

John 13-17
The Last Supper

I. The Washing of the Feet

A. *Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. ²And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, ³Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴rose from supper, laid aside his garments, and girded himself with a towel. ⁵Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. ⁶He came to Simon Peter; and Peter said to him, "Lord, do you wash my feet?" ⁷Jesus answered him, "What I am doing you do not know now, but afterward you will understand." ⁸Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no part in me." ⁹Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰Jesus said to him, "He who has bathed does not need to wash, except for his feet,[£] but he is clean all over; and you[£] are clean, but not every one of you." ¹¹For he knew who was to betray him; that was why he said, "You are not all clean."*

1. With this chapter begins the second half of the gospel which is also called the book of glory. John includes a great deal of detail of the Last Supper left out by the other three Gospels. There are four complete chapters detailing Jesus extended teaching to the apostles on the night he was betrayed.
2. The original meaning of this feast, celebrating the passing of the Angel of death over the Israelites in their escape from Egypt (Exodus 12:13), is being reshaped by the works and words of Christ, who will pass over to the father through the upcoming events of his passion, resurrection, and ascension. The saving work of Jesus will inaugurate a new exodus, liberating the human family from sin, selfishness, and Satan.
3. ***laid aside his garments*** - these words are symbolic of Christ's human life. John is carefully worded narrative makes this clear. The same Greek verbs that Jesus uses for laying down his life taking it up again in Chapter 10: 17 – 18 are here employed to describe how Christ laid aside his garments in service, verse 12 speaks of him taking them off again.
4. ***wash the disciples' feet, and to wipe them with the towel*** - This is a gesture of hospitality normally performed by a household slave, not the presiding host. Jesus thus shows himself a model of humility. This is also a preview of the far more dramatic washing of our feet accomplished by his crucifixion, when he would lay aside his garments and wash us in his blood.

5. ***If I do not wash you, you have no part in me.*** - the disciple cannot have Christ on his own terms but must submit himself to the divine plan already determined by the Lord. Many people want God to act in ways entirely understandable to them more acceptable with their preconceived notions. But God is God and will not be limited or dictated to by us.

6. ***He who has bathed does not need to wash, except for his feet*** - in the ancient world, a person could well have bathed, and yet, due to a recent walk their feet would have become dirty due to the dusty road and the fact that most wore sandals. Just like today, we will often bathed once a day and yet need to wash our hands more frequently. This is a cultural background of this text but what does it mean theologically? One who is bathed is baptized. In our Catholic and Christian tradition we bathe but once in this sense and, as the text says, do not need to wash. Once a person is validly baptized, the Catholic Church never directs that they be rebaptized. However, our feet still get dirty, that is to say, in our Christian walk we still have need of purification. Not the purification of baptism, but the purification of the sacrament of confession. Hence, theologically, Jesus teaches that even though we are washed, our “feet” (that is to say, the sins that cling to us like a dust as we walk our way) still need purification.

B. ***¹²When he had washed their feet, and taken his garments, and resumed his place, he said to them, “Do you know what I have done to you? ¹³You call me Teacher and Lord; and you are right, for so I am. ¹⁴If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. ¹⁵For I have given you an example, that you also should do as I have done to you. ¹⁶Truly, truly, I say to you, a servant[£] is not greater than his master; nor is he who is sent greater than he who sent him. ¹⁷If you know these things, blessed are you if you do them. ¹⁸I am not speaking of you all; I know whom I have chosen; it is that the scripture may be fulfilled, ‘He who ate my bread has lifted his heel against me.’ ¹⁹I tell you this now, before it takes place, that when it does take place you may believe that I am he. ²⁰Truly, truly, I say to you, he who receives any one whom I send receives me; and he who receives me receives him who sent me.”***

1. ***Do you know what I have done to you?*** - Jesus just asked you a question, answer it! And we ever really know what he has done for us? Is this not part of our Christian journey? As we grow in our Christian faith we come to understand more and more what Christ has really done for us.

