



JOHN 14:1-11 | THE UPPER ROOM: COMFORT AND INSTRUCTION

- Verse 8 –
 - Philip was one of the first followers of Jesus, having introduced Nathanael to Jesus as the One of **whom Moses in the law, and the prophets did write** ([Jn. 1:45](#)).
 - There is no doubt expressed concerning the identity of Jesus in Philip's question. Rather, Jesus had been talking about going to the Father, and Philip asked Jesus to **shew us the Father**, whom Jesus was going to see.
 - Etymology note: the word **shew** is an exact equivalent of the word *show*.
 - The KJV does not have a single use of *show*, with the modern spelling.
 - Through the early part of the 19th Century *shew* was the only spelling.
 - After the mid 19th Century *show* became prevalent, and today *shew* is archaic.
 - Pronunciation also changed accordingly (early recorded rhymes have the word rhyming with *view* and *true*). See the Oxford English Dictionary for a lengthy etymology.
- Verse 9 –
 - Jesus uses the opportunity to remind Philip of that which he should have known: *to see the Son is to see the Father* (see [John 10:30](#), [12:45](#)).
 - It seems that the Apostles and other followers were more readily accepting of Jesus as Messiah than as one with the Father.
 - This is true today of unitarian groups such as Oneness Pentecostalism, Jehovah's Witnesses, and Mormons.
 - How can it be that Jesus is *not the Father*, yet if you have seen Jesus, you have *seen the Father*?
 - While they are *two* in identity, they are *one* in substance.
 - Jesus is *eternally God* just as the Father and the Spirit. The theological concept is called *homoousias*.
- Verse 10 –
 - The question, **Believest thou not...?** is perhaps somewhat rhetorical, to drive home the point. As supportive evidence, Jesus brings forth His **words** and His **works** as both being of the Father.
- Verse 11 –
 - Continuing with the *words and works* argument, Jesus broadens the conversation from Philip alone (v. 10, **believest thou**) to the full group.
 - The word **believe** is in the plural, note that the *est* suffix is always a second person singular, while the plural has no suffix.
 - The *-eth* suffix (see verse 12) is third person singular.
 - Speaking to the group, therefore, Jesus ask them to **believe me** (on the basis of words). If that is not enough, however, they can believe **for the very works sake**. The word **for** is a translation of *διά*

[dia], which brings the idea of *through*, thus Young's Literal translates as "because of the works themselves."

JOHN 14:12-21 | THE UPPER ROOM: PROMISES TO HIS DISCIPLES

- Verse 12 –
 - This verse contains a clear promise, and it must be taken at face value (or it and all promises become meaningless).
 - The passage is clearly to **He that believeth on me** (literally, *the one that believeth*). It is the exact same construction as [John 3:16](#), **whosoever believeth**.
 - However, *I have never met a single believer that has done greater works than Jesus*. So why is this passage *not being fulfilled in the lives of believers today*?
 - John Wimber, founder of the Vineyard movement (a charismatic splinter-group from the Calvary Chapel movement), built his theology heavily upon this verse
 - Without dispensational thinking, one simply cannot do anything with this verse other than accept it as true for followers of Jesus Christ today.
 - If the words of Jesus are our standard are our standard of Christian living, then we simply have to believe that all believers will do **greater works** than Jesus.
 - With dispensational thinking, we can easily reconcile this promise with the actual experiences of the early Pentecostal disciples (compare [Acts 5:15](#), [19:12](#), etc.).
- Verses 13-14 –
 - Before the spectacular promise of verse 13, Jesus makes a fundamental (and mostly ignored) shift of speech. He shifts from speaking to the individual in verse 12 to the group in verse 13. This appears to be a promise to His disciples as a group, not a promise to be claimed by the individual. It would appear the group was exercising this in [Acts 1:14](#), and shadowed in [Acts 2:1](#), [46](#), [4:24](#), and [5:12](#)).
 - This promise has *no criteria* save that it must come *from the disciples as a group* and it must be **in my name**. However, even the casual observer of Christianity would be forced to admit that this has *never* been the experience of modern Christianity. Either Jesus misspoke, the church is woefully deficient (and has *always* been), or this is a promise only to the pentecostal era Jewish assembly. Compare [Acts 12:5](#) for an example of this in action.
 - It should be noted that most Christian teachers today will wax eloquent about the **in my name** criteria and blame the lack of response on this. This criterion is made by preachers to be such a complication that we can use it as cover for the fact that *these verses simply are not and have not been fulfilled in our lifetime*. In truth, **in my name** is no more complicated than in [Ephesians 2:18](#), where **through him** we have access to the Father.