

Dr. David Turner, Gospel of John, Session 16, John 13:33-14:31

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This is Dr. David Turner in his teaching on the Gospel of John. This is session 16, the Farewell Discourse, A New Commandment, and Another Helper. John 13:31-14:31.

We're studying the Farewell Discourse of Jesus in John 13 through 17. We've spent some time in the previous video trying to understand the washing of feet that Jesus performed on the disciples there in its immediate context and how it introduces the rest of the discourse and how we might respond to it today. Apparently, the disciples needed to have their minds in the right place to have an example set for them of humility as well as of the way in which Jesus' redemptive work would cleanse them from sin and that was certainly an appropriate way to prepare them to receive his teaching.

Only when we have our minds set on Christ's likeness and humility and serving others are we in a proper place to understand the scriptures and to apply them to our lives. So, Jesus washed the disciples' feet, left them with a model that they should do for one another as he has done for them, and then he began to teach them after the betrayer Judas had left and night had fallen. So, as the pall of the night has fallen on the world, Jesus, as the light of the world, continues to teach the disciples and shed light upon their lives, on what their life will be like after he has departed.

So, we want then to move into the rest of John 13 and discuss John 14 as well in this video. So, as we've done in the past, we do again trying to understand, first of all, just the narrative flow of the passage and how it unfolds to us. So, notice with me that as Judas has left and it is night, Jesus begins to teach the disciples immediately about how he and the Father have this mutual glorification going on and that is the basis then for the new commandment.

So, we receive the teaching about the new commandment in verses 31 through 35. Peter has issues with what Jesus has said as a preface to the new commandment because Jesus has said, I'm going and you can't follow me. Peter doesn't like that.

He doesn't understand it. He wants to go with Jesus. So, he deliberates that with Jesus a bit in verses, the first few verses here about in at the end of chapter 13, the beginning of chapter 14.

This is the setting of the verses at the beginning of chapter 14 where Jesus speaks about coming again to the disciples to receive them. This is probably the most difficult passage in John 14, at least by my way of thinking about it, and whether

Jesus is speaking about something that he will do in the distant future, the eschaton, or whether he's speaking about his coming in the person of the Spirit or whether he's just saying, I'll be back after the resurrection. So, we'll come back and deliberate quite a bit on the first couple of verses of John 14.

At this point, Thomas asks Jesus about the way. So, we have that as the lead into the well-known text where Jesus says, I am the way, the truth, and the life. No one comes to the Father but by me.

At this point, Philip wants to know about things as well. He just wants to see the Father. So, Jesus explains to Philip how that if he has experienced and related to Jesus, he has a relationship with the Father.

He has seen the Father. He goes on to speak for the first time about the coming of the Spirit in this section. I think the point of that would be that one will experience the Father and be shown the Father, not only by Jesus but by the ongoing presence of Jesus through the Spirit.

So, they have known the Father through Jesus and they will continue to know the Father through the Spirit whom Jesus and the Father will send. Finally, Judas asks a question. That's not Judas Iscariot, but a different Judas in the apostolic circle.

Judas wants to know why it is that Jesus is speaking about showing himself only to the disciples and not to the world at large. I think this has to do with Judas's understanding of what the Messiah would be how the Messiah would operate and how the big status-driven leader, a military governmental leader would basically take over the world. Judas was looking for that and so he could not understand why Jesus was speaking of the future where only he would show himself to the disciples.

So, the texts following that, I think, are explaining why Jesus is doing that and why he's not going to be that socio-political Messiah, at least immediately. So, the chapter ends with Jesus moving the disciples to a different place. He says, come, let's go, let's go somewhere else, which then just jumps right into chapter 15 with the narrative about the vine and the branches, the figurative narrative there.

Some have thought that perhaps this means that Jesus was walking through a vineyard at the time and he was teaching based on that. I'm not sure if that's valid or not, given the topography and the social history of the Jerusalem area at that point, whether there was indeed a vineyard around or not. I'm not sure about that, but I suppose it's a possible understanding of it.

So, this is the narrative flow of the passage. Let's stop and think a bit more about it in terms of just how this narrative unfolds and what is going on here. And I'm thinking about it as a series of five questions that set up Jesus' answers.

So, this is not so much a discourse in the sense that Jesus is just speaking about his own views and doing what might be called a monologue or a soliloquy of some sort. Jesus is dialoguing with the disciples. They're asking him questions, and he is responding.

So, if this is a discourse, it's a discourse that contains some dialogical elements. It's not like they're having a conversation back and forth, but it's their questions prompt Jesus to go off and talk for a while about a topic. And then another question comes, so he speaks a bit more about it.

So, we could probably summarize this dialogical discourse in this way, Peter's first question to Jesus, why can't I follow you? Well, you can't, but you will later. A bit ambiguous about that. So, Peter's second question is, why? I'll lay down my life for you now.

If you're going to die, fine, I'll die with you. I can come with you now. And Jesus says, well, actually, you're about to deny me three times.

But soon after that, Jesus says, and I think he's still speaking more or less directly to Peter, let not your heart be troubled. This seems to be an interesting way of looking at John chapter 14, verse 1, a text that we often take out of context and say just as a general rule, let not your heart be troubled. Well, of course, it has a very wide implication, but in its immediate context, it's speaking to Peter, who has just been told that he'll deny Jesus.

