

JOHN

Chapter 14

I Am the Way, and the Truth, and the Life

“Let not your hearts be troubled. Believe in God; believe also in me. 2 In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? 3 And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. 4 And you know the way to where I am going.” 5 Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” 6 Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. 7 If you had known me, you would have known my Father also. From now on you do know him and have seen him.” 8 Philip said to him, “Lord, show us the Father, and it is enough for us.” 9 Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? 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 authority, but the Father who dwells in me does his works. 11 Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves. 12 “Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. 13 Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. 14 If you ask me anything in my name, I will do it.

14:1-12 The Gospel of John applies 10 of its 21 chapters to the last days of Jesus’ “dwelling among us” (1:14), and 5 of these 10 relate Jesus’ conversation with his disciples on the evening before his death. Our text as narrative has three natural parts: (1) Jesus urges the disciples not to be unsettled, because they would follow him to the Father’s house (vv 1–4). (2) He responds to Thomas’ question about the way to the Father (vv 5–7). (3) He responds to Philip’s request, “Show us the Father” (vv 8–12). Words to be specially noticed because they occur repeatedly in the text include: *Father, I, way, know* (see below), *see, show, and believe*. (Concordia Pulpit Resources - Volume 3, Part 2)

These familiar words of Jesus, heard often at funerals, are part of Jesus’ Maundy Thursday “Farewell Discourses” (chs 13–17). They are spoken in the Upper Room. In ch 13 Jesus speaks words that are ominous and unsettling: “One of you is going to betray me” (v 21); “I will be with you only a little longer. . . . Where I am going, you cannot follow” (vv 33, 36); “You [Peter] will disown me three times!” (v 38). Jesus’ glorification was now at hand (13:31; cf. 12:23)—his death on the cross in fulfillment of the Father’s plan (cf. 14:31) and his subsequent resurrection, ascension, and exaltation. Who can imagine what was going through the minds of the disciples at these disturbing utterances? (Concordia Pulpit Resources - Volume 12, Part 2)

14:1 *let not . . . be troubled*. The apostles had just received disturbing news (13:33, 36). (CSB)

The words “Do not let your hearts be troubled” come after matters that were solemn and stressful for the disciples: the washing of their feet by Jesus (13:1–17), the announcement of his betrayal by one of them (13:18–30), the news of his imminent departure from them (13:31–35), and the prediction of Peter’s denial (13:36–38). (Concordia Pulpit Resources - Volume 3, Part 2)

mē tarassesthō (sem, “stop being troubled”—(present imperative) implies “stopping” something already happening. Jesus himself was “troubled” at Mary’s weeping at the death of Lazarus (11:33) and prospect of Judas’s betrayal (13:21). “Hearts” is actually singular, reflecting a Hebraic distributive singular. “Trust (“believe,” RSV) . . . trust . . . ” Although verbs could be either indicative or imperative (resulting in at least four possible alternatives), it is most likely that both verbs are imperative. As such, they call forth resolute faith, not absent faith. God gives what he demands. Note that trust in God and trust in Jesus are placed on the same level. John regularly stresses the essential equality of Jesus and the Father (cf. 10:30; 12:44; 16:15; 17:21). (Concordia Pulpit Resources - Volume 12, Part 2)

pisteuete, “believe,” in the second person plural, addresses all the disciples, while *hē kardia*, “heart,” is a singular but corporate concept. Both times *pisteuō* is in the imperative (durative present) to strengthen their *hē kardia*, in the Semitic sense of their will and emotion. Through personal relational trust in the Father and in Christ, the disciples now know how to face trials. (Concordia Pulpit Resources - Volume 21, Part 2)

Trust. The antidote for a troubled heart. (CSB)

Both words are imperative. This is the cure for their fear. He gives what He asks for of them. To trust is God is to trust in Jesus.

Jesus clearly equates Himself with God. (TLSB)

14:2 *my Father’s house*. Heaven. (CSB)

tēi oikiai tou patros mou, “my Father’s house.” In 2:16 it refers to the temple (but the noun is masculine, cf. Ps 23:6; 27:4). Since in heaven there is no temple, because “the Lord God Almighty and the Lamb are its temple” (Rev 21:22; cf. 2 Cor 5:1), it is not hard to make the “heavenly” connection. *monai*, “rooms”—literally, “dwelling/abiding places” (from cognate verb *menō*, “stay” or “remain”). The idyllic but false picture of antebellum mansions here comes from a misunderstanding of the Latin *mansiones* (“lodging places”). “Many rooms”—room not just for the “Son,” but all God’s children. (For the translation difficulties of this verse, see Raymond Brown, *The Gospel According to John: XIII–XXI* [Garden City: Doubleday & Company, 1970] 619–20.) (Concordia Pulpit Resources - Volume 12, Part 2)

rooms. Lit. “dwelling places,” implying of permanence. (CSB)

Lit, “dwelling places.” Imagery depicts not temporary housing, such as a hotel room, but permanent residence with the Father in heaven. (TLSB)

monai, “rooms,” occurs twice in the New Testament, here and in 14:23. Here it is in the plural, external to the disciples and connected to when Jesus went to the Father at the cross (Jn 19:30). In 14:23, it is in the singular and describes the mystical union. *pollai*, “many,” reminds us that in the New Testament culture many dwelling units formed an extended household. Every Christian has a room prepared for her or him by Christ in the Father’s glorious *hē oikia*, “house.” (Concordia Pulpit Resources - Volume 21, Part 2)

Monai are dwelling-places, abodes. Cf. the related verb *menō*, “remain, live, dwell,” which John uses frequently (e.g., v 10). “I am going to prepare a place for you”: cf. Heb 6:19–20; 9:23–24. (Concordia Pulpit Resources - Volume 3, Part 2)

prepare a place for you – Jesus is introducing the subject of his suffering and death. Its grand and great purpose is the individual and personal assurance of everlasting life. Human beings by nature have no place in God’s house because sin has barred the way. Jesus’ death would atone for sins and prepare the room. His resurrection would signal that all was ready. (PBC)

Christ prepares a new “promised land” for the Church, the new Israel. (TLSB)

14:3 *I will come again.* Jesus comes in many ways, but the primary reference here is to his second advent. (CSB)

After the resurrection. (TLSB)

“I will come back.” Among the possibilities of when this might be include (a) following the resurrection; (b) at believer’s (physical) death; (c) whenever Christ comes in Word and Sacrament. The most logical meaning would be (d) at Christ’s Second Coming (cf. Acts 1:11). Because at death we enter eternity, timelessness, b easily coalesces in our minds (and funeral sermons) with d. (Concordia Pulpit Resources - Volume 12, Part 2)

Some commentators say Jesus is referring to his resurrection, but this verse includes the words “that where I am you may be also.” The verse, therefore, seems more in line with the second coming of Christ. (Concordia Pulpit Resources - Volume 21, Part 2)

Jesus will not abandon his disciples. He will personally come and personally take them to himself. The Christian’s certainty of spending eternity in the Father’s house is no less certain than the fact that Jesus will spend eternity there.

14:4-5 *hē hodos*, “the way,” points to Jesus’ impending holy Passion and death. The cross of Christ is our way to the Father! (Concordia Pulpit Resources - Volume 21, Part 2)

14:4 *way.* *oidate* means to know without further information or approval. They had been told time and again.

