



Sunday School Lesson
John 15:1-16:4
 by Lorin L. Cranford
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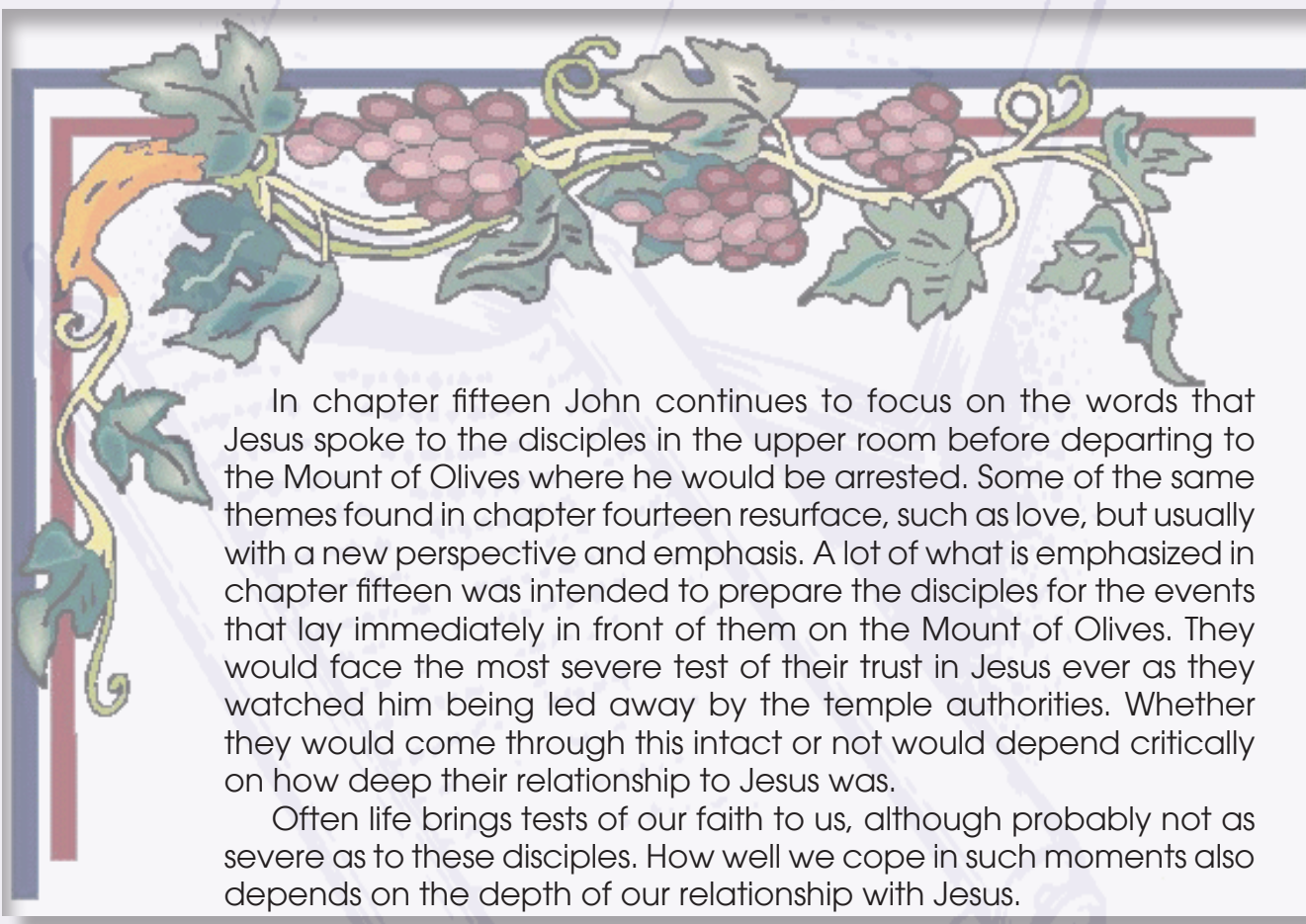


Farewell pt 2:
Strength to Stand (revised)

A copy of this lesson is posted in Adobe pdf format at <http://cranfordville.com> under Bible Studies in the Bible Study Aids section. A note about the [blue, underlined](#) material: These are hyperlinks that allow you to click them on and bring up the specified scripture passage automatically while working inside the pdf file connected to the internet. Just use your web browser's back arrow or the taskbar to return to the lesson material.

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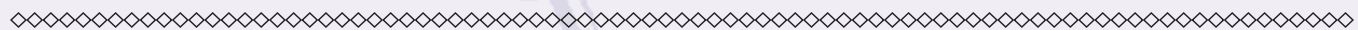


In chapter fifteen John continues to focus on the words that Jesus spoke to the disciples in the upper room before departing to the Mount of Olives where he would be arrested. Some of the same themes found in chapter fourteen resurface, such as love, but usually with a new perspective and emphasis. A lot of what is emphasized in chapter fifteen was intended to prepare the disciples for the events that lay immediately in front of them on the Mount of Olives. They would face the most severe test of their trust in Jesus ever as they watched him being led away by the temple authorities. Whether they would come through this intact or not would depend critically on how deep their relationship to Jesus was.

Often life brings tests of our faith to us, although probably not as severe as to these disciples. How well we cope in such moments also depends on the depth of our relationship with Jesus.

I. Context

This lesson is a revision, with corrections and updates, to the previous lesson on this passage posted on cranfordville.com under [Bible Studies](#) > [New Testament Studies](#) > [Gospel of John](#) > [Chapter Fifteen](#). Further study into the fourth gospel has provided more insight and hopefully more helpful interpretive conclusions. As per the normal pattern, we will draw heavily on the work in previous studies for the background material, and will supplement it when necessary for the study of our passage.



a. Historical

The **external historical** context of the fourth gospel revolves around the attempt to identify the time, place and purpose of the composition of this

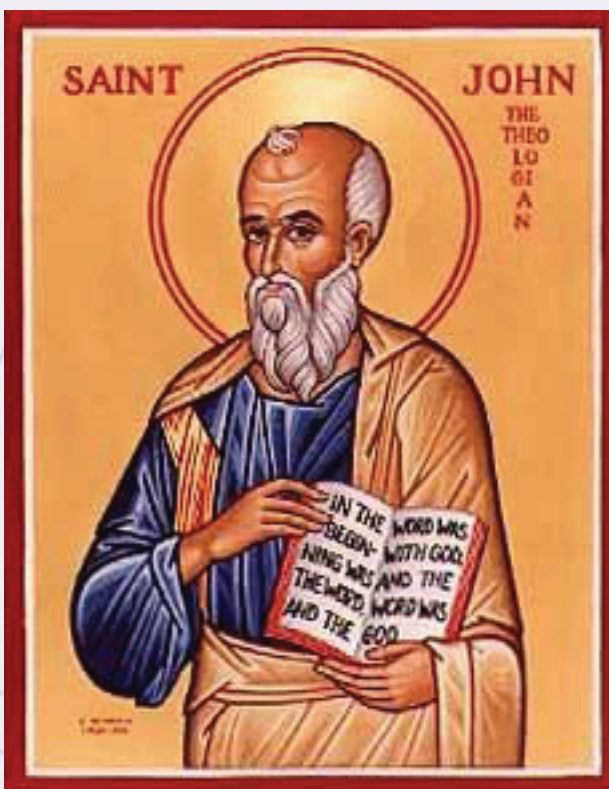
gospel. J.N. Sanders (“The Gospel of John,” *Interpreters Dictionary of the Bible*, iPreach) effectively summarizes many of these issues:

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 mul-

titude 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.

