

## GOSPEL OF JOHN

## ALLEGORY OF THE VINE AND THE BRANCHES, VSS.1-16

## EXEGESIS VERSES 1 – 2:

GNT John 15:1 Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν.

NAS John 15:1 **"I am the true vine, and My Father is the vinedresser.** Ἐγώ (*nprn-1s; emphatic; ref. Jesus*) εἰμί(*vira--1s*) ἡ ἀληθινή, ἀληθινός (*d.a. + restr. attri. adj--nf-s; "the true/genuine/real"; the restrictive attributive infers that are other vines not true*) ἡ ἄμπελος (*d.a. + n-nf-s; "the vine"; literally a grapevine; used 9x*) καί (*cc*) μου ἐγώ (*nprg-1s*) ὁ πατήρ (*d.a. + n-nm-s*) ἐστιν. εἰμί (*vira--3s*) ὁ γεωργός (*d.a. + n-Pred. nm-s; "farmer/gardener/contextually a vinegrower or vinedresser"; from γε - earth and εργον - work; used 19x.*)

GNT John 15:2 πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ.

NAS John 15:2 **"Every branch in Me that does not bear fruit, He takes away; πᾶν πᾶς** (*a--an-s; "Every/Each"*) κλῆμα (*n-an-s; "branch/vine-twig/cutting/small flexible branch one could use as a switch"; used 4x*) ἐν (*pL*) ἐμοὶ ἐγώ (*nprd-1s*) μὴ (*neg. +*) φέρον φέρω (*circ. ptc./p/a/an-s; "while not producing/bearing"*) καρπὸν καρπός (*n-am-s; "fruit"; here grapes*) αἶρει αἶρω (*vira--3s; He lifts up/takes away/removes"*) αὐτό, αὐτός (*nran3s; "it"; ref. the branch; not translated*) **and every branch that bears fruit, He prunes it, that it may bear more fruit.** καί (*cc*) πᾶν πᾶς (*a--an-s; "every"; "branch" supplied*) τό φέρον φέρω (*d.a. + adj. ptc./p/a/an-s; "producing/bearing"*) καρπὸν καρπός (*n-am-s*) καθαίρει καθαίρω (*vira--3s; "He prunes/cuts back/remove superfluous wood"; hapax; ceremoniously or religiously means to cleans/purify/purge.*) αὐτὸ αὐτός (*nran3s; ref. the branch*) ἵνα (*conj. purpose; "in order that"*) φέρῃ. φέρω (*vspra--3s; "it might bear/produce"*) πλείονα πολὺς (*compar. adj./am-s; "more"*) καρπὸν καρπός (*n-am-s*)

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### ANALYSIS VERSES 1 – 2:

1. As Mat.26:30 denotes, Jesus and the disciples after departing the upper room (cp. Joh.14:31c), relocated to the Mount of Olives.
2. John omits any details concerning the immediate relocation and simply continues the recording of Jesus' teaching during this time.
3. He does so to avoid any distraction or break of continuity in the fact that this Bible class and teaching is directed towards the disciples and hence believers, not unbelievers.
4. Though Ph<sub>1</sub> doctrine is present in the teaching, the primary emphasis is on Ph<sub>2</sub> principles necessary for the disciples to function in the coming future dispensation.
5. Jesus now utilizes allegory evolving around a common agricultural and economical reality of Israel to teach certain spiritual realities as He begins, "**I am the true vine, and My Father is the vinedresser**".
6. The "**I am**" saying constitutes the seventh recorded in John:
  - A. **I am** the bread of life. 6:35
  - B. **I am** the light of the world. 8:12
  - C. **I am** the door. 10:9
  - D. **I am** the good shepherd. 10:14
  - E. **I am** the resurrection and the life. 11:25
  - F. **I am** the way, the truth and the life. 14:6
  - G. **I am the true vine.** 15:1
7. The sayings are employed to emphasize the deity of Christ, a central theme and purpose of author in writing this gospel. Joh.20:31
8. While Matthew emphasizes Christ as King, Mark as a Servant and Luke as true humanity, John focuses on His Deity.
9. Jesus begins with the focus on His Deity to denote that apart from being God, the relationships evolving around His Person in the analogy would be considered bogus and of no effect.
10. This is seen in the grammatical use of the adjective "**true**", which is a construction known as a restrictive attributive adjective that implies there are other vines not genuine or real.
11. It recognizes the existence and claims of false messiahs throughout history that do not have the necessary attributes of being to secure their promise of an eternal relationship with God.
12. It points to the fact that God is the provider of all life-source and the necessity for Messiah to possess Deity for the imparting of eternal life.
13. Jesus' choice of analogy is of importance, since these men would be familiar with the OT teachings regarding the fact that Israel was the **vine** of the Lord. Psa.80:8-13; Isa.5:1-7; Jer.2:21; Hosea 10:1
14. That Israel was God's **vine**, taken from Egypt, planted in Canaan and tended by God was not new doctrine.
15. However, these men, like most of Israel, did not consider Israel at this point in their history as unfaithful to the **Father** and rejected any notion that God was going to destroy His own vineyard. Deu.32:15ff; Psa.80:12,14-16; Isa.5:2-6; Jer.2:21-22; Eze.15.

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16. In contrast to their rejection of this fact, Jesus taught parabolically that Israel was unfaithful to the Lord and was destined for severe wrath. Mat.21:33-46; Luk.13:6-9
17. The Jews under their current system of Judaism were of the mindset that it was one's association with Israel as custodians of the Law that was sufficient to guarantee one a relationship with God.
18. Due to the nature of their legalism, they considered themselves as a peoples, of being the only **vine** with access to the **Father**.
19. While this is true racially i.e., Messiah is of the Jews; spiritually under legalistic Judaism, Israel has elevated themselves from simply being the custodian of God's plan to being equal with God Himself.
20. That they do not consider Messiah as necessary to secure their salvation and a relationship with God, but rather their racial descent and works of the Law, they make themselves out to be spiritually as a nation, God manifest in the flesh.
21. Jesus makes it clear here that any thinking in this vein is totally false and there is no other **true vine** and way to God excepting through His own Person.
22. Position in Israel guarantees nothing in terms of spiritual things, but position in Christ guarantees everything.
23. Like the OT teaching, Christ reaffirms that His **Father** is the farmer, gardener or **vinedresser**.
24. The **Father** is viewed as being completely in charge of the **Vine** and obviously cares for that which comes from it.
25. It is by the authority of the **Father** via the POG that provision is made available for a life source for men that is spiritual and eternal in nature.
26. And since only God can provide this life source, it demands that God Himself is involved in the provision of salvation and hence, the necessity for the hypostatic union of Messiah.
27. While it is not explicitly stated, the farmer obviously has full authority over the crop and may do with it what he will.
28. He has the right to do what he chooses, since he is the one that makes the necessary investment via the giving of His uniquely begotten Son, to plant the crop in the first place.
29. In vs.2, Jesus immediately emphasizes the real concern of a farmer and that is the production of the crop, as He states, "**Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit**".
30. Due to the nature of the "**true vine**", the E.L. and +R of God's Son, God does not have to concern Himself with the main **Vine**, since it is of the most perfect stock.
31. What He does concern Himself with is the smaller branches that sprout off the main **vine**.
32. While some commentaries say that Jesus is referring to Judas or Israel in vs.2a and hence unbelievers are in view, Jesus makes it clear that the branches in the analogy represent believers. Cp. vs.5
33. The prepositional phrase "**in Me**" teaches the reality of positional truth that all believers are placed into union with Christ via the baptism of the H.S. at the point of salvation.

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34. Since all of the branches in view are **in** Him solidifies the interpretation that branches are believers.
35. It is specifically two types of believers in view in vs.2 just as one recognizes that there are two types of branches that sprout off the main trunk of the grapevine i.e., those that produce **fruit** and those that do not.
36. Jesus is teaching that which delineates negative believers from positive believers.
37. In the agricultural world, as in the spiritual realm, those that do not produce **fruit** are lopped off and destroyed.
38. **Fruit** production is the objective of any farming endeavor and it is Divine good production that is the objective of the believer in time. Joh.15:8
39. The **fruit** production in view is the actions that one performs as a believer that can either be Divine good or bad/human good (STA activity). Rom.7:4-6
40. And what should be the main emphasis for believers is on the positive aspect of bearing **fruit** under Divine good production.
41. The problem for some interpreters is in what sense does God take **away**/lops off/removes or destroys believers that are not producing?
42. As is common knowledge in the grape growing business, grapevines left to themselves will sprout a large amount of unproductive growth.
43. In order to ensure that maximum production is achieved, the farmer must trim back the **vine** via extensive pruning and remove the unproductive branches.
44. Similarly, God removes believers that refuse His intended care given and are not productive in His plan.
45. Some believers are -V and they fail to produce Divine good.
46. They reject R<sub>B</sub> and GAP and thus are barren.
47. In turn, God rejects their Ph<sub>2</sub> as a **vinedresser** would a barren branch.
48. They are removed from their Ph<sub>2</sub> as worthless, facing ultimate destruction under the SUD and loss at the Bema seat. 1Cor.3:12-15; Heb.6:7-8
49. As a fruitless bearing branch, negative believers are pictured spiritually as worthless for God's intended purpose to bear Divine good production and spiritually are separated from God and wither up to become kindling for fire at the Bema seat, while facing their ultimate destruction in time under the SUD.
50. In contrast to negative believers, there are those that are +V and productive in time and bear **fruit**.
51. This category is comprised of those that lock into sound doctrine and build their life on the sound principles of the Word of God. Cp. Joh.3:20-21; 1Cor.3:12ff; Rev.3:18
52. The word translated "**prunes**" in the NAS has the nuance of cleansing.
53. This teaches that even the adjusting +V believer bearing **fruit** has those areas in his life where he pursues that which is of no value to God.
54. In order to achieve maximum production, God must deal with those areas of wasted effort and eliminate them.
55. The pruning process is accomplished via the believer's application of R<sub>B</sub> (1Joh.1:9) and BD that forms the basis for the indwelling of Christ. Joh.15:4,7
56. First and foremost, the believer that is not experientially clean (out of FHS) is incapable of doing that which is acceptable to God. Joh.15:4

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57. Equally important is the cleansing accomplished by God as we expose ourselves to the accurate teaching of BD and allow His Word to expose those things in our life that are nothing more than superfluous growth that is not productive.
58. As we look into the mirror of the Word of God on a regular basis, we observe those things that are not conducive to Divine good production and we put to death the deeds of the flesh. Jam.1:22-25; Rom.8:12-13
59. It is noted that some things believers do are not necessarily lascivious sinful actions in and of themselves, but are merely a waste of our time. 1Cor.6:12; 10:23
60. This points to the fact that BD prioritizes for the believer those things that are to be regarded as essential applications for their cultivation of Divine good production.
61. It points to areas of application such as:
  - A. MPR
  - B. Establishing a consistent and healthy prayer life.
  - C. Recognizing and functioning under their spiritual gift(s).
  - D. Pursuing application of all remaining Royal imperatives.
  - E. Avoiding human good and traditions of men.
62. Another glaring aspect of Ph<sub>2</sub> cleansing is the necessity of separation from those people that are vessels of dishonor, if one expects to maximize their production. 2Tim.2:20-21
63. Association with those that are unclean renders the believer unclean as taught via typology in the OT. Lev.10:10; 11:32,47; 20:25
64. Though R<sub>B</sub> is the grace mechanic for the cleansing action, apart from the constant exposure and application of the Royal imperatives, the **branch** ultimately becomes worthless to God.
65. That it is a Ph<sub>2</sub> cleansing in view is made clear as Jesus continues in vs.3ff.

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## EXEGESIS VERSES 3 – 5:

PH<sub>1</sub> STATED AS REALITY

GNT John 15:3 ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν·

NAS John 15:3 **"You are already clean because of the word which I have spoken to you.** ὑμεῖς σύ (nprn-2p; "You yourselves") ἐστε εἰμί (vira--2p) ἤδη (adv.; "already/presently") καθαροί καθαρός (a--nm-p; "pure/free from that which defiles or contaminates/free from guilt/innocent"; same as 13:10,11; denotes the SAJG) διὰ (pa) τὸν ὁ λόγον λόγος (d.a. + n-am-s; the phrase "because of the word" is used 2 other times in John and both emphasize a message leading to faith in Christ as Messiah; cp. Joh.4:39,41) ὃν ὅς (rel. pro./am-s; "which") λελάληκα λαλέω (viPFa--1s; "I have spoken/communicated") ὑμῖν· σύ (nprn-2p)

PH<sub>2</sub> STATED AS A COMMAND

GNT John 15:4 μείνατε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ ἐὰν μὴ μένη ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.

NAS John 15:4 **"Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine,** μείνατε μένω (vImp.aa--2p; "Abide/remain/live/establish residence") ἐν (pL) ἐμοί, ἐγὼ (npL-1s) καὶ ἐγὼ (compound cc&nprn-1s) ἐν (Ld) ὑμῖν. σύ (npL-2p) καθὼς (cs; "Just as/even as") τὸ κλῆμα (n-nn-s; "the vine branch/vine shoot") οὐ (neg. +) δύναται δύναμαι (vipd--3s; "cannot/is not able") φέρειν φέρω (comp. inf./pa-; "to bear/produce") καρπὸν καρπός (n-am-s; "fruit") ἀφ' ἀπό (pAbl.; "from/of") ἑαυτοῦ (reflex. pro./Abl/n/3s; "itself") ἐὰν μὴ (part. + neg.; "unless/except"; intro. neg. 3rd class cond.) μένη μένω (vspra--3s; "it might abide"; the neg. condition denotes that any potential to abide is removed apart from the act of abiding) ἐν (pL) τῇ ἢ ἀμπέλῳ, ἄμπελος (n-Lf-s; "the vine") **so neither can you, unless you abide in Me.** οὕτως οὕτω (adv. "so/thus") οὐδέ (adv.; "neither/also not") "can" supplied ὑμεῖς σύ (nprn-2p) ἐὰν μὴ (part. + neg.; "unless") μένητε. μένω (vspra--2p; "you abide") ἐν (pL) ἐμοί ἐγὼ (npL-1s)

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GNT John 15:5 ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ ἐν αὐτῷ οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

NAS John 15:5 **"I am the vine, you are the branches;** ἐγὼ (*nprn-1s*) εἰμί (*vipa--1s*) ἡ ἄμπελος, (*d.a. + n-nf-s*; "the Vine") ὑμεῖς σύ (*nprn-2p*) "are" supplied τὰ τὸ κλήματα. κλημα (*d.a. + n-nn-p*; "the branches") **he who abides in Me, and I in him, he bears much fruit;** ὁ μένων μένω (*d.a. + subs. ptc./p/a/nm-s*; "he who abides/the one abiding") ἐν (*pL*) ἐμοὶ ἐγὼ (*nprL-1s*) καὶ ἐν (*pL*) αὐτῷ αὐτός (*nprLm3s*) οὗτος (*near dem. pro./nm-s*; "this one/he") φέρει φέρω (*vipa--3s*; "keeps on bearing") πολύν, πολὺς (*a--am-s*; "much") καρπὸν καρπός (*n-am-s*) **for apart from Me you can do nothing.** ὅτι (*causal conj.*; "because/for") χωρὶς (*pg*; "apart from/separately/by itself") ἐμοῦ ἐγὼ (*nprg-1s*) οὐ (*neg. +*) δύνασθε δύναμαι (*vipd--2p*; "it is not able") ποιεῖν ποιέω (*compl. inf./pa-*; "to do") οὐδέν. οὐδέις (*card. adj./an-s*; "not one thing"; the double negative denotes emphasis)

