

Making Connections:

- Our previous study completed The Book of Signs: those signs began with miraculous events which were signs inasmuch as they were designed to show that the Father had sent Jesus. In due course the attention fastens upon Jesus himself as the 'sign'.
- To begin with there were many references to witness, testify and testimony. That role was performed by John (the Baptist), the prophets, scripture (Moses), later Abraham. From p. 6 to p. 11 there were 5 of the 7 "I am" sayings—for example, I am the Bread of Life, I am the Light of the World plus 5 'I am' sayings on their own. These sayings remind us of Yhwh revealing God's name to Moses at the burning bush: "I am" or "I will be who I will be".
- The crunch question is whether the evidence leads to the crowds, the Jews, family, disciples to "believe".
- The last section of this Book (arguably chapter 11 – or 12?) ends with the reaction to the raising of Lazarus and the 'political' crisis it creates: will all the people now go after Jesus? Will this provoke the Romans to launch a crackdown on Jewish society; a council meeting is called and Caiaphas declares that "one man must die for the sake of the nation".
- The raising of Lazarus is the last of Jesus' signs.
- Chapters 14-17 now represent an extended period of teaching, a farewell discourse. It is unique to John.

Exercise 1:

What have been the main points for you in these first 2 studies?

The Anointing of Jesus:

12 Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. ² There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. ³ Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them^[a] with her hair. The house was filled with the fragrance of the perfume. ⁴ But Judas Iscariot, one of his disciples (the one who was about to betray him), said, ⁵ "Why was this perfume not sold for three hundred denarii^[a] and the money given to the poor?" ⁶ (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) ⁷ Jesus said, "Leave her alone. She bought it^[a] so that she might keep it for the day of my burial. ⁸ You always have the poor with you, but you do not always have me."

The Plot to Kill Lazarus

⁹ When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. ¹⁰ So the chief priests planned to put

Lazarus to death as well, ¹¹since it was on account of him that many of the Jews were deserting and were believing in Jesus.

Exercise 2:

- **What would you say is the role / function of Lazarus in John's gospel?**
- **How does this account of the perfume compare with Luke 10:38-41; Mark 14:3-9; Matthew 26:6-13;**

Comment:

- The stage is set for the final conflict;
- We are in the home of Lazarus: he is at table with Jesus; the timing is 6 days before the Passover; the dinner in John's Gospel is the setting for the anointing of Jesus as well as the first sign of Jesus' betrayal.
- This story to do with Lazarus only appears in this gospel: he does not speak; he is Jesus' friend; this is the only healing where Jesus is requested to perform a healing miracle – but he delays in order that the glory of God be revealed.
- Lazarus' name is a Latin version of the Aramaic/ Hebrew for "God helps": Eleazer; there is another Lazarus mentioned at Luke 16:19-31. This Lazarus is a beggar who sits at the gate of a rich man.
- Lazarus being raised from the dead becomes a sign: some Jews believe; some do not; his being raised from the dead provokes a council meeting; so many are believing in Jesus on account of this sign—it / Lazarus becomes a security risk for the nation. The Romans might perceive an uprising that would lead to the destruction of the nation. There is then a recognition that the people of Israel have less power than the Romans; Caiaphas seeks to resolve the political risk by declaring that one man must die for the sake of the nation.
- Many people now come to the house to see Jesus and Lazarus; the raising of Lazarus has become a critical point of interest (John 12:11); many believe in Jesus because of it. The chief priests now seek to kill Lazarus as well as Jesus.
- Mary has already been introduced as the one "who anointed the Lord with perfume and wiped his feet with her hair at 11:2—thus anticipating 12:3
- The story to do with Mary and Martha is very similar to that found in Luke 10:38-41. Like Mark and Matthew John tells the story of the final anointing at Bethany: but in John it is significantly different. Mary here anoints Jesus not on the head but rather on his feet; she then wipes his feet with her hair. This description in John is very close to another dinner sitting in Luke 7:36-50. Here a sinful woman wipes Jesus' feet with tears and then anoints his feet with ointment.
- There is another variant: in Mark Jesus answers criticism of the woman's act by responding to that she has anointed him for burial in advance of his death at Mark 14:8. John has Jesus suggesting that Mary should keep the ointment for the day of burial.
- In Mark the woman is not named; in both Mark and Matthew the home is that of man with a skin disease or Simon the leper, not Lazarus.

