

LESSON 7

JESUS' FAREWELL DISCOURSE

John 14:15-17:26

Introduction

After answering the disciples' question concerning where He was going and after assuring them that they would not be forsaken, Jesus gave His final instructions before His death. The disciples did not understand that the conflict was between the Kingdom of God and the spiritual ruler of this world. They had known Jesus only as an earthly man. When they recognized Him as the Messiah, they concluded that He was an earthly messiah who would lead the Jewish nation in combat against the Roman Empire. Jesus had told them that He was the Son of Man who had come down out of heaven and would ascend back to the Father. As the heavenly King, His Kingdom would rise above earthly limitations. His followers would be endowed with heavenly power as the Spirit of truth was given to them. This power would prepare them for conflict with the enemy. They were in the territory of the enemy, the world, but they were not to show allegiance to the world—Satan's domain. They would continue in the world for a season, but they were not to be of the world.

Jesus' Promise of the Spirit

14:15-31

Jesus stated that love was to be the disciples' motive for obedience (v. 15). The commandments which the disciples were to keep are not enumerated at this point; however, the teachings of Jesus throughout the Gospel are filled with instructions which the disciples were to obey. The prevailing commandment appeared to have been to teach the truth. To carry out this responsibility, Jesus promised to request that the Father give the disciples "another Paraclete" who would abide with them forever (v. 16). "Another" has reference to one of the same kind. The word paraclete means one who is called to another's aid. It has been translated by such words as advocate, helper, comforter, and counsellor. Jesus used paraclete to refer to the Holy Spirit who would be in the disciples and would remain forever with them (v. 17).

Perhaps Jesus used the word paraclete in order to emphasize the rabbinic description of the Holy Spirit as the Spirit of prophecy. C.K. Barrett suggests that its meaning is best arrived at by considering the use

The disciples did not understand that the conflict was between the Kingdom of _____ and the _____ of this world.

(God, ruler)

Since the disciples knew Jesus as an earthly Messiah, they assumed He would lead the _____ nation in battle against the _____ Empire.

(Jewish, Roman)

The primary commandment to the disciples was that they teach the _____.

(Compare your answer with the text.)

of *parakalein* and *paraklesis* which are cognates (related).¹ Both refer to Christian prophetic preaching. As the Word of God, Jesus had proclaimed the truth of the Father that He was the Messiah sent by the Father to deliver men from the captivity of sin. This deliverance would be accomplished through His death and resurrection. This message was to be made known to all men. The long discourses in John instructed the disciples in the meaning of the message so that they could proclaim it in the world. To complete the work of redemption, it was necessary for Jesus to die and to ascend to His Father. He would not, however, leave the disciples without assistance in accomplishing a task that was too great for them. He would send the Paraclete (the Spirit of prophecy) who is the Spirit of truth. The Paraclete who abides within would enable the disciples to understand the truth of which Jesus had been speaking (v. 17). The people of the world who had not received the Spirit would not understand how Messianic victory would come through the suffering of the King rather than by military conquest. The disciples would not be left alone as orphans to face their adversary, for Christ would come to them in the person of the Spirit of truth (v. 18).

Jesus re-emphasized that His death would mean His departure from the world (v. 19). His departure from life in a human body did not mean, however, that He would be absent from His disciples. Jesus' statement that His disciples would behold Him probably had reference to His post-resurrection appearances by which they would know that He was alive (v. 19). His resurrection would give understanding that He was in the Father and the Father was in Him (v. 20). The same unity which was existing between the Father and the Son would exist also between Jesus and the disciples and would mean that they had life also.

It was not sufficient for the disciples to understand divine truth and to know Jesus' commandments, but they were to be kept or obeyed (v. 21). A basic characteristic of love is that it must be expressed. God loved the world and gave His Son. The disciple who loves Christ keeps His commandments. He who expresses His love for Christ in obedience is loved by the Father. The Father makes Himself known to those whom He loves (v. 21).

Judas (not Iscariot), perhaps Thomas, asked Jesus how He was going to disclose Himself to the world (v. 22). The question revealed that the disciples continued to think only in terms of a this-worldly order. They had not comprehended the heavenly order which cannot be known directly by the physical order. They could conceive of the transcendent God who is spirit and invisible, but they had difficulty understanding Jesus' being more than His earthly nature manifested.

What did Jesus promise the disciples that would help them obey the commandment to teach?

The H _____ S _____, also called
the S _____ of p _____

(Holy Spirit, Spirit, prophecy)

A basic characteristic of _____ is its
expression in deeds.

(love)

¹The Gospel According to St. John (London: S. P. C. K., 1967), pp. 385f.

