



# Coptic Orthodox Diocese of the Southern United States



## The Holy Gospel According to St. John

### Chapter 14

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# Introduction

- Chapter 14 continues Jesus' final instructions and guidance to His apostles before His arrest and crucifixion
- These instructions began in 13:31 and continues through chapter 16
- It included three farewell talks
- One concerning the Father, the second the Son, and the third the Holy Spirit



# Introduction

## Chapter Outline

- The Way, the Truth, and the Life 14:1-6
- The Father Revealed 14:7-11
- The Answered Prayer 14:12-14
- Jesus Promises Another Helper 14:15-18
- Indwelling of the Father and the Son 14:19-24
- The Gift of His Peace 14:25-31



# The Way, the Truth, and the Life 14:1-6



- The indication of Judas as the traitor; the announcement of the Lord's departure followed by the prophecy of St. Peter's denial may well have brought troubles to the disciples' hearts
- What is more, Jesus knew that the apostles were about to face troubles far greater than anything they understood at that point
- He tries here to calm the anxious thoughts that He reads in their souls
- The cure is faith
- Faith in the absolute goodness of God can alone sustain the mind in these deep places of fear, and under the shadow of death

# The Way, the Truth, and the Life 14:1-6



- He gives a reason for their consolation; this is, *believe in God*, the eternal God in all His revelations of Himself in the past
- *believe also in Me*, And He also told them to exercise a true belief, and to realize the presence of the Father, as manifested in the person of the Son
- What our Lord here teaches the disciples is the reality of the Fatherhood of God as a living power, ever present with them and in them
- And He teaches them that the love of God is revealed in the person of the Word made flesh

# The Way, the Truth, and the Life 14:1-6



- *My Father's house*, Most commentators understand this of heaven, as the special dwelling-place of God
- By saying '*many mansions*', It is commonly understood as affirming that in heaven there is ample room to receive all who will come
- The Lord assures us that God has many children; and that the heaven is big enough to hold them all
- Jesus was consoling His disciples, who were affected with grief at the idea of His separation



# The Way, the Truth, and the Life 14:1-6



- So as they needed not to be troubled for Him, He was but going home
- Nor was God His Father only, but theirs also, as He afterwards said, *I go to my Father, and your Father*
- And here He tells them, that in His Father's house there was not only a mansion, that is, an abiding place for Him, but for many others
- Also in saying *In My Father's house are many mansions*, He wants to draw off their minds from an earthly kingdom to an heavenly one

# The Way, the Truth, and the Life 14:1-6



- “In spite of the variety of heavenly glory, yet everyone will enjoy being in one and the same place. The Lord has ascended there to prepare many mansions. Indeed, He will prepare one kingdom and all will have fellowship in it. Consequently all will feel content and satisfied, even though the glory of each star will differ from that of the others.” St. Jerome
- How will He prepare for us a place in Heaven? By His resurrection from the dead, and becoming the first fruits of those that sleep; by His ascension into heaven, as our forerunner, Hebrews 6:20; by His sitting at the right hand of God, and making intercession for us; He prepares for us a place in heaven



# The Way, the Truth, and the Life 14:1-6



- *if I go and prepare a place for you*, When, or after I have died, ascended, and by all these acts, as also by My intercession, shall have made places in Heaven fully ready for you, I will in the last day return again, as Judge and take you up into heaven, that you may be made partakers of my glory, John 17:22
- *I will come again*, I am ever coming, in My resurrection, John 16:16-17; in the bestowment of the Comforter 14:17,25-26; John 16:7; and in the intimate relations which, through the power of the Spirit, 14:18,23 shall prevail between us

# The Way, the Truth, and the Life 14:1-6



- I am coming to you, in My glory and power, and in My victory in you as well as for you over death and Hades
- *there you may be also*, The highest thought of peace and love was to the apostles union and presence with Christ
- Our Lord asserts here that by His very closeness to them He will make their heaven for them
- How soon this wonderful idea spread among men!
- Within twenty years, Thessalonians were comforted about their dead who were believers in Christ, with the thought that they slept in Jesus, and would together with them be "forever with the Lord."

