

**JOHN 14:28-31**  
APRIL 16, 1989  
**ROME GEORGIA**  
**August 23, 2015**

Read **John 14:27-31**

In **14:27** as we saw in our previous 2 messages, , there is :

THE **PROMISE OF PEACE 27**

**But here is also**, THE **COMMAND TO BE CALM 27**

Today let's look at:

THE **REVELATION OF THE RETURN –v. 28**

THE **INJUNCTION TO REJOICE** - v. **28**

THE **FOUNDATION OF FAITH – v. 29**

THE **CONSTRICTION OF CONVERSATION** v. **30** (note also: Christ's assertion on sinlessness in "**hath nothing in me.**")

**And in v. 31**, THE **EVIDENCE OF OBEDIENCE 31**

**Php 2:8** And being found in fashion as a man, he humbled himself, and became **obedient unto death**, even the **death of the cross**.

The Promise of the Second Coming

Both the Old and New Testaments are filled with promises of the second coming of Christ. Someone has reported that there are 1,845 references in the Old Testament alone and a total of 17 books that give it prominence.

Of the 260 chapters in the entire New Testament, there are 318 references to Christ's second coming. That averages one out of every 30 verses. Furthermore, 23 of the 27 New Testament books refer to this great event. That leaves only four books that do not refer directly to the Second Coming. Interestingly, three of these four books are single-chapter letters which were written to specific persons on a particular subject. (*anonymous*)

THE **REVELATION OF THE RETURN –v. 28**

**Joh 14:28** **Ye have heard how I said unto you, I go away, and come again unto you.** If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

Jesus is speaking to his disciples about His impending **death**. Leon Morris points out:

1. We are redeemed, Ephesians 1:7; 1 Peter 1:19
  2. We are made nigh to God, Ephesians 2:13
  3. We are reconciled to God, Colossians 1:20, 21; Romans 5:10
  4. Jew and Gentile are now made one, Ephesians 2:16
  5. We are cleansed, Hebrews 9:14; 1 John 1:7
  6. We are justified, Romans 5:9
  7. We are sanctified, Hebrews 10:10; 13:12
  8. We are perfected forever, Hebrews 10:14
  9. We have been purchased unto God, Revelation 5:9
  10. The bond that was against us has been nailed to the cross, Colossians 2:14
  11. We have boldness to enter into the holy place, Hebrews 10:19
  12. We are loosed from our sins, Revelation 1:5
  13. We may overcome by the blood of the Lamb, Revelation 12:11
  14. By His cross peace with God has been secured, Colossians 1:20
  15. His blood establishes a new covenant, 1 Corinthians 11:25
  16. His death was to redeem us from all iniquity, Titus 2:14
- (The Cross in the New Testament [Grand Rapids: Eerdmans, 1965], 425–26)*

We are redeemed

We are made nigh to God

We are reconciled to God

Jew and gentile are now made one

We are cleansed

We are justified

We are sanctified

We are perfected forever

**if ye loved me**, adds he,

ye would rejoice; not but that the disciples did truly love Christ, and their concern for the loss of his bodily presence is a proof of it; nor was their love unknown to him, nor does he call it in question, only corrects it, or rather uses means to increase it, to draw it forth aright, that it might

move and run in a proper channel; they loved him, and therefore were unwilling to part with him, but this was not a pure expression of love to him, it showed too much a regard to themselves, than to the object loved; whereas had they considered things aright, since it was to his greater advantage to remove, they should rather have discovered a willingness to it, and have rejoiced at it; this would have shown pure love and unbiased affection to him: two reasons our Lord gives why they should have rejoiced at his departure; one is,

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**Muslims have learned a lot of their arguments from the sectarian cult of the Jehovah's Witnesses.** Therefore, the answers to be given to them are often the same we can give to the Muslim questioner.

Is Jesus Inferior to God?

Is Jesus inferior to God? Another way the Witnesses try to disprove the deity of Christ is to show that Christ is inferior in nature to God. The verses they use here are John 14:28 and 1 Corinthians 11:3.

John 14:28 reads, "You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father; for the Father is greater than I." They will ask you, "How can Jesus be equal to God if here He states 'the Father is **greater** than I'?"

The term **greater** refers to **position, not nature**. The term *better* refers to nature. Here is a good example I use in illustrating this passage. The President is greater than you or I, correct? Yes, as Chief Executive Officer of the United States he is **greater than you or I**. The Jehovah's Witness will agree. But, is the President *better* than you or I? What I mean is, is there anything about the President that makes him a superior being to you or me? No.

**You see, greater refers to position, not nature.** We see in [Philippians 2:6-8](#), that Christ though He was in the form of God, did not consider equality with God a thing to be grasped but emptied Himself and submitted Himself to the Father and took on the form of a servant. Though Jesus emptied Himself, He was always in nature God and equal to the Father in nature. If Jesus wanted to say He was inferior to God in nature, He would have said, "The Father is better than I."

