

THE GOSPEL OF JOHN

JESUS' PRIVATE MINISTRY, JOHN 13:1-17:26

INTRODUCTION

A. Outline of the *Gospel of John* (1:1-4:42)

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B. Comments on John 13 -17

- John 13–17 is our Lord's "farewell message" to His beloved disciples, climaxing with His intercessory prayer for them and for us.
- Edwin Blum, *Chapters 13–17 concentrate on His teachings on that fateful night in which He was arrested. Before the instruction, Jesus washed His disciples' feet and predicted His betrayal.*
- Charles Swindoll, *As evening fell on the Upper Room, Jesus had many lessons to teach; but before anything else, He would teach them the all-important, noble art of bowing low.*

AT THE LAST SUPPER, JOHN 13:1-14:31

JOHN 14:1-31

A. Introduction

- Thomas Constable, *Peter's question was only the first of several that the disciples proceeded to ask Jesus. The questions show their bewilderment and discouragement. They should have been comforting Him in view of what lay ahead of Him (12:27; 13:21), but instead Jesus graciously proceeded to comfort them by clarifying what lay ahead of them.*
- Everett Harrison, *Chapter 14 deals largely with specific encouragements to counterbalance the departure of Jesus, the defection of Judas, and the predicted failure of Peter. These are: the ultimate provision of the Father's house; the return of Christ for his own; the prospect of doing greater works; unlimited prayer possibility; the gift of the Holy Spirit; and the provision of Christ's peace.*
- Edwin Blum, *The disciples were completely bewildered and discouraged. Jesus had said He was going away (7:34; 8:21; 12:8, 35; 13:33), that He would die (12:32–33), that one of the Twelve was a traitor (13:21), that Peter would disown Him three times (13:38), that Satan was at work against all of them (Luke 22:31–32), and that all the disciples would fall away (Matt. 26:31). The cumulative weight of these revelations must have greatly depressed them.*
- William Barclay, *In a very short time, life for the disciples was going to fall in. Their world was going to collapse in chaos around them. At such a time, there was only one thing to do—stubbornly to hold on to trust in God.*
- Leon Morris, *Jesus looks beyond the trouble the disciples are about to experience and reassures them. They need not be troubled in heart: he is going to prepare a place in heaven for them. And he is the means of bringing them to the Father.*

B. Jesus is everything (1-7)

1. Jesus declared that they must trust Him, not worry (1), **Let not your hearts be troubled. Believe in God; believe also in me.**

a. Related verses

- 1) John 14:27, *Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.*
- 2) John 12:44, *And Jesus cried out and said, "Whoever believes in me, believes not in me but in him who sent me.*

b. Comments

- 1) Thomas Constable, *Jesus was troubled because of what lay before Him, and the Eleven were troubled ... because they did not understand what lay before them ... He was telling the disciples to trust in God, and to trust in Him just as they trusted in God. This was a strong claim to deity and a great comfort. They could rely on what He was about to tell them as coming from God.*
- 2) Edwin Blum, *One's heart is the center of his personality. Each believer is responsible for the condition of his heart (cf. Prov. 3:1, 3, 5; 4:23; 20:9). By a firm trust in God the Father and Jesus the Son, they could relieve their soul-sorrow and be sustained in their coming tests ... Death should not be a terror to them because Jesus was leaving to prepare a place for them in heaven, the Father's house.*
- 3) Kenneth Gangel, *These disciples, good Jews, had already trusted in God and now Jesus asked them to trust in him. They had watched him feed five thousand people and bring Lazarus back from the dead, but now they must trust him not just for food or miracles, but with their lives.*
- 4) Leon Morris, *Jesus is not urging trouble-free men not to begin to worry. He is talking to men whose hearts are far from tranquil ... Peter has been thrown into consternation at the prediction of his threefold denial of Jesus, and we cannot doubt that this had its effect on the others also. If Peter was to deny Jesus, did not that mean that some great trial was imminent? Moreover, Jesus had spoken of his impending departure, a departure to a place where they could not follow him. To men who had left everything for their Leader, to be told that he is about to leave them is shattering. They are all very disturbed. And Jesus knows that within a few short hours they will be even more disturbed. So he tells them to be calm.*
- 5) William Hendriksen, *The hearts of the disciples were filled with a medley of emotions. They were sad because of the gloomy prospect of Christ's departure; ashamed because of their own demonstrated selfishness and pride; perplexed because of the prediction that one of their own number would betray the Master, that another would deny him, and that all would be ensnared because of him; and finally, they were wavering in their faith, probably thinking: "How can one who is about to be betrayed be the Messiah?" Yet, at the same time, they love this Master. They hope against hope. All this is implied in the words, "Let not your hearts any longer be troubled."*
- 6) George Beasley-Murray, *the world may appear to have gone mad, but the disciples must continue to believe in God as the sovereign Lord of creation.*
- 7) William Barclay, *There comes a time when we have to believe where we cannot prove and to accept where we cannot understand. If, in the darkest hour, we believe that somehow there is a purpose in life and that that purpose is love, even the unbearable becomes bearable and even in the darkness there is a glimmer of light.*
- 8) Charles Swindoll, *Jesus asked for His followers' trust in the midst of their confusion.*
- 9) Grant Osborne, *As throughout John's Gospel, the Father and Son function together, including as objects of faith. Trust in one demands trust in the other, and that is especially encouraging at this point where the disciples' whole world is being turned upside down. The antidote to worry is faith and prayer in the Triune Godhead (Phil 4:6-7). With God and Christ in charge, all trials turn out for the best (Rom 8:28; Jas 1:2-4; 1 Pet 1:6-7).*
- 10) *Believe in God; believe also in me* may be translated in three ways. First, *You believe in God and also believe in me.* Second, *You believe in God; believe also in me.* Third, *Believe in God and believe in me.* I believe the best understanding is that *believe* in both instances is imperative. Jesus is commanding them to trust God who can alone deliver.

2. Jesus has prepared a place for those who trust Him (2-4), ***In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? 3 And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. 4 And you know the way to where I am going.***

a. Related verses

- 1) John 13:36, *Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow me now, but you will follow afterward."*
- 2) John 16:7, *Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.*
- 3) John 14:18, *"I will not leave you as orphans; I will come to you.*
- 4) John 14:28, *You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.*

b. Comments

- 1) *... I go and prepare a place for you ...*
 - a) William Barclay, *There are many abiding places in my Father's house' may simply mean that in heaven there is room for all ... He said: 'I am going to prepare a place for you.'* One of the great thoughts of the New Testament is that Jesus goes on in front for us to follow. He opens up a way so that we may follow in his steps.
 - b) Thomas Constable, *Jesus next explained the reason that the disciples should stop feeling troubled at the thought of His leaving them. He was departing in order to prepare a place for them, and He would return for them and take them there later (vv. 3, 28) ... The "Father's house" is heaven ... The picture that Jesus painted of heaven is of a huge building with many rooms or suites of rooms in which people reside. The emphasis is not on the lavishness of the facility as much as its adequacy to accommodate all believers. Other revelation about heaven stresses its luxuriousness (e.g., Rev. 21:1–22:5).*
 - c) Kenneth Gangel, *Let us not think of this preparation as the Lord's return to his carpentry skills, pounding two-by-fours in a housing project for believers. It surely describes his death, resurrection, ascension, and princely role at the Father's right hand.*
 - d) Leon Morris, *The bliss and permanence of heaven, however, are taught, and it seems that it is this to which Jesus is now referring.*
 - e) William Hendriksen, *According to the context, Jesus was comforting the disciples, who dreaded to think of the coming separation. Now it is in this connection that the Lord assured them that his going away to the Father's house had as its purpose a reunion, and was not a permanent separation. In the place to which he is going there is room for them also! In fact, his very going away (think of his death on the cross and his ascension which will enable him to send the Spirit) would make this reunion possible, so that what appeared to be a calamity was in reality a blessing. Apart from Christ's death and the work of the Holy Spirit there would have been no place in heaven for the disciples.*
 - f) Edward Klink, *Jesus is not merely going to prepare a place, for the "going" is itself the preparation. The term "going" has become a technical term in the Gospel for the final journey of the mission of the Son. The cross, resurrection, and ascension to the Father is the preparation, the provision of permanent dwelling with God.*
 - g) Grant Osborne, *At this moment it does not seem that God is on their side, for he is taking Christ from them, and they are going to be alone. However, that is rectified in 14:2–3 and turned completely around. He is going away for their sakes, "to prepare a place for you" in heaven, providing the perfect reason for them to put their trust in him.*

2) *I will come again and will take you to myself ...*

- a) Thomas Constable, *Since Jesus spoke of returning from heaven to take believers there, the simplest explanation seems to be that He was referring to an eschatological bodily return (cf. Acts 1:11). Though these disciples undoubtedly did not realize it at the time, Jesus was evidently speaking of His return for Christians at the Rapture, rather than His return at the Second Coming ... when Jesus returns at the Second Coming, it will be to remain on the earth and reign for 1,000 years (Rev. 19:11–20:15).*
- b) John Hart, *This “coming” is the pretribulation rapture (see the comments on Mt 24:36–44; 1Th 4:13–17) rather than the second coming since at the latter Jesus returns to stay on earth (Zch 14:3–4; Mt 24:29–31; Rv 19:11–21). This is Jesus’ second revelation about the rapture (Mt 24:36–44 was a few days earlier, probably on Tuesday of Passion Week). Jesus deeply desires us to be with Him where He is (cf. 1Th 4:17).*
- c) Renald Showers, *... it is important to note that Jesus did not say that the purpose of this future coming to receive believers is so that He can be where they are—on the earth. Instead, He said that the purpose is so that they can be where He is—in heaven.*
- d) Arno Gaebelin, *Where is it written that this Messiah would come and instead of gathering His saints into an earthly Jerusalem, would take them to the Father’s house, to the very place where He is? It is something new. ... He speaks then of a coming which is not for the deliverance of the Jewish remnant, not of a coming to establish His kingdom over the earth, not of a coming to judge the nations, but a coming which concerns only His own.*
- e) Warren Wiersbe, *John 14:3 is a clear promise of our Lord’s return for His people. Some will go to heaven through the valley of the shadow of death, but those who are alive when Jesus returns will never see death (John 11:25–26). They will be changed to be like Christ and will go to heaven (1 Thes. 4:13–18).*
- f) William Hendriksen, *So wonderful is Christ’s love for his own that he is not satisfied with the idea or merely bringing them to heaven. He must needs take them into his own embrace.*
- g) William Barclay, *We do not need to speculate on what heaven will be like. It is enough to know that we will be forever with him. When we love someone with our whole heart, we are really alive only when we are with that person. It is so with Christ. In this world, our contact with him is shadowy, for we can see only through a glass darkly, and spasmodically, for we are poor creatures and cannot live always on the heights. But the best definition is to say that heaven is that state where we will always be with Jesus.*

3) *And you know the way to where I am going.*

- a) Edwin Blum, *Throughout His ministry, Jesus had been showing them the way, but as Thomas indicated (John 14:5), they did not fully understand.*
- b) Thomas Constable, *Jesus could say that the Eleven knew the way to the place where He was going because He had revealed that faith in Him led to eternal life (3:14–15). This had been a major theme of His teaching throughout His ministry. However, they did not understand Him as they should have (v. 5).*
- c) William Hendriksen, *The way is the means by which the disciples are brought to the Father. Jesus means, “You know me; I am the way.” But he does not yet definitely say that he is the way. For this see on 14:6. He was able to say, “You know,” for he had previously revealed himself as the way to the Father (8:19; 10:1, 7, 9, 37, 38; 12:26, 44, 45, 49, 50; cf Matt. 11:27, 28).*
- d) Kenneth Gangel, *Did they really know the way? They should have known; it has been obvious in this book since chapter 3.*
- e) Leon Morris, *Jesus is asserting that they know how to follow him. He has been showing them the way in the whole body of his teaching. If they follow that way, they will come where he is.*
- f) Charles Swindoll, *Jesus reminded the disciples that they knew the way to heaven, although they undoubtedly failed to understand that heaven was His subject. (Much of what He said in the Upper Room was intended to become clear once the men had received the Holy Spirit.)*

