SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES

✝
14:6

DEEP DIVE

John

Chapter Fourteen, Verses 1–31

Do Not Let Your Heart Be Troubled — a place in the Father's house, the only way there, another Helper, and a peace the world cannot give

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

Judas has gone into the night and Peter has been warned; now Jesus turns to eleven shaken men with promises — a place prepared, a way that is a Person, the Father seen in the Son, another Helper who will be in them, and His own peace. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind John's key words.

THE PASSAGE

John 14:1–31

place · way · Helper · peace

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

Contents

Four movements from a troubled heart to "Get up, let us go from here"

—	**How to Read This Study** · *the four voices & their colors*	3
—	**Before the Passage** · *from the rooster's warning to the Father's house*	3
I	**A Place and a Way** · *John 14:1–6 · the Father's house*	4
II	**Seeing the Father in the Son** · *John 14:7–14 · Philip and the Father*	6
III	**Another Helper** · *John 14:15–26 · the Spirit and the abode*	8
IV	**Peace Left Behind** · *John 14:27–31 · peace and marching orders*	10
V	**The Passage in the Whole Bible** · *cross-references*	12
†	**At a Glance** · *the four voices side by side*	14
†	**Key Insights & Questions for the Table** · *discussion*	14
†	**Sources** · *where each voice comes from*	15



"Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful." — John 14:27

SECTION I · THE PASSAGE

John 14:1–31

Do Not Let Your Heart Be Troubled — On the night of betrayal Jesus comforts the troubled: I go, I will come again, I will not leave you as orphans

† How to Read This Study

This study walks John 14 in 4 movements, in John's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where John is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED God — His character & actions Command / instruction Key repeated word Sin / warning Promise / blessing Time / place / contrast

KEY VERSE · JOHN 14:6

"△ I am the way, and the truth, and the life; ◷ no one comes to the Father but through Me."

† Before the Passage

There is no chapter break in the upper room. John 13 ended with Jesus telling Peter, "a rooster will not crow until you deny Me three times" (13:38). The next words are, "Do not let your heart be troubled" (14:1). Judas has gone out into the night (13:30); Jesus has said, "Where I am going, you cannot come" (13:33). Eleven men are frightened and confused. John 14 is Jesus pastoring them on the worst night of their lives — and His own.

The chapter is held together by questions from the disciples. Peter asked, "Lord, where are You going?" (13:36). Thomas asks, "how do we know the way?" (14:5). Philip asks, "show us the Father" (14:8). Judas — "not Iscariot" — asks why Jesus will disclose Himself to them and not to the world (14:22). Each honest question draws out one of the great sayings: "I am the way, and the truth, and the life" (v6), "He who has seen Me has seen the Father" (v9), "We will come to him and make Our abode with him" (v23).

Two words frame the whole: "Do not let your heart be troubled" opens it (v1) and returns near the end (v27) — the same verb used of Jesus Himself in 11:33, 12:27 and 13:21. In between, the Father is named twenty-three

times. Chapter 14 also gives the first of five sayings about the Holy Spirit in the upper room (14:16–17, 26; 15:26; 16:7–11, 13–15). The Helper is "another" — one like Jesus, sent to be with them forever.

Behind the chapter stand the promises of God dwelling with His people — "My dwelling place also will be with them" (Ezekiel 37:27) — and Moses' cry, "I pray You, show me Your glory!" (Exodus 33:18), which Philip unknowingly repeats. Ahead of it stands the cross the next day, the resurrection, Pentecost, and the promise Paul spells out in 1 Thessalonians 4:17 — that the Lord Himself will come and gather His own, "and so we shall always be with the Lord." The chapter ends with Jesus rising from the table: "Get up, let us go from here" (v31).

I
MOVEMENT

JOHN 14:1–6

A Place and a Way

Troubled hearts, the Father's house, and the One who is the way there

> 1 "*Do not let your heart be troubled; believe in God, believe also in Me.* 2 "*In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.* 3 "*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 you know the way where I am going.*" 5 *Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?"* 6 *Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.*
>
> JOHN 14:1–6

FIGURE · I GO, I PREPARE, I COME AGAIN

FIVE PROMISES IN THREE VERSES · JOHN 14:2–3

I GO (v2)	PREPARE A PLACE (v2)	I WILL COME AGAIN (v3)	RECEIVE YOU TO MYSELF (v3)	WHERE I AM THERE YOU (v3)
the cross, the empty tomb, the ascension	many dwelling places in My Father's house	He Himself returns for His own	not sent for — taken by Him	the goal is not a place but a Person

HOW OUR TEACHERS READ v3

Guzik: "the great gathering together of His people at the end of the age" (with 1 Thess 4). Also tasted in the resurrection and the Spirit (v18). Henry and Sproul: He returns to bring His own home to the Father's house.

