

Exegesis of John 14:15-31

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A. Introduction

One of my favorite stories as a child was “The Three Musketeers.” These three defenders of justice had a saying which became their battle cry. It went something like this: “All for one and one for all.” With this phrase these three individual swashbucklers expressed their unity. If one of them got into trouble, the other two would come to his aid. They were separate, but they all supported each other. In the same respect each individual wasn't just concerned about himself, but about the group. They didn't get caught up in their own selfish needs, but were more concerned about the others. They had a unique unity, one which we don't often hear about today in our selfish, individualistic society.

Our Exegesis for today, John 14:15-31, has an even more unique example of individuality and unity. We can see the unity and the individuality of the Trinity expressed often in these verses. Our God is three Persons, but there is only one God. There is a mysterious union here which is difficult, if not impossible, for us to comprehend. In these verses we can also see the unique connection between the Christian and God. Jesus tells us how all three Persons come and dwell in the heart of the believer.

As we study this portion of God's Word, may God enable us to stand in awe of His majesty, and give glory to the Triune God Father, Son and Holy Spirit; and even though we don't fully comprehend the Trinity, move us to accept it with childlike faith. May God also move us to rejoice over the way that our gracious God comes to sinful human beings in such a close union as we read about today.

B. Background

The words of our text were spoken by Jesus on the eve before His suffering and death—Maundy Thursday. This section has all the drama of a soap opera. In a short time Jesus would be taken from His disciples, and their lives would never ever be the same. He knew that they would be troubled, fearful and discouraged. He knew that they would face His enemies, and that the prince of this world would seek to sift them like wheat. He knew that this wouldn't be easy for them so He gave them some comforting promises before He left.

This night had been full of surprising disclosures. Jesus performed the duty of the humblest servant by washing their feet and reminded the disciples to have that same humility. He predicted that one disciple would betray Him and another deny Him. That evening in the upper room would climax with Jesus' High Priestly Prayer. After that He would make the journey to the Mount of Olives for prayer, and then be handed over to His enemies. In the midst of all that Jesus would endure, He still shows His love for His disciples by being more concerned for them than for Himself.

C. Word Study: Words! Words! Words!

Many of these words are used a number of times in this section so I will present them all before I go into the translation and commentary. The first three words predominate in this section.

agape *to love deeply*. “It is a one-way love. It isn't based on the quality or value of the person loved.” (Sermon Studies, Series A, page 199). William Hendriksen goes into a very detailed study of this word in his commentary of John on pages 495 to 500.

In this section John uses this word to speak about our love toward God and His Word. It is used in verses 15, 21 (twice), and 28 when speaking about the Christian's love for Jesus. In verses 23 and 24 this same word is used in reference to the Christian's love for His word.

It is also used to speak about God's love toward us. In verse 21 the passive tense is used to speak about the Father's love for the believer, and the active tense is used in verse 23 to show this same love of the Father toward the believer. In verse 21 the active tense is used to speak about Jesus' love for the believer.

This word also refers to the love of the persons in the Trinity to each other. Verse 31 speaks about Jesus' love for the Father which moved Him to carry out His Father's will.

entola *a commandment, order.* This can refer to the law. There are times that it is used to refer to the whole Christian religion as in 1 Tim. 6:14; 2 Pet. 2:21. Luther believes that here it refers to Christ's commissioning rather than His commanding. This word is used in verses 15 and 21 when speaking about showing our love for Jesus. This word is also used in chapter 13 verse 34 when Jesus gave His disciples a new commandment, that is, to love one another. Most translations use the word "commandment" in translation. In this section it is used synonymously with the word "logos."

tereo *to keep watch over, guard, keep, not lose.* It is used for the law (entola) in verses 15 and 21, and also used for the word (logos) in 23 (positively) and 24 (negatively). The translations seem to be evenly divided between "keep" and "obey."

erotaso *to ask.* This verb is different than the one usually used for a sinful human being making a request of God. In verse 14, when he speaks about man making a request of God, he uses "aiteo." Only once is this term used when man addresses God, and that is in 1 John 5:16.

pater *father.* The reference to the first person of the Trinity is found in verses 16 (send Spirit), 20 (unity with Son), 21 (loves believers), 23 (loves believers), 24 (words of Jesus), 26 (sending Spirit), 28 (sent Jesus) and (greater than Jesus), 31 (loved by Jesus) and (commanding Jesus).

