

EXPLANATION OF 43RD BIBLEBOOK

JOHN 14 (A.D. 70-95)

INTRODUCTION

John 14 to 17 consist of the discourses and prayer of Jesus at the Last Supper.

In John 14 Jesus comforts his disciples, by promising the continuous presence of the Holy Spirit and the greater works that the disciples will do. The tone of comfort is predominant.

OUTLINE

- (I) 14:1-3. Jesus goes to God the Father.
- (II) 14:4-6. Jesus is the way to God the Father.
 - a. Jesus is the way.
 - b. Jesus is the truth.
 - c. Jesus is the life.
 - d. Jesus is the only way!
- (III) 14:7-11. Jesus' essential relationship with God the Father.
 - a. To know Jesus is to know God (14:7).
 - b. To see Jesus is to see God (14:8).
 - c. Jesus is in the Father and the Father is in Jesus (14:10).
 - d. To hear Jesus is to hear God.
 - e. To believe in Jesus is to believe in God (14:11).
- (IV) 14:12-14. The relationship between the greater works and prayer.
 - a. The greater works (14:12).
 - b. Prayer in Jesus' name (14:13-14).
- (V) 14:15-18. The promise of the Holy Spirit.
 - a. The importance of obedience in receiving the Holy Spirit (14:15).
 - b. Jesus Christ requests the Father to give his disciples the Holy Spirit (14:16).
 - c. The Holy Spirit is the Paraclete.
 - d. The Holy Spirit is the Spirit of Truth (14:17).
 - e. The Holy Spirit makes the presence of God and Christ a reality (14:18).
- (VI) 14:19-24. **A confidential spiritual relationship with Christ is based on love and obedience.**
 - a. Jesus Christ will depart from this evil world and will no longer be seen with physical eyes (14:19).
 - b. Jesus Christ has an ontological relationship with God the Father, but a confidential spiritual relationship with Christians (14:20).
 - c. Jesus Christ continues to manifest himself in the experience of Christians (14:21).
 - d. The evil world cannot experience the spiritual relationship between Christ and Christians (14:22).
 - e. The spiritual relationship between Christ and Christians is based on love and obedience and the Triune God will manifest himself through the Spirit to Christians (14:23-24).
- (VII) 14:25-27. The functions of the Holy Spirit.
 - a. The Holy Spirit completed the teaching of Jesus Christ during his first coming (14:25-26).
 - b. The Holy Spirit brings real peace (14:27).
- (VIII) 14:28-29. The two natures of Jesus Christ.
 - a. The two natures of Jesus Christ in the Old Testament.
 - b. The two natures of Jesus Christ in the Gospel of John.
 - c. The two natures of Jesus Christ in the Letters.
 - d. Jesus Christ receives the same honour as God the Father.
- (IX) 14:30-31. The prince of the world is coming, but has no hold on Jesus Christ.

EXPLANATION

(I) 14:1-3. Jesus goes to God the Father.

14:1. Do not let your hearts be constantly troubled (vmpp). Continue to trust (vmpa) in God; also continue to trust (vmpa)(imperatives) in me.

14:2. In my Father's house¹ there are (vipa) many dwelling-places². If (it were) not so, I would have told (viaa) you, for I am going (vipn) to prepare (vnaa) a place³ for you.

14:3. And when I go (vsao) (after the ascension) and prepare (vsaa) a place for you, I will come (vipn) again and will take⁴ (vifd) you to be (face to face) with me, in order that where I am⁵ (vipa), you may be (vsapa) also.

Trust when you are tested. The verbs are commands and stand in the present continuous tense. The first verb refers to an inner disturbance (cf. 11:33; 12:27; 13:21; 14:1,27). When Jesus said that he was going away to a place his disciples could not come, they were filled with disturbing emotions. They were *sad* because Christ said he was going to leave them. They were *ashamed* because they had been quarrelling about who was the greatest. They were *perplexed* because of Jesus' prediction that one of them would betray him, another would deny him and all would fall away from him. They were *wavering* in their faith because they were probably thinking how it was possible that the Messiah could be betrayed. At the same time they *loved* Jesus and hoped that things would change. Their faith was being tested.

¹ G: oikia

² G: moné

³ G: topos

⁴ G: paralambanomai

⁵ G: eimi egó

The next two verbs refer to trust. With these words Jesus says that he is God, because people must believe in him as they believe in God (cf. 12:44)! Compare the words: “Do not be troubled, because God cares about you”⁶.

Different meanings of the coming of Jesus. In the Gospel of Luke and Acts (written in A.D. 60-61) there is a clear distinction between Christ’s coming in the Spirit after a few days⁷ and Christ’s second coming at the end of history⁸. But in the Gospel of John (written between A.D. 70-96) the distinction between the various phases of the promised coming of Jesus to his disciples is a vanishing distinction.

- First, the coming of Jesus to his disciples (during a period of forty days) after his resurrection from the dead (14:19; 16:22; cf. 20:20!).
- Second, the coming of Jesus in and through the Holy Spirit on the Day of Pentecost (for the duration of the whole New Testament period)(14:17-18)⁹.
- Third, the coming of Jesus (through his Spirit) throughout the whole New Testament period to discipline his congregations¹⁰.
- Fourth, the second coming of Jesus at the consummation of the world (6:39,40,44,54).

Because in John 14:3 Jesus uses the same word ‘to take’¹¹ in this passage as in Matthew 24:40-41 he is almost certainly speaking of the end of the world at his second coming¹². Here he will come so that the disciples will dwell with him on the new earth forever.

And because in John 14:16-23 Jesus is speaking of *his* coming (14:18) in the Spirit (14:16-17), he is almost certainly speaking of the end of the visible personal fellowship with his disciples on earth. Here he will come in order to manifest himself to believers and in order to make his home with believers on this present earth (14:21,23).

In John 14:1-4 Jesus is not thinking of the death of a believer in the first place, but of his own second coming. At his second coming he will welcome them. They will as it were embrace one another and look one another in the eyes! That is why his departure is not a calamity, but a blessing (cf. 16:7).

However, this passage may be applied to the death of a believer, because his spirit will also be welcomed in heaven¹³. It is this living hope that motivates a believer to continue to trust in Jesus Christ!

The Father’s house. The house of God before the second coming of Christ is *heaven*¹⁴ and after the second coming of Christ *the new earth*¹⁵. The word ‘rooms’ refers to dwelling-places. The word ‘place’ refers to where Christians will dwell, their position or state and final destination. By his death Jesus prepared an eternal place or destiny for his disciples and by his resurrection he prepared the disciples for that place or destiny.

(II) 14:4-6. Jesus is the way to God the Father.

14:4. And where I am going (vipa), you know (by relationship, reflection and intuition)¹⁶ (vira) the way.

14:5. Thomas said to him, “Lord, we do not know¹⁷ (vira) where you are going (vipa). How can (vipn) we know¹⁸ (vnra) the way (14:5)?

14:6. Jesus said to him, “I am¹⁹ (vipa) the way and the truth and the life; no one comes (vipn) to the Father, but by me.”

