



Farewell Pt. 1

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Saying 'goodbye' is never easy to do. For me it has always been especially difficult. In light of the developing opportunities for ministry by Claire and me in Cologne German this coming summer, I've found a particular irony in the Sunday School lessons for the next few Sundays. They compose a four part study of Jesus' farewell speech to his disciples in the upper room before his arrest and crucifixion on Good Friday. I don't know whether to label this providential or not! But do I see in this study the opportunity to find affirmation of God's leadership, even when we can't see very far down the road to understand exactly where it is taking us and is separating us from folks we love and appreciate.

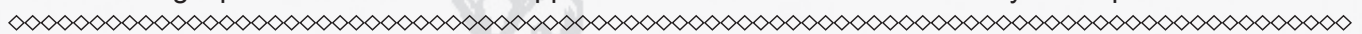


In John's gospel account, we plug into the events of the night before the arrest and subsequent crucifixion of Jesus. John puts enormous emphasis on what Jesus said during the Passover supper observance, while the Synoptic Gospels give a more balanced account of what Jesus did and what he said. John's narrative runs from chapter thirteen through chapter seventeen of his gospel, in comparison to the accounts of the same night's events in Matt. 26:17-35, Mark 14:12-31, and Luke 22:7-38. John never directly mentions the institution of the Lord's Supper. Instead, he focuses on things that Jesus said to reassure and instruct the Twelve in these final moments of earthly ministry.

Consequently, we can learn a great deal from John's narrative about saying 'good-bye.'

I. Context

As per the normal pattern, we will depend heavily on the background studies in [previous treatments](#) of the fourth gospel. New material will supplement this as needed for the study of chapter fourteen.



a. **Historical**

External History. The context of the fourth gospel revolves around the attempt to identify the time, place and purpose of the composition of this

gospel. J.N. Sanders ("The Gospel of John," *Interpreters Dictionary of the Bible*, iPreach) effectively summarizes many of these issues:

Written, according to tradition, by John the son of Zebedee, this gospel stands as the last of the four canonical gospels in the NT, consistently with its traditional date of composition; though some early MSS—notably Codex Bezae (D) and the Washington Codex (W)—put first the two gospels considered of apostolic authorship, Matthew and John, with Luke and Mark in third and fourth place respectively.

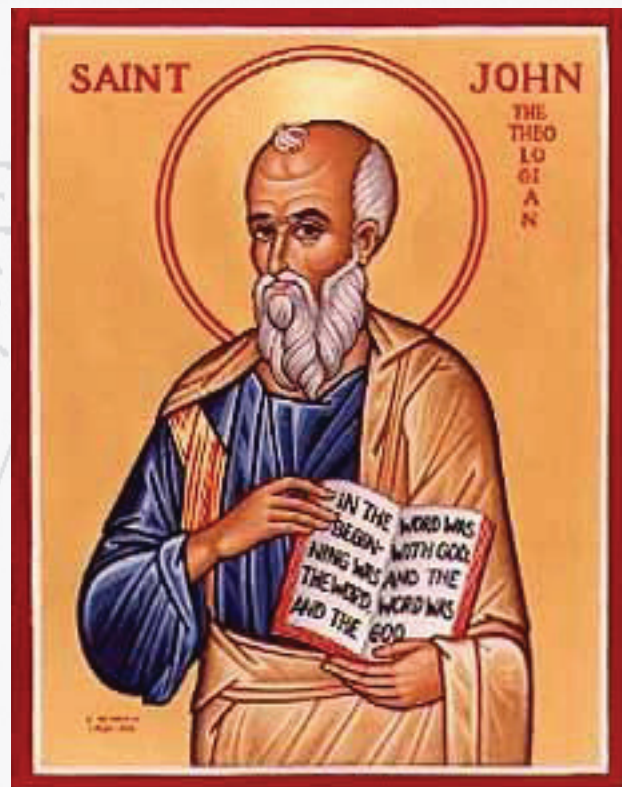
John was highly valued in ancient times as the “spiritual gospel,” first so called by Clement of Alexandria, and was perhaps the single most influential book of the NT in the fashioning of early Christian dogma.

Since the beginning of the period of modern critical study, however, there has been much controversy about its authorship, place of origin, theological affiliations and background, and historical value. Already in the late second century certain conservative and otherwise orthodox Christians, the so-called “Alogi,” denied its apostolic authorship. This was, however, on the grounds of its teaching, which they judged unorthodox, and not because of any authentic alternative tradition. In the modern period too, dogmatic presuppositions have played a considerable part, if not always consciously, in the controversy about this gospel. Conservative scholars have been at pains to uphold its apostolic authorship, and others to deny it, both sides tacitly agreeing that it constituted a bulwark of orthodoxy. It has not always been sufficiently realized by both parties to the controversy that to settle the question of its authorship would not necessarily decide that of its value. Even if it could be proved that it was not the work of an apostle and eyewitness of the events it purports to describe, it would not follow necessarily that its testimony is intrinsically inferior to that of the other gospels, and vice versa.

The real focal point of the controversy about John is therefore not the problem of authorship, but the question why it differs as it does from the other gospels. Only if the latter question is satisfactorily answered can there be any hope of understanding the origin, purpose, and value of John.

In regard to this latter point, Sanders offers a helpful summation of the origin and purpose of this gospel that merits serious attention:

Whoever it was who put John in its present form and published it, whether he was its author or its editor, the Beloved Disciple or another, he offered it to the church and to the world as evidence for the claim that Jesus is the Christ, the Son of God (20:31), furnished by a selection of Jesus’ own acts—the “signs”—expounded in the discourses, and by the testimony of individuals, primarily of the Beloved Disciple.



There are six signs, one less than the perfect number seven, and, both by this fact and by their content, they lead up to the final and perfect sign, the death and resurrection of Christ. The first sign, the changing of water into wine, symbolizes Christ’s ministry as the substitution of the wine of the gospel for the water of the law; the second and third, two miracles of healing, show Christ as the bringer of life and forgiveness—the paralyzed man by the pool represents the sinner whom the law cannot save; the fourth shows him as the bringer of the real manna; the fifth illustrates that “in him was life, and the life was the light of men.” by the curing of the blind man; the sixth, the raising of Lazarus, shows Christ as victor over death and prepares immediately for his own resurrection. The inner meaning of these events is expounded in the discourses, which are held together by the themes which run through them and give the gospel its unity. The fact that the main themes are stated in the Prologue suggests that the Prologue is integral to the gospel, which is, in fact, an exposition of its meaning. It is difficult to imagine the Prologue as an originally independent hymn to the Logos, subsequently attached to the gospel, though this has been suggested.

The discourses may well have originated in sermons expounding the “signs”: the feeding of the multitude and the discourse associated with it would be an appropriate Easter sermon, and, indeed, it may be that the association of the signs with feasts gives a clue to



the occasions on which these sermons were preached. They were then formed into the gospel, and may have undergone a certain amount of rearrangement by the editor, thus giving rise to the phenomena explained by some critics as due to dislocation of the text (see § A2 above). The present order, however, is clearly intentional, even if it is not according to the author's intention.

It is not easy to date the gospel at all precisely. Much of its material, even in the discourses, may be primitive, but it may have been gradually brought into shape during a lifetime of preaching, and the traditional date for its publication, late in the first century, fits the evidence of its early use by Ignatius. A man who was a youth at the time of the Crucifixion could well have published the gospel in the nineties when he was himself, as the tradition asserts, an old man, perhaps the last survivor of those who had seen the Lord.

Published at Ephesus at that time, the gospel must have been designed not only to remind the church of vital truths about its Lord, but also to win from the mystery cults and Gnosticism those pagans who sought salvation.

Thus the fourth gospel provides us with a wealth of insight about Jesus that otherwise would not be known. For that we can be grateful.

Internal History. Time and place markers that identify the time and location of this speech are virtually non-existent inside chapter fourteen. These must be determined from sources that are a part of the larger text of which our passage is but one segment. These markers begin with 13:1, "before the festival of the Passover," then surface at 13:2b, "during

the supper," 13:13, "After he had washed their feet, had put on his robe, and had returned to the table, he said to them,...," 13:21, "After saying this...," 13:23, "One of his disciples — the one whom Jesus loved — was reclining next to him...," 13:30-31, "So, after receiving the piece of bread, he [Judas] immediately went out. And it was night. 31 When he had gone out,...," and 13:38, "before the cock crows, you will have denied me three times." John never identifies where Jesus and the disciples were as they celebrated the Passover. Through the common point with the Synoptic Gospel accounts of Jesus washing the disciples' feet, we surmise that this speech took place in the upper room in Jerusalem.

Inside chapter fourteen the time / place markers are oriented to the spiritual reality of Heaven and earth where the disciples would remain. Jesus declared that he was getting ready to go to his Father's place and that the disciples would eventually come there also when he returned to earth to fetch them. The location markers then center on Heaven and earth and the movement of Jesus to and from Heaven, and the disciples' movement to Heaven. The theme of them being separated from him dominates. His 'substitute' presence on earth will be the Holy Spirit who will assume the leadership role that the earthly Jesus fulfilled up to his departure.

The time marker for Jesus' return to fetch the disciples is laid out merely as "on that day" in 14:20.