THIS STUDY'S FRAME

The coming for His own of 1 Thess 4:16–17 — He comes for the church and takes it to the Father's house, before the tribulation; the teachers above do not use the word "rapture," and readers differ on timing.

"Dwelling places" (v2) and "abode" (v23) are the same Greek word, *monē* — its only two uses in the NT.
One day we go to live with Him; today He comes to live with us.

Read the five promises left to right — each one is something Jesus does — then see how the teachers read "I will come again," and how the same word links the Father's house (v2) with the believer's heart (v23).

μοναὶ πολλαί

MONAI POLLAI · "MANY DWELLING PLACES" · G3438

Monē comes from *menō*, "to abide, remain" — the verb John uses forty times. A *monē* is a place where one stays: a dwelling, a residence. The KJV's "mansions" comes through the Latin *mansiones*, "dwellings"; it did not first mean a grand house. Guzik keeps the word anyway: "Whatever dwelling place God has for us in heaven, it will be as glorious as a mansion." *Monē* appears only twice in the New Testament — here and 14:23, "We will come to him and make Our *abode* with him." The Father's house has room for us; and the Father and Son make room in us.

ὁδός

HODOS · "WAY" · G3598

A road, a path, a journey — and by extension a way of life. Thomas asks about a route (v5); Jesus answers with a Person: *Egō eimi hē hodos kai hē alētheia kai hē zōē* — "I am *the* way, and *the* truth, and *the* life," each with the definite article. Not one road among many but the road. The early church was simply called "the Way" (Acts 9:2; 19:9, 23). Verse 1's "troubled" is *tarassesthō* (G5015), a present imperative: "stop letting your heart be shaken" — the same verb used of Jesus in 13:21.

DAVID GUZIK · Enduring Word

Guzik hears verse 1 as a command, and "a radical call to trust in Jesus *just as* one would trust in God the Father." Jesus "promised that we could have an untroubled heart even in a troubled life." He explains that *monē* means a place to stay, so "dwelling places" is closer than "mansions" — yet heaven will be glorious, with many such rooms. In "I will come again" he sees "the great gathering together of His people at the end of the age," and, with Tasker, links it to 1 Thessalonians 4. Then verse 6: "Jesus didn't say that He would show us a way; He said that He is the way." There is no middle ground: "if Jesus is not *the only* way to God, then He is not *any way* to God."

R.C. SPROUL · Ligonier · St. Andrew's

In "Thinking of Home" Sproul admits that modern people — Christians included — have lost their appetite for heaven, partly from fear of Marx's charge that it is a sedative for the poor. He links faith in God and faith in Christ, and he tells of his mother's sudden death the day after his son was born — the conviction that death could not be the end. Jesus goes ahead to prepare a place and will come back for His own, and "the ultimate hope of my soul is to see the resurrected Christ in His Father's house." On verse 6 (sermon, 27 April 2003) he recalls a hostile professor: "It is because Jesus said that He was the only way. If I deny that, I deny Him."

C.H. SPURGEON · Metropolitan Tabernacle

In "Let Not Your Heart Be Troubled" (No. 730, 20 January 1867) Spurgeon argues that the command is wise, because worry solves nothing and dishonors God: "No good comes out of fretful, petulant, unbelieving heart-trouble." "It is a dark night, but the darkness of your heart will not light a candle for you." Faith is the remedy, and the end of the road is Christ Himself: "Communion with Jesus is glory." In "Jesus the Way" (2 February 1862) he shuts every other door — works, ceremony, "sincere obedience" added to Christ: "There is no way to heaven but one; that one way is Christ." "Heaven hath but this one gate."

MATTHEW HENRY · Commentary on the Whole Bible

Henry treats verse 1 as a guard on the inner man: “The heart is the main fort; whatever you do, keep trouble from this, keep this with all diligence.” Heaven is a home, not a camp: “Heaven is a house, not a tent or tabernacle; it is a house not made with hands, eternal in the heavens.” Christ’s going is for our good, and His return is sure, for “He will be the finisher of that of which he is the author.” On verse 6: “He is the true way to life, the only true way; other ways may seem right, but the end of them is the way of death.”

