

A Study of the Christ Text

	Matthew	Mark	Luke	John
Jesus comforts the disciples				14:1-6
Jesus responds to Philip				14:7-14
Jesus promises the Holy Spirit				14:15-31

Overriding Principles

- Jesus mission was one of rescue both for this life and in the life to come.
- The Spirit would reveal all needful things for the Messianic Age.
- The Holy Spirit would allow the essence of Jesus to return through the seed of the word to live in the hearts of Christians.
- Loving obedience is at the heart of Christianity.

Commentary

Comfort for the Disciples (Jn. 14:1-6)

- The “heart” represented to a Jew the center of both the will and the emotions.
- Encouraging words were commonly given by God at times of trial (cf. Deut. 1:21; Josh. 1:9; II Kgs. 25:24; Isa. 10:24).
- The translation “believe” in verse one carries the idea of trust, always a vital component of believing.
- The familiar “many mansions” is actually a poor translation; literally the thought is “many rooms.”
 - As families grew in Jewish culture, rooms would commonly be added to homes to accommodate the additional family members.
 - A compound around a courtyard would have been an idea understood by most.
 - Additionally, the Greco-Roman culture had similar constructions where rooms were built within terraces and pools with beautiful flowers and trees added for additional enjoyment.
- There would be plenty of room in the Father’s house for all His children, and Jesus would personally prepare each place (cf. Deut. 1:29-33).
- Jesus would come back to gather His own (cf. Jn. 21:22-23; I Thess. 4:16-17).

- If these things were not so, Jesus would never have given such a hope (cf. Mk. 12:14).
- Jesus emphasized three important characteristics of His essential relationship to salvation: the way, the truth, and the life.
 - Early Christians were said to be followers of the “way,” indicating the manner of life that defined them (cf. Jn. 13:34-35).
 - “Truth” speaks to the point of a standard that sets Christians apart (cf. Jn. 17:17).
 - “Life” Jesus is the source of spiritual life (cf. Jn.11:25).
- As in the pluralistic climate of Jesus’ world, so also in our day, exclusivity is a stark, unpopular thing (cf. Acts 4:12).

Jesus Responds to Philip (Jn. 14:7-14)

- Knowledge of God and the intimacy it allowed were highly valued among the Jews (cf. Ps. 46:10; 100:3).
- Jesus associated knowing God with eternal life (Jn. 17:3).
- Seeing God was tied to the greatest of blessings (cf. Ex. 33:18; Isa. 6:1; 40:5).
- Philip had missed the point.
 - But he was not alone; few of the disciples came to see the point quickly.
 - To imagine God standing before them as a man was astounding!
 - To define God in such a practical, earthy manner as the word that became flesh, this was amazing.
 - Such a definition demanded much—life could now be seen in an everyday reality, the application of which could hardly be ignored or avoided.
- Jesus was the ultimate fulfillment of God’s promise to Moses to raise up a prophet in whom God would place His the completeness of His word (Deut. 18:18).
- The acts Jesus preformed in His life could be interpreted no other way but that He was in the Father and the Father was in Him.
- Those who followed Jesus would, according to Jesus, do even greater works than He had done—but how could this be?
 - For one thing, following work would be based of the finished work of Christ on the cross, thus allowing advanced achievements (cf. Jn. 12:24; 15:13; 19:30).
 - Additionally, subsequent accomplishments would come within the context of the Messianic Kingdom, the most significant earthly age (cf. Matt. 11:11).
 - Jesus intercession in prayer would be another benefit.

- Also, the spiritual union Jesus speaks of in John 15: 1-11 would only be possible in the age to come.
- All of these “greater works,” we must also remember, are accomplished only by Jesus working in Christians—He remains the power (Eph. 3:19-21).

The Promise of the Holy Spirit (Jn. 14:15-31)

