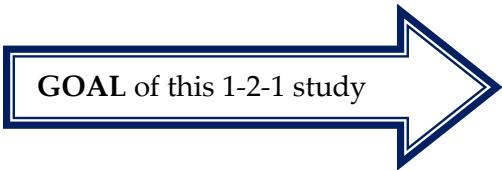


Summary Sheet for John 14v8-31

...to accompany Notes 27-28



GOAL of this 1-2-1 study

Don't be troubled by separation from Jesus now – be deeply assured by the privileged relationship provided by Jesus' death through the Spirit, the word and prayer.

Context – how does this passage fit in?

Jesus has withdrawn from the crowds, Judas has left to betray him and it is the night before his crucifixion. He is teaching his own disciples about the implications of his death and departure for them. So far in answer to Peter and Thomas' questions Jesus has assured his disciples that his death means they will be *"Welcomed"* into eternity with him because he is the *"Way"* through his death. Now in answer to Philip and Judas' questions he underlines the privileged position they will have because of his death as they *"Wait"* for his return and he also explains the position of the *"World"*.

Impact on us

Do we realise just how privileged disciples of Jesus are due to his death and resurrection? If we're believing in Jesus, the almighty, creator God actually lives in us and loves us in a way that is impossible outside of Jesus. We also have his Spirit in us to help us. But how will this amazing knowledge impact us? Will it move us to treasure Jesus' word, to pray for the things that honour Jesus, to engage more in the life-giving work of proclaiming his words, to obey his words?

How John writes to make his point

Jesus has just told his disciples that he will soon be leaving them (13v31-35), and so they begin to ply him with questions. The overall message is one of assurance (14.1 & 27). His going to the Cross and departure to the Father is actually to their advantage! They are worried that this means the end of their relationship with Jesus but in fact if they believe in him (v11-12) they will have a relationship with God beyond their wildest dreams. Jesus responds to Philip and Judas' questions to give really important teaching on how a relationship with God is experienced today.

(Bearing in mind John 5.20ff is very helpful to enable us to see that Jesus' wonderful promise of greater works relates to salvation work through his word.)

(Hint: noticing the references to Jesus going to the Cross in vs like v12, 19, 28, 29 & 31.)

Structure

14vs8-21

Philip: Show us the Father! (wanting a tangible experience of God)

Jesus: You are far more privileged than you realize, now even more so through my death. You can -

9 ... Look at me you see God.

10-11 ...Listen to my words and experience the works of God

12-14 ...Pray to me and you will do greater works because I'm going to the Cross

15-20 ...Love me, obey me, receive the Spirit and be loved by the Father and me.

14vs22-31

Judas: But how us and not the world?

Jesus: Don't be anxious, my departure is better for me, for you, and for the world.

23-24 "It is those who love me by keeping my words who get to know me in this way.

22-27 The Spirit will remind you (the eleven) of all that I've taught you so that access to this Word is still possible

28-31 Through the Cross the world will know and the message and meaning of the Cross provides the content of the Word.

John's references to the Old Testament and why they matter

- God's Spirit

The key to understanding the New Testament significance of the Holy Spirit is to be found in the writings of the OT prophets.

The prophets anticipated a day when the Spirit of God would be poured out on all God's people, bringing them new life and giving them new clean hearts, so that they would be ready and able to obey God (Ezekiel 36:26ff). While there are references throughout the OT to the Spirit being God active in power, it is only the prophets who suggest that the Spirit could ever indwell and remain permanently with all God's people. Their prophecy was never universally realised in the OT... Only after Jesus' death and resurrection does this finally and wonderfully happen.

Previous references in John to the Spirit include: ch 1 - *Jesus identified as the one who would baptise with the Spirit*
chs 3 & 4 - *linking the living water of the Spirit and the birth of 'water and the Spirit' to the new kingdom of God*
ch 6 - *only the Spirit can give life*

- 'Peace'

The Hebrew word 'shalom' has the wider meaning of wholeness, prosperity and right relationship with God, others and self. It is a major OT theme.

The world cannot give 'rest' in any lasting sense, (John 14v27) because the Sabbath 'rest' which God ordained at creation was lost at the Fall (Genesis 2:1-3; 3:17-19; Isaiah 57: 19-21). True peace was looked forward to in the Messianic age (e.g. Isaiah 9:6; 52:7; Ezekiel 37:26; Zechariah 9:10). Now the Messiah, Jesus, is here, true peace between God and man is finally available through him.

Some questions to help guide someone else through ch 14vs8-31

Opener: In what ways today might people look for an experience of God, outside of hearing Jesus' words in the Bible?

Considering the text1: In what ways is Philip's question in v8 a good one and a bad one (particularly given 5v16-23 & 10vs29 & 38)?

Considering the text2: What does Jesus' answer in v9-21 teach us about how the disciples are to experience God and how privileged they are?

Considering the text3: Judas in v22 wants to know why the disciples will see but the world won't. From vs23-31, what is the defining factor and where is it to be found today? (NB. The original 11 disciples' role in v25-26 is unique.)

One to keep chewing on: How would you answer if someone asked you the question, "How do I experience God today?"