paraklatos *comforter, counselor.* This literally means "to call by one's side." It could be a comforter or a counselor. It is used in verses 16 and 26. This word is translated: "Comforter" in KJV and Living Bible; "Someone else to stand by you" in Phillips; "Counselor" in RSV and NIV; "Helper" in TEV; "Advocate" in Jerusalem and NEB. This reference is also used for Jesus in 1 John 2:1.

didomi *to give.* This verb is used often. We see it in verse 16 for the giving of the Holy Spirit and in verse 27 (twice) for giving peace. That same verse uses this word as a contrast for the peace which the world cannot give.

aiona *very long time, eternity, age.* This word means a long period of time. We often translate it "forever." Contrast this to "mikpos" in verse 19.

pneuma *spirit.* The Word for Spirit is used in verse 17 as the Spirit of truth and verse 26 as the Holy Spirit.

alatheias *truthfulness, dependability, uprightness.* Living Bible translates, "the Spirit who leads into all truth."

kosmos *world.* This word can be used as a reference to the material world. It can also be used as a reference to the sinful world or sinful mankind. The latter is used here in verses 17, 19, 22, 27, 30, and 31. Most translate it "world." Living Bible translates, "world at large."

meno *to remain, stay*. This word is used in verse 17 and also verse 25. Jesus used it in reference to being physically with them, but not for long. He will soon die, rise and ascend back to heaven.

theoepo *1. spectator, look at, observe, see (with physical eyes). 2. It can also mean perception by the mind or spirit and of the spiritual perception of the one sent by God which is possessed only to the believer.* Verses 17 and 19b are listed under the latter, and verse 19 under the first definition of physical eyes. In this section it is used to contrast the believers' spiritual sight with the blindness of the world in verses 17 and 19.

ginosko *to know (intimately.)* This word is also used in this section to contrast the lack of knowledge which the world has for Christ to the knowledge which the believer has for Christ. It is used in verses 17 (twice) and 20. It is also used in verse 31 when speaking about even the world knowing the love that Jesus has for His Father in His Passion.

aphiami *to let go or send away*. This word is used in verses 18 and 27—the first time when referring to Jesus physically leaving and the second time with leaving His peace with His disciples.

orphanos *orphan, deprived of one's parents*. It can be used literally or figuratively. KJV - "comfortless"; Living Bible - "orphans in the storm"; Phillips and TEV - "alone"; RSV - "desolate"; NIV and Jerusalem - "orphans"; NEB - "bereft"

mikpos *small, short - a short time, a little while*. Jesus would be with them physically for only a short time, but the Spirit would be with them spiritually forever.

zoa *life*. It is used in the physical sense, and also the in the supernatural sense which believers receive in the future.

emphanizo *make visible*. This word is used in verses 21 and 22. Again, we can see the contrast between being made visible to the world and to believers. Jesus is made visible to us through the eyes of faith.

logos *word*. It is used in verses 23 and 24 (twice). Jesus draws a close parallel between Himself and His Word. Don't forget how John used this term in the first chapter of his book as a synonym for Jesus. This word receives various translations: word, teachings, sayings, and message.

mello *will certainly take place or be*. It is often used with an infinitive following.

monan *live, stay, dwelling, room, abode*. This word shows the close connection between God and man. KJV - "abode"; Living and TEV - "live with them"; Phillips, NIV, Jerusalem, and RSV - "home"; NEB - "make our dwelling."

laleo *to speak*. Notice a different word is used in verse 22.

didasko *to teach*. It is used with accusative of person and thing, to teach someone, something. Even though Jesus had taught the disciples for three years, they still didn't know everything. There were many things that they didn't grasp.

upomnasko *to remind, to call to mind*. What a comforting reminder that the Bible wasn't written based upon the disciples' memory of these events.

eiranan *peace, harmony, welfare, health.* It is an essential characteristic of the messianic kingdom.
Living Bible - “peace of mind and heart.”

tarraso *1. to shake together, to stir up 2, to stir up, disturb, unsettle, throw into confusion, to be troubled.*
Most translations use “troubled,” but Phillips uses “distressed.”

deiliao *be cowardly, timid.* Most translations use “afraid,” but Phillips uses “daunted.”

chaipo *rejoice, to be glad.*

archon *ruler, lord, prince.* It is especially of evil spirits, whose hierarchies resembled human political institutions.

