**Worksheet #15: John 14:1–38**

**Summary:** In chapter 14, Jesus continues the Farewell Discourse. Following the conversation about his departure begun in 13:31, Jesus now focuses on his coming departure in 14:1–14. He explains that his disciples will someday have access to new heavenly dwellings (14:1–4), an exclusive privilege granted to those who accept him as “the way, the truth, and the life” (14:6). Their privileged status as Jesus’ followers grants them much more than a future hope of glory, however. Through their relationship with Jesus, they have a relationship with the Father that includes benefits in the present, such as the ability to do the Father’s works and the assurance of effectual prayer (14:9–14).

As followers, disciples are responsible to keep Jesus’ commandments (14:15). This is made possible by Jesus’ promise to request the Father to send them “another Helper” (*paráklētos*) who will “abide” (*ménō*, meaning “remain, stay”) with them “forever” (14:16). In this promise, Jesus refers to the indwelling work of the Holy Spirit, which occurred first at Pentecost and consistently indicates regeneration in Scripture.[[1]](#footnote-1) This indicative function of indwelling is foreshadowed here with the mention that this “Spirit of truth” cannot be received by “the world” in 14:17. Within the context of the Farewell Discourse, Jesus describes several aspects of the work of the *paráklētos.* He fills the void created by Jesus’ departure (14:17b–18), he preserves the disciples’ favored relationship with the Father (14:21), he enables obedience to Jesus’ word (14:23–24), and he provides instruction in “all things” (including regarding the things that Jesus had said; 14:25–28). Jesus’ rationale for telling the disciples these things is twofold—he desires for them to know (and consequently believe) when the gift of the *paráklētos* has come, and he wants the world to know that he was faithful to the will of the Father in going to the cross (14:29–31).

**Abbreviated Outline[[2]](#footnote-2) (current passage in bold):**

1. INTRODUCTION: THE WORD MADE FLESH (1:1-18)
2. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19-12:50)
3. *The Forerunner and the Coming of the Messiah (1:19-51)*
4. *The Cana Cycle: Jesus’ Inaugural Signs and Representative Conversations (2:1-4:54)*
5. *The Festival Cycle: Additional Signs amidst Mounting Unbelief (5-10)*
6. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events (11-12)*
7. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13-20)
8. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer (13-17)*
9. Cleansing the Community (13:1-30)
10. **The Farewell Discourse (13:31-16:33)**
11. **Jesus’ Departure and Sending of the Spirit (13:31-14:31)**
12. Jesus the True Vine (15:1-17)
13. The Spirit and the Disciples’ Witness to the World (15:18-16:33)
14. Jesus’ Parting Prayer (17)
15. *The Passion Narrative (18-19)*
16. *Jesus’ Resurrection and Appearances, Commissioning of Disciples (20:1-29)*
17. *Concluding Purpose Statement (20:30-31)*
18. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

Interpretation: *Read through the passage, and then review and make notes under the questions below.*

1. John 14:2 refers to many “mansions” (KJV; NKJV) that are present in the Father’s house. How is this word translated in other versions? What does Jesus seem to be emphasizing in this verse, and why?
2. What does Jesus emphasize with his description of himself as “the way” to the Father (14:4–6)? Why is this important for the disciples to know prior to the cross?
3. What does it mean for the Father to indwell the Son, and for the Son to indwell the Father (14:10–11)? What evidence does Jesus offer us if we struggle to understand this, and how is this helpful for explaining this relationship (14:11)?
4. In what sense do believers accomplish Jesus’ works (14:12)? How is doing his works connected with prayer (14:13–14)?
5. Who indwells believers, according to 14:17? Based on the near context, when should the disciples have expected this to occur? When does this occur now?
6. What does it mean for the Holy Spirit to “teach” believers “all things” (14:26)?
7. What does it mean for the world to “know” that Jesus loves and obeys the Father in the cross (14:31)?

Application: *Take time to reflect on the implications of this passage for your own life today.*

1. What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”?[[3]](#footnote-3)
2. What does this passage mean for your walk with the Lord?
3. How does this passage challenge the way you think about situations in daily life? What should you do about that?

1. For example, see Acts 2:4, 38, 4:8, 31, 8:15, 9:17, 13:52, 19:2. [↑](#footnote-ref-1)
2. Adapted from Andreas Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308. [↑](#footnote-ref-2)
3. D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102. [↑](#footnote-ref-3)