14:5 *Thomas.* He was honest, and plainly told the Lord he did not understand (see note on 11:16). (CSB)

we do not know – Thomas was trying to comprehend the atonement. Because he could not do that, he was confused about the way to heaven. – Thomas, like any good Bible class member, admits his ignorance and seeks clarification. (Concordia Pulpit Resources – Volume 12, Part 2)

Thomas remained perplexed about the significance of Jesus’ departure. Jesus’ teaching would not become clear until after the resurrection (cf. 2:22; 20:19-20). (TLSB)

14:6 *I am.* This is one of the seven “I am.” Jesus followers were known as “The Way” (Acts 9:2; 19:9, 23; 24:14,22). (Concordia Pulpit Resources – Volume 12, Part 2)

the way. To God. Jesus is not one way among many, but the way (cf. Ac 4:12; Heb 10:19–20). In the early church, Christianity was sometimes called “the Way” (e.g., Ac 9:2; 19:9, 23). (CSB)

Christ is not merely a way, but rather the only way to God. John Hus: “Let the humble pilgrim look at Christ... Behold he who wants to go, has the way, for Christ is the way, and whither he wants to go, for Christ is the truth, and where he wants to abide, for Christ is the life” (*The Church*, p 90). (TLSB)

“Way”: cf. vv 4, 5. “Truth”: cf. Thomas’ question, “How can we know?” “Life”: cf. the dwelling places in the Father’s house, v 2. The text touches a number of major topics of Christian doctrine, any of which could prompt a full homiletical exposition: Jesus’ divine Sonship (vv 2, 9, 10) and Messiahship (v 11; cf. 7:31;10:24–28); the personal union of God and man in him (vv 6 [“I am”], 9); the indivisible work of the Father and Son in the *opera ad extra* (v 10); Christ’s suffering, death, resurrection, and ascension (v 12: “I am going to the Father”); the sufficiency, particularity, and exclusive claim of Christ and the Gospel (v 6; cf. Acts 4:12; Gal 1:6–9); the participation of believers in the works of Christ (v 12); Jesus’ Second Advent (v 3); and the eternal blessedness of believers (vv 2–3). (Concordia Pulpit Resources - Volume 3, Part 2)

egō eimi. Like last Sunday’s “I am the Gate/Door,” this is one of seven “I Ams” in John. “The way.” Jesus’ followers became known as “the Way” (Acts 9:2; 19:9, 23; 24:14, 22). Jesus doesn’t just show the way (which would leave it in the realm of Law), he is the way (Gospel). “There is a way that seems right to a man, but in the end it leads to death” (Prov 14:12). By the emphatic position of “I” and the threefold use of the definite articles, Jesus is making an exclusive claim: “I—and no other—am the Way, the Truth, the Life.” (Concordia Pulpit Resources - Volume 12, Part 2)

Everything of God has its source in Christ and is reached through Christ. We must keep on trusting in Him. We approach the Father through Jesus. (PBC)

There is no other way, no greater truth, and no other life. All are found in Jesus, and Jesus is found the Father in heaven. (LifeLight)

the truth. A key emphasis in this Gospel. (CSB)

alētheia, “truth,” is a very important concept in John, starting with 1:14, 17. It retains overtones of the OT concept of faithfulness, which is a cardinal trait of God himself (cf. Deut 32:4). It is not just static, but dynamic (you “do the truth,” literally, 1 Jn 1:6). (Concordia Pulpit Resources - Volume 12, Part 2)

We can trust Jesus because all that is real and true is found in Him. He is God the Word, and through His Word He reveals His salvation. (PBC)

the life. Very likely the statement means “I am the way (to the Father) in that I am the truth and the life.” (CSB)

Take Jesus away and there is no spiritual life.

The uses of *kai* are exegetical. *zōē*, “life,” is what Jesus came to give us “to the full” (10:10). In his first letter John will declare, “This life is in [God’s] Son” (5:11). *ei mē di emou* reinforces Christ’s exclusive claims (cf. Acts 4:12; 10:9). (Concordia Pulpit Resources - Volume 12, Part 2)

Jesus is the source of physical and spiritual life. Whoever believes in Him has eternal life. (3:16). (PBC)

except through me – This teaching is exclusive. What a contrast to the popular teaching that says all religions reach God, but just follow different paths. God teaches that there are no other paths. No one comes to the Father except through Jesus. Anyone ever lost in a forest or other wilderness knows that taking the wrong path makes a person even more hopelessly lost. So it is with the spiritually lost. Only one way leads to safety, to salvation – Jesus. (PBC) – Croucher and exactness with drugs, surgery.

Christ comes to embody the way of the cross and resurrection. *dia emou*, “through me,” defines *egō eimi hē eijmi hodos*, “I am the way,” as Jesus is presented as the means to the Father. Put in a different manner, Jesus is the only one capable of revealing God, since he alone descended from heaven and is from God (Jn 3:13; 6:46). He is also “the true God and eternal life” (1 Jn 5:20), manifested to earth to give his flesh “for the life of the world” (Jn 6:51). Christ is clearly teaching that he is the one and only way of salvation (Acts 4:12). (Concordia Pulpit Resources - Volume 21, Part 2)

14:7 *now...do know...have seen* – Christ is so fully divine that to have seen and known Him is to have seen and known the Father. (TLSB)

The Greek text of v 7 has a variant reading of paired verbs which the preacher must note, because the theological difference is great. (1) The preferred reading in both the 3d edition of the UBS Greek text and the 26th edition of the Nestle-Aland text is *ei engnōkate me . . . gnōseste . . .* This is translated by TEV as ‘Now that you have known me . . . you will know my Father also,’ and by the NRSV as “If you know me, you will know my Father also.” This reading suggests—or at least leaves open the possibility—that at that point the disciples did in fact know Jesus. The force of the perfect verb is past action that continues through the present time: “If you have come to know me and continue to know me now . . .” (Concordia Pulpit Resources - Volume 3, Part 2)

(2) The second reading, relegated to the critical apparatus of the Greek texts, is *ei engnōkeite me . . . engnōkeite an . . .* This is translated by the KJV as “If ye had known me, ye would have known my Father also,” by RSV as “If you had known me . . .” and by the NIV as “If you really knew me . . .” This “contrary-to-fact” or “unreal” construction with pluperfect verbs implies that up to that point the disciples had not known him. Bible translations that adopt this reading probably do so because it is the harder one. (Concordia Pulpit Resources - Volume 3, Part 2)

There is no separate word in the Greek text corresponding to the NIV’s “really.” It may be justified if the NIV is attempting to convey the contrary-to-fact version of the statement. However, if it implies a wish to soften or explain the text by distinguishing “knowledge” from “real knowledge,” it adds something to the text that is not there. Let the preacher be careful not to confound the Law and the Gospel by “giving a description of faith, both as regards its strength and the consciousness and productiveness of it, that does not fit all believers at all times” (Thesis XVII in C. F. W. Walther, *The Proper Distinction Between Law and Gospel* [St. Louis: Concordia, 1928] 308). All believers “know” Christ; we do not want to set up a false hierarchy of

Christians who “really know” Christ, who are superior to those Christians who simply “know” him. (Concordia Pulpit Resources - Volume 3, Part 2)

A sermon on the theme “If you know me” might address the malady that takes Jesus to be less, or other, than he in truth is; religious, quasi- or pseudo-Christian “knowledge” of Jesus that is man-made, for man’s self-interest, tailored to carnal standards, and for that reason more agreeable to the world, and more palatable to the Christian’s old nature. That kind of knowledge is in fact not knowledge or light at all, but is rightly called darkness (Jn 1:5). For example, see in 6:42: “They said, ‘Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I came down from heaven?’”; Jn 4:22: “You Samaritans worship what you do not know”; and Mt 7:22–23: “Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers.’” (Concordia Pulpit Resources - Volume 3, Part 2)

Alvin Toffler, in his *book Powershift: Knowledge, Wealth, and Violence at the Edge of the 21st Century* (New York: Bantam, 1990), portrays how throughout human history knowledge has always been employed as a source of power. He then shows how in this decade, the ever-changing and more powerful means for obtaining and controlling knowledge are bringing with them sweeping and disturbing changes everywhere. By print, radio, television, telephone, etc., pseudo-religious and pseudo-Christian “knowledge” invades our homes, work-places, schools, and churches, as Christ foretold (Mt 24:14). (Concordia Pulpit Resources - Volume 3, Part 2)

Scripture replies, “Knowledge puffs up, but love builds up” (1 Cor 8:1). It also points out that rejection of the knowledge of God leads to moral depravity (Rom 1:28). Paul warned against “what is falsely called knowledge” (1 Tim 6:20). That false knowledge stressed man-made teachings and rules, false humility, self-imposed regimens of warship and asceticism which had “an appearance of wisdom” (Col 2:20–23). “They claim to know God, but by their actions they deny him” (Titus 1:16). (Concordia Pulpit Resources - Volume 3, Part 2)

