

# Olivet Baptist Church

3500 Edmondson Avenue, Baltimore, MD 21229

Wednesday Night Bible Study (7:00 pm)

Book of John – Facilitator: Rev. Alex O. Stone

## Overall Theme: Jesus' Preparation of His Disciples (13:1–17:26)

- I. Jesus, the Way to the Father (John 14:1-14:14)
- II. Jesus' Promise to Send the Comforter (John 14:15-14:31)

### Chapter Review:

- John's Gospel reports more of the content of Jesus' instructions to His disciples than do the other three Gospels.
- **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.
- **John 13:2–4**. At the evening meal before the Passover, **the devil had already prompted Judas Iscariot ... to betray Jesus**. Jesus had predicted this (6:70–71). Later Satan actually entered Judas (13:27).
- **John 13:9–10**. Peter continued to miss the spiritual lesson, but he was certain of his desire to be joined to Jesus (emotional attachment vs. not conviction).
- **John 13:9–10**. A preferable interpretation (of Jesus' statement to Peter) is that after salvation all one needs is confession of sins, the continual application of Jesus' death to cleanse one's daily sins (cf. 1 John 1:7; 2:1–2). When Jesus added that **not every one of you is clean**, He was referring to Judas (cf. John 13:11, 18). **This suggests that Judas was not converted.**
- **John 13:11**. Judas had rejected the life-giving, cleansing words of Jesus (cf. 6:63; 15:3), so he was yet in his sins. Judas did have his feet literally washed, **but he did not enter into the meaning of the event.**
- **John 13:18–19**. Jesus had just said that blessedness comes through obedience (v. 17). Now He added that there would be no blessedness for one of the disciples.
- His selection of Judas was not an accident or a failure in God's plan. Jesus chose a betrayer among His 12 disciples (cf. 6:70–71) in order **to fulfill the Scripture**, namely, **Psalm 41:9**.

- Though **Judas' deed was foreknown by God**, he was fully culpable. The fact that Jesus knew all this in advance (**before it happens**) and that it fit the Scriptures helped the disciples after the fact to **believe** God sent Jesus (John 13:19; cf. 14:29).
- **John 13:21. Jesus was troubled in spirit.** The word “troubled” is *etarachthē* (“stirred or agitated”), the same word used of Jesus in 11:33; 12:27 (also used by Jesus in 14:1, 27). **Being human**, Jesus was troubled over Judas' soon betrayal of His love and friendship. **Being divine**, Jesus knew in advance that it would happen. Jesus sensed the spiritual hardness and deadness which sin had produced in Judas.
- **John 13:25–27.** By **leaning** John could touch **Jesus**, so **he asked ... Lord, who is it?** Giving the morsel **to Judas** was an uncaught sign of recognition to John, but it was also **the Lord's final extension of grace to Judas**.
- A host's giving a morsel **of bread** to a guest was a sign of friendship. How ironic that Jesus' act of friendship to Judas signaled Judas' betrayal of friendship.
- **Satan entered into him** (cf. v. 2) **is one of the most terrible expressions in the Scriptures.** Satan now used Judas as his tool to accomplish his will.
- **John 13:28–30.** Since **no one** grasped the significance of Jesus' words, even the beloved disciple must have missed the intent of the sop until later. As **Judas ... went out**, no one thought anything but good of him.
- **John 13:31–32.** After the departure of Judas, the events leading to Jesus' death fell into place quickly.
- **John 13:31–32.** **The words glorified and glorify occur five times in these two verses. Jesus' unique glory was revealed in His death.** The Father was also glorified in Jesus' death because God's love, His condescension, and His righteousness were made known (cf. John 1:14; Rom. 3:21–26).
- **John 13:33. My children** translates *teknia*, (“little children”; the diminutive of *tekna*, “children”). This term of love expressed Jesus' concern for them. It is used only here by Jesus in this Gospel.
- **John 13:34–35.** The 11 disciples would survive in His absence by obeying His example of **love**. The command is **new** in that it is a special **love** for other believers based on the sacrificial love of Jesus: **As I have loved you, so you must love one another.**

**CURRENT FOCUS: "CHRIST COMFORTS HIS DISCIPLES" (14:1–14:31)**

***Christ Comforts His Disciples***

“Let not your heart be troubled; you believe in God, believe also in Me. <sup>2</sup> In My Father’s house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also. <sup>4</sup> And where I go you know, and the way you know.”