2. ***example*** - Jesus is not merely performing some act, he is teaching. Every Christian was become a servant of others, even their enemies. Remember, Jesus washed the feet of Judas, knowing what he would do. To fail to heed Jesus teaching is, in a way, to make ourselves greater than Jesus. How can we say that something is beneath us which Jesus did? Are we

greater than he? Do we have a higher state in life than he? The one who fails to do it is Judas.

3. ***He who ate my bread has lifted his heel against me*** This is a quotation from Psalm 41:9 wherein the psalmist laments the treachery of his enemies but even more that is trusted companion one who ate at his table. As a Psalm continues however the turmoil of the psalmist gives way to confidence that God will vindicate him in due time. The Psalm surge is a prophecy of what Jesus would experience from Judas.
4. ***I tell you this now, before it takes place, that when it does take place you may believe that I am*** - the foreknowledge of Jesus is further evidence that he is true God from true God. Nothing is out of control here, Jesus is Lord and discreetly laying down his life and will freely take it up again our behalf of all believers.
5. ***he who receives any one whom I send receives me; and he who receives me receives him who sent me.*** - the authority of Jesus revealing is to be conferred to those to whom he speaks. Hence, he calls them to believe in us to believe through them and their testimony. To receive the testimony of the church is to receive the testimony of Jesus, to receive the testimony of Jesus through the Church is to receive the Father.

II. Jesus foretells his betrayal.

- A. ***²¹When Jesus had thus spoken, he was troubled in spirit, and testified, “Truly, truly, I say to you, one of you will betray me.” ²²The disciples looked at one another, uncertain of whom he spoke. ²³One of his disciples, whom Jesus loved, was lying close to the breast of Jesus; ²⁴so Simon Peter beckoned to him and said, “Tell us who it is of whom he speaks.” ²⁵So lying thus, close to the breast of Jesus, he said to him, “Lord, who is it?” ²⁶Jesus answered, “It is he to whom I shall give this morsel when I have dipped it.” So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. ²⁷Then after the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.” ²⁸Now no one at the table knew why he said this to him. ²⁹Some thought that, because Judas had the money box, Jesus was telling him, “Buy what we need for the feast”; or, that he should give something to the poor. ³⁰So, after receiving the morsel, he immediately went out; and it was night.***
- B. ***he was troubled in spirit, and testified*** - the fact that Jesus is designed and has foreknowledge of everything that will take place including his resurrection, this does not mean that he is free from human revulsion at the events that are about to take place.
- C. The seating arrangement at these festal meals was, as we have discussed in class,

around the low seated table wherein the disciples and Jesus reclined on their elbows, their legs diagonally behind them and about 45° of the table. They recline on their left elbow and rest with their right hands. The table whose shape was a U-shaped, and a seat of honor at one end of the U. It seems clear from this description that John was right next to Jesus and it is likely that Peter with the opposite side of the U, the other place of honor, which would explain him motioning to John to ask the Lord for further information.

- D. *after the morsel, Satan entered into him* - was this more soulful holy Communion? It is not clear from this passage but let us presume that it is. It is a fact that in every holy Communion we receive we do in fact receive the body and blood of Jesus. How fruitful does reception is however, is dependent upon us. It is possible for a person to receive Communion very fruitfully and be truly blessed. It is also possible for a person to receive Communion absentmindedly, in which case it is not a very fruitful reception. It is also possible for a person to bring condemnation upon themselves to the reception of holy Communion! Note that upon Judas is reception, Satan entered him. You may ask, how is this possible? How could someone be worse after receiving the body and blood of Christ? This possibility is in fact attested to in Scripture. In particular Paul takes up the theme in one Corinthians Chapter 11:27ff *therefore, whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment upon himself. That is why many among you are ill and infirm, and a considerable number are dying. If we discerned ourselves we would not be under judgment; but since we are judged by the Lord, we are being disciplined so that we may not be condemned along with the world.* This sort of teaching has been largely forgotten today.
- E. Notice that, even though John and Peter have knowledge of the significance of Judas, now that the Lord is pointing him out, neither does the same to prevent Judas from exiting or from going forth to betray the Lord. This shows forth a dull of mind and heart they are at this moment. They just don't get it. Perhaps the strong wine?
- F. *It was night* - recall the one of the main themes in John's gospel is the theme of light and darkness. The Lord had said, we must work well in the still day, for the night is coming when no one may work. The darkness is a symbol of Satan and evil. Now that Judas has gone forth the darkness is fully come. It is night.

