



SESSION 58 | JOHN 14:19-31

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

- Verses 12-14 – see session 56
- Verses 15-18 – see session 57
- Verse 19 –
 - It would only be a matter of hours before Jesus would be crucified, then buried. After that, He would not be seen by the world in general ([Acts 10:40-41](#)).
 - Both **the world seeth me** and **but ye see me** are in the present tense, but are a reference to the future (in a little while).
 - While Jesus would not display Himself to **the world**, He would show Himself **unto witnesses chosen** ([Acts 10:41](#)), even to as many as 500 at one time ([1 Cor. 15:6](#)).
 - However, Jesus is not referring to His post-resurrection appearances, but rather to the Second Coming (see notes on verses 22-23).
 - Jesus concludes, **because I live** (in His own resurrection), **ye shall live also**, referring to a future resurrection or imparting of eternal life at the establishment of the Kingdom (i.e.: the Second Coming).
- Verse 20 –
 - The Lord speaks of **that day** in reference to the Second Coming.
 - At **that day** there would be a oneness with the Father, the Son, and His people. The words **I am in my Father, and ye in me, and I in you** are reminiscent of the promises of the New Covenant.
- Verse 21 –
 - As in verse 15, the standard is keeping the commandments of the Lord. Those who love Jesus will keep His commandments and these are the ones to whom the Lord will manifest Himself.
 - This teaching is not directly applicable to the age of grace.

JOHN 14:22-26 | THE UPPER ROOM: JESUS ANSWERS A QUESTION ABOUT HIS LIMITED MANIFESTATION

- Verse 22 –
 - We are introduced to **Judas...not Iscariot**, presumably the same Judas mentioned in [Luke 6:16](#) as **the brother of James**.
 - The question is practical and confirms our interpretation of verse 19, that *in a little while the world will not see Jesus, but the disciples will see Jesus*. Judas wants to know how this can be.
- Verse 23 –
 - By Jesus' answer (which must be understood in the light of the question), points to the manifestation at the Second Coming, and *not* the manifestation at the resurrection. The Second Coming judgement is wholly based on works, and only the one who **will keep my words** will have their **abode with him**.
 - How will Jesus only manifest Himself to His disciples and **not unto the world**? The manifestation is in reference to being together in **my father's house** ([Jn. 14:2](#)), which is here further defined as the Messianic reign.

- Verse 24 –
 - How many times can the Lord speak of salvation by works, and yet we miss it by reading the **dispensation of the grace of God** ([Eph. 3:2](#)) into Jesus' lifetime. Nowhere in the upper room discourse do we see a message of this dispensation.
- Verses 25-26 –
 - Once again, Jesus speaks of the gift of the Father, **the Comforter, which is the Holy Ghost**. This is the first time that the identity of the Comforter is explicitly mentioned.
 - Some promises of the coming Comforter: He will **teach you all things, and bring all things to your remembrance, whatsoever I have said unto you**.
 - Since the disciples would later be commanded do **observe all things whatsoever I have commanded you** ([Mt. 28:20](#)), and since the obedience of these commands is the sign of loving the Father, it must have been encouraging to know that this coming Comforter would instruct and remind Jesus' followers about the things of Jesus.
 - Concerning these promises, see John [2:22](#). & [12:16](#). & [16:13](#).
 - These verses basically offer a supernatural empowerment and enlightenment upon the followers of Jesus in the age of the Kingdom offer. Should one want to build a doctrine that those in the body of Christ have such promises, it would need to be done based on other passages.

JOHN 14:27-31 | THE UPPER ROOM: WORDS OF COMFORT

- Verse 27 –
 - The Lord promises **my peace** which is **not as the world**. Though He doesn't elaborate on the differences, the only conclusion would be to say that *His peace is ultimate*, and therefore His disciples should not **be troubles** nor **afraid**.
- Verses 28-29 –
 - The Lord had instructed that He will **go away** and then **come again** ([Jn. 14:2](#)). Now He tells them to **rejoice** in this, because **my Father is greater**, which appears to be a way of saying, "there is a better plan than if I were to stay."
 - The Lord told them again that *after* He goes away that they would believe.
- Verses 30-31 –
 - The Lord gives indication that His walk with them is coming to a close. However, it is not because **the prince of the world** (Satan) had something on Him, for Satan **hath nothing in me**. Rather, His departure was of His own free will, in obedience to the Father.
 - Jesus says that **the prince of this world cometh** (v. 30), not because Satan had not already been in this position (compare [Jn. 12:31](#)), but rather than Satan was about to do his job of crucifixion.
 - Why did Jesus say, **Arise, let us go hence**? They remained in the upper room for chapter 15-16. We do not fully know. The **let us go** is in the subjunctive (see Young's Literal Translation: *we may go hence*). The statement seems to speak of Jesus' resolve.