II
MOVEMENT

JOHN 14:7–14

Seeing the Father in the Son

“Show us the Father” — the Son who reveals Him, the greater works, and prayer in His name

7 *“If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.”* 8 *Philip said to Him, “Lord, show us the Father, and it is enough for us.”* 9 *Jesus said to him, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us the Father’?* 10 *“Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.* 11 *“Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.* 12 *“Truly, truly, 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 the Father.* 13 *“Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son.* 14 *“If you ask Me anything in My name, I will do it.*

JOHN 14:7–14

“Then Moses said, “I pray You, show me Your glory!””

EXODUS 33:18

FIGURE · THE SEVEN "I AM" SAYINGS

"I AM …" — THE SEVEN SAYINGS IN JOHN

JOHN 6:35	**I am** the bread of life
JOHN 8:12	**I am** the Light of the world
JOHN 10:7, 9	**I am** the door
JOHN 10:11, 14	**I am** the good shepherd
JOHN 11:25	**I am** the resurrection and the life
JOHN 14:6	**I am** the way, and the truth, and the life
JOHN 15:1	**I am** the true vine

And the bare "I am" (*egō eimi*): 8:24, 28, 58; 13:19; 18:5–6 — the name of Exodus 3:14.
In 14:6 the way, the truth and the life are not things He gives apart from Himself; they are Himself.

John 14:6 is the sixth of seven "I am" sayings with a picture attached; each one names what Jesus Himself is for those who believe.

ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα

HO HEŌRAKŌS EME HEŌRAKEN TON PATERA · "HE WHO HAS SEEN ME HAS SEEN THE FATHER" · G3708

Both verbs are perfect tense of *horaō*, "to see, perceive": the one who has seen Me — and still has that sight — has seen the Father. Philip asks for a vision like Moses' (Exodus 33:18). Jesus says he has been looking at the answer for three years. John began his Gospel with the same claim: "No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him" (1:18). Verse 10 adds the reason: "I am in the Father, and the Father is in Me" — the mutual indwelling theologians call *perichōrēsis*. The Son is not a picture of the Father; He is one with Him (10:30).

μείζονα … ἐν τῷ ὀνόματί μου

MEIZONA … EN TŌ ONOMATI MOU · "GREATER … IN MY NAME" · G3187, G3686

Meizōn is the comparative of *megas*, "great" — greater in size, extent or rank. The reason is given at once: "because I go to the Father" (v12) — the Son ascends and the Spirit comes. *Onoma*, "name," in Scripture stands for the person, his authority and character. To ask "in My name" (vv13–14) is to ask as His representative, for what He would want, "so that the Father may be glorified in the Son." It is not a password added to the end of a prayer.

DAVID GUZIK · Enduring Word

Guzik calls Jesus the "perfect representation of God": "To know Jesus is to know God." The disciples would see that fully only after the cross and resurrection. He reads the "greater works" carefully — Jesus "did not mean greater in the sense of more sensational, but greater in magnitude," fulfilled as the gospel spread across the world through the church. He is dry about those who claim more: "We earnestly await proof of those who have repeatedly done greater works than walking on water." And prayer in Jesus' name "is not a magic incantation of prayer"; His name both endorses and limits what we ask, which must fit His character and aims.

R.C. SPROUL · Ligonier · St. Andrew's

Sproul (27 April 2003) notes Jesus' frustration with Philip: to see Christ is to see the Father, and only He reveals Him. Against the cultural creed that sincerity is enough, he points out that God raised Jesus and appointed Him judge, while "Buddha is dead, and when Buddha died, he stayed dead." "There is only One who provides an atonement." The next week (4 May 2003) he links the greater works to the Spirit poured on the whole church — like Moses' Spirit shared with the seventy elders, and Joel's prophecy fulfilled at Pentecost — and sees their fruit in the church's worldwide reach. He flatly rejects a "name it and claim it" reading of verse 14.

C.H. SPURGEON · Metropolitan Tabernacle

In "Chiding and Cheering" Spurgeon hears tenderness in Jesus' rebuke of Philip. A man can live near Christ, hear Him and see His works without knowing Him — as Judas proved: "Had he known Christ to be one with the Father, would he have sold him for thirty pieces of silver?" Even mature believers know Him too little; we doubt His love, despair over sin, and hesitate to bring Him small needs. "Thou knowest him not if thou canst not trust him with anything and everything." And only God can teach us: "No minister can make us know Christ; no book, no, not even the Bible itself, apart from this celestial teaching."