They did not understand that the Son was the incarnate Word who would lay aside His fleshly body even though He kept His human form. His post-resurrection manifestations to His disciples would not be experienced by those of the world. Between the post-resurrection appearances of the Son and His glorious appearance on the clouds of heaven, the Father and the Son make their abode with those who love Christ and keep His Word (v.23).

The Jews understood that God abode in the midst of Israel in the Temple. After the resurrection, the Son and the Father would abide in the heart of each believer who becomes the Temple. Jesus reminded His disciples again that His words were not His own but those of the Father who sent Him (v.24f.).

Previously, Jesus had spoken of the Paraclete as the Spirit of truth (v.16). In verse 26, the Paraclete is identified as the Holy Spirit whom the Father would send in the name of the Son. He would be sent after the Son had been raised from the dead and had ascended to the Father. His purpose would be to enable the disciples to understand and to recall what Jesus had taught them (v.26). He would be sent in the name of the Son because His work would be in relation to Him. No new revelation would be introduced, but the Paraclete would enable the disciples to understand what Christ had revealed.

After assuring the disciples that another like Himself would abide with them, Jesus bid them peace (v.27). The world used peace in a greeting to express hope for God's blessings for one. Jesus gave peace as a positive blessing. It meant the absence of fear and disturbance of heart because His accomplishment in death would remove man's greatest fear. His departing from them would not mean continued separation, for He would return to them (v.28). Neither did His departure mean that they would be lonely, for a comforter like Himself would come to abide with them. Instead of His death's meaning fear and sadness, it would mean joy and gladness because it meant His return to the Father (v.28). The expression "the Father is greater than I" has created difficulties for Trinitarians. Jesus was not saying that the Father was greater in essence or nature than He but rather in position.

The words which Jesus spoke would be understood when the events they described came to pass (v.29). The disciples would trust their Master more when they saw His words verified by the events which would soon take place. The time for Jesus to instruct His disciples was drawing to a close, for the time of Satan, the ruler of this world, was approaching (v.30). Satan is a spiritual power who executes his work through men and women under his control (under the control of sin). The ruler of this world was carrying out his work through Judas and the Jewish leaders who were determined to put Christ to death. Satan would gain apparent temporary victory, but Jesus affirmed that Satan did not have greater power than He (v.30). Satan's temporary

Circle the correct words.

*Jesus' post-resurrection appearances would be made (to the world, to the disciples, to both the disciples and the world).
(Compare your answer with the text.)*

Underline the correct words.

The Paraclete--Holy Spirit--would (bring new revelation, help the disciples understand Jesus' revelation).

(help the disciples understand Jesus' revelation)

Rearrange the letters to form words to make the following statement correct.

*Jesus' expression "the Father is greater than I" meant that the Father was greater in _____ but not in _____
(sitopoin) (sencese)
or _____
(tanrue)*

(position, essence, nature)

Who does Satan's work in the world?

(men and women under his control)

Satan's work is limited by the power of the _____ and the _____.

(Father, Son)

victory would be permitted by the Father but would not be the achievement of the ruler of this world (v.31). Jesus had not yielded to sin or Satan. Rather, He kept the commandments of the Father and was obedient to the One whom He loved (v.31). Man either obeys (is controlled by) the prince of this world or the Father. Christ's supreme obedience to the will of the Father meant to die on the cross. This act of obedience would demonstrate to the world that He loved the Father.

"Arise, let us go hence" (14:31) has caused some scholars to think that some of the material in chapters 14-17 has been dislocated. Chapter 18 opens with the words that Jesus and His disciples went forth and crossed the brook Kidron. Some have argued that the material in the intervening chapters could not have been taught between the time of departure of Jesus and the disciples from the upper room and their arrival in Gethsemane. They may have stopped along the way, possibly at the Temple, or the group may have continued to tarry in the upper room after Jesus suggested that they depart.

Jesus as the Vine

15:1-17

Jesus used the vine to illustrate the union of the believers with Himself. Vineyards are used frequently in the Old Testament and the Synoptic Gospels to describe God's relation to His people. Israel was described as the labourers in God's vineyard with the responsibility of producing fruit. The fruit of the vine was used to symbolize the blood of the New Covenant. It was natural for Jesus to use the vine and the vineyard to illustrate His relation to His followers.

Jesus compared Himself to the vine and the believer to the branch that bears fruit (vv.1f.). The Father represents the vinedresser who cuts away the branches which do not bear fruit. If a vine is not pruned, it grows without producing fruit. The cutting away of dead branches does not teach that some believers might become eventually unproductive and lose their salvation. The emphasis of the illustration is on the bearing of fruit. Pruning away of dead branches was part of the picture of the vineyard.

