

## GOSPEL OF JOHN

## EXEGESIS VERSE 1:

GNT John 14:1 Μὴ παρασέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν καὶ εἰς ἐμὲ πιστεύετε.

NAS John 14:1 "Let not your heart be troubled; believe in God, believe also in Me.

*Μὴ μὴ (neg. +) παρασέσθω παράσσω (vImp.pp--3s; "Stop being troubled/stirred up"; an emotional response within caused by an outside source) ὑμῶν σύ (npg-2p) ἡ καρδία· (d.a. + n-nf-s; "the heart"; subject of the verb; emphasizes their current state of soul readout; a comprehensive reflection of the current you) πιστεύετε πιστεύω(vipa--2p/vImp.pa--2p; can be translated as either a declaration or a command; "keep on believing or start believing) εἰς (pa) τὸν ὁ θεόν θεός (d.a. + n-am-s) πιστεύετε. πιστεύω (vipa--2p/vImp.pa--2p; again either declarative or imperative) καί (adjunct.; "also") εἰς (pa) ἐμὲ ἐγώ (npa-1s; ref. Christ)*

## ANALYSIS VERSE 1:

1. Chapter divisions (as well as verse numbers) in the modern Bible are not inspired and this one is placed at an awkward point.
2. Chapter and verse numbers were incorporated by men for the purpose of easy reference and are not part of the original manuscripts.
3. There is a direct continuity of discourse, context and teaching between chapters 13 and 14.
4. Jesus' opening command, "**Let not your heart be troubled**" is a direct exhortation based on the context of chapter 13:21ff:
  - A. The revelation of betrayal by one of the disciples (Judas). 13:21
  - B. The revelation of the imminent departure of Jesus. 13:33,36
  - C. The revelation of Peter's 3 denials. 13:38
  - D. The disciples blindness in fully accepting these realities. 13:27-28, 37
5. The present imperative coupled with the negative in the Greek is a command to "stop an action in progress", not a command to not begin an action.
6. Therefore, this clause has a force of a translation rendered, "Stop letting **your heart be troubled**".
7. Their "**heart**" looks at the entire make-up of their individual beings that is an ultimate result of all of their choices in life, inclusive of what they have accepted or rejected with regards to Jesus' teaching.
8. The compilation of Jesus' revelations coupled with the disciple's ignorance of these realities via rejection of BD, leads to a confusion that sparks fear in their life.

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9. Unlike Jesus, who was righteously moved in spirit based on a complete understanding of BD (13:21), these men are shaken because of the failure to accept the teaching of Jesus with regard to His death and resurrection.
10. That there is to be obvious trouble among their ranks and Jesus is now saying that He is leaving them produces an STA fear due to disorientation of the true realities.
11. These men that have left all that they knew and have thrown their “hats” into Jesus’ “ring” are now faced with some potential realities in doing so that they are not prepared to meet.
12. They have an extremely high level of culpability and now are being put to the test as to applying what they know as to their immediate future.
13. And again, because they have not oriented and accepted Jesus’ teaching across the board, they now possess a **troubled heart** and literally fear of the unknown.
14. This points to the principle that the light of BD literally exposes that hidden in darkness and that which is unknown is known. Eph.5:13
15. But because the disciples refuse to use the light Jesus has given them, they now face an uncertain future and cause for worry.
16. And what STA fear they possess now will become even more amplified in the matter of a few more hours.
17. Though Jesus’ words reveal their STA concerns, they are delivered as to be a source of exhortation to instill comfort and reassurance in the matter.
18. That there is a comfort alternative to their current frame of mind Jesus makes clear as He states, “**believe in God, believe also in Me**”.
19. The verbs “**believe**” can be translated as either commands or as a simple declaration.
20. Just as the imperative with a negative has the force to “stop doing something”, the imperative without the negative has a force of “start” or “begin doing something”.
21. Since “**believe**/πιστεύω” is used twice, there are 4 possible combinations of parsing and thus translations and in each case are:
  - A. Start believing **in God**, start believing **also in Me**. (*Both uses imperative*)
  - B. Keep on believing **in God**, keep on believing **also in Me**. (*Both uses declarative*)
  - C. Start believing **in God**, keep on believing **also in Me**.
  - D. Keep on believing **in God**, start believing **also in Me**.
22. While any sound doctrinal communicator could probably translate using any of the 4 and not do any direct spiritual damage in doctrinal interpretation, it is the first example that makes the most contextual sense.
23. That Jesus has given them a command to stop doing something, it is of necessity that they start doing something else, whether explicit or implied.
24. And it is clear hear that Jesus is telling them to stop being **troubled** and therefore begin doing something else, not keep on doing something.
25. He is explicitly giving the disciples the antidote to their STA fear and hence the true source of comfort and reassurance they can have in place of it.
26. The term “**believe**” does not mean to exercise faith that **God** exists or faith in Christ for salvation Ph<sub>1</sub>, since any follower of the gospels know that these men **believe** both. Cp.1:49-50
27. The faith in view is Ph<sub>2</sub> faith that centers on understanding **God** in-depth via the assimilation of His revealed Word/word.
28. Jesus’ exhortation is thus two-fold as to its realization:

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- A. The disciples must first **believe** that every word of the POG originates from **God** and thus **God**-breathed and without error.
- B. They must simultaneously **believe** that Christ was God's perfect exegete of His plan.
29. Not until the disciples come to a full acceptance of faith in this regard will they begin to exercise the faith necessary to rise up out of their fears.
30. Even though the disciples believed **in God** and **in** Jesus' Person as **God** for salvation, they failed to exploit the reality of their faith and come to a correct conclusion that therefore everything Jesus has taught, etc., is Divine in nature and thus the exact truth of **God**.
31. That they reject BD, they do not have the faith necessary to overcome their STA fear and confusion.
32. And the answer to their failure in this regard is to start believing fully that Jesus Christ as **God** is God's representative and therefore everything He has taught them is the pure veracity of God's word.
33. That these men have their own agenda for Jesus as a Kingly Messiah and reject the necessity of the cross and resurrection, they truly only have their eyes on His humanity.
34. Thus, their eyes are on men, not **God**.
35. Not until one first gets their eyes on **God** and off of men, will they simultaneously truly **believe in** and exploit the sound doctrinal communication delivered by the representative(s) of His Word/word that He sends.
36. For believers today, this reality demands that the individual put their faith **in God** by first being in FHS (1Joh.4:1) and secondly by accepting the teaching of their right shepherd that they have so identified with as studying and teaching sound BD in FHS. 2Tim.4:3-4; *For charges placed upon the P-T in this regard see Tit.1:9; 2:1*
37. Those that will accept Jesus' dictum are those that truly put their trust into **God** for providing the truth of the POG, because they are seekers of truth, not seekers of their own agenda.
38. And when they hear the truth they will embrace it and adhere to it because it is the truth, the communicator's personality, looks and other physical traits aside.
39. In such acceptance of BD, the believer will have the comfort and assurance of seeing God's plan for their lives and thus the ability to overcome STA fear of any unknown factors of life in the cosmos itself through the faith-rest technique.
40. That is because God's word when embraced in toto provides all the light necessary for any believer to face any test or circumstance in life and know that God's grace is sufficient for deliverance. 1Cor.10:13 cp. 2Cor.12:9
41. There truly is no reason for the disciples to be in this quandary of life and flunk the test, as they will, except for the rejection of BD that they continue to perpetuate.
42. Jesus has succinctly articulated that one's STA fears in life are due to rejection of BD and thus a failure to have the faith necessary to truly trust **in God** and apply faith-rest.
43. And the answer to faith-rest comes from orienting to the messenger of **God** and placing one's faith in the Word of **God** that He so communicates.
44. While Christians may say they trust **in God** and Christ as to their life, the reality is that when they are faced with tests in life that demand application of BD that they have refused to **believe**, their hearts will **be troubled**.

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## EXEGESIS VERSES 2 – 4:

GNT John 14:2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἑτοιμάσαι τόπον ὑμῖν;

NAS John 14:2 **"In My Father's house are many dwelling places;** ἐν (pL) μου ἐγώ (npg-1s) τοῦ ὁ πατρός πατήρ (d.a. + n-gm-s) τῇ ἡ οἰκίᾳ οἰκία (d.a.+ n-Lf-s; "house") εἰσιν· εἰμί (νἱρα--3p) πολλαί πολὺς (a--nf-p; "many") μοναὶ μονή (n-nf-p; "dwelling places"; from the verb μένω, to abide, stay, remain, dwell; used 2x; that it is in a house it pictures rooms within) **if it were not so, (corrected) would I have told you that I go to prepare a place for you?** δέ (cc; "now"+) εἰ (part.+ ) μή, (+ neg.; "Now if not"; this construction is used 14x; translated "otherwise") ἂν (part.; sets forth the logical conclusion treating the apodosis as true i.e., "if not true, then would not something else be true +) εἶπον λέγω (viaa--1s: "would I have said, otherwise?" is the true English sense) ὑμῖν σύ (nrd-2p) ὅτι (intro. indir. disc.; "that") πορεύομαι (vipd--1s; "I go/ depart/proceed to some place") ἑτοιμάσαι ἑτοιμάζω (inf. purpose/aa-; "to prepare/make ready"; used 40x) τόπον τόπος (n-am-s; "a place") ὑμῖν; σύ (nrd-2p)

GNT John 14:3 καὶ ἐὰν πορευθῶ καὶ ἑτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε.

NAS John 14:3 **"And if I go and prepare a place for you, I will come again, and receive you to Myself;** καί (cc) ἐάν (cs; intro. 3rd class cond.; the intent of the 3rd class cond., is not whether Jesus might do this or not, for He will, but rather it is designed for the intent of his listeners, the disciples, to determine if the words He has told them in vs.2 is indeed true or not and whether they choose to accept them as truth) πορευθῶ πορεύομαι (vsad--1s; "might go") καί (cc) ἑτοιμάσω ἑτοιμάζω (vsaa--1s; "might prepare") τόπον τόπος (n-am-s; "a place") ὑμῖν, σύ (nrd-2p) ἔρχομαι ἔρχομαι (vipd--1s; "I will come"; a futuristic present; it looks at an event yet to occur, but regarded with absolute certainty that it will occur) πάλιν (adv.; "again") καί (cc) παραλήψομαι παραλαμβάνω (vifd--1s; "will receive/take alongside/join up with") ὑμᾶς σύ (nra-2p) πρὸς (pa) ἑμαυτόν, ἑμαυτοῦ (reflex. pro./a/masc/1s) **that where I**

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**am, there you may be also.** ἵνα (conj. purpose; "in order that") ὅπου (cs; "where/the place") ἐγὼ (nprn-1s) εἰμί (vipa--1s) ὑμεῖς σύ (nprn-2p) ἦτε. εἰμί (vspsa--2p; "you may be") καί (adjunct.; "also")

GNT John 14:4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.

NAS John 14:4 "And you know the way where I am going." καί (cc) οἴδατε οἶδα (viPFa--2p) τὴν ἢ ὁδόν. ὁδός (d.a. + n-af-s; "the way/path/road/traveled way") ὅπου (cs; "where") ἐγὼ (nprn-1s) ὑπάγω (vipa--1s; "am going/withdrawing to")

## ANALYSIS VERSES 2 – 4:

1. That Jesus has proclaimed the antidote for faith-rest that provides comfort in one's heart to be the acclimation to God and the Word of God, He now provides further opportunity to take advantage of that fact.
2. Jesus gives them BD that can only be assimilated and truly appreciated by accepting the Divine spiritual nature of Jesus' Person as Deity as it impacts the POG for them.
3. His opening statement is designed to remove their eyes off of the physical and focus on the spiritual realities of God and His plan as He states, "**In My Father's house are many dwelling places**".
4. As Jesus discusses the **Father's house**, He is referring to the 3<sup>rd</sup> heaven and not to the temple as in Joh.2:16.
5. The word translated "**dwelling places**" means a place to stay and when used of that which is in a **house** is naturally rendered rooms.
6. It denotes that God's plan has provided a **house** in heaven of sufficient size to provide space for all believers, hence believe in God of vs.1.
7. Jesus then asks the disciples a question as to His fidelity in reporting God's plan in this regard as He states, "**if it were not so, would I have told you that I go to prepare a place for you?**"
8. He has already **told** them that **where** He is going, they will follow and be with Him. 12:26
9. It is obvious that He has been even more specific in His teaching, though not explicitly recorded, that His departure is for the purpose of service to them in preparation for their own arrival.
10. In this context, the word "**prepare**" does not refer to the building process, since Jesus has already told them that the heavenly home has sufficient rooms to accommodate believers.
11. What is in view is the preparation that one would undergo in order to personalize the room for the occupant that is going to arrive.
12. His personal touch in this regard is fulfilled through His death, resurrection and ascension that opens the doors for all believers to enter into the 3<sup>rd</sup> heaven.

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13. Not until these realities of His own Person are fulfilled are the rooms in God's kingdom of heaven fully prepared to accept their occupants, intermediately of their souls, ultimately of their resurrection bodies.
14. Too, not until these realities are fulfilled will the reality of Christ's inheritance be fulfilled and the reality of the believers SG<sub>3</sub> be available to accommodate them in their eternal niche.
15. Apart from being specific with regards to telling His disciples of this preparation, it should have been a logical conclusion drawn from His previous teaching of servitude in 13:13-15.
16. If they had been truly astute listeners they should have realized that no matter what Christ did, to include His departure from them, it was to their advantage in providing a service and making provision for them to follow.
17. His question is designed to challenge their thinking and acceptance of His words as being total veracity and hence, also believe in Me of vs.1.
18. In other words, **if** this were truly not the case, why would He have **told** them this and therefore, do you really believe Me or not?
19. That it is so designed is seen in the 3<sup>rd</sup> class condition of the opening statement in vs.3, "**And if I go and prepare a place for you**".
20. Jesus is not questioning His own veracity or looking at a possible change of plans, rather He words His statement in such a way to point out that the only reason why they would believe or not, is due to their own volitional choice.
21. In other words, He is saying that whether the truth and fact that He will **go and prepare a place for** them will be a true source of encouragement and reassurance is dependent upon their acceptance or rejection of the veracity of His words.
22. His remarks in this regard are a challenge to their STA fears and whether they accept them or not will be the determining factor **if** they will have the encouragement and faith-rest or not, they are so intended to provide.
23. And unless they come to the correct conclusion that they are total veracity, the remainder of Jesus' words will also fail in their intended encouragement as He continues, "**I will come again, and receive you to Myself; that where I am, there you may be also**".
24. This is the first instance in the NT in which Jesus reveals that He will not only welcome believers to heaven, but that He will personally return to escort them to heaven.
25. It is the first mention of the Doctrine of the Rapture.
26. The OT only taught of the 2<sup>nd</sup> advent and there is no specific teaching regarding this doctrine, which is part of the mystery doctrine of the CA.
27. This illustrates two principles of hermeneutics, that being the principle of first mention and progressive revelation.
28. Progressive revelation means that this doctrine is expanded and explained in a fuller sense.
29. Jesus first mentions it here and Paul will further explain it as in 1The.4:13-18.
30. The epitome of encouragement that Jesus can provide for His disciples is the very fact He will personally return from heaven to escort believers to their specially prepared eternal home.

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31. And as the doctrine of the rapture reveals, it will be a return with Christ in our own resurrection glory. 1Cor.15:50-55
32. For the disciples, the sense of progressive revelation centers on whether they will first accept the fact that Jesus must depart and prepare a place for them via His death, resurrection and ascension.
33. Not until they indeed orient to this fact will they ever have the capacity to understand His revelation of the rapture progressively.
34. This points to the principle that rejection of BD inhibits any further understanding of advanced revelation that is attached to the principle rejected.
35. BD builds upon BD.
36. It is the stated purpose for His return that all of His followers **may be where** He is.
37. While many wonderful things will occur at the rapture, the believer should not lose sight that the most important facet will be that he/she is personally going to be with Christ forever in resurrection glory.
38. The fact that this is the Lord's desire should give us the assurance we need to meet our tests in life and is so designed to heighten the humility we are to adhere too in our faith in Him.
39. Jesus then informs the disciples in vs.4 that there will be no problem for them to find Him in the 3<sup>rd</sup> heaven **and** states "**You know the way where I am going**".
40. As we will see, they do not understand this statement and its ramifications.
41. However, even in the midst of their spiritual dullness and rejection of doctrine, they have the one thing that assures their path to heaven and that is their saving faith in Christ as believers.