III. Further Discourse -

- A. ³¹*When he had gone out, Jesus said, "Now is the Son of man glorified, and in him God is glorified; ³²if God is glorified in him, God will also glorify him in himself, and glorify him at once. ³³Little children, yet a little while I am with you. You will seek me; and as I said to the Jews so now I say to you, 'Where I am going you cannot come.'* ³⁴*A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. ³⁵By this all men will know that you are my disciples, if you have love for one another."*

1. ***Glorified*** - the heart of Jesus glory is to obey his father. Adam disobeyed God and lost his glory, Jesus obeys his father and retains his glory. The father is glorified by this act of obedience, because through it he shows the depths of his love for the world. Remember John 3:12, *for God so loved the world that he gave his only begotten son...*
2. ***Where I am going you cannot come*** - this saving act is something only Jesus can accomplish. No one can do it for him, no one can share this work, it is his alone to do. No one else has his power as God.
3. ***A new Commandment*** - by the saving actor Jesus, a new commandment of love becomes possible. The old law commanded human love, the new law brought to Jesus blood equips, and powers, and enables the Christian to love with divine love, God's own love shed forth into our hearts by the saving grace of Jesus Christ. The springs are low to a whole new level and its power working in our lives is proof that we are truly disciples of Jesus and that is grace is operative in our lives.

B. ³⁶*Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going you cannot follow me now; but you shall follow afterward."* ³⁷*Peter said to him, "Lord, why cannot I follow you now? I will lay down my life for you."* ³⁸*Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the cock will not crow, till you have denied me three times."*

1. Peter's response in the form of a question is an example of a biblical mechanism known as the inept response. The Lord has just says something very profound about love but Peter responds, "where did you say you were going?" At this point he is incapable of hearing or understanding the Lord's teaching but later he will grasp it.
2. ***But you shall follow afterward*** - as we reflected earlier, only Jesus can accomplish the saving work. But we are called to walk in his footsteps, we too must take up a cross and follow him. Peter would in fact follow him, Peter too was crucified.
3. Peter's bold promises for now ring hollow. But one day Peter's words will indeed be true. What of us?

IV. Challenges

A. ***Let not your hearts be troubled; believe in God, believe also in me. ²In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? ³And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. ⁴And you know the way where I am going."***

1. ***Let not your hearts be troubled*** - here's a call to face and the vision that comes from faith. If we are living a life of faith, we are on our way to heaven. But that way is through the cross. Lest we become discouraged, Jesus teaches on heaven. This is not take away our sufferings to give us a vision to understand them. Elsewhere in the same gospel Jesus said "in this world you shall have tribulation, but I have confidence, I have overcome the world." in the letter to the Hebrews in the 12th chapter we read, "for the sake of the joy that lay before him, Jesus, our Savior, endured the cross, despising the shame. And when his work was perfected took his place at the right hand of the Father."
 2. ***In my Father's house there are many rooms-*** this phrase would remind a first century Jew of the Temple in Jerusalem. The Temple was known as the father's house, and in the Temple there were many rooms: there were several courts many chambers for storage and living quarters for the priests. Jesus though, obviously refers to the heavenly temple of which the earthly temple is merely a model or a movie set of sorts.
 3. ***Prepare a place-*** our place in heaven needs to be prepared, but this is also another way of saying that we need to be prepared. It's like having a pair of shoes we need to grow into
 4. ***That where I am, you also may be*** - the essence of heaven is to be with God.
 5. ***And you know the way where I am going*** - do you? How biblical is your understanding of your life and of Jesus himself?
- B. ***⁵Thomas said to him, "Lord, we .do not know where you are going; how can we know the way?" ⁶Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me. ⁷If you had known me, you would have known my Father also; henceforth you know him and have seen him."***
1. Thomas is looking for a roadmap of sorts. He wants to know ahead of time all that will happen, what twists and turns life will take, etc.
 2. Jesus will not give Thomas a roadmap but simply says I am the way.
 3. ***no one comes to the Father, but by me.*** - a fundamental biblical teaching that Jesus is a unique and only Savior. Many modern Christians find such teaching difficult to stomach. They prefer Jesus to be a way not *the* way. But, like it or not, this is rock solid biblical teaching.
 4. ***If you had known me*** - a rather poignant and sad commentary. The disciples of miss the boat, they don't get it. They know about Jesus but they don't really know him.
 5. ***Have seen him*** - Jesus is the perfect image of the father, the image of the invisible God (Colossians 1:15). Through faith we see of Christ entire life shows forth the heart of the father and his love for the world.