The vagueness of these time and place markers troubled the disciples and occasioned two of the three sets of questions. First by Thomas, "Lord, we do not know where you are going. How can we know the

way?” (v. 5). Second, by Judas (not Iscariot), “Lord, how is it that you will reveal yourself to us, and not to the world?” (v. 22). Thus, how Jesus answered these

questions becomes a major part of the exegesis of the chapter.

b. Literary

Genre. The larger literary genre issue is, of course, that of the nature of a gospel as an ancient literary form. Unique to the ancient world, this form drew elements from ancient history and biography in order to present the story of Jesus in a highly individualized manner to the initial readers of each gospel. Not only was each gospel writer concerned with recounting the historical life of Jesus, he was equally concerned -- if not more so -- with interpreting the religious significance of Jesus to his readers in ways that would help them serve the Lord better. This challenges the modern reader who has been trained to look hard for factual history in any biography. Lack of such undermines the credibility of the story and weakens any interpretation of the significance -- religious, political, cultural etc. -- of the central character in the biography. Thus for the past three hundred years plus in biblical interpretation the debate has raged back and forth about the historical reliability of the Bible. Yet, as the various “Quests for the Historical Jesus” have demonstrated over the past 150 years, once a “historical Jesus” has been culled out of the gospel texts, such a Jesus is no basis for the religious phenomena called Christianity that has transformed countless millions of lives as well as cultures for the past 2,000 years. Something essential is lost -- the living breath of God in the pages of scripture that can change and transform human life.

One must come back to explore again the nature of “gospel” as a literary form. The clue is not to superimpose down on to it the rigid demands of modern historiography. Basic, general expectations -- yes. Rigid, empirical precision -- no. More important is the theological understanding of Jesus by each gospel writer -- something that Redactional Criticism taught us over half a century ago.

The passage itself is cast basically in the form of an ancient discourse or speech. The three sets of questions posed by three disciples -- Thomas, v. 5; Philip, v. 8, and Judas, v. 22 -- function mostly as literary vehicles to open the platform for Jesus to set forth his viewpoint in details that goes beyond the point of each question.

Significant from the genre identification are the implications for finding applications of the text to our day. George Beasley-Murray (*Word Biblical Com-*

mentary, Logos Systems) alerts us to some of the aspects of this issue:

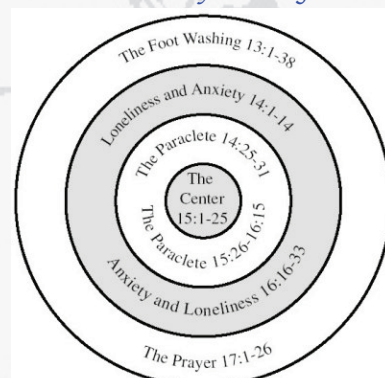
The farewell discourse, unlike the discourses that have preceded it, is addressed to disciples of Jesus. Some elements of it relate uniquely to them, e.g., 13:33, 36–38 (addressed to Peter), 7–9 (to Philip), 18–20 (to those who were to witness resurrection appearances of Jesus), 27–31. The bulk of the discourse, however, is addressed to the disciples as representatives of the Church that is to be, and most of the passages just named have obvious relevance to the Church. While some elements admittedly can be incorporated into the Church’s proclamation of the good news to the world (e.g., 14:1–3, 6, 8–11, 18–24, 27) the discourse is fundamentally the *Testament Of Jesus to his Church*. In writing it the Evangelist will consciously have had in view the churches about him in their concrete situations; the modern reader will have no difficulty in relating it to the churches not only of the first century but of subsequent and present times.

Thus correct exposition of the passage must give some attention to this.

Literary Context. The literary setting of chapter fourteen has several layers. Primarily it stands as a part of the so-called “Farewell Cycle” comprised of chapters thirteen through seventeen. This is mostly speech material cast in the setting of the Last Supper by the gospel writer. Gerald L. Borchert (*NAC*, Logos Systems) has a helpful discussion of this contextual setting.

The evangelist at this point turns to a special cycle that is focused on preparing the followers of Jesus for Passover and the life of discipleship during the coming time -- a time when the post-Passover community of believers would be established and sense their alienation from the world.

The Bull’s-Eye or Target



Some scholars have designated this section the Farewell Discourses,¹¹ but this major section, which consists of chaps. 13–17, involves far more than discourse material. Clearly there are farewell words that remind the reader of the farewell addresses by Moses and others to the people of Israel (cf. Deut 31–33).²² But rather than simply being a farewell speech, this section (involving more than just chaps. 14–16) begins with one of the most memorable acts of Jesus. Here he vividly demonstrates a model of discipleship by washing his disciples' feet and by issuing a new commandment of love, which epitomizes that model. This major section ends in chap. 17 with a multi-dimensional prayer of Jesus that not only represents what discipleship dependence ought to be like but provides in prayer form a unique summation of a number of the major concerns in the Gospel.

These two bookends of the Farewell Cycle form a kind of outer ring for conceptualizing this section as a type of bull's-eye or target. The center of the bull's-eye would be the *Mashal* of the Vine and the Branches with its emphasis on abiding or remaining in the Vine and its reminder of the importance of love in the life of discipleship (15:1–17). This theme of love in the core of the bull's-eye is also a crucial aspect of the outer ring since it is introduced in chap. 13 and is reasserted in the final petition of the prayer (17:25–26). Around the core of the bull's-eye in chap. 15 and inside the outer ring are two other rings of concern. Immediately inside the outside ring of foot washing (chap. 13) and prayer (chap. 17) is a ring that treats two important issues: the disciples' sense of imminent loss or abandonment at the prospect of the departure/death of Jesus and Jesus' effort to address their fears (14:1–14; 16:16–33). Inside that ring of concern is the five-point discussion of the role of the Spirit/Paraclete in the provision of divine presence and direction for the life of the believing community (14:15–31; 15:26–16:15). Inside the Spirit ring is the center of the bull's-eye (15:1–25) described above.

If readers can conceptualize these chapters in this target fashion, they should be able to recognize that the evangelist is not simply jumping aim-

¹¹ See, for example, L. Morris, *The Gospel According to John*, NICNT (Grand Rapids: Eerdmans, 1995), 610; G. Beasley-Murray, *John*, WBC (Waco: Word, 1987), 222; and R. Bultmann, *The Gospel of John* (Philadelphia: Westminster, 1971), 522. See also D. Deeks, "The Structure of the Fourth Gospel," *NTS* 15 (1968): 119–21; F. Stagg, "The Farewell Discourses: John 13–17," *RevExp* 62 (1965): 459–72; and J. Painter, "The Farewell Discourses and the History of Johannine Christianity," *NTS* 27 (1981): 525–43.

²² For other farewell statements see Jacob's blessings at Gen 49, David's farewell in 1 Chr 28–29, and Paul's farewell statement to the Ephesian elders in Acts 20:17–38.

lessly about in the presentation of his materials. The bull's-eye image fits John's style here of employing a set of wraparound issues that lead the reader to hold together all of these matters in a united package called discipleship. The close interrelationship of these chapters is presented in words emphasizing Jesus' farewell, and the chapters are equally about challenging the community to adopt a new model of discipleship in terms of lovingly and confidently relating to one another while being effective agents for God in Christ in the midst of a hostile world.

One matter that should be mentioned here before proceeding to chap. 13 is the statement at 14:31, where Jesus tells the disciples, "Come now; let us leave," and then continues the cycle for three more chapters (15–17). Scholars frequently refer to such a statement as a "seam" in the writings of John, and some suggest that the seam is the result of bringing together what were originally two different addresses.³³ Some scholars even argue that the theology of both sections is different.⁴⁴ However one may view the matter of sources and explain the presence of the statement at 14:31, I would emphatically argue that chaps. 13–17 of this Gospel, as we have them, now form a fully integrated line of thought; and I would strongly demur from any suggestion of a differing theological perspective in these chapters. I particularly reject Schnackenburg's suggestion that the death of Jesus has fallen out of focus in 13:12–20.⁵⁵ As I have hinted above, I believe that the argument is a brilliant literary piece of theological construction and the more one studies its bull's-eye nature, the more one should sense that whatever sources (written or oral) may have been used by the evangelist, this section in its current canonical form is a magnificently synthesized and integrated piece of work.

Prof. Borchert has quite accurately addressed the

³³ See R. Brown, *The Gospel According to John xiii–xxi*, AB (Garden City: Doubleday, 1966), 588–94, and esp. 582, where he states emphatically that there "can be no doubt that the chapters that form the Last Discourse were not always united." Cf. Bultmann, who argues for a significant reorganizing of the chapters to reflect the fact that "14:25–31 is obviously the conclusion of the farewell discourses" (*John*, 459). J. Bernard simply puts 15:1–16:33 between 13:31a and 13:31b (*A Critical and Exegetical Commentary on the Gospel According to St. John*, ICC [Edinburgh: T & T Clark, 1928], 2.477ff.).

⁴⁴ See J. Becker, "Die Abschiedsreden im Johannesevangelium," *ZNW* 61 (1970): 215–46 and *Das Evangelium des Johannes* (Gütersloh: G. Mohn, 1981), 2.477.

⁵⁵ See Schnackenburg, *St. John*, 3.23.

literary setting of our passage. This provides a crucial framework for understanding Jesus' words in chapter fourteen.