3. Thomas still did not know where Jesus was going (5), **Thomas said to him, “Lord, we do not know where you are going. How can we know the way?”**
 - a. Related verses
 - 1) John 11:16, *So Thomas, called the Twin, said to his fellow disciples, “Let us also go, that we may die with him.”*
 - 2) John 13:36, *Simon Peter said to him, “Lord, where are you going?” Jesus answered him, “Where I am going you cannot follow me now, but you will follow afterward.”*
 - b. Comments
 - 1) Thomas Constable, *Thomas voiced the disciples’ continuing confusion about Jesus’ destination. Apparently the Father’s house did not clearly identify heaven to them. Without a clear understanding of the final destination they could not be sure of the way there.*
 - 2) Edwin Blum, *They would remain puzzled until His death and resurrection and until the advent of the Spirit. They had all the information but they could not put it together.*
 - 3) Kenneth Gangel, *Thomas was an honest follower though always the skeptic, so he was the first to ask, Lord, we don’t know where you are going, so how can we know the way? Jesus’ response is the key verse of the passage, memorized by Christians all around the globe.*
 - 4) Leon Morris, *This leads Thomas (see on 11:16) into an expression of perplexity. He wants the position to be clear, and will not let Jesus’ words stand as though he understands them when he does not. The man’s fundamental honesty shines through his words. He says that he and his companions do not know where Jesus is going (cf. Peter’s question, 13:36). Has Jesus himself not said that they cannot come there (13:33, 36)? How then do they know the way?*
 - 5) William Hendriksen, *In saying this Thomas may probably be regarded as the spokesman of the group, the one who actually said what most or all were thinking (cf. 13:36, 37) ... His objection, although involving an element of weakness and sinfulness as it always does, a slowness to understand because one has not paid sufficient attention, nevertheless also reveals his devotion to the Master. He cannot bear the thought that Jesus is leaving. It is for that reason that he makes his protest.*
 - 6) William Barclay, *He had told them that he was going to the Father who had sent him, and with whom he was one, but they still did not understand what was going on. Even less did they understand the way by which Jesus was going, for that way was the cross. At this moment, the disciples were bewildered men. There was one among them who could never say that he understood what he did not understand, and that was Thomas. He was far too honest and far too much in earnest to be satisfied with any vague, pious expressions. Thomas had to be sure. So he expressed his doubts and his failure to understand, and the wonderful thing is that it was the question of a doubting man which provoked one of the greatest things Jesus ever said. No one need be ashamed of having doubts; for it is amazingly and blessedly true that those who seek will in the end find.*
4. Jesus’s wondrous answer to Thomas (6), **Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.**
 - a. Related verses
 - 1) Hebrews 10:20, *by the new and living way that he opened for us through the curtain, that is, through his flesh,*
 - 2) Ephesians 2:18, *For through him we both have access in one Spirit to the Father.*
 - 3) John 1:14, *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*
 - 4) John 1:17, *For the law was given through Moses; grace and truth came through Jesus Christ.*
 - 5) John 11:25, *Jesus said to her, “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live,*

b. Comments

- 1) Thomas Constable, *The words “way,” “truth,” and “life” are all coordinate in Jesus’ answer; Jesus described Himself as “the way, and the truth, and the life.”* The “way” is slightly more dominant, in view of Thomas’ question and its relative position to the “truth” and the “life.” Jesus is “the way” to God, because He is “the truth” from God and “the life” from God. He is the truth because He embodies God’s supreme revelation (1:18; 5:19; 8:29), and He is the life because He contains and imparts divine life (1:4; 5:26; 11:25; cf. 1 John 5:20). Jesus was summarizing and connecting many of the revelations about Himself that He had previously given the Eleven ... 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).
- 2) Leon Morris, *He not only shows people the way (i.e., by revealing it), but he is the way (i.e., he redeems us).* In this connection ‘the truth’ ... will have saving significance. It will point to Jesus’ utter dependability, but also to the saving truth of the gospel. ‘The life’ (see on 1:4) will likewise take its content from the gospel. Jesus is both life and the source of life to believers.
- 3) J. Vernon McGee, *Years ago a student out at UCLA told me he didn’t like the Bible because it is filled with dogmatism. I agreed with him that it is. He especially selected this verse and said, ‘That’s dogmatic.’ I said, ‘It sure is, but have you realized that it is characteristic of truth to be dogmatic? Truth has to be dogmatic.’ I had a teacher who was the most dogmatic, narrow-minded person I’ve ever met. She insisted that 2 plus 2 = 4. ... Friend, let me say to you that one of the characteristics of truth is its dogmatism ... There is a mistaken idea today that you can come to Him your way. This isn’t your universe; it’s His universe. You and I don’t make the rules. He makes the rules. And He says that no man comes to Him except through Christ ...*
- 4) Edwin Blum, *Jesus’ words, I am the Way and the Truth and the Life, are the sixth of Jesus’ seven “I am” statements in the Gospel of John (6:48; 8:12; 10:9, 11; 11:25; 14:6; 15:1).* Jesus is the “Way” because He is the “Truth” and the “Life.” As the Father is Truth and Life, Jesus is the embodiment of God so people can come to the Father (cf. 1:4, 14, 18; 11:25). By His words, *No one comes to the Father except through Me*, Jesus stressed that salvation, contrary to what many people think, is not obtainable through many ways. Only one Way exists (cf. Acts 4:12; 1 Tim. 2:5). Jesus is the only access to the Father because He is the only One from the Father (cf. John 1:1–2, 51; 3:13).
- 5) Warren Wiersbe, *Jesus does not simply teach the way or point the way; He is the way. In fact, “the Way” was one of the early names for the Christian faith (Acts 9:2; 19:9, 23; 22:4; 24:14, 22).* Our Lord’s statement, *“No man cometh unto the Father but by Me,”* wipes away any other proposed way to heaven—good works, religious ceremonies, costly gifts, etc. *There is only one way, and that way is Jesus Christ ... Who could mind the journey, when the road leads home?”*
- 6) Kenneth Gangel, *Jesus is the way—reconciliation; Jesus is the truth—illumination; Jesus is the life—regeneration. This is the exclusive gospel. The New Testament knows nothing of universalism—the idea that God will find some way to save everybody. What could be clearer than Jesus’ words in verse 6, No one comes to the Father except through me.*
- 7) William Hendriksen, *All three concepts are active and dynamic. The way brings to God; the truth makes men free; the life produces fellowship ... With Christ removed there can be no redemptive truth, no everlasting life; hence, no way to the Father.*
- 8) George Beasley-Murray, *Despite the coordination of the three terms the Way, the Truth, and the Life, the emphasis clearly falls on the first, for the statement explains the assertion of v 4 (“You know the way”), and concludes with a deduction from the main clause: “no one comes to the Father except through me.” To say this is not to denigrate the importance of the second and third terms, for they explain how it is that Jesus is the Way: he is the Way because he is the truth, i.e., the revelation of God, and because the life of God resides in him (in the context of the Gospel that includes life in creation and life in the new creation, 1:4, 12–13; 5:26).*
- 9) Edward Klink, *When Jesus declares that he is “the way and the truth and the life,” he offers to humanity—every single person—God’s gift to the world. This is the epitome of “good news” and is the opposite of being restrictive or exclusive, for it is true freedom (8:36).*

- 10) William Barclay, *Jesus said to Thomas: 'I am the way, the truth and the life.'* That is a great saying to us, but it would be still greater to a Jew who heard it for the first time. In it, Jesus took three of the great basic conceptions of Judaism, and made the tremendous claim that in him all three found their full realization ... 'No one', said Jesus, 'comes to the Father except through me.' He alone is the way to God. In him alone we see what God is like; and he alone can lead us into God's presence without fear and without shame.
 - 11) Thomas a Kempis, *Follow thou me. I am the way and the truth and the life.* Without the way there is no going; without the truth there is no knowing; without the life there is no living. I am the way which thou must follow; the truth which thou must believe; the life for which thou must hope. I am the inviolable way; the infallible truth; the never-ending life. I am the straightest way; the sovereign truth; life true, life blessed, life uncreated. If thou remain in my way thou shalt know the truth, and the truth shall make thee free, and thou shalt lay hold on eternal life.
5. Those who know Jesus, know the Father (7), ***If you had known me, you would have known my Father also. From now on you do know him and have seen him.***
- a. Related verses
 - 1) John 8:19, *They said to him therefore, "Where is your Father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would know my Father also."*
 - 2) 1 John 2:13-14a, *I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I write to you, children, because you know the Father. 14a I write to you, fathers, because you know him who is from the beginning ...*
 - 3) John 6:46, *not that anyone has seen the Father except he who is from God; he has seen the Father.*
 - b. Comments
 - 1) F. F. Bruce, *The disciples have already begun to know the Father because they have come to know the Son. In fact (although they do not realize it yet) in the Son they have seen the Father.*
 - 2) Thomas Constable, *Since they had known who Jesus really was, they had also known God. Their knowledge of God virtually amounted to seeing God. John used "knowing God" and "seeing God" synonymously in 1 John as well as here (cf. 1 John 2:3-11; 3:2-3).*
 - 3) Kenneth Gangel, *Why did the disciples need all this talk about trusting Jesus? Why do we need it? Because like them, we do not know Jesus well enough; so we struggle to understand the Father. Repeatedly Jesus emphasized the link between the heavenly Father and the Son, but right up to the end the disciples did not get it—and we struggle with the concept as well.*
 - 4) Leon Morris, *They had known him well enough to leave their homes and friends and livelihood to follow him wherever he went. But they did not know him in his full significance. Really to know him is to know his Father. Until now all has been preparation. They have not really come to the full knowledge of Jesus and his significance. But from now on it is to be different. For they know him and have seen him.*
 - 5) Edward Klink, *The disciples' knowledge of the Father in the future is directly connected to their experience of and relationship to Jesus in the present. This is why Jesus commands them to believe not only in him but also in God (v. 1), for the two persons, the Father and the Son, form a single object of faith—God ... it is into this perfect union that the Son and the Father (by the Spirit) invite the disciples to share and coexist; the children of God with the unique Son and the Father (1:12, 14, 18).*
 - 6) Grant Osborne, *In spite of frequent misunderstandings, the disciples have come to know Jesus, and so Jesus assures them that they are getting to know the Father as well. They have grown in their knowledge and know Jesus as Messiah, King of Israel, Son of God, and Son of Man (1:41, 49, 51) ... they can rest assured that to know him is to know the Father. So "from now on," from this point forward, they will both "know" and "see" the Father and grow in that knowledge every day.*

C. There is unity in the Father and the Son (8-11)

1. Philip still did not know that the Father is fully seen in Jesus (8-9), **Philip said to him, “Lord, show us the Father, and it is enough for us.” 9 Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’?**

a. Related verses

- 1) John 1:43-44, *The next day Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.” 44 Now Philip was from Bethsaida, the city of Andrew and Peter.*
- 2) John 12:45, *And whoever sees me sees him who sent me.*

b. Comments

- 1) Thomas Constable, *The Eleven obviously regarded Jesus very highly. Even so, they did not yet realize that He was such an accurate and full revelation of God the Father that to see Jesus was to see the Father. Philip asked for a clear revelation of the Father that would satisfy the Eleven. He apparently wanted Jesus to give them a theophany (a visible revelation of the Person of the Father; Exod. 24:9–10; Isa. 6:1). People throughout history have desired to see God as He really is (cf. Exod. 33:18). Jesus, in His Incarnation, made that revelation of the Father more clearly, fully, and finally than anyone else has ever done (1:14, 18; 12:45; cf. Heb. 1:1–2).*
- 2) Edwin Blum, *“Anyone who has seen Me has seen the Father” (cf. John 12:45), is one of the most staggering claims He ever made. The Father is in Jesus and Jesus perfectly reveals Him (1:18). Hence no theophany was necessary, for by seeing Jesus they were seeing the Father!*
- 3) Warren Wiersbe, *When Jesus said that knowing Him and seeing Him was the same as knowing and seeing the Father, He was claiming to be God. From now on, they would understand more and more about the Father, even though Jesus was leaving them.*
- 4) Leon Morris, *Jesus’ reply is a gentle rebuke. Though Jesus has been with them all (“you” is plural) for “such a long time,” Philip has not really known him ... His question reveals the limitations of his knowledge. And now comes the explanation, staggering in its simplicity and its profundity. To see Jesus is to see the Father (cf. 12:45; 13:20). This means that Jesus is the revelation of the Father.*
- 5) William Hendriksen, *One may well ask, “Was there any truth which Jesus had emphasized so repeatedly as this one, that he, the Mediator sent by God, had come to speak the words and to perform the works of God; that in these words and works he was revealing the Father; and that this manifestation of the Father in him as Mediator rested upon the eternal, intra-trinitarian relationship between the Father and himself, the only-begotten Son? See the following passages: 1:18; 3:33–36; 5:17, 18, 19–32; 6:29, 38, 57; 7:29; 8:16, 19, 28, 29, 42, 54, 55; 10:15, 30, 33, 37, 38; 12:45; 13:31 ... The entire passage indicates that redemptive revelation apart from Christ is impossible. In the Son we have God’s final revelation. As true as it is that he who has seen the Son has seen the Father, so true it is that he who has not seen the Son has not seen the Father.*
- 6) John Hart, *God the Father is completely revealed in Jesus the Son, but Jesus Christ, the Son of God, is distinct from God the Father in terms of their respective personhood ... Jesus is nothing less than a stupendous declaration of deity, leading to the NT teaching of the Trinity.*
- 7) Edward Klink, *Jesus is the ultimate expression of God and the visible manifestation of God (1:18). The prologue has already announced such a relationship (see comments on 1:1, 14), and the entire Gospel has depicted the ministry of the Trinitarian God in the person of Jesus Christ in the world. This is why Philip’s vision for what was “sufficient” was so insufficient, for life “with him” is “the vision of God.” In the person of Jesus, the Father could not have been more fully made known or shown.*
- 8) Charles Swindoll, *We live under the illusion that God’s will would be easier to accept if only we could receive a personal visit from Him. Suffering would be more bearable if God were to appear with personal reassurance. Instructions would be easier to follow if He were to communicate them audibly. Moreover, our natures desire the presence of God more than anything. We do not fear or fail because of doubt, however; we fear or fail because our sinful natures are enslaved to sin.*