C. ⁸*Philip said to him, “Lord, show us the Father, and we shall be satisfied.”*
⁹*Jesus said to him, “Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, ‘Show us the Father’?”* ¹⁰*Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works.* ¹¹*Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves.*

1. Phillip’s response is inept. He shows again that the disciples simply do not understand.
2. *And yet you do not know me?* Do you know him? Who is Jesus Christ? Is he done for you? Is he someone you really know, which is to figure from history?
3. That Jesus is in the father and the father is in him is attested to by, among other things, his works, his miracles. This is a motive of credibility. The miracles are called the faith not merely some carnival sideshow. How this Jesus shone forth his divinity in his works in your life?

D. ¹²*“Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. ¹³Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; ¹⁴if you ask[£] anything in my name, I will do it.*

1. This saying is hard to understand. In a corporate sense the Church has done the works of Christ and more besides. For example the Church has reached to the ends of the earth where Christ walked only in the holy land. But individually, it is hard for us to understand how we can achieve “greater” works than Jesus. But recall this, each of us is a unique unrepeatable individual. In this sense we glorify God uniquely and in each of us God works some works which are unique to us.
2. *Ask anything in my name* - most modern readers hear only the first part of this phrase “ask anything” but the second phrase is also important, “in my name” another way to express this might be to say, “according to my will”

E. ¹⁵*“If you love me, you will keep my commandments. ¹⁶And I will pray the Father, and he will give you another Counselor, to be with you for ever, ¹⁷even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.*

1. The keeping of the Commandments is the fruit of the Lord’s love in us. This love that is God’s is communicated to us through the Holy Spirit dwelling within us. The Holy Spirit transforms us so that we keep God will, that we love what God loves, want what God wants. Hence, we keep the Commandments.

F. ¹⁸*“I will not leave you desolate; I will come to you. ¹⁹Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. ²⁰In that day you will know that I am in my Father, and you in me, and I in you. ²¹He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him.” ²²Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” ²³Jesus answered him, “If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. ²⁴He who does not love me does not keep my words; and the word which you hear is not mine but the Father’s who sent me.*

1. *But you will see me* - the normal to life is to be living conscious contact with the Lord at all times; to see him through the eyes of faith. Is this a your experience of the Christian life?
2. *You will live also* - how do you experience new life in Christ? What is this

like?

3. ***How is it that you will manifest yourself to us, and not to the world?*** - fundamentally, the Lord answers this question by stating rather simply, that the proof that he is manifesting himself to us is that we keep his Commandments, that our lives are changed, that we keep his words. Those who do not know him or love him, simply stated, do not keep his will. To manifest, means to show forth to exhibit, to display. Hence the Lord shows us his power by changing our lives. We displays power to the world by lives are changed.

G. ²⁵***“These things I have spoken to you, while I am still with you. ²⁶But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. ²⁷Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. ²⁸You heard me say to you, ‘I go away, and I will come to you.’ If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I. ²⁹And now I have told you before it takes place, so that when it does take place, you may believe. ³⁰I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; ³¹but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go hence.***

1. ***But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I said to you.*** - here’s a solemn promise that the Holy Spirit will continue to be with the Church. Remember, Jesus did not write a book nor did he promulgate a written law. Rather, he founded the Church, selected apostles to head that Church, and said to them, “he who hears you hears me.” That the Church remembers authentically what Jesus actually said and did, and is able to teach in his name authoritatively, is guaranteed by the Holy Spirit. There is also implied here a kind of development of doctrine. Not everything is clear to the apostles now, but in due time the Holy Spirit will reveal it. This was true for the apostles, and it remains true for the Church which continues to reflect on Jesus teaching and apply it to current circumstances. It is not that there is new revelation, revelation closed with the death of the last apostle. Nonetheless the Holy Spirit continues to guide the Church to apply that revelation to current circumstances. What the Church formally proposes for our belief therefore, should in faith, be accepted as guidance from the Holy Spirit. This is according to the promise of Christ.

