act on.
 - b) In the name of Jesus means, as if Jesus would be asking the Father!
 - c) The “whatever” is qualified by the will of God and in accord with the word of God.
- 2) Prayer has a condition, “that the Father may be glorified in the Son.” vs. 13c
 - a) That God alone is given and gets the glory, not man.
 - b) That God is the One who is leading, directing and speaking to us to be His representatives.
- 2) Prayer is answered, “If you ask anything in My name, I will do it.” vs. 14
 - a) Prayer is to get God’s will done not our own. 1Jn. 5:14-15
 - b) Prayer is to be according to God’s word. Jn. 16:23-24, 26
 - c) Jesus is talking to His disciples and apostles, which are to deny self, pick up their cross and follow Him.
 - d) This is the context of which anything in My name must be interpreted, not anything I want, a car, money, etc.

14:15-18 The promise of Jesus to send another helper.

14:15 The proof of love is obedience!

- 1) The believer has to live out the word of God in their life, “If you love Me, keep My commandments.”
- 2) The connection between the prayer of Jesus and obedience to the word of God is no coincidence.

14:16 The person of the Holy Spirit.

- 1) The intercession of Jesus to the Father for the Holy Spirit, “And I will pray the Father, and He will give you another Helper.” vs. 16a-b
 - a) The certainty that the Father would send the Comforter is without question.
 - b) The word another “allos” another of the same kind, but different in number, Jesus was the first. Jn. 16:13-14
 - c) The word Comforter “parakaleo, means one to come along side, an advocate for defense.
 - d) The Comforter or helper is third person of the Trinity, the Holy Spirit, a person by the personal pronoun.
- 2) The indwelling of the Comforter or Helper, the Holy Spirit in every believer, “that He may abide with you forever.” vs. 16c
 - * The distinction from the Old Testament believer for special callings or tasks, Kings, priest, prophets and like Aholiab and Abiu to construct the Tabernacle.

14:17 The Holy Spirit is identified as trustworthy.

- 1) He is called “the Spirit of truth”. as Jesus. vs. 17a
- 2) He is oblivious to this fallen world, “whom the world cannot receive, because it neither sees Him nor knows Him.” vs. 17b-c
 - * The world cannot receive him, is blind and ignorant of Him.
- 3) He is known only by the believer, “but you know Him, for He dwells with you and will be in you.” vs. 17d-e
 - a) The word “with” is “para”.
 - b) The word “in” is “en”
 - c) The third word associated with the Holy Spirit is “upon” is “epi”. Acts 1:8; 2:3; 8:12-13, 16-17; 10:44-48; 11:14-17; 19:1-6
 - * How long? Acts 2:38-39

14:18 The Oneness of the Holy Spirit and Jesus. would not leave them as orphan, the very thing they were afraid of. Jn. 14:1

- 1) Jesus would not abandon the apostles, as the were fearing, “I will not leave you orphans.” vs. 18a
- 2) Jesus would be with the apostles, “I will come to you.” vs. 18b

14:19-24 The indwelling of Jesus and the Father in the believer.

14:19-21 The contrast between the world and the believer after the departure of Jesus.

- 1) Jesus would no longer be seen by the world, the unbelievers, after His death, being spiritually dead, “A little while longer and the world will see Me no more.” vs. 19a
* We were dead in trespasses and sins. Eph. 2:1-2
- 2) Jesus would be seen by the believer after His death and resurrection, being spiritually alive, “but you will see Me.” vs. 19b
* Jesus would live through them, “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.” Gal. 2:20
- 3) The presence of the Holy Spirit in them will only confirm His exalted state with the Father and the union of them with Him, “At that day you will know that I am in My Father, and you in Me, and I in you.” vs. 20
- 4) The evidence of love for God. vs. 21
 - a) Obedience is evidence of love for Jesus, “He who has My commandments and keeps them, it is he who loves Me.” vs. 21a-b
 - b) The Father will in turn love the obedient servant, “And he who loves Me will be loved by My Father.” vs. 21c

- c) Jesus will reveal Himself to the person who loves the Father, “and I will love him and manifest Myself to him.” vs. 21d

14:22-24 The question of Judas to Jesus and the answer.