## ANALYSIS VERSES 3 – 5:

1. Jesus now informs the disciples that they have experienced a cleansing sufficient to make the pruning process of vs.2 possible as He states, **"You are already clean because of the word which I have spoken to you"**.
2. The word He uses for **"clean/καθαρός"** in vs.3 is the same word He used in Joh.13:10,11 in His teaching of "Operation foot-washing".
3. As in those verses, this word is a designation for the fact that all of the disciples excepting Judas, are believers.
4. Jesus is stating as fact that the disciples have the qualification necessary to be a branch of His Person.
5. The cause for this qualification is due to their faith in **the word** of the gospel Ph<sub>1</sub> that has **already** been accepted by them.
6. That Jesus assumes the credit of having **spoken** the gospel **to** them denotes Jesus' public Messianic claim, whether the message was heard directly from Him or indirectly through others. Cp. Joh.4:39,41
7. It denotes that Jesus was not shy in His proclamation as Messiah that He was the Son of God and thus God in the flesh. Joh.1:1,14 cp. 8:58; 10:30
8. For all of those that accepted this fact in faith, they received the cleansing bath that occurs at salvation. Joh.13:10 cp. Tit.3:5
9. It is this step of faith that is necessary for the individual to possess the +R imputed to them in order to have the necessary attribute for a relationship with God. Rom.4:1-9

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10. It points to the fact that Christ's efficacious work on the cross regarding sins propitiated God and for those that remove the only remaining sin not judged, the sin of unbelief, share in eternal life with Him through their position in Christ. Joh.16:9 cp. 3:16
11. That Christ has covered all sin, and believers are in union with Him, opens the door for believers to then experientially receive forgiveness for sin in the life through simple acknowledgement of sin. 1Joh.1:9
12. That sins are seen to have been forgiven for eternity but yet remain an issue in time for the believer expresses teaching of both positional and experiential truths.
13. While God views man from a spiritual and eternal realm regarding their salvation, He does not disregard their continued temporary and physical existence.
14. And it is necessary for believers to deal with their sin in the life to have fellowship with God in time, which is spiritually compatible with their future eternal existence.
15. The evidence that one has eternal +R is seen in the ability to tap into their +R experientially. Eph.4:24,25; Col.3:9-10
16. It is through Christ's work on the cross that the tyranny of the STA has been broken and believers, who still have to live with their STA's (Ecc.7:20) are able to deal with them experientially through the R<sub>B</sub> technique.
17. That R<sub>B</sub> is now executable in their lives as believers through their faith in Christ, provides the mechanics for that which is necessary to live the Christian life.
18. And it is again the Ph<sub>2</sub> of the disciples that is in view in vs.4 as Jesus now provides the compound ingredients for the necessary "pruning" of believers as He states, "**Abide in Me, and I in you**".
19. That the imperative is used for "**Abide**" denotes that the believer's Ph<sub>2</sub> is contingent upon the believer's obedience in this regard.
20. It points to the fact that believers have the option to choose against His commandment or what is the point of exhortation?
21. This is one of the basic, fallacious tenets of Calvinism as perpetrated in their doctrine of the perseverance of the saints.
22. These types teach that all that are believers will pan out spiritually and will eventually make the necessary adjustments to become productive believers in the POG.
23. They reject the fact of free will of men regarding God's plan and are in opposition to the teaching of Jesus concerning volition, such as in Mar.4:3-20
  - A. Soil refers to the various types of volition.
  - B. The Seed is the Word of God.
  - C. Seed that does not sprout illustrates the unbeliever.
  - D. Seed that germinates and brings forth life refers to believers.
  - E. Therefore, this parable teaches about unbelievers (vs.15), negative believers that peel off for any number of reasons (vs.16-19) and positive believers that grow to maturity (vs.20).
  - F. Note also Heb.6:7-8.
24. According to their erroneous interpretations of Scripture, only those that actually grow to maturity are truly believers.
25. They attempt to make distinctions between head belief and heart belief and do not allow for the doctrine of reversionism in their theological grid.
26. Their view is that branches do not necessarily equal believers.



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27. If that is the case, maybe Christ is really not **the vine**????
28. Obviously, if Christ is **the vine** then that which comes from Him and is directly attached to Him sharing His life (vs.5a) must of necessity be limited to believers.
29. The first of the compound command is the necessity for the believer to take up residence **in** Christ.
30. It is a call for all believers to tap into their positional reality of salvation and forgiveness of sins experientially through R<sub>B</sub>.
31. Just as “operation foot-washing” taught, apart from R<sub>B</sub>, there is no experiential fellowship with the Son and thus residence with Him is impossible, just as He declared to Peter, *“If I do not wash you, you have no part with Me”*. Joh.13:8
32. Thus the phrase, “**Abide in Me**” is a command for the believer to stay in fellowship.
33. Paul discusses the two potential rulers of the believer’s life, the IHS and the ISTA, in Gal.5:16-26
34. The second part of the command, “**I in you**” is called the doctrine of the Indwelling of Christ, and is only realized when “**Abide in Me**” is a reality.
35. That the force of the imperative carries both phrases, the second phrase could be translated, “Let **abide** also **I in you**”.
36. Jesus specifically defines what His indwelling in the believer is in vs.7 as being BD resident in the soul/human spirit.
37. The hope and glory of Christ **in you** is the FHS leading the believer to maximum truth.
38. The intake of the thinking of Jesus Christ results in the new man being built up and yields the indwelling of Christ in the believer that pursues BD.
39. This is the basis for spiritual maturity i.e., maximum possession of the Word of God in the human spirit. Eph.4:23-24
40. Jesus’ dual command is essentially a call for the believing disciples to make the two necessary adjustments to God as believers, the R<sub>B</sub>AJG and the MAJG.
41. In the remainder of vs.4, Jesus zeroes in with emphasis on the first command “**Abide in Me**”, as it relates to Divine good production and states, “**Just as the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me**”.
42. The obvious fact is that no **branch** can produce **fruit** if it does not remain connected physically to **the vine**.
43. Likewise, **neither can** believers produce Divine good, if they are not in the circle of experiential fellowship with Christ.
44. Jesus makes it extremely clear in this verse that it is not possible for any believer to engage in Divine good production apart from R<sub>B</sub> and being in fellowship at the time of their work(s).
45. Apart from the believer putting to death the deeds of their flesh, there is nothing Divine in their actions and hence, it is not acceptable to God or fit for His kingdom.
46. This verse is critical theologically in documenting the necessity of being in FHS in order to guarantee Divine good production and SG<sub>3</sub>. 1Cor.3:12-15
47. It points to the fact that even if a believer applied BD perfectly in their life, if they do it out of fellowship, it is of no value in terms of Divine good.
48. In vs.5, Jesus directly applies the allegory to the disciples (and by application to all believers) as He continues, “**I am the vine, you are the branches**”.

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49. Jesus now explicitly declares the reality of the disciple's present state of salvation Ph<sub>1</sub>, as He so stated in vs.3.
50. Jesus leaves no doubt that the prospect of anyone being a **branch** in His present teaching is restricted to believers only.
51. He then issues a promise of reality for believers that will adhere to His command of vs.4a and states, "**he who abides in Me, and I in him, he bears much fruit**".
52. The participle of "**he who abides**" now emphasizes the believer that engages in continuous action of fulfilling the dual imperative.
53. It is a promise for believers that if they will maintain pursuit of being in FHS and the assimilation of BD, they will not end up as the abnormal **branch** that is rejected by God and lopped off.
54. This does not mean that the Father will not continue to trim you back making necessary "cuts" in your life, but that this aspect of pruning is merely done to enhance fruitfulness.
55. His promise is a statement of reality for the +V believer that loyally and faithfully continues to isolate their STA's and execute the royal imperatives and has accumulated a large amount of doctrine over the years.
56. For them, it is not just a matter of some Divine good production in life, but a matter of maximizing their production to the extent of bearing **much fruit**.
57. It reflects the +V believer's attitude and focus in life of securing as much SG<sub>3</sub> as possible.
58. This believer knows the issues of the CWL and consistently makes the necessary adjustments in order to fulfill the will of God.
59. His/her accelerated production is because he/she knows what God approves via the study of His Word and is committed to doing that which he/she has been taught.
60. The believer is sensitive to God's will since he walks in light, Divine love, wisdom, according to the Spirit, etc.
61. He prays for wisdom, is blessed with insight into the POG, and knows what to do in the situations that come before him, since he has sharpened his senses with discernment from BD. Pro.1:1-6; Jam.1:5; Heb.5:14; 2Tim.3:16-17
62. This promise is not for new believers, but for those that are serious students and seekers of the POG.
63. While even a new believer that learns about R<sub>B</sub> could stumble into an act of Divine good, only the committed believer under MPR learns to avoid the pitfalls of all STA activity and that which is construed to be human good.
64. That there is a progressive cycle realized in the believers pursuit of Divine good is seen in the three distinct stages of **fruit** bearing in this passage:
  - A. **Fruit**: emphasizing the beginning/baby stage on doctrine. vss.2,4
  - B. More **fruit**: emphasizing the growth process on doctrine. vs.2
  - C. **Much fruit**: emphasizing the maturity level produced by BD. vss.5,8
65. And before or at any point in the cycle, the believer can forsake the commandment of Christ and end the production process.
66. That application of BD is just as essential for Divine good production as being in FHS, Jesus makes clear in the final clause of vs.5 as He emphatically states, "**for apart from Me you can do nothing**".
67. This clause looks at the totality of abiding **in** Christ and Christ abiding **in** the believer.

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68. It is a declaration of the believer's helplessness to attain to Divine good **apart from** making the adjustments to Him.
69. Just as He made clear that it is impossible to engage in Divine good out of FHS in vs.4, He now makes just as clear that one that is out of step with sound BD is not in FHS.
70. Just as applying BD out of fellowship voids Divine good, so does getting in FHS and then running out of bounds of the Royal imperatives voids Divine good.
71. It points to the fact that human viewpoint via legalism, liberalism, traditions of men, etc., is disobedience to God and is just as detrimental to the believer's Divine good production as immorality is. 2Cor.4:2
72. Apart from the exact combination of being in FHS and application of sound BD, there is no Divine good production for the believer.
73. The double negative is emphatic and declares that the believer is not able to **do** even one thing towards Divine good if they are separated from these principles.
74. This clause is not to be taken to mean that reversionists are not engaged in "church" or "religious" type activity because in fact, some reversionists are far more busy than some believers in adjusted local churches.
75. Jesus is saying that they are not performing activities that will amount to anything in terms of being acceptable to God or acceptable in terms of reward.
76. Two extremes are obvious:
  - A. Those that are busy at all times, but are engaged in action without honor.
  - B. Those that know some doctrine, but do not spend any more effort than necessary in terms of Divine good production.
77. Both are violations of the Scripture. Rom.10:2; Jam.2:14ff

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## EXEGESIS VERSE 6:

PH<sub>3</sub> REPERCUSSIONS FOR PH<sub>2</sub> FAILURE

GNT John 15:6 ἂν μή τις μένη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

NAS John 15:6 **"If anyone does not abide in Me, he is thrown away as a branch, and dries up; ἐάν (conj.; intro. 3rd class cond.) τις (indef. pro./nm-s; "anyone") μή (neg. +) μένη μένω (vspa--3s; "does not abide") ἐν (pL) ἐμοί, ἐγώ (npd-1s) ἐβλήθη βάλλω (viap--3s; "he has been thrown/cast"; timeless or gnomic aorist; an accepted fact regarded as fixed in its certainty and stated as though it were an actual occurrence.) ἔξω (adv.; "outside") ὡς (part.; "as/like/in the same way as) τὸ κλῆμα (d.a. + n-nn-s; "the branch") καὶ (ch) ἐξηράνθη ξηραίνω (viap--3s - gnomic; "becomes dried up/parched/withered"; used 15x; of trees, Mat.21:19,20; of a person with a paralyzed limb, Mar.3:1; of believers that quit doctrine under persecution, Mar.4:6; of grass, 1Pet.1:24) and they gather them, and cast them into the fire, and they are burned. καὶ (ch) συνάγουσιν συνάγω (vipa--3p; "they gather together/collect"; note the plural subject "they") αὐτὰ αὐτός (npan3p; ref. to the branches; the plural looks at all that fall into this category collectively) καὶ (cc) βάλλουσιν βάλλω (vipa--3p) εἰς (pa) τὸ πῦρ (d.a. + n-an-s; "the fire"; used 71x figuratively for judgment Rom.12:20; fire as a theophany, Act 7:30; literally, Mat.17:15) καὶ (ch) καίεται. καίω (viip--3s; "it is burned up by fire"; singular denotes each branch will experience the fire individually)**

## ANALYSIS VERSE 6:

1. Jesus now amplifies the gravity of judgment for believers that fail to adhere to His teaching and warns them that **"If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned"**.
2. There are three general interpretations of failing to **abide in Him**:
  - A. Believers that lose their salvation.
  - B. People that were never saved.
  - C. Reversionistic believers.