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## EXEGESIS VERSES 5 – 7:

GNT John 14:5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς δυνάμεθα τὴν ὁδὸν εἰδέναί;

NAS John 14:5 **Thomas \*said to Him, "Lord, we do not know where You are going, how do we know the way?"** *Θωμᾶς, (n-nm-s) Λέγει λέγω (vipa--3s) αὐτῷ αὐτός (npdm3s) Κύριε, κύριος (n-vm-s) οὐκ οὐ (neg. +) οἶδαμεν οἶδα (viPFa--1p; "do not know/have information necessary to discern") ποῦ (adv.; "where") ὑπάγεις· ὑπάγω (vipa--2s) πῶς (interr. adv.; "how?") δυνάμεθα δύναμαι (vipd--1p; "are we able") εἰδέναί; οἶδα (compl. inf./PF/a-) τὴν ἢ ὁδὸν ὁδός (d.a. + n-af-s)*

GNT John 14:6 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.

NAS John 14:6 **Jesus \*said to him, "I am the way, and the truth, and the life; ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vipa--3s) αὐτῷ αὐτός (npdm3s; ref. Thomas) Ἐγώ (nprn-1s; "I Myself") εἰμί (vipa--1s) ἡ ὁδός (d.a. + n-Pred.nf-s) καί (cc) ἡ ἀλήθεια (d.a. + Pred.n-nf-s) καί (cc) ἡ ζωὴ· (d.a. + Pred.n-nf-s) no one comes to the Father, but through Me. οὐδεὶς (card. pro./nm-s; "no one/not even one") ἔρχεται ἔρχομαι (vipd--3s) πρὸς (pa) τὸν ὁ πατέρα πατήρ (d.a. + n-am-s) εἰ μὴ (part. + neg.; "but/except") δι' διὰ (pg; "through"; denotes agency) ἐμοῦ. ἐγώ (npg-1s)**

GNT John 14:7 εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώετε ἄν· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτόν.

NAS John 14:7 **"If you had known Me, you would have known My Father also; εἰ (part. intro. 2nd class cond.; "If... and you don't") ἐγνώκειτέ γινώσκω (viPLPFa--2p; "would have known") με, ἐγώ (npa-1s) ἄν (part. used to denote something that could or would happen under certain circumstances; not translated) ἐγνώκειτέ· γινώσκω (viPLPFa--2p; "you would have known"; note: the pluperfects denote a textual variance with highest reading denoting the 2nd class condition; see Metzger's Textual Commentary) μου ἐγώ (npg-1s) τὸν ὁ πατέρα πατήρ (d.a.+n-am-s) καί (adjunct.;**



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"also") **from now on you know Him, and have seen Him.**" ἀπ' ἀπό (pAbl.) ἄρτι (adv. used adjectivally/Abl.f-s; "now on/this point forward) γινώσκετε γινώσκω (vipa--2p) αὐτὸν αὐτός (npam3s; ref. the Father) καί (cc) ἑώρακατε ὁράω (viPFa--2p; "have seen spiritually with experiential participation) αὐτόν. αὐτός (npam3s)

## ANALYSIS VERSES 5 – 7:

1. It is “doubting” **Thomas** that now takes issue with Jesus’ words as he **said to Him, “Lord, we do not know where You are going, how do we know the way?”**
2. He now becomes the representative and spokesman for the disciples as seen in the plural use of “**we do not know**” and “**how are we able to know**”.
3. John’s introduction of **Thomas** in 11:16 revealed a believer that is seen to be pessimistic, cynical and fatalistic (resigns himself to worst case scenario) in nature.
4. While Peter’s character is one of a self-imposing superiority of knowledge in his approach to Christ, **Thomas** takes the form of incredulity or skepticism in his analysis of Christ.
5. While Peter’s character emits zeal, Thomas’ character takes on the nuance of reticence due to his skepticism.
6. However, the similarities of their STA profiles cannot be missed and reflect:
  - A. Both are operating under arrogance.
  - B. Both in their own way question the veracity of Jesus’ teaching.
  - C. Both think they **know** more than Christ does.
  - D. Both reject BD to some degree and are dull of hearing.
  - E. Therefore both lack the spiritual ingredients necessary to have faith-rest and the encouragement being provided.
7. **Thomas** does not allow Jesus’ words to go unchallenged and points out that they have no idea of the place that He is **going** and therefore how in the world can He proclaim they **know how** to get there.
8. While on the surface, Thomas’ statement seems to reflect intellectual honesty that they **do not know**, in its spiritual reality it is only an indefensible excuse for their lack of knowledge.
9. The term “**know/οἶδα**” contextually takes on the meaning that they lack the sufficient information in order to have the discernment necessary to understand that of which Jesus speaks.
10. In light of the fact that Jesus has just made it clear that it is His Father’s house in view, which is obviously in heaven, and it is His Person that will ensure that they get there, these men still have their eyes on the physical according to their own agendas.
11. As is often the case, the disciples refuse to give Jesus credit for knowing what He is talking about and via their rejection, assume He must be wrong.
12. Simply because a believer does not understand something that the communicator may teach, it is detrimental to think that he is thus in error.

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13. In reality, they all **do know** how to get where Jesus is going since they were all already believers.
14. If one believes the gospel, *“believe on the Lord Jesus Christ and you will be saved”*, they possess the information to make the trip to the third heaven.
15. The reason these men **do not know** is **not** because they lack in information, but because they are rejecting the information of Christ’s true mission of passion, thus rejecting BD and thus rejecting what His Person represents as a whole.
16. Because these men are only looking at Christ through their own agenda for Him as an earthly King, they are derelict in the spiritual realities of His Person and therefore do not see Him fully as God incarnate and miss the spiritual message of His teaching.
17. This is the force of Jesus’ comeback to **Thomas** as He then **said to him, “I am the way, and the truth, and the life; no one comes to the Father, but through Me”**.
18. Jesus speaks from His whole Person and His proclamation is an implied rebuke to Thomas claim that they **“do not know”**.
19. Jesus essentially tells the disciples once again that indeed they **do know the way** and that **way** is standing right before them.
20. Hence, any claim that the information is not available is bogus.
21. Vs. 6 is a salvation saying and denotes that the disciples have discerned enough about His Person to secure salvation Ph<sub>1</sub>.
22. Through their faith in His Person as God incarnate, they have assimilated enough information to have the knowledge necessary for their ultimate travel.
23. Jesus’ claims go far beyond suggesting that He knows **the way**, or has most of **the truth**, or possesses **life** that He received from someone else; He claims that it is His Person that actually is **the way, the truth and the life**.
24. That each of the titles **Jesus** claims for Himself possesses the definite article denotes that there is only one **way**, one **truth** and one **life** provided for men to gain entry into heaven, not two or a multitude of ways, truths or lives.
25. He declares that it is only through the agency of His unique Personage in hypostatic union that God has provided in the POG for men to access God, as He concludes with His final statement of vs.6, **“no one comes to the Father, but through Me”**.
26. That He is **the way** denotes the personal route of ingress and egress to and from the world, and from and back to the third heaven, as paved by His Person.
27. It pictures His uniqueness as the second member of the Godhead condescending from heaven into union with flesh and ascending back to heaven in His glorified state. Phi.2:5-11
28. That He is **the truth** pictures His Person as the embodiment and perfect fulfillment of God’s plan in representation of **the Father** thus providing the vehicle necessary to make the hypstatic union a reality. Joh.1:18 cp. Mat.5:17
29. That He is **the life** pictures the effect of being **the way and the truth** i.e., as Deity He possesses eternal **life** and as humanity He is able to sacrifice His own **life** in order to impart eternal **life** to mankind.
30. And only by possessing eternal **life** is the energy source available for men to literally go to **the Father**.
31. That the SAJG is by faith apart from works and it is faith in His Person, **Jesus** becomes the road, vehicle and petro all combined for men to reach their eternal home.
32. **Jesus** leaves no middle ground on which men can make their stand before God.

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33. All men must come to grips with His claims of existence and evaluate those claims in terms of their eternal destiny.
34. To understand His Person in its uniqueness as the God/man is the fundamental principle necessary to understand the POG.
35. And it is vs.7a that **Jesus** then explicitly rebukes the disciples for their lack of understanding regarding His Person and the POG as He states, “**If you had known Me, you would have known My Father also**”.
36. The second class condition denotes that the knowledge in view is not a reality as of yet in the disciple’s lives.
37. The pluperfect tenses of “**known**” indicates the continuous disbursement of knowledge in the past that Christ through His Person has revealed to the disciples and that knowledge can be concluded as sufficient as a whole or in its entirety.
38. That sufficient information has been provided for these men is made clear in Jesus’ use of the term “**known/know/γινώσκω**” in contrast to “**know/οἶδα**” used by **Thomas** in vs.5 having the force of a lack of information.
39. Again, **Jesus** is not saying that the disciples had not believed in Him as the God/man, but is saying that they had not come to **know** Him in the fullest of terms as the God/man.
40. It is a rebuke to their consistent failure to GAP and accept all of the doctrine of **truth** that they have been made privy to **through** His Person.
41. That the disciples rejected aspects of His teaching and did not embrace Him as the complete veracity of God that He was, they have large gaps in their understanding of Him in accordance to the POG.
42. It points to their arrogant and cynical ways of approaching **the truth** of BD in holding on to their human viewpoint sacred cows and thus points to their spiritual lukewarmness and failure in their attempts of getting to really **know** Christ and the POG.
43. It renders them spiritually as so dull that they do not even have a true appreciation as to the salvation that He is there to provide for them.
44. It is a proclamation that their Ph<sub>2</sub> up to this point in their lives literally “sucketh”.
45. He informs them point blank that enough information has been given to them **through** His Person that they should now recognize that He is the perfect expression of **the Father** and hence, the revelation of the POG.
46. Since they did not take advantage of all of the teaching, etc., of Christ and figure out all that He truly was, they remained in the dark about the true nature of **the Father** and the POG, though Christ perfectly revealed God in His flesh.
47. Though His assessment of them is bleak at this point, **Jesus** ends with a promise to them that their spiritual dullness is short lived in vs.7b, “**from now on you know Him, and have seen Him**”.
48. His future assessment is one of good tidings in anticipation of the true +V that the 11 possess.
49. The phrase “**from now on**” is not to be taken “from this second forward”.
50. It relates to the immediate future in store of all of the events that will occur surrounding the cross, death and resurrection of Christ as set in motion through Judas’ departure and betrayal. Joh.13:30

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51. Jesus, who knew all men, knew that the disciples were ultimately positive as believers and though they don't yet have their spiritual act together, that reality is short lived.
52. It will be the events of the cross that God uses to produce the true humility necessary for them to overcome the arrogance of their STA's, such as revealed in Luk.22:24.
53. And it will be Jesus' resurrection and appearance to them that will provide the necessary confidence for them to come to full grips of all that **Jesus** was and represented.
54. It will be then that true advancement in their knowledge as to what the Father's plan in Christ is all about will come into focus.
55. And it will be then that they will look back and truly recognize in the fullest of sense that their observation of Christ was actually an observation of God Himself.
56. They will recall all of the events and teachings of Christ and be able to place them in their proper spiritual perspective, just as the author of our gospel, John, has done.
57. And from this Bible class forward, events in their lives will occur that will perpetually produce a correcting process for their clear spiritual vision to be realized.
58. Because they are truly +V, they will take these events and choose to accept all of the truth regarding Christ that heretofore they have rejected.
59. They will not be as the disciples of old, but will become the mature Apostles seen in the epistles having come to a "full knowledge/ἐπίγνωσις" of the POG. Eph.4:11-13

## GOSPEL OF JOHN

## EXEGESIS VERSES 8 – 11:

GNT John 14:8 λέγει αὐτῷ Φίλιππος, Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

NAS John 14:8 **Philip \*said to Him, "Lord, show us the Father, and it is enough for us."** Φίλιππος, (n-nm-s) λέγει λέγω (vipa--3s) αὐτῷ αὐτός (npdm3s; ref. Jesus) Κύριε, κύριος (n-vm-s) δείξον δείκνυμι (vImp.aa--2s; "show/display/exhibit/set before/make visible") ἡμῖν ἐγώ (npd-1p) τὸν ὁ πατέρα, πατήρ (d.a. + n-am-s) καί (cc) ἀρκεῖ ἀρκέω (vipa--3s; "it is enough/it is sufficient/satisfactory/to make content"; same as 6:7) ἡμῖν. ἐγώ (npd-1p)

GNT John 14:9 λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτῳ χρόνῳ μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑώρακώς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις, Δείξον ἡμῖν τὸν πατέρα;

NAS John 14:9 **Jesus \*said to him, "Have I been so long with you, and yet you have not come to know Me (corrected) ?** ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vipa--3s) αὐτῷ αὐτός (npdm3s; ref. Philip) εἰμί (vipa--1s; "have I been") Τοσοῦτῳ τοσοῦτος (corr. adj./dm-s; "so great/so many" when used of time = "so long" +) χρόνῳ χρόνος (n-dm-s; "time"; "so long for a time" i.e., some 3 1/2 years) μεθ' μετὰ (pg) ὑμῶν σύ (npg-2p; "you all") καί (cc) "yet" supplied οὐκ οὐ (neg. +) ἔγνωκάς γινώσκω (viPFa--2s; "have not come to know") με, ἐγώ (npa-1s) **Philip, He who has seen Me has seen the Father; how do you say, 'Show us the Father'?** Φίλιππε; Φίλιππος (n-vm-s; case of address, "Philip!") ὁ ἑώρακώς ὀράω (subs. ptc./PF/a/nm-s; "He who has seen") ἐμὲ ἐγώ (npa-1s) ἑώρακεν ὀράω (viPFa--3s) τὸν ὁ πατέρα· πατήρ (d.a. + n-am-s) πῶς (interr. adv.; "How?") σύ (nph-2s) λέγεις, λέγω (vipa--2s) Δείξον δείκνυμι (vImp.aa--2s; "show/exhibit") ἡμῖν ἐγώ (npd-1p) τὸν ὁ πατέρα; πατήρ (d.a. + n-am-s)

GNT John 14:10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ πατήρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.

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NAS John 14:10 **"Do you not believe that I am in the Father, and the Father is in Me? οὐ (neg. used as interr. part. +) πιστεύεις πιστεύω (vipa--2s) ὅτι (cc; intro. content of belief; "that") ἐγώ (nprn-1s) "am" supplied ἐν (pL) τῷ ὁ πατρὶ πατήρ (d.a. + n-Lm-s) καὶ (cc) ὁ πατήρ (d.a. + n-nm-s) ἐστιν; εἰμί (vipa--3s; "He keeps on being") ἐν (pL) ἐμοί ἐγώ (npL-1s)** **The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.** τὰ τό ῥήματα ῥῆμα (d.a. + n-an-p; "The words/utterances/BD") ἃ ὅς (rel. pro./an-p; "which") ἐγώ (nprn-1s) λέγω (vipa--1s) ὑμῖν σύ (npd-2p) οὐ (neg. +) λαλῶ, λαλέω (vipa--1s; "do not speak/communicate/articulate") ἀπ' ἀπό (pAbl; "from") ἐμαυτοῦ (reflex. pro./Abl.m1s; "Myself" = "on My own initiative/agenda/ideas") δέ (ch) ὁ πατήρ (d.a. + n-nm-s) μένων μένω (circ. ptc. p/a/nm-s; "while abiding/remaining/staying/living/resident") ἐν (pL) ἐμοί ἐγώ (npL-1s) ποιεῖ ποιέω (vipa--3s; "is doing") αὐτοῦ. αὐτός (nprgm3s) τὰ τό ἔργα ἔργον (d.a. + n-an-p; "works/deeds")

GNT John 14:11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

NAS John 14:11 **"Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves.** πιστεύετε πιστεύω (vImp.pa--2p; "You all start believing") μοι ἐγώ (npd-1s) ὅτι (cc; intro. content) ἐγώ (nprn-1s) "am" supplied ἐν (pL) τῷ ὁ πατρὶ πατήρ (d.a. + n-Lm-s) καὶ (cc) ὁ πατήρ (d.a. + n-nm-s) ἐν (pL) ἐμοί· ἐγώ (npL-1s) εἰ δὲ μή, (part. + conj. + neg.; "but if not/otherwise") πιστεύετε. πιστεύω (vImp.pa--2p) διὰ (pa; "on account of/because of") τὰ τό ἔργα ἔργον (d.a. + n-an-p) αὐτὰ αὐτός (intensive pro. used adjectively/an3p; "themselves")

## ANALYSIS VERSES 8 – 11:

1. It is **Philip** that now joins in the mix of dialogue with **Jesus**.
2. He serves to point to the veracity of Jesus' words of vs.7a that these men had not come to fully **know** their Messiah.
3. He in his own way now challenges Jesus' words and **said to Him, "Lord, show us the Father, and it is enough for us"**.

