

Gospel of John Study Session 28

In our last session we examined the beginning of Jesus' farewell address to His faithful eleven disciples. In this, Jesus gave a new commandment which was to love each other as He loved them. This commandment was given to show the new unity they were to have with one another. Also, this love would mirror the unity that exists between the Father and the Son. However, the disciples were distressed and confused about Jesus leaving them shortly. Peter wanted to go with Jesus based upon his loyalty to Jesus. Jesus answered his question (and really the question of all the remaining disciples) by explaining to him that they could not follow Him now but would follow Him later. He was going back to heaven, His hometown where He came from, in order to prepare their places with Him in eternity. In this answer, Jesus goal was to comfort His disciples and give them hope that this separation from Him was only temporary and by knowing Him, they knew the way to where He was going.

Now in this session, three other disciples, still in a state of confusion, probe Jesus with further two further questions and a request concerning Jesus' immanent departure. Jesus, in answering these questions, begins to get back on track to discuss His departure and His expectations of them after He leaves. Not only will they be united with Jesus; they will also be united with the Father. This will be done through presence of a new Helper that will be sent for this purpose. Jesus will close this portion of Scripture by moving from the upper room to another location in anticipation of His arrest.

1. The question of Thomas

[John 14:5-7]

Q: What was Thomas's question to Jesus? (*v.5 - How do we know the way?*)

Q: Why is Thomas asking this question? (*He wants Jesus to give them an unambiguous physical destination. Without a concrete destination, there is no way they will know how to get there.*)

The truth is that Jesus has already told them the destination and the way to get there. They just didn't understand it.

Q: How does Jesus answer Thomas' question? (*v.6 - He tells him that He is the way, the truth, and the life; no one comes to the Father but through Him.*)

In this answer, Jesus lays it out again that He is going to return to the Father. Jesus is the only way to God because He is the living truth of God and the life of God. He is the embodiment of the supreme and ultimate revelation of God. This answer provides the ultimate foundation for living a life in tune with God - a life based upon God's will. Let's break these three down and see their impact.

1) Jesus is the way. He is not some impersonal set of directions. As the way, He is personal to us and holds the answer to humanity's greatest need, salvation. Jesus' response to Thomas is authoritative and exclusive. Jesus knows that He is the way because He has intimate

knowledge of the Father which is unmarred by sin's stains. What He knows about God is completely accurate and personal. Jesus had His origin in heaven with the Father and is the only One with knowledge of heaven and how to get there. It is impossible to come to the Father apart from Jesus because He alone knows the Father personally and He alone, as the sinless Son of God, is able to gulf the chasm between us and God by His self-sacrifice which at the time of this answer, is coming quickly.

2) Jesus is the truth because He alone has the power and knowledge to make our lives a coherent experience. By knowing Jesus, one knows God and has access to Him personally. So instead of knowing "this truth" and "that truth" from various sources, subjective to our preferences or limited base of knowledge, we come to know Jesus as THE TRUTH, objective and real that can make us whole but also unify us with God Himself and all others who possess a faith in Jesus Christ.

3) Jesus is the life because He is not subject to death. Romans 3:23 states that the wages of sin is death. Every human who has ever lived has sinned, with the exception of Jesus Christ. Thus, our deaths are warranted and earned. Jesus, due to His sinless nature, was exempt from death. In fact, by His self-sacrificial death, He put death in subjection to Him. Unlike us, Jesus never lived life with the perspective that death was His ultimate end. Instead, He died to demonstrate the power and continuity of His unending life.

[John 1:4]

[John 11:25]

[I John 5:20]

While stating that He was the way would have been sufficient to answer Thomas' question. However, by stating them all at once, Jesus is making sure that His disciples and those who would follow Him later know that without coming to Him, there is no coming to the Father. Entrance to His Father's house, is exclusive to only those who come to Jesus by faith. This is because He is not only the life but also the truth and the way to God. But this exclusive statement at the end also provides two other claims we need to understand.