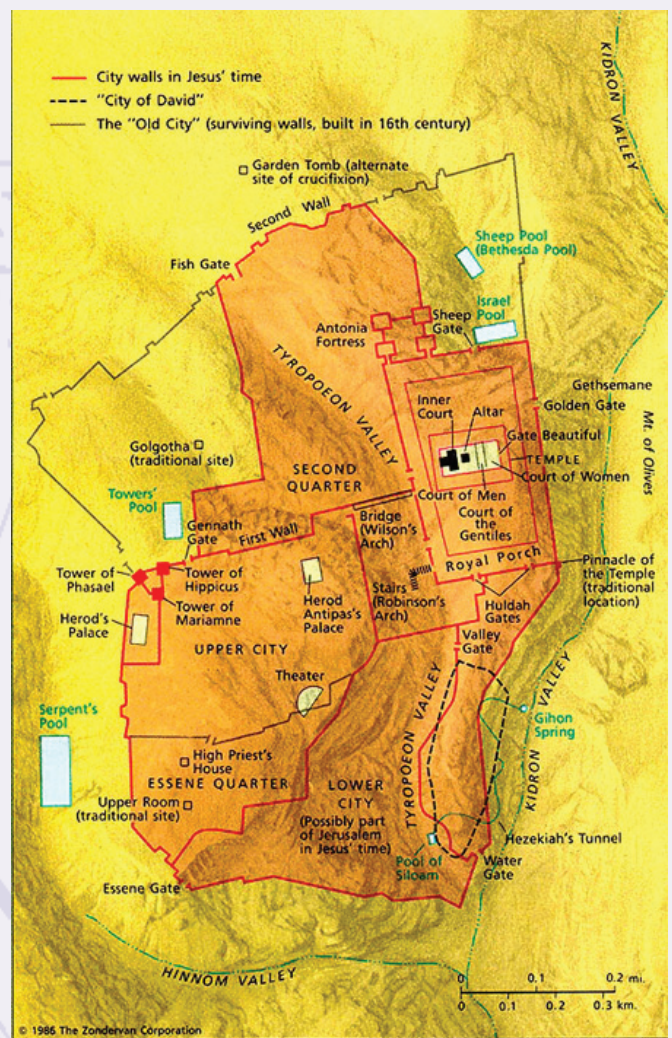
It is not easy to date the gospel at all precisely. Much of its material, even in the discourses, may be primitive, but it may have been gradually brought into shape during a lifetime of preaching, and the traditional date for its publication, late in the first century, fits the evidence of its early 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.

The **internal historical** context of our passage places this discourse during the final week of Jesus' earthly life. It comes as a part of the Farewell Discourse of Jesus on Thursday evening after the institution of the Lord's Supper in the Upper Room in chapters thirteen through seventeen. Once Judas had departed from the group, 13:31, John describes a series of speeches that Jesus gave before departing to the Mt. of Olives, 18:1. What is not clear initially is whether this material was given in the Upper Room or whether while Jesus and the disciples were leaving there and headed across Kidron on the east side of the city on their way to the Mt. of Olives. The statements in 14:31, "Rise, let us be on our way," at first suggests a departure for Mt. Olivet at that point, but the subsequent statement in 18:11 makes it clear that they did not leave the upper room until the later point in time. So the materials recorded through chapter seventeen are situated in the upper room in the fourth gospel.

Time and place markers inside chapter fifteen

¹After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.



are limited because of the discourse nature of the material. The few time markers that occur focus on range from a contrast of the past / future in the declaration that since the religious authorities persecuted Jesus, the disciples can expect the same in the coming days (v. 20). Then follows the promise of the Holy Spirit to be sent once Jesus has arrived back to the Father (v. 26).

The other background issue that is crucial for the first part of this passage is the nature of the metaphor of the vine. In the ancient world a vine and vineyard related to the growing of grapes for the production of wine. The article on "Grapes" in *Nelson's Illustrated Customs and Manners in the Bible* (Logos Systems) provides a helpful introduction to the importance of this in Hebrew culture:

Grapes grew plentifully in Palestine and the Hebrews devoted as much time to their vineyards as they did to all other forms of agriculture. The planting, pruning, and cropping of grapevines was hard work that many people considered to be menial (2 Kin. 25:12). Yet the hill country of Judah offered grape-

vines a perfect climate. Walled vineyards and watch-towers came to symbolize the land of Judah.

To prepare a hillside for planting a vineyard, a farmer had to clear rocks from the ground and build stone hedges to hold the soil. The vines were planted in rows 2.4 to 3.0 m. (8 to 10 ft.) apart. They trailed upon the ground or crept upon stone ridges in search of warm, dry exposure for their fruit, which was sometimes propped up on forked sticks. Trimmed down to permanent stock, the vines were fastened to a stake or trellis, trained upon upright frames, or hung on the side of a house or in a tree.

By forbidding farmers to gather grapes for the first three years (Lev. 19:23), Mosaic Law guaranteed that the vines would be well-tended in their formative years. The first pruning came in March. After clusters began to form again, the pruners cut off twigs having no fruit. Again the vine grew new clusters and again

the barren branches were pruned.

Once or twice during the growing season, the soil around the vines was dug and cleared of weeds. The vinedressers removed stones and trained the vines upon their trellises.

Wine was squeezed in September, and the Hebrews celebrated this occasion with even more festivity than the harvest (Is. 16:9). It sometimes resulted in wicked mirth (Judg. 9:27).

Thus in using this metaphor Jesus was basing his ideas on something very familiar to people in that world. This would be true not only to the disciples who comprised the initial audience, but also to the initial readers of this gospel several decades after this event took place. The nature of his reference is a comparison -- something we will explore in more detail under the Notes section of the first division of the passage below.

b. Literary

Of major importance to the literary setting of chapter fifteen is the **genre** of these verses along with the **literary setting**. The genre is derived from the larger context to which chapter fifteen belongs.

A helpful summation of this is found by Gail R. O'Day ("The Gospel of John," *New Interpreters Bible*, iPreach):

As noted in the Overview to John 13:1–17:26, John 14:1–16:33 is the centerpiece of the three units that compose the Johannine account of the farewell meal (13:1–38; 14:1–16:33; 17:1–26). As the centerpiece, the Farewell Discourse needs to be read in the light of what both precedes and follows it. The common Johannine narrative pattern, noted repeatedly throughout this commentary, is that of event/dialogue/discourse (e.g., John 5; 6; and 9). Read from one perspective, the Farewell Discourse coheres with this pattern, because Jesus' teachings in John 14–16 do indeed draw out themes that are introduced by the foot washing and the dialogues that follow it.

Our passage, then, stands in the middle of Jesus' Farewell Discourse, as recorded in the fourth gospel.

Farewell Speeches form a distinct **genre**, or literary form in the ancient world, as well as in our world. O'Day again has some helpful observations about this kind of material:

In reading the Farewell Discourse, one needs to consider its relationship to a genre of literature well documented in the ancient Mediterranean world — that of the farewell or last testament of a famous man.

In the OT, one finds this form in Jacob's farewell and blessing of his twelve sons (Genesis 49), in Joshua's farewell address (Joshua 22–24), and in David's farewell and instructions to Solomon and the royal court (1 Chronicles 28–29). The most extended example of the farewell address is in Deuteronomy, in which the entire book is cast as Moses' farewell speeches to his people. This literary form also occurs in extra-canonical Jewish literature, particularly those books like *The Testaments of the Twelve Patriarchs* and *Jubilees*, which retell and expand the stories of the Pentateuch; in Greek and Roman literature (e.g., the death of Socrates in Plato's *Phaedo*); and elsewhere in the NT (e.g., Paul's farewell at Miletus, Acts 20:17–38).

Some of the defining characteristics of this form include the gathering of family and/or followers by the dying or departing man, the announcement of approaching death or departure, prophecies and/or promises and blessings, a review of the man's life, the naming of a successor, final instructions, and a prayer.⁴⁶⁵ Each of these characteristics appears in the Farewell Discourse, and there can be little doubt that the Fourth Evangelist has composed the narrative of the events at the supper with the farewell speech form in view.⁴⁶⁶ Fernando Segovia has suggested that the entire supper scene should be read as a farewell type of scene, a suggestion that helpfully draws together both the genre of the farewell testament and the narrative setting.⁴⁶⁷

Thus as we read this material, the tone of saying good-bye to his disciples looms in the background as the underlying thrust of what is said.



