



## Lesson 14 – The Book of John – Chapter 14

### February 25th, 2018 “Let Not Your Hearts Be Troubled”

#### I Am the Way, and the Truth, and the Life

John chapter 14 takes place on Thursday, April 6<sup>th</sup> A.D. 30, merely hours before Jesus will be crucified by Roman authorities.

The disciples were about to face the darkest three days in the history of this planet. Every prop and anchor, every familiar landmark and guiding star, were about to be swept away. Jesus would lie still and cold in death, his body riddled with wounds, his voice silent, his presence gone, his personality removed somewhere on the other side of the grave, beyond their reach. Jesus focuses here on preparing them. He offered them a new peace: "Believe."

**John 14:1-7 (ESV)** <sup>1</sup> *“Let not your hearts be troubled. Believe in God; believe also in me.”* <sup>2</sup> *In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you?* <sup>3</sup> *And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.* <sup>4</sup> *And you know the way to where I am going.”* <sup>5</sup> *Thomas said to him, “Lord, we do not know where you are going. How can we know the way?”* <sup>6</sup> *Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.”* <sup>7</sup> *If you had known me, you would have known my Father also. From now on you do know him and have seen him.”*

1 “Let not your hearts be troubled. Believe in God; believe also in me.

The Lord was not calling the disciples to believe sparingly in Him; they had already done so (13:10-11) *Jesus said to him, “The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you.”*

The present tense form of the verb *pisteuō* (believe) refers instead to an ongoing trust in Him. Though they genuinely believed in Jesus, the disciples’ faith was already beginning to waver. Soon, when He was taken from them and they faced the traumatic events of His betrayal, arrest, trial, and crucifixion, it would reach its lowest ebb.

2 *In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you?* 3 *And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also*

The Father’s house is another name for heaven, which is also described as:

**(Heb. 11:16)** As a *country*, due to its vastness.

**(Heb. 12:22)** As a *city*, emphasizing its large number of inhabitants.

**(2 Tim. 4:18)** As a *kingdom*, because God is its King.

**(Luke 23:43 / 2 Cor 12:4 / Rev 2:7)** As *paradise* because of its indescribable beauty.

**(Heb 4:1-11)** As a *place of rest*.

The dwelling places of which the Lord spoke must not be pictured as separate buildings, as if heaven were a giant housing tract. The picture is rather of a father building additional rooms onto his house for his sons and their families, as was often done in Israel. The emphasis is on heaven's intimacy where "the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them"

*4 And you know the way to where I am going." 5 Thomas said to him, "Lord, we do not know where you are going. How can 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 except through me.*

Thomas vocalized the confusion felt by all in the room when he says to Jesus, "Lord, we do not know where You are going, how do we know the way?" Peter had similar questions in 13:36. The reason we know he was not the only one in the group that was confused is because John in the original Greek, changes from a singular tense in verse 6, to a plural tense in verse 7. So, Jesus is not merely addressing Thomas here, but all of his disciples.

By now they understood that Jesus was going to die. But their knowledge stopped at death; they had no firsthand experience of what lay beyond the grave. Furthermore, Jesus Himself had told them that at this time they could not go where He was going. If they did not know where the Lord was going, how could they know the way to get there?

Thomas's question once again identifies him as the realist of the group who just wants the facts. He certainly should not merely be categorized as a doubter. In essence, Thomas wanted a road map, but he did not know how to get one if he did not know "where" he was going to end his trip.

Thomas's problem, however, was that in the metaphor of the house and the rooms, Thomas had misinterpreted the metaphor to be a statement of their need to join him at a literal destination.

Instead, Jesus was talking about the fact that the way we live our lives on this earth, has implications for our eternal destiny. When one understands the metaphor from this perspective, "the way" then becomes more akin to "a way of life."

Jesus' reply to Thomas in verse 6 answers the greatest question of the human heart..."How can I be saved?"

One of the many sad laments of Solomon can be found in Ecclesiastes 3:11 "He hath made everything beautiful in his time [its proper season]: also he hath set the world [eternity] in their heart". Solomon was haunted by the thought of death. What he wanted was life - life more abundant, life for evermore. He discovered that this world can offer many pleasures and pursuits but it cannot satisfy and it cannot offer life.