# The Way, the Truth, and the Life 14:1-6



- He assured them of His return to them, and the end was to receive them to Himself and consequent of His return is their eternal abiding with Christ where He was
- *where I go you know*, They ought to have known, if they did not know, after His telling them so frequently of the way He was taking through suffering and self-sacrifice by spiritual processes rather than secular triumphs, by giving His life a ransom for many, by laying it down that He might take it again
- He assumes, He even assures them, that where He may be going, they at least must comprehend the way by which He intended to reach it



# The Way, the Truth, and the Life 14:1-6



- Thomas asked the question with a certain sadness and morbid fear of issues which he could not grasp, and yet with a great love to his Master
- This is true to the character elsewhere attributed to him in this Gospel, of anxious, intellectual striving after truth and reality
- But there is honesty of purpose in the question
- He owns his ignorance and asks for explanation
- Our Lord's words had laid stress upon the "way"
- Thomas lays stress upon the "*where*"

# The Way, the Truth, and the Life 14:1-6



- His mind seeks for measured certainty
- In all that he has heard of the Father's house of many mansions, of being with the Lord, there is much that he cannot understand
- The Messiah, they thought, was to reign upon earth
- Where was this vast royal home, with dwelling-places for all, to which Christ was going first, and to which they were to follow?
- Thomas' difficulty is that not knowing the goal they cannot know the way
- In the reply of Jesus both the goal and the way are disclosed

# The Way, the Truth, and the Life 14:1-6



- St. Thomas had wished rather to know about the goal; Christ shows that for him, and therefore for us, it is more important to know the way
- Christ is not merely the way, as He goes before His people as an example; or merely as a prophet, pointing out unto them by His doctrine the way of salvation; but He is the way of salvation itself by His obedience and sacrifice; nor is there any other
- He is the way to heaven, He entered into it Himself by His own blood, and has opened the way to it through Himself for His people



# The Way, the Truth, and the Life 14:1-6



- He is not only true, but truth itself
- He is the truth of all the types and shadows, promises and prophecies of the Old Testament
- There is no path outside Him and no truth without Him
- Life can be found only in Him
- Christ is the author and giver of life, natural, spiritual, and eternal
- Christ is the only way of access unto the Father

# The Way, the Truth, and the Life 14:1-6



- This is the sixth use of "I AM"
- *"I Am the bread of life" 6:35; "I Am the light of the world" 8:12; "I Am the door" 10:7; "I Am the good shepherd" 10:11; "I Am the resurrection and the life" 11:25*
- The use of I AM is a clear reference to the divine name "Yahweh"
- Every time Jesus uses this expression He is stating His divinity and His oneness with God the Father
- Once again Jesus expresses His oneness and unity of will with the Father in the three-fold expression of His identity as *"the Way, and the Truth, and the Life"*

# The Way, the Truth, and the Life 14:1-6



- St. Augustine writes that in this passage it is as though Jesus was asking all of us: “By which route do you want to go? I am the Way. To where do you want to go? I am the Truth. Where do you want to remain? I am the Life. Every man can attain an understanding of the Truth and the Life; but not all find the Way. The wise of this world realize that God is eternal life and knowable truth; but the Word of God, who is Truth and Life joined to the Father, has become the Way by taking a human nature. Make your way contemplating his humility and you will reach God.”