Jesus had previously revealed the way to God the Father (10:7,9)²⁰. But Thomas had not been listening very well. Maybe he thought like the Jews (7:35) that Jesus would go to an unknown place among the Gentile nations and that no one knew where that was. Thomas was thinking about the way Jesus had to take to get to that unknown place. But Jesus spoke about the Way which the disciples had to take to get to heaven!

This is the sixth ‘I AM’ statement of Jesus. All three words have the definite article.

a. Jesus is the way.

⁶ 1 Peter 5:7

⁷ Acts 1:4-8

⁸ Acts 1:11; Luke 21:25-28

⁹ cf. Matthew 28:20; John 14:23

¹⁰ Revelation 2:5,16

¹¹ G: paralambanomai

¹² cf. 1 Thessalonians 4:13-18

¹³ Philippians 1:21-23

¹⁴ Psalm 33:13-14; Isaiah 63:15

¹⁵ Isaiah 65:16-17; Revelation 21:1-3

¹⁶ G: oida

¹⁷ G: oida

¹⁸ G: oida

¹⁹ G: egó eimi

²⁰ cf. Matthew 11:27-30

Jesus Christ is not simply one of the possible ways to God, as some religions teach, but the only way! He does not merely show the way to God. Jesus Christ himself is the only way to God the Father²¹!

There is simply no other way to God! In his divine nature he is equal to each one of God's divine attributes, because he possesses each attribute in an infinite degree. For example, he not only has love or exercises love, but he is love and nothing but love. Likewise, he is righteousness and nothing but righteousness, etc. And likewise he is the way, the truth, the life and nothing but the way, the truth and the life. In every one of his deeds, words and attitudes, Jesus Christ is the way between God and his elect.

Jesus Christ is the only way from God to man (1:18). He revealed God to man and during his incarnation represented God visibly with man. All the divine blessings come down from God the Father through God the Son²².

Jesus Christ is also the only way of man to God (14:6). He is the only means of access to God the Father. He only reveals who the true God is. He is the only One who can restore the broken relationship of man with God. Whoever believes in Jesus Christ will have uninhibited access to God. He is the Mediator between God and man²³.

b. Jesus is the truth.

Jesus Christ is not simply one of the many religious truths, as some religions teach, but the only truth about God and man, the only truth about salvation and judgement. He is the embodiment of truth (8:36). He is the ultimate reality to which all the Old Testament shadows pointed²⁴.

He is also the absolute dependable source of truth (8:31-32)! He is the only visible image (manifestation) of the invisible God²⁵. Whoever knows him, knows God the Father (14:7). He stands directly opposed to every lie and all lies in religions, politics, jurisdiction, science and society. He hates lies and opposes lies. Only he is the truth that sets people free from every kind of slavery. Whoever believes in Jesus Christ will know the Creator and Saviour more and more until he will know him fully. The truth will take hold of him and influence him powerfully. The truth will set him free, guide him and sanctify him completely (8:31-32; 16:13; 17:17).

c. Jesus is the life.

Jesus Christ is the Creator of all physical life (1:3), but is not simply physical life himself. He is the life of God himself: he possesses all the glorious divine attributes (1:4). Because he has life in himself, he is the source of life for Christians. He is the life that stands opposite to every form of death: spiritual death caused by sin (5:24) and physical death (5:28-29; 11:25) and eternal death (3:16) as the judgement on all evil. Whoever believes in Jesus Christ will have spiritual life, will be resurrected from physical death and will never suffer eternal death in hell! The life in Jesus will produce the regenerate life of his spirit, the immortal physical life of his body and cause him to share eternal life in fellowship with the Living God (17:3). Just as 'death' means separation from God, 'life' means fellowship with God! As 'the light of life' Christ reveals the attributes of God. As 'the word of life' Christ reveals the will of God to Christians so that they may have fellowship with God the Father (6:68). He came into the world so that Christians may have life and abundance (10:10).

d. Jesus is the only way!

"No one comes to the Father except through me." The Christian faith is absolute (14:6)²⁶! No other so-called 'god' actually exists. There is no saviour outside Jesus Christ²⁷. These facts make Christian missions necessary and urgent!

(III) 14:7-11. Jesus' essential relationship with God the Father.

a. To know Jesus is to know God (14:7).

John 14:7 may be translated in two ways:

14:7. If you have come to know²⁸ (vira) me, you will also know²⁹ (vifd)(papyri, Codex Sinaiticus, Codex Bezae Cantabrigiensis) my Father.

or: If you had come to know me (by study, observation and experience)³⁰ (vira), you would also have come to know (by relationship, reflection and intuition)³¹ (vsla)(Codex Vaticanus, Codex Ephraemi) my Father.

²¹ Mark 12:14; Luke 20:21

²² Ephesians 1:3

²³ 1 Timothy 2:5

²⁴ Colossians 2:17; Hebrews 8:5; 10:1

²⁵ Colossians 1:15,19; 2:9

²⁶ Acts 4:12; 1 Timothy 2:5

²⁷ Isaiah 43:10-11; 45:21-22

²⁸ G: ginóskó

²⁹ G: ginóskó

³⁰ G: ginóskó

³¹ G: an édeite from oida

From now on you do know (by experience)³² (vipa) him and have seen³³ (vira) him (and his spiritual image remains constantly before your eyes).

We choose the second option with the first verb 'to know' the Greek 'ginóskó' in the perfect tense and for the second verb 'to know' the Greek 'oida' in the pluperfect tense. If the disciples had come to know Jesus Christ through everyday observation and experience, they would also have come to know God the Father by intuition and reflection.

Jesus says that his disciples had too often failed to see that he is the only way that gives access to God, the only truth that sets free, and the only life that transforms. If they had more carefully pondered his words and observed his deeds, then they would have learned to know Christ. And then they would also have known the Father, that is, they would have gained insight by mental reflection into the person of God the Father. No one in the Old Testament has had this privilege to see, recognise and know (by relationship, reflection and experience) God the Father in such a concrete, visible and even permanent way!

The disciples know and recognise the invisible God the Father through what Jesus said and through daily observation and experience of his visible image in Jesus Christ. The visible image of the invisible God remains constantly before their eyes.

b. To see Jesus is to see God (14:8).

14:8. Philip said (vipa) to him, "Lord, show (vmaa)(imperative) us the Father and it will be sufficient (vipa) to us (i.e. we will be content)."

14:9. Jesus said (vipa) to him, "So long a time I have been (I am)(vipa) with you, and yet you have not learned to recognise³⁴ (vira) me, Philip? He who has seen³⁵ (vpra) me, has seen³⁶ (vira) the Father . How can you say (vipa), 'Show (vmaa) us the Father'?"

Philip desired a visible revelation or appearance of God the Father as Moses and others received before³⁷. But he does not realise that he is seeing much more than Moses and the others ever saw (1:1,14,18; 14:9)!

All three perfect tenses in verse 9 express an ongoing result. The disciples have come to know Jesus Christ by observation and experience for such a long time. That knowledge is a continuing reality. They have seen Jesus and his visible image continues to be before their eyes. Thus they have also seen God the Father and his invisible image continues before their spiritual eyes. Their recognising, knowing and seeing is a continuous reality. Outside Jesus Christ there is no visible revelation of God (12:45)³⁸ or any salvation. The disciples had a sincere faith, but it was not yet mature.

c. Jesus is in the Father and the Father is in Jesus (14:10).

