

## Bonus Points

"Uncommon Hope"

01/06/08

John 14



**Our deep desire at Grace Community Church** is not only to help people get into the Word of God, but to help get the Word of God into people. But we realize that most people don't have the advantages of a Bible degree, a library full of books, or the freedom to devote many extra hours to study. So we want to help make the Scripture more accessible to you by offering additional commentary, insight, and other suggested resources to enhance your own study of God's Word. Each week we'll offer these tools that will coincide with the passage taught that Sunday. As you spend time in Scripture on your own, we hope this will enhance your study, develop your insight, and build your confidence in handling God's Word well.

*Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.*

*2 Timothy 2:15*

John 14

"Do not let your hearts be troubled. Trust in God; trust also in me.

*Troubled- stirred up, confused, agitated, anxious*

*The word for trust is pistuo, the same words used for believe, a favorite word in the gospel of John (see John 20:31*

<sup>2</sup> In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you.

*The Middle Eastern custom, the family would simply add on rooms as the family expanded. As the family grew, the number of rooms and space would expand to accommodate. Jesus is reassuring His loved ones that there was a space for them, and that He was going to make that place ready.*

<sup>3</sup> And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

*The reference to "come back" may refer to Christ's Second Coming or to the Rapture of the church. The literal reading is "I will come again and take you to myself."*

<sup>4</sup> You know the way to the place where I am going."

*Know- understand, comprehend, not know by experience*

<sup>5</sup> Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?"

<sup>6</sup> Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

*There is a definite article "the" before way, truth and life. Jesus is making an exclusive truth claim about Himself, that life*

*and truth and the way to God are found in Him and not apart from Him. He elaborates further in the next statement. The word no one is used first in the original language, emphasizing the point.*

<sup>7</sup> If you really knew me, you would know my Father as well. From now on, you do know him and have seen him." *Know- here the word is ginosko- a word that can describe knowledge of a person that comes from personal experience and interaction. Jesus is not saying that they haven't met him, but that they don't yet fully understand who He really is to this point, as reflected by their questions.*

*Jesus here makes as clear a claim to deity and expression of the Trinity as any in Scripture. He is saying that to have seen Him is equal to having seen the Father, for they are one, not only in purpose and intent, but in their very essence.*

<sup>8</sup> Philip said, "Lord, show us the Father and that will be enough for us."

<sup>9</sup> Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'?"

<sup>10</sup> Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work.

*Jesus describes here, as He does elsewhere in the gospels, His oneness with the Father. They are "in" one another- they share their essence while retaining some level of distinctness (in a way that we cannot comprehend in our finiteness). There is much mystery here, but Jesus uses the same word for the Father living in Him as He will use for us living in Him in John 15- remain or abide.*

<sup>11</sup> Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves.

*Here we see one purpose of the miracles that Jesus did- to authenticate and verify His identity and deity. In a similar way, the miraculous works of the apostles in the early church authenticated their message (see verse below).*

<sup>12</sup> I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.

*Greater than may refer to the quantity of, rather than the nature of, the things that the followers of Christ would do. In His presence on earth, Jesus could be in one place at a time. After He ascended to heaven, His body on earth, the church, could be widely distributed and be in many places at once.*

<sup>13</sup> And I will do whatever you ask in my name, so that the Son may bring glory to the Father.

<sup>14</sup> You may ask me for anything in my name, and I will do it.

*In my name does not refer to simply saying these specific words "in Jesus name", but to alignment with the will of Jesus and the Father, to acting as their emissary and representative, and to do, say, and ask for what they would desire- that which would bring glory to the Father.*

Jesus Promises the Holy Spirit

<sup>15</sup> "If you love me, you will obey what I command.

*The word used for love is agape, a unique word to Christianity that has the idea of action over emotion (not that it is devoid of emotion); unconditional regard and seeking the best and highest for another. A way that love is demonstrated to Jesus is to obey His commands.*

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

*The word for counselor is paraclete- one who comes alongside to help, guide, instruct.*

<sup>17</sup> the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.

*Notice the similar language to the Spirit being in the believer as Christ being in the Father. There is mystery here also,*

*but the depth of closeness anticipated for the Spirit and the believer is staggering.*

<sup>18</sup> I will not leave you as orphans; I will come to you.

*An orphan was considered to be abandoned by its parents*

<sup>19</sup> Before long, the world will not see me anymore, but you will see me. Because I live, you also will live.  
*You will see me- most likely a direct reference to His appearance to them after the Resurrection.*

<sup>20</sup> On that day you will realize that I am in my Father, and you are in me, and I am in you.

*On that day- after His resurrection, most likely referring to the Day of Pentecost*

<sup>21</sup> Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him."

*Show myself- literally, make visible, to reveal or make clear- greater intimacy and connection to Christ and the Father is promised as a result of obedience.*

<sup>22</sup> Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?"

<sup>23</sup> Jesus replied, "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him.

<sup>24</sup> He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.

<sup>25</sup> "All this I have spoken while still with you.

<sup>26</sup> But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

*The "all things" in its context here is addressed specifically to the disciples and regarding the teachings of and understanding of Jesus Christ-it is not a promise of some other supernatural knowledge. It also refers to the remembrance that would be needed to accurately record the Scriptures- the gospels.*

<sup>27</sup> Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

*Notice that Christ's peace is differentiated from that of the world, which is temporal and often based primarily on emotions and circumstances. For the end of the verse- note verse 1.*

<sup>28</sup> "You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for the Father is greater than I.

<sup>29</sup> I have told you now before it happens, so that when it does happen you will believe.

<sup>30</sup> I will not speak with you much longer, for the prince of this world is coming. He has no hold on me,

<sup>31</sup> but the world must learn that I love the Father and that I do exactly what my Father has commanded me. "Come now; let us leave.

*At this point Jesus and the disciples apparently left the upper room and traveled to the Mount of Olives.*



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