# The Father Revealed 14:7-11

- The English word “known” represents two Greek words which are not identical in meaning
- One means, to know by observation, the other to know by reflection
- The meaning may be expressed more exactly by saying, “If you had recognized Me, you would have known My Father also.”
- If you had recognized who I really am; you would have known that I and My Father are one
- *If you had known Me,* These are words of reproach



# The Father Revealed 14:7-11

- Sadly, the disciples who had lived with Him, had accompanied Him during His ministry, His journeys, and His retreats, had not come to know Him as they should have
- They still retained, to a large extent, the Jewish notions respecting a temporal Messiah, and did not fully understand that He was to die and be raised from the dead
- *you would have known My Father also*, For the knowledge of the Father, and of Christ, go together
- The disciples had some knowledge of them both, but what was very small and obscure, in comparison of what they afterwards had



# The Father Revealed 14:7-11

- Philip, like Thomas in a certain hesitation, corresponding to his want of apprehension, has not yet understood *you know Him and have seen Him*, instead of seeing it fulfilled in the manifestation of Jesus Himself, it excites in him the wish that the Lord would bring about a *Theophany*, perhaps such as Moses once beheld Exodus 24:9-10
- God had manifested Himself in various ways to the prophets
- Philip affirmed that if some such manifestation should be made to them they would be satisfied





# The Father Revealed 14:7-11

- There is in our Lord's words a tone of sadness and of warning
- Philip, who had followed Him from the first, shows by this question that he did not even know what the work and purposes of that life had been
- The revelation of the Father, rather than an unveiling of the absolute God whom no man has ever yet seen, John 1:18, had been constantly going on before their eyes
- There is no right understanding of Jesus Christ until the Father is actually seen in Him



# The Father Revealed 14:7-11

- He is not known in His humanity until the Divine Personality flashes through Him on the eyes of faith
- Jesus has already shown works that should be evidence enough for Philip to believe that He and the Father are One
- Walking on the water of the Galilee, Matthew 14:22-23; Mark 6:45-52; John 6:19
- Commanding the wind, Matthew 8:23-26; Mark 4:37-39; Luke 8:22-24
- Feeding the multitude, Matthew 14:13-21, 15:32-38; Mark 6:32-44, 8:1-10; Luke 9:10-17; John 6:1-15



# The Father Revealed 14:7-11

- Forgiving sins, Matthew 9:2; Mark 2:5; Luke 5:20, 7:47-48
- Curing the blind; even someone blind from birth, Matthew 9:27-30; John 9:1-7
- Raising the dead, Matthew 9:18-19,23-26; Mark 5:22-24,41-43; Luke 8:40-42,49-56; John 11:43-44
- Only God can control nature and give life
- Philip is chastised for not recognizing Jesus' divine condition through these signs even though He has the nature and physical appearance of a man





# The Father Revealed 14:7-11

- Jesus had taught this truth to the Jews; but Philip's words seem to show that even the disciples did not fully receive it
- So as if Jesus is telling him, "This surely is, as it must need to be, and ought to be, an entity of your faith, "that I am in the Father"
- We see God through faith
- *The words that I speak*, This refers not to His present teaching only or chiefly, but to the whole of His manifestation of the character and attributes of God
- All His words had been a revelation of the Father whom Philip now asks to see, John 8:38



# The Father Revealed 14:7-11

- The works manifested in time in the power of the Incarnate Word are not His works, but those of the Father, who abides in the Son, and is revealed through Him
- In verse 11, in this last appeal He turns from Philip to the whole group of the apostles
- The Son is the ordained and perfect manifestation of the Father, that His own word for this ought to His disciples to be enough
- If any doubts remained, His works ought to remove them
- There were two grounds on which they might believe; one was His own testimony, the other was His works



# The Father Revealed 14:7-11

- He will place before them the evidence He had placed before the Jews
- Let them, if they will not hear Him, believe on account of the very works which He had done
- But these works of His were designed merely to aid weak faith, and would be repeated by His disciples, in virtue of the power He would confer on them after His departure





# The Answered Prayer 14:12-14

- Jesus promised that before He leaves this world they will have a share in His power
- He offers a fresh ground of consolation, based on the double consideration, first of His departure from them and abiding presence with them, and then on the reflex effect on their own faith and on the world of their realization of union with Him
- It is as He throws the arms of His love round about, not only around the eleven disciples, but all believers in Him, and in a sense draws them up into His own Divinity



