

VCBC SLG—The Gospel of John

Lesson #8

Upper Room Discourse#2—Chapter 14

Recap: 13: 31-38—Precursor to the Upper Room Discourse unique to the Gospel of John

The showing of the full extent of His love to His disciples (13:1)

- The washing of feet and the departure of Judas followed by these word:

13: 31-32 The Mutual glorification of Father and Son

“When he (Judas) was gone, Jesus said, “Now is the Son of Man glorified and God is glorified in Him. If God is glorified in Him, God will glory the Son in Himself and will glorify Him at once.”

- This will be elaborated in His prayer to the Father in ch.17

13: 33 The imminent departure of Jesus back to heaven

“My children, I will be with you only a little longer. You will look for me and just as I told the Jews, so I tell you now. Where I am going, you cannot come.”

- This is will be elaborated in ch.14 by Jesus

13: 34-35 A New Commandment

“A new command I give you. Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciple, if you love one another.”

- This is being reiterated in ch.15

13: 36-37 The prediction of Peter’s Denial

“Simon Peter asked Him, ‘Lord, where are you going?’ Jesus replied. ‘Where I am going, you cannot follow now, but you will follow later.’ Peter asked, ‘Lord, why can’t I follow you now? I will lay down my life for you.’ The Jesus answered, ‘Will you really lay down your life for me? I tell you the truth, before the rooster crows, you will disown me three times!’”

- Its fulfillment is narrated in ch.18

Chapter 14—Addressing “where He is going” with words of Comfort

Introduction:

Allow me to read the entire chapter once which will only take about 5 minutes, and encourage you to follow along in your own Bible, and pay attention to the following literary device frequently used in the Bible—that of **repetition of words, phrase and ideas**—try to underline or highlight them.

Literary Device

“Repetition”: One of the literary devices used often by the biblical authors is the use of repetition to highlight the emphasis (or emphases) of the message

Therefore if you read chapter 14 carefully, you will find the following being repeated

- “Going” (vv. 2, 3, 4, 12, 28)
- “Show/reveal” (vv. 8, 9, 21, 22)
- “Love(s) me” (vv.15, 21, 23, 24, 28)
- “keep/obey/follow (same Greek word) my commands...” (v.15, 21 23 24)
- “Counselor” (vv.16, 26)

“Inclusio”: the other device is to help mark the beginning and the end of a message (or emphasis) by repeating the same phrase or clause.

- “Do not let your heart be troubled” (v.1)
- “Do not let you heart be troubled” (v.27)

So, through the above observation, we know quite sure that Jesus loved them so much that before His “going” back to the Father, He wanted to comfort them with these important truths!

14: 1-7: Where He is going

“Do not let your heart be troubled; [a]believe in God, believe also in Me. 2 In My Father’s house are many [b]rooms; if that were not so, [c]I would have told you, because I am going there to prepare a place for you. 3 And if I go and prepare a place for you, I am coming again and will take you to Myself, so that where I am, there you also will be. 4 And you know the way where I am going.”

5 Thomas *said to Him, “Lord, we do not know where you are going; how do we know the way?” 6 Jesus *said to him, “I am the way, and the truth, and the life; no one comes to the Father except through me

7 If you [d]had known me, you would have known My Father also; from now on you know Him, and have seen Him.”

- Jesus knew that their hearts were troubled—obviously, He just said that
- **“My children, I will be with you only a little longer. You will look for me and just as I told the Jews, so I tell you now. Where I am going, you cannot come.”**
 - Yes, as much as He addressed them as “children”—a rather unusual term because of their similar age, but that really highlights who He really is
- So, He went on to address the following that should give them “comfort”
 1. **believe in God, believe also in Me**
 - He knew that these disciples had no problem believing in God (as taught from young by the OT)—the God of Abraham, the God of Exodus, the God of creation and more!
 - And so, they should put the same trust in Him—Why did He mention it at this time?
 2. **In My Father’s house are many rooms**
 - First, in God’s dwelling, there are many rooms—which should not be a surprise, but the implications are
 - There are rooms designated or reserved for us, and
 - **“And if I go and *prepare* a place for you”**—i.e. such rooms/places need to be prepared—the idea of being made just for us, that we would make us feel—Ah! It’s perfect!
 - So, perhaps the focus should be so much about “What preparation work might Jesus be doing now”, but the exciting thought of us having a special place in the dwelling of God
 3. **“I am coming again and will take you to Myself”**
 - He promises that He will be back and take us to **“myself”**
 - **“Where I am, there you also will be”** (v.3)
 - The words “prepare” and “myself” point to how special to Him we are!

