



**WELCOME TO
GOSPEL PASSAGES...
WITH
PASSAGES**

THE GOSPEL OF JOHN

with Becky & John Hart

Chapters 13-17

The Farewell Meal & Final Discourse

13:1 is the key turning point:

“Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father.”

OUTLINE OF CHAPTERS 14-17

- (1) 13:1-28 The foot washing and subsequent dialogues between Jesus and his disciples
- (2) 14:1-16:33 **Jesus' farewell discourse**
- (3) 17:1-26 Jesus' prayer


“FAREWELL DISCOURSE”

A “farewell discourse” is a genre of literature well documented in the ancient Mediterranean world – that of the farewell or last testament of a famous man:

- Jacob’s farewell & blessing (Gen 49)
- Moses’ farewell & blessing (Deut 32-33)
- Joshua’s farewell address (Josh 22-24)
- David’s farewell & instructions to Solomon (1 Chronicles 28-29)
- Paul’s farewell in Miletus (Acts 20:17-38)

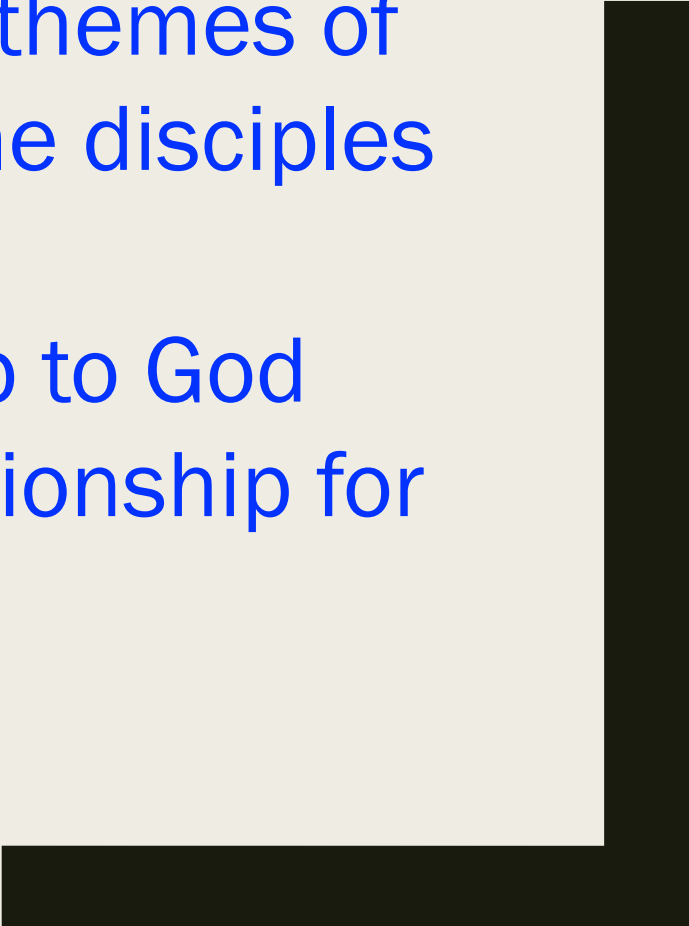
OVERVIEW OF JESUS' FAREWELL DISCOURSE

- Setting: the last supper (which is nowhere described)
- Introduction (13:31-38) – Announces Jesus' departure
- Inverted “event + discourse” pattern



Chapter 14 focuses primarily on themes of consolation and assurance for the disciples in the light of Jesus' departure.

It emphasizes Jesus' relationship to God and the implications of that relationship for the disciples.



Jesus' presence with the disciples after his departure:

- He will return and take them along with him (v 2-3)
- Their prayers will be answered by the Father & Jesus (vv 12-13)
- The “Paraclete” will come to them as a form of Jesus' continued presence (vv 16-17, 26)
- Jesus himself will come back (v 18)
- The Father will come to them (v 23)
- Vv 27-29 return to the opening theme of reassurance (cf. v 1)

JOHN 14:1-3

“Do not let your hearts be troubled. Believe in God; believe also in me. ² In my Father’s house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? ³ And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also.”

Do not let YOUR heart be troubled.

Plural “You” /Communal vs. Individualistic

*Do not let your hearts **BE TROUBLED.***

Shaken / disturbed / agitated

It's a tall order!

Comfort / Exhortation

***BELIEVE** in God; believe also in me.*

Pisteuein = Trust





In my Father's house are many mansions ... (KJV)
In my Father's house are many dwelling places

Abiding places... *Greek Monai*

Location & Relationship

“Now and Not Yet”

Communion w/the Lord not deferred

Essence -> to dwell (*meno*)
mutual indwelling

And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also.”