***Christ Answers Thomas***

<sup>5</sup> Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?” <sup>6</sup> Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me. <sup>7</sup> “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

***Christ Answers Philip***

<sup>8</sup> Philip said to Him, “Lord, show us the Father, and it is sufficient for us.” <sup>9</sup> Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? <sup>10</sup> Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works. <sup>11</sup> Believe Me that I *am* in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

<sup>12</sup> “Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater *works* than these he will do, because I go to My Father. <sup>13</sup> And

whatever you ask in My name, that I will do, that the Father may be glorified in the Son. <sup>14</sup> If you ask anything in My name, I will do *it*.

<sup>15</sup> “If you love Me, keep My commandments. <sup>16</sup> And I will pray the Father, and He will give you another Helper, that He may abide with you forever—<sup>17</sup> the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. <sup>18</sup> I will not leave you orphans; I will come to you.

<sup>19</sup> “A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. <sup>20</sup> At that day you will know that I *am* in My Father, and you in Me, and I in you. <sup>21</sup> He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

### ***Christ Answers Judas***

<sup>22</sup> Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?” <sup>23</sup> Jesus answered and said to 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. <sup>24</sup> He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me.

<sup>25</sup> “These things I have spoken to you while being present with you. <sup>26</sup> 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 things that I said to you. <sup>27</sup> Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let

not your heart be troubled, neither let it be afraid. <sup>28</sup> You have heard Me say to you, 'I am going away and coming *back* to you.' If you loved Me, you would rejoice because I said, 'I am going to the Father,' for My Father is greater than I.

<sup>29</sup> "And now I have told you before it comes, that when it does come to pass, you may believe. <sup>30</sup> I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me. <sup>31</sup> But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here.<sup>1</sup>

### **Commentary: JESUS THE WAY TO THE FATHER (CHAP. 14:1-14:14)**

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.

**John 14:1–2.** To comfort the disciples, Jesus gave them several exhortations along with promises. **Do not let your hearts be troubled**, He said. "Troubled" is *tarassesthō* ("stirred, agitated") from the same verb translated "troubled" in 11:33; 13:21; 14:27. One's heart is the center of his personality. Each believer is

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<sup>1</sup> [\*The New King James Version\*](#). (1982). (Jn 14:1–31). Nashville: Thomas Nelson.

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. When Jesus said, **Trust in God; trust also in Me**, He was probably giving commands, not making statements (see NIV marg.). Death should not be a terror to them because Jesus was leaving **to prepare a place for them in heaven, the Father's house.**

**John 14:3–4.** **I will come back** refers here, not to the Resurrection or to a believer's death, but to the Rapture of the church when Christ will return for His sheep (cf. 1 Thes. 4:13–18) and they will be **with** Him (cf. John 17:24). Jesus said nothing about the nature of the place where He was going. It is sufficient that believers will be with the Father and Jesus (cf. 2 Cor. 5:8; Phil. 1:23; 1 Thes. 4:17). The disciples knew how to get to heaven. He told them, **You know the way to the place where I am going.** Throughout His ministry, Jesus had been showing them the way, but as Thomas indicated (John 14:5), they did not fully understand.

**John 14:5–6.** Thomas' statement (**We don't know where You are going**) and his question (**So how can we know the way?**) reflected the perplexity of the Eleven (cf. Peter's similar question; 13:36). 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.<sup>2</sup>

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<sup>2</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 322). Wheaton, IL: Victor Books.

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).

**John 14:7.** The first sentence in this verse may either be a promise ("If you really knew Me, you *will* know My Father as well") or a rebuke (**If you really knew Me, you would know My Father as well**). The Lord seems to be rebuking them for a failure to understand His person and mission (cf. 8:19). The following dialogue (14:8–9) indicates a failure on the disciples' part. **From now on, you do know Him** is a promise, which looks beyond the Cross and the Resurrection (cf. 20:28, "My Lord and my God").