14:10a. Do you not believe (vipa) that I am in the Father, and that the Father is (vipa) in me?

The 'god' of a rationalistic and pure mathematical monotheism (as in Judaism) cannot unfold his divine essence in several divine personalities. But the God of the Bible reveals himself as God the Father, God the Son and God the Holy Spirit in one divine essence. The three different modes of existence are one in divine essence, that is, one in all their divine attributes. God the Father, God the Son and God the Holy Spirit never exist separate as human individuals (personalities) do, but constantly exist in one another and through one another as aspects of one divine self-conscious life.

d. To hear Jesus is to hear God.

14:10b. The words that I speak (vipa) to you I do not speak (vipa) of myself (i.e. does not originate only in Jesus Christ and are not simply on his own authority), but the Father who constantly dwells (vppa) in me is continuously doing (present tense) his work (i.e. speaking and acting) (i.e. in and through God the Son, the Mediator).

The ontological (essential) Triune God is reflected in the functioning of the Triune God. Whenever Jesus speaks, God the Father is speaking through Jesus' speaking. Every single spoken word of Jesus Christ is the word of God and the work of God the Father in Jesus! We must not think that God the Father is speaking through Jesus as a ventriloquist. On the contrary, God the Son speaks what is in the mind of God the Father, because it is also his mind! When God the Son speaks, the work of salvation of God the Father is carried out. The acts or works of God the Father are not limited to the words of Jesus, but also includes his miraculous signs, etc.

e. To believe in Jesus is to believe in God (14:11).

14:11. Believe (vmpa) me that I (am) in the Father, and the Father in me; but if not, then believe (vmpa) (imperatives) me because of the works themselves (i.e. on the evidence of the miracles themselves).

³² G: ginóskó

³³ G: horaó

³⁴ G: ginóskó

³⁵ G: horaó

³⁶ G: horaó

³⁷ Genesis 16:7,13; Exodus 24:9-11; 33:18-23; Numbers 12:6; Isaiah 6:1; Ezekiel 1:1; 8:3; 40:2

³⁸ Hebrews 1:3

Continue to believe in God and in Jesus (cf. 14:1) on the basis of what Jesus said about the essence of God the Father and God the Son. But if that is too difficult, continue to believe in God and in Jesus on the basis of the divine works of Jesus (cf. 9:31-33; 10:37-38; 11:39-40; 20:30-31)³⁹. To believe in Jesus is also to believe in God who sent him (12:44).

(IV) 14:12-14. The relationship between the greater works and prayer.

a. The greater works (14:12).

14:12. I tell (vipa) you the truth, he who believes (vppa) in me, the works that I do (vipa), also he will do (vifa); and greater (works) than these will he do (vifa), because I am going (vipn) to the Father.

The disciples of Jesus need not fear that the departure of Jesus would leave them without power to perform great works. The disciples would perform miracles in the physical realm (5:20-21)⁴⁰, but even greater works in the spiritual realm (5:24; 12:23-32; 17:20). The physical miracles were mainly performed among the Jews and were not permanent in nature (those saved from the Egyptians eventually died in the desert; those healed from sicknesses and handicaps, delivered from demons and raised from the dead all eventually died). However, the spiritual miracles like the conversion of unbelievers, making them disciples of Christ, equipping labourers, training leaders, multiplying congregations all over the world and writing the books of the New Testament would not only be much greater, but also permanent. These greater works would only begin after Jesus had departed to God the Father and had poured out the Holy Spirit. This shows that the spiritual miracles are much greater than the physical miracles!

b. Prayer in Jesus 'name (14:13-14).

14:13. And whatever you ask⁴¹ (vsaa) in my name, that I will do (vifa), in order that the Father may be glorified (vsap) in the Son.

14:14. If you will ask (vsaa) me anything in my name I will do (vifa) it.

This verse may not be taken out of context. Otherwise people would abuse this promise and ask for all kinds of selfish things. This verse refers to the greater works of verse 12. The greater works of verse 12 need the prayers of the disciples in the name of Jesus of verse 13-14.

In the book of Acts, both works in the physical realm as well as works in the spiritual realm were connected to prayer. For example, the prayer in Acts 4:24 was followed by boldly speaking the word. The prayer in Acts 6:4 was followed by the spreading of the word of God and the rapid increase in numbers of those who became obedient to the Christian faith. The prayers by Cornelius and Peter in Acts 10:2,9 resulted in the conversion of the first Gentiles to the Christian faith. And the prayers in Acts 12:5,12 resulted in the release of Peter from prison so that he could continue his ministry of apostleship in other countries!

The prayers that Jesus Christ will answer should be prayers in his name. To pray 'in the name of Jesus' means to pray on the basis of his completed work of salvation for Christians and it means to pray according to his sovereign will.

Jesus Christ is the Mediator of salvation. While God is unapproachable for natural man⁴², his completed work of salvation gives the Christian the right and ability to approach God's throne with confidence so that he may receive mercy and find grace to help in a time of need⁴³. Jesus Christ is also the Mediator of prayer. He responds to prayers in accordance to his will and eternal plan⁴⁴, he turns our imperfect prayers into perfect prayers before God the Father⁴⁵ and even does immeasurably more than all we ask or imagine⁴⁶! But because he has not revealed everything concerning his sovereign will to us, Christians need to pray in faith and trust that the answer he gives is always the best answer⁴⁷! That is why Christians should always pray, "Not my will, but your will be done"⁴⁸. Sometimes Christ's answer will be "yes"; sometimes "no" and sometimes "wait"!

Christ teaches his disciples to pray to him, in his name and that he would hear. This also proves that Jesus Christ is God.

(V) 14:15-18. The promise of the Holy Spirit.

a. The importance of obedience in receiving the Holy Spirit (14:15).

John 14:15 may be translated in two ways:

14:15. "If you love (vspa) me, (then) keep (vmpa)(imperative) my commandments."

[Then the verb 'keep' is a command in the present continuous tense. Obedience comes before love.]

Or: "If you love (vspa) me, you will keep (vifa) my commandments."

³⁹ Acts 2:22

⁴⁰ 2 Corinthians 12:12

⁴¹ G: aiteó

⁴² 1 Timothy 6:16

⁴³ Hebrews 4:16

⁴⁴ 1 John 5:14

⁴⁵ Revelation 8:3-5

⁴⁶ Ephesians 3:20

⁴⁷ Romans 8:28

⁴⁸ Luke 22:42

[Then the verb 'keep' is in the future tense. Love comes before obedience. The second translation has preference.]

"God gives the Holy Spirit to those who obey him"⁴⁹. The word 'obey' here refers to the response of faith to the gospel message. The people who hear and believe the gospel, receive the Holy Spirit as a seal⁵⁰. Thus, true believers are characterised by their ability to obey and their actual keeping of Christ's instructions with respect to love (13:34-35), faith (14:11) and prayer (14:13-14).

b. Jesus Christ requests the Father to give his disciples the Holy Spirit (14:16).