Moses says that the Lord "*goes before you in the way to choose a place.*" (Dt.1:33)

PROMISE: Where Jesus is, there we will be



“

SURELY GOODNESS AND
MERCY SHALL FOLLOW ME
ALL THE DAYS OF MY LIFE
AND I WILL DWELL IN
THE HOUSE OF THE LORD
FOREVER.

PSALM 23:6 (NKJV)

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JOHN 14:4-6

⁴ “And you know the way to the place where I am going.” ⁵ Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” ⁶ Jesus said to him, “I am the way and the truth and the life. No one comes to the Father except through me.”

JOHN 14:7-9

⁷ "If you know me, you will know my Father also. From now on you do know him and have seen him."

⁸ Philip said to him, "Lord, show us the Father, and we will be satisfied." ⁹ Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?"

JOHN 14:10-11

¹⁰ "Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own, but the Father who dwells in me does his works. ¹¹ Believe me that I am in the Father and the Father is in me, but if you do not, then believe because of the works themselves."

SUBTLE SHIFT

- Vv 1-3 were about the way to the Father's house (and dwelling places)
- Vv 4-6 are about the way to the Father
- Shift from “destination” to “journey” – “the way”

“The way” is not a geographical term, as Thomas has perceived it, but is instead a description of the revelatory work of Jesus. To “know the way” is thus synonymous with knowing Jesus himself.

THE CENTRALITY OF JOHN 14:6

John 14:6 is the high point of Johannine theology. These words affirm that Jesus is the tangible presence of God in the world and that God the Father can be known only through that incarnate presence.

I AM THE WAY, THE TRUTH & THE LIFE

Jesus reveals himself to be simultaneously the *access to* and the *embodiment of* life with God.

“Truth” and “life” are explanatory of “way”. Because Jesus is the means of access to God (who is the source of all truth and life), Jesus is himself the truth and the life for humanity.

I AM THE WAY, THE TRUTH & THE LIFE

These verses explain how Jesus is the way to the Father:

- He is the way because he is the truth (revelation) of the Father, so that when people know him they know the Father (v 7) and when people see him they see the Father (v 8).
- He is the way because he is the life – since he lives in the Father and the Father lives in him (vv 10-11), he is the channel through which the Father's life comes to humanity.

JOHN 14:6

In saying that “I am the way”, Jesus is not primarily presenting himself as a moral guide, nor as a leader for his disciples to follow. Rather Jesus is presenting himself as the only avenue of salvation, in the manner of 10:9 (“I am the gate”)

PHILIP: “SHOW US THE FATHER”

- Philip’s question implies separation between Jesus and the Father, whereas there is a mutual indwelling
- Philip doesn’t understand the nature of Jesus’ self-revelation, that the incarnation is the ultimate revelation of God. Yet Jesus can offer nothing more than he has already made available to Philip and the others.
- Philip had failed to grasp that in Jesus the glory, grace and truth of God, whom none has ever or can see, stands unveiled.

THE INCARNATION

“Whoever has seen me has seen the Father.”

This is the heart of the good news for the Fourth Evangelist: that in Jesus, the incarnate Word, the Son of God, one can see and know God in a manner never before possible.

In seeing Jesus, one sees God. This is very high Christology.

JOHN 14:15-17, 25-26

“If you love me, you will keep my commandments.
¹⁶ And I will ask the Father, and he will give you
another Advocate, to be with you forever. ¹⁷ This is
the Spirit of truth, whom the world cannot receive
because it neither sees him nor knows him. You
know him because he abides with you, and he will be
in you.”

JOHN 14:25-26

²⁵ “I have said these things to you while I am still with you. ²⁶ But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I have said to you.

CONTEXT OF JOHN 14

In chapter 14, Jesus is answering the disciples' fears: "What will happen to us after you depart?"

- 14:1-3 – "I will come again and will take you to myself, so that where I am, there you may be also."
- 14:15-17 – "The Father will give you another 'Paraclete'."

“PARACLETE”

English translations:

NRSV = Advocate

KJV = Comforter

RSV = Counselor

Good News = Helper

Message = Friend

“PARACLETE”

= “paraklêtos”

Verb: parakaleō

para: alongside

kaleō: to call

Literally: “One called alongside to help”