2. ***Peace*** - several things need to be said about this peace.
 - a. Jesus clearly distinguishes it from worldly peace, which is often procured by violence and is unstable. Jesus’ peace however is a spiritual serenity that comforts us regardless of our outward

- circumstances.
- b. Further, this peace is rooted in the truth Jesus elsewhere teaches, “do you think I have come to bring peace? I assure you the opposite is true, I have come not for peace but for division.” In this sense Jesus is stating that he must be the source of our peace, that his teaching and revelation must be the source of it. This will cause division since not everyone accepts Christ and his teaching. But with whole hearted acceptance of Jesus and his teaching is our true peace. You may recall the old bumper sticker, “Know Jesus, Know Peace, No Jesus no peace.”
 - c. The peace which Jesus offers is not peace without tribulation but rather, it is a peace rooted in the knowledge that everything will be all right because God knows all things and that everything works together for a good if we love and trust the Lord.
3. ***The Father is greater than I*** - Jesus the Son is equal to the Father in his divinity but less than the Father in his humanity. Further, although no one of the divine persons exceeds the other in greatness or glory, there is a relational hierarchy among them, where, unlike the Son and the Spirit, the Father alone possesses divine paternity and he has the distinction of being entirely without origin.
4. ***And now I have told you this before it takes place, so that when it does take place, you may believe.*** - everything that Jesus is saying is a call to faith. Nothing is out of control here, all is proceeding according to a divine plan. Jesus is doing all the Father has commanded him so that the world may know that he loves the Father and obeys him.

Chapter 15

V. *“I am the true vine, and my Father is the vinedresser. ²Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. ³You are already made clean by the word which I have spoken to you. ⁴Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. ⁵I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. ⁶If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned*

- A. There are several things that are taught here of importance
1. **The necessity of abiding** - Jesus says in verse three you are already made clean by the word I spoken to you. This is an image of baptism and faith which saves. But note Jesus goes on to warn that we must abide in this saving faith relationship with him since the Father does in fact prune branches that do not bear the fruit of faith.
 2. **The necessity of union** - we cannot bear fruit apart from Christ. It is like trying to tell a branch which has been cut from a tree to continue living..
 3. **Abiding implies habitual union.** The occasional Christian. The fair weather friend, the foul weather friend, will not be enough. Habitual union with the Lord is what is called for so that we may bear fruit not be pruned.
 4. **Hell is the lot of those who refuse to abide.** We cannot avoid the imagery which Jesus uses. Pruned branches are gathered and thrown into the fire to be burned. This is an image of hell. Too many preachers and Christians never mention hell any more. Jesus did, quite often actually.
- B. *⁷If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. ⁸By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. ⁹As the Father has loved me, so have I loved you; abide in my love. ¹⁰If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love. ¹¹These things I have spoken to you, that my joy may be in you, and that your joy may be full.*
1. *It shall be done for you* - notice that abiding in the Lord is the prerequisite for receiving whatever we ask. It makes sense that we would get what we ask for if we abide since to abide with the Lord is to be a one mind in one heart with him. We would not ask for stupid things or harmful things.
 2. *That you bear much fruit* - the heart of our glory and the glory of the Father in us is to bear much fruit. It is not so much about us and our will and our happiness, it is about bearing fruit for the kingdom of God, it is

about glorifying the Father.

