

The Farewell Discourse

13:31 Therefore when he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him;

13:32 if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.

In John 12:20-23 the coming of the Greeks had triggered the beginning of Jesus' hour; in John 13:31-32 the departure of Judas triggers the beginning of Jesus' last discourse to His true disciples. The gears for His arrest and trial have been set into motion. The disciples have been purged of the evil among them. Jesus will be glorified.

Jesus' glorification is a euphemism for the events related to His crucifixion (Kostenberger, 422), an event that would appear to be the opposite of glory (Morris, 631). God is glorified through Christ's crucifixion, for He displays His righteousness at the cross (Ro. 3:25-26); Christ will be glorified by God (He will rise and ascend into heaven).

13:33 "Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.'

13:34 "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

13:35 "By this all men will know that you are My disciples, if you have love for one another."

Having announced His departure and having told the disciples that they cannot come with Him (v. 33), Jesus lays out what He expects of them while He is away: A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

This is a new commandment, but it is not new because nothing like it had ever been said before; the OT spoke of loving others as well.

Leviticus 19:18 'You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD.

In fact, the whole Law and the prophets were summed up by the two commandments of loving God and loving your neighbor:

In Mark 12 Jesus said, "HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH'. The second is this, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF'. There is no other commandment greater than these."

In Romans 13:9-10 Paul told us, "'YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,' and if there is any other commandment, it is summed up in this saying, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' Love does no wrong to a neighbor; therefore love is the fulfillment of the law."

Likewise, in Galatians 5:13-14 he says, "For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. For the whole Law is fulfilled in one word, in the statement, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'"

If the whole law is based on this commandment and the commandment to love God, what makes the new commandment "new"?

The following suggestions are all good possibilities, none of which are mutually exclusive of another.

1. The newness is bound up in *the new standard*; we are commanded to love "as Jesus loves us." This level of love will soon be exhibited before the disciples when Jesus gives His life for them. John 15:13: Greater love has no one than this, that he lay down his life for his friends. Ephesians 5:25: Husbands, love your wives, just as Christ also loved the church and gave Himself up for her.

2. The *motive to love is also new*; it is love based on the new relationship we share in common with Christ (Morris).

3. The *power to love* is also new which allows us to respond in deeper acts of love. The closest verbal parallel to the words of verse 34 ("Just as I have loved you, you also are to love one another") is in John 15:12: This is my commandment, that you love one another just as I have loved you.

Earlier in John 15, Jesus described the connection between believers and Himself in the image of the vine and the branches: He is the vine, we are the branches. The branches abide in the Vine and are dependent upon the life in the Vine for their fruitfulness. In the same way that a branch cannot produce fruit if severed from the vine, so Jesus concluded, "Apart from Me you can do nothing."

If we back up in John 15, Jesus says, "As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love" (Jn. 15:9-10). The key to Jesus' ability to love was His relationship with God the Father; He abided in the Father's love (verse 10), and so the Father's love moves into Jesus and lives there as a divine power to love.

This explains how we are able to love each other "as He loves us." Just as the branches abide in the vine, and Jesus abides in the Father, so *we love each other by abiding in the love of the Son.*

The new commandment to love may even be connected to the New Covenant (I Cor. 11:25), for it promises that God will transform the believer's heart and mind (Jer. 31:29-34; Ezek. 36:24-26), which in turn would give us power to act in ways that we had not previously possessed.

Whichever view (or combination of views) is correct, loving each other as Jesus loved us is the marching order for the new community of believers.

Furthermore, loving one another is not only an obligation to be lived out, it is the means by which the love of the Father and the Son is expressed before a watching world. Our love is to reflect the love between the Father and the Son and is designed to bring about the type of unity that characterizes them (Jn. 17:21).

Lastly, it should be observed that the new commandment focuses on the love of the brotherhood. This is the distinguishing mark of the Christian – all men will know that we are Christ's disciples if, and only if, we have love for one another (1 Jn. 3:23; 4:7 f., 11f., 19f. etc.; Morris, 633). This is the true note of the church – not numbers, formulas, or miracles, but love (Plummer, 272). However, Christians are not to love each other more and the world less; rather, their love for one another is to reflect their new status and experience as children of God – reflecting the mutual love between the Father and the Son and imitating the love that has been shown to them (Carson, 484-485).