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3. The first choice must be rejected due to the multitude of verses that teach that one cannot lose their salvation:
  - A. The new birth analogy. Joh.3
  - B. The omnipotence factor. Joh.10:28-30
  - C. Direct statements. Joh.3:16,18,36
  - D. The concept that eternal life cannot be temporary. Joh.6:51
  - E. The promise of Christ. Joh.6:37,39
  - F. The principle of adoption. Joh.1:12; Rom.8:15-17
  - G. The bath analogy. Joh.13; 1Cor.6:11
  - H. See Doctrine of Eternal Security.
4. The second choice must be rejected since Jesus has explicitly stated that He is the vine and the 11 are branches, which confines the interpretation to believers.
5. The correct interpretation is the reference to –V reversionistic believers that fail to adhere to and stick to the straight and narrow.
6. That this must refer to believers if further evidenced by the continued use of the word “**branch**” to refer to those that do **not abide in Him**.
7. They are still branches i.e., believers; but their destiny is not what Christ desires for them, either in time or eternity.
8. The 3<sup>rd</sup> class condition of the conjunction “**If**” denotes that success or failure in the believer’s Ph<sub>2</sub> is volitionally determined by the believer and compliments the mood of volition in the imperative of vs.4a, “*Abide in Me and I in you*”.
9. Jesus’ return to the reality of the non-productive believer of vs.2a is designed to re-enforce the importance of His command of vs.4a by denoting the stipulation of penalty by God for those that reject this principle.
10. As Jesus has made clear, the mechanics necessary for Divine good production must begin with R<sub>B</sub> so that experiential fellowship and residence with Him can be attained. Vs.4b,c
11. Apart from R<sub>B</sub>, there is no chance whatsoever that the believer will ever engage in any act of Divine good production and there is no way that the indwelling of Christ can have its purposed effect.
12. Jesus now encapsulates under this primary command to “**abide in Me**” the overall affect for which it is intended.
13. In other words, if the believer is not applying R<sub>B</sub> in their CWL, it is a given that they completely fail in any efforts for Divine good production.
14. In turn, it is a given that the believer that does not pursue the intake of sound BD cannot effectively perceive all that is constituted as sin in the life and disobedience to God and be effective in their R<sub>B</sub>.
15. Those believers that choose **not to abide in Him** are those believers that are –V and are not willing to adhere to sound BD.
16. Jesus emphasizes the extreme for **not** being in FHS to denote the consequences of failure no matter at what level spiritually the believer may be at.
17. This runs the spectrum from believers that may never utilize R<sub>B</sub> at all in their lives to believers that through rejection and thus disobedience to BD in their lives are in reversionism and fellowship is non-existent.
18. The teaching analogy is rather simple and readily understood:

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- A. The particle “ὡς/as/like/in the same way **as**” indicates a representative analogy between **a branch** and believers and is not an exact analogy ( $x=y$ , not  $2x=10$ ).
  - B. The **branch** is representative of the believers works or lack of and therefore their  $Ph_2$  and not their position in Christ as believers.
  - C. The verb “**thrown away**” demonstrates how God views the believer in time as unpleasing and operating “outside” the POG.
  - D. The verb “**dries up**” refers to the believers ultimate destiny for the SUD and is commensurate with “*He takes away*” in vs.2.
19. Just as in the agricultural world, the non-productive branches (believer reversionist) are lopped off the main vine and when this happens they will continue to look like they are living for a period of time.
  20. Soon however, it is evident that they are no longer hooked into the vine that is the source of their life, and they will begin to wither.
  21. As they die and become dry and brittle, those that work in the vineyard gather them together with other dead branches and take them away.
  22. They are not fit for anything, so **they** are thrown **into a fire** and **they are** consumed.
  23. One obvious factor that one must recognize is that this process does not happen overnight and some time is involved between the time that they are recognized as unfruitful and the time that **they are burned**.
  24. The Father must be the One that makes the decision to cut off certain branches, since He is the vinedresser and watches over the vine at all times. Vs.1
  25. Therefore, He is the unnamed agent that “throws **away**” the unproductive **branch**.
  26. The term “**away/ἔξω**” means “outside” and is used in a theological sense of both unbelievers and believers:
    - A. Unbelievers. Mat.13:48; Mar.4:11; Luk.13:25,28; Rev.22:15
    - B. Believers. Mat.5:13; Luk.14:34-35; Joh.6:37; Rev.3:16
  27. For our dispensation it is used of those that are outside the local church. 1Cor.5:12-13
  28. Certainly by application, if not by direct interpretation, **anyone** that is disassociated from the local church is **thrown** outside.
  29. This points to the first line of defense for the adjusted believer to recognize reversionistic believers in the fact that they do *not come to the light*. Joh.3:20
  30. Beyond that, reversionism is only evidenced in others to the degree that facts are known about them in their method of operation that are clearly in contradiction to sound BD.
  31. And discernment as to reversionism and those in that state is parallel to the degree of sound BD that one assimilates and adheres to.
  32. After the Father rejects the  $Ph_2$  of such a believer that will not adhere to or remain loyal to the truth, the degradation begins, although not always totally obvious to us.
  33. One must recognize that God knows what the believer’s volition will truly be ultimately, but the most obvious evidence to others that they are of the spiritual ilk as defined by our verse is their adherence or non-adherence to an adjusted local church.
  34. The believer eventually **dries up** and the inevitable happens, as he/she dies the SUD. 1Joh.5:16
  35. The gnomic aorist in the Greek of the verbs “**thrown away**” and “**dries up**” point to the fact that this is a certain process for the one that **does not abide in Christ**.

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36. The final part of vs.6 deals with the final disposition of the reversionist at the Bema Seat.
37. Though the plural subject “**they**” is not identified, one possible consideration is the part angels play as God’s servants at the Bema.
38. The elect angels are seen as specifically having a role to play at the 2<sup>nd</sup> advent, which is grounds for this possibility. Mat.13:41ff,49ff
39. “**The fire**” refers to the judgment of God as His righteousness evaluates the Ph<sub>2</sub> of believers and demonstrates exactly what sort of work every believer did. 1Cor.3:10-15; 2Cor.5:10
40. Though by application and in reality all believers will have works **burned** up, those that do not adhere to sound doctrine at all will see their Ph<sub>2</sub> totally consumed and nothing will be left but ashes.
41. For believers that choose to **abide in** Him, they will have works that are purified and converted to SG<sub>3</sub>.
42. The purpose for Jesus emphasis on the extreme of a believer having all of their works consumed, is to point to the gravity that any believer failing to produce much fruit/MAJG and holding to the end, will experience shame at the time of judgment just as the worst –V believer there. 1Joh.2:28
43. Though God is faithful to reward all believers for any increment of Divine good they may produce (Heb.6:10), all believers that exit this world in reversionism and the SUD will be seen to have been ultimately lopped off by God as a **branch** in the vine.
44. Jesus’ teaching is an emphatic warning for believers that failure to fulfill God’s plan for their life leads to SUD and drastic loss at the Bema seat.
45. *Review Doctrine of the Bema Seat.*

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## EXEGESIS VERSES 7 – 8:

GNT John 15:7 ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη, ὃ ἐὰν θέλητε αἰτήσασθε, καὶ γενήσεται ὑμῖν.

NAS John 15:7 **"If you abide in Me, and My words abide in you,** *ἐάν (conj.; intro. 3rd class cond.) μείνητε μένω (vsaa--2p; "you all abide") ἐν (pL) ἐμοὶ ἐγώ (npL-1s) καί (cc) μου ἐγώ (npg-1s) τὰ τό ῥήματά ῥήμα (d.a. + n-nn-p; "the words/utterances/sayings/doctrines/commandments") μείνη, μένω (vsaa--3s) ἐν (pL) ὑμῖν σύ (npL-2p) ask whatever you wish, and it shall be done for you. *αἰτήσασθε, αἰτέω (vImp.am--2p; "you yourself ask/make request"; looks at the thing asked for, not the person asking or to whom it is asked) ὃ ὅς + ἐάν (rel. pro./an-s + conj. used adverbally; "whatever") θέλητε θέλω (vspra--2p; "you wish/desire") καί (cs) γενήσεται γίνομαι (vifd--3s; "it shall be done/come into existence") ὑμῖν. σύ (npd-2p)**

GNT John 15:8 ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολλὸν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

NAS John 15:8 **"By this is My Father glorified,** *ἐν (pInstr.; "By") τούτῳ οὗτος (near dem. pro./In-s) μου, ἐγώ (npg-1s) ὁ πατήρ (d.a. + n-nm-s) ἔδοξάσθη δοξάζω (viap--3s; gnomic aorist/timeless; "is glorified") that you bear much fruit, and so prove to be My disciples. *ἵνα (conj. purpose; "that") φέρητε φέρω (vspra--2p; "you might bear") πολλὸν πολὺς (a--am-s; "much") καρπὸν καρπός (n-am-s; "fruit") καί (cc) γένησθε γίνομαι (vsad--2p; "so prove/become/provide evidence of being"; textual variance denotes this verb could be f/d/i. Contextually it is potential that is the emphasis (3rd class of vs.7). In either case, the sense of glorifying God is to become a disciple and apart from exercising one's potential to bear much fruit, the future reality is non-existent.) ἐμοὶ ἐγώ (npd-1s) μαθηταί. μαθητής (n-nm-p; "disciples/pupils/students")**

## ANALYSIS VERSES 7 – 8:

1. In lieu of the drastic penalty set forth for believers that fail in producing maximum Divine good, Jesus now makes clear that failure in this regard is inexcusable.



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2. He does so by bringing forth a promise to those that truly want to fulfill God's plan for their lives.
3. He begins with a 3<sup>rd</sup> class condition, "**If you abide in Me, and My words abide in you**", which states "maybe you will or maybe you won't".
4. He points to the reality of volition as that attribute in each believer that is the determining agent as to whether they indeed will comply with His orders.
5. It points to the fact that believers, just as unbelievers, are free to choose for or against following the dictates of God.
6. He now specifically articulates His command in vs.4 as being two-fold and denotes that even though the commands are to be taken in union with one another, there is a specific difference of emphasis between the two.
7. And as interpreted, the phrase "**abide in Me**" denotes the necessity of being in FHS and the phrase "**My words abide in you**" denotes the necessity of the Indwelling of Christ.
8. That He specifically uses the term "**abide**" in both phrases substantiates the force of the imperative "**abide**" in vs.4, as applied to both phrases and as per our analysis.
9. That they are differentiated in emphasis denotes the requirement of both adjustments to God (R<sub>B</sub>AJG and MAJG) in order for the believer to successfully attain to producing **much fruit**.
10. It is only the +V believer that is fastidious in their R<sub>B</sub>, walking in fellowship while pursuing the truth and loyal to BD, and has reprogrammed their brain computer with the thinking of Christ that will be the one quite successful in their Christian life.
11. And it is the +V adjusted believer that follows these prerequisites that are promised the most successful prayer life as Jesus continues, "**ask whatever you wish, and it shall be done for you**".
12. Like Joh.14:13-14, this prayer promise appears to be a blank check in terms of asking and receiving what we want from God.
13. However, like that passage, there are necessary factors that limit this promise:
  - A. The believer must **abide in Him**.
  - B. His **words** must **abide in** the believer.
  - C. The prayer must be for the purpose of Divine good production.
14. To interpret this verse or those verses apart from the necessary prerequisites is fallacious.
15. If however, these factors are present in the life of the believer they are promised a positive response to their prayers.
16. That God is willing to answer all prayer in this regard denotes that failure for any believer to attain to fulfillment of the POG for their lives, is not due to any failure in that God has somehow short changed them in opportunity or ability to apply.
17. It points to the fact that it is God's directive will for all believers to maximize their redeeming of the time in pursuit of BD and application of Divine good production. Eph.5:15-17; "*Therefore be careful how you walk, not as unwise men, but as wise, redeeming the time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is.*"
18. Anything less than fulfillment of this verse is due to failure on the part of the believer of not putting God and BD first in their lives and hence, not approaching God in prayer for the purpose of producing **much fruit**.

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19. Failure to maximize one's Divine good production and SG<sub>3</sub> is not due to any failure on God's part as He is willing, able and ready to provide the believer with anything in time necessary to ensure the highest and richest of eternal niches.
20. That God is so willing to extend Himself in this regard openly declares that there is absolutely no excuse for any believer to not reach the maximum potential for reward in Ph<sub>3</sub>.
21. The believer that prays for wisdom and opportunities to apply the doctrine that they have learned will be the believer that is quite fruitful in terms of Divine good production.
22. Prayer reflects the believer's attitude and thinking about God and it is prayer for the adjusted believer that is a means to enhance their Christian walk.
23. That the believer is effectively locked into the R<sub>B</sub>AJG and the MAJG is seen in the simple fact that their direct communication to God evolves around prayer requests to maximize their SG<sub>3</sub> package.
24. That Jesus uses the imperative "to **ask**" with regard to prayer naturally assumes that He is speaking to a believer that already is in line with the necessity of being obedient to God's word.
25. In other words, His command is a natural follow up order for the believer that has already exuded compliance volitionally to be in FHS and pursue BD and is seen as that type of soul willing and ready to "*keep My commandments*".
26. The imperative carries with it an exhortative force for the believer to "Do it!", and not hold back in their prayers in this regard as God has fully anticipated +V's desires to bring Him full honor and glory.
27. It denotes that the POG is designed for the benefit of +V and that His response to them is in provision of everything necessary for their +V to express itself to the maximum in time.
28. Vs.7 encompasses the believer's general attitude towards the POG, as well as their attitude towards the specifics of His teaching, as being a means of use by God for the believer to bring honor towards themselves and Him.
29. And that it is the believer of this ilk that brings honor to God, Jesus makes clear in vs.8a, as He states, "**By this means is My Father glorified**".
30. While most believers seek to glorify God through emotionalism, mysticism and energy of the flesh, it is the +V believer that is adjusted and has the where with all doctrinally and spiritually producing maximum Divine good production that brings true glory to the **Father**. Cp. Joh.14:13
31. The term "**glorified**" is actually an aorist and provides an air of completeness and certainty to this action.
32. That being in FHS, pursuing BD and correct prayer is for the purpose of producing Divine good production is made clear in vs.8b as Jesus states, "in order **that you bear much fruit, and so prove to be My disciples**".
33. Jesus unequivocally states that the very purpose why God provides the means of FHS, BD and prayer is for the believer to maximize their Divine good.
34. And it is Divine good production that is the evidence that the believer is truly a follower of Christ.
35. **Disciples** or students is not used here in a Ph<sub>1</sub> sense, since these men were already His **disciples**.

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36. Rather, it is used in the Ph<sub>2</sub> sense of demonstrating oneself to be an actual disciple.
37. There are **disciples** and there are **disciples** that demonstrate themselves to be so.
38. Believers do not demonstrate themselves to be **disciples** apart from manifesting application of BD within the boundaries of that construed as Divine good.
39. This does not mean that these types of believers cease to be **disciples** or that they have somehow lost their salvation.
40. Neither can anyone say that they never were **disciples** in the first place.
41. It is that they just do not live up to the potential of true +V and provide the overt evidence that they are indeed His students fully and completely.
42. It is the believer's application of BD that is evidence of the light of truth within (Jam.2:17-18), and there is a stark difference between "secret agent" **disciples** that do not "display" the light in contrast to God's intended purpose for possessing light. Luk.8:16-18 (*note: the teaching of the light immediately follows the parable of the soils and bearing **fruit**, vss.4-15.*)
43. Those that do follow through and **bear much fruit** demonstrate graphically that they are His followers. Joh.8:31
44. These verses bring forth the fact that the witness of the life is gauged by the degree and standard of which one engages (or does not) in application of BD.
45. Those that apply action with honor bring ultimate glory to God, just as the Son brought glory and honor to God during the incarnation. Joh.13:31

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## EXEGESIS VERSES 9 – 11:

GNT John 15:9 καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ ὑμᾶς ἠγάπησα· μέيνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

NAS John 15:9 **"Just as the Father has loved Me, I have also loved you; abide in My love.** καθὼς (*compar. conj*; "Just as/even as") ὁ πατήρ, (*d.a. + n-nm-s*) ἠγάπησέν ἀγαπάω (*viaa--3s*) με ἐγὼ (*npr-1s*) κἀγὼ (*compd. cc/adjunct.&nprn-1s*; "also I") ἠγάπησα· ἀγαπάω (*viaa--1s*) ὑμᾶς σύ (*npr-2p*) μέيνατε μένω (*vImp.aa--2p*) ἐν (*pL*) τῇ ἢ ἐμῇ. ἐμός (*d.a. + poss. pro.-dL1s*; "My/what I possess") τῇ ἢ ἀγάπῃ ἀγάπη (*d.a. + n-Lf-s*)

GNT John 15:10 ἂν τὰς ἐντολάς μου τηρήσητε, μενείτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