In contrast to all these is the knowledge of God and his gift of grace to those he calls. This gift is given by Christ to the disciples in our text: “From now on, you do know him and have seen him” (v 7b). Such knowledge of God comes through Christ and is received as a gift of the Holy Spirit. It produces fruit (in 15:5). The Spirit that God gives to Christ and to his people is “the Spirit of wisdom and understanding . . .of knowledge and of the fear of the Lord” (Is 11:2). (Concordia Pulpit Resources - Volume 3, Part 2)

Solomon began his reign by asking the Lord for wisdom and knowledge (2 Chr 1:8–10). Paul’s goal, above all others, was “to know Christ and the power of his resurrection” (Phil 3:7–11). “This is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent” (Jn 17:3). (Concordia Pulpit Resources - Volume 3, Part 2)

have seen him. Once more Jesus stresses the intimate connection between the Father and himself. Jesus brought a full revelation of the Father (cf. 1:18), so that the apostles had real knowledge of him. – We look for God nowhere else than in the Person of Christ. (CSB)

“You have seen him (the Father)”—Jesus makes knowing and seeing himself as equivalent to knowing and seeing the Father, whom, technically, no one can see (1:18). This is high Christology, expanded in vv 9–11. (Concordia Pulpit Resources - Volume 12, Part 2)

According to Heb 1:3, Jesus “is the radiance of the glory of God and the exact imprint of his nature,” so that to know Christ is to know the Father. *heōrakate*, “you have seen,” is in the perfect active indicative, indicating that as the disciples presently know Christ, they have also seen God. (Concordia Pulpit Resources - Volume 21, Part 2)

14:8-9 Philip wants a theophany and wants to see the glory of God. Like Philip, we struggle to accept that God is hidden in Jesus, the Word made flesh (Jn 1:14). After being with Jesus for three years, Philip makes a request that saddens the Lord. Jesus loves him enough to respond with only a slight rebuke. (Concordia Pulpit Resources - Volume 21, Part 2)

14:8 *Philip* - Philip also appears in 1:43; 6:5; 12:21. “Show us the Father” is reminiscent of Moses’ request to God: “Show me your glory” (Ex 33:18). (Concordia Pulpit Resources - Volume 12, Part 2)

show us the Father – Philip apparently wanted a more physical experience of God’s presence (a “theophany,” e.g., Ex 33:17–23). (TLSB)

Exodus 33:17-23, “Then Moses said, “Now show me your glory.”

14:9-10 Poignancy and frustration characterize Jesus’ questions to Philip. Three years of on-the-job training, and they still don’t get it! (Concordia Pulpit Resources - Volume 12, Part 2)

14:10-11 The words of Christ are verified because the Father’s works are done through him. Christ’s works were given to him by the Father (Jn 5:36), so that he did nothing on his own authority and spoke as the Father taught him (Jn 8:28). The disciples were commanded to believe in his words of his indivisible unity with the Father, and, to counter any doubt, they were also commanded to believe on account of the Lord’s divine works. (Concordia Pulpit Resources - Volume 21, Part 2)

14:10 *the words...on my own authority*. Jesus’ teaching was not of human origin, and there was an inseparable connection between his words and his work. – Jesus and the Father do not work apart from each other. (CSB)

dwells in Me does His works. Another expression of the complete unity of Father and Son. (TLSB)

14:11 *Believe ... that I am in the Father and the Father is in me*. Saving faith is trust in a person, but it must also have factual content. Faith includes believing that Jesus is one with the Father. – If nothing else, look at the very works themselves. They prove that I am in the Father and that the Father is in Me. (CSB)

works – erga, “miracles/works”—not John’s favorite word *sēmeion*, “sign.” Jesus had already challenged the Jews to believe in him on the evidence of his “miracles” (10:38). Faith here has content—Jesus’ words and works. It is *fides quae creditur*, as well as *fides qua creditur*. (Concordia Pulpit Resources - Volume 12, Part 2)

14:12 *greater works*. Miracles (see v. 11). These depended on Jesus’ going to the Father, because they are works done in the strength of the Holy Spirit, whom Jesus would send from the Father (15:26; cf. 14:16–17). (CSB)

They are greater not because they are more miraculous but because many miracles will take place after Christ has completed His work of redemption and gone to the Father. (Cf. Acts 5:12-16. (TLSB)

meizona, “greater things,” are not limited to miracles. This came true, for example, on Pentecost, when more people were converted than in Jesus’ entire ministry. (Concordia Pulpit Resources - Volume 12, Part 2)

On account of the cross, much fruit was born (Jn 12:24). That is, empowered by the Holy Spirit and filled with Christ himself, his followers would bring salvation through the Gospel of Christ to more people than ever before. (Concordia Pulpit Resources - Volume 21, Part 2)

The greater works were the miracles in the spiritual realm, such as the conversion of the Gentiles. By the power of Jesus’ gospel, every believer in Jesus can have a part in changing hearts from sin to the Savior, in giving eternal life to the spiritually dead, in opening heaven to lost sinners. To this day, we can do those works all around the world. God in His grace uses us for that purpose. (PBC)

The ministry of Jesus was limited to one people; His witnesses, after the pouring out of the Spirit, shall go forth to win the nations. But these greater works must be based always upon the great work of Jesus. Besser justly points to the fact that all the life-giving miracles of power done by Jesus were firstfruits, pledges of something even greater, and that it was only after His exaltation that the floodgates of heaven were opened wide so that streams of living water might overflow the arid earth, and course from the lives of believers filled with the Spirit of God. (Ylvisaker)

14:13-14 To pray in the name of Christ is to pray according to the will and purposes of God (1 Jn 5:14–15). This promise is not for the purpose of working the greater works above (which is the fruit of the Gospel), but to train the disciples to live in faith. (Concordia Pulpit Resources - Volume 21, Part 2)

in my name. Not simply prayer that mentions Jesus’ name but prayer in accordance with all that the person who bears the name is. It is prayer aimed at carrying forward the work Jesus did—prayer that he himself will answer (see also v. 14). (CSB)

Not simply a formula appended to a prayer, but prayer in keeping with Jesus’ revealed will and teaching. Cf. James 4:3. (TLSB)

14:1–14 Through His death and resurrection, Christ went to prepare a place for us in heaven, where we will dwell with God forever. The true God cannot be known apart from Jesus Christ. Because of Christ’s work, we can know the Father and enter His eternal presence. • O risen Lord, with great anticipation I long for my home in heaven. Come, Lord Jesus! Amen. (TLSB)

Jesus Promises the Holy Spirit

15 “If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you another Helper, to be with you forever, 17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. 18 “I will not leave you as orphans; I will come to you. 19 Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. 20 In that day you will know that I am in my Father, and you in me,

and I in you. 21 Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.” 22 Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” 23 Jesus answered 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. 24 Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father’s who sent me. 25 “These things I have spoken to you while I am still with you. 26 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 that I have said to you. 27 Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. 28 You heard me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. 29 And now I have told you before it takes place, so that when it does take place you may believe. 30 I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me, 31 but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here.