II. Message

The internal literary structure of this lengthy passage is relatively easy to determine, as the [semantic diagram](#) in the larger internet version illustrates. The metaphor of the vine includes two segments found in verses 1-8. The first part affirms Jesus relation to the Heavenly Father as vine and vineyard tender, vv. 1-4, and the second with Jesus as the vine and believers as the branches, vv. 5-8. This is built around two "I am" sayings of Jesus. The second part is somewhat more complex in its structure. The theme of love begins in verse 9 and the theme of hate begins in verse 18. The thrust is insider love and outsider hate. That is, we are to love one another, but not be surprised when the outside world hates us.

a. The Vine, vv. 1-8

Greek NT

15.1 Ἐγὼ εἶμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν. 15.2 πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ. 15.3 ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. 15.4 μείνατε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε. 15.5 ἐγὼ εἶμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ ἐγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. 15.6 ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα καὶ ἐξηράνθη καὶ συναγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται. 15.7 ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε αἰτήσασθε, καὶ γενήσεται ὑμῖν. 15.8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

NASB

1 "I am the true vine, and My Father is the vine-dresser. **2** "Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit. **3** "You are already clean because of the word which I have spoken to you. **4** "Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. **5** "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. **6** "If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned. **7** "If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. **8** "My Father is glorified by this, that you bear much fruit, and so prove to be My disciples.

NRSV

1 "I am the true vine, and my Father is the vinegrower. **2** He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. **3** You have already been cleansed by the word that I have spoken to you. **4** Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. **5** I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. **6** Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. **7** If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. **8** My Father is glorified by this, that you bear much fruit and become my disciples.

NLT

1 "I am the true vine, and my Father is the gardener. **2** He cuts off every branch that doesn't produce fruit, and he prunes the branches that do bear fruit so they will produce even more. **3** You have already been pruned for greater fruitfulness by the message I have given you. **4** Remain in me, and I will remain in you. For a branch cannot produce fruit if it is severed from the vine, and you cannot be fruitful apart from me. **5** "Yes, I am the vine; you are the branches. Those who remain in me, and I in them, will produce much fruit. For apart from me you can do nothing. **6** Anyone who parts from me is thrown away like a useless branch and withers. Such branches are gathered into a pile to be burned. **7** But if you stay joined to me and my words remain in you, you may ask any request you like, and it will be granted! **8** My true disciples produce much fruit. This brings great glory to my Father.

Notes:

This first section, vv. 1-8, can be seen in two ways. 1) It stands as an independent unit with little direct connection either to what precedes it, 14:15-31, or what follows it, 15:9-16:4. 2) It provides a foundational idea for the emphasis that follows in 15:9-16:4. Part of the dilemma of the farewell speech is the seeming disjointedness of the material in chapters 13-16. Most conclude that this material has been stitched together by John from various segments of Jesus tradition and somewhat reworked to give some coherence to it. Thus a dogmatic conclusion about either of the above approaches cannot be drawn. I tend to favor the latter approach, and thus will proceed on that assumption.

The nature of these verses is that of a word picture in which Jesus compares himself to a grapevine. Such comparisons were not uncommon in the ancient literature of that time, and also, the vine metaphor is found frequently in ancient Jewish writings. For examples of this, see the 47 uses of the English word “vine” in the [New Revised Standard Version](#), where both literal and figurative uses abound. George Beasley-Murray, the British Baptist scholar (John, *Word Biblical Commentary*, Logos Systems), summarizes the Jewish background of this image:

Israel is frequently represented in the OT as a vine or a vineyard (cf. Hos 10:1–2; Isa 5:1–7; Jer 2:21; Ezek 15:1–5, 17:1–21; 19:10–15; Ps 80:8–18). The tradition was continued in Judaism; an elaborate allegorical portrayal of Israel as a vine is found in *Lev. Rab.* 36 (133a) (reproduced in Str-B 2:563–64); the vine is a frequent figure on coins and ceramics from the Maccabean era on; Josephus relates that a large golden vine was set at the sanctuary entrance in the temple built by Herod (*Ant.* 15.395). It is striking that in every instance when Israel in its historical life is depicted in the OT as a vine or vineyard, the nation is set under the judgment of God for its corruption, sometimes explicitly for its failure to produce good fruit (e.g., Isa 5:1–7; Jer 2:21).

In the “I am...” saying structure here, Jesus reidentifies himself as the vineyard where spiritual fruitfulness pleasing to God originates. In the background here most likely is Moses’ encounter with God in Exod. 3:13-15 where he is simply told, “**13** But Moses said to God, “If I come to the Israelites and say to them, “The God of your ancestors has sent me to



you,’ and they ask me, “What is his name?’ what shall I say to them?” **14** God said to Moses, “I am who I am.” He said further, “Thus you shall say to the Israelites, “I am has sent me to you.’ “ **15** God also said to Moses, “Thus you shall say to the Israelites, “The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you’: This is my name forever, and this my title for all generations.” Verse 14 identifies the name of God simply as “I am who I am.” This introduces the hidden name of God which has traditionally come to be translated in English Bible patterns as either Jehovah or Yahweh. In Jewish tradition it has been the name of God that no one is supposed to pronounce. The Septuagint, LXX, uses the Greek phrase εἰμὶ ὁ ὢν to render the Hebrew expression. A very similar expression shows up in verses 1 and 5, ἐγὼ εἰμὶ ...

Most Johannine scholars are convinced this is the last of several such instances in the fourth gospel which portrays Jesus as the manifestation of the God of Israel whose name -- and thus identity -- remained somewhat hidden and mysterious. Thus the image of Jesus as the vine underscores Jesus as the source of spiritual life that stems from God.

The image has two dimensions in these verses. First, Jesus is the vine and God is the one who tends the vineyard, vv. 1-4. Second, Jesus is the vine, and his followers are the branches, vv. 5-8. The way the image is developed underscores Jesus as the source of life originating from God and flowing into the lives of his disciples. The major emphasis, however, in both segments falls on the disciples and their connection to Jesus as the vine.

The pruning process done by God of the branches is dominant. A subtle play on words is done in the Greek that is impossible to reproduce in English. καθαίρει in v. 3 and καθαροί in v. 4 simultaneously mean “prune” and “cleanse.” Thus the metaphor of pruning also applies to the cleansing power of Jesus’ words when applied to people. Verse 4 brings this emphasis to a climax: “Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me.”

The second part, vv. 5-8, introduces more pointedly the judgment theme that was often in the use of this metaphor for the covenant people, Israel. Pruning is designed to produce more fruit. Non-fruitfulness means elimination. But for those being nourished by Jesus, the vine, greater fruitfulness takes place. The “abiding” concept is based upon the use here of the Greek verb μένω (meno), which

simply means to remain, to stay put. To abide in Jesus is to stay put in our commitment to him. Verse 7 equates abiding in Jesus with abiding in his words. This means that to “abide in Jesus” we must follow what he says.

The benefits of such are twofold: 1) answered prayer, v. 7, and glory to the Heavenly Father, v. 8. Interesting, the goal of “abiding” is “that you bear much fruit and become my disciples.” The parallel statements underscore that fruit-bearing provides concrete indication of genuine discipleship. No such thing as non-fruit producing disciples exists for John and for Jesus.

How does this relate to us today? Very clearly and emphatically! For the disciples to survive the chaos of Jesus’ arrest and crucifixion they would have to reach deep down inside to find direction, courage, and resolve to stand with Jesus through all this. Jesus words emphatically underscore their utter dependence on him for spiritual nourishment and strength. The warning about pruning was to let them know that some pruning was going to take place. It had already begun with Judas’ departure from the upper room and within days he would be dead. Some trimming away of over confidence by several of the disciples, and especially by Peter, was about to happen in the next few days. Only as they found nourishment in Christ were they able to come through this ordeal with not only their faith intact, but actually stronger and more mature.