14:16. And I will ask⁵¹ (vifa) the Father and he will give (vifa) you another Helper (Representative)⁵² in order that he may be (vspa) with you forever.

The Greek language has two verbs for 'asking':

- The verb 'ask'⁵³ is always used when an inferior asks something from a superior. The word is always used of Christians praying to God and means 'begging' (4:9-10; 14:13; 15:7,16; 16:23-24,26).
- The verb 'request'⁵⁴ is always used when someone makes a request to his equal. The word is always used when Jesus Christ makes a request to God the Father. It is a request on the basis of equality (14:16; 17:9,15,20)! We may never picture Jesus as someone begging favours from God the Father. Jesus Christ has earned all the answers to prayers on the basis of his completed work of salvation. In John 11:22 Martha did not have the correct image of the relationship between God the Son and God the Father, because she employs the word 'beg'⁵⁵.

c. The Holy Spirit is the Paraclete.

The word 'Paraclete' literally means someone called to stand at your side and help you. However, it does not have the passive meaning of 'Advocate' or 'Counsellor', someone called to assist you as in the Latin translations of the Bible. It also does not have the passive meaning of 'Comforter' as in the Greek translation of Job 16:2. It rather has the active meaning of 'Helper', 'Mediator' and 'Representative' as in other Greek literature.

Jesus is the Representative of believers in heaven and speaks on their behalf to God the Father⁵⁶. He represents Christians with God in heaven. He is the Mediator between Christians and God. He actively intercedes for Christians with God in heaven. He is the Helper of Christians in heaven.

The Holy Spirit is also a Representative. He is the Representative of Jesus Christ on earth and speaks on behalf of Jesus Christ to believers (14:16-17; 16:13-15). He represents Jesus Christ with Christians on earth. He is the Mediator between Jesus Christ and Christians. He actively explains Christ's words to us on earth (14:26; 15:26; 16:14). He applies Christ's completed work of salvation (justification and sanctification) in people's lives on earth. He glorifies Jesus Christ among Christians on earth (16:13-15). He is the Helper of Christians on earth.

The Holy Spirit is not an impersonal power, as Unitarians believe, but a Person with personal attributes⁵⁷. He is a Person (a distinctive mode of God's existence) just as God the Father and God the Son⁵⁸. He has the same divine nature and is in essence one with God the Father and God the Son.

Another Representative. The Holy Spirit is not 'another' Representative or Mediator (14:16) in the sense that he differs from Jesus Christ, but a Representative or Mediator just as Jesus Christ. Just as Jesus Christ is the Representative of believers with God in heaven, so the Holy Spirit is the Representative of Jesus Christ with Christians on earth. The Holy Spirit is the Spirit of Jesus Christ with and in Christians (14:16-17) or 'Christ in you'⁵⁹! The Holy Spirit is present everywhere on earth, and takes the place of Jesus Christ during his incarnation, when he according to his divine-human nature was present only in one place on earth. The Holy Spirit is everything to Christians on earth what Jesus Christ would have been to them if he were still on earth!

The functions of the Triune God are based on the ontological (essential, substantial) being of the Triune God. The outpouring of the Holy Spirit (the baptism with the Spirit) is the work of God the Father⁶⁰ and of God the Son⁶¹. As

⁴⁹ Acts 5:32

⁵⁰ Ephesians 1:13-14; cf. Acts 38-41; 44-48; 11:14-18; 15:7-11

⁵¹ G: erótaó

⁵² G: paraklétos

⁵³ G: aiteó

⁵⁴ G: erótaó

⁵⁵ G: aiteó

⁵⁶ 1 John 2:1

⁵⁷ Acts 15:28; Romans 8:26; 1 Corinthians 12:11; 1 Timothy 4:1; Revelation 22:17

⁵⁸ Matthew 28:19; 1 Corinthians 12:4-6; 2 Corinthians 13:14; 1 Peter 1:1-2

⁵⁹ Romans 8:9-10; 2 Corinthians 3:17-18

⁶⁰ Acts 2:17; 11:16-17

⁶¹ Matthew 3:11; Acts 2:33

God the Father and God the Son, so God the Holy Spirit teaches (14:26), guides Christians on the way of all the truth (16:13) and convicts people of sin, righteousness and judgement (16:8).

Unique historical events. Just as the ascension of Jesus Christ is a unique historical event, likewise the outpouring of the Holy Spirit on the Day of Pentecost is a unique historical event. Ascension and Pentecost are never again repeated.

d. The Holy Spirit is the Spirit of Truth (14:17).

14:17. the Spirit of truth, whom the world cannot (vipn) receive (vnaa), because it neither sees (observes)⁶² (vipa) nor knows (by observation and experience, therefore: acknowledges)⁶³ (vipa) him. You do know (by observation and experience and consequently: acknowledge)⁶⁴ (vipa) him, because he dwells (vipa) by your side and will be (vifd) within you.

Jesus Christ is called the Truth (14:6), because he fulfils the Old Testament shadows and inaugurates the New Testament realities (1:17)⁶⁵.

The Holy Spirit is called ‘the Spirit of Truth’ (14:17), because he applies Christ’s completed work of salvation that was earned at his first coming to the lives of new believers throughout the history of the world.

After the outpouring of the Holy Spirit the world cannot accept him, because it neither sees (observes) him nor knows (acknowledges) him. The ‘world’ (cf. 1:9) is here the world of lost people (3:19), the realm of evil that is openly hostile against God, Christ and Christians (15:18). This world follows the lies of Satan (8:44; cf. 14:30), cannot discern or possess spiritual matters⁶⁶ and do not acknowledge the Spirit (12:22-37)⁶⁷. The word ‘to know’ means to know by observation and experience and to acknowledge. Both verbs ‘sees’ and ‘knows’ are in the present continuous tense. Genuine Christian believers *continually* see, observe and discern the Holy Spirit and his work with their spiritual eyes and *persist* to know and acknowledge him in their lives.

After the outpouring of the Holy Spirit, he will be ‘with’ and ‘in’ Christians, that is, at their side to help them and in their hearts and lives. God (Christ) through his Spirit comes to live in the midst of the Christian Church⁶⁸ and makes the Christian Community to be his people consisting of kings, priests and prophets from every nation in the world⁶⁹.

Preparation and fulfilment. God’s people *ended the Old Testament period of preparation* as ‘children under tutelage of the law’ and *developed during the New Testament period of reality* into ‘mature sons and heirs’⁷⁰. They laid down their national (Jewish) character, determined by the ceremonial law (consisting of holy people, holy places, holy times and holy actions), and became God’s international people⁷¹.

God’s people⁷² during the Old Testament period are not terminated (at the first coming of Christ) or substituted (by the Church), but are continued on a higher plane (of the fulfilment of prophecies, promises and shadows into realities) during the New Testament period and are extended (enlarged) to include believers from all the Gentile nations.

e. The Holy Spirit makes the presence of God and Christ a reality (14:18).

14:18. I will not leave (vifa) you as orphans; I am coming (vipn) to you.

