

John

Chapter 14

(Text)

1

¹ ² "Do not let your hearts be troubled. You have faith in God; have faith also in me.

2

In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you?

3

³ And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be.

4

Where (I) am going you know the way." ⁴

5

Thomas said to him, "Master, 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 ⁵ and the life. No one comes to the Father except through me.

7

If you know me, then you will also know my Father. ⁶ From now on you do know him and have seen him."

8

Philip said to him, "Master, show us the Father, ⁷ and that will be enough for us."

9

Jesus said to him, "Have I been with you for so long a time 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 speak to you I do not speak on my own. The Father who dwells in me is doing his works.

11

Believe me that I am in the Father and the Father is in me, or else, believe because of the works themselves.

12

Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father.

13

And whatever you ask in my name, I will do, so that the Father may be glorified in the Son.

14

If you ask anything of me in my name, I will do it.

15

"If you love me, you will keep my commandments.

16

And I will ask the Father, and he will give you another Advocate ⁸ to be with you always,

17

the Spirit of truth, ⁹ which the world cannot accept, because it neither sees nor knows it. But you

know it, because it remains with you, and will be in you.

18 I will not leave you orphans; I will come to you. ¹⁰

19 In a little while the world will no longer see me, but you will see me, because I live and you will live.

20 On that day you will realize that I am in my Father and you are in me and I in you.

21 Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him."

22 Judas, not the Iscariot, ¹¹ said to him, "Master, (then) what happened that you will reveal yourself to us and not to the world?"

23 Jesus answered and said to him, "Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him.

24 Whoever does not love me does not keep my words; yet the word you hear is not mine but that of the Father who sent me.

25 "I have told you this while I am with you.

26 The Advocate, the holy Spirit that the Father will send in my name--he will teach you everything and remind you of all that (I) told you.

27 Peace ¹² I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid.

28 ¹³ You heard me tell you, 'I am going away and I will come back to you.' If you loved me, you would rejoice that I am going to the Father; for the Father is greater than I.

29 And now I have told you this before it happens, so that when it happens you may believe.

30 I will no longer speak much with you, for the ruler of the world ¹⁴ is coming. He has no power over me,

31 but the world must know that I love the Father and that I do just as the Father has commanded me. Get up, let us go.

[Table of Contents](#) ♦ [Previous Chapter](#) ♦ [Next Chapter](#)

Footnotes

¹ [1-31] Jesus' departure and return. This section is a dialogue marked off by a literary inclusion in [John 14:1, 27](#): "Do not let your hearts be troubled."

² [1] You have faith: could also be imperative: "Have faith."

³ [3] Come back again: a rare Johannine reference to the parousia; cf [1 John 2:28](#).

⁴ [4] The way: here, of Jesus himself; also a designation of Christianity in [Acts 9:2](#); [19:9](#), [23](#); [22:4](#); [24:14](#), [22](#).

⁵ [6] The truth: in John, the divinely revealed reality of the Father manifested in the person and works of Jesus. The possession of truth confers knowledge and liberation from sin ([John 8:32](#)).

⁶ [7] An alternative reading, "If you knew me, then you would have known my Father also," would be a rebuke, as in [John 8:19](#).

⁷ [8] Show us the Father: Philip is pictured asking for a theophany like [Exodus 24:9-10](#); [33:18](#).

⁸ [16] Another Advocate: Jesus is the first advocate (paraclete); see [1 John 2:1](#), where Jesus is an advocate in the sense of intercessor in heaven. The Greek term derives from legal terminology for an advocate or defense attorney, and can mean spokesman, mediator, intercessor, comforter, consoler, although no one of these terms encompasses the meaning in John. The Paraclete in John is a teacher, a witness to Jesus, and a prosecutor of the world, who represents the continued presence on earth of the Jesus who has returned to the Father.

⁹ [17] The Spirit of truth: this term is also used at Qumran, where it is a moral force put into a person by God, as opposed to the spirit of perversity. It is more personal in John; it will teach the realities of the new order ([John 14:26](#)), and testify to the truth ([John 14:6](#)). While it has been customary to use masculine personal pronouns in English for the Advocate, the Greek word for "spirit" is neuter, and the Greek text and manuscript variants fluctuate between masculine and neuter pronouns.

¹⁰ [18] I will come to you: indwelling, not parousia.

¹¹ [22] Judas, not the Iscariot: probably not the brother of Jesus in [Mark 6:3](#) // [Matthew 13:55](#) or the apostle named Jude in [Luke 6:16](#) but Thomas (see the note on [John 11:16](#)), although other readings have "Judas the Cananean."

¹² [27] Peace: the traditional Hebrew salutation salom; but Jesus' "Shalom" is a gift of salvation, connoting the bounty of messianic blessing.

¹³ [28] The Father is greater than I: because he sent, gave, etc., and Jesus is "a man who has told you the truth that I heard from God" ([John 8:40](#)).

¹⁴ [30] The ruler of the world: Satan; cf [John 12:31](#); [16:11](#).

New American Bible Copyright © 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All rights reserved. Neither this work nor any part of it may be reproduced, distributed, performed or displayed in any medium, including electronic or digital, without permission in writing from the copyright owner.

14:1. *no need that your hearts be troubled:* One of the most profound of the Johannine discourses now begins, in the course of which the relation of Christ's precept of charity to the love of the Father, Son, and Holy Spirit is brought out. Jesus begins with this additional reassurance in view of his preceding words about departure that had saddened the disciples. *have faith in God and faith in me:* Jesus has never hesitated to put himself on the same level with the Father in the common work of salvation (cf. 10:30; etc.); thus he and the Father are equally the object of faith. Faith in God and Christ is the condition of Christians in this world.**2.** *there are many dwelling places in my Father's house:* This is usually interpreted—and rightly so—to mean the heavenly kingdom to which Jesus is returning (though there are no grounds for understanding “many” to mean also “many kinds” or “degrees”). However, John probably intends another sense as well. In one way, after all, Christ has never left heaven and consequently need not return (cf. 3:13). The Father's “house” is where God is, and whoever is with God is in his “house”; one of Paul's favorite metaphors for the Church is this house of God (1 Cor 3:10ff.; etc.; cf. also Jn 2:20-22). In the present context, therefore, the “many dwelling places” of the Father's house may also refer to the many members of the Church on earth, where Christ will also be (see v. 22). This, too, is an ancient interpretation. *otherwise, I would have warned you:* Though he has told the disciples that they will join him only later (13:36), Jesus has just reassured them that there is ample room in this house of the Father where he will be. Therefore, they need have no fear that he will fail to find a place for them in his company. *I am going to prepare a place for you:* His final reassurance that his departure is only that they may be together forever.**3.** *I am coming back to take you along with me:* Once again these words can refer naturally enough to the parousia (cf. 1 Jn 2:28). *where I am, you may be also:* These words, however, express the condition of the Christian who already possesses the divine life through the Church (cf. 12:26). Therefore, this promise surely refers also to Christ's invisible return through the Spirit (cf. v. 17f.).**4.** *the way to where I am going is known to you:* The disciples quickly show how little they as yet understand, although he has repeatedly told them that he is going to the Father and in what way, namely through his sacrificial death (cf. 12:23-32), which is in turn the model that all must take who would follow him.**5.** Thomas (cf. 11:16), in his question, doubtless reflects the ignorance of all the disciples. They have shown themselves to be quite as obtuse as Jesus' Jewish opponents (7:35f.; 8:22); what saves them is their good will.**6.** Thomas' question permits Jesus to utter one of his supreme affirmations, which combines in one sentence the most fundamental ideas that have been brought out in the Gospel. *I am* [see comment on 6:35] *the way, the truth* [see comments on 1:9; 1:14; 1:17], *and the life* [see comment on 1:4]: Through Christ one comes into the possession of the Father, which means the possession of truth and life. *no one comes to the Father except through me:* He is the only way. **7.** Such is the disciples' lack of comprehension, Jesus can repeat the words he had formerly uttered against his Jewish opponents. *from now on you do know him and you have seen him:* With the glorification of Christ and the coming of the Spirit their understanding will nevertheless be made perfect.

144 8-9. The request of Philip (cf. 1:43f.) exhibits the same incomprehension: It is an expression of the unsatisfied longing of the **OT** (1:18; cf. Ex 33:18f.) which, however, association with Christ should have removed long before (cf. 10:30; 12:45). Philip asks for some kind of extraordinary manifestation, but he must learn that the only vision of God vouchsafed in this world is through Jesus Christ.**10-11.** Jesus repeats almost word for word what he has stated on other occasions concerning his relation to the Father (cf. 7:16; 8:28; esp. 10:38). *I am in the Father and the Father is in me:* In receiving Christ, the Christian receives the godhead whole and entire (cf. 17:21).**12.** It follows from this that the Christian will also perform the works of God, even as Christ has done and on the same principle. These words, as addressed to the first apostles, refer not only to the fact that the works of the Christian believer are performed within the supernatural order, but, first and foremost, to the Church as possessing and

continuing Christ's divine power for salvation (cf. 20:22f.; Mk 6:7; Mt 18:17-20; etc.). *he will perform deeds far greater than these*: This does not refer primarily to miracles, though these too will continue (cf. Acts 5:12-16), but to the far greater scope, geographically and numerically, within which the Church will exercise its salvific power; the nature of these greater deeds has already been suggested by such texts as 4:35-38; 10:16f.; 11:52; 12:20f. *because I am going to the Father*: The condition of this activity is Christ's glorification and the giving of the Spirit. **13.** *I will do whatever you may request in my name*: The greater deeds of Christian activity remain, after all, the works of Christ himself, for he will give the power by which they will be done. "In my name" (see comment on 1:12) does not, of course, imply that a prayer is guaranteed to be answered merely because of a mechanical invocation of Jesus' name. To pray "in the name" of Jesus implies a communion of persons (cf. 14:26); harmony of will with God and obedience to his commandments are the necessary conditions for efficacious prayer (cf. 1 Jn 3:22; 5:14). *so that the father may be glorified in the Son*: The glory that the Father receives through the works of the Son (7:18; 8:50, 54) continues in the works of the Son's followers. **14-15.** The promise of v. 13 is repeated; however, v. 14 represents the only verse in Jn where prayer is spoken of as addressed to Christ directly rather than to the Father through Christ (perhaps for this reason "of me" is omitted in some [mss.](#)). The conditions of love and obedience that apply to the prayer for the Spirit (v. 16f) are also required for the efficacy of any prayer, as pointed out in v. 13.

