

JOHN 14 | *Don't Be Troubled*

Jesus Reassures Peter

1 Let not your hearts be troubled (ταράσσω, pres. pass.).¹ Believe (πιστεύω, pres.) in God. Believe (πιστεύω, pres.) also in me.² 2 In my Father's house (οικία) are many dwelling-places/rooms/abodes (μονή). If it were not so, would I have told you that I go to prepare a place (τόπος) for you?³ 3 And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.⁴ 4 And you know the way/road/journey (ὁδός)⁵ to where I am going.

Jesus Reassures Thomas

5 Thomas said to him, Lord, we do not know where you are going. How can we know the way? 6 Jesus said to him,

I am the way/road/journey (ἡ ὁδός), the truth (ἡ ἀλήθεια), and the life (ἡ ζωή). No one comes to the Father except through (διὰ) me. 7 If you had known (γινώσκω, pluperf.) me, you would have known (οἶδα, pluperf.) my Father also. From now on you do know (γινώσκω, pres.) him and have seen him.

Jesus Reassures Philip

8 Philip said to him, Lord, show (δείκνυμι, aor.) us the Father, and it is enough for us. 9 Jesus said to him,

Have I been with you so long, and you still have not known (γινώσκω, perf.) me, Philip? Whoever has seen (ὀράω) me has seen (ὀράω) the Father. How can you say, Show (δείκνυμι, aor.) us the Father? 10 Do you not believe (πιστεύω, pres.) that I am in the Father and the Father is in me? The words that I say to you I do not speak from myself, but the Father who remains/stays/lives/dwells/lodges/continues/abides (μένω, pres.) in me does his works. 11 Believe (πιστεύω, pres.) me that I am in the Father and the Father is in me, or else believe (πιστεύω, pres.) on account of the works themselves.

12 Truly, truly, I say to you, whoever believes in (ὁ πιστεύων εἰς ἐμὲ) me will also do the works that I do. And greater (μείζονα) works than these will he do, because I am going to the Father. 13 Whatever you may ask (αἰτέω, aor. subj.) in my name, this I will

¹ See *Anxiety*.

² See *Phase Two Faith*.

³ Jn 16:7 7 ...It is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.

⁴ See *Jesus' Second Coming*.

⁵ “[A] way for traveling or moving from one place to another, way, road, highway...the action of traveling, way, trip, journey...course of behavior, way, way of life...of the whole way of life fr. a moral and spiritual viewpoint, the way, teaching in the most comprehensive sense” (BDAG, 691-92).

do, that the Father may be glorified (δοξάζω, aor. pass.) in the Son. 14 If you may ask me anything in my name, I will do it.

15 If (ἐάν) you love (ἀγαπάω, pres. subj.) me, you will keep watch over/guard/keep/hold/preserve/obey/observe/fulfil/pay attention to (τηρέω) my commandments. 16 And I will ask the Father, and he will give you another Advocate/Helper (παράκλητος)⁶ to be with you forever (εἰς τὸν αἰῶνα), 17 even the Spirit of truth (τὸ πνεῦμα τῆς ἀληθείας), whom the world is not able to receive, because it neither sees (θεωρέω, pres.) him nor knows (γινώσκω, pres.) him. You know (γινώσκω, pres.) him, for he dwells (μένω, pres.) with you and will be in you. 18 I will not leave you behind as orphans. I will come to you. 19 Yet a little while and the world will see me no more, but you will see (θεωρέω) me. Because I live (ζάω, pres.), you also will live. 20 In that day you will know (γινώσκω) that I am in my Father, and you in me, and I in you. 21 Whoever has my commandments and guards (τηρέω, pres.) them, he it is who loves (ἀγαπάω, pres.) me. And he who loves me will be loved (ἀγαπάω, fut. pass.) by my Father, and I will love (ἀγαπάω, fut.) him and make visible/explain/reveal (ἐμφανίζω)⁷ myself to him.