Although Jesus Christ in his divine-human nature is leaving his disciples behind on earth in order to ascend to heaven, he himself returns to them in the Holy Spirit. The Holy Spirit reminds believers of everything Jesus Christ said when he was on earth, teaches them all things they should know (14:26), testifies about Jesus Christ (15:26), glorifies Jesus Christ (16:13-15), that is, makes the divine attributes of Jesus Christ a visible reality among Christians and puts Jesus Christ in the centre of the lives of Christians. He applies the merits and completed work of salvation of Jesus Christ at his first coming in the lives of Christians everywhere today.

Thus, when the Holy Spirit is poured out at Pentecost, *Jesus Christ (in his manifestation as Holy Spirit) returns to his followers!* John 14:18 does not refer to the future second coming of Jesus Christ, but to his coming in the Holy Spirit at Pentecost! That is why the knowledge and experience of a confidential relationship and connection with Jesus Christ in his death and resurrection is a fruit of the Holy Spirit⁷³. God the Father and God the Son come to live with and in the believer through the Holy Spirit (14:23).

(VI) 14:19-24. A confidential spiritual relationship with Christ

⁶² G: theóreo

⁶³ G: ginósko

⁶⁴ G: ginósko

⁶⁵ Colossians 2:17; Hebrews 8:5; 10:1

⁶⁶ 1 Corinthians 2:12-14

⁶⁷ Acts 2:12-17

⁶⁸ Ephesians 2:22

⁶⁹ 1 Peter 2:9-10

⁷⁰ Galatians 4:1-7

⁷¹ Revelation 5:9-10

⁷² The believers in Israel

⁷³ Romans 8:9-11,15-17; 1 Corinthians 12:12-13

is based on love and obedience.

**a. Jesus Christ will depart from this evil world
and will no longer be seen with physical eyes (14:19).**

14:19. Still a short while and the world no longer observes (see with physical eyes)⁷⁴ (vipa) me, but you observe⁷⁵ (vipa) me. Because I live (vipa), you also will live (vifa).

Unbelievers did not see Jesus physically anymore after his death. ‘The little while’ (cf. 7:33; 12:35; 13:33; 14:19; 16:16-20) was until his public trial that same night and his crucifixion the next day. Until then the world of unbelievers (the Jews with their religion and the Romans with their politics) had observed Jesus. But after his resurrection he appeared visibly only to believers⁷⁶. The world of unbelievers did not see him with their physical eyes anymore!

⁷⁴ G: theóreo

⁷⁵ G: theóreo

⁷⁶ 1 Corinthians 15:1-8

In the Gospel of John (written between A.D. 70-96) the distinction between the various phases of the promised coming of Jesus to his disciples is a vanishing distinction.

- First, the coming of Jesus to his disciples (during a period of forty days) after his resurrection from the dead (14:19; 16:22; cf. 20:20!).
- Second, the coming of Jesus in and through the Holy Spirit on the Day of Pentecost to continue his work (for the duration of the whole New Testament period)(14:17-18)⁷⁷.
- Third, the coming of Jesus (through his Spirit) to discipline his congregations (throughout the whole New Testament period)⁷⁸.
- Fourth, the second coming of Jesus at the consummation of the world (6:39,40,44,54).

Believers will continue to see Jesus with their spiritual eyes after Pentecost. Because in John 14:16-23 Jesus is speaking of *his* coming (14:18) in the Spirit (14:16-17), he is almost certainly speaking of the end of the visible personal fellowship with his disciples on earth. Here he will come in order to manifest himself to believers and in order to make his home with believers on this present earth (14:21,23).

And because the believers have been born-again and the Spirit of Christ lives in them, their spiritual eyes have been opened and they will continue to observe Jesus Christ after he returned to his Father. They will be able to see him with their spiritual eyes. Unbelievers and believers will only see Jesus again with their physical eyes at his second coming⁷⁹.

b. Jesus Christ has an ontological relationship with God the Father, but a confidential spiritual relationship with Christians (14:20).

14:20. in that day you will recognise (understand, realise)⁸⁰ (vifd) that I (am) in my Father, and you (are) in me, and I (am) in you.

After the outpouring of the Holy Spirit on the Day of Pentecost and throughout the whole New Testament period Christians will recognise and acknowledge the essential (ontological) relationship that exists between God the Father and God the Son. And they will also recognise and acknowledge the spiritual relationship that exists between Christ and Christians. The ontological relationship of God the Son to God the Father is not the same as the spiritual relationship of Christ to Christians, but it is the example for the relationship between Christ and Christians. The two relationships are not of the same order: the essential (ontological) relationship between God the Father and God the Son remains the same for all eternity and does not grow. But the spiritual relationship between Christ and Christians has a beginning, grows and continually bears more fruit in the character and works of Christians. The spiritual and confidential relationship that exists between Christ and Christians is also depicted as the relationship between the Shepherd and his sheep (10:16), as the Vine with its branches (15:5) and as the Head with its Body⁸¹.

c. Jesus Christ continues to manifest himself in the experience of Christians (14:21).

14:21. He who has (vppa) my commands and keeps (vppa) them, he it is (vipa) who loves (vppa) me. And he who loves (vppa) me will be loved (vifd) by my Father, and I too will love (vifa) him, and I will manifest (vifa) myself to him.

All three verbs are in the present continuous tense. One of the characteristics of a true disciple of Jesus Christ is that he obeys Christ's instructions (13:34). In verse 15, love precedes obedience, but in verse 21, obedience precedes love. Love and obedience are inseparable (15:14)! Jesus speaks of obedience after the outpouring of the Holy Spirit, because obedience without the Holy Spirit is impossible⁸².

The love of Christ precedes the love of Christians⁸³, but also follows it (14:21). God's first love for us (3:16)⁸⁴ creates in us a desire to obey him. Our obedience proves our love and creates another cycle of the love of God and of Christ for us. And this in turn creates another cycle of obedience to Christ.

The way in which Jesus Christ shows himself to a Christian is always in and through the Holy Spirit. Jesus Christ may appear to him in a vision or dream, but will certainly show (reveal) himself in his Word, the Bible. That is why Satan and the enemies of Christians try to keep the Bible away from people⁸⁵. The reading of the Bible will cause them to believe in Jesus Christ and will bring them eternal salvation. The revelations of the Holy Spirit, either objectively in salvation history or subjectively in the experience of Christians, will never conflict with the objective revelations of Christ in the Bible⁸⁶! The Spirit is the Spirit of truth (14:17). The Bible is the truth (17:17) and Christ is the Truth.

d. The evil world cannot experience the spiritual relationship between Christ and Christians (14:22).

⁷⁷ cf. Matthew 28:20

⁷⁸ Revelation 2:5,16

⁷⁹ Revelation 1:7

⁸⁰ G: ginóskó

⁸¹ Ephesians 1:22-23

⁸² Romans 5:5

⁸³ Romans 5:6,8,10

⁸⁴ 1 John 4:7-10,19; Romans 8:28-39

⁸⁵ Luke 8:12; 2 Timothy 3:15

⁸⁶ Ephesians 6:17; 1 Timothy 3:16

14:22. Judas (not Judas Iscariot) said to him, “Lord, what has happened (vira) that you intend (vipa) to manifest (vnpa) yourself to us and not to the world?”