A) Now that Jesus has come, it is totally inadequate to claim that one knows God on the basis of any prior or later revelation and at the same time disowning Jesus. The test to whether or not one knows God is found in one's response to God's supreme revelation of Himself in His Son, Jesus Christ. Do you believe that Jesus Christ is the Messiah and Son of God? If not, you don't know who Jesus is and thus don't know God. Such a person is on the wrong path.

B) Jesus will not allow, even for a moment, the suggestion that Christianity is just one more religion among many. The others are imposters who are ineffective in bringing people to the only living true God. Any "religion" that neglects that Jesus alone is the way, the truth and the life fails its adherents.

The statement of Jesus in v.7 is better translated, "If you have come to know Me" or "If/since you have attained a realization of Who I am" then you will know the Father also. Remember, Jesus is comforting His disciples here and He's telling them that at least you have

come to know Me, unlike many others throughout Jesus' earthly ministry.

Q: According to v.7, what does knowledge of Jesus unlock? (*Knowledge of the Father*)

“from now on” - From this point forward, Jesus insists that the disciples both know the Father and have seen Him because they have known and seen Him (Jesus). By this Jesus is saying “assuredly” they know the Father and have seen Him. Jesus is declaring that He has adequately presented the Father to them in His own person. This is just one more time that Jesus has asserted His deity.

[Colossians 1:15]

Despite this statement by Jesus, the disciples are still confused and troubled.

2. The request of Philip

[John 14:8-14]

On one level, Philip and the disciples have truly come to know Jesus and therefore, in the Son have seen the Father. But they just don't recognize that yet. They don't recognize that God has made Himself known in Jesus.

Q: What does Philip request of Jesus? (v.8 - *To see the Father*)

Philip is a concrete realist. While Jesus must have been saddened on one hand to hear this request, it also shows that Philip's heart was seeking God. He did want to experience God, at least with one of his five senses. Others in the Old Testament also wanted to see God and this was out of their devotion to the Lord. Philip realized that there would be no greater experience in life than to see God in His glory. However, as John has shown us time and time again in this gospel, no matter how grand or glorious God revealed Himself in days gone by, in Jesus, He has made Himself fully known.

[John 1:14,18]

Q: How did Jesus respond to Philip's request? (v.9 - *With the sadness that Philip is showing the same ignorance as the masses concerning Jesus' identity. He told Philip that to see Him is to see the Father. Their oneness should have been unmistakable.*)

Q: Philip had been walking with Jesus for nearly three years at this point. What does this tell us about the importance of the length of time we've been walking with Jesus? (*Pure length of time does not guarantee any deep insights into Jesus or the Father. It is only through listening to Jesus and allowing the Spirit to teach us the truth of these statements that we come to a deeper understanding of the Lord.*)

Q: Where does Jesus say He gets the words He says? (v.10 - *From the Father*)

The mutual indwelling of the Father and Son is a way to describe the complete unity between Jesus and His Father. Think of it this way, if a personality is to be used to represent God, then that personality cannot be less than God to do Him justice, to be fully accurate. Jesus is telling Philip that He made God known to them through His words and works.

Q: If the disciples could not believe Jesus' words, what did Jesus point them to believe in? (v.11 - *His works - the works the Father sent Him to do.*)

In v.11 - the phrase "believe Me" is equal to Jesus asking them to "trust Him". Jesus is telling them that even if they are wrestling to understand what He is telling them, at least believe the miracles and signs He performed as they point to Jesus being the Messiah and God's Son.

Q: As a quick review, what was the reason Jesus was giving the disciples this farewell address? (*It was to prepare them to continue His work after He left. He was handing the ball off to them and they needed to realize that they would be doing the work of God soon.*)

Jesus has been appealing to His disciples to show faith in Him. This appeal will start in v.12 and to through v.14. It's all one big argument. In this Jesus is focusing their attention on the fruitfulness anyone who has faith in Jesus will enjoy. This becomes an eye-opening promise to the person of faith.

Q: What does Jesus say the person who believes in Him will do? (v.12 - *greater works than the works Jesus did*)

This verse MUST be interpreted in light of the context or you'll miss half of the meaning. By what Jesus is saying we cannot limit His phrase to either 1) greater meaning "more" works by number or amount OR 2) more spectacular or attention-grabbing miracles. There are two things we need to keep in mind to interpret this verse accurately and fully.