Jesus Reassures the Other Judas

22 Judas (not Iscariot) said to him, Lord, how is it that you will reveal yourself to us and not to the world? 23 Jesus answered him,

If anyone loves (ἀγαπάω, pres.) me, he will guard (τηρέω) my message (λόγος), and my Father will love him, and we will come to him and make our dwelling-place/abode (μονή) with him. 24 Whoever does not love (pres.) me does not guard (pres.) my words. And the message (λόγος) that you hear is not mine but the Father's who sent me.

25 These things I have spoken to you while I am still with you. 26 But the Advocate/Helper (παράκλητος), the Holy Spirit, whom the Father will send (πέμπω, fut.) in my name, he will teach (διδάσκω) you all things (πάντα) and remind (ὑπομιμνήσκω, fut.) you of all that I have said to you. 27 Peace (εἰρήνη) I leave with you. My peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled (ταράσσω, pres.),⁸ neither let them be afraid (δειλιάω, pres.).⁹ 28 You heard me say to you, I am going away, and I will come to you. If you were loving (ἀγαπάω, imperf.) me, you would have rejoiced (χαίρω, aor.), because I am going to the Father, for the Father is greater than I.¹⁰ 29 And now I have told you before it takes place, so that when it does take place you may believe (πιστεύω, aor. subj.). 30 I will no longer talk much

⁶ "In the few places where the word is found in pre-Christian and extra-Christian lit. as well it has for the most part a more general sense: one who appears in another's behalf, *mediator, intercessor, helper*" (BDAG, 766).

⁷ "[T]o lay open to view, *make visible*... to provide information, make clear, explain, inform, make a report" (BDAG, 325).

⁸ "[T]o cause inward turmoil, stir up, disturb, unsettle, throw into confusion" (BDAG, 990).

⁹ "[T]o lack courage, be cowardly/fearful" (BDAG, 215).

¹⁰ Jesus is speaking economically or positionally, not ontologically. See *Trinity*.

with you, for the ruler (ἄρχων)¹¹ of this world is coming. He has nothing (οὐδείς) on me, 31 but I do as the Father has ordered (ἐντέλλω, aor.) me, so that the world may know that I love (ἀγαπάω, pres.) the Father. Rise, let us go from here.

¹¹ “[O]ne who has eminence in a ruling capacity, *ruler, lord, prince*” (BDAG, 140). See *Satan*.

Commentary

1. John 14.

- a. The disciples are troubled and afraid (vv. 1, 27). They need reassurance. The answer is faith in the Father and in Jesus (¶). This faith is objectively based on several truths Jesus shares in the chapter. The disciples' faith will result in loving obedience to the Father and the Son (¶), especially guarding Jesus's teaching (¶).
- b. Jesus responds to four of the disciples, with the others listening.

2. Jesus Reassures Peter (Jn 14:1-4).

- a. In the previous paragraph (Jn 13:36-38), Peter asks Jesus where he is going (v. 36). Jesus answers that where he is going Peter cannot follow him now, but he will follow afterward (v. 36). But Peter wants to follow Jesus now and says he will lay down his life for Jesus (v. 37). But Jesus tells Peter he will deny him three times before the rooster crows (v. 38). Peter is shocked into silence and doesn't speak at all in Jn 14.
- b. With this as a backdrop, Jesus addresses all the disciples. His primary command to them in this chapter is to not let their hearts be troubled (vv. 1, 27). The verb *ταράσσω* means "to cause inward turmoil, stir up, disturb, unsettle, throw into confusion" (*BDAG*, 990). See *Anxiety*.
- c. The antidote to a troubled heart is continual phase two faith (present tense) in both God and Jesus, the Father and the Son (v. 1). See *Phase Two Faith*.
- d. Jesus goes on to provide specific principles and promises upon which the disciples are to build their faith in the Father and the Son.
 - (1) The first promise is that there are many dwelling-places/rooms/abodes (*μονή*) in the Father's house (*οικία*)(v. 2).
 - (2) Jesus is departing to prepare a place for the disciples in that house (vv. 2-3).
 - (3) Jesus will come again and take the disciples to himself. The disciples will eventually be where Jesus is (v. 3).
 - (4) All this is true for Peter, even though he will soon deny Jesus three times (Jn 13:38).
- e. Finally, Jesus says the disciples know the way/road/journey (*ὁδός*) to where Jesus is going (v. 4). Implied is their responsibility to go on this way/road/journey.