The spiritual application of the illustration is noted by the changing of the verb from pruning to cleansing (v.2). The disciples had been purified already by the active power of the Word of Jesus (v.3). Jesus' Word of salvation had brought the initial members of God's chosen people into His Kingdom. The fact that they had been chosen did not mean that they could achieve through their own efforts the fruit required of God's people. The Jews had claimed to be the people of God as the descendants of Abraham, but they were unfruitful. The disciples had been pruned or cleansed in order that they would be fruitful. God's presence would abide with and make fruitful only cleansed people.

READ ALL OF THE TOPIC JESUS AS THE VINE ON THIS PAGE BEFORE DOING THE FOLLOWING EXERCISE.

Write to what each of the following refers in Jesus' illustration concerning the vine:

1. the vine -- _____
2. the branch that bears fruit--

3. the vinedresser -- _____

(Compare your answers with the text.)

Is the following statement true or false?

The illustration of pruning away dead branches means that unproductive believers eventually lose their salvation. _____

(false)

Abiding in Christ as the branch abides in the vine is required for fruitfulness (v.4). A branch which is cut from the vine cannot live. Its connexion to the vine is essential for it to draw nutrients from the soil. In like manner, the source of power and success for Christian service is in the vine. The branch serves as a vessel through which the divine power flows in producing fruit. The disciples were promised that they would bear much fruit if they abode in Christ (v.5). If they attempted to bear fruit in their own strength, they would be unsuccessful. Christ is the source of power for a Christian's service. If He attempts to accomplish spiritual works through the resources of His fleshly nature, He will bear no fruit.

A person who attempts to be a part of God's people without abiding in Christ is like a branch which has been pruned and permitted to dry up before burning (v.6). Believers, however, are not in that condition because Christ as the Word has come to abide in them through faith (v.7). Christians are fruitful because they have unlimited access to God's power through prayer (v.7). Living the fruitful life does not depend on what one accomplishes through his own performance but what the Father does through the life of the believer in response to his requests (v.7). The Father desires that much fruit be produced through His disciples because He is glorified in them. A fruitless person who claims to be a Christian does not bring glory to the Father nor does he give evidence of being a disciple (v.8).

The disciples can have the confidence that Jesus will hear and answer their requests because of His love for them (v.9). Since the Father loved Jesus, He did not fail to answer the prayer of the Son. Likewise, the Saviour will not fail to respond to the requests of His redeemed people.

Fruitfulness requires the doing of Christ's will by keeping His commandments (v.10). Jesus was obedient to His Father's commandments; therefore, He never feared that His requests fell on unconcerned ears. The disciple who obeys Jesus will abide in Christ's love which means that he is provided with divine resources for accomplishing the spiritual assignment given to him. A disciple who lives obediently and experiences the power of His Lord brings joy both to himself and to his Lord (v.11).

The will of Christ for His disciples is summed up in the commandment that they love one another (v.12). To genuinely love someone means to be occupied with matters which please that person. The life of love is the life of service to one's fellow-man. It is not a feeling or emotion to be enjoyed selfishly but an action which must be expressed. The supreme example of love is the giving of one's life for his friends (v.13). The opposite of love is hate which means to give one's life for selfish purposes and to neglect the helping of the needy. Rather than Christ's death being a demonstration of His weakness and a defeat, it was an expression of His love and the means by

As the branch abides in the vine, a believer must _____ in _____ in order to be fruitful.

(abide, Christ)

Fruitfulness requires also that redeemed people make _____ of the Father.

(requests)

Another requirement for fruitfulness is doing Christ's _____.

(will)

Jesus' will for His disciples is contained in the commandment that they _____.

(love one another)

which He gave victory to His followers. His disciples responded to His teachings by believing in Him; they were His friends and the objects of His love which caused Him to lay down His life (v.14).

Although Christians are to serve in the Kingdom, their relationship to Jesus is not that of a slave to a master who lords it over his subjects (v.15). Rather, the servants join the master as friends in doing the work which is before them. The fact that Jesus shared with His disciples the plans and purposes of His Father gives evidence that the relationship of Jesus and the disciples is better described as that of friend-to-friend than of slave-to-master.

The description of the disciples as friends does not mean that they are no longer servants. Each Christian has been chosen by Christ and given the responsibility of bearing fruit for the Kingdom (v.16). The fruit that is borne as the result of abiding in the vine is permanent because it is produced by the Father in response to requests made in the name of the Son (v.16). Jesus reminded His disciples again that the fruit which they were to bear was love for one another. It is impossible for sinful man to love because he is proud and selfish as a sinner. It is possible for God who is love to produce the fruit of love in those who live by the kind of faith which expects the Father to do what He has promised.

