

## John 14

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## John 14.<sup>1-4</sup>

<sup>1</sup>“Let not your heart be troubled: ye believe in God, believe also in me. <sup>2</sup>In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. <sup>3</sup>And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. <sup>4</sup>And whither I go ye know, and the way ye know.”

1. While scripture verse and chapter divisions can be useful, they can have drawbacks. One drawback is that we tend to start and stop a lot as we read. We think we are moving from one idea to another as we pass from one verse or chapter to another. Chapter headings, particularly, can cause us to lose sight of continuity within the text. The move from chapter 13 to 14 is a case in point.
  - ? What do you think and feel when we contemplate first four verses of chapter 14 as an attempt on Jesus’ part to comfort his disciples in relation to what immediately preceded:
    - Jesus informed his disciples that he was leaving and that they would be separated from him for an indeterminate period of time.
  - ? How might these opening verses of chapter 14 serve to comfort the disciples in regard to his imminent and indeterminate departure?
    - Jesus revealed the depth of self-awareness found even among his closest disciples.
  - ? How do these opening verses of chapter 14 serve to comfort the disciples in regard to their profound lack of self-awareness?
    - Jesus revealed the disciples’ frequent denial of Jesus—while Jesus’ statement concerning Peter’s thrice repeated denial of Jesus is specific to Peter, all of the disciples abandoned Jesus, Peter only hanging in a bit longer than the others.
  - ? How might these opening verses of chapter 14 serve to comfort the disciples in regard to their frequent denial of Jesus?
2. We often read chapters 14-17 as a great theological dissertation. However, it can also be read from the perspective of Jesus trying to comfort his disciples in a moment that must have been very trying for the reasons already given.
  - ? As you continue to read John 14-17, consider how each word, each sentence, each verse serves to comfort in a trying moment as much as it serves to teach.
  - ? What comfort is found in the following statements?
    - “Let not your heart be troubled.”
    - “In my Father's house are many mansions.”
  - ? “Many” seems like more than three—as in the three degrees of glory. How would you feel about the suggestion that the traditional LDS “three degrees of glory” represents a simplified version of something far more diverse and complicated? Why do you answer as you do?
    - “I go to prepare a place for you.”
    - “I will come again, and receive you unto myself; that where I am, there ye may be also.
    - “And whither I go ye know, and the way ye know.”

John 14.<sup>5-11</sup>

<sup>5</sup>Thomas saith unto him, “Lord, we know not whither thou goest; and how can we know the way?”

<sup>6</sup>Jesus saith unto him, “I am the way, the truth, and the life: no man cometh unto the Father, but by me. <sup>7</sup>If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.”

<sup>8</sup>Philip saith unto him, “Lord, shew us the Father, and it sufficeth us.”

<sup>9</sup>Jesus saith unto him, “Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? <sup>10</sup>Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. <sup>11</sup>Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake.

1. After unsettling his disciples with his announcement of imminent departure (Jn. 13.<sup>33, 36</sup>), his suggestion of their lack of self-understanding, and his warning of their denial, Jesus, as we have suggested previously, sought as much to comfort his disciples as a concerned friend might do as he sought to instruct them in doctrine as a theologian might do.
  - ? How does today’s reading serve to comfort his disciples about his departure and their weakness?
2. Jesus teaches his disciples that “no man cometh unto the Father, but by me.”
  - ? What does Jesus mean by this?
  - ? Why is this so?
  - ? Jesus informs us that he feels, speaks, and acts exactly as his Father does and would if he were present. How does this reality of Jesus’ character help us understand and approach the Father?
3. Jesus tells his disciples that they “have seen” the Father and that “he that hath seen me hath seen the Father.”
  - ? What do you understand and how do you feel when you contemplate that what the disciples saw in Jesus and what you read of Jesus in the Gospels is the same as if they had seen and you had read of the Father?
4. It is easy to imagine that, like many today, the disciples found Jesus personable and intimate but continued to think of “God” or the “Father” as less personable and intimate and more distant—especially in light of their lack of self-understanding and their denial of Jesus.
  - ? How does today’s passage address this false notion of God the Father and thus draw the disciples and us to the Father?

John 14.<sup>12-15</sup>

<sup>12</sup>“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. <sup>13</sup>And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. <sup>14</sup>If ye shall ask any thing in my name, I will do it.

<sup>15</sup>If ye love me, keep my commandments.”

1. After unsettling his disciples with his announcement of imminent departure (Jn. 13.<sup>33, 36</sup>), his suggestion of their lack of self-awareness, and his warning of their denial of him, Jesus, as we have suggested previously, sought as much to comfort his disciples as a concerned friend might do as he sought to instruct them in doctrine as a theologian might do.
  - ? How does today’s reading serve to comfort his disciples about his departure and their weakness?
  
