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John 14 New Living Translation (NLT)

## Jesus, the Way to the Father

**14** "Don't let your hearts be troubled. Trust in God, and trust also in me. <sup>2</sup>There is more than enough room in my Father's home.<sup>[a]</sup> If this were not so, would I have told you that I am going to prepare a place for you?<sup>[b]</sup> <sup>3</sup>When everything is ready, I will come and get you, so that you will always be with me where I am. <sup>4</sup>And you know the way to where I am going."

John 14:1–31 This whole chapter centers in the promise that Christ is the One who gives the believer comfort, not only in his future return but also in the present with the ministry of the Holy Spirit (v. 26). The scene continues to be the upper room where the disciples had gathered with Jesus before he was arrested. Judas had been dismissed (13:30) and Jesus had begun his valedictory address to the remaining 11. The world of the disciples was about to be shattered; they would be bewildered, confused, and ridden with anxiety because of the events that would soon transpire. Anticipating their devastation, Jesus spoke to comfort their hearts.

John 14:1 Instead of the disciples lending support to Jesus in the hours before his cross, he had to support them spiritually as well as emotionally. This reveals his heart of serving love (cf. Matt. 20:26–28). troubled. Faith in him can stop the heart from being agitated. See note on John 12:27.

John 14:2 rooms. These rooms, or even apartments (in modern terms), are all in the large "Father's house."

John 14:2–3 I go to prepare. His departure would be for their advantage since he was going away to prepare a heavenly home for them and will return to take them so that they may be with him. This is one of the passages that refers to the rapture of the saints at the end of the age when Christ returns. The features in this description do not describe Christ coming to earth with his saints to establish his kingdom (Rev. 19:11–15), but taking believers from earth to live in heaven. Since no judgment on the unsaved is described here, this is not the event of his return in glory and power to destroy the wicked (cf. Matt. 13:36–43; 47–50). Rather, this describes his coming to gather his own who are alive and raise the bodies of those who have died to take them all to heaven. This rapture event is also described in 1 Cor. 15:51–54 and 1 Thess. 4:13–18. After being raptured, the church will celebrate the marriage supper (Rev. 19:7–10), be rewarded (1 Cor. 3:10–15; 4:5; 2 Cor. 5:9–10), and later return to earth with Christ when he comes again to set up his kingdom (Rev. 19:11–20:6).

<sup>5</sup>“No, we don’t know, Lord,” Thomas said. “We have no idea where you are going, so how can we know the way?”

<sup>6</sup>Jesus told him, “I am the way, the truth, and the life. No one can come to the Father except through me. <sup>7</sup>If you had really known me, you would know who my Father is.<sup>[c]</sup> From now on, you do know him and have seen him!”

<sup>8</sup>Philip said, “Lord, show us the Father, and we will be satisfied.”

<sup>9</sup>Jesus replied, “Have I been with you all this time, Philip, and yet you still don’t know who I am? Anyone who has seen me has seen the Father! So why are you asking me to show him to you? <sup>10</sup>Don’t you believe that I am in the Father and the Father is in me? The words I speak are not my own, but my Father who lives in me does his work through me. <sup>11</sup>Just believe that I am in the Father and the Father is in me. Or at least believe because of the work you have seen me do.

<sup>12</sup>“I tell you the truth, anyone who believes in me will do the same works I have done, and even greater works, because I am going to be with the Father. <sup>13</sup>You can ask for anything in my name, and I will do it, so that the Son can bring glory to the Father. <sup>14</sup>Yes, ask me for anything in my name, and I will do it!

John 14:6 This is the sixth “I am” statement of Jesus in John (see 6:35; 8:12; 10:7; 9; 10:11; 14; 11:25; 15:1; 5). In response to Thomas’s query (14:4), Jesus declared that he is the way to God because he is the truth of God (1:14) and the life of God (1:4; 3:15; 11:25). In this verse, the exclusiveness of Jesus as the only approach to the Father is emphatic. Only one way, not many ways, exist to God, i.e., Jesus Christ (10:7–9; cf. Matt. 7:13–14; Luke 13:24; Acts 4:12).

John 14:7–11 From now on you do know him. They know God because they had come to know Christ in his ministry and soon in his death and resurrection. To know him is to know God. This constant emphasis on Jesus as God incarnate is unmistakably clear in this Gospel (v. 11; 1:1–3; 14; 17; 18; 5:10–23; 26; 8:58; 9:35; 10:30; 38; 12:41; 17:1–5; 20:28).