2. Jesus declared that His unity with the Father is proved by His words and works (10-11), ***Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.***

a. Related verses

- 1) John 10:38, *but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father.*”
- 2) John 5:19-20, *So Jesus said to them, “Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. 20 For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel.*
- 3) Related verse, John 5:36, *But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me.*

b. Comments

- 1) Thomas Constable, *Jesus repeated again that He and the Father were the same in essence (cf. 5:19; 8:28; 10:30, 38; 12:49). The mutually abiding terminology that Jesus used expressed this unity without destroying the individual identities of the Father and the Son. Jesus did not just represent God to humankind as an ambassador would. He said everything the Father gave Him to say, and He did everything the Father did (5:19). Besides, ambassadors do not refer to those who send them as their father or claim that whoever has seen them has seen the one they represent. They do not affirm mutual indwelling with the one who sent them either ... Jesus cited another proof of His union with the Father besides His words, namely, His works (Gr. erga). Specifically He meant His miracles (cf. 5:36; 10:25, 37–38; 11:47; 12:37; 20:30–31). Jesus’ miracles were signs that signified His divine identity (cf. 2:11). He had done things that only God can do. What we regard as a miracle was nothing more than a normal act for Jesus.*
- 2) Edwin Blum, *The proof of the union of Jesus and His Father is threefold. They should believe Jesus (a) because of His character (I am in the Father [cf. v. 20] and ... the Father is in Me); (b) because His words are the Father’s (The words I say to you are not just My own (cf. 7:16; 12:49–50; 14:24); and c) because the miracles reveal God’s working through Him (the Father, living in Me ... is doing His work.... believe on the evidence of the miracles themselves; cf. 5:36).*
- 3) Warren Wiersbe, *The “believe” in John 14:10 is singular, for Jesus was addressing Philip; but in John 14:11, it is plural and He addresses all of the disciples. The tense of both is “go on believing.” Let your faith grow!*
- 4) Kenneth Gangel, *In actuality, Philip’s confusion is typical of the disciples throughout the first four books of the New Testament. The depth of theology in these discussions overwhelmed the disciples, probably until the coming of the Holy Spirit at Pentecost. Even Christians today who hold the entire Bible and enjoy the illuminating power of the Holy Spirit struggle with the doctrine of the Trinity and oneness of the Father and the Son.*
- 5) Leon Morris, *Faith has an intellectual content. So here Jesus calls on Philip and the others (the verb is plural) to believe him, not only to believe in him. Faith includes the recognition that what Jesus says is true. Jesus also calls on Philip to believe “that.” We might well ask where faith in Christ would be without the idea that Jesus is worthy of faith. Faith that there is a mutual indwelling of the Father and the Son is part of the faith whereby one commits oneself to Christ. If there is no such indwelling there can scarcely be full commitment.*
- 6) William Hendriksen, *Whenever Jesus speaks, the Father works by means of this speaking. Every word of Jesus is a work of the Father! This, however, does not mean that the Father is acting like a ventriloquist who speaks through his dummy. On the contrary, the Son speaks the mind of the Father because this is also his own mind. It is in that sense that when the Son speaks, the Father’s redemptive deeds are being accomplished. However, the works of the Father are not limited to the words of the Son. They also include his miracles or signs. These serve to confirm faith, to strengthen it, to assist it in becoming strong.*

- 7) George Beasley-Murray, ... *in the depths of the being of God there exists a koinonia, a “fellowship,” between the Father and the Son that is beyond all comparison, a unity whereby the speech and action of the Son are that of the Father in him, and the Father’s speech and action come to finality in him ... The major part of this Gospel is taken up with the narration of the signs performed by him and expositions of their meaning. They who penetrate the significance of Jesus turning water into wine, of his healing miracles, of the feeding of the multitude in the wilderness and the walking on the water, and of the raising of Lazarus, will perceive in Jesus the saving sovereignty of God in action and his utterances as “words of eternal life” (6:68). In the words and works of Jesus the eschatological purpose of God is both declared and fulfilled.*
- 8) John Hart, *The mutual indwelling of the Father and the Son stresses inseparability, yet maintains a distinction within the Trinity. If the disciples believe because of Jesus’ works themselves, they would see the truth of this abiding relationship between the Father and the Son.*
- 9) Charles Swindoll, *Jesus reminded Philip and the others that He is the perfect representation of the Father. The Father cannot take a visible, audible form more suitable than the Son. Because they are of the same essence, everything the Son says or does reflects the Father’s words and deeds. Therefore, everything Jesus said and did in the Upper Room was in obedience to the sovereign plan of God.*
- 10) William Barclay, *We must every now and then remember that all is of God. It was not a self-chosen expedition to the world which Jesus made. He did not do it to soften a hard heart in God. He came because God sent him, because God so loved the world. At the back of Jesus, and in him, there is God. Jesus went on to make a claim and to offer a test, based on two things: his words and his works ... (1) He claimed to be tested by what he said. It is as if Jesus said: ‘When you listen to me, can you not realize at once that what I am saying is God’s own truth?’ ... (2) He claimed to be tested by his deeds. He said to Philip: ‘If you cannot believe in me because of what I say, surely you will allow what I can do to convince you’ ... Jesus said in effect to Philip: ‘Listen to me! Look at me! And believe!’ Still the way to Christian belief is not to argue about Jesus but to listen to him and to look at him. If we do that, the sheer personal impact will compel us to believe .*

D. There is power for service in the name of Jesus(12-14)

1. Faith in Jesus produces works like Jesus did (12), ***“Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.***

a. Related verses

- 1) Matthew 21:21, *And Jesus answered them, “Truly, I say to you, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, ‘Be taken up and thrown into the sea,’ it will happen.*
- 2) John 14:28, *You heard me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.*
- 3) John 16:28, *I came from the Father and have come into the world, and now I am leaving the world and going to the Father.”*

b. Comments

- 1) Thomas Constable, *He said that the basis for these works, and “greater works,” would be His going to the Father. After Jesus ascended into heaven the Father sent the Holy Spirit to indwell every believer (Acts 2:3; cf. Rom. 8:9; 1 Cor. 12:13). This divine enablement empowered believers to do miracles that only Jesus Himself could do previously. The Book of Acts records the apostles doing many of the same miracles that Jesus had done in the Gospels ... The disciples would do even greater works than Jesus had done in the sense that their works would have greater numerical results than His total works had accomplished. During Jesus’ earthly ministry relatively few people believed on Him, but after His ascension many more did. The miracle of regeneration multiplied after Jesus ascended to heaven and the Father sent the Holy Spirit.*

- 2) Leon Morris, ... *anyone who really trusts him will do the works that he does, and greater things than these. The reason for this is that Jesus “goes” to the Father; in other words, his saving work is consummated. This is probably to be explained in terms of the coming of the Holy Spirit, who will not come until the Son goes away (16:7; cf. 7:39). What Jesus means we may see in the narratives in Acts. There are a few miracles of healing, but the emphasis is on the mighty works of conversion. On the day of Pentecost alone more believers were added to the little band of Jesus’ followers than throughout his entire earthly life. There we see a literal fulfillment of doing “even greater things than these” ... After his departure his followers were able to influence much larger numbers of people and to work in widely scattered places. But they did it all on the basis of Christ’s return to the Father. They were in no sense acting independently of him. On the contrary, in doing their “greater things” they were but his agents.*
- 3) Warren Wiersbe, *This is a promise for us to claim, and the claiming of it demands faith. The double “verily” assures us that this is a solemn announcement. The fact that Jesus did return to the Father is an encouragement, for there He is interceding for us. He will have more to say about this intercessory work later in His discourse ... The “greater works [things]” would apply initially to the Apostles who were given the power to perform special miracles as the credentials of their office (Rom. 15:18–19; Heb. 2:3–4). These miracles were not greater in quality, for “the servant is not greater than his lord” (John 13:16), but rather in scope and quantity. Peter preached one sermon and 3,000 sinners were converted in one day! The fact that ordinary people performed these signs made them even more wonderful and brought great glory to God (Acts 5:13–16).*
- 4) Kenneth Gangel, *This is one of the most interesting verses in the Bible. Interpreters have pondered what Jesus meant by telling his disciples that they would do greater things than he, the Son of God, had done. But perhaps the best way to understand the verse is to take it literally, exactly as Jesus said it. Jesus’ earthly ministry was limited in time and space. He served the Father for three and one-half years and never outside the boundaries of Palestine. The disciples, on the other hand, as Acts clearly attests, carried out ministry that was greater geographically, in terms of numbers of people reached and long-lasting effect ... We find a leadership principle here as well. All parents should be able to say to their children; all pastors should be able to say to their staffs; all leaders should be able to say to their followers: “You have the potential to do greater things than I have done.” To empower and develop followers whose ministry exceeds the impact of their mentors is to follow the model of Jesus.*
- 5) William Hendriksen, *Christ’s works had consisted to a considerable extent of miracles in the physical realm, performed largely among the Jews. When he now speaks about the greater works, he is in all probability thinking of those in connection with the conversion of the Gentiles. Such works were of a higher character and vaster in extent. That Jesus actually has this great task in mind seems to follow from the fact that he referred to it just a few days before (12:23–32), and also definitely during this very night (17:20).*
- 6) George Beasley-Murray, ... *the “greater works” that the disciples are to do after Easter are the actualization of the realities to which the works of Jesus point, the bestowal of the blessings and powers of the kingdom of God upon men and women which the death and resurrection of Jesus are to let loose in the world ... The contrast accordingly is not between Jesus and his disciples in their respective ministries, but between Jesus with his disciples in the limited circumstances of his earthly ministry and the risen Christ with his disciples in the post-Easter situation. Then the limitations of the Incarnation will no longer apply, redemption will have been won for the world, the kingdom of God opened for humanity, and the disciples equipped for a ministry in power to the nations.*
- 7) Edward Klink, *Whatever is greater about the works of believers, it is not in spite of Christ but because of him—belief “in me” ... the comparison was never between the works of Jesus and the works of the disciples, but between the preglorification works of Jesus and the postglorification works of Jesus, with the disciples simply participating in the works of the risen and exalted Lord ... The reader should note the remarkable promise made here. They are invited—no, commissioned (cf. Matt 28:18–20)—to participate in the ongoing and powerful ministry of God the Father, the exalted Christ, and the indwelling Holy Spirit. The ministry of the church is truly the work of God in the world.*
- 8) F. F. Bruce, *The “greater works” of which he now spoke to them would still be his own works, accomplished no longer by his visible presence among them but by his Spirit within them. And it was only by his going to the Father that the Paraclete would come to them (John 16:7).*