3. ***If you keep my commandments, he will abide in my love*** - to avoid having the concept of abiding be some vague sort of thing Jesus makes it plain. The real fruit of abiding in God, of abiding Jesus love, is the keeping of the Commandments. We may ask, how do I know that I am abiding in God? The answer is not far away, in some distant land. The answer is near. By keeping the Commandments. To the degree that I abide in Jesus' love I will keep his Commandments. The keeping the Commandments is the fruit of God's love in us. It is not some human achievement.
4. ***That your joy may be full*** - God does not give us his Commandments to take away our fun or impose them as some onerous burden. Rather, he gives us the Commandments that we may have joy in his justice and the peace that comes from living in righteousness. The main source of our distresses is our sin, the main source of our sorrow is our iniquity. To abide in God and experience the fruit that comes from it, the fruit of the keeping of the Commandments and the fruit of relationship is our true Joy.

VI. ¹²***This is my commandment, that you love one another as I have loved you.*** ¹³***Greater love has no man than this, that a man lay down his life for his friends.*** ¹⁴***You are my friends if you do what I command you.*** ¹⁵***No longer do I call you servants, [£] for the servant [£] does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.***

- A. How do we love others as Jesus loves him? Only if we have received that love which comes from abiding. It is the fruit of a relationship with the Lord that is living conscious and consistent. As we experience the Lord's love we are able to share it with others. As we are transformed by that love we begin to think and love an act as the Lord would. This is why the Lord can give us this commandment.
- B. ***You are my friends if you do what I command you*** - many people call the Lord their friend but live lives that are in contradiction to this. A true friend of the Lord is someone who shares his values and his vision. Many people think of their friendship of the Lord only in terms of what they get out of it, which they think will be heaven. Here the Lord says friendship is also which you put into it. We have the dignity of being summoned to friendship with the Lord but we must respond to it.

VII. ¹⁶***You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you.*** ¹⁷***This I command you, to love one another.***

- A. Here's something of a summary of verse:
 1. Accept - the choice of the call of the Lord of you

2. Abide - in the Lord that your fruit may last
3. Ask - in accordance with the will of the Lord abiding in you
4. Apply - the vision of love is the Lord has placed in you.

VIII. *¹⁸“If the world hates you, know that it has hated me before it hated you. ¹⁹If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. ²⁰Remember the word that I said to you, ‘A servant^f is not greater than his master.’ If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. ²¹But all this they will do to you on my account, because they do not know him who sent me. ²²If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. ²³He who hates me hates my Father also. ²⁴If I had not done among them the works which no one else did, they would not have sin; but now they have seen and hated both me and my Father. ²⁵It is to fulfil the word that is written in their law, ‘They hated me without a cause.’*

- A. Here is a call to sobriety. The world, locked in sin, is hostile to the Lord and all the things of the Lord. The world is filled with rebellion. Why do we befriend the world so much? The book of James says a friend of the world is an enemy to God. Yet we still crave its comforts, we so easily accept its propositions, we so crave its approval. Most Christians seem to have concluded that their job is to win a popularity contest with the world and the people of the world. We are proud that we have no enemies, that everyone likes us! And yet Jesus has said, Woe to you when everyone speaks well of you For the false prophets were treated in just this way. Jesus you states here quite clearly that the mark of a true disciple is to experience some degree of the world’s hatred.

Chapter 16

IX. The Hatred Continued

A. *¹“I have said all this to you to keep you from falling away. ²They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God. ³And they will do this because they have not known the Father, nor me. ⁴But I have said these things to you, that when their hour comes you may remember that I told you of them.*

1. Persecution should not dispirit us. We have been told of it ahead of time that we should expect it. It is part of the landscape, something we should expect to encounter on the highway to heaven. It may not be the most pleasant part of the journey but there is something paradoxically consoling about it since it is evidence that we are on the path that Jesus walked.
2. ***whoever kills you will think he is offering service to God.*** - many people who claim to have true religion are in fact practicing a form of idolatry. Jesus goes on to say that the people who persecute them do not know the father. They claim to know him but they do not in fact know him. Further, Jesus says they do not know him either. Again, today, many claim to know Jesus but the Jesus they follow is a false, un-Biblical, Jesus. Many people remake Jesus according to their own designs. He is merely a

puppet who says what they want him to say and act in ways which they are comfortable. The true biblical Jesus does comfort the afflicted it is true. But he also afflicts the comfortable. The truth be told, we are in both categories.