II. Message

Literary Structure. The thought flow inside chapter fourteen is somewhat challenging to identify with certainty, as the [Block Diagram](#) and [Summary of Rhetorical Structure](#) sections at the end of the internet version of this study detail in the analysis of the Greek text. At first glance, one would assume that the three disciples who pose questions to Jesus that elicit his response -- Thomas, v. 5; Philip, v. 8, and Judas, v. 22 -- would serve as the organizing structure of the thoughts. But the contents of Jesus answer to these goes beyond the point of the question and sometimes overlaps thematically with one another. Most contemporary printed Greek texts and a number of English translations divide out the text into two major sections: 1) vv. 1-14, the way as central, and 2) vv. 15-31, the Holy Spirit as central.



To be sure, this division is somewhat artificial simply because the gospel writer's mind doesn't work in a pattern familiar to any modern western way of thinking. The thoughts flow like a churning river, more than move forward like climbing stairs.



a. Jesus, the Way, vv. 1-14

Greek NT	NASB	NRSV	NLT
<p>1 Μη ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεὸν καὶ εἰς ἐμὲ πιστεύετε. 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν; 3 καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε. 4 καὶ ὅπου [ἐγὼ] ὑπάγω οἴδατε τὴν ὁδόν. 5 Λέγει αὐτῷ Θωμᾶς κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; 6 λέγει αὐτῷ [ὁ] Ἰησοῦς ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ</p>	<p>1 "Do not let your heart be troubled; believe in God, believe also in Me. 2 "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3 "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. 4 "And you know the way where I am going." 5 Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?" 6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the</p>	<p>1 "Do not let your hearts be troubled. Believe in God, believe also in me. 2 In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? 3 And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. 4 And you know the way to the place where I am going." 5 Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" 6 Jesus said to him, "I am the way, and the truth, and the</p>	<p>1 "Don't let your hearts be troubled. Trust in God, and trust also in me. 2 There is more than enough room in my Father's home. If this were not so, would I have told you that I am going to prepare a place for you? 3 When everything is ready, I will come and get you, so that you will always be with me where I am. 4 And you know the way to where I am going." 5 "No, we don't know, Lord," Thomas said. "We have no idea where you are going, so how can we know the way?" 6 Jesus told him, "I am the way, the truth, and the life. No one can come to the</p>

ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ. 7 εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε. καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐώρακατε αὐτόν. 8 Λέγει αὐτῷ Φίλιππος κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. 9 λέγει αὐτῷ ὁ Ἰησοῦς τοσοῦτω χρόνῳ μεθ' ὑμῶν εἶμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἐωρακῶς ἐμὲ ἐώρακεν τὸν πατέρα· πῶς σὺ λέγεις· δεῖξον ἡμῖν τὸν πατέρα; 10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ. 11 πιστεῦτέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε. 12 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι. 13 καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. 14 ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.

Father but through Me. 7 "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him." 8 Philip said to Him, "Lord, show us the Father, and it is enough for us." 9 Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'?" 10 "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. 11 "Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves. 12 "Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father. 13 "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. 14 "If you ask Me anything in My name, I will do it.

life. No one comes to the Father except through me. 7 If you know me, you will know my Father also. From now on you do know him and have seen him." 8 Philip said to him, "Lord, show us the Father, and we will be satisfied." 9 Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?" 10 Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. 11 Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. 12 Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. 13 I will do whatever you ask in my name, so that the Father may be glorified in the Son. 14 If in my name you ask me for anything, I will do it.

Father except through me. 7 If you had really known me, you would know who my Father is. From now on, you do know him and have seen him!" 8 Philip said, "Lord, show us the Father, and we will be satisfied." 9 Jesus replied, "Have I been with you all this time, Philip, and yet you still don't know who I am? Anyone who has seen me has seen the Father! So why are you asking me to show him to you? 10 Don't you believe that I am in the Father and the Father is in me? The words I speak are not my own, but my Father who lives in me does his work through me. 11 Just believe that I am in the Father and the Father is in me. Or at least believe because of the work you have seen me do. 12 "I tell you the truth, anyone who believes in me will do the same works I have done, and even greater works, because I am going to be with the Father. 13 You can ask for anything in my name, and I will do it, so that the Son can bring glory to the Father. 14 Yes, ask me for anything in my name, and I will do it!

Notes:

These verses move in several directions around Jesus' upcoming trip that the disciples couldn't participate in just yet.

Verses 1-4 are linked to reassurance of the disciples prompted by Peter's question, "Where are you going?" in 13:36a. Jesus' initial reply was "Where I am going, you cannot follow me now, but you will follow

afterward" (13:36b). This prompts Peter's rejoinder, "Lord, why can I not follow you now? I will lay down my life for you" (13:37). Jesus then stung Peter with his declaration, "Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times" (13:38).

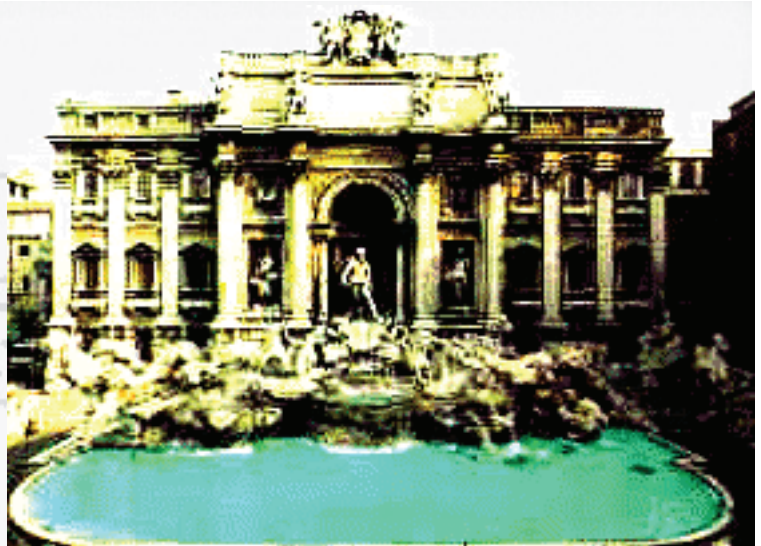
Then Jesus tries to reassure the group about the

nature of his upcoming trip (14:1-4): “1 “Do not let your hearts be troubled. Believe in God, believe also in me. 2 In my Father’s house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? 3 And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. 4 And you know the way to the place where I am going.” These statements are some of the more familiar declarations of Jesus in the fourth gospel. He begins with a series of admonitions and then moves to some promises.

First, “do not let your hearts be troubled” (Μὴ ταρασσέσθω ὑμῶν ἡ καρδία). In the context, the disciples were feeling intense apprehension about the future. They had left home etc. in order to follow Jesus. Now he was telling them that he was leaving them and that they couldn’t yet go with him. The further context of the Passover celebration and heightened Messianic expectation only increased this concern. The nature of Jesus’ encouragement was that they not allow their minds (heart is a figure for thinking in the ancient world) to be tossed around between doubt and hope like a boat on a stormy sea. The waves of doubt would overwhelm them unless they blocked them out.

Second, “Believe in God; believe also in me” (πιστεύετε εἰς τὸν θεὸν καὶ εἰς ἐμὲ πιστεύετε). Older English translations tend to take the first verb, πιστεύετε, as indicative mood: “you believe...” and the second verb as imperative: “believe...” More recent commentators and Bible translators lean toward taking both of the verbs as imperative mood expressions. In this instance, the spelling of the Greek verb is identical for both mood forms. The present tense of both Greek verbs renders the idea more precisely in English as “keep on believing in God and in me keep on believing.” The idea becomes a dual admonition for the disciples to continue trusting in both God and Jesus. This departure trip that Jesus has brought up signals that both God and Jesus know exactly what they are planning, and that it doesn’t mean abandonment of the disciples.

Third, “In my Father’s house there are many dwelling places” (ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν). This declaration stands as the first part of the basis for the trip Jesus is taking. The term μοναὶ πολλαὶ has occasioned much discussion over the centuries. The image presented by both this and ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου is simply that of a royal palace with lots of dwelling quarters for those who live in the palace. It is related to the image of Heaven as the



heavenly Jerusalem in passages such as Heb. 12:22 and Rev. 21:9-22:5. God’s palace is large enough to house all those invited to come live with Him. The KJV translation of μοναὶ as “mansions” is misleading today since in 1611 the English word “mansion” simply meant “living quarter.” This translation was based on the earlier Tyndale rendering as “mansions” and was a transliteration of the Latin Vulgate *mansiones* which simply means living quarters. What God will provide will be nice, but that’s not what Jesus is declaring here. The modern word “mansions” appeals to a materialistic depiction of Heaven, rather than a spiritual one taught in the New Testament.

Fourth, “If it were not so, would I have told you that I go to prepare a place for you?” (εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν;). The first promise made by Jesus is that he the master carpenter needs to go to his Father’s house to get the living quarters ready for occupancy. The “preparation” is in reality his atoning death and resurrection. The invited guests are actually the ones needing to be prepared so that they can take up residence in the Father’s house.

Fifth, “And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also” (καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτὸν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ᾗτε). This second promise commits Jesus to returning back to earth in order to fetch his disciples home with him. The concessive sentence structure of the Greek statement has more the sense of “in spite of having to leave to go to the Father, you can be certain that I am returning to take you to my Father’s home to live with me.” This powerful encouragement was intended to relieve the disciples of their apprehension of being left alone

at Jesus' departure. In truth, his departure was the much greater affirmation because of what he would be doing while gone from them. But at the moment just seeing Jesus close by was the more important aspect for the disciples.

