

John: The Beginning of Christian Truth in the Upper Room

John's Purpose Statement

John's Introduction

John's Presentation of the I AM statements of Christ.

John's Presentation of Christ's signs.

John's Presentation of the Upper Room

John's Purpose statement at the end of the book

John 20:30-31 - Many signs - unwritten - these are written (Pf)

ἵνα πιστευήτε - Pres. Subj. (Txt Prblm - Aor vrs. Pres)

Present - "Go on believing" Progressive Present- supported by the following mss - 66 (200), κ (fourth), B (4), θ (90, 0205 (8), 892 (9)

Aor. Subj. - "You should believe" Ingressive Aorist - supported by the following mss - A (5), C (5), D (5), L (8), W (5), ψ (8/9), f<sup>1</sup> (12), f<sup>13</sup> (13)

Both can be handled indicating an ongoing activity, the emphasis changing being that of the beginning or the continuing.

Faith is defined in Hebrews 11:1 Promise → Hope → Faith, ∴ this context contains a promise.<sup>1</sup>

οτι ιησους εστιν ο χριστος "that Jesus is the Christ" or "the Christ is Jesus," since normally if two nouns are joined by a copula and one is articular and the other anarthrous, the articular stands as the subject and the anarthrous as a predicate complement.

Christ is the Greek translation of the Hebrew Messiah [מָשִׁיחַ] meaning an anointed one, anointed by the Spirit for a service, e.g. David.

So 1. Jesus was anointed to be Israel's king.

John 18:37 - It was why He was born and had come.

John 19:15 - They rejected Him as King (cf. Luke 19:14).

So 2. Acts 2:36, though they rejected Him, God made Him Lord and Christ. This is tied to their rejection. Therefore, "Christ" does not have the same emphasis as before. He was a new area of responsibility.

He is Lord of the body.

He is the Anointed basis of God's work with believers.

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<sup>1</sup> A set of promises from John: 3:16 don't perish; 3:18 not judged; 3:21 live out works worked by God; 4:14 have a spring of water; 5:24 won't come into judgment; 8:11 forgiveness illustrated; 8:32 know the truth, be free; 10:28-29 cannot be snatched out of their hands; 14:3 He will come for us; 14:12 can do greater works (in number); 14:13-14 as whatever one desires; 14:16 receive a new Helper; 18 not left orphan; 19 see Him; 20; will know...; 21 will be loved, have Him manifested to us; 23 Father and Son make their dwelling with us; 26 Spirit teaches; 15:4-5 He can be at ease in us; 7 ask whatever...; 20-21 They will do to you...; 16:7 have the Spirit sent to us; 13 Spirit will guide; 23 will ask in His name (character, 26); 33 have peace in Him.

He is resurrected and glorified to be the center of basis of our position.

Christ now emphasizes primarily that He is resurrected=alive!

ο υιος του θεου “the Son of the God

Many don’t understand this title; they confuse it with generation.

The title Son of man (used by Jesus) emphasizes He is human. It also ties to the one who appeared in Daniel who is both man and God. The Jews knew this well.

So this title “Son of God” means He is God.

John 5:18 “He made Himself equal things with God.”

πατερα ιδιον ισον εαυτον ποιων τω θεω

John 10:30 “I and the Father, we are one thing.”

John 10:31 The Jews tried to stone Him for this statement. 32 - He questioned; why? 33 They claimed it was for blasphemy because He made Himself God. Verse 36 has to explanatory οτι clauses, the first introduces a quote and the second a reason (because), interpreting the και of verse 33. Jesus’ argument, God called their corrupt leaders “gods” and yet they did not do the works of God. He did the works of God, and therefore, His claim was legitimate.

Therefore, the title “Son of God” means He is God and not a created or generated being.

Don’t confuse Son of God with “sons” (plural) as it creates a different case. Son in the singular sets Him apart from all others.

και ινα πιστευοντες ζωην εχητε εν τω ονοματι αυτου “And that believing, you might have life in the name His”

It is a life which is like His. The idea is coming in, speaking in, or acting in the name of another, in which the one coming, speaking or acting does so in a character which reflects upon the one sending him. Hence the significance of the idea in “name.”

This is then about living out a new kind of life.

### John’s Introduction

- I. John presented the Son before the incarnation.
  - A. He is eternally God (John 1:1).
  - B. He is the creator (John 1:3).
  - C. He is life (John 1:4).
    1. His life was light.

2. When He shone in the darkness (absence of this life/where this life wasn't seen) the darkness didn't put out the light (A.V., NASB "comprehended").
- II. John presented the Son incarnate.
- A. He became flesh (i.e. He became human, John 1:14).
  - B. He tented out (dwelt temporarily) among us (John 1:14).
    1. We beheld His glory (John 1:14).
      - a) Beheld [θεαομαι] means we watched with contemplation or mental attention.
      - b) His glory as John presented it is not visible light as in other Scriptures.
      - c) His glory was made visible through works which the Father gave Him to perform (cf John 2:11; 17:4).
        - (1) Glory is an expressed opinion or reputation.
        - (2) His reputation, God's opinion of Who He (the Son) is was made visible through the works He did.
    2. We beheld glory of a special one (only begotten) from the Father (John 1:14).
      - a) He was a special kind of man for He is the only one who is eternally God and has also become man.
      - b) He was able to show us this glory in a manner mankind had never seen. He showed it to us in human terms, by becoming a real man.
    3. We beheld one full of grace and truth (John 1:14).
    4. We have received benefits from His fullness (John 1:16).
      - a) We have received grace in place of grace.
        - (1) The Law was given through Moses (John 1:17).
        - (2) The Grace came into being through Jesus Christ (John 1:17). John meant a specific aspect of God's grace, namely, that by which we live.
        - (3) The Truth came into being through Jesus Christ (John 1:17). John meant a specific aspect of Truth, namely that which affects our lives (cf John 8:31-32).
      - b) People did not receive grace in this way, when they were under law.
    5. Examples of grace in John
      - a) Speaking with the Samaritan woman (John 4)
      - b) Healing the royal official's son (John 4).
      - c) Healing the lame man at the pool (John 5).
      - d) Feeding the 5,000 (John 6)
        - (1) The work is believing (6:28-29).
      - e) Responding to the woman caught in adultery (John 8).
      - f) Healing the blind man (John 9).
      - g) Raising Lazarus (John 11).
        - (1) Each sign communicates something to us about the Son.

6. Examples of truth in John Truth is the ability to accurately evaluate, act and/or respond in all situations.
- a) Jesus knew all men and did not entrust (believe) Himself to them (2:24-25).
  - b) Jesus' conversation with Nicodemus expressed a proper evaluation of Nicodemus' need and the real questions and answers (3:1-15).
  - c) Jesus expressed truth about the Samaritan woman and the Samaritan religion (4:16-23).
  - d) Jesus did God's will, for He knew it and lived up to it (4:31-34).
  - e) Jesus knew the man had been there a long time (5:6).
    - (1) Sin no longer demonstrated His evaluation of the man's past (v. 14).
    - (2) He did not receive glory from them, and rightly evaluated their character (vv. 41-47).
  - f) Jesus properly evaluated why men sought Him (6:26).
    - (1) He knew who did not believe into Him (v. 64).
  - g) Jesus properly evaluated Himself (7:18).
  - h) Jesus knew the Father to be true (7:28).
  - i) Jesus knew how to respond to the woman taken in adultery (8:1).
  - j) Satan is contrasted, for truth is not in him (8:44).
    - (1) Each sign communicates something to us about the Son.

