

Small Group Study Guide

August 1, 2010

Luke 14:1-14

Leader's Notes

PLEASE NOTE: These “Leader’s Notes” are a resource to the Small Group Leader to help you in preparing for this study. They are meant to be supplemental. You do not need to cover all the information in these notes with your group. They are simply provided as a resource to you.

Welcome and Introduction:

- Encourage group members to bring their study guide with them that they use on Sunday to take notes on the sermon, but also have extra copies available in case they forget.
- Open with prayer.

A Closer Look:

The following notes are to help you better understand the passages you will be looking at in this study.

Notes from ESV Study Bible on Luke 14:1-14:

John 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.

John 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).

John 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](#)).

John 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](#)).

John 14:10 I am in the Father and the Father is in me. Though there is a complete mutual indwelling of the Father and the Son, the Father and the Son remain distinct persons within the Trinity, as does the Holy Spirit ([Matt. 28:19](#); [2 Cor. 13:14](#)), and the three of them still constitute only one Being in three persons.

John 14:11 The works themselves includes the miracles of Jesus and also the other actions and teachings that he did and gave (see note on [v. 12](#)).

John 14:12 the works that I do. In John's Gospel, the term “works” (Gk. *ergon*), both in singular and in plural, is a broader term than “signs.” While “signs” in John are characteristically miracles that attest to Jesus' identity as Messiah and Son of God, and that lead unbelievers to faith (see note on [2:11](#)), Jesus' “works” include both his miracles (see [7:21](#)) and his other activities and teachings, including the whole of his ministry (see [4:34](#); [5:36](#); [10:32](#); [17:4](#)). These are all manifestations of the activity of God the Father, for Jesus said, “The Father who dwells in me does his works” ([14:10](#)). Here Jesus is teaching his disciples to imitate the things he did in his life and ministry. The disciples' **greater works** will be possible because Jesus is **going to the Father**, subsequent to his finished work on the cross ([12:24](#); [15:13](#); [19:30](#)); this indicates that the “greater works” will be possible because of the power of the Holy Spirit who would be sent after Jesus goes to the Father (see [16:7](#); also [7:39](#); [14:16, 26](#)). The expression “greater works” could also be translated more broadly as “greater things,” since the Greek *meizona* is simply a neuter adjective and the noun “works” (Gk. *erga*, plural) is not included here as it is in the earlier part of the verse. These “greater works” include evangelism, teaching, and deeds of mercy and compassion—in short, the entire ministry of the church to the entire world, beginning from Pentecost. (E.g., on the day of Pentecost alone, more believers were added to Jesus' followers than during his entire earthly ministry up to that time; cf. [Acts 2:41](#).) These works are “greater” not because they are more amazing miracles but because they will be greater in their worldwide scope and will result in the transformation of individual lives and of whole cultures and societies.

John 14:13 Praying in Jesus' name means praying in a way consistent with his character and his will (a person's name in the ancient world represented what the person was like); it also means coming to God in the authority of Jesus. Probably both senses are intended here. Adding “in Jesus' name” at the end of every prayer is neither required nor wrong. Effective prayer must ask for and desire what Jesus delights in. See also note on [1 John 5:15](#).

John 14:14 If you ask me gives warrant for praying directly to Jesus (but see esv footnote). Many other verses encourage prayer to God the Father (see [15:16](#)).