Sixth, "And you know the way to the place where I am going" (καὶ ὅπου [ἐγὼ] ὑπάγω οἴδατε τὴν ὁδόν). This affirmation claims that the disciples already know the path that Jesus is going to take on his trip home. They had listened to his teaching long enough that they should have understood clearly what he was getting at.

Verses 5-7 highlight the lack of understanding by least some, if not all of the disciples present. Thomas poses the question to him, "Lord, we do not know where you are going. How can we know the way?" (κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;). The reference to "the Father's house" had confused Thomas, since

Joseph had long since passed away. If Jesus meant he was returning to Nazareth, then the disciples certainly knew the roads to take from Jerusalem back to southwestern Galilee. But the feeling was that Jesus wasn't talking about returning back home to Nazareth. But where then? So Thomas blurts out his question. Not knowing the destination of the trip automatically meant not knowing which roads to take in order to get there.

Jesus' response to Thomas doesn't directly answer his question as Thomas probably expected: "I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him." (ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ. εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε. καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἑώρακατε αὐτόν). **First**, the road to the Father's house runs through Jesus! "I am the way, and the truth, and the life." (ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ). If you want to get to Heaven you must go through Jesus; no other path to Heaven exists -- except in the phantasies of wrong headed thinking. And these lead straight to Hell, not to Heaven.

The threefold declaration of way, truth, and life reflect a complete package perspective. Jesus is the

path to God, and that path travels through Calvary and an empty tomb. Jesus is the truth, that is, he is the very manifestation of God's very being in absolute correct expression. Jesus is life. He is both the source and sustainer of eternal life that penetrates the barriers of death to enable us to live forever in the Father's house. Thus in him we have road maps, traveling vehicle and necessary supplies to make the trip home to Heaven. Besides Jesus is coming back to escort us on that trip.

Second, only one road to Heaven exists:

"No one comes to the Father except through me" (οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ). The Gospel is an exclusionist message. There's no getting around this core assertion of biblical truth. Absolutely no one gets to the Heavenly Father without going through Jesus. In a day when inclusiveness is the fad of the moment, this foundational truth is not popular in many circles. But it remains the declaration of

sacred scripture: Jesus is the only way to get to God in salvation. John is unquestionably clear in making this point in his recording of Jesus' words.

Third, knowing Jesus means knowing God: "If you know me, you will know my Father also. From now on you do know him and have seen him." (εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε. καὶ ἀπ' ἄρτι γινώσκετε αὐτόν καὶ ἑώρακατε αὐτόν). The first class conditional protasis in the first part of the sentence more precisely means "since you have known me, you will know my Father also." Some ancient manuscript copyists changed the wording because the original reading didn't quite fit the contextual signal of lack of understanding by the disciples. The alternative patterns move a variety of directions.⁶ The manuscript evidence favors the present reading of the text and points to Jesus glorification in the resurrection as the coming-to-know-the-Father moment. From this point forward knowledge of the Heaven Father will be full as understanding of what God has done through Christ will be complete.

Verses 8-14. Philip then chimes in with a question about the Father: "Lord, show us the Father, and

⁶Some variations include: "If you had known me, you would have known the Father also." "Since you know me, you know the Father."

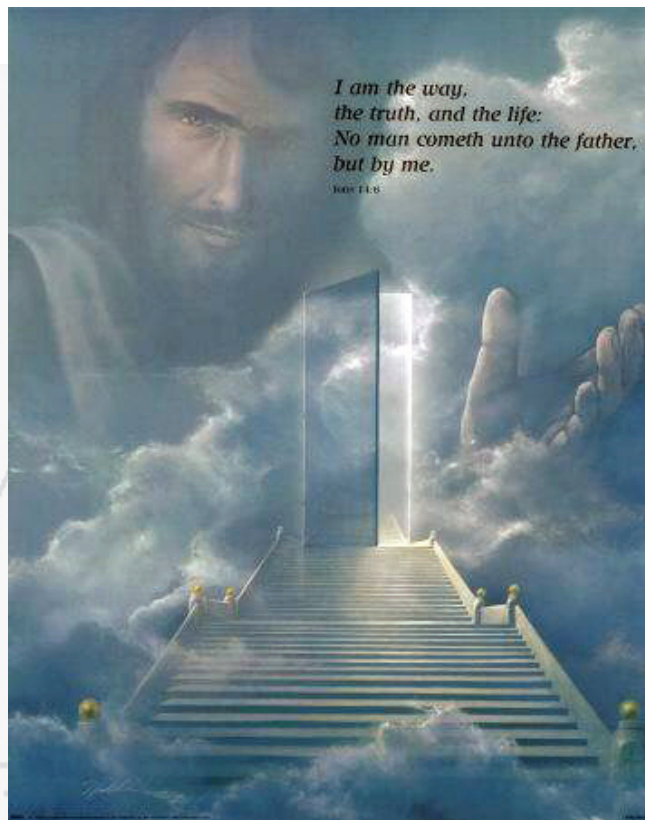


we will be satisfied“ (κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἄρκεῖ ἡμῖν). He picked up on the id of the Father and reflects lack of understanding of Jesus’ words. The Father is completely separate from Jesus in Philip’s mind and somehow Jesus could pull back a “curtain” into Heaven so that they could see God directly, someone no one had ever been able to do. That’s all that Philip wanted!

Jesus’ response just to Philip covers only verses 9-10, before Jesus switches from the singular “you” to the plural “you” in vv. 11-14, thus addressing all the disciples.

To Philip directly he said, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works.” (τοσοῦτω χρόνω μεθ’ ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἔωρακώς ἐμέ ἔωρακεν τὸν πατέρα πῶς σὺ λέγεις; δείξον ἡμῖν τὸν πατέρα; οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ ἐστίν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ’ ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ πατήρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.). He first chastises Philip for failing to grasp the nature of Jesus’ relation to the Father after spending some three years studying with Jesus during public ministry. He then repeats what must have been said many times before that Jesus and the Heavenly Father are one. That is, the divine nature of God is present in Jesus, and Jesus manifests perfectly the character and very being of God. Jesus then appeals to Philip to accept Jesus’ words as the very words of God Himself. And the confirmation of this can be found in the supernatural working of God in the ministry of Jesus through healing etc.

To the disciples generally he said, “Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever



you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.” (πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε. Ἀμήν ἀμήν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ. ἕάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.). The switch over to addressing the entire group occasions some repetition of what he had just said to Philip,

especially in the emphasis on unity with the Father being demonstrated in the actions of Jesus in healing etc.

Then Jesus moves to the disciples and their unity with him. Two promises are made. First, in ongoing entrustment of themselves into the hand of Jesus, the divine power would flow from God through Jesus into their ministries enabling them to do what Jesus had done in public ministry, and even greater things would be possible for them. The history of the positive impact of Christianity on the lives of countless millions of people testifies to the correctness of Jesus’ promise. Second, in this unity with Christ, disciples could tap into God’s power through prayer to have needs met abundantly by God. Jesus doesn’t give the disciples a “blank check” called prayer, as the rest of the New Testament makes very clear (e.g., Matt. 6:5-18; Jas. 1:2-8). The ability to have prayers answered is conditioned even here on being in complete unity with Christ in ongoing faith commitment.

How does these verses relate to us today? In astounding ways is the only possible answer. In Jesus’ unity with the Heavenly Father we discover the path to Heaven. And it is the only path that leads to Heaven! But also in that unity we find the power of God flowing out of Heaven through Jesus and into our lives as Jesus’ disciples living in unity with him.

b. The Spirit, his Helper, vv. 15-31

Greek NT

15 Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε· 16 ἀγῶ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾗ, 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. 18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ ἀγῶ ἐν ὑμῖν. 21 ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, ἀγῶ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. 22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης κύριε, [καὶ] τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; 23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἔάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. 24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ καὶ ὁ λόγος ὃν ἀκούετε

NASB

15 "If you love Me, you will keep My commandments. 16 "I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. 18 I will not leave you as orphans; I will come to you. 19 After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. 20 In that day you will know that I am in My Father, and you in Me, and I in you. 21 He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." 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?" 23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. 24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Fa-

NRSV

15 "If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you another Advocate, to be with you forever. 17 This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. 18 "I will not leave you orphaned; I am coming to you. 19 In a little while the world will no longer see me, but you will see me; because I live, you also will live. 20 On that day you will know that I am in my Father, and you in me, and I in you. 21 They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them." 22 Judas (not Iscariot) said to him, "Lord, how is it that you will reveal yourself to us, and not to the world?" 23 Jesus answered him, "Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. 24 Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me.

NLT

15 "If you love me, obey my commandments. 16 And I will ask the Father, and he will give you another Advocate, who will never leave you. 17 He is the Holy Spirit, who leads into all truth. The world cannot receive him, because it isn't looking for him and doesn't recognize him. But you know him, because he lives with you now and later will be in you. 18 No, I will not abandon you as orphans—I will come to you. 19 Soon the world will no longer see me, but you will see me. Since I live, you also will live. 20 When I am raised to life again, you will know that I am in my Father, and you are in me, and I am in you. 21 Those who accept my commandments and obey them are the ones who love me. And because they love me, my Father will love them. And I will love them and reveal myself to each of them." 22 Judas (not Judas Iscariot, but the other disciple with that name) said to him, "Lord, why are you going to reveal yourself only to us and not to the world at large?" 23 Jesus replied, "All who love me will do what I say. My Father will love them, and we will come and make our home with each of them. 24 Anyone who doesn't love me will not obey me. And remember, my words are not my own. What I am telling

οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.

