

ESV STUDY BIBLE NOTES

John 14:15-31

14:15 Jesus' words echo the demands of the Deuteronomic covenant (cf. Deut. 5:10; 6:5–6; 7:9; 10:12–13; 11:13, 22) and reflect his unique authority. True love manifests itself in willing obedience.

14:16–17 The Holy Spirit (cf. v. 26), the **Spirit of truth** who will guide the disciples into all truth (16:13), will serve as **another Helper** (or “helping Presence”; see also ESV footnote). He will indwell Jesus' followers forever, functioning as Jesus' emissary in his physical absence. The promise of the divine presence with Jesus' followers in 14:15–24 includes the Spirit (vv. 15–17), Jesus (vv. 18–21), and the Father (vv. 22–24). **he dwells with you and will be in you**. This does not mean that there was no work of the Spirit of God within believers prior to this time (see note on 7:39) but rather that the Holy Spirit “will be in you” in a new and more powerful sense after Pentecost.

14:18 I will come to you most likely means that Jesus will appear to the disciples after his resurrection (chs. 20–21). Some interpreters have taken this as a reference to the Holy Spirit's coming, which Jesus does promise (14:16–17), but both Jesus and John always use precise wording in maintaining a distinction between Jesus and the Spirit.

14:21 keeps (i.e., follows and obeys) **them**. Obedience to Christ is an indication of genuine love for him.

14:22 The **Judas** referred to here is probably “Judas the son of James” mentioned in Luke 6:16 and Acts 1:13, not Judas the half brother of Jesus (Matt. 13:55; Mark 6:3).

14:23 Home (Gk. *monē*, “room, dwelling place”) is the same word used in a different context in v. 2. Just as the Father and the Son now make their home with Christians in this age, Jesus is preparing for them a place in heaven where they will one day live with God (vv. 2–3). On the theme of God's dwelling among his people, see note on 1:14.

14:26 He will teach you uses the masculine Greek pronoun *ekeinos* (“he”) instead of the neuter pronoun *ekeino* (“it”), which would have been expected for grammatical agreement with the grammatically neuter antecedent *Pneuma* (**Spirit**). Many interpreters have seen this as a deliberate choice on John's part, indicating an awareness of the distinct personhood of the Holy Spirit (though others disagree, suggesting that the pronoun is masculine in order to agree with the masculine noun **Helper** earlier in the sentence). John

follows the same usage in 15:26 and 16:13–14. That he will teach the disciples **all things and bring to your remembrance all that I have said to you** is an important promise regarding the disciples' future role in writing the words of Scripture; see also 16:13–15. Jesus' promise here is specifically to these disciples (who would become the apostles after Pentecost), though there is of course a broader teaching and guiding ministry of the Holy Spirit generally in the lives of believers, as is taught elsewhere in Scripture (Rom. 8:14; Gal. 5:16, 18). On the work of the Trinity, see chart.

14:27 The expression **peace** (Hb. *shalom*) had a much richer connotation than the English word does since it conveyed not merely the absence of conflict and turmoil but also the notion of positive blessing, especially in terms of a right relationship with God (e.g., Num. 6:24–26; cf. Ps. 29:11; Hag. 2:9, and also, as a result, the idea that “all is well” in one's life). This may be manifested most clearly amid persecution and tribulation; see also John 15:18–19; 16:33.

14:28 In saying that **the Father is greater than I**, Jesus means that the Father as the one who sends and commands is “greater” (in authority or leadership) than the Son. However, this does not mean that Jesus is inferior in his being and essence to the Father, as 1:1, 10:30, and 20:28 clearly show.

14:30 On the **ruler of this world**, see note on 12:31. Those who do not follow Christ are not autonomous. They are serving Satan, whether they are aware of this or not. Satan **is coming** in the person of Judas and those with him (see ch. 18), and this is why in a short time Jesus will **no longer talk much** with them. But Jesus is not subject to Satan, for Satan **has no claim on** Jesus. Satan cannot force Jesus to do anything, but Jesus willingly submits to the suffering that is to come, out of obedience to his Father (see 14:31).

14:31 Jesus' obedience to the Father signifies his love for the Father. The transition from 14:31 to 15:1 is at times viewed as a “literary seam” (i.e., an indication that John's Gospel is pieced together from different sources). More likely, John is implying that Jesus and his followers are leaving the upper room, making their way to the Kidron Valley, and arriving in the Garden of Gethsemane (18:1).¹

¹ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 2053–2054.