The Disciples' Conflict with the World

15:18-25

The teachings of Jesus turned from the relation of the disciples to Himself to their relation to the world. Relation to Him brings hostility and opposition from the world. The church tastes of the world's hatred during times of persecution. Hate is the opposite of love. Love involves the willingness to sacrifice self in order to benefit the object of one's love. Hatred is the willingness to sacrifice the object in order to benefit self. Since the world hated the Son of God, the disciples could expect to be hated also (v.18). The hatred of the world was expressed towards Jesus by scorn, rejection, and death at the hands of the Jews. Those who are of the world do not experience opposition, for the world loves its own (v.19). The mission of Jesus was to remove His chosen from Satan's control but leave them in the world to serve: "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (v.19). The disciples could be present in the historical realm, the world, without joining sinful men of that realm under Satan's leadership in opposition to God. Christians are not of the world and, therefore, are not loved by it even though they are in it.

When persecution arises, the Christian servant must remember that he is no better than his Master who experienced persecution and death (v.20).

Underline the relationship between Jesus and His followers:

1. *slave to master*
2. *friend to friend*

(Compare your answer with the text.)

1. _____ *is the willingness to sacrifice self in order to benefit the object.*
2. _____ *is the willingness to sacrifice the object in order to benefit self.*

(Compare your answers with the text.)

Christians would not be persecuted for their faith if they did not keep the word of their Lord. Christians who follow the will of God will oppose the works of the devil and will find themselves in conflict with persons devoted to worldly ways. Conflict does not arise because the Christian is part of the human race and is being rejected but because those who are of the world do not know God and are in a state of rebellion against their Creator whom the Christian serves (v.21). They would not have recognized their rebellion and would not have been guilty of rejecting God if the Son had not come to make the Father known to them (v.22). Since the Son reveals the way of the Father, they know what is right and thus have no excuse for their sins.

Jesus was hated by those who were in rebellion against the Father since the work of Jesus was not apart from the activity of God (v.23). The miraculous works which Jesus did among the Jews made it evident that the Father was in Him. The Jewish unbelief in Jesus, whom they had seen, was a rejection of the Father and made them guilty before Him (v.24). Man can be forgiven of all wrongs except rejection of his Creator who made Himself known in the Son. This adverse action of the Jews was unexpected even though it was predicted in their Law that they would hate the Messiah without a cause (v.25). Law refers to the Old Testament Scriptures. Emphasis is placed on "their" Law since the Jews claimed to keep it. The Jews were not able to understand their own Law which predicted their unexpected treatment of the Messiah.

The Work of the Spirit
15:26-16:15

Even though the Jews could not understand their Law, the disciples would be able to understand it because the Paraclete, the Spirit of truth, would be sent by Jesus from the Father (15:26). As the Spirit of prophecy, the Paraclete would inspire the understanding of the disciples concerning those Old Testament Scriptures which spoke of Him. In the Old Testament, the Spirit was sent from the Father upon the prophet to enable Him to speak the Word of God—"Thus saith the Lord." The Spirit of truth would abide with the disciples to enable them to speak forth God's message which is bearing witness to the divine Word which became flesh. In addition to enabling the disciples to understand the Old Testament, the Spirit of truth would illumine the understanding of the disciples concerning Jesus' teachings and activities which they had seen and heard while they were with Him (15:27).

If the disciples failed to understand the teachings of Jesus, they would stumble like the Jews (16:1). Since the Spirit would illumine their understanding, even their being cast out of the synagogue would not prevent their following Him (16:2). Men of the world who were not given the Spirit would conclude that they were doing God a service by putting Jesus' disciples

As a result of following God's will and opposing the works of the devil, Christians may expect _____.

Those of the world rebel against their _____ and oppose _____.

(persecution, Creator, Christians)

AS YOU CONTINUE READ THIS PAGE AND THE TWO FOLLOWING PAGES, FIND SIX WORKS OF THE SPIRIT OF TRUTH.

The Spirit of truth would enable the disciples to _____.

(bear witness)

*The Spirit of truth would _____
_____ of the Old Testament and Jesus' teachings.*

(illumine the disciples' understanding)

to death. This prediction found fulfilment in the death of Stephen and the early persecution of Christians by Saul of Tarsus.

Until a person comes to know the Father in Christ, he does not have the Spirit of truth to enable him to understand the will of God and to identify the Messiah (16:3). Persecution and threat of death would create the possibility of Christians' giving up their faith if they did not have the Spirit to enable them to know the Father and to understand His purpose. The hour of persecution would not come upon the disciples unexpectedly, for the Son had warned them of it (16:4). When His prediction was fulfilled, the Spirit would remind them of what He had said and their faith would be strengthened. There had been no need to warn the disciples of danger while Jesus was with them since He was available to encourage them in the face of adversity and to protect them. After Jesus' departure, the disciples would need His Word to guide them through adversity (16:5).