D. Greek Translation

The Promise of the Spirit

Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε·
καὶ γὰρ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει
ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾗ, τὸ πνεῦμα τῆς
ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ
αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν
μένει καὶ ἐν ὑμῖν ἔσται. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς,
ἔρχομαι πρὸς ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι
θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς
ζήσετε. ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν
τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν. ὃ ἔχων
τὰς ἐντολὰς μου καὶ τηρῶν αὐτὰς ἐκεῖνός ἐστιν ὁ
ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ
πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ
ἐμαυτόν.

“If you love (pre. ind, or impv.) me, then you will keep (fut. ind.) my commands. I will ask (fut. ind. or aor. subj.) the Father and He will give (fut. ind.) another Counselor to you so that He would be (pre. subj.) with you for ever. (He is) the Spirit of truth, whom the world is not able (pre. ind.) to receive (aor. inf.), because it does not see (pre. ind.) nor know (pre. ind.) Him. You know (pre. ind.) Him because He remains (pre. ind.) with you, and will be (fut. ind.) in you. I will not leave (fut. ind.) you as orphans. I will come (pre. ind.) to you. Yet in a little while the world will no longer see (pre. ind.) me, but you keep seeing (pre. ind.) me because I live (pre. ind.) you also will live (fut. ind.). On that day you will know (fut. ind.) that I (am) in my Father, and you (are) in me and I (am) in you. The one who has (pre. part.) my commands and keeps (pre. part.) them is the one who loves (pre. part.) me. The one who loves (pre. part.) me will be loved (fut. pass. ind.) by my Father. I will love (fut. ind.) him and I will make myself visible (fut. ind.) to him.”

Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, [καὶ] τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατὴρ μου ἀγαπήσει αὐτὸν καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.

Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ]. Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω. ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μερίζων μοῦ ἐστιν. καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε. οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν, ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ πατὴρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

Judas, not Iscariot, said to him, Lord, what has happened (perf. ind.) that you intend (pre. ind.) to make yourself visible (pre. inf.) to us, and not to the world?"

Jesus answered (aor. ind.) and said (aor. ind.) to him, "if someone loves (pre. ind. or subj.) me, he will keep (fut. ind.) my word, and my Father will love (fut. ind.) him and we will come (fut. ind.) to him and will make (fut. ind.) a dwelling with him. The one who does not continue loving (pre. part.) me does not keep (pre. ind.) my words. The word which you hear (pre. ind.) is (pre. ind.) not mine, but from the Father who sent (aor. part.) me."

"I have said (perf. ind.) this to you while being (pre. part.) with you. The Counselor, the Holy Spirit, Whom the Father will send (fut. ind.) in my name, that one will teach (fut. ind.) you all things and will remind (fut. ind.) you of all things which I have said (aor. ind.) to you. I leave (pre. ind.) you my peace and I give (pre. ind.) my peace to you. Just as the world does not give (pre. ind.) I give (pre. ind.) to you. Do not let our heart keep being troubled (pre. pass.imps.) and do not keep being (pre. impv.) cowardly. You heard (aor. ind.) that I said to you, 'I go away (pre. ind.) and I (pre. ind.) come to you.' If you were loving (imperf. ind.) me, you would rejoice (aor. ind.) because I go (pre. ind.) to the Father because the Father is (pre. ind.) greater than me. Now I have told (perf. ind.) you before it happens (aor. inf.) in order that when it happens (aor. subj.) you would believe (aor. subj.). I will not speak (fut. ind.) much longer with you for the prince of the world comes (pre. ind.). He has (pre. ind.) (absolutely) nothing on me, but in order that the world would know (aor. subi.) that I love (pre. ind.) the Father, and just as the Father has commanded (aor. ind.) me thus I go (pre. ind.). Rise (pre. impv.). We should go (pre. subj.) from here."

E. Commentary

15. *If you love me, then you will keep my commands.* Remember that Jesus is speaking to believers. This is not an evangelism sermon. He is not encouraging people to earn their own way to heaven by their good works. This is an exhortation to grow in sanctification.. He reminds them how closely sanctification is tied to justification. To His disciples He shows that love and obedience go together.