145 **16.** *the Father will give you another Paraclete*: Here and in v. 26 the Spirit is said to be sent by the Father in the name of Christ; in 15:26 Christ sends him from the Father; Christian tradition has spoken of the procession of the Holy Spirit both as from the Father through the Son and as from the Father and the Son. The Spirit is "another" Paraclete because the Son himself has been the first (cf. 1 Jn 2:1). "Paraclete" is a legal term that had been taken into Jewish use, signifying "advocate," "helper," "mediator." (The role of the paraclete is explained in greater detail in v. 26; 15:26; 16:7-14; → Johannine Theology, 80:39-45.) *to be with you forever*: The age of the Church is the era of the Spirit (cf. Acts, "the Gospel of the Spirit") to whom is attributed the divine presence in sanctification and testimony throughout the Church's life. **17.** *the Spirit of truth*: This term (used also in 15:26; 16:13) partially defines the role of the paraclete, to guide the Church in truth; truth is his characteristic as it has been that of the first Paraclete (1:14; 14:6). *the world cannot accept him*: Neither could the world (see comment on 1:10) accept the Son, refusing to see in him the revelation of the Father. *because it neither sees nor recognizes him*: The presence of the Spirit will be visible, as was the true nature of Christ, only to the eye of faith. *he remains with you...within you*: The Holy Spirit will be both in the Church and in every Christian (cf. the similar language in 1 Cor 3:16f.; 6:19). **18.** *I am coming back to you*: The coming of the Spirit will also entail the coming of the Son (and the Father, v. 20), because of the shared life of the persons of the Trinity. **19.** *you can see me*: Again, through the vision of faith; for Jesus will depart shortly from the sight of this world. *because I have life and you will have life*: In his glorified state, the life of Christ is the principle by which Christians also live the life of God, with the indwelling of the Holy Trinity (cf. 6:57; Rom 6:4, 8; 1 Cor 15:45; Col 1:1f.). **20.** *on that day*: This was traditional language for the day of judgment, therefore of futurist eschatology, of the parousia (cf. Am 9:11; Hos 2:20; Mt 24:36; etc.). Now it is applied to the realized eschatology of the Christian life. Living this life, the Christian will experience ("recognize"), in varying degrees, depending on his sensitivity to the divine presence, the affirmation of his faith (v. 11): The Father, the Son, and the Church share the one life. **21.** As before (v. 15), the condition of this shared life is love and obedience. *the man who keeps the commandments that he has from me*: It is not sufficient merely to acknowledge the law of Christ, but one must also observe it in his life. *he is the man who loves me*: Obedience is the proof of love, which in turn makes possible the communion between God and man.

146 **22.** *Judas (not Iscariot)*: Mentioned here for the first time in Jn's Gospel, he is Judas the son of James, included in Lk's list of the Twelve (Lk 6:16; Acts 1:13) and traditionally identified with the Thaddeus of Mk 3:18; Mt 10:3. *what can have happened*: The disciple is puzzled by the drift of Jesus'

discourse, which since v. 17 has stressed a secret rather than a public manifestation of Christ. What, then, of the glorious coming of the Son of Man before the eyes of the whole world (Mk 13:26; etc.)? **23**. The answer that Jesus gives is not really addressed to the question of the parousia, but reemphasizes the reality of the manifestation that will be made to the believer in much the same words that have been used before. This manifestation is of far greater importance to the Christian whose destiny it will be to live in this world waiting for the parousia. *find a dwelling place*: Cf. v. 2. **24**. It is the lack of love and obedience that precludes the world from having any part in this manifestation of Father and Son. **25-26**. Again the Paraclete is mentioned, for whom the term “Holy Spirit” is now used: It is the revelation of the [NT](#) that the Spirit of God (see comment on 1:32f.) as well as the Word of God is a distinct Person within the godhead. *the Father will send in my name*: As the Son was sent in the name of the Father to do his works and will (cf. 5:43; 10:25; see comment on 1:12), so the Spirit stands in relation to the Son. *he will teach you everything and remind you*: Following the glorification of Christ, it will be the function of the Spirit to complete the revelation of Christ by enlightening the Church concerning the true and full meaning of what Jesus had done and said (cf. 2:22; 12:16; Acts 11:15f.). Jn’s Gospel itself is the result of the fulfillment of this promise. **27**. Jesus concludes his words of consolation. *peace is my gift to you*: “Peace” (šālôm) was and is the common Jewish formula of greeting and farewell. The word had a much deeper significance, however, as an expression of the harmony and communion with God that was the seal of the covenant (cf. Nm 6:26). Hence it came to have an eschatological and messianic meaning (cf. Is 9:6), virtually the same as “salvation.” It is this spiritual tranquillity that Christ gives, which has no resemblance to what the world gives. Because Christ is this gift that he gives, Eph 2:14 can call him “our peace.” **28**. Referring to what he has already told the disciples, he concludes that in their love for him they should find the reason for his return to the Father and his consequent departure from them. His going is out of love for them, “for the Father is greater than I.” This statement is soteriological and of the same character as those of 5:19 (which see); 7:16f; 8:28; etc. Though Christ is one with the Father (10:30), as the Son he has been sent by the Father to do his will (4:34; 6:38; 12:49f.), and in this relationship the Father is the greater. Christ’s return to the Father with his mission accomplished is the condition of all that he has promised the disciples. **29**. He applies to the present subject the words used of another future happening in 13:19.

147 **30-31**. *I shall speak with you no longer*: It seems to be an inescapable conclusion that these two verses originally ended the Last Supper discourse. *the prince of the world is coming*: The battle with Satan now begins, which will end in his apparent triumph but actual defeat (cf. 12:31). *he has no hold on me, but the purpose...*: Even the illusory victory that Satan will achieve is merely permitted to him, that the ultimate effect may be a triumph of God’s will in Christ that even the world must acknowledge (cf. 16:8-11). *Get up, let us leave here and be on our way*: This sounds very much like the Johannine parallel to Mk 14:41f. [par](#). In the [Syn](#) version the locale is the garden, when Judas, the agent of Satan, approaches, whereas in Jn Jesus has just referred to Satan’s coming in person (cf. also Lk 22:53). In context, these words seem to presuppose that the events of 18:1ff. now follow (or, possibly, the prayer of ch. 17, which would have been said standing). To this must be added the consideration that in part, at least, the intervening chs. 15-17 parallel the discourse just concluded (cf. esp. 16:4b-33). Although there are various possibilities, it seems highly probable that the Last Supper discourse of Jn originally concluded with 14:31, which was then followed by ch. 18. Our present text represents a later edition, either by the Evangelist himself or by his disciple-editors (→ 8 above), in which the intervening chapters have been composed either from parallel versions of the same discourse, from other discourses topically connected with it, or from both. The existence of parallel versions would hardly be surprising in view of the known character of the Johannine discourses as the fruit of the Evangelist’s reflection and memory in his old age. Why, then, did the Evangelist (or his editors) leave 14:30f. in their present form? Possibly from a desire not to alter what had once been written, or possibly because of the Johannine proclivity to see multiple meanings in Jesus’ sayings (→ 29 above). “Let us leave here and

be on our way,” interpreted “spiritually,” approximates the sense of Col 3:1f.

[OT](#) Old Testament

[mss.](#) Manuscripts

[NT](#) New Testament

[par.](#) Parallel pasage(s) in the Synoptic Gospels

[Syn](#) Synoptic Gospels *or* Synoptic writers

Brown, R. E., Fitzmyer, J. A., & Murphy, R. E. 1968]; Published in electronic form by Logos Research Systems, 1996. *The Jerome Biblical commentary* (electronic ed.). Prentice Hall: Englewood Cliffs, NJ

Haydock's Catholic Commentary

Notes & Commentary:

Ver. 3. How comes it that Peter, after his conversion, should return to his fishing, when Jesus Christ had said, that he that sets his hand to the plough, and looks back, is not worthy of the kingdom of heaven? The employments they applied to before their conversion, without being guilty of sin, these they might, without fault, exercise, after their conversion: therefore Peter returned to his fishing; but St. Matthew never returned to his custom-house, because when once converted, we never can be allowed to give ourselves to these employments, which of themselves lead to sin. And there are many pursuits which can scarcely, or not at all, be followed without sin. (St. Gregory, hom. xxiv. in Evan.)

Ver. 5. *Have you any meat?*[1] Have you any thing to eat? This is what is literally signified, both in the Latin and in the Greek text. (Witham)

Ver. 7. *It is the Lord.* St. Chrysostom says, we may here see the different characters of the two apostles, Peter and John; the former is more ardent, the latter more sublime; the first more vehement, the last more penetrating; for these reasons, John was the first to know Christ, Peter the first to hasten to him. (Hom. lxxxvi.)

Ver. 8. The evangelist praises Peter, and excuses the other apostles: all come to Christ; the former leaving his boat, his companions, his nets and prey, arrives more expeditiously; the latter with the impediments of the boat and nets, &c. &c. arrive also, but not so readily; a just figure this of religious, who leave all to go directly to God, and of those who remain in the world, and have to navigate a treacherous element with imminent danger of shipwreck. (Maldonatus) --- The poet Sedulius writes thus on the nets:

Pendula fluctivagam traxerunt retia prædam,

Per typicam noscenda viam; nam retia dignis

Lucida sunt præcepta Dei, quibus omnis in illa

Dextra parte manens concluditur, ac simul ulnis

Fertur apostolicis Domini ad vestigia Christi.

Ver. 9. *Hot coals lying, and a fish laid thereon, and bread.* The fish caught in the net were not yet drawn to land. These things, then, were created out of nothing, or miraculously transported thither, by the divine power. (Witham)

Ver. 11. *Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three;* a figure of the great number to be converted by the labours of the apostles. (Witham)

Ver. 12. *And none of them who were at meat, durst ask him, who art thou? knowing that it was the Lord.* It is likely he appeared to them with a countenance different, and brighter than before his death; yet they were presently so convinced it was Jesus, that they were ashamed to ask or doubt of it. (Witham)

Ver. 14. *This is now the third time that Jesus was manifested to his disciples.* He had appeared to them more than thrice, even the very day of his resurrection. (Matthew xxviii. 16.) Here it is called the third time either because it was the third different day; or because it was the third time that he had then appeared to a considerable number together. After this, he appeared to them frequently, and conversed with them for forty days, till his ascension. See Acts i. 3. and 1 Corinthians xv. 5. (Witham) --- This must be understood of the third day, or of the third time, that our Saviour appeared to his apostles assembled: the first day, being the day of his resurrection; the second, eight days after, when St. Thomas saw, and believed; and on this day of their fishing. (St. Augustine, tract. 122. in Joan.) --- The evangelists relate ten different manifestations of our Saviour, after his resurrection. First, he was seen by the women at the sepulchre; 2ndly, he was again seen by the same holy women, returning from the sepulchre; 3rdly, by St. Peter; 4thly, by the two going to Emmaus; 5thly, by many at Jerusalem, when Thomas was not with them; 6thly, at the time when St. Thomas saw him; 7thly, at the sea of Tiberias; 8thly, by the eleven, on a mountain of Galilee, according to St. Matthew; 9thly, according to St. Mark, by the disciples, at their refreshment, because he was going to sup with them no more; and 10thly, on the day of his ascension, raised from the earth into heaven. (St. Augustine, de Concord. Ev. lib. iii. chap. 25.)

