

¹ “Your heart must not be troubled. Believe in God; believe also in Me. ² In My Father’s house are many dwelling places; if not, I would have told you. I am going away to prepare a place for you. ³ If I go away and prepare a place for you, I will come back and receive you to Myself, so that where I am you may be also. ⁴ You know the way to where I am going.”

⁵ “Lord,” Thomas said, “we don’t know where You’re going. How can we know the way?”

⁶ Jesus told him, “I am the way, the truth, and the life. No one comes to the Father except through Me.

⁷ “If you knew Me, you would also know My Father. From now on you do know Him and have seen Him.”

⁸ “Lord,” said Philip, “show us the Father, and that’s enough for us.”

⁹ Jesus said to him, “Have I been among you all this time without your knowing Me, Philip? The one who has seen Me has seen the Father. How can you say, ‘Show us the Father’? ¹⁰ Don’t you believe that I am in the Father and the Father is in Me? The words I speak to you I do not speak on My own. The Father who lives 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.

¹² “I assure you: The one who believes in Me will also do the works that I do. And he will do even greater works than these, because I am going to the Father. ¹³ Whatever you ask

In chapter 14 Jesus will deal primarily with the anxiety of the disciples over the announcement of His departure:

- In this case, Jesus knows that they are about to be physically, emotionally and spiritually shaken.
- In times of trouble, one of the simplest methods to ground oneself is to focus on “the basics”.
- The first step to enduring is to reflect back on who they know and believe: 1. the Father 2. the Son, who has revealed the Father.

Jesus had already said that He would be going to a place they could not come (13:33) but would follow later (13:36).

- His point is that, once He dies and is resurrected, He is not gone – He has gone ahead. They are not only destined for another place, but a place that Jesus was preparing for them to be with Him.

Jesus has already called all men to Himself (7:37). Now he assures the disciples that there will be a time when He will come to them.

- After Jesus’ crucifixion, it would be easy for them to believe that Jesus – the Messiah they had been looking for – had failed.
- Jesus says, “Death is not the end of My mission. I am coming back – for you.”

Notice how Jesus phrases this destination:

- Not “to heaven.” Jesus says, “to Myself, so that where I AM you may be also.
 - Because certain versions (KJV, ASV) use the word “mansions” in verse 2, the concept of heaven is often that of a physical reward.
 - But Jesus tells them that the result of their endurance will be to finally be allowed to be with the great “I AM” (Ex 3:14).

In order for Jesus to bring them to this destination, they must follow the “way”, which Jesus indicates they already know.

- Notice that Jesus doesn’t say that they know the destination (as Thomas will also indicate in the next verse), but rather they know the way (path, road) to the destination.

In answer to Thomas’ inquiry (“How...?”), Jesus brings the focus back to Himself:

- “I am the way – Jesus is the means of access to the Father (10:7-9)
- “the truth – Jesus is the living embodiment of the divine word of the Father (1:1; 12:49-50)
- “the life – Jesus is the living embodiment of the divine will of the Father (3:16-17, 5:26)

In coming to know Jesus, they come to know more about not only the way to the Father, but also about the Father Himself (cf 1:18).

Philip approaches this sentiment very literally: “Show us the Father.”

Jesus already knows the disciples’ thoughts, but He seems pained by Philip’s request nonetheless.

- He had already told the Jews at the Festival of Dedication that “the Father is in Me and I am in the Father” (10:38).
- Just as a biological son shares his father’s DNA, Jesus is one with His heavenly Father in character, purpose and spirit (1:1; 10:30).
 - One only has to look at the son to see the father as well.

Jesus provides two main pieces of evidence for this assertion:

- His words, which were filled with God’s truth
- His works, which were accomplished with God’s power

With the link between Jesus and the Father established, now Jesus turns the focus to the result of their belief: “greater works” than Jesus accomplished in His earthly ministry.

- How could that possibly be?
- Consider the limited nature of Jesus’ ministry. Although His mastery over nature, human illnesses/defects, demons and even death was unparalleled, He still only spoke to a limited number of people, operating within the borders of Palestine.
 - Now, consider this statement in hindsight of the book of Acts, in which the gospel eventually spread beyond even the borders of the Roman Empire unhindered (Acts 28:31).

in My name, I will do it 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 commands.

¹⁶ “And I will ask the Father, and He will give you another Counselor to be with you forever. ¹⁷ He is the Spirit of truth. The world is unable to receive Him because it doesn’t see Him or know Him. But you do know Him, because He remains with you and will be in you. ¹⁸ I will not leave you as orphans; I am coming to you.