Although Jesus has just called the disciples to a life-long pilgrimage in pursuing this standard of love, they cannot get it out of their minds that Jesus is leaving, so Peter interrupts Jesus and voices his concerns (vv.36-38). This in turn prompts Jesus to embark on an extended and comforting *explanation regarding His departure (14:1-15:8) before returning to more details of what He expects of them (15:9-16; Carson, 483-484).*

13:36 Simon Peter said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; but you will follow later."

13:37 Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You."

13:38 Jesus answered, "Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times."

With reference to Jesus' words in 13:33, Peter now asks Jesus where He intends to go. Jesus doesn't give a specific response, but tells Peter that for now he cannot follow. Peter, in his impulsive way, can't accept Jesus' answer and in an ironic comment tells Jesus that he will lay down his life for Him!

Jesus replies, "Really? The truth is you won't deny Me just once, but three times before the rooster crows at dawn." This prediction comes true in 18:27.

14:1 "Do not let your heart be troubled; believe in God, believe also in Me."

Although John 14:1 can be applied to all Christians in any age, Jesus is applying it to the specific situation that the disciples were in. The context of John 14 flows from chapters 12 and 13 where the atmosphere has been heavy, almost oppressive. John tells us twice that Jesus was troubled in spirit (Jn. 12:27. 13:21). Jesus washes the disciples' feet and declares that Peter would have no part with Him if He refused to be washed (Jn. 13:8). He then predicts that one among them would betray Him (Jn. 13:21). In John 13:1 and 3 it tells us that Jesus knew that His hour had come and that He would depart out of this world to go to the Father. Then in John 13:33, Jesus clearly told the disciples, "I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.'" Then He tells Peter that he would deny Him before the new day dawns.

The disciples were unable to grasp that Jesus was leaving them, that He would soon die on the cross and through death return to the glory He had from the beginning with the Father

Against this background of the disciples' confusion and anxiety, "Jesus talks about serene faith, about spiritual tranquility: Do not let your heart be troubled; trust in God, trust also in Me" (Carson, Farewell Discourse, 18). Though Jesus is about to be beaten and crucified, His concern is in how He can help His disciples through this crisis. If there was ever a time when Jesus' selflessness was displayed more clearly outside the cross, it is in John chapter 14.

The remedy for a troubled heart is this: trust in God, trust also in Jesus. The faith that results in peace is not just a general faith that trusts that God will work things out; it is a faith in Jesus.

Every Jew in the first century knew that they should trust in God, but Jesus demands that they trust in Him in the same way. "Christ requires his disciples to honor Him as they honor the Father (Jn. 5:23). They are to believe in Him (put the same confidence in Him), as they do in God (Jn. 14:1; Hodge, Vol 2, 602) . For a man to demand such trust is nothing less than a claim of deity.

It is presupposed that God is sovereign, all-powerful, and good – anything less could not bring relief to a troubled heart – and it is on the basis of their trust in God and Christ that the disciples can find peace.

In verses 2-7 Jesus gives three truths to believe in order to have triumphant faith, and all three truths are focused on belief in Him.

Jesus encourages His disciples to believe that:

- 1) He is going to prepare a place for His followers (14:2).
- 2) He is coming back to get His own people(14:3).
- 3) His followers know the place where He is going (14:4-7).

1) Jesus is going to prepare a place for His followers (14:2).

2 "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.

Jesus repeatedly spoke of His departure (6:62; 8:21; 13:33), but like most of what He said, the disciples' mindset prevented them from understanding until the events transpired. But now He assures them of something more; His departure is for establishing permanent dwelling places with God for them. Jesus isn't just leaving; He is leaving to prepare a place for His followers. His departure is for the disciples' own advantage. That is the truth about His leaving, and if believed, would satisfy the doubts and their troubled minds. Such faith would dispel the feeling that they were being abandoned (Carson, *The Farewell Discourse*, 21).

