

John 14:1-14

Jesus knows that the disciples' hearts are troubled (v. 1). Why might their hearts be troubled? He has said so far during dinner (chapter 13) that He is going away, He is going to die, one of the twelve is a traitor, Peter will disown Him three times, Satan is at work against them, and all the disciples will fall away. The cumulative weight of these revelations must have greatly depressed them.¹

Jesus was troubled because of what lay before Him (13:21), and the Eleven were troubled because they did not know/understand what lay before them. They have been following Him expectantly for the last three years. For Him they have left family, home, and occupation. And now He's leaving them and He's going to die!? What would they do once He was gone? No wonder their hearts were troubled!

Application: **What kinds of things trouble your heart?** Uncertainty of future.

What is the remedy Jesus gives them (v. 1)? Trust in Him and His Father (Proverbs 3:5-6).

What is the message Jesus gives His disciples (vv. 2-3)? To stop feeling troubled at the thought of His leaving because He was going "to prepare a place for" them in heaven and He would return for them and take them there later to be where He is. This most likely refers to the Rapture of the church when Christ will return for His people (1 Thessalonians 4:13-18; 1 Corinthians 15:51-58) and they will be with Him.

The greatest blessing of heaven will be our ceaseless personal fellowship with the Lord Jesuseven more so than the splendor of the place.²

What was Thomas confused about (v. 5)? Where Jesus was going and how to get there. They had been given all the information they needed but would remain puzzled and not be able to put it all together until after the coming of the Holy Spirit at Pentecost (Acts 2).

Jesus responds with the sixth "I AM" statement (v. 6) which is what? *"I am the way and the truth and the life."*

What does it mean when Jesus says that He is "the way?" Jesus is not merely One who has shown people the way. He is not merely a way; He is the way—to God. He is the one and only way that God has provided for people to obtain the forgiveness of their sins and to gain eternal life. Jesus' message is in the plainest of words, *"No one comes to the Father except through Me."* To know Jesus is to know the way to the Father, because He is the way.

Jesus was not saying that He was one way to God among many. He was not saying that He pointed the way to God either. He said that no one comes to God the Father but through faith in Himself. This means that religions that assign Jesus a role that is different from the one that the Bible gives Him do not bring people to God or eternal life. This was an exclusive claim to being the only way to heaven (cf. 10:9; Acts 4:12; 1 Tim. 2:5).³

How is Jesus "the truth?" He teaches the truth. His words are truth. But beyond this, He is the truth. All truth has its source in Him. He is all the truth that men need for salvation, life, and godliness. It is this "truth" found in Jesus which reveals God to men, which discloses the way to eternal life, which is the basis for sanctification, and which provides the content of the gospel.

How is Jesus "the life?" Jesus gives life, but this is because He is the source of life—physically (as Creator) and eternally (as Savior).

John 5:26 *"For as the Father has life in himself, so he has granted the Son to have life in himself."* None of us has life inherent in ourselves. Our life is derived from our parents. Jesus claimed that His life was derived from no one; it is inherent and uncreated. Theologians call this quality of self-existence *aseity* and recognize that God alone possesses it.

What point was Jesus making (v. 7)? Once more the Lord taught the mysterious union that exists between the Father and Himself. If the disciples had recognized who Jesus really was, they would have known the Father also, because the Lord revealed the Father to men. From now on, and especially after Christ's resurrection, the disciples would understand that Jesus was God the Son. Then they would realize that to know Christ was to know the Father and to see the Lord Jesus was to see God.⁴

What does Philip's request reveal about him (v. 8)? Philip is basing his request on the premise that "seeing is believing." If they could but see the Father, then they would believe all that Jesus has told them about the Father, and then they could have peace of mind. Jesus is going to turn this reasoning inside out. He is going to say that it is not "seeing that leads to believing," but rather it is "believing that leads to seeing" (11:40). It is to those who believe in Jesus to whom He reveals Himself (v. 21). Christianity is a walk of faith, not a walk of sight.