14:15 *love ... keep.* Love, like faith (Jas 2:14–26), cannot be separated from obedience. (CSB)

The fruit of faith is to obey. “Agape love” - the love of intelligent comprehension and devotion - is what is expressed here. Jesus urges his disciples to examine their love for Him and to keep on loving Him. Are they obeying Him? They will want to guard, cherish, and hold as a treasure His commands. (Concordia Pulpit Resources - Volumes 15, Part 2)

Christ’s Word, including not merely ethical mandates but all His teaching (cf. vv. 21, 23–24). (TLSB)

Those who believe in Jesus will naturally love, and that love will show itself. Believer’s pay careful attention to Jesus’ commands and observe them. (PBC)

tas entolas, “commandments,” are not commandments in the sense of the Mosaic Law, but rather describe an office or allocation. When a person is converted to Christ (first loved by God), the result is that he loves (1 Jn 4:19). Such a condition is characterized by the concept of *tērēsete*, “keep,” which means watchful care, to cherish something that is considered a treasure and is always looked after and protected. We know from 14:23–24 that what the Christian cherishes cannot be reduced to a laundry list of dos and don’ts, but is rather the very Word of Christ. *agapate*, “love,” is not an emotional love, but a deliberate love. (Concordia Pulpit Resources - Volume 21, Part 2)

14:16 *the Father ... will give you.* The first of a series of important passages about the Holy Spirit (v. 26; 15:26; 16:7–15), the gift of the Father. (CSB)

another. Besides Jesus. (CSB)

helper. Or “Helper.” It is a legal term, but with a broader meaning than “counsel for the defense” (see 1Jn 2:1). It referred to any person who helped someone in trouble with the law. The Spirit will always stand by Christ’s people. (CSB)

A worthy translation of *paraklētos* is difficult. KJV's "Comforter" conveys the tone of our pericope, but does not catch the sense of advocacy in the word. NIV's "Counselor" works, especially in the sense of a lawyer, properly called a "counselor at law." (Concordia Pulpit Resources - Volume 6, Part 2)

"Another Counselor" suggests a division of labor in the Trinity. If the other counselor will be the Spirit, who is the first counselor? 1 Jn 2:1 uses *paraklētos* to refer to Jesus: "We have an *advocate* (RSV) with the Father." The NIV of 1 Jn 2:1 spells out the legal connotation of *paraklētos*: "We have one who speaks to the Father in our defense." This role of Christ is described in Rom 8:34; Mt 10:32; and in today's Epistle (1 Pet 3:18): "Christ died . . . to bring you to God." The classical author Xenophon used *prosaḡō*, "bring," for admitting a person to a favorable audience with the king, and in Josephus it means "negotiate peace, reconcile" (*BAGD* p. 711, 1. b. a.; see also the noun *prosaḡōgē* in Rom 5:2). Thus the Son is our advocate before God the Father. (Concordia Pulpit Resources - Volume 6, Part 2)

The Holy Spirit advocates God to us, counseling us on what God's grace in Christ means for the specifics of our life of love in response. The Spirit's role is spelled out a few verses later, in 14:26: "The Holy Spirit . . . will teach you all things and remind you of everything I have said." Similarly, Jesus says the Spirit "will testify about me" (15:26) and "will guide you into all truth" (16:13). (Concordia Pulpit Resources - Volume 6, Part 2)

The disciples are already lovers of Jesus and so receive the promise of two great gifts. The Paraclete, called to the believers' side to give aid, will come as well as the indwelling of the Father and Jesus. The Holy Trinity works together for one end. Jesus sends the Holy Spirit to be with the disciples. The job of the Spirit is to lead them to the Father. (Concordia Pulpit Resources - Volume 15, Part 2)

However, such a life of love cannot be sustained without the Lord's help! Christ's great gift to his Church is the Holy Spirit. He is called *allon paraklēton*, "another Helper," who continues to do what Christ did while on earth with his disciples; he will be with the Lord's disciples forever. He is a helper in the sense of an advocate or defender. To call the Holy Spirit a mere "counselor" probably takes us too close to contemporary notions of psychological counseling. (Concordia Pulpit Resources - Volume 21, Part 2)

This is someone who appears on another's behalf ("advocate"). (TLSB)

Jesus does not leave us alone to do His will, however. He told the disciples that He would ask the Father to give them another Counselor to be with them forever. The Greek word for "Counselor" literally means someone called to a person's side to help, so "Helper" or "Counselor" are also appropriate translations. The term applies particularly to help in legal matters. (PBC)

14:17 *the Spirit of truth*. In essence and in action the Spirit is characterized by truth. He brings people to the truth of God. All three persons of the Trinity are linked with truth. See also the Father (4:23–24; cf. Ps 31:5; Isa 65:16) and the Son (14:6). (CSB)

The Holy Spirit imparts the truth found in God and His Son, who speaks truthful words. (TLSB)

The Spirit will guide people to the truth, for He shall not speak of Himself. He is the bearer of divine and saving truth. His residence is not merely "with you," but "in the midst of you." Actions display the presence of the Spirit. (Concordia Pulpit Resources - Volume 15, Part 2)

The Counselor is the “Spirit of truth” (also 15:26; 16:13). Dictionaries may define truth as the “genuine article.” In John “truth” is a rich and multi-faceted term. Twice it is linked to the grace brought by Christ (Jn 1:14, 17). Often it denotes the words spoken by Christ (Jn 8:40, 45, 46; 16:7; 18:37), which are words from the Father (14:10, 24; 17:8); the word of the Father, too, is “truth” (Jn 17:17). The “Spirit of truth” will lead the disciples into “all truth” by relaying God’s words (Jn 16:13). The “truth” sanctifies (Jn 17:17, 19) and frees (Jn 8:32), enabling the right worship of God “in Spirit and in truth” (Jn 4:23–24). (Concordia Pulpit Resources - Volume 6, Part 2)

Therefore, “Spirit of truth” means that the Spirit will work through the “truth,” that is, through the words from the Father spoken by Jesus. In this way the Spirit will bring to us the “truth” of God’s freeing grace in Christ, and lead us to the proper worship of God “in Spirit and in truth.” See also Eph 4:21, where the truth in Jesus Christ involves putting off the old self and putting on the new, and in Gal 2:14, responding to the hypocrisy of Peter in Antioch, Paul says Peter was not acting in line with the “truth of the Gospel,” which gives Christian freedom. (Concordia Pulpit Resources - Volume 6, Part 2)

The Holy Spirit is the Spirit of *tēs alētheias*, “truth,” because he imparts true knowledge of God, which consists of the saving realities of Jesus Christ. He reveals and interprets the saving truth. While the world is incapable of receiving him, disciples of Christ receive him, since he remains *par'*, “with/at the side of” them, and will be *en*, “in” them, in their very hearts and souls. By his help, faith and love stay living. (Concordia Pulpit Resources - Volume 21, Part 2)

The Holy Spirit is the Spirit of truth, whose essence is the divine truth in its purity and its fullness. He is therefore the possessor of truth, He shall be able to lead us unto the truth and effect in us through His gracious activity that we shall know the truth. (Ylvisaker)

The world. Which takes no notice of the Spirit of God (cf. 1Co 2:14). But the Spirit was “with” Jesus’ disciples and would be “in” them. Some believe the latter relationship (indwelling) specifically anticipates the coming of the Holy Spirit on the day of Pentecost (Ac 2; cf. Ro 8:9). (CSB)

he dwells in you – This leads us to think of Jesus’ own presence with the disciples. Jesus was with them, and Jesus’ Spirit was with them. Now the Spirit of Jesus dwells in each believer’s heart. (PBC)

14:18 *I will not leave you as orphans* – An orphan is the most helpless of all people, even more so than a widow. – The disciples on Maundy Thursday were experiencing a sinking feeling in the pit of their stomachs, for everything that had believed in, hoped for, and counted on seemed to slipping away. Many times people experience that same sense of anguish, of things falling apart. A seemingly good marriage crumbles. A promising young life is snuffed out in an auto accident. A woman is suddenly widowed. Nothing holds together. One’s world and everything one held onto is collapsing. It’s like being lost in the supermarket and no one comes to claim us. It’s like being orphaned. (LifeLight)

After leaving the disciples, Jesus will come back to them. Jesus’ death means a return to a higher and richer union with the disciples. The disciples will have both Jesus and the power of the Holy Spirit. They will not be left as orphans. (Concordia Pulpit Resources - Volume 15, Part 2)

I will come to you. The words relate to the coming of the Spirit, but Jesus also speaks of his own appearances after the resurrection and at his second coming (see vv. 3, 19, 28; 16:22). (CSB)

After His resurrection they would see Him again. (TLSB)

He came as the baby Jesus. He came again in the Resurrection and Pentecost. He will come again on the Last Day. Where the Holy Spirit is, there is also Jesus. – This is the first way in which He will not leave them orphaned. A second way He comes to them is in the Lord’s Supper. (LifeLight)

Because of the Holy Trinity in unity, Jesus comes with the Holy Spirit. (Concordia Pulpit Resources - Volume 21, Part 2)