So, it's, you know, you're not going to be able to follow me now, even though you sincerely mean you would die for me, you would come with me in that way. That's not going to happen, but that's okay. You'll still be one of my people, and you'll still receive my presence in the future.

Let not your heart be troubled. Then Thomas gets into it, and he wants to know, he says, basically, it's not just that we don't know where you're going, we don't know how you're going to get there. We don't know the way.

So, it's sort of another one of these, not only this but also that, light and heavy, Kal va-homer from one thing to another analogy types of things. So, not only do we not know where you're going, we don't even know the way you're going to get there. So, Jesus begins to say, I am indeed the way.

So, you do know the way that I'm going, because I am the way, I am the truth, and I am the life, and no one comes to the Father but by me. At this point, Philip says, just show us the Father. You know, Jesus has said, I am the way and the truth, no one comes to the Father but by me.

Okay, then show us the Father. Jesus replies, essentially, I've already shown you the Father by the way I've taught and by the miracles that I've done. Everything that I have done is at the behest of the Father.

I've been his agent, so if you've seen me, you have seen the Father, and not only that, as it were, he's saying, even though I'm leaving, I'm sending the helper, the parakletos, the advocate, the comforter, however, you want to translate that term. So, not only have you had my pointer, my example, my teaching, my miracles, which have shown you the Father, you're about to receive the helper who will continue my presence with you and who will continue to show you who the Father is. At this point, Judas says, well, how come you're just going to show yourself to us and not to the world? At this point, I think this is, in some ways, maybe the hardest response to these questions to understand, and Jesus essentially says to Judas, who wants to know why Jesus won't be well known in the wider world, why everybody won't come to know him as they do, evidently, anyone who loves me, verse 23, will obey my teaching, and my Father will love them, and we will come to them and make our home with them.

In other words, Jesus is saying here that showing myself to the world will be showing me, myself, to anyone who will love me, anyone who will personally have a relationship with me through the Spirit. So, anyone who does not love me, verse 24, will not obey my teaching. I think he's saying there, look, Judas, there's going to be a dichotomy here, a division in the future, just as there has already been in my ministry.

Some will accept what I'm teaching, some will not accept what I'm teaching. So, it's not simply a matter of me showing myself to the world. It's a matter of the world accepting my teaching, which I received from the Father.

So, if they're not ready to receive the teaching that I've received from the Father if they won't accept my message, then that's not how I'm going to relate to them from here on out. So, this apparently is the gist of the chapter as a sort of dialogue, and one that doesn't develop just as Jesus going off on some profound teaching, but as him directly answering the questions that the disciples have. This should not surprise us because we see their consternation, their confusion, and their total deflation by Jesus' announcement that he's leaving.

I think what it would have been like for them to have walked and talked with him for probably three years and spent perhaps every waking hour pretty much in his presence, hearing him, watching him, seeing him, and now he's saying, I'm out, and you're not. Wouldn't that sort of take the wind out of your sails? So, they begin to pepper Jesus with questions, and his so-called discourse is actually a way of responding to their questions. So, let's go back now and look at some of the specific

matters that we encounter in the discourse and see how we can respond to some of these issues.

The first thing that happens in the discourse, of course, is that Jesus is giving the new command, and after speaking, as soon as Judas leaves in verse 30, Jesus, first thing he says is, now the Son of Man is glorified and God is glorified in him. I think he is saying now that Judas has left and things have sort of been set in motion, things are going to come at you pretty fast now. He's saying that my hour has come, the cross is looming, its shadow is already cast across this discourse.

So, Jesus is preparing the disciples for his absence physically by teaching them about the spiritual presence of himself through the Holy Spirit. So, there is this Trinitarian, if you want to call it that, mutuality, reciprocity between the Father and the Son that's already been observed in the teaching of Jesus and the works he's done throughout this gospel. So, this reciprocity will continue in the passion.

Now, the Son of Man is glorified and God is glorified in him. If God is glorified in him, God will glorify the Son in himself and will glorify him immediately or at once. So, it's about to come and so things will develop quickly.

So, Jesus says, you will look for me and you won't see me. I'll be gone. Where I am, you can't come.

That, I think, is the teaching that engendered the questions that we've just looked at in chapter 14. So, Jesus, in light of this, now that Judas has left and set in motion the events that will soon result in Jesus being crucified, the first thing that he wants to tell them that they need to have in order to deal with this new situation in his absence is what we look back on today and call the New Commandment. So, in John 13:34, we have the text that many of you are familiar with already, I'm sure, 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 have love for one another. What is Jesus saying here and why is he referring to it as a new commandment? When we think about something as being new, we can sort of think of it in terms of something that is, you could say, the expression brand spanking new, totally unprecedented in any way, shape, or form, or something that is new in the sense that it's a renewed or a new way of looking at something that is actually old.

Is the New Commandment something that has never been heard of in Scripture before, or is it a new packaging with new insight, new background, new motivation, and a new example that motivates it? I'm thinking that it's most likely the former. So, I would say Jesus' commandment is not brand new. As we know from the synoptic tradition, when asked about the most important teaching of the Old Testament,

Jesus alluded, brought together Leviticus 19, and said that loving God with all one's being and loving one's neighbor as oneself is the framework on which the whole Torah is built.