- 9) Grant Osborne, *The text says “greater works,” and so we must ask what a greater miracle than the raising of Lazarus might be. The answer is that the greatest miracle is not new physical life such as Lazarus received but new spiritual life, the bestowal of eternal life on the unsaved. While Jesus made forgiveness for sins and salvation possible by his sacrificial death on the cross and by sending the Spirit to enter the new believer upon conversion, we are allowed to participate in God’s mission to save the lost (20:21–23). So the “greater works” are both life in the new age of the Spirit and the resultant mission to the unsaved empowered by the Spirit.*
2. Prayers to do God’s work will be done by Jesus in His followers (13-14), **Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. 14 If you ask me anything in my name, I will do it.**
- a. Related verses
- 1) John 15:16, *You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.*
 - 2) John 16:23-24, *In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you. 24 Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.*
 - 3) John 13:31, *When he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in him.*
- b. Comments
- 1) Kenneth Gangel, *In this verse we find one of the great prayer promises of the Bible that focuses first on the purpose of prayer. Jesus answers prayer in order to bring glory to the Father. Our praying, therefore, ought to be directed toward that goal and end.*
 - 2) Thomas Constable, *This apparently blank check type of promise has a condition that many often overlook. It is “in my name.” It is possible to misunderstand this condition if we think that it simply means making a request and then adding the phrase “in Jesus’ name” at the end ... Praying in Jesus’ name means coming to the Father in prayer as Jesus’ representative who is doing business on Jesus’ behalf. Jesus introduced the idea of representing Him in verse 12. When we pray in Jesus’ name we claim to be acting for Him. Someone who prays that way will always ask only what is God’s will, or what is subject to God’s will, since that is always how Jesus related to His Father. It is impossible to truly pray “in Jesus’ name” and ask for something contrary to God’s will. These two acts are mutually contradictory ... The purpose of Christians’ praying must always be God’s glory (cf. 1 Cor. 10:31), as it always was, and always will be, the Son’s purpose (5:41; 7:18; 8:50, 54; 12:28). Thus Jesus promised here to grant petitions prayed in His name so that the Father might receive glory from (“be glorified in”) the Son.*
 - 3) Edwin Blum, *In My name (vv. 13–14) is not a magical formula of invocation. But the prayers of believers, as Christ’s representatives doing His business, will be answered. John expanded this teaching in his first epistle. He wrote, “If we ask anything according to His will ... we have what we asked of Him” (1 John 5:14–15). To ask Me for anything in My name means to ask according to His will (cf. “in My name” in John 15:16; 16:23–24, 26) ... Prayers in the New Testament are usually addressed to God the Father, but prayer addressed to the Son is proper also (e.g., Stephen’s prayer to the “Lord Jesus” [Acts 7:59]). The goal of answered prayers is to bring glory to the Father. Also bearing fruit glorifies the Father (John 15:8).*
 - 4) Warren Wiersbe, *To ask anything of the Father, in the name of Jesus, means that we ask what Jesus would ask, what would please Him, and what would bring Him glory by furthering His work ... God is not giving us carte blanche; “in My name” is the controlling element. To know God’s name means to know His nature, what He is, and what He wants to do. God answers prayer in order to honor His name; therefore, prayer must be in His will (1 John 5:14–15). The first request in “The Lord’s Prayer” is, “Hallowed be Thy name” (Matt. 6:9). Any request that does not glorify God’s name should not be asked in His name.*

- 5) Leon Morris, *Whatever the disciples ask in his name Christ will do. This does not mean simply using the name as a formula. It means that prayer is to be in accordance with all that name stands for. It is prayer proceeding from faith in Christ, prayer that gives expression to oneness with Christ, prayer that seeks to glorify Christ. And the purpose of it all is the glory of God, a glory that is "in the Son" ... It is a characteristic Johannine thought that the Father and the Son are so intimately related that what one does the other does also. We should not overlook the importance of the fact that Christ says that he himself will answer prayer.*
- 6) William Hendriksen, *A prayer in Christ's name is a prayer that is in harmony with whatever Christ has revealed concerning himself. His name is his self-revelation in his works; here particularly, his self-revelation in the sphere of redemption ... Because of the far-reaching character of the promise contained in verse 13 it is repeated in the next verse. However, there is a difference, for now the disciples are told that they must not only pray in the name of Christ but to Christ, "If you will ask me anything in my name ... Hence, by taking the two verses together we see that Christ here represents himself as: a. The One in whose name prayer must be offered. b. The Object of prayer. c. The Hearer of prayer.*
- 7) John Hart, *Prayer in Jesus' name suggests that the one who offers it understands that Jesus is the sole mediator between the one who prays and the Father (v. 6). The prayer is made for Jesus' sake, not primarily for personal benefit (cf. Ps 25:11). So we can ask in prayer as if Jesus were asking it. This implies that our prayers must be designed according to His will, character, and purpose (1Jn 5:14–15). But if you ask Me (v. 14) authorizes prayers also made to the Son of God (cf. Ac 7:59; 2Co 12:8).*
- 8) Leon Morris, *Verse 13 flows right out of verse 12. Jesus declared that supplications offered in the continuation of the Son's ministry will be answered as if He had spoken the prayer. Verse 14 clarifies an underlying condition to the promise. To speak or act in someone's name is to act on that person's behalf or in pursuit of his or her interests. In other words, the Lord will not grant requests that contradict His own nature or oppose His plan ... Jesus promised that as we discover God's will and align our prayers to fulfill His purposes, our prayers will become as powerful as His own.*

E. The promise of the Holy Spirit (15-31)

1. Christians will have another Helper (15-21)

a. Introductory notes

- 1) Thomas Constable, *Obedience to the will of God is not only a condition for getting answers to prayer, but it is also an evidence of love for God. Love for God is the controlling idea in the following verses (vv. 15–21).*
- 2) Leon Morris, *This passage introduces the first of an important series of references to the Holy Spirit (14:26; 15:26; 16:7–15). Little is said about him in the earlier part of the Gospel, but his work is spoken of in each of chapters 14, 15, and 16. The important point made in this passage is that when Jesus goes away the Spirit will be with his followers. They will not be left without resource.*
- 3) Edward Klink, *Jesus begins to articulate the Christian life after his departure and speaks about living in obedience to the commandments of God in a fallen world that opposes God and is ruled by a different ruler. The disciples—and the readers—are exhorted to begin living in Christ by the Spirit, participating in the mission of God after having received from Christ the peace of God.*

b. Love is to be evidenced by obedience (15), **If you love me, you will keep my commandments.**

1) Related verses

- a) John 14:21, *Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him."*
- b) John 14:23, *Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.*
- c) John 15:20, *If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.*
- d) 1 John 5:3, *For this is the love of God, that we keep his commandments. And his commandments are not burdensome.*
- e) 2 John 6, *And this is love, that we walk according to his commandments; this is the commandment, just as you have heard from the beginning, so that you should walk in it.*

2) Comments

- a) Thomas Constable, *This is Jesus' first reference in this Gospel to the believer's love for Himself. Typically Jesus first reached out in love to others and then expected love as a reasonable response (cf. 13:1; Rom. 12:1–2). The conditional sentence in the Greek text is third class, which assumes neither a positive nor a negative response. Love for Jesus will motivate the believer to obey Him (cf. vv. 21, 23; 15:14; 1 John 5:3). In the context, Jesus' commands are His total revelation viewed as components, not just His ethical injunctions (cf. 3:31–32; 12:47–49; 13:34–35; 17:6) ... The greatness of our love for God is easy to test. It corresponds exactly to our conformity to all that He has revealed (cf. 1 John 5:3).*
- b) Edwin Blum, *The disciples' love for Christ is revealed in their obeying His commands (cf. vv. 21, 23; 1 John 2:3; 3:22, 24; 5:3). Christ has set the pattern of love and obedience (John 14:31); His disciples are expected to follow (13:15–16).*
- c) Warren Wiersbe, *When you love someone, you honor his or her name; and you would never use that name in a demeaning manner. Love is an important theme in the Gospel of John; it is used as a verb or noun a total of fifty-six times.*
- d) Leon Morris, *Jesus' previous words have emphasized the importance of believing and have given the disciples a tremendous promise about what they would receive through prayer. There is a change now with an emphasis on love ... Jesus follows the promise of verse 14 with a reminder of the ethical implications of being his follower. If anyone really loves Jesus, then that love will be shown in keeping his commandments ... The present tense is probably significant. He is talking about a continuing attitude of love.*
- e) William Hendriksen, *The passage implies that from a certain aspect love precedes obedience.*
- f) George Beasley-Murray, *Love for Jesus will lead to keeping the commands of Jesus: what are they? The interchange of "my commands" with "my word" and "my words" in vv 21, 23, 24 suggests that they include the full range of the revelation from the Father, not simply ethical instructions (cf. 8:31–32; 12:47–49; 17:6); the lover of Jesus will live in the light of their guidance and their power.*
- g) John Hart, *To keep Jesus' commandments is a test of devotion to Him.*
- h) Edward Klink, *... before introducing the Spirit, Jesus explains that the nature of the relationship between God and his children consists in love and obedience ... Fellowship and partnership with God is a relationship of love, not only God's love for us, but also our love for God. But love according to this Gospel is never a sentiment or an emotion; it is always moral ... The condition here is not intended to threaten the disciples to respond with love, but properly to define love.*
- I) William Barclay, *To John, there is only one test of love, and that is obedience. It was by his obedience that Jesus showed his love of God; and it is by our obedience that we must show our love of Jesus.*
- j) Charles Swindoll, *Jesus established an unbreakable connection between love for God and obedience to His commands. Whereas Peter wanted to express his love in a blaze of glory with sword in hand at Jesus' last stand, his Master asked for something far more difficult: daily, consistent obedience.*
- k) Grant Osborne, *Love and obedience become the necessary qualification for experiencing the Spirit and at the same time are completely dependent on the Spirit within the believer.*
- l) F. F. Bruce, *Now for the first time in this Gospel he speaks of their love for him. The vital link between their love for him and their obedience to him (cf. verses 21, 23; 15:14) is a recurring theme in the Johannine writings. "This is the love of God, that we keep his commandments" (1 John 5:3), and chief among these is the commandment that the followers of Jesus should love one another. Indeed, "we know that we love the children of God, when we love God and obey his commandments" (1 John 5:2).*

- c. Jesus promises to send a Helper (16-17), ***And I will ask the Father, and he will give you another Helper, to be with you forever, 17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.***
- 1) Related verses
- a) John 15:26, *“But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.*
 - b) John 16:7, *Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.*
 - c) John 16:13, *When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.*
 - d) 1 Corinthians 2:14, *The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.*
 - e) 2 John 2, *because of the truth that abides in us and will be with us forever:*
 - f) Romans 8:9, *You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.*
- 2) Comments
- a) ... *and he will give you another Helper...*
 - 1] Thomas Constable, *Love for Jesus would result in the disciples’ obedience to His commands. It would also result in Jesus requesting another (Gr. allon, another of the same kind) Helper to take His place in His absence from them (cf. v. 26; 15:26; 16:7–15; 1 John 2:1) ... Jesus directly referred to the Trinity, though not by that name, in the following relationships. The Son would request that the Father send the Spirit to take the Son’s place as the believer’s encourager and strengthener. It was hard for these Jewish believers, who had grown up believing that there is but one God, to grasp that Jesus was God. It must have been even more difficult for them to think of the Spirit of God as a Person, rather than as God’s influence ... The Spirit of God had come on Old Testament believers temporarily to give them strength, but normally He did not remain with them (cf. Ps. 51:11).*
 - 2] The word for *Helper* means *to call alongside, to encourage, to strengthen.*
 - 3] Edwin Blum, *This is the first of several passages on the Holy Spirit in the Upper Room Discourse. Up to this point in John’s Gospel, little has been said about the Holy Spirit ... In a sense He has now replaced Jesus’ physical presence; and He mediates God to believers. The Spirit is in a believer forever (cf. Rom. 8:9).*
 - 4] Warren Wiersbe, *Jesus had a great deal to say about the Holy Spirit in His Upper Room message, for apart from the help of the Spirit of God, we cannot live the Christian life as God would have us live it. We must know who the Holy Spirit is, what He does, and how He does it ... The Holy Spirit is given two special names by our Lord: “another Comforter” and “the Spirit of truth.” The Greek word translated “Comforter” is parakletos and it is used only by John (14:16, 26; 15:26; 16:7; 1 John 2:1). It means “called alongside to assist.” The Holy Spirit does not work instead of us, or in spite of us, but in us and through us ... To be filled with the Spirit is the same as to be controlled by the Word. The Spirit of Truth uses the Word of truth to guide us into the will and the work of God.*
 - 5] Kenneth Gangel, *Pentecost was still in their future, so at the present time the Holy Spirit was constantly with them. But after Pentecost, he would actually be in them and in every other believer since that day. Consequently, they were identifiable (as we are) as God’s children, not orphans.*
 - 6] Leon Morris, *For those who are serious about their commitment to him, those who both love him and keep his commandments, Jesus promises that he will pray.⁴² And the effect of his prayer is that the Father will give the disciples “another Counselor.” Jesus’ bodily presence was about to be withdrawn from them. Never again would they know the warm intimate companionship of the days of his earthly ministry. But this does not mean that they will be bereft.*

“Another Counselor” will be with them ... The Counselor will be with the disciples “forever.” The new state of affairs will be permanent. The Spirit once given will not be withdrawn.