# The Answered Prayer 14:12-14

- He that by faith becomes one with the Son shall have the Son, and therefore also the Father, dwelling in him, John 14:11,20,23, and shall himself become an instrument through which God, who dwells in him, shall carry into effect His own works
- The very works of healing and helping men, even of raising the dead, and preaching glad tidings to the poor and needy, - these will be proofs of the union of the believer in all time with Him and with the Father
- He shall, therefore, do works of the same kind as those which the Son Himself does



# The Answered Prayer 14:12-14

- *and greater works than these*, It is not that the Apostles will be greater than Jesus
- It is instead that the Apostles' power comes from Christ and after His ascension He will do even greater works through them as His representatives to the world
- The explanation of these greater works is not to be sought in the individual instances of miraculous power exercised by the apostles, but in the whole work of the Church
- The Day of Pentecost witnessed the first fulfillment of this prophecy; but it has been fulfilled also in every great moral and spiritual victory





# The Answered Prayer 14:12-14

- *because I go to My Father*, The contrast, then, is between the humiliation and exaltation of Christ, between works done in His flesh and those that would be done by Him when at the right hand of power
- The earthly work of Christ will have ceased, and He will have gone to the Father
- The believers will be then His representatives on earth, as He will be their representative in heaven
- Therefore they will do His works, and the works shall be greater because He will be at the Father's right hand, and will do whatsoever they shall ask in His name



# The Answered Prayer 14:12-14

- *whatever you ask in My name*, This means, as My representatives on earth, as persons doing My work, living in My spirit, seeking as I have sought to do the will of the Father
- By '*in My name*' is not of course meant the mere using the formula 'through Jesus Christ'
- Rather, it means praying and working as Christ's representatives in the same spirit in which Christ prayed and worked, *Not My will, but Yours be done*
- *the Father may be glorified in the Son*, This gives the condition of successful prayer: it must be for the furtherance of Christ's kingdom



# The Answered Prayer 14:12-14

- Verse 14 is an emphatic repetition of the width of the promise and of its condition
- This promise referred particularly to the apostles in their work of spreading the gospel; it is, however, true of all Christians, if what they ask is in faith, and according to the will of God, James 1:6; 1 John 5:14
- Though we are undeserving, yet God the Father loves us on account of His Son, and because He sees in us His image





# The Answered Prayer 14:12-14

- By calling on His name, we reveal that we are calling upon His divine presence
- That is why in all the divine mysteries, as well as in our personal prayers, the priest or a believer proclaims: "In the name of the Father, and of the Son, and of the Holy Spirit" and so prays for the presence of the Holy Trinity

# Jesus Promises Another Helper

## 14:15-18



- Here we see, that He required a steady obedience to His commandments, as the condition on which their prayers would be heard; John 15:7; 1 John 3:22
- He is asking them to not show their love by grief at His departure merely; or by profession, but by obedience
- The disciples of Christ are required to show that they are attached to Him totally by yielding to all His requirements, and by patiently doing His will in the face of ridicule and opposition, 1 John 5:2-3

# Jesus Promises Another Helper

## 14:15-18



- “God requires love that is demonstrated through deeds. That is why the Lord told His disciples: “He who loves Me, loves my commandments”. Having told them: "If you ask anything in My name, I will do it"; He did not want them to think that they only had to ask. Therefore He added: "If you love Me, keep My commandments“ **St. John Chrysostom**
- He assured them, on their complying with that condition, He would send them another comforter, advocate, monitor, encourager, or intercessor



# Jesus Promises Another Helper

## 14:15-18



- The word used for “*pray*” (ἐρωτᾶν, erôtân) here is to mean an asking which is based on close and intimate fellowship; it is the word which implies the presentation of wish or a desire from an equal to an equal
- It is the word always used by S. John when Christ speaks of His prayers to the Father, John 16:26, 17:9,15,20; never the word rendered ‘ask’ (αἰτεῖν, aitein) which represents the prayer or seeking which rises from an inferior to a superior