Life is God's monopoly. If we want to live life to the full down here and then enjoy life in a new and more thrilling dimension, with "joy unspeakable and full of glory" over there, we must come to Christ.

Our world today has a problem with absolutes. It has become popular and/or fashionable to espouse a many paths to God philosophy. How unkind! How heartless! How arrogant to proclaim that Christianity is the only avenue to eternal life!

But, truth is always dogmatic, always exclusive, always intolerant of non-truth. Otherwise it would not be truth, eternal and absolute. It makes no difference whether the truth is a mathematical truth, a scientific truth, or, as here, a spiritual truth. Truth is always in some sense narrow. It is error that is broad and accommodating.

So, Christ's answer was dogmatic. "I am the Way!" Not Muhammad...Not Buddha...Not the Dali Lama. Christ and Christ alone! It was because the early Christians taught that Jesus Christ was the only way to salvation that Christianity became known as "The Way" (Acts 9:2; 19:9, 23; 22:4; 24:14, 22).

*7 If you had known me, you would have known my Father also. From now on you do know him and have seen him."*

The Lord's statement was nothing less than a claim to full deity and equality with the Father. He is the way to God (v. 6) because He is God. He is not merely a manifestation of God; He is God manifested. That truth, is a constant theme in John's gospel. For example in John Chapter 1 verses 1-3, 14, 17, 18. John chapter 5:18; chapter 8:58; chapter 10:30-33; chapter 19:7; chapter 20:28-29), and it is the watershed characteristic that divides true from false views of Christ.

**John 14:8-14 (ESV)** <sup>8</sup> Philip said to him, "Lord, show us the Father, and it is enough for us." <sup>9</sup> Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? <sup>10</sup> 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 authority, but the Father who dwells in me does his works. <sup>11</sup> Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves. <sup>12</sup> "Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. <sup>13</sup> Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. <sup>14</sup> If you ask me anything in my name, I will do it.

We see in this passage that the disciples are continuing to wrestle with their faith and understanding of what Christ was sharing with them. Philip only puts into words, what he and the other disciples were struggling with...*"Lord, show us the Father, and it is enough for us."*

The Lord's reply was a rebuke both to Philip for his faithless request and, by extension, the rest of the disciples for their wavering faith...*"Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?"*

Christ's words are tinged with sadness. Ignorance on the part of unbelievers was deplorable, but expected. But the Jesus had poured His life into these men. They had lived day in and day out with the "image of the invisible God", the one in whom "all the fullness of Deity dwells in bodily form", the "radiance of [God's] glory and the exact representation of His nature". Yet despite being with Him for so long, the disciples still did not fully comprehend the truth about Jesus and His union with the Father.

Jesus attempts to strengthen the disciples' sagging faith by reminding them of his words and teachings and, by reminding them of the miraculous works they were witness to over the prior years spent with him in his ministry.

*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 authority, but the Father who dwells in me does his works. 11 Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.*

Christ's words and teachings were unlike any who had come before him. So powerful were the Lord's words that at the conclusion of the sermon on the Mount, in Mathew 7:28-29 it says...*"when Jesus had finished*

these words, the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes”.

Earlier in John 7:46 it says...*“Explaining to their superiors why they had failed to seize Him, those sent to arrest Jesus said in awe, “Never has a man spoken the way this man speaks”.*

Not only was he pleading for the disciples to have faith based on the words he had spoken, but also on the unprecedented, undeniable miraculous works He had performed. Therefore, He was challenging the disciples, *...11 Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.*

As Christ carried out his ministry performing miraculous wonders he continuously declares that they are a testimony to his nature. In **John 5:36** Jesus declared, *“The works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me,”*

In **John 10:25** He adds, *“The works that I do in My Father’s name, these testify of Me” .*

In **Mathew 11:2-5** it says... *Now when John heard in prison about the deeds of the Christ, he sent word by his disciples and said to him, “Are you the one who is to come, or shall we look for another?” And Jesus answered them, “Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them.*

Christ’s claim of deity here in the upper room, was not something new or revelatory to his disciples. His entire ministry had openly pointed to that fact...