This Judas was Thaddaeus or Judas, son of James⁸⁷. Not only Philip (14:8), but also Judas (14:22) misinterpreted the words of Jesus. He was thinking of a public manifestation of Jesus by means of miracles or of a visible appearance of Jesus as in his second coming. But Jesus was speaking of a revelation through the Holy Spirit. The revelation of Christ to his disciples is of a spiritual nature.

But the disciples kept dreaming about a future material Jewish-national kingdom on earth (cf. 7:3-4)⁸⁸. That is why Judas asked why Jesus was not aiming for a public manifestation of his power and victory.

e. The spiritual relationship between Christ and Christians is based on love and obedience and the Triune God will manifest himself through the Spirit to Christians (14:23-24).

14:23. Jesus replied (viao), “If someone loves (vspa) me, he will keep (vifa) my word, and my Father will love (vifa) him, and we will come (vifd) to⁸⁹ him and make (vifm) our home (dwelling-place)⁹⁰ with him (i.e. we will stay with him).

14:24. He who does not love (vppa) me, does not keep (vipa) my words⁹¹; and the word, which you hear (vipa) is (vipa) not mine, but the Father’s who sent (vpaa) me.

The singular ‘someone (anyone)’ emphasises the personal responsibility of every believer. When people really love Jesus Christ, the one and only God will certainly love them. When people say that God is their Father (like Jews tended to do), then they will certainly love Jesus Christ (8:42). Whoever loves God the Father will also love Jesus Christ⁹². But whoever rejects Jesus Christ, also rejects the God of the Bible⁹³, who is the only God that exists⁹⁴!

In the Holy Spirit the Triune God comes to stand face to face with the Christian and makes his home at the side of the Christian (14:23) and in the Christian (14:17)⁹⁵. The presence of the Triune God is a reality that is experienced. It leads to justification, sanctification and glorification. In verse 23 the Triune God through his Spirit makes his home with the believer. But in verse 2 and 3 the believer makes his home with the Triune God at Christ’s second coming! Then the believer will not only see God with spiritual eyes, but also with his physical eyes⁹⁶, because Jesus Christ is forever the visible image of the invisible God⁹⁷!

The ‘logos’, the teaching of Jesus (14:24), is the standard for the Christians doctrine and the Christian life. The ‘Logos’, God who also took on the human nature (1:1,14), is the embodiment of everything he taught. Thus: whoever loves the Logos (the Word or Christ) also loves the logos (the teaching or word of Christ). “Whoever loves me, obeys my teaching” and “Whoever obeys my teaching, loves me”. To such a person God will not reveal himself! *The logical conclusion is that whoever rejects Christ and Christ’s teaching rejects God and God’s teaching (cf. 7:16)⁹⁸.*

(VII) 14:25-27. The functions of the Holy Spirit.

a. The Holy Spirit completed the teaching of Jesus Christ during his first coming (14:25-26).

14:25. These things I have told (vira) you while still remaining (vppa) with you.

14:26. Moreover, the Helper (Representative), the Holy Spirit, whom the Father will send (vifa) in my name, he will teach (vifa) you all things and he will remind (vifa) you of all things that I myself said (vial) to you.

In these verses, Jesus draws a distinction between his teaching during the time he was still on earth and his teaching through the Holy Spirit during the time he is gloriously exalted in heaven! While he was with his disciples on earth, he taught them many things. The four Gospels are full of the teachings of Jesus Christ while he was still on earth. But some of the most important events had still not taken place. Jesus said that after his physical departure from the earth, he would make many things much clearer to his disciples through the coming Holy Spirit. Jesus promised that the Holy Spirit would teach his disciples everything that is necessary for salvation and for their task as Christ’s witnesses. And he promised that the Holy Spirit would remind them of everything he had taught them while he was still on earth.

⁸⁷ Luke 6:16; Acts 1:13

⁸⁸ Acts 1:6

⁸⁹ G: pros

⁹⁰ G: moné

⁹¹ G: logos

⁹² 1 John 5:1

⁹³ Luke 10:16

⁹⁴ Isaiah 43:10-11; 45:21-22

⁹⁵ cf. 1 Corinthians 3:16; 6:19-20

⁹⁶ Revelation 22:4

⁹⁷ Colossians 1:15

⁹⁸ 1 Thessalonians 4:8

Jesus Christ began his prophetic task in the Old Testament period when his Spirit spoke through the Old Testament prophets⁹⁹. Jesus Christ completed his prophetic task in the New Testament period when his Spirit spoke through the New Testament apostles and disciples. The Holy Spirit is the Spirit of Jesus Christ, the Spirit of God¹⁰⁰.

The Holy Spirit would *recall* all the truths that Jesus spoke while he was still on earth (14:26b). Why recall these old truths? Jesus Christ guarantees that the Holy Spirit would see to it that the four Gospels would be recorded absolutely complete and intact.

The Holy Spirit would *teach* the apostles everything they need to know about God's message of salvation and about God's task in the world (14:26a). Why teach these new truths? Jesus Christ would continue his teaching through his witnesses: the Holy Spirit through his apostles (15:26-27) so that the recording of the Acts of the Apostles, the Letters of the New Testament and the book of Revelation would be the absolute complete and absolute intact revelation of God to man!

This continued instruction of Jesus was necessary, because some important events in God's salvation history had not yet taken place: his death, resurrection, ascension, enthronement and the great commission. These events need to be explained so that the people in the world would be able to understand the significance of these events, especially understand the significance of the death and resurrection of Christ. Only after these events would the apostles have the deep and complete insight into God's eternal plan of salvation, which was hardly registered when it was first heard (2:22; 12:16). Before the indwelling Holy Spirit became a reality the apostles could hardly understand what Jesus taught. Therefore later Paul says, "This is what we speak, not in words taught by human wisdom (Jewish theologians and Greek philosophers) but in words taught by the Spirit, expressing spiritual truths in spiritual words"¹⁰¹.

All major religions and cults in the world have only one human witness, one so-called 'founder' of their religion or cult. But Jesus Christ has twelve apostles as eye-and ear witnesses of his life, death, resurrection and ascension¹⁰². And he has at least five hundred other people who have been eye-witnesses of his resurrection from the dead¹⁰³!

The apostles would need the Holy Spirit, because especially they would be Christ's eye- and ear-witnesses. They would be the official witnesses of his death, resurrection and teachings. They would be his instruments to plant the Christian Church among the Jews, the Samaritans and the Gentiles. They would be his instruments to write the books of the New Testament. They would be the authoritative interpreters of the teachings of Jesus and thus establish Christian doctrines. That same Holy Spirit teaches Christians today to understand the Bible and reminds Christians in their daily situations of life of what Jesus wants them to do.