John 14:12 greater works than these will he do. Jesus did not mean greater works in power, but in extent. They would become witnesses to all the world through the power of the indwelling and infilling of the Holy Spirit (Acts 1:8) and would bring many to salvation because of the Helper dwelling in them. The focus is on spiritual rather than physical miracles. The book of Acts constitutes the beginning historical record of the impact that the Spirit-empowered disciples had on the world (cf. Acts 17:6). because I am going to the Father. The only way Jesus’ disciples would be able to be used to do those greater works was through the power of the Holy Spirit, and he could not be sent as the Helper until Jesus returned to the Father (John 14:26; 7:39).

John 14:13–14 In their hour of loss at the departure of Jesus, he comforted them with the means that would provide them with the necessary resources to accomplish their task without his immediate presence, which they had come to depend upon. To ask in Jesus’ “name” does not mean to tack such an expression on the end of a prayer as a mere formula. It means: 1) the believer’s prayer should be for his purposes and kingdom and not selfish reasons; 2) the believer’s prayer should be on the basis of his merits and not any personal merit or worthiness; and 3) the believer’s prayer should be in pursuit of his glory alone. See note on 16:26–28; on the disciples’ prayer, see notes on Matt. 6:9–10.

## Jesus Promises the Holy Spirit

<sup>15</sup>“If you love me, obey<sup>[d]</sup> my commandments.

<sup>16</sup>And I will ask the Father, and he will give you another Advocate,<sup>[e]</sup> who will never leave you.

<sup>17</sup>He is the Holy Spirit, who leads into all truth. The world cannot receive him, because it isn't looking for him and doesn't recognize him. But you know him, because he lives with you now and later will be in you.<sup>[f]</sup>

<sup>18</sup>No, I will not abandon you as orphans—I will come to you.

<sup>19</sup>Soon the world will no longer see me, but you will see me. Since I live, you also will live.

John 14:15–31 In these verses, Jesus promises believers comfort from five supernatural blessings that the world does not enjoy: 1) a supernatural Helper (vv. 15–17); 2) a supernatural life (vv. 18–19); 3) a supernatural union (vv. 20–25), 4) a supernatural teacher (v. 26); and 5) a supernatural peace (vv. 27–31). The key to all of this is v. 15, which relates that these supernatural promises are for those who love Jesus Christ, whose love is evidenced by obedience.

John 14:15 If you love me . . . keep my commandments. Cf. vv. 21–24. Love for Christ is inseparable from obedience (see Luke 6:46; 1 John 5:2–3). “My commandments” are not only Jesus’ ethical commandments in context (John 14:23–24), but the entire revelation from the Father (see 3:31–32; 12:47–49; 17:6).

John 14:16 ask the Father. The priestly and intercessory work of Christ began with the request that the Father send the Holy Spirit to indwell in the people of faith (7:39; 15:26; 16:7; see note on 20:22; cf. Acts 1:8; 2:4; 33). another. The Greek word specifically means another of the same kind, i.e., someone like Jesus himself who will take his place and do his work. The Spirit of Christ is the Third Person of the Trinity, having the same essence of deity as Jesus and as perfectly one with him as he is with the Father. Helper. The Greek term here lit. means “one called alongside to help” and has the idea of someone who encourages and exhorts (see note on John 16:7). “Be with you” has to do with his permanent residence in believers (Rom. 8:9; 1 Cor. 6:19–20; 12:13).

John 14:17 Spirit of truth. He is the Spirit of truth in that he is the source of truth and communicates the truth to his own (v. 26; 16:12–15). Apart from him, people cannot know God’s truth (1 Cor. 2:12–16; 1 John 2:20; 27). dwells with you and will be in you. This indicates some distinction between the ministry of the Holy Spirit to believers before and after Pentecost. While clearly the Holy Spirit has been with all who have ever believed throughout redemptive history as the source of truth, faith, and life, Jesus is saying something new is coming in his ministry. John 7:37–39 indicates this unique ministry would be like “rivers of living water.” Acts 19:1–7 introduces some Old Covenant believers who had not received the Holy Spirit in this unique fullness and intimacy. Cf. Acts 1:8; 2:1–4; 1 Cor. 12:11–13.

John 14:18 orphans. In this veiled reference to his death, Jesus promised not to leave them alone (Rom. 8:9).

John 14:18–19 I will come to you . . . you will see me. First, he was referring to his resurrection, after which they would see him (20:19–29). There is no record that any unbelievers saw him after he rose (see 1 Cor. 15:1–9). In another sense, this has reference to the mystery of the Trinity. Through the coming and indwelling of the Holy Spirit at Pentecost, Jesus would be back with his children (John 16:16; cf. Matt. 28:20; Rom. 8:9; 1 John 4:13).

John 14:19 you also will live. Because of his resurrection and by the indwelling life of the Spirit of Christ, believers possess eternal life (see Rom. 6:1–11; Col. 3:1–4).