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4. That **Philip** too is representative of the entire band of disciples is seen in the plural use of the pronouns “**us**”.
5. **Philip** points to the tenure of all of the disciples as being long standing, as he was one of the first to attach himself to Christ. Joh.1:43ff
6. His reintroduction by John in chapter 6, during the feeding of the multitudes, reveals a man that is dull of hearing and looks to the energy of the flesh in order to try and understand the spiritual realities at hand. Joh.6:5-7
7. It should be of no surprise then that he would now want Jesus to produce a physical manifestation of God.
8. By introducing **Philip** along with Peter and Thomas in dialogue at this point, John points out by virtue of their characters, 3 distinct approaches to God that facilitate failure in the understanding of BD:
  - A. Peter points to a believer that approaches BD with preconceived notions and an attitude that he knows better than the Teacher does.
  - B. Thomas points to a believer that approaches BD with an attitude of skepticism and doubt that the Teacher really knows what He is talking about.
  - C. **Philip** points to a believer that approaches BD with an attitude that the Teacher is there to appeal to the flesh and that without being stroked physically, it is insufficient.
9. The spiritual realities behind these approaches points to the primary ingredients in the believers life in order to fully understand the POG i.e., humility, faith and isolation of the STA.
10. That **Philip** has to satisfy his flesh with regards to Jesus’ teaching, his perception of God is void and requests that He **show** them **the Father**.
11. He is asking for that which is not possible, excepting some sort of theophany that would represent God **the Father**.
12. That He is asking to physically see God cannot be granted. Exo.33:20; Joh.1:18; 6:46; 1Joh.4:12
13. **Philip**, like so many others, was convinced that if he could but see God that this would strengthen him in terms of faith, but such is not the case. Exo.24:9-11 cp. 33:18-23
14. Jesus’ reply is a rebuke to **Philip** as He **said to Him**, “**Have I been so long with you, and yet you have not come to know Me?**”
15. His question has a sense of incredulity that with the tenure of **Philip** under Christ in His ministry that he remains ignorant to such a degree.
16. It denotes that the past 3½ years that these men have spent with **Jesus** has been sufficient time to fully figure out the truth and POG in the Person of Christ.
17. In one sense, we can allow for people not to understand certain things for a certain period of time; but there comes a time and point at which ignorance is no longer tolerable.
18. Though some ignorance and confusion among these men is understandable, to not **yet** have discerned that **Jesus** is the perfect and complete revelation of **the Father** as God incarnate is inexcusable.
19. No matter what other doctrines these men may reject, **Jesus** makes it clear that to fail to comprehend the reality of His Person as equal to God Himself is the epitome of their spiritual dullness.

## GOSPEL OF JOHN

20. Indeed, their failure to make this fact a true reality in their approach to Christ is a predominate reason why they are the spiritual babies they remain to be.
21. That this issue is a bottom line cause behind their failure is seen in the fact that **Jesus** is not yet through with **Philip** and continues to “dress him down” leaving no doubt as to the stupidity of His statement and says, “**Philip, He who has seen Me has seen the Father; how do you say, ‘Show us the Father’?**”
22. **Jesus** makes no bones about it that His Person and ministry has been sufficient for **Philip** to have come to a knowledge of who and what God is.
23. It denotes that he has been given the complete revelation of God’s plan through the ministry of Christ and that the only way that he can still question that fact is because he remains spiritually stupid and blind.
24. The fact is, **Jesus** is not jumping the case of someone that doesn’t **know** better, but someone that should **know** better.
25. And it is Philip’s discipline that he be singled out as a poor student of BD i.e., the vocative case of address, “**Philip!**”
26. After hours, days, weeks, months and years of face-to-face teaching under the God/man, even to **Jesus** it is totally absurd that **Philip** could come up with such a human viewpoint approach to Him.
27. Because **Philip** (and the other disciples) have approached The Word in the arrogance of their own persons under their STA’s, they can not put together even a most simple equation that Christ as God is of necessity the perfect representation of **the Father** and the POG.
28. That **Philip** has challenged **Jesus** physically, **Jesus** in turn challenges **Philip** spiritually in vs.10 and states, “**Do you not believe that I am in the Father, and the Father is in Me?**”
29. His question is rhetorical and expects a “yes” answer.
30. **Jesus** question is designed to stimulate Philip’s thinking with regard to what he does believe concerning His Person.
31. In other words, His question is designed to cause **Philip** to consider the true nature of what he does believe i.e., that He is God.
32. What **Philip** believes is that **Jesus** stood in a special relationship with Deity as the Son of God, but what that entailed or implied was another matter.
33. He believed that He as God/Deity was of necessity **in** union with **the Father and the Father in** union with Him.
34. Where he failed in faith was the logical extension of that union being that Christ and **the Father** who are one in essence (Joh.10:30) were of necessity in perfect harmony and unity in representation of One another.
35. Though **Philip** and the others regarded Him as a Teacher of God, their failure was to put into practical application that as God, everything iota of what He said represented the perfect plan of God.
36. Though they believed He was God, they still considered His teaching as suspect.
37. And again, the generic description provided for their failure in this regard has been seen to be due to failure of dealing with their own STA’s producing arrogance, lack of faith and thus lack of insight regarding Jesus’ teaching.
38. That God **the Father** and the Deity of Christ are spiritual in nature and invisible to the flesh, it is only by the overt power manifested by God in creation and



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communication of His word to the world that men can fully see God and **know** His true representatives.

39. That the issue before them in not seeing **the Father** is their rejection across the board of the total veracity of Jesus teaching, **Jesus** makes clear in vs.10b and states, “**The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works**”.
40. **Jesus** once again points out, as He has done so many times to the masses, that His **words**, teachings, doctrines, etc., do not originate based on the agenda of His own ideologies and perceptions of what the POG is all about.
41. That **Jesus** repeats this fact in this particular Bible class drives home the fact of Philip’s and the other’s problem that they had not yet come to the point where Jesus’ **words** were regarded as coming strictly from God.
42. In contrast to the approach that the disciples have taken on occasions in their approach to the POG, **Jesus** proclaims that everything He said and did was a perfect fulfillment of **the Father abiding in Him performing His works**.
43. That **the Father** abides **in** the Person of Christ points to the reality of the hypostatic union.
44. That the Son was Deity, **the Father** has an eternal residence with Him never broken.
45. That **the Father** was resident **in** His humanity points to the reality that as man He volitionally always deferred to the POG in all that He taught and did.
46. **The Father** resident **in** His humanity points to the resident BD that He acquired through God the H.S. Isa.11:2
47. **Jesus** as a man had to learn BD with GAP, just as we do. Luk.2:52
48. By accepting the POG in toto in this regard He knew exactly what to teach and do, to include His miracles.
49. That **Jesus** here attributes His teaching and His **works**/miracles/signs to **the Father** and combines these concepts together points to how His Person was authenticated as being the exact representation of the POG.
50. The overt manifestation that everything He taught was true was consistently verified through the many miracles that He performed in the power of the H.S. Act.10:38 cp. Mat.12:28; Joh.3:34
51. That **Jesus** performed the magnitude and kinds of miracles recorded should be sufficient overt evidence for any in His periphery to conclude that therefore everything He taught too was in union with **the Father**.
52. If others could see His **works**, such as the man born blind, and come to an understanding that Christ was from God and totally in the will of God in what He said, what is the excuse for the disciples? Cp. Joh.9:29-34
53. After **Jesus** addresses Philip’s core problem individually, He then exhorts the entire group along the same lines in vs.11 and says, “**Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves**”.
54. Both uses of the verb “**believe**” are imperatives and plural and are translated, “You all start believing”.
55. It is an exhortation that in essence is telling them that it is time for them to start growing up spiritually and accepting the entire counsel of God that has been so communicated to them.

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56. It is time for them to start shucking their fundy attitudes of constraining Christ to be what they want Him to be in picking and choosing what they want to **believe** and start accepting Him as the entire counsel of the POG as Ὁ Λόγος/The Word.
57. The final clause, “**otherwise** start believing because **of the works themselves**” denotes the alternative that has been given for them when they are weak in faith.
58. One purpose of the signs that **Jesus** performed was to inspire faith Ph<sub>1</sub> so that men could partake of eternal life.
59. His signs are a manifestation of all of the Divine good production Christ accomplished in His ministry. Joh.9:3-4
60. Another purpose, as given here, was that the signs were to encourage His disciples to accept what He teaches, even though it may be beyond their frame of reference.
61. Even if their faith is found to be weak, all they have to do is apply a little intellectual honesty and common sense reasoning that by the virtue of His miracles alone, it was obvious that His Person and teaching was totally authenticated by **the Father** Himself.
62. In other words, God is not going to perform such **works** through One that is so wrong in the vital issue of His teaching, such as the necessity of the cross.
63. **Jesus** is telling them that after all that they have observed in His ministry that there is absolutely no excuse for them to continue rejecting the teaching of His word.
64. It points to the fact that God verifies the truth of His word through the very manifestation of His power in the world through creation, circumstances, history, and people themselves.
65. There is no excuse to reject any truth of doctrine presented by an adjusted communicator, since all one has to do is look out into the world and into themselves to see the truth of God verified.

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## EXEGESIS VERSES 12 – 15:

GNT John 14:12 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ τὰ ἔργα ἃ ἐγὼ ποιῶ καὶ κείνος ποιήσει καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·

NAS John 14:12 **"Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; ἀμὴν (part. +) ἀμὴν (part. +) λέγω (vipa--1s) ὑμῖν, σύ (npr-2p) ὁ πιστεύων πιστεύω (d.a. + subs. ptc./p/a/nm-s) εἰς (pa) ἐμὲ ἐγὼ (npr-1s) τὰ τὸ ἔργα ἔργον (d.a. + n-an-p; "the works") ἃ ὅς (rel. pro./an-p; "that/which") ἐγὼ (npr-1s; intensive) ποιῶ ποιέω (vipa--1s) καὶ κείνος (adjunct. conj. "καὶ" & remote dem. pro./nm-s, "ἐκεῖνος"; "that one also") ποιήσει ποιέω (vifa--3s; "will do") and greater (corrected) things than these shall he do; because I go to the Father. καί (cc) μείζονα μέγας (comp. adj./an-p; "greater than") τούτων οὗτος (near dem. pro./gn-p; "these things"; ref. to "works" supplied) ποιήσει, ποιέω (vifa--3s) ὅτι (causal conj.) ἐγὼ (npr-1s; "I Myself") πορεύομαι· (vipd--1s; "am going/to travel from one place to another") πρὸς (pa) τὸν ὁ πατέρα πατήρ (d.a. + n-am-s)**

GNT John 14:13 καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ·

NAS John 14:13 **"And whatever you ask in My name, that will I do, that the Father may be glorified in the Son. καί (cc) ὅ ὅς + τι τίς + ἂν (rel. pro./an-s; + indef. pro./an-s; + part. of contingency; "that which + something + contingent upon", hence, "whatever") αἰτήσητε αἰτέω (vsaa--2p; "you may ask/request"; the contingency is upon asking) ἐν (pL) μου ἐγὼ (npr-1s) τῷ τὸ ὀνόματί ὄνομα (d.a. + n-Ln-s; "name"; in the sphere of Jesus' reputation) τοῦτο οὗτος (near dem. pro./an-s; "this thing/that") ποιήσω, ποιέω (vifa--1s) ἵνα (conj. purpose) ὁ πατήρ (d.a. + n-nm-s) δοξασθῇ δοξάζω (vsap--3s; "may be glorified/exalted") ἐν (pL) τῷ ὁ υἱῷ· υἱός (d.a. + n-dm-s)**

GNT John 14:14 ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.

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NAS John 14:14 **"If you ask Me anything in My name, I will do it.** *εάν (part. intro. 3rd class cond.) αἰτήσητέ αἰτέω (vsaa--2p; "might ask") με ἐγώ (npa-1s) τι τίς (indef. pro./an-s; "anything"; denote the double accusative, the Person asked and the thing asked) ἐν (pL) μου ἐγώ (nrg-1s) τῷ τό ὀνόματί ὄνομα (d.a. + n-Ln-s) ἐγώ (nprn-1s) ποιήσω. ποιέω (vifa--1s) "it" supplied*

GNT John 14:15 Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε·

NAS John 14:15 **"If you love Me, you will keep My commandments.** *Ἐὰν εἰάν (part. intro. 3rd class cond.) ἀγαπᾶτέ ἀγαπάω (vspra--2p) με, ἐγώ (npa-1s) τηρήσετε· τηρέω (vifa--2p; "you will keep/guard/protect") τὰς ἢ ἐμὰς ἐμός (d.a. + possess. pro./af1p; "My/that which one possess"; the feminine gender puts the emphasis on the commandments) τὰς ἢ ἐντολὰς ἐντολή (d.a. + n-af-p; "commandments"; this noun leads the phrase in the Greek; lit., "the commandments which I possess, you will keep")*

## ANALYSIS VERSES 12 – 15:

1. After Jesus clears the air of the importance for the disciples to accept the entire counsel of His teaching, He now begins a series of promises for those that will exercise their faith in that regard.
2. In addition, the promises are a continuation of the encouragement He is seeking to provide for them in lieu of His proclamation of departure from them.
3. His promises include:
  - A. A promise that His **works** will continue through them. Vs.12
  - B. A promise of unlimited answer to prayer offered in the realm of BD. Vss.13-15
  - C. A promise of the indwelling of God the Holy Spirit. Vss.16-17
  - D. A promise of His personal presence. Vss.18-21
  - E. A promise of the Spirit's ministry. Vs.26
  - F. A promise of peace. Vs.27
4. Jesus begins His series of promises with the emphatic double amen, **"Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater things than these shall he do; because I go to the Father"**.
5. His use of the double amen is only used this once in the listing and highlights 3 primary principles surrounding His promises:
  - A. The promises are not limited to just the 11, since they are applied to **"he who believes in Me"**.
  - B. The **works** of Christ as compared to the **works** of believers.
  - C. That Christ's departure was not an end for the disciples or believers, but a greater beginning and boon for all concerned i.e., **"because I go to the Father"**.