Jesus' Triumphal Entry into Jerusalem

¹²The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. ¹³So they took branches of palm trees and went out to meet him, shouting,

“Hosanna!
Blessed is the one who comes in the name of the Lord—
the King of Israel!”

¹⁴Jesus found a young donkey and sat on it; as it is written:

¹⁵“Do not be afraid, daughter of Zion.
Look, your king is coming,
sitting on a donkey’s colt!”

¹⁶His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. ¹⁷So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify.^[d] ¹⁸It was also because they heard that he had performed this sign that the crowd went to meet him. ¹⁹The Pharisees then said to one another, “You see, you can do nothing. Look, the world has gone after him!”

Exercise 3.

Who makes up this crowd?

Comment:

- Jesus makes a triumphal entry into Jerusalem. John’s version is more explicit in its image of Jesus being received as a king based on the expectations of him being the Messiah.
 - The crowd add to the citation taken from Psalm 118:26 “the king of Israel”;
 - The riding of a donkey is explicitly interpreted by the evangelist in the light of Zechariah 9:9: this is how the Messiah will enter Jerusalem;
 - The crowd wave palm branches as Jesus arrives; the branches are normally part of processions at the Feast of the Tabernacles but they were also used as a sign of Jewish nationalism
- There are two types of crowds. The first is the one that accompanies Jesus from Bethany and the second one that greets him in Jerusalem. Those who were present at the raising of Lazarus ‘testify’; The other crowd has come out to greet Jesus because they have heard the witness to do with the sign of Lazarus being raised.
- The Pharisees observe that ‘all the world has gone after him’ – cf. Prologue and the reference to the ‘world knew him not’.

Some Greeks Wish to See Jesus

²⁰Now among those who went up to worship at the festival were some Greeks. ²¹They came to Philip, who was from Bethsaida in Galilee, and said to him, “Sir, we wish to see Jesus.” ²²Philip went and told Andrew; then Andrew and Philip went and told Jesus. ²³Jesus answered them, “The hour has come for the Son of Man to be glorified. ²⁴Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. ²⁵Those who love their life lose it,

and those who hate their life in this world will keep it for eternal life. ²⁶ Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour.

Jesus Speaks about His Death

²⁷ *“Now my soul is troubled. And what should I say—‘Father, save me from this hour’? No, it is for this reason that I have come to this hour. ²⁸ Father, glorify your name.” Then a voice came from heaven, “I have glorified it, and I will glorify it again.” ²⁹ The crowd standing there heard it and said that it was thunder. Others said, “An angel has spoken to him.” ³⁰ Jesus answered, “This voice has come for your sake, not for mine. ³¹ Now is the judgment of this world; now the ruler of this world will be driven out. ³² And I, when I am lifted up from the earth, will draw all people^[e] to myself.” ³³ He said this to indicate the kind of death he was to die. ³⁴ The crowd answered him, “We have heard from the law that the Messiah^[f] remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?” ³⁵ Jesus said to them, “The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. ³⁶ While you have the light, believe in the light, so that you may become children of light.”*

Exercise 4:

What is this ‘hour’ that has now come?

Comment:

- Who are these Greeks? Why have they come to the festival? Are they Greek-speaking Jews from the diaspora—that is, the Jews who have been scattered throughout the Gentile world? Or are these Greeks supposed to be a signal of how the gospel has an appeal throughout the world?
- Time matters in the gospels. It matters in different ways. In Mark everything happens at breakneck speed (“Then”) through until the passion narrative when things slow down; Luke makes a distinction between *chronos* time (calendar time) and *Kairos* time (the right time, the opportune time) and how “today” salvation has come to this household.
- Only John places an emphasis upon “my hour”
- Jesus announces there has come for the Son of Man to be glorified. The word “hour” is frequently used in this gospel. It is designed to fasten attention upon the crucifixion. It was anticipated as early as 2:4. There are other references at 5:25, 5:27, 7:30, 8:20, 12:23, 12:27 and 13:1, 17:1.
- Jesus frequently makes use of the term glorified. It also refers to his passion. It is a theologically important word. For Jesus the death and resurrection attracts more the language of glory than the suffering cry of dereliction (Psalm 22). To be glorified refers to Jesus’ death and resurrection: it can be found at 7:39, 11:4, 12:16
- The importance of the term can be seen most clearly in Jesus’ own cry: “Father glorify your name” (12:28).
- This is the only time that the voice of God appears in this gospel – the comparison can be made with other gospels with regards baptism and the transfiguration. It is God’s name and not Jesus who is being glorified.
- The comparison can be made with Jesus’ prayer in the Garden of Gethsemane in the other gospels;
- Jesus’ death is likened to seed falling to the earth and of being lifted up. (Moses).

