

GOSPEL OF ST. JOHN

14



CHRYSOSTOM

Read St. John Chrysostom's homilies on John chapter 14.



PRACTICE QUIZ

Take a quiz to test your knowledge of John chapter 14.

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Chapter fourteen begins with Christ assuring His disciples that there is room for them in heaven (14:1-2). In fact, Jesus told His disciples, as St. Cyril of Alexandria puts it, "I Myself...am going ahead to prepare the path of entry into heaven" (see 14:2-3). This is possible because of His relationship to God the Father. He explicitly stated, "I am the way, the truth, and the life. No one comes to the Father except through Me" (14:6). The relationship between the Father and Son is so close that Jesus said, in the words of Blessed Theophylact, "With Me as your Lord and Teacher, you have gained a moderate degree of knowledge of the Father, as much as is possible for now. Thus you have seen—or rather, glimpsed—the Father with spiritual vision" (see 14:7).

The disciples were confused by this teaching; St. Philip even asked Christ to show them the Father (14:8). Jesus responded that they should have been convinced by His works and by His words (14:10-11), repeating His previous teaching that everything He said was spoken on the Father's authority (14:10; see 7:17; 12:49). Jesus'

disciples should therefore believe that He is in the Father, and the Father is in Him (14:10, 11). Notice what Jesus said next: not only did He perform great works to glorify the Father, but He would empower His followers to do *even greater* works (14:12-14)—as Blessed Theophylact exclaims, "How astonishing is the might of the Only-Begotten Son!"

Jesus then promised that He would pray to the Father to send the Holy Spirit, Whom He described as "another Helper" (which some Bible versions translate as "Comforter," and which we use in the prayer "O Heavenly King") and "the Spirit of truth," to dwell in His followers (14:15-17). The Holy Spirit would then teach the followers of Christ and equip them to remember and live out His teachings (14:26). St. John of Kronstadt explains the significance of this promise:

The Comforter, the Holy Spirit, Who fills the whole universe, passes through all believing, meek, humble, good and simple human souls, dwelling in them, vivifying and strengthening them. He becomes one spirit with them and everything to them—light, strength, peace, joy, success in their undertakings, especially to a pious life, and everything good.

The chapter ends with Christ warning His followers that He was about to leave the world, but reassuring them that they would see Him again (14:19, 28). He further encouraged His disciples to keep His commandments—particularly that of loving Him. Those who do this will find that the Father and Son "will come to him and make Our home with

him" (14:23). This means, St. Cyril of Alexandria paraphrases,

When you yourselves (albeit you are of a corruptible nature) also behold yourselves living in a similar way as I do, then indeed you shall know very clearly that I, being life by nature, knitted you through Myself into God the Father, Who is also Himself life by nature, making you partakers as it were and sharers in His incorruption.

The result of this is the peace given by Christ (14:27), which St. John of Kronstadt describes as "the integrity and health of the soul," and St. Mark the Ascetic says is "liberation from passions."



LIFE TIP

St. Cyprian of Carthage explains the importance of living peaceably: "(Christ) promised all the gifts and rewards of which He spoke through the preservation of peace. If we are fellow heirs with Christ, let us abide in the peace of Christ...It behooves the children of God to be peacemakers, gentle in heart, simple in speech, agreeing in affection, faithfully linked to one another in the bonds of unanimity."