# Jesus Promises Another Helper

## 14:15-18



- When the Lord fulfilled the act of redemption on the Cross, He ascended into the heavens in order to send the Holy Spirit
- The word *parakletos* can have various meanings
- It can mean advocate, intercessor, counselor, protector or supporter
- The literal Greek etymology is from *para* = "to the side of" and *kaleo* = "to summon"
- Therefore, the word can be interpreted to mean to be called to someone's side in order to accompany, console, protect and/or defend that person

# Jesus Promises Another Helper

## 14:15-18



- *another Helper*, Distinct from Christ
- Christ has been the Helper to His disciples and now He will send *another Helper*
- He will be given to the Church in Christ's place as Advocate, Defender, and Teacher, to give assistance since Jesus is going to ascend to heaven, but the Advocate who is to be sent is not different from Christ, rather He is another similar to Himself



# Jesus Promises Another Helper

## 14:15-18



- The thought of the permanent abiding is opposed to the separation which is about to take place between them and the person of our Lord
- He would come again to them in the person of the Paraklete, whom He would send to them, John 14:18, and this spiritual presence should remain with them forever
- The work of the Holy Spirit is to comfort the disciples; to teach them, or remind them of truth; to aid them in their work; and to advocate their cause, or to assist them in advocating the cause of religion in the world, and in bringing sinners to repentance

# Jesus Promises Another Helper

## 14:15-18



- He here explains Himself and tells them that by that other Comforter, mentioned John 14:16, He meant the Spirit whom He here calls the Spirit of truth
- The Holy Spirit is here called the Spirit of truth because it is He who has revealed all the truth contained in the Scriptures to the world
- Holy men wrote as they were inspired by Him, Acts 1:16; 2 Peter 1:21
- It is He that more particularly and specially reveals truth to us, 1 Corinthians 2:12

# Jesus Promises Another Helper

## 14:15-18



- When the first Comforter, the Lord Jesus Christ, ascended, He would pray that another Comforter be sent and that would be His Holy Spirit
- When He who said: "*I am the truth*", 14:16, ascended, He sent the Spirit of truth to them
- And just as the world rejected the first Comforter, the Truth Himself, so they would reject the other Comforter who is the 'Spirit of Truth'
- "*through this we know that He abides in us, by the Spirit whom He has given us*" 1 John 3:24



# Jesus Promises Another Helper

## 14:15-18



- The unbelieving world, caring only for things of the senses, has lost its spiritual perception
- It has no eye to see and no heart to know spiritual things, for they are spiritually discerned, 1 Corinthians 2:14
- The Spirit of Truth which the world does not know is the basis of knowledge in believers
- He dwells and remains with them
- He lives in them and they know Him as long as they remain steadfast in Him

# Jesus Promises Another Helper

## 14:15-18



- “He is seen in an intangible manner, and it is impossible to possess any knowledge of the Holy Spirit if He does not dwell in us.” St. Augustine
- Jesus thinks of them as His children whom He is leaving in the world, John 13:33, but He will not leave them destitute and bereaved
- *I will come to you* , In the Greek it is, *I do come to you*, to denote the certainty and the suddenness of His coming
- In a very short time, as He did; for on the third day He rose again from the dead, and appeared to them for 40 days

# Jesus Promises Another Helper

## 14:15-18



- Or, in and by The Holy Spirit who was to come and to abide with them for ever
- “As the disciples did not understand the words spoken to them, and were not sufficiently comforted, the Lord told them: “I will not leave you orphans”. They had prayed for that more than anything else. The Lord’s words "I will come to you" clarify that He would come again to them.” **St. John Chrysostom**



# Indwelling of the Father and the Son 14:19-24



- *you will see Me*, In the spiritual presence of the Paraklete
- The words may indeed have their first fulfillment in the appearances of the forty days, Acts 10:41, but these appearances were themselves steps in the education which was leading the disciples from a trust in the physical to a trust in the spiritual presence
- To the world the grave seemed the closing scene
- They saw Him no more
- They thought of Him as dead

