



JOHN 14:1-14

Believing in Jesus

DAY ONE Observation

John 1-12 record the public ministry of Jesus to the nation, while chapters 13-17 record the private ministry of Jesus with His disciples. Those who find the Messiah are taught what it means to follow Him.

The structure of this section [13:31-14:31] is irregular. It consists of a progressive discourse of Jesus, interrupted at intervals by the questions of certain disciples, His replies to them, then reversion to His original line of thought.

—Merrill Tenney

Pray and ask God to speak to your heart as you read John 14:1-14. Mark words or phrases that stand out to you. Record the main message or your thoughts next to each paragraph.

“Let not your heart be troubled; you believe in God, believe also in Me. ² 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. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also. ⁴ And where I go you know, and the way you know.”

⁵ Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”

⁶ Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.

⁷ “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

⁸ Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

⁹ Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the

Father; so how can you say, 'Show us the Father'? ¹⁰ Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works. ¹¹ Believe Me that I *am* in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

¹² "Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater *works* than these he will do, because I go to My Father. ¹³ And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. ¹⁴ If you ask anything in My name, I will do *it*. (NKJV)

Underline the primary commands in this passage (14:1, 11). What are these commands?

Who is Jesus? What do you learn about Jesus from this passage?

Underline or circle the promises that Jesus gives in this passage. Look for things that Jesus says that He "will" do or His disciples "will" do (14:3, 12-14). What promises does Jesus give?

Which one of these promises encourages you the most? Which one puzzles you the most?

**DAY TWO
Meditation**

Quiet your heart and allow God to speak through His Word. Slowly read Jesus' words in John 14:1-3 several times. Reflect on each word. Meditate on them over and over until you memorize them.

“Let not your heart be troubled;
you believe in God, believe also in Me.
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.
And if I go and prepare a place for you,
I will come again and receive you to Myself;
that where I am, there you may be also.”

Which words, phrases, or images speak most to you? Why?

Offer the passage back to God in the form of a personalized prayer.

DAY THREE
Interpretation

In interpretation, you are digging deeper into the passage in order to better understand its meaning. A word study on a key word and/or looking up parallel passages can help you in your understanding.

Jesus instructs the disciples to pray *in My name* (14:13-14). What does this mean?

In the Hebrew mindset, one's name reflects one's character. **Read Exodus 34:5-6. When God proclaims His name to Moses, what attributes does He proclaim?**

Read Psalm 113:1-3. What do you learn about "the name of the Lord" in this passage?

Thus, praying "in Jesus' name" is praying in a way that reflects His character. It is also praying in the same way that Jesus prayed, in intimacy with the Father, as His representative, in union with Him. **How did Jesus pray in Matthew 26:39-44? What was His attitude? His request?**

What does Jesus' say is the purpose or the goal behind our prayers in His name? (John 14:13)

Many people believe that 1 John is John's own commentary on Jesus' words in John 13-17.

Read 1 John 5:14-15 and complete the following sentence: *Now this is the confidence that we have in Him, that if we ask anything _____, He hears us.*

Based on what you have learned, summarize what it means to pray "in Jesus' name."

DAY FOUR Devotion

Read the following excerpt from J.C. Ryle's *Expository Thoughts on John*.

14:1-3. We have, first, in this passage *a precious remedy against an old disease*. That disease is trouble of heart. That remedy is faith.

Heart-trouble is the commonest thing in the world. No rank, or class, or condition is exempt from it. No bars, or bolts, or locks can keep it out. Partly from inward causes and partly from outward causes--partly from the body and partly from the mind--partly from what we love and partly from what we fear, the journey of life is full of trouble. Even the best of Christians have many bitter cups to drink between grace and glory. Even the holiest saints find the world a valley of tears.

Faith in the Lord Jesus is the only sure medicine for troubled hearts. To believe more thoroughly, trust more entirely, rest more unreservedly, lay hold more firmly, lean back more completely--this is the prescription which our Master urges on the attention of all His disciples. No doubt the members of that little band which sat round the table at the last supper, had believed already. They had proved the reality of their faith by giving up everything for Christ's sake. Yet what does their Lord say to them here? Once more He presses on them the old lesson, the lesson with which they first began--"Believe! Believe more! Believe on Me!" (Isaiah. 26:3.)