- The key ingredient in all that Jesus would project into the coming age centered on the implications of love (cf. Jn. 13:34-35).
 - To love Jesus is the surest guarantee of our following His will (cf. Jn. 14:21, 23; 15:10; I Jn. 5:3; II Jn. 6).
 - Thus, if Christianity is to succeed, Jesus must be known so He can be loved so He will be obeyed.
- In addition to Himself (cf. I Jn. 2:1-2), Jesus would send another “Comforter.”
 - The term “Comforter,” could also be translated by words such as, “counselor, advocate, and helper.”
 - It comes from the Greek parakletos, literally meaning “One called beside.”
 - Commonly the word would have been used in the context of a legal assistant.
 - The verb form of the word was used in the Septuagint rendering of Isaiah 40:1 where the Messianic era is addressed.
 - The Rabbis made strong association between obedience and advocacy.
- This Comforter would also be known as the “Spirit of Truth.”
 - The words were familiar among the rabbis in first century Judaism, “Two spirits await an opportunity with humanity, the spirit of truth and the spirit of error ... (Testament of Judah 20:1-5).
 - Nevertheless, while the words had a familiar ring, the concept intended by Jesus was different in intention
 - The Jewish idea was one expressing the dualism existing between good and evil choices.
 - For Jesus, these words referred to deity, to a manifestation of God.
- A most intriguing statement is found in John 14:18, “I will not leave you as orphans; I will come to you.”
 - Compare to the parting words of Moses (Deut. 31:6; cf. Josh. 1:5; Heb. 13:5).
 - The term “orphan” could actually be applied in Jesus’ culture to a disciple left without a master.
 - The followers of Socrates expressed his passing in terms of being left as orphans.

- Here, however, there is a very interesting twist.
 - Jesus is not simply speaking of His departing and sending them the Comforter.
 - Jesus said He would come back to them!
 - This could not mean His resurrection since He would stay with them but forty days.
 - His intention is to let them know that He will return to abide with them through the ministry of the Holy Spirit (cf. Jn. 14:23; Jn. 15:1-11).
- Unlike some of the promises made in John 14-16 that apply only to the Apostles, this one is for all believers—all who lovingly obey the words of the Spirit of Truth.
- Jesus' disclosure would be only to the people who would know, love, and obey Him—the world would never see Jesus in this way (cf. I Cor. 2:10-16).
- John 14:23 is the only place where Father and Son are combined in indwelling.
 - Jesus is mentioned on other occasions (Gal. 2:20; Eph. 3:17).
 - The Spirit also is referenced (Rom. 8:9, 11; I Cor. 3:16).
 - In the Old Covenant God dwelt with the people in the tabernacle and the temple (Ex. 25:8; 29:45; Lev. 26:11-12; Acts 7:46-47).
 - In the New Covenant God dwells in believers (I Cor. 6:19; II Cor. 6:16; cf. I Pet. 2:5)!
- Jesus phrase "These things I have spoken to you," from John 14:25 is repeated in 15:11; 16:1, 4, 6, 25, 33.
 - He draws on the trust He had developed with them.
 - His word can be fully accepted and relied on.
- All things needful for the Christian Age would be revealed by the Holy Spirit as well as recalling things that might have been forgotten (cf. Jude 3; cf. Neh. 9:20).
 - This promise was for the Apostles and the Apostolic Age as the Apostles were subject to forgetting their experiences with Jesus.
 - Succeeding generations would have no such experiences to forget.
- Jesus promises to leave the Apostles with His "peace."
 - The word for peace in Greek is eirene, a word with a primarily negative meaning—the absence of war.
 - However, a Hebrew idea is behind this word when spoken by Semitic people—positive blessings and brotherhood (cf. Jud. 3:11, 30; 5:31; 8:29; Num. 6:24-26; cf. Ps. 29:11; Hag. 2:9).

- The idea of peace was prominent in the Old Testament prophets (Zech. 9:10; cf. 14:9; Isa. 52:7; 54:13; 57:19; Ezek. 37:26; cf. Acts 10:36).
- Jesus' peace is not what the world commonly covets (cf. Matt. 10:34-39).
- Jesus' peace is grounded in the hearts of believers and is secured in the unshakable courts of Heaven itself (Heb. 12:28; Eph. 1:3; cf. Rom. 8:31-39).
- Jesus declared, "The Father is greater than I," what did He mean?
 - Jesus had emptied Himself to come to earth as a man (Phil. 2:6-7).
 - Also, even in Jesus' return to Heaven with His full attributes of divinity restored (cf. Jn. 17:5), He was still submissive to the Father (I Cor. 15:25-28; 11:3).
 - There is a hierarchy in the Godhead that is not of superiority (cf. Col. 2:9; Jn. 10:30), but of place (Jn. 13:16). In this the Father occupies the first place.
 - I do not understand all there is to this, but then I really don't ever expect fully to understand God.
- Satan has no claim on Jesus—Jesus never sinned!
- As we are found in Jesus, Satan has no claim on us (Rom. 8:31-39)!
- Now Jesus will leave the upper room and journey out of the city of Jerusalem.

Who is Jesus?

- He is the one who takes care of His own.
- He is able to defeat Satan.
- He continues to live with His followers.
- He gives true peace.