"The Father's house" was an expression used of the temple and is, therefore, indicative of the presence of God (2:16; cf. Lk. 2:49; Dods, 822); it is a reference to heaven (Brown II, 620, 625; Alford, 849; Psa. 33:13-14; Isa 63:15; Matt. 6:9; Morris, 638).

The King James Version translates "dwelling places" as "mansions" following the Latin Vulgate "mansions." This is a poor translation for a number of reasons: (1) It is more natural to think of dwelling places within a house as rooms more than mansions (Bruce, 297). In near eastern culture, the children would sometimes add rooms onto the existing house rather than move away. The whole family would then live together in a congregation of family life. The Father's home is like that. (2) Secondly, it is clear that the disciples are not concerned about the wealth of their eternal inheritance, but in losing Jesus. The essence of His comfort to them is relative to this. Jesus isn't trying to cheer them up by promising them a big house. He is telling them that He is not leaving to go somewhere where they will never see Him again; He is going to prepare so they can be with Him in the presence of the Father. "Many dwelling places" is the picture of ample provision; there is enough space for every disciple (Carson, 489; *The Farewell Discourse*, 20-21); there is room for all (Plummer, 273).

The word translated as "dwelling places" appears only one other time in the NT (in John 14:23) where it tells us that that the Father and the Son make their *dwelling* in the believer through the Holy Spirit. "Rooms" thus indicate the full delight of sharing in the dwelling place of God (Carson, *The Farewell Discourse*, 22).

Jesus is not going to prepare something that is not yet in existence; it is the going itself (through His death and resurrection) that is the preparation (Carson, 489). In other words, Jesus is *not* saying, "I'm going to My Father's house so that after I get there I can prepare a place for you." Rather, He is saying, "I go to the cross, because it is through My death that preparation is made for you to dwell in My Father's house" (see Carson, *The Farewell Discourse*, 23-24). The emphasis is on Jesus' departure and the result of it, not on what happens after He departs. Jesus' death (his departure) opened up the Father's house to them.

Had there been no such place or possibility of preparing it, He would have told them, but His very purpose in leaving was to prepare it (Dods, 822). Certainly, He would not go to prepare for friends unless He expected their arrival (Tenney, Expositors, 143).

It is the prospect that Jesus did not abandon us, and our trust that through His death He has secured a place for us with the Father that swallows up the temporal fears we face in this world.

2) Jesus is coming back to get His own people (14:3).

3 "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."

As wonderful as it is that Jesus will prepare a place for His own, the big issue is in getting them there. Verse 3 is a conditional sentence. "If" one thing happens, "then" something else will happen. In this case, "if I go" becomes a pledge of His return (Dods, 822). Jesus will not only prepare the way for the disciples to dwell with God, He takes the responsibility of bringing the disciples to their Father's house (Tenney, Expositors, 143). He would not leave them to find the way alone, though by outward appearances one might conclude otherwise (Bruce, 297).

Furthermore, He would never make such a promise unless He was sure that He could fulfill it. In spite of the disciples' fears and Peter's denial, He was sure that they would make it to His Father's house because He was sure of Himself: "*I will come again and will receive you unto Myself.*" Faith in Him was their key to security no matter how well grounded their fears in themselves or their circumstances may have been (Tenney, 214). This is the great hope of the Christian gospel.

It is interesting to note that Peter's voice is not heard in the gospel of John until his denial when a slave-girl said to him, "You are not also one of this man's disciples, are you?" and he said, "I am not" (Jn. 18:17). But it is clear that these words of Jesus left a tremendous impression on him. In his letter, Peter writes in 1 Peter 1:3-6, "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials."

3) Jesus' followers know the place where He is going (14:4-7).

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 but through Me."

Jesus had told the disciples twice that they could not follow Him (13:33, 36), but now He tells them that they know the way. Verse 5 demonstrates that at some level they know nothing of the sort (Carson, 490).