Paraklêsis = encouragement, comfort, consolation

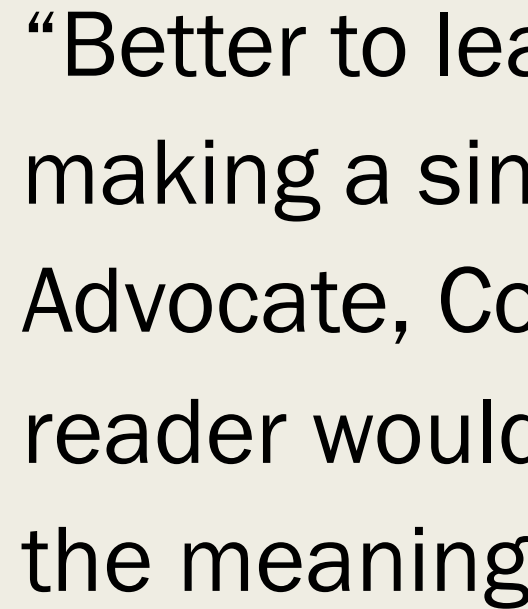
“PARACLETE” IN JOHN & 1 JOHN

John 14:16 & 25

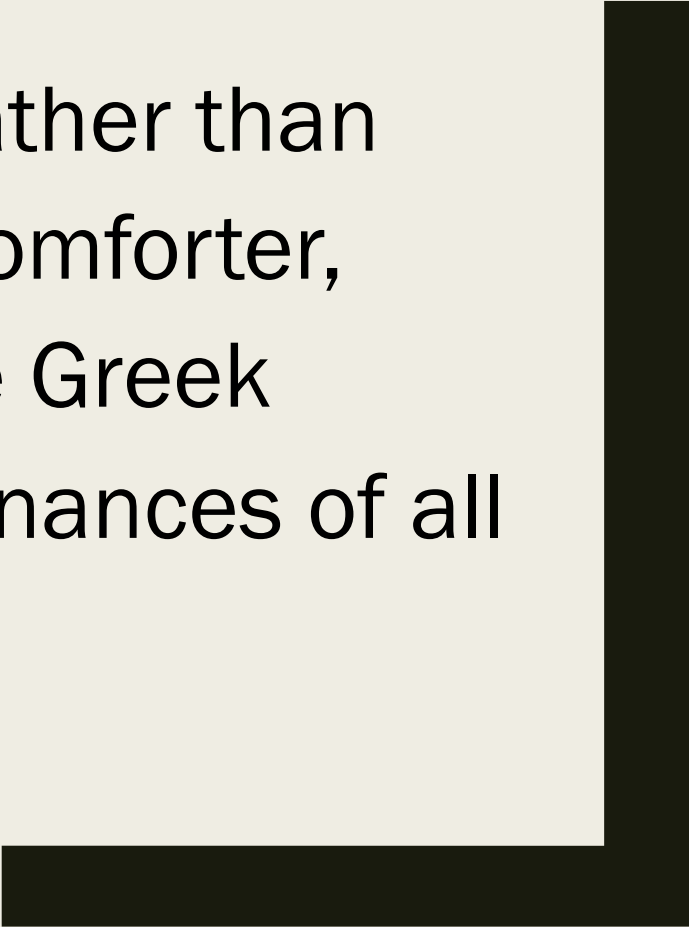
Jn 15:26 -- “When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf.

Jn 16:7 - Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you, but if I go, I will send him to you.

1 Jn 2:1 -- I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous ...



“Better to leave it as ‘Paraclete’ rather than making a single English choice (Comforter, Advocate, Counselor) because the Greek reader would have heard the resonances of all the meanings.”



THE PARACLETE IS THE HOLY SPIRIT

John 14:16b-17 -- I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive ...

John 14:25 -- ... the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything

John 15:26 -- When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf.

“ANOTHER” PARACLETE

Two Greek words for “another”:

allos – Here’s an apple. Here’s *another* apple.

heteros – Here’s an apple. Here’s *another*
thing to eat [piece of bread].

John 14:16 = *allos* = another of the *same kind*.

JESUS AND THE PARACLETE

That the Spirit-Paraclete is introduced as *another* Paraclete implies that Jesus himself is also a Paraclete.

Jesus has performed the role of a Paraclete during his earthly ministry, and after his departure he will ask the Father to send another Paraclete to perform a like ministry for his disciples.

This underscores the parallelism between the activity of Jesus in his ministry and that of the Spirit in the era initiated by Easter/Pentecost -- the continuity of the one saving work in and through them. What the Paraclete does is not new, but is a continuation of the work of Jesus.

WHAT DOES THE PARACLETE DO?

- The Paraclete ensures that the revelation of God in the incarnation does not end with Jesus' death & return to God.
- The Paraclete brings no new revelation; his task is to witness to Jesus' revelation and enable the disciples to understand it. The work of the Paraclete is thus to keep the truth of Jesus present to the world after Jesus' departure.
- The Spirit of Truth is a Paraclete precisely because he carries on the earthly work of Jesus. The Paraclete/Spirit will differ from Jesus the Paraclete in that the Spirit is not corporeally visible and his presence will only be by indwelling in the disciples.