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6. These verses have posed no end of problems for interpreters and are a springboard for many to greatly distort the plan of God regarding miracles and prayer.
7. For our vs.12, the question proposed, and rightly so, is how men could do the same **works** as Jesus had done during His ministry.
8. The healing of the man born blind, the feeding of the multitudes, the transformation of water to wine, the resuscitation of the dead, walking on water, etc., are of such a quality as to make men wonder as to how they too can do these *things*.
9. The answer lies in the very concept of the term “**works**” in view, contextually.
10. While Jesus referred to His miracles as “**works**” in vs.11, His miracles are seen as only a part of His ministry of **the Father** performing His **works** through Him.
11. Contextually, it is His **works** combined with His teaching ministry and exact understanding of the POG that produces the **works of the Father**. Cp. vs.10:b,c
12. In other words, Jesus has made reference to His **works** as being the Divine good production that has emanated from His exact understanding and perfect application of the POG/BD and thus validation of the veracity of His teaching.
13. That He views **works** in this manner was made clear previously in His teaching in the healing of the blind man, where He concluded that it is the responsibility for all believers to engage in Dv. good production i.e., “*We must work the works of Him who sent Me...*”. Joh.9:4
14. Therefore, the phrase, “**the works that I do shall he do also**” is reference to the Dv. gd. production of all believers that exercises faith sufficient for God to perform His **works** through them. Joh.3:21
15. While it may include supernatural miracles, as in the early Apostolic period (Act.3:1ff: 5:12-16), it is not confined to miracles, but is inclusive of all proper service to God under the MAJG. Cp. Eph.4:11-12; Phi.2:12-13; Col.1:9-10
16. And as Jesus stated, it was the purpose of His Dv. gd. production to serve as a witness to the disciples in order to lead them to faith in acceptance of all of His teaching. Vs.11b
17. In other words, the miracles/Dv. gd. production of Christ was designed to appeal to any potential +V of those around Him both Ph<sub>1</sub> and Ph<sub>2</sub>.
18. Therefore, **the works** in view = the application of BD/Divine good production = God’s will fulfilled through the believer = witness to others soliciting faith.
19. It is in this context that the second clause, “**and greater things than these shall he do**” must be understood.
20. Jesus purposely omits the word for “**works**” in this clause and uses the near demonstrative pronoun, “**these things**” to abstractly view what **these works** are.
21. While it is in reference to actual Divine good production, it also incorporates what the reality of **works** are and that is God performing His will through the individual and its designed impact it has upon others.
22. It is obviously not relating to the qualitative or quantitative exercise of supernatural powers in performance of miracles, since there is no man that individually will ever equal all of the supernatural power of miracles produced by Christ. (*There is still no record of anyone healing someone born blind other than Christ and the number of His miracles are unequalled. Joh.21:25 cp. 7:31.*)

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23. The real emphasis of “**greater than**” is the impact that Dv. gd. production will have in relation to the massive expansion of Divine activity through believers in evangelization both Ph<sub>1</sub> and Ph<sub>2</sub> after Christ’s departure.
24. It is in the sense that **greater** opportunities will be forthcoming for believers in the impact that their own Dv. gd. production will have in correlation to the resultant response of +V in their periphery i.e., personal success in evangelization.
25. Jesus’ promise indeed came true in that after Pentecost, the Apostles and their followers fulfilled this verse by taking the gospel, with its corroborating signs and engaged in mass evangelism, not only amongst the Jews, but throughout the Roman Empire.
26. And His word has been continuously fulfilled throughout the centuries of the CA dispensation.
27. While Jesus had many converts during His own ministry, He was confined to Israel and the true explosion of +V was realized through others after His death and resurrection.
28. And how many believers physically present during the 1<sup>st</sup> advent responded to Christ’s miracles and ministry and made the MAJG?
29. What will be **greater things than these** as produced through the Dv. gd. of believers is massive response of +V to their applications.
30. That Jesus has promised the disciples unequivocal success through their own **works**, in vss.13-17 He brings forth three specific items that are necessary to accomplish such activities:
  - A. Prayer. Vss.13-14
  - B. Obedience. Vs.15
  - C. God the Holy Spirit. Vss.16-17
31. It is prayer and obedience that believers contribute to their **works** and it is the H.S. that God contributes to their **works**.
32. Prayer is a reflection of the believers thinking in terms of their communication with God, hence the framework of emphasis on part of the believer.
33. It, as with a lot of doctrines, is grossly abused and misused by believers.
34. That Jesus leads off with a promise regarding prayer denotes its premium of importance in the application of Divine good, in our witness of the life.
35. That it is placed here contextually, it infers that all Divine good should be accompanied with prayer.
36. Jesus’ approach to prayer here relates to partitioning God in the believer’s endeavors of producing Divine good and fulfilling God’s plan in their lives.
37. His statement of promise in vs.13 encompasses a wide avenue in prayer as it relates to Divine good as He states, “**And whatever you ask in My name, that will I do, that the Father may be glorified in the Son**”.
38. Vss.13 and 14 too, are grossly distorted by believers.
39. In vs.13, Jesus’ specific emphasis is on the content of prayer, His continued involvement with believers in the future, the responsibility that He assumes regarding prayer and the very purpose for why He does so.
40. The term “**whatever**” is indefinite and means anything whatsoever, giving the disciples a wide swath for partitioning God.

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41. That it is not a totally unlimited realm for making requests is seen in the following phrase, “**in My name**”, which places the boundaries of limitation.
42. In the ancient world, one’s **name** was the designation for the person himself and emphasizes one’s reputation of being.
43. That Jesus was the unique God/man, He was the perfect exegete of **the Father** (Joh.1:18) and the perfect fulfillment of His word (Mat.5:17).
44. To **ask in Jesus’ name** is to make a request that is in line with who Jesus is, in short, a request that is in line with the Divine viewpoint and God’s will.
45. The premise of “**whatever**” then, is prayer that requests God to provide anything and everything necessary for the believer to maximize their Dv. gd. production in fulfillment of God’s plan for their life as a witness to others.
46. This would include:
  - A. First and foremost, prayer for wisdom and thus one’s own spiritual advancement. Jam.1:5
  - B. Living grace and the logistical necessities to fulfill God’s will in one’s life. Mat.6:11
  - C. To figure out one’s spiritual gift and opening of doors for which to function in that capacity.
  - D. For clear direction and guidance in all opportunities for application of BD in accordance with our individual niches.
  - E. For God to open and close doors regarding direct evangelization of others under His geographical will.
  - F. The support and guidance of the H.S. in all that we say and do in our witness to others. 1Cor.2:4-5, 12-13
47. For those that pray to God in this regard, Jesus gives His guarantee that He personally will exercise His Deity in the granting of the request.
48. That He takes personal responsibility in the matter denotes His Person as the agent through which all men have access to **the Father**. Joh.14:6
49. That He is the only agent provided, everything that we do that gives honor to God is through His Person.
50. That **the Father is in the Son** (14:10-11), everything that meets with His approval in granting our requests in prayer, glorifies **the Father in Christ**.
51. God is **glorified** when we make the appropriate requests and He can respond through His **Son**.
52. In vs.14 and 15, Jesus introduces to conditional sentences:
  - A. **If you ask Me anything in My name, I will do it.** Vs.14
  - B. **If you love Me, you will keep My commandments.** Vs.15
53. While vs.14 may look only repetitive of vs.13, Jesus brings forth two distinctly different emphases.
54. While the parameters of correct prayer and His Personal guarantee of involvement in granting them remain the same, He makes it clear that correct prayer is:
  - A. Voluntarily determined by the individual asking.
  - B. Directed towards His very Person, though the protocol is praying to **the Father**. Mat.6:9
55. That the prayer in view is determined acceptable only by adhering to the will of God, the realization of His promise of prayer is only by those that are +V.

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56. –V believers that reject BD, operate under traditions of men and the STA with self imposed agendas of human viewpoint, or that are selfish in their request, this promise is null and void.
57. Furthermore, even if the believer is +V, **if** they do not **ask** under these guidelines, their receipt of blessing in this regard is not guaranteed.
58. That Jesus views Himself as the direct object of the one asking points to the fact that one cannot effectively separate **the Son** from **the Father** anymore than they can effectively separate BD from **the Son** or **the Father**. Joh.12:49-50; 14:10b,c
59. Jesus assures us that even though we are to address **the Father** in our protocol of prayer, we are in essence and because of Divine essence, also are directly addressing **the Son**.
60. That Christ is the executioner of the POG, it is imperative that He too hear all requests of prayer made to **the Father**.
61. Our author John re-expresses Jesus' teaching in this regard in 1Joh.5:14-15.
62. There are many reasons why believer's prayers are not answered to include:
- A. Wrong protocol. *We are to address **the Father** in honor of the R/COC.*
  - B. Failure to ask. Jam.4:2
  - C. Wrong/STA motives. Jam.4:3
  - D. Failure to separate. Jam.4:4
  - E. Failure to forgive. Mat.6:14-15 cp. vs.12
  - F. Unresolved marital conflict. 1Pet.3:7
  - G. Unbelief. Jam.1:5-7
  - H. Opposed to or rejection of God's revealed will. Pro.28:9; 1Joh.5:14-15
63. That Jesus extends these promises, though not explicitly stated, implicitly they are a manifestation of His Divine **love**.
64. Jesus has already spoken of His **love** for the disciples and their **love** towards one another, in relation to His departure. Joh.13:33-35
65. He now uses this theme, which will be developed more in coming verses, to articulate the necessary **love** they are to have towards Him, in vs.15.
66. By incorporating this concept now, He succinctly expresses all of the requirements necessary for the believer to apply in realizing His promises regarding their **works** and prayer.
67. He again introduces a 3<sup>rd</sup> class condition, "**If you love Me**", to denote that the underlying issue behind all of His teaching is volitional in nature.
68. Those that are +V are those that choose to adhere to and be obedient to vs.15.
69. The **love** in view is the Divine **love**/ἀγαπάω necessary for the believer to possess in embracing the Divine **love** that Christ has for us.
70. Jesus makes very specific how He defines **love** for Himself and obedience to His **commandments** is the objective test.
71. Obviously one cannot be obedient to that of which they are ignorant, so first one must learn the **commandments**.
72. This is accomplished in our dispensation through the ministry of the local church and the P-T that teaches the **commandments** of Christ under the principle of face-to-face teaching.
73. The first test of one's objectivity, humility and orientation to the authority of the Lord is their willingness (or lack thereof) to assemble under the prescribed environment.



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74. Those that neglect, forsake or undermine this environment are going to be embarrassingly disappointed when they are evaluated at the Bema seat.
75. His commands for the Royal family during the dispensation of the Church age are those commands we call the Royal imperatives, the imperative being the mood of command in the Greek language.
76. As we know, there are many imperatives, sometimes seemingly contradicting one another and therefore it is critical that the believer knows how to prioritize through proper discernment.
77. Discernment, the ability to discriminate accurately, to make decisions between right and wrong, good and bad, appropriate and that which is inappropriate, is a trait that comes from devoted study of the Word of God. Pro.1:1-6; 2:1-11
78. Discernment comes from God (1Kgs.4:29), is to be pursued by prayer (Pro.14:7; 28:7; Jam.1:5), is to be taught by God's communicators (Eze.44:23), and must be practiced regularly (Heb.5:14).
79. First and foremost, the believer must learn the imperatives to have any hope of keeping them.
80. To "**keep My commandments**" is to make the appropriate applications of doctrine that those **commandments** require.
81. To fail to **keep the commandments** indicates that one is a hearer only who is deluding himself. Jam.1:22
82. It is this reality of contribution by the believer in application of BD that sets forth the foundation for the reality of the promises given by Christ.
83. And that the **love** in view is Divine in nature, Jesus next in vss.16-17 will introduce God the H.S. that is necessary for the believer to have the spiritual apparatus necessary to accomplish all that is said and done in being obedient to God.

## GOSPEL OF JOHN

## EXEGESIS VERSES 16 – 17:

GNT John 14:16 *καὶ γὰρ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾦ,*

NAS John 14:16 **"And I will ask the Father, and He will give you another Helper, that He may be with you forever;** *καὶ γὰρ (cc&nprn-1s; "And I Myself") ἐρωτήσω ἐρωτάω (vifa--1s; "will ask/request") τὸν ὁ πατέρα πατήρ (d.a. + n-am-s) καί (ch) δώσει δίδωμι (vifa--3s; "He will give") ὑμῖν, σύ (nprd-2p) ἄλλον ἄλλος (a--am-s; "another", of the same kind) παράκλητον παράκλητος (n-am-s; "Helper/Advocate/Defender/Intercessor"; it is passive in form and lit. means "one called alongside to help; refers to one that pleads another's cause before a judge; used 5x; 1x of Christ in His legal role in heaven, 1Joh.2:1; other 4x used of the H.S., Joh.14:16,26; 15:26; 16:7) ἵνα (purpose conj.) ᾦ, εἰμί (vspra--3s) μεθ' μετά (pg) ὑμῶν σύ (nprg-2p) εἰς (pa+) τὸν ὁ αἰῶνα αἰών (d.a. + n-am-s; "into the age/forever")*

GNT John 14:17 *τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.*

NAS John 14:17 *that is the Spirit of truth, whom the world cannot receive, "that is" supplied τό πνεῦμα (d.a. + n-an-s) τῆς ἡ ἀληθείας, ἀλήθεια (d.a. + n-gf-s; "of truth"; compared to that which is false, fictitious, feigned, human viewpoint) ὃ ὅς (rel. pro./an-s) ὁ κόσμος (d.a. + n-nm-s) οὐ (neg. +) δύναται δύναμαι (vipd--3s; "is not able/cannot") λαβεῖν, λαμβάνω (compl. inf./aa-; "to receive") **because it does not behold Him or know Him,** ὅτι (causal conj.) οὐ (neg. +) θεωρεῖ θεωρέω (vipa--3s; "it does not observe/look upon with perception") αὐτὸ αὐτός (npran3s) οὐδέ (cc; "nor") γινώσκει· γινώσκω (vipa--3s "know"; Him supplied) **but you know Him because He abides with you, and will be in you.** "but" supplied ὑμεῖς σύ (nprn-2p) γινώσκετε γινώσκω (vipa--2p) αὐτό, αὐτός (npran3s) ὅτι (causal conj.) μένει μένω (vipa--3s; "He abides/remains/dwells/has residence") παρ' παρά (pAbl; "with/alongside") ὑμῖν σύ (npAbl-2p) καί (cc) ἔσται. εἰμί (vif--3s; "will be") ἐν (pL) ὑμῖν σύ (npL-2p)*

## GOSPEL OF JOHN

### ANALYSIS VERSES 16 – 17:

1. That Jesus has pointed out the requirements of prayer and obedience to BD as necessary applications by the believer in their service to God, He now promises One that will aid them in their cause on a most personal level.
2. In lieu of His impending departure from the disciples, He tells them that they will not be left alone and states, “**And I will ask the Father, and He will give you another Helper, that He may be with you forever**”.
3. He promises to make formal request to **the Father** for One to be sent to them in His absence.
4. The **Helper** in view is God the Holy **Spirit** in His ministry to them.
5. The term, “παράκλητος/parakletos/**Helper**” referred to one that was a legal representative of another in a court of law, a defense counsel, advocate or legal assistant.
6. That the term is passive in nature denotes that His commission of service is based on the intercessory prayer by Jesus on behalf of the disciples.
7. While the terms “**Helper**” or “Advocate” are active words, they maintain a passive nuance in that this One is the outside agent that will provide assistance in helping believers to do what they on their own cannot and pleads, argues, convinces and instructs on our behalf.
8. The term “ἄλλος/**another**” refers to **another** one of the same kind and must be interpreted as **another** one like Jesus Himself.
9. Jesus too, is called a parakletos, as He represents us before **the Father** in the legal function of RB. 1Joh.2:1
10. While Jesus was on the earth, present with the disciples, He was their advocate, champion, defender, etc., and He now tells them that this function will be filled by **another**.
11. What Jesus was to them in His presence, the Holy **Spirit** will be to them in His absence:
  - A. Comforter/supporter/witness for believers. Joh.14:18; Rom.8:16
  - B. Teacher. Joh.16:13
  - C. Guide. Joh.16:13
  - D. Companion. Joh.14:17
  - E. Intercessor. Rom.8:26
  - F. Bearing witness to the Person of Christ. Joh.15:26
  - G. Convicting unbelievers in their need for saving faith. Joh.16:8-9
12. Jesus teaches the disciples that this is an eternal promise, and the Holy **Spirit** will not be something that they can ever lose.
13. In vs.17, Jesus provides another title for the **Helper** i.e., **the Spirit of Truth**.
14. That both terms, “**Helper**” and “**The Spirit**” are in the accusative case denotes that they are in apposition to one another, both are the objects of the Father’s giving and hence are One and the same.
15. The masculine gender of the term “**Helper**” denotes the H.S. as a distinct and real Person of the Godhead.
16. The neuter gender of the term “**the Spirit**” denotes His natural gender as God in essence.