**John 14:8–9. Philip** expressed a universal desire of mankind: to see God (cf. Ex. 33:18). In a perverted form this desire leads to idolatry. Philip was probably longing for a theophany (cf. Ex. 24:9–10; Isa. 6:1) or some visible display of God's glory. Jesus' statement, **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!**

**John 14:10–11.** 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). One of the key elements in John’s Gospel is the stress on the signs as gracious <sup>3</sup> pointers to faith (cf. 5:36; 10:25, 38; 11:47; 12:37; 20:30–31).

**John 14:12–14.** The apostles would not necessarily do more stupendous miracles than Jesus did (e.g., feeding 5,000) but their outreach would be greater (e.g., Peter in one sermon had 3,000 converts). This was possible **because** Jesus had gone **to the Father** and had sent the Spirit. Miracles are important, but some evangelists have done **even greater things than these** by preaching the good news to many thousands of people.

**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).

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<sup>3</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 322–323). Wheaton, IL: Victor Books.

The word “Me” is omitted in some Greek manuscripts but it is probably correct here. 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).

#### **D. Jesus’ promise of the Counselor (14:15–31).**

**John 14:15.** 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).

**John 14:16–17.** 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. **The words to Nicodemus (John 3:5–8) were private** and **John 7:39 pointed ahead to Pentecost.** **The Holy Spirit is to be the Counselor** (*paraklētos*; also used in 14:26; 15:26; 16:7; for its meaning see comments on 16:7). **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). **He is also the Spirit of Truth** (lit., “Spirit of the <sup>4</sup> 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. Without a radio, radio waves go unnoticed. **The Holy Spirit is unnoticed by the unsaved who have no spiritual life.** The disciples

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<sup>4</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 323). Wheaton, IL: Victor Books.

had some experience with the Spirit (doubtless in preaching and miracle-working) but now His working would be much more intimate.

**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).

**John 14:18–19.** 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.*

His resurrection is also the pledge of their resurrection (**Because I live, you also will live**; cf. 1 Cor. 15:20–21) and the foundation of a new life.

**John 14:20–21.** **On that day** refers to the day of Pentecost when the outpoured Spirit gave evidence of Jesus' Ascension to the **Father**. (Some, however, take the "day" to refer to Jesus' resurrection, the basis for believers' assurance.) The Spirit would come into believers (v. 17), and would teach them of their union with Jesus (**you are in Me, and I am in you**) while He manifested Christ in them.

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* (cf.

"the obedience that comes from faith," Rom. 1:5).

**John 14:22.** 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).<sup>5</sup>

**John 14:23–24.** 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**. "Home" is *monēn*, the singular of plural *monai*, translated "rooms" in John 14:2. *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).

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<sup>5</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 323–324). Wheaton, IL: Victor Books.

**John 14:25–26.** 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.**

The Spirit, Jesus said, **will teach you all things and will remind you of everything I have said to you.** This verse is addressed to the apostles. The context limits the *"all things"* to the interpretation and significance of His person and work. **The Spirit worked in their minds, reminding them of His teaching and giving them insight into its meaning** (cf. 2:22; 7:39; 20:9).

**John 14:27.** In New Testament times **the normal way to say good-bye was Peace** (*šālôm* in Heb.). 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).

**John 14:28.** 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).

**Arians and Jehovah's Witnesses** argue from the <sup>6</sup> statement, **The Father is greater than I**, that Jesus is a lesser god. But *this would make Jesus a created being or would lead to polytheism, both of which are clearly unbiblical.* The Father and the Son share the same essence (cf. 1:1–2; 14:9; 20:28). **The Father and the Son are "One" in purpose and essence (John 10:30).** Thus the Father is greater in office or glory than the Son was in His humiliation.

**John 14:29–31.** 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. *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).

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<sup>6</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 324). Wheaton, IL: Victor Books.

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). Then He said, **Come now; let us leave.** 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.<sup>7</sup>

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<sup>7</sup> Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 324–325). Wheaton, IL: Victor Books.