### III. The Son presented the Father.

- A. No one had seen God (John 1:18).
  - 1. God, in this verse, refers to the Father.
  - 2. God the Father had not appeared, though He had spoken at times.
- B. The Special One (the Son as man) declared the Father (John 1:18).
  - 1. By becoming man, the Son was able to show us what God was like in human terms.
  - 2. Since the Son is God, (so close He is described as "in the bosom of the Father") He is fully able to display to us what God is like.

### IV. John presented the Son through seven signs which the Son performed (the glory).

- A. Many of the signs are tied to  $\epsilon\gamma\omega \epsilon\iota\mu\iota$  statement.
  - 1. John records these statements 24x compared to 12 times total for the Synoptics.
  - 2. The expression ties Jesus to God's OT title Jehovah, the One who Is.
- B. Each sign communicates something to us about the Son.
- C. Each sign reveals something we have received from His fullness, a part of the grace and truth (see verses 14 & 16).
  - 1. **He changed water to wine (John 2:1-11).** He can change things, He has the authority and the power. This indicates a coming change (at that time).
    - a) In John 7:37-39 Jesus equated water with the Spirit and His ministry.

- b) In John 3:5-6 Jesus stated that the Spirit accomplishes the New birth.
  - c) In John 3:5-6 Jesus ties the Spirit as water.
  - d) In John 4:13-15 while speaking with the Samaritan woman, Jesus stated that the spring of water would become eternal life.
  - e) Therefore, what starts out as one thing, becomes something new and different. The coming of the Spirit would unite individuals to Christ and by so doing give them eternal life.
    - (1) Four times Jesus refers to the Spirit in the Upper Room and in each statement He describes the Spirit as the Helper: the one who makes it possible for the believer (disciple) to do God's work.
    - (2) In 14:16-17 the Spirit is sent and as a result they will know they are in the Christ and Christ is in them. A change, not just the Spirit's presence.
    - (3) In 14:26 the Spirit teaches the disciples what Jesus meant and did which especially relates to understanding and appreciating these signs.
    - (4) In 15:26 the Spirit will testify about Jesus.
    - (5) In 16:8-11 the Spirit will reprove the world, and the world does not like this.
    - (6) In 16:13-14 the Spirit will guide the disciples into the Truth and glorify Christ.
      - (a) By knowing the Truth, believers can live out Christ's life.
      - (b) By living out Christ's life, believers can glorify Christ.
  - f) 2:11 indicates this was a manifestation of His glory (reputation), which John had stated that they had observed (1:14).
  - g) The disciples responded by believing (2:11). This leads to the next sign involving believing.
2. **He healed the nobleman's son (John 4:46-54).** He demonstrated the nature of New Testament faith, and that faith is the basis for living by grace, i.e. experiencing the benefits.
- a) This is a third talk Jesus had with an individual: Nicodemus, Samaritan woman, Capernaum nobleman.
    - (1) These conversations follow the cleansing of the temple during the Passover (2:13ff).
    - (2) Jesus spoke to His critics about the temple of His body, destroying it and He rebuilding it (2:19-22).
    - (3) His disciples did believe this sign after He rose.
    - (4) John explained that Jesus was not entrusting Himself, lit. believing Himself for their benefit, because He knew them (the three are examples of this problem); they needed continued signs.
  - b) The people of Galilee received Jesus (cf. 1:12) having seen which things He did when He was in Jerusalem for the previous feast (John 4:45).
  - c) A royal official from Capernaum wanting Jesus to come heal his son (4:47).

- d) Jesus responded that except they should see (Aor. Subj.) signs and wonders they would never believe (v. 48; cf 2:23). This is the main issue and point in this sign, a change from believing based on sight or signs and wonders and believing based only God's statement.
  - e) The man implored Jesus to come (v. 49).
  - f) Jesus told him that His lives (v. 50).
  - g) The man went (v. 50). The act of going is the demonstration of his faith in Jesus' words.
  - h) The man received report that the son was healed (vv. 51-52).
    - (1) He asks about the hour that the son's health changed.
    - (2) It was in the hour Jesus had spoke (v. 53).
    - (3) The man and his household all believed (v. 53).
  - i) This was Jesus' second sign (v. 54).
    - (1) It demonstrated the nature of faith.
    - (2) It demonstrated the type of faith John's readers have, believing without seeing (20:29).
    - (3) It ties to a change in the nature of faith from Law to Grace.
      - (a) Many had believed (2:23-24).
      - (b) Jesus did not believe Himself in/for them (2:24).
        - i) Nicodemus in chapter three is an example of these who saw but had not yet truly believed in who He truly was.
        - ii) The Samaritans are contrasted to the Jewish leaders, believing by hearing but not seeing a sign (4:39-42).
      - (c) In the Upper Room, the disciples said they now believed (16:27, 30f).
      - (d) Jesus questioned whether they did believe (16:31). He knew they didn't yet believe with this new type of faith: unseen, without visible signs.
    - (4) Believing is a dominant idea in John's writing: 98x in John compared to 34x total in the synoptics, 37x in Acts, 56x in Paul's writings, 3x in James, 3x in 1 Peter, 9x in 1 John, 1x in Jude.
    - (5) John does not use the noun faith as he only looks at the act of believing, not the idea of faith as a static existence.
3. **He healed the lame man (John 5:1-10, 16-18).** He demonstrated that grace is extended to those who don't deserve it (this was a new idea for Old Testament people). He also healed on the Sabbath demonstrating that He works on the Sabbath, and that there is no specific day designated as the Sabbath under grace.
- a) The Son extended grace to the undeserving (v. 14).
    - (1) "Sin no more," implies that the man was in the condition due to sin. This also demonstrates that Jesus knew truthfully that this one's condition was due to sin.
      - (a) Compare, "Sin no more," to Romans 6:1-2.
      - (b) Compare, "Sin no more," to Titus 2:11-12, "Grace teaches..."

- (2) Prior to the dispensation of grace, grace/favor could be earned.
  - (a) Ruth found favor for her actions to Naomi (Ruth 2:10-13). This was from Boaz, but it illustrates the OT nature of grace.
  - (b) Noah found grace in the eyes of Jehovah (Genesis 6:8-9).
    - i) He was righteous.
    - ii) He was blameless in his generations/genealogy.
  - (c) Moses found favor in Jehovah's eyes (Exodus 33:12-13ff).
  - (d) Solomon wrote that one could find favor in the eyes of God and man by not allowing faithful kindness and truth to depart (Proverbs 3:3-4).
- (3) We received grace in place of ( $\alpha\nu\tau\iota$ ) grace, rather than grace in place of works (John 1:16).
- b) The Son worked on the Sabbath (v. 9, 16, 18).
  - (1) The Father is working on the Sabbath (v. 17).
  - (2) He does what the Father does (v. 17).
  - (3) Therefore, the Sabbath does not limit these works.
- c) The Son did not do anything from Himself, i.e. never self-initiated (v. 17).
  - (1) He does what He sees the Father do (v. 19; 14:21-24).
    - (a) The Father raises the dead and makes alive (v. 21).
    - (b) The Son makes alive those He desires (v. 21).
    - (c) The Father judges no one (v. 22).
    - (d) The Father has committed all judgment to the Son (v. 22).
  - (2) We can do greater works (in number) than He (v. 20, 14:12) Even raising the dead (which Peter did).
    - (a) We do greater because He went to the Father (14:12).
    - (b) We do greater because He asked the Father for the Spirit (14:16).
    - (c) We do greater because He and the Father sent the Spirit of the Truth (14:26; 16:7). The Spirit does the direction into the Truth (16:13-14).
  - (3) He does these works and thereby He shares in the honor of the Father (v. 23).
- d) The Son has life (v. 26)
  - (1) The life is light (cf. 1:4).
  - (2) The world does not like the light (3:20).
  - (3) The world hated Jesus because of what He said and did (15:18-25).
    - (a) The world hated Jesus for His words (v. 22; 8:58; 10:31-33).
    - (b) The world hated Jesus for His works (v. 24; 11:47-51; and the point of John 5 and the healing of the lame man 5:18).
  - (4) The world does not hate its own (7:7).
  - (5) The world hates those who are not from the world (15:19).
  - (6) The world persecutes those who guard God's words (15:20).
- e) Those who live by grace and truth are hated and persecuted by those who are legalists, especially the unsaved (Galatians 4:29-31).