Everything is suspended literally from that. Everything ties back into that. So, it's not at all a new teaching that God's people are to love one another.

If we would just take a moment and look back to the Hebrew Bible to say, let's look at Leviticus chapter 19. In Leviticus 19, we have the text that is often cited, cited by Jesus as being right alongside the Shema, the loving God with all your heart, as being the main teaching of the Old Testament. But when we look at Leviticus 19 in a little bit beyond verse 18, where we read, love your neighbor as you love yourself, there's some additional texts beyond that that are quite interesting in terms of motivation.

So, if you look a little further into the chapter to verses 33 and 34, it says, when a stranger resides among you in your land, do not mistreat them. The foreigner residing amongst you must be treated as your native-born. Love them as yourself.

So, if you begin to wonder in verse 18 who the neighbor is, it's not simply the fellow Israelite. It is anyone who is living in your community. Love them as you love yourself.

You were foreigners in Egypt. I am the Lord your God. Seems that what is being taught to the nation of Israel here is that you have experienced what it is to be a stranger in Egypt.

You know what that's like, and you perhaps had your issues there with not being treated fairly as a stranger in a strange land. So, you were foreigners in Egypt. You were strangers.

You know what it's like to be a stranger. Treat other people the way you would want to be treated. I am the Lord your God.

So, what it apparently is saying to them in this context is that God loved Israel when they were strangers in a strange land. So, they experienced the love of God there, and they were basically being taught to love God as God loved them. So, this idea that you should love one another as I have loved you is not a brand-spanking new total innovation and no unprecedented teaching.

There's something about it, I think, that picks up on what's going on in the Hebrew Bible. We can follow this on in the book of Deuteronomy and see how Israel has been told that God loved them in Deuteronomy chapter 7, not because they were lovable or they were noteworthy or they already had status and God said, I better relate to them because they're already pretty powerful. Just the opposite.

The motivation of God for loving Israel in Deuteronomy seems to be mysterious. God decided to love them. He certainly didn't love them because of who they were.

He basically says they were nobody when he found them and when he began to love them. So, loving God is not something, and God's love for us is not something that is deserved or something that's merited in any fashion or something that is a reciprocal thing. God loved Israel because he knew what Israel would do for him if he loved them.

You know, like we set up business relationships with people, we scratch each other's backs, reciprocity in that sense, that has nothing to do with the motivation for God loving his people in Old Testament times or today. So, just as Israel in the Old Testament was motivated to love God by reflecting on his love for them, so Jesus is saying you should love one another as I have loved you. If we were to take the time and get a concordance and look at the term love in John's gospel, we would find that Jesus' love for the disciples is the same love with which God had loved him.

So, it's not explicitly stated here in this particular text, but Jesus might have gone on to say love one another as I have loved you and the way in which I have loved you is the way in which the Father has loved me. That's a Johannine teaching in other texts, but not right at this particular point. So, what is new about the New Commandment? Why did Jesus call it new? It seems to me what makes it new is the as I have loved you piece.

God's people had seen many manifestations of God's love and faithfulness to them through the centuries. Perhaps you could say in the Old Testament, that the greatest example of God's love for Israel was the powerful way in which he brought them out of Egypt and brought them into a new homeland in Israel, in Palestine. So, that would be like, wow, God did that for us.

We need to make sure we live in a way that honors him. So, when God gave them the law, he gave them the law as the means by which they would live and glorify him in the new land that he gave them. So, what Jesus is saying here is to love one another as I have loved you as the shadow of the cross is looming over all of them.

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, provide a way for you to continue your relationship with God through me. So, it's that new model, I guess, of love, that new example of love that makes this text a new text, as well as the way in which the coming spirit will help them internalize the love of God all the more. Jesus is going to teach them about the coming of the spirit, and he's saying to them, the spirit is with you.

You're not totally unfamiliar with the spirit. The spirit is already at work in your lives, but there's something that's going to happen after the spirit. So, now that you are going to have an enhanced relationship with God, a refreshed, renewed relationship with God through the spirit, I'm going to give you a new commandment.

So, think about the way we sometimes theologically have debates about the relationship of the Old Testament to the New, the unity of scripture versus the diversity in the ways that God relates to his people throughout the Bible, Old and New Testaments. We have our different battle lines drawn up on these types of questions. We have the strict covenantally-oriented theologians, and we have the dispensationalists who have chopped the Bible up into bits, into little eras and epochs.

This all relates to how we would come at a text like this. So, if we're schooled to think of the Bible as one book, we'll perhaps think that the New Commandment is more along the lines that I've just described it. If you're schooled to think of the Bible as the Old and New Testaments, and there's a big difference between the two, perhaps you'll be more inclined to think that this is a brand new commandment.

But if you think that, then you have to deal with all these Old Testament texts, which basically say the same thing to Israel that God is here saying to his disciples. So, keep thinking about that and come to a conclusion that fits your understanding of scripture. Another matter that we can think about here and talk about is, what is Jesus speaking of in verses 2 and 3 when he speaks of his coming. This is a very complicated question, in particular relationship to John, whose eschatology is, we've been talking about a bit in previous videos, an inaugurated type of eschatology.

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. People are already hearing the voice of God calling them from the dead to life, and they're already entering life. So, the imagery of an eschatological judgment and reward has been brought into the present by the teaching of Jesus.