Ver. 15. *Simon, son of John, lovest thou me more than these?* That is, more than any one of these love me. Christ puts this question thrice to St. Peter, that this triple protestation of love, says St. Augustine, might correspond to his triple denial. St. Peter did not answer that he loved him more than the rest did, which he could not know, but modestly said: *yea, Lord, thou knowest I love thee:* and the third time, *thou knowest all things,* and the hearts of all men, *thou knowest how much I love thee.* At each protestation, Jesus answered, *feed my lambs;* and the third time, *feed my sheep.* To feed, in the style of the Scriptures, is to guide, rule, and govern. St. Ambrose and some others take notice, as if by the *lambs*, might be understood the people, and by the *sheep*, those placed over them, as bishops, priests, &c. but others make no such difference in this place, betwixt *lambs* and *sheep*, only as comprehending all the members of Christ's Church, of what condition soever, even the rest of the apostles. For here it was that Christ gave to St. Peter that power which he had promised him, (Matthew xvi. 18.) that is, He now made St. Peter head[1] of his whole Church, as he had insinuated at the first meeting, when St. Andrew brought him to our Saviour, when he changed his name from Simon to Peter: again, when he chose him, and made him the first of his twelve apostles; but particularly, when he said, *thou art Peter, (a rock) and upon this rock will I build my Church,* &c. Upon this account the Catholic

Church, from the very first ages, hath always revered, and acknowledged the supreme power of the successors of St. Peter, in spirituals, over all Christian Churches. This appears also by the writings of Tertullian, of St. Irenæus, of St. Cyprian, of the greatest doctors and bishops, both of the west and east, of St. Jerome, St. Augustine, of St. Chrysostom, in several places, of the first general Councils, particularly of the great Council of Chalcedon, &c. (Witham) --- *Simon (son) of John*. The father's name is here added, to discriminate him from Simon Thaddeus, that every one might know that the chief care of the universal Church was not given to any other apostle but Peter. This Simon of John is the same as Simon Bar-jona. See Matthew xvi. 17. (Menochius) --- St. Peter had three times renounced his master; and Jesus, to give him an opportunity of repairing his fault by a triple confession, three several times demanded of him, if he loved him more than these? That, as St. Augustine remarks, he who had thrice denied through *fear* might thrice confess through *love*. (Calmet)

Ver. 16-17. The lambs and the sheep of our Saviour here mean the faithful, who compose his Church, without any distinction of Jew or Gentile. St. Peter, by these words, is appointed to take charge of the whole flock, as being the chief and prince of the apostles. He is, in some manner, the pastor, not of the sheep only, but of the pastors themselves. They have each their own flock to look after; but to him is committed the care of all; he alone is the pastor of all. (Calmet) --- *Feed my sheep*. Our Lord had promised the spiritual supremacy to St. Peter; (St. Matthew xvi. 19.) and here he fulfils that promise, by charging him with the superintendency of all his sheep, without exception; and consequently of his whole flock, that is, of his whole Church. (Challoner)

Ver. 18. *Thou shalt stretch forth thy hands ... signifying by what death he should glorify God*; that is, that a cross should be the instrument of his death and martyrdom. --- *Whither thou wouldst not*: which is no more than to say, that a violent death is against the natural inclination of any man, even though he be ever so willing, and disposed to undergo it. (Witham) --- By this is meant the martyrdom of St. Peter, which took place thirty-four years after this. He was first cast into prison, and then led out to punishment as Christ had foretold him. He stretched out his arms to be chained, and again he stretched them out, when he was crucified; for he died on the cross, as the ancients assure us. (Calmet)

Ver. 21. *Lord, what shall this man do?* St. Chrysostom thinks, it was the love and friendship, that St. Peter had for St. John, that moved him to ask this question. (Witham)

Ver. 22. *Jesus saith: so I will have him remain,[3] &c.* That is, in case I will have him remain; or, as it is in the Greek, *if I will have him remain, what is that to thee?* It is thy duty, and thy concern, to follow me. (Witham) --- When Christ told St. Peter to follow him, he meant, that he should go like himself to the death of the cross; but when he says of St. John, *So I will have him to remain till I come*, he insinuates that his beloved disciple should not undergo a violent death; but remain in the world, till he should visit him by death, and conduct him to glory. It may likewise be understood of the Revelations, in which our Saviour manifested himself in his glory to this his beloved disciple. [Apocalypse i. 13.] In the Greek, it is, *if I will have him to remain*; and this is the true reading, according to Estius, and Jansenius, bishop of Ghent, authorized by many Latin copies. Others refer these words of Christ to his coming to destroy Jerusalem: an epoch which St. John survived.

Ver. 23. *This saying, therefore:[4]* that is, a report went about among the disciples, the John

was *not to die*. But St. John himself, as St. Augustine and St. Chrysostom observe, took care to tell us, that Christ said not so. Nor do we find any sufficient grounds to think that St. John is not dead. (Witham)

Ver. 24. *This is that disciple, &c.* Some conjecture, that these words were added by the Church of Ephesus. But the ancient Fathers, St. Chrysostom, St. Cyril, St. Augustine, expound them as they do the rest, without any such remark. Nor is it unusual for a person to write in this manner of himself, as of a third person. It is what St. John hath done of himself, chap. xix. ver. 35. (Witham) --- Some conjecture, that these words were added by the Church of Ephesus, to point out St. John to be the real author of this history, and to record their own assent to this his testimony. But the ancient Fathers give no such comment. Nor is it unusual for a person to write of himself, as of a third person. It is what St. John hath done before.

Ver. 25. *The world[5] itself, I think, &c.* It is an hyperbolical way of speaking, says St. Cyril, common enough, even in the holy Scriptures; and only signifies, that a very great number of things, which Christ did and said, have not been recorded. (Witham) --- This is a figure of speech, called hyperbole, and only means, that it would require many, many books, to contain all the various actions and sayings of our divine Lord.

[1] Ver. 5. Numquid pulmentarium habetis? *me ti prosphagion.*

[2] Ver. 15. He made St. Peter head of his whole Church. See Tertullian, lib. de pudicitia, p. 556. Ed. Rig. where he calls the successor of St. Peter, Pontificem maximum, & Episcopum Episcoporum; St. Irenæus, lib. iii. chap. 3; St. Cyprian, ep. 55. p. 84, Ed. Rig. Navigare audent & ad Petri Cathedram, atque ad Ecclesiam principalem. See St. Jerome, epist. lvii. and lviii. p. 175. nov. Ed. St. Augustine. --- St. Chrysostom on this place, hom. lxxxviii. p. 525. nov. Ed. Cur. aliis prætermisissis (Petrum) alloquitur? he answers, *ekkritos en ton Apostolon, kai stoma ton matheton, kai koruphe tou chorou,* cœtus illius caput. ... fratrum præfecturam suscipe; *egcheirizetai ten prostasian ton adelphon.* And a little after, p. 527. putting the objection, why St. James, and not St. Peter, was made bishop of Jerusalem, he answers; because St. Peter was to be over the whole universe; *tes oikoumenes echeirotoneuse,* &c. The same St. Chrysostom, lib. ii. de Sacerd. chap. 1. tom. 1. p. 372. nov. Ed. Ben. qua de causa ille sanguinem effudit suum? certè ut oves eas acquireret, quarum curam tum Petro, tum Petri Successoribus committebat. --- Conc. Chalced. Lab. tom. 4. p. 565. The Council thus writes to St. Leo; omnibus constitutus interpres, quibus tu quidem tanquam caput membris præeras, &c. *pasin ermeneus kathestamenos,* &c. And p. 368. Petrus per Leonem ita locutus est; *Petros dia Leontos tauta exephonesen.* See Annotation for Matthew xvi. ver. 18.

[3] Ver. 22. Sic eum volo manere, *ean auton thelo menein.*

[4] Ver. 23. St. Augustine, tract. 124. p. 819. D. Hanc opinionem Joannes ipse abstulit, non hoc dixisse Dominum, aperta contradictione declarans: cur enim subjungeret, non dixit Jesus, non moritur, nisi ne hominum cordibus quod falsum fuerat inhæreret? &c. — So St. Chrysostom says, he spoke this to prevent or correct this mistake. p. 528. *diorthoutai.*

[5] Ver. 25. Nec ipsum arbitror mundum, &c. St. Cyril on this expression, p. 1123, *uperbolikos*. See St. Augustine at the end of his 124. tract. where he says, such hyperboles are found elsewhere in the holy Scripture.

Bible Text & Cross-references:

Christ manifests himself to his disciples by the sea side, and gives Peter the charge of his sheep.

1 After this Jesus manifested himself again to the disciples at the sea of Tiberias. And he manifested *himself* after this manner:

2 There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana, in Galilee, and the sons of Zebedee, and two others of his disciples.

3 Simon Peter saith to them; I go a fishing. They say to him; We also come with thee. And they went forth and entered into a ship: and that night they caught nothing.

4 But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.

5 Jesus therefore said to them; Children, have you any meat? they answered him; No.

6 He saith to them; Cast the net on the right side of the ship, and you shall find. They cast, therefore: and now they were not able to draw it for the multitude of fishes.

7 That disciple, therefore, whom Jesus loved, said to Peter; It is the Lord. Simon Peter, when he heard that it was the Lord, girded his coat about him, (for he was naked) and cast himself into the sea.

8 But the other disciples came in the ship, (for they were not far from the land, but as it were two hundred cubits) drawing the net with fishes.

9 As soon, then, as they came to land, they saw hot coals lying, and a fish laid thereon, and bread.

10 Jesus saith to them; Bring hither of the fishes which you have now caught.

11 Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken.

12 Jesus saith to them; Come, and dine. And none of them who were at meat, durst ask him, Who art thou? knowing that it was the Lord.

13 And Jesus cometh and taketh bread, and giveth them, and fish in like manner.

14 This is now the third time that Jesus was manifested to his disciples, after he was risen from the

dead.

15 When, therefore, they had dined, Jesus saith to Simon Peter; Simon *son* of John, lovest thou me more than these? He saith to him; Yea, Lord, thou knowest that I love thee. He saith to him; Feed my lambs.

16 He saith to him again; Simon, *son* of John, lovest thou me? He saith to him; Yea, Lord, thou knowest that I love thee. He saith to him; Feed my lambs.

17 He saith to him the third time; Simon, *son* of John, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him; Lord, thou knowest all things: thou knowest that I love thee. He said to him; Feed my sheep.

18 Amen, amen, I say to thee: *when thou wast younger thou didst gird thyself, and didst walk where thou wouldst: But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not.

19 And this he said, signifying by what death he should glorify God. And when he had said this, he saith to him; Follow me.

20 Peter turning about, saw that disciple whom Jesus loved, following, *who also leaned on his breast at supper, and said; Lord, who is he that shall betray thee?

21 Him, therefore, when Peter had seen, he saith to Jesus; Lord, and what *shall* this man *do*?

22 Jesus saith to him; So I will have him to remain till I come, what is it to thee? follow thou me.

23 This saying, therefore, went abroad among the brethren, that that disciple should not die. And Jesus did not say to him, He should not die: but, So I will have him to remain till I come, what is it to thee?

24 This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true.

25 *But there are also many other things which Jesus did, which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written.

*

18: 2 Peter i. 14.

20: John xiii. 23.