A) We must understand what role the phrase "because I am going to My Father" has to do with the prior statement of doing greater things. The word "because" means that these greater works are a result of Jesus going to His Father. If He didn't go to His Father, they wouldn't happen.

B) We need to understand the parallel passage in John 5:20 where the phrase "greater works" appears also.

[John 5:20]

It is important that these two clues point us in the same direction for an accurate interpretation. What Jesus is saying is that the very basis for the greater works is that He is going to His Father. In other words, these works become greater because the new order that is coming about (and is now here to us) is dependent upon Jesus going to His Father. As we link this to John 5:20, the greater works the Father will show the Son will be those that the Son will show His disciples.

[John 5:17-26]

The works given to Jesus to do by the Father in this passage were works of granting eternal life to those who came to Him by faith but also to judge who had and had not come to Him. So life and judgment were the works the Father gave Jesus to do. Now back in chapter 14 we see that this life-giving power will come from the death, resurrection and exaltation of Jesus. That set of events will be the gateway to these “greater works” by the disciples. Think of it, these greater works will be those of seeing more people understand their spiritual destiny - either judgment or eternal life.

The reason the works done by the disciples will be greater than those done by Jesus is due to their timing and scope. The works done by the Jesus and the disciples before Jesus’ resurrection belonged to an age before Jesus had fully shown His power and the clarity that brought by the sacrifice of Himself. Jesus’ words and deeds were more veiled during His own ministry than in the days of the disciples after the resurrection and Pentecost. Once Jesus rose from the dead, things became much more clear to the disciples and the works and words of Jesus were far more understandable - thus greater. The intended impact was achieved as Jesus had been revealed as the exalted One who explained God fully to mankind. By Jesus being resurrected and glorified, He made all things clear to His disciples as the works they do will be part of a new age of grace. Only Jesus rose from the dead and ascended back into heaven could the disciples see the miracles of Jesus for what they were. When Jesus ascended, the Holy Spirit descended. Now, when a disciple of Christ performs a work of God, it will be seen as it is supposed to be seen. It can be openly and easily interpreted in light of the triumph Jesus had over the grave.

But the greater works doesn’t just mean signs and wonders and acts of love and mercy. Greater also means more in quantity. Jesus, in the incarnation, was just one person working in a limited area of the world. When Peter gave his first sermon in Acts on Pentecost, there were more converts to Jesus on that one day than in all three years of Jesus’ earthly ministry. Also, the conversion of people spanned the entire globe. By the end of the lives of the original eleven apostles, the gospel had spread to the entire Roman empire while in Jesus’ day it only impacted Palestine. This is because the fulness of meaning and understanding brought about by Jesus resurrection and the pouring out of the Spirit upon believers when Jesus returned to His Father. So the greater works encompass both more signs and wonders but also more people getting saved through the work of the coming Spirit.

Q: What is the provision that will allow Jesus’ disciples to realize these greater works? (vv. 13-14 - *prayer - whatever they ask in Jesus’ name, Jesus will do for them*)

Q: Why will Jesus do these things asked by His disciples? (v.13 - *because they glorify the Father. When the Son does these greater works for His disciples, it brings glory to the Father.*)

Q: How does one need to ask for something in order to expect to receive it from Jesus? (vv. 13-14 - *in Jesus’ name*)

Q: What do you think it means to ask for something in Jesus’ name?

The power of the disciples originated in prayer - communion with God. Jesus’ name is not a lucky charm or magical phrase to get what we want. It is a affirmation and confession that

we believe that what we are requesting is something which would honor God and be consistent with His character and purposes. Jesus is the One who is answering the requests. Jesus is no longer limited by His pre-death humanness that He displayed during His ministry on earth. Just keep in mind that while we ask for things in Jesus' name and He answers these prayers, the ultimate goal is to bring glory to the Father. Now in the splendor of His glory that He possessed before the world began, Jesus now enables His disciples to do those greater things in order to bring glory to the Father just as He brought the Father glory in all He did. In a practical sense, all our prayers should be weighed out in our minds to determine if what we are asking for is actually something in God's will and will bring glory to Him if answered positively.