Therefore

- Do we believe in Him, just as we believe in God?
 - Our answer is obviously affirmative! That was more of their problem.
- This world is not our home—even if live in our “dream home”—no home can be compared with that Jesus is preparing, just for us, and
- We will be living with Jesus—the Lord and Savior who loved us so much that He died for us—He will take us to Himself! How unthinkable!

The Doubting Thomas:

“Lord, we do not know where you are going; how do we know the way?”

- Did Jesus not make clear where He would be going?
 - In my Father’s House—which is heaven—can’t be clearer?
- Why then would Thomas also ask “how?”
 - Jesus did say that He would come back to take us to “Myself”!

Instead of chastising Thomas for being so dull, this was Jesus’ answer:

“I am the way, and the truth, and the life; no one comes to the Father except through me.”
7 If you [d]had known (or knew) me, you would have known My Father also; from now on you know Him, and have seen Him.”

Jesus was so understanding—He knew that at such a moment, with their emotions dominated by sorrow and fear—such a momentary lapse or doubt was understandable, so He

1) Reiterated (and encapsulated the core of) the teachings of Who He is by saying

“I am the way, and the truth, and the life”

- The teaching of I AM the Gate (in John 10) makes awfully clear that He is the Way to Heaven
 - The teaching of **“Then you will know the truth, and the truth will set you free...if the Son sets you free, you will be free (from slavery in sin) indeed”** (in John 8) makes this clear that He is the Truth that sets us free from sin, and
 - Umpteen times, Jesus has emphasized that by believing in Him, they will have life everlasting!
- 2) V.7 reminded them that they formerly did not know Him, but now since they had come to believe in Him, they now “know” the Father, but more than that
- Jesus, amazingly, said, they, in fact, have seen the Father!

14: 8-14: The First 2 persons of the Trinity—Father and Son

“8 Philip *said to Him, “Lord, show us the Father, and it is enough for us.”

- On the one hand, Philip’s question is quite understandable
 - You said, we have seen the Father—and we really have not
 - But it opens the possibility that we can!
 - Even Moses could not, but we can? Of course, “that is enough for us”—more than enough—we are more blessed than Moses—what else would one want!
- But Jesus did say they have seen the Father (already)
 - Perhaps, the question by Philip is better re-phrased as: “Really? When?”
 - But as it was, Philip’s question was more positive than negative!

9 Jesus *said to him, “Have I been with you for so long a time, and [yet] you have not come to know Me, Philip? The one who has seen me has seen the Father; how can you say, ‘Show us the Father’?”

- To be fair: yes, they have seen all His miracles—too numerous to count, too great to comprehend—not the least are the calming of the stormy sea and the raising of the dead, plus His powerful and convicting teachings that reach to the core of one’s being;
- But you also mention that you are the Son of Father God!
- Yes, you also talks about being one with the Father etc.
- But to see you = see the Father?
- No two persons are alike
 - The only meaning to this statement is Father and Son are really One (God)
 - And that is absolutely in tune with OT teaching—there is only One God!
 - But how can it be?

To this, Jesus said:

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, but the Father, [as He remains in me,] does His works. 11 Believe Me that I am in the Father and the Father is in me; otherwise believe because of the works (*i.e. the miracles*) themselves.

- a. The spiritual reality: I am in the Father, and the Father is in Me
- b. My teachings/words: that I say to you I do not speak on My own, but the Father [the Father is speaking!]
- c. My works of miracles: as He remains in me, does His works (*of miracles*).

In other words, together with the Holy Spirit (which we shall look at in a minute)

- There is only One God, but “three persons”
 - “persons” is a theological term given by early theologians, from the Latin word, “Masks”—referring to one same actor on the stage, playing different characters as he put on different masks, or
 - J.I. Packer’s famous analogy of “Father, Son and Holy Spirit Inc.”
 - One legal entity with three members!
 - Reinforced by
 - Matthew 28:19: “baptizing them in the name (singular) of the Father and of the Son and of the Holy Spirit.”
- Jesus also understands that this “spiritual reality” is beyond our comprehension, and so He adds
- **“Believe Me that I am in the Father and the Father is in me; otherwise believe because of the works (*i.e. the miracles*) themselves.”**
 - **i.e.** if you find this hard to believe or understand, just trust that it is true because I (who performed all these miracles), say so!
 - And for us, although we see no miracles of His time, just look at His death and resurrection and accept this “spiritual reality” that He’s told us!