So, we're looking at this very familiar text, Don't let your hearts be troubled. You believe in God, believe also in me. My Father's house has many rooms.

If that were not so, I would have told you that I am going there to prepare a place for you. If I go and prepare a place for you, I will come back and take you to be with me, so that you may also be with me where I am. I don't know your background on this text, but I was certainly taught as a new Christian and have often heard teaching about it since then, that Jesus is speaking about what is typically called his second coming, that he's speaking about the time when he will come back to the earth and

receive his people to himself and then turn around and perhaps take them back to heaven to be with him there forever.

The problem with this understanding is, although it might have some affinity with texts like 1 Thessalonians chapter 4, is that it doesn't exactly fit the biblical full-orbed teaching about eschatology, that God is going to redeem the world, he's going to redeem the cosmos, and that he's going to come back to transform the world. As the scripture comes to its conclusion in the apocalypse related to John, we have the new heavens and the new earth, and it's picturing heaven coming to earth and fixing the earth. So, it's not like eschatology as a whole is God evacuating his people from this nasty place called earth, like they had to evacuate the British soldiers from Dunkirk in World War II, and consigning the world to Satan's dominion, but nevertheless, we got the people of God out, so breathe a huge sigh of relief we got out of that wicked place.

That's not a full-orbed view of biblical eschatology because that gives Satan a big victory. In the end, God will be all in all, and there'll be a reconciliation of the entire cosmos to God. So, there has to be a notion of eschatology that goes beyond just this escapism where the people of God are relieved from the oppression that they've received from evil forces.

So, when we look at what is being taught here in John 14 through 16 about the coming of Jesus overall, it seems to me that the coming of Jesus can plausibly refer to three different comings in some sense of the word, and we need to view these comings as incremental ways in which the presence of God in the world is being manifested and is growing. So, we have perhaps three different ways in which we can understand the coming of Jesus in this material. So, we'll lay out these categories and we'll look at some of these passages and come to some conclusions about them.

When we hear the term Jesus is coming back to the disciples, it plausibly could be speaking of his post-resurrection appearances. So, he'll be coming back to see them soon after his time in the grave. And we know in John in chapters 20 and 21, there are several post-resurrection appearances of Jesus to the disciples.

He spends a great deal of time teaching them there and getting them ready to live in his absence. We know this from other biblical sections too, primarily the way Luke acts in Luke 24 and Acts chapter 1, the teaching of Jesus to the disciples between the resurrection and the ascension. It might also be that Jesus is coming in a sense to them through the spirit after the resurrection.

One of the post-resurrection appearances involves Jesus breathing on the disciples and telling them, to receive the Holy Spirit. He does that in the context of equipping them for the mission. As the Father sent me, so send I you.

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. To be sure, it's no longer the physical presence of Jesus with them. It's a spiritual presence, but it's not just some nebulous, ambiguous presence.

It is the very presence of Jesus mediated to them through the spirit of God. So, he's transforming the way in which he will have his presence with them. Then there is obviously the way that Jesus comes in personally at the end of the age to resurrect the dead and to bring judgment to the world, to adjudicate matters and set up a world in which sin no longer holds sway over the people of God.

I think we find this sort of eschatology in John as well. So, let's stop for a moment and just look at several passages that speak of these types of things and just begin to sort it out. The three categories that I've given, I'm not presenting as the only possible options.

We don't want to have a sort of reductionism here. There may be other possible categories and ways of thinking about this that transcend the three categories that I've given you here. So, if we go all the way back to John chapter 5, we perhaps remind ourselves that back there when Jesus was immediately confronting the adversaries in John chapter 5, who didn't like the way he was operating and healing the paralyzed man, this is where in a sense the eschatology of John comes at us quite bluntly.

Verse 24, I say to you that whoever hears my word and believes him who sent me has eternal life and will not be judged but is crossed over from death to life. You notice how the language here is quite eschatologically driven. The one who hears my word and believes me has eternal life and will not be judged.

It's like judgment as an eschatological future event, determination of one's destiny in the future when we stand before God. It's already been settled now. It's not simply a matter that happens in the future.

In the very next verse, 5:25, very truly I say to you a time is coming and has now come. This is the important piece. And has now come when the dead will hear the voice of the son of God and those who hear will live.

So, the very message of Jesus that he is teaching that people are hearing and coming to faith in him is being styled here as a resurrection from the dead as a front loading of a final judgment. But it's not that this is saying that there will be no final judgment or that final judgment is now totally realized in the presence. Because Jesus says in verse 28, don't be amazed at this, a time is coming when all who are in their graves will hear his voice and come out.

Those who have done what is good will rise to life. Those who have done what is evil will rise to be condemned. So, Jesus does clearly speak I think in verses 28 and 29 about what is typically termed future eschatology, about a final judgment.

What he's doing then is modeling the fact of his ministry being a time of judgment already imported to the earth in light of the final judgment. So, what we know about final judgment is not being denied here. What it's happening is a sort of theological front loading.

The very ministry of Jesus in the present is being understood in eschatological terminology. So, if we move then from chapter 5, say, to the interaction between Jesus and Martha in chapter 11. Lazarus is in the tomb and Martha and Mary are grieving him as are their friends.