Such is the case for believers today. Outward ‘busyness’ doing “Christian things” will never suffice



for the spiritual nourishment that Christ provides. Genuine deeds of obedience must flow out of the dynamic of a vital relationship with Christ. Only then will they become truly fruitful actions. The expectation of being genuinely fruitful is real and put there by God. The test of this kind of fruitfulness is who gets the credit? If God is glorified, then our actions are bearing fruit. If not, then no real fruit is produced.

b. Love-Hate, 15:9-16:4

Greek NT

15.9 καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ ὑμᾶς ἠγάπησα· μένετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. 15.10 ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. 15.11 Ταῦτα λέλαληκα ὑμῖν ἵνα ἡ χαρὰ ἢ ἐμὴ ἐν ὑμῖν ἢ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. 15.12 αὕτη ἐστὶν ἡ ἐντολὴ ἣ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς

NASB

9 “Just as the Father has loved Me, I have also loved you; abide in My love. **10** If you keep My commandments, you will abide in My love; just as I have kept My Father’s commandments and abide in His love. **11** These things I have spoken to you so that My joy may be in you, and that your joy may be made full. **12** This is My commandment, that you love one another, just as I have loved you.

NRSV

9 As the Father has loved me, so I have loved you; abide in my love. **10** If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love. **11** I have said these things to you so that my joy may be in you, and that your joy may be complete. **12** “This is my commandment, that you love one another as I have loved

NLT

9 “I have loved you even as the Father has loved me. Remain in my love. **10** When you obey me, you remain in my love, just as I obey my Father and remain in his love. **11** I have told you this so that you will be filled with my joy. Yes, your joy will overflow! **12** I command you to love each other in the same way that I love you. **13** And here is how to measure it – the greatest love

ἠγάπησα ὑμᾶς. 15.13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ. 15.14 ὑμεῖς φίλοι μου ἔστε ἐὰν ποιῆτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν. 15.15 οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖς αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν. 15.16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φερίητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅτι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν. 15.17 ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

15.18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 15.19 εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 15.20 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. 15.21 ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. 15.22 εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτιαν οὐκ εἶχουσαν· νῦν δὲ

13 Greater love has no one than this, that one lay down his life for his friends. 14 You are My friends if you do what I command you. 15 No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. 16 You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. 17 This I command you, that you love one another.

18 If the world hates you, you know that it has hated Me before it hated you. 19 If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you. 20 Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. 21 But all these things they will do to you for My name's sake, because they do not know the One who sent Me. 22 If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. 23 He who hates Me hates My Father also. 24

you. 13 No one has greater love than this, to lay down one's life for one's friends. 14 You are my friends if you do what I command you. 15 I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. 16 You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. 17 I am giving you these commands so that you may love one another.

18 "If the world hates you, be aware that it hated me before it hated you. 19 If you belonged to the world, the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world—therefore the world hates you. 20 Remember the word that I said to you, "Servants are not greater than their master." If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. 21 But they will do all these things to you on account of my name, because they do not know him who sent me. 22 If I had not come and spoken to them, they would not have sin; but now they have no excuse

is shown when people lay down their lives for their friends. 14 You are my friends if you obey me. 15 I no longer call you servants, because a master doesn't confide in his servants. Now you are my friends, since I have told you everything the Father told me. 16 You didn't choose me. I chose you. I appointed you to go and produce fruit that will last, so that the Father will give you whatever you ask for, using my name. 17 I command you to love each other.

18 "When the world hates you, remember it hated me before it hated you. 19 The world would love you if you belonged to it, but you don't. I chose you to come out of the world, and so it hates you. 20 Do you remember what I told you? 'A servant is not greater than the master.' Since they persecuted me, naturally they will persecute you. And if they had listened to me, they would listen to you! 21 The people of the world will hate you because you belong to me, for they don't know God who sent me. 22 They would not be guilty if I had not come and spoken to them. But now they have no excuse for their sin. 23 Anyone who hates me hates my Father, too. 24 If I hadn't done such miraculous signs among

πρόφασιν οὐκ ἔχουσιν
περὶ τῆς ἀμαρτίας αὐτῶν.
15.23 ὁ ἐμὲ μισῶν καὶ τὸν
πατέρα μου μισεῖ. 15.24
εἰ τὰ ἔργα μὴ ἐποίησα
ἐν αὐτοῖς ἂ οὐδεὶς ἄλλος
ἐποίησεν, ἀμαρτίαν οὐκ
εἶχουσαν· νῦν δὲ καὶ
ἐωράκασιν καὶ μεμιση-
κασιν καὶ ἐμὲ καὶ τὸν
πατέρα μου. 15.25 ἀλλ' ἵνα
πληρωθῇ ὁ λόγος ὁ ἐν τῷ
νόμῳ αὐτῶν γεγραμμένος
ὅτι Ἐμίσησάν με δωρεάν.

15.26 Ὅταν ἔλθῃ
ὁ παράκλητος ὃν ἐγὼ
πέμψω ὑμῖν παρὰ τοῦ
πατρὸς, τὸ πνεῦμα τῆς
ἀληθείας ὃ παρὰ τοῦ
πατρὸς ἐκπορεύεται,
ἐκεῖνος μαρτυρήσει περὶ
ἐμοῦ· 15.27 καὶ ὑμεῖς
δὲ μαρτυρεῖτε, ὅτι ἀπ'
ἀρχῆς μετ' ἐμοῦ ἔστε. 16.1
Ταῦτα λελάληκα ὑμῖν
ἵνα μὴ σκανδαλισθῆτε.
16.2 ἀποσυναγωγῶ ποιή-
σουσιν ὑμᾶς· ἀλλ' ἔρχεται
ὥρα ἵνα πᾶς ὁ ἀποκτείνας
ὑμᾶς δόξῃ λατρείαν προσ-
φέρειν τῷ θεῷ. 16.3 καὶ
ταῦτα ποιήσουσιν ὅτι οὐκ
ἔγνωσαν τὸν πατέρα ου-
δὲ ἐμέ. 16.4 ἀλλὰ ταῦτα
λελάληκα ὑμῖν ἵνα ὅταν
ἔλθῃ ἡ ὥρα αὐτῶν μνη-
μονεύητε αὐτῶν ὅτι ἐγὼ
εἶπον ὑμῖν.

Notes:

This second section of our passage builds off the foundation of the vine image in vv. 1-8. Two themes are contained in it: 1) loving Jesus as a response to his love, vv. 9-17; and 2) experiencing the hatred of others just as Jesus experienced it, 15:18-16:4.

The connection of 15:9-16:4 to 15:1-8 is rather obvious. Only in a nourishing, fruitful relationship with Jesus can we find two essential demands of discipleship: love and perseverance.

The image of God as vineyard keeper, Jesus as

If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. **25** But they have done this to fulfill the word that is written in their Law, 'THEY HATED ME WITHOUT A CAUSE.'

26 When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me, **27** and you will testify also, because you have been with Me from the beginning. **16.1** These things I have spoken to you so that you may be kept from stumbling. **2** They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. **3** These things they will do because they have not known the Father or Me. **4** But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at the beginning, because I was with you.

for their sin. **23** Whoever hates me hates my Father also. **24** If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father. **25** It was to fulfill the word that is written in their law, "They hated me without a cause.'

26 "When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. **27** You also are to testify because you have been with me from the beginning. **16.1** "I have said these things to you to keep you from stumbling. **2** They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God. **3** And they will do this because they have not known the Father or me. **4** But I have said these things to you so that when their hour comes you may remember that I told you about them.

them that no one else could do, they would not be counted guilty. But as it is, they saw all that I did and yet hated both of us – me and my Father. **25** This has fulfilled what the Scriptures said: 'They hated me without cause.'

26 "But I will send you the Counselor – the Spirit of truth. He will come to you from the Father and will tell you all about me. **27** And you must also tell others about me because you have been with me from the beginning. **16.1** "I have told you these things so that you won't fall away. **2** For you will be expelled from the synagogues, and the time is coming when those who kill you will think they are doing God a service. **3** This is because they have never known the Father or me. **4** Yes, I'm telling you these things now, so that when they happen, you will remember I warned you. I didn't tell you earlier because I was going to be with you for a while longer.

vine, disciples as branches is now restated in verse 9a as "As the Father has loved me, so I have loved you." The Father's love flows to Jesus and then from Jesus to his disciples. Thus remaining in that love is an essential element of being nourished spiritually (v. 9): "abide in my love" (μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ).