Jesus' remedy for a troubled heart is Himself. Our fears will not go away unless our hope is fixed on Him.

Thomas was a loyal, committed man and had already said that he would die with Jesus (11:16), but He was confused and filled with doubts and misapprehensions (Carson, 490). Thomas and the others should have known where Jesus was going because He had told them many times already (i.e. to His Father's house 14:2 - and also see 7:33); "I shall be with you a little while longer, and then I go to Him who sent Me." But Thomas was still thinking in terms of the temporal; he was focused on what his eyes could see and his ears were not listening. If he didn't even know the destination, how could he know the way (Kent, 173)? Hadn't Jesus just said that they cannot come there (13:33, 36)? He needed clarification and expansion as to what Jesus meant.

I am the Way

Thomas said he did not know the way to the place that Jesus is going. In verse 6 Jesus said to Thomas, "I am the way." He is asserting that they know how to follow Him (Morris, 640), though they might not have given the matter ample thought yet.

Elsewhere, Jesus believed that His sheep knew His voice and would follow Him (Jn. 10:27-28). Furthermore, Jesus had been showing them the way all along in His whole body of teaching. If they follow that way they will go where He goes (Morris, 640). While these facts are also true, John 14:6 is more radical than simply following Jesus or grasping His teaching; Jesus Himself is the way. They knew the way because they knew Jesus.

Jesus' reply is the ultimate foundation for a philosophy of life. Jesus did not merely claim to know the way, like a formula or a recipe, but He claimed to be the way; He is the means by which men could go to the Father. His solution to man's problem involves a relationship to Him (Tenney, Expositors, 144). Many others have offered systems of thought that have purported to bridge the gap between men and God; none by his own person have succeeded in bridging it (Tenney, 216). Jesus is the one exclusive way to the Father.

I am the Truth

Jesus is the way precisely because He is the truth of God and the life of God (Carson, 491).

Of course, Jesus cannot lie (Phil 2:6; Heb. 6:18), (Plummer, 274) so He is completely reliable (Morris, 641). But Jesus is also the truth about God, because He embodies the supreme revelation about God –

He Himself 'narrates' God (1:18); He says and does exclusively what the Father tells Him to say and do (5:19ff; 8:29), and is called God (1:1, 18; 20:28)(Carson, 491).

I am the Life

Jesus is life (Jn. 1:4). He is one with the living Father who sent Him (10:30; 6:57; Plummer, 275). He is the resurrection and the life (11:25), the one who has life in Himself (5:26), and is called "the true God and eternal life" (I Jn. 5:20). The reason that the book was written was so that men might have life in His name (20:31).

Life is the principle of spiritual vitality that comes from God (Jn. 1:4). Christianity is not a system of code, ritual or philosophy, it is the impartation of divine vitality (Tenney, 215).

No one comes to the Father but through Me

Jesus is the exclusive way to God (Acts 4:12; Gal. 1:8). By making such a claim, Jesus wasn't exhibiting narrow arrogance, but stating the only possible deduction based upon who He was (Tenney, Expositors, 144).

Since Jesus has come as the culminating revelation of the Father, it is inadequate to claim to know God on the basis of antecedent revelation while disowning Him. Indeed, the test as to whether the Jews in Jesus' day really knew God through revelation was based on their response to the supreme revelation of the Father in Jesus Christ to whom the scriptures invariably pointed (5:39-46; Carson, 491). To know Him is to know the Father (Dods, 823).

7 "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him."

Verse 7 has two different variant readings in the ancient Greek manuscripts. The verse can thus be interpreted in two ways:

Reading 1: "If you have come to know Me (as you have done) you will know My Father as well."

The second part of the verse; "from now on you do know Him and have seen Him" shows that they must have known Christ. They have already begun to know the Father because they have come to know the Son. They just hadn't realized it yet (Bruce, 299).

Reading 2: If you knew Me (which you don't) you would have known my Father as well" (this is the text used by the NIV).