Yes, it is important for them (and us) to take Jesus’ words for it:

The importance of believing in all that Jesus says:

12 Truly, truly I say to you, the one who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I am going to the Father. 13 And whatever you ask in My name, this I will do, so that the Father may be glorified in the Son. 14 If you ask Me anything in My name, I will do it.”

1. We will do greater works than what Jesus has done on earth (if we believe in Him)
 - Of course, only He could accomplish the work of redemption through His death and His resurrection
 - But this statement is given on the premise that “**because I am going to the Father**”
 - Meaning, there are unfinished businesses that are left for us to finish, and
 - We know that He is referring to the “Great Commission”
 - Such are greater works, in the sense of carrying the gospel beyond the confine of Palestine (where Jesus’ ministries were confined to), and if you look at how far, how wide the gospel has spread—greater works have indeed been performed by the followers of Jesus in the last 2,000 years!
2. The key to performing such greater works (which is the context of this promise)
 - Is prayer!
 - By praying in Jesus’ name
 - The Father will be gloried in the Son
 - For the Son will “do it!”

A word about asking in the name of Jesus which is powerful in that

- Here, He has promised that He will do it
- But also, as a spiritual battle,
 - The evil one will flee at the mention of the powerful name of Jesus!
 - So it will be foolish for us not to invoke the powerful name of Jesus in our prayer
 - “In the name of Jesus...walk!” (Peter in Acts 3:6)
 - “In the name of Jesus...out!” (Paul in Acts 16: 18; 19:13)
 - “At the name of Jesus, every knee shall bow...” (Phil. 2:10)
 - Lest our prayer becomes a “**synagogue prayer!**”

Before I go on with the section about the Holy Spirit: let me know if you have any question.

14: 15-26—The 3rd Person of the Trinity—Holy Spirit

15 “If you love Me, you will keep/obey My commandments 16 I will ask the Father, and He will give you another Helper (*Parakletos*), so that He may be with you forever; 17 the Helper is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him; but you know Him because He remains with you and will be in you.

18 “I will not leave you as orphans; I am coming to you. 19 [h] After a little while, the world will no longer see Me, but you will see Me; because I live, you also will live. 20 On that day you will know that I am in My Father, and you are in Me, and I in you. 21 *The one who has My commandments and keeps them is the one who loves Me; and the one who loves Me will be loved by My Father, and I will love him and will reveal Myself to him.*”

22 Judas (not Iscariot) *said to Him, “Lord, why do you intend to show yourself to us and not to the world?”

23 Jesus answered and said to him, “*If anyone loves Me, he will keep/obey My word; and My Father will love him, and We will come to him and make Our dwelling with him.* 24 The one who does not love Me does not follow My words; and the word which you hear is not Mine, but the Father’s who sent Me.

25 “These things I have spoken to you while remaining with you. 26 But the Helper, the Holy Spirit whom the Father will send in My name, He will teach you all things, and remind you of all that I said to you.”

As I was reading, wonder if you have the same questions I had:

Question# 1:

- This Pericope is undoubtedly about the Holy Spirit, but why is it framed within the emphasis of “love and obey”?

Answer: perhaps, Jesus realizes that the emotional fear and doubt of the disciples in view of His imminent departure needs further assurance/comfort, so apart from the introduction of the Holy Spirit, He incidentally seeks to reinforce the spiritual reality of His oneness with the Father (*unlike us who have come to faith in Christ, we have never seen Christ, but have come to believe in the Father and Son without much distinction between the two, while the disciples were brought up from young to fear and know God, and with the physical presence of Jesus as the Son of God, they still cannot grasp the complete union/unity of the two*)

So, the message here is

- **If you love “me”,** you obey what I have taught you (commandments/word--vv.15, 23)
- Then, **you will be “loved by my Father, and I will love him”** (v.21a)
- The result of that is: **“I will show/reveal myself to him”** (v.21b)

Q. But what is the meaning of showing Himself to us? Jesus appears to explain:

- **“If anyone loves Me, he will keep/obey My word; and My Father will love him, and We will come to him and make Our dwelling with him.”** (v.23)
- Not just Jesus Himself, but together with the Father, they will make their “home” in us!
 - Which is far more precious, far more important than just an epiphany!
 - These days, we seek or desire too much of a mystical epiphany, and overlook the more important spiritual reality that “THEY” both dwell within us!
 - Whether we feel it or not; we see it or not—this is the true reality of every believer!
 - Believe it!
 - Enjoy “them”!
 - Love “them”!