Love is more than an empty emotion or giddy feeling. Love is something which shows itself in our words and our actions. Keeping His commands is a natural fruit of a living faith. It is a way for us to show our love. Notice how in this verse He emphasizes how love precedes obedience. Paul in Galatians 5:6 tells us, "The only thing that counts is faith expressing itself through love." Love for our Savior produces obedience to our Savior.

Also notice how He emphasizes *my* commands. Jesus certainly has no problem accepting equality with God, and He certainly does not deny the authority of His Word. Even the people noticed that He taught as one with authority. See Matthew 7:28.

16. I will ask the Father and He will give another Counselor to you so that He would be with you for ever. Jesus tells His disciples that He will ask the Father to send the Holy Spirit. We see an example of the mystery of the Trinity. Even though there is only one God, that one God reveals Himself as three Persons in this verse. The second Person of the Trinity will ask the first Person of the Trinity to send the third Person of the Trinity. Pieper in volume 1, page 384 writes, “Scripture expressly describes the relation between Father, Son, and Holy Ghost as *allos kai allos kai allos*. In His relation to the Son, the Father is expressly called *allos*; (John 5:32 & 37) and again, in His relation to the Father and the Son, the Holy Ghost is expressly called *allos paraklatos* (John 14:16). “Jesus’ request is not as a subordinate, but as an equal. (See note on “*erotaso*.”)

This Counselor would be another Counselor. Jesus also had been their Counselor during His life and ministry on earth, and now another would come after He left. Jesus would also continue to be their Counselor. He would do it before the throne of the Father, and the Holy Spirit would do it in the heart. Schaller quotes this section in his book “Biblical Christology.” On page 186 he writes, “Christ is called our *paraklator* (1 Jn 2:1) in a different sense from the Holy Spirit (Jn 14:16,26). Christ is our Advocate at the throne of the Father, while the Spirit is a Helper within the believer’s heart. The intercession of Christ, therefore, takes place outside of the believer, while the efficient aid of the Holy Ghost produces the fruit of proper and spiritual prayer in the heart (Ro 8:26).”

This Counselor is one that is given. He isn’t earned. We don’t request Him to come to us. God gives Him to us purely in His love and mercy. He comes to us purely by God’s grace. This Counselor would not just be with them for a short time. Jesus says that He will be with them forever, as in contrast to Him being with them for a relatively short period of time in physical form.

17. (He is) the Spirit of truth, whom the world is not able to receive, because it does not see nor know Him. You know Him because He remains with you, and will be in you. This Spirit is not a false Spirit, but one who brings the truth. This Counselor wouldn’t bring a different message, but the same Gospel of love and truth which Jesus had given to His disciples. He is very different from the devil who is called the father of lies.

The term “world” in this section is not a reference to the physical world or creation, but rather to sinful, unbelieving man. The world is not able to receive the Spirit promised to the disciples because the world does not see or know the Spirit either with physical or spiritual eyes. They are not able to know Him. “The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.” (1 Corinthians 2:14)

Since the disciples know this Spirit, He will come with them. Notice how Jesus said that the Spirit would remain with them, using the present tense, and that the Spirit would be in them, using the future tense. Perhaps Jesus is referring to the Holy Spirit being with them by faith, but on Pentecost they would receive a special outpouring of this same Spirit.

Notice the contrast that Jesus makes between a child of God and a child of the world, and notice the intimate relationship between the Spirit and the believer. “Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God?” (1 Corinthians 6:19) We have a special kind of wisdom which the world will never have. This knowledge is possible only by work of the Holy Spirit. “...no one can say, ‘Jesus is Lord’ except by the Holy Spirit.” (1 Corinthians 12:3)

18. I will not leave you as orphans. I will come to you. Jesus promised His disciples that He wouldn’t leave them as orphans. It is very difficult being left alone. It is very difficult knowing that a loved one is going away and won’t return for a long period of time. Jesus was going away from His disciples physically, but they wouldn’t be left alone. Jesus would come back to them.