# Indwelling of the Father and the Son 14:19-24



- To the believers who had the power to see Him, He appeared as living, and in very deed was more truly with them and in them than He had been before
- “The Lord is telling them: ‘I will come to you in a manner that is different from my coming the first time. His words: “Because I live, you will live also” indicate that the Cross will not separate us until the end of time. ‘It would just make Me disappear for a short while only’. We believe that the Lord Jesus Christ was referring not only to His present life, but also to the life to come.”  
St. John Chrysostom

# Indwelling of the Father and the Son 14:19-24



- *At that day*, Some understand our Savior here speaking of the day of His resurrection; others interpret it of the days of Pentecost, when there should be the pouring forth of the Holy Spirit
- *I in you*, The knowledge of these things promised, designs a more clear and distinct knowledge; something for them was known already, but not so perfectly as should be hereafter
- The time when this will be, is "*at that day*": meaning either when He should "live" in the body again, be raised from the dead, when He should be declared to be the Son of God with power



# Indwelling of the Father and the Son 14:19-24



- And when it would appear, that He had the same power with the Father, by raising Himself from the dead, and when He would rise as a public head representing them, for their justification, and they should see themselves justified and discharged in Him
- Or the day of "Pentecost", when "the Spirit of truth", He promises to pray for, should come to them in an extraordinary manner, and lead them into the knowledge of these things
- Or the last day, the resurrection day, when, by virtue of union to Christ, the saints shall rise and "live" with Him for ever, and shall have a perfect knowledge of these several unions, John 17:21

# Indwelling of the Father and the Son 14:19-24



- The conditions on which depended the manifestation of the departed Christ are then exhibited
- The love to which Christ promises a manifestation of Himself is not an idle sentiment or shallow believe, but a principle prompting obedience
- The true testimony of our love for the Lord Jesus Christ is our obedience to His law and commandments
- *and keeps them*, This is the expression and proof of love, and this love finds its response and reward in the love of the Father and of the Son, and in the manifestation of the Son to the individual

# Indwelling of the Father and the Son 14:19-24



- That he was “not Iscariot” is mentioned to distinguish him beyond all possibility of confusion from him who had gone out into the darkness, and was no longer one of them, John 13:30
- He is commonly identified with “Lebbæus whose surname was Thaddæus”, Matthew 10:3, and was a brother of James, Luke 6:15
- The word “manifest” has brought to the mind of Judas, as the word “see” had to the mind of Philip, John 14:7, thoughts of a visible manifestation such as to Moses, Exodus 33:13,18



# Indwelling of the Father and the Son 14:19-24



- The words of our Lord, speaking of His manifestation, take Judas by surprise
- Did Judas realize at that moment what the Lord was proclaiming about Himself, or was he still thinking of the Lord as an earthly king?
- Our Lord repeats the condition necessary on the part of man in order that the manifestation of God to him may be possible
- This is an answer to the question of Judas, the world in its unbelief and rejection of Christ's words, and without the spirit of love, could not receive this manifestation

# Indwelling of the Father and the Son 14:19-24



- He seems to be asking them: 'Do you wish me to proclaim Myself?'
- I am inseparable from the Father!
- I dwell with Him in heaven; and when I dwell within your hearts, the Father and I will dwell together within you
- This divine promise is a general one made to all
- The Father and the Son would transform the heart into a divine home or temple
- He has shown in verse 23 how the Father and the Son can take up their dwelling in the hearts of the believers

# Indwelling of the Father and the Son 14:19-24



- He now in verse 24 shows how they could not be manifested to the hearts of the world
- He that does not love Christ does not keep His word, and that word is the Father's
- He has rejected the love of God which is revealed in the Son, and has closed the channels of communion with God
- God cannot dwell with him because there is in him nothing which can be receptive of the Divine Presence





# The Gift of His Peace 14:25-31

- Jesus returned to a further discussion of the Comforter (Helper) and what He would provide for the disciples when Jesus was gone
- Jesus had taught them much while He was personally with them
- Nevertheless, there was more that they needed to be taught which they had not yet received
- The Holy Spirit would fill this need and would interpret His words to them