MATTHEW HENRY · Commentary on the Whole Bible

Henry is gentle with Thomas and Philip: "Jesus Christ is willing to make the best of his people's knowledge, though they are weak and defective in it," and "Many of the disciples of Christ have more knowledge and more grace than they think they have." Yet Philip's request shows a common failing: "Many know Christ, who yet do not know what they might know of him, nor see what they should see in him." On the greater works and prayer he writes, "The prayer of faith, if at any time it had been necessary, would have removed mountains."

III
MOVEMENT

JOHN 14:15–26

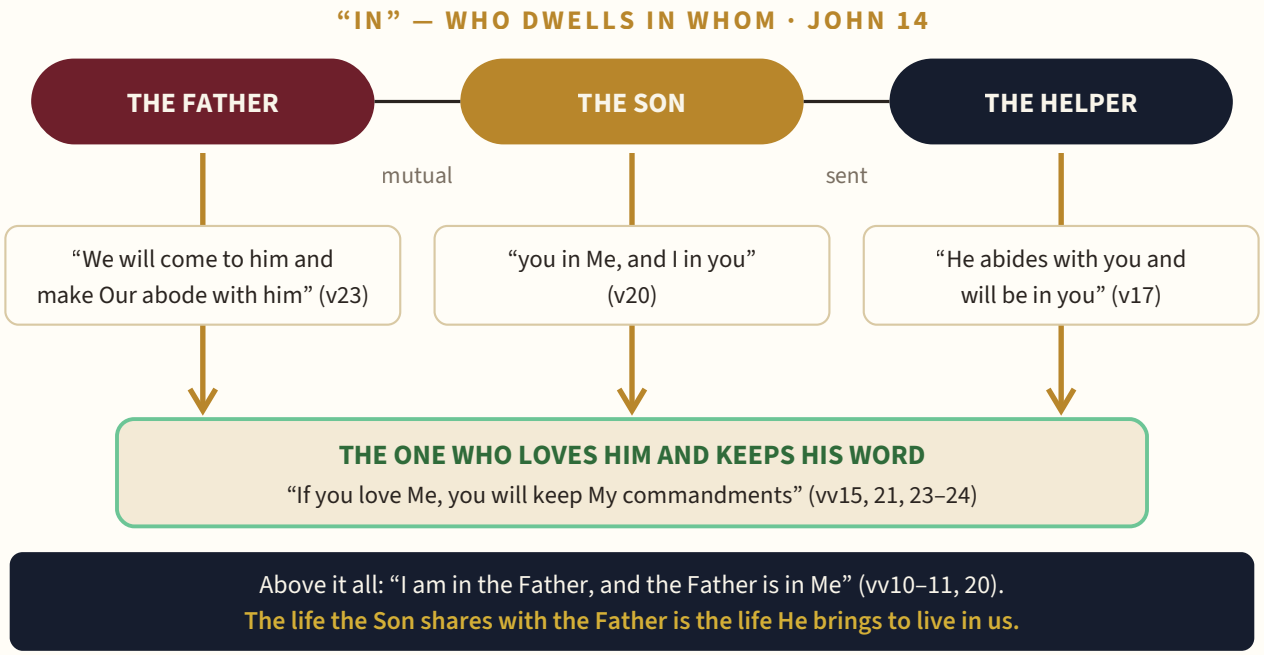
Another Helper

Love that obeys, the Spirit of truth, no orphans — and the Father and Son making their home with us

15 "If you love Me, you will keep My commandments. 16 "I will ask the Father, and He will give you
another Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive,
because it does not see Him or know Him, but you know Him because He abides with you and will be in you.
18 "I will not leave you as orphans; I will come to you. 19 "After a little while the world will no longer see Me,
but you will see Me; because I live, you will live also. 20 "In that day you will know that I am in My Father,
and you in Me, and I in you. 21 "He who has My commandments and keeps them is the one who loves Me; and
he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." 22 Judas
(not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to
the world?" 23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father
will love him, and We will come to him and make Our abode with him. 24 "He who does not love Me does
not keep My words; and the word which you hear is not Mine, but the Father's who sent Me. 25 "These things I
have spoken to you while abiding with you. 26 "But the Helper, the Holy Spirit, whom the Father will send in
My name, He will teach you all things, and bring to your remembrance all that I said to you.