Which return is Jesus speaking about? Is He talking about His resurrection? Is He talking about His spiritual indwelling? Is He talking about His return on Judgment Day? While all of them could be true, I think that the best response is the second one. He will come to them spiritually by faith through the Gospel. Pieper in volume 3, page 516 of *Christian Dogmatics* writes, “The texts that speak of the spiritual coming of Christ in the means of grace (John 14:21-23) cannot be confounded with those that speak of the visible return of Christ for Judgment.” We are not alone. He will be “...with you always, to the very end of the age.” (Matthew 28:20)

19. Yet in a little while the world will no longer see me, but you keep seeing me because I live you also will live. Now He tells His disciples that His time with them is short. Within the next twenty-four hours, Jesus was going to lay down His life for the whole world. In just a few weeks He would return to His heavenly throne on high. Unbelieving man would no longer see Him with their eyes or with their heart. He would be gone.

Yet, notice the promise that He gives His disciples. You see me, and you will live with me. They would see Him through the eyes of faith. (Note the present tense.) They would live with Him in the future. (Note the future tense.) Even though Jesus would not be with them in visible form, He would still be with them spiritually. They would also live with Him in the future. Think of the great comfort that this passage gives us as we face death. What a wonderful reminder of the new life that we have now and that glorious life that will be ours in heaven.

20. On that day you will know that I (am) in my Father, and you (are) in me and I (am) in you. What day is Jesus talking about—Easter, Ascension, Pentecost or Judgment Day? The day which Jesus is speaking about is probably Pentecost, when the Counselor would be sent on these very disciples. This Counselor would reveal to them the mysteries of their faith.

On that day the disciples would see the unity between the Father and the Son. They would also see the unity between Jesus and His disciples. The unity between the Father and the Son certainly isn't the same as the unity between Jesus and His disciples. Yet, we stand in awe of both: a God who is three in one, and a God who graciously comes and dwells with man by faith. These three phrases are by no means parallel. This mystery will become clear to us when Jesus returns.

21. The one who has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father. I will love him and I will make myself visible to him. In this verse Jesus more or less restates what he said in verse 15, but from a different angle. He tells us that when we have His commands and keep them, we are showing our love for Him. Here obedience precedes love, but actually they are simultaneous. Love produces obedience. Obedience shows love.

He also adds that this one is loved by my Father, and loved by the Son. In God's grace and mercy He accepts our good works and loves them. This love was not produced by our own power. His love motivates us to love. “Christ's love compels us.” (2 Corinthians 5:14,15) “We love because He first loved us.” (1 John 4:19) In His grace God accepts our love. The Psalmist tells us, “The Lord delights in those who fear Him, who put their hope in His unfailing love.” (Ps. 147:11)

22. Judas, not Iscariot, said to him, “Lord, what has happened that you intend to make yourself visible to us, and not to the world?” One of the disciples speaks up now. This disciple is Judas. John makes it very clear that this wasn't Judas Iscariot. I personally believe that he had already left the upper room by this time. This is the only time that this disciple is mentioned outside of reference to the other twelve. He probably asked a question that was in the minds of the other disciples. He didn't understand why he and the other disciples would be able to see Jesus, but the world wouldn't be able to see Him. He was confusing physical sight with spiritual sight.

23. Jesus answered and said to him, “If someone loves me, he will keep my word, and my Father will love him and we will come to him and will make a dwelling with him. Jesus responded to this disciple by

pointing all of them back to what He had said earlier. The one who loves Jesus will obey Him. Only this time He doesn't use the word for command "entola," but "logos," His word. They would show their love for Him by keeping His Word.

Again, notice the response from God. The Father will love him, come to him and make a dwelling with him. Jesus would come also. Notice the use of "we" in the verb. Jesus is talking to people who were already believers. God will have a special union with His children. Pieper in volume 2, page 409 states, "The *unio mystica* is distinct from the general presence of God with all creatures. It is the privilege of Christians, in contradistinction to the world (John 14:22-24), since it is accorded only to faith. All who refuse to believe the Gospel are the dwelling place and workshop of the devil (Eph. 2:2)."

24. *The one who does not continue loving me does not keep my words. The word which you hear is not mine, but from the Father who sent me.* This is a contrast to the preceding verse. Those who don't love Jesus will not keep His Word. Even the good that the unbeliever does is worthless in God's eyes. They can do the same things that God's children do, but without love, without faith, they are worthless. They are filthy rags.

Jesus also reminds us where these words come from. Those weren't just the words of some great philosopher or teacher. His words were the words of the Father who sent Him. We again see His equality with the Father. Here we also see a strong warning against despising God's Word.