25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων. 26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ]. 27 Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασέσθω ὑμῶν ἡ καρδιά μηδὲ δειλιάτω. 28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπάτέ με ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων μου ἔστιν. 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε. 30 οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν, 31 ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

ther's who sent Me.

25 "These things I have spoken to you while abiding with you. 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. 27 Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful. 28 You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I. 29 Now I have told you before it happens, so that when it happens, you may believe. 30 I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; 31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.

25 "I have said these things to you while I am still with you. 26 But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. 27 Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. 28 You heard me say to you, 'I am going away, and I am coming to you.' If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. 29 And now I have told you this before it occurs, so that when it does occur, you may believe. 30 I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; 31 but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us be on our way.

you is from the Father who sent me. 25 I am telling you these things now while I am still with you. 26 But when the Father sends the Advocate as my representative—that is, the Holy Spirit — he will teach you everything and will remind you of everything I have told you. 27 "I am leaving you with a gift—peace of mind and heart. And the peace I give is a gift the world cannot give. So don't be troubled or afraid. 28 Remember what I told you: I am going away, but I will come back to you again. If you really loved me, you would be happy that I am going to the Father, who is greater than I am. 29 I have told you these things before they happen so that when they do happen, you will believe. 30 "I don't have much more time to talk to you, because the ruler of this world approaches. He has no power over me, 31 but I will do what the Father requires of me, so that the world will know that I love the Father. Come, let's be going.

Notes:

Although grammatically verses 15 - 21 continue as the response to Philip's question, thematically they shift gears into new topics that are unrelated directly to Philip's question. The central theme of verses 15 through 31a is the promise of the Spirit to take Jesus' place while he is in the Father's house preparing to fetch his disciples home.

The flowing pattern of the ideas in these verses often reaches back to themes in vv. 1-14, and then advances those ideas further. Sometimes new themes are put on the table as well.

Verses 15-17: "If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This

is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. " (Ἐὰν ἀγαπάτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε· καὶ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾗ, 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.) The motif of loving Jesus is introduced here. Sacrificial commitment to Jesus means doing what Jesus says to do. No claim to love is valid without obedience to him. This connects closely with the promise of answered prayer in v. 14. The heart of answered prayer from those loving Jesus

is the gift of the Holy Spirit. Jesus defines him as Advocate (παράκλητος) and as Truth (ἀλήθεια). As “the one called along side of to assist” the Holy Spirit fulfills the role that Jesus did in public ministry; he is ἄλλον παράκλητον. He is to be the “stand-in” for Jesus during his absence from the disciples and will help them however they need help. Additionally as Truth he is the very manifestation of God’s being and character just as Jesus was Truth to them (cf. 14:6). As such, his presence and assistance is available only to those loving Jesus. The outside world will have no idea about this divine presence.



Verses 18-21: “I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.” (Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν. ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.). Here Jesus returns to the earlier promise to return (cf. 14:3) and expands the idea. Jesus promises to not be gone long. He will not leave them ‘orphaned’ without help and guidance. The coming of the Holy Spirit becomes in reality the coming of Jesus back to them in a spiritual, rather than physical, presence. On the later day of his visible return, they will see the ultimate confirmation of his promises to them. The triadic unity between Father, Son and disciples will be validated in dramatic fashion. But until that day arrives, the unity exists through the Father and Jesus indwelling the disciples through the Holy Spirit. Again, the motif of loving Jesus as key to this experience is stressed.

Verses 22-24: “Judas (not Iscariot) said to him, ‘Lord, how is it that you will reveal yourself to us, and not to the world?’ Jesus answered him, ‘Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me.’” (Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης κύριε, [καὶ]

τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ’ αὐτῷ ποιησόμεθα. ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.). At this point the other Judas among the disciples interrupts Jesus with his

question about how Jesus could show himself only to the disciples and not to the world generally. Again he reflects lack of understanding of Jesus’ words. Jesus’ response is to stress again the central role of obedient love as key to the indwelling presence of both himself and the Father with the disciple. Failure to obey means any claim to loving Jesus is utterly false. These are, Jesus declares, words from God, not just from him.

Verses 25-31. These verses begin a “wrap up” of Jesus’ discourse by largely returning to earlier themes in summary fashion. *The Advocate* (vv. 25-26): “I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.” (Ταῦτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ]). Jesus has sought to instruct these disciples during his time with them. And the presence of the Holy Spirit will continue that instruction after Jesus has departed. This instruction will both reflect back on Jesus’ teachings as well as enlarge on them.

Peace (v. 27): “Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.” (Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω.). Divine peace is not the absence of danger. Instead, it is the presence of everything good. The negative angle on peace is the world’s offer. God offers something far better. It is this peace that calms troubled hearts and casts out paralyzing fear. *Going to the Father and love* (v. 28): “You heard me say to you, ‘I am going away, and I am coming to you.’ If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I.” (ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· ὑπάγω καὶ ἔρχομαι

πρὸς ὑμᾶς. εἰ ἠγαπᾷτέ με ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων μου ἐστίν.). Jesus' trip home and his subsequent return should occasion joy, not sadness. The greatness of the Father is its foundation. God was going to do great and wonderful things through the crucifixion and resurrection of Jesus. Things that unbelieving eyes could not grasp, but things that believing eyes would come to rejoice in as time went by. The second class conditional 'contrary to fact' nature of this sentence in the Greek intensifies the tone of Jesus' words dramatically. The disciples haven't really known yet what it means to love Jesus; so they haven't yet found the ability to rejoice over Jesus' trip to the Father. But the situation would reverse itself later on as they came to realize just what God was doing through these events of Passion Week.

Final few words (vv. 29-31): "And now I have told you this before it occurs, so that when it does occur, you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no power

over me; but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us be on our way." (ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾷτέ με ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων μου ἐστίν. καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε. 30 οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν,

ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν, ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.). Jesus' words were intended to get the disciples ready for his arrest and crucifixion. They would face the most severe ever testing of their love for Jesus in the days that followed. His words, which they had had difficulty understanding up to then, would start to take on the meaning that Jesus intended only as they witnessed the realization of Jesus' prediction of events.

The time for talking was about over. John concludes with Jesus' admonition to the disciples to get

up and leave the upper room. We would naturally assume the next scene would be something that happened after leaving the upper room. But this doesn't come until 18:1. John wants us to hear more of Jesus' final words before they leave the upper room.

The connection of all this to us? Quite a bit of connection. We need to have Jesus' words repeated to us so that we can better understand them. We need reminding that Jesus' absence means the Spirit's presence. That's all we need in order to serve him. Finally, loving Jesus means obeying Jesus. And this brings the presence of Jesus and the Father.



Greek NT

1 Μη ταρασσεσθω υμων η καρδια πιστευετε εις τον θεον και εις εμε πιστευετε. 2 εν τη οικια του πατρος μου μοναι πολλαι εισιν· ει δε μη, ειπον αν υμιν οτι πορευομαι ετοιμασαι τον οδον υμιν; 3 και εαν πορευθω και ετοιμασω τον οδον υμιν, παλιν ερχομαι και παραλημψομαι υμας προς εμαυτον, ινα οπου ειμι εγω και υμεις ητε. 4 και οπου [εγω] υπαγω οιδετε την οδον. 5 λεγει αυτω θωμας κυριε, ουκ οιδαμεν που υπαγεις· πως δυναμεθα την οδον ειδεναι; 6 λεγει αυτω [ο] ιησους· εγω ειμι η οδος και η αληθεια και η ζωη ουδεις ερχεται προς τον πατερα ει μη δι' εμου. 7 ει εγνωκατε με, και τον πατερα μου γνωσεσθε. και απ' αρτι γνωσκετε αυτον και εωρακατε αυτον. 8 λεγει αυτω φιλιππος κυριε, δεixon ημιν τον πατερα, και αρκει ημιν. 9 λεγει αυτω ο ιησους· τοσουτω χρονω μεθ' υμων ειμι και ουκ εγνωκας με, φιλιππε; ο εωρακως εμε εωρακεν τον πατερα· πως συ λεγεις· δεixon ημιν τον πατερα; 10 ου πιστευεις οτι εγω εν τω πατρι και ο πατηρ εν εμοι εστιν; τα ρηματα α εγω λεγω υμιν απ' εμαυτου ου λαλω, ο δε πατηρ εν εμοι μενων ποιει τα εργα αυτου. 11 πιστευετε μοι οτι εγω εν τω πατρι και ο πατηρ εν εμοι· ει δε μη, δια τα εργα αυτα πιστευετε. 12 Αμην αμην λεγω υμιν, ο πιστευων εις εμε τα εργα α εγω ποιω κακεινος ποιησει και μειζονα τουτων ποιησει, οτι εγω προς τον

NASB

1 "Do not let your heart be troubled; believe in God, believe also in Me. 2 "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3 "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. 4 "And you know the way where I am going." 5 Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?" 6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me. 7 "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him." 8 Philip said to Him, "Lord, show us the Father, and it is enough for us." 9 Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'?" 10 "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. 11 "Believe Me that I am in the Father and the Fa-

