

Dr. Dave Turner, John, Session 16, Farewell Discourse 2: A New Commandment and Another Helper – John 13:31-14:31 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Turner, John, Session 16, John 13:31-14:31, Biblicalelearning.org, BeL

This source presents **Dr. David Turner's sixteenth session on the Gospel of John**, specifically focusing on **John 13:31-14:31**, also known as the **Farewell Discourse**. Turner meticulously examines **Jesus' washing of the disciples' feet**, the **new commandment to love one another**, and the **promise of another helper, the Holy Spirit**. The session analyzes the **narrative flow** as a series of questions from the disciples that prompt Jesus' teachings about **his glorification, his departure and return, and the role of the Spirit**. Turner explores the **meaning and implications of the "new" commandment** and offers various interpretations of **Jesus' promise to come again**, including post-resurrection appearances, the coming of the Spirit, and the final eschatological return. Finally, the lecture investigates the **nature and function of the Holy Spirit** as the paraclete and considers how believers receive spiritual teaching today, emphasizing the **priority of Scripture** while allowing for the possibility of personal guidance.

2. 17 - minute Audio Podcast Created on the basis of Dr. Turner, John, Session 16 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Gospels → John).



Turner_John_Session
16.mp3

3. Briefing Document: Turner, John, Session 16, John 13:31-14:31

Briefing Document: Dr. David Turner on John 13:31-14:31 (Session 16)

Main Theme: This session focuses on the initial part of Jesus' Farewell Discourse in John 13:31-14:31, covering the context after Judas' departure, the giving of the New Commandment, and Jesus' promises regarding his departure and the coming of "another helper" (the Holy Spirit). Dr. Turner emphasizes understanding the narrative flow as a series of questions from the disciples that prompt Jesus' teaching. He also delves into the meaning and implications of the New Commandment and offers a nuanced perspective on Jesus' promise to "come again" in John 14, exploring various interpretations related to inaugurated eschatology and the role of the Holy Spirit. Finally, he discusses how the Spirit teaches believers.

Key Ideas and Facts:

1. Context of the Farewell Discourse:

- The discourse begins after Judas leaves, symbolizing the increasing darkness and the imminent events of Jesus' passion.
- Jesus, as the "light of the world," continues to teach the disciples, shedding light on their future after his departure.
- The disciples' confusion and deflation at Jesus' announcement of his departure lead to a series of questions, shaping the discourse into a dialogue.
- Dr. Turner identifies five key questions from Peter, Thomas, Philip, and Judas (not Iscariot) that drive Jesus' responses.
- Peter (13:36-37): "Why can't I follow you?" and "Why? I'll lay down my life for you now."
- Thomas (14:5): "We do not know where you are going, and how can we know the way?"
- Philip (14:8): "Lord, show us the Father, and it is sufficient for us."
- Judas (not Iscariot) (14:22): "Lord, how is it that You will manifest Yourself to us, and not to the world?"

2. The New Commandment (John 13:34-35):

- Immediately after Judas leaves, Jesus states, "Now the Son of Man is glorified, and God is glorified in Him" (John 13:31). This signifies the beginning of the events leading to the cross.
- Jesus gives the "new commandment": "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another" (John 13:34-35).
- Dr. Turner argues that this commandment isn't entirely unprecedented in Scripture, pointing to Leviticus 19:18 ("Love your neighbor as yourself") and the broader emphasis on love in the Old Testament.
- Quote: "So, it's not at all a new teaching that God's people are to love one another."
- The "newness" lies in the **motivation and the example**: "As I have loved you." This new standard of love is exemplified by Jesus' humility in washing their feet and, more profoundly, his impending sacrificial death for their sins.
- Quote: "Loving one another as I have loved you not only means what they had just experienced in Jesus humbling himself and washing their feet, but it means to love one another as I have loved you and sacrificing myself to pay the penalty for your sin..."
- The coming of the Holy Spirit will also enable them to internalize and practice this love more fully.