25. *I have said this to you while being with you.* Jesus tells them that He is telling them this while He is still with them, but that time will soon come to an end. Other things were weighing heavily on Him, but He still took time to comfort His disciples.

26. *The Counselor, the Holy Spirit, whom the Father will send in my name, that one will teach you all things and will remind you of all things which I have said to you.* He returns to the Counselor that He spoke about in verses 16 and 17. This time He further identifies this Counselor. He is the Holy Spirit. Just as the Father sent the Son so now He will send the Holy Spirit also. He will come in Jesus' name by His power and His authority.

The Holy Spirit would do two things. He would teach them all things, even those things that they didn't understand. He would teach them new things. He would also remind them of all the things that happened in the past. Our human memory is at times very feeble. We don't remember things that happened in the past. The disciples would also have this problem, but the Holy Spirit would remind them of all the things that they had heard and seen while Jesus was on earth. The "verbal inspiration" of Scripture is certainly a reassuring one. If our faith was based on mere man, we would certainly be building on shaky ground.

27. *I leave you my peace and I give my peace to you. Just as the world does not give I give to you. Do not let your heart keep being troubled and do not keep being cowardly.* Jesus also promises them peace. Jesus says a lot about His peace in this single verse. This peace is both left and given. He was going to leave them with this peace. They would see this after Jesus' resurrection. He would also give them an extra measure of this peace when He sent the Holy Spirit on Pentecost. William Hendriksen describes this peace as both a "legacy which I leave behind and a treasure which I give."

This peace with God can't be found in the world. As a matter of fact, you can't even find peace with man in this sinful world. We live in a world where there are wars and rumors of wars. We live in a world where we are no longer shocked by murder and other acts of violence. We live in a world where people seek peace behind a shroud of drugs and alcohol. We live in a world where people seek peace in work-righteousness and attempted good works. Jesus reminds the disciples that they can't find real peace in the world, but this peace is left and given by him.

As a result He tells His disciples not to be troubled and cowardly. Even in the midst of turmoil and tribulations, we have peace with God. This peace was won when Jesus died for us, and this peace comes to us

when the Holy Spirit creates faith in our hearts. May “the peace of God, which transcends all understanding, ...guard your hearts and your minds in Christ Jesus.” (Philippians 4:7)

28. *You heard that I said to you, ‘I go away and I come to you.’ If you were loving me, you would rejoice because I go to the Father because the Father is greater than me.* He repeats His reassurance once again. He will go away from them, but He will also come back to them. He would come back to them on Easter. He would come to them by faith. He would come again when He returns on Judgment Day. Jesus comes to us also. He comes to us through the Gospel. We also can’t forget the miraculous way that Jesus comes to us in His Sacrament. There we receive the very body and blood which was given in payment for our sins. Jesus isn’t with us visibly, but He certainly is with us. He will also come again on Judgment Day.

That fact that He was leaving was something which should bring joy to their hearts. Jesus was leaving behind the suffering and sickness of this sinful world, and returning to His heavenly home as our triumphant King. This was not something which should bring sadness, but joy. He had completed the work that He came to do.

Jesus states that the Father is greater than He is, but that is only according to Jesus’ humanity. Pieper makes the following statements about this in his dogmatics. In volume 1, page 392, 393 - “Christ is inferior only according to the human nature in the State of Humiliation ...His entrance in the State of Exaltation according to the human nature and will therefore terminate His inferiority ...inferiority to the Father was not one of essence, but one of authority.” In volume 2, page 62 “...describes Christ according to His human nature in the state of humiliation, for according to the context Christ is speaking of a condition which ends with His going to the Father.” Only according to His state of humiliation is Jesus lower than the Father.

29. *Now I have told you before it happens in order that when it happens you would believe.* Jesus repeats in a little different manner what He has said before. He wants them to know these things so that they would believe. When bad things happen in our life and we know that they are under control, it is easier to handle. When my little daughter had to go to the hospital for her first stitches, we tried to ease her fear by telling her what she would go through. Even though it didn’t take away the pain when the doctor put the stitches in her brow, it did take off some of the edge. God wanted to take the edge off of the disciples so that they would be able to handle those difficulties which they would undergo during the rest of their life.