NRSV

1 "Do not let your hearts be troubled. Believe in God, believe also in me. 2 In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? 3 And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. 4 And you know the way to the place where I am going." 5 Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" 6 Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. 7 If you know me, you will know my Father also. From now on you do know him and have seen him." 8 Philip said to him, "Lord, show us the Father, and we will be satisfied." 9 Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?" 10 Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. 11 Believe me that I am in the Father and the Fa-

NLT

1 "Don't let your hearts be troubled. Trust in God, and trust also in me. 2 There is more than enough room in my Father's home. If this were not so, would I have told you that I am going to prepare a place for you? 3 When everything is ready, I will come and get you, so that you will always be with me where I am. 4 And you know the way to where I am going." 5 "No, we don't know, Lord," Thomas said. "We have no idea where you are going, so how can we know the way?" 6 Jesus told him, "I am the way, the truth, and the life. No one can come to the Father except through me. 7 If you had really known me, you would know who my Father is. From now on, you do know him and have seen him!" 8 Philip said, "Lord, show us the Father, and we will be satisfied." 9 Jesus replied, "Have I been with you all this time, Philip, and yet you still don't know who I am? Anyone who has seen me has seen the Father! So why are you asking me to show him to you? 10 Don't you believe that I am in the Father and the Father is in me? The words I speak are not my own, but my Father who lives in me does his work through me. 11 Just believe that I am in the Father and the Father is in

πατέρα πορεύομαι· 13 και ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ. 14 ἕάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.

15 Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε· 16 κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾦ, 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. 18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. 21 ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. 22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης κύριε, [καὶ] τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σε αὐτόν καὶ οὐχὶ τῷ κόσμῳ; 23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἕάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν καὶ πρὸς αὐτόν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. 24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμ-

ther is in Me; otherwise believe because of the works themselves. 12 “Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father. 13 “Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. 14 “If you ask Me anything in My name, I will do it.

15 “If you love Me, you will keep My commandments. 16 “I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. 18 I will not leave you as orphans; I will come to you. 19 After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. 20 In that day you will know that I am in My Father, and you in Me, and I in you. 21 He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.” 22 Judas (not Iscariot) said to Him, “Lord, what then has happened that You are going to disclose

ther is in me; but if you do not, then believe me because of the works themselves. 12 Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. 13 I will do whatever you ask in my name, so that the Father may be glorified in the Son. 14 If in my name you ask me for anything, I will do it.

15 “If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you another Advocate, to be with you forever. 17 This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. 18 “I will not leave you orphaned; I am coming to you. 19 In a little while the world will no longer see me, but you will see me; because I live, you also will live. 20 On that day you will know that I am in my Father, and you in me, and I in you. 21 They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.” 22 Judas (not Iscariot) said to him, “Lord, how is it that you will reveal

me. Or at least believe because of the work you have seen me do. 12 “I tell you the truth, anyone who believes in me will do the same works I have done, and even greater works, because I am going to be with the Father. 13 You can ask for anything in my name, and I will do it, so that the Son can bring glory to the Father. 14 Yes, ask me for anything in my name, and I will do it!

15 “If you love me, obey my commandments. 16 And I will ask the Father, and he will give you another Advocate, who will never leave you. 17 He is the Holy Spirit, who leads into all truth. The world cannot receive him, because it isn't looking for him and doesn't recognize him. But you know him, because he lives with you now and later will be in you. 18 No, I will not abandon you as orphans—I will come to you. 19 Soon the world will no longer see me, but you will see me. Since I live, you also will live. 20 When I am raised to life again, you will know that I am in my Father, and you are in me, and I am in you. 21 Those who accept my commandments and obey them are the ones who love me. And because they love me, my Father will love them. And I will love them and reveal myself to each of them.” 22 Ju-

ψαντός με πατρός.

25 Ταῦτα λελάλη-
κα ὑμῖν παρ' ὑμῖν μένων
26 ὁ δὲ παράκλητος, τὸ
πνεῦμα τὸ ἅγιον, ὃ πέμ-
ψει ὁ πατήρ ἐν τῷ ὀνόματί
μου, ἐκεῖνος ὑμᾶς διδάξει
πάντα καὶ ὑπομνήσει ὑμᾶς
πάντα ἃ εἶπον ὑμῖν [ἐγώ].
27 Εἰρήνην ἀφήμι ὑμῖν,
εἰρήνην τὴν ἐμὴν δίδωμι
ὑμῖν· οὐ καθὼς ὁ κόσμος
δίδωσιν ἐγὼ δίδωμι ὑμῖν.
μὴ ταρασσέσθω ὑμῶν ἡ
καρδία μηδὲ δειλιάτω. 28
ἠκούσατε ὅτι ἐγὼ εἶπον
ὑμῖν· ὑπάγω καὶ ἔρχομαι
πρὸς ὑμᾶς. εἰ ἠγαπάτέ με
ἐχάρητε ἂν ὅτι πορεύ-
ομαι πρὸς τὸν πατέρα,
ὅτι ὁ πατήρ μεῖζων μου
ἐστίν. 29 καὶ νῦν εἶρηκα
ὑμῖν πρὶν γενέσθαι, ἵνα
ὅταν γένηται πιστεύσητε.
30 οὐκέτι πολλὰ λαλήσω
μεθ' ὑμῶν, ἔρχεται γὰρ
ὁ τοῦ κόσμου ἄρχων· καὶ
ἐν ἐμοὶ οὐκ ἔχει οὐδέν,
31 ἀλλ' ἵνα γνῶ ὁ κόσμος
ὅτι ἀγαπῶ τὸν πατέρα, καὶ
καθὼς ἐνετείλατό μοι ὁ
πατήρ, οὕτως ποιῶ. ἐγεί-
ρευθε, ἄγωμεν ἐντεῦθεν.

Yourself to us and not to
the world?" 23 Jesus an-
swered and said to him,
"If anyone loves Me, he
will keep My word; and
My Father will love him,
and We will come to him
and make Our abode
with him. 24 He who
does not love Me does
not keep My words; and
the word which you hear
is not Mine, but the Fa-
ther's who sent Me.

25 "These things
I have spoken to you
while abiding with you.
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. 27
Peace I leave with you;
My peace I give to you;
not as the world gives
do I give to you. Do not
let your heart be trou-
bled, nor let it be fearful.
28 You heard that I said
to you, 'I go away, and I
will come to you.' If you
loved Me, you would
have rejoiced because I
go to the Father, for the
Father is greater than I.
29 Now I have told you
before it happens, so
that when it happens,
you may believe. 30 I will
not speak much more
with you, for the ruler of
the world is coming, and
he has nothing in Me;
31 but so that the world
may know that I love the
Father, I do exactly as
the Father commanded
Me. Get up, let us go
from here.

yourself to us, and not
to the world?" 23 Jesus
answered him, "Those
who love me will keep
my word, and my Father
will love them, and we
will come to them and
make our home with
them. 24 Whoever does
not love me does not
keep my words; and the
word that you hear is
not mine, but is from the
Father who sent me.

25 "I have said these
things to you while I am
still with you. 26 But the
Advocate, the Holy Spir-
it, whom the Father will
send in my name, will
teach you everything,
and remind you of all
that I have said to you.
27 Peace I leave with
you; my peace I give to
you. I do not give to you
as the world gives. Do
not let your hearts be
troubled, and do not let
them be afraid. 28 You
heard me say to you, 'I
am going away, and I
am coming to you.' If you
loved me, you would re-
joice that I am going to
the Father, because the
Father is greater than I.
29 And now I have told
you this before it occurs,
so that when it does oc-
cur, you may believe. 30
I will no longer talk much
with you, for the ruler of
this world is coming. He
has no power over me;
31 but I do as the Father
has commanded me, so
that the world may know
that I love the Father.
Rise, let us be on our
way.

das (not Judas Iscariot,
but the other disciple
with that name) said to
him, "Lord, why are you
going to reveal yourself
only to us and not to
the world at large?" 23
Jesus replied, "All who
love me will do what I
say. My Father will love
them, and we will come
and make our home
with each of them. 24
Anyone who doesn't
love me will not obey
me. And remember, my
words are not my own.
What I am telling you
is from the Father who
sent me. 25 I am telling
you these things now
while I am still with you.
26 But when the Father
sends the Advocate as
my representative—that
is, the Holy Spirit — he
will teach you everything
and will remind you of
everything I have told
you. 27 "I am leaving
you with a gift—peace
of mind and heart. And
the peace I give is a gift
the world cannot give.
So don't be troubled or
afraid. 28 Remember
what I told you: I am go-
ing away, but I will come
back to you again. If you
really loved me, you
would be happy that I
am going to the Father,
who is greater than I
am. 29 I have told you
these things before they
happen so that when
they do happen, you
will believe. 30 "I don't
have much more time
to talk to you, because
the ruler of this world
approaches. He has no

power over me, 31 but I will do what the Father requires of me, so that the world will know that I love the Father. Come, let's be going.