- 7] William Hendriksen, *The passage clearly indicates that the Holy Spirit is not merely a power but a person, just like the Father and the Son. He is another Helper, not a different Helper. The word another indicates one like myself, who will take my place, do my work. Hence, if Jesus is a person, the Holy Spirit must also be a person ... According to the passage which we are studying, the Holy Spirit is given by the Father, in answer to the request of the Son. He proceeds from both Father and Son. The Father gives him; the Son sends him (15:26) ... To be sure, one Helper is leaving, but he leaves with the purpose of sending another. Moreover, the first Helper, though physically absent, will remain a Helper. He will be their Helper in heaven. The other will be their Helper on earth. The first pleads their case with God. The second pleads God’s case with them. This second Helper, moreover, having once arrived (at Pentecost), will never depart from the church in any sense whatever.*
- 8] George Beasley-Murray, *The implication of v 16 is that Jesus has performed the role of a Paraclete during his earthly ministry, and after his departure he will ask the Father to send another Paraclete to perform a like ministry for his disciples.*
- 9] Edward Klink, *The obedience God requires goes beyond human achievement, so Jesus promises the believer divine assistance.*
- 10] William Barclay, *We often talk of being able to cope with things. That is precisely the work of the Holy Spirit. He takes away our inadequacies and enables us to cope with life. The Holy Spirit substitutes victorious for defeated living ... So what Jesus is saying is: ‘I am setting you a hard task, and I am sending you out on a very difficult engagement. But I am going to send you someone, the parakletos, who will guide you as to what to do and enable you to do it.’*
- 11] Charles Swindoll, *... we are woefully incapable of obedience on our own. In partial fulfillment of the new covenant promise (Jer. 31:31–33; 2 Cor. 1:22; Eph. 1:13–14), Jesus promised the Holy Spirit would come to dwell within the hearts of those who believe in Him.*
- 12] Grant Osborne, *The giving of the Spirit is not dependent on our obedience. Rather, the Spirit gives us the strength to obey. Jesus now promises to “ask the Father, and he will give you another advocate” (14:16). It is the Spirit who enables believers to obey and gives them the power in prayer.*

b) ... *whom the world cannot receive, because it neither sees him nor knows him ...*

- 1] Thomas Constable, *What Jesus spoke of here was an abiding permanent relationship in which the Spirit would remain with believers for the rest of their lives (cf. Rom. 8:9). This new relationship to the Holy Spirit is one of the distinctive differences between the present age and former dispensations. It is a blessing that few Christians appreciate as they should.*
- 2] Warren Wiersbe, *The world cannot receive the Spirit because the world lives “by sight” and not by faith. Furthermore, the world does not know Jesus Christ; and you cannot have knowledge of the Spirit apart from the Son. The presence of the Spirit in this world is actually an indictment against the world, for the world rejected Jesus Christ.*
- 3] Edwin Blum, *He is also the Spirit of Truth (lit., “Spirit of the truth”; cf. John 15:26; 16:13) and thus would guide the apostles. He is invisible (the world cannot accept Him because it neither sees Him nor knows Him), yet He is real and active ... The Holy Spirit is unnoticed by the unsaved who have no spiritual life ... Why did Jesus say that the Holy Spirit will be (fut. tense) in them? Because in Old Testament times the Spirit came on some believers for special enablement, but after Pentecost He indwells every believer permanently (Rom. 8:9; 1 Cor. 12:13).*
- 4] Leon Morris, *The Advocate is now called “the Spirit of truth” (cf. 15:26; 16:13). It is interesting to see the Spirit associated with truth, for we have just had Jesus describe himself as “the truth” (v. 6), and we earlier learned that those who worship the Father must do so “in truth” (4:23–24). Clearly truth is very closely associated with the Godhead ... Jesus then proceeds to contrast the world with the disciples in their attitudes to the Spirit. First he tells them that the world (see Additional Note B, pp. 111–13) “cannot accept” the Spirit. This is a strong*

expression.⁴⁸ It is further explained as that the world neither sees nor knows him. “Sees” is equivalent to “perceives.” The world is quite unaware of the Spirit’s activities. Therefore it does not know him. It enters into no personal relations with him. But it is not so with the disciples. They do know him. The present, “he lives with you,” indicates a continuing reality, just as “will be in you” means a future certainty.

- 5] William Hendriksen, *The Paraclete is here called the Spirit of truth ... This, according to 16:13, means that he, being the truth in person, guides his people into that realm of truth which is embodied in Christ and his redemption.*
 - 6] William Hendriksen, *On the day of Pentecost, therefore, the Holy Spirit would come to dwell in the midst of, by the side of, and within the disciples. He would enter personally into the church, which would become his temple, his permanent dwelling-place (see on 7:39; cf. 1 Cor. 3:16; 2 Cor. 6:16; Eph. 2:21). As a result, the church would throw away the swaddling clothes of infancy and would become spiritually of age. It would become a nation of prophets, a kingdom of priests, the Body of Christ (cf. 1 Pet. 2:9; Joel 2:28; 1 Cor. 12:7 ff.; Eph. 1:22, 23; 2:21, 22; 5:23–33). As a second result, on that day the church would become international. Broken down and destined to be broken down more and more would be the middle wall, the partition between Jew and Gentile (Is. 54:2, 3; Acts 2:9–11).*
 - 7] William Barclay, *Jesus went on to say that the world cannot recognize the Spirit. By the world is meant that section of the human race that lives as if there was no God. The point of Jesus’ saying is: we can see only what we are fitted to see ... A person who has eliminated God never listens for him; and we cannot receive the Holy Spirit unless we wait in expectation and in prayer for him to come to us ... The Holy Spirit gatecrashes no one’s heart; he waits to be received.*
 - 8] Charles Swindoll, *With the promise of the indwelling Holy Spirit comes a dramatic shift in how Jesus views the relationship between believers and “the world.” Throughout John’s narrative, Jesus used the term “world” to include all of humanity, seminally bound by its fallen system and therefore hostile to Him (1:10). As the narrative unfolds, we see a gradual differentiation between “the world” and “His own,” who are intertwined with the world (13:1) but not of it. In fact, after the promise of the Holy Spirit, Jesus portrays believers and “the world” as mortal enemies. From this point forward, believers are associated with God and the world opposes believers just as it opposes Him.*
 - 9] Grant Osborne, *The question is in what sense the Spirit is with them (present), and in what sense would be Spirit be in them (future). Likely it means the Spirit was with them through Jesus’ ministry to them and then would indwell them after the resurrection and Pentecost.*
- d. His followers will never be orphans (18-21)
- 1) Jesus promised to come back (18-19), ***I will not leave you as orphans; I will come to you. 19 Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live.***
- a) Related verses
- 1] John 14:3, *And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.*
 - 2] John 14:28, *You heard me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.*
 - 3] John 7:33, *Jesus then said, “I will be with you a little longer, and then I am going to him who sent me.*
 - 4] John 16:16, *“A little while, and you will see me no longer; and again a little while, and you will see me.”*
 - 5] Ephesians 2:5, *even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—*

b) Comments

- 1] Thomas Constable, *Jesus changed the metaphor: from the disciples being without a Helper, to their being orphans without a parent. He would not leave them in this traditionally destitute and vulnerable condition. He would come back to them. Which coming did He have in mind here (cf. v. 3)? ... Jesus seems to have been referring to a post-resurrection appearance or appearances to these disciples (21:1–14). Support for this view is Jesus' assurance that His resurrection would be a pledge of their own resurrection (v. 19). Physical resurrections seem to be in view. According to the New Testament, Jesus appeared only to believers after His resurrection.*
 - 2] Edwin Blum, *What did Jesus mean when He said, I will come to you? Was He referring to (1) His resurrection, (2) the Rapture, (3) the death of a believer, (4) a mystical experience, or (5) the Holy Spirit's coming at Pentecost? Views 1 and 5 seem best. Verse 19 favors view 1 since the disciples did see Him after His resurrection.*
 - 3] Warren Wiersbe, *We are not alone, abandoned, helpless, and hopeless! Wherever we go, the Spirit is with us, so why should we feel like orphans? There is no need to have a troubled heart when you have the very Spirit of God dwelling within you! ... John 14:19 focuses on His resurrection and post-resurrection appearances to His disciples and other believers. The last time the world saw Jesus was when Joseph and Nicodemus took Him from the cross and buried Him. The next time the world sees Him, He will come in power and great glory to judge lost sinners.*
 - 4] Kenneth Gangel, *... this indwelling will be endless—the new Counselor will be with you forever. Orphans in the family of God, no abandoned people with no place to turn. The Holy Spirit will be a constant presence of Jesus with all believers.*
 - 5] Leon Morris, *Arising out of the thought that the Spirit will be within the disciples though the world does not even recognize his existence, Jesus goes on to speak of the way he will manifest himself to the disciples but not to the world. The relationship of Jesus to his followers is one that the worldly cannot appreciate. Christians “know” Christ with the fullest meaning that word will take. But the world has no knowledge of him at all.*
 - 6] John Hart, *Christ would not leave His disciples permanently as orphans, i.e., helpless. He promised to come to them during the 40 days after His resurrection (16:16–24), and later through the coming Holy Spirit. After His death, the world would no longer see Christ (v. 19), but the Eleven, and other disciples, would. The resurrection appearances were only to believers (cf. 1Co 15:6).*
 - 7] Charles Swindoll, *Jesus' promise to return involves a twofold prediction. He will indeed return through His own resurrection and the disciples will see Him. His resurrection also makes possible the resurrection of all believers. We will also see Him in eternal life after death. In the meantime, we are not orphans, because He is still present through the Holy Spirit. Just as the Son and the Father are two persons and one essence, so are the Son and the Spirit ... When Jesus can no longer be seen physically by the world, believers will continue to see Him because they have been given sight (9:39). The presence of the Holy Spirit is the means by which this promise is fulfilled, while obedience is the method. As we grow in obedience and our relationship with Him strengthens as a result, we “see” Him—not physically until His return, but spiritually.*
 - 8] F. F. Bruce, *As for “the world,” it had seen him during his public ministry and it would see him again for a short time during his trial and crucifixion, but not after that. After that he would be visible to faith alone. His disciples would go on seeing him by faith (the present tense “you see me” implies continuity stretching indefinitely into the future). More than that, his resurrection life guaranteed unending life to them, because by faith they were united to the Living One, and would draw their life from him.*
- 2) The disciples' relationship with the Father and Son will be assured (20), ***In that day you will know that I am in my Father, and you in me, and I in you.***
- a) Related verses
- 1] John 16:23, *In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you.*
 - 2] John 14:10, *Do you not believe that I am in the Father and the Father is in me? The words that*

I say to you I do not speak on my own authority, but the Father who dwells in me does his works.