The question arises as to how do we remain in that love? Verses 10-17 provide two answers. First we keep Jesus' commandments. Second, at the heart of obedience is to love one another.

Who is the model for this? In this passage the answer is Jesus himself. His has loved the Father. Out of that love has come unquestioning obedience to the Father's commands. Thus Jesus remains in the Father's love. Additionally, Jesus' love for his disciples stands as an additional example. The demonstration of this love, v. 13, is to be willing to sacrifice one's life for his friends.

Verses 14-15 inject a theme of friendship into this discussion that may seem a little odd at first glance. In the ancient world where class consciousness was enormously important, the establishment of formalized [friendships](#) played a significant role in determining one's status and value in society. Thus when Jesus declares here, "I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father," he makes a statement with deeper meaning that we would recognize from our modern American society. Out of our obedience to him comes a profound relationship. Important to this is the following declaration: "You did not choose me but I chose you." In that ancient world one would carefully plot and plan how to build friendship relations with people at a higher status in order to enhance one's own status. This declaration of Jesus asserts that one of a high status has reached down to pull us up from the status of slave to that of friend. But this has a purpose behind it: "And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name." The "appointed you" expression in the Greek is ἐθίκα ὑμᾶς. The significance here is that Jesus has placed us on this higher level of Friend after choosing us. We have not earned this status. The objective then becomes to bear lasting fruit.

The consequence of this higher status is the freedom to ask from the Father. Slaves did not have asking privileges, but friends did. This statement, v. 16c "the Father will give you whatever you ask him in my name," is very similar to the earlier one in v. 7b, "ask for whatever you wish, and it will be done for you." We are not talking about a blank check here. Our requests grow out of our obedience to and friendship with Jesus, and thus will be consistent with that relationship. Ancient friends knew better than to make wild, selfish requests to their friends.

The second half of this passage, 15:18-16:4, turns to the theme of hatred. Persecution is anticipated for the followers of Jesus. It is based on Jesus' own experience of persecution (v. 20): "Remember

the word that I said to you, 'Servants are not greater than their master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also." Persecution stems from "the world" (ὁ κόσμος). For John [the term](#) generally implies the immoral, non-believing aspect of humanity, both Jew and non-Jew, who have rejected the claims of Christ. The cause of persecution is commitment to Christ that stems from being called out of the world to live very differently (v. 19b): "Because you do not belong to the world, but I have chosen you out of the world—therefore the world hates you."

The reason for the world's hostility is their ignorance of God, vv. 21-25. Here the Jewish leadership is initially in view and Jesus offers a stinging rebuke of those claiming to know all about God but being so ignorant of Him that they could not recognize the source of Jesus' teachings. Both his words and his actions should have plainly indicated their divine source, but these "worldly" leaders could not recognize this. Thus they proved correct the principle stated several times in the Psalms (e.g., 35:19; 69:4): "They hated me without a cause."

Verses 26 through 16:4 reassure the disciples that they won't have to face this persecution alone. The paraclete (ὁ παράκλητος) will undergird the disciples witness about Jesus and their relationship to him. The Greek term underscores "one called alongside to help and encourage." Not much detail about the role of the Holy Spirit is given here, because a much more detailed account has already been provided in [14:15-30](#). The words in 15:26-27 assume this previous explanation.

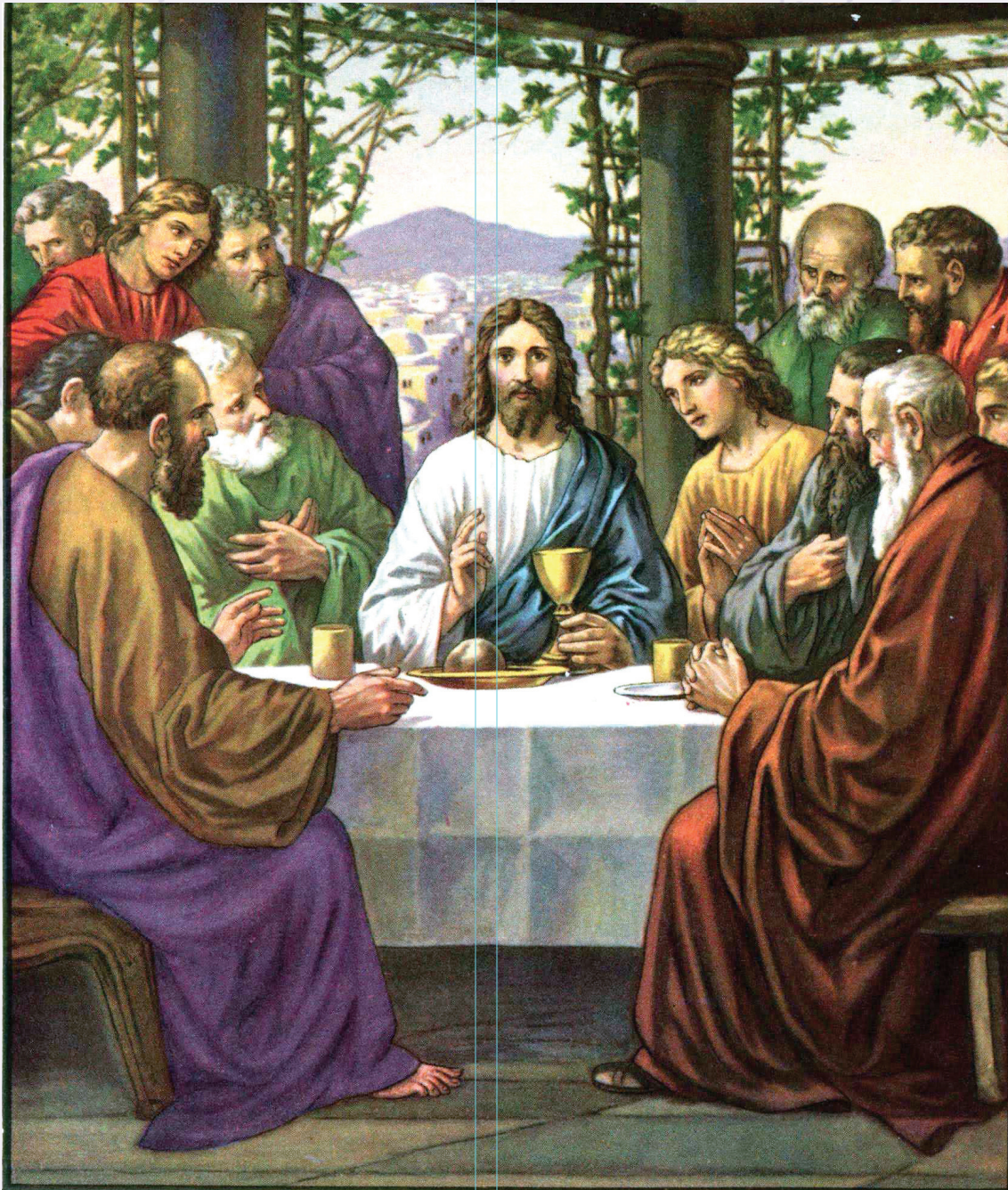
16:1-4 continue the theme of persecution with a reminder to not be surprised when it comes. Jesus has anticipated its coming and thus has warned his disciples in advanced. The picture of persecution is rather severe. It involves being killed, being excommunicated from the synagogue. The disciples are to remember that these extreme actions are done in the name of God as a supposed expression of obedience to Him: "Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God." The early chapters of the book of Acts graphically illustrate this. Indeed, the Pharisee Paul before his Christian conversion is an example of this in his persecution of Christians.