25: John xx. 30.

Word Pictures in the New Testament (non-Catholic)

Let not your heart be troubled (μη ταρασσεσθω ὑμων ἡ καρδια [*mē tarassesthō humōn hē kardia*]). Not here the physical organ of life (Luke 21:34), but the seat of spiritual life (πνευμα, ψυχη [*pneuma, psuchē*]), the centre of feeling and faith (Rom. 10:10), “the focus of the religious life” (Vincent) as in Matt. 22:37. See these words repeated in 14:27. Jesus knew what it was to have a “troubled” heart (11:33; 13:31) where ταρασσω [*tarassō*] is used of him. Plainly the hearts of the disciples were tossed like waves in the wind by the words of Jesus in 13:38. **Ye believe...believe also** (πιστευετεελλιψκαι πιστευετε [*pisteueteellipsis kai pisteuete*]). So translated as present active indicative plural second person and present active imperative of πιστευω [*pisteuō*]. The form is the same. Both may be indicative (ye believe...and ye believe), both may be imperative (believe ... and believe or believe also), the first may be indicative (ye believe) and the second imperative (believe also), the first may be imperative (keep on believing) and the second indicative (and ye do believe, this less likely). Probably both are imperatives (Mark 11:22), “keep on believing in God and in me.”

John 14:2

Mansions (μοναι [*monai*]). Old word from μενω [*menō*], to abide, abiding places, in N.T. only here and verse 23. There are many resting-places in the Father’s house (οικια [*oikia*]). Christ’s picture of heaven here is the most precious one that we possess. It is our heavenly home with the Father and with Jesus. **If it were not so** (εἰ δε μη [*ei de mē*]). Ellipsis of the verb (Mark 2:21; Rev. 2:5, 16; John 14:11). Here a suppressed condition of the second class (determined as unfulfilled) as the conclusion shows. **I would have told you** (εἶπον ἄν ὑμιν [*eipon an humin*]). Regular construction for this apodosis (ἄν [*an*] and aorist—second active—indicative). **For I go** (ὅτι πορευομαι [*hoti poreuomai*]). Reason for the consolation given, futuristic present middle indicative, and explanation of his words in 13:33 that puzzled Peter so (13:36f.). **To prepare a place for you** (ἑτοιμασαι τοπον ὑμιν [*hetoimasai topon humin*]). First aorist active infinitive of purpose of ἑτοιμαζω [*hetoimazō*], to make ready, old verb from ἑτοιμος [*hetoimos*]. Here only in John, but in Mark 10:40 (=Matt. 20:23). It was customary to send one forward for such a purpose (Numb. 10:33). So Jesus had sent Peter and John to make ready (this very verb) for the passover meal (Mark 14:12=Matt. 26:17). Jesus is thus our Forerunner (προδρομος [*prodromos*]) in heaven (Heb. 6:20).

John 14:3

If I go (εἰαν πορευθω [*ean poreuthō*]). Third-class condition (εἰαν [*ean*] and first aorist passive subjunctive of πορευομαι [*poreuomai*]). **And prepare** (και ἑτοιμασω [*kai hetoimasō*]). Same condition and first aorist active subjunctive of the same verb ἑτοιμαζω [*hetoimazō*]. **I come again** (παλιν ἐρχομαι [*palin erchomai*]). Futuristic present middle, definite promise of the second coming of Christ. **And will receive you unto myself** (και παραληψομαι ὑμας προς ἑμαυτον [*kai*

paralēmpsomai humas pros emauton). Future middle of παραλαμβάνω [*paralambanō*]. Literally, “And I shall take you along (παρα- [*para-*] to my own home” (cf. 13:36). This blessed promise is fulfilled in death for all believers who die before the Second Coming. Jesus comes for us then also. **That where I am there ye may be also** (ἵνα ὅπου εἶμι ἐγὼ καὶ ὑμεῖς ἦτε [*hina hopou eimi egō kai hūmeis ēte*]). Purpose clause with ἵνα [*hina*] and present active subjunctive of εἶμι [*eimi*]. This the purpose of the departure and the return of Christ. And this is heaven for the believer to be where Jesus is and with him forever.

John 14:4

Ye know the way (οἶδατε τὴν ὁδὸν [*oidate tēn hodon*]). Definite allusion to the puzzle of Peter in 13:36f.. The path to the Father’s house is now plain.

John 14:5

Whither (ποῦ [*pou*])—**how** (πῶς [*pōs*]). It is Thomas, not Peter (13:36f.) who renews the doubt about the destination of Jesus including the path or way thither (τὴν ὁδὸν [*tēn hodon*]). Thomas is the spokesman for the materialistic conception then and now.

John 14:6

I am the way, and the truth, and the life (Ἐγὼ εἶμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ [*Egō eimi hē hodos kai hē alētheia kai hē zōē*]). Either of these statements is profound enough to stagger any one, but here all three together overwhelm Thomas. Jesus had called himself “the life” to Martha (11:25) and “the door” to the Pharisees (10:7) and “the light of the world” (8:12). He spoke “the way of God in truth” (Mark 12:14). He is the way to God and the only way (verse 6), the personification of truth, the centre of life. **Except by me** (εἰ μὴ δι’ ἐμοῦ [*ei mē di’ emou*]). There is no use for the Christian to wince at these words of Jesus. If he is really the Incarnate Son of God (1:1, 14, 18, they are necessarily true.

John 14:7

If ye had known me (εἰ ἐγνώκειτε με [*ei egnōkeite me*]). Past perfect indicative of γινώσκω [*ginōskō*], to know by personal experience, in condition of second class as is made plain by the conclusion (ἀν ἦδετε [*an ēidete*]) where οἶδα [*oida*], not γινώσκω [*ginōskō*] is used. Thomas and the rest had not really come to know Jesus, much as they loved him. **From henceforth ye know him** (ἀπ’ ἀρτι γινώσκετε αὐτὸν [*ap’ arti ginōskete auton*]). Probably inchoative present active indicative, “ye are beginning to know the Father from now on.” **And have seen him** (καὶ ἑώρακατε [*kai heōrakate*]). Perfect active indicative of ὁραῶ [*horaō*]. Because they had seen Jesus who is the Son of God, the Image of God, and like God (1:18). Hence God is like Jesus Christ. It is a bold and daring claim to deity. The only intelligible conception of God is precisely what Jesus here says. God is like Christ.

John 14:8

Show us (δείξον ἡμῖν [*deixon hēmin*]). Philip now speaks up, possibly hoping for a theophany

(Ex. 33:18f.), certainly not grasping the idea of Jesus just expressed.

John 14:9

So long time (τοσούτου χρόνου [*tosouton chronon*]). Accusative of extent of time. **And dost thou not know me?** (καὶ οὐκ ἐγνώκας με; [*kai ouk egnōkas me?*]). Perfect active indicative of γινώσκω [*ginōskō*]. Jesus patiently repeats his language to Philip with the crisp statement: “he that hath seen me hath seen the Father” (ὁ ἑώρακώς ἐμε ἑώρακεν τὸν πατέρα [*ho heōrakōs eme eōraken ton patera*]). Perfect active participle and perfect active indicative of ὄραω [*horaō*], state of completion. **Thou** (σύ [*su*]). Emphatic—After these years together.

John 14:10

Believest thou not? (οὐ πιστεύεις; [*ou pisteueis?*]). Jesus had a right to expect greater faith from these men than from the blind man (9:35) or Martha (11:27). His words in 14:1 are clearly needed. This oneness with the Father Jesus had already stated (10:38) as shown by his “words” (ῥήματα [*rēmata*]) and his “works” (ἔργα [*erga*]). Cf. 3:34; 5:19; 6:62.

John 14:11

Believe me (πιστεῦετε μοι [*pisteuete moi*]). Repeated appeal (present active imperative of πιστεύω [*pisteuō*]) as in 14:1 to his disciples and as he had done with the hostile Jews to be influenced by his “works” at any rate (10:38).

John 14:12

Shall he do also (κακεῖνος ποιήσει [*kakeinos poiēsei*]). Emphatic pronoun ἐκεῖνος [*ekeinos*], “that one also.” **Greater works than these** (μειζόνα τούτων [*meizona toutōn*]). Comparative adjective neuter plural from μέγας [*megas*] with ablative case τούτων [*toutōn*]. Not necessarily greater miracles and not greater spiritual works in quality, but greater in quantity. Cf. Peter at Pentecost and Paul’s mission tours. “Because I go” (ὅτι ἐγὼ πορεύομαι [*hoti egō poreuornai*]). Reason for this expansion made possible by the Holy Spirit as Paraclete (16:7).

John 14:13

Whatever ye shall ask (ὅτι ἂν αἰτήσητε [*hoti an aitēsēte*]). Indefinite relative clause with ὅτι [*hoti*] (neuter accusative singular of ὅστις [*hostis*]), ἂν [*an*] and the aorist active subjunctive of αἰτέω [*aiteō*]. This is an advance thought over verse 12. **In my name** (ἐν τῷ ὀνοματι μου [*en tōi onomati mou*]). First mention of his “name” as the open sesame to the Father’s will. See also 14:26; 15:16; 16:23, 24, 26. **That will I do** (τούτο ποιήσω [*touto poiēsō*]). The Father answers prayers (15:16; 16:23), but so does the Son (here and verse 14). The purpose (ἵνα [*hina*]) clause with first aorist passive subjunctive of δοξάζω [*doxazō*] is “that the Father may be glorified in the Son.” Plead Christ’s name in prayer to the Father.

John 14:14

If ye shall ask me anything in my name (ἐὰν τι αἰτήσητε με ἐν τῷ ὀνόματι μου [*ean ti aitēsēte me en tōi onomati mou*]). Condition of third class with ἐὰν [*ean*] and first aorist active subjunctive of αἰτέω [*aiteō*]. The use of με [*me*] (me) here is supported by Aleph B 33 Vulgate Syriac Peshitta. Just this phrase does not occur elsewhere in John and seems awkward, but see 16:23. If it is genuine, as seems likely, here is direct prayer to Jesus taught as we see it practiced by Stephen in Acts 7:59; and in Rev. 22:20.

John 14:15

If ye love me (ἐὰν ἀγαπάτε με [*ean agapāte me*]). Third-class condition “if ye keep on loving (present active subjunctive, same contract form as indicative) me.” Cf. verse 23. **Ye will keep** (τηρησετε [*tērēsete*]). Future active of τηρέω [*tēreō*], not aorist imperative τηρησατε [*tērēsate*] (keep) as some MSS. have. For this phrase see also 8:51; 14:23, 24; 14:20; I John 2:5. Continued love prevents disobedience.