[I Corinthians 10:31]

[I John 5:14-15]

3. The promise of the coming Holy Spirit

[John 14:15-21]

There are two direct links between this section and verses 12-14, just before it. The proposal of doing "greater works" anticipates the need for the enabling power of the Holy Spirit. Without Him, there will be no genuine works of God when Jesus departs. The Holy Spirit is the God who remains with us during the post-resurrection age. Also, the obedience the Jesus refers to here is a reference to loyalty and devotion to Him as we ask for things in His name. None of the promises will be fulfilled by attempting to manipulate the exalted Lord Jesus or use His name for our own ends. Only in our deep devotion to Him and acknowledgment that He alone fulfills the promises mentioned above opens the door to seeing God's glory manifest through us.

[Acts 19:11-17] - These men had no power as they were attempting to use the name of Jesus without knowing Jesus personally. They thought the name could be used as a magical phrase to exercise demons but found out the hard way that it was not. Yet, the name of Jesus was magnified and glorified as the truth became known.

The phrase "if you love Me" controls all of v.15 as well as everything down to v.21. This is the first time Jesus speaks of His disciples' love for Him. This is a condition of the third class which means that it does not assume that the disciples love Him nor does it assume that they don't love Him. It projects a condition and then stipulates its implications. In other words, those who love Jesus will do what it takes to safeguard His commandments.

The word "keep" means to "keep guard" over something, "to watch it closely", to "keep an eye" on something to prevent it from being lost or injured. By extension it can mean to hold fast or maintain. There is a connection between love for Christ and keeping Christ's commands.

[I John 5:2-3]

The commandments Jesus is talking about is not just His ethical teachings. It refers to the entire revelation of the Father through Him. In John's gospel, we always see devotion and love

for Christ linked to obedience to Him.

Q: In v.16, what will Jesus give to the disciples? (*Another Helper, the Holy Spirit, the Spirit of truth*)

So the first implication for the disciples love for Jesus was to be seen in their obedience to Jesus. The second implication of the disciple's love for Jesus is that Jesus will ask the Father to give His Holy Spirit to His disciples. Due to their love for Jesus, the Father will send the Spirit to be with them. Remember, these two things are for the disciples to do "greater works".

Q: How long will the Holy Spirit remain with Jesus' disciples? (*v.16 - forever. Jesus adds this element of time to His statement to further comfort His disciples. He may be leaving them but the Helper who will be sent will remain with them forever.*)

The word "Helper" here translates the Greek word "paraclete". The literal meaning is "one who walks beside another to render aid". It was used in legal proceedings to describe a lawyer or legal assistance helping out a person on trial. It was also used in the ways of a person who would render aid to someone in need, whatever form that aid might require. In this same sense, our term "advocate" is also a good word to translate this word. Sometimes it's best just to use the original word "paraclete" as one who walks beside another for aid and encouragement.

Notice that this Helper is "another" Helper. The word "another" means "of the same kind". So just as Jesus was the first divine Helper for mankind, now the Holy Spirit is the second divine Helper of mankind in Jesus' physical absence.

[I John 2:1-3] - The word "advocate" describing Jesus' role to believers is the same word translated "helper" in John 14:16.

The Spirit is called the Spirit of truth. This is because He bears witness to the truth which is Jesus - His life and words. The role of the Holy Spirit is to stand behind Jesus and point everyone to Him. He never acts in an independent way to display Himself but always to point others to Jesus who is the way, the truth and the life.

Q: Who cannot receive the Spirit of truth? (*v.17 - the world*)

The world, as used in John, means the moral order which is in rebellion against God. The world does not accept anything by faith as it is completely materialistic. It is deeply suspicious of anything it cannot see. (Of course seeing isn't always believing, as in the case of the world seeing Jesus in person and missing out on who He was.) The world cannot accept the Spirit or else it would cease to be the world.