3. Jesus' Promise to "Come Again" (John 14:1-3):

- Jesus tells his troubled disciples, "Let not your hearts be troubled. You believe in God; believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also" (John 14:1-3, NKJV).
- Dr. Turner discusses the complexity of interpreting this passage, questioning the traditional view of it solely referring to the Second Coming and the rapture.
- Quote: "This is probably the most difficult passage in John 14, at least by my way of thinking about it..."
- He proposes three possible interpretations of Jesus' "coming":

- **Post-resurrection appearances:** Jesus did appear to his disciples after his resurrection.
- **Coming in the person of the Spirit:** The sending of the Holy Spirit can be seen as Jesus coming to be with them in a new way.
- Quote: "So, some of these texts that we're about to look at in more depth could have to do with that, that Jesus is coming back in the sense that he's sending the spirit to maintain his presence with them."
- **Eschatological return (Second Coming):** The traditional understanding of Jesus' future return to judge and redeem the world.
- Dr. Turner highlights John's "inaugurated eschatology," where the future reality of judgment and the kingdom of God is already breaking into the present through Jesus' ministry.
- Quote: "It's not simply that an hour is coming when God will rule and God will judge, but Jesus has taught back in chapter 5 that an hour that is coming already has come in some sense."
- He connects the "rooms" (mansions) in the Father's house (John 14:2) to the idea of "abiding" or "dwelling" (Greek word *meno*), also seen in John 14:23 where Jesus promises that the Father and he will "make Our home" (*monē*) with those who love him and obey his teaching. This suggests a present reality of God's presence through the Spirit.

4. The Role of the Holy Spirit ("Another Helper" - Parakletos):

- Jesus promises to ask the Father to send "another advocate" (*parakletos*) who will be with them forever (John 14:16).
- Dr. Turner explains the background of the term *parakletos*, which could refer to a legal advocate, counselor, exhorter, or intercessor. He prefers the translation "helper" as it encompasses these aspects.
- The Spirit is described as the "Spirit of truth" (John 14:17), who will reveal God and the truth about him.
- The Spirit's coming is functionally Jesus' ministry continuing in their lives.
- Quote: "So the Holy Spirit, I guess most important of all, is Jesus, functionally speaking, ministry in our lives through the Spirit."

- The Spirit will teach them all things and remind them of everything Jesus has said (John 14:26). This teaching is primarily related to life, godliness, and being a disciple.
- Quote: "The Spirit is not coming to branch out from what Jesus taught to teach new things that never were implied even in the ministry of Jesus. The Spirit is coming to continue the teaching that Jesus has begun, reminding them of everything that Jesus has said."
- The Spirit will testify about Jesus (John 15:26).
- Dr. Turner emphasizes that the Spirit's work empowers the church's testimony in the world.
- Quote: "Isn't it good to know that as the church bears witness to the gospel and by its life and activities and by its message to the world, the Holy Spirit of God is backing that up and empowering it and making it authentic and making it fruitful in the world?"

5. How the Spirit Teaches "All Things":

- Dr. Turner addresses the practical question of how the Spirit's promise to teach "all things" (John 14:26) is fulfilled, warning against purely subjective, intuitive interpretations.
- He proposes several ways to understand this:
- **Intuition:** The Spirit directly gives intuitive insights (cautioned against due to potential for subjectivity and heresy).
- **Illumination (of the believer's mind):** The Spirit opens believers' minds to understand the Bible.
- **Illumination (of the Bible):** The power resides in the Scriptures themselves, impacting the reader.
- **Apostolic Tradition and the New Testament:** The promise was primarily to the apostles, through whom the Spirit guided the writing of the New Testament, which now teaches the church.
- Dr. Turner leans towards the idea that it is a "both-and," where the Spirit guides through the Scriptures, potentially offering promptings, but these must be carefully discerned and aligned with the established truth of the Bible.