What should we make of this part of Jesus' farewell speech? Several things come to mind. **First**, legitimate relationship with God comes ONLY through Jesus. **Second**, that connection with Jesus is intended to supply genuine spiritual nourishment

into our lives. **Third**, that connection with Jesus can never be just a formal connection based solely on the outward action of profession of faith and baptism. The connection must be characterized by consistent obedience to the words of Jesus. Eliminate obedience and there is no connection. **Fourth**, the thrust of that obedience is fruitfulness. Not only is this to be a witness about Jesus (15:27) but it will be a deepening spiritual maturity that reflects a growing relationship with him. **Fifth**, the nature of that connection means a new status: friend of Jesus, not just slave of Jesus. This allows a deeper fellowship and exchange. The world around us may treat us with

contempt and disdain. But we are Jesus' friend, and nothing is more precious than that! **Sixth**, the major emphasis of obedience is loving one another. This theme of loving one another that characterizes the entire fourth gospel receives attention in Jesus final words to his disciples. **Seventh**, we are going to face opposition from others in that obedience to Jesus. This should not be a surprise. Our Lord experienced it and warned us that we will also experience it. But we have the help of the Holy Spirit in facing it.

What a wonderful last word to us from our Lord! It does give us the Strength to Stand!



Greek NT

15.1 Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν. 15.2 πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ. 15.3 ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. 15.4 μείνατε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε. 15.5 ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ ἐγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. 15.6 ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται. 15.7 ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὁ ἐὰν θέλητε αἰτήσασθε, καὶ γενήσεται ὑμῖν. 15.8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

15.9 καθὼς ἠγάπησέν με ὁ πατήρ, καὶ ἐγὼ ὑμᾶς ἠγάπησα· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. 15.10 ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. 15.11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ἦ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. 15.12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς. 15.13 μεί-

NASB

1 "I am the true vine, and My Father is the vinedresser. **2** "Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit. **3** "You are already clean because of the word which I have spoken to you. **4** "Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. **5** "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. **6** "If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned. **7** "If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. **8** "My Father is glorified by this, that you bear much fruit, and so prove to be My disciples.

9 "Just as the Father has loved Me, I have also loved you; abide in My love. **10** "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love. **11** "These things I have spoken to you so that My joy may be in you, and that your joy may be made full. **12** "This is My command-

NRSV

1 "I am the true vine, and my Father is the vinegrower. **2** He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. **3** You have already been cleansed by the word that I have spoken to you. **4** Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. **5** I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. **6** Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. **7** If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. **8** My Father is glorified by this, that you bear much fruit and become my disciples.

9 As the Father has loved me, so I have loved you; abide in my love. **10** If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. **11** I have said these things to you so that my joy may be in you, and that your joy may be complete. **12** "This is my commandment, that you love one another as I

NLT

1 "I am the true vine, and my Father is the gardener. **2** He cuts off every branch that doesn't produce fruit, and he prunes the branches that do bear fruit so they will produce even more. **3** You have already been pruned for greater fruitfulness by the message I have given you. **4** Remain in me, and I will remain in you. For a branch cannot produce fruit if it is severed from the vine, and you cannot be fruitful apart from me. **5** "Yes, I am the vine; you are the branches. Those who remain in me, and I in them, will produce much fruit. For apart from me you can do nothing. **6** Anyone who parts from me is thrown away like a useless branch and withers. Such branches are gathered into a pile to be burned. **7** But if you stay joined to me and my words remain in you, you may ask any request you like, and it will be granted! **8** My true disciples produce much fruit. This brings great glory to my Father.

9 "I have loved you even as the Father has loved me. Remain in my love. **10** When you obey me, you remain in my love, just as I obey my Father and remain in his love. **11** I have told you this so that you will be filled with my joy. Yes, your joy will overflow! **12** I command you to love each other in the same way that I love you. **13**

ζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ ἦ ὑπὲρ τῶν φίλων αὐτοῦ. 15.14 ὑμεῖς φίλοι μου ἐστε ἐὰν ποιῆτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν. 15.15 οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖς αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἵρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισά ὑμῖν. 15.16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅτι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν. 15.17 ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

15.18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 15.19 εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 15.20 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστιν δοῦλος μεῖζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. 15.21 ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. 15.22 εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχουσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν. 15.23 ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ. 15.24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ

ment, that you love one another, just as I have loved you. **13** "Greater love has no one than this, that one lay down his life for his friends. **14** "You are My friends if you do what I command you. **15** "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. **16** "You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. **17** "This I command you, that you love one another.

18 "If the world hates you, you know that it has hated Me before it hated you. **19** "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you. **20** "Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. **21** "But all these things they will do to you for My name's sake, because they do not know the One who sent Me. **22** "If I had not come and spoken to them, they would not have sin, but now they

have loved you. **13** No one has greater love than this, to lay down one's life for one's friends. **14** You are my friends if you do what I command you. **15** I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. **16** You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. **17** I am giving you these commands so that you may love one another.

18 "If the world hates you, be aware that it hated me before it hated you. **19** If you belonged to the world, the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world—therefore the world hates you. **20** Remember the word that I said to you, "Servants are not greater than their master." If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. **21** But they will do all these things to you on account of my name, because they do not know him who sent me. **22** If I had not come and spoken to them, they would not have sin; but now they have no excuse

And here is how to measure it – the greatest love is shown when people lay down their lives for their friends. **14** You are my friends if you obey me. **15** I no longer call you servants, because a master doesn't confide in his servants. Now you are my friends, since I have told you everything the Father told me. **16** You didn't choose me. I chose you. I appointed you to go and produce fruit that will last, so that the Father will give you whatever you ask for, using my name. **17** I command you to love each other.

18 "When the world hates you, remember it hated me before it hated you. **19** The world would love you if you belonged to it, but you don't. I chose you to come out of the world, and so it hates you. **20** Do you remember what I told you? 'A servant is not greater than the master.' Since they persecuted me, naturally they will persecute you. And if they had listened to me, they would listen to you! **21** The people of the world will hate you because you belong to me, for they don't know God who sent me. **22** They would not be guilty if I had not come and spoken to them. But now they have no excuse for their sin. **23** Anyone who hates me hates my Father, too. **24** If I hadn't done such miraculous signs among them that no one else

οὐδεὶς ἄλλος ἐποίησεν, ἀμαρτίαν οὐκ εἶχουσαν· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμέ καὶ τὸν πατέρα μου. 15.25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με δωρεάν.

15.26 Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· 15.27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε. 16.1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. 16.2 ἀποσυναγώγῳ ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ. 16.3 καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. 16.4 ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν.

have no excuse for their sin. **23** “He who hates Me hates My Father also. **24** “If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. **25** “But they have done this to fulfill the word that is written in their Law, ‘THEY HATED ME WITHOUT A CAUSE.’

26 “When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me, **27** and you will testify also, because you have been with Me from the beginning. **16.1** “These things I have spoken to you so that you may be kept from stumbling. **2** “They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. **3** “These things they will do because they have not known the Father or Me. **4** “But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at the beginning, because I was with you.

for their sin. **23** Whoever hates me hates my Father also. **24** If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father. **25** It was to fulfill the word that is written in their law, ‘They hated me without a cause.’

26 “When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. **27** You also are to testify because you have been with me from the beginning. **16.1** “I have said these things to you to keep you from stumbling. **2** They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God. **3** And they will do this because they have not known the Father or me. **4** But I have said these things to you so that when their hour comes you may remember that I told you about them.

could do, they would not be counted guilty. But as it is, they saw all that I did and yet hated both of us – me and my Father. **25** This has fulfilled what the Scriptures said: ‘They hated me without cause.’

26 “But I will send you the Counselor – the Spirit of truth. He will come to you from the Father and will tell you all about me. **27** And you must also tell others about me because you have been with me from the beginning. **16.1** “I have told you these things so that you won’t fall away. **2** For you will be expelled from the synagogues, and the time is coming when those who kill you will think they are doing God a service. **3** This is because they have never known the Father or me. **4** Yes, I’m telling you these things now, so that when they happen, you will remember I warned you. I didn’t tell you earlier because I was going to be with you for a while longer.

Greek NT Diagram

1 15.1 Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή,
καὶ
2 ὁ πατήρ μου ὁ γεωργός ἐστιν.

15.2 ἐν ἐμοὶ
μὴ φέρον καρπὸν
3 πᾶν κλῆμα ...αἶρει αὐτό,
καὶ
4 πᾶν τὸ καρπὸν φέρον
καθαίρει αὐτὸ
ἵνα καρπὸν πλείονα φέρῃ.