Jesus finally arrived in Jerusalem in their minds four days late. Martha says to Jesus in John 11.21, Lord, if you had been here, my brother wouldn't have died. Verse 23, Jesus says to her, your brother will rise again.

She hears Jesus saying when he says that, I know he will rise again in the resurrection at the last day. So, she has in mind a totally future eschatology. Perhaps when we first read verse 23, we would think Jesus is speaking of a future eschatology as well.

However, as the story unfolds, we see he's speaking of something more than just a future eschatology. In response to Martha's comment about the resurrection in the last day, Jesus makes a comment that I guess could be styled as realized eschatology. I am the resurrection and the life.

One who believes in me will live even though they die. It sounds like a future eschatology statement. And whoever lives by believing in me will never die.

So, if you have a relationship with God through Jesus in the present, death is sort of not the ultimate matter. Death is relative. If you believe in me, you won't really ever die.

You won't ever really be separated from the presence of God. So, he says to Martha, do you believe this? She says, yes, Lord, I believe you're the Messiah, the Son of God who will come into the world. She's about to see unfolded before her very eyes in the resurrection of Lazarus, a bit of realized eschatology.

Putting all this together, we typically then speak of inaugurated eschatology with the powers of the age to come and the way in which the age to come is pictured has already begun to be present in our lives. Our next main text in John on the comings of Jesus then and on eschatology would be chapter 14, verses 2 and 3. So, we might

typically have wanted to understand this to be specifically a text talking about the future, but when we read it with the background, the hour is coming, but now is, I am already the resurrection and the life, it's possible to read verses, chapter 14, verses 2 and 3, as a statement about the presence of God with the disciples already through the ministry of Jesus. My Father's house has many rooms.

If that were not so, would I not have told you I'm going to prepare a place for you? If I'm going to prepare a place for you, I will come back to take you to be with me where I am. Of course, Jesus is going into the presence of the Father. So, it might simply be that he is speaking here about the way in which he will bring the disciples more fully into the Father's presence through the work of the Spirit in their lives.

This room, this text, this word rooms in 14.2, I believe it's the word *domos*, which is etymologically related to the main idea of John 15, remain the Greek verb *meno*. This idea of room is an abiding place, a dwelling place, a place where you remain. This word also occurs over here in chapter 14, verse 23, where Jesus says in response to Judas, not Iscariot's question, why are you intending to show yourself to us and not to the world? So, Judas is asking Jesus about what will happen immediately.

Why are you intending to show yourself to us and not to the world? Jesus replied, anyone who loves me will obey my teaching and the Father will love them and we will come to them and make our home with them, make our abode, make our *mona*, make our room, if you will, with them. So, when we read 14:23, do we want to read that as a statement about future eschatology or a statement about the spiritual presence of Jesus with the disciples after the resurrection through the Spirit? Or perhaps we want to read it as the way in which Jesus just comes back and hangs out with him for a while between the resurrection and the ascension. In any event, there are other ways to read John 14:2 and 3 other than simply being a straightforward statement about mansions in heaven in the future.

It may simply be a promise that soon after the resurrection, Jesus will return to the disciples and will bestow the Spirit upon them in such a manner that they will be dwelling with the Father and with him in the power of the Spirit in the new life that the Spirit brings to them. So, when we look at 14:2 and 3 in the light of 14:23, we see that there perhaps is a way in which we can look at the text as realized eschatology. Looking a little bit further into John 14, notice the statements now about the coming of the Spirit.

I will ask the Father, he will give you another advocate, another helper to help you and to be with you forever, the Spirit of truth. The world can't accept him because it neither sees him nor knows him, but you know him for he lives with you and will be in you. Notice then verse 18 in light of this, I will not leave you as orphans, I will come to you.

Before long, the world won't see me anymore, but you will see me. Because I live, you will also live. In that day you realize that I am in the Father and the Father is in me.

So, this promise that Jesus makes in verse 18, I will come to you. Perhaps we're schooled to think of that type of a statement as speaking only about the future, we would say the second coming of Jesus at the end of the age. But it seems like contextually it's related to the promise of the coming of the Spirit.

So, it's probably not speaking only, if at all, of the ultimate second coming of Jesus, speaking about the way in which they will continue to experience his presence. He will come to them through the Spirit that he is about to bestow upon them. If we look at verses 25 and 26, another promise of the coming of the Spirit.

All this, I have spoken to you while still with you, but the Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things and remind you of everything that I have said to you. This is about the same thing as if Jesus had personally come to them, if they have the Spirit who is specifically telling them about what he said, it's as if Jesus were personally present with them. So, I think you're getting the point I'm trying to make.

I'm not going to belabor any of these texts anymore fully, but it seems then that the coming of the Spirit is a coming of Jesus to the disciples. And some of the ways in which he promises to come to them and not leave them as orphans, not to abandon them, but to continue his relationship with them, are texts, which I think are speaking about events that are coming sooner rather than later and relate to the coming of the Holy Spirit. One final text in John that's quite interesting about the coming of Christ is in the epilogue to the book in chapter 21, where Jesus is talking with Peter about his future and he is, as it were, restoring Peter to ministry with his threefold question, do you love me? But Jesus goes on speaking with Peter and Peter, after that, has some distraction by seeing the beloved disciple and asks Jesus in 21-21, what about him? Like, if this is my destiny, what about his? And Jesus essentially says to Peter, that's really none of your business.