- Quote: "I personally have the opinion that it's a both-and, that we do perhaps receive promptings from God through the Scriptures as the Holy Spirit guides us, but we'd better make very, very, very sure that the intuitive things that we think we may have received from God, the promptings that we feel, are indeed of God and not of some other spirit or just from our own mangled-up psyche..."

Significance: This session provides valuable insights into a crucial section of Jesus' teachings before his crucifixion. Dr. Turner's analysis encourages a deeper understanding of the New Commandment's significance within the context of Jesus' love and sacrifice. Furthermore, his exploration of the "coming again" promise challenges simplistic interpretations and highlights the importance of inaugurated eschatology and the ongoing presence of Jesus through the Holy Spirit in the life of believers and the church. His discussion on how the Spirit teaches offers practical guidance for discerning spiritual truth.

4. Study Guide: Turner, John, Session 16, John 13:31-14:31

Study Guide: John 13:31-14:31

Key Concepts and Themes:

- **The Farewell Discourse:** Understand the context and purpose of Jesus' final teachings to his disciples before his crucifixion.
- **The New Commandment:** Analyze the significance and novelty of Jesus' command to "love one another." Explore its relationship to Old Testament teachings on love and the distinct motivation provided by Jesus' example.
- **Jesus' Departure and Return:** Examine the disciples' reaction to Jesus' announcement of his departure and the different interpretations of Jesus' promise to "come back." Consider the possibilities of his post-resurrection appearances, the coming of the Holy Spirit, and his future return at the eschaton.
- **The Holy Spirit (Parakletos):** Identify the roles and functions of the Holy Spirit as promised by Jesus in this passage. Understand the meaning of the term "Parakletos" and the Spirit's relationship to Jesus and his teachings.
- **Inaugurated Eschatology:** Grasp the concept of "already, but not yet" in John's Gospel, particularly in relation to judgment, resurrection, and the kingdom of God. Analyze how this framework affects the understanding of Jesus' promises.
- **Dialogue in Discourse:** Recognize the dialogical nature of this portion of the Farewell Discourse, where the disciples' questions prompt Jesus' extended teachings.
- **Glorification of Jesus and God:** Understand the immediate context of Jesus' statement about glorification following Judas' departure and its connection to the events of the Passion.

Quiz:

1. What event immediately precedes Jesus giving the new commandment in John 13? How does Dr. Turner suggest this event sets the stage for Jesus' teaching?
2. Explain Dr. Turner's argument for why the "new commandment" to love one another is not entirely unprecedented in Scripture. What makes it "new" according to his interpretation?

3. Summarize the three possible comings of Jesus that Dr. Turner discusses in relation to John 14:2-3. Provide a brief explanation for each possibility.
4. According to Dr. Turner, how does the concept of "inaugurated eschatology" influence the interpretation of passages about future events in John's Gospel? Provide an example from the text.
5. What is the meaning of the Greek word "parakletos," and how does Dr. Turner suggest we understand the Holy Spirit's role based on this term?
6. According to John 14:16, what are two key functions of the "other advocate" (the Holy Spirit) that Jesus promises to send?
7. In John 14:26, what specific actions will the Holy Spirit take in relation to Jesus' teachings? Why is this significant for the disciples?
8. How does Dr. Turner interpret Jesus' statement, "It is for your good that I am going away" (referencing John 16:7, though not directly in the provided text, the concept is discussed)? What is the connection to the coming of the Spirit?
9. Describe the three interpretations Dr. Turner offers regarding how the Holy Spirit teaches "all things" (John 14:26). Which approach does he seem to favor, and why?
10. According to Dr. Turner, how does the Holy Spirit empower the church's testimony in the world, as suggested by the connection between the disciples' testimony and the Spirit's testimony in John 15?