JOHN 14:15–26

FIGURE · WHO DWELLS IN WHOM



Follow the arrows down: the Father, the Son and the Helper all come to dwell in the one who loves Jesus and keeps His word.

ἄλλον παράκλητον

ALLON PARAKLĒTON · "ANOTHER HELPER" · G243, G3875

Paraklētos is "one called to one's side" — in the courts, an advocate who stands with you; in life, a helper, strengthener, comforter. It appears five times, all in John's writings: John 14:16, 26; 15:26; 16:7 — and 1 John 2:1, where it names Jesus: "we have an Advocate with the Father, Jesus Christ the righteous." That is why the Spirit is "*another* Helper." *Allos* means another of the same kind (not *heteros*, another of a different kind). The Spirit is not a lesser substitute; He is to the disciples what Jesus had been, and more — "with you forever" (v16), "in you" (v17).

ὀρφανούς

ORPHANOUS · "ORPHANS" · G3737

Bereaved, fatherless. Only twice in the New Testament: here and James 1:27 ("to visit orphans and widows in their distress"). The KJV's "comfortless" loses the family picture. Jesus had called them "little children" (13:33); now He promises they will not be left without a father's care: "I will come to you." Verse 23 then reuses *monē* from verse 2 — "make Our abode with him." The house of verse 2 is future; the home of verse 23 begins now.

DAVID GUZIK · Enduring Word

Guzik ties love to obedience without softening it: love for Jesus "must always be connected to keeping His commandments, or it isn't love at all." The disciples would not lose help when Jesus left; they would have more, because the Father would send another Helper — One who would "abide in us permanently and not temporarily," unlike the Spirit's coming and going on Old Testament saints. He traces the Spirit "with," "in" and "upon" believers. On verse 18 he says the disciples' "discipleship program wasn't finished; it was only just beginning." And with Maclaren he warns against picking and choosing among His commandments: they are one.

R.C. SPROUL · Ligonier · St. Andrew's

Sproul (4 May 2003) calls John 14–17 Scripture's longest teaching on the Spirit. On verse 15: "If we love Him, we will obey Him," for "Sanctification always flows automatically and necessarily out of our justification." "Another Paraclete" assumes a first one: "For there to be two, there has to be one before the second" — Jesus. The *paraklētos* stands beside a man in legal trouble, and the old word "comforter" meant strength more than sympathy: "The comforter was someone who came to strengthen you." He is the Spirit of truth, and "There is nothing more powerful in this world than the power of the truth of God."

C.H. SPURGEON · Metropolitan Tabernacle

In "The Comforter" (21 January 1855) the young Spurgeon unfolds *Paraclete* as teacher, advocate and comforter: "no man ever learns anything aright, unless he is taught of the Spirit." The Spirit brings no new revelation — "There are no new doctrines, but the old ones are often revived." "He brings old things to our remembrance" (v26). But comfort comes in order: "The Spirit is a convincer before he is a Comforter." In "Life in Christ" (1 January 1871) he preaches verse 19: "Faith is the life-look," and "The sole reason why the spiritual life abides is because Jesus lives."

MATTHEW HENRY · Commentary on the Whole Bible

Henry sets the condition plainly: "The surest evidence of our love to Christ is obedience to the laws of Christ," and "Christ will not be an advocate for any but those that will be ruled and advised by him as their counsel." The promise is sure: "The case of true believers, though sometimes it may be sorrowful, is never comfortless." "Follow the conduct of the Spirit, and you shall have the comfort of the Spirit." On Judas's question he notes the other Judas: "Judas the apostle was never the worse, nor Judas the apostate ever the better, for being namesakes."

IV
MOVEMENT

JOHN 14:27–31

Peace Left Behind

The legacy of Jesus, the Father greater, the ruler who has nothing in Him — "Get up, let us go"

27 "☆ *Peace I leave with you; My peace I give to you*; ◷ *not as the world gives* do I give to you. ▤ *Do not let your heart be troubled*, nor let it be fearful. 28 "You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the ⟳ *Father*, for △ *the Father is greater than I*. 29 "Now I have told you before it happens, so that when it happens, you may believe. 30 "I will not speak much more with you, for ⚠ *the ruler of the world is coming*, and △ *he has nothing in Me*; 31 but so that the world may know that I ⟳ *love* the ⟳ *Father*, I do exactly as the ⟳ *Father* commanded Me. ▤ *Get up, let us go from here*.

JOHN 14:27–31

"The steadfast of mind You will keep in perfect peace, Because he trusts in You."