The Unbelief of the People

After Jesus had said this, he departed and hid from them. ³⁷ Although he had performed so many signs in their presence, they did not believe in him. ³⁸ This was to fulfill the word spoken by the prophet Isaiah:

*“Lord, who has believed our message,
and to whom has the arm of the Lord been revealed?”*

³⁹ *And so they could not believe, because Isaiah also said,*

⁴⁰ *“He has blinded their eyes
and hardened their heart,
so that they might not look with their eyes,
and understand with their heart and turn—
and I would heal them.”*

⁴¹ *Isaiah said this because^[a] he saw his glory and spoke about him. ⁴² Nevertheless many, even of the authorities, believed in him. But because of the Pharisees they did not confess it, for fear that they would be put out of the synagogue; ⁴³ for they loved human glory more than the glory that comes from God.*

Summary of Jesus’ Teaching

⁴⁴ *Then Jesus cried aloud: “Whoever believes in me believes not in me but in him who sent me. ⁴⁵ And whoever sees me sees him who sent me. ⁴⁶ I have come as light into the world, so that everyone who believes in me should not remain in the darkness. ⁴⁷ I do not judge anyone who hears my words and does not keep them, for I came not to judge the world, but to save the world. ⁴⁸ The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge, ⁴⁹ for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. ⁵⁰ And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me.”*

Comment:

- It is not clear from whom Jesus is hiding;
- The gospel wants us to know that many of the ‘authorities’ believed in Jesus yet did not openly confess this to be so for fear of being cast out of the synagogue (the same threat was directed at the man born blind. 9:22).
- John now uses Isaiah 53:1 and 6:10 to explain this rejection of belief as a divine hardening of the heart. In the synoptic gospels Isaiah 6:10 was used for a different purpose. It reveals the inability of the people to interpret the parables: Mt 13:14; Mk 4:12 and Luke 8:10

Jesus Washes the Disciples’ Feet

¹³ *Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. ² The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper ³ Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴ got up from the table,^[a] took off his outer robe, and tied a towel around himself. ⁵ Then he poured water into a basin and began to wash the disciples’ feet and*

to wipe them with the towel that was tied around him. ⁶ He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" ⁷ Jesus answered, "You do not know now what I am doing, but later you will understand." ⁸ Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." ⁹ Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰ Jesus said to him, "One who has bathed does not need to wash, except for the feet,^[b] but is entirely clean. And you^[c] are clean, though not all of you." ¹¹ For he knew who was to betray him; for this reason he said, "Not all of you are clean."

¹² After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you?" ¹³ You call me Teacher and Lord—and you are right, for that is what I am. ¹⁴ So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have set you an example, that you also should do as I have done to you. ¹⁶ Very truly, I tell you, servants^[d] are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷ If you know these things, you are blessed if you do them. ¹⁸ I am not speaking of all of you; I know whom I have chosen. But it is to fulfil the scripture, 'The one who ate my bread^[e] has lifted his heel against me.'¹⁹ I tell you this now, before it occurs, so that when it does occur, you may believe that I am he.^[f] ²⁰ Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me."

Exercise 5.

How does this account of the last supper differ from its equivalents in the other three gospels? Matthew 26:17-29; Mark 14:17-25 and Luke 22:14-23.

Comment:

- In all the gospels Jesus celebrates a final supper with his disciples on the Thursday night before his crucifixion. John's account of the supper is different in a number of ways:
 - in the date relative to the Passover feast;
 - in the absence of Eucharistic language
 - and in the presence of the foot washing. John also interprets the role of Judas differently.
- Unlike the other gospels this feast takes place on the evening before the Passover meal rather than on the Passover itself. There is no mention of any preparation for the meal, the securing of an upper room or any other indications of a special gathering the next night the Friday night (when the Jewish accusers will not enter into Pilate's palace because then do not want to make themselves and pure. John noticed they have not yet eaten the Passover (John 18:28)
- The foot washing takes the place of the words of institution. Jesus assumes the role of a servant. Most likely guests would wash their own feet in the ancient world. John's portrayal is unusual because he is washing the disciples' feet during, rather than before, the meal.
- Jesus has set an example. Does this mean that foot washing should be a sacrament? Or is the emphasis on being a servant?
- Peter's response is one of interest: he initially resists and then over-reacts – why? Up until this point Peter has been a minor character in the gospel.