How did Jesus respond to Phillip's question (vv. 9-10)? Jesus repeated again that He and the Father were the same in essence. No Theophany (a visible revelation of the Person of the Father Exodus 24:9-10; Isaiah 6:1) was necessary because by seeing Jesus they were seeing the Father. God is exactly like Jesus.

These verses describe the closeness of the union between Father and Son. They are separate Persons yet they are One when it comes to attributes and will. No mortal mind will ever understand the concept of the triune Godhead.

What further proof did Jesus offer of His union with the Father besides His words (v. 11)? His miracles. Jesus' miracles were signs that displayed His divine identity. What we regard as a miracle was nothing more than a normal act for Jesus.

How can believers do greater things than Jesus (v. 12)?

1. Jesus healed the paralytic in John 5, but like many others He healed, this man was not spiritually transformed as a result. The saving of a lost sinner, the transfer of one from death to life, from darkness to light, is the greatest miracle of all. By the indwelling presence of the Holy Spirit, such were the miracles about to take place through the disciples and their preaching. It is greater to save souls than to heal bodies.
2. During Jesus' earthly ministry relatively few people believed in Him, but after His ascension many more would. The miracle of regeneration spread like wildfire after Jesus ascended to heaven and the Father sent the Holy Spirit. Three thousand people became believers in Jesus on the day of Pentecost alone (Acts 2:41) and the early church grew to five thousand shortly thereafter (Acts 4:4). The church thoroughly permeated the Roman Empire during the apostolic age whereas Jesus' personal ministry did not extend beyond Palestine. The whole Book of Acts is proof that what Jesus predicted here happened. The mighty works of conversion are more in view here than a few miracles of healing.⁵

What are the secrets to asking in prayer (vv. 13-14)? We must ask in His name and for the purpose of glorifying God. The bottom-line goal of answered prayer is to bring glory to God.

This verse does not mean that a believer can get anything he wants from God. The key to understanding the promise is in the words — **whatever you ask in My name**. To ask in Jesus Name is not simply to insert His Name at the end of the prayer. It is to ask in accordance with His mind and will. It is to ask for those things which will glorify God, bless mankind, and be for our own spiritual good.⁶

The closer we are walking with Him, the more our desires will line up with His. Live in the center of His will, walk in fellowship with Him and ask for anything the Lord would desire because that should be the desire of our hearts. *This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us—whatever we ask—we know that we have what we asked of him* (1 John 5:14-15).

The New Testament teaching on prayer is that believers normally address the Father in prayer, in the Son's name, and with the Spirit's help. However, this is not a rigid requirement. In view of the unity of the Godhead, we can understand occasional instances of prayers addressed to the Son or to the Holy Spirit.⁷

Note: Both Jesus and the Holy Spirit serve as our intercessors (Romans 8).

¹ Edwin A. Blum, "John," in *The Bible Knowledge Commentary*: J. F. Walvoord and R. B. Zuck, (Wheaton, IL: Victor Books, 1985), 322.

² Dr. Thomas L. Constable, Notes on John, 2023 Edition (published by <http://planobiblechapel.org/soniclight/>), 373.

³ Ibid., 375.

⁴ William MacDonald, *Believer's Bible Commentary: Old and New Testaments*, ed. Arthur Farstad (Nashville: Thomas Nelson, 1995), 1546.

⁵ Dr. Thomas L. Constable, Notes on John, 2023 Edition (published by <http://planobiblechapel.org/soniclight/>), 379

⁶ William MacDonald, *Believer's Bible Commentary: Old and New Testaments*, ed. Arthur Farstad (Nashville: Thomas Nelson, 1995), 1546.

⁷ Dr. Thomas L. Constable, Notes on John, 2023 Edition (published by <http://planobiblechapel.org/soniclight/>), 381.