NA27 Diagram

1 ¹ Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά·
2 πιστεύετε
εἰς τὸν θεὸν
καὶ
εἰς ἐμὲ
4 πιστεύετε.
5 ² ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου
μοναὶ πολλαὶ εἰσιν·
δὲ
εἰ μὴ,
6 εἶπον ἂν ὑμῖν
ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν;
7 ³ καὶ
ἐὰν πορευθῶ
καὶ
ἐτοιμάσω τόπον ὑμῖν,
πάλιν
7 ἔρχομαι
καὶ
8 παραλήμψομαι ὑμᾶς
πρὸς ἑμαυτόν,
ὅπου εἰμὶ ἐγὼ
καὶ
ἵνα ...ὁμοῖς ᾦτε.
9 καὶ
ὅπου [ἐγὼ] ὑπάγω
οἴδατε τὴν ὁδόν.

A

5

Λέγει αὐτῷ Θωμᾶς:

10

κύριε,
οὐκ οἶδαμεν
ποῦ ὑπάγεις:

11

πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;

B

6

λέγει αὐτῷ [ὁ] Ἰησοῦς:

12

ἐγὼ εἰμι ἡ ὁδὸς
καὶ
ἡ ἀλήθεια
καὶ
ἡ ζωή:

13

οὐδεὶς ἔρχεται
πρὸς τὸν πατέρα
εἰ μὴ δι' ἐμοῦ.

7

14

εἰ ἐγνώκατέ με,
καὶ
τὸν πατέρα μου γνώσεσθε.

15

καὶ
ἀπ' ἄρτι
γινώσκετε αὐτὸν
καὶ
ἐωράκατε αὐτόν.

16

C

8

Λέγει αὐτῷ Φίλιππος:

17

κύριε,
δειξὸν ἡμῖν τὸν πατέρα,
καὶ
ἀρκεῖ ἡμῖν.

18

D

9

λέγει αὐτῷ ὁ Ἰησοῦς:

19

τοσοῦτῳ χρόνῳ
μεθ' ὑμῶν
εἰμι

20

καὶ
οὐκ ἔγνωκάς με,
Φίλιππε;

21 ὁ ἑωρακὼς ἐμὲ
ἑώρακεν τὸν πατέρα·

22 πῶς σὺ λέγεις·
a δειξὸν ἡμῖν τὸν πατέρα;

23 ¹⁰ οὐ πιστεύεις
ὅτι ἐγὼ ἐν τῷ πατρὶ
καὶ
ὁ πατὴρ ἐν ἐμοί ἐστιν;

24 ἀπ' ἑμαυτοῦ
τὰ ῥήματα...οὐ λαλῶ,
ἃ ἐγὼ λέγω ὑμῖν
δὲ
ἐν ἐμοὶ
μένων
25 ὁ πατὴρ...ποιεῖ τὰ ἔργα αὐτοῦ.

26 ¹¹ πιστεύετε μοι
ὅτι ἐγὼ (εἰμί)
ἐν τῷ πατρὶ
καὶ
ὁ πατὴρ (ἐστί)
ἐν ἐμοί·
δὲ
εἰ μή,
διὰ τὰ ἔργα αὐτὰ
27 πιστεύετε.

28 ¹² Ἄμην ἄμην
λέγω ὑμῖν,
ὁ πιστεύων εἰς ἐμὲ
b τὰ ἔργα...κακείνος ποιήσει
ἃ ἐγὼ ποιῶ
καὶ
c μείζονα τούτων ποιήσει,
πρὸς τὸν πατέρα
ὅτι ἐγὼ...πορεύομαι

13 καὶ
ὅτι ἂν αἰτήσητε...
ἐν τῷ ὀνόματί μου
d τοῦτο ποιήσω,
ἵνα δοξασθῇ ὁ πατὴρ
ἐν τῷ υἱῷ.



14 ἔάν τι αἰτήσητέ με
ἐν τῷ ὀνόματί μου
29 ἐγὼ ποιήσω.

15 Ἐάν ἀγαπᾶτέ με,
30 τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε·

16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα
καὶ
32 ἄλλον παράκλητον δώσει ὑμῖν,
ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾦ,
17 τὸ πνεῦμα
τῆς ἀληθείας,
ὃ ὁ κόσμος οὐ δύναται λαβεῖν,
ὅτι οὐ θεωρεῖ αὐτὸ
οὐδὲ γινώσκει·

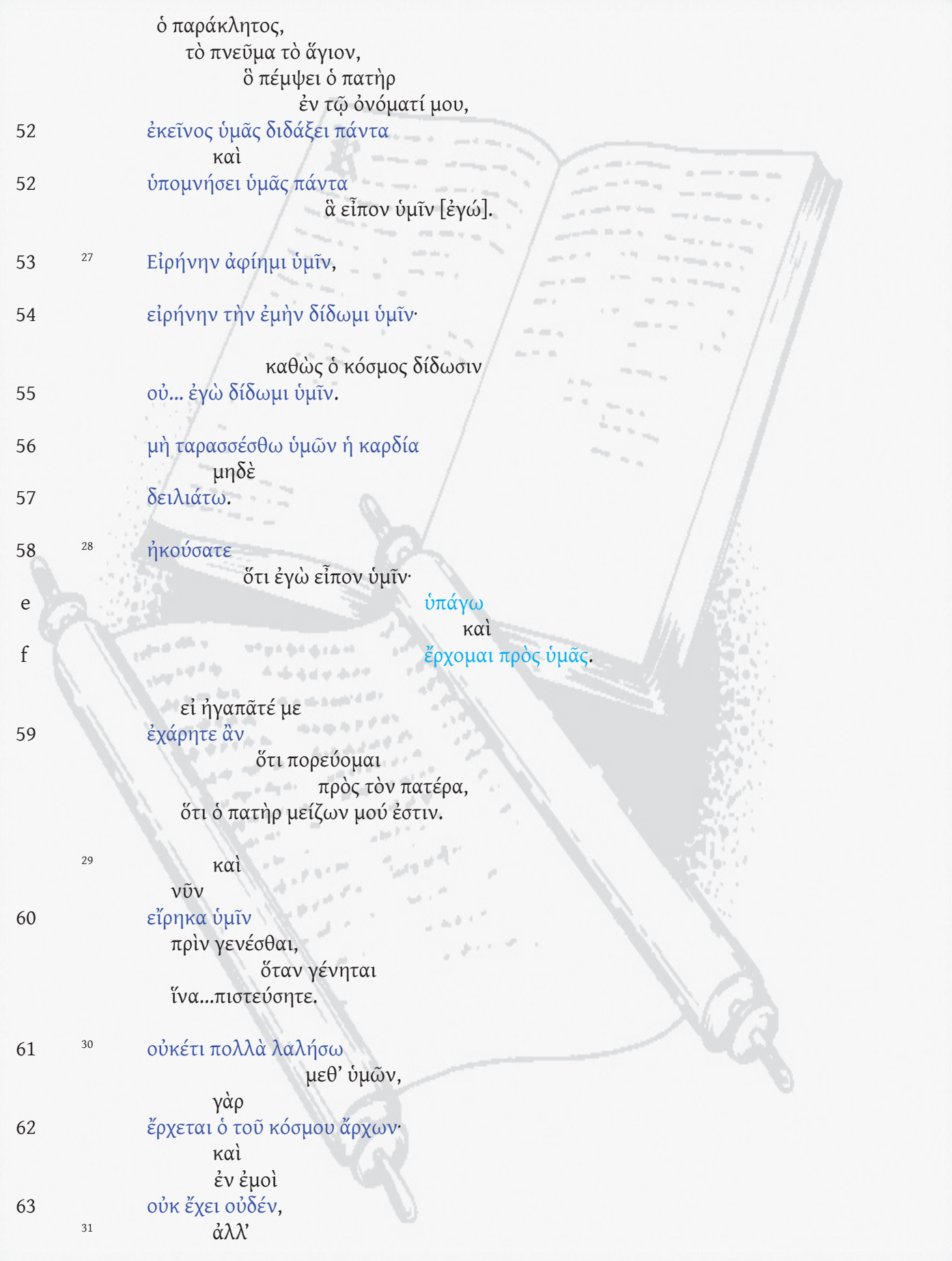
33 ὑμεῖς γινώσκετε αὐτό,
ὅτι παρ' ὑμῖν μένει
καὶ
ἐν ὑμῖν ἔσται.

18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς,
35 ἔρχομαι πρὸς ὑμᾶς.

19 ἔτι μικρὸν
καὶ
36 ὁ κόσμος με οὐκέτι θεωρεῖ,
δὲ
37 ὑμεῖς θεωρεῖτέ με,
ὅτι ἐγὼ ζῶ
καὶ
ὑμεῖς ζήσετε.

20 ἐν ἐκείνῃ τῇ ἡμέρᾳ
38 γνώσεσθε ὑμεῖς
ὅτι ἐγὼ ἐν τῷ πατρὶ μου
καὶ ὑμεῖς ἐν ἐμοὶ
καὶ ἐγὼ ἐν ὑμῖν.

21 ὁ ἔχων τὰς ἐντολὰς μου
καὶ
τηρῶν αὐτάς
39 ἐκεῖνός ἐστιν ὁ ἀγαπῶν με·
δὲ



ὁ παράκλητος,
τὸ πνεῦμα τὸ ἅγιον,
ὃ πέμψει ὁ πατήρ
ἐν τῷ ὀνόματί μου,
52 ἐκεῖνος ὑμᾶς διδάξει πάντα
καὶ
52 ὑπομνήσει ὑμᾶς πάντα
ἃ εἶπον ὑμῖν [ἐγώ].