NAS John 15:10 **"If you keep My commandments, you will abide in My love; ἂν** (*cs; intro. 3rd class cond.*) τηρήσητε, τηρέω (*vsaa--2p*; "keep/watch/guard") μου ἐγὼ (*nprg-1s*) τὰς ἢ ἐντολάς ἐντολή (*d.a. + n-af-p*; "commandments") μενείτε μένω (*vifa--2p*) ἐν (*pL*) μου, ἐγὼ (*nprg-1s*) τῇ ἢ ἀγάπῃ ἀγάπη (*d.a. + n-Lf-s*) **just as I have kept My Father's commandments, and abide in His love.** καθὼς (*cs*) ἐγὼ (*nprn-1s*; "I Myself") τετήρηκα τηρέω (*viPFa--1s*; "have kept") μου ἐγὼ (*nprg-1s*) τοῦ ὁ πατρός πατήρ (*d.a. + n-gm-s*) τὰς ἢ ἐντολάς ἐντολή (*d.a. + n-af-p*) καὶ (*ch*) μένω (*vira--1s*; "keep on abiding") ἐν (*pL*) αὐτοῦ αὐτός (*nprgm3s*) τῇ ἢ ἀγάπῃ. ἀγάπη (*n-Lf-s*)

GNT John 15:11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἢ ἐμῇ ἐν ὑμῖν ἦ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

NAS John 15:11 **"These things I have spoken to you, that My joy may be in you, and that your joy may be made full.** Ταῦτα οὕτως (*near dem. pro./an-p*; "These things") λελάληκα λαλέω (*viPFa--1s*; "I have spoken/communicated") ὑμῖν σύ (*nprd-2p*) ἵνα (*cs; purpose*; "in order that") ἢ ἐμῇ ἐμός (*d.a. + poss. pro.-nf1s*) ἢ χαρὰ (*d.a. + n-nf-s*; "joy/happiness/gladness") ἦ εἰμί (*vspra--3s*; "may/might be") ἐν (*pL*)

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*ὑμῖν σὺ (npL-2p) καί (cc) "that" supplied ὑμῶν σὺ(npg-2p) ἡ χαρά (d.a. + n-nf-s)  
πληρωθῆ. πληρῶ (vsap--3s; "may be filled/fulfilled")*

### ANALYSIS VERSES 9 – 11:

1. Jesus now returns to the subject of Divine **love**.
2. That He now places extreme emphasis on this principle is seen in the terms used for **love**, of both the verb ἀγαπάω and the noun ἡ ἀγάπη, collectively used 5x in vss.9 – 10.
3. Jesus takes this opportunity to now reveal exactly what Divine **love** encompasses in the fullness of its meaning.
4. He now uses this term to capture the true essence of what obedience to BD in the sphere of **love**, which He previously taught, entails. Joh.13:34-35 cp. 14:15,21,23-24
5. That He reintroduces this principle contextually in conjunction with the allegory of the Vine and the branches places its concept under the umbrella of Divine good production and hence introduces the evidence of one applying Divine **love**.
6. He focuses on its Divine nature of application by comparing **the Father's love** to His **love** as He proclaims, "**Just as the Father has loved Me, I have also loved you**".
7. The conjunction καθώς/kathos is used of exact comparisons and has the force of "**just as/even as/exactly as**".
8. The Divine **love** in view focuses in on its expression towards One that is pleasing to God and not in the general sense of **love** that God has for all men. Joh.3:16
9. That it is Divine in nature denotes that the **love** expressed is non-emotional and non-maudlin and places the spiritual needs of the object of **love** as premium and first.
10. While **the Father** does have great affection for the Son, the force of this has to do with the manner in which He conducts Himself towards the Son i.e., the **Father's** applications made towards the Son. Joh.3:35; 10:17
11. The glorification of the Son is the ultimate manifestation of the **Father's love** for Him. Joh.17:1,5,24
12. We know that Jesus was pleasing in His sight at all times, since He chose to place the **Father's** will first and do those things that were pleasing in His sight. Joh.8:29
13. For His obedience, the Son was blessed with unbroken fellowship with **the Father** and conscious awareness of the **Father's** abiding presence at all times in His ministry. Joh.8:29; 16:32
14. And evidence of the **Father's** presence is seen in His response to Jesus' prayers such as at the feeding of the 5000 (Joh.6:5-14 esp. vs.11a) and the raising of Lazarus (Joh.11:41ff).
15. His prayers in this regard serve as examples that all that Jesus did during His ministry was for the purpose of performing God's works producing Divine good. Joh.9:3-4
16. Jesus states that He has conducted Himself in the same fashion toward those that are His, always placing their best spiritual interests first and applying towards them to the very end. Joh.13:1
17. His **love** for them was not contingent upon their ability to believe all the doctrine and apply it perfectly anymore than His **love** for us is contingent upon perfect obedience.

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18. His treatment and applications to them over the course of His ministry was a perfect manifestation of the **love of the Father**.
19. He then commands them to “**abide in My love**”.
20. It is a command to take up an experiential residence/remaining/staying or living **in** the same sphere of His **love**.
21. Since this is a command and an appeal to the volition, Jesus again states the issue of volition as the underwriter of their obedience to Him or not.
22. The command contextually is equivalent to the dual commands in the allegory of “**abide in Me** and I in you”. Joh.15:4a,5,7a
23. While “**abide in Me**” denotes experiential fellowship with Christ, “I in you”, the indwelling of Christ, is equivalent of “abiding in **My** word” of Joh.8:31.
24. The dual commands in the allegory denotes the closest possible reciprocal union of experiential relationship between Christ and the believer and pictures the **love** relationship now commanded.
25. The commandment to “**abide in My love**” is a commandment for the believer to live their life in FHS and under the guidelines of sound BD.
26. Jesus then provides the evidence of one that truly keeps this commandment as He states in vs.10a, “**If you keep My commandments, you will abide in My love**”.
27. Again, Jesus follows the imperatival mood of volition with a 3<sup>rd</sup> class condition to emphasize the part of volition in the Christian life.
28. That the ingredients necessary for one to express Divine love has been revealed, being in FHS and resident BD in the soul, Jesus now re-enforces the importance of application of the doctrine.
29. This is the force behind the phrase “to **keep/guard My commandments**”.
30. And as the allegory has taught, to apply BD in FHS is to produce Divine good.
31. Therefore, the evidence of the believer that is operating in the sphere of Divine **love** is seen in their application of BD and resultant production of “fruit”.
32. Once the believer has the **commandments**, via the intake of BD under GAP, he is faced with the choice of applying them to the various situations that he encounters in the course of His niche.
33. When he has the opportunity to sin and violate a particular commandment/Royal imperative, chooses not to, and rather apply BD in FHS, he has chosen to **abide in** Christ’s **love**.
34. Jesus makes clear that the promise is that any believer that applies BD in FHS is ipso facto operating in the realm of the very Divine **love** that He too possessed.
35. He then cites His own Person as the example of experiential abiding in the Father’s **love** in vs.10b, “**just as I have kept My Father’s commandments, and abide in His love**”.
36. It is this example that breaks down the concept of Divine **love** to its most basic premise of application.
37. And that is that Divine **love** is only manifested from +V that submits his/her own will to the will of **the Father** in what they do, **just as** Jesus has taught concerning Himself. Joh.5:19-20,30,36
38. He simply chose to obey **the Father** at every turn and so remained in the **Father’s love**.

## GOSPEL OF JOHN

39. To operate in the realm of Divine **love** is to maintain FHS, while pursuing and applying BD, resulting in Divine good production.
40. In vs.11, Jesus recaps His teaching of chpt.14 through 15:10 as seen in the clause, “**These things I have spoken to you**”.
41. While it does include His teaching of chpt.14, it has been the allegory of the Vine and branches that has consolidated **these things** into the concise overview presented in the principle of Divine **love** and gives His immediate preceding teaching of chpt.15 particular emphasis.
42. Jesus denotes that the purpose of His teaching in this regards was “**that My joy may be in you, and that your joy may be made full**”.
43. These truths were designed to comfort the disciples and produce +H in them, which they did not currently have. Joh.14:1
44. Their lack of **joy** was due to the fact that they were not currently operating under the principle of Divine **love**.
45. That they continue to reject doctrine, hamstrung their appreciation for all that was currently happening in their lives and was robbing them of true happiness.
46. Jesus is essentially telling them that if they would take His teaching regarding the Vine and the branches seriously and fulfill the commands to “*abide in Me*” and make certain that “*I abide in you*” operating under the principle of Divine **love** that they would find themselves to be productive and happy believers.
47. The phrase, “**My joy**” refers to the inner and emotional fulfillment that Jesus had in time as He completed His course.
48. His happiness came as a result of abiding in the **Father’s love** and doing those things that were pleasing in His sight.
49. Jesus desires that His children share the same **joy** and fulfillment in time that He had, and that they enjoy it in full measure.
50. When believers are not happy, it can most times be traced to failure in terms of staying in FHS and failure in terms of pursuing and applying BD.
51. It is this +H that is the by-product of the believer that consistently operates in the realm of Divine **love**.
52. *Review the Doctrine of Happiness/Joy.*

## GOSPEL OF JOHN

## EXEGESIS VERSES 12 – 13:

GNT John 15:12 αὕτη ἐστὶν ἡ ἐντολὴ ἢ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς.

NAS John 15:12 **"This is My commandment, that you love one another, just as I have loved you.** αὕτη οὗτος (near dem. pro./nf-s) ἐστὶν εἰμί (vipa--3s; "keeps on being") ἢ ἐμή, ἐμός (d.a. + poss. adj.--nf1s; "My/what is Mine") ἡ ἐντολή (d.a. + n-nf-s; "the commandment") ἵνα (conj.; intro. indir. discourse) ἀγαπᾶτε ἀγαπάω (vspra--2p) ἀλλήλους ἀλλήλων (reciprocal pro./am2p; "another of the same kind") καθὼς (cs; "just as/even as") ἠγάπησα ἀγαπάω (viaa--1s) ὑμᾶς. σύ (nra-2p)

GNT John 15:13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ.

NAS John 15:13 **"Greater love has no one than this, that one lay down his life for his friends.** μείζονα μέγας (compar. adj./af-s; "Greater than") ἀγάπην ἀγάπη (n-af-s) ἔχει, ἔχω (vipa--3s) οὐδεὶς (card. adj./nm-s; "no one/not even one) ταύτης οὗτος (near dem. pro./gf-s; ref. to love as incorporated in the commandment of vs.12) ἵνα (ch; intro. indir. disc.) τις (indef. pro./nm-s; "one/anyone") θῆ τίθημι (vsaa--3s; "might put/place/set/lay down") αὐτοῦ αὐτός (nrgm3s) τὴν ἢ ψυχὴν ψυχὴ (n-af-s; "life/soul life") ὑπὲρ (pg; "for/on behalf of") αὐτοῦ. αὐτός (nrgm3s) τῶν ὁ φίλων φίλος (d.a. + ap-gm-p; "friends/one of endearment"; same as 3:29 and used of Lazarus, 11:11)

## ANALYSIS VERSES 12 – 13:

1. Under the principle of Divine **love**, Jesus has encapsulated the resultant effect of the believer being in FHS, applying BD and producing Divine good production.
2. For the believer to achieve all that is necessary under the umbrella of Divine **love**, they are ipso facto fulfilling God's will for their lives.
3. Jesus now takes opportunity in vss.12-17, while maintaining the principle of Divine **love**, to expand upon the new **commandment** He had previously given to the disciples in Joh.13:34.
4. He reduces the "commandments" of vs.10 to one **commandment** in vs.12 and states, **"This is My commandment, that you love one another, just as I have loved you"**.



## GOSPEL OF JOHN

5. As He had taught earlier in His ministry, the entire set of commandments in the OT could be reduced to the two simple commands to **love** God and **love** your neighbor as yourself. Mar.12:28-31
6. And now He makes clear that all of the Royal imperatives incumbent upon believers in the Church Age dispensation can be condensed into one **commandment** of applying Divine **love** towards **one another**.
7. In so doing, the believer reflects their **love** for God and their fellow man simultaneously.
8. That Jesus uses the reciprocal pronoun “**one another**/ἀλλήλων”, meaning “another of the same kind”, points towards those that **love** is given precedence for in application.
9. The potential of **love** expressed by the disciples is first and foremost to be directed towards each other.
10. Jesus is not saying that believers are free from having to apply BD towards those that are -V, but that Divine **love** starts within the circle of +R and thus those that are +V.
11. It points to the fact that it is +V that reaps the benefits of all that God’s **love** has to offer and are the vehicles He uses to extend His **love** to others.
12. For the disciples, to be apostles, they will be the nucleus from which Divine **love** is manifested in the formulation of the Church.
13. Apart from applying **love** towards **one another**, the solidarity and unity necessary for an undivided Church to begin and grow would be hard pressed.
14. If these men are not willing to first apply BD towards each other in like-mindedness and with full support of each other, then their witness to the early church will suffer accordingly.
15. These 11, soon to be 12 again, obviously took Jesus’ **commandment** to heart as they are listed together on the 12 foundation stones of the New Jerusalem as an eternal reminder of their solidarity together as one under the principle of Divine **love**. Rev.21:14
16. The new **commandment** regards the believer’s responsibility to apply Divine **love** to take precedence within the inner circle of other +V in order to develop a corporate bond that will have maximum impact upon others around them. Cp. Col.3:14
17. It points to the principle that a divided house will fall. Luk.11:17
18. As believers of an adjusted local church, we are to first **love one another** applying the appropriate doctrine towards each other in each situation we face.
19. In Bible class we learn what constitutes appropriate application and behavior in each situation that involves other believers.
20. If as a local church, we don’t have our own affairs in order in application towards **one another** individually and corporately, it will diminish the impact that the church is to have towards others as the pillar and support of the truth. 1Tim.3:15
21. Paul, the to be 12<sup>th</sup> apostle, clearly understood this principle as articulated in Gal.6:10, applied to the principle of Divine good production under Divine **love**.
22. And it is Jesus that serves as the premier example of the cohesiveness of Divine **love**, as extended to the 11, as He first and foremost embraced them during the entirety of His ministry, by capping His **commandment** with the clause, “**just as I have loved you**”.
23. His example was one of perfect servitude and sacrifice on their behalf to ensure their spiritual and logistical well being in maintaining their course of ministry with Him.

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24. For the local church, this service and sacrifice is realized corporately through the administration of the spiritual gifts and offices. 1Cor.12:13-31
25. And it is the principle of sacrifice that is the underwriter of Divine **love** that Jesus now brings forth in vs.13, “**Greater love has no one than this, that one lay down his life for his friends**”.
26. Though Jesus speaks of His **love** for the 11 in the past tense in vs.12, His greatest demonstration in this regard is still some hours off.
27. He knew that He had full intentions to die on the cross for them and so speaks of His entire Ph<sub>2</sub> as an accomplished fact.
28. Jesus teaches that Divine **love** exists in varying degrees, but that there is one application that demonstrates **love** to the maximum.
29. For one person to give their **life** and suffer death in order to provide **life** for others is the greatest manifestation of **love** that can occur.
30. This is the supreme test of one’s **love**, since this application involves the sacrifice of giving the thing most dear to everyone; their **life**.
31. It denotes one’s commitment to **another** at the highest degree of willingness to sacrifice their very being on behalf of others.
32. For Jesus, this meant He was willing to forfeit His spiritual **life** and enter spiritual death, be separated from His Father, and die the death of a common criminal, if that is what His Father’s plan required.
33. This type of application is not made by those that only talk a good fight, as they would not consider giving themselves on behalf of others.
34. For Jesus to make this supreme sacrifice demanded that He was totally zeroed in on the POG and the applications He was to make to others in fulfillment of His Messianic office.
35. Jesus’ **love** transcends the greatest **love** that men may have, since He was also willing to give His life on behalf of His enemies. Rom.5:7-10
36. That Jesus emphasizes friendship contextually, again points to the fact that it is those that are +V and embrace His person that are the true benefactors of His sacrifice.
37. Only true **friends** have a total appreciation in the sacrifice that **another** friend might make on their behalf.
38. For all others, His sacrifice is empty and foolish. 1Cor.1:18-27; 2:14
39. Again, it points to the fact that the principle of Divine **love** is first and foremost set forth on behalf of all those that are +V.
40. For the disciples, they too will sacrifice their own lives on behalf of each other as each of them stand for the truth to the very end.
41. While we as believers today, may or may not end up in martyrdom on behalf of our constituents, for those that willingly sacrifice the entirety of their lives for the spiritual benefit of other +V, they too express a maximum of Divine **love**. Act.20:24; Rom.8:36
42. Our author John further expands this command to give us some basic observations on what it means to lay your soul **life** down for **another**. 1Joh.3:16-18
  - A. We should follow the example of Jesus.
  - B. This is practiced by applying BD to those in need.
  - C. It is not accomplished by running your mouth, but by application.