Q: Where does the Spirit of truth reside? (*v.17 - within the believer*)

This lets us know that the Spirit isn't just to be believed but rather experienced. The person who understands the words of the Spirit is the same person who had already experienced His presence in his or her life. The indwelling Holy Spirit is a new and specific privilege of a

New Testament believer. This is what God has desired for mankind since He created man. It is the highest attainment any person can ever “achieve” or experience because it is God not just with us but God in us - our lives hidden in Christ. (Colossians 3:3)

The “that day” of v.20 is the day of Jesus’ resurrection.

In vv. 18-20 Jesus is referring specifically to His post-resurrection appearances to His disciples. He will not make any public or open appearances but only those who loved Him will see Him after His resurrection. The disciples, are still feeling abandoned by Jesus. But Jesus is letting them know that they will not be left as orphans in this world, without parents to support them. He is letting them know that after “the hour”, they will see Him again, though not for long. When Jesus rises from the dead, it will vindicate Him and also vindicate the faith of His disciples. The resurrection will prove that Jesus is in the Father or put another way, is one with the Father. This will be the indication of the new life for His followers. It’s important to grasp the sequence of Jesus’ teachings here. 1) Jesus promised to ask the Father to send another Helper (Counselor) to be with His disciples forever. 2) They should take courage that the Paraclete will indwell them forever. 3) Jesus promised His disciples that He will not leave them as orphans in this world. Instead, He will come to them after His resurrection. 4) This statement is intended to give them comfort as Jesus will be alive after His resurrection, so they will not need to fear death as He will give them His eternal life. 5) The world will not see Jesus any more after His burial. 6) All this will help the disciples to realize that Jesus is in the Father and that they are going to be in Him and He in them. They will be one with the Father and Son.

Q: Who is the person who loves Jesus according to v.21? (*The one who possesses Jesus commandments and keeps them. The word “has” in this context means “to grasp with one’s mind”.*)

So at one are the Father and Son that the one who loves the Son will also be loved by the Father and the Son. It is critical to understand that the believer does not initiate this relationship of love with Jesus. It is the believer who merely responds to the love found within the union with the Father and Son. (I John 4:10) The ongoing relationship between Jesus and His disciples will be characterized by obedience on their part. They love the Jesus in the same way that Jesus loves the Father. Thus, Jesus is the mediator in this love relationship with God but as a result of this love, Jesus shows Himself to the believer. The disclose or appearing refers to the post resurrection sightings but also is targeted to future disciples who will come to love Jesus, too. Just keep in mind that love is always manifested in obedience. The Spirit’s presence in the life of the believer will always lead a person to loving Jesus.

4. The question of Judas

[John 14: 22-24]

This Judas is not Judas Iscariot as he had already left the company and was out actively betraying Jesus as the very moment Jesus was making these statements. They were still all in the upper room at this point.

Q: What was Judas' question to Jesus? (v.22 - *Why would Jesus disclose Himself to them and not the world?*)

Q: Why do you think Judas is asking this question? (*He still held to the common misconception that the Messiah was coming to be a political ruler over the world at this time.*)

Here's the deal, Judas heard Jesus use the word "world" and noticed the discrepancy between how He used this word and how he expected the word to be used. He is having trouble reconciling the notion that the Messiah is coming to for the whole world to see and be subjected to His rule and what Jesus just said that only they would see Him after His resurrection. How could God's kingdom arrive without subsequent and undeniable splendor and glory?

Q: What is Jesus' response to Judas? (v.23 - *If anyone loves Me, he will keep My word...*)

So Judas is expecting a grand theophany in line with the wonders of the Old Testament and yet Jesus is telling Judas and the others that the theophany He has been speaking about will occur within the circle of love that displays itself in obedience to the Son's teaching. You want to see God in person, then love Jesus and keep His commandments. When a person does this, Jesus and the Father will come and make their abode with that person. There's the theophany to desire - God indwelling the believer. Jesus is focusing the disciples' attention on the broader revelation which is to come through their love-inspired obedience to Him. Obedience is the consequence of love, not the pre-requisite to love. What Jesus is saying is that obedience is the proof that a disciple has realized the love God has for them first.