This seems better because Philip's comment that follows ("Lord, show us the Father, and it is enough for us") demonstrates that they had not really come to know Him (14:8) (Carson, Farewell, 31-32). Because

they had not really known Christ in His full significance, they didn't know the Father either. To know Him is to know the Father. (Morris, 641-642). Jesus seems to be rebuking them for being so slow to recognize who He is (Carson, The Farewell Discourse, 31-32).

In the sense of personal acquaintance, they have known Him very well; at least as well as anyone did. In the sense of spiritual discernment, their knowledge of Him was very small, for they didn't have the faintest idea of what His real objectives were (Tenney, 216). They did not know His full significance (Morris, 642).

Until now a veil had been covering their hearts, obscuring the true meaning of Messianic prophecy and Messianic acts (Plummer, 275), but from now on they would know who He really is (Morris, 642).

Conclusion:

The Farewell Discourse must not be treated simplistically, as nothing more than Christian comfort designed to console defeated saints. Rather, it is first and foremost an exposition of the significance of Jesus "going away" to His Father via the cross. It is elemental theology; *and only as such does it offer encouragement and consolation*. For troubled Christians there is little genuine comfort that is divorced from the significance of the events of that one weekend in Jerusalem and its environs almost two thousand years ago. This was especially true for those first believers, whose anguish was made particularly acute by the fact that they themselves participated in those events, and were engulfed by them. But modern believers, too, best discover renewed faith and fortitude, not by clinging to isolated spiritual aphorisms and evangelical clichés, but by returning to a deep understanding of the historical and redemptive structure of their faith.

Within this framework, Jesus provides some content for His followers to believe (14:2-7): He enunciates truths they must believe if their faith is to be triumphant, their spirits tranquil. Unfortunately, the disciples grasp little of this, because they have already misjudged who Jesus is. The profound exhortation, "Trust in God; trust also in Me" (14:1) must quite have passed them by; therefore, Jesus must review some of His earlier teaching and provide a lesson for slow learners to help them understand who He really is (14:8-14).

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

On one level, the disciples do know Jesus, and have seen the Father in the Son. But they do not recognize what they are seeing yet. Though they think very highly of Jesus, they do not understand that they have seen God in Him. The words of Christ, "You have seen the Father" (verse 7), stirs in Philip an unsatisfied desire. He has heard the Father's voice (Jn. 12:28), he has heard of heavenly abodes and these have awakened a hunger in his heart to see the Father Himself. If this were possible, which he knew it was, it would surely be all that would ever be needed; it would be enough (Plummer, 275).

So Philip asks for direct access, as it were, an immediate display of God himself. He is one of humanity who realizes that there can be no higher experience, no greater good than seeing God as He is, in unimaginable splendor and transcendent glory (Carson, 494). But Philip's request also reveals his ignorance of the truth that the Son came to reveal the Father, and has been doing so throughout His ministry (Bruce, 300).

9 Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'?"

Jesus' words are tinged with sadness. Philip's ignorance displays a profound spiritual blindness. Even being with Jesus for a long time does not guarantee the deepest insight, insight into the truth of all that is (Carson, 494).

Jesus has been with Philip for a long enough time that he should have recognized who He was. Then comes Jesus' answer, both simple and profound: "He who has seen Me has seen the Father" (Morris, 644). What mere man could dare utter, "He who has seen me has seen God" (Plummer, 276)?

To see Jesus is to see the Father (cf. 12:45; 13:20). It is difficult to interpret this without in some sense seeing Jesus and the Father as one. These are words which no mere man has the right to use (Morris, 644). To know the Son is to know God; to see the Son is to see the otherwise invisible God (Bruce, 300).

The disciples knew little of Christ, and it wasn't until the resurrection that their hearts were fully opened (Cf. Jn. 10:6; 12:16; Matt. 15:16; 16:8; Mk. 9:32; Lk. 9:45; 18:34; 24:25; Acts 1:6; Heb. 5:12).

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 initiative, but the Father abiding in Me does His works.

Jesus says that the Father and the Son are "in" each other. This is a linguistic way of describing the unique indwelling, the complete unity between Jesus and the Father. Elsewhere, it is stated as "I and the Father are one" (Jn. 10:30).