14:19 *the world ... but you.* The cross separated the world (who would not see Jesus thereafter) from the disciples (who would). (CSB)

Because I live, you also will live. The life of the Christian always depends on the life of Christ (cf. 1:4; 3:15). (CSB)

The disciples will behold Jesus by faith. The world does not behold Jesus for lack of faith. They will live in possession of the truth, regenerated and connected with God through Christ. They have and will continue to have eternal life even now. Life is theirs through Jesus’ incarnation and redemptive death. (Concordia Pulpit Resources - Volume 15, Part 2)

After Christ’s crucifixion, Jesus would be visible only through the spiritual eyes of faith. Death, however, cannot interrupt or affect his life. The present tense of *zaō*, “to live” (in application to Christ), would lead to the disciples’ future possession of the same. (Concordia Pulpit Resources - Volume 21, Part 2)

Christ’s resurrection is the basis for the new life that Christians begin to experience now and will receive fully on the Last Day. Cf. 5:24; 11:25-26. (TLSB)

Jesus would suffer for the guilt of our sins. But then He would rise, and sin and death would no longer rule us. So His life now counts for our life, just as His death counted for our death. And by Jesus’ Spirit we believe and live that life now. (PBC)

14:20 *in that day you will realize.* The resurrection would radically change their thinking. (CSB)

Hebrew expression meaning “then.” (TLSB)

This is reference to Pentecost. On that day the disciples will know two things. Jesus Christ is God, and He is one with the Father. They are in Jesus. They are bonded to Jesus spiritually in the mystical union by His grace. (Concordia Pulpit Resources - Volume 15, Part 2)

“In that day” refers to Pentecost, leading to realization of the three *en* prepositions. The first describes the mystery of the Godhead, the perfect union among Father, Son, Holy Spirit; the second and third describe the mystical union between the Lord and the believer. (Concordia Pulpit Resources - Volume 21, Part 2)

I am in my Father – We are not God, but our relationship to the Father is as close as is the relationship between Father and Son. This is way the disciples could be so courageous beginning with Pentecost.

Christ dwells in His people so that they have intimate communion with Him and His Father. (TLSB)

14:21 *has my commands* – To “have commands” is an unusual expression, emphasizing not just obeying but also internalizing, as with the indwelling in v 20. This reminds us of the main point of Mt 7:16–20: “You shall know them by their fruits.” (Concordia Pulpit Resources - Volume 6, Part 2)

loves me...keep mt word. Love for Christ and keeping his commands cannot be separated (see note on v. 15). (CSB)

God loves and reveals Himself to those who love and believe Christ - a love shown by obedience to the Word. St. Bernard of Clairvaux: “Make yourself known then and seen beforehand, lest you be unknown for glory and known only for punishment. If Christ recognizes you in the (present) strife, He will recognize you in heaven” (SLSB, p. 191). (TLSB)

Where you have breath, you have life. Where you have fire, you have heat. Where you have love for Jesus, you have obedience to His commands. (PBC)

The third way He does not leave them orphaned is that in love they are connected to Him and live in obedience to Him. (LifeLight)

my Father will love...my our home with him. The love of the Father cannot be separated from that of the Son. – All relationships here on earth have to end at sometime. They often are tentative. But the presence and relationship of the Trinity with the child of God is constant and will never end. (CSB)

The disciples’ love for Jesus will meet with a blessed response. The one who loves Jesus guards and treasures everything that is Jesus’. Now the third-person singular is employed. WE love because He first loved us. The risen Lord will be a spiritual presence to those who believe. (Concordia Pulpit Resources - Volume 15, Part 2)

A man and his lawyer squared off in court against his opponent and two lawyers. "I want you to hire another attorney to help with my case," he told his sole counselor. "The other fellow has two." "That's not necessary," replied his attorney. "I can defend you by myself." "I still want a second person," the defendant insisted. "When one of the plaintiff's lawyers is talking, the other one is thinking. When you talk, nobody's thinking."

Researchers at Johns Hopkins University reported that 30 years ago, the greatest fears of grade school children were: 1) Animals, 2) Being in a dark room, 3) High places, 4) Strangers, 5) Loud noises. Today, kids are afraid of the following: 1) Divorce, 2) Nuclear war, 3) Cancer, 4) Pollution, 5) Being mugged.

emphanisō, “I will manifest,” is not about glory, fanaticism, or subjectivism, but practical manifestations such as being perpetually enabled to live a life of love toward Christ and our neighbor. (Concordia Pulpit Resources - Volume 21, Part 2)

14:22 *Judas* - Probably Judas the son of James. (TLSB)

how is this. He (and, for that matter, the others) probably looked for Jesus to fulfill popular Messianic expectations. It was not easy, therefore, to understand how that would mean showing himself to the disciples but not to the world. (CSB)

14:23-29 The text belongs to the farewell discourses of Jesus spoken to the disciples on the eve of his death (13:31–16:33). Troubled by their Lord’s words about his imminent departure, three of his disciples question him further (14:4, 8, 22). In vv 23–24 Jesus responds (though somewhat indirectly) to Judas’ question in v 22. Jesus then moves on to discuss two other topics in vv 25–26 and vv 27–29. Thus the text contains three distinct yet related units of thought. (Concordia Pulpit Resources - Volume 5, Part 2)

1. Jesus’ response to Judas’ question (14:22) (Concordia Pulpit Resources - Volume 5, Part 2)
2. The Work of the Holy Spirit, the Paraclete (Concordia Pulpit Resources - Volume 5, Part 2)
3. The peace the world cannot give (see Collect for Peace, *Lutheran Worship* p. 29). (Concordia Pulpit Resources - Volume 5, Part 2)

As Jesus meets with his disciples for the Passover feast on the night before his death, he has washed his disciples’ feet and predicted his betrayal and Peter’s denial (Jn 13:1–38). The disciples’ hearts are troubled. Jesus now seeks to comfort them by assuring them regarding his departure and their future, difficult though both may be, and ends with his great High Priestly Prayer for them and all believers (Jn 14:1–17:26). Key to that comfort is the assurance of this text (Jn 14:23–29), which expands the disciples’ understanding of what is really happening and of the wonderful benefits that will follow for those who love Jesus and obey his teaching. (Concordia Pulpit Resources - Volume 14, Part 2)

As the Church hears the event of Pentecost from Acts 2, she focuses her attention on John 14, where Jesus teaches the office and work of the Holy Spirit. This is quite helpful because Pentecost is not an isolated event but belongs to the wholeness of the Lord’s achievement as well as his delivery of our salvation. Jesus said in our text: “Now I have told you before it takes place” (v 29). Jesus foresaw not only his Passion and resurrection but also the sending of the Holy Spirit. After Jesus accomplished our forgiveness on Calvary, he prepared the way of the distribution of that forgiveness by mandating preaching, Baptism, Absolution, the Lord’s Supper, as well as the office that serves them. Jesus then ascended to heaven. It was not to remove himself from the people on earth. On the contrary, it was to continue the earthly ministry he had begun (Acts 1:1) by using the apostolic ministry. The Ascension of the Lord is the presupposition of Pentecost, because the ascended Lord is the one who sent his Spirit on the Day of Pentecost. Acts 2 tells us what follows the coming of the Spirit. Peter preached on behalf of the Twelve, led people to repentance, taught the words of the Lord further, baptized them all, and distributed the Lord’s body and blood. Jesus is the Lord of the Church, as the Holy Spirit brings to remembrance all and only what Jesus has ever taught and spoken. (Concordia Pulpit Resources - Volume 23, Part 2)

14:23-24 Jesus answers Judas by distinguishing believers from the world, which would not receive His preaching. Judas has in mind a political goal; Jesus has in mind a heavenly goal. (TLSB)