- 3] *John 17:21, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.*
- 4] *John 17:23, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.*

b) Comments

- 1] *Thomas Constable, Jesus' post-resurrection appearances would convince the Eleven of His deity. Additionally, these appearances would convince them of their permanent union with Jesus by confirming Jesus' promises of their union with Him (vv. 13–14). Jesus expounded both kinds of abiding later (vv. 23–24; ch. 17) ... Some interpreters take "that day" as referring to Pentecost. However, because of the flow of the argument, "that day" seems to refer to Easter rather than Pentecost.*
- 2] *Leon Morris, "On that day" is not defined, but apparently we must understand it of the day of Jesus' resurrection. Another suggestion is that the reference is to the coming of the Holy Spirit, but if this is accepted it must be in the sense of 20:22, where the Spirit was in some sense given on the day of resurrection. All this will give the disciples certainty, a certainty based on Christ's indwelling in God and the mutual indwelling of Christ and believers. When he is risen they will know the truth of his relationship to the Father and they will know that he is in them and they in him.*
- 3] *William Hendriksen, Between the Father and the Son there is basically (as the root of the unity in outward operation) a unity of essence. This unity is absolute, incapable of growth. On the other hand, between the Son and believers there is an ethical and spiritual unity. We love him because he first loved us. This unity is capable of growth. Nevertheless, in view of the fact that Christ by means of the Spirit actually lives in the hearts of believers, the former is truly a pattern for the latter.*
- 4] *George Beasley-Murray, "On that day" the relation of Jesus to the Father ("I am in my Father"), which Jesus sought to make plain in vv 7–11, will become luminously clear; moreover they will then understand that a new union with their risen Lord has become possible, reflecting that of the Son with the Father ("you in me and I in you," v 20).*
- 5] *Edward Klink, It is important to note that the focus in vv. 19–20 on the resurrection does not intend to eclipse the Spirit. For not only is God appropriated by the indwelling Holy Spirit but even coming to "know" Christ requires an act "by the Holy Spirit" (1 Cor 12:3; see comments on v. 16).*
- 6] *William Barclay, 'I am coming back,' he said...He is talking of his resurrection and his risen presence. They will see him because he will be alive; and because they will be alive. What he means is that they will be spiritually alive. At the moment, they are bewildered and numbed with the sense of impending tragedy; but the day will come when their eyes will be opened, their minds will understand and their hearts will be kindled—and then they will really see him.*
- 7] *Grant Osborne, "On that day" is an apocalyptic phrase found in the Old Testament (especially the Prophets) and referring to the coming of the kingdom of God. Here the "day" signifies the resurrection, an apocalyptic, world-changing event. When it arrives, God's people "will know." This refers not just to intellectual perception but to the participation of the whole person in the new age Christ is initiating ... All this means that in the period after his death the people of God will be taken care of because the Spirit will take the place of Christ among them and watch over them. Moreover, every one of the disciples will also be protected because they will not be alone. Christ will come back through his resurrection and be with them. He will come to them, not the world, and their new life in him will begin.*

- 3) Jesus repeated the importance of obedience (21), **Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.**
- a) Related verses
- 1) John 8:31, *So Jesus said to the Jews who had believed him, "If you abide in my word, you are truly my disciples,*
 - 2) John 14:15, *"If you love me, you will keep my commandments.*
 - 3) 1 John 2:5, *but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him:*
 - 4) John 16:27, *for the Father himself loves you, because you have loved me and have believed that I came from God.*
 - 5) John 12:26, *If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.*
- b) Comments
- 1) Thomas Constable, *Love for God makes the believer more obedient to God. Not only that, obedience results in a more intimate relationship with God, which God's personal love for the believer and His self-disclosure to the believer confirm ... The believer's obedience does not make God love him or her more than He would otherwise ... However, in the family relationship that Jesus was describing, the believer's obedience results in God expressing His love for that believer without restraint. When there is disobedience, God does not express His love as fully, because He chooses to withhold blessing and/or to discipline the believer (cf. Heb. 12:4–13).*
 - 2) Edwin Blum, *Christian love is manifested as a believer obeys the Lord's words (cf. vv. 15, 23). The rewards of loving Him are great: (a) the Father will show His love to him (cf. v. 23), and (b) the Son will love him and show Himself to him. This passage does not teach a "works" religion, but rather that one who believes and obeys Christ's Word is loved by the Lord. Saving faith results in obedience ...*
 - 3) Warren Wiersbe, *If we treasure His Word and obey it, then the Father and the Son will share Their love with us and make Their home in us.*
 - 4) Kenneth Gangel, *A person does not show that the Holy Spirit lives in him by bizarre behavior or belief, but by knowing and obeying the commands of the Lord Jesus. How desperately we need balance in the church. Making too much of the doctrine of the Holy Spirit leads to mysticism; making too little of him leads to legalism. Only the balance can lead to unity.*
 - 5) Leon Morris, *This does not mean that the Father's love is merited by this obedience: in the first place Jesus is saying that love for him is not only a matter of words; if it is real it is shown by deeds. The lover does what the loved one asks. In the second place he is saying that the Father is not indifferent to the attitude people take toward the Son. This does not mean that God hands out rewards on the basis of merit, but rather that love calls to love. Not only will such people be loved by the Father, but Jesus will love them too. He further says that he will "show" himself to them. He does not explain this, but simply says that in some undefined way he will reveal himself to those who love him.*
 - 6) William Hendriksen, *... does not the Father's love precede ours? Is it not true that the whole of our love is but the answer to his love? True not only, but that is also exactly what the apostle John remembered of the teaching of Jesus (1 John 4:19). But why cannot God's love both precede and follow ours? That is exactly what it does, and that is the beauty of it: first, by preceding our love, it creates in us the eager desire to keep Christ's precepts; then, by following our love, it rewards us for keeping them! ... This manifestation of Christ to the believer is ever in the Spirit and through the Word.*
 - 7) Charles Swindoll, *The presence of the Holy Spirit is the means by which this promise is fulfilled, while obedience is the method. As we grow in obedience and our relationship with Him strengthens as a result, we "see" Him—not physically until His return, but spiritually.*

- 8) Grant Osborne, It is impossible to love him without truly living this out in daily conduct. In the new age inaugurated by the resurrection there is a new intimacy with the Godhead and a corresponding new depth of adherence to his precepts. As we love and obey we enjoy this new union, as in the very act of obedience the love of the Father, Son, and Spirit will be enjoyed in ever new ways.
- 9) F. F. Bruce, *The disciples, already loved by the Father and by the Son, now have the same Spirit imparted to them and, being introduced by him into the circle of the divine love, are enabled not only to reciprocate that love but also to manifest it to one another and to all mankind* (cf. Romans 5:5; 15:30; Colossians 1:8).

2. A disciple questions Jesus' return (22-24)

- a. Judas wondered why Jesus would not reveal Himself to everyone (22), **Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?"**

1) Related verses

- a) Luke 6:16, *and Judas the son of James, and Judas Iscariot, who became a traitor.*
- b) Acts 1:13, *And when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James.*
- c) Acts 10:40-41, *but God raised him on the third day and made him to appear, 41 not to all the people but to us who had been chosen by God as witnesses, who ate and drank with him after he rose from the dead.*

2) Comments

- a) Warren Wiersbe, *Judas (not Iscariot) recalled that Jesus had said He would not manifest Himself to the world (John 14:22). But this seemed to contradict other statements He had made, such as recorded in Matthew 24:30. His question was, "What has come to pass that You are no longer going to reveal Yourself to the world?" Has there been a change in the divine plan?*
- b) Thomas Constable, *... it is unlikely that Judas was asking Jesus to clarify the manner of His appearing. Judas wanted to know what Jesus meant when He had said earlier that He was not going to disclose Himself publicly, but just privately to the Eleven. Judas and his fellow disciples failed to realize that Jesus would reveal Himself to them privately after His resurrection and before He would later reveal Himself publicly at His second coming.*
- c) Edwin Blum, *Judas (not Judas Iscariot) may have been the same man called Thaddaeus (Matt. 10:3; Mark 3:18). He was puzzled that Jesus would manifest Himself to them and not to the world* (cf. John 14:19a).
- d) Kenneth Gangel, *The disciples always wanted to know why Jesus treated them differently than he did the world, and we find that question again in verse 22. But the answer is always the same. Jesus reveals himself to people he knows will respond to him and obey his teaching.*
- e) Leon Morris, *Like the Jews in general he expects the Messiah to stand forth in all his glory before all the people. The way he puts it seems to imply that he now thinks that something has happened to disrupt Jesus' planned program.*
- f) William Hendriksen, *The occasion was far too serious for purely speculative questions. "Show thyself—thy great power—to the world. It may not be too late. Make an impression. Get into the limelight. Win applause. Overthrow the opposition." There seems to have been something of that spirit in Judas. He is somewhat dissatisfied with the words spoken by Jesus (14:19, 21).*
- g) John Hart, *Judas thought of the Messiah setting up His earthly kingdom publicly. To Judas's question, Jesus restated His previous teaching (v. 23) that the full experience of His and His Father's love required obedience to His word. Then the Son and the Father would make their abode (their home) in the obedient follower. Jesus' self-disclosure would come through the gift of the Spirit and the abiding or friendship relationship explained further in chap. 15.*
- h) Edward Klink, *While the resurrection (and before it, the cross) will be a clear and unmistakably physical manifestation that will be seen by many (see 1 Cor 15:3–58), it will also inaugurate a revelatory experience in which the disciples will "see" God and be seen by God in a way that the*

- world will not experience.*
- l) William Barclay, *Once again, John stresses the necessity of obedience, the only proof of love. It was to those who loved him that Jesus appeared when he rose from the dead, not to the scribes and the Pharisees and the hostile Jews.*
 - j) Charles Swindoll, *Judas (not the traitor, but another disciple) asked a question that gave the Lord another opportunity to emphasize the distinction between “His own” and “the world.” He simply reworded His earlier statement that the means of “seeing” Him is the indwelling of the Holy Spirit and the method by which we view Christ is obedience. Those who do not believe are like people without eyes; they cannot see Christ if they do not have the means. Moreover, even if they did have eyes, they refuse to open them through obedience.*
 - k) F. F. Bruce, ... *the question which he asks (as spokesman, no doubt, for his fellow disciples) is one which must have occurred to many who heard or read these words of Jesus as recorded by the Evangelist. If “all the tribes of the earth ... will see the Son of man coming on the clouds of heaven with power and great glory” (Matthew 24:30), what kind of private revelation is this of which Jesus speaks? ... It is not a revelation from outside which strikes terror into the beholders; it is a revelation within the family of love. Where love and obedience are shown, the presence of God and of Christ is realized; Father and Son together make their home with each of the children.*
- b. Jesus explained that the Father makes Himself know only to those who love the Son (23-24), **Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. 24 Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father’s who sent me.**
- 1) Related verses
 - a) John 14:15, *“If you love me, you will keep my commandments.*
 - b) John 14:21, *Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.”*
 - c) Revelation 3:20, *Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.*
 - d) 2 Corinthians 6:16, *What agreement has the temple of God with idols? For we are the temple of the living God; as God said, “I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people.*
 - e) 1 John 2:24, *Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father.*
 - f) John 14:10, *Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works.*
 - g) John 7:16, *16 So Jesus answered them, “My teaching is not mine, but his who sent me.*
 - 2) Comments
 - a) Thomas Constable, *Jesus did not clear up Judas’ misconception, apparently because He wanted to stay on the subject of the importance of loving and obeying Him. He did not deny an eschatological return, but He restated what He had just said about His post-resurrection appearance to the Eleven. Jesus stressed the principle that loving obedience always results in intimate fellowship ... He now revealed that He and His Father would first make their dwelling ... in believing disciples on the earth ... In conclusion, Jesus restated negatively the ethical point that He had made in verses 15 and 23a. Lack of love for Jesus will result in lack of obedience to His teachings, which are the revelations of God the Father (cf. 12:49; 14:10).*
 - b) Edwin Blum, *Jesus answered that He and the Father will not manifest themselves to those who are disobedient to His teaching. Obedience grows out of love for Jesus and His Word (cf. vv. 15, 21; 1 John 2:3; 3:22, 24; 5:3). And as a result, the Father and the Son abide (make Our home) with him ... This word occurs in the New Testament only in those two verses. To rebel against Jesus’ word is to rebel against God the Father who sent Him. Jesus’ words were not His own, as He had said previously (12:49; 14:10).*