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17. Jesus uses this second title to emphasize that the H.S.'s primary function in ministry is to minister the **truth** of God's words to men's hearts and minds.
18. No matter what subtitle of function given the H.S., the totality of His ministry evolves around the **truth** of BD as revealed upon behalf of mankind.
19. That He is One **whom the world cannot receive, because it does not behold Him or know Him**, is due to the -V in rejection of the gospel.
20. Unbelievers are incapable of experiencing or knowing the H.S.'s ministry.
21. They have no conception of His Person, no experience with **Him** and no understanding of His operations.
22. While as God He is omnipresent with all, but He is neither recognized nor appreciated (**behold**) amongst unbelievers.
23. To **receive** the H.S. is to exercise faith in Christ for salvation. Joh.7:39
24. Jesus informs His disciples that they have been introduced to the H.S. as He states, "**but you know Him because He abides with you, and will be in you**".
25. The future tenses of Jesus' asking, the Father's giving and the state of being (**will be**) concerning the H.S. as compared to His existing abiding is a declaration of the upcoming change of dispensations from the Age of Israel to the Church Age.
26. During the Age of Israel, in which Jesus and the disciples lived, the ministry of the H.S. is described as being "παρά/alongside" the believer.
27. During this time, the H.S. who has always been in the world, could come upon a believer to empower him for service or some special Divine activity.
28. Believers under His abiding ministry could be filled with the **Spirit** under God the Father's authority. Exo.31:3; 35:31; Deu.34:9 (*transfer of office*); Mic.3:8 (*of prophets/ communicators commissioned by God*); Luk.1:15 (*of John the Baptist*)
29. The believer himself had to **ask the Father** for the H.S.'s filling. Luk.11:13
30. The most permanent nature of His ministry to OT saints was an abiding with them, as noted in the present active indicative of the verb "keeps on abiding" in His relationship to the disciples.
31. Though His residence was **with** them, it is seen to be external in nature.
32. However, it is seen that God could remove the H.S. based on factors such as disobedience, reversionism, etc. Psa.51:11
33. It is this state of external residence and discretionary imparting and withdrawal of the H.S. by the authority of **the Father** that is seen as the primary change of His ministry.
34. The new promise is that **the Spirit of truth will** literally indwell each believer on a permanent basis for eternity, with no danger of ever vacating His residence. Rom.8:9,11
35. It is a guarantee that the H.S. would be present at all times to empower, teach, comfort, lead, guide, etc., any believer in the Church Age.
36. It denotes that the exercise of authority in the role of the H.S., in His interaction with believers, has been transferred from **the Father** to the Son.
37. That the reality of the sin barrier's removal has occurred, God is free to permanently indwell each believer and allow His filling ministry to legally be activated solely by the individual's use of R<sub>B</sub>, through the agency of Christ and our union in Him.
38. *Review Doctrine of Dispensations.*
39. *Review Doctrine of the I/HS.*

## GOSPEL OF JOHN

## EXEGESIS VERSES 18 – 20:

GNT John 14:18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.

NAS John 14:18 **"I will not leave you as orphans; I will come to you.** Οὐκ οὐ (neg. +) ἀφήσω ἀφίημι (vifa--1s; "I will not leave/abandon") ὑμᾶς σύ (npa-2p) ὀρφανούς, ὀρφανός (ap-am-p; "as orphans"; used 2x; Jam.1:27; to be without a parent and helpless, without guidance, protection, etc.) ἔρχομαι (vipd--1s; "I am coming") πρὸς (pa) ὑμᾶς. σύ (npa-2p)

GNT John 14:19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.

NAS John 14:19 **"After a little while the world will behold Me no more; but you will behold Me; because I live, you shall live also.** ἔτι (adv.; "Yet/still") μικρὸν μικρός (ap-an-s; "a little time/little while") καί (cc) ὁ κόσμος (d.a. + n-nm-s) θεωρεῖ, θεωρέω (vipa--3s; "will behold/observe as a spectator") με ἐγώ (npa-1s; "ref. Jesus") οὐκέτι (adv.; "no longer/no more") δέ (ch) ὑμεῖς σύ (nprn-2p; emphatic) θεωρεῖτέ θεωρέω (vipa--2p; futuristic present; views the future as so certain it is proclaimed as a present reality) με, ἐγώ (npa-1s) ὅτι (causal conj.) ἐγώ (nprn-1s +) ζῶ ζάω (vipa--1s; "I Myself live") ὑμεῖς σύ (nprn-2p) ζήσετε. ζάω (vifa--2p) καί (adjunct.; "also")

GNT John 14:20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν.

NAS John 14:20 **"In that day you shall know that I am in My Father, and you in Me, and I in you.** ἐν (pL) ἐκείνῃ ἐκείνος (remote dem. pro./Lf-s) τῇ ἡ ἡμέρᾳ ἡμέρα (d.a. + n-Lf-s) ὑμεῖς σύ (nprn-2p +) γνώσεσθε γινώσκω (vifm--2p; "you yourselves will know/discern/figure out") ὅτι (cc; intro. indir. disc.) ἐγώ (nprn-1s) ἐν (pL) μου ἐγώ (nprg-1s) τῷ ὁ πατρὶ πατήρ (d.a. + n-Lm-s) καί (cc) ὑμεῖς σύ (nprn-2p) ἐν (pL) ἐμοὶ ἐγώ (nprL-1s) καὶ ἐγὼ (cc&nprn-1s; "and I") ἐν (pL) ὑμῖν. σύ (nprL-2p)

## GOSPEL OF JOHN

### ANALYSIS VERSES 18 – 20:

1. What Jesus has implied in His request to the **Father** in sending a replacement via God the H.S., He now explicitly declares and states, “**I will not leave you as orphans**”.
2. It denotes that the very purpose for why He is sending this Advocate is to personally continue to provide for them in the A/C.
3. He turns from the focus of the Helper and places it upon Himself denoting that the function of the H.S. in His absence is commensurate to all that He has provided for them during His ministry.
4. While the H.S. is an equal substitute for Jesus in this regard, one should never confuse the H.S. with Jesus, and indeed, there is a sharp distinction maintained in this gospel by Jesus.
5. When He speaks of Himself, He uses the first person such as I, Me, My, etc., while when speaking of the H.S. He uses the third person such as He, Him, etc.
6. Jesus promises the disciples that He is **not** going to abandon them **as orphans in the world**, bereft of care, guidance, leadership, love, etc.
7. In fact, He declares that in lieu of leaving them and sending the Helper, He will personally return to check in on them during this interim period.
8. This is the force behind the statement, “**I will come to you**”, which is fulfilled through Jesus’ resurrection and His post-resurrection appearances.
9. That a physical return is in view is confirmed by the verb “θεωρέω/theoreo/**behold**” that denotes a physical viewing in vs.19, as He states, “**After a little while the world will behold Me no more; but you will behold Me; because I live, you shall live also**”.
10. The “**little while**” of vs.19 is the same period of time as Joh.12:35 and 13:33, being the time remaining in the first advent.
11. After the death of Christ, **the world**, the unbelievers of the cosmos, will not be able to physically view Him.
12. However, He does promise the disciples that such will not be the case for them, and they will physically see Him after the crucifixion.
13. At that time they will recognize that Jesus is still alive and has conquered death.
14. The realization of this fact will cause them to recognize that this reality has implications for them as well.
15. The statement, “**I live**” refers to the eternal life that Jesus’ possesses that will be evidenced in His resurrection body and manifested to His disciples.
16. This proof will confirm in their mind the fact that they will one day be in a similar condition.
17. The resurrection and Christ’s post-appearance to them will cause these men to come to conclusions that at this point, are not even close to their frame of reference.
18. The phrase in vs.20, “**In that day**” is somewhat vague, but refers to the period of time following the resurrection. Cp. Joh.16:19-23
19. It was during the interlude of Jesus’ resurrection and the day of Pentecost and reality of the indwelling of the H.S., 40 days to be exact, that Jesus did come to them again, they did witness His resurrection life, and He again will teach them the realities of the POG. Act.1:3

## GOSPEL OF JOHN

20. It is during this period of time that the disciples +V will begin to truly manifest in them, they will start having clear readouts of the doctrines taught and reveal the evidence that “...*from now on you know Him (the Father), and have seen Him*”, as Jesus so declared in 14:7b.
21. While the spiritual realities and relationships that exist in God’s plan are obscure to them now, the future holds a complete understanding for them as Jesus continues and says, “**you shall know that I am in My Father, and you in Me, and I in you**”.
22. The first recognition that will become evident is the true and full understanding of the union between the Son and the **Father**. Cp. Joh.17:21
23. They will have total appreciation that Jesus as God is indeed perfect and a perfect reflection of the POG.
24. The second statement of position refers to the place of believers in the Son, a place that becomes a reality at the point of salvation.
25. They will have the understanding that the fulfillment of the POG in their own lives is fulfilled through Jesus Christ Himself.
26. The NT is replete with verses that detail our union with Jesus Christ. Rom.8:1,2; 12:5; 1Cor.1:30; 2Cor.5:17; Gal.3:28; et al.
27. They will **know** that the real and very purpose for Christ’s mission at the 1<sup>st</sup> advent was to become the sacrificial Lamb and hence the one agent **in** which man can have a relationship with God.
28. The last statement of position, “**I in you**” is a reference to the indwelling of Christ **in** the believer and is technical for the intake of BD becoming resident in the believer. Joh.15:4a cp. 7a
29. They will jettison the former rejection of BD as they have heard taught by Christ and will realize that the only way to serve God is by accepting the entire counsel of teaching by Christ.
30. They will understand all of the pertinent doctrines evolving around positional truth and it’s application to the believer such as:
  - A. When: at saving faith.
  - B. How: Baptism of the H.S.
  - C. How long: for eternity.
  - D. The mechanics necessary to provide evidence of the union: I/HS and FHS.
  - E. The content necessary: the mind of Christ.
31. It will be then that they realize that it is resident BD in their own souls that is the key for understanding all that Jesus has and is now saying.
32. While these men are not mature now, there is a sense in which BD has already taken root in them and the formation of the indwelling of Christ in them is in process.
33. While this verse is not usually cited as documentation of the security of the believer, it should be evident that if Christ is **in** the **Father** and we are **in** Christ, then we are **in** the **Father** as well.

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## EXEGESIS VERSE 21:

GNT John 14:21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

NAS John 14:21 **"He who has My commandments and keeps them, he it is who loves Me;** ὁ (d.a./nms; governs both ptcs. +) ἔχων ἔχω (subs. ptc./p/a/nm-s; "He who has/possesses") μου ἐγώ (nrg-1s; ref. Jesus) τὰς ἢ ἐντολάς ἐντολή (d.a. + n-af-p; "commandments/charges/directive orders/decrees") καί (cc) τηρῶν τηρέω (subs. ptc./p/a/nm-s; "he who keeps/guards") αὐτάς αὐτός (nraf3p; "them"; ref. commandments) ἐκεῖνος (remote dem. pro./nm-s; "that one/he") ἐστιν εἰμί (vira--3s; "keeps on being") ὁ ἀγαπῶν ἀγαπάω (d.a. + subs. ptc./p/a/nm-s; "the one loving") με· ἐγώ (nra-1s) **and he who loves Me shall be loved by My Father,** δέ (cc) ὁ ἀγαπῶν ἀγαπάω (d.a. + subs. ptc./p/a/nm-s) με ἐγώ (nra-1s) ἀγαπηθήσεται ἀγαπάω (vifp--3s; "will be loved") ὑπό (pAbl.) μου, ἐγώ (nrg-1s) τοῦ ὁ πατρὸς πατήρ (d.a. + n-Ablm-s) **and I will love him, and will disclose Myself to him."** κἀγὼ (cc&nprn-1s) ἀγαπήσω ἀγαπάω (vifa--1s; "will love") αὐτὸν αὐτός (nram3s) καί (cc) ἐμφανίσω ἐμφανίζω (vifa--1s; "will disclose/manifest/reveal/make visible/make plain"; used 10x) ἐμαυτόν. ἐμαυτοῦ (reflex. pro./am1s; "Myself") αὐτῷ αὐτός (nrdm3s)

## ANALYSIS VERSE 21:

1. Jesus continues His teaching with an amplification of the final phrase of vs.20, "...I in you".
2. As noted, that phrase deals with the indwelling of Christ in the believer that comes via resident BD in one's soul and human spirit.
3. It is through the process of intake and application of BD that is the only way that one can achieve the formation of the Christ in themselves.
4. Jesus considers this aspect of His relationship to the believer as so important that once again He declares it to be the acid test of **love** for His Person and states, "**He who has My commandments and keeps them, he it is who loves Me**". Cp. 14:15
5. During the incarnation, the Son has demonstrated at every turn that He **loves** the **Father** by His obedience to the Father's will. Joh.3:35; 5:19-20,30; 8:28-29; 10:17
6. Obviously Jesus had knowledge of what the **Father** desired and never chose to act independently of that knowledge.



## GOSPEL OF JOHN

7. Similarly, the believer that has the knowledge of God's will and executes that will, refusing to act in an independent fashion, demonstrates that they **love** the **Father**.
8. Since the **love** applied rests on the merits of God's revealed will, it is of necessity Divine in nature.
9. The first necessity to attain to this level of **love** is that one "**has My commandments**".
10. God has provided a grace system by which any believer may possess the knowledge of His will. Eph.1:9
11. The GAP (grace apparatus for perception) system is the grace basis by which a believer can learn the Royal imperatives.
12. It is a system in which God provides all that is necessary to accomplish this objective.
13. The sole limitation is the volition of the believer.
14. It is clear from this verse that merely having the commands/doctrines is not enough and it is also necessary that the believer "**keeps/guards them**".
15. In order to guard something, it demands physical participation and actions necessary to prevent the loss or destruction of that valued.
16. The believer must have the sufficient follow through of what they have learned and actually apply the doctrines to the issues of life.
17. James devotes a section of his epistle to teach believers that BD without application is useless. Jam.2:14-26
18. Merely knowing the truth about some or much of the Bible does not mean in and of itself that any believer **loves** the Lord.
19. Obviously, those that do not have the **commandments** are in no position to proclaim their **love** for the Lord and neither are those that may know the truth and do not apply it.
20. That the verbs, "**has**", "**keeps**" and "**loves**" are all participles denotes that the concept of intake and application as applied to Divine **love** is a packaged deal.
21. In other words, there is no **love** without both intake and application together and when both intake and application are present there is always **love**.
22. That the participles denote continuous action points to the fact that during any period of the believer's life that they engage in hearing and doing God's word, they are in fact expressing Divine **love** towards Christ.
23. When those actions stop, so does their **love** for Him cease to exist.
24. Simply put: obedience to BD equals Divine **love**.
25. No believer is ever going to be perfect at this due to the I/STA, but there is a level of acceptability that one can attain to over time as they pursue God's plan.
26. There are inducements for each believer to **love** God including:
  - A. His **love** for us.
  - B. His work in salvation.
  - C. The blessings that come at salvation i.e., +R, eternal life, I/HS, human spirit, etc.
  - D. Blessings in time.
  - E. Blessing in eternity/SG<sub>3</sub>.
  - F. It is commanded.
27. For those believers that choose to engage in the continuum of Divine **love**, Jesus promises two specific blessings at the end of the verse and states, "**and he who loves**