John 14:16

And I will pray the Father (καγὼ ἐρωτήσω τὸν πατέρα [*kagō erōtēsō ton patera*]). Ἐρωτάω [*Erōtaō*] for prayer, not question (the old use), also in 16:23 (prayer to Jesus in same sense as αἰτέω [*aiteō*]), 26 (by Jesus as here); 17:9 (by Jesus), “make request of.” **Another Comforter** (ἄλλον παρακλητόν [*allon paraklēton*]). Another of like kind (ἄλλον [*allon*], not ἕτερον [*heteron*]), besides Jesus who becomes our Paraclete, Helper, Advocate, with the Father (I John 2:1, Cf. Rom. 8:26f.). This old word (Demosthenes), from παρακαλέω [*parakaleō*], was used for legal assistant, pleader, advocate, one who pleads another’s cause (Josephus, Philo, in illiterate papyrus), in N.T. only in John’s writings, though the idea of it is in Rom. 8:26–34. Cf. Deissmann, *Light, etc.*, p. 336. So the Christian has Christ as his Paraclete with the Father, the Holy Spirit as the Father’s Paraclete with us (John 14:16, 26; 15:26; 16:7; I John 2:1). **For ever** (εἰς τὸν αἰῶνα [*eis ton aiōna*]). This the purpose (ἵνα [*hina*]) in view and thus Jesus is to be with his people here forever (Matt. 28:20). See 4:14 for the idiom.

John 14:17

The Spirit of truth (τὸ πνεῦμα τῆς ἀληθείας [*to pneuma tēs alētheias*]). Same phrase in 15:27 and 16:13; I John 4:6, “a most exquisite title” (Bengel). The Holy Spirit is marked by it (genitive case), gives it, defends it (cf. 1:17), in contrast to the spirit of error (I John 4:6). **Whom** (ὃ [*ho*]). Grammatical neuter gender (ὃ [*ho*]) agreeing with πνεῦμα [*pneuma*] (grammatical), but rightly rendered in English by “whom” and note masculine ἐκεῖνος [*ekeinos*] (verse 26). He is a person, not a mere influence. **Cannot receive** (οὐ δύναται λαβεῖν [*ou dunatai labein*]). Left to itself the sinful world is helpless (I Cor. 2:14; Rom. 8:7f.), almost Paul’s very language on this point. The world lacks spiritual insight (οὐ θεωρεῖ [*ou theōrei*]) and spiritual knowledge (οὐδε γινώσκει [*oude ginōskei*]). It failed to recognize Jesus (1:10) and likewise the Holy Spirit. **Ye know him** (ὕμεις γινώσκετε αὐτό [*humeis ginōskete auto*]). Emphatic position of ὕμεις [*humeis*] (ye) in contrast with the world (15:19), because they have seen Jesus the Revealer of the Father (verse 9). **Abides** (μένει [*meni*]). Timeless present tense. **With**

you (παρ ὑμῶν [*par humin*]). “By your side,” “at home with you,” not merely “with you” (μεθ ὑμῶν [*meth humōn*]) “in the midst of you.” **In you** (ἐν ὑμῶν [*en humin*]). In your hearts. So note μετα [*meta*] (16), παρα, ἐν [*para, en*].

John 14:18

I will not leave (οὐκ ἀφήσω [*ouk aphēsō*]). Future active of ἀφήμι [*aphēmi*], to send away, to leave behind. **Desolate** (ὀρφανούς [*orphanous*]). Old word (ὀρφος [*orphos*], Latin *orbus*), bereft of parents, and of parents bereft of children. Common in papyri of orphan children. In 13:33 Jesus called the disciples τεκνία [*teknia*] (little children), and so naturally the word means “orphans” here, but the meaning may be “helpless” (without the other Paraclete, the Holy Spirit). The only other N.T. example is in James 1:27 where it means “fatherless.” **I come** (ἐρχομαι [*erchomai*]). Futuristic present as in verse 3.

John 14:19

But ye behold me (ὕμεις δε θεωρεῖτε με [*humeis de theōreite me*]). Emphatic position of ὑμεις [*humeis*] (ye) in contrast to the blind, unseeing world. Cf. 13:33 and 16:10, 16. **Because I live, ye shall live also** (ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε [*hoti egō zō kai humeis zēsete*]). This is our blessed guarantee of immortal, eternal life, the continued living of Jesus. He is the surety of a better covenant (Heb. 7:22), the Risen Christ Jesus. He had said it before (6:57).

John 14:20

In that day (ἐν ἐκείνῃ τῇ ἡμέρᾳ [*en ekeinēi tēi hēmerāi*]). The New Dispensation of the Holy Spirit, beginning with Christ’s Resurrection and the Coming of the Holy Spirit at Pentecost. **Shall know** (γινώσθε [*gnōsthe*]). Future middle of γινώσκω [*ginōskō*]. Chapters 1 to 3 of Acts bear eloquent witness to these words.

John 14:21

He it is that loveth me (ἐκεῖνος ἐστὶν ὁ ἀγαπῶν με [*ekeinos estin ho agapōn me*]). Emphatic demonstrative pronoun ἐκεῖνος [*ekeinos*]: “that is the one who loves me.” **And will manifest myself unto him** (καὶ ἐμφανίσω αὐτῷ ἐμαυτὸν [*kai emphanisō autōi emauton*]). Future active of ἐμφανίζω [*emphanizō*], old verb from ἐμφανής [*emphanēs*] (Acts 10:40; Rom. 10:20). The Unseen and Risen Christ will be a real and spiritual Presence to the obedient and loving believer.

John 14:22

Not Iscariot (οὐχ ὁ Ἰσκαριώτης [*ouch ho Iskariōtēs*]). Judas Iscariot had gone (13:30), but John is anxious to make it clear that this Judas (common name, two apostles also named James) was not the infamous traitor. He is also called Thaddaeus or Lebbaeus (Mark 3:17=Matt. 10:3) and the brother (or son) of James (6:15; Acts 1:13). This is the fourth interruption of the talk of Jesus (by Peter, 13:36; by Thomas, 14:5; by Philip, 14:8; by Judas, 14:22). **And not to the world** (καὶ οὐχὶ τῷ κόσμῳ [*kai ouchi*

tōi kosmōi). Judas caught at the word ἐμφανίζω [*emphanizō*] in verse 21 as perhaps a Messianic theophany visible to all the world as at the judgment (5:27f.). He seems to suspect a change of plan on the part of Jesus (τι γεγονός ἐστίν [ti gegonen hoti]=how has it happened that).

John 14:23

If a man love me (ἐάν τις ἀγαπά με [*ean tis agapāi me*]). Condition of third class with ἐάν [*ean*] and present active subjunctive, “if one keep on loving me.” That is key to the spiritual manifestation (ἐμφανίζω [*emphanizō*]). **We will come** (ἐλευσομεθα [*eleusometha*]). Future middle of ἐρχομαι [*erchomai*] and first person plural (the Father and I), not at the judgment, but here and now. **And make our abode with him** (καὶ μονὴν παρ’ αὐτῷ ποιήσομεθα [*kai monēn par autōi poiēsometha*]). See verse 2 for the word μονή [*monē*] (dwelling, abiding place). If the Holy Spirit “abides” (μένει [*meni*], verse 17) in you, that heart becomes a temple (ναός [*naos*]) of the Holy Spirit (I Cor. 3:16f.), and so a fit dwelling place for the Father and the Son, a glorious and uplifting reality.

John 14:24

He that loveth me not (ὁ μὴ ἀγαπῶν με [*ho mē agarōn me*]). Present active articular participle of ἀγαπάω [*agapaō*] with negative μὴ [*mē*], “the one who keeps on not loving me.” **Is not mine, but the Father’s** (οὐκ ἐστίν ἐμός, ἀλλὰ τοῦ πατρὸς [*ouk estin emos, alla tou patros*]). Predicative possessive pronoun ἐμός [*emos*] and the predicate genitive of possession πατρὸς [*patros*].

John 14:25

Have I spoken (ἐλάληκα [*laleka*]). Perfect active indicative of λαλέω [*laleō*], for permanent keeping (τήρῶ [*tēreō*] verse 23). **While yet abiding with you** (παρ’ ὑμῖν μένων [*par humin menōn*]). Present active participle, no “yet” (ἐτι [*eti*]) in the Greek, “while remaining beside (παρ’) you” before departing for the coming of the other Paraclete.

John 14:26

Whom (ὃς [*hos*]). Grammatical neuter, but “whom” is correct translation. The Father will send the Holy Spirit (14:16; Luke 24:49; Acts 2:33), but so will the Son (John 15:26; 16:7) as Jesus breathes the Holy Spirit upon the disciples (20:22). There is no contradiction in this relation of the Persons in the Trinity (the Procession of the Holy Spirit). Here the Holy Spirit (full title as in Mark 3:29; Matt. 12:32; Luke 12:10) is identified with the Paraclete. **He** (ἐκεῖνος [*ekeinos*]). Emphatic demonstrative pronoun and masculine like παρακλητός [*paraklētos*]). **Shall teach you all things** (ὑμᾶς διδάξει πάντα [*humas didaxei panta*]). The Holy Spirit knows “the deep things of God” (I Cor. 2:10) and he is our Teacher in the Dispensation of the Holy Spirit of both new truth (verse 25) and old. **Bring to your remembrance** (ὑπομνήσει ὑμᾶς [*hupomnēsei humas*]). Future active indicative of ὑπομιμνήσκω [*hupomimnēskō*], old verb to remind, to recall, here only in this Gospel (cf. III John 10; II Tim. 2:14) and with two accusatives (person and thing). After pentecost the disciples will be able better to recall and to understand what Jesus had said (how dull they had been at times) and to be open to new

revelations from God (cf. Peter at Joppa and Caesarea).

John 14:27

My peace (εἰρηνην τὴν ἐμὴν [*eirēnēn tēn emēn*]). This is Christ's bequest to the disciples before of the orient for greeting and parting, used by Jesus in his [שָׁלוֹם; he goes, the *shalom* [*šālôm*] appearances after the resurrection (20:19, 21, 26) as in II John 3 and III John 14, but here and in 16:33 in the sense of spiritual peace such as only Christ can give and which his Incarnation offers to men (Luke 2:14). **Neither let it be fearful** (μεδὴ δειλιατῶ [*medē deiliatō*]). Added to the prohibition in verse 1, only N.T. example of δειλιατῶ [*deiliaō*] (rare word in Aristotle, in a papyrus of one condemned .([to death), common in LXX, like palpitating of the heart (from δειλος [*deilos*

John 14:28

I go away, and I come (ὑπάγω καὶ ἐρχομαι [*hupagō kai erchomai*]), both futuristic presents (7:33; 14:3, 18). **If ye loved me** (εἰ ἠγάπατε με [*ei ēgapāte me*]). Second-class condition with the imperfect active of ἀγαπάω [*agapaō*] referring to present time, implying that the disciples are not loving Jesus as they should. **Ye would have rejoiced** (ἐχαρήτε ἂν [*echarēte an*]). Second aorist passive indicative of χαίρω [*chairō*] with ἂν [*an*], conclusion of second-class condition referring to past time, "Ye would already have rejoiced before this" at Christ's going to the Father (verse 12). **Greater than I** (μειζὼν μου [*meizōn mou*]). Ablative case μου [*mou*] after the comparative μειζὼν [*meizōn*] (from positive μέγας [*megas*]). The filial relation makes this necessary. Not a distinction in nature or essence (cf. 10:30), but in rank in the Trinity. No Arianism or Unitarianism here. The very explanation here is proof of the deity of the Son (Dods).

