

John 14 — Trust When Your Heart Is Troubled

Harvest Fields Community Church • Mid-Week Bible Study Teaching Manuscript

Teaching aim: To understand John 14 in its literary and historical setting, see Jesus as the exclusive Way to the Father, understand the Holy Spirit as the promised Advocate, receive Christ's peace, and respond with trusting faith and obedience. The manuscript follows the slide sequence.

Slide 1 — John 14: Trust When Your Heart Is Troubled

Open by naming the emotional setting. John 14 is spoken to disciples whose world feels unstable. Jesus knows betrayal, denial, arrest, and the cross are near, yet He gives comfort to others. The controlling pastoral question is: What does Jesus give His people when their hearts are troubled? He gives Himself, a promised home, the Advocate, and His peace.

Slide 2 — Why John Wrote His Gospel

Read John 20:30–31. John tells us why he selected these signs: so readers may believe Jesus is the Christ, the Son of God, and by believing have life in His name. Therefore, John 14 must be taught toward belief. The goal is not simply to admire Jesus' words but to trust the Person those words reveal.

Slide 3 — The Room Is Heavy

Place the audience in the final-night setting. Judas has left. Peter has been told he will deny Jesus. Jesus has repeatedly announced His departure. The disciples are confused and emotionally pressured. D. A. Carson stresses that

Jesus Himself is moving toward the agony of the cross, yet He is still the One who comforts, instructs, and gives. This makes verse 1 especially powerful: Jesus' command to trust is spoken inside real crisis, not outside it.

Slide 4 — The Chapter at a Glance

Walk through the chapter's movement: a prepared place; Jesus as the Way; the Father revealed in the Son; greater works and prayer; love expressed in obedience; another Advocate; Christ's peace; and finally the ruler of this world having no claim on Jesus. The chapter begins with troubled hearts and ends with Jesus moving willingly toward the cross.

Slide 5 — Do Not Let Your Heart Be Troubled

John 14:1 is both comfort and command: trust God; trust Jesus. Carson argues that the double imperative fits the context well. In verses 2–3, the Father's house contains many dwelling places. The Greek *monē* points to a dwelling or abiding place. The emphasis is not luxury but belonging and sufficient room in the Father's home. Carson also connects Jesus' 'going' with the cross, resurrection, and return to the Father: His saving departure prepares the place.

Slide 6 — Jesus Is the Way

Thomas wants to know the destination and route. Jesus answers with a Person: 'I am the way and the truth and the life.' Carson notes that 'way' receives special emphasis because it answers Thomas directly. Jesus is the way because He is God's truth and God's life. The exclusivity of 'no one comes to the Father except through Me' is not arrogance detached from invitation; it is the claim that access to the Father is found in the Son whom the Father sent.

Slide 7 — To See Jesus Is to See the Father

Philip asks Jesus to show them the Father. Jesus' response means that God has made Himself decisively known in the Son. This does not erase the distinction

between Father and Son. In the same chapter Jesus goes to the Father, asks the Father, and promises the Spirit whom the Father will send. John presents profound unity without collapsing the Persons into one another. Jesus' words and works reveal the Father.

Slide 8 — Greater Works and Prayer

John 14:12 is often misunderstood. Carson argues that 'greater' should not be reduced to simply more spectacular miracles. The key is Jesus' going to the Father. After His death, resurrection, exaltation, and the gift of the Spirit, the disciples' ministry belongs to the new salvation-historical era. Their preaching and works openly proclaim the crucified and risen Christ. Verses 13–14 connect fruitful ministry with prayer in Jesus' name and the Father's glory.

Slide 9 — Love Has a Shape

John 14 repeatedly links love and obedience. This is not salvation by works, and obedience is not a price paid to receive the Spirit. Rather, obedience is the visible expression of genuine love for Jesus. Carson emphasizes that Jesus' commands include His teaching as a whole, with love for one another at the center. Invite the group to identify one area where trust in Christ should become concrete obedience.

Slide 10 — Another Advocate

Slow down here. The Greek word is *paraklētos*, *παράκλητος*. Carson explains its relationship to the idea of being 'called alongside.' In secular Greek it could carry legal force: an advocate, representative, witness, or legal assistant. No single English word captures everything. 'Advocate' preserves an important legal dimension; 'Helper' captures assistance but can sound too weak. Jesus promises 'another' Paraclete, implying continuity with Jesus' own strengthening presence.

Slide 11 — The Holy Spirit Is Personal Presence

The Advocate is identified as the Spirit of truth. He is not merely an influence or mood. Jesus speaks of the Spirit as One the disciples know, One who will be with them and in them. Then comes the tender promise: ‘I will not leave you as orphans.’ The emotional center is presence. Jesus is departing physically, but His followers will not be abandoned.

Slide 12 — The Spirit Teaches and Reminds

In verses 25–26, the Father sends the Holy Spirit in Jesus’ name. The Spirit teaches and reminds the disciples of Jesus’ words. Carson gives special attention to the first-generation disciples: after Jesus’ glorification, the Spirit enables the eyewitnesses to understand the significance of what Jesus taught. This supports the reliability and Christ-centered character of apostolic witness. The Spirit does not compete with Jesus; He brings Jesus’ truth into clear remembrance.

Slide 13 — My Peace I Give You

The Greek *eirēnē* reflects the rich biblical idea of shalom. Jesus’ peace is not denial of danger. He gives peace on the eve of arrest and crucifixion. Carson highlights the contrast with worldly peace: the world cannot finally heal the deepest rupture, but Jesus’ death brings peace with God and the peace of God. The audience should hear verse 27 as a gift grounded in Christ’s saving work, not as a demand to manufacture calm.