- c) Warren Wiersbe, *When the sinner trusts Christ, he is born again and the Spirit immediately enters his body and bears witness that he is a child of God. The Spirit is resident and will not depart. But as the believer yields to the Father, loves the Word, prays, and obeys, there is a deeper relationship with the Father, Son, and Spirit. Salvation means we are going to heaven, but submission means that heaven comes to us! ... Our experience with God ought to go deeper and deeper, and it will as we yield to the Spirit of Truth and permit Him to teach us and guide us. If we love God and obey Him, He will manifest His love to us in a deeper way each day.*
- d) Leon Morris, *Jesus is not speaking of a temporary place of lodging, but of a permanent dwelling. Elsewhere we read that God is love, that no one has ever seen God, and that if anyone abides in love that person abides in God (1 John 4:12, 16). The thought here is akin to that. John is not thinking of the second coming, nor of the postresurrection appearances, but of that state of believers in which they experience the immediate presence of the Deity ... The negative side of the same thing now receives expression. Those who do not love Christ do not keep his teaching. Love is not regarded in this Gospel as an abstract emotion but as something intensely practical. It involves obedience. The seriousness of this is brought out with the reminder that the word Jesus preaches is not his own, but that of the Father (cf. 7:16; 8:28; 12:49). There can be no higher authority.*
- e) William Hendriksen, *This presence is very real. Its operation can be felt. The Spirit will convict of sin, lead to daily repentance, impart assurance of salvation, bestow the peace of God that passes all understanding, admonish, comfort; all of this in connection with the Word. It is in that way that Christ has promised to manifest himself to the disciples, but not to the world (see on 14:21, 22) ... Rejecting the precepts of Christ is a very serious matter, for: a) Such a person is not rejecting the word of a mere man, but of God (Father and Son being one in essence; see on 10:30). (b) To such a person the Lord will not manifest himself in his love (see on 14:21, 23).*
- f) Edward Klink, *The “sending” imagery reminds the reader that this is no chance occurrence but is a result of the mission of God and has been ordained by God. By this Jesus also gives the negative side of his answer—the grace of life with God is not for all but only for those who love and obey—that is, believe in Jesus Christ (cf. 20:30–31). In many ways, the difference in vision that Judas noted, the state of the blindness of the world, is itself the judgment it suffers (cf. 9:39).*
- g) William Barclay, *This obedient, trusting love leads to two things. First, it leads to ultimate safety. On the day of Christ’s triumph, those who have been obedient in their love for him will be safe in a world heading towards disaster. Second, it leads to a fuller and fuller revelation. The revelation of God is a costly thing. There is always a moral basis for it; it is to those who keep his commandments that Christ reveals himself ... No evil person can ever receive the revelation of God. Such a person can be used by God, but can have no fellowship with him. It is only to those who are looking for him that God reveals himself; and it is only to those who, in spite of failure, are reaching up that God reaches down.*
- h) Grant Osborne, *As in Revelation 21:3, “Look, God’s home is now among his people! He will live with them, and they will be his people” (NLT). The first two returns have now been identified—Jesus’ coming back in his resurrection appearances (14:18) and through the Holy Spirit (14:23) ... The world, by contrast, neither loves nor obeys Christ (14:24). This is why he reveals himself (both in his appearances and in the indwelling of the Spirit) only to his followers. To ground this observation in his revelatory work, he reminds them that his teaching does not stem merely from himself but comes directly from God. These are divine truths, not just human observations. They must realize all he is saying consists of eternal truths coming from God himself.*
- i) F. F. Bruce, *Where love and obedience are shown, the presence of God and of Christ is realized; Father and Son together make their home with each of the children. (The word rendered “home,” *monē*, is that rendered “room” in verse 2.) No such revelation is possible where love and obedience are absent. (There is a remarkable similarity between the promise here and that to the obedient Laodicean in Revelation 3:20.)*

3) Summary

- a) Thomas Constable, ... *Jesus revealed that He would depart from the Eleven shortly. He would leave in order to prepare a place for His believing disciples so that they could dwell with Him eventually in heaven. He would prepare this place by going to the cross, rising from the dead, and ascending to heaven. Then He would return for them and take them to that place. However, in the meantime, He would dwell in them by His Spirit. He would also come back to see them before He departed for heaven.*
- b) William Barclay, *Fellowship with God and the revelation of God are dependent on love; and love is dependent on obedience. The more we obey God, the more we understand him; and those who walk in his way inevitably walk with him.*

3. Jesus instructed His disciples concerning coming (25-31)

- a. The promise of the Holy Spirit (25-26), ***“These things I have spoken to you while I am still with you. 26 But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.*”**

1) Related verses

- a) John 14:16, *And I will ask the Father, and he will give you another Helper, to be with you forever,*
- b) John 15:26, *“But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.*
- c) John 16:7, *Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.*
- d) John 16:13, *When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.*
- e) 1 Corinthians 2:10, *these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God.*

2) Comments

- a) Grant Osborne, *With his death mere hours away, Jesus’ departure from this world consumes him. His disciples need to know that while they will enjoy his physical presence only a little longer (v. 25), so Jesus is saying all he can “while still with” them.*
- b) Edwin Blum, *What Jesus said in the days of His earthly ministry was only partially understood. Three things were needed for the apostles to understand Jesus’ person and mission: (1) His death had to occur. (2) He had to rise again to vindicate His claim and demonstrate His victory. (3) The Spirit had to come (He would be sent by the Father ... in My name, i.e., in Jesus’ place and for Him) and interpret the meanings of Jesus’ words and deeds.*
- c) Thomas Constable, *Jesus had made these revelations to His disciples while He was remaining with them, but when the Holy Spirit came to abide in them, the Spirit would enable them to understand these revelations ... Jesus now identified the Helper whom He had promised earlier as the Holy Spirit (cf. vv. 16–17). He is the Spirit characterized by holiness as well as by truth (v. 17) ... The Father would send the Holy Spirit in Jesus’ name (i.e., as Jesus’ representative and with exactly the same attitude toward God’s will that Jesus had). The Son had come as the Father’s representative, and soon the Spirit would come as the Son’s representative ... The Spirit would teach the disciples all things, which in the context refers to all the things that were presently obscure and about which the various disciples kept raising questions (13:36; 14:5, 8, 22). He would do this partially by bringing to their memories the things that Jesus had said, which would become clear in the light of His glorification (cf. 2:19–22; 12:16; 20:9).*
- d) Kenneth Gangel, *The Holy Spirit reminds us of truth that Jesus taught. In the case of the disciples, it was an immediate application to their spiritual memories. In our case, it is assistance in understanding and applying the Word of God. In their lives and ours, constant awareness of the Spirit’s presence is a daily practicality.*

- e) Leon Morris, *“These things”* (NIV, *“All this”*) will mean the words of this discourse rather than the whole of the teaching of Jesus. *“While still with you”* indicates that Jesus’ earthly time with them was near its end ... This is the fullest description of the Spirit to be found in this Gospel ... For the first Christians the important thing was that he is holy. His character mattered most of all. This verse shows him to be closely related to both the Father and the Son. He is to be sent by the Father, but in the name of the Son ... the Spirit’s mission derives exclusively neither from the Father nor the Son. It comes from both ... The particular function of the Spirit stressed here is that of teacher ... The Spirit is to be the guide and teacher of the church. This does not mean that he will make new revelations; rather he will bring back to the disciples’ memory all the things that Jesus had told them.
- f) William Hendriksen, *The central idea of verses 25, 26 may be summarized as follows:* *“While yet abiding physically with you I have given you certain teachings which after my physical departure from you I, through the Spirit, will make much clearer to you (cf. 1 Cor. 2:13). Moreover, I will then teach you everything which you need to know in order to perform the work of witnessing which is assigned to you” ... the third person of the Trinity ... the Holy Spirit, holy because, he is not only himself completely sinless and in possession of all the moral attributes in an infinite degree—which, of course, is true also with respect to the Father and the Son—, but also because it is he who takes the leading part in the work of making others holy (sanctification).*
- g) George Beasley-Murray, *Coming at the close of the Last Discourse of 13:31–14:31 these words imply that Jesus’ teaching ministry in the world now comes to an end ... Two observations accordingly are in place regarding this saying about the Paraclete: first, it is clear that the Spirit brings no new revelation; his task is to point to that which Jesus brought and to enable the disciples to understand it; second, alike the language used of the Paraclete-Spirit ... his role as representative of Jesus and his task of recalling and interpreting the revelation brought by Jesus make very clear the personal nature of the Spirit.*
- h) John Hart, *The Spirit would guide the memory (bring to your remembrance all that I said) of the apostles as they wrote down the teachings of Christ (cf. 2:17–22; 12:16; 20:9). “I have spoken to you” and “bring to remembrance all that I said” limit the specific promise of this verse to the apostles. The result is the completeness and inerrancy of the NT record of Jesus.*
- i) Edward Klink, *The “transition” from the first to the second Paraclete is not therefore a transition from the ministry of the Son to the Spirit, for the first does not cease to minister when the second comes; rather, they serve their respective roles harmoniously together. The unity between the persons of the Trinity must be applied to their work.*
- j) Charles Swindoll, *The disciples learned volumes of truth at Jesus’ feet, far more than any man could remember without supernatural help. After Jesus ascended to heaven, the men never saw Him again in physical form, nor will we ever until He comes for us. In that interim period while He is away, before He returns, His Spirit rests within His children to instruct and to remind them of previously revealed truth.*
- k) F. F. Bruce, *It is repeatedly indicated in this Gospel (and not only in this Gospel) that the disciples failed to understand much that Jesus said and did during his earthly ministry (cf. John 2:22; 12:16). Now they are told that when the Paraclete comes, he will enable them to recall and understand what Jesus taught. He will serve them, in other words, as remembrancer and interpreter.*
- b. The promise of peace (27), ***Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.***
- 1) Related verses
- a) John 20:21, *Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.”*
- b) John 20:26, *Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.”*
- c) Luke 24:36, *As they were talking about these things, Jesus himself stood among them, and said to them, “Peace to you!”*
- d) John 14:1, *“Let not your hearts be troubled. Believe in God; believe also in me.*
- e) 2 Timothy 1:7, *for God gave us a spirit not of fear but of power and love and self-control.*

2) Comments

- a) Thomas Constable, *The disciples' uneasiness at the prospect of Jesus leaving them without clarifying what they did not yet understand drew out this word of comfort from their Teacher ... Jesus probably meant that He was passing on peace to the Eleven like an inheritance that would secure their composure and dissolve their fears (cf. Phil. 4:7; Col. 3:15) ... The world cannot give true peace. That can only come from the Prince of Peace (Isa. 9:6–7). He is the only source of true personal and social peace. The world cannot provide peace because it fails to correct the fundamental source of strife, namely, the sinful nature of humankind. Jesus made peace possible by His work on the cross. He will establish universal peace when He comes to reign on earth as Messiah. He establishes it now in the hearts and lives of those who believe on Him and submit to Him through His representative: the indwelling Spirit (v. 26) ... The peace that Jesus spoke of was obviously not exemption from conflicts and trials. He Himself felt troubled by His impending crucifixion (12:27). Rather it is a settled confidence that comes from knowing that one is right with God (cf. Rom. 5:1). As the believer focuses on this reality, he or she can experience supernatural peace in the midst of trouble and fear, like Jesus did.*
- b) Edwin Blum, *In His death Jesus provided a legacy for His disciples: My peace I give you. They would have "peace with God" (Rom. 5:1) because their sins were forgiven and the "peace of God" (Phil. 4:7) would guard their lives. The world is unable to give this kind of peace. Fear of death (Heb. 2:14–15) and fear of the future are removed as Jesus' followers trust in Him. Thus they need not be troubled (cf. John 11:33; 13:21; 14:1).*
- c) Warren Wiersbe, *The world bases its peace on its resources, while God's peace depends on relationships. To be right with God means to enjoy the peace of God. The world depends on personal ability, but the Christian depends on spiritual adequacy in Christ. In the world, peace is something you hope for or work for; but to the Christian, peace is God's wonderful gift, received by faith. Unsaved people enjoy peace when there is an absence of trouble; Christians enjoy peace in spite of trials because of the presence of power, the Holy Spirit.*
- d) Kenneth Gangel, *Let us remember that these were troubled, frightened disciples. They needed assurance of peace. But they were not peculiar in that need. Peace of spirit and mind is an essential part of a healthy home, a healthy workplace, and a healthy life. But only those who have peace with God can have the peace of God.*
- e) William Hendriksen, *In the light of the entire chapter we believe that the word peace here in 14:27 indicates that absence of spiritual unrest and that assurance of salvation and of God's loving presence under all circumstances which results from exercising faith in God and in his Son (14:1) and from the contemplation of his gracious promises (see especially 14:1, 2, 3, 12–14, 16–21, 25, 26).*
- f) Edward Klink, *The "peace" about which Jesus speaks is the peace of God through Christ and in the Spirit. That is, this newly inaugurated state of existence for the disciple involves receiving the peace of Christ, which is an unbroken union with the Father, even in a world filled with continuous strife, persecution, humiliation, and even death.*
- g) William Barclay, *He speaks of his gift, and his gift is peace. In the Bible, the word for peace, shalom, never means simply the absence of trouble. It means everything which makes for our highest good. The peace which the world offers us is the peace of escape, the peace which comes from the avoidance of trouble and from refusing to face things. The peace which Jesus offers us is the peace of conquest. No experience of life can ever take it from us, and no sorrow, no danger, no suffering can ever make it less. It is independent of external circumstances.*
- h) Grant Osborne, *It is "my peace," not the world's peace. The world is unable to give such a peace, for it is characterized by random evil and uncertainty. Peace is a facade in this secular world order, upheld by military power then and now ... Only Christ can provide inner peace through the cross, and only he can produce a peaceful world, though it will not come until he returns.*
- I) Charles Swindoll, *A little later, Jesus would reassure His disciples, "These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world" (16:33).*