X. More on the Spirit

A. ***“I did not say these things to you from the beginning, because I was with you. ⁵But now I am going to him who sent me; yet none of you asks me, ‘Where are you going?’ ⁶But because I have said these things to you, sorrow has filled your hearts. ⁷Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. ⁸And when he comes, he will convince the world concerning sin and righteousness and judgment: ⁹concerning sin, because they do not believe in me; ¹⁰concerning righteousness, because I go to the Father, and you will see me no more; ¹¹concerning judgment, because the ruler of this world is judged. ¹²“I have yet many things to say to you, but you cannot bear them now. ¹³When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. ¹⁴He will glorify me, for he will take what is mine and declare it to you. ¹⁵All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.***

1. ***“I did not say these things to you from the beginning, because I was with you. ⁵But now I am going to him who sent me;*** - Jesus is preparing them for a new stage of their lives, a stage wherein he will not be with them in the same manner and they must rely on his inner presence. Further, they must now expects more frequent persecution, for it is now the hour for the Son of Man to be glorified. This glorification to the suffering death and resurrection of Jesus will be continued in his mystical body the church. Hence, it is not merely physical sufferings and persecution is a must endure, but also resurrection and victory.
2. ***yet none of you asks me, ‘Where are you going?’ ⁶But because I have said these things to you, sorrow has filled your hearts.***- it is interesting, both Peter (13:36) and Thomas (14:5) and that’s Jesus is exact question. But both were seeking a worldly answer. Now that Jesus answered and more sweeping terms they are anxious and have become quite silent. They wanted to hear that Jesus was going to lead them to worldly glory and power but he spoke only of persecution and hatred. Frequently when we pray we want God to answer us but on our terms. We are less excited to have God speak to us frankly and we can grow silent and even stop praying.
3. ***Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you.*** - greater blessings will come when the Holy Spirit dwells within them at Pentecost. It has been said that Christmas is the feast of God with us. Easter is the feast of God for us. But Pentecost is the

feast of God within us. When the spirit comes he will give the apostles great power

- a. Power to proclaim the Gospel with boldness (acts 1:8; 4:31)
- b. Power to preserve and understand the truth in its fullness. (John 16:13)
- c. Power to give witness to Jesus even in times of persecution.(Luke 12:11)
- d. Power to fulfill the just requirements of God's law. (Romans 8:4)

4. The Holy Spirit will guide them to all the truth. This is been remarked done before in these notes. In addition, it is said here that the Holy Spirit will not speak in his own authority. Just as Jesus and only when he heard from the father so too will the Holy Spirit speak only that which he hears. Although there are three persons in the blessed Trinity, they speak with only one voice. Three persons in no way compete with each other for our attention, neither do they disagree about anything. Neither do they balance each other out. For example, the father is not God's justice and Jesus his mercy. Rather, in the one God justice and mercy meet and are like.

B. ¹⁶*“A little while, and you will see me no more; again a little while, and you will see me.”* ¹⁷*Some of his disciples said to one another, “What is this that he says to us, ‘A little while, and you will not see me, and again a little while, and you will see me’; and, ‘because I go to the Father’?”* ¹⁸*They said, “What does he mean by ‘a little while’? We do not know what he means.”* ¹⁹*Jesus knew that they wanted to ask him; so he said to them, “Is this what you are asking yourselves, what I meant by saying, ‘A little while, and you will not see me, and again a little while, and you will see me’?”* ²⁰*Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy.* ²¹*When a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a child^ε is born into the world.* ²²*So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you.* ²³*In that day you will have no more questions to ask me. Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name.* ²⁴*Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full.*

1. *you will see me no more; again a little while, and you will see me.*” - the statement must be important because it uttered three times in a short paragraph. At one level, it is a reference to the resurrection which occurs

after the burial. From Friday evening to Sunday morning they see him no more but as of Sunday they see him again. But the statement is all who of importance for us who do not see the Lord with our earthly eyes a one-day so see him in the glory of heaven. This patient certitude is most important for us for the Lord goes on to say in the same paragraph we have in the meantime much to suffer the joy is our final lot if we are faithful.