15.3 ἤδη
5 ὑμεῖς καθαροὶ ἐστε
διὰ τὸν λόγον
ὃν λελάληκα ὑμῖν·

6 15.4 μείνατε
ἐν ἐμοί,

Command

7 κάγῳ (μενήσω)
ἐν ὑμῖν.

Promise

καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν
ἀφ' ἑαυτοῦ
ἐὰν μὴ μένη
ἐν τῇ ἀμπέλῳ,

8 οὐδὲ ὑμεῖς (οὐ δύνατε καρπὸν φέρειν)
οὕτως ἐν ἐμοί
ἐὰν μὴ ...μένητε.

9 15.5 ἐγώ εἰμι ἡ ἄμπελος,
10 ὑμεῖς (ἐστε) τὰ κλήματα.

ὁ μένων ἐν ἐμοί
κάγῳ ἐν αὐτῷ

11 οὗτος φέρει καρπὸν πολύν,
χωρὶς ἐμοῦ
ὅτι...οὐ δύνασθε ποιεῖν οὐδέν.

15.6 ἐὰν μὴ τις μένη
ἐν ἐμοί,

12 ἐβλήθη ἔξω
ὡς τὸ κλῆμα
καὶ
13 ἐξηράνθη
καὶ
14 συνάγουσιν αὐτὰ
καὶ
εἰς τὸ πῦρ

15 βάλλουσιν
καὶ
16 καίεται.

15.7

ἐὰν μείνητε
ἐν ἐμοὶ
καὶ
ἐν ὑμῖν
τὰ ῥήματά μου...μείνη,

17 ὁ ἐὰν θέλητε
καὶ αἰτήσασθε,
18 γενήσεται ὑμῖν.

15.8

19 ἐν τούτῳ
ἐδοξάσθη ὁ πατήρ μου,
ἵνα καρπὸν πολὺν φέρητε
καὶ
γένησθε ἐμοὶ μαθηταί.

15.9

καθὼς ἠγάπησέν με ὁ πατήρ,

20 κἀγὼ ὑμᾶς ἠγάπησα·

21 μείνατε

ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

15.10

22 ἐὰν τὰς ἐντολάς μου τηρήσητε,
μενεῖτε
ἐν τῇ ἀγάπῃ μου,
καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τετήρηκα
καὶ
μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

23 15.11 Ταῦτα λελάληκα ὑμῖν
ἵνα ἡ χαρὰ ἡ ἐμῇ ἐν ὑμῖν ἦ
καὶ
ἡ χαρὰ ὑμῶν πληρωθῇ.

24 15.12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμῇ,
ἵνα ἀγαπᾶτε ἀλλήλους
καθὼς ἠγάπησα ὑμᾶς.

25 15.13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει,
ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ
ὑπὲρ τῶν φίλων αὐτοῦ.

26 15.14 ὑμεῖς φίλοι μου ἐστε
ἐὰν ποιῆτε
ἃ ἐγὼ ἐντέλλομαι ὑμῖν.

27 ^{15.15} οὐκέτι λέγω ὑμᾶς
δούλους,
ὅτι ὁ δούλος οὐκ οἶδεν
τί ποιεῖ αὐτοῦ ὁ κύριος·

28 δὲ
ὑμᾶς εἶρηκα
φίλους,
ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου
ἐγνώρισα ὑμῖν.

29 ^{15.16} οὐχ ὑμεῖς με ἐξελέξασθε,
ἀλλ'
30 ἐγὼ ἐξελεξάμην ὑμᾶς
καὶ
31 ἔθηκα ὑμᾶς
ἵνα ὑμεῖς ὑπάγητε
καὶ
καρπὸν φέρητε
καὶ
ὁ καρπὸς ὑμῶν μένη,
ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα
ἐν τῷ ὀνόματί μου
δῶ ὑμῖν.

32 ^{15.17} ταῦτα ἐντέλλομαι ὑμῖν,
ἵνα ἀγαπᾶτε ἀλλήλους.

33 ^{15.18} Εἰ ὁ κόσμος ὑμᾶς μισεῖ,
γινώσκετε
ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

34 ^{15.19} εἰ ἐκ τοῦ κόσμου ἦτε,
ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει·
δὲ

ὅτι ἐκ τοῦ κόσμου οὐκ ἐστέ,
ἀλλ'
ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου,
διὰ τοῦτο
35 μισεῖ ὑμᾶς ὁ κόσμος.

36 ^{15.20} μνημονεύετε τοῦ λόγου
οὗ ἐγὼ εἶπον ὑμῖν,
Ὅτι οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ.

εἰ ἐμὲ ἐδίωξαν,
καὶ
37 ὑμᾶς διώξουσιν·
εἰ τὸν λόγον μου ἐτήρησαν,
καὶ

38 τὸν ὑμέτερον τηρήσουσιν.

15.21 ἀλλὰ
39 ταῦτα πάντα ποιήσουσιν
εἰς ὑμᾶς
διὰ τὸ ὄνομά μου,
ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.

15.22 εἰ μὴ ἦλθον
καὶ
ἐλάλησα αὐτοῖς,
40 ἁμαρτίαν οὐκ εἶχουσιν·
δὲ
41 πρόφασιν οὐκ ἔχουσιν
νῦν
περὶ τῆς ἁμαρτίας αὐτῶν.

15.23 ὁ ἐμὲ μισῶν
42 καὶ
τὸν πατέρα μου μισεῖ.

15.24 εἰ τὰ ἔργα μὴ ἐποίησα
ἐν αὐτοῖς
ἃ οὐδεὶς ἄλλος ἐποίησεν,
43 ἁμαρτίαν οὐκ εἶχουσιν·

δὲ
νῦν
καὶ
44 ἐωράκασιν
καὶ
45 μεμισήκασιν καὶ ἐμὲ
καὶ τὸν πατέρα μου.

15.25 ἀλλ'
46 ἵνα πληρωθῇ ὁ λόγος
ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος
ὅτι Ἐμίσησάν με δωρεάν.

15.26 Ὅταν ἔλθῃ ὁ παράκλητος
ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς,
τὸ πνεῦμα τῆς ἀληθείας
ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,
47 ἐκεῖνος μαρτυρήσει
περὶ ἐμοῦ·

15.27 δὲ
καὶ
48 ὑμεῖς μαρτυρεῖτε,
ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

49 16.1 Ταῦτα λελάληκα ὑμῖν
ἵνα μὴ σκανδαλισθῆτε.

50 16.2 ἀποσυναγωγούς ποιήσουσιν ὑμᾶς·

51 ἄλλ' ἔρχεται ὥρα
ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ
λατρείαν προσφέρειν τῷ θεῷ.

16.3 καὶ
52 ταῦτα ποιήσουσιν
ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

16.4 ἀλλὰ
53 ταῦτα λελάληκα ὑμῖν
ὅταν ἔλθῃ ἡ ὥρα αὐτῶν
ἵνα...μνημονεύητε αὐτῶν
ὅτι ἐγὼ εἶπον ὑμῖν.