Q: So if the Spirit abides in you, what has your body become? (*A temple of God*)

[I Corinthians 6:19-20]

Q: How should being a temple of God make a believer feel? (*good, honored, special*)

This placing the Spirit within the heart of man has another purpose. It is to prepare the believer for dwelling with God in heaven for all time after Jesus' second coming. (Rev. 21:3)

V.24 lets us know that mere duty will not generate obedience to Christ. Only love generates true obedience. This is why Jesus uses the word "keep" rather than obey most of the time. It is because keep indicates a watchfulness out of love for something or someone. We guard something dear to us and thus follow those teachings through - because they are precious to us. While the word obey is fine and is used from time to time, it is possible to obey without actually engaging your heart. The word "obey" has a negative connotation that one follows due to duty or obligation or necessity rather than love while "keep" doesn't have that stigma. Keep implies doing out of love and devotion rather than rote. Here at the end of v.24 Jesus equates His teachings to the Father's will. Thus, by keeping Jesus words, one is actually keeping oneself in the center of God's revealed will - which is explained through the entirety of the Bible. This is why Jesus brings up again the fact that what He is speaking and teaching does not come from Him but the Father.

5. Parting comfort

[John 14:25-31]

Q: What is one of the roles of the Holy Spirit after Jesus isn't with the disciples? (*v.26 - He will teach them all things and bring remembrance of the things Jesus said to them.*)

The phrase "in My name" (v.26) means that the Spirit will be Jesus' official representative to act on His behalf in the new kingdom order. Since the Spirit indwells believers, this teaching will be an "internal" teaching - from within.

[Jeremiah 31:33]

It is important to keep in mind that the Spirit was not bringing a new revelation. The spirits of this world will constantly bring "new" revelations. Instead, the Holy Spirit will only fill out the revelations brought by Jesus Himself. He will not add or subtract from what Jesus said or taught. Now this word in v.26 is for the disciples. We were not present when Jesus was alive and ministering on the earth. However, it doesn't mean that the Spirit cannot remind us of things Jesus taught through the Scriptures and not only bring them to mind but also explain them to us.

Q: What will Jesus leave for His disciples? (*v.27 - His peace*)

Q: What kind of peace is Jesus not leaving them? (*v.27 - the peace like that of this world*)

Q: What are some of the things that the peace of this world is built upon? (*ignorance, self-reliance, circumstances, etc.*)

While the word peace is a customary Jewish greeting and farewell, in this instance is Jesus' farewell and thus His parting gift to His disciples. Throughout the Old Testament, peace is a fundamental characteristic of God's kingdom, in the New Testament we see peace fulfilled through the offering of Jesus for our sins. Peace, as the New Testament defines it is a confidence in God's promises. Jesus always had peace because He always was confident that He had His Father's love and approval and knew His Father's promises. Jesus knew that His peace would be a source of courage and security for His disciples moving forward. The new order is the peace of God in the world.

Q: Based on what we've seen in this session, how do we gain and maintain peace? (*We must know Jesus personally. We then need to know the promises of God. Then we need to guard our beliefs and attitudes so that we remain confident in the Lord's ability to keep those promises to us.*)

For us, peace secures our composure in the face of trouble and dissolves fear. This is why Jesus could say to not let their hearts be troubled and not to let their hearts be fearful. The world is completely powerless to give this sort of peace.

[Jeremiah 6:13-15]

In this passage, God is railing against the religious leaders of the day who distributed false peace in the name of the Lord. God loathes this behavior and use of His name. The religious leaders were only superficially giving out peace to the broken-hearted people and instead of meeting their needs truly with the provision of the Lord, they patted them on the back and left them to continue suffering.

This is opposite of the disciples of Jesus who will display a peace transcendent of the world. Jesus' peace absorbed the hate, malice and sin of the world and eliminated it on the cross.

[Philippians 4:7]

The Holy Spirit is the One who will bequeath both the power and presence of God to the believer throughout their lives. He will remind us of our place in God's kingdom and His words which will encourage us with continued peace.