## GOSPEL OF JOHN

**Me shall be loved by My Father, and I will love him, and will disclose Myself to him”.**

28. The first blessing relates to the fact that the believer **who loves** Christ will **be loved by the Father**.
29. It must be understood that the Divine **love** of God is not confined to believers, but is expressed towards every member of the human race.
30. However, though God **loves** unbelievers, since they refuse to accept His **love** for them, He will personally cast them all into the lake of fire for all eternity.
31. God is a gentleman and does not force anyone to embrace Him that otherwise is not so inclined and respects all volitional choices men make in time.
32. These then come under His terms of +R and judgment.
33. Likewise, God **loves** all believers, however for those that refuse to reciprocate with Divine **love**, there is a sense in which He does not **love** them and is ashamed of them. Heb.11:16
34. What is in view in our verse is the fact that the believer that is plus Bible doctrine and overall lives their life in line with the revelation of God becomes the special object of god's **love**.
35. This means that such a believer comes under the blessing and rewarding side of God's **love** and not under His judgments of retribution and wrath.
36. The blessings that the word of God promises include spiritual blessing such as inner peace, contentment, +H and a knowledge of God that is the basis for an intense personal relationship.
37. Temporal blessings include prosperity, deliverance from various tests, details of life, category 3 friendships, social life, jobs, homes, children, RM/RW, etc.
38. Jesus then proclaims the second promise being that the adjusted believer will also be the recipient of Jesus' **love**.
39. The **love** of both the **Father** and the Son combined denotes in the strongest of terms that the **love** manifested to the obedient believer is a **love** that pulls no stops to ensure their best interest at all times both spiritually and physically.
40. This is a promise that is not applicable to negative believers or unbelievers since they reject God's blessings in this regard.
41. Though everything that God does in an individual's life is for their best interest spiritually, those that reject Him and His words do not receive or truly appreciate the benefit provided.
42. And the benefit of the **love** of Christ is that He **will disclose** Himself to the +V believer in a unique way.
43. The word "**disclose**" is used to communicate that the believer will enjoy a special manifestation of the Lord's presence and blessing in his/her life.
44. While any believer can get into FHS and learn BD, the believer that consistently applies as in the MAJG, experiences a very special life with the Lord.
45. Such believers come to know experientially the kind of Person the Lord really is, as he sees and acclimates to God's will in all facets of His Christian walk.
46. The -V believer misses out on seeing Jesus while the +V believer sees Him every day. Mat.5:8; Heb.12:14
47. *Review the Doctrine of royal Imperatives.*
48. *Review the Doctrine of GAP.*

## GOSPEL OF JOHN

## EXEGESIS VERSES 22 – 24:

GNT John 14:22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;

NAS John 14:22 **Judas (not Iscariot) \*said to Him, "Lord, what then has happened that You are going to disclose Yourself to us, and not to the world?"** Ἰούδας, (n-nm-s) οὐχ οὐ (neg. +) ὁ Ἰσκαριώτης, Ἰσκαριώθ (d.a. + n-nm-s) Λέγει λέγω (vira-3s) αὐτῷ αὐτός (npdm3s; ref. Jesus) Κύριε, κύριος (n-vm-s) τί τίς (interr. pro./nn-s; "what thing?") καί (conj. used adverbially; "then") γέγονεν γίνομαι (viPFa--3s; "has happened/has come into existence") ὅτι (conj. intro. indir. disc.) μέλλεις μέλλω (vira--2s+; "You are going to/about to do something") ἐμφανίζειν ἐμφανίζω (+ comp. inf./pa-; "to disclose/manifest"; same as vs.21) σεαυτὸν σεαυτοῦ (reflex. pro./am2s) ἡμῖν ἐγώ (npd-1p) καί (ch) οὐχί (neg. +) τῷ ὁ κόσμῳ; κόσμος (d.a. + n-dm-s)

GNT John 14:23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα.

NAS John 14:23 **Jesus answered and said to him, "If anyone loves Me, he will keep My word;** Ἰησοῦς (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) καί (cc) εἶπεν λέγω (viaa--3s) αὐτῷ, αὐτός (npdm3s; ref. Judas) Ἐάν (conj. intro. 3rd class cond.) τις τίς (indef. pro./nm-s; "anyone") ἀγαπᾷ ἀγαπάω (vspra--3s; "might love") με ἐγώ (nra-1s) τηρήσει, τηρέω (vifa--3s; "he will keep/guard") μου ἐγώ (nrg-1s) τὸν ὁ λόγον λόγος (d.a. + n-am-s) **and My Father will love him, and We will come to him, and make Our abode with him.** καί (cc) μου ἐγώ (nrg-1s) ὁ πατήρ (d.a. + n-nm-s) ἀγαπήσει ἀγαπάω (vifa--3s) αὐτόν αὐτός (nram3s) καί (cc) ἐλευσόμεθα ἔρχομαι (vifd--1p; "We will come") πρὸς (pa) αὐτὸν αὐτός (nram3s) καί (cc) ποιησόμεθα. ποιέω (vifm--1p; "Ourselves will make/do/perform") μονὴν μονή (n-af-s; "abode/a staying/dwelling/a residence") παρ' παρά (pAbl.; "with") αὐτῷ αὐτός (npAblm3s)

GNT John 14:24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.

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NAS John 14:24 **"He who does not love Me does not keep My words;** μή (neg. +) ὁ ἀγαπῶν ἀγαπάω (d.a. + subs. ptc./p/a/nm-s) με ἐγώ (npr-1s) οὐ (neg. +) τηρεῖ· τηρέω (vipa--3s; "does not keep") μου ἐγώ (nprg-1s) τοῦς ὁ λόγους λόγος (d.a. + n-am-p) **and the word which you hear is not Mine, but the Father's who sent Me.** καί (cc) ὁ λόγος (d.a. + n-nm-s) ὃν ὅς (rel. pro./am-s; "which"; ref. to "the word") ἀκούετε ἀκούω (vipa--2p) οὐκ οὐ (neg. +) ἔστιν εἰμί (vipa--3s; "is not") ἐμός (a--nm1s; "Mine/My own") ἀλλά (strong. advers.) τοῦ ὁ (d.a./gms; governs both noun and participle) πατρός. πατήρ (n-gm-s; "the Father's"; genitive of possession) πέμψαντός πέμπω (adj. ptc./a/a/gm-s; "who sent") με ἐγώ(npr-1s)

## ANALYSIS VERSES 22 – 24:

1. John now introduces the 4<sup>th</sup> member of the group that engages in discourse with **Jesus**, that being **Judas (not Iscariot)**.
2. John parenthetically sharply distinguishes this **Judas** from the Judas that is in the process of betraying **Jesus**.
3. This is the first time that he is mentioned in the Gospel of John and apart from being named as one of the 12 in the other Gospels and Acts; there is no other reference to him. Luk.6:16; Act.1:13
4. He is the one and same Thaddaeus mentioned in the apostolic listings of Mat.10:3; Mar.3:18
5. Luk.6:16 and Act.1:13 present him as the son of James, whom some interpreters regard as being James, the son of Alphaeus.
6. Matthew and Mark's account list James and **Judas**/Thaddaeus side by side in their listings that hints at this close relationship.
7. However, there is no other clear documentation Biblically or externally to verify this.
8. **Judas** was a common name and there are at least 6 Judas' mentioned in the NT. *Judas Iscariot*, Mat.10:4; *Judas the half-brother of Jesus and author of Jude*, Mat.13:55; *Judas, a false Messiah of Act.5:37*; *Judas of whom took Saul into his house of Act.9:11*; and *Judas called Barsabbas*, Act.15:22,27,32
9. All that is truly known about **Judas (not Iscariot)** is as mentioned and that he, like the other 10, was present from the earliest time of Jesus' ministry, was still loyal at the time of Pentecost and obviously finished his course, having his name on one of the 12 foundation stones of the wall of the new Jerusalem. Rev.21:14
10. He too, has a question for **Jesus** and **said to Him**, **"Lord, what then has happened that You are going to disclose Yourself to us, and not to the world?"**
11. His question must be understood in the light of the immediate context and also in the light of the disciples' understanding of Jesus' mission at the 1<sup>st</sup> advent.

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12. Like the Jews in general, the disciples still expected Messiah to manifest Himself in a realm of glory in the establishment of His kingdom, in a way that all of mankind would be aware of His presence.
13. After all, **Jesus** has taught such a manifestation. Mat.24:30 (*Olivet Discourse*)
14. That they reject Jesus' mission of Passion and thus disoriented to the Advents of Christ, Judas' question is one of wanting to know **what has happened** to cause an intervening hiatus/gap in lieu of His universal manifestation. Cf. Rev.1:7 (*definitely universal*)
15. Though Judas' question still smacks of the disciple's rejection of BD and spiritual dullness, there is a distinct difference of attitude as seen in the previous 3 men in his approach to Jesus:
  - A. There is a lack of arrogance or any cynicism regarding what **Jesus** has said, such as depicted by Peter and Thomas.
  - B. There are no demands placed upon **Jesus** to physically prove His teaching, such as from Philip.
16. Judas' question is one of a straightforward desire to try and figure out exactly what **Jesus** really is talking about.
17. **Judas** points to the fact that in the midst of the disciple's spiritual lukewarmness, there is a core part of them that really wants to know the truth.
18. In spite of their "wrestling" with **Jesus** regarding His teaching, they have their moments in which they emit intellectual honesty and reveal a true desire to seek the truth hinting at their +V yet to be fully exposed.
19. Judas' question simply admits that he has missed something in Jesus' teaching, all reasons and excuses aside, and now truly would like to know.
20. Obviously, not until they jettison all of the "spiritual garbage" they cling to will they be able to GAP "**What** is happening?"
21. In order for them to fully grasp what **Jesus** was saying, these men will have to orient to the doctrines of:
  - A. Messiah's rejection by the nation.
  - B. The necessity of His death, burial, resurrection and ascension.
  - C. The removal of Israel's custodianship and the intervening Church Age.
  - D. The ministry of the Holy Spirit in the Church.
  - E. The nature of Divine **love**.
22. **Jesus** begins His response with a 3<sup>rd</sup> class condition **and said to Judas, "If anyone loves Me..."**, and therefore maybe they will or maybe they won't.
23. While on the surface of vs.23-24 it may seem that **Jesus** brushes over the core of Judas' question as to "**what then has happened**" and simply uses the occasion to reemphasize Divine **love**, it is the 3<sup>rd</sup> class conditional phrase in and of itself that answers his question.
24. That the **love** in view demands a choice by the individual to orient to it or not brings into focus the issue of volition.
25. Christ then stipulates that there are two types of volition as evidenced in one's application or lack of concerning His **word(s)**:
  - A. +V being, "**he will keep My word**". vs.23a
  - B. -V being, "**He who does not love Me does not keep My words**". vs.24a
  - C. It is -V that is synonymous "**to the world**" at the end of vs.22.

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26. In the conditional phrase, “**If anyone loves Me**”, **Jesus** make clear that His disclosure is not limited to just the 11, but is universal in its potential.
27. That He reiterates the concept of Divine **love** points to the reality that His disclosure is spiritual in nature, not a physical or post-resurrection appearance in view.
28. In verse 21, Divine **love** is related to two distinct factors of having His commandments and keeping them.
29. Here, **Jesus** focuses solely on the second and most crucial of those factors, guarding/application of His **word**.
30. It is in the realm of keeping His **word** that was the stipulation placed upon Israel assuming custodianship of the POG in the Mosaic Covenant. Due.4:1-2
31. God promised national blessing and longevity in the land as long as they made adequate application of the commandments. Due.28:1-14
32. However, if they became disobedient to God’s **word**, it was a promise of cursing and eventually total dispersion from the land and ultimately, removal of their custodianship. Due.28:15-68 esp. vs.64
33. **What has happened then**, simply put, is that Israel corporately, in rejection of their Messiah, denotes that they have become –V equal to their counterpart “**the world**”, and the responsibility of custodianship of the POG is in process of being transferred to +V on a universal basis.
34. Hence, again, the indefinite pronoun “**if anyone**”.
35. Because Israel is corporately negative to God’s plan, God is now looking to transfer the custodianship of His **word** from a national priesthood to an individual priesthood, the Church.
36. This is the force of vs.23b, “**and My Father will love him, and We will come to him, and make Our abode with him**”.
37. **Jesus** makes it clear that the future reality of receiving the benefit of the Father’s **love**, His and Jesus’ visitation and setting up residence **with**, is no longer on a national level, but individually executed.
38. This is seen in the 3 uses of the singular person of the pronoun “**him**”.
39. That **Jesus** includes Himself with the **Father** in their visitation and setting up residence denotes the +V manifested in the Church of their acceptance and orientation to **Jesus** as the Christ and fulfillment of the POG, compared to Israel’s rejection of Him.
40. These verses point to what God truly looks for in men throughout history i.e., +V and obedience to His **word** vs.-V and disobedience to His **words**.
41. That **Jesus** uses the singular noun “**word**” in relation to one’s obedience denotes that true +V are those that accept the entire counsel of BD as a whole in their application of Divine **love**.
42. Conversely, His plural use of “**words**” in vs.24a denotes those that are negative and do not accept and adequately apply each and every principle, precept, statute, concept, etc. of BD and fail in application of Divine **love**.
43. Where the Jews failed, the Church is destined to take up the charge in this regard.
44. For believers in the CA dispensation, the accomplishment of obedience will be realized through the I/HS under GAP.
45. For those that are +V, they are promised this close and personal relationship with God.

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46. In addition to **Jesus** answering “**what has happened**”, He presents an analogy likening a parent with two children to express this spiritual and experiential relationship with God.
47. One child is obedient and faithful, while the other is disobedient and unfaithful.
48. Though the parent **loves** both His children, there can be little doubt that the child that is obedient and oriented to the parent in all that is demanded from Him, will enjoy more in the way of fellowship than the child that is continually at odds with the parent.
49. There can be little doubt that the obedient child comes under more blessing from the parent than the disobedient child that is having to be consistently disciplined.
50. One child is happy, blessed and adjusted, the other is unhappy, disciplined and maladjusted.
51. Any normal parent desires the very best for his children and longs to provide blessings for the object of **love**.
52. It cannot be otherwise with God.
53. However, unlike many unrighteous parents, the reality is that God is absolute righteous and will not look the other way when His children are failing and make excuses for their lack of obedience.
54. The fact that God is consistently +R and possesses maximum integrity makes His approval and fellowship all the more desirable.
55. Like an earthly parent, God provides boundaries or parameters for His children, and as long as they function within those boundaries, there is harmony and peace.
56. When they stray from what is right, fellowship is broken, a separation occurs and DD follows.
57. The aspect of maturity, which is evident among children and is true of believers also, is the issue of motivation for obedience.
58. A child may obey his parent simply out of fear, which is better than disobeying and coming under discipline.
59. At some point in the relationship, the child begins to recognize that there is a higher motivation for obedience than simply the fact that they will “get in trouble” if they rebel.
60. The child that has a righteous parent that has set righteous boundaries and consistently enforces the issues begins to recognize that the parent’s motivation is **love** and they begin to respond in kind.
61. They continue in obedience, no longer strictly out of fear, but out of appreciation and the recognition that the approval of a righteous parent is something to be greatly desired.
62. Similarly, believers can obey God in order to try and avoid DD (though DD is consistently a part of even the mature believer’s life), or they can obey God because His approval is the most important thing in their life.
63. When the believer functions under Divine **love** as **Jesus** has set forth, you can be sure that the **Father and the Son** are making their **abode with him**.
64. The term “**abode**” is the same term used in Joh.14:2 and has the spatial idea of companionship with another denoting a close and endearing friendship.
65. Like Abraham, the believer in this realm becomes the friend of God. Jam.2:23

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66. For those that do **not** apply Divine **love** across the doctrinal “board”, their relationship with God is anything but friendly. Phi.3:18; Jam.4:4
67. The irony of “**what has happened**” as taught by **Jesus** to the disciples some 1970 years ago and as being taught this very day in Bible class, cannot be missed.
68. And that is that the very Church that would take the place of Israel **then** is now thoroughly entrenched in the Laodicean period under –V and **Jesus** exhorts us to stop being cosmic and lukewarm (these terms are synonymous). Rev.3:14-22
69. And because the Church has failed in their application of Divine **love**, God’s residence with us is short lived and He will vomit the Church out of His mouth.
70. Believers that do not fully comprehend and experience the principle of Divine **love** include:
  - A. Lukewarm believers. Rev.3:14ff
  - B. Double-minded believers. Jam.1:5-8
  - C. Hearers only. Jam.1:22-25; 2:14ff
  - D. Believers that pursue the cosmos. Jam.4:4; 1Joh.2:15-17
  - E. Arrogant believers. Jam.4:6
  - F. Believers under hate. 1Joh.2:9; 4:8
71. **Jesus** completes His answer in vs.24b by stating, “**and the word which you hear is not Mine, but the Father’s who sent Me**”.
72. He once again stresses to the disciples that the POG as it relates to volition, obedience vs. disobedience to BD, God’s relationship with believers and the necessity of Divine **love** in that relationship as applied dispensationally, is not something that He has conjured up on His own, but God Himself speaking His very plan to them.
73. **Jesus** once again reiterates that the fidelity of any communicator of BD rests on their own fidelity in representing God’s directive will i.e., BD.



