

Chapter 14

Jesus Comforts His Disciples

- 1 “Do not let your heart be troubled; believe in God, believe also in Me.
- 2 “In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.
- 3 “If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also.
- 4 “And you know the way where I am going.”

Πιστεύετε = Pisteuete 21 times in Bible 17 in John’s writings

Jesus now tells them the way

- 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.”

Now the sixth Ego Eime

- 8 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’?

This Philip is different than the Philip we meet in Acts 8

- 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.

These deep theological truths are only found in John

- 12 “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.
16 "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.

Παράκλητον Parakleton Advocate or Comforter or Helper

- 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.
20 "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."

Thomas, Philip now the other Judas

- 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?"

Just like there are two Philips there are multiple Judas's

Matthew 13:55 (NASB95)

- 55 "Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas?

Luke 6:13–16 (NASB95)

- 13 And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles:
14 Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew;
15 and Matthew and Thomas; James *the son of* Alphaeus, and Simon who was called the Zealot;
16 Judas *the son of* James, and Judas Iscariot, who became a traitor.

Acts 5:37 (NASB95)

- 37 "After this man, Judas of Galilee rose up in the days of the census and drew away *some* people after him; he too perished, and all those who followed him were scattered.

Acts 15:22,27,32 (NASB95)

- 22 Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas—Judas called Barsabbas, and Silas, leading men among the brethren,
- 27 “Therefore we have sent Judas and Silas, who themselves will also report the same things by word *of mouth*.
- 32 Judas and Silas, also being prophets themselves, encouraged and strengthened the brethren with a lengthy message.
- 23 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.

The word abide in used 118 times in the New Testament and 68 times in John’s writings more than half

- 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.

παράκλητος, = Parakletos

Only found in John’s writings chapter 14, 15, 16 and 1 John 2:1

- 27 “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.
- 30 “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.

John 15 (NASB95)

Chapter 15

- 1 “I am the true vine, and My Father is the vinedresser.

Last Ego Eimi

- 2 “Every branch in Me that does not bear fruit, He takes away; and every *branch* that bears fruit, He prunes it so that it may bear more fruit.
- 3 “You are already clean because of the word which I have spoken to you.

- 4 "Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither *can* you unless you abide in Me.
- 5 "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.
- 6 "If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned.
- 7 "If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.
- 8 "My Father is glorified by this, that you bear much fruit, and so prove to be My disciples.
- 9 "Just as the Father has loved Me, I have also loved you; abide in My love.
- 10 "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love.
- 11 "These things I have spoken to you so that My joy may be in you, and *that* your joy may be made full.
- 12 "This is My commandment, that you love one another, just as I have loved you.

1 John 2:7–10 (NASB95)

- 7 **Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard.**
- 8 **On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining.**
- 9 **The one who says he is in the Light and yet hates his brother is in the darkness until now.**
- 10 **The one who loves his brother abides in the Light and there is no cause for stumbling in him.**
- 13 "Greater love has no one than this, that one lay down his life for his friends.
- 14 "You are My friends if you do what I command you.
- 15 "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.
- 16 "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.
- 17 "This I command you, that you love one another.
- 18 "If the world hates you, you know that it has hated Me before *it hated you*.
- 19 "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.

- 20 “Remember the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.
- 21 “But all these things they will do to you for My name’s sake, because they do not know the One who sent Me.
- 22 “If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin.
- 23 “He who hates Me hates My Father also.
- 24 “If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well.
- 25 “But *they have done this* to fulfill the word that is written in their Law, ‘THEY HATED ME WITHOUT A CAUSE.’
- 26 “When the Helper comes, whom I will send to you from the Father, *that is* the Spirit of truth who proceeds from the Father, He will testify about Me,
- 27 and you *will* testify also, because you have been with Me from the beginning.

“I am the bread of life” (John 6:35, 41, 48, 51). In this chapter, Jesus establishes a pattern that continues through John’s gospel—Jesus makes a statement about who He is, and He backs it up with something He does. In this case, Jesus states that He is the bread of life just after He had fed the 5,000 in the wilderness. At the same time, He contrasts what He can do with what Moses had done for their ancestors: “Your ancestors ate the manna in the wilderness, yet they died. But here is the bread that comes down from heaven, which anyone may eat and not die” (verses 49–50).

“I am the light of the world” (John 8:12; 9:5). This second of Jesus’ “I am” statements in John’s gospel comes right before He heals a man born blind. Jesus not only says He is the light; He proves it. Jesus’ words and actions echo [Genesis 1:3](#), “And God said, ‘Let there be light,’ and there was light.”

“I am the door” (John 10:7 and 9). This “I am” statement stresses that no one can enter the kingdom of heaven by any other means than Christ Himself. Jesus’ words in this passage are couched in the imagery of a sheepfold. He is the one and only way to enter the fold. “Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber” .

“I am the good shepherd” (John 10:11, 14). With this “I am” statement, Jesus portrays His great love and care. He is the One who willingly protects His flock even to the point of death (verses 11 and 15). When Jesus called Himself the good shepherd, He unmistakably took for Himself one of God’s titles in the Old Testament: “The Lord is my shepherd” ([Psalm 23:1](#)).

"I am the resurrection and the life" (John 11:25). Jesus made this "I am" statement immediately before raising Lazarus from the dead. Again, we see that Jesus' teaching was not just empty talk; when He made a claim, He substantiated it with action. He holds "the keys of death and the grave" ([Revelation 1:18](#)). In raising Lazarus from the dead, Jesus showed how He can fulfill Yahweh's promise to ancient Israel: "[God's] dead shall live; their bodies shall rise" ([Isaiah 26:19](#)). Apart from Jesus, there is neither resurrection nor eternal life.

"I am the way and the truth and the life" (John 14:6). This powerful "I am" statement of Christ's is packed with meaning. Jesus is not merely one way among many ways to God; He is the only way. Scripture said that "The very essence of [God's] words is truth" ([Psalm 119:160](#)), and here is Jesus proclaiming that He is the truth—confirming His identity as the Word of God (see [John 1:1, 14](#)). And Jesus alone is the source of life; He is the Creator and Sustainer of all life and the Giver of eternal life.

"I am the true vine" (John 15:1, 5). The final metaphorical "I am" statement in the Gospel of John emphasizes the sustaining power of Christ. We are the branches, and He is the vine. Just as a branch cannot bear fruit unless it is joined in vital union with the vine, only those who are joined to Christ and receive their power from Him produce fruit in the Christian life.

There are two more "[I am](#)" statements of Jesus in the Gospel of John. These are not metaphors; rather, they are declarations of God's name, as applied by Jesus to Himself. The first instance comes as Jesus responds to a complaint by the Pharisees. "I tell you the truth," Jesus says, "before Abraham was born, I am!" ([John 8:58](#)). The verbs Jesus uses are in stark contrast with each other: Abraham *was*, but I *am*. There is no doubt that the Jews understood Jesus' claim to be the eternal God incarnate, because they took up stones to kill Him (verse 59).

The second instance of Jesus applying to Himself the name / AM comes in the Garden of Gethsemane. When the mob came to arrest Jesus, He asked them whom they sought. They said, "Jesus of Nazareth," and Jesus replied, "I am he" ([John 18:4–5](#)). Then something strange happened: "When Jesus said, 'I am he,' they drew back and fell to the ground" (verse 6). Perhaps explaining the mob's reaction is the fact that the word *he* has been provided by our English translators. Jesus simply said, "I am." Applying God's covenant name to Himself, Jesus demonstrated His power over His foes and showed that His surrender to them was entirely voluntary (see [John 10:17–18](#); [19:11](#)).