3. Jesus Reassures Thomas (Jn 15:4-7).

- a. Thomas is puzzled by Jesus' words. Because the disciples do not know where Jesus is going, they obviously do not know the way. So he questions Jesus (v. 5).
- b. Jesus responds with another amazing "I am" statement. He says he is the way, the truth, and the life. All these nouns have the article. So Jesus is not just a way, a truth, and a life. He is *the* Way, *the* Truth, and *the* Life.
 - (1) This means Jesus himself is the key to everything. There is no salvation outside of him. There is no human flourishing outside of him. He is the answer to the human condition. He is totally true, and in him is eternal life.
 - (2) "The Jesus way wedded to the Jesus truth brings about the Jesus life.... But Jesus as the truth gets far more attention than Jesus as the way. Jesus as the way is the

most frequently evaded metaphor among the Christians with whom I have worked for fifty years as a North American pastor.”¹²

- c. Jesus then says no one can come to the Father except through him (v. 6). This is an extremely bold statement and must be either true or false. Jesus must be either *the* Way to God or nothing.
- d. Then Jesus says if the disciples had truly known him, they would have known the Father (v. 7). In other words, knowing Jesus, God the Son, is exactly equivalent to knowing the Father. From now on the disciples are to understand that because they know and see Jesus, they know and see the Father (v. 7).
 - (1) **Jn 1:18** 18 No one has ever seen God. The only God, who is at the Father’s side, he has made him known.
 - (2) **Heb 1:3** 3 [The Son] is the radiance of the glory of God and the exact imprint of his nature....

4. Jesus Reassures Philip (Jn 14:8-21).

- a. Then Philip asks Jesus to exhibit/point out/make known the Father to them (v. 8). Jesus responds that he has been with them (pl.) for a long time, and he has already shown the Father to them. More than this, whoever has seen Jesus has seen the Father (v. 9). Jesus is in the Father, and the Father is in him (vv. 10-11). Even the words Jesus says come from the Father, for the Father abides (pres.) in Jesus and his works through him (v. 10). It is crucial for the disciples to keep believing that Jesus is in the Father, and the Father is in him (vv. 10, 11). Whether they believe based on Jesus’ words or his works (v. 11), they must believe Jesus and the Father are one (Jn 10:30).
 - (1) **Jn 10:30** 30 I and the Father are one.
- b. Then Jesus talks about the capabilities available to those who believe in him.
 - (1) First, the disciples, and all believers, will do the works that Jesus does, and even greater (μείζονα) works (v. 12). This is made possible because Jesus is going to the Father (v. 12), a reference to his ascension and session.
 - (2) Second, Jesus will do whatever believers ask in his name in order to glorify the Father (v. 13). Jesus promises to do anything the disciples ask in his name (v. 14). What an extraordinary capabilities!
- c. But these extraordinary capabilities are not without context.
 - (1) The first context is love for Jesus (v. 15) by obeying his commandments, which includes everything he has taught the disciples over the past three years. “Obedience is Jesus’ love language.”
 - (2) The second context is the gift of the Holy Spirit, the Advocate-Comforter-Helper (παράκλητος)(v. 16). At Jesus’ request, the Father will give the Holy Spirit to the disciples to be with them forever (v. 16). The disciples will have two Advocate-Comforter-Helpers, Jesus ([]), and the Spirit (v. 16). The Spirit is the Spirit of truth (v. 17). The world is not able to receive him because it does not see him or know him (v. 17). But the disciples know him, for he already dwells with them (v. 17). In the future, the Spirit will be in them (v. 17).
 - (3) The third context is Jesus’ resurrection and his revealing himself, physically and spiritually, to the disciples (vv. 18-21). Jesus says he won’t abandon the disciples