John 14:30

The prince of the world (ὁ τοῦ κοσμοῦ ἀρχὼν [*ho tou kosmou archōn*]). Satan as in 12:31 which see.

John 14:31

But that the world may know (ἀλλ' ἵνα γινῶ ὁ κόσμος [*all hina gnōi ho kosmos*]). Purpose clause with ἵνα [*hina*] and the second aorist active subjunctive of γινώσκω [*ginōskō*]. Elliptical construction (cf. 9:3; 13:18; 15:25). "But I surrendered myself to death," etc., before ἵνα [*hina*]. **Arise, let us go hence** (ἐγειρεσθε, ἀγωμεν ἐντευθεν [*egeiresthe, agōmen enteuthen*]). Imperative present middle of ἐγείρω [*egeirō*] and the volitive (hortatory) subjunctive ἀγωμεν [*agōmen*] (the word used in 11:7, 16) of going to meet death. Apparently the group arose and walked out into the night and the rest of the talk (chs. 15 and 16) and prayer (ch. 17) was in the shadows on the way to Gethsemane.

Robertson, A. 1997. *Word Pictures in the New Testament*. Vol.V c1932, Vol.VI c1933 by Sunday School Board of the Southern Baptist Convention. Logos Research Systems: Oak Harbor

Daily Bible Study Series (non-Catholic)

THE PROMISE OF GLORY

John 14:1–3

“Do not let your heart be distressed. Believe in God and believe in me. There are many abiding-places in my Father’s house. If it were not so, would I have told you that I am going to prepare a place for you? And, if I go and prepare a place for you, I am coming again, and I will welcome you to myself, that where I am, there you too may be.”

IN a very short time life for the disciples was going to fall in. Their world was going to collapse in chaos around them. At such a time there was only one thing to do—stubbornly to hold on to trust in God. As the Psalmist had had it: “I believe that I shall see the goodness of the Lord in the land of the living” (Psalm 27:13). “But my eyes are toward thee, O Lord God; in thee I seek refuge” (Psalm 141:8). There comes a time when we have to believe where we cannot prove and to accept where we cannot understand. If, in the darkest hour, we believe that somehow there is a purpose in life and that that purpose is love, even the unbearable becomes bearable and even in the darkness there is a glimmer of light.

Jesus adds something to that. He says not only: “Believe in God.” He says also: “Believe in me.” If the Psalmist could believe in the ultimate goodness of God, how much can we. For Jesus is the proof that God is willing to give us everything he has to give. As Paul put it: “He who did not spare his own Son, but gave him up for us all, will he not also give us all things with him?” (Romans 8:32). If we believe that in Jesus we see the picture of God, then, in face of that amazing love, it becomes, not easy, but at least possible, to accept even what we cannot understand, and in the storms of life to retain a faith that is serene.

Jesus went on to say: “There are many abiding places in my Father’s house.” By his Father’s house he meant heaven. But what did he mean when he said there were many abiding places in heaven? The word used for *abiding places* is the word *monai* and there are three suggestions.

(i) The Jews held that in heaven there were different grades of blessedness which would be given to men according to their goodness and their fidelity on earth. In the *Book of the Secrets of Enoch* it is said: “In the world to come there are many mansions prepared for men; good for good; evil for evil.” That picture likens heaven to a vast palace in which there are many rooms, with each assigned a room such as his life has merited.

(ii) In the Greek writer Pausanias the word *monai* means *stages upon the way*. If that is how to take it here, it means that there are many stages on the way to heaven and even in heaven there is progress and development and advance. At least some of the great early Christian thinkers had that belief. Origen was one. He said that when a man died, his soul went to some place called Paradise, which is still upon earth. There he received teaching and training and, when he was worthy and fit, his soul ascended into the air. It then passed through various *monai*, stages, which the Greeks called *spheres* and which the Christians called *heavens*, until finally it reached the heavenly kingdom. In so doing the soul followed Jesus who, as the writer to the Hebrews said, “passed through the heavens” (Hebrews 4:14). Irenaeus speaks of a certain interpretation of the sentence which tells how the seed that is sown produces sometimes a hundredfold, sometimes sixtyfold and sometimes thirtyfold (Matthew 13:8). There was a different yield and therefore a different reward. Some men will be counted worthy to pass all their eternity in the very presence of God; others will rise to Paradise; and others will become citizens of “the city.” Clement of Alexandria believed that there were degrees of glory, rewards and

stages in proportion to a man's achievement in holiness in this life.

There is something very attractive here. There is a sense in which the soul shrinks from what we might call a static heaven. There is something attractive in the idea of a development which goes on even in the heavenly places. Speaking in purely human and inadequate terms, we sometimes feel that we would be dazzled with too much splendour, if we were immediately ushered into the very presence of God. We feel that even in heaven we would need to be purified and helped until we could face the greater glory.

(iii) But it may well be that the meaning is very simple and very lovely. "There are many abiding-places in my Father's house" may simply mean that in heaven there is room for all. An earthly house becomes overcrowded; an earthly inn must sometimes turn away the weary traveller because its accommodation is exhausted. It is not so with our Father's house, for heaven is as wide as the heart of God and there is room for all. Jesus is saying to his friends: "Don't be afraid. Men may shut their doors upon you. But in heaven you will never be shut out."

THE PROMISE OF GLORY

John 14:1-3 (*continued*)

THERE are certain other great truths within this passage.

(i) It tells us of the honesty of Jesus. "If it were not so," asked Jesus, "would I have told you that I am going to prepare a place for you?" No one could ever claim that he had been inveigled into Christianity by specious promises or under false pretences. Jesus told men bluntly that the Christian must bid farewell to comfort (Luke 9:57, 58). He told them of the persecution, the hatred, the penalties they would have to bear (Matthew 10:16-22). He told them of the cross which they must carry (Matthew 16:24), even although he told them also of the glory of the ending of the Christian way. He frankly and honestly told men what they might expect both of glory and of pain if they followed him. He was not a leader who tried to bribe men with promises of an easy way; he tried to challenge them into greatness.

(ii) It tells us of the function of Jesus. He said, "I am going to prepare a place for you." One of the great thoughts of the New Testament is that Jesus goes on in front for us to follow. He opens up a way so that we may follow in his steps. One of the great words which is used to describe Jesus is the word *prodromos* (Hebrews 6:20). The Authorized Version and the Revised Standard translate it *forerunner*. There are two uses of this word which light up the picture within it. In the Roman army the *prodromoi* were the reconnaissance troops. They went ahead of the main body of the army to blaze the trail and to ensure that it was safe for the rest of the troops to follow. The harbour of Alexandria was very difficult to approach. When the great corn ships came into it a little pilot boat was sent out to guide them along the channel into safe waters. That pilot boat was called the *prodromos*. It went first to make it safe for others to follow. That is what Jesus did. He blazed the way to heaven and to God that we might follow in his steps.

(iii) It tells us of the ultimate triumph of Jesus. He said: "I am coming again." The Second Coming of Jesus is a doctrine which has to a large extent dropped out of Christian thinking and preaching. The curious thing about it is that Christians seem either entirely to disregard it or to think of nothing else. It is true that we cannot tell when it will happen or what will happen, but one thing is certain—history is going somewhere. Without a climax it would be necessarily incomplete. History must have a consummation, and that consummation will be the triumph of Jesus Christ; and he promises that in the day of his triumph he will welcome his friends.

(iv) Jesus said: "Where I am, there you will also be." Here is a great truth put in the simplest way; for the Christian, heaven is where Jesus is. We do not need to speculate on what heaven will be like. It is enough to know that we will be for ever with him. When we love someone with our whole heart, we are really alive only when we are with that person. It is so with Christ. In this world our contact with him is shadowy, for we can see only through a glass darkly, and spasmodic, for we are poor creatures and cannot live always on the heights. But the best definition is to say that heaven is that state where we will always be with Jesus.

THE WAY, THE TRUTH AND THE LIFE

John 14:4-6

"And you know the way to where I go." Thomas said to him: "Lord, we do not know where you are going. How do we know the way?" Jesus said to him: "I am the Way, the Truth and the Life. No one comes to the Father except through me."

AGAIN and again Jesus had told his disciples where he was going, but somehow they had never understood. "Yet a little while I am with you," he said, "and then I go to him that sent me" (John 7:33). He had told them that he was going to the Father who had sent him, and with whom he was one, but they still did not understand what was going on. Even less did they understand the way by which Jesus was going, for that way was the Cross. At this moment the disciples were bewildered men. There was one among them who could never say that he understood what he did not understand, and that was Thomas. He was far too honest and far too much in earnest to be satisfied with any vague pious expressions. Thomas had to be sure. So he expressed his doubts and his failure to understand, and the wonderful thing is that it was the question of a doubting man which provoked one of the greatest things Jesus ever said. No one need be ashamed of his doubts; for it is amazingly and blessedly true that he who seeks will in the end find.

Jesus said to Thomas: "I am the Way, the Truth and the Life." That is a great saying to us, but it would be still greater to a Jew who heard it for the first time. In it Jesus took three of the a great basic conceptions of Jewish religion, and made the tremendous claim that in him all three found their full realization.

The Jews talked much about the *way* in which men must walk and the *ways* of God. God said to Moses: "You shall not turn aside to the right hand or to the left. You shall walk in all the *ways* which the Lord your God has commanded you" (Deuteronomy 5:32, 33). Moses said to the people: "I know that after my death you will surely act corruptly, and turn aside from the *way* which I have commanded you" (Deuteronomy 31:29). Isaiah had said: "Your ears shall hear a word behind you saying, This is the *way*, walk in it" (Isaiah 30:21). In the brave new world there would be a highway called *the Way of Holiness*, and in it the wayfaring man, even though a simple soul, would not go lost (Isaiah 35:8). It was the Psalmist's prayer: "Teach me thy *way*, O Lord" (Psalm 27:11). The Jews knew much about the way of God in which a man must walk. And Jesus said: "I am the Way."

What did he mean? Suppose we are in a strange town and ask for directions. Suppose the person asked says: "Take the first to the right, and the second to the left. Cross the square, go past the church, take the third on the right and the road you want is the fourth on the left." The chances are that we will be lost before we get half-way. But suppose the person we ask says: "Come. I'll take you there." In that case the person to us *is* the way, and we cannot miss it. That is what Jesus does for us. He does not only give advice and directions. He takes us by the hand and leads us; he strengthens us and guides us personally every day. He does not tell us about the way; he is the Way.