<sup>20</sup>When I am raised to life again, you will know that I am in my Father, and you are in me, and I am in you.

<sup>21</sup>Those who accept my commandments and obey them are the ones who love me. And because they love me, my Father will love them. And I will love them and reveal myself to each of them.”

<sup>22</sup>Judas (not Judas Iscariot, but the other disciple with that name) said to him, “Lord, why are you going to reveal yourself only to us and not to the world at large?”

<sup>23</sup>Jesus replied, “All who love me will do what I say. My Father will love them, and we will come and make our home with each of them.<sup>24</sup> Anyone who doesn’t love me will not obey me. And remember, my words are not my own. What I am telling you is from the Father who sent me. <sup>25</sup>I am telling you these things now while I am still with you.<sup>26</sup> But when the Father sends the Advocate as my representative—that is, the Holy Spirit—he will teach you everything and will remind you of everything I have told you.

<sup>27</sup>“I am leaving you with a gift—peace of mind and heart. And the peace I give is a gift the world cannot give. So don’t be troubled or afraid.<sup>28</sup> Remember what I told you: I am going away, but I will come back to you again. If you really loved me, you would be happy that I am going to the Father, who is greater than I am. <sup>29</sup>I have told you these things before

John 14:20 In that day. This refers to his resurrection when he returns to them alive.

John 14:21–24 Once again, Jesus emphasized the need for the habitual practice of obedience to his commands as evidence of the believer’s love for him and the Father (see note on v. 15). This is consistent with the teaching of James 2:14–26 that true saving faith is manifest by works produced by God in the transforming, regenerating power of the Spirit. Those works are expressions of the love that the Spirit pours into the believer’s heart (Rom. 5:5; Gal. 5:22).

John 14:26 will teach you all things. The Holy Spirit energized the hearts and minds of the apostles in their ministry, helping them to produce the NT Scripture. The disciples had failed to understand many things about Jesus and what he taught; but because of this supernatural work, they came to an inerrant and accurate understanding of the Lord and his work, and recorded it in the Gospels and the rest of the NT Scriptures (2 Tim. 3:16; 2 Pet. 1:20–21). See note on John 16:7.

John 14:27 Peace I leave. . . . Not as the world gives. The word “peace” reflects the Hebrew “Shalom,” which became a greeting to his disciples after the resurrection (20:19–26). At the individual level this peace, unknown to the unsaved, secures composure in difficult trouble (cf. 14:1), dissolves fear (Phil. 4:7), and rules in the hearts of God’s people to maintain harmony (Col. 3:15). The greatest reality of this peace will be in the messianic kingdom (Num. 6:26; Ps. 29:11; Isa. 9:6–7; 52:7; 54:13; 57:19; Ezek. 37:26; Hag. 2:9; cf. Acts 10:36; Rom. 1:7; 5:1; 14:17).

John 14:28 greater than I. Jesus was not admitting inferiority to the Father (after claiming equality repeatedly, see note on vv. 7–11), but was saying that if the disciples loved him, they would not be reluctant to let him go to the Father because he was returning to the realm where he belonged and to the full glory he gave up (17:5). He was going back to share equal glory with the Father, which would be greater than what he had experienced in his incarnation. He will in no way be inferior in that glory, because his humiliation was over.

they happen so that when they do happen, you will believe.

<sup>30</sup>“I don’t have much more time to talk to you, because the ruler of this world approaches. He has no power over me, <sup>31</sup>but I will do what the Father requires of me, so that the world will know that I love the Father. Come, let’s be going.

John 14:30 the ruler of this world. Judas was only a tool of the “prince” who rules the system of darkness—Satan (6:70; 13:21; 27). no claim on me. The Hebrew idiom means that Satan had nothing on Jesus, could make no claim on him, nor charge him with any sin. Therefore, Satan could not hold him in death. Christ would triumph and destroy Satan (Heb. 2:14). His death was no sign that Satan won, but that God’s will was being done. (John 14:31).

**Footnotes:**

- a. **14:2a** Or *There are many rooms in my Father’s house.*
- b. **14:2b** Or *If this were not so, I would have told you that I am going to prepare a place for you.* Some manuscripts read *If this were not so, I would have told you. I am going to prepare a place for you.*
- c. **14:7** Some manuscripts read *If you have really known me, you will know who my Father is.*
- d. **14:15** Other manuscripts read *you will obey*; still others read *you should obey.*
- e. **14:16** Or *Comforter*, or *Encourager*, or *Counseler*. Greek reads *Paraclete*; also in **14:26**.
- f. **14:17** Some manuscripts read *and is in you.*