THE GOSPEL OF JOHN'S "TRINITY"

The Father is God for us (John 3:16)

Jesus is God with us (John 1:14)

The Spirit is God in us (John 14:17 – "he abides with you and he will be in you")



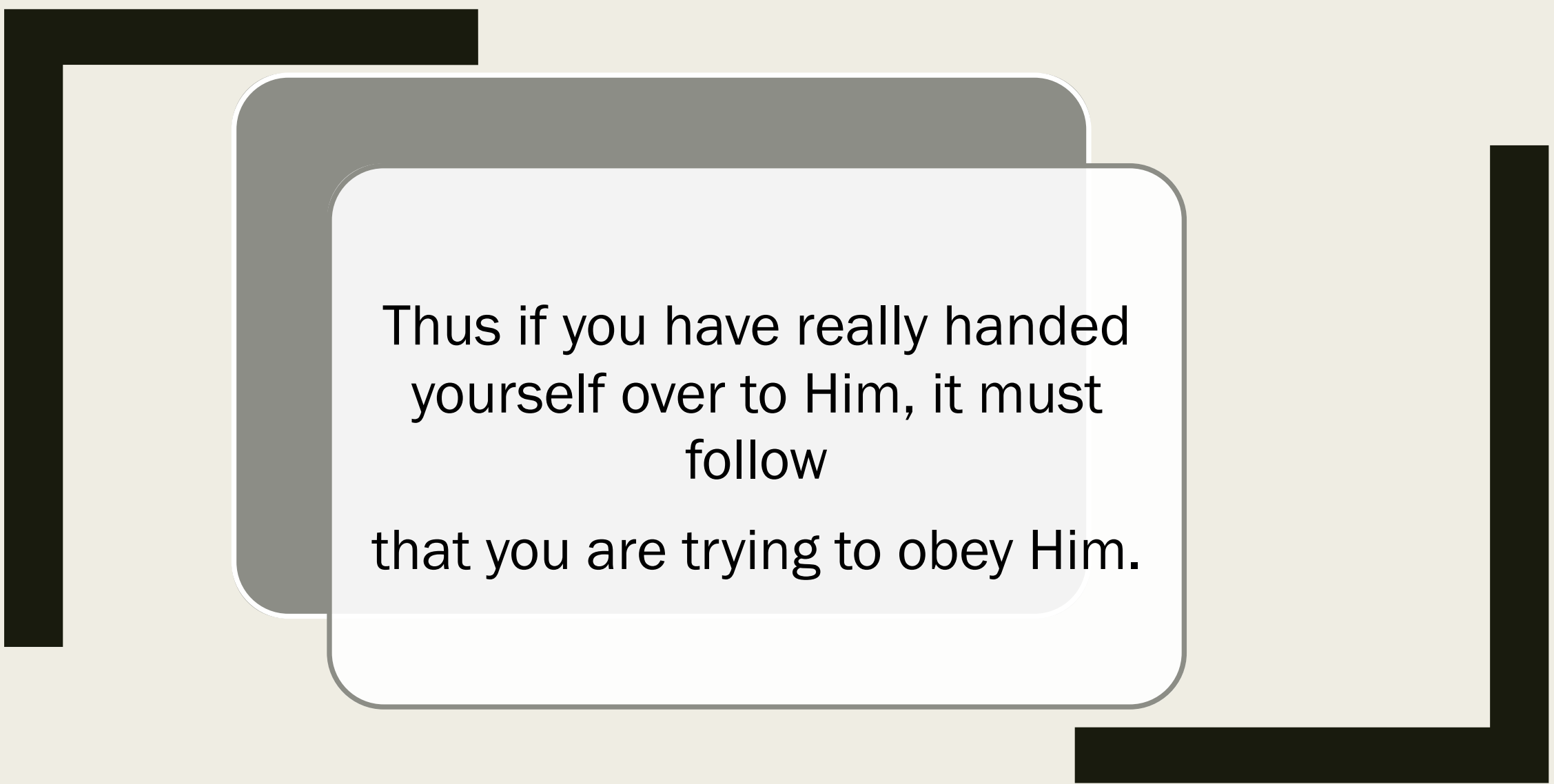
*“If you love me, you will
keep my commandments”*

God's commandments
are a manifestation of His
love for us,
and obedience to His
commandments
is an expression of our
love for Him.

[To have Faith in Christ - C.S. Lewis]

...means, of course,
trying to do all that
He says. There
would be no sense

in saying you trusted
a person if you
would not take his
advice.



Thus if you have really handed
yourself over to Him, it must
follow
that you are trying to obey Him.

But in a New Way...

...a less worried way.

Not doing these things in order to be saved,
but because He has begun to save you already.

Not hoping to get to Heaven as a reward
for your actions,

but inevitably wanting to act in a certain way

because a first faint gleam of Heaven
is already inside you.



QUESTIONS?

Questions?

Comments?

Complete & Utter Confusions?



NEXT WEEK (FEBRUARY 4)

Read through **Chapter 20**
of *The Gospel of John*