2. ***And no one will take your joy from you*** - there is a joy that we are called to have based on the vision of our faith. This joy is to be a deep joy that the sorrows of the world cannot eclipse.
3. ***You will have no more questions to ask me*** - our sorrows raise many questions, from a worldly point of view many things do not always make sense. But when we have risen from the dead we will have no more questions to ask. Likewise, all the questions of the apostles will be answered by just one look into the face of the risen Lord.

XI. When the Student is Ready the Teacher will appear

A. ***²⁵“I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father. ²⁶In that day you will ask in my name; and I do not say to you that I shall pray the Father for you; ²⁷for the Father himself loves you, because you have loved me and have believed that I came from the Father. ²⁸I came from the Father and have come into the world; again, I am leaving the world and going to the Father.” ²⁹His disciples said, “Ah, now you are speaking plainly, not in any figure! ³⁰Now we know that you know all things, and need none to question you; by this we believe that you came from God.” ³¹Jesus answered them, “Do you now believe? ³²The hour is coming, indeed it has come, when you will be scattered, every man to his home, and will leave me alone; yet I am not alone, for the Father is with me. ³³I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world.”***

1. What is their biggest obstacle in understanding the father and things spiritual? It is our sin. Our minds, our intellects are darkened due to sin. Further our heart is hardened and worldly. Been only after boatloads of mercy to many spiritual things make sense. Only to the degree that our sins are forgiven and washed away, that we are healed, only to this extent can we really see or have access to the father. It is the blood of Jesus that effects this healing and gives us access to the father. For now, Jesus needs to speak to them in parables and symbols. It is the same for us. Jesus begins with baby talk and, if we're faithful, leads us to deeper and more mature spirituality as our sins are forgiven and we are healed, as our mind it's clear in our hearts more upright.
2. As is so often the case the apostles exhibit the inept response. They

declared that they now understand Jesus clearly! But, truth be told, they have a long way to go! So do we. We often think we get it only to discover we only got part of it, and a small part of it at that.

3. ***I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world.*** - the Lord rebuke of them is not to dishearten them. All the things he says should ultimately be the source of our peace. Life involves growth and spiritual growth requires boatloads of humility but this is a source of peace for us. One source of growth for us is tribulation. But the Lord allows us tribulation that we may grow and tells us to be of good cheer for in the end if we are faithful none of these things will destroy us for Jesus is overcome the world.

Chapter 17

Priestly Prayer

XII. What it's all about -

- A. ***When Jesus had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come; glorify thy Son that the Son may glorify thee, ²since thou hast given him power over all flesh, to give eternal life to all whom thou hast given him.***

XIII. The Heart of Heaven -

- A. ***³And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent.***

IV. Pre-existence -

- A. ***⁴I glorified thee on earth, having accomplished the work which thou gavest me to do; ⁵and now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made.***

XV. Concerns about the Disciples

- A. ***"I have manifested thy name to the men whom thou gavest me out of the world; thine they were, and thou gavest them to me, and they have kept thy word. ⁷Now they know that everything that thou hast given me is from thee; ⁸for I have given them the words which thou gavest me, and they have received them and***

know in truth that I came from thee; and they have believed that thou didst send me. ⁹I am praying for them; I am not praying for the world but for those whom thou hast given me, for they are thine; ¹⁰all mine are thine, and thine are mine, and I am glorified in them. ¹¹And now I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one. ¹²While I was with them, I kept them in thy name, which thou hast given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled.

XVI. Prayers for the disciples

- A. *¹³But now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. ¹⁴I have given them thy word; and the world has hated them because they are not of the world, even as I am not of the world. ¹⁵I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. ¹⁶They are not of the world, even as I am not of the world. ¹⁷Sanctify them in the truth; thy word is truth. ¹⁸As thou didst send me into the world, so I have sent them into the world. ¹⁹And for their sake I consecrate myself, that they also may be consecrated in truth.*

XVII. Prayers for us all

- A. *²⁰“I do not pray for these only, but also for those who believe in me through their word, ²¹that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. ²²The glory which thou hast given me I have given to them, that they may be one even as we are one, ²³I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me. ²⁴Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world. ²⁵O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me. ²⁶I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them.”*