## GOSPEL OF JOHN

## EXEGESIS VERSES 14 – 15:

GNT John 15:14 ὑμεῖς φίλοι μου ἔστε ἐὰν ποιῆτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν.

NAS John 15:14 **"You are My friends, if you do what I command you.** ὑμεῖς σύ (nprn-2p) ἔστε εἰμί (vipa--2p) μου ἐγὼ (nprg-1s; ref. Jesus) φίλοι φίλος (ap-nm-p; "friends") ἐὰν (cs; into. 3rd class cond.) ποιῆτε ποιέω (vspra--2p; "you do/perform") ἃ ὅς (rel. pro./an-p; "what things") ἐγὼ (nprn-1s) ἐντέλλομαι ἐντέλλομαι (vipd--1s; "command/to order") ὑμῖν. σύ (nprd-2p)

GNT John 15:15 οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δούλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.

NAS John 15:15 **"No longer do I call you slaves, for the slave does not know what his master is doing;** οὐκέτι (adv.; "No longer/no more/not yet") λέγω (vipa--1s; "do I call/am I calling") ὑμᾶς σύ (npra-2p) δούλους, δούλος (n-am-p; "slaves") ὅτι (conj. causal) ὁ δούλος (d.a. + n-nm-s) οὐκ οὐ (neg. +) οἶδεν οἶδα (viPFa--3s; "does not know") τί τίς (interr. pro./an-s; "what thing?") αὐτοῦ αὐτός (nprgm3s) ὁ κύριος· (d.a. + n-nm-s; "lord or master") ποιεῖ ποιέω (vipa--3s) **but I have called you friends, for all things that I have heard from My Father I have made known to you.** δέ (ch) εἶρηκα λέγω (viPFa--1s) ὑμᾶς σύ (npra-2p) φίλους, φίλος (ap-am-p; "friends") ὅτι (conj. causal) πάντα πᾶς (ap-an-p; "all things") ἃ ὅς (rel. pro./an-p; "that/which") ἤκουσα ἀκούω (viaa--1s) παρὰ (pAbl) μου ἐγὼ (nprg-1s) τοῦ ὁ πατρὸς πατήρ (n-AbIm-s) ἐγνώρισα γνωρίζω (viaa--1s; I made known/to impart or disclose information providing knowledge or intellectual insight"; used 25x) ὑμῖν. σύ (nprd-2p)

## ANALYSIS VERSES 14 – 15:

1. Jesus has consistently integrated principles and concepts throughout this Bible class as they relate to His Person.
2. The basic principles are summarized as follows:
  - A. Abide in Me, denoting isolation of the STA via the FHS.
  - B. Christ abiding in you, denoting resident BD within the believer.

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- C. Bearing fruit, denoting application of resident doctrine resulting in Divine good production.
  - D. Abiding in Christ's love, encapsulating simultaneously all of the above as the sacrifice necessary for the believer according to his/her niche, to manifest God's love to others.
  - E. The direct application of these things is first and foremost on behalf of one's friends under the principle of solidarity and unity.
3. Jesus now expands the integrated concept of friendship specifically denoting whom He considers a true friend and states, "**You are My friends, if you do what I command you**".
  4. It is friendship that is that natural extension and bond of category 3 love between individuals:
    - A. Category 1 love = the believer's love for God.
    - B. Category 2 love = love between RM/RW.
    - C. Category 3 love = love establishing friendship.
    - D. Category 4 love = love of one's enemies.
    - E. Category 5 love = love for the Royal family.
  5. The attribute of Divine love that God possesses in perfection is not limited to any person, group, nationality, etc.
  6. However, the attribute of love does not mean that God personally likes and is attracted to everyone anymore that you or I like everyone.
  7. Jesus makes no bones about it and declares that friendship with Him is dependent upon one's obedience to Him, which is a direct reflection of Divine love. Joh.15:10
  8. Those that are willing to acclimate under the authority of BD are those believers that God has true affection and propensity for in their relationship with Him.
  9. For one to have God as their friend has the friend par excellence.
  10. Moses was treated as a friend by God (Exo.33:11) and John the Baptist designated himself as a friend of the Bridegroom (Joh.3:29).
  11. It is Abraham that demonstrates the pattern of the believer as the friend of God. 2Chr.20:7; Isa.41:8; Jam.2:23
  12. Elements of friendship between God and Abraham are clearly observed in the Christophany (theophany of God the Son) of Gen.18:
    - A. Zeal to approach and embrace God under true respect and humility. Vss.1-2
    - B. A desire for experiential fellowship with Him and others seen as His companions/**friends**. Vss.3-5
    - C. Willing to sacrifice for the purpose of fellowship. Vss.6-8
    - D. Willing to give God an "ear" for the purpose of self-revelation in accordance to God's directive will. Vss.17-22
    - E. Will accept God's revelation with faith under the premise of God's righteousness and justice in accordance to a correct doctrinal frame of reference. Vss.23-33
  13. These same elements can be directly translated to application between believer **friends**:
    - A. Our MA towards one another is one of humility, not arrogance.
    - B. There should be a strong desire for fellowship with one another.
    - C. Willing to sacrifice for one another and apply hospitality towards one another.
    - D. We are to accept sound BD that our **friends** relate to us.

## GOSPEL OF JOHN

- E. We are to respond in like fashion with tact.
14. Though the disciples have strained their relationship with Jesus in their failure to receive all that He has taught them, He still considers them to be His **friends**.
  15. Jesus did not abandon them, but demonstrated to them a mark of true friendship.
  16. In our society today to include Christian circles, the term friend is used so often as to only have the force of an acquaintance that meets superficial qualifications for some compatibility to exist between parties, whether on a business, religious, political or familial level.
  17. While a standard of compatibility is set in one's acquaintance, that standard has been lowered so much today that the term friend has become descriptively ecumenical/general/universal in nature and fails to properly discriminate in issues of any significant spiritual import of compatibility.
  18. As long as there is sufficient physical compatibility, and in some cases a "sprinkling" of religious compatibility, between people, the attitude is that there are grounds to establish a personal and intimate social companionship and embrace each other as **friends**.
  19. However, it is obvious that Jesus, and hence God, does not consider true friendship established with them based on these norms and standards.
  20. Jesus clearly articulates between those considered to be just acquaintances to Him and those He considered on a friendship level.
  21. That Jesus sets forth the prerequisite of friendship to be obedience to Him and yet did not abandon the disciples even in their gross failure to orient to all of His teaching, contextually lays the basis for which friendships in the eyes of God are to be formed and maintained.
  22. It sets the ground rules for a Divinely sponsored friendship to be established.
  23. In spite of their failings, what can be said of all of the remaining 11 is that they willingly and overtly maintained their MPR as disciples of Jesus throughout His ministry.
  24. And Jesus in turn, faithfully and continually articulated to them the truth of BD.
  25. Jesus points out here that true friendship depends upon two people having a sufficient bond of aim and goal in life. Amos 3:3
  26. Apart from the disciple's failure in gapping all of the doctrine taught to them, there remained a cohesive aim and bond of love between them and Jesus.
  27. And that being that they truly believed Him to be Messiah and was willing to stick with and at least overtly acclimate to His authority throughout His ministry.
  28. Though they might have been spiritually "dull" during His ministry, they were always willing to remain attached to Him and give Jesus their "ear" providing Him with opportunity to teach them the POG.
  29. This is the force behind vs.15, "**No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you**".
  30. Jesus compares His relationship with them now to that early on in His ministry.
  31. That Jesus had previously considered them to be His **friends** before this evening's Bible class is made clear in Luk.12:4, where He calls them "**My friends**" in His earlier teachings.

## GOSPEL OF JOHN

32. His reference to them as “**slaves**” is not to imply that somehow He treated them in an inappropriate way or failed to deal with them properly.
33. The sense in which they initially are considered as **slaves** is in the means by which they were inducted as the close circle of disciples to follow Him throughout His ministry.
34. It denotes that a **slave** does not initiate the choice of who their **master** will be, but vice versa.
35. Though the disciples willingly had to respond to their call of discipleship, it was Jesus that initiated the call. Vs.16 cp. Mat.4:18-20; 9:9
36. It points to the fact that their induction into discipleship with Jesus was not based on what they knew regarding the POG for Messiah, but based simply on their willingness/+V to respond to the call.
37. It points to the fact that Jesus, who knew all men, knew they would ultimately be sufficiently +V to carry forward all that His ministry represented in the POG. Joh.2:24
38. Though the disciples were essentially in the dark as to understanding all that Christ’s office entailed, they were sufficiently +V to adhere to the MPR of His ministry and His authority and to obey Him as a **slave** to a **master**.
39. As time and Jesus’ ministry progressed, they manifested their continued +V by remaining faithful to His ministry and willingness to hear more and more about the POG for Messiah.
40. At some point, due to maintaining faithfully their MPR, their relationship with Jesus changed, and rather than being looked upon as those that simply were willing for a short while to be acclimated to Jesus authority, demonstrated themselves as men that were willing to stay in it for the long haul.
41. The initial beck and call by Christ was replaced by their own volitional desires to not only accept the call, but to remain on and hang in there in support with Him.
42. During this period, they obviously learned more and more what Jesus ministry was all about.
43. And even though they may have rejected even major doctrines concerning His Person and goal of the 1<sup>st</sup> advent, it is obvious that they had that innate desire of +V to continue to learn about the POG.
44. They became men that willingly allowed Jesus to disclose to them the entire realm of BD demonstrating the potential fullness of their +V that Jesus so saw in them.
45. Though their spiritual growth was slow and hampered at this time, they exuded overtly sufficient +V for Jesus to take them into His confidence and allow Him to reveal the POG to them.
46. In this process, Jesus **no longer** looked upon them as **slaves**, but as **friends**.
47. It points to the fact that friendship in the POG is established between two people that show a willingness to be sufficiently obedient to BD under the decorum of Bible class and principle of MPR.
48. And to the degree that one is obedient to BD, to that degree Jesus considers the intimacy of their friendship with Him.
49. As +V adjusted believers, we are not to embrace others too quickly as close confidants and are to give people time to manifest that they too are serious about Bible class based on their attendance and acclimation to the authority of the local church.

## GOSPEL OF JOHN

50. This does not mean we are to treat new attendees in a cold or indifferent manner, but are to exercise discretion in embracing them as a close confidant until consistent evidence is seen of adherence to MPR and to the authority of the ministry.
51. For the shepherd, his friendship with those in the local church comes as a result of their consistent willingness to give him a hearing in his teaching of BD.
52. It is those believers that are fastidious in their MPR that the P-T finds a quality inherent in them sufficient to embrace them on a personal level as **friends**.
53. And to the degree that the believer friend is willing to orient to the teaching, to that degree will the relationship of friendship become more intimate.
54. The affection and desire for companionship between adjusted believers comes as a direct result and directly parallel to the extent that the believers are applying BD.
55. It is BD that serves as the bond of friendship between +V just as it is a bond of Divine love.
56. The believer priest fastidious in MPR learns more and more what the P-T stands for and becomes a companion that the P-T is readily able to relax with and reveal to in the greatest degree all of the doctrine present in his own soul on a very personal level.
57. In addition, the P-T has confidence that his **friends** will respond in a like manner in the sphere of sound BD.
58. And to the degree that failure on the part of the sheep to accept all of the teaching is present, the P-T does not abandon them, but maintains fidelity in communicating to them the truth of BD as a friend.
59. The friendship is only severed when the believer refuses to accept MPR.
60. The mark of true friendship of the P-T to his sheep is seen in his willingness to articulate the POG to them on a consistent and repetitive level.
61. The initial mark of true friendship of the sheep to the P-T is seen in their willingness to accept MPR and the friendship grows at the rate that the sheep apply the doctrine they learn.
62. It is the principle of MPR under a sound and adjusted ministry that is the only basis for any legitimate friendship before God to be established between believers.
63. All other associations are to be construed simply as acquaintances, no matter what physical ties may be present, and their company is not to be accepted on any basis of a close personal and intimate relationship.
64. Every believer that hopes to have God's friendship must recognize that friendship with Him is null and void for those that desire the friendship of the cosmos. Jam.4:4
65. For +V adjusted believers, apart from the basic evidence of +V manifested in others, through their adherence to MPR, there are no other grounds to establish a friendship relationship with them. Cp. Joh.3:20-21
66. And for the adjusted believer seeking to fulfill God's will for their life in this area, it all starts in their mental attitude.
67. If the believer is not willing to perceive their relationship's, as God's perceives relationships, they will fail miserably in their application of Divine love in this area.
68. And they will not truly enjoy and appreciate what true friendship as established by God is all about.
69. For the disciples, they will become the most intimate of **friends** with Christ, when they orient to all of the doctrine they have heard and apply it in the new dispensation, while continuing to maintain their MPR.

## GOSPEL OF JOHN

## EXEGESIS VERSES 16 – 17:

GNT John 15:16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν.

NAS John 15:16 **"You did not choose Me, but I chose you, and appointed you, ὑμεῖς σύ (nprn-2p) οὐχ οὐ (neg. +) ἐξελέξασθε, ἐκλέγω (viam--2p; "choose/to pick out"; same as 6:70; 13:18) με ἐγὼ (npra-1s) ἀλλ' ἀλλά (strong adver.) ἐγὼ (nprn-1s; emphatic) ἐξελεξάμην ἐκλέγω (viam--1s; "chose") ὑμᾶς σύ (npra-2p) καί (cc) ἔθηκα τίθημι (viaa--1s; "to set/place/put"; hence "appointed/commissioned") ὑμᾶς σύ (npra-2p) that you should go and bear fruit, and that your fruit should remain, ἵνα (conj. purpose; "in order that") ὑμεῖς σύ (nprn-2p) ὑπάγητε ὑπάγω (vspra--2p; "might withdraw/depart/go") καί (cc) φέρητε φέρω (vspra--2p; "might bear/carry") καρπὸν καρπός (n-am-s; "fruit") καί (cc) "that" supplied ὑμῶν σύ (nprg-2p) ὁ καρπός (d.a. + n-nm-s) μένη, μένω (vspra--3s; "might remain/abide") that whatever you ask of the Father in My name, He may give to you. ἵνα (conj. purpose) ὅ ὅς + τι τίς + ἂν (rel. pro./an-s + indef. pro./an-s + part. of contingency: "whatever") αἰτήσητε αἰτέω (vsaa--2p; "you might ask") τὸν ὁ πατέρα πατήρ (d.a. + n-am-s) ἐν (pL) μου ἐγὼ (nprg-1s) τῷ τό ὀνόματί ὄνομα (d.a. + n-dn-s) δῶ δίδωμι (vsaa--3s; "He might give") ὑμῖν. σύ(npd-2p)**

GNT John 15:17 ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

NAS John 15:17 **"This I command you, that you love one another. ταῦτα οὗτος (near dem. pro./an-p; "these things") ἐντέλλομαι ἐντέλλομαι (vipd--1s; "I command/give orders/enjoin") ὑμῖν, σύ (nrd-2p) ἵνα (conj. purpose) ἀγαπᾶτε ἀγαπάω (vspra--2p; "you might love") ἀλλήλους. ἀλλήλων (recipr. pro./am2p; "one another mutually")**

## EXEGESIS VERSES 16 – 17:

1. In vss.16-17, Jesus makes it clear that it is the disciple's +V that was the essential ingredient and precursor for their friendship to exist.