ISAIAH 26:3

εἰρήνην ἀφίημι ὑμῖν

EIRĒNĒN APHIĒMI HYMIN · "PEACE I LEAVE WITH YOU" · G1515

Eirēnē is the Septuagint's word for *shalom* — not only the absence of conflict but wholeness, welfare, things joined together as they should be. *Shalom* was the ordinary Jewish farewell; Jesus turns the goodbye into a gift: not "peace be with you" but "My peace I give to you." *Aphiēmi*, "leave," is the word for leaving something behind — a bequest. Then a second command beside "troubled": *mēde deiliatō* (G1168), "nor let it be fearful" — to shrink back in cowardice, used only here in the New Testament.

ὁ τοῦ κόσμου ἄρχων

HO TOU KOSMOU ARCHŌN · "THE RULER OF THE WORLD" · G758

Archōn is a ruler, a chief official. John uses the title for Satan three times: 12:31 ("now the ruler of this world will be cast out"), 14:30 and 16:11 ("the ruler of this world has been judged"). He "is coming" — through Judas and the soldiers that very night — but "he has nothing in Me": no claim, no foothold, no sin to exploit. Jesus goes to the cross not because Satan forces Him, but "so that the world may know that I love the Father" (v31).

DAVID GUZIK · Enduring Word

Guzik notes that Jesus "had no inheritance or fortune to leave," yet He left the Spirit and His peace; Barclay calls the world's version "the peace of escape," but "Jesus offers a better peace, a real peace." On verse 28: "The Father is greater than the Son in position, especially in regard to the incarnation. Yet the Father is not greater than the Son in essence or being; They are both equally God." Only God would need to say such a thing. Satan "could not push Jesus to the cross"; Jesus went in loving obedience. And he smiles with Morris at how long it takes any group to leave a room together.

R.C. SPROUL · Ligonier · St. Andrew's

In his "Tough Questions" answer on "The Father is greater than I," Sproul says Jesus means what he says, and admits that this is "somewhat distressing" to Christians who confess the Trinity. The church has always taught the "subordination of Christ," not His "inferiority." The Son is "coessential with the Father," fully God, yet the persons have distinct roles in creation and redemption: the Father sends the Son, and the Son does the Father's will — just as the Spirit, sent by Father and Son, is subordinate in role but fully God.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "A Watchword" takes the last words of the chapter as a motto for the Christian life: "We cannot be long in one stay." "Our Lord was under marching orders, and He knew it: for Him there was no stay upon this earth." He notes that Jesus rose from the most sacred meal to meet the enemy: "He prefers action to the most sacred rites." So believers must rise — from sin, from self-satisfaction, to work, to suffering, and at last to death: "Ever onward, ever forward, we must go." To the saint he says, "Oh saint, what better could happen to you than to rise and go hence?"

MATTHEW HENRY · Commentary on the Whole Bible

Henry hears a farewell: “He did not part in anger, but in love.” He sets two peaces side by side: “The world’s peace begins in ignorance, consists with sin, and ends in endless troubles,” but “Christ’s peace begins in grace, consists with no allowed sin, and ends at length in everlasting peace.” Of the Father’s greatness he writes, “The kingdom of the Father, wherein he shall be all in all, will be greater than the mediatorial kingdom.” “There was no corruption in Christ, to give advantage to the prince of this world in his temptations.” And verse 31: “He does not say, I must go; but, Let us go.”

V
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From Moses’ request to the catching up of the church — where John 14 reaches back and forward

“My dwelling place also will be with them; and I will be their God, and they will be My people.”

EZEKIEL 37:27

“He is the image of the invisible God, the firstborn of all creation.”

COLOSSIANS 1:15

“And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”

ACTS 4:12

“For there is one God, and one mediator also between God and men, the man Christ Jesus,”

1 TIMOTHY 2:5

“My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;”

1 JOHN 2:1

“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,”

ROMANS 5:1

“Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.”

1 THESSALONIANS 4:17

DAVID GUZIK · Enduring Word

Guzik, following Tasker, sets “I will come again and receive you to Myself” beside Paul’s teaching in 1 Thessalonians 4 — the Lord Himself gathering His people to be with Him.

R.C. SPROUL · Ligonier · St. Andrew’s

Sproul anchors John 14:6 with John 10:9, Acts 4:12 and 1 Timothy 2:5: God has provided one path of redemption. “To look for another is the supreme fool’s errand, because there is no other.”