Jesus' mentioning that He would depart from His disciples to the One who had sent Him turned the conversation to the question of where He was going (16:5). His teachings concerning His departure caused the disciples to be sorrowful (16:6). Perhaps this sorrow resulted from the pain of parting, but it would include also the elements of frustration and despair. The disciples thought that the death of Jesus would be the end of the Messianic movement to which they had committed themselves. Jesus assured them that His death on the cross and ascension to the Father would be to their advantage (16:7). As long as He was present with them in the flesh, the Paraclete who is of the same nature as Jesus would not come to abide within them and work through them. Jesus' departure meant His death on the cross and ascension to the Father, and it also meant that He and the Father would be present with the disciples in the Holy Spirit just as the Father had been present in Jesus' earthly ministry.

The work of the disciples could not be accomplished without the presence of the Spirit. Their task was to bear witness of Christ and to preach the gospel of the Kingdom. Men would not understand their message and respond to it in faith apart from the work of the Holy Spirit. Before a person of this world repents and enters the Kingdom, he must be convinced of the sinfulness of his rejecting the Christ (16:8). This conviction comes only after the Spirit of truth guides him to understand his error. The essence of sin is unbelief in or rejection of Jesus (16:9).

The Jews believed that righteousness was accomplished through keeping the Law. Jesus taught that righteousness was accomplished through belief in and obedience to Him. After the departure of the Son, obedience to Him must be under the direction of the Spirit who convinces the world concerning righteousness (16:10). Men who are controlled by the flesh judge that the values of life are material and this-worldly. Jesus taught that true values are love for God and

The Spirit of truth would be the _____
_____ with the
disciples.

(presence of the Father and the Son)

The Spirit of truth would convince _____
_____.

(the world of sin)

The Spirit of truth would convince _____
_____.

(the world of righteousness)

one's fellow-man. These values are rejected by the world until the Spirit of truth convinces a person that worldliness and the ruler of this world have already been condemned (16:11). Satan entered into Judas and the chief priests to devise a plan for putting to death the Son of Man. His scheme failed and he lost the battle when God raised Jesus from the dead. Satan judged Jesus to be an impostor, but God reversed that judgement and declared Him to be His Son. Satan's works were exposed as wrong, and one task of the Spirit is to convince the world that Satan and his ways have already been judged.

For those who expected a different kind of conflict between God's Kingdom and His adversary, the teachings of Jesus were difficult to understand. Jesus had additional teachings to share with His disciples, but they could not understand them until they had grasped the meaning of the suffering, death, and resurrection of the Messiah (16:12). After these events, the Spirit would guide the disciples in comprehending the meaning of them and in understanding related truth (16:13). No new doctrines would be introduced, but what had been stated would be elaborated and related to expected future events. The Spirit would glorify Jesus by showing that His death, resurrection, and ascension were related to the future (eschatological) events of the Kingdom (16:14). The Suffering Messiah had not been a part of Israel's expectation concerning the glorious Messianic Kingdom. The Spirit of truth would glorify Jesus by helping the disciples understand that His death and resurrection were part of the Messianic hope. There was no contradiction between what Jesus taught and what the Father revealed in the Old Testament, for whatever the Father possessed also belonged to Jesus (16:15). The illuminating work of the Holy Spirit would be to show that Jesus' teachings coincided with what the Scriptures said.

An Explanation of the Messiah's Hour

16:16-33

The Synoptic Gospels reveal that the disciples rejected Jesus' teaching that He must go to Jerusalem and suffer. When Jesus died on the cross, His followers apparently concluded that His cause was lost. Some of them were ready to return to their previous occupations. Their frustration and despair turned to courage and hope only after the Spirit came at Pentecost and enabled them to understand what Jesus had been teaching concerning His death and resurrection. John emphasized the problem the disciples had in understanding Jesus' teachings and how His death and resurrection could be part of God's plan. After Jesus' death and ascension to the Father, the disciples would no longer see Him for a little while, but then they would see Him again (v.16). The time when they would see Him again would be at His return after He had gone to the Father (v.17).

The Spirit of truth would convince a person that _____ and the _____ have already been condemned.

(worldliness, ruler of this world)

The illuminating work of the Holy Spirit would help His disciples understand that Jesus' d _____, r _____, and a _____ were part of the Messianic hope.

(death, resurrection, ascension)

Courage and hope replaced the disciples' frustration and despair after the Spirit came at P _____.

(Pentecost)

The disciples discussed the problem among themselves, but they were hesitant to question Jesus further (v.18). John emphasized the heavenly nature of Jesus by pointing out that He knew the desires and questions of the disciples even though they did not voice them (v.19). These verses relate Jesus' departure from the disciples in death, His return in resurrection, His departure in the ascension to the Father, and His coming a second time in the fullness of the Kingdom. His death and resurrection were required in establishing the Kingdom of God. His departure included the events of His death, resurrection, and ascension to the Father. His return after a little while perhaps referred to the glorious heavenly Son of Man who would appear in the clouds. Although these teachings were based on the Old Testament and the apocalyptic writings, Messianic hope had never been explained in this manner before. Therefore, it was difficult for the disciples to understand.