**4. He fed 5,000 (John 6:1-15).**

- a) This is close to the Passover (v. 4).
- b) He fed about 5,000 males (v. 10). Therefore, with the women and children it was well over 5,000.
  - (1) He fed the crowd from five loaves and two small cooked fish (a lunch for one; v. 9).
  - (2) All were filled full (v. 12).
  - (3) Twelve large baskets of leftover fragments were collected afterwards (vv. 12-13).
- c) The people responded to the sign of food (v. 14).
  - (1) They claimed He was the prophet, but did not recognize Him as God.
  - (2) They were about to come and seize Him to make Him King. They probably wanted a King who could feed them in this manner, an abundance of food with no work on their part.
  - (3) Jesus left so they could not do so.
- d) He is the bread of life, sufficient for all as demonstrated by feeding the five thousand (John 6:35, 48).
  - (1) The crowds pursued Jesus across the lake the following day (vv. 22-24).
  - (2) Jesus rightly evaluated their pursuit of Him (v. 26).
    - (a) It wasn't because they saw a sign.
    - (b) It was because they ate and were filled in their core—satisfied.
  - (3) Jesus told them to work for the food the continues at ease into eternal life (v. 27). The *eis* preposition looking at a movement or a change into eternal life.
    - (a) The crowd wanted to know the work (v. 28).
    - (b) The work was to believe in Jesus (v. 29).
    - (c) The crowd asked for and suggested a sign—more food (vv. 30-31).
  - (4) Jesus explained that He was the true bread come down from heaven (v. 33ff).
    - (a) This bread gives life (vv. 33, 35).
    - (b) The coming to Him was for those people at that time (v. 35).
    - (c) They also needed to believe (v. 35).
    - (d) He was doing the will of the Father (v. 38).
    - (e) God's will for them was to believe in Him (v. 40).
  - (5) The crowds responded in doubt that He was come down from heaven (vv. 41ff).
  - (6) Jesus illustrated their refusal to believe (vv. 43-58).
    - (a) The one believing has eternal life (v. 47).
    - (b) He is the bread of life (v. 48)



- (c) They would not die by eating this bread, whereas the manna could not prevent eventual death (vv. 49-50).
- (d) The people fought over His words, so He clarified (v. 52).
- (e) They needed to eat His flesh and drink His blood (vv. 52-55).
  - i) The one eating and drinking has eternal life (v. 54).
  - ii) He is comparing believing to eating and drinking Him. This is to demonstrate that for them believing into Him was as repulsive as eating Him. They wouldn't do it.
- (7) Many of His disciples complained about His words (v. 60).
- (8) Jesus posed another scenario (vv. 62ff).
  - (a) Would they find it easier to watch Him ascend (v. 62)? If they could not believe in Him watching His signs, then how would they handle watching Him ascend back to heaven. They couldn't accept that He had come down out of heaven as the bread of life, therefore, watching Him ascend would be just as scandalous to them.
- (9) Jesus explained His words (v. 63-64).
  - (a) The flesh profits nothing, i.e. eating His flesh and drinking His blood would do nothing for them.
  - (b) The Spirit makes alive, i.e. it was what He said and what the Holy Spirit would do in them that would ultimately give them eternal life, as He would join them to Christ.
  - (c) Jesus' utterances were spirit and believing in what He said would result in eternal life (v. 63).
- (10) Many of His disciples left (v. 66), being unbelievers (v. 64).
- e) Application to the Grace believer, how we get and possess eternal life.
  - (1) We have eternal life because we believe in Him.
  - (2) We have Him indwelling us to provide us eternal life (1 John 5:11-12).
  - (3) He is the bread of life and is therefore sufficient for us all.
  - (4) Jesus explained this in the Vine and Branches illustration (John 15).
    - (a) We must abide in Him as the Vine in order to bear fruit (v. 4).
    - (b) When we abide in Him, He abides in us, and fruit results.
    - (c) Those who don't abide are pruned from the vine, i.e. discipline (vv. 2, 6).
    - (d) We bear the fruit of asking according what we desire (v. 7).
- 5. **He walked on the water and caused the disciples' boat to arrive immediately at the location to which they were going (John 16-21).**
  - a) He came to them, walking where no one else could walk (v. 19).
  - b) He caused the disciples' boat to arrive immediately at the location to which they had been rowing most of the night (v. 21).
    - (1) He is able to do what man can not.

- (2) He will get His own where He intends for them to be (cf John 14:3).
- c) This sign is recorded by Matthew and Mark but omitted by Luke.
- (1) Matthew and Mark give a different part of the account (Matthew 14:22-34; Mark 6:45-53).
- (2) They agree with John that Jesus came walking on the water.
- (3) They add that when Jesus entered the boat there was a great calm.
- (4) John does not mention the calm, but the immediate arrival at their destination.
- d) He is the "I AM."
- (1) For this reason they should not let their hearts be troubled (14:1).
- (a) In John 6 it is *phobos*. cf. Hebrews 13:5-6
- (b) In John 14 it is *tarraso*, agitated or troubled because He spoke of His imminent departure (13:33, 36-38). This led to his statement.
- (2) The tendency is to see Jesus as God, but a little less than God, and therefore, not as much a source of help as the Father - Big Mistake!
- (3) The assurance lies in what He is and what He will do.
- e) He is the way.
- (1) One only comes to the Father through Him.
- (2) This involves all three tenses of salvation.
- (a) Acts 4:12 - Salvation is only through Him.
- (b) Hebrews 7:25 - He is the person through which we approach the Father with respect to our present growth. This agrees with John 16:23.
- (c) 14:3 - He will return and take/receive us to Himself, so He may take us to where He is.
- f) He is the Truth.
- (1) Truth means that He is the genuine article, the true God (1 John 5:20).
- (2) Truth is contrasted to the Lie in which individuals substitute something else for God (Romans 1:25; 2 Thessalonians 2:8-12).
- (3) Truth means that we must recognize His legitimate claim to be our Savior.
- (4) Truth means that we must recognize He is our only means of freedom and doing anything that will glorify God (John 3:21).
- g) He is the Life.
- (1) This will be detailed more under the raising of Lazarus.
- (2) He is our life.
- (a) By indwelling He provides eternal life (1 John 5:11).
- (b) By being our position, He is our resurrection life (Ephesians 2:5f).