But another spiritual reality is: if we do not live a life of obedience to His words, we cannot claim that we love Him

- The essential measurement of our love for Him is **“obedience”**
- And that will usher us into being “shown” His presence, His face
- *Mary of Magdalene* is perhaps a great example: Jesus was “obliged” to show His resurrected self to her first because of her love for Him! (John 20)

Question #2—What about the Holy Spirit?

Answer: within this Pericope, we know at least the following about the Holy Spirit

- Word meaning: *Para-kletos*
 - *Para*: alongside (like the English word: parallel)
 - *Kletos*: called or invited
 - Together means: “Helper” (NASB)—**Called to come alongside!**
- **“Another Helper”**: meaning Jesus is our Helper already, and the Holy Spirit does exactly the same, in His “physical absence”—again they are one the same—see Acts 16:6, 7)
 - Paul was **“kept by the Holy Spirit from preaching...in Asia...When they tried to enter Bithynia, but the Spirit of Jesus would not allow them.”**
- **He is given/sent by the Father** (vv.15, 26)—just as He has sent the Son!
- He is addressed as **the “Holy Spirit”**
 - Already so called in OT—essentially God Himself and His manifestation
 - David speaks of Him “take not the Holy Spirit from me” (Ps.51:11)
 - Isaiah speaks of Him: “They grieved His Holy Spirit (63:10); “Where is He who set His Holy Spirit among them? (63:11)
 - Or referring to as the “Spirit of God” at creation (Gen 1:2); in giving skills to temple builder (Ex. 35:31); in coming on to prophets to speak (Nu. 24:2, 1 Sam 10:10; 11:6; 19: 20-23;
 - Or the “Spirit of the Lord”: “is on me”, guides (Isa.61:1; 63:14; Eke.11:5)
- He is **the Spirit of Truth** (v.17a)—see John 16:13—who guides us into the truth!
- **With us “forever” & “He remains with you and will be in you”** (v.17b)
 - As John previously testifies: we are born of the Holy Spirit (3:5, 8)
 - Now, we are being assured that the Holy Spirit is with us, in us forever!
- **As “Helper”**:
 - The Holy Spirit **“Will teach you all things and remind you of all that I said to you”** (v.26)
 - This carries particular significance to the disciples then, because many things that were said to them were kind of “obscure” in their minds, but upon the death and resurrection of Christ and the descending of the Holy Spirit upon them, **“the disciples recalled what He had said. Then they believed what He had said”** (John 2:22)—which is the work of the Holy Spirit

We shall wait till chapter 16 to deal more with the “work” of the Holy Spirit, but for now, the important message to the disciples is

- **“I will not leave you as orphans”** (v.18) in that
 - The Father will send them the Holy Spirit as another “Helper”
 - Even more preciously, He will be with them and in them forever
 - He will teach and guide them
 - And that “I am coming to you” (v.18)
 - And **“Before long...you will see me. Because I live, you also will live. On that day, you will know that I am in my Father, and you are in me, and I in you”** (v.20)
 - When is “that day”?
 - It may refer to His post-resurrection appearance,

- But to fully know (realize) His perfect union with the Father and our perfect union with Christ—will perhaps be the day of His second coming!
- For now, by faith, we have come already to know of this reality as Jesus says, “**We (Father and Son) will come to him, and make OUR dwelling with him.**” (v.23)

14: 27-32—My Peace

“27 Peace I leave you, My peace I give you; not as the world gives, do I give to you. **Do not let your hearts be troubled, nor fearful.** 28 You heard that I said to you, ‘I am going away, and I am coming to you.’ If you loved Me, you would have rejoiced [k]because I am going to the Father, for the Father is greater than I. 29 And now I have told you before it happens, so that when it happens, you may believe. 30 I will not speak much more with you, for the ruler of the world is coming, and he has nothing in (regard to) Me, 31 but so that the world may know that I love the Father, [m]I do exactly as the Father commanded Me. Get up, let’s go from here.”