Since the world was under the control of an alien power, it would rejoice in the sorrow and suffering of God's servants (v.20). Jesus warned His disciples that they would experience a time of sorrow which would eventually turn to joy. He used as an illustration of this point a woman who experiences pain before the birth of her child, but the pain turns to joy when the child is born (v.21). Many have concluded wrongly that to become a Christian eliminates sorrow and difficulty. Jesus emphasized that to follow Him meant to be opposed by His adversary. This conflict would bring suffering, but at the glorious return of the Son of Man the suffering would change to joy and victory (v.22).

During the interim between Jesus' ascension to the Father and His return, He would not be present for them to ask additional questions. However, they could ask any question of the Father, and He would answer them through the Spirit of truth in the name of Jesus (v.23). The Holy Spirit would teach them all things and provide the knowledge that was really necessary. If verse 23 refers to asking in prayer, Jesus meant that the future petitions of the disciples would be addressed to the Father in the name of the Son. The disciples had not made requests of the Father in the name of the Son previously (v.24). After the Son departed from them, they could make such requests and would receive answers which would make their joy full.

Jesus had spoken in figurative language which was not easy for the disciples to comprehend (v.25). The discourses on the shepherd and the vine had been difficult to understand. In the forthcoming hour after the resurrection, Jesus would speak plainly to them of the Father. The post-resurrection appearances of Jesus and the coming of the Spirit would enable the disciples to perceive what Jesus was saying. The disciples would understand His relation to the Father and would make requests in His name (v.26). Since there is no division between the merciful Son and the just Father, it would not be necessary for Jesus to plead with the

READ THE FIRST TWO PARAGRAPHS OF THE TEXT ON THIS PAGE BEFORE DOING THE FOLLOWING EXERCISES.

Read carefully John 16:19-22.

The disciples would not be able to see

Jesus after His _____, _____,
and _____ until His _____
return.

(death, resurrection, ascension, second)

Persecution would bring s _____ and

s _____ to the disciples. At

Jesus' return their s _____ would
turn to j _____.

(sorrow, suffering, sorrow, joy)

Father in their behalf. The Father's attitude towards those who loved His Son and believed that He came from the Father would not have to be changed, for He already loved those who loved His Son (v.27).

After Jesus repeated that He descended from the Father to take upon Himself human flesh and He would return to the Father, the disciples concluded that His speech was plain and they understood it clearly (vv.28f.). They were not so bold as to claim that they understood everything, but they expressed their confidence in Jesus that He knew all things; therefore, they would not ask further questions (v.30). This brief discourse had begun with the private deliberation of the disciples concerning what Jesus meant when He said, "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father" (v.16). Perhaps the disciples claimed that His speech had become clear in order to cover up their lack of knowledge.

Jesus challenged the genuineness of their claim to believe that He came from God (v.31). When He was placed on the cross, they would scatter and return to their homes in utter confusion (v.32). Even though His followers would forsake Him, Jesus was confident that the Father would be with Him during the hour of the cross (v.32). The disciples' lack of understanding and deep faith in God would result in troubled hearts as their worldly hopes faded during His trial and death. Their return to their homes would reveal their lack of understanding in spite of their claims that they comprehended what He was saying.

The desertion of the disciples was foretold in order that they would know that it had been foreseen and they would not be tormented overly by remorse but would have peace (v.33). In contrast to the peace which Jesus would give them, the world would give them tribulation. Jesus' crucifixion would be an affliction caused by the world (v.33). The defeat of the world guaranteed that the tribulation it caused would not be endless. The overcoming of the world had reference to the principle of evil in the world which has caused sorrow, suffering, and trouble. Those who believe in Christ can take courage because they will share with Him in victory over the world.

The Farewell Prayer

17:1-26

Jesus' prayer has four parts:

1. His personal supplication that His work on earth will glorify the Father (vv.1-5)
2. His petitions for the disciples (vv.6-19)
3. His requests for later believers who would be dependent on the witness of the apostles (vv.20-24)
4. His commitment of His ministry to the Father (vv.25f.)

In John 16:32, what was Jesus' prediction which showed that the disciples did not understand His teachings?

(Compare your answer with the text.)

List the four parts of Jesus' farewell prayer.

1. _____
2. _____
3. _____
4. _____

(Compare your answers with the text.)

Jesus' prayer for His work (17:1-5)

After Jesus completed the discourse to His disciples, He turned His attention to the heavenly Father and requested that the Father glorify Him (v. 1). The Father's glory would be manifested by His gaining victory over the adversary through the death and resurrection of His Son. The Son would be glorified through the resurrection by which His divine nature and the approval of the Father would be manifested.