Answer Key:

1. The departure of Judas immediately precedes Jesus giving the new commandment. Dr. Turner suggests that with Judas gone, the events leading to Jesus' crucifixion are set in motion, making it the opportune time to teach the disciples how they should relate to one another in his absence.
2. Dr. Turner argues that the command to love one another echoes Old Testament teachings like Leviticus 19:18, which calls for loving one's neighbor as oneself. He suggests it's "new" due to the specific motivation ("as I have loved you") and the example of Jesus' self-sacrificial love culminating in the cross, as well as the empowering presence of the coming Spirit.
3. The three possible comings are: (1) Jesus' post-resurrection appearances to the disciples before his ascension, during which he taught and prepared them. (2)

Jesus coming to them spiritually through the indwelling presence of the Holy Spirit after his glorification. (3) Jesus' personal return at the end of the age for the resurrection and final judgment.

4. The concept of inaugurated eschatology means that the future realities of God's kingdom have already begun to be present in the ministry of Jesus. This influences interpretation by suggesting that promises of future coming or judgment may also have a present, spiritual fulfillment, as seen in Jesus' teaching on present resurrection and judgment in John 5.
5. "Parakletos" was used in ancient Greek to describe a legal advocate, counselor, expert advisor, or intercessor. Dr. Turner suggests understanding the Holy Spirit as the "helper," encompassing these roles and highlighting the Spirit's function as continuing Jesus' ministry and presence with the disciples.
6. Two key functions of the Holy Spirit (the "other advocate") are to help the disciples and to be with them forever. Additionally, the Spirit is identified as the Spirit of truth, implying a role in revealing God and his truth.
7. The Holy Spirit will teach the disciples all things and remind them of everything Jesus has said. This is significant because it ensures the continuity and preservation of Jesus' teachings in his absence, guiding the early church and forming the foundation of Christian understanding.
8. Dr. Turner suggests that Jesus' departure is for their good because it allows for the coming of the Holy Spirit, who will provide an even greater blessing by enabling the worldwide global church to have an ongoing relationship with Jesus, which would be more expansive than his physical presence with a limited group.
9. The three interpretations are: (1) Strictly intuitional understanding, where any intuitive thought is considered the Spirit's voice (rejected by Dr. Turner). (2) Illumination, where God opens minds to understand the Bible. (3) Illumination of the Bible, where the power of Scripture itself, guided by the Spirit, impacts believers. Dr. Turner leans towards a cautious approach emphasizing the Spirit's role in guiding the early church to produce the New Testament Scriptures, which now teach us all things, while also allowing for personal promptings validated by Scripture.
10. Dr. Turner explains that as the church witnesses to the gospel through its life, actions, and message, the Holy Spirit supports, empowers, and authenticates that

testimony, making it fruitful in the world. This is based on the connection between the disciples' and the Spirit's witness described in John 15.

Essay Format Questions:

1. Analyze the significance of the washing of the disciples' feet in John 13 as an introduction to the Farewell Discourse. How does this act connect to the themes of humility, service, and the "new commandment"?
2. Compare and contrast the different ways in which Jesus' promise to "come back" in John 14 can be interpreted (post-resurrection appearances, the coming of the Spirit, the eschatological return). Discuss the implications of each interpretation for understanding Jesus' presence with believers today.
3. Evaluate Dr. Turner's argument that the "new commandment" in John 13:34-35 is both continuous with and distinct from Old Testament teachings on love. What are the key elements of novelty he identifies, and how convincing is his analysis?
4. Discuss the role of the Holy Spirit as the "Parakletos" in John 14-16. How does the Spirit function as the ongoing presence of Jesus, and what are the key ways in which the Spirit ministers to believers according to these chapters?
5. Explain the concept of "inaugurated eschatology" as it is presented in John's Gospel. How does this theological framework influence the understanding of Jesus' teachings about the future, particularly in the context of his departure and return discussed in John 13-14?