Being in the Father and the Father being in Him does not obliterate all distinctions between the Father and the Son. "In John's Gospel, Jesus is one with God with respect to man, in creation, revelation and authority; yet He is one with man, with respect to God, in submission, dependence, and obedience" (Carson, The Farewell Discourse, 34). Thus, the words and works of Jesus come from the Father, though the reverse cannot be said. It is precisely this degree of unity that ensures that Jesus reveals the Father to us (Carson, 494).

This is something that Jesus expected Philip to believe (in Greek, the question, "Do you believe?" presupposes that a disciple of Jesus ought to believe that Jesus is in the Father and the Father is in Him (Carson, 494). In 10:38 this was something that even the Jews were expected to recognize.

11 "Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.

While it is true that the NT looks at faith as a belief in a living person, it is also true that that faith has intellectual content. So here Jesus tells the disciples to *believe Him*, not just to *believe in Him*. Faith includes recognition that what Jesus says is true (Morris, 645). It is sad that Jesus must exhort those closest to Him to believe His words.

Jesus often appealed to miracles (5:36; 10:25,38) to substantiate who He was. In John, miracles are more than wonders, they are signs. For those who have eyes to see they point men to God. Throughout the gospel both Jesus' words and deeds are the revelation of God in action; they both proceed from the Father and reveal what He is like (Morris, 644).

Jesus' point is not that displays of power prove convincing, but that they are signs. The turning of water into wine, the multiplication of the loaves, and the raising of Lazarus from the dead signify that the Kingdom of God is at work in the ministry of Jesus, and this in ways tied to His very person. The miracles are non-verbal Christological signposts (Carson, 495).

12 "Truly, truly, 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 the Father.

The "greater works" are related to Jesus' going; "greater works than these he will do, because I go to My Father." The works that the followers of Christ will do are greater, not because they are more spectacular or powerful than those of Jesus, but because after His death, resurrection, and glorification there would be a clarity of revelation about Christ that had not been known prior. That is, the works that were done within the framework of the death and resurrection could truly reveal the Son in a way that they could not do prior to that event.

It's hard to believe that the disciples would be performing miracles greater in power or number than those of Christ. Jesus' miracles were the works of God Himself, done by God in human flesh. Even from a human point of view, no miracle wrought by an apostle can compare to Jesus' raising of Lazarus (Plummer, 277), or the multiplication of bread, or turning water into wine (Carson, 495). It is highly doubtful that Jesus means that they would do more spectacular works, or more works in number simply because there are more people around to do things (Carson, 495). It is more likely that what Jesus means is seen in the book of Acts. There are a few miracles of healing, but the emphasis there is on the mighty works of conversion. On the day of Pentecost alone there were added more believers than throughout Jesus' entire earthly ministry. It is in this (not in miracles) that we see a literal fulfillment (Morris, 645-646).

As Carson says,

The works that Jesus' disciples' perform are greater because they belong to an age of greater clarity and power introduced by the death of Christ on the cross. Prior to the cross His works were somewhat veiled even to His closest followers. But Jesus is about to go to the Father and be glorified. In the wake of His glorification His followers will know and make known all that He is and has done. Their every deed and word will belong to a new eschatological age. The works and words of Jesus during His earthly ministry could not fulfill all they were intended to do until after He rose from the dead. By contrast the works and words of the believers after His death will be set into the framework of His death and resurrection and therefore truly reveal the Son. In consequence many more believers will be saved, but the issue is not just raw numbers. The greater works are related to the power and clarity of the gospel that became possible with the dawn of a new age (Carson, 495-496).

13 "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son.

14 "If you ask Me anything in My name, I will do it.

The question from Philip had opened the way for some teaching on the intimate relationship that exists between Jesus and the Father. The two are so closely connected that anyone who has seen the Son has seen the Father. This has consequences for the believer's prayer life and Jesus proceeds to bring out some of them here (14:13-14; Morris, 643).

This same theme about prayer appears in John 15:7, 8 and 16 and will be discussed in detail there.