Never let us forget that there are degrees in faith, and that there is a wide difference between weak and strong believers. The weakest faith is enough to give a man a saving interest in Christ, and ought not to be despised, but it will not give a man such inward comfort as a strong faith. Vagueness and dimness of perception are the defect of weak believers. They do not see clearly what

they believe and why they believe. In such cases more faith is the one thing needed. Like Peter on the water, they need to look more steadily at Jesus, and less at the waves and wind. Is it not written, "You will keep him in perfect peace whose mind is stayed on You"? (Isaiah. 26:3.)

We have, secondly, in this passage *a very comfortable account of heaven, or the future abode of saints*.

...Heaven is "a Father's house,"--the house of that God of whom Jesus says, "I go to my Father, and your Father." It is, in a word, HOME--the home of Christ and Christians. This is a sweet and touching expression. Home, as we all know, is the place where we are generally loved for our own sakes, and not for our gifts or possessions; the place where we are loved to the end, never forgotten, and always welcome. This is one idea of heaven. Believers are in a strange land, and at school, in this life. In the life to come they will be at home.

Heaven is a place of "MANSIONS"--of lasting, permanent, and eternal dwellings. Here in the body we are in temporary lodgings, tents, and tabernacles, and must submit to many changes. In heaven we shall be settled at last, and go out no more. "Here we have no continuing city." (Heb. 13:14.) Our house not made with hands shall never be taken down.

Heaven is a place of "MANY mansions." There will be room for all believers and room for all sorts, for little saints as well as great ones, for the weakest believer as well as for the strongest. The feeblest child of God need not fear there will be no place for him. None will be shut out but impenitent sinners and obstinate unbelievers.

Heaven is a place where CHRIST HIMSELF SHALL BE PRESENT. He will not be content to dwell without His people-- "Where I am, there you shall be also." We need not think that we shall be alone and neglected. Our Savior--our elder Brother--our Redeemer, who loved us and gave Himself for us, shall be in the midst of us forever. *What* we shall see, and *whom* we shall see in heaven, we cannot fully conceive yet, while we are in the body. But one thing is certain--we shall see Christ.

14:4-11. We should mark...in these verses, *what glorious names the Lord Jesus gives Himself.* ...Christ is "the WAY,"--the way to heaven and peace with God. He is not only the guide, and teacher, and lawgiver, like Moses; He is Himself the door, the ladder, and the road, through whom we must draw near to God. He has opened the way to the tree of life, which was closed when Adam and Eve fell, by the satisfaction He made for us on the cross. Through His blood we may draw near with boldness, and have access with confidence into God's presence.

Christ is "the TRUTH,"--the whole substance of true religion which the mind of man requires. Without Him the wisest heathen groped in gross darkness and knew nothing about God. Before He came even the Jews saw "through a glass darkly," and discerned nothing distinctly under the types, figures, and ceremonies of the Mosaic law. Christ is the whole truth, and meets and satisfies every desire of the human mind.

Christ is "the LIFE,"--the sinner's title to eternal life and pardon, the believer's root of spiritual life and holiness, the surety of the Christian's resurrection life. He that believes on Christ has everlasting life. He that abides in Him, as the branch abides in the vine, shall bring forth much fruit. He that believes on Him, though he were dead, yet shall he

live. The root of all life, for soul and for body, is Christ.

We should mark also in these verses, *how expressly the Lord Jesus shuts out all ways of salvation but Himself.* "No man," He declares, "No man comes unto the Father but by Me."

It avails nothing that a man is clever, learned, highly gifted, amiable, charitable, kind-hearted, and zealous about some sort of religion. All this will not save his soul if he does not draw near to God by Christ's atonement, and make use of God's own Son as his Mediator and Savior. *God is so holy* that all men are guilty and debtors in His sight. *Sin is so sinful* that no mortal man can make satisfaction for it. There must be a mediator, a ransom-payer, a redeemer, between ourselves and God, or else we can never be saved. There is only one door, one bridge, one ladder, between earth and heaven--the crucified Son of God. Whoever will enter in by that door may be saved; but to him who refuses to use that door the Bible holds out, no hope at all. Without shedding of blood there is no remission.