# The Gift of His Peace 14:25-31

- Note that the Helper previously promised is here identified as the Holy Spirit
- He would be sent by the Father in Jesus' name and would bring to their remembrance (remind them of) what Jesus had taught
- That "He" is an important pronoun!
- Jesus is speaking of the third **Person** of the Holy Trinity
- It is theologically incorrect to speak of God the Holy Spirit as an "it"



# The Gift of His Peace 14:25-31

- The Holy Spirit will not teach specifically new truths because all spiritual truth had been communicated by Christ
- Nor is it to be such an intensification or addition to things already said as to contradict the teaching of the Lord
- But the Holy Spirit will bring to the remembrance of the apostles all that the living Logos had spoken





# The Gift of His Peace 14:25-31

- Christ being about to die and leave His disciples, makes His last will and testimony, and as the best legacy He could leave them, bestows peace unto them
- And this peace is more than a meaningless sound or even than a true wish
- He repeats it with the emphatic “My,” and speaks of it as an actual possession which He imparts to them
- The peace of God which passes all understanding
- “Peace on earth” was the angels’ message when they announced His birth



# The Gift of His Peace 14:25-31

- “Peace to you” was His own greeting when He returned victorious from the grave
- “He is our peace” Ephesians 2:14, and this peace is the farewell gift to the disciples from whom He is now departing, John 14:27, 16:33, 20:19,21,26
- That phrase *not as the world gives* may have a double sense
- It may mean either mankind in general or the whole external and material frame of things
- The peace of the world is at best but an external one, but the peace Christ is the giver of, is internal



# The Gift of His Peace 14:25-31

- The peace the world affords is a very short, temporary, unstable, and short lived one, but the peace of Christ is lasting and eternal
- The peace of the world will not support under the troubles of it, but the peace which Christ gives, cheerfully carries His people through all the difficulties and exercises of this life
- And as these differ in kind, so likewise in the manner of giving, and in the persons to whom they are given
- The world gives peace in words only, Christ in deed
- The world gives artificially falsely, Christ gives heartily cheerfully and excessively





# The Gift of His Peace 14:25-31

- Wherefore says Christ, *Let not your heart be troubled*, Possessing the peace which He gives them, having another Advocate in the person of the Holy Spirit, having the Father and the Son ever abiding in them, there cannot be, even when He is about to leave them, room for trouble or for fear
- Now in verse 28, however, He leads them a step further
- The disciples are to dismiss their trouble and fear, because
  - (1) of the many mansions that He is going to prepare;
  - (2) because He was the "Way" to the Father;
  - (3) because they have had a theophany in Him;



# The Gift of His Peace 14:25-31

- (4) because they shall carry on the work of Christ and fulfill all the prophecies,
  - (5) and do all this under the power of another Advocate or Helper;
  - (6) because He, the Holy Spirit, will indeed reveal Him as He (Christ) had revealed the Father; and
  - (7) because the Father and Son would come and dwell in the loving and obedient heart
- But the Lord does more - He tells them not only to dismiss their fear and trouble, but even to "rejoice"



# The Gift of His Peace 14:25-31

- His departure would be the return to the glory of the Father's throne, and was matter for joy and not for sorrow
- True love seeks another's good and not its own
- Their sorrow at His departure was at its root selfish, as all sorrow for those who depart to be with God is
- Perfect love would cast out fear
- But why? Because *I am going to the Father,*'
- If Jesus and the Father are one, how can the Father be greater than the Son?