In 21-22, if I want him, that is to say, the beloved disciple, to remain alive until I return, what's that to you? You got to follow me. Because of this, the narrator, the beloved disciple adds, the rumor spread amongst the believers that this disciple would not die. But of course, Jesus did not say he wouldn't die.

He only said, if I want him to remain alive until I return, what is that to you? So, these texts that speak of the return of Jesus in 21-22 and 21-23 seem to be future eschatology texts. They seem to still be thinking about the fact that if Jesus wills for the beloved disciple to remain alive until he returns to the earth in the future, so what? It's up to him. But of course, the beloved disciple says he didn't really say that.

He said, what if I wish that? So, we have both future eschatology texts in John, but we have to say that perhaps the emphasis is on the present. And the future imagery describes what God is already doing in the world. And so, we describe it as inaugurated eschatology.

The future has already come into the present in a powerful way. So we have the presence of the future. We have already, but not yet.

Or we have now, but not yet, as it's sometimes put. So, when we look then at John 14 verses 2 and 3, we're wondering, which is the emphasis there? What is really being taught? And it seems to me that there's much more likelihood that it's a realized eschatology there than I was thinking about it relatively recently. You have to make up your own mind about that.

When we think about eschatology in the New Testament, we really have two different models of it as it's expounded in popular theology. Well, we have a sort of heavenly eschatology where we are taught that Jesus is coming back to rapture us and to take us away from the world into his presence in heaven, evidently leaving things in the world pretty much the way they were before. This text in 1 Thessalonians 4 from Paul is a text that's intended to comfort the Thessalonians and perhaps resolve some confusion that they had about their fellow believers who had previously died.

They were evidently wondering whether their fellow believers would have somehow missed out on seeing Jesus again in being resurrected or not being alive when he returned. There was some confusion there the text alludes to. Paul says not to worry about that, that there'll be no any sort of a leaving these people out, but there'll be a reunion of sorts of those who have previously died and those who are alive when Christ returns.

Obviously, it's a text about future eschatology. I don't know that it necessarily implies that nothing will happen on the earth, but there's also an earthy sort of eschatology in texts like John 5:28, and 29, which speak about what God is already doing on earth. I think the way our Lord Jesus taught us to pray, according to the Matthewian tradition, Matthew 6:10, that we should pray for God's kingdom to come for God's will to be done, and for God's name to be honored on earth as it is in heaven.

So, when we pray that prayer, perhaps we're thinking primarily of an ultimate return of Christ to set things right on the earth to fix what's broken, but perhaps we're thinking of that even in inaugurated language as well. I don't know how you think about what you think about when you pray as Jesus taught us to pray, whether you're thinking about merely the end times, so to speak, when Christ will return to the earth and will fix what's broken, or whether you, when you pray that prayer,

think of small, incremental, little things, comparatively speaking, which manifest the rule of God on earth. I've come to think of it in both ways, that when we pray your will be done on earth as it is in heaven, may your kingdom come, and relatively little things like a couple getting a resolution to marital problems that have been plaguing them and a child who has been rebellious and having issues getting straightened out and following Christ more fully, a neighborhood coming together and resolving ethnic differences or things like that, just any little thing that manifests the power of the gospel of Jesus in a small way.

Taken together, these things are already showing us the power that will ultimately rule the world totally in the future. So amongst our own Christian lives as individuals, when we gain victories, when we grow in Christ in our faith, amongst the Christian families, amongst Christians who live in neighborhoods and have opportunities to be the presence of Christ there, in the workplace where Christians have an opportunity to have a testimony and influence for Christ, in churches which are being blessed and reaching out into their neighborhoods and around the world with the gospel and showing people what it's like to be the people of God by their love for one another and by their unity. All these things are incremental presences and powers of God that are being shown in the world.

So, when we think about texts like the Lord's Prayer, when we think about texts like John chapter 14 and the way in which the presence of God is being manifested in the world and the rule and reign of God are being shown to people by Christians now, this is auguring or in a sense promising what will be in the future. So, both of these ways of looking at eschatology I think are very important. The question then would be, how does John 14:2 and 3 fit in these two ways of thinking about eschatology? And I will leave that question with you for your own future deliberation.

I'm still in the process on this matter. So, what does John 14 through 16 say to us about the Holy Spirit? The characteristic word that is used here is the Greek word *parakletos*. You often hear people talk about it in church.

We hear people talk about the *paraclete*, the *paraclete*. I guess that's as good as any way to describe this. So, we have these several texts which speak of the Spirit in this way.

When we look at the way the word *parakletos* is used in ancient Greek, the word is used to describe an individual, typically a human individual, who could be a legal advocate of some sort, a lawyer, an advocate in a courtroom setting, could be someone who is a counselor of some sort, an expert who is providing advice, could be someone who is trying to convince you of something or exhort you to do something or just interceding for you in some fashion. So the word has a rather broad background in that respect, although the legal advocacy thing is a large piece of its background. So, when Jesus speaks of the Spirit then, it's difficult to know

whether we should translate this word as the helper, as the advocate, as the comforter, or just transliterate it into English and call him the paraclete and leave it at that.