...We should mark, lastly, in these verses, *how close and mysterious is the union of God the Father and God the Son.* Four times over this mighty truth is put before us in words that cannot be mistaken. "If you had known Me, you would have known my Father." "He that has seen Me has seen the Father." "I am in the Father, and the Father in Me." "The Father that dwells in Me, He does the works."

Sayings like these are full of deep mystery. We have no *eyes* to see their meaning fully--no *line* to fathom it--no *language* to express it--no mind to take it in. We must be content to believe when we cannot explain, and to admire and revere when we cannot interpret.

Let it suffice us to know and hold that the Father is God and the Son is God, and yet that they are one in essence though two distinct Persons--ineffably one, and yet ineffably distinct. These are high things, and we cannot attain to their full comprehension.

Let us however take comfort in the simple truth, that Christ is very God of very God; equal with the Father in all things, and One with Him. He who loved us, and shed His blood for us on the cross, and bids us trust Him for pardon, is no mere man like ourselves. He is "God over all, blessed forever," and able to save to the uttermost the chief of sinners. Though our sins be as scarlet, He can make them white as snow. He that casts his soul on Christ has an Almighty Friend--a Friend who is One with the Father, and very God.

14:12-14. We have first in this passage, a striking promise about *the works that Christians may do*. Our Lord says, "He that believes 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."

The full meaning of this promise is not to be sought in the miracles which the Apostles wrought after Christ left the world. Such a notion seems hardly borne out by facts. We read of no Apostle walking on the water, or raising a person four days dead, like Lazarus. What our Lord has in view seems to be the far greater number of conversions, the far wider spread of the Gospel, which would take place under the ministry of the Apostles, than under his own teaching. This was the case, we know from the Acts of the

Apostles. We read of no sermon preached by Christ, under which three thousand were converted in one day, as they were on the day of Pentecost. In short, "greater works" mean more conversions. There is no greater work possible than the conversion of a soul.

...We have, secondly, in this passage, a striking promise *about things that Christians may get by prayer*. Our Lord says, "Whatever you shall ask in my name, that will I do . . . If you shall ask anything in my name, I will do it."

These words are a direct encouragement to the simple, yet great duty of praying. Everyone who kneels daily before God, and from his heart "says his prayers," has a right to take comfort in these words. Weak and imperfect as his supplications may be, so long as they are put in Christ's hands, and offered in Christ's name, they shall not be in vain. We have a Friend at Court, an Advocate with the Father; and if we honor Him by sending all our petitions through Him, He pledges His word that they shall succeed. Of course it is taken for granted that the things we ask are for our souls' good, and not mere temporal benefits. "Anything" and "whatever" do not include wealth, and money, and worldly prosperity. These things are not always good for us, and our Lord loves us too well to let us have them. But whatever is really good for our souls, we need not doubt we shall have, if we ask in Christ's name.

...He that does much for Christ, and leaves his mark in the world, will always prove to be one who prays much.

What stands out to you from Ryle's words? Why?

DAY FIVE
Application

Re-read John 14:1-14 and consider the truths that you have learned this week. Seek to apply the message of John 14 to your daily life.

What thought or truth impacted you this week from your study of John 14:1-14? Why?

What is troubling your heart right now? What fears do you have? What burdens are you carrying? What struggles are you facing?

How can a stronger belief in Jesus and in the hope of heaven encourage your heart today?

Jesus is *the way, the truth, and the life* and no one can be reconciled to God apart from Him. Who are 2-3 people that you know that need to believe in Jesus Christ as their Savior?

Pray for them now. Pray that God would open their eyes to His truth and that He would give you opportunity, sensitivity, wisdom, and boldness as you interact with them. Be bold in your requests, praying in dependency and confidence "in Jesus' name."

Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen. (Ephesians 3:20-21)