## 6. He healed the blind man (John 9).

- a) Issue #1, under grace, somethings happen so God do a work.
- (1) Jesus corrects the idea that everything bad is due to someone's sin (9:1-3).
    - (a) Some Jews argued from Genesis 25:2 and Psalm 58:3 that a child could sin prior to birth.
    - (b) It was the commonly held belief that all problems were a direct result of sin. It is true that problems arise due to sin in a general sense, but not always one's direct sin.
    - (c) It may be true that a problem exists as an opportunity for God's power to be displayed: His life, His work, His love, His goodness.
  - (2) The Jews had the temporary opportunity to walk and work in the light while He was there (9:4).
    - (a) Light is life in activity (1:4).
    - (b) He manifested His life by doing works.
    - (c) The night was coming, i.e. the absence of God's life in activity.
      - i) This was for the nation of Israel who could act while He was present.
      - ii) When He would be gone, they could not live in light of His life.
  - (3) He was the light, while He was in the world (9:5).
- b) Issue #2, He performed this sign on the Sabbath (9:14).
- (1) This resulted in the conflict with the Jewish leaders (v. 16).
  - (2) It involved a contrast between Jesus' disciples and Moses' (9:28). The division "Moses' disciples" was made by the Pharisees not God.
    - (a) The recognized that Moses spoke from God (v. 29).
    - (b) They did not recognize that Jesus spoke from God (v. 29).
    - (c) The blind man responded to the unusual nature of the sign performed upon him and what it said about God and who He listens to (vv. 30-33).
  - (3) Jesus came to address the Jewish leaders (9:39-41).
    - (a) He had come for judgment, though not to judge (v. 39; 3:17).
      - i) People are judged by refusing to come to Him (3:18).
      - ii) People are judged because they refuse to come to the light, they hate the light (3:20).
- c) He is the light of the world, giving sight to the blind as demonstrated by healing the blind man (John 9:5).
- (1) If the disciples had seen (with understanding) Jesus, they had seen the Father because they are the same God and do the same works (14:9).
    - (a) We do greater (in number) works then He did (14:12).
    - (b) This implies that God has works planned for us (cf Ephesians 2:10).

- (2) He promised His disciples that shortly they would see Him again (14:19).
  - (a) This matter is tied to the coming of the Spirit (v. 17).
  - (b) The world doesn't see Him so as to peruse or examine Him.
  - (c) The disciples see Him in this way.
  - (d) The disciples live because He lives.
    - i) Therefore, the seeing is connected with His life.
    - ii) We have eternal life because He lives in us (1 John 5:11).
    - iii) We are never abandoned by Him (Hebrews 13:5).
    - iv) We have life which involves glory (2 Corinthians 3:18).
  - (e) The disciples get to see Him when they keep His commands (14:21).
    - i) The disciples exercises love towards another believer.
    - ii) Christ makes Himself plainly visible to the disciples.
    - iii) Christ's makes Himself plainly visible to the disciples by He and the Father making their place of comfort (abode) with that believer (v. 23). When He is at ease in us, abiding in us, then His life is lived out and we experientially know the Father and Jesus Christ (17:3).
    - iv) Therefore, the world is in darkness but the disciples can continue to walk in light.
- (3) We have the light consisting of life, like Christ (John 8:12).
- (4) We are like little lights in this crooked world (Philippians 2:15).

### **7. He raised Lazarus (John 11).**

- a) The event.
  - (1) Lazarus was sick (vv. 2-3).
  - (2) Jesus has knowledge of the event (v. 4).
    - (a) He knows Lazarus won't die permanently.
    - (b) He knows the sickness and death are for God's glory.
  - (3) Jesus was not callous (vv. 5-6).
  - (4) Jesus applied the term "sleep" to the body's state of death (v. 11, 13).
  - (5) Martha expressed her confidence in Jesus' connection with God (vv. 21-22).
  - (6) Martha believed in a future, end-time resurrection (v. 24).
  - (7) Jesus identified Himself as the Resurrection and the Life (v. 25).
    - (a) As the Resurrection, He raises the dead (5:28-29).
    - (b) As the Life, He gives eternal life to believers (5:24, 21).
    - (c) He assured His hearers that those believing in Him would not die into the age (v. 26). This is because believers would not inherit eternal life until the coming age (cf. Mark 10:30).
  - (8) Jesus snorted (in His spirit in disgust) at their expression of unbelief (v. 33). He was also troubled or agitated in His spirit.

- (9) Jesus wept, again this is because of their unbelief (v. 35). Even those people loyal to Him did not truly or fully understand who He is.
- (10) Jesus groaned at their doubt (vv. 37-38).
- (11) He called Lazarus out from the grave (v. 43).
- (12) People responded in belief (v. 45).
  - (a) OT belief needed continued verification.
  - (b) OT belief needed continued signs.
- b) The interpretation/application (14:6).
  - (1) He is the way - Related to the boat in chapter 6.
    - (a) The way goes/leads to where Christ was going (14:4).
    - (b) The disciples knew the way, because Christ is the way (14:5-6).
  - (2) He is the truth - Related to Faith in chapter 4.
    - (a) It came to be by Him (1:17).
    - (b) One can do the Truth (3:21).
    - (c) Knowledge of the Truth brings freedom (8:40, 44-46).
    - (d) The Spirit is related to the Truth (14:17; 15:26; 16:13).
    - (e) The Truth sets apart His disciples.
  - (3) He is the Life - Related to Lazarus in chapter 11.
    - (a) Life is in Him (1:4).
    - (b) His life was the light of the world, while He was in the world (1:4; 9:5-6).
    - (c) The life He gives is eternal life (3:15, 16, 36; 4:14, 36; 5:24).
    - (d) To have the life is to be transferred from death to life (5:24).
    - (e) He had life in Himself as a man for the Father planned it (5:26).
    - (f) For the OT saints, they would be raised to life, contrasted to the resurrection to judgment (5:29).
    - (g) He is the bread from heaven giving life (6:35).
    - (h) The one following Jesus would not walk in darkness but have the light consisting of life (8:12).
  - (4) By raising Lazarus, He demonstrated His ability to give life, even after resurrection. He also provides assurance that we will see life.
    - (a) The grace believer lives with the expectation that Christ will come at any moment for us.
    - (b) The grace believer lives with the expectation that if he should die, he will see life.
    - (c) Unlike the people at Lazarus' tomb, we should have confidence in His ability to give life and to raise the dead.
      - i) This becomes the basis of a change of attitude toward death for the Grace believer (Hebrews 2:14-15; 1 Corinthians 3:22).
      - ii) It is the basis for our hope (1 Thessalonians 4:13-17).

- V. John presented Jesus teaching new things the disciples would experience (John 13-17).
- A. –An excursus on the idea of change from the Old Testament, Jesus’ earthly ministry and the present dispensation.
1. Two houses or peoples of God exist (Hebrews 3).
    - a) Christ as God built both houses (vv. 3-4).
    - b) Moses was in one house as a slave [household slave] (v. 5).
    - c) Christ is over a house as a Son (v. 6).
    - d) We are in Christ’s house, if we hold to the confidence. “Of whose house we are” indicates a difference between this house and the one Moses was in.
  2. Christ came to redeem Jews out from under the Law (Galatians 4:4-5).
  3. We are not under law but under grace (Romans 6:14).
    - a) Both words are anarthrous (without the definite article).
    - b) The anarthrous quality emphasizes we are not under any quality of law, but are rather under a quality of grace.
  4. We have been freed from the Law (Romans 7).
    - a) We are dead to the Law (v. 4).
    - b) We were released from the Law (v. 6).
    - c) One knew the sin nature experientially through the Law (v. 7).
    - d) Are we freed from the moral or ceremonial law?
      - (1) “You shall not covet,” which Paul cites, is moral law.
    - e) By contrast, Jesus didn’t come to displace the Law (Matthew 5:17-19). In His earthly ministry He upheld it, therefore, ending the Law is not part of how He lived His earthly life.
  5. Christ is the end of the Law (Romans 10:4).
    - a) He ended it for righteousness.
    - b) He ended it for those who believe.
    - c) It implies that those who do not believe will continue to use law as a means of righteousness.
  6. A change of law is evidenced by a change of priesthood (Hebrews 7:12).
    - a) The former command was set aside for it was weak and unprofitable (v. 18).
    - b) It was weak because it could cause nothing to mature (v. 19).
    - c) A better hope of a better access to God has displaced the law (v. 19).
  7. In summary: this brief survey, what once was a way of life is now changed, taken out of the way.
- B. Jesus gave His disciples new things for the coming dispensation (overview)
1. A new command (13:34-35).
  2. A new location for the Son (13:33).