2. Jesus says that those who believe on him will do the same works as Jesus and even greater “because I go unto my Father.”
  - ? What role does Jesus’ ascension and enthronement with God play in our being able to do such great works?
  - ? How do you feel about being able to work as powerfully as Jesus?
  - ? Have there been instances of this in your own life? What was the nature of the work?
  - ? How does Jesus’ positive response to our prayerful requests to work as he works bring glory to the Father?
  
3. Jesus declares, “If ye love me, keep my commandments.”
  - ? What commandments” had Jesus given his disciples to this point?
  - ? What “commandments” had Jesus given his disciples earlier on this very evening?
  - ? What “commandments” would he later give his disciples?
  - ? What comes to your mind when you consider the “commandments” that he has given you? How would you characterize them?
  - ? In your mind, what is the nature of “keeping” them?

John 14.<sup>16-21</sup>

<sup>16</sup>And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; <sup>17</sup>Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

<sup>18</sup>I will not leave you comfortless: I will come to you. <sup>19</sup>Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. <sup>20</sup>At that day ye shall know that I am in my Father, and ye in me, and I in you. <sup>21</sup>He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

1. After unsettling his disciples with his announcement of eminent departure (Jn. 13.<sup>33, 36</sup>), his suggestion of their lack of self-awareness, and his warning of their denial of him, Jesus, as we have suggested previously, sought as much to comfort his disciples as a concerned friend might do as he sought to instruct them in doctrine as a theologian might do.
  - ? How does today's reading serve to comfort his disciples about his departure and their weakness?
2. Jesus promises his disciples that he will ask the Father to send "another comforter."
  - ? What, do you think, does Jesus mean by a "comforter"?
  - ? What would a "comforter" do?

The Greek word can have the meaning of "comforter." It can also mean instructor, advisor, aid, assistant." It can also have the meaning of "defender." In this final usage, common to Greek, the noun can mean "defense attorney."

- ? How do these definitions alter or enhance your understanding of "comforter" and what it was that Jesus was promising his disciples?
  - ? Have you felt Jesus and/ or "the Spirit" defending you?
  - ? From what have you need and do you need defended?
  - ? What do you think and feel when we suggest that one of the comforter's or defender's principal efforts is to defend against the accusation and accompanying humiliation of sin—an accusation that often comes from ourselves and can be indicative of harkening to Satan, who is called, "the accuser of his brethren" (see Rev. 12.<sup>10</sup>)?
3. Since the "Comforter" that Jesus will have the Father send to them is "another" comforter, the disciples must have already previously been the beneficiaries of a "first comforter."
    - ? Who has acted as "comforter" to the disciples during their previous three years spent following Jesus?
    - ? How has Jesus comforted—instructed, assisted, and defended—them.
    - ? Consider examples from Jesus' ministry in which he comforted, taught, assisted, and defended not only his disciples but many others. What examples came to mind?
    - ? How do these examples increase your desire for his comfort in your life?
    - ? In what kinds of matters do you need "comforted"? "Aided"? "Instructed"? "Defended"?
  4. As part of his effort to allay his disciples dismay, Jesus went on to promise, "I will not leave you comfortless: I will come to you."
    - ? How, do you suppose, did the disciples feel at this assurance?
    - ? Is this promise applicable to yourself? Why do you answer as you do?

5. After promising that he “will come to you,” Jesus added, “At that day ye shall know that I am in my Father, and ye in me, and I in you.”

? What, do you think, is the significance of this addition?

From the very beginning, one of Jesus’ principal interests has been to reveal to his disciples the Father and his nature. Indeed, this was a principal aim directed at the whole world. Through Jesus we come to know and experience God more fully.

? So, what will the disciples learn about Heavenly Father from Jesus’ commitment to comfort them through the Holy Spirit and through his own presence?

? What do you think and how do you feel when you contemplate that Heavenly Father is equally anxious to comfort and is the same comforting presence as Jesus?

John 14.<sup>22-25</sup>

<sup>22</sup>Judas saith unto him, not Iscariot, “Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?”

<sup>23</sup>Jesus answered and said unto him, “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. <sup>24</sup>He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.

<sup>25</sup>These things have I spoken unto you, being yet present with you.