14:23-24 Our text begins where Jesus answers the question by Judas (not Iscariot) in the previous verse: why he reveals himself to the disciples but not to the world. Jesus explains that he manifests himself to those who keep his words and love him. According to Jesus, to keep his words is to love him, and to love him is to keep his words (14:15, 21; 15:10; cf. 8:51; 17:6; 1 Jn 2:5; 5:3; Rev 3:8, 10). To keep his words also means that Jesus' words always come first. Once we change or improve them, we only weaken his doctrine. It indicates that we do not love him. The use of *tērein* reminds us of Jesus' mandating words of the Office of the Holy Ministry in Mt 28:20. Rather than moral obedience, *tērein* speaks of keeping and treasuring, not missing anything of his words. (Concordia Pulpit Resources - Volume 23, Part 2)

A reference to the dwelling of the Father and the Son not only refers back to the beginning of John 14 (v 2), but also evokes rich Old Testament precedence of the tabernacle and temple as Yahweh's dwelling place (Ex 25:8; 29:45–46; Lev 26:11–12; Num 35:34; 1 Ki 6:13; Ezek 37:27; Zech 2:14; cf. Jn 1:14; 14:17; 2 Cor 6:16; Rev 21:3). That Yahweh dwelt among his people through the Divine Service of the tabernacle and temple according to his mandate brings to mind Jesus now dwelling among us through the Divine Service of the New Testament Church—again, according to his mandate and institution of the Means of Grace. In the Church, the Father and the Son dwell among the people, walk among them, and serve them as their living God. Those who keep Jesus' words and love him are not only safeguarded from future wrath, the devil, and all adversity, but also they daily receive his care for them here on earth in both body and soul. (Concordia Pulpit Resources - Volume 23, Part 2)

At the end of v 24, Jesus reminds that the word his disciples hear is not his but the Father's who sent him (7:16; 8:26; 12:49). Thus, Jesus already alludes to the Holy Spirit of whom he will speak in the next verse (cf. 3:34; 6:63). (Concordia Pulpit Resources - Volume 23, Part 2)

14:23 *loves ... keep ... love*. Again love and obedience are linked (cf. vv. 15, 21). (CSB)

The subjunctive *agapai* is part of an “eventual (probable) condition” of the future (M. Zerwick, *Biblical Greek* [Rome: Scriptu Pontificii. Instituti Biblici, 1963] 109). The intent is not to call into question whether a person loves Jesus, but to say that if someone does, the result will be that he will keep Jesus' word. Jesus makes this point: in the life of a disciple, *doing* will follow (and is intimately related to) *believing* (cf. 14:15). Significantly, the “keeping” *tēreō* of Jesus' word(s) and/or commandments is a theme present primarily in the Johannine farewell discourses. When Jesus departs, his disciples are to remain faithful to him by observing the normative teaching he has imparted. Similar to *shamar* “keep” and *shama'* “listen to, obey” in the Mosaic covenant, *tēreō*, “keep” belongs to the circle of terms used in first-century Judaism for passing on and preserving normative tradition (cf. TDNT 8:144–45). (Concordia Pulpit Resources - Volume 5, Part 2)

Jesus is responding to a question from Judas (not Iscariot), who had asked, “But, Lord, why do you intend to show yourself to us and not to the world?” (v 22). These are this disciple’s only recorded words as he struggles with Jesus’ prior comments that in the future only his disciples would know and be close to him. He has also heard Jesus speak of being the Savior of the world with a mission to all men. At first glance Jesus seems to ignore Judas’s question and appears just to continue with his discourse, but he actually answers the question. The person (singular, since this must be a personal relationship) who loves him and obeys his teachings enjoys a special relationship not only with him, but also with the Father. Such persons will be a “home” for the Son and the Father, that is, their *monhvn*, the same term used earlier in the chapter and translated “rooms” (v 2). Those who love Jesus will be abiding places for the triune God. (Concordia Pulpit Resources - Volume 14, Part 2)

MAKE OUR HOME WITH HIM – The noun in “make our *home* with him” (*monē*, also in 14:2) is derived from the verb *menō*, “remain, abide,” a frequent term in John (e.g., 1:39; 4:40; 14:17). The nuance in 14:23 is the permanence of the continuing presence of the Father and his Son with the followers of Jesus. (Concordia Pulpit Resources - Volume 5, Part 2)

“Our” means the Trinity. (TLSB)

Those who love Jesus will be the “mansions” for the indwelling of the Father and the Son. We may say that this *unio mystica* includes also the Spirit, and in the economy and cooperation of the three Persons is made possible by the Spirit and mediated by Him, since it is His office to implant faith and love in us. (Lenski)

1 Corinthians 3:16-17, “¹⁶ Don’t you know that you yourselves are God’s temple and that God’s Spirit lives in you? ¹⁷ If anyone destroys God’s temple, God will destroy him; for God’s temple is sacred, and you are that temple.”

Ephesians 2:22, “And in him you too are being built together to become a dwelling in which God lives by his Spirit.”

14:24 *does not love me...not keep* – Not one of these parts is dear to the worldling. Not one is prized as valuable; all are treated with indifference. (Lenski)

Jesus’ authority is based on his revelation that the Word he speaks has its origin in the Father (see 1:18; 5:43; 10:25; 17:14, 17). “My teaching is not my own. It comes from him who sent me” (7:16). The term *pempō*, “send” in John (as well as *apostellō*, “send”) shows that “sending” is a central theological theme describing Jesus’ identity, life, and work (4:34, 5:23–24, 30; 6:38–39; 7:16, 18, 33; 8:18, 26, 29; etc.). Robert Kysar writes, “The result of this sort of language is to say once again that a response to Christ constitutes a response to God” (*The Anchor Bible Dictionary* [New York: Doubleday, 1992] 924–25). (Concordia Pulpit Resources - Volume 5, Part 2)

The opposite is true for those who do not love and obey. Those who do not believe in him will not accept his teachings and will remain apart. To such persons these teachings of Jesus (*toû;* “lovgou” *mou*) are not the Word but merely teachings to be treated with indifference or even hostility. The gravity of such behavior toward Jesus’ words is underscored by the return to the singular, *oJ lovgou* “o}n ajkouvete, “the Word which you hear” (though the NIV translates in the plural, “these words”), and by the clarification that this Word actually belongs to the Father. Those who do not love Jesus and his words, rather than being abiding places, remain apart from the triune God. (Concordia Pulpit Resources - Volume 14, Part 2)

word...not mine but Father's – Once more the close relationship between Jesus' words and the Father's is stressed (see v. 10; 7:16).

Jesus authority is based on his revelation that the Word he speaks has as its origin in the Father (1:8; 5:43; 10:25; 17:14,17) . (Concordia Pulpit Resources – Volume 5, Part 2)

14:25 *all these things I have spoken* – This refers to all that he had told his disciples.

These verses read as though Jesus is loth to leave, drawn by tender love to linger as long as possible, pouring out His heart's thoughts during every precious minute still left. (Lenski)

Tau'ta, "these things," also occurs in 15:11 and 17, and in 16:1, 4, and 25. He refers to all that he has spoken to his disciples visibly in their presence. (Concordia Pulpit Resources - Volume 14, Part 2)

Note the use of *para* with the dative personal pronoun (14:23, 25; cf. 1:39; 4:40; 8:38; 14:17; 17:5) to denote the relationship of Jesus being "with" them. (Concordia Pulpit Resources - Volume 5, Part 2)

14:26 *Helper* – The adversative *de* here is significant: the Paraclete will take the place of Jesus (Raymond E. Brown, *The Gospel According to John*, Anchor Bible [Garden City: Doubleday, 1970] 2:650). The "Paraclete" (transliterating *paraklētos*) is the Holy Spirit. All references to the Spirit as *paraklētos* occur in the farewell discourses. Etymologically the term refers to one "called to the side of another." However, it is a complex theological term covering a number of different activities of the Spirit. In the Greek world it had a legal background and meant "advocate" in some sense. Leon Morris settles for "friend at court," explaining that "the Spirit is the Friend of sinners who are in no good case when they face the judgment of God. They need help. This may come in a variety of ways, as reminding them of Jesus' teachings, bearing witness, convicting of sin, teaching, and other activities" (*Jesus Is the Christ* [Grand Rapids: Eerdmans, 1989] 164). When Jesus is physically absent, the Holy Spirit will continue Jesus' work. (Concordia Pulpit Resources - Volume 5, Part 2)