Some religions have so many religious books that there is no unified message in it. Another major religion has deliberately destroyed all other hand-written copies of their original religious book, because there were too many differences and deviations in these copies. But the hand-written copies of the original Bible books have never been deliberately destroyed by Jews or Christians. Also the contents of the Bible have never been changed, as one major religion falsely accuses Jews and Christians of doing. There is not a single archaeological, historical or literary proof to substantiate that false accusation! Jesus Christ forbade any addition or subtraction from his teaching¹⁰⁴. And the apostle Paul taught that no one should go beyond what is written in the Bible¹⁰⁵! The Qumran manuscripts of some books from the Old Testament (between 250-50 years B.C.) prove that the Old Testament has never been changed! And the thousands of manuscripts of the New Testament in the original Greek language (dating back to the first 5 centuries A.D.) and the thousands of manuscripts of translations of the New Testament in the Latin, Syriac, Coptic and other languages in the first 3 centuries A.D. prove without any doubt that the New Testament has never been changed! There is not one other document in history that is so overwhelmingly attested as the Bible! Anyone implying the opposite simply cannot prove his lies!

b. The Holy Spirit brings real peace (14:27).

14:27. Peace I leave (vipa) with you; my peace I give (vipa) to you; not as the world gives (vipa) I give (vipa) to you. Let not your hearts any longer be troubled (vmpp), nor let them remain afraid (cowardly, timid) (vmpa) (imperatives).

Jesus gives his peace to Christians. This peace is not the peace the world gives. The word 'peace' has two distinct meanings in the Bible:

- Negatively, 'peace' means the absence of outward disputes and war, the absence of inward irritation, anger, fear, turbulent feelings, moral conflicts, etc. This is what the world regards as peace.
- Positively, 'peace' means making whole what was previously broken. 'Peace' means that a broken relationship has been restored, an aborted goal in life has been taken up again, hurt feelings have been healed and everything that God deems necessary has been established in your life.

⁹⁹ 1 Peter 1:9-12

¹⁰⁰ Romans 8:9-10

¹⁰¹ 1 Corinthians 1:22-25; 2:13

¹⁰² Luke 24:44-49; John 15:27; Acts 1:1-8,21-22

¹⁰³ 1 Corinthians 15: 3-8

¹⁰⁴ Revelation 22:18-19

¹⁰⁵ 1 Corinthians 4:6

Only Jesus Christ gives this peace! Genuine peace is inseparably bound to Jesus Christ: it is the peace which God makes with sinners and his enemies¹⁰⁶; the peace which believers experience in their relationship with God¹⁰⁷; and the peace which Christians who come from different backgrounds (as Jew and Gentile) make with one another¹⁰⁸. It is the peace which is the fruit of restored relationships and of doing what is right in God's eyes¹⁰⁹. It can therefore also be the peace deep in your heart even when the storm of persecution and hatred of the world rages around you, because you know that you are speaking and acting the truth!

The Kingdom (kingship) of God is a matter of righteousness, peace and joy in the Holy Spirit¹¹⁰! The God of peace will soon crush Satan under the feet of Christians¹¹¹.

The word 'troubled' points to being moved by sorrow and unrest (cf. 11:33; 12:27; 13:21; 14:1,27). The word 'peace' in this context means an absence of spiritual unrest, a deep assurance of being saved and a genuine realisation of God's loving nearness under all circumstances.

This peace is the result of focussing on God, trusting in God and contemplating the promises of God. Someone said, "Peace is the smile of God reflected in the heart of his child." Therefore there is no reason for a Christian to be afraid, cowardly or timid. God has not given Christians a spirit of timidity, but a spirit of power, of love and self-discipline¹¹².

(VIII) 14:28-29. The two natures of Jesus Christ.

14:28. You heard (viaa) that I said (viaa) to you, 'I am going away (vipa) and I am coming (vipn) to¹¹³ you. If you were loving (viiia) me, you would be glad (viao) that I am going (vipn) to the Father, for the Father is (vipa) greater than I.

14:29. And now I have told (vira) you before it happens (vnad), in order that when it does happen (vsad) you may believe (vsaa).

Jesus predicts his going away. It refers to his death, resurrection and ascension into heaven (14:2-3,12). He also predicts his coming to be face to face with them. This refers to his coming in the Holy Spirit on the Day of Pentecost (14:3,18,19,-21,23).

According to his divine nature Jesus Christ is completely equal to God the Father (10:30). But according to his human nature he is inferior to God the Father. This has to do with God's history of salvation, predicted in the Old Testament period and fulfilled in the New Testament period. Before his death and resurrection, Jesus possessed the weak human nature with all its limitations¹¹⁴ with the exception of sin¹¹⁵.

As a man he became poor¹¹⁶. As a man he became a slave¹¹⁷. Perfectly innocent, he died as a transgressor¹¹⁸. As the Great Prophet, Jesus Christ tells all this to his disciples, so that when these events happen, they would not begin to doubt, but instead grow stronger in faith, because everything is happening exactly as he foretold them (the betrayal, the denials, the trials, the crucifixion, but also the resurrection).

a. The two natures of Jesus Christ in the Old Testament.

The human nature of Jesus Christ. Isaiah predicts, "For to us a child is born, to us a son is given, and the government will be on his shoulders"¹¹⁹

The divine nature of Jesus Christ. Isaiah continues, "And he will be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace"¹²⁰. In Isaiah 9:6, Jesus Christ is called 'the mighty God'¹²¹. In Isaiah 10:20-23, the LORD (JaHWeH), the Holy One of Israel, is called both 'the mighty God'¹²² as well as 'the Lord LORD Almighty', that is, the Lord of the heavenly armies of angels¹²³. Thus, the prophet Isaiah reveals Jesus Christ as God!

b. The two natures of Jesus Christ in the Gospel of John.

¹⁰⁶ Romans 5:6-11

¹⁰⁷ Romans 5:1

¹⁰⁸ Ephesians 2:11-18

¹⁰⁹ Isaiah 32:17

¹¹⁰ Romans 14:17

¹¹¹ Romans 16:20

¹¹² 2 Timothy 1:7

¹¹³ G: pros

¹¹⁴ Matthew 24:36; Deuteronomy 29:29

¹¹⁵ Hebrews 2:14,17-18

¹¹⁶ 2 Corinthians 8:9

¹¹⁷ Philippians 2:6-8

¹¹⁸ Isaiah 53:5

¹¹⁹ Isaiah 9:6a

¹²⁰ Isaiah 9:6b

¹²¹ Hebrew: El gibor

¹²² Hebrew: El gibor

¹²³ Hebrew: Adonai Jahweh Tsibaath

The human nature of Jesus Christ. Only because John 14:28 is interpreted apart from the rest of the Bible, some people conclude that Jesus is not God or not one with the Almighty God. That conclusion is wrong. When this verse is interpreted in the context of the Gospel of John, it is clear that Jesus is here *referring not to his divine nature, but especially to his human nature!* The divine Godhead is Spirit, omnipresent and thus far greater than any human being which is always limited to a particular location. Jesus Christ has a divine nature, one with the Triune God, and a human nature, inferior to the divine nature. It means that during the period before his resurrection from the dead, Jesus Christ was subject to the suffering of bearing the sins of his people in the world and dying in their place.

Only after his resurrection from the dead, his ascension and enthronement in heaven does Jesus once more possess the same glory he possessed before he became a human being¹²⁴! When Jesus says that God the Father is greater than him, he is preparing his disciples that he is going to die¹²⁵.