3. A new way to approach God (14:6).
  4. A new Helper – the Holy Spirit (14:16-17).
  5. A new relationship to Christ and the Father (14:20).
  6. A new teacher and guide – the Holy Spirit (14:26; 16:13).
  7. A new peace (14:27).
  8. A new ability to abide (15:1-7).
  9. A new testimony concerning Christ (15:26-27).
  10. A new work of convincing the world (16:8-11).
  11. A new ability to communicate (16:23f).
- C. Jesus gave His disciples new kind of command (13:34-35).
1. It is a new kind of command—*kainos* vrs. *neos*.
    - a) It is contrasted to the command under Law (Matthew 22:37-40).
      - (1) Love the Lord your God with all your... you are the measure of the love.
      - (2) Love your neighbor as yourself—you are the measure of the love.
      - (3) Paul quotes this in Romans 13:9 – The context is paying taxes, therefore obeying civil government (13:7, 8). It is appropriate to use a law statement to describe a reason for keeping civil law.
      - (4) Paul quotes this in Galatians 5:14 – The context is believers trying to live by Mosaic Law, but if they are biting and eating each other (5:15) it is evidence they aren't keeping the Law they thing they are.
    - b) Christ gave a command which goes beyond the old command.
      - (1) Paul referred to this when he tied bearing other's burdens to fulfilling the Law of Christ (Galatians 6:2f).
      - (2) Paul described this as unhypocritical love with attention to the body of Christ by using one's gift with a proper attitude (Romans 12:9).
      - (3) Paul views love as the background to proper service like Christ's example of washing feet (cf. Galatians 5:13).
    - c) Christ gave a commandment which is not burdensome (1 John 5:1-4).
      - (1) Contrast this to Peter's evaluation of the law (Acts 15:10, 28).
      - (2) Consider what this says about helping others (1 John 3:16-18).
    - d) James, who was still living by Law, wrote that one endures temptation out of love for the one who awards victor's wreathes (James 1:12). This is motivation, therefore, love can be the motivation for enduring temptation.
    - e) The rule of life involves the issue of motivation.
      - (1) Under law, one obeyed to get blessings and avoid curses (Deuteronomy 28; Joshua 1:7-8, where advancement and success are mentioned).
      - (2) We should love (Present Active Subjunctive) one another (1 John 4:7-8).
        - (a) It is a demonstration of God's love (v. 8).

- (b) We love because He first loved (v. 19).
  - (c) There is not fear of punishment in love (v. 18).
  - (d) Therefore, our motivation is different than that under Law. We obey in response to God's work toward us.
- f) Paul developed love as a background to motivation.
- (1) We won't be disappointed because God's love is present (Romans 5:5).
  - (2) God showed love when we did not deserve it (Romans 5:8).
  - (3) We can't be separated from that love (Romans 8:35, 39; Ephesians 1:11-12; 4:30).
  - (4) Paul's letters provide examples of how the motivation works.
    - (a) If your actions harm another believer, and (by implication, you don't care) you are not walking according to love (Romans 14:15).
    - (b) Believers are to put others first, and one's own rights second (1 Corinthians 8:1).
    - (c) Believers are to put up with each other in love (Ephesians 4:2).
    - (d) Believing husbands are to lay down their lives in love for their wives (Ephesians 5:25f).
    - (e) Believers labor for one another based on love (1 Thessalonians 1:3; 1 John 3:16f.; Galatians 5:5, 6, 13).
    - (f) Law teachers did not focus on love in connection with this present rule of life (1 Timothy 1:3-7).
      - i) The present rule of life is grace.
      - ii) The present rule of life works with faith, manifest in love.
      - iii) This present rule of life affects deacons fulfilling their task (3:9; Acts 6:1-3).
      - iv) The rule involved love out of: (1:4)
        - (1) A pure heart – not so under law (Titus 1:5).
        - (2) A good conscience – contrast to law (2 Timothy 2:22).
          - (a) Good conscience means no conscience problem.
          - (b) Good conscience means they do what they know to do.
          - (c) This was to be true of the deacons.
          - (d) A conscience could be cauterized (4:2).
          - (e) Some, wanting to be under law pushed away from it (1:19).
      - (3) Unhypocritical faith.
        - (a) Faith→Promise (service)→Act of love→Righteousness
- g) Paul addressed the Hebrews about love, while trying to move them from focus on the earthly temple to their heavenly position in Christ.
- (1) They had done a work and love which they displayed to the saints (6:10-11).



- (2) They could prod others on to love and good works, but only as they continued assembling with those believers (10:28).
- h) Peter encouraged his readers regarding love.
  - (1) They were to be constant in love (1 Peter 4:8).
  - (2) They could cover a multitude of sins by turning a brother from sins, i.e. even if he had already sinned, changing now would be important (1 Peter 4:8; cf James 5:19-20; Galatians 6:1-2; Titus 1:13; 3:8).
  - (3) -- Reproving is more than castigation. It is a logical demonstration of the situation in which one is functioning. The above situation involved the necessity to be ready to encourage others to a proper conduct. Where is the line between sticking one's nose in others' business and acting in love?
    - (a) Both Paul and Peter address busybodies (1 Timothy 5:13; 1 Peter 4:15).
    - (b) The difference lies in the goal, is one concerned to correct a real problem for spiritual growth, or is one just interested in meddling. At the heart of it, love as the proper motivation distinguishes the two.
- D. Jesus revealed a new location for Himself (13:33; 14:28).
  1. The disciples had expected Christ to reign.
    - a) They were concerned with their rank (Matthew 18:1-2).
    - b) They were concerned with sitting on right and left (Mark 10:37).
    - c) They thought the kingdom would be inaugurated shortly (Acts 1:6-7).
    - d) They were still looking for the consolation of Israel in Acts 3:19.
  2. Christ was going away.
    - a) They would seek but were not able to come (John 13:33).
    - b) Peter wished to know why they couldn't come (John 13:36-38).
    - c) They were troubled in their hearts regarding His departure (John 14:1).
  3. Christ assured them that He was going to prepare a place for them (John 14:2-4).
    - a) The true tabernacle is in heaven (Hebrews 8:2).
    - b) The true tabernacle is not part of this creation (Hebrews 9:11).
    - c) He entered the true tabernacle through His own blood (Hebrews 9:12).
    - d) The earthly tabernacle was cleansed by the blood of animal sacrifices (Hebrews 9:19-24).
    - e) Christ cleansed the heavenly tabernacle by His blood (Hebrews 9:19-24).
    - f) Christ appears before the Father for [υπερ] us (Hebrews 9:24).
    - g) Christ's sacrifice, as it relates to this place, has two effects (Hebrews 10:1-2).
      - (1) It forms the basis of maturing.
      - (2) It cleanses us from sin.
    - h) Christ sat down after He accomplished this cleansing (Hebrews 10:12).
    - i) Christ makes it possible for us to enter that heavenly tabernacle (Hebrews 10:19).