53 ²⁷ Εἰρήνην ἀφήμι ὑμῖν,
54 εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν·
καθὼς ὁ κόσμος δίδωσιν
55 οὐ... ἐγὼ δίδωμι ὑμῖν.
56 μὴ ταρασσέσθω ὑμῶν ἡ καρδιά
μηδὲ
57 δειλιάτω.
58 ²⁸ ἠκούσατε
ὅτι ἐγὼ εἶπον ὑμῖν·
e ὑπάγω
f καὶ
ἔρχομαι πρὸς ὑμᾶς.

59 εἰ ἠγαπᾶτέ με
ἐχάρητε ἂν
ὅτι πορεύομαι
πρὸς τὸν πατέρα,
ὅτι ὁ πατήρ μείζων μου ἐστίν.

²⁹ καὶ
νῦν
60 εἴρηκα ὑμῖν
πρὶν γενέσθαι,
ὅταν γένηται
ἵνα...πιστεύσητε.

61 ³⁰ οὐκέτι πολλὰ λαλήσω
μεθ' ὑμῶν,
γὰρ
62 ἔρχεται ὁ τοῦ κόσμου ἄρχων·
καὶ
ἐν ἐμοὶ
63 οὐκ ἔχει οὐδέν,
³¹ ἀλλ'

ἵνα γινῶ ὁ κόσμος
 ὅτι ἀγαπῶ τὸν πατέρα,
 καὶ
 καθὼς ἐνετείλατό μοι ὁ πατήρ,
 οὕτως
 64 ποιῶ.
 65 ἐγείρεσθε,
 66 ἄγωμεν
 ἐντεῦθεν.

Summary of Rhetorical Structure

The thought flow of John 14 reflects the pattern of dialogical speech that began in 13:12 after Jesus had washed the feet of the disciples. This pattern will continue through 16:32, after which Jesus will pray to the Heavenly Father (17:1-26). This long discourse section ends with the departure of Jesus and the apostles from the upper room (18:1). It begins with short excerpts of dialogue usually between Jesus and a disciple asking a question (cf. 13:7-8; 12; 21; 25-26; 31; 36-38). This pattern shifts in chapter fifteen which begins without a narrative intro. The discourse of Jesus runs from 15:1 to 16:17 before a narrative interruption is inserted. In 16:18b Jesus responds to the disciples' puzzlement and the discourse continues uninterrupted to 16:29 where the disciples respond and then Jesus responds to them in 16:31b-33.

By chapter fourteen the pattern shifts so that longer discourse sections of just Jesus speaking are periodically interrupted by the question of a disciple (cf. 14:1-4; **5-6a**; 6b-7; **8-9a**; 9b-21; **22-23a**; 23b-31). Thomas first interrupts Jesus, vv. 5-6a. Then Philip interrupts him, vv. 8-9a. Finally, Judas (the other one) interrupts Jesus, vv. 22-23a. There does seem to be some progression signaled in each of these, largely by the way the Johannine gospel writer introduces Jesus' words. (1) λέγει αὐτῷ [ὁ] Ἰησοῦς, v. 6a; (2) λέγει αὐτῷ ὁ Ἰησοῦς, v. 9a; (3) ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, v. 23a.¹ The subsequent narrative interruptions are fewer and follow a somewhat similar pattern.²

Inside chapter fourteen, the pattern would seem at first glance to revolve around these narrative "intrusions" into the discourse material. But given the content of Jesus' response to each question, one cannot draw correct boundary lines at these narrative frames. The thematic flow of ideas is not real clear either. This has led to the conclusion among some scholars that chapter fourteen represents the compilation of different editors inserting small pieces of material into the text after the writing of the original gospel document. Yet, obvious seams, which normally surface in such instances, cannot be clearly identified. This puts question marks on this text reconstruction approach.

The flow of ideas begins with words of reassurance (vv. 1-4) given by Jesus to his troubling announcement of departure in 13:36-38. Jesus' mentioning of the disciples' knowing "the way" to where he was going prompts Thomas to ask how this could be possible, since they didn't know the way (v. 5). Jesus responds to Thomas' question about directions with the clarification that He was going to the Father and that they could get to the Father only through him (vv. 6-7). This then prompts Philip to demand to see the

¹This stands in comparison to the preceding narrative responses of Jesus. Compare 13:7 [to Peter], ἀποκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ; 13:8b [to Peter], ἀποκρίθη Ἰησοῦς αὐτῷ; 13:12 [to the apostles], εἶπεν αὐτοῖς; 13:21 [to the apostles], Ταῦτα εἰπὼν ὁ Ἰησοῦς...καὶ εἶπεν; 13:26 [to 'the disciples whom Jesus loved'], ἀποκρίνεται ὁ Ἰησοῦς; 13:31 [to the apostles minus Judas], λέγει Ἰησοῦς; 13:37 [to Peter], ἀποκρίθη αὐτῷ Ἰησοῦς; 13:38 [to Peter], ἀποκρίνεται Ἰησοῦς.

²The next narrative intro after chapter fourteen comes at 16:17-19 with Jesus' response stated as ἔγνω ὁ Ἰησοῦς...καὶ εἶπεν αὐτοῖς (v. 19). Then comes the next one in 16:29, 31 as ἀποκρίθη αὐτοῖς Ἰησοῦς (v. 31). This is followed by the lengthier narrative intro to his prayer in 17:1, Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ... εἶπεν. The speech material then stops with the next narrative intro in 18:1, Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν....

Father (v. 8). To which Jesus responds with a sharp criticism of Philip's failure to realize that having seen Jesus they have seen the Heavenly Father (vv. 9-10). At that point (v. 11), Jesus moves from addressing Philip to speaking to the entire group (vv. 11-21). The Greek shifts from the second person singular verb form to the second person plural form, but since English obscures this difference one has to be reading the Greek text in order to pick this up.

In this longer speech section (vv. 11b-21), Jesus emphasizes his unity with the Heavenly Father and challenges the group to believe in Him, just as he had so challenged Philip at the beginning (vv. 9-10). This unity is reflected in the assertion that Jesus' words come straight from the Heavenly Father. This being true, the disciples are challenged to obey Jesus' words as an expression of their love for him. In the line of unity with the Father to Jesus to disciples comes the Paraclete, the Holy Spirit, whom God gives in answer to the disciples' prayers. This gift comes only to disciples demonstrating their love through obeying Jesus' words. Loving Jesus means being loved by the Heavenly Father. That means a disclosure of Jesus to such disciples.

The mention of this self-disclosure by Jesus to those loving him prompts Judas, who is identified as not Judas Iscariot who has already departed from the group (cf. 13:31), to ask Jesus how he was going to be able to disclose himself just to the disciples and not to the rest of the world (v. 22). In Jesus' response (vv. 23-31), first an emphasis is made on keeping Jesus' words. This brings both the Heavenly Father and Jesus to such a person in special disclosure in an "indwelling" of the individual (v. 23). Beginning with verse 25, the emphasis shifts to a series of short topics. First comes an elaboration on the teaching role of the Holy Spirit (vv. 25-26). Then comes reassurance to the group that Jesus is giving them his peace (vv. 27-28). He now moves to close out the conversation by indicating that his time is short and there's no time for many more words (vv. 29-31). This speech material is concluded with two exhortations to "Get up and let's be on our way" (v. 31b). One would expect that chapter 15 would indicate that Jesus and the disciples then left the upper room. But that narrative intro doesn't come until 18:1 after Jesus' high priestly prayer in chapter seventeen.

With this flowing pattern that simply shifts direction only slightly here and there, bundling the ideas into groups of common thoughts is tentative at best. The Johannine mind does not work like that of many of the other writers in the New Testament, and certainly not in a modern train of thought. The dilemma posed here can be seen in comparing the paragraphing of several printed Greek texts and modern translations. The UBS 3rd revised edition through the 4th revised edition lists these verses under two headings: (1) Jesus the Way to the Father in vv. 1-14, and (2) The Promise of the Spirit in vv. 15-31. The first paragraph is sub-divided between vv. 1-4 and 5-14. The second section is also broken down into two paragraphs, vv. 15-24 and 25-31. But even here more thought division is seen in the sub-paragraph headings. In the paragraph in vv. 15-24, further division is made between vv. 15-21 and 22-24. Also in the paragraph in vv. 25-31, further division is given with vv. 25-26 and 27-31 grouped together.

However, in the Nestle-Aland 27th edition Greek text a very different order of paragraphing surfaces. They are not listed with headings and comprise the following verse groupings: (1) vv. 1-4, (2) vv. 5-7, (3) vv. 8-11, (4) vv. 12-14, (5) vv. 15-21 with sub-divisions of vv. 15-17 and 18-21, (6) vv. 22-24, (7) vv. 25-26, (8) vv. 27-31.

The NRSV translation follows the UBS 4th edition headings and core grouping: (1) Jesus the Way to the Father in vv. 1-14 and (2) The Promise of the Holy Spirit in vv. 15-31. The first section is divided into two paragraphs: vv. 1-7 and vv. 8-14. But the second section is grouped into three paragraphs: vv. 15-17, 18-24, and 25-31.

The one universal element among these texts is a common verse break point in spite of different levels of grouping of units of text together. This much seems to be relatively clear.

In face of this difficulty, it seems better to follow the UBS division into two major groups of text material and then sub-divide the exegesis according to the identified break points common to all.