30. *I will not speak much longer with you for the prince of the world comes. He has (absolutely) nothing on me,* The end is drawing near. He tells His disciples that the prince of the world is drawing near. Judas is probably leading the devil’s henchmen to carry out their dirty deeds at this very moment. The devil is drawing near to strike at the heel of God’s own Son. But he wasn’t in control. Even though it looked like the forces of evil were having a field day, this was all part of God’s plan. Jesus was willingly handing Himself over, and this would all soon become evident.

31. *but in order that the world would know that I love the Father, and just as the Father has commanded me thus I go. Rise. We should go from here.* Even though it might look like the devil is in control, Jesus reminds His disciples that everything is under God’s control. This was all part of His Father’s will. By submitting to drink that complete cup of suffering, He would show the world how much He loved His Father. Even the sinful world marvels at such love and such sacrifice.

Jesus tells His disciples that it is time to go. It is time to get up and leave, but then He continues to speak to them. Perhaps these chapters are not written in chronological order. Perhaps it was just an example of where Jesus got up to leave, but then He was detained because He had more to say to them. Whatever the case, the time was truly drawing near.

F. Dogmatic Uses - Confessions

This passage is quoted twice in the “Kuske Catechism.” Verse 19 is used under question 201c - “Christ’s resurrection assures us that He will raise us from the dead.” It is also used under question 10 - “All the words of the Bible are God’s Word because the Holy Spirit taught the human writers not only the thoughts but even the words they wrote. (Verbal inspiration)” There verse 26 is quoted.

Interestingly enough, this passage is not quoted in the Triglotta. I must admit that I didn’t do a detailed study into this, but it wasn’t listed as being used in the “Index of Scripture Texts.”

Schaller quotes this section twice in his book “Biblical Christology.” On page 186 he writes about verse 16: “Christ is called our *paraklator* (1 Jn 2:1) in a different sense from the Holy Spirit (Jn 14:16,26). Christ is our Advocate at the throne of the Father, while the Spirit is a Helper within the believer’s heart. The intercession of Christ, therefore, takes place outside of the believer, while the efficient aid of the Holy Ghost produces the fruit of proper and spiritual prayer in the heart (Ro 8:26).”

He also uses verse 19 on page 107 where he speaks about the resurrection in these terms. “The purpose of this resurrection is manifold...(6) Finally, we here have the assurance of salvation for soul and body (Ro 5:10; Jn 14:19; 1 Cor 15).”

This section is used extensively by Pieper in his “Christian Dogmatics.” I will just present some quotes as they are used.

Verse 16

Volume 1, page 384 “Scripture expressly describes the relation between Father, Son, and Holy Ghost as *allos kai allos kai allos*. In His relation to the Son, the Father is expressly called *allos*; (John 5:32 & 37) and again, in His relation to the Father and the Son, the Holy Ghost is expressly called *allos paraklatos* (John 14:16).”

Volume 1, page 415 “...each Person has the one divine essence and that therefore the three Persons are in one another and reciprocally interpenetrate, interpermeate, each other. This is clearly taught in John 4:11”

Volume 1, page 423 “Finally, the work of sanctification is also the work of the Father, and of the Son, for both sent the Spirit (John 14:16, 26; 16:7; 15:26; Acts 2:33)”

Volume 2, page 111 “Now, Scripture teaches clearly and plainly both the one God and also the Father, the Son, and the Holy Ghost as *allos kai allos kai allos*, as three distinct Persons (John 14:16).”

Volume 3, page 150 “But here Christ calls the Holy Ghost ‘another Comforter’ in distinction from His, the Son’s, Person, not in distinction from His Word.”

Verses 21-23

Volume 3, page 516 “The texts that speak of the spiritual coming of Christ in the means of grace (John 14:21-23) cannot be confounded with those that speak of the visible return of Christ for Judgment.”

Verses 22-24

Volume 2, page 409 “The *unio mystica* is distinct from the general presence of God with all creatures. It is the privilege of Christians, in contradistinction to the world (John 14:22-24), since it is accorded only to faith. All who refuse to believe the Gospel are the dwelling place and workshop of the devil (Eph. 2:2).”

Verse 23

Volume 1, page 445 “but in any event we must maintain, as did Quenstedt and Baier, that not only God’s gifts, but the Triune God Himself, mystically dwells in the believers (John 14:23).”