Semantic Diagram

									---	(I am saying)
		i.	-----	1	Pres	---	Ind	1	S	'Εγώ (vine)
	a)	----								καὶ
		ii.	-----	2	Pres	---	Ind	3	S	ὁ πατήρ
1.	----									---
		i.	-----	3	Pres	Act	Ind	3	S	κλῆμα
	b)	----								καὶ
		ii.	-----	4	Pres	Act	Ind	3	S	(αὐτός)
A.	----									---
	a)	-----		5	Pres	Act	Ind	2	P	ὑμεῖς

		i.	-----	6	1 Aor	Act	Imp	2	P	(ὑμεῖς)
2.	--b)	----								καὶ
		ii.	-----	7	(Fut	Act	Ind	1	S	ἐγώ)

	c)	-----		8	Pres	Dep	Ind	2	P	ὑμεῖς
I.	--									---
										(I am saying)
		i.	-----	9	Pres	---	Ind	1	S	ἐγώ (vine)
	a)	----								---
		ii.	-----	10	(Pres	---	Ind	2	P)	ὑμεῖς

1.	-b)	----		11	Pres	Act	Ind	3	S	οὗτος

		(1)	-----	12	1 Aor	Pass	Ind	3	S	(αὐτά)
	c)	-ii.	(a)-----							καὶ
			(2)-----	13	1 Aor	Pass	Ind	3	S	(αὐτά)
										καὶ
		iii-	(b) -----	14	Pres	Act	Ind	3	P	(αὐτοὶ)
										καὶ
B.	2.-		(1)-----	15	Pres	Act	Ind	3	P	(αὐτοὶ)
			(c)-----							καὶ
			(2)-----	16	Pres	Pass	Ind	3	S	(αὐτά)

		i.	-----	17	Fut	Mid	Ind	2	P	ὑμεῖς
	a)	----								καὶ
		ii.	-----	18	Fut	Pass	Ind	3	S	(αὐτό)
3.	----									---
	b)	-----		19	1 Aor	Pass	Ind	3	S	ὁ πατήρ

	a)	-----		20	1 Aor	Act	Ind	1	S	ἐγώ
1.	----									---
	b)	-----		21	1 Aor	Act	Imp	2	P	ὑμεῖς

	a)	-----		22	Pres	Act	Ind	2	P	(ὑμεῖς)

		(Ταῦτα)								---
2.	b)-	-----		23	Perf	Act	Ind	1	S	ἐγώ

	c)	-----		24	Pres	---	Ind	3	S	αὕτη

A.	--			25	Pres	Act	Ind	3	S	οὐδεὶς

II.

				26	Pres	---	Ind	2	P	ὕμεῖς
	3.	---								
				27	Pres	Act	Ind	1	S	(ἐγὼ)
										δὲ
				28	Perf	Act	Ind	1	S	(ἐγὼ)
		i)		29	1 Aor	Dep	Ind	2	P	ὕμεῖς
		a)								ἀλλ'
		ii)		30	1 Aor	Dep	Ind	1	S	ἐγὼ
	4.	---								καὶ
		b)		31	1 Aor	Act	Ind	1	S	ἐγὼ
	5.	---		32	Pres	Dep	Ind	1	S	ἐγὼ
										(world) (hate)
		i)		33	Pres	Act	Ind	2	P	(ὕμεῖς)
		a)		34	Impf	Act	Ind(P)	3	S	κόσμος
		ii)								δὲ
	1.	---		35	Pres	Act	Ind	3	S	κόσμος
		b)		36	Pres	Act	Imp	2	P	(ὕμεῖς)
										(they)
				37	Fut	Act	Ind	3	P	(αὐτοὶ)
				38	Fut	Act	Ind	3	P	(αὐτοὶ)
										ἀλλὰ
				39	Fut	Act	Ind	3	P	(αὐτοὶ)
		i)								
				40	Impf	Act	Ind	3	P	(αὐτοὶ)
										δὲ
				41	Pres	Act	Ind	3	P	(αὐτοὶ)
	B.	---		42	Pres	Act	Ind	3	S	ὁ μισῶν
				43	Impf	Act	Ind	3	P	(αὐτοὶ)
										δὲ
		a)		44	Perf	Act	Ind	3	P	(αὐτοὶ)
										καὶ
				45	Perf	Act	Ind	3	P	(αὐτοὶ)
										ἀλλ'
		ii)		46						
	2.	---								
				47	Fut	Act	Ind	3	S	ἐκεῖνος
		i)								δὲ
				48	Pres	Act	Ind	2	P	ὕμεῖς

				-----	49	Perf	Act	Ind	1	S	ἐγὼ
b)		--				---					
				-----	50	Fut	Act	Ind	3	P	(αὐτοῖ)
						ἀλλ'					
ii)		--		-----	51	Pres	Dep	Ind	3	S	ᾧρα
						καὶ					
				-----	52	Fut	Act	Ind	3	P	(αὐτοῖ)
						ἀλλ'					
				-----	53	Perf	Act	Ind	1	S	ἐγὼ

Summary of Rhetorical Structure

Clearly chapter fifteen revolves around two sets of themes. In verses 1-8, Jesus is the vine and his disciples as the new Israel are the branches (statements 1-19). Then in verses 9-16.4 the themes of love and hate prevail. First comes the inside emphasis on loving Christ and expressing it through obedience (vv. 9-17; #s 20-32). Then follows the outside emphasis on the world hating the disciples (vv. 18-16:4; #s 33-53).

The first segment of vv. 1-8 revolve around two foundational affirmations: Verse one "I am the true vine and my Father is the vineyard farmer" (#s 1-2) and then verse five "I am the vine and you are the branches" (#s 9-10). Off of these two sets of core ideas comes several assertions, admonitions, and warnings.

VV. 1-4. The Heavenly vineyard Farmer removes every branch not bearing fruit (# 3) and every fruitful branch He prunes for greater fruitfulness (# 4). Because of Jesus' words the disciples are declared to be healthy / cleansed branches (# 5). They are then admonished to remain in the branch, Jesus, (# 6) with the promise of him remaining in them (# 7). A concluding declaration is then made (# 8) that the branches are utterly dependent on the vine for fruitfulness.

VV. 5-8. Logically extending the idea in # 7, the declaration of Jesus and the vine and the disciples as branches is put on the table (#s 8-9). Off this core declaration comes then assertions and warnings. In the connection of the disciples to Jesus comes great fruitfulness (# 11). The opposite of not remaining in Jesus brings the warning of being eliminated (#s 12-16). Returning to the positive angle, remaining in Jesus and in his words brings the promise of answered prayer (#s 17-18). Such will bring glory to God in the abundant fruitfulness of the disciples (# 19).

The second segment of 15:9-16:4 moves a different direction. Two key themes surface: 1) love for Jesus and his love for disciples (vv. 9-17) and 2) expect to receive the hatred of the world as a faithful disciple (vv. 18-16:4).

VV. 9-17, abiding in Jesus' love. The core declarations (#s 20-21) set up the foundation for what follows. Jesus has remained in the Father's love as an expression of love to his disciples (# 20). Thus divine love flows from the Father through Jesus to the disciples. Consequently they are admonished to remain in that love (# 21). Continuing in this divine love is linked to obeying the commandments (# 22). Jesus has set the example for the disciples in this. Jesus then moves to the first of four climatic declarations (#s 23, 32, 49, 53) asserting the objective of his words, which is to bring his joy into the disciples in a full expression (# 23).

From this desire to bring joy comes his command: that you should love one another (# 24). Thus the stream of divine love begins with the Father, flows into Jesus, from him to the disciples, and now from the disciples to others. This love is defined as a friendship willing to die for another (# 25). Friendship with Jesus means a willingness to do what he commands (# 26). Friendship means a new status above that of slave (# 27). The disciples are called friends of Jesus because of having received the words of Jesus from the Father (# 28). Jesus has chosen the disciples to be his friends, rather than the other way around (#s 29-30). They have been "set" as friends in order to bear an enduring fruit and to be able to make requests to the Father (# 31). This leads to the second climatic declaration of his command to love one another (#32).

Now the theme shifts from love to hate in verse 18. The disciples can expect to receive hatred from the world since it hated Jesus (# 33). The world will be friends only to those who conform to its demands (# 34). Consequently disciples will receive hate because they don't belong to the world (# 35). And because

it persecuted Jesus as he had already warned them (#s 36-39).

Their hatred based actions against Jesus and the disciples will not go unpunished (# 40). Their hatred of Jesus means hatred of God also (# 41). Their guilt has been compounded by Jesus coming, speaking and doing the works of God before them (#s 40-43). This was pointing to the fulfillment of the Word of God (# 44).

The task of the disciples is to open themselves to the coming of the Paraclete (# 46) who will witness to the genuineness of the disciples (# 47) and their witness of Jesus (# 48). The third climatic declaration (# 49) affirms these words' intention to help the disciples avoid being embarrassed.

The disciples will face expulsion from the synagogue (# 50) and martyrdom (# 51). Their persecutors will do this not knowing either God or Jesus (# 52). The fourth climatic declaration (# 53) asserts the intention of these words to prepare the disciples for what lay ahead.

