

## ESV STUDY BIBLE NOTES

### John 14:1-8

**14:1 Believe in God** is translated as an imperative (or command), but the Greek could also be rendered as a statement, “You believe in God.” The imperative is probably better in light of the previous sentence. What troubles the disciples is Jesus’ imminent departure (see 13:36). “Believe,” in keeping with OT usage (e.g., Isa. 28:16), denotes personal, relational trust.

**14:2–3** In light of the context (Jesus going to the Father; 13:1, 3; 14:28), it is best to understand **my Father’s house** as referring to heaven. In keeping with this image, the **many rooms** (or “dwelling places,” Gk. *monē*) are places to live within that large house. The translation “rooms” is not meant to convey the idea of small spaces, but only to keep consistency in the metaphor of heaven as God’s “house.” In a similar passage, Jesus speaks of his followers being received into the “eternal dwellings” (Luke 16:9; cf. 1 Cor. 2:9).

**14:6** Jesus as **the one way to the Father** fulfills the OT symbols and teachings that show the exclusiveness of God’s claim (see note on 3:18), such as the curtain (Ex. 26:33) barring access to God’s presence from all except the Levitical high priest (Leviticus 16), the rejection of human inventions as means to approach God (Lev. 10:2), and the choice of Aaron alone to represent Israel before God in his sanctuary (Num. 17:5). Jesus is the only “way” to God (Acts 4:12), and he alone can provide access to God. Jesus as **the truth** fulfills the teaching of the OT (John 1:17) and reveals the true God (cf. 1:14, 17; 5:33; 18:37; also 8:40, 45–46; 14:9). Jesus alone is **the life** who fulfills the OT promises of “life” given by God (11:25–26), having life in himself (1:4; 5:26), and he is thus able to confer eternal life to all those who believe in him (e.g., 3:16). This is another “I am” saying that makes a claim to deity (see note on 6:35).

**14:8–11** Philip apparently asks for some sort of appearance by God. In the OT, Moses asked for and was given a limited vision of God’s glory (Ex. 33:18; cf. Ex. 24:10). Isaiah, too, received a vision of God (Isa. 6:1; see note on John 12:41). Jesus is the greater fulfillment of these limited OT events (see also Ezek. 1:26–28). In keeping with OT teaching, Jesus denied the possibility of a direct vision of God (John 5:37; 6:46; cf. 1:18), yet he makes the stunning assertion that those who have seen him have seen the Father—a clear claim to deity. Philip’s request shows that he has not yet understood the point of Jesus’ coming, namely, to reveal the Father (1:14, 18).<sup>1</sup>

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<sup>1</sup> Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 2052.