Volume 2, page 86 “In a special manner God is united with His Church, the believers...This *unio mystica* between God and the believers is so intimate that believers are called ‘partakers of the divine nature’ (2 Peter 1:4)”

Volume 2, page 409 “indwelling of the Holy Ghost and of the entire holy Trinity in the believers (*unio mystica*)... not only according to their souls, but also their bodies...”

Volume 3, page 452 Power of Keys "...For the Lord Himself is present..."

Verses 23-26

Volume 2, page 118 *unio personalis* of God and man (John 8:31-32, 17:14, 17:20; 14:23-26; 15:3,7; 1 Tim. 6:3ff.; 2 Tim. 1:13; 2:2; 1 Pet. 4:11)

Verse 26

Volume 1, page 383 "Personal actions ...The Holy Ghost 'teaches' (*didaskhein*, John 14:26)"

Volume 2, page 339 "The Apostles not only spoke by inspiration, but they also wrote by inspiration (John 14:26; 16:13-15; 2 Cor. 13:3; 1 Cor. 14:37; 2 Thess. 2:15)"

Volume 3, page 150 "...the Holy Ghost will execute His office as Comforter through the Word of Christ..."

Verse 27

Volume 3, page 521 Peace on earth is the preaching of the Gospel.

Volume 3, page 526 Chiliasm's misdirection of the Christian hope.

Verse 28

Volume 2, page 62 "...describes Christ according to His human nature in the state of humiliation, for according to the context Christ is speaking of a condition which ends with His going to the Father."

Verse 28, 29

Volume 1, page 392, 393 "Christ is inferior only according to the human nature in the State of Humiliation ...His entrance in the State of Exaltation according to the human nature and will therefore terminate His inferiority ...inferiority to the Father was not one of essence, but one of authority."

Verse 30

Volume 2, page 344 "Through Christ's atoning sacrifice men are delivered from the dominion of sin."

Verse 31

Volume 2, page 286 "And all this He did from love of the Father ...namely, go forth to suffer."

G. Sermon Uses/Sermon Themes

This text is used in a number of the pericopes in the book of Nesper. Verses 13-21 are listed under 5th Sunday after Easter in Thomasius. A number of the pericopes use it under Pentecost. They are - 14:15-20 (Ranke), 14:15-21 (Wuerttemberg, Swedish, Eisenach, Synodical Conference), 14:23-27 (Saxon), 14:23-31 (Historic, Swedish). In the special occasion section Nesper also makes the following applications - verses 15, 21, 27 under confirmation, verse 27 under marriage, verse 19 under burial of the dead, verse 18 under death of parents, verse 19 under Easter, verse 28 under Ascension, verses 16,17 and 23 under Trinity, and verse 23 under anniversary of dedication. The ILCW uses this text in all three of the pericopes - series A 15-21 under Easter 6, 25-27 under series B Pentecost, and 23-29 under Easter 6 in series C.

Some Themes and Parts from Sermon Studies Series C

The Assurance of Jesus to Those Who Love His Word

1. He and the Father will dwell in them (vv. 23,24)
2. The Father will send the Holy Spirit in Jesus' name (vv. 25,26)
3. The peace of God will dwell in their hearts (v. 27)

Continue in the Word of Jesus

1. The Father and the Son will make their home in you (vv. 23,24)
2. The Holy Spirit will teach you all things (vv. 25,26)
3. The peace of God will be yours forever (v. 27)
4. Your joy will be complete (vv. 28,29)

Jesus Gives a Parting Blessing

May...

1. the love of the Father
2. the comfort of the Spirit
3. the peace of the Savior
 be with you always!

Jesus Gives Us a Comforting Promise

1. He promises to care for us (vv. 15-17,21)
2. He promises to be with us (vv. 18-20)

Because We Love Jesus

1. We keep his commands (vv. 15,21)
2. We are blessed with the Spirit (vv. 16,17)
3. We are one with God (vv. 18-20)

H. Conclusion

All for one and one for all. How we marvel at the many unions which we see in these verses. There are the three separate Persons of the Godhead united in one God. There is the unity between Jesus and His Word. There is the unity between love and obedience. There is the unity between God and His children. United we stand. Divided we fall. May God keep us united with Him until we are joined together eternally.