I guess I'm sort of an advocate of calling the Holy Spirit the helper because that sort of covers all the bases. I see that the NIV is using the word advocate and that's okay too. What do we see about the Spirit here that Jesus is promising to the disciples? Chapter 14, verse 16 says, I will give you another advocate to help you and be with you forever.

The word another, I think, is important here because it seems to imply that Jesus has been their advocate to this point and so he is providing for them another advocate, someone who will continue what he's already done. He is coming to help them. So just in general, the Spirit will be their helper and will be with you forever.

So, it will be someone who is intimately engaged with them, showing the presence of God. He'll be with them to help them. He is the Spirit of truth.

Spirit of truth would imply then that the Spirit is there to continue revealing God to them, showing them who God truly is and revealing to them the truth of God, the propositional facts about who God really is. The world can't accept him because it neither sees him nor knows him, but you know him for he lives with you and he will be in you. This lives with you and will be in you is an interesting language as well.

Certainly, the Holy Spirit was not absent from the disciples to this point. We recall back in John 7, verse 39, that the text says the Holy Spirit was not yet given because Jesus was not yet glorified. That text does not mean the Holy Spirit did not already have a ministry and activity, a presence with the disciples, but it means that after Jesus was glorified, that is to say, raised and ascended to heaven, the Spirit's presence would come all the more into their lives.

So, I think this text here, he lives with you and will be in you, relates to that as well. Jesus says then, I will not leave you as orphans. I will come to you.

So, the Holy Spirit, I guess most important of all, is Jesus, functionally speaking, ministry in our lives through the Spirit. So the Spirit is Christological. The Spirit is Christocentric.

The coming of the Spirit means that Jesus himself is coming to them in the Spirit. So the Spirit is not a free agent. The Spirit doesn't have his own gig.

Spirit is not there to lead people to become pneumatic. The Spirit is there to lead people through being pneumatic to be Christic. Spirit is there to make them all the more devoted to Christ.

We see a little bit more teaching about the Spirit over here in John 14, verse 26. Here he says, the advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. So, the Spirit is going to be teaching the church.

Spirit is going to be teaching you all things. Obviously, we have to have some limitations contextually on the word all. I don't believe Jesus is promising that the Spirit will teach them computer science and astrophysics and things like that.

He's teaching them all things related to life and godliness and how to be a disciple of Jesus. And he'll do that by reminding you of everything that I have said to you. So, 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. Further, we look at John chapter 15, verses 26 and 27. In that day you will ask nothing in my name.

I am not saying that I will ask the Father, I'm sorry, I'll get it right this time, 15, 26, in that day you will ask in my name. I'm not saying that I will ask the Father on your behalf. No, the Father himself loves you because I have come from you and you have believed that I came from God.

This verse does not speak directly to what I'm looking for, so I got the wrong verse. I apologize for that. I say I'm looking in chapter 16, that's why I'm in the wrong verse.

I need chapter 15, verses 26 and 27. Now that I'm in the right place, I hope you're with me. 15, 26, when the advocate comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me and you also must testify because you've been with me from the beginning.

Here's another text that shows us that the coming Spirit will be a Christ-centered Spirit from God. He is called the Spirit of truth and the truth that he is permeating and teaching is Christological truth, says he will testify about me. Ongoing in chapter 16, of course, it speaks about how the Spirit will convict the world.

And again, the convicting work of the Spirit spoken about in verse 8 and following has to do with sin and righteousness and judgment. And that has to do, of course, with people's relationship to Jesus. So, in terms of understanding the work of the Spirit in John 14 through 16, even though it's not exactly put together, it seems apparent to me that when Jesus spoke of giving them a new commandment and that they would love one another and that by their loving one another, the world would believe that they were his disciples.

It's apparent to me that the manner in which Jesus will enable them to do that very thing, to love one another as he has loved them, is through the ministry of the Spirit who comes, who keeps them from feeling like they have been orphaned and abandoned, and that enables them then to serve God and to have a good relationship with one another. So just to summarize what we have seen so far in John about the Holy Spirit, and then we want to spend just a moment on thinking about how the Spirit teaches us all things before we end the video. What have we seen so far about the Holy Spirit in John? We've seen that Jesus is the one who is receiving the Spirit from the Father.

This is from the ministry of John the Baptist in chapter 1 and also the statement in chapter 2, perhaps even in 6:27, where Jesus says that he is the one upon whom the Father has set his seal, is a way of describing the work of the Spirit. In the upper room here, we're reading the farewell discourse about Jesus. Both the Father and Jesus in the various texts are spoken of in slightly different ways as together sending the Spirit to the disciples after the resurrection.

In this situation of having been sent to the disciples after the resurrection, the Spirit ministers to the disciples as the ongoing or continuing presence of Jesus. So, it's crucial to remind ourselves that just as the early disciples walked and talked with Jesus, Jesus left the Spirit with them when he left so that the ongoing church would have an ongoing relationship with Jesus. So, it's not that Jesus has left us without his presence, it's that Jesus has transformed the way in which he is present with his people through the work of the Holy Spirit.

It's a hard thing to get used to, and I guess we would tend to as the early disciples must have in John 16, where Jesus said, it's expedient for you that I go away. He's almost saying, you need me to go. I need to get out of here.