- (1) He has prepared a place for us to approach, now.
- (2) He has prepared a place to which we will go when He comes for us in the Rapture of the Church (Hebrews 10:23; John 14:3).
- 4. Christ assured them that they would do greater works because He was going away.
  - a) He isn't here (John 14:12).
    - (1) We do works which the Spirit enables us to do.
      - (a) 5:20—greater than healing a lame man – Acts 3.
      - (b) 3:19-20—crst to light vrs. darkness.
      - (c) 6:28-29—men want to work the works of God—it is to believe.
      - (d) 9:3-4—healing a blind man
      - (e) 15:24—Christ's works show or demonstrated sin.
    - (2) We do works as Christ the head of the body directs.
    - (3) We ask as Christ asked the Father (14:13).
      - (a) Christ asked the Father to glorify Himself by the works.
      - (b) Our asking will involve works.
  - b) He explained that He would go and come (14:28)/
    - (1) Is this His return/rapture as in 14:4?
    - (2) It is His coming to indwell and manifest Himself to His own alone.
- 5. Christ assured them about continued care for them in His absence.
  - a) He is not in the world (John 17:11).
    - (1) They remain.
    - (2) He went to the Father.
    - (3) The Holy Father keeps them.
      - (a) Note that the very aspect of God's character—holiness— which some point out is the reason one could lose salvation, is the character tied to God's keeping us secure.
  - b) He did not ask for His own to be removed from the world (17:15).
  - c) He did ask that they be sanctified (17:17).
    - (1) They are sanctified by the Truth.
    - (2) "Your Word is Truth"—lit. "The Word of You is the Truth" cf 1:1.
    - (3) He sanctified Himself (17:19).
      - (a) This allowed His own to be sanctified by truth.
      - (b) By Christ being set apart to the Father and out of the world, we believers are set apart in Christ.
      - (c) Christ is the Truth.
      - (d) He has been made unto us sanctification.
        - i) 1 Corinthians 1:30 "In Christ"

- ii) 1 Corinthians 12:13 applied by baptism into Christ.
  - iii) If Christ did not go away, then 14:20 would not come to be.
- 6. Christ assured them He would send another Helper.
  - a) He went and sent the Spirit (John 16:17).
    - (1) It is better (beneficial, joined to carry, carry together)
  - b) This will be dealt with in greater detail under our specific examination of the Holy Spirit.
  - c) The Comforter/Helper will not come.
    - (1) Like chapter 13 and the beginning of 14, the disciples experience sorrow because He is going away (16:5-6).
    - (2) The Spirit would be a guide into the truths, which were then unbearable (16:12-13).
    - (3) Contrast having an indwelling teacher and guide, to Jesus Christ being outside and not knowing what He meant (Matthew 13:10, 36; 15:15-16; Mark 9:30-32; Luke 9:45; 18:34; John 10:6; 12:16).
    - (4) The Spirit is promised (14:26), cf. 1 John 2:18-27 where the *paidia* were young believers who could know the truths, and John wrote, “You have no need...”
- E. Jesus revealed a new way to God (14:6).
  - 1. For 1,500 years, man’s approach to God was through a specific location (Exodus 24:8, 21-22– “you” sing.).
    - a) God designated a specific place, the tent (Deuteronomy 12:1-7).
    - b) God told them to pray toward this place (1 Kings 8:29ff).
  - 2. Jesus is now the way, “I Am the Way” (14:6)–Three tenses are involved.
    - a) He is the way in initial salvation.
    - b) He is the way in present tense salvation–communication and position.
    - c) He is the way in the future–Rapture.
    - d) The second one (b) involves our approach to God now.
    - e) This is similar to John 17:17, 19 where we are set apart in Christ, so we have access to God, not at an earthly location, but at the real heavenly tabernacle.
    - f) Our access to God is through [*dia* δ $\iota$ α] our Savior.
      - (1) He, our High Priest, has passed through the heavens (Hebrews 4:14-16).
      - (2) Therefore, we are to draw near.
      - (3) “Let us draw near” (Hebrews 10:21-22).
      - (4) We have a great High Priest.
        - (a) He is a priest into the age (Hebrews 7:21-25, **21**; 13:8).
        - (b) He has an unchangeable/unfailing priesthood (Hebrews 7:24; cf. Philippians 3:9; 1 John 2:15ff).

- (c) He is able to fully mature those who come to God through [*dia*-see f above]Him (Hebrews 7:25).
  - i) He intercedes.
  - ii) (Romans 5:3-5; James 1:2-4).
- (d) *Osios* [οσιος] is that which is fitting for His God-given position. It translates *chesed* [חֶסֶד], faithful loving kindness.
- (e) *Akakos* [ακακος] does not fail to live up to what is expected.
- (f) *Amiantos* [αμμαντος] without defilement
- (g) *Choridzo* [χωριζω] separate from sinners.
- (h) *Hupseloteros* [υψηλοτερος] higher than the heavens.
- (5) He is a forerunner, entered inside the veil (Hebrews 6:19-20).
  - (a) Forerunner implies that we are to follow, (ill. John 20:4 of John and Peter; Luke 19:4 Zacchaeus and Jesus).
- g) Therefore, Jesus is our approach to talk to God.
  - (1) We offer spiritual sacrifices through Him (1 Peter 2:5).

F. Jesus revealed a new Helper (14:16-17).

1. “Helper” [παρακλητος] defined.
  - a) One who is called to help.
  - b) One who is called to encourage.
  - c) *παρακλητος* occurs 5x in the N.T.
    - (1) 4x of the Holy Spirit.
    - (2) 1x of Christ as “Advocate” (1 John 2:1-2).
  - d) Why is He called “Helper?”
  - e) Why is He called “another” [αλλος]?
    - (1) “Another” indicates that He is like Christ, or will do what Christ had been doing? So, what had Christ been doing with the disciples?
2. 14:16-17 He is the Spirit of the Truth - nature of the Truth.
  - a) The world isn’t able to receive Him (v. 17).
  - b) The world doesn’t see [θεωρω] to observe with mental attention (3:8; 1:14).
  - c) The world doesn’t know Him experientially.
  - d) The Spirit will be in the disciples and in this way is a Helper.
3. The Helper teaches (14:26).
  - a) He is sent in Christ’s character/name.
  - b) He doesn’t make it about Himself, but about Christ (cf. 14:10 Christ and the Father; 16:13-15 Spirit and Christ; Galatians 5:22-24).
  - c) Does He teach us or the disciples, or both?
  - d) Jesus had spoke the things to them (v. 25).