## GOSPEL OF JOHN

2. Jesus alludes back to the 11 disciple's initial induction into the close circle of the apostolic band that constituted them as slaves in vs.15, as He points out to them, **"You did not choose Me, but I chose you, and appointed you"**.
3. The choosing in view here is not their election in eternity past, but the selection of these men from the masses that followed Jesus.
4. He points out to them that He is the one that initiated the action and picked them personally to be His emissaries.
5. As this is the process that is true between slaves and masters, academically in the ancient world this was not normally the case.
6. People would rather pick out their teacher and attach themselves to a particular teacher or Rabbi.
7. That the converse is applied here denotes the principle that all men essentially are slaves, either to their own agenda in life or to the agenda set forth for them from God.
8. That Christ set forth God's agenda for these men, what is taken as a given and implied in His statement was their willingness to accept His call and appointment.
9. It denotes that they had the +V that Jesus, who knew volition in men, knew was necessary to fulfill His agenda for them.
10. That they responded to His call to "follow **Me**" (Mat.4:19; 9:9; Mar.1:17; 2:14; Luk.5:27), manifested the obedience of +V necessary for them to put the POG first, accept the hardships of the ministry and acclimate to the niche provided for them. Cp. Mat.16:24-26
11. It was this type of volitional tenacity that qualified them to be set apart from the masses and be named as the inner circle of apostles. Luk.6:12-16
12. That volition continuously is the issue is seen in the subjunctive mood of potential applied to the 5 verbs of vs.16b,c:
  - A. **You might go.**
  - B. **Might bear fruit.**
  - C. **Your fruit might remain.**
  - D. **You might ask.**
  - E. **He may give to you.**
13. That subjunctives are used to express potential rather than reality or fact declares emphatically that success on their part as apostles depends upon the continuance of manifesting their +V into and throughout the future.
14. Jesus sets forth the very purpose of their calling in two purpose clauses that provides the evidence of their continued +V:
  - A. **That you should go and bear fruit, and that your fruit should remain.**
  - B. **That whatever you ask of the Father in My name, He may give to you.**
15. The first purpose clause provides evidence that is seen in their works.
16. The phrase, **"that you should go/depart"** denotes their willingness to accept the geographical niche of God in their ministries.
17. Jesus informs these men that their ministry will not be confined to the local geographic region, but will involve going to other regions.
18. This was fulfilled in their apostolic travels as they took the message of the gospel to the known world.

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19. The second phrase, “**and bear fruit**” involves the harvesting of other +V in the other regions as well as the accumulation of all of their other Divine good production, under the ministry of the H.S. in fulfillment of their apostolic mission.
20. The evidence in this regard is their fulfillment of God’s directive will in their lives.
21. The third phrase, “**and your fruit should remain**” indicates the evidence of their works as it relates to converts that through their own +V continue to faithfully execute the POG and ultimately to their own SG<sub>3</sub>.
22. That they indeed fulfilled the POG for their lives and engaged in Divine good production will become evident in their own resurrection bodies at the reward ceremony at the Bema seat. 1Cor.3:12-15
23. The second purpose clause relates to the evidence provided as a direct result of God’s works towards them.
24. That Jesus again singles out the issue of prayer denotes its necessity in order to accomplish the Divine objective.
25. The evidence from God that they indeed are fulfilling their commission will be directly related to God’s answers to their prayers.
26. Under the umbrella of Divine good production, they are promised once again the unlimited resources of God in the quest to fulfill their mission.
27. God is ready, willing and able to provide the adjusted communicator anything and everything they need in order to get the job done and maximize their Divine good production.
28. The phrase, “**in My name**” not only sets the boundaries for prayer in the sphere of maximizing Divine good, but denotes that their mission is of one acting in the place of Jesus and making the request that He would make if in that situation.
29. Vs.17, “**This I command you, that you love one another**” is viewed by some as beginning a new section and by others as a closing summary of what has just been taught.
30. In fact, it is designed to function both ways and acts as a “hinge” verse capping all that He has just said and carrying forth this teaching into a new realm of application.
31. Literally the demonstrative pronoun “**This**” is plural and should be translated “These things”.
32. In the series of items just mentioned, Jesus now encapsulates once again under one commandment that they are there for the purpose to **love one another**.
33. It is the new commandment that when applied, accommodates all of the applications necessary to fulfill God’s will.
34. It denotes that the believer’s execution of God’s will for their lives is first and foremost for the benefit for all those that are +V.
35. The word “**command**” also has the force of authorize or invest someone with the power or authority to act for someone else.
36. Under the new commandment, Jesus is informing the disciples that all of the Divine operating assets are there for them to enter intelligently into the work of the Lord and to accomplish the objective of God in the world.
37. And the primary evidence that one is indeed operating accordingly will be seen in their willingness to apply towards other +V like-minded believers as they too are carrying out the demands of **fruit** bearing.

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38. It is Divine **love** that is the result of the believer knowing and executing the Royal imperatives under the filling of the H.S.
39. For the sixth time, Jesus uses the subjunctive mood for “**love**” to denote the necessity of +V as the common denominator in the equation for application.
40. And it is Divine **love** that sets the stage for the antithesis of hatred by the cosmos as expounded upon in vss.18ff.

## GOSPEL OF JOHN

## EXEGESIS VERSES 18 – 19:

GNT John 15:18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

NAS John 15:18 **"If the world hates you, you know that it has hated Me before it hated you.** *Εἰ (part. intro. 1st class condition) ὁ κόσμος (d.a. + n-nm-s) μισεῖ, μισέω (vipa--3s; "hates/despises/spurns/disinterested in/disregards") ὑμᾶς σύ (nra-2p) γινώσκετε γινώσκω (vipa--2p) ὅτι (conj. intro. indir. disc.) μεμίσηκεν. μισέω (viPFa--3s; "it has hated") ἐμὲ ἐγώ (nra-1s; ref. Jesus) πρῶτον πρῶτος (adv.; "first/before something else"; applied either in time, space or a succession) "it hated" supplied ὑμῶν σύ (nrg-2p)*

GNT John 15:19 εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

NAS John 15:19 **"If you were of the world, the world would love its own; εἰ (part. intro. 2nd class cond.) ἦτε, εἰμί (viIPFa--2p) ἐκ (pAbl.; "from the source of") τοῦ ὁ κόσμου κόσμος (d.a. + n-Ablm-s) ἂν (part. of conclusion; denotes the condition is unfulfilled; not translated) ὁ κόσμος (d.a. + n-nm-s) ἐφίλει· φιλέω (viIPFa--3s; "love/ have affection for/befriend/have regard for"; antonym of "hate/μισέω") τὸ ἴδιον ἴδιος (d.a. + ap-an-s; "its own/what one possess")** **but because you are not of the world, but I chose you out of the world, therefore the world hates you.** *δέ (ch) ὅτι (causal conj.) οὐκ οὐ (neg. +) ἐστέ, εἰμί (vipa--2p) ἐκ (pAbl) τοῦ ὁ κόσμου κόσμος (d.a. + n-gm-s) ἀλλ' ἀλλά (strong advers.) ἐγὼ (nra-1s; emphatic) ἐξελεξάμην ἐκλέγω (viam--1s; "chose/picked out") ὑμᾶς σύ (nra-2p) ἐκ (pAbl) τοῦ ὁ κόσμου, κόσμος (d.a. + n-gm-s) διὰ (pa + ) τοῦτο οὗτος (near dem. pro./an-s; "on account of this/therefore") ὁ κόσμος. (d.a. + n-nm-s) μισεῖ μισέω (vipa--3s; "hates") ὑμᾶς σύ (nra-2p)*

## GOSPEL OF JOHN

### ANALYSIS VERSES 18 – 19:

1. It is the application of Divine **love** that establishes the unity and harmony between +V.
2. Divine **love** looks to benefit its recipients in all aspects that are pertinent in providing support and encouragement both physically and spiritually within the close entourage of friendships established within the circle of +V.
3. It functions as the “bond of fellowship” between those with the one goal of “bearing fruit” and as the “concrete” application towards one another assuring each other the needed camaraderie in maneuvering through the hazards, pressures and pitfalls of the CWL.
4. That the adjusting +V believer will not find help at this level outside this sphere of friends, Jesus makes clear in vs.18, “**If the world hates you, you know that it has hated Me before it hated you**”.
5. Jesus does not attempt to avoid or deny the reality that everything in the CWL is not going to be enjoyable.
6. Apart from the close circle of like-minded positive believers, what the believer will find are those that to one degree or another are antagonistic to their spiritual well being.
7. Those that are not positive, those of the cosmos, are not so favorably disposed towards those that are adjusted to God.
8. The first clause of vs.18 is a first class condition that does not leave any room to doubt the reality of Jesus’ statement.
9. “**If the world hates you**”, and it does, is the force of this conditional clause, teaching the certainty of cosmic antagonism.
10. “**The world**” refers to the organized system of negative mankind under Satan that has its own norms, standards, ideas/viewpoints, goals, priorities and brotherhoods.
11. The disciples are encouraged to recognize that this is not a new development in the A/C, but that **the world** has already **hated** Jesus Himself.
12. The perfect tense of “**has hated Me**” indicates that their hatred of the Messiah is something that has existed historically and continues to exist at the present time.
13. The force of His statement is that the hatred of the cosmos towards believers is not really directed at them, but at Jesus Himself.
14. Jesus, the light of **the world**, did not fit into the system of cosmic darkness and neither do His followers.
15. Since **the world hated** Jesus first, it should not strike anyone as unusual that they would hate His followers as well.
16. In fact, this would be the expected result.
17. The cosmos **hated** the message of truth that Christ brought from His Father, and it **hates** anyone that embraces or espouses that message.
18. It is the cosmic hatred of Christ that is the prototype of their hatred for His followers.
19. The reason that **the world** has such disdain for the believer is simply because the believer is no longer part of the cosmic system.

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20. And just as +V believers are to embrace one another, those that are –V and a part of the cosmic system have an affinity for other members of the kingdom of darkness.
21. This is the force behind vs.19a, “**If you were of the world, the world would love its own**”.
22. Vs.19 begins with a second class condition, a conditional clause that is viewed as being contrary to reality.
23. Jesus’ origin was not cosmic darkness, but the kingdom of light. Joh.1:9; 8:12, 23
24. At the point of salvation, the believer, like His new Father, ceases to find his origin in the kingdom of darkness and becomes a child of light. Joh.17:16; Col.1:12-13; 1The.5:4-5
25. While believers continue to be in **the world**, they are not of **the world**.
26. While all believers are hated generally by the cosmos, it is the +V applying believer that is especially the object of cosmic opprobrium (the disgrace or disdain that is heaped on that which is deemed evil or wrong).
27. For those that are –V and reject the truth of light, to that degree they deem the truth as wrong. Isa.5:20
28. And as Paul makes clear, the hatred of –V is not confined only to unbelievers, but is inclusive of negative believers that do not adhere to the truth and are rendered as enemies of the cross. Phi.3:17-21
29. And what is implied if not explicit in Jesus statement here is that to the degree that one conforms to the principles of **the world**, to that degree their hatred will subside.
30. To the degree that the believer embraces darkness, to that degree they eliminate the overall pressure placed upon them by the cosmos and are acceptable to them.
31. Persecution of +V is not contingent upon the believer confronting others making an issue out of BD; it naturally follows those that have their priorities straight.
32. As we pursue MPR and apply BD, we will come under the hatred of those that are not similarly positive, both spoken and unspoken.
33. And we in turn are to apply doctrine towards our enemies under Divine love continuing in Divine good production. Mat.5:44; Gal.6:10; 1The.5:15
34. In vs.19b, Jesus states the reason specifically why the hatred of the cosmos, “**but because you are not of the world, but I chose you out of the world, therefore the world hates you**”.
35. Jesus again alludes to the principle that it was He that took the initiative and selected these men out from **the world**.
36. And as noted, it was their +V that responded to the call and **chose** to obey Him as a slave to a master.
37. The cosmos that so **hates** Jesus **hates** anyone that is willing to submit themselves to His agenda of the truth of BD from salvation Ph<sub>1</sub> through salvation Ph<sub>2</sub>.
38. Their envy, hostility, persecution, disdain, indifference, etc., is due to the +V that separates him/herself from the cosmos and embraces God as their friend. Cp. Jam.4:4
39. In essence, believers are selected to the most exclusive club in the universe and those that are not likewise selected are jealous to the point of hatred towards us.
40. This hatred is as old as Cain and Abel and will continue until the believer is removed from **the world**.
41. And Jesus makes it clear that the POG is not to remove the believer from this oppressive situation, but to sustain him through it via BD. Joh.17:15,17

## GOSPEL OF JOHN

## EXEGESIS VERSES 20 – 21:

GNT John 15:20 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

NAS John 15:20 **"Remember the word that I said to you, 'A slave is not greater than his master.'** μνημονεύετε μνημονεύω (vImp.pa--2p; "Remember/recall/bear in mind"; used 25x) τοῦ ὁ λόγου λόγος (d.a. + n-gm-s) οὗ ὅς (rel. pro./gm-s; "of which/that") ἐγὼ (nprn-1s) εἶπον λέγω (viaa--1s) ὑμῖν, σύ (nprd-2p) δοῦλος (n-nm-s; "a slave/servant") Οὐκ οὐ (neg. +) ἔστιν εἰμί (vira--3s) μείζων μέγας (comp. adj./nm-s; "greater than") αὐτοῦ. αὐτός (nprgm3s) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s; "lord/master") **If they persecuted Me, they will also persecute you;** εἰ (conj. intro. 1st class cond. assuming the clause as true) ἐδίωξαν, διώκω (viaa--3p; "persecuted/drive out/expel/pursue"; same as 5:16) ἐμὲ ἐγὼ (nra-1s) διώξουσιν· διώκω (vifa--3p; "they will persecute") καί (adjunct.; "also") ὑμᾶς σύ (nra-2p) **if they kept My word, they will keep yours also.** εἰ (conj. intro. 1st class cond. assumed as true) ἐτήρησαν, τηρέω (viaa--3p; "they kept/guarded") μου ἐγὼ (nprg-1s) τὸν ὁ λόγον λόγος (d.a. + n-am-s) τηρήσουσιν. τηρέω (vifa--3p) τὸν ὁ ὑμέτερον ὑμέτερος (d.a. + possess. pro.-am2s; "what is yours/that belonging to you") καί (adjunct.; "also")

GNT John 15:21 ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.