Glossary of Key Terms:

- **Farewell Discourse:** The collection of Jesus' final teachings to his disciples before his arrest and crucifixion, found in John chapters 13-17.
- **New Commandment:** Jesus' instruction to his disciples in John 13:34-35 to "love one another. As I have loved you, so you must love one another."
- **Parakletos:** A Greek term used by Jesus in John to refer to the Holy Spirit. It is often translated as Helper, Advocate, Counselor, or Comforter, signifying the Spirit's role in supporting and guiding believers.

- **Inaugurated Eschatology:** A theological concept, prominent in John's Gospel, suggesting that the future realities of God's kingdom (such as judgment, resurrection, and eternal life) have already begun to be experienced in the present through the ministry of Jesus.
- **Eschaton:** The final period in history, often associated with the second coming of Christ, the resurrection of the dead, and the final judgment.
- **Christological:** Relating to the person and work of Jesus Christ.
- **Christocentric:** Focused on or centered around Jesus Christ.
- **Trinitarian:** Relating to the Christian doctrine of the Trinity, the belief that God is one being in three co-equal, co-eternal persons: Father, Son (Jesus Christ), and Holy Spirit.
- **Reciprocity:** A mutual exchange or interdependence. In this context, Dr. Turner discusses how God's love for Israel was not based on Israel's prior actions or merit.
- **Synoptic Tradition:** The Gospels of Matthew, Mark, and Luke, which share significant similarities in their accounts of Jesus' life and teachings.
- **Shema:** A Jewish prayer that serves as a centerpiece of morning and evening Jewish religious services. The first line encapsulates the monotheistic essence of Judaism: "Hear, O Israel: The Lord is our God, the Lord is one" (Deuteronomy 6:4).
- **Concordance:** An alphabetical index of the principal words in a book or body of writing with their immediate contexts.
- **Post-Resurrection Appearances:** The instances after Jesus' crucifixion and resurrection when he appeared to his disciples and others before his ascension into heaven.
- **Ascension:** The event forty days after Jesus' resurrection when he ascended into heaven in the presence of his disciples.
- **Reductionism:** The oversimplification of something complex by reducing it to basic principles or elements.
- **Adjudicate:** To make a formal judgment or decision about a problem or dispute.
- **Cosmos:** The universe seen as a well-ordered whole.
- **Nebulous:** Vague, ill-defined, or indistinct.

- **Cognitive Dissonance:** The state of having inconsistent thoughts, beliefs, or attitudes, especially as relating to behavioral decisions and attitude change.
- **Pneumatic:** Relating to the spiritual realm or divine influence. Dr. Turner uses it to describe an inappropriate focus on the Spirit apart from Christ.
- **Expedient:** Convenient and practical although possibly improper or immoral. Dr. Turner uses it in the context of Jesus saying it was "expedient" for him to leave.
- **Dissing:** Slang for disrespecting or criticizing.
- **Futile:** Incapable of producing any useful result; pointless.
- **Authentic:** Genuine or real.
- **Fruitful:** Producing good results or benefits; productive.
- **Intuitive:** Based on what one feels to be true even without conscious reasoning; instinctive.
- **Rampant:** Widespread and uncontrolled.
- **Heresy:** A belief or opinion contrary to orthodox religious doctrine.
- **Subjectivity:** The quality of being based on or influenced by personal feelings, tastes, or opinions.
- **Intuition:** The ability to understand something instinctively, without the need for conscious reasoning.
- **Illumination:** A spiritual enlightenment or understanding. In this context, the idea that the Holy Spirit helps believers understand the Scriptures.
- **Confirmation Bias:** The tendency to favor information that confirms existing beliefs or hypotheses and to give less credence to information that contradicts them.
- **Psyche:** The human soul, mind, or spirit.