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers, one farewell. Guzik walks the promises and guards them from abuse; Sproul defends the exclusive claim and the doctrine of the Spirit and the Trinity; Spurgeon presses each promise into a troubled heart; Henry gathers it into Puritan counsel. They agree that Jesus is the only way and that the Spirit is a Person like Jesus; they speak less precisely than this study does about the timing of "I will come again."

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · A place and a way	Trust Jesus just as the Father; not a way but the way — or no way.	We have lost our appetite for heaven; deny the only way and you deny Him.	Worry lights no candle; heaven hath but this one gate.	The heart is the main fort; heaven a house, not a tent.
II · The Father seen	To know Jesus is to know God; greater in magnitude, not sensation.	Buddha stayed dead; only One atones; greater works through the Spirit; no name-it-claim-it.	Near Christ is not knowing Christ; trust Him with anything and everything.	More grace than they think; many see less of Christ than they might.
III · Another Helper	Love keeps His commandments or it isn't love; the Spirit abides permanently.	Two requires a first; the Comforter strengthens; sanctification flows from justification.	Taught of the Spirit; a convincer before a Comforter; Jesus lives, so we live.	Obedience the surest evidence of love; sorrowful but never comfortless.
IV · Peace left behind	No fortune to leave but real peace; greater in position, not essence.	Subordination, not inferiority; coessential with the Father.	Under marching orders; ever onward, ever forward.	Parted in love; two peaces; not "I must go" but "Let us go."

JOHN 14:1–31 · A COMPARATIVE READING

† Key Insights to Carry

- **The comfort comes on the worst night.** Chapter 14 follows straight from Peter's warning (13:38). Jesus, troubled Himself (13:21), tells His men not to be troubled (14:1, 27). Guzik: "an untroubled heart even in a troubled life." THE TEXT
- **Heaven is a home, not a camp.** Henry: "Heaven is a house, not a tent or tabernacle." Jesus does not send for His own; He comes Himself and receives them "to Myself." HENRY
- **One word, two homes.** *Monē* appears only in 14:2 ("dwelling places") and 14:23 ("abode"). One day we go to live with Him; today He comes to live with us. THE GREEK
- **The way is a Person.** "Jesus didn't say that He would show us a way; He said that He is the way" (Guzik). Each noun has the article: the way, the truth, the life. GUZIK
- **Exclusive because He said so.** Sproul to a hostile professor: "It is because Jesus said that He was the only way. If I deny that, I deny Him." SPROUL
- **Philip had been looking at the answer.** "He who has seen Me has seen the Father" (v9). Spurgeon: a man can live near Christ and still not know Him — and even believers know Him less than they might. SPURGEON
- **"Another" of the same kind.** *Allos paraklētos*: the Spirit is another Helper like Jesus, who is Himself our Advocate (1 John 2:1). Sproul: "For there to be two, there has to be one before the second." THE GREEK
- **Love that does not obey is not love.** Verses 15, 21, 23 and 24 say it four ways. Guzik: it "must always be connected to keeping His commandments, or it isn't love at all." THE TEXT

- **Not orphans.** *Orphanos* — fatherless. The little children of 13:33 will not be left without the Father's care. Henry: "sorrowful, is never comfortless." THE GREEK
- **Peace as an inheritance.** Jesus had no estate to leave, but He bequeathed His own peace (Guzik). Henry: the world's peace "ends in endless troubles"; Christ's "ends at length in everlasting peace." HENRY

† Questions for the Table

1 **What is troubling my heart tonight — and what would it look like to "believe also in Me" about that exact thing?**

Worry lights no candle; trust Jesus just as you trust the Father.

14:1, 27

2 **When I picture heaven, do I picture a place or a Person? What changes when "where I am, there you may be also" is the center?**

Communion with Jesus is glory.

14:2–3; 1 Thess 4:17

3 **Where am I tempted to think there are other ways — for me, or for someone I love?**

If Jesus is not the only way, He is not any way.

14:6; Acts 4:12

4 **Like Philip, where have I been "so long" with Jesus and still not trusted Him with something small?**

Thou knowest him not if thou canst not trust him with anything and everything.

14:8–11

5 **Jesus ties love to obedience four times. Which of His commands is my love for Him being tested on this week?**

Love that does not keep His commandments isn't love at all.

14:15, 21, 23–24

6 **Many of us know what it is to feel fatherless. What does "I will not leave you as orphans" mean for me right now?**

The Spirit is another Helper like Jesus, with you forever, in you.