As the divine Son of God, Jesus had occupied a position of authority over all mankind whom He created (v. 2). Through His incarnation, death, and resurrection, He was able to provide eternal life for all whom the Father had chosen as His people. This eternal life is defined as a knowledge of God and His Messiah (v. 3). Those who reject the Messiah and His salvation and choose to continue in sin do not know the Father.

Jesus' miraculous works were accomplished by the Father's power, and they manifested the Father's glory on earth (v. 4). His last work on earth in doing the Father's will would be to die. The time had arrived for His divine nature and relation to the Father to be manifested through His death, resurrection, and ascension (v. 5).

Jesus' petitions for His disciples (17:6-19)

As He prayed for the disciples, Jesus was concerned about their dependence on His physical presence. His purpose had been to manifest visibly the invisible God. Since God's personal name was regarded as sacred, the word name was used as a substitute reference to God: "I have manifested thy name..." (v. 6). Jesus had revealed faithfully the Father and His words to those separated from the world as God's people. They had been predestinated as God's children and had accepted the truth of God which had been made known through Jesus. He had taught them repeatedly that all His words were from God and were not His own (v. 7). Part of the message was that He had come from God, and the disciples had accepted that truth (v. 8).

The words of Jesus were divine revelation since they had come from the Father. The disciples' receiving His words was in contrast to others' rejecting His words. Jesus' special concern was for those who had been predestinated as God's people, had received the message of God through the Son, and had been separated from the world (v. 9). Jesus had been sent into the world on a mission that was both His and the Father's. The disciples were chosen to carry on that mission in which the Father was as interested as the Son. The future manifestation of the glory of the Father and Son would be through the disciples (v. 10). The future of the work Jesus had done while on earth would depend on the power of the Father which would sustain the disciples who remained in the world (v. 11).

Jesus' approaching passion would remove Him from the world in order to restore Him to the Father. While in the world, Jesus had separated His disciples

Jesus' death and resurrection would glorify the Father through _____ over Satan.

The Son would be glorified through manifestation of His _____ and the approval of the _____.

(victory, divine nature, Father)

Jesus' purpose on earth had been to show visibly the _____ God.

(invisible)

What would sustain the disciples who remained in the world after Jesus returned to the Father? _____

(the Father's power)

from the world. With His departure at hand, He prayed that God would keep the disciples in His name as His own possessions, which meant that they would continue to be separated from the world (v.12). Without divine guidance and protection the disciples might follow the course of Judas, the son of perdition. Jesus had lost only the one that the Scriptures predicted would perish. Jesus was convinced that the power of the Father would keep the disciples from evil during His absence from them. Their obedience to the Father and the Father's power working in them would enable them to experience the joy of Christ in themselves (v.13). This joy was a combination of victory over the world and fellowship with the Father and is defined as eternal life. Although they could not find joy in the world which hated them, their joy would be full apart from the world (v.14).

Jesus did not request that His disciples be removed from the world, for that was the realm of their service (v.15). He did request that they be protected from the power of evil while they served God in a hostile realm. Since they were not of the world, they were actually aliens in the world (v.16). God's Word, which is truth, would be the source for keeping them separate from the world (v.17). Jesus was not of the world because He came from above—He had been sent into the world (v.18). The disciples were no longer of the world because they had been separated from it and sanctified in God's service for a special mission. The temple vessels were sanctified by being sprinkled with the blood of a sacrifice. Through His death, Jesus provided His own offering of consecration by which He was set apart. His offering of consecration was sufficient for His followers also (v.19).

Jesus' prayer for future believers (17:20-24)

Jesus was concerned not only for His present disciples but also for those who would believe as a result of the disciples' preaching (v.20). The content of Jesus' prayer was concerned with the Church's unity which was like the unity of the Father and the Son (v.21). The effectiveness of the work of Christ depended on His being in the Father. The effectiveness of the Church in continuing the mission of Christ depends on its abiding in Christ and the Father. The Church is to reflect the glory of the Father and the Son, and it can do nothing to produce spiritual fruit apart from the power of the Son (see 15:5). The more the Church experiences the indwelling of the Father and the Son the more will it be able to manifest that glory in order that the world may believe.

The glory of God, manifested through the death and resurrection of Christ, was given to the Church (v.22). It is required to be obedient to the will of God and to do the work of a suffering servant after the example of its Master. God's power and greatness are

Jesus knew that God's divine guidance and protection would keep the disciples from following the course of

J _____.

(Judas)

Jesus' prayer for His disciples was not for their _____ from the world, their realm of service, but for _____ from evil while they served God in the world.

(removal, protection)

The Church can carry on the mission of Christ effectively by

Whose glory is the Church to reflect?