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## EXEGESIS VERSES 25 – 26:

GNT John 14:25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων·

NAS John 14:25 **"These things I have spoken to you, while abiding with you.**

*Ταῦτα οὗτος (near dem. pro./an-p; "These things") λελάληκα λαλέω (viPFa--1s; "have spoken/communicated") ὑμῖν σύ (nrd-2p) μένων· μένω (circ. ptc./p/a/nm1s; "while abiding/resident/staying") παρ' παρά (pAbl; "with") ὑμῖν σύ (nrd-2p)*

GNT John 14:26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

NAS John 14:26 **"But the Helper, the Holy Spirit, whom the Father will send in My**

**name,** *δέ (cc) ὁ παράκλητος, (d.a. + n-nm-s; "the Advocate"; same as vs.16) τὸ ἅγιον ἅγιος (d.a. + restr.attri.adj./nn-s; "Holy/sanctified/hallowed/revered/dedicated/set apart to God"; same as 1:33; 6:69; restr. attrib. adj. denotes that there are other spirits not "Holy") τὸ πνεῦμα (d.a. + n-nn-s) ὃ ὅς (rel. pro./an-s; "whom/which") ὁ πατὴρ (d.a. + n-nm-s) πέμψει πέμπω (vifa--3s) ἐν (pL) μου, ἐγώ (npg-1s; ref. Jesus) τῷ τὸ ὀνόματί ὄνομα (d.a. + n-Ln-s; "name")* **He will teach you all things, and bring to your remembrance all that I said to you.** *ἐκεῖνος (remote dem. pro./nm-s; "He/that One"; note that the gender is masculine for His Person, not neuter/grammatical) διδάξει διδάσκω (vifa--3s; "will teach/instruct") ὑμᾶς σύ (nra-2p) πάντα πᾶς (adj.-an-p; "all things") καί (cc) ὑπομνήσει ὑπομιμνήσκω (vifa--3s; "will bring to remembrance/cause one to think something again/remind"; used 7x) ὑμᾶς σύ (nra-2p; acc. denotes that the disciples are the object of being reminded; "will remind you concerning") πάντα πᾶς (adj.-an-p; "all things") ἃ ὅς (rel. pro./an-p; "which/that") εἶπον λέγω (viaa--1s) ὑμῖν σύ (nrd-2p)*

## ANALYSIS VERSES 25 – 26:

1. Jesus now brings forth the reality of His fidelity in representing the POG of vs.23, as it applies directly to the disciples and states, **"These things I have spoken to you, while abiding with you"**.

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2. The immediate reference of “**these things**” is to the current teaching regarding His departure and the coming of **the Holy Spirit** that will result in the dispensational change and institution of the new regime of the Church.
3. Jesus was faithful to communicate the truth to these men, although some of it was of such a nature that they did not want to hear it and due to their rejection they missed large portions of His teaching.
4. Nevertheless, He fulfilled the will of His **Father** to teach these men, while He was physically present with them in the world.
5. Jesus uses the same construction to express the physical reality of His bodily presence in vs.25, as He does to express the spiritual reality of the **abiding** of the H.S. in vs.17.
6. In addition, it has the same force of “residence” expressing the spiritual reality of the presence of He and His **Father** in vs.23.
7. He does so to bring out that the real issue of Jesus’ affiliation during His ministry with the disciples was not to satisfy or promote physical issues, but spiritual.
8. It regards His physical presence as equal to and designed to have the same impact spiritually as the Holy Spirit’s ministry to them as well as the reality of He and the Father’s spiritual presence **with** them.
9. It denotes that the disciples were at no more advantage spiritually during the incarnation than any other believer at any time in history.
10. For all concerned, it is the issue of the truth being taught and adherence to it that is to be the premier standard for association, not the physical relationship of the communicator **with** his disciples. Cp. Joh.8:39-40
11. And that it will be God **the Holy Spirit** that will take precedence in the believer’s relationship in this regard in the new regime, Jesus once again brings that subject to bear in vs.26, “**But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you**”.
12. Jesus points out once again that these men will not suffer spiritually due to His departure, **but** will continue to have the same advantage as if He was still personally there.
13. The term, “**Helper**” is weak and should be translated, “Advocate”, in the sense of one that pleads, argues, convinces, instructs and defends.
14. Just as God incarnate has been a source of spiritual protection and leadership for these men, so will the H.S. in His absence.
15. This is only time in the Gospel of John that the term, “**Holy Spirit**” is used with the definite article denoting that there is only one **Spirit** set apart to God for this purpose. Eph.4:4
16. Other terms used to describe the Third Person of the Godhead include:
  - A. **The Spirit** of God. Mat.3:16
  - B. **The Spirit** of **the Father**. Mat.10:20
  - C. **The Spirit** of the truth. Joh.14:17
  - D. **The Spirit** of the holiness. Joh.14:26
  - E. **The Spirit** of the life. Rom.8:2
  - F. **The Spirit** of His Son. Gal.4:6
  - G. **The Spirit** of the grace. Heb.10:29

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17. There can be no doubt that **the Holy Spirit** is viewed as an equal of **the Father** and the Son, or else an inferior situation will arise when Jesus departs.
18. **The Holy Spirit** will be sent by **the Father** to function in the **name** of His Son.
19. In other words, whatever Jesus would think, say or do in the world will now be accomplished by the H.S., Who is acting in His stead.
20. The true advantage to this new regime is that, while Jesus was physically confined to one geographical area with a limited number of students, the H.S. will be able to accomplish the same sort of ministry on a worldwide basis with an unlimited number of disciples.
21. The “sending” of the H.S. is not a teaching that He was not already present and operative in the world, but rather it is a teaching about the change in His base of operations and the new dispensation. Joh.14:17
22. Just as the Son is viewed as an equal with **the Father** in terms of essence, but submissive to Him in terms of His function, so is the H.S. viewed as equal with **the Father** and the Son, but functioning in submission and cooperation with them.
23. The primary purpose of the H.S. for these men is a ministry of teaching.
24. The extent of His teaching is all-inclusive, as observed by the use of the term, “**all things**” and the phrase “**all that I said to you**”.
25. This includes all that Jesus has taught them during the incarnation as well as all the doctrine of the OT and that, which will become available and necessary, for the new dispensation.
26. This verse is not to be taken out of context, as it has been, and made to mean that all one needs is the H.S. and he will be able to understand all the plan of God and that there is no need for a human spiritual leader/teacher.
27. It must be understood under the umbrella doctrine of GAP.
28. While it is true that the H.S. is the ultimate teacher of BD and that He is the One that instructs believers in the things of God, He does not do so apart from the authoritative system that God has established.
29. Certainly, the H.S. did teach the apostles all they needed to know and did remind them of all that Jesus taught while He was with them.
30. They in turn faithfully taught **these things** to others, as well as wrote many of them down in epistles to various local churches, which forms the bulk of the NT.
31. In dealing with the surpassing wisdom of God, Paul states that the H.S. is the agent that taught the first century communicators what to teach. 1Cor.2:8-13
32. The H.S. watched over the authors of these letters to ensure that the final product was free of human contamination or error under His inspiration.
33. Under the authority of the temporary spiritual offices of Apostles, prophets and evangelists and temporary gifts such as prophecy, knowledge, tongues, etc., God the H.S. supernaturally filled in all of the doctrine necessary for the early church until the NT canon was completed.
34. However, as the epistles make clear, all of this was to be done under the auspices of the authoritative structure within each local church. 1Cor.12:28; Eph.4:11ff (*Note: Whatever one may think regarding the office of evangelism, contextually this office has the same purpose and hence charge of fulfillment in vss.12-13 [getting believers to maturity] as the other offices mentioned.*) cp.1Tim.5:17

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35. Upon completion of the NT canon, the sole office of authority that remains extant with regards to the spiritual matriculation of each local church is the office of Pastor-Teacher. Eph.4:11d-16 cp. 1<sup>st</sup> and 2<sup>nd</sup> Tim; Titus
36. The question must be, if a human authority is not necessary for believers to grow in the grace and knowledge of Jesus Christ, then what is all of the gymnastics about regarding the organization of and teaching to the local churches recorded in the epistles?
37. What would these “islands to themselves” say if they had lived in Paul’s day?
38. Would they suggest that they had the same insight as the apostles and hence, the epistles written were simply a waste of time?
39. Is it consistent to assume that believers that did not orient to the teaching and ministry of Paul, Peter, James, John, etc., were viewed as being spiritually acceptable? Cp.1Tim.3,6-7, 5:17-20; Tit.3:10-11
40. John our author is very adamant that those in the cosmos that did not listen to and orient to, the teachings of God’s chosen communicators were possessed of the spirit of error. 1Joh.4:6
41. The reality is that the H.S. did teach and empower the apostles of the first generation of the Church Age to record the perfect and complete revelation of the truth and people that do not accept that premise are deluded.
42. Further, He used chosen communicators to teach that body of truth, just as He does today, and people that were maladjusted to these men were maladjusted to God.
43. While the H.S. is essential for all believers to comprehend and understand the POG, He does not do so apart from adhering to the R/COC.
44. It is the H.S. that is our ultimate protector to ensure that the authority under which one places themselves in the teaching of BD is indeed under the same authority as they i.e., God **the Holy Spirit**. 1Joh.4:1
45. And it is the H.S. that will help us bring forth the doctrine we have learned in the absence of the communicator in facing our tests and situations in life.
46. To suggest that one does not need a human communicator based on this verse is a gross distortion of the Scriptures and essentially disregards the fact of all the human authors, communicators and history of the Bible.
47. For the 11 apostles to be, they are guaranteed by Jesus that they will not be shortchanged in the availability of all of the doctrine necessary for them to function in the Church and in establishing the early local churches.
48. That it was the responsibility of the apostles in their authoritative commissions to establish the early Church, they become the primary human authorities under which all other authoritative offices and gifts are bound to function under. 1Cor.12:28 *where Paul lists the spiritual gifts according to rank and file i.e., “...first apostles, second prophets, third teachers, then...”*
49. And because they were faithful in their teaching and the written recordings of the doctrine left by some and entrusting to other faithful men the good deposit in the tradition of a sound spiritual lineage (2Tim.2:2), God **the Holy Spirit** continues to **teach** to those that subsequently are +V **all things** of BD and bring to our own **remembrance all** that was revealed to them through Christ.

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50. Because these men were +V and faithful in fulfilling the obligations of their apostolic office, we too, under their authority and ultimately the authority of the H.S., have the privilege to be enlightened to the “mind of Christ”. 1Cor.2:16

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## EXEGESIS VERSES 27 – 29:

GNT John 14:27 Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρᾶστέσθω ὑμῶν ἢ καρδία μηδὲ δειλιάτω.

NAS John 14:27 **"Peace I leave with you; My peace I give to you;** *Εἰρήνην εἰρήνην* (n-af-s; "Peace"; denotes a state of tranquility; nationally equates to freedom from war, security, safety, prosperity, harmony, lack of conflict, hence a confidence that one is secure; used 92x) *ἀφίημι* (vipa--1s; "I leave/abandon or leave behind"; here to leave as a bequest) *ὑμῖν, σύ* (npd-2p) *τὴν ἢ ἐμὴν ἐμός* (d.a. + a--af1s; "My/that which one possesses") *εἰρήνην εἰρήνην* (n-af-s) *δίδωμι δίδωμι* (vipa--1s) *ὑμῖν· σύ* (npd-2p) **not as the world gives, do I give to you.** *οὐ* (neg. +) *καθὼς* (comp. conj.; "just as/even as") *ὁ κόσμος* (d.a. + n-nm-s) *δίδωσιν δίδωμι* (vipa--3s) *ἐγὼ* (nprn-1s; emphatic) *δίδωμι* (vipa--1s) *ὑμῖν. σύ* (npd-2p) **Let not your heart be troubled, nor let it be fearful.** *μὴ* (neg. +) *ταρᾶστέσθω ταράσσω* (vImp.pp--3s; "Stop being troubled/stirred up") *ὑμῶν σύ* (npg-2p) *ἢ καρδία* (d.a. + n-nf-s) *μηδέ* (cc; "nor") *δειλιάτω. δειλιάω* (vImp.pa--3s; "fearful/cowardly/acting timid"; 1x; the opposite of confidence)

GNT John 14:28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπάτέ με ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μου ἐστίν.

NAS John 14:28 **"You heard that I said to you, 'I go away, and I will come to you.'** *ἠκούσατε ἀκούω* (viaa--2p) *ὅτι* (conj.; intro. ind. disc.) *ἐγὼ* (nprn-1s) *εἶπον λέγω* (viaa--1s) *ὑμῖν, σύ* (npd-2p) *Ὑπάγω ὑπάγω* (vipa--1s; "I go away/depart") *καί* (cc) *ἔρχομαι* (vipd--1s) *πρὸς* (pa) *ὑμᾶς. σύ* (nra-2p) **If you loved Me, you would have rejoiced, because I go to the Father;** *εἰ* (part.; intro. 2nd class cond.; "If...and not true) *ἠγαπάτέ ἀγαπάω* (viIPFa--2p; "you loved"; Divine love having one's best interest in mind) *με ἐγὼ* (nra-1s; ref. Jesus) *ἂν* (part. of contingency; "if such and such were true, then this would be the case") *ἐχάρητε χαίρω* (viap--2p; "you would have rejoiced/been happy/delighted") *ὅτι* (causal conj.) *πορεύομαι πορεύομαι* (vipd--1s; "I go to/proceeding from one place to another") *πρὸς* (pa) *τὸν ὁ πατέρα, πατὴρ* (d.a. +

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*n-am-s*) **for the Father is greater than I.** ὅτι (*causal conj.*) ὁ πατήρ (*d.a. + n-nm-s*) ἐστίν. εἰμί (*vipa--3s*) μείζων μέγας (*comp. adj./nm-s*; "greater than") μου ἐγώ (*npg-1s*)

GNT John 14:29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.