Here is an example of the use of the term better in Hebrews 1:4 (NAS); it says speaking of Jesus, "having become as much better than the angels, as He has inherited a more excellent name than they." The NIV reads, "So he became as much superior to the angels...." Here we see that Jesus is a being superior to the angels, so the term *better* is used. Remember, in explaining this verse, the term greater refers to position, not nature.

Another verse the Witnesses will use is 1 Corinthians 11:3, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Here they say since the head of Christ is God, Jesus must be inferior to God.

Once again you use the same concept of equal in nature, but Christ submitted Himself to the Father. Here the principle of headship and submission established by God is displayed both in marriage and in the Trinity. Now show the Jehovah's Witnesses that in this passage, the head of the woman is man. "Does this mean that the husband is a superior being to his wife?" The answer is obviously, "No." The husband is greater than his wife by way of position but not by nature. The same applies to the Father and the Son. The Father is greater by position, but not better by nature.

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**The word translated "greater" (*meizon*) does not mean greater in the sense of a higher type of being, but rather greater in the sense of position or authority.** This is the meaning cited by modern Greek lexicons, and is exemplified by dozens of Biblical and extra-Biblical sources (see Grammatical Analysis, below). Jesus repeats the phrase, "A servant is not greater than his Master," twice in this same discourse ([John 13:16](#); [15:20](#)). The same Greek word (*meizon*) occurs in each of these verses. **No one would suggest that a servant is a lesser being than his Master. A Master is "greater" than a servant because he occupies a position of greater status, dignity, and authority.** If we let these other examples guide us, Jesus is saying that the Father is "greater" because the Father's position in Heaven is one of greater dignity and authority than the Son occupies on earth. This meaning, then, makes clear why the disciples should rejoice. **The Son is returning to the right hand of the Father, to the glory He had with the Father before His existence on earth ([John 17:5](#)).** He had voluntarily *humbled* Himself in coming to earth ([Philippians 2:6](#)), taking the form of a servant (*doulos*, the same word Jesus uses in [John 13:16](#) and [15:20](#)). Now Jesus was returning to the Father to regain His former glory, where He could accomplish all the wonderful things promised to the disciples in His final discourse. If the disciples had considered the import of Jesus' words, they would have realized the exaltation that awaited the Son, and would have rejoiced.

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**Greater than I (*μειζων μου* — *meizōn mou*). Ablative case *μου* — *mou* after the comparative *μειζων* — *meizōn* (from positive *μεγας* — *meγas*). The filial relation makes this necessary. Not a distinction in nature or essence (cf. [John 10:30](#)), but in rank in the Trinity. No Arianism or Unitarianism here. The very explanation here is proof of the deity of the Son (Dods). *The Robertson's Word Pictures of the New Testament*. Copyright  Broadman Press 1932,33,**

**14:29**

## Expositor's Greek Testament

**John 14:29.** καὶ νῦν ... πιστεύσητε. "I have told you now before it came to pass," *i.e.*, He has told them of His departure, that they might not be terrified or depressed by its occurrence, but might recognise it as foretold by Him as the consummation of His work and so might have their faith increased. *Cf.* **John 13:19.**

## Adam Clarke's Commentary

**I have told you before it come to pass - Lest my death should be a stumbling-block to you, I have spoken of it beforehand, and showed you the necessity of it, that when it happens ye may believe,** that as I could predict it so clearly, and so circumstantially, so all the good which I have promised shall be the result may be confidently expected by you; and that your sorrow, if not entirely removed, may at least be much mitigated.

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## Barnes' Notes on the Whole Bible

Before it come to pass - Before my death, resurrection, and ascension.

Ye might believe - You might be confirmed or strengthened in faith by the evidence which I gave that I came from God - the power of foretelling future events.

## Calvin's Commentaries on the Bible

29. *And I have told you now.* It was proper that the disciples should be frequently admonished on this point; for it was a secret far exceeding all human capacity. He testifies that he *foretells what shall happen, that, when it has happened, they may believe*; for it was a useful confirmation of their faith when they brought to recollection the predictions of Christ, and saw accomplished before their eyes what they had formerly heard from his mouth. Yet it appears to be a sort of concession, as if Christ had said, "Because you are not yet capable of comprehending so deep a mystery, I bear with you till the event has happened, which will serve as an interpreter to explain this doctrine." Although for a time he seemed to speak to the deaf, yet it afterwards appeared that his words were not scattered in vain, or, as we may say, in the air, but that it was a seed thrown into the earth. **Now, as Christ speaks here about his word and the accomplishment of events, so his death, and resurrection, and ascension to heaven, are combined with doctrine, that they may produce faith in us.**

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### Bibliography

Calvin, John. "Commentary on John 14:29". "Calvin's Commentary on the Bible".