(abiding in Christ and the Father; the glory of the Father and the Son)

manifested by victories accomplished through His people who follow a lowly path of service. The way of the cross is the way of true glory for the Church as well as its Master. It does not indicate weakness but spiritual strength. The secret of strength is in the indwelling presence of Christ in the believers (v.23). This indwelling presence will bring about victories in the life of the Church and will demonstrate to the world that it is commissioned and loved by God. The suffering of the Church does not indicate that God is punishing it for evil but that it is accomplishing the will of God as a humble, suffering servant.

Only those who have been chosen through divine predestination to be with Christ become the people of God. Christ prayed that God's chosen would be permitted to be with Him in the heavenly realm (v.24). To be present with Christ would enable the disciples to behold His true glory and to see that the way of the cross is the true way of life. Those who refuse to follow God's will in humble service miss the truth of life. They are unable to see that Christ who suffered and died for man's sins has been raised and exalted by the God whose will it was for Him to die. Through the resurrection and exaltation, the Son has been revealed in His true glory as God.

Jesus' dedication of His ministry (17:25-26)

Jesus addressed God as righteous Father because the error of the world was exposed by God's condemnation of it for rejecting Jesus (v.25). The world would reject Jesus and put Him on a cross. God sent the One whom He loves eternally, and He would raise Him to a throne of glory in reversing the judgement of the world. By a knowledge mediated through Christ, the disciples knew the One who sent Christ (v.26). They knew the love of God through their relation with Christ in whom God's love dwelt. God's love would continue to dwell within the disciples through Christ's spiritual presence.

Underline the correct interpretation of "the way of suffering of the Church."

1. *God's punishment for evil*
2. *Accomplishment of God's will as a servant.*

(2)

Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. Discuss briefly the disciples' misunderstanding of the Kingdom and the Messiah. _____

2. What was the primary commandment the apostles were to keep, and how were they equipped to accomplish this responsibility? _____

3. Give a basic characteristic of love. _____
4. How would Jesus disclose Himself to the disciples but not to the world? _____

5. If Jesus is God and one with the Father, how could He have said that the Father was greater than He? _____

6. How does Satan work, and what are his limitations? _____

7. Explain the meaning of the vinedresser's cutting away the branches which do not bear fruit.

8. Give three requirements for fruitfulness. _____

9. How does Jesus' relation to His followers in the Kingdom differ from that of other masters and servants? _____

10. Distinguish between love and hatred. _____

11. Why can Christians expect persecution? _____

12. Name six works of the Spirit of truth. _____

13. What teaching would the Spirit of truth enable the disciples to understand? _____

14. How did the disciples interpret Jesus' death at first? _____

15. Interpret 16:19f. _____

16. What event did Jesus mention which revealed the disciples did not understand His teachings?

17. Name the four parts of Jesus' farewell prayer. _____

18. How did the death and resurrection of Jesus glorify the Father and the Son? _____

19. Why was Jesus concerned about His disciples after His departure from the world? _____

20. Summarize Jesus' request for His disciples in the world. _____

21. What determines the effectiveness of the Church in carrying on the mission of Christ? _____

22. Why is the way of suffering the way of true glory for the Church? _____

Supplementary activity (Levels 2 and 3). Read pages 114-131 in Filson and answer the following questions.

1. What two titles did Jesus use in referring to the Spirit, and what is the meaning of each?
2. Define the peace that the exalted Son gives.
3. Summarize the teachings contained in the parable of Jesus as the true vine.
4. List the four promises to give the Spirit and the particular function(s) associated with each.
5. Explain why a disciple must experience sorrow before joy.
6. Outline Jesus' prayer in John 17.

Alternate Supplementary activity (Levels 2 and 3). Read pages 166-193 in Tasker and answer the following questions.

1. How does the work of the Holy Spirit relate to the work of Jesus?
2. Define the peace which Jesus gives.
3. Outline the teachings of Jesus given in the allegory of the vine.
4. Briefly outline the work of the Advocate.
5. How does Tasker interpret "a little while"?
6. Why does Tasker entitle John 17 "The Prayer of the Great High Priest"?

Advanced activity (Level 3).

Outline the teachings concerning the procession, nature, and work of the Holy Spirit in John 14:15-16:16.

Seminar Discussion

1. What titles did Jesus give to the Holy Spirit, and what is the significance of each?
2. How does the work of the Holy Spirit relate to the work of Jesus?
3. Summarize the teachings contained in the parable of the vine. Does the statement that unfruitful branches will be pruned away mean that unfruitful Christians will lose their salvation? Explain.
4. Should Christians expect peace or conflict in this life? Why?
5. Define the nature and work of the Holy Spirit.
6. What is the meaning of the Messiah's hour?
7. What is the source of the Christian's courage?
8. What was the purpose of Jesus' priestly prayer?