NAS John 14:29 "And now I have told you before it comes to pass, that when it comes to pass, you may believe. καί (*cc*) νῦν (*adv.*; "now/at this time") εἶρηκα λέγω (*viPFa--1s*) ὑμῖν σύ (*npd-2p*) πρὶν (*temp. conj.*; "before"; as it relates to time) γενέσθαι, γίνομαι (*inf./ad-*; "it comes to pass/into existence/to occur") ἵνα (*conj. purpose*) ὅταν (*temp. conj.*; "when/at the time that") γένηται γίνομαι (*vsad--3s*; "it occurs") πιστεύσητε. πιστεύω (*vsaa--2p*; "you might believe")

## ANALYSIS VERSES 27 – 29:

1. That Jesus has brought forth the reality of promises encapsulated in the premise of Divine love (Dv. gd. production, unlimited prayer in this regard, application of BD (vss.12-15) and the indwelling ministry of God the Holy Spirit (vss.16-17,26)), He now sums up under the term of **“Peace”** the resultant effect of these things combined.
2. The concept of **peace** in the Greek world was predominately negative denoting an absence of war in a continual state of conflict, rather than kindly feelings towards another.
3. For the Hebrew, **peace** involved an inner tranquility based on the recognition that one was acceptable to God.
4. It is Jesus’ **“Peace”** that is His legacy of heritage left to mankind that denotes the accord of reconciliation executed by His Person, for the removal of conflict between man and God.
5. This was fulfilled through His work on the cross and removal of the sin barrier and is the reality to make possible all of the promises mentioned.
6. Ph<sub>1</sub> **peace** is the positional and eternal reconciliation offered to those that exercise faith in Christ. Rom.5:1 cp. Eph.6:15
7. Ph<sub>2</sub> **peace** is the experiential reconciliation between the believer and God as a result of the believer’s adherence to and application of BD via God the Holy Spirit. Gal.5:22; Col.3:15; 2The.3:16
8. This experiential **peace** is evidenced with an inner **peace** that comes from the believer’s confidence and security in their relationship with God.
9. That Jesus has just articulated the ministry of the H.S. in correlation to BD within the believer (vs.26), it is the concept of inner **peace** under the **“Peace Accord”** executed by Jesus, in view, as He states, **“Peace I leave with you; My peace I give to you”**.

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10. It is the presence of the H.S. and BD resident within that produces the by-product of this spiritual **peace**.
11. The term “**leave**” means to “**leave** behind” and here has the force of “bequeath”.
12. It is readily recognized that when a person is going to die they make provision for those that are left behind to have that which is most important to them.
13. And it is clear the Jesus has deemed His love (13:34), **peace** and joy (15:11) as essential dowries for His bride, the Church.
14. That He uses the term “to **give**” regarding His **peace** bequeathed denotes that it is a grace gift to His followers.
15. It denotes that it is through the grace of God that everything has been provided for one to receive the benefits of inner **peace**.
16. He indicates that He is not talking about some general state of tranquility, but the very inner **peace** He Himself possessed during the incarnation.
17. His **peace** came as a result of His perfect orientation to God, and so He had complete RMA and confidence in spite of the testing, suffering and many difficulties He faced.
18. He was completely at **peace** since He recognized that God was for Him, that He was the recipient of God’s grace in a maximum way, and that He came forth from God and was going back to God. Joh.13:3
19. His occupation with the POG and not with His own self, circumstances, deprivations, pressures, rejections, etc., formed the basis for His inner tranquility.
20. It is this type of **peace** that He leaves to His immediate disciples and, in the long term, to all of His disciples.
21. It is via the H.S. coupled with BD that produces the environment that the believer can find true contentment, relaxation, tranquility, harmony and security that only God and the POG can provide.
22. It is inner **peace** that comes from the believer’s occupation with Christ.
23. It is not a pseudo-**peace** that the cosmos offers, as Jesus makes clear in vs.27b and states, “**not as the world gives, do I give to you**”.
24. While the cosmos provides people with various periods and circumstances of serenity and tranquility, their offer is based on various external or physical means to make people happy or secure.
25. When these things are threatened, upon which they have built their **peace**, they become agitated and **fearful** that they will lose what they so desperately need to keep them happy.
26. The believer that builds their **peace** on pleasant circumstances, relationships, money, details, funsville, jobs, family, etc., are guaranteed to not to have ultimate **peace** but the reality of future conflict within.
27. It is only by building your **peace** in the promises of God and the particulars of BD that ensures the believer of having **peace** even during the most difficult periods of life.
28. The WOG teaches clearly that there is nothing we face that is not common to the human condition, meaning that others have faced the very same types of tests, including Jesus. 1Cor.10:13; Heb.2:16ff
29. Only by being absorbed in God’s grace will the believer find that which is sufficient to handle everything that comes into our life, including the difficulties of our own



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STA making, and that nothing can separate us from the love God has for us.  
Rom.8:35,39

30. It is only by embracing the **peace** of Christ that the antidote for the disciple's immediate turmoil in facing His imminent departure can have its desired effect, which is the force behind His dual commands in vs.27c, "**Let not your heart be troubled, nor let it be fearful**".
31. That His commands follow His solicitation to receive His **peace** denotes that their continued state of inner conflict and apprehension over His departure are still intact.  
Cp. Joh.14:1
32. They are commands forbidding a continuance of an action in progress.
33. The **heart** reflects their current volitional state of being as reflecting the norms and standards by which they think and operate under.
34. The **heart** is said to be **troubled** when the believer is shaken to the very core of their being and the strongest things that they have chosen to place their confidence in are insufficient to sustain them, as they normally do.
35. That the disciples rest their confidence on their own agenda for Jesus, their eyes are obviously on the physical situation of His departure, as they perceive it.
36. His command therefore is to stop letting their hearts be agitated or stirred up by the circumstances and things happening around them and hence get their eyes off of the physical and put their confidence into the spiritual realities, He has so articulated.
37. The second command to "stop letting your hearts **be fearful**", is the direct affect that comes from placing their confidence in human viewpoint versus BD.
38. The nuance of the verb "δέιλιάω/**fearful**" is timidity or cowardice, and this word is never used in a good sense in the Greek world.
39. It denotes that when the believer is placed in given situations that the physical fails to support them, in which they have placed their trust, they resort to STA fear and reflect spiritual cowardliness before God.
40. Due to failure to accept and apply BD, they do not have the faith-rest provided through BD and the necessary courage to face and handle the test is remiss.
41. Those of this ilk are constantly under STA worry, will consistently flunk their tests and spiritually reflect cowardly "lions" on the yellow brick road to the land of "Oz".
42. Though the path of BD is clearly marked, they opt to put their faith and eyes on the forest of the cosmos around them.
43. Inner **peace**, which comes via occupation with God and His plan, is the only thing that can prevent inner turmoil and the resultant fear and cowardice of those that do not truly trust God.
44. In vs.28a, Jesus reminds His disciples of what He had taught them and says, "**You heard that I said to you, 'I go away, and I will come to you'**".
45. He has expressly taught and instructed them fully that His departure though necessary, is temporal.
46. He was indeed leaving, but He has promised them that He was coming back for them and was making every provision for them in the meantime. Joh.14:1-3
47. However, like many others, they only focused on the teaching that He was going **away** and not the totality of what He had taught.
48. Because they did not want to hear that He was leaving, everything else is subordinate and of no true consequence in its intended explanations and offered encouragement.

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49. Truly, when one is pressured by circumstances and difficulties and are contemplating throwing in the towel spiritually, that is especially a critical time when focus on all of the principles and promises of BD become essential.
50. If one is not accepting BD and orienting to and thinking the right thing during the normal course of events in day to day life, how can they think that “presto”, they will bring forth the necessary doctrine during the times of intense pressure?
51. And to the degree that one rejects BD, they are hamstrung to think the right thing at any time in their life.
52. In lieu of the fact that Jesus has taught them the doctrine necessary for them to have inner **peace**, He makes it clear that they have no capacity for it as He then states, “**If you loved Me, you would have rejoiced, because I go to the father**”.
53. The second class condition declares that they have neither love nor happiness regarding the POG for Jesus life.
54. It is Divine love that places the good/blessing of others above our own good/blessing.
55. The disciples did not rejoice that Jesus was going to be glorified and ascend to the right hand of **the Father**, since all they could focus on was how this was going to adversely impact them.
56. Because of their rejection of BD, they did not have the capacity to have the correct mental attitude regarding Jesus’ departure and thus make the appropriate applications towards Him and the situation.
57. Because they were disoriented to the POG concerning Messiah’s mission of passion, they could not find **peace** within and the resultant +H that would come in knowing the Jesus has essentially completed His mission as the Lord and Savior of the world.
58. It is His glorification and ascension **to the Father** that is the hallmark of Jesus perfect success in running His course. Psa.2:5; Act.13:33; Heb.1:5
59. His ascension is the Father’s stamp of approval upon His Person that indeed the POG had been fulfilled through Him, which is the force of the final clause, “**for the Father is greater than I**”.
60. Because the Son was totally subordinate to **the Father** and the POG as Messiah, it is of the utmost reward and glory for Him that **the Father** is ready to receive Him back.
61. For His humanity, it is of the greatest blessing, since His humanity had never been to the 3<sup>rd</sup> heaven.
62. To Jesus, the greatest honor He could bestow with respect to the authority of **the Father** was to complete His mission and the greatest honor that **the Father** could bestow upon Jesus was to receive Him in resurrection glory.
63. That Jesus recognizes that His mission is essentially complete is made clear in vs.29 as He informs the disciples, “**And now I have told you before it comes to pass, that when it comes to pass, you may believe**”.
64. When they reflect back on these events and teaching, they will recognize that Jesus really did know what He was talking about and move to a new level of confidence in Him and His teaching.
65. Though they did not **believe** His words at this time, in the near future they would.
66. Faith in this context is not Ph<sub>1</sub> faith, but Ph<sub>2</sub> faith or trust in His words.
67. *Review Doctrine of Peace.*

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## EXEGESIS VERSES 30 – 31:

GNT John 14:30 οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν,

NAS John 14:30 **"I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;** λαλήσω λαλέω (vifa--1s; "I will speak/communicate/articulate") οὐκέτι (adv.; "no longer") πολλὰ πολὺς (ap-an-p; "many things/ much more") μεθ' μετά (pg) ὑμῶν, σύ (nrg-2p) γάρ (cs) ὁ ἄρχων· (d.a. + n-nm-s; "the ruler/commander/chief/leader") τοῦ ὁ κόσμου κόσμος (d.a. + n-gm-s) ἔρχεται ἔρχομαι (viph--3s) καί (cc) οὐκ οὐ (neg. +) ἔχει ἔχω (vira--3s; "he does not have") οὐδέν, οὐδεὶς (arcan-s; "nothing/not one thing") ἐν (pL) ἐμοὶ ἐγώ (nrd-1s; ref. Jesus)

GNT John 14:31 ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

NAS John 14:31 **but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do.** ἀλλ' ἀλλά (strong advers.) ἵνα (conj. purpose; "in order that/so that") ὁ κόσμος (d.a. + n-nm-s) γινῶ γινώσκω (vsaa--3s) ὅτι (cc; intro. indir. disc.; "that") ἀγαπῶ ἀγαπάω (vira--1s) τὸν ὁ πατέρα, πατήρ (d.a. + n-am-s) καί (cc) καθὼς (comp. conj.; "just as") ὁ πατήρ, (d.a. + n-nm-s) ἐνετείλατο ἐντέλλομαι (viad--3s; "gave commandment/orders/a charge/authorized commission"; same as 8:5) μοι ἐγώ (nrd-1s; "to Me") οὕτως οὕτω (adv.; "even so/thus/in this way") ποιῶ. ποιέω (vira--1s) **Arise, let us go from here.** Ἐγείρεσθε, ἐγείρω (vImp.p/m--2p; "Arise/Get yourselves up") ἄγωμεν ἄγω (hortatory subjunctive/pa--1p; "let us go") ἐντεῦθεν. (adv.; "from here/from this place")

## ANALYSIS VERSES 30 – 31:

1. Jesus now explicitly declares that He deems His ministry at the 1<sup>st</sup> advent as essentially over and states, **"I will not speak much more with you"**.

## GOSPEL OF JOHN

2. His announcement that He will not teach them **much** longer is not saying that He has nothing else yet to say.
3. He continues to teach them through chptr.16, but the reality is that the period of time in view is a matter of a couple of hours and He will be constrained to simply closing principles of BD with which to leave them.
4. The essence of His statement is a declaration that He considers His course of ministry and life as established by God to be at its end and His imminent departure from them expedient.
5. Just as Paul was cognizant of reaching the end of his ministry, so Jesus is fully aware that He has run His course for the 1<sup>st</sup> advent. Cp. 2Tim.4:6-7
6. The only remaining issue of reasoning import regarding Jesus' life is the method by which He will exit this **world**.
7. This is the force behind His explanation for the expedient departure as He states, "**for the ruler of the world is coming**".
8. As an aside, it is completely possible that the disciples mistook this phrase perceiving **the ruler of the world** as Caesar in power at that time. Cp. Joh.12:31
9. If so, they likely interpreted His words in the same way that their generation did assuming that Jesus was about to throw off the Roman yoke of oppression.
10. However, we recognize the truth of this phrase as referring to none other than Satan, who continues to exercise total authority over the cosmos.
11. Jesus refers to the Devil in this same vein some 3x in the final few days of His ministry. Joh.12:31; 14:30; 16:11
12. It is Satan that is the ultimate authority behind the evil in the A/C and perpetuated throughout the cosmos.
13. It is clear that he has attempted to destroy Jesus from the very beginning of the incarnation. Mat.2:13,20 cp. Rev.12:1-4
14. His method of operation was by manipulating hostile –V set up in power positions to orchestrate Jesus' murder.
15. It became clear to Satan that God was going to protect the Christ Child physically and Satan then resorted to spiritual attacks personally seeking to make Jesus sin. Mat.4:1ff; Luk.4:1ff
16. Application: God is the source of protection for believers and for their children. 1Sam.10:19; Psa.34:19; 37:39-40; 2Tim.4:18
17. Application: This fact does not negate our responsibility to partition Him in prayer for our protection. 2Chr.20:9; Psa.34:17; 142:6
18. Satan continually solicited Jesus to sin throughout His ministry by constantly bringing into His periphery –V hostile and antagonistic to Him.
19. All of these attempts were as equally unsuccessful as the wilderness temptations and now at the end of Jesus' ministry He could unequivocally state, "**he has nothing in Me**".
20. This phrase means that Satan has completely failed in his attempts to gain any advantage over Jesus.
21. That Satan could not induce Jesus to sin, there was no point that he ever had any influence or power over Him.
22. This left the only viable alternative of Satan's rule of darkness and that was to finally bring to fruition Jesus' death.

## GOSPEL OF JOHN

23. Though Satan's **coming** is in the person of Judas with the –V religious leaders, it is the spiritual reality of darkness that is the true focus of attention.
24. This final act of Satan is his trump card, or so he thinks, and he is sure that he will finally have victory over his foe.
25. However, the very worst fate that Satan could manage to secure for Jesus, is the very act that God has planned, under His permissive will, to allow Satan to execute in order to conquer the author of death in victory. 1Cor.15:55
26. And it is the very act of Jesus submission to God to be led to death by Satan that epitomizes His perfect **love** of God in contrast to what Satan thinks as Jesus states, **“but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do”**.
27. It is this final period of intense activity by the Prince of darkness that will eventuate in manifesting the depth of Jesus' **love** for **the Father**.
28. Jesus will demonstrate what He has taught His disciples and that is that the mark of true **love** for **the Father** is obedience to His directive will, no matter the personal cost.
29. He states that His obedience of going to the cross is exactly what **the Father** has commanded Him to do as Messiah and that He will execute this charge perfectly.
30. While this is the only verse in John that Jesus has explicitly stated His own Divine **love** for God, it is implicit in all that He has said and done.
31. Jesus in His humanity was a free moral agent, fully human and could have chosen for or against God's will at any point and even at this point could have disobeyed.
32. However, He did not disobey the Father's command and endured the worst fate that one could possibly endure i.e., maximum undeserved suffering.
33. His willingness to be obedient to the Father's will demonstrated to all **the world** that Jesus always put the best interest of the Father's good will above any personal consequences from Satan and the cosmos that would befall Him in life.
34. However, Jesus knew that by perfectly expressing His obedience to **the Father** to the end would result in the Father's reciprocation of **love** via resurrection, ascension and glorification. Phi.2:8-9
35. The **commandment** in view is the encapsulation of charge given to Messiah to remain sinless and perfectly obedient to the Father's will throughout the incarnation finalized in His volitional choice to submit himself to death on the cross both spiritually and physically.
36. In Jesus' consideration of this final act that He must accomplish, He determines that it is now time to physically proceed forth from the upper room and gives orders for the disciples to **“Arise, let us go from here”**.
37. It denotes His perfect readiness and determination to move out to meet His antagonist in fulfilling His final **commandment** for the incarnation.