- e) The other apostles and prophets received the mystery of the Christ from the Holy Spirit, while Paul received it directly from the Lord (Ephesians 3:5).
  - f) cf. the Disciples questions in 14:15, 8, 22
4. The Helper reminds (14:26).
- a) This is definitely the disciples, for they heard Christ and could therefore, be reminded, we did not, and so we cannot.
  - b) It assured accurate communication of the events from the life of Christ (1 John 2:27; Ephesians 1; 1 John 1:1-2).
  - c) Christ taught and reminded the disciples, now the Spirit does this.
5. The Helper, Spirit of the Truth helps us testify (15:26).
- a) He testifies.
  - b) You testify, by life and voice.
  - c) The world hates what it sees and hears (vv. 18-19).
  - d) He provides peace in the face of opposition (v. 20).
  - e) They are hated for Christ's name/character (character; v. 21).
  - f) Christ was hated for His works (vv. 22-24).
  - g) So, the Spirit helps us bear witness by our life, as Christ did in His.
    - (1) We can live out the Truth (John 3:21).
      - (a) God is anarthrous, meaning more than one person of the God-head is involved in this.
      - (b) The Father puts the desire in (Philippians 2:12).
      - (c) The Spirit produces fruit through the life (Galatians 5:22-23).
      - (d) The Father does a direct work with the nature (Philippians 2:12).
6. The Helper convinces the World (16:7-14).
- a) Helps evangelize. This will be covered under
7. The Helper guides into all the Truth (16:12).
- a) Ill. Acts 8:31 the Ethiopian, "How can I unless someone guides me."
  - b) This guiding is different from the leading in Romans 8 and Galatians 5. That is leading one's thinking to certain truths.
  - c) The Truth involves doing God's work (John 3:21; Romans 8:4, 11).
  - d) The Truth frees the believer from the sin nature in daily life (John 8:32-34).
  - e) The Truth is tied directly to Jesus Christ, for He is the Truth (John 14:6) and is how we are set apart to God (17:17, 19).
    - (1) Jesus Christ is set apart out of this world.
    - (2) We are in Him, so were are set apart, by Him, the Word, who is the Truth.
  - f) The Truth meant that Paul had confidence in what he was doing, that it wasn't tricky, but something commendable to God (2 Corinthians 4:2).

- g) The Truth involves the Spirit making one a competent servant for the work God has for him (2 Corinthians 3:5-6).
  - h) The Truth involves the Spirit causing us to reflect the glory of *the* Lord (note anarthrous construction, Lord refers to all the God-head; 2 Corinthians 3:17-18).
  - i) The Truth can be cooperated with, but one cannot act against it, i.e. when Paul did what God had for him, he could act only against those who were not doing God's will, but he could not act against anyone practicing the Truth (2 Corinthians 13:8).
  - j) The Truth is the means of purifying one's soul so that one can have a proper kind of love for fellow believers (1 Peter 1:22).
  - k) The Spirit would guide, to explain all this truth. He isn't starting it, but guiding in what God is doing.
    - (1) John 1:18 "the grace and the Truth" came to be with Jesus Christ.
    - (2) The disciples would not have been able to bear this at that time.
      - (a) They couldn't bear the death and resurrection truths regarding Christ.
      - (b) They couldn't bear the idea of union to His death and resurrection because they didn't get that (a).
      - (c) They couldn't bear the idea of His departure and sitting above.
- G. Jesus revealed a new relationship to Christ and the Father (14:20).
- 1. This happens "in that day."
    - a) "That day" is when the Holy Spirit, the Helper comes.
    - b) "That day" is when Christ is not longer with the disciples.
  - 2. They would experientially know [γινωσκω] this.
    - a) Experiential knowledge means this relationship affects our conduct.
  - 3. "I am in the Father."
    - a) They could believe by His work, that [τῷ-purpose] to come to know and continue knowing [A.A.S + P.A.S.] that "in Me is the Father and I in the Father." (10:38).
      - (1) "Son of God" (v. 36) means He made Himself God (v. 33).
      - (2) His reference to the Father's works implies He could do those works (v. 37). Why? Because He is God.
      - (3) They, Father and Son, are one thing (v. 38, 30), therefore, as persons they are within one another. They can't be separated.
        - (a) They are one in essence.
        - (b) They are one in attributes.
        - (c) They interpenetrate one another, as one being.
    - b) The same language is used in 14:10-11, but here He indicates that the Father does His works.
      - (1) Does the Father do the works?

- (2) Does the Son do the works?
  - (3) A: The Son does the works.
    - (a) In the realm of His human nature, He did what the Father gave Him to do.
    - (b) Comparing John 5:17, 20, the Father works, the Son sees it, and the Son does it.
    - (c) Therefore, He is able to do what He sees God do.
    - (d) No one else can either see God or do His works.
    - (e) The Father gave Him the works to do (John 5:36).
  - c) The question then arises, how does this relate to Jesus' statement in John 14:12 about believers do such works?
    - (1) Do we see?
    - (2) We see the Father and Son manifest themselves through us.
    - (3) We see through the coming of the Spirit and His subsequent work.
4. "You in Me"
- a) This is a result of the baptizing work of the Holy Spirit (1 Corinthians 12:13; Romans 6:3).
    - (1) Baptizing is an initiating of a new logical reckoning in the mind of God.
  - b) We are positionally in Christ before we are regenerated.
    - (1) Contrary to Reformed theology.
      - (a) Righteous then heir (w/ eternal life; Titus 3:7).
      - (b) Made a son before the Spirit is sent into our hearts (Galatians 4:6).
      - (c) Also a son before the Spirit is in our hearts (Romans 8:14-16).
      - (d) This is a logical distinction for, from a human perspective, we are in Christ and regenerated simultaneously.
  - c) We are counted a whole set of benefits being in Christ.
    - (1) We have all the following good things said about us by God (Ephesians 1:3).
    - (2) We have all the following good things by God's grace (Ephesians 1:6).
    - (3) We were crucified with Christ (Galatians 2:20).
    - (4) We died with Christ (Romans 6:11).
    - (5) We were buried with Christ (Romans 6:4).
    - (6) We were made alive with Christ (Ephesians 2:5).
    - (7) We were raised with Christ (Ephesians 2:5; Romans 6:11).
    - (8) We seated with Christ (Ephesians 2:5).
    - (9) We are made God's kind of righteousness (2 Corinthians 5:21).
    - (10) We are made saints (1 Corinthians 1:3-4, 30).
    - (11) We are redeemed (paid and freed; Ephesians 1:7; Colossians 1:14).

- (12) We are forgiven, our sins and trespasses are sent away (above).
  - (13) We are free of condemnation (Romans 8:1).
  - (14) We are made part of the body (1 Corinthians 12:13).
  - (15) We are part of the new creation (2 Corinthians 5:17).
  - (16) We are son (Galatians 3:26).
- d) Since Christ in the Father, and we are in Christ...
- (1) We are also in the Father.
  - (2) We are one thing (the body-new creation) in the Father and Son (17:21).
  - (3) We are one thing, like the Father and Son are one thing (17:22).
    - (a) They are one essence.
    - (b) We are one body in Christ.
  - (4) "That the world might believe that you sent Me."
    - (a) Here?
    - (b) Now?
    - (c) Future?
    - (d) The world does not see our oneness at the present..
    - (e) There is a tremendous amount of disunity among believers.
    - (f) The Father always heard the Son, therefore, this request was/will be granted. Therefore, this unity must be more than institutional unity.
    - (g) It involves believers being where He is to see His glory (v. 22).
    - (h) It involves believers being matured into one thing (v. 23).
      - i) The world may know that you sent Me.
      - ii) That the world may know that You loved them like You love Me.
      - iii) In Revelation 3:9 illustrates this, as those of the synagogue of Satan stand before Christ in judgment.
        - (1) While He judges them, we stand with Him.
        - (2) Those being judged can see who was loved by where we stand.
        - (3) This is after the Rapture of the Church, in fact after Daniel's 70th week and after the 1,000 years.
  - iv) It is a state of maturity at which we will not arrive until the Rapture.
    - (1) We can now mature in our practical love and oneness.
      - (a) The basis of this practical unity is seen in 1 Thessalonians 1:1; and 2 Thessalonians 1:1.
      - (b) Relating to the truths of being in the Father and in the Christ, knits our hearts together-practical (Colossians 2:2).
    - (2) We will all mature together to this state at the same time.