Jesus said: "I am the Truth." The Psalmist said: "Teach me Thy way, O Lord, that I may walk in thy *truth*" (Psalm 86:11). "For thy steadfast love is before my eyes," he said, "and I walk in faithfulness to thee" (Psalm 26:3). "I have chosen the way of *truth*," he said (Psalm 119:30). Many men have told us the truth, but no man ever embodied it. There is one all-important important thing about moral truth. A man's character does not really affect his teaching of geometry or astronomy or Latin verbs. But if a man proposes to teach moral truth, his character makes all the difference in the world. An adulterer who teaches the necessity of purity, a grasping person who teaches the value of generosity, a domineering person who teaches the beauty of humility, an irascible creature who teaches the beauty of serenity, an embittered person who teaches the beauty of love, is bound to be ineffective. Moral truth cannot be conveyed solely in words; it must be conveyed in example. And that is precisely where the greatest human teacher must fall down. No teacher has ever embodied the truth he taught—except Jesus. Many a man could say: "I have taught you the truth." Only Jesus could say: "I am the Truth." The tremendous thing about Jesus is not simply that the *statement* of moral perfection finds its peak in him; it is that the *fact* of moral perfection finds its realization in him.

Jesus said: "I am the Life." The writer of the Proverbs said: "The commandment is a lamp, and the teaching a light; and the reproofs of discipline are the way of *life*" (Proverbs 6:23). "He who heeds instructions is on the path to life" (Proverbs 10:17). "Thou dost show me the path of *life*," said the Psalmist (Psalm 16:11). In the last analysis what man is always seeking for is life. His search is not for knowledge for its own sake: but what will make life worth living. A novelist makes one of his characters who has fallen in love say: "I never knew what life was until I saw it in your eyes." Love had brought life. That is what Jesus does. Life with Jesus is life indeed.

And there is one way of putting all this. "No one," said Jesus, "comes to the Father except through me." He alone is the way to God. In him alone we see what God is like; and he alone can lead men into God's presence without fear and without shame.

THE VISION OF GOD

John 14:7–11

"If you had known me, you would have known my Father too. From now on you are beginning to know him, and you have seen him." Philip said to him: "Lord, show us the Father, and that is enough for us." Jesus said to him: "Have I been with you for so long, and you did not know me, Philip? He who has seen me has seen the Father. How can you say: 'Show us the Father'? Do you not believe that I am in the Father and that the Father is in me? I am not the source of the words that I speak to you. It is the Father who dwells in me who is doing his own work. Believe me that I am in the Father and that the Father is in me. If you cannot believe it because I say it, believe it because of the very works I do."

It may well be that to the ancient world this was the most staggering thing Jesus ever said. To the Greeks God was characteristically *The Invisible*, the Jews would count it as an article of faith that no man had seen God at any time. To people who thought like that Jesus said: "If you had known me, you would have known my Father too." Then Philip asked what he must have believed to be the impossible. Maybe he was thinking back to that tremendous day when God revealed his glory to Moses (Exodus 33:12–32). But even in that great day. God had said to Moses: "You shall see my back: but my face shall not be seen." In the time of Jesus men were oppressed and fascinated by what is called the transcendence of God and by thought of the difference and the distance between God and man. They would never have dared to think that they could see God. Then Jesus says with utter simplicity: "He who has seen me has seen the Father."

To see Jesus is to see what God is like. A recent writer said that Luke in his gospel “domesticated God.” He meant that Luke shows us God in Jesus taking a share in the most intimate and homely things. When we see Jesus we can say: “This is God living our life.” That being so, we can say the most precious things about God.

(i) God entered into an ordinary home and into an ordinary family. As Francis Thompson wrote so beautifully in *Ex Ore Infantum*:

“Little Jesus, wast thou shy
Once, and just so small as I?
And what did it feel to be
Out of Heaven and just like me?”

Anyone in the ancient world would have thought that if God did come into this world, he would come as a king into some royal palace with all the might and majesty which the world calls greatness. As George Macdonald wrote:

“They all were looking for a king
To slay their foes and lift them high;
Thou cam’st, a little baby thing,
That made a woman cry.

As the child’s verse says:

“There was a knight of Bethlehem
Whose wealth was tears and sorrows;
His men at arms were little lambs,
His trumpeters were sparrows.”

In Jesus, God once and for all sanctified human birth, sanctified the humble home of ordinary folk and sanctified all childhood.

(ii) God was not ashamed to do a man’s work. It was as a working man that he entered into the world; Jesus was the carpenter of Nazareth. We can never sufficiently realize the wonder of the fact that God understands our day’s work. He knows the difficulty of making ends meet; he knows the difficulty of the ill-mannered customer and the client who will not pay his bills. He knew all the difficulty of living in an ordinary home and in a big family, and he knew every problem which besets us in the work of every day. According to the Old Testament work is a curse; according to the old story, the curse on man for the sin of Eden was: “In the sweat of your face you shall eat bread” (Genesis 3:19). But according to the New Testament, common work is tinged with glory for it has been touched by the hand of God.

(iii) God knows what it is to be tempted. The life of Jesus shows us, not the serenity, but the struggle of God. Anyone might conceive of a God who lived in a serenity and peace which were beyond the tensions of this world; but Jesus shows us a God who goes through the struggle that we must undergo. God is not like a commander who leads from behind the lines; he too knows the firing-line of life.

(iv) In Jesus we see God loving. The moment love enters into life pain enters in. If we could be

absolutely detached, if we could so arrange life that nothing and nobody mattered to us, then there would be no such thing as sorrow and pain and anxiety. But in Jesus we see God caring intensely, yearning over men, feeling poignantly for them and with them, loving them until he bore the wounds of love upon his heart.

(v) In Jesus we see God upon a Cross. There is nothing so incredible as this in all the world. It is easy to imagine a god who condemns men; it is still easier to imagine a God who, if we oppose him, wipes them out. No one would ever have dreamed of a God who chose the Cross to obtain our salvation.

“He who has seen me has seen the Father.” Jesus is the revelation of God and that revelation leaves the mind of man staggered and amazed.

THE VISION OF GOD

John 14:7–11 (*continued*)

JESUS goes on to say something else. One thing no Jew would ever lose was the grip of sheer loneliness of God. The Jews were unswerving monotheists. The danger of the Christian faith is that we may set up Jesus as a kind of secondary God. But Jesus himself insists that the things he said and the things he did did not come from his own initiative or his own power or his own knowledge but from God. His words were God’s voice speaking to men; His deeds were God’s power flowing through him to men. He was the channel by which God came to men.

Let us take two simple and imperfect analogies, from the relationship between student and teacher. Dr Lewis Muirhead said of that great Christian and expositor, A. B. Bruce, that men “came to see in the man the glory of God.” Every teacher has the responsibility of transmitting something of the glory of his subject to those who listen to him; and he who teaches about Jesus Christ can, if he is saint enough, transmit the vision and the presence of God to his students. That is what A. B. Bruce did, and in an infinitely greater way that is what Jesus did. He transmitted the glory and the love of God to men.

Here is the other analogy. A great teacher stamps his students with something of himself. W. M. Macgregor was a student of A. B. Bruce. A. J. Gossip tells in his memoir of W. M. Macgregor that, “when it was rumoured that Macgregor thought of deserting the pulpit for a chair, men, in astonishment, asked, Why? He replied, with modesty, that he had learned some things from Bruce that he would fain pass on.” Principal John Cairns wrote to his teacher Sir William Hamilton: “I do not know what life, or lives, may lie before me. But I know this, that, to the end of the last of them, I shall bear your mark upon me.” Sometimes if a divinity student has been trained by a great preacher whom he loves, we will see in the student something of the teacher and hear something of his voice. Jesus did something like that only immeasurably more so. He brought God’s accent, God’s message, God’s mind, God’s heart to men.

We *must* every now and then remember, that all is of God. It was not a self-chosen expedition to the world which Jesus made. He did not do it to soften a hard heart in God. He came because God sent him, because God so loved the world. At the back of Jesus, and in him, there is God.

Jesus went on to make a claim and to offer a test, based on two things; his *words* and his *works*.

(i) He claimed to be tested by what *he said*. It is as if Jesus said: “When you listen to me, can you not realize at once that what I am saying is God’s own truth?” The words of any genius are always self-evidencing. When we read great poetry we cannot for the most part say why it is great and grips our heart. We may analyse the vowel sounds and so on, but in the end there is something which defies analysis, but nevertheless easily and immediately recognizable. It is so with the words of Jesus. When

we hear them we cannot help saying: "If only the world would live on these principles, how different it would be! If only *I* would live on these principles, how different I would be!"

(ii) He claimed to be tested by his *deeds*. He said to Philip: "If you cannot believe in me because of what I say, surely you will allow what I can do to convince you." That was the same answer as Jesus sent back to John when he sent his messengers to ask whether Jesus was the Messiah, or if they must look for another. "Go back," he said, "and tell John what is happening—and that will convince him" (Matthew 11:1–6). Jesus's proof is that no one else ever succeeded in making bad men good.

Jesus said in effect to Philip: "Listen to me! Look at me! And believe!" Still the way to Christian belief is not to argue about Jesus but to listen to him and to look at him. If we do that, the sheer personal impact will compel us to believe.

THE TREMENDOUS PROMISES

John 14:12–14

"This is the truth I tell you—he that believes on me will do the works that I do, and he will do greater works than these, because I go to my Father. And I will do whatever you shall ask in my name, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it."

THERE could scarcely be any greater promises than the two contained in this passage. But they are of such a nature that we must try to understand what they mean. Unless we do, the experience of life is bound to disappoint us.

(i) First of all Jesus said that one day his disciples would do what he did, and even greater works. What did he mean?

(a) It is quite certain that in the early days the early Church possessed the power of working cures. Paul enumerates among the gifts which different people had that of healing (1 Corinthians 12:9, 28, 30). James urged that when any Christian was sick, the elders should pray over him and anoint him with oil (James 5:14). But it is clear that that is by no means all that Jesus meant; for though it could be said that the early Church did the things which Jesus did, it certainly could not be said that it did greater things than he did.

(b) As time has gone on man has more and more learned to conquer disease. The physician and the surgeon nowadays have powers which to the ancient world would have seemed miraculous and even godlike. The surgeon with his new techniques, the physician with his new treatments and his miracle drugs, can now effect the most amazing cures. There is a long way to go yet, but one by one the citadels of pain and disease have been stormed. The salient thing about all this is that it was the power and the influence of Jesus Christ which brought it about. Why should men strive to save the weak and the sick and the dying, those whose bodies are broken and whose minds are darkened? Why is it that men of skill and science have felt moved, and even compelled, to spend their time and their strength, to ruin their health and sometimes to sacrifice their lives, to find cures for disease and relief from pain? The answer is that, whether they knew it or not, Jesus was saying to them through his Spirit: "These people must be helped and healed. You must do it. It is your responsibility and your privilege to do all you can for them." It is the Spirit of Jesus who has been behind the conquest of disease; and, as a result, men can do things nowadays which in the time of Jesus no one would ever have imagined possible.

(c) But we are still not at the meaning of this. Think of what Jesus in the days of his flesh had *actually done*. He had never preached outside Palestine. Within his lifetime Europe had never heard the gospel. He had never personally met moral degradation of a city like Rome. Even his opponents in

Palestine were religious men; the Pharisees and the scribes had given their lives to religion as they saw it and there was never any doubt that they revered and practised purity of life. It was not in his lifetime that Christianity went out to a world where the marriage bond was set at nought, where adultery was not even a conventional sin, and where vice flourished like a tropical forest.