In **John 5:18** it says... *This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.*

How could these men who had witnessed such power and perfection not comprehend that Jesus WAS GOD?

The disciples confusion seems to be related to Jesus’ failure to live up to their messianic expectations. Even after Christ’s resurrection they were still confused on the nature of his purpose. (**Acts 1:6**) *So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?”*

*12 “Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.*

Jesus has been struggling with the disciples lack of clarity on who he really was and his relationship with the Father. Here he turns his attention and focus on the nature of the relationship between himself and his followers.

The new life we enjoy with him, will be seen in our effective practice of his teachings. He is also pointing forward to the fact that his teachings and ministry will be advanced and grown well beyond it’s fledgling status at that time.

The apostles proved these words true on the day of Pentecost, when three thousand were converted. Christ rarely went beyond the borders of Palestine, but his disciples as shown in Acts 8:4, went everywhere preaching the word. Even to the degree that Paul could say of the church at Rome in Romans 1:8 , "Your faith is spoken of throughout the whole world".

13 Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. 14 If you ask me anything in my name, I will do it.

The conditioning phrase is, of course, "in my name." We cannot ask things incompatible with his name, with what his name represents, and expect him to honor such requests. Prayer in the name of Jesus has to be offered in harmony with the purpose of bringing glory to God. That, and not our own comfort and convenience, must be the object of prayers offered in his name.

It is useless to offer a prayer full of self-will, add the formula "in Christ's name," and expect the Lord to hand it all over.

## Jesus Promises the Holy Spirit

**John 14:15-24 (ESV)** <sup>15</sup> "If you love me, you will keep my commandments. <sup>16</sup> And I will ask the Father, and he will give you another Helper, to be with you forever, <sup>17</sup> even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

<sup>18</sup> "I will not leave you as orphans; I will come to you. <sup>19</sup> Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. <sup>20</sup> In that day you will know that I am in my Father, and you in me, and I in you. <sup>21</sup> Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him." <sup>22</sup> Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" <sup>23</sup> Jesus answered 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 home with him. <sup>24</sup> Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me. <sup>25</sup> "These things I have spoken to you while I am still with you. <sup>26</sup> 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 have said to you.

Christ understands the feelings and anxiety his disciples are facing at this uncertain moment. He has told them that he is about to leave them and in anticipation of their tendency to feel abandoned, quickly informs them that they will receive a new companion, a new helper in his physical absence.

<sup>16</sup> And I will ask the Father, and he will give you another Helper, to be with you forever,

Other versions use the word "Comforter". The Greek word for "comforter" (parakleton) means "one called alongside" for protection or counsel. This word is one John uses only here, and in John 15:26, 16:7, and 1 John 2:1.

The Greek word for "another" is "allon", which means "another of the same kind". Jesus was one comforter. The Holy Spirit was another comforter, another of the same kind.

The Greek word that John uses here for "to be with", is "meno". This is the same word used by Christ to describe his own relationship with the Father earlier in verse 10. Christ explains to his disciples that this new helper or comforter, the Holy Spirit, will take up permanent residence with them, never to be separated again.

<sup>17</sup> even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him.

The philosophy of the world is "seeing is believing." In today's secular society, "materialism" is a philosophy in science and culture that enjoys more and more widespread adoption.

**Materialism** is defined as 1) a tendency to consider material possessions and physical comfort as more important than spiritual values. 2) the doctrine that nothing exists except matter and its movements and modifications.

This materialist philosophy makes it impossible for a fallen world either to know or to receive the Spirit of God. He is real, but he is invisible.

<sup>19</sup> *Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live.*

The world saw the last of Jesus when it crucified him and sealed his tomb. Since then it has seen him no more. The disciples saw him again in his various resurrection appearances. But Christ is stating here that his followers will continue to see him beyond the handful of resurrection appearances which came to an end with his ascension.

Instead, He is indicating here, a continuing visibility to his believers, who through faith and the indwelling of the Holy Spirit will go on seeing him until at last, as John puts it in Revelation 22:4 when life's journey is over, we shall "see his face".

<sup>22</sup> *Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?"*

Obviously, all that Jesus was sharing with his disciples here was heady stuff - and, at this stage of their spiritual development, it was over the heads of the Lord's bewildered disciples. They were struggling to grasp these theological truths.

Three times now in this discussion Christ's disciples have demonstrated a lack of understanding and comprehension. Jesus response to Judas and the rest of his disciples, now tries to narrow their focus down to two primary points...

- 1) **If you love me and are truly a disciple of mine, your daily life will reflect it...**<sup>23</sup> *Jesus answered 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 home with him. <sup>24</sup> Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.*
- 2) **If you don't understand all that I have shared with you now, trust that I will provide understanding for you soon....**<sup>25</sup> *"These things I have spoken to you while I am still with you. <sup>26</sup> 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 have said to you.*

**John 14:27-31 (ESV)** <sup>27</sup> *Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. <sup>28</sup> You heard me say to you, I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. <sup>29</sup> And now I have told you before it takes place, so that when it does take place you may believe. <sup>30</sup> I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me, <sup>31</sup> but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here.*

<sup>27</sup> *Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.*

The world defines peace primarily in negative terms. For example, in some languages the word for peace means, "to be without trouble," "to have no worries," or "to sit down in one's heart." Peace to most people means the absence of war, strife, quarrels, disagreements, hostility, or unrest. Society sees it as deliverance

from or the absence of any external conflict and every inner turmoil, resulting in an undisturbed and tranquil state of mind.

But this understanding of peace is incomplete, because true peace is much more than just the absence of conflict. Armed with an inadequate definition, unbelievers are incapable of finding peace. They do not understand what they are looking for, and therefore fail to look in the right place.

True biblical peace does not depend on the circumstances of life, but lives above them. One Greek interpretation defines the New Testament word for peace as *“the tranquil state of a soul assured of its salvation through Christ”*. It was this type of peace that characterized the apostle Paul, who wrote in...

**Philippians 4:11-13 (ESV)** <sup>11</sup> *Not that I am speaking of being in need, for I have learned in whatever situation I am to be content.* <sup>12</sup> *I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need.* <sup>13</sup> *I can do all things through him who strengthens me.*

Objectively, peace in the New Testament has to do with a person’s standing before God. Peace with God, of course, is the bedrock on which all other peace is based. If there is no peace with God, then there cannot be any real peace in this life. Thus, objective peace is a necessary prerequisite for subjective peace, neither of which are possible for the unsaved person to enjoy.

In **Romans 5:1** Paul wrote, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.” Because Christ paid sin’s penalty on the cross, those who trust in Him are “reconciled to God through the death of His Son”

<sup>28</sup> *You heard me say to you, I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.*

Jesus’ statement here that the Father is greater than I, has been twisted by heretical groups into an incorrect assertion of His inferiority to the Father.

After repeatedly asserting His deity and full equality with the Father (e.g., John 5:17-18; 8:58; 10:30; 14:9), Jesus would not have reversed Himself and denied that equality.

The Lord was not speaking here of His essential nature as God, but of His submissive role during His ministry on earth. In his essence and being, the Father and the Son are eternally coequal; but in role and function, the Son submitted Himself to the Father’s will at the incarnation.

Christ’s statement reflected the perspective of a humble servant, the role He had assumed during His earthly ministry.

**Philippians 2:5-8...** <sup>5</sup> *Have this mind among yourselves, which is yours in Christ Jesus,* <sup>6</sup> *who, though he was in the form of God, did not count equality with God a thing to be grasped,* <sup>7</sup> *but emptied himself, by taking the form of a servant, being born in the likeness of men.* <sup>8</sup> *And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.*

As a result of Christ’s sacrificial death this passage of scripture continues on to declare

**Philippians 2:9-11 (ESV)** <sup>9</sup> *Therefore God has highly exalted him and bestowed on him the name that is above every name,* <sup>10</sup> *so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,* <sup>11</sup> *and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*