And it's almost inconceivable that that could be the case. Probably one of the most cognitively dissonant texts in the New Testament, where Jesus is essentially saying, you'll be better off when I'm gone. Obviously, he's not dissing himself or saying, I haven't been who I need to be with you.

But he's saying to you, when I'm gone, the Spirit will come and that enablement of the worldwide global church will be something that will be even more of an amazing blessing than my physical presence with a limited group of disciples here in Palestine. Finally, the Spirit testifies about Jesus and convicts the world of sin. Think about how useless our lives and ministries would be if they were not enhanced, backed up and empowered by the work of the Spirit.

How futile it would be for us to live and to speak for God and to speak for Christ in this sinful world, if it were not for the fact that the Lord Jesus Christ left the Spirit

with us, so that the Spirit would empower our testimony. Interesting that the last text at the end of John 15 links together the ministry, the testimony of the disciples, and the testimony of the Holy Spirit. You'll testify and so will the Spirit.

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? Finally, as we conclude the video, just a question that I guess is a bit more practical than directly theological, and question would be, how is it the promise that Jesus made that the Spirit will teach you all things, how does that occur? We have people out in the world today claiming all manner of things have been given to them by the Spirit. It's not at all unusual to go to church and to hear somebody say, this idea just jumped out of the Bible at me, or to hear someone say as I was praying the other night, Jesus taught me this, or Jesus told me that, and now this is what you need to do because Jesus told me you need to do it.

You tend to wonder sometimes about some of the things people say when they have this type of insight that they believe they have received from Jesus. I guess the most important thing to say to them perhaps is, well, I'll do it if Jesus tells me, but I'm not going to do it just because Jesus told you. So how do we know what Jesus told whom and what and how? So there are people who basically tend to take this verse as promising them that anything that sort of occurs to them intuitively is the voice of God, is the voice of Jesus through the Holy Spirit in their life.

Obviously, this can lead to rampant subjectivity and all manner of heresy and everything else in the church. If the only way we need to validate a statement we make is to say that we got it from Jesus, then I guess people would have to do anything that we say. It'd be a pretty good way to get what you want.

But obviously, this is not an adequate way to base our understanding of what the Spirit is saying. So, a strictly intuitional type of thing is not valid. So maybe we should think of it along the lines of what is often known as illumination.

We hear people say that they were illumined, that somehow they were enlightened as they studied the Bible. That is probably a better way of looking at it than our first option, which is strictly intuitional because at least now we have the Bible involved to some extent, and that's always a good thing, don't you think, that when we say people should do things or should believe things that we can connect it to the Bible. So, if this would be the way we understand it, it would be that God is opening our minds, perhaps along the lines of how our Lord Jesus opened the minds of the disciples on the road to Emmaus to understand the Old Testament, to understand the teaching of it as it related to him.

So, this at least has in its favor the idea that it's related to studying the Bible and God helps us to understand the Bible. Or perhaps we can change it just slightly and say it's not so much illumining us or opening our minds to understand the Bible, but it's illumining the Bible to us, that the power isn't so much one directed from God through the Spirit directly to us, but it's the power of God through the Scripture's power. The Scriptures are making their mark upon us, not so much our minds being open, but the Scriptures being open to us.

So, the emphasis wouldn't be so much on us, but on the Bible. So, I think these two middle approaches are much more preferable than the first, but there are many folks today who are of the impression that this material here in John 14 through 16 is not about us at all, that these promises are limited to the individuals to whom they were originally given. Jesus does not directly say here that I will give to the church as a whole throughout all the centuries immediate insight into my teaching.

Jesus was speaking to the 12. He was speaking to his intimate circle. I guess I should say he was speaking to the 11 at this point, not the 12.

And so, then the focus is on them. And when you think about them as the foundational teachers of the church, and from them and their associates come to us the New Testament Scriptures, we would perhaps want to put focus as this last understanding does upon the New Testament canonical Scriptures. The promise was made then directly to the 12, to the 11 I should say, and they are the ones through whom God saw fit, them and their close associates in the early days, to produce the New Testament.

So, to say then that the Spirit teaches us all things in this understanding would be to say that the Spirit will guide the early church, focusing on the apostolic tradition, to produce the New Testament. So, we have then the Spirit-inspired, Spirit-produced New Testament teachings that will teach us all things. So, I don't know how you respond to these options.

I hope we would all say that this is just too ambiguous, that we're not simply receiving an intuitive understanding of God through the Spirit. We have to have a guide, an objective standard, and an authority to help us validate intuitional statements that are wild and mistaken. People don't always get it right when they think they've heard something from God.

So, we have to have the priority of the Scriptures. So, whether or not you think that this last approach is correct, it's certainly the most cautious approach, certainly the safest understanding of what God is doing in the world today, to say that God is teaching the church through the New Testament period, and you can't begin to talk yourself about impressions or intuitions or promptings you receive from God when you study the Scriptures. 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 where we tend to find things that we wanted all along just because of what sometimes is called a confirmation bias.

So hopefully these options will make us consider with wisdom what it means to be people of the Spirit, to be people of the mind of the Spirit, to be people whose counsel is wise, and to help other people follow the teaching of Christ through the Scriptures.

This is Dr. David Turner in his teaching on the Gospel of John. This is session 16, the Farewell Discourse, A New Commandment, and Another Helper. John 13:31-14:31.