- c. Concerning Jesus' future departure to the Father (28-29)
- 1) The selfish desire of the disciples (28), **You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.**
 - a) Related verses
 - 1] John 8:21, *So he said to them again, "I am going away, and you will seek me, and you will die in your sin. Where I am going, you cannot come."*
 - 2] John 14:12, *"Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.*
 - 3] John 10:29, *My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand.*
 - b) Comments
 - 1] ... *If you loved me, you would have rejoiced ...*
 - a] Thomas Constable, *Jesus' imminent departure still disturbed the Eleven. He explained that their fear was also a result of failure to love Him as they should. They should have rejoiced that, even though His departure meant loss for them, it meant glory and joy for Him. We experience a similar conflict of emotions when a believing friend dies. We mourn our loss, but we should rejoice more that our loved one is with the Lord.*
 - b] C. K. Barrett, *True love for Jesus, which they did not yet possess, would have made the disciples rejoice in his exaltation just as true understanding would have enabled them to see that his departure was for their advantage.*
 - c] Edwin Blum, *If the disciples had been more mature in their love for Jesus, they would have been glad for His departure. But their love was still selfish at this point. Jesus was in His humiliation on earth, but by going back to the Father He would be exalted in glory (cf. 13:31–32) and He will come back (cf. 14:3)*
 - d] Warren Wiersbe, *Why rejoice because He returned to the Father? Because His return made possible His wonderful intercessory ministry on our behalf, our great High Priest in heaven (Heb. 2:17–18; 4:14–16). We have the Spirit within us, the Saviour above us, and the Word before us! What tremendous resources for peace!*
 - e] William Barclay, *He is going back to his Father; and he says that if his disciples really loved him, they would be glad that it was so. He was being released from the limitations of this world; he was being restored to his glory. If we really grasped the truth of the Christian faith, we would always be glad when those whom we love go to be with God. That is not to say that we would not feel the sting of sorrow and the sharpness of loss; but even in our sorrow and our loneliness, we would be glad that after the troubles and the trials of earth, those whom we loved have gone to something better. We would never grudge them their rest but would remember that they had entered not into death but into blessedness.*
 - f] Charles Swindoll, *Jesus noted that His imminent death could be seen as either a calamity or a victory, depending on one's perspective. He had predicted His death and resurrection many times, but the disciples failed to understand that they were taking part in something far greater than anything imagined. If they accepted the fact that their Master's death was part of the Father's plan, they would be hopeful instead of fearful.*
 - g] F. F. Bruce, *The words "if you loved me" in this context imply that love involves some insight into the heart and mind of the person loved and some sympathy with him in hope and purpose. That the Father's authority is greater than the Son's, even if the Son is one with the Father (10:30) is plain. The one who is sent is not greater than the one who sent him (13:16). But now the purpose for which the Son was sent is about to be accomplished.*

2] ... for the Father is greater than I.

- a] Thomas Constable, *It should be obvious by now that Jesus did not mean that He was less than God, or an inferior god, when He said that the Father was greater than He was ... He was speaking of the Father's relative glory compared to Jesus' glory. Jesus had laid His heavenly glory aside in the Incarnation, but the Father had not done so, and consequently the Father enjoyed greater glory than the Son during Jesus' earthly ministry. However now Jesus was about to return to the Father and to the greater glory that He would again share with the Father. This glorification should have caused the disciples to rejoice, but they sorrowed instead, because they focused on themselves too much.*
- b] Edwin Blum, ... *The Father and the Son are "One" in purpose and essence (10:30). Thus the Father is greater in office or glory than the Son was in His humiliation.*
- c] Leon Morris, *The incarnation involved the acceptance of a certain subordination, as is insisted upon throughout the New Testament. The words must be understood in the light of "I and the Father are one" (10:30). John is not asserting, as the Arians maintained, that Jesus was a created being. He is talking about the departure of the human Jesus from this earth to be with the Father. In the light of this Jesus sees it as a matter for rejoicing that he returns to the Father. True love will recognize this.*
- d] John Hart, *Christ and the Father are equal (10:30) while also being distinct Persons. But in Christ's incarnation and humanity, the Father is greater than the Son in function, not in possessing a superior essence. Both the Father and the Son are equally divine, though distinct in their personhood. But the Father is greater than the Son from the standpoint that Jesus submitted to and obeyed the Father, and came to do His will. In this Christ submitted fully to Him.*
- e] Edward Klink, *This comparison is not to be interpreted like the ancient heretics, the Arians, who argued that the Son was less than equal to the Father ... Rather, what is "greater" is the Father's will, out of which Christ has been "sent" and to which he has continually been dependent and obedient (cf. 4:34; 5:19–30; 8:29; 12:48–49). Jesus is not trying to separate the Father from the Son according to their distinct persons but to join them together according to their united work. Jesus is also trying to show that he is returning from where he came for good reason, and that they should understand this by means of their faith-based relation of love with him, and by understanding (and accepting) his good and perfect purposes.*

2) Jesus desired to strengthen the faith of the disciples (29), **And now I have told you before it takes place, so that when it does take place you may believe.**

a) Related verses

- 1] John 13:19, *I am telling you this now, before it takes place, that when it does take place you may believe that I am he.*
- 2] John 16:4, *4 But I have said these things to you, that when their hour comes you may remember that I told them to you. "I did not say these things to you from the beginning, because I was with you.*

b) Comments

- 1] Thomas Constable, *Jesus' reason for saying what He did was not to cause the disciples embarrassment but to strengthen their faith. Their faith would grow stronger after the Resurrection and Ascension (cf. 13:19). The disciples would then view Jesus' teaching here as fulfilled prophecy.*
- 2] Edwin Blum, *Fulfilled prophecy is a great comfort and support to believers (cf. Isa. 46:8–10). Jesus had predicted His death and resurrection many times (e.g., Mark 8:31–32; 9:31). When this came to pass, after their initial shock, it would greatly help their faith.*

- 3] Leon Morris, *Jesus' words will have a greater effect in the future. When the things of which he speaks actually come to pass the disciples will recall the words and believe. This last verb probably means more than give credence to the words of Jesus. They will trust their Master all the more when they see his words verified.*
 - 4] John Hart, *Christ had predicted His death and resurrection (13:31–32) so that when it happened, the disciples would believe. Fulfilled prophecy builds faith.*
 - 5] Edward Klink, *By understanding what is to come, the disciples should be firmly grounded in the only appropriate object of belief—God ... This is not to shame the disciples when later they would exhibit fear (e.g., 20:19) but to show them the “way” out of the fear and the more appropriate object to which they should direct their faith.*
 - 6] Charles Swindoll, *There are no contingencies to plan for. Nothing will stop Him. While the Lord has not rescinded His gift of self-determination to each individual, He has written the future, and it is no more changeable than the past. While the future will bring tribulation and our experiences will not always be pleasant, we can endure with hope—confident assurance—because the plans of God have assured victory. No one understood this better than God's Son, who faced a deeper darkness than any other man or woman will ever endure.*
 - 7] F. F. Bruce, *... now the purpose for which the Son was sent is about to be accomplished. The disciples are told about its imminent accomplishment in order that, when it takes place, they may recognize in it the fulfillment of Jesus' words and believe that he is the person that he claims to be (cf. 13:19).*
- d. Jesus departed to do the Father's will (30-31), ***I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me, 31 but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here.***
- 1) Related verses
 - a) John 12:31, *Now is the judgment of this world; now will the ruler of this world be cast out.*
 - b) John 12:49, *For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak.*
 - c) John 17:23, *I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.*
 - 2) Comments
 - a) *I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me.*
 - 1] Thomas Constable, *Jesus would not speak much more with the disciples because His passion was imminent. Satan, the being who under God's sovereign authority controlled the present course of events, was about to crucify Jesus (cf. 6:70; 13:21, 27). “He has nothing in regard to Me” translates a Hebrew idiom and means: Satan has no legal claim on me ... Satan would have had a justifiable claim on Jesus if Jesus had sinned. Jesus' death was not an indication that Satan had a claim on Jesus but that Jesus loved His Father and was completely submissive to His will (Phil. 2:8).*
 - 2] Marcus Dods, *A notable assertion of sinlessness.*
 - 3] Edwin Blum, *His teaching time was now limited because Satan, the prince of this world (cf. John 12:31; 16:11), was moving his forces against Jesus through Judas (cf. 13:2, 27). And yet Satan had no hold on Jesus. Sin leads to death (Rom. 5:12, 21a; 6:16), and sin and death give Satan a hold over people (cf. Heb. 2:14–15; Rev. 12:10). But since Jesus is sinless, Satan cannot claim Him for his kingdom of darkness. Satan thought Jesus' death was a victory for him, but actually it was Jesus' victory over Satan (John 16:11; Col. 2:15).*
 - 4] Warren Wiersbe, *There is no point in Jesus Christ where the devil can get a foothold. Since we are “in Christ,” Satan can get no foothold in the believer's life, unless we permit it. Neither Satan nor the world can trouble our hearts if we are yielded to the “peace of God” through the Holy Spirit.*

- 5] William Hendriksen, *Jesus was aware of the footsteps of Judas, Roman soldiers, temple-police, members of the Sanhedrin, all of them inspired by Satan. They were starting out even now and were on their way to capture Jesus. Of course, they had no right to do this. They were proceeding with swords and sticks (Luke 22:52), with “lanterns, torches, and weapons” (18:3), as if their object were to search out and catch a dangerous criminal.*
- b) *but I do as the Father has commanded me, so that the world may know that I love the Father.*
- 1] Edwin Blum, *Because Jesus loves the Father, He did exactly what the Father ... commanded (cf. John 10:18; 12:49–50) including being “obedient to death” (Phil. 2:8).*
 - 2] Warren Wiersbe, *Jesus showed His love for the Father (and for the world) by voluntarily going to the cross. He did not hide or flee. He willingly laid down His life.*
 - 3] William Hendriksen, *Jesus here says that he will not resist, but instead will go forth boldly, on his way to meet Satan’s representatives. He will do this because he lays down his life voluntarily (10:11). This was in accordance with the Father’s commandment (see on 10:18). And the world is going to see this. Deep down in their hearts these wicked men will know that this behavior of his—so very strange and uncommon, walking boldly into the hands of his captors!—results from the fact that he loves the Father, as he has so often declared. They will know it, but, of course, they would never admit it!*
 - 4] John Hart, *To the end that the world may know that Christ loves the Father, He did all things exactly as the Father commanded Him, including the crucifixion and all the events leading to it.*
 - 5] William Barclay, *At the time, people saw in the cross only his humiliation and his shame; but the time would come when they would see in it his obedience to God and his love for men and women. The very things which were the keynotes of Jesus’ life found their highest expression in the cross.*
- c) *Rise, let us go from here.*
- 1] Edwin Blum, *Jesus had been with the disciples in the Upper Room. He now prepared to go to the Garden of Gethsemane on the Mount of Olives. Whether Jesus’ words in John 15–17 were spoken in the room or on the way to the garden is uncertain, but probably they were given in the room.*
 - 2] Warren Wiersbe, *He and the disciples may have left the Upper Room at this point (John 14:31) so that what Jesus said from that point on was spoken on the way to the Garden. Or, they may have arisen from the table and lingered awhile as He instructed them. We can easily imagine the allegory of the vine being given as they walked that night through the vineyards.*
 - 3] Leon Morris, *... we should take the words about departing as marking a stage in the teaching. The stages leading up to the passion “consist, on one side, of the external events of the passion, and, on the other, of internal resolution and self-dedication by the Lord, as He increasingly imparts Himself to His disciples. This paragraph will then represent the close of one such stage, on the internal side; and it is noteworthy that, whereas at its close, in His devotion and obedience to the Father, He invites the disciples to arise and act along with Him, the first person plural being used, at the close of the next instruction.*
- 3) Summary
- a) Darrell Bock, *As the first part of the discourse ends, Jesus has reassured his disciples that his departure is not a defeat. On the contrary, it will enhance the union that he has with them and allows the provision of the Spirit to guide them into a deeper appreciation of what Jesus taught and did. The explanation helps us understand why John sees the death and resurrection of Jesus as a glorification.*
 - b) Warren Wiersbe, *His own perfect peace assures us that He alone can give true peace. Jesus was always the Master of the situation, and He enables us to take control of our lives as we surrender to Him and receive His legacy of peace.*