5. FAQs on Turner, John, Session 16, John 13:31-14:31, Biblicalelearning.org (BeL)

Frequently Asked Questions on John 13:31-14:31

1. What is the significance of Jesus washing the disciples' feet in the context of the Farewell Discourse? The washing of feet served as a powerful visual lesson in humility and service, setting the tone for the Farewell Discourse. It demonstrated the kind of love and self-sacrifice Jesus expected from his followers, and it also symbolically represented the cleansing from sin that his redemptive work would accomplish. This act prepared the disciples to better understand and apply the teachings that followed.

2. What is the "new commandment" Jesus gives in John 13:34-35, and why is it considered new? The new commandment is for the disciples to "love one another. As I have loved you, so you must love one another." While the concept of loving one's neighbor was present in the Old Testament, the "newness" lies in the standard and motivation: to love others *as Jesus loved them*. This encompasses the profound self-sacrificial love demonstrated by Jesus, particularly in his impending death on the cross, and it becomes the defining characteristic by which others will recognize them as his disciples.

3. Why were the disciples troubled by Jesus' announcement that he was going away (John 13:33, 14:2-3)? Having spent significant time with Jesus, the disciples were deeply attached to his physical presence and leadership. His announcement that he was leaving and that they could not follow him immediately caused them confusion, fear, and a sense of abandonment. They struggled to understand what their future would look like without his direct guidance and companionship.

4. What does Jesus mean when he says, "In my Father's house are many rooms...I am going there to prepare a place for you...I will come back and take you to be with me" (John 14:2-3)? This passage is complex and open to various interpretations. It could refer to: * Jesus' post-resurrection appearances to the disciples. * His coming to them through the Holy Spirit after his ascension. * The ultimate return of Christ at the end of the age to gather his people. * The idea of believers being brought more fully into the Father's presence through Jesus and the Spirit. The idea of "rooms" is also linked to the concept of abiding or dwelling, suggesting a continuous presence and relationship rather than merely a future destination.

5. When Thomas asks about the way, how does Jesus respond, and what is the significance of his answer (John 14:5-6)? Thomas' question, "Lord, we don't know where you are going, so how can we know the way?" prompts Jesus' profound statement, "I am the way and the truth and the life. No one comes to the Father except through me." This declaration emphasizes Jesus as the sole access point to God, highlighting his unique role as the revealer of truth and the source of eternal life.

6. What does Jesus teach Philip about seeing the Father (John 14:8-9)? Philip asks Jesus to "show us the Father," reflecting a desire for a direct manifestation of God. Jesus responds by saying, "Anyone who has seen me has seen the Father." This indicates the intimate unity between the Father and the Son, asserting that Jesus' words, works, and very being reveal the nature and character of God.

7. What is the role of the Holy Spirit, the "Advocate" or "Helper," that Jesus promises in John 14:16-17, 26? Jesus promises to send another Advocate (Parakletos), the Holy Spirit, who will: * Be with the disciples forever. * Be the Spirit of truth, revealing and continuing to show them who God is. * Live with them and be in them, signifying a deeper and more intimate presence than before Jesus' glorification. * Teach them all things related to discipleship and godliness. * Remind them of everything Jesus has said. The coming of the Spirit is presented as Jesus' own presence mediated in a new way, empowering the disciples for their future ministry.

8. How should believers today understand Jesus' promise that the Holy Spirit will "teach you all things" (John 14:26)? This promise is interpreted in various ways, including: * **Intuition:** The Spirit directly gives intuitive understanding and guidance (often cautioned against due to potential subjectivity). * **Illumination:** The Spirit opens believers' minds to understand the Scriptures. * **Illumination of Scripture:** The power of God works through the Scriptures to impact believers. * **Apostolic Tradition:** The promise was primarily fulfilled in guiding the apostles and their associates to produce the New Testament, which now teaches us all things necessary for faith and life. A cautious approach emphasizes the priority of Scripture, suggesting that any personal promptings should be consistent with and validated by the teachings of the Bible. Some believe in a "both-and" approach, where the Spirit guides through the Scriptures and may also provide personal promptings that must be carefully discerned and aligned with God's revealed Word.