Illustration: "Helper" is expressed idiomatically in one language in Central Africa as "the one who falls down beside us," that is to say, an individual who upon finding a person collapsed along the road, kneels down beside the victim, cares for his needs, and carries him to safety" (J. Louw and E. A. Nida, *Greek-English Lexicon of the New Testament* [New York: United Bible Societies, 1989] 1:142). (Concordia Pulpit Resources - Volume 5, Part 2)

Sent in Jesus' name, the Spirit is intimately linked to Jesus' words and work. F. D. Bruner reminds us, "The functional identification of Jesus and the Spirit is so close that with the name of Jesus the Spirit is given. . . . the Spirit's real evidence is his power to connect men with and to remind them of Jesus Christ, not carry over beyond him" (*A Theology of the Holy Spirit* [Grand Rapids: Eerdmans, 1970] 279). (Concordia Pulpit Resources - Volume 5, Part 2)

Note the masculine pronoun *ekeinos*, "that one," referring back to the neuter *pneuma*, "Spirit." Jesus teaches that the Holy Spirit is not just an "it" (nor a "she") but a "he"—a *person* of the Godhead. He will teach the disciples all things and remind (cf. 2:22; 12:16; 13:7) them of everything Jesus said. In *Luther's Small Catechism* (St. Louis: Concordia, 1986) question 3 (p. 49) this verse is cited as a proof text for the doctrine of the inspiration of Scripture. (Concordia Pulpit Resources - Volume 5, Part 2)

Here, Jesus teaches concerning the office of the Holy Spirit. The Holy Spirit is not presented as “motion created in things” (AC I 6), an impersonal being, or a mere power, but the one called alongside to help, an Advocate, Defender, Comforter, and Counselor (*paraklētos*). While Jesus later speaks of the Holy Spirit as the one who bears witness to him (15:26) and glorifies him (16:14), here he explains that the Spirit’s office is to bring to our remembrance all Jesus has spoken. John records that until the Spirit was given, the apostles did not understand what Jesus had spoken and done (2:22; 20:9, 22). Dr. Luther connects this verse to the confession of the Church in his sermons on John in 1537 (AE 24:167–77). “I believe in the Holy Spirit and the Holy Christian Church,” so we confess in the Creed, because the Church is the place where the Holy Spirit brings to our remembrance all that Jesus has spoken. In doing so, the Holy Spirit dwells in and continuously sanctifies the Church through Word and Sacrament. (Concordia Pulpit Resources - Volume 23, Part 2)

If you yourself were holy, then you would not need the Holy Spirit at all; but since we are sinful and unclean in ourselves, the Holy Spirit must perform his work in us. . . . “I am not holy through myself but through Christ’s blood, with which I have been sprinkled, yes, washed in Baptism, and also through His Gospel, which is spoken over me daily.” (AE 24:169) (Concordia Pulpit Resources - Volume 23, Part 2)

“He (the Holy Spirit) baptized me; He proclaimed the Gospel of Christ to me; and He awakened my heart to believe. Baptism is not of my making; nor is the Gospel; nor is faith. He gave these to me. For the fingers that baptized me are not those of a man; they are the fingers of the Holy Spirit. And the preacher’s mouth and the words that I heard are not his; they are the words and message of the Holy Spirit. By these outward means He works faith within me and thus He makes me holy.” Therefore just as we should not deny that we are baptized and are Christians, so we should not deny or doubt that we are holy. (AE 24:170) (Concordia Pulpit Resources - Volume 23, Part 2)

In this way, Luther encourages the baptized to look for the Holy Spirit at the place he is found, “not up above the clouds” but “down here on earth,” where “the Word and the sacraments” are going on (AE 24:171). (Concordia Pulpit Resources - Volume 23, Part 2)

paraklatos – One called to the side of another. Jesus will leave them but will send the Spirit to be by their side so that they are never alone.

In the future, the disciples will be taught and reminded in a different manner. The Paraclete, an official title for the Holy Spirit (just as Christ is Jesus’ title) will, like Jesus, be sent from the Father to take the disciples the rest of the way. This promise was fulfilled first on Pentecost immediately. Thereafter it was fulfilled mediately, the medium being the apostles, whose Word formed and continues to form the foundation of the church. “All things,” *pavnta*, accordingly, is used twice by Jesus—first generally, to include all that the apostles would need for their work, and then more specifically, to refer to Jesus’ specific words. John with his extended records of the discourses of Jesus is the prime example of such inspiration. (Concordia Pulpit Resources - Volume 14, Part 2)

Holy Spirit. His normal title in the NT (though only here and at 1:33 in this Gospel)—emphasizing his holiness, rather than his power or greatness. (CSB)

whom the Father will send. Both the Father and the Son are involved in the sending (see 15:26). (CSB)

The Father will act at Jesus' initiative and request (cf. v. 16). Augustine: "The Lord... shows the Spirit to be both of the Father and the Son... The Father is the beginning of the whole divinity" (NPNF1 3:85). (TLSB)

name. The Father will act at Jesus' initiative and request. (TLSB)

teach you all things – This has the sense of 16:13, 14, "He will guide you into all the truth," etc. We see the fulfillment of this promise in the apostolic epistles and in the hearts and minds of all who, like the 3000 at Pentecost, "continue steadfastly in the apostles' teaching." (Lanski)

Promise that the Holy Spirit will help the disciples to discern more fully the words they could not understand before Christ's death. Cf 21:19. (TLSB)

bring to your remember all. Crucial for the life of the church—and for the writing of the NT. (CSB)

This is vital because of our sinfulness we readily forget his Word and drift. It shows how well he knows us and how he will take care of our weaknesses.

The fulfillment is exhibited in the marvelous record of the four Gospels, most notably in that of John which contains the extended discourses of Jesus. It is humanly impossible to reproduce with fidelity even human words spoken during a period of over three years, when all the words are understood perfectly at the moment they are heard. It is vastly more impossible to reproduce with exactness the many words of Jesus which the disciples failed to grasp at the time they heard them. The verbal variations of the four Gospels and their translation from Aramaic is something that can only be done by the Spirit. (Lanski)

14:27 *Peace ... my peace.* A common Hebrew greeting (20:19, 21, 26), which Jesus uses here in an unusual way. The term speaks, in effect, of the salvation that Christ's redemptive work will achieve for his disciples—total well-being and inner rest of spirit, in fellowship with God. All true peace is his gift, which the repetition emphasizes. (CSB)

Reconciliation with God, secured through Christ's death and resurrection; not external peace, politically and militarily maintained. (TLSB)

The gift of peace left behind by Jesus is not simply the absence of hostility or the presence of mental tranquility. The concept of "peace" in the gospel of John is clarified by 16:33. It is that condition or state resulting from Jesus' *victory* over the world, accomplished through his death and resurrection (cf. 20:19, 21, 26). The world no longer has power over Jesus (14:30). This victory brings life to us in the world. Brown (p. 693) suggests that "Peace I leave with you" is another way of saying "I give them eternal life" (Jn 10:28). See also Leon Morris, *The Apostolic Preaching of the Cross* (Grand Rapids: Eerdmans, reprint 1983) 237–44. Peace is spiritual well-being at the highest level: Jesus establishes for us a right relationship with God by his victory over the world. (Concordia Pulpit Resources - Volume 5, Part 2)

The Holy Spirit is more than a substitute for Jesus. He brings his own particular gift, the gift of peace, *eijrhvnh*. As Jesus leaves his disciples, he gives them that which one parting wishes to leave with his loved ones. This is not a subjective feeling of peace. This is an objective peace, the peace Jesus has earned by his suffering, death, and resurrection, now to be delivered by the Holy Spirit. With this peace the disciples have nothing to fear, even though Jesus is about to continue his discourse and speak of the hatred that they are about to receive from the world (15:18–27). (Concordia Pulpit Resources - Volume 14, Part 2)

eijrhvnh: “Peace” is the oriental greeting on arrival (Lk 10:5), on departure (1 Pet 5:14), and as a gracious form of dismissal (Acts 16:36). Because Jesus is speaking of his departure, there would be no question that this usual usage crossed Jesus’ mind. “Peace” speaks of overall well-being and inner rest of spirit and, when used by mortals toward one another, is a fervent wish. But when Jesus speaks of “peace,” he speaks of his redemptive work, which he was in the process of achieving for his disciples of all ages. Rather than a fervent wish, this is peace that is real and present, a gift of God because of fellowship with him. When joined together with God through faith in Christ, there is peace “which passes all understanding” (LW, p 143). (Concordia Pulpit Resources - Volume 14, Part 2)