¹⁹ “In a little while the world will see Me no longer, but you will see Me. Because I live, you will live too. ²⁰ In that day you will know that I am in My Father, you are in Me, and I am in you. ²¹ The one who has My commands and keeps them is the one who loves Me. And the one who loves Me will be loved by My Father. I also will love him and will reveal Myself to him.”

²² Judas (not Iscariot) said to Him, “Lord, how is it You’re going to reveal Yourself to us and not to the world?”

²³ Jesus answered, “If anyone loves Me, he will keep My word. My Father will love him, and We will come to him and make Our home with him. ²⁴ The one who doesn’t love Me will not keep My words. The word that you hear is not Mine but is from the Father who sent Me.

²⁵ “I have spoken these things to you while I remain with you. ²⁶ But the Counselor, the Holy Spirit—the Father will send Him in My

The scope of these “greater works” is vast (“Whatever you ask...”), but they do come with parameters:

- They must be done in Jesus’ name (according to His authority).
- Their purpose must be for the glorification of the Father.
- They must be accomplished in accordance with Jesus’ commands.

Not only would Jesus answer their requests, He would also provide them a “Counselor”: the Holy Spirit.

- Counselor = GR, *parakletos*, “one who comes to give aid”
- Jesus is setting the disciples to a difficult task, but He is not sending them alone.
 - The *parakletos* will both guide them in what you are to say and do, and He will enable them to do it.
 - (Jesus will continue to elaborate on how the Holy Spirit will operate among them throughout the rest of this discourse.)
 - (As He does so, consider the role of the Holy Spirit throughout the book of Acts.)

As Jesus hinted to Nicodemus (3:5), the world (esp. the unbelieving world) is unable to see the Spirit’s movement, but the disciples will know that He is present and active through the change He produces in the hearts of men.

- In so doing, He provides assurance of Jesus’ concern for them and of His eventual return to bring them to Himself.

Once again, Jesus refers to His resurrection, but now with an added benefit: because He lives, they live.

- Once Jesus manifests Himself post-resurrection and then the Spirit comes, the unity of the Father and the Son – and of the Son and His disciples – would be clear...
- ...and their obedience out of love for the Son would be the proof of their understanding.
 - (John displays his own understanding of this unity of the Father, the Son and all believers in love in 1 John 3.)

This Judas is most likely Thaddeus (Matt. 10:3; Mk. 3:18)

- Judas is thinking only of a physical manifestation. He doesn’t understand the spiritual nature of Jesus revealing Himself to all believers once He has ascended to the Father.

Obedience is once again underlined as the proof of love.

- It is the prerequisite for a believer coming to know the Father and establishing a relationship with Him through loving obedience to the Son (cf 1:12).

name—will teach you all things and remind you of everything I have told you.

²⁷ “Peace I leave with you. My peace I give to you. I do not give to you as the world gives. Your heart must not be troubled or fearful. ²⁸ You have heard Me tell you, ‘I am going away and I am coming to you.’ If you loved Me, you would have rejoiced that I am going to the Father, because the Father is greater than I. ²⁹ I have told you now before it happens so that when it does happen you may believe. ³⁰ I will not talk with you much longer, because the ruler of the world is coming. He has no power over Me. ³¹ On the contrary, I am going away so that the world may know that I love the Father. Just as the Father commanded Me, so I do.

“Get up; let’s leave this place.

The Holy Spirit would come and perfect Jesus’ teaching in them, not only by reminding them of Jesus’ words, but also by teaching them the meaning behind those words.

- It was in this way that Jesus would continue to dwell within them: through His word.

As Jesus began this portion of the discourse, He now ends it: “*Your heart must not be troubled.*” (cf 14:1).

- The peace He mentions here is the result of what has already been revealed as Jesus’ assurance in 13:3:
 - God gave all things into Jesus’ hands
 - Jesus came from God
 - Jesus was going back to God
- The last point alone, Jesus says, should be enough reason for the disciples to rejoice: Jesus will once again be with His Father in heaven.
 - However, the implications of this return, which aren’t fully realized yet by the disciples, will form the climax of Peter’s sermon in Acts 2:32-36.

Despite everything Jesus is saying, they will be shaken by His death and Satan will seem to have gained the upper hand over Him.

- However, Jesus tells them in no uncertain terms that Satan could never exert dominion over Him.
 - Jesus is in full control!
- Jesus’ death marks the culmination of the Father’s plan, not Satan’s.