¹² Eugene Peterson, quoted in J. M. Comer, *The Ruthless Elimination of Hurry*, 84-85.

as orphans. He will come to them (v. 18). After his death, the world will no longer observe/perceive him, but the disciples will (v. 19). The disciples will live because Jesus lives (v. 19). Upon Jesus' resurrection and ascension, and the Spirit's arrival, the disciples will understand (γινώσκω) that: (1) Jesus is in his Father; (2) the disciples are in Jesus; and (3) Jesus is in the disciples. Believers who have Jesus' commandments (ἐντολή) and guard/obey them are the ones who truly love Jesus (v. 21). Their are three rewards for this obedient love: (1) being specially loved by the Father; (2) being specially loved by the Son; and (3), the Son spiritually revealing himself to them (v. 21). The Greek word ἐμφανίζω means "to provide information, make clear, explain, inform, make a report" (BDAG, 325).

5. Jesus Reassures the Other Judas (Jn 14:22-31).

- a. Then Judas, not Judas Iscariot, asks Jesus how he will reveal (ἐμφανίζω) himself to the disciples and not to the world (v. 22). Jesus responds by again returning to the topic of loving obedience. Those who love Jesus will guard/obey his message (λόγος) (v. 23). The Father will respond with special love for these individuals, and he and Jesus will come and make their home (μονή) with (παρά) them (v. 23). By contrast, those who not love Jesus won't guard/obey his words (v. 24). Jesus emphasises the source of his message is not himself, but the Father (v. 24).
- b. Jesus then repeats the Father will send the Holy Spirit in his name (v. 26). Again the Spirit is described as the Advocate (ὁ...παράκλητος). The mission of the Spirit will be: (1) to teach the disciples all things; and (2) to remind the disciples of all Jesus has said too them (v 26).
- c. Not only will the Father send the Spirit, but Jesus leaves his peace (εἰρήνη, []) with the disciples (v. 27). The world can never give peace (v. 27). The expectation is that the disciples need never be troubled (ταράσσω) or afraid (δειλιάω)(v. 27).
 - (1) ταράσσω means "to cause inward turmoil, stir up, disturb, unsettle, throw into confusion" (BDAG, 990).
 - (2) δειλιάω means "to lack courage, be cowardly/fearful" (BDAG, 215).
 - (3) Jesus' primary message to the disciples is not let their hearts be troubled.
 - (a) **Jn 14:1** 1 Let not your hearts be troubled. Believe in God; believe also in me.
 - (4) Paul recommends this "no trouble" way of life in *Philippians*:
 - (a) **Php 4:6-7** 6 Do not be anxious (μεριμνάω) about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Messiah Jesus.
- d. Jesus again tells the disciples he is going away, and then coming to them (v. 28). He must be speaking of his death and resurrection (see v. 29). Out of love for Jesus, the disciples should rejoice Jesus is going to the Father, for the Father is greater than Jesus (v. 28). Jesus is speaking of the Trinity economically, not ontologically. See *Trinity*. Jesus tells the disciples beforehand about his going and coming, so that when his words come true, they will believe more and more in him (v. 29). We learn something very important here. For some period during the three days between his death and resurrection, Jesus went to the Father (vv. 28-29).

- e. Jesus knows he won't talk with the disciple much longer, for Satan, the ruler (ἄρχων)¹³ of this world, is coming (v. 30). He has nothing on Jesus (v. 30). He will succeed in having Jesus arrested, tried, and crucified only because Jesus allows it to happen. Jesus allows it to happen because he does the Father, and the Father has commanded it (v. 31). Jesus' obedience to the Father shows the world that Jesus loves the Father (v. 31).
- f. With "Rise, let us go from here" (v. 31), the upper room discourse (Jn 13-14) ends, and the garden (Jn 15-16) discourse begins.

¹³ "[O]ne who has eminence in a ruling capacity, *ruler, lord, prince*" (BDAG, 140). See *Satan*.