The divine nature of Jesus Christ. In Luke 16:8, the expressions ‘sons of this world’ refers to people who possess all the characteristics of this present sinful world. The expression ‘sons of light’ refers to people who possess all the characteristics of light. Likewise, when Jesus says, “I am the Son of God” (10:36), he expresses the truth that he possesses all the attributes of God. That is why Jesus says, “I and the Father are one” (10:30). “The Father is in me and I in the Father” (10:38). “Anyone who has seen me has seen the Father” (14:9). That is why John says, “The Word was God” (1:1) and “God the One and Only, who is at the Father’s side, has made him known” (1:18). Jesus is fully equal to God the Father with respect to his divine essence.

c. The two natures of Jesus Christ in the Letters.

The human nature of Jesus Christ. When God took on the human nature in Jesus Christ, Jesus Christ made himself not only a man, but also a servant of all men and even became obedient to death for the sake of saving man¹²⁶. Only as Mediator between God and man Jesus Christ has made himself subject to God the Father, so that God may be all in all¹²⁷.

The divine nature of Jesus Christ. Jesus Christ possesses the very nature of God and is equal with God¹²⁸. Jesus Christ is the visible image of the invisible God¹²⁹. All the fullness of God dwells in Jesus Christ¹³⁰. In Christ all the fullness of the Deity lives in bodily form¹³¹. Jesus Christ is the radiance of God’s glory and the exact representation of his being¹³².

Conclusion: Jesus Christ has two natures: as God he is fully equal to God the Father and as man he is inferior to God the Father. But because his two natures are never separated and also because he is never separated from God the Father and God the Holy Spirit, Christians must view Jesus Christ as “the visible manifestation of the invisible Almighty God”¹³³.

d. Jesus Christ receives the same honour as God the Father.

Jesus says that all power in heaven and on earth has been given to him¹³⁴. Paul says that God’s plan is to bring all things in heaven and on earth together under one head, Christ¹³⁵. Peter says that angels, authorities and powers are in submission to Jesus Christ¹³⁶. Let no one dishonour Jesus Christ by making him less than God the Father. John 5:23 teaches that all people should honour the Son just as they honour the Father. “Whoever does not honour the Son does not honour the Father”! “No one who denies the Son has the Father; whoever acknowledges the Son has the Father also”¹³⁷.

(IX) 14:30-31. The prince of the world is coming, but has no hold on Jesus Christ.

14:30. No longer will I discuss (vifa) many things with you, for the ruler¹³⁸ of this world is coming (vipn). And yet, in me he (this ruler) has (vifa) nothing (i.e. to lay hold of so as to gain an advantage over Christ).

14:31. But in order that the world may know (by observation and experience)¹³⁹ (vsaa) that I love (vifa) the Father, I do (vifa) exactly as the Father has commanded (viad) me. Get up (vmpp)(imperative) and let us go away (vspa) from here.

¹²⁴ John 17:5

¹²⁵ cf. Mark 8:31; 9:31; 10:32-34

¹²⁶ Philippians 2:7-8

¹²⁷ 1 Corinthians 15:28

¹²⁸ Philippians 2:6

¹²⁹ Colossians 1:15

¹³⁰ Colossians 1:19

¹³¹ Colossians 2:9

¹³² Hebrews 1:3

¹³³ Colossians 1:15

¹³⁴ Matthew 28:18

¹³⁵ Ephesians 1:10

¹³⁶ 1 Peter 3:22

¹³⁷ 1 John 2:23

¹³⁸ G: archon

¹³⁹ G: ginóskó

The prince of the world. Jesus still had much to tell his disciples, but they could not contain everything. The prince of the world is a reference to Satan (12:31), who was already on his way utilizing Judas, the Roman soldiers, the Jewish temple guards and the members of the Jewish Sanhedrin to arrest Jesus. Satan had inspired them and now they were on their way, armed with swords and carrying torches and lanterns (18:3) as if Jesus was the most notorious criminal that had to be arrested.

The ruler of this world is about to meet his downfall, but he does not know that. His plan is to overthrow the One God sent, but he has nothing to lay hold of in Jesus Christ so as to gain an advantage over him. Because Jesus Christ was completely innocent, without any sin or guilt, Satan and his henchmen (the political and religious leaders of the world) have nothing in Jesus Christ, that is, they have no hold on him! Even the judges could not find any guilt in him (18:38)¹⁴⁰. The outcome of this conflict will be the complete vindication of Jesus Christ in the sight of the whole universe. And this includes the discrediting of the ruler of the world (16:11).

Because Jesus Christ is perfectly sinless and innocent, humanly speaking he need not die. Nevertheless, he willingly laid down his life (10:11), because he loved his Father and obeyed his eternal plan of salvation.

The departure from the place of the Last Supper. The problem with the interpretation of the words “Come, let us leave” (14:30) is that Jesus and his disciples did not leave before Jesus had taught what is recorded in chapter 15 and 16 and had prayed the prayer recorded in chapter 17! The following considerations are important:

- John 14:30 implies that Jesus had not yet completed his teaching; a few of the ‘many things’ still needed to be discussed.
- That the words in John chapter 15 to 17 can be spoken within ten minutes.
- That although the Gospel of John is arranged chronologically, John might have arranged the teachings of Jesus that Thursday night topically. For example, the parable of the Vine and the branches in John chapter 15 could have been spoken during the institution of the Last Supper in John chapter 13 and John could have arranged it as a separate topic. Nevertheless, the teachings of Jesus in chapter 14 to 17 constitute a unity.

APPLICATIONS

- 14:1-3. Believe that your destiny is to live in the presence of Christ (God) forever on the new earth.
4:6. Help people understand why there is no other way to God than Jesus Christ.
14:6,9. Get to know God the Father better by getting to know Jesus Christ better.
14:12. Believe that Jesus Christ also has ‘greater works’ for you to accomplish in this world!
14:13. Be bolder to pray that Jesus would do ‘greater works’ through you in this world.
14:16-17. Practise to be deliberately and permanently aware (conscious) of the Holy Spirit living in you.
14:21,23. Put the teachings and commandments of Jesus Christ into practice. Then Jesus Christ will reveal himself to you and make his home with you.
14:26. Allow the Holy Spirit to teach you the significance of the teachings of Jesus Christ.
14:26. Memorise Scripture so that the Holy Spirit can remind you of it whenever you do not have a Bible with you.

QUESTIONS

- 14:1-3. What is Jesus going to do after his ascension into heaven?
14:4-6. Why is Jesus Christ the only Way, the Truth and the Life?
14:7-11. What is the essential relationship between God the Father and God the Son?
14:12. What are ‘the greater works’?
14:13-14. For what may the disciples ask for in Jesus’ name?
14:15-18. Who is this other Helper?
14:19-24. What is the importance of obedience to the teaching of Jesus Christ?
14:25-27. What are the special functions of the Holy Spirit after the ascension of Jesus Christ?
14:28-29. In what way is God the Father greater than Jesus?
14:30-31. Why does Satan and his political and religious allies not have anything in Jesus Christ?

¹⁴⁰ cf. Isaiah 53:9