Slide 14 — ‘The Father Is Greater Than I’

John 14:28 must be read with the whole Gospel. John calls the Word God in 1:1 and records Thomas addressing the risen Jesus as ‘My Lord and my God’ in 20:28. At the same time, John emphasizes the Son’s obedient mission from the Father. Carson reads ‘the Father is greater than I’ in relation to Jesus’

incarnate state and His return to the glory He had with the Father. The verse should not be isolated to deny Christ's deity.

Slide 15 — The Ruler of This World Is Coming

Jesus predicts events so that the disciples may believe when they happen. The ruler of this world is coming, but Jesus is not trapped. The cross will look like the triumph of darkness, yet Jesus interprets it beforehand as obedience and love. He goes toward the cross knowingly and willingly.

Slide 16 — He Has No Claim on Me

This is a key climax. Carson explains that the expression often translated 'he has no hold on me' reflects an idiom with legal force: the devil has no claim on Jesus, nothing over Him, no just charge. Jesus is not dying because Satan has discovered guilt in Him. He is sinless. His death is voluntary obedience to the Father and saving sacrifice for others. The apparent defeat becomes the means of victory. Emphasize: darkness approaches Jesus, but darkness has no rightful ownership of Jesus.

Slide 17 — John 14 in One Sentence

Bring the themes together: Trust Jesus—you are not abandoned. The prepared dwelling answers fear about the future. Jesus the Way answers confusion about access to God. The Advocate answers fear of abandonment. Christ's peace answers anxiety. The statement about Satan answers fear that evil will finally win.

Slide 17 — Trinity: One God, Three Persons

After the statement that the devil has no claim on Jesus, pause to clarify what John 14 teaches about God. Historic Christian Trinitarian doctrine confesses one God in three distinct, eternal Persons: Father, Son, and Holy Spirit. John 14 does not present three gods, nor does it present one Person merely

changing roles. Jesus, the Son, asks the Father, and the Father gives “another Advocate” (John 14:16). In verse 26, the Father sends the Holy Spirit in Jesus’ name. These relationships show personal distinction while preserving divine unity.

Slide 18 — Modalism: One Person Wearing Three “Modes”

Modalism teaches that Father, Son, and Holy Spirit are not eternally distinct Persons, but different modes, manifestations, or roles of one divine Person. John 14 resists this reading. In verse 16, the Son asks the Father to give another Advocate. In verse 23 Jesus says, “We” will come and make Our dwelling with the believer. In verse 26 the Father sends the Holy Spirit in the Son’s name. The chapter presents real interpersonal relationships among Father, Son, and Spirit. The biblical doctrine is therefore not one Person wearing three masks, but one God in three distinct Persons.

Slide 19 — Arianism: The Son as a Created, Lesser Being

Historically, Arianism taught that the Son was a created being and therefore not equal with the Father in divine nature. John 14:28—“the Father is greater than I”—was used by Arians, but it must be read within the whole Gospel of John. John 1:1–3 identifies the Word as God and places Him on the Creator side of the Creator-creature distinction: all things came into being through Him. John 8:58 records Jesus’ declaration, “Before Abraham was born, I am.” John 20:28 records Thomas confessing the risen Jesus as “My Lord and my God.” John 14:28 therefore speaks within the incarnate Son’s mission, obedience, and return to the Father’s glory; it does not deny His deity.

Slide 20 — John 14 Gives a Trinitarian Pattern

Bring the teaching together directly from the chapter. The Son loves and obeys the Father (John 14:31). The Son asks the Father (14:16). The Father sends the Holy Spirit in the Son's name (14:26). The Spirit teaches and brings Jesus' words to remembrance (14:26). These are not interchangeable masks, and the Son is not a creature. Father, Son, and Holy Spirit act in perfect unity while remaining personally distinct. This strengthens the pastoral message of John 14: the believer is held by the Father, saved and revealed by the Son, and accompanied by the Holy Spirit, the Advocate.

Slide 22 — Respond to Jesus

Give the room time to answer rather than rushing. Ask: What troubles your heart? Do you truly trust Jesus as the only Way to the Father? Where does love need to become obedience? Are you relying on the Spirit? Finally, make the gospel invitation clear: John wrote so that people may believe Jesus is the Christ, the Son of God, and have life in His name. Invite those who have never personally trusted Christ to do so.

Slide 23 — A Prayer of Trust

Close slowly. Explain that a prayer does not save by its wording; Jesus saves. The prayer is a way of expressing repentant faith: believing who Jesus is, trusting His death and resurrection, receiving Him as Lord and Savior, and asking for the Spirit's leading. Allow silence afterward, then pray for believers to live with obedient trust and Christ's peace.

Suggested Discussion / Application Questions

- What is troubling your heart that you need to entrust to Jesus?
- Do you believe Jesus is the Way, the Truth, and the Life—or only one option among many?

- Is your love for Christ becoming visible in obedience?
- Are you relying on the Holy Spirit or trying to live the Christian life alone?
- Have you personally trusted Jesus Christ as Lord and Savior and received life in His name?

Source Notes

Primary working notes supplied by the user: “John 14. Notes.docx,” including extensive excerpts and summaries from D. A. Carson, *The Gospel According to John* (Pillar New Testament Commentary), plus John 14 and John 20:30–31 study notes.

Additional background checked against contemporary web resources on the Farewell Discourse and the Greek term *paraklētos*. The presentation intentionally paraphrases commentary rather than reproducing long copyrighted passages.