1. After unsettling his disciples with his announcement of eminent departure (Jn. 13.<sup>33, 36</sup>), his suggestion of their lack of self-awareness, and his warning of their denial of him, Jesus, as we have suggested previously, sought as much to comfort his disciples as a concerned friend might do as he sought to instruct them in doctrine as a theologian might do.
  - ? How does today’s reading serve to comfort his disciples about his departure and their weakness?
2. Jesus speaks of “keeping my words.” “Keeping” words might mean “observing” them. It can also mean “remembering,” “preserving”/ “propagating” them.
  - ? How do each of these meanings apply?
  - ? What do you do to “observe,” “remember,” and “preserve/propagate” Jesus’ words?
  - ? How does each meaning of the word “keep” enhance the likelihood of one feeling the presence of Father and Son?
  - ? What level of “accomplishment” in “keeping his commandments” is necessary to being the beneficiary of the Savior’s comfort? His presence? Having Father and Son take up “abode” in you?
3. Speaking to his disciples who loved Jesus and wished to follow his example (though their “execution” of that love and those wishes has been and would be seriously flawed), Jesus added, “my Father will love him, and we will come unto him, and make our abode with him.”
  - ? What is the significance of Jesus saying that he and his Father would “make our abode with him” rather than something like, “will be with” or “visit”?
  - ? Dare you apply such a promise to yourself? Why do you answer as you do?

John 14.<sup>26-27</sup>

<sup>26</sup>But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. <sup>27</sup>Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

1. After unsettling his disciples with his announcement of eminent departure (Jn. 13.<sup>33, 36</sup>), his suggestion of their lack of self-awareness, and his warning of their denial of him, Jesus, as we have suggested previously, sought as much to comfort his disciples as a concerned friend might do as he sought to instruct them in doctrine as a theologian might do.
  - ? How does today's reading serve to comfort his disciples about his departure and their weakness?
2. Jesus said that the Father sends the Holy Spirit "in my name," or in the name of Christ.
  - ? What is the significance of the Holy Spirit being send "in the name of Christ"?
  - ? Why does it work this way?
3. Jesus promises that the Holy Spirit "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."
  - ? How might this have served to comfort the disciples about Jesus' eminent departure?
  - ? Why is it important that the disciples and each of us be taught the meaning of Jesus' words and that we have them consistently brought back into our memories?
4. Jesus promises, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."
  - ? What is the relationship between this promise and the earlier promise of the Holy Spirit in its role as "comforter"?
  - ? In what ways does the Holy Spirit bring peace into our lives?

Jesus says that his peace is not a peace like that that "the world giveth."

- ? What sort of "peace" does the world offer?
- ? How important is this "peace" to you?
- ? What sort of "peace" does Jesus offer?
- ? How important is this "peace" to you?
- ? How do you seek the peace that Jesus offers?
- ? How consistent do you seek the peace that Jesus offers?



<sup>28</sup>Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. <sup>29</sup>And now I have told you before it come to pass, that, when it is come to pass, ye might believe. <sup>30</sup>Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. <sup>31</sup>But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

1. After unsettling his disciples with his announcement of eminent departure (Jn. 13.<sup>33,36</sup>), his suggestion of their lack of self-awareness, and his warning of their denial of him, Jesus, as we have suggested previously, sought as much to comfort his disciples as a concerned friend might do as he sought to instruct them in doctrine as a theologian might do.
  - ? How does today's reading serve to comfort his disciples about his departure and their weakness?
2. Concerning his eminent departure, Jesus suggested that "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."
  - ? Why, exactly, would the disciples rejoice in and for Jesus' return to his Father? What would it bring Jesus? What would it bring them?
  - ? What, do you sense, is Jesus' own feelings as he contemplates returning to his Father?
3. Jesus warns that the coming hours will be challenging for him and for his disciples: "I will not talk much with you: for the prince of this world cometh, and hath nothing in me."
  - ? What do you think when you consider that this warning comes on the heels of a happy moment in which Jesus contemplated returning to his Father?
  - ? Who is "the prince of this world"?
  - ? Why is Satan called "the prince of this world"?
  - ? What does this tell you about "this world" and its relation with Satan?
  - ? How do you feel about Satan's dominance in this world?
  - ? To what evidences would you point that Satan has dominance in "this world"?
  - ? What does Jesus mean when he says that Satan "hath nothing in me"?
  - ? What do you think and feel when you consider how utterly "otherworldly" Jesus was and is?
  - ? What does Satan possess in you?
  - ? To what extent can we become "otherworldly" and how is it achieved?
  - ? What do you think and feel when you consider that from the time Jesus leaves the upper room until his death, he will be under intense assault, trial, and testing by "the prince of this world"?
  - ? What do you think and feel when you consider that after all that assault, trial, and testing by "the prince of this world"—so powerful among everyone else—Jesus was conqueror, proving that he was not of this world or subject to its values or its powers?