5. “In in You” - Indwelling
  - a) Christ in you, indwelling is a result of regeneration.
    - (1) The Spirit produced a birth from above (i.e. the Father) (John 3:3, 5).
      - (a) This results in eternal life (3:15-16). This is key because we have eternal life by Christ’s indwelling.
      - (b) This results in freedom from judgment (3:15-16).
    - (2) The Spirit saved us [εσωσεν-A.A.I main verb] (Titus 3:5).
      - (a) Through a washing [δια λουτρου]
        - i) which consists of regeneration
        - ii) which consists of renewal
        - iii) i.e. he washing is made up these, it does not result in these.
        - iv) God washes us, not by pouring water over us, but by causing us to be born afresh and renewed.
      - (b) The Spirit enacted this (v. 6; John 3:3, 5).
        - i) Christ Jesus sent the Spirit.
      - (c) The purpose is that we become heirs (v. 7).
        - i) Heirship is measured by the hope which comes from eternal life.
        - ii) Therefore, regeneration is tied to eternal life.
  - b) Christ indwells the believer and in this way gives the believer eternal life (1 John 5:11-12).
    - (1) This is enacted by the Holy Spirit.
    - (2) Also the Father indwells (Ephesians 4:6).
      - (a) His seed is at ease (1 John 3:9).
      - (b) His divine kind of nature can be shared in common with believers who live without corruption (2 Peter 1:3-4).
  - c) Christ is joined to the believer and in this way causes the believer to have his kind of mind (1 Corinthians 2:16).
    - (1) Paul showed the foolishness of pursuing earthly status and methodology for accomplishing God’s purposes (chp 1).
    - (2) Paul spoke only the gospel and did not resort to worldly methodology in evangelizing the Corinthians (chp 2).
      - (a) God has planned things for believers which were not revealed in the Old Testament (2:9).
      - (b) God has revealed them by the Spirit (2:10).
      - (c) Soulsh people don’t welcome these things but consider them to be moronic (2:14).

- (d) The spiritual man is able to evaluate these truths, that is to see they have value and are not to be rejected (2:15). The point is the God-given ability to evaluate and appreciate Biblical truth.
- (e) The spiritual man is using the mind of the Lord (2:16).
  - i) Paul makes a play on the OT statement (Isaiah 40:13).
  - ii) We, however, have the mind of Christ, meaning that the quote is rather a play on Isaiah's statement not an application.
    - (1) We do not have **THE** mind of Christ.
    - (2) We have a sample/kind of mind which Christ has.
    - (3) Mind [νοῦς] is used 24x.
    - (4) The unsaved have an unapproved mind (Rm 1:28).
      - (a) The believer has a renewed mind (Rm 12:2). "Renewal" is a noun describing the state, not the action of the believer.
      - (b) This renewal is also stated in Titus 3:5. *Kainos* indicates the new kind as opposed to *neos* and therefore, something which happened at initial salvation, not a daily activity.
      - (c) 1 Corinthians 14:14, 15, 19, mind is not = spirit because the mind also involves the soul and has an experiential aspect to it.
      - (d) Ephesians 4:23 states we are renewed [ἀνανοεω] by the spirit part of our mind.

#### H. Jesus revealed a new teacher and guide (14:26; 16:13).

1. He teaches "all things..."
2. He will "remind you of all things..."
  - a) In both statements *παντα* is modified by the relative clause *α ειπον υμιν*.
  - b) Meaning: This is a promise primarily to the disciples.
  - c) Why? They heard the "all things" He said. We did not.
  - d) Therefore, the teaching was an explaining of what Jesus meant.
    - (1) In 14:1-4, 8, Thomas and then Philip (representative of all 11) didn't know what He meant.
    - (2) Jesus said much to them, even in the Upper Room.
    - (3) The Spirit would remind them of these truths.
    - (4) The Spirit would also teach them regarding these truths.
- e) This compares to 1 Corinthians 2:9-16.
  - (1) 2:13 human taught vrs Spirit taught.
  - (2) This establishes authority for Biblical revelation.

- (3) This passage is about oral revelation, through the work of the Spirit.
  - (4) This passages can illustrate how the Spirit directed not only the oral revelation but also the writing of Scripture.
3. For us - 1 John 2:20
- a) 2:18 the young children [παιδια] know.
  - b) 2:21 they know [οιδα] the Truth, not experientially.
  - c) 2:27 They didn't need human teachers for this.
    - (1) Who is Jesus?
    - (2) 2:22 the God-man (OT synopsis: Isa. 11:1-10; Ps. 2:2-7; 45:1-7; Zech. 6:12-13).
    - (3) He teaches them something this basic.
    - (4) Why? One can't be a believer if this is denied (cf. 2 John 10-11).
- I. Jesus revealed a new peace (14:27).
- J. Jesus revealed a new ability to relate to Christ (15:1-7, esp. 8).
- K. Jesus revealed a new testimony regarding Himself (15:26-27).
- L. Jesus revealed a new convincing ministry to the world (16:8-11).
- M. Jesus revealed a new ability to communicate (16:23f).

John's Structure

- I. Sign #1
- II. Sign #2
- III. Sign #3
- IV. Sign #4 - I Am the Bread of Life - Must have Him
- V. Sign #5 -
  - A. He finishes what He starts.
  - B. He is able to do what can't be done alone.
- VI. Sign #6 - I Am the Light of the world, by using the life.
- VII.

## A.

Changes water to wine	–	The Spirit will glorify the Son or – That they might be one thing in Us 17:21.
<u>Creator</u>		
Heals the Nobleman's son	–	Whatever you ask the Father 16:23
<u>Truth</u> -> <u>Faith</u>		
Heals the Lame man	–	They will be hated 15:18ff.
<u>Grace</u>		
Fed five thousand	–	Vine and Branches 15:1
<u>Bread of Life</u>		
Walked on water	–	His peace is with us 14:27
<u>I AM</u>		
Heals the blind man	–	Have seen and will see Him 14:8, 21
<u>Light of the World</u>		
Raises Lazarus	–	I will return 14:6
<u>The Resurrection and the Life</u>		

- B. Jesus gave His disciples new things for the coming dispensation (overview)
1. A new command (13:34-35).
  2. A new location for the Son (13:33).
  3. A new way to approach God (14:6).
  4. A new Helper – the Holy Spirit (14:16-17).
  5. A new relationship to Christ and the Father (14:20).
  6. A new teacher and guide – the Holy Spirit (14:26; 16:13).
  7. A new peace (14:27).
  8. A new ability to abide (15:1-7).
  9. A new testimony concerning Christ (15:26-27).
  10. A new work of convincing the world (16:8-11).
  11. A new ability to communicate (16:23f).

1 " Do not let your heart be troubled ; believe in God, believe also in Me.

Μὴ ταρασσεσῶ ὑμῶν ἡ καρδία: πιστεύετε εἰ τὸν θεόν, καὶ εἰ ἐμὲ πιστεύετε.

2 "In My Father's house are many dwelling places ; if it were not so, I would have told you; for I go to prepare a place for you.

ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλάι εἰσιν: εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν