



Jesus, the Way, Truth and Life

Lesson 21 John 14:1-31

REVIEW

1. In last week's lesson, we saw Jesus as Servant and Master as He washed the disciples' feet in the ultimate act of humility, thus expressing His love for them, expounding the truth about communion and union with Christ, and to give an example for them to follow.
2. He also foretold the betrayal of Judas and the denial of Peter, thus demonstrating He is Jesus the Lord.

LESSON OBJECTIVES

1. In this lesson, Jesus continues to prepare His disciples for His impending death by assuring them of the hope found in Christ, the hope of heaven and the hope found within the disciples.
2. He further prepared them by answering their questions related to His death and departure from the world. In His answers, we will see Jesus, the way, the truth and the life.

CHRIST ASSURES HIS DISCIPLES (14:1-4)

A. The hope in Christ - 14:1

14:1 "Let not your heart be troubled: ye believe in God, believe also in me."

1. His omniscience. He knew they were troubled.
2. His equality with God. Believing in God was equal with believing in Christ.
3. His assurance. The language of this verse directly links their belief in God to their not being troubled.

B. The hope of heaven - 14:2-3

14:2 "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. **3** And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

1. "Mansions" means "a dwelling place."¹ "It is commonly understood as affirming that in heaven there is ample room to receive all who will come."²
2. The hope of heaven is a certainty, "If it were not so, I would have told you" - 14:2
3. His departure would be to their advantage, "I go to prepare a place for you"
 - a. "Prepare" means "to make ready"³
 - b. The same verb is used in Mark 14:12 and Matthew 26:17
4. His departure would be followed by His return - 14:3
 - a. Conditional statement, "If I go and prepare a place for you, I will come again, and receive you unto myself"
 - b. The condition met, "I go to prepare a place for you" - 14:2
 - c. The certainty of His return. Because of this, He *will* come back for them. His return is without dispute or question.

¹ Joseph H. Thayer, *Thayer's Greek-English Lexicon of the New Testament* (Grand Rapids: Baker Book House, 1984), 417, ref. 3438.

² Albert Barnes, *Notes on the New Testament, Luke and John* (Grand Rapids: Baker Book House, 2005), 325.

³ A.T. Robertson, *Robertson's Word Pictures of the New Testament*, Vol. 5 (Nashville: Broadman Press, 1932), 248.

5. The hope of heaven is the hope of an eternity with Christ, *“That where I am, there ye may be also”* - 14:3

C. The hope within the disciples. Jesus gave them two assurances - 14:4

14:4 *“And whither I go ye know, and the way ye know.”*

1. “You know where I am going”
 2. “You know the way I am going”
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CHRIST ANSWERS HIS DISCIPLES (14:5-31)

A. Christ answered Thomas - 14:5-7

1. Thomas’ statement and question - 14:5

14:5 *“Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?”*

a. *“Lord, we know not whither thou goest”*

- i. Thomas corrected the Lord
- ii. A clear picture of their incomplete understanding of Jesus and His teaching at this time. A time would come when they would know and understand completely, but their knowledge here is incomplete.

b. *“How can we know the way?”*

- i. Demonstrates a sincere desire to know
- ii. How does a person know the way?
- iii. Apart from God’s revelation, one can’t know the way

2. Christ’s answer. He answered both the question and statement of Thomas - 14:6-7

14:6 *“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.”*

a. *“I am the way, the truth, and the life”* (seventh “I Am” statement of John)

- i. Way, “A traveler’s pathway; road”⁴
- ii. Truth, “Truth; what is true; I am he in whom the truth is summed up and impersonated”⁵
- iii. Life, “The absolute fullness of life; real and genuine”⁶

b. Access to God was only possible through Christ, *“No man cometh to the Father, but by me”*

c. This passage proves

- i. Jesus is the means by which access to God is granted - **Romans 5:1-2**
- ii. They did know where Jesus was going. He had already told them that He was going to God. - **13:33, 36; 14:4**
- iii. They did, in fact, know the way - **14:4**
 - a) To know Jesus is to know the Father - **14:7**
 - b) To see Jesus is to see the Father

⁴ Thayer, 438, ref. 3598.

⁵ Thayer, 26, rf. 225.

⁶ Thayer, 273, ref. 2222.

B. Christ answered Philip - 14:8-21

1. Philip's request - 14:8

14:8 "Philip saith unto him, Lord, show us the Father, and it sufficeth us."

a. "Lord, show us the Father"

b. "It sufficeth us"

i. "Sufficeth" means "to be satisfied, to be contented; enough"⁷

ii. "It was right to desire evidence that Jesus was the Messiah, but such evidence had been afforded abundantly in the miracles and teaching of Jesus, and that should have sufficed them."⁸

2. Jesus' response - 14:9-21

a. Question, "Have I been with you so long, Philip, yet you don't know me?" - 14:9

14:9 "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?"

b. Statement, "He that hath seen me hath seen the Father"

c. Question, "How do you say, then (in light of what you should have already known) 'Show us the Father?'" - 14:9

d. Question, "Do you not believe that I am in the Father and the Father in me (special relationship with God)?" - 14:10

14:10 "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

e. Statements

i. "The words that I speak unto you are not of me, but the Father" - 14:10

ii. "The works that He has done are not of Himself, but the Father"

iii. "Believe me that I am in the Father and He is in me" - 14:11a

14:11a "Believe me that I am in the Father, and the Father in me:"

iv. "Believe me because of the works" - 14:11b

14:11b "or else believe me for the very works' sake."

f. Specific promises and instruction for the disciples - 14:12-21

i. Promise of miraculous gifts - 14:12

14:12 "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

a) "He that believeth on me, the works that I do shall he do also"

1) Is this a promise for every believer in every generation or one that is specific to the apostles? The answer to this question is critical in understanding this passage.

2) "The works that I do" are directly linked to the works Jesus cited in verse 10

⁷ W.E. Vine, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: Thomas Nelson, 1968), 609.

⁸ Barnes, 327.

- b) *“Greater works than these shall he do; because I go unto my Father”*
- 1) Some argue *“greater”* refers to *“greater in quantity...[but] not in quality.”*⁹
 - 2) Others argue it refers to *“their effects; they made a deeper impression upon mankind.”*¹⁰
 - 3) Not greater in power, but extent because their earthly ministry was continuing, *“because I go unto my Father”*
 - 4) Who is the *“he”* of verse 12?
 - (i) Some contend believers in all ages
 - (ii) The context points specifically to the disciples

ii. Promise of answered prayer - 14:13-14

14:13 *“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it.”*

- a) *“Whatsoever ye shall ask in my name”* is the *“equivalent to saying, ‘on my account, or for my sake.’”*¹¹
- b) *“That will I do, that the Father may be glorified in the Son.”* This is the chief end of Christ.
 - 1) Anything asked *in His name* would be granted
 - 2) For the Father’s glory

iii. Instructions to love and obey - 14:15

14:15 *“If ye love me, keep my commandments.”*

iv. The Promise of the Comforter - 14:16-21

- a) The Comforter would come as a result of Jesus’ prayer. *“Comforter”* means *“Advocate; This old word...was used for legal assistant, pleader, advocate, one who pleads another’s cause.”*¹² - 14:16a

14:16a *“And I will pray the Father, and he shall give you another Comforter,”*

- b) It would be an eternal relationship - 14:16b

14:16b *“that he may abide with you for ever;”*

- c) He is the Spirit of truth - 14:17

14:17 *“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”*

- 1) *“The world cannot receive, because it seeth him not”* means the world could not receive truth apart from God’s intervention - 1 Corinthians 2:6-16
- 2) *“Ye know him; for he dwelleth with you”*. *“Dwelleth”* means *“to abide or remain”*¹³
- 3) *“And shall be in you”* is future tense. It is a promise of the indwelling of the Holy Spirit in these apostles.

⁹ Robertson, 251.

¹⁰ Barnes, 329.

¹¹ Ibid.

¹² Robertson, 252.

¹³ Vine, 188.

d) I will not leave you comfortless - 14:18

14:18 "I will not leave you comfortless: I will come to you."

1) "Comfortless" means "orphans"

2) He would come to them

v. The promise of Christ's resurrection - 14:19-20

14:19 "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I am in my Father, and ye in me, and I in you."

a) The world would not see Him - 14:19

b) The disciples would because they have life in them

c) The resurrection will give them full understanding of Christ, His nature, and His identity - 14:20

vi. Instruction related to love and obedience - 14:21

14:21 "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

C. Christ answered Judas - 14:22-31

1. Judas' identity

a. He was called Thaddeus or Lebbaeus - Matthew 10:3, Mark 3:18

b. Only mention of him in scripture

2. Judas' question - 14:22

14:22 "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"

a. "Lord, how is it that thou wilt manifest thyself unto us, and not the world?"

i. This question is key to understanding this passage

ii. Judas understood Jesus' prior instructions and promises to be exclusively directed at the disciples, "unto us"

b. This is a question of revelation

3. Christ's answer - 14:23-31

a. "If a man loves me, he will keep my words" - 14:23

14:23 "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

b. "If a man doesn't love me, he won't keep my words" - 14:24

14:24 "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

i. They are not the words of Christ alone

ii. They are the words of the Father

c. "These things I have taught while I am here" (present) - 14:25

14:25 "These things have I spoken unto you, being yet present with you."

d. "The Comforter will come" (future) - 14:26

14:26 "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

- i. His identity, "*The Holy Ghost*"
- ii. His source. Sent by the Father in Jesus' name.
- iii. His purpose. Divine inspiration of the Scripture.
 - a) "*He shall teach you all things*" (inspiration)
 - b) He will bring to remembrance the things Christ had said to them. This is seen throughout the Gospels. It is a reference to their recollection for the purpose of preserving Scripture.

e. Peace - 14:27

14:27 "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

- i. His peace is different from the peace of the world
- ii. He calmed their hearts in light of all that He had revealed to them

f. The cause of rejoicing - 14:28-29

14:28 "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. **29** And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

- i. He reminded them that He was going away to the Father
- ii. He predicted it would happen before hand, so that when it was fulfilled, they would believe

g. His departure was at hand - 14:30

14:30 "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me."

- i. The prince of this world is coming (Satan)
- ii. "*And hath nothing in me.*" "This Hebrew idiom means that Satan had nothing on Jesus, could make no claim on Him, nor charge Him with any sin."¹⁴

h. His "going" to the garden, and ultimately to the cross, was the commandment of the Father and a demonstration of Christ's love of the Father - 14:31

14:31 "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."

LIFE LESSONS

1. Believe. Jesus is the way to the Father.
2. Rejoice. The Comforter has come to us. Though not in the exact same type of ministry, God is still with us.
3. Live for Christ's return. The hope of heaven should compel us to live for Christ's return and share that hope with others.

¹⁴ John MacArthur, *The MacArthur Study Bible* (Nashville: Thomas Nelson Publishers, 1997), 1615.