- 1) The identity of Judas, “Judas (not Iscariot) said to Him.” vs. 22a-b
* Judas is Thathaeus. Matt. 10:3; Mk. 3:18; Lk. 6:16
- 2) The question of Judas, “Lord, how is it that You will manifest Yourself to us, and not to the world?” vs. 22c-e
- 3) Jesus manifests Himself through His word to those who obey it. vs. 23
 - a) He demonstrates love for Jesus and the word, “Jesus answered and said to him, “If anyone loves Me, he will keep My word.” vs. 23a-b
 - b) The Father will love him, “and My Father will love him.” vs. 23c
 - c) Both will come and make their abode in the believer, “and We will come to him and make Our home with him.” vs. 23d
 - 1)) Obedience is not a condition for God’s love, He loved us while we were yet sinners.
 - 2)) Obedience is the proof of love for God and His word.

- 4) Jesus gave the evidence of not loving Him, "He who does not love Me does not keep My words." vs. 24a
 - a) If a child loves his parents, he or she will obey them.
 - b) If a husband or wife love each other, they will obey the word of God for their married roles.
- 5) Jesus spoke the words of the Father, "and the word which you hear is not Mine but the Father's who sent Me." vs. 24b
 - a) The words Jesus spoke were of the Father.
 - * Jesus did everything through the Father, depending on Him, just as His words were of the Father. Jn. 5-7
 - b) The Father sent His Son to deliver His words, the father only speaks through His Son. Heb. 1:1-3

14:25-31 The gift of the Holy Spirit and His peace.

14:25-26 The words of Jesus in contrast to the Holy Spirit.

- 1) Jesus was finishing His mission, "These things I have spoken to you while being present with you." vs. 25
- 2) Jesus said the Holy Spirit was going to begin His mission, "But the Helper, the Holy

Spirit, whom the Father will send in My name." vs. 26a-c

- 3) Jesus said the Holy Spirit would do several things for them. vs. 26d-e
 - a) "He will teach you all things." vs. 26d
 - b) "And bring to your remembrance all the things that I said to you." vs. 26e
 - * Jesus said the Holy Spirit was the advocate whom the Father would send would continue the ministry of Jesus. Jn. 15:26-27; 16:7-8, 13-14

14:27 The peace of Jesus impart to the apostles.

- 1) The giver is Jesus, "Peace I leave with you." vs. 27a
- 2) This is His peace, "My peace I give to you." vs. 27b
- 3) The peace of Jesus is distinct from the world's peace, "not as the world gives do I give to you." vs. 27c
 - a) His peace for life situations. Phil. 4:6-7
 - b) His peace is different from the world's temporal and superficial peace, which is false peace.
- 4) The peace needed to be appropriated, "Let not your heart be troubled, neither let it be afraid." vs. 27d-e
 - a) The word troubled "tarasso" means agitate or disurbed, as in verse 1 a present passive imperative command, "stop letting your heart be troubled".

- b) The word afraid is a present active imperative command, continuously.
- 1)) "For God has not given us a spirit of fear, but of power and of love and of a sound mind." 2Tim. 1:7
- 2)) "There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love. We love Him because He first loved us." 1Jn. 4:18-19

14:28 The reminder of Jesus about His departure.

- 1) Jesus reminds the apostles that He is leaving, but He is also coming back to them, "You have heard Me say to you, 'I am going away and coming back to you.'" vs. 28a
- 2) Jesus reminds the apostles of the benefit of leaving back to the Father, "If you loved Me, you would rejoice because I said, I am going to the Father,' for My Father is greater than I." vs. 28b-e
 - a) Their rejoicing would be over the benefit of the ministry of the Holy Spirit in a greater capacity than His own limited ministry to the land of Israel.
 - b) Jesus would be in interceding Redeemer for all sinners and saints.
 - c) The Father being greater is in terms of not being limited like Jesus by a human body

therefore He would then be able to do for them all they needed.

- 3) Jesus revealed all this to them beforehand in order to cause their faith to grow when it comes to pass, "And now I have told you before it comes, that when it does come to pass, you may believe." vs. 29

14:30-31 The departure from the Upper Room.

- 1) Jesus knew His time was short, "I will no longer talk much with you." vs. 30a
- 2) Jesus gave the reason, "for the ruler of this world is coming, and he has nothing in Me." vs. 30b-c
 - a) Satan would be making his move soon in attempts to destroy Him. Jn. 12:31
 - b) Satan had nothing to hold over Jesus for He was sinless.
- 3) Jesus gave the evidence of His love for the Father, His obedience to all He commanded. "But that the world may know that I love the Father, and as the Father gave Me commandment, so I do." vs. 31a-c
- 4) Jesus dismisses the apostles from the Upper Room, "Arise, let us go from here." vs. 31d-e