As a distinct Pericope (yet part of the comforting words), this small section echoes the beginning verse (14:1)—“**Do not let your hearts be troubled**” and the reason given here is

“Peace I leave you”

- It is important to know that “Shalom” in the LXX is translated as the same word used here in Greek “*Eirene*”
- In the OT, Shalom is always understood as a “covenantal” peace (TWOT), i.e. it is totally dependent on Israel’s covenantal relationship with the Lord and as they rebelled against the Lord, especially in seeking other gods, such shalom has evaded them for the better part of their history
- But Christ has come to fulfill all that covenantal essence of Shalom, in fact, He has more than fulfilled it, He embodies it—He is Shalom, He is Peace as Paul says, “**He Himself is our peace.**” (Eph. 2:14)
- Therefore this peace that He has left with us is even greater, fuller and more existential, if you like, than the Shalom Israel knew
- To say otherwise, is to undermine the powerful and complete work of redemption of Christ
- And this peace, real peace, true peace—is grounded in the New Covenant (Testament) of the redemption work of the cross!
- So, it is true to say that “apart from Christ, there is no peace—no real and everlasting peace!”

A peace “not as the world gives”

- Jesus purposely contrasts His peace with that of the world, in that
- Often the world defines peace as the absence of conflicts, turmoil or wars
 - And because of sin, not only wars and conflicts are unavoidable
 - Conflicts within a community (and even families) are also inevitable because of our sins, and
 - Even within our own hearts—if one is not reconciled with Christ, there can be no peace

- So the world can only offer
 - Temporal and superficial peace
 - That will not last
 - A ceasefire can only hold so long
 - Wars will happen till Christ comes
 - Even as people flock to TM or any kind of mediation and so-called one with nature
 - Those peaceful feelings are fleeting—very dependent on outside circumstances, and
 - Will not take away our sins, especially our rejection of the One True God, Jesus Christ!
 - Without “reconciled peace” with Christ, not only there won’t be peace, one is still hell-bound!
 - If they claim that they have achieved peace apart from Christ
 - That is the great delusion of the evil one!

Our Peace:

As people who have been reconciled with Christ (and have peace with Christ, as Ephesians 2 says)

- We know that with Christ in us, His peace transcends all external circumstances
- But still there are times, we honestly struggle with a lack of peace, especially in times of trials, the reasons may be that
 - a. We have sinned, and we then need to come before Christ and ask Him to show us where we have erred and confess (I Jon 1: 9)—He will show us!
 - b. We lack faith in Him
 - That He can—He is the Omnipotent God for Him nothing is too hard or impossible
 - The He will—He loves us so much that He will not leave us as “orphans”, and will cause all things to work for our good
 - c. Lack of submission: we like our definition of “good” and not His, including not His way or method but ours; not His timing but ours—we do not want to wait
 - d. Of misunderstanding of a situation: if we gain more information or think it through, we would understand the situation is not really that bad, or as we seek clarification, we may come to know that it is all a misunderstanding, or
 - e. We are too earthly minded and thus care too much about the fleeting things of life, and do not desire (not necessarily a matter of faith, but want) or take an eternal perspective of things

Things that do not carry eternal consequences, we should not fret over
Things that do not have eternal values, we should not be too mindful!

Implications to the Disciples

A. Having Christ’s Peace

- **“If you loved Me, you would have rejoiced because I am going to the Father, for the Father is greater than I. 29 And now I have told you before it happens, so that when it happens, you may believe**
 - i.e. recognize that it’s never about us first, but Christ!
 - How much Jesus loves the Father!
 - Shouldn’t we be happy for Him?
 - Unless we love ourselves more than Him!
 - Even Christ recognizes the Father is greater—i.e. His priority
 - That should also be our priority!
 - It’s for them too
 - Once He returns to the Father—i.e. He would have risen from the dead and accomplished the work of redemption of the world
 - Their faith would come to fruition too!
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- B. A most trying time is coming
 - **30 I will not speak much more (*longer*) with you, for the ruler of the world is coming, and he has nothing in (regard to) Me, 31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let’s go from here.”**

With these words of comfort, Jesus tells them the honest fact and that is

- Satan, the ruler of the world is coming—meaning Satan will “rule” the world
 - i.e. God has allowed Satan to “rule” the world
 - not only in presumably succeeding in killing the Son of God, but also to rule in obvious and less obvious ways the hearts of people and the events of the world
 - but it does not mean that he is victorious over Christ
 - no, to Christ Jesus—he is still “nothing”
 - All these things happen only because of Christ’s submission to the Father’s command—cross before glory!

“Get up, let’s go from here.” (v.31)

- Presumably, as they were about to leave, Jesus continued to share and ended in His “High-Priestly” Prayer in ch.17, after which,
- **“When He had finished praying, Jesus left with His disciples and crossed the Kidron Valley” (18:1)** and went into the Garden of Gethsemane.