## John 14.<sup>1-3</sup>

<sup>1</sup>Let not your heart be troubled: ye believe in God, believe also in me. <sup>2</sup>In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. <sup>3</sup>And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

1. Jesus' invitation here is "Let not your heart be troubled." This is partly in response to the troubled hearts of the disciples at the moment.
  - ? As you look at the previous chapter, what is troubling the disciples?
  - ? What comfort does Jesus offer his disciples in today's reading?
  - ? What comfort do you find in today's reading?
2. Jesus promises that "in my Father's house are many mansions."
  - ? What do you hear in this by way of comfort?
  - ? What do you think and feel when we suggest that rather than considering the doctrine of "degrees of glory," you might want to consider that Jesus' promise is "there is lots and lots of room for you in my Father's mansion?"
  - ? Which is most meaningful in your daily life?
3. Jesus promises that he is leaving "to prepare a place" for his disciples.
  - ? What does Jesus do to "prepare a place" for his disciples?
  - ? What is Jesus currently doing to "prepare a place" for you?
4. Jesus promises his disciples that he "will come again, and receive you unto myself."
  - ? How, do you think, did the disciples feel when they heard this promise?
  - ? How applicable to you is this promise?
  - ? What do you imagine in your mind when you envision Jesus coming to "receive you unto" himself?
  - ? What would it mean to you to be "where [he is]?"
- \* The following ten titles are part of our atonement series:
  - "Fall: Our Need of Atonement"
  - "Grace: The Savior's Generous and Earnest Invitation"
  - "At-one-ment: The Savior's unity and connectedness with us"
  - "Sacrifice: What Jesus Suffered for Us"
  - "Glorification: The Savior's Resurrection, Ascension, and Enthronement"
  - "Justification: How We Repent and Change"
  - "Renewal: The Hope, Joy, Peace, and Power of Atonement"
  - "Sanctification: Imitating and living Jesus' life of Atonement"
  - "Thanksgiving: In Praise of Atonement"
  - "The Song of the Righteous: A Song unto Me"

John 14. <sup>16-21, 23</sup>

<sup>16</sup>And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; <sup>17</sup>Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

<sup>18</sup>I will not leave you comfortless: I will come to you. <sup>19</sup>Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. <sup>20</sup>At that day ye shall know that I am in my Father, and ye in me, and I in you.

<sup>21</sup>He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him....

<sup>23</sup>If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

This reading is our 36<sup>th</sup> for Lent 2025.

1. After informing his disciples of his eminent departure, Jesus began to comfort them in their sadness and anxiety over no longer being able to be with him. As part of his effort to comfort them, Jesus promised that he “will pray the Father and he shall give you another Comforter” to aid them in his absence.

? What, do you think, does Jesus mean by a “comforter”?

? What would a “comforter” do?

? What would the disciples need a comforter for? About what would they need comforted?

The word can have the meaning of “to comfort.” It can also mean to “instruct, aid, assist.” It can also have the meaning of “defend.” In this final usage, common to Greek, it can mean “defense attorney.”

? How do these definitions alter or enhance your understanding of “comforter” and what it was that Jesus was promising his disciples?

2. Since the “Comforter” that Jesus will have the Father send to them is “another” comforter, the disciples must have already previously been the beneficiaries of a “first comforter.”

? Who has acted as “comforter” to the disciples during the previous three years spent following Jesus?

? How has Jesus comforted—instructed, assisted, and defended—them.

? Consider examples from Jesus’ ministry in which he comforted, taught, assisted, and defended not only his disciples but many others. What example came to mind?

? How do these examples increase your desire for “another comforter” in your life?

? In what kinds of matters do you need “comforted”? “Aided”? “Instructed”? “Defended”?

? How has the comforter comforted you? Instructed you? Defended you?

3. As part of his effort to allay his disciples dismay over his departure, Jesus went on to promise, “I will not leave you comfortless: I will come to you.”

? How, do you suppose, did the disciples feel at this assurance?

After promising that he “will come to you,” Jesus added, “At that day ye shall know that I am in my Father, and ye in me, and I in you.”

? What, do you think, is the significance of this addition?

4. From the very beginning, Jesus’ principle interests has been to reveal the Father and his nature to his disciples, indeed to the whole world.

- ? So, what will the disciples learn about Heavenly Father from Jesus' commitment to comfort them through the Holy Spirit and through his own presence?
  - ? What do you think and how do you feel when you contemplate that Heavenly Father is equally anxious to comfort and is the same comforting presence as Jesus?
5. Finally, speaking to his disciples, who loved Jesus and wished to follow his example (though their "execution" of that love and those wishes has been seriously flawed), Jesus added, "my Father will love him, and we will come unto him, and make our abode with him."
- ? What is the significance of Jesus saying that he and his Father would "make our abode with him" rather than something like, "will be with" or "visit"?
  - ? Dare you apply such a promise to yourself? Why do you answer as you do?
  - ? What does it mean to you to "keep" his commandments?
  - ? What level of "accomplishment" in "keeping his commandments" is necessary to being the beneficiary of the Savior's comfort? His presence? Having Father and Son take up "abode" in you?