14:16–18, 23

John 14 is what Jesus says to frightened men on the night everything falls apart: I am going to prepare a place, I am the way there, you have seen the Father in Me, I will send another Helper, I will not leave you as orphans, and I leave you My peace. Then He stands up and walks toward the cross. Do not let your heart be troubled.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

- Guzik, Enduring Word Commentary, John 14 — https://enduringword.com/bible-commentary/john-14/
- Sproul, "Thinking of Home" (article on John 14:1–3) — https://learn.ligonier.org/articles/thinking-of-home

- Sproul, “The Only Way” (John 14:6–11, 27 April 2003) — https://learn.ligonier.org/sermons/only-way
- Sproul, “Another Helper” (John 14:12–18, 4 May 2003) — https://learn.ligonier.org/sermons/another-helper
- Sproul, Tough Questions: “The Father is greater than I” (BibleGateway, 12 Mar 2024) — https://www.biblegateway.com/devotionals/tough-questions-with-rc-sproul/2024/03/12
- Ligonier Scripture index, John 14 (also lists “A Place for You” and “The Legacy,” no transcripts) — https://learn.ligonier.org/scripture/john-14
- Spurgeon, “Let Not Your Heart Be Troubled” (John 14:1–4, No. 730, 20 Jan 1867) — https://www.spurgeon.org/sermons/let-not-your-hearts-be-troubled
- Spurgeon, “Jesus the Way” (John 14:6, 2 Feb 1862, MTP 51) — https://www.spurgeon.org/sermons/jesus-the-way
- Spurgeon, “Chiding and Cheering” (John 14:9, MTP 60) — https://www.spurgeon.org/sermons/chiding-and-cheering
- Spurgeon, “The Comforter” (John 14:26, No. 5, 21 Jan 1855) — https://ccel.org/ccel/spurgeon/sermons01.v.html
- Spurgeon, “Life in Christ” (John 14:19, No. 968, 1 Jan 1871) — https://www.spurgeon.org/sermons/life-in-christ
- Spurgeon, “A Watchword” (John 14:31) — https://biblehub.com/sermons/auth/spurgeon/a_watchword.htm
- Matthew Henry, Commentary on the Whole Bible, John 14 — https://www.biblestudytools.com/commentaries/matthew-henry-complete/john/14.html
- NASB 1995 — Exodus 33:18 — https://biblehub.com/exodus/33-18.htm
- NASB 1995 — Isaiah 26:3 — https://biblehub.com/isaiah/26-3.htm
- NASB 1995 — Ezekiel 37:27 — https://biblehub.com/ezekiel/37-27.htm
- NASB 1995 — Acts 4:12 — https://biblehub.com/acts/4-12.htm
- NASB 1995 — Romans 5:1 — https://biblehub.com/romans/5-1.htm
- NASB 1995 — Colossians 1:15 — https://biblehub.com/colossians/1-15.htm
- NASB 1995 — 1 Thessalonians 4:17 — https://biblehub.com/1_thessalonians/4-17.htm
- NASB 1995 — 1 Timothy 2:5 — https://biblehub.com/1_timothy/2-5.htm
- NASB 1995 — 1 John 2:1 — https://biblehub.com/1_john/2-1.htm
- Strong’s G3438 μονή — https://biblehub.com/greek/3438.htm
- Strong’s G3598 ὁδός — https://biblehub.com/greek/3598.htm
- Strong’s G5015 ταράσσω — https://biblehub.com/greek/5015.htm
- Strong’s G3708 ὁράω — https://biblehub.com/greek/3708.htm
- Strong’s G3187 μείζων — https://biblehub.com/greek/3187.htm
- Strong’s G3686 ὄνομα — https://biblehub.com/greek/3686.htm
- Strong’s G243 ἄλλος — https://biblehub.com/greek/243.htm
- Strong’s G3875 παράκλητος — https://biblehub.com/greek/3875.htm
- Strong’s G3737 ὀρφανός — https://biblehub.com/greek/3737.htm
- Strong’s G1515 εἰρήνη — https://biblehub.com/greek/1515.htm
- Strong’s G1168 δειλιάω — https://biblehub.com/greek/1168.htm
- Strong’s G758 ἄρχων — https://biblehub.com/greek/758.htm

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. Greek: SBL Greek New Testament; Strong’s numbers per biblehub.com. · Smith For Christ Publishing · Ed Smith