# The Gift of His Peace 14:25-31

- The Father is greater than the Son only as regards the human nature of the Son
- Jesus is speaking of Himself in His humanity
- As the Living Word of God Jesus, in His divinity, has glory equal to the Father, John 17:5; yet He humbled Himself on our behalf and took on our humanity: *“Who, being in the form of God did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.”* Philippians 2:6-8



# The Gift of His Peace 14:25-31

- While He was on earth, Jesus subjected Himself to the Father as we humans must do
- He was not talking about His nature but His condition
- In His humanity God is greater; in His divinity the Father and Son are equal, John 10:30 and in His essence, He and God the Father are One, John 1:1-3, 5:23, 6:62, 10:30, 14:9
- Those heretics who deny the divinity of our Lord claim that this text asserts the inferiority of His nature to that of the Father



# The Gift of His Peace 14:25-31

- This passage is a strong proof of His true and proper deity, for none but the omniscient God can tell of things before they come to pass; this is peculiar to Him
- They will, when the series of events take place, believe that He has gone to the Father, to do all He said He would do, to be all He said He was
- This is more than a spiritual consolation
- It is the announcement beforehand of the Resurrection and Ascension





# The Gift of His Peace 14:25-31

- Seeing the fulfillment of Jesus' predictions would strengthen their faith and give them the strength they needed to endure any hardship or tribulation
- He does not have much time hereafter to talk more, His suffering is very near and at hand
- The activity of evil was then at work
- Satan entered into Judas; the spirit of evil was working and growing very strongly
- Judas and the Jewish leaders were Satan's instruments
- The last conflict was about to take place



# The Gift of His Peace 14:25-31

- *the ruler of this world*, This is John's second of three references to Satan using this title, John 12:31, 14:30, and 16:11
- *he has nothing in Me*, The words are to be taken in their full and absolute meaning, and they assert that the ruler of this world possesses nothing in the person of Christ
- In Him he has never for a moment ruled
- He is without sin
- It is the sin in man that gives Satan power
- It follows from this that His surrender of Himself is entirely voluntary, John 10:18



# The Gift of His Peace 14:25-31

- The reason why Christ chooses to use the title *the ruler of this world*, rather than to say Satan or the devil, is partly to point out what a powerful adversary He had, and was about to engage with, and partly to observe to His disciples, what they must expect from the world, even hatred and persecution; since Satan was the ruler of it, and had such powerful influence over the minds of the men of it
- *But that the world may know that I love the Father*, He has asserted, in the previous verse, that He is without sin which makes His act wholly self-determined





# The Gift of His Peace 14:25-31

- He now expresses the subordination of His own to the Father's will
- By telling the disciples beforehand that Satan *has nothing in Me*, He could strengthen their faith that this was not a defeat at the hands of Satan
- In fact, it was all planned this way from the beginning
- The Son will have to save the world by His sufferings
- This was the reason why the Lord asked His disciples to arise and leave the place; so that He would deliver Himself to death
- "The Lord spoke these words to lift up the spirit of His disciples. He wanted to let them know that He was going to that death willingly and not due to any coercion." **St. John Chrysostom**



# Discussion

- What promise does Jesus emphasize to His disciples in v. 1-11? Why is it so important to Jesus that His disciples understand the connection between the promise and His own identity?
- List and explain at least one other passage showing Jesus is the only way we can have access to God.
- What lessons and applications can we learn from Jesus' claim to be our only way to access the Father?



# Discussion

- Some people claim that obedience is not important as long as you love Jesus. What can we learn about this from this chapter?
- What blessings are offered to those who love Him? What's the connection between love and obedience?
- How was Jesus going to help them after He left? Who is the Helper? Why is He called the Spirit of truth?





# Discussion

- How would the Spirit teach the disciples? Us?
- How was the promise that the Spirit would help them to remember the things Jesus told them fulfilled?
- Who is the ruler of the world? What does it mean that he has “nothing on” Jesus?
- Explain how Jesus’ concept of peace differs from the world’s concept? Explain why the world cannot give this peace.



# Discussion

- How can we possibly do greater works than Jesus did? What does this refer to? And what connection does Jesus going to the Father have to do with us doing great works?
- Why did Jesus explain these things before they happened – 14:29? (Think: How would this help the disciples' faith?)
- What was Jesus about to "do" (14:31) and how would that show His love for His Father?