Jesus is departing from the disciples and leaves his peace as his legacy. What he gives is not silver or gold, social status or worldly success, but peace, his peace (16:33; 20:19–21; Rom 5:1; Eph 2:13–14; Col 3:15). The peace of which Jesus speaks has nothing to do with the absence of warfare. Precisely in the context of the daily battle of the Christians both from without (the devil, the world) and within (sinful flesh), Jesus leaves his peace. But where did he leave his peace behind to all the Church? Luther answers: “Nowhere else than in His Baptism, in the Sacrament, and in the office of the ministry” (AE 24:180). (Concordia Pulpit Resources - Volume 23, Part 2)

On the eve of the most violent day of Jesus’ earthly life and the most heart-wrenching day for His disciples since He called them, Jesus gave them peace. (PBC)

“Peace” is at once defined by “my own peace,” one which in a peculiar way belongs to Jesus, which He also can “leave” (like a legacy) and “give” (like a treasure). The very words indicate that this “peace” is objective: the condition and situation of peace when nothing disturbs our relation to God. This must be distinguished from the subjective feeling of peace. (Lenski)

A quietness that comes from being restored to oneness with others, especially God.

I do not give ... as the world gives. In its greetings of peace the world can only express a longing or wish. But Jesus’ peace is real and present. (CSB)

The best the world can do is an attempt to stop wars. This is spiritual and the world spiritually hates Christ.

The “world” in John refers in most instances to humankind in opposition to God (Sasse, TDNT, 3:871 ff.). The world does not give the kind of peace Jesus gives, and it cannot. The world hates Jesus, and its works are evil (7:7). It is the realm where Satan reigns (12:31; 14:30; 16:11). It cannot receive the Spirit of truth because it neither sees him nor knows him (14:17). The world hates those who love Jesus and who therefore do not belong to it (15:18; 17:14). When disciples

weep, the world rejoices (16:20). It is a place of trouble, literally “pressure” (*thlipsis*, 16:33). (Concordia Pulpit Resources - Volume 5, Part 2)

The world gives only with words which convey no lasting treasures; Jesus gives with words that actually convey true blessings whether they are those of peace or of some other divine grace. (Lenski)

troubled. Jesus himself knew what it was like to be “troubled” in the world (*parassō*, 11:33; 12:27; 13:21). With a loving and sensitive heart, he now sees the disciples’ confusion and distress when he tells them of his departure. They fear being alone (14:1, 27). But the peace of Jesus will calm their troubled heart (a distributive singular) and alleviate their fear. (Concordia Pulpit Resources - Volume 5, Part 2)

Jesus wants no fear in their hearts when He now goes into His death, He wants the very opposite – joy. (Lenski)

14:28 *heard me say*. Cf. v. 3. (CSB)

loved me...have rejoiced – The disciples did, indeed, love Jesus but not with the clarity and the understanding that would have placed joy instead of fear into their hearts. Their agape was not yet fully what the term implies. (Lenski)

Jesus lifts the vision of the sad and fearful disciples. His return to the Father ought to bring them joy, once they see its full meaning. (TLSB)

Zerwick (p. 108) translates the contrary-to-fact condition, “If you loved me, your reaction would be one of joy.” As in v 23, this is not to deny that the disciples had any love for Jesus, but until Jesus completes his mission and they receive the Spirit he promises, they will not comprehend that Jesus’ ascension is reason for great joy. (Concordia Pulpit Resources - Volume 5, Part 2)

How could the disciples rejoice when their Lord was departing? Jesus answers: they should rejoice because he is going to the Father and then coming back. He departed to answer for the sin of the world on Calvary. He died and was buried. He was not seen by the disciples during those three days. He then returned and showed the marks of the nails in his body. We should also rejoice, because he went away by ascension in order to come back to us. Jesus is not far but near. He is close to us for we are given his words, Baptism, and body and blood to eat and drink for the forgiveness of our sin. Again, Luther:

In days of trial it seems to the Christians that they have lost Christ. But those who believe in Him as His pupils and disciples, who have His Word and Baptism, who are daily at table with Him in the Sacrament of His body and blood, should not become despondent when they do not feel that He is present with His consolation, power, strength, salvation, and help. Though it seems that He has left them alone among their enemies in weakness and sadness, they should find support in the comforting assurance given them here that He will come to them. (AE 24:183) (Concordia Pulpit Resources - Volume 23, Part 2)

the Father is greater than I.† Revealing the subordinate role Jesus accepted as a necessary part of the incarnation. The statement must be understood in the light of the unity between the Father and the Son (10:30; 17:22). (CSB)

Not with respect to His being or essence, for Jesus is equal to God, as Jn often testifies (1:1, 18; 5:16–18; 10:30; 20:28). Jesus here speaks about His human nature, His humiliation as the Word made flesh, and His obedient suffering and death. Cf Php 2:5–8. Hus: “He obeyed God, his Father, in all things, as being on the side of his humanity less than the Father” (*The Church*, p 186). (TLSB)

In his human state to submits to the Father. He is also looking forward to going back to be with the Father.

While still in his state of humiliation, Jesus says, “The Father is greater than I.” The Father had sent him, and now the obedient Son will return. Luther stressed the importance of the context: “Thus Christ passes from the narrow place of confinement into the broad heaven, from this prison into His great and glorious kingdom, where He will be greater than He is now. Now He is a poor, wretched, suffering and dying Christ; but with the Father He will be a great, glorious, living and almighty Lord over all creatures” (*Luther’s Works*, 24:190; see also Francis Pieper, *Christian Dogmatics*, 2:62). (Concordia Pulpit Resources - Volume 5, Part 2)

14:29 *I have told you* – He is giving them comfort and care by telling them what will happen or at least as much as they can handle at this point. More will be given them when past information begins to crystallize. There is a saying “If you care, you will communicate.” Jesus models this perfectly.

Jesus foretells his ascension to the Father and his return to the disciples through the sending of the Spirit in order that (*hina*) when his words are fulfilled, the disciples may believe. (Concordia Pulpit Resources - Volume 5, Part 2)

Jesus knows that his disciples cannot grasp the full meaning of what he has told them. He promises that it will all become clear in time and with the blessing of the Holy Spirit. What he has told them will then form the basis of their faith. (Concordia Pulpit Resources - Volume 14, Part 2)

Jesus has eye to the future. He says these things now, in advance, although He knows that the disciples cannot grasp them at this moment, in order that, when these things take place, His having told them thus may form the basis of their faith. (Lenski)

14:30 *has no claim on me*. Satan has a hold on people because of their fallen state. Since Christ was sinless, Satan could have no hold on him. (CSB)

Against Christ, Satan is powerless. (TLSB)

No link of any kind exists between Jesus and Satan – only an impassable gulf. That this is due to the absolute sinlessness of Jesus is only part of the truth. The sinlessness is itself due to the deity of Jesus. (Lenski)

14:31 *I do exactly what my Father has commanded me*. Jesus had stressed the importance of his followers being obedient (vv. 15, 21, 23), and he set the example. With these words he goes to fulfill his mission (chs. 18–19). (CSB)

rise let us go from here – Jesus told His disciples to prepare to leave. Meanwhile, he kept on talking and left with them only after He finished His subsequent prayer (18:1). (PBC)

14:15–31 Christ promises that He and His Father will come to dwell in those who hear and believe His Word, and that He will send to them the Holy Spirit as the Helper. Those who neglect Christ's Word isolate themselves from God. Jesus Christ reveals God's grace in His Word, dispelling our fear and unbelief. • O Holy Spirit, draw me ever closer to my Savior, and focus me on His Word. Amen. (TLSB)