NAS John 15:21 **"But all these things they will do to you for My name's sake,** ἀλλά (strong advers.; "But/In stark contrast to") πάντα πᾶς (a--an-p) ταῦτα οὗτος (near dem. pro./an-p; "these things") ποιήσουσιν ποιέω (vifa--3p) εἰς (pa) ὑμᾶς σύ (nra-2p) διὰ + μου, ἐγὼ + τό ὄνομα (pa + nprg-1s + d.a.+n-an-s; "on account of My name/for My name's sake") **because they do not know the One who sent Me.** ὅτι (cs; causal) οὐκ οὐ (neg. +) οἶδασιν οἶδα (viPFa--3p) τὸν ὁ πέμψαντά πέμπω (d.a. + subs.ptc./a/a/am-s; "the One who sent") με. ἐγὼ (nra-1s)

## GOSPEL OF JOHN

### ANALYSIS VERSES 20 – 21:

1. Jesus continues with His teaching regarding the world's response to the POG.
2. In vs.18-19, He zeroed in on the predominate makeup of the world as -V and antagonistic to those that stand for the truth of BD.
3. Now in vs.20, He expands the view of the world to note that not every person in the world will be found to be negative.
4. He begins by reminding them specifically of a core reality behind His earlier teaching and to “**Remember the word that I said to you, ‘A slave is not greater than His master’**”.
5. This principle is recorded in two other places; Mat.10:24-25 and earlier in our gospel in Joh.13:16-17.
6. In both cases, the common denominator behind the teaching is the principle of authority and the necessity to acclimate and be obedient to it.
7. While the Mat.10:24 passage is similar in thought and tone to the response of hatred of -V by the cosmos, the Joh.13:16 passage emphasizes the submission of +V to their spiritual authority.
8. Jesus now incorporates both aspects earlier presented with this principle.
9. He does so to emphasize that God looks at the principle of volition/free will choice, and thus views people in the world on two planes: -V that rebels against the authority of God and +V that submits to His authority.
10. And the evidence as to whether the individuals are -V or +V will be seen in their very attitude towards the disciples in the expression of their volition.
11. Jesus sets forth two first class conditional clauses that assumes the statement as true, to delineate one from the other:
  - A. **If they persecuted Me** and they did, **they will also persecute you.**
  - B. **If they kept My word** and they did, **they will keep yours also.**
12. Jesus uses the Jews as the very example as applied to Himself in His own ministry denoting responses from both -V and +V to proclaim a future reality that can be considered true for all times.
13. In the first clause, He informs them that those that were hostile to God's plan and **persecuted** Jesus, the disciples can depend upon the fact that these same negative types will **persecute** them.
14. The term to **persecute** is the direct result of the hatred emanated by the cosmos towards +V.
15. It covers a wide swath of ways that one can cause suffering in another's life from verbal derision/contempt to overt avenues of attack.
16. To be **persecuted** is to endure a hounding harassment or ill treatment by another/others for any period of time that is undeserved.
17. And Jesus quite frankly promises the disciples that they will face persecution just as He has.
18. Believers often become upset, lose their cool, and make statements like “Why is this happening to me”.
19. The hatred of the cosmos was something that Jesus endured throughout His public ministry and believers are not to be surprised, when the same sort of things happen to them. 1Pet.4:12-13



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20. Jesus merely faith-rested His detractors, left them in God's hands and patiently waited for God's vindication.
21. Undeserved suffering at the hands of the cosmos is a regular feature of the CWL and is not to be avoided.
22. As you acclimate to the hostility directed at you, you emulate Christ and enter into His sufferings. Phi.3:10
23. On the other side of the coin and in the next conditional clause, Jesus informs the disciples that there exists some that will keep His **word**.
24. As Jesus has made clear, those that guard His commandments are those that have true love for Him. Joh.14:15, 23; 15:10
25. This is the evidence of those that can be found +V in the world.
26. Not everyone will **persecute** the believer, some will be positive and will respond favorably to doctrine.
27. Their orientation to the **Word** of God is observed by their orientation to the **word** of the apostles.
28. Who teaches the truth is not an issue, the truth is the issue.
29. Some might expect that people would reject the disciples since they weren't Jesus, weren't perfect, had STA's, etc.
30. Similarly some may think that it is acceptable to reject God's appointed communicator since he/I am not an apostle, or perfect, etc.
31. The reality is that people's orientation to a sound doctrinal ministry mirrors their orientation to the authority of Christ Himself.
32. Just as Jesus was commissioned by God, and the apostles were commissioned by Jesus, and we adhere to the apostolic doctrine, being placed in our respective niches by the H.S., a P-T of BD has the same authority and commission as any that Jesus chooses.
33. In vs.21, Jesus continues to expound upon the -V of the cosmos.
34. This is seen in the use of the strong adversative "ἀλλά/**But**" that denotes that the forthcoming statement, "**all these things they will do to you for My name's sake**" is in stark contrast to those He just designated as +V in vs.20c.
35. **These things** refer to all the ways and methods in which negative people will hate and **persecute** +V.
36. The response of these types comes on account of Jesus' name.
37. His name represents His reputation in all that He is, thinks, said, did, etc.
38. And the fact that God places His **word** above His very name (Psa.138:2), undeserved suffering comes as a direct result of -V's antagonism to the truth of BD.
39. In the positive believers stand for truth, they can expect all sorts of persecutions to be levied against them.
40. The cosmic rejection of the truth is due to the simple fact "**because they do not know the One who sent Me**".
41. -V's hostility is a direct reflection of their ignorance to the Father and His plan as it has been so revealed in the canon of Scripture.
42. That -V rejects the truth, it is blatantly obvious that they cannot know the POG and hence, the Father.
43. And rejection of the one commissioned and **sent** by the Father merely demonstrates negative volition's rejection and ignorance of the only true God.
44. *Review the Doctrine of Suffering.*

## GOSPEL OF JOHN

## EXEGESIS VERSES 22 – 25:

GNT John 15:22 εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἴχουσιν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.

NAS John 15:22 **"If I had not come and spoken to them, they would not have sin, εἰ (conj. intro. negative 1st class cond.) μὴ (neg. +) ἦλθον ἔρχομαι (viaa--1s) καὶ (cc) ἐλάλησα λαλέω (viaa--1s; "spoken/ communicated/articulated") αὐτοῖς, αὐτός (npdm3p; "to them"; ref. contextually to the Jews of the 1st advent) οὐκ οὐ (neg. +) εἴχουσιν ἔχω (viIPFa--3p) ἁμαρτίαν ἁμαρτία (n-af-s) but now they have no excuse for their sin. δέ (ch) νῦν (adv.; "now") οὐκ οὐ (neg. +) ἔχουσιν ἔχω (viPa--3p) πρόφασιν πρόφασις (n-af-s; "excuse/facade/pretext/feigned or pretended reason"; used 6x) περὶ (pg; "for/concerning") αὐτῶν. αὐτός (nrgm3p) τῆς ἡ ἁμαρτίας ἁμαρτία (d.a. + n-gf-s)**

GNT John 15:23 ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

NAS John 15:23 **"He who hates Me hates My Father also. ὁ μισῶν μισέω (d.a. + subs. ptc./p/a/nm-s; "He who hates") ἐμὲ ἐγώ (npa-1s; ref. Jesus) μισεῖ. μισέω (viPa--3s; "keeps on hating") μου ἐγώ (nrg-1s) τὸν ὁ πατέρα πατήρ (d.a. + n-am-s) καὶ (adjunct.; "also")**

GNT John 15:24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχουσιν· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.

NAS John 15:24 **"If I had not done among them the works which no one else did, they would not have sin; εἰ (conj. intro. neg. 1st class cond.) μὴ (neg. +) ἐποίησα ποιέω (viaa--1s) ἐν (pL; "among") αὐτοῖς αὐτός (npLm3p; ref. the Jews) τὰ τὸ ἔργα ἔργον (d.a. + n-an-p) ἃ ὅς (rel. pro./an-p) οὐδεὶς (apcnm-s; "no one/not even one") ἄλλος (pro.--nm-s; "another of the same kind/another man") ἐποίησεν, ποιέω (viaa--3s) οὐκ οὐ (neg. +) εἴχουσιν ἔχω (viIPFa--3p) ἁμαρτίαν ἁμαρτία (n-af-s) but now they have both seen and hated Me and My Father as well. δέ (ch) νῦν (adv.; "now") καὶ (cc; "both") ἐωράκασιν ὁράω (viPFa--3p; "seen with experiential**

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participation") καί (cc) μεμισήκασιν μισέω (viPFa--3p; "hated) ἐμέ ἐγώ (npa-1s) καί (cc) μου. ἐγώ (npg-1s) τὸν ὁ πατέρα πατήρ (d.a. + n-am-s) καί (ascensive; "as well/even")

GNT John 15:25 ἀλλ' ἵνα πληρωθῆ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με δωρεάν.

NAS John 15:25 "But *they have done this* in order that the word may be fulfilled that is written in their Law, **THEY HATED ME WITHOUT A CAUSE.**' ἀλλ' ἀλλά (strong advers.) "they have done this" supplied ἵνα (ch; purpose) ὁ λόγος (d.a. + n-nm-s) πληρωθῆ πληρόω (vsap--3s; "may be fulfilled/completed") ὁ γεγραμμένος γράφω (d.a. + adj. ptc./PF/p/nm-s; "having been written") ἐν (pL) αὐτῶν αὐτός (npgm3p) τῷ ὁ νόμῳ νόμος (d.a. + n-Lm-s) ὅτι (conj. indir. disc.) Ἐμίσησάν μισέω (viaa--3p; "they hated) με ἐγώ (npa-1s) δωρεάν. (adv. ; "without a cause/undeservedly/without reason/freely/for nothing"; used 9x)

## ANALYSIS VERSES 22 – 25:

1. Jesus now indulges in the Jews hatred for Him, as examples of –V of the cosmos in general from vss.20-21, to denote that the Jews specifically were possessed of an irrational hatred of Him.
2. Jesus uses the Jews of His time as premier examples to illustrate common denominators found in –V.
3. He points to the fact that their rejection of their Messiah cannot be traced to some reasonable **cause** that would make their actions understandable.
4. In so doing, He brings forth two themes of opposition to Him by the Jews that can be directly paralleled with –V:
  - A. The truth of the POG is not being communicated clearly in time.
  - B. There is insufficient physical evidence to support the veracity of His word.
5. In turn, by application, these themes bring forth the following issues regarding –V:
  - A. A culpable rejection of the truth.
  - B. Failure to believe.
  - C. Spiritually antinomian.
  - D. Blindness to the realities of life.
  - E. Culmination of all in no love for Christ and the Father.
6. He begins in vs.22 with a negative 1<sup>st</sup> class condition, **"If I had not come and spoken to them, they would not have sin"**.
7. This clause emphasizes that Jesus during His ministry made absolutely clear the POG. Joh.1:18

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8. If such revelation had not taken place, one could feasibly argue that there was no way that God could hold their –V culpable for their rejection of His plan.
9. Jesus is not saying that if He had not articulated the POG **to them** that they would be free from any guilt, but rather in spite of the fact, they continued to reject His message.
10. The “**sin**” without the definite article in this clause is reference to their rejection of the truth, while in reality culpable to it.
11. It denotes the rebellious/antinomian nature of –V when faced with the truth of God.
12. It points to the fact that –V does not reject truth due to any omission of its communication, but due to rejection by their own free will.
13. For the religious Jews during the incarnation, their level of culpability is seen to be at the highest.
14. It points to the fact that in the world of –V, God makes the most culpable those that intellectually recognize the existence of His Person and plan, but in reality only “seek” it for the purpose to dissect it in accordance with their own intellectual capabilities and human agendas.
15. This emphasizes the principle that there are “seekers” of God that are not true seekers, but seek for other purposes, such as simple curiosity or infatuation (Joh.6:26) or to seek the truth in error and with the wrong motive (Joh.7:34,36; 8:21).
16. For negative unbelievers, this is seen in their involvement of religiosity with the extreme being those that reject the truth of Christ and seek to work their way into heaven, while using the Bible.
17. For negative believers, those that are the most culpable of guilt are those that seek maximum truth and then distort it in pursuit of their own selfish ambitions.
18. It is believers of this ilk that will experience maximum shame at the Bema seat. 1Joh.2:28
19. In either case, rejection of the truth equals **sin** and to the degree of exposure to truth coupled with rejection equals greater condemnation for the **sin**. *Ex. The religious leaders of Judaism that constantly were studying the Scriptures: Mat.12:36-37; cp. Mar.12:38-40*
20. That the Jews were exposed to the truth of Christ eliminated any reasonable doubt that they might present at the Great White throne judgment as a defense for their rejection of Him as the Messiah.
21. The very fact that Jesus perfectly revealed and explained the Father **to them** removes any “ignorance” factor of rational as He proclaims, “**but now they have no excuse for their sin**”.
22. And it is “the **sin**” with the definite article, of unbelief, that is the **sin** in view in this clause.
23. The fact that they did not know God (vs.21) cannot be accepted as an **excuse** for their failure to believe, since God perfectly revealed Himself to them in human flesh.
24. Israel corporately was so negative at the first advent that they would not even acknowledge Jesus as the Christ.
25. When the reality of truth came into their periphery, any justification to say that they did not know was effectively removed.

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26. While this was especially true of the Jews of Jesus' generation, the fact is that the appearing of the light in the cosmos makes the entire world from that point on absolutely culpable for failure to recognize and orient to the light. Gen.1:1-5
27. The only reason that people do not accept Christ and all that He is, is due to -V, the consistent and persistent refusal to orient to the truth in faith.
28. And that the disorientation is tied to people's refusal to acclimate to God and His authority is made clear in vs.23 as Jesus proclaims, "**He who hates Me hates My Father also**".
29. To hate Jesus is to disregard His Person and place in the POG.
30. This points to the fact that -V refuses to acknowledge God and the POG based on His system of communication under the RCOC.
31. The Jews refused to accept Jesus as God's chosen emissary and Messiah and opted to continue to approach God under their own human agendas.
32. Just as Jesus warned the disciples that they can expect the same reaction to their positions as apostles. Vs.20a,b
33. Though very few people would admit to hating Jesus, the reality is that the vast majority of the human race does so every day.
34. The use of the term **My Father** once again emphasizes the reality that Jesus stood in a perfect and unique relationship to the true God under His authority.
35. In vs.24a, Jesus introduces the second level of **excuse** that -V engages in i.e., there is no physical validation of truth, as He states, "**If I had not done among them the works which no one else did, they would not have sin**".
36. The Jesus witnessed miracles were of such a quality and of such quantity as to leave the intellectually honest thinking person without **excuse**.
37. His miracles were such that men could easily exclaim that it has never been heard of since the beginning of time. Joh.9:32
38. Beyond that, men could have easily recognized that the types of things that Jesus was doing were supernatural acts of God and could only be done by One that God approved. Joh.9:31
39. It was Jesus' miracles during His ministry that served as a witness in validation to His message of truth. Joh.5:36
40. This points to the fact that God provides tangible evidence through His creation as substantiation to the veracity of His plan.
41. Just as the **sin** of vs.22a refers to rejection of truth as liable witnesses to it, so does the **sin** (again without the definite article) here in vs.24a have the same force with respect to rejection of physical evidence given in validation to the truth.
42. The **sin** in view now points to the core judgement placed upon all -V i.e., in spite of the tangible evidence **seen** through God's works in His creation to substantiate His Person, -V chooses to knowingly reject it to indulge their own soul desires. Rom.1:20-23
43. This points to the reality that all -V is culpable to the truth to one degree or another.
44. Though the Jews were eyewitnesses to Jesus' **works** during His ministry, they remained blind to the physical realities that substantiated His ministry.
45. That the Jews were culpable on this level, Jesus can unabashedly proclaim, "**but now they have both seen and hated Me and My Father as well**".