Q: What should have been the reaction of the disciples to Jesus returning to the Father? (v.28 - *They should have rejoiced.*)

Jesus is still dealing with what is troubling the disciples and that being His departure. He now gives them a very mild rebuke. Their failure to trust Him is a failure to love Him. If they truly loved Him, they would be glad He was going to His Father. After all, His departure secures the Spirit being with them forever. It should also be a source of joy for them as Jesus will be back with His Father, in the sphere where He belongs, in heaven sharing the glory with the Father He had before the world began. Genuine love for Jesus would have noted this. There is another source of joy Jesus mentions is that the Father is greater than Himself.

Q: Since God the Father and God the Son are both God, in what way is the Father greater than the Son? (*The Father is in heaven and is at the moment of Jesus speaking still radiating His full glory. Jesus, at that moment, is in human form - the form of the incarnation.*)

When He leaves to be with the Father, He will return to the former state of His glory that He had before the incarnation. It is important to keep in mind what this does not mean. The Father is greater refers to His position as the Father. It has nothing to do with their essence in which they are equal. This also does not indicate that Jesus is a little god or not God at all. It is merely Jesus' way of explaining why His disciples should be rejoicing at His departure. Again, the disciples are responding emotionally entirely according to their perception of their own loss. This grief shows their self-centeredness as opposed to a true love for Jesus, which He is pointing them to exhibit. As side note, even though this statement of Jesus in v.28 is merely a comparison between the glory of the Father and the glory of the incarnate Son, it does attest to the pattern of the functional subordination of the Son to the Father.

Here is an issue that shows that we in the church, despite the indwelling of the Holy Spirit still share some traits with Jesus' disciples before His crucifixion. We are more alert and conscious to our own grief than we are to dwelling upon what brings joy to Jesus' heart. We

focus on our problems rather than on what would delight Jesus. We can do this by re-focusing our minds on what He has given us - especially the Holy Spirit.

Then in v.29 Jesus insisted that acceptance of Him was pivotal to any spiritual experience. Jesus wasn't interested in shaming His disciples but wanted to ensure their faith would be ignited once they saw these things happen. This is very similar to Jesus' words in John 13:19 regarding Judas' betrayal.

Q: Who is the ruler of this world? (v.30 - *Satan*)

[Luke 4:13] - After tempting Jesus in the wilderness, the devil retreated and waited for an opportune time to return and press the temptation of Jesus. This time was the betrayal and crucifixion. Think of this from Satan's standpoint. Jesus was weak. His disciples confused and one of them just betrayed Him. No one understood Him or His teachings at that time and His disciples were frustrated and downtrodden. This time was ripe for attacking Jesus with temptation and get Him to crumble then kill Him once and for all.

Satan is the ruler of this world in that he leads the moral rebellion against God in the spiritual realm. Jesus did not fear Satan because he had nothing in Him. In other words, Satan had no claim on Jesus because Jesus had not committed any sin - any acts of rebellion against God. Think of it this way, Jesus had never even once acted independently of God by being self-willed. Jesus was not from this world and not subject to its rules. There was no justifiable charge or claim against Jesus by Satan. This could be translated, "he has no hold on Me." Jesus was speaking of Satan but also was keenly aware that Satan had entered Judas Iscariot in order to use him as his agent to bring about the death of Jesus.

Satan saw Jesus' death, at least at first, as his big victory over God. However, Jesus' death on the cross was actually the sign of Satan's biggest defeat ever. It was the culminating proof that Jesus loves His Father as shown by His willingness to obey Him to the point of death on the cross. He did exactly what His Father desired Him to do and when He wanted Him to do it and in the way He wanted Him to do it. Jesus gave us His example of how to love the Father in that He loved the Father at all costs. The self-centeredness and rebellion of the world is inconsistent with the obedience and self-sacrifice of Jesus towards His Heavenly Father.

Q: How does Jesus end this address in v.31? (*Get up and let's go out of here.*)

The time has come to leave the upper room. He still has some time with His disciples and a few things left to teach them before His arrest. However, He needs to be in the place of the arrest in a few hours and so they need to go now to ensure that Judas catches them there. Chapters 15-17 are the final farewell addresses and a prayer to His disciples before His arrest.

Q: Do you have any questions, comments, rebukes, or rebuttals?