It was into that world the early Christians went; and it was that world which they won for Christ. When it came to a matter of numbers and extent and changing power, the triumphs of the message of the Cross were even greater than the triumphs of Jesus in the days of his flesh. It is of moral re-creation and spiritual victory that Jesus is speaking. He says that this will happen because he is going to his Father. What does he mean by that? He means this. In the days of his flesh he was limited to Palestine; when he had died and risen again, he was liberated from these limitations and his Spirit could work mightily anywhere.

(ii) In his second promise Jesus says that any prayer offered in his name will be granted. It is here of all places that we must understand. Note carefully what Jesus said—*not* that all our prayers would be granted, but that our prayers *made in his name* would be granted. The test of any prayer is: Can I make it in the name of Jesus? No man, for instance, could pray for personal revenge, for personal ambition, for some unworthy and unchristian object *in the name of Jesus*. When we pray, we must always ask: Can we honestly make this prayer *in the name of Jesus*? The prayer which can stand the test of that consideration, and which, in the end says, Thy will be done, is always answered. But the prayer based on self cannot expect to be granted.

THE PROMISED HELPER

John 14:15–17

“If you love me, keep my commandments; and I will ask the Father and he will give you another helper to be with you for ever, I mean the Spirit of Truth. The world cannot receive him, because it does not see him or know him. But you know him because he remains among you and will be within you.”

To John there is only one test of love and that is obedience. It was by his obedience that Jesus showed his love of God; and it is by our obedience that we must show our love of Jesus. C. K. Barrett says: “John never allowed love to devolve into a sentiment or emotion. Its expression is always moral and is revealed in obedience.” We know all too well how there are those who protest their love in words but who, at the same time, bring pain and heartbreak to those whom they claim to love. There are children and young people who say that they love their parents, and who yet cause them grief and anxiety. There are husbands who say they love their wives and wives who say they love their husbands, and who yet, by their inconsiderateness and their irritability and their thoughtless unkindness bring pain the one to the other. To Jesus real love is not an easy thing. It is shown only in true obedience.

But Jesus does not leave us to struggle with the Christian life alone. He would send us another *Helper*. The Greek word is the word *paraklētos* which is really untranslatable. The Authorized Version renders it *Comforter*, which, although hallowed by time and usage, is not a good translation. Moffatt translates it *Helper*. It is only when we examine this word *paraklētos* in detail that we catch something of the riches of the doctrine of the Holy Spirit. It really means *someone who is called in*; but it is the reason *why* the person is called in which gives the word its distinctive associations. The Greeks used the word in a wide variety of ways. A *paraklētos* might be a person *called in* to give witness in a law court in someone’s favour; he might be an advocate *called in* to plead the cause of someone under a charge which would issue in serious penalty; he might be an expert *called in* to give advice in some difficult situation; he might be a person *called in* when, for example, a company of soldiers were

depressed and dispirited to put new courage into their minds and hearts. Always a *paraklētos* is *someone called in to help* in time of trouble or need. *Comforter* was once a perfectly good translation. It actually goes back to Wicliffe, the first person to use it. But in his day it meant much more than it means now. The word comes from the Latin *fortis* which means *brave*; and a comforter was someone who enabled some dispirited creature to be brave. Nowadays *comfort* has to do almost solely with sorrow; and a comforter is someone who sympathizes with us when we are sad. Beyond a doubt the Holy Spirit does that, but to limit his work to that function is sadly to belittle him. We often talk of being able *to cope* with things. That is precisely the work of the Holy Spirit. He takes away our inadequacies and enables us to cope with life. The Holy Spirit substitutes victorious for defeated living.

So what Jesus is saying is: “I am setting you a hard task, and I am sending you out on a very difficult engagement. But I am going to send you someone, the *paraklētos*, who will guide you as to what to do and enable you to do it.”

Jesus went on to say that the world cannot recognize the Spirit. By the world is meant that section of men who live as if there was no God. The point of Jesus’s saying is: we can see only what we are fitted to see. An astronomer will see far more in the sky than an ordinary man. A botanist will see far more in a hedgerow than someone who knows no botany. Someone who knows about art will see far more in a picture than someone who is quite ignorant of art. Someone who understands a little about music will get far more out of a symphony than someone who understands nothing. Always what we see and experience depends on what we bring to the sight and the experience. A person who has eliminated God never listens for him; and we cannot receive the Holy Spirit unless we wait in expectation and in prayer for him to come to us.

The Holy Spirit gate-crashes no man’s heart; He waits to be received. So when we think of the wonderful things which the Holy Spirit can do, surely we will set apart some time amidst the bustle and the rush of life to wait in silence for his coming.

THE WAY TO FELLOWSHIP AND TO REVELATION

John 14:18–24

“I will not leave you forlorn. I am coming to you. In a little while the world will no longer see me; but you will see me because I will be alive and you too will be alive. In that day you will know that I am in the Father, and that you are in me, even as I am in you. It is he who grasps my commandments and keeps them who loves me. He who loves me will be loved by my Father, and I will love him and reveal myself to him.” Judas, not Iscariot, said to him: “Why has it happened that you are going to reveal yourself to us, and not to the world?” Jesus answered: “If any man loves me, he will keep my word; and the Father will love him, and we will come to him, and we will make our abode with him. He who does not love me does not keep my words. And the word which you hear is not mine, but it belongs to the Father who sent me.”

By this time a sense of foreboding must have enveloped the disciples. Even they must now have seen that there was tragedy ahead. But Jesus says: “I will not leave you forlorn.” The word he uses is *orphanos*. It means *without a father*, but it was also used of disciples and students bereft of the presence and the teaching of a beloved master. Plato says that, when Socrates died, his disciples “thought that they would have to spend the rest of their lives forlorn as children bereft of a father, and they did not know what to do about it.” But Jesus told his disciples that would not be the case with them. “I am coming back,” he said.

He is talking of his Resurrection and his risen presence. They will see him because *he* will be alive;

and because *they* will be alive. What he means is that they will be spiritually alive. At the moment they are bewildered and numbed with the sense of impending tragedy; but the day will come when their eyes will be opened, their minds will understand and their hearts will be kindled—and then they will really see him. That in fact is precisely what happened when Jesus rose from the dead. His rising changed despair to hope and it was then they realized beyond a doubt that he was the Son of God.

In this passage John is playing on certain ideas which are never far from his mind.

(i) First and foremost there is love. For John love is the basis of everything. God loves Jesus; Jesus loves God; God loves men; Jesus loves men; men love God through Jesus; men love each other; heaven and earth, man and God, man and man are all bound together by the bond of love.

(ii) Once again John stresses the necessity of obedience, the only proof of love. It was to those who loved him that Jesus appeared when he rose from the dead, not to the scribes and the Pharisees and the hostile Jews.

(iii) This obedient, trusting love leads to two things. First, it leads to ultimate safety. On the day of Christ's triumph those who have been his obedient lovers will be safe in a crashing world. Second, it leads to a fuller and fuller revelation. The revelation of God is a costly thing. There is always a moral basis for it; it is to the man who keeps his commandments that Christ reveals himself. No evil man can ever receive the revelation of God. He can be used by God, but he can have no fellowship with him. It is only to the man who is looking for him that God reveals himself; and it is only to the man who, in spite of failure, is reaching up that God reaches down. Fellowship with God and the revelation of God are dependent on love; and love is dependent on obedience. The more we obey God, the more we understand him; and the man who walks in his way inevitably walks with him.

THE BEQUESTS OF CHRIST

John 14:25–31

“I have spoken these things to you while I am still with you. The Helper, the Holy Spirit, whom the Father will send in my name, will teach you all things, and will remind you of all that I have said. I am leaving you peace: I am giving you my peace. I do not give it to you as the world gives peace. Let not your heart be distressed or fear-stricken. You have heard that I said to you: ‘I am going away and I am coming to you.’ If you loved me, you would be glad that I am going to my Father, because the Father is greater than I. And now I have told you about it before it happens, so that whenever it does happen, you will believe. I shall not say much more to you, because the prince of this world is coming. He has no hold over me. His coming will only make the world know that I love the Father, and that I do as the Father has commanded me. Rise, let us be going.”

THIS is a passage close-packed with truth. In it Jesus speaks of five things.

(i) He speaks of his *ally*, the Holy Spirit, and says two basic things about him.

(a) The Holy Spirit will teach us all things. To the end of the day the Christian must be a learner, for to the end of the day the Holy Spirit will be leading him deeper and deeper into the truth of God. There is never any excuse in the Christian faith for the shut mind. The Christian who feels that he has nothing more to learn is the Christian who has not even begun to understand what the doctrine of the Holy Spirit means.

(b) The Holy Spirit will remind us of what Jesus has said. This means two things. 1. In matters of belief, the Holy Spirit is constantly bringing back to us the things Jesus said. We have an obligation to think, but all our conclusions must be tested against the words of Jesus. It is not so much the truth that

we have to discover; he told us the truth. What we have to discover is the meaning of that truth. The Holy Spirit saves us from arrogance and error of thought. 2. The Holy Spirit will keep us right in matters of conduct. Nearly all of us have this sort of experience in life. We are tempted to do something wrong and are on the very brink of doing it, when back into our mind comes a saying of Jesus, the verse of a psalm, the picture of Jesus, words of someone we love and admire, teaching we received when very young. In the moment of danger these things flash unbidden into our minds. That is the work of the Holy Spirit.

(ii) He speaks of his *gift*, and his gift is *peace*. In the Bible the word for *peace*, *shalōm*, never means simply the absence of trouble. It means everything which makes for our highest good. The peace which the world offers us is the peace of escape, the peace which comes from the avoidance of trouble and from refusing to face things. The peace which Jesus offers us is the peace of conquest. No experience of life can ever take it from us and no sorrow, no danger, no suffering can ever make it less. It is independent of outward circumstances.

(iii) He speaks of his *destination*. He is going back to his Father; and he says that if his disciples really loved him, they would be glad that it was so. He was being released from the limitations of this world; he was being restored to his glory. If we really grasped the truth of the Christian faith, we would always be glad when those whom we love go to be with God. That is not to say that we would not feel the sting of sorrow and the sharpness of loss; but even in our sorrow and our loneliness, we would be glad that after the troubles and the trials of earth those whom we loved have gone to something better. We would never grudge them their rest but would remember that they had entered, not into death, but into blessedness.

(iv) He speaks of his *struggle*. The Cross was the final battle of Jesus with the powers of evil. But he was not afraid of it, for he knew that evil had no ultimate power over him. He went to his death in the certainty, not of defeat, but of conquest.

(v) He speaks of his *vindication*. At the moment men saw in the Cross only his humiliation and his shame; but the time would come when they would see in it his obedience to God and his love to men. The very things which were the keynotes of Jesus's life found their highest expression in the Cross.

The Gospel of John : Volume 2. 2000, c1975 (W. Barclay, lecturer in the University of Glasgow, Ed.). The Daily study Bible series, Rev. ed. The Westminster Press: Philadelphia