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46. The perfect tense of the verbs “**seen and hated**”, denote that the Jews of Jesus’ generation had done both and continued to do so.
47. This points to the reality that –V perpetuates their rejection of the evidence of truth continuously through time and choose to love the darkness rather than the light. Joh.3:19
48. That Jesus equates both their “seeing” and “hatred” to Himself and God **as well**, denotes that God reveals Himself through His chosen representatives in conjunction with validations of their message through the natural and supernatural order of the physical world.
49. It must be this way, since no man has **seen** God at any time. Joh.1:18
50. This points to the principle that when the adjusted communicator articulates the truth of BD, God substantiates that truth through His very creation as seen in circumstances, situations, the natural and supernatural things of the universe, history, etc.
51. For those that hear the truth and reject it (unbelief), they are doubly guilty of **sin** in that they not only reject the truth, but also reject God’s tangible witness to it.
52. When god sends a chosen representative into a particular geographic region to bring the truth of doctrine, that region becomes more culpable for the rejection of the truth than places that are not so exposed. Luk.10:10-16
53. Places like Oklahoma City, West Babylon, Sarasota, Largo and Cleveland will receive a greater judgment than places not so blessed as to having an adjusted local church.
54. Condemnation is directly parallel to culpability to truth.
55. For the unbelieving Jews, their Ph<sub>3</sub> condemnation will be more severe just as their Ph<sub>2</sub> judgment calls for total destruction in 70AD.
56. In vs.25, Jesus begins with the use of the strong adversative conjunction “ἀλλά/**But**” to denote that what He has to say now is in some way in stark contrast to what He has just taught.
57. The key to what this contrast entails is seen in the next word in the Greek, “ἵνα/**in order that**” that denotes purpose.
58. What is in stark contrast to the culpability placed upon the Jews is the purpose behind why indeed they rejected their Messiah.
59. The reason for their rejection is not because God is malicious, partial or arbitrary in picking out certain individuals that come under this type of culpability.
60. **But**, to prove beyond a doubt that the truth regarding –V is fulfilled and “*they have done this in order that the word may be fulfilled that is written in their Law, ‘They hated Me without a cause’*”.
61. Jesus’ quote is a partial paraphrasing of Psa.35:19 and 69:4, both being Messianic in nature.
62. The common denominator in both of these verses is negative Jews that hate without any justification.
63. These verses, as well as ours, points to the fact that negative volition does not have any legitimate grounds to stand upon in their rejection of the POG and that their hatred emanates strictly from their own desire and choice to do so.
64. God on the other hand does nothing to **cause** this hatred to exist.

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65. In fact, the Jews of the 1<sup>st</sup> advent points to the fact that God does everything He possibly can to satisfy any desire, even that of -V, that hints at wanting exposure to the truth.
66. Even though corporately Israel remained in unbelief, they as a nation and peoples continued to express a desire to contact God, though through their own means and conditions.
67. That they continued to use the word of God as their resource to meet their agenda, God in turn placed the highest of culpability upon them.
68. In turn, because they were -V and refused to believe, this generation received the highest of condemnation placed upon their unbelief.
69. This brings out the following principles:
  - A. God responds to any volitional desire to understand the truth of His plan, even towards -V that will not follow up with faith in it.
  - B. The more -V wants to “flirt” with God in this fashion, the more they become more culpable to truth.
  - C. All individuals in time become culpable to God through the manifestation of His Person in the silent witness of His creation. Rom.1:20
  - D. There are those that respond with -V at God consciousness and reveal that they do not want a true relationship with God in time and remain in unbelief.
  - E. However, just as there are degrees of +V and those that truly want the truth, there are degrees of -V.
  - F. The pagans of history that never receive the gospel in time reflect that they have absolutely no interest volitionally in God or His plan.
  - G. God, Who knows the depth of men’s hearts, knows this fact and is not obligated to verbally communicate the truth to them, since they express no volitional desire to want to know any iota of truth in His plan.
  - H. On the other hand, it is obvious that there are other negative types that even though they express -V at God consciousness, have to one degree or another, an infatuation with an understanding of His existence. Rom.1:21a
  - I. However, their -V reveals that they have chosen to approach God, not on His terms, but their own.
  - J. To the degree that one expresses any desire to have any knowledge of God, to that degree God will get the truth to them.
  - K. For those that go so far as to even become students of His word, God allows them to become more and more culpable to that degree, even if they refuse to believe its spiritual truths.
  - L. The Jews, who were constantly in the Scriptures and reading **their Law**, refused to accept its entire counsel and spiritual realities and distorted it for their own intent and purposes.
  - M. They eisegeted rather than exegeted, read into the Bible what they wanted it to mean rather than let God freely communicated to them His words, and therefore extracted only that which conformed to their religious trends.
  - N. In the process of doing so they spiritually rebelled against the authority system established by God for communicating His word.
  - O. God, in view of their consistent searching in this regard, indulged their desire to become culpable and responded with truth taught clearly and perfectly.

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- P. It is –V of this ilk that manifests the epitome of arrogance thinking that they can approach God and dictate to Him their own terms and conditions.
  - Q. Avenues that they use include legalism, liberalism and traditions of men.
  - R. To the degree that one approaches God with human pride in this fashion, to that degree they become culpable to the truth.
  - S. To bridge the gap of –V unbelievers to –V believers today, the evidence of culpability in the Christian world is seen in the fact that God has provided through modern technology, pure truth essentially available for the entire Christian world. Rev.3:18a (*God would not advise believers “to buy refined gold” if that gold was not available to them.*)
  - T. And since the Church refuses to believe the truth through their rejection, their culpability becomes such that the condemnation is the Church being vomited out of the mouth of God. Rev.3:16
  - U. Principle: You want to “flirt” with God, even without positive volitional commitment, God will respond with the affection of truth.
  - V. Principle: The more you “flirt” with God without commitment, the more culpable you become and the greater the judgment against you.
  - W. That God is so willing to bring the truth to any volitional hint of wanting to understand Him and His plan, even knowing that it will ultimately be rejected, places the real **cause** upon the volitional/soulish makeup of the individuals.
  - X. Truly, all –V hates God **without a cause** from His Person.
- 70. Jesus proclamation of vs.25 is that all –V is negative due to no **cause** brought about by God.
  - 71. God does anything and everything to satisfy any volitional desire to know anything about Him or His plan, even if the person refuses to believe.
  - 72. The irony for the Jews is that they considered themselves as the alleged champions and defenders of the truth, but were the very ones that were fulfilling the passages regarding their own –V and apostasy.
  - 73. That people reject God **without cause** points dramatically and emphatically to the principle of free will.
  - 74. God does nothing but respond to even a volitional hint at potentially wanting to know the truth and in so doing removes any and every **excuse** that –V can muster as a defense to their unbelief.
  - 75. To not believe carries with it the double penalty of judgement of **sin** for rejecting the truth (Rom.1:21a) and rejecting the tangible evidence of the truth (Rom.1:20).



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## EXEGESIS VERSES 26 – 27:

GNT John 15:26 Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·

NAS John 15:26 **"When the Helper comes, whom I will send to you from the Father,** Ὅταν (*temp. conj.*; "When/Whenever") ὁ παράκλητος (*d.a. + n-nm-s*; "Advocate/Intercessor") ἔλθῃ ἔρχομαι (*vsaa--3s*) ὃν ὅς (*rel. pro./am-s*; *masculine gender looks at the H.S.'s Person*) ἐγὼ (*nprn-1s*) πέμψω πέμπω (*vifa--1s*; "will send") ὑμῖν σύ (*nrd-2p*) παρὰ (*pAbl*) τοῦ ὁ πατρὸς, πατήρ (*d.a. + n-Ablm-s*) **that is the Spirit of truth, who proceeds from the Father, He will bear witness of Me,** "that is" supplied τό πνεῦμα (*d.a. + n-nn-s*) τῆς ἡ ἀληθείας ἀλήθεια (*d.a. + n-gf-s*; "the truth") ὃ ὅς (*rel. pro./nn-s*; *neuter gender looks at the H.S.'s essence*) ἐκπορεύεται, ἐκπορεύομαι (*vipd--3s*; "proceeds/to go forth from"; *this verse deals with the principle of eternal procession*) παρὰ (*pAbl*) τοῦ ὁ πατρὸς πατήρ (*d.a. + n-Ablm-s*) ἐκεῖνος (*remote dem. pro./nm-s*; "that One/that Person"; *note the use of the masculine gender again with ref. to the H.S.*) μαρτυρήσει μαρτυρέω (*vifa--3s*; "will witness/testify") περὶ (*pg*; "about/concerning") ἐμοῦ· ἐγὼ (*nprg-1s*; *ref. Jesus*)

GNT John 15:27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

NAS John 15:27 **and you will bear witness also, because you have been with Me from the beginning.** δέ (*cc*; "now/and") ὑμεῖς σύ (*nprn-2p*; *emphatic*) μαρτυρεῖτε, μαρτυρέω (*vipa--2p* or *vmpa--2p*; *whether present or imperative, the sense carries a future reality*; "will bear witness") καί (*adjunct.*; "also") ὅτι (*causal conj.*) ἐστε. εἰμί (*vipa--2p*; *progressive present*; "you have been") μετ' μετὰ (*pg*) ἐμοῦ ἐγὼ (*nprg-1s*) ἀπ' ἀπό (*pAbl*) ἀρχῆς ἀρχή (*n-gf-s*; "a beginning")

## ANALYSIS VERSES 26 – 27:

1. As Jesus has just made clear that a key element of –V is their rebellious nature towards the POG, He now sets forth the RCOC that +V of the CA will orient to.

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2. As has been noticed, -V approaches God arrogantly sidestepping His system established in any understanding or comprehension of Him and in turn explain Him according to their own ideas and agendas.
3. Those that “seek” God in this fashion engage in religiosity, while true Christianity acquiesces to the authority structure of God and allows God through His system designed to explain Himself to the individual.
4. He emphasizes the reality of this authority system and thus the necessity for +V’s acclimation to it in vss.26-27.
5. He does so by reintroducing God the H.S. and states, “**When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He will bear witness of Me**”.
6. The temporal conjunction “**When**” is indefinite in force and is better translated “Whenever”.
7. It is not indefinite as to whether or not it will occur, only in the sense as to its timing.
8. It points to the transition of dispensation to the Church Age and the H.S.’s change in His base of operations as it relates to believers.
9. The term “**Helper**/παράκλητος” denotes the One in view as an Advocate/Supporter and again emphasizes the fact that the H.S. is going to fill the same place in the lives of these men as the visible Lord did.
10. The sending of **the Holy Spirit** is viewed as an activity performed by both **the Father** and the Son. Joh.14:16,26 cf. our verse.
11. That Jesus now emphasizes His role in the sending denotes **the Father** giving all things into His hands and His authoritative position as the 2<sup>nd</sup> member of the Godhead. Joh.3:35
12. Jesus, following His death, burial and resurrection, ascended to the 3<sup>rd</sup> heaven and petitioned **the Father** for someone like Himself to be sent into the world.
13. **The Father** complied with His request and granted authority to the Son to **send** the H.S. to take up residence in the believer at the point of salvation.
14. That the H.S.’s new residence is “in” the believer denotes that His role in the world now follows the reality of God literally being “in” the world via the Son.
15. God’s replacement in lieu of the Son’s post incarnate physical absence is free to literally be “in” the individual. Joh.14:17
16. The appositional phrase, “**the Spirit of truth**”, emphasizes the fact that His primary function has to do with communicating the spiritual realities of BD.
17. It is the H.S. that is viewed as the author of the Scriptures and the ultimate communicator of the POG.
18. It is the H.S.’s primary function to **bear witness** to the realities of God and His plan as it relates to His eternal Son that *became flesh and dwelt among us*.
19. There is one **Spirit of truth** and many spirits of error. 1Joh.4:1-6
20. The fact that **the Spirit** is said to proceed **from the Father** is the basis for the principle of eternal procession.
21. It is language of accommodation that denotes that God who is overtly manifested in the 3<sup>rd</sup> heaven continuously extends to mankind a manifestation of His Person and plan throughout history though without “moving”, since He is omnipresent, nor inhibited by time, since He is eternal.

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22. It denotes that God and the POG is continuously exposed throughout history as He “marches” forth through history non-inhibited by time or physical boundaries.
23. That the H.S. **proceeds from the Father** in accordance to the authoritative directive of the Son points to not only the authoritative structure of the Godhead, but also to the total harmony and unity in compliance by all members of the Godhead to the POG.
24. It points to the fact that all members of the human race that are +V must first orient to the message of the H.S. as He relates to the message of the Son, as He relates to the message of **the Father**.
25. For the unbeliever, the work of **the Spirit** has to do with His convicting ministry in which He makes clear the issues related to the Person and work of Christ and the need for faith to obtain eternal life. Joh.16:8-9
26. For the believer, it has to do with the indwelling of the H.S. and maintaining His filling ministry in order to be led into all truth. Joh.14:26
27. Since He is **the Spirit of truth**, one can be certain that His **witness** in all regards is genuine, real and trustworthy.
28. In vs.27, Jesus the relates the authority system as applied directly to the disciples as He continues, "**and you will bear witness also, because you have been with Me from the beginning**".
29. It is the 11 disciples soon to be Apostles that through their own +V and orientation to the authority of the Godhead will become the tangible witnesses of Christ to the cosmos.
30. Some of these men will be the human authors of the New Testament and will record the truths of Christ as eyewitnesses to Him and His ministry.
31. Otherwise, all of these men will go out into the world and proclaim Christ under the ministry of the H.S. in establishment of the Church.
32. It is these men that will accept the responsibility in assuming their Apostolic authority of establishing the Church and provide the physical link for teaching the doctrine necessary for the Church to function.
33. In turn, they as eyewitnesses of Jesus’ ministry will validate all that Jesus taught and did in accordance to the POG.
34. And those that are +V will acclimate to their authority and instructions and in turn will **bear witness** to Christ.
35. This points to the fact that +V is totally oriented to the RCOC and in so doing share in partnership with **the Father**, the Son, the H.S. and Apostles in proclamation of the POG, as it relates to the glory and honor of our Lord and Savior, Jesus Christ.
36. The authority system of the RCOC will be further expanded to include the appropriate spiritual gifts and offices given to the Church. 1Cor.12:28 cp. Eph.4:11
37. And as we shall see and Jesus will again reiterate in Chpt.16, our **witness** in this regard will not be met with overwhelming support and joy, but will generally be rejected and will cause us to be hated by the cosmos.