Jesus Foretells His Betrayal

²¹ After saying this Jesus was troubled in spirit, and declared, "Very truly, I tell you, one of you will betray me." ²² The disciples looked at one another, uncertain of whom he was speaking. ²³ One of his disciples—the one whom Jesus loved—was reclining next to him; ²⁴ Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. ²⁵ So while reclining next to Jesus, he asked him, "Lord, who is it?" ²⁶ Jesus answered, "It is the one to whom I give this piece of bread when I have dipped it in the dish."^[a] So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot.^[b] ²⁷ After he received the piece of bread,^[c] Satan entered into him. Jesus said to him, "Do quickly what you are going to do." ²⁸ Now no one at the table knew why he said this to him. ²⁹ Some thought that, because Judas had the common purse, Jesus was telling him, "Buy what we need for the festival"; or, that he should give something to the poor. ³⁰ So, after receiving the piece of bread, he immediately went out. And it was night.

The New Commandment

³¹ When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. ³² If God has been glorified in him,^[d] God will also glorify him in himself and will glorify him at once. ³³ Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' ³⁴ I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. ³⁵ By this everyone will know that you are my disciples, if you have love for one another."

Jesus Foretells Peter's Denial

³⁶ Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you cannot follow me now; but you will follow afterward." ³⁷ Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you." ³⁸ Jesus answered, "Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times."

Exercise 6.

How significant do you think it is that John places the 'new commandment' in between the accounts of Judas' betrayal and Peter's denial?

Comment:

- The figure of Judas Iscariot stands out in John's account of the story of Jesus. John has two narrative details that make Judas a striking figure. That is in the depiction of Satan's role introduce betrayal and the details of prediction of betrayal at the final supper.
- John says two times in the story the final supper that "Satan entered into Judas". The first of these occasions is found in the introductory sentence to the foot washing; and then after supper with the disciples Satan "has entered" into Judas whereupon he leaves to betray Jesus. This sinister role demonstrates how the betrayal of Jesus involves a spiritual choice between good and evil: it appears at this point that Jesus is very aware of his fate.
- There had been some anticipation of devil's role at 6:17; the narrator informs us that Jesus was speaking of Judas Iscariot: "Did I not choose you, the 12? Yet one of you is a devil."
- Judas is an intimate: he has shared in the meal; he has had his feet washed even though Jesus all along seems to know he is about to be betrayed and by whom. Judas leaves; John notes that "it was night". The comparison is with Jesus who is the light of the world.

- Jesus now gives his final teaching section: he predicts his own death and his departure and puts into place the command to love one another. It is a distinguishing mark of being a true disciple.
- Peter demonstrates how shaky discipleship can be. Peter and Judas show up as two types of followers. They do so at a time when Jesus is urging his disciples to love and serve.

Jesus the Way to the Father

14 "Do not let your hearts be troubled. Believe^[a] in God, believe also in me. ² In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you?^[b] ³ And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. ⁴ And you know the way to the place where I am going."^[c] ⁵ Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" ⁶ Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. ⁷ If you know me, you will know^[d] my Father also. From now on you do know him and have seen him."

⁸ Philip said to him, "Lord, show us the Father, and we will be satisfied." ⁹ Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever 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 is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. ¹¹ Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. ¹² Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. ¹³ I will do whatever you ask in my name, so that the Father may be glorified in the Son. ¹⁴ If in my name you ask me^[e] for anything, I will do it.

Exercise 8:

**How has the "I am" saying here been used in the Christian life in your experience?
What do you think it signifies / means in this gospel?**

Comment:

- Jesus has previously announced he is "going away" (7:33 / 13:33). He is going to a place they cannot go.
- His departure is good news: he goes to prepare a place for them. This departure will also allow the Paraclete to come (14:18). Jesus must return to the one who sent him (16:5).
- This kind of teaching presupposes a difference between the realm of God and the realm of the world. It was there present in the prologue. It seems like a difference in place;
- It is also expressed through time: Jesus will go away but "in a while" he will return (16:16)
- The idea of being another place / another time is countered by Jesus response to Thomas. 'I am the way, the truth and the life'
-
- Each of these attributes has already been introduced in the gospel but they are made more explicit here .
 - In the prologue Jesus has had to be full of grace and truth (1:17); the gospel says that he speaks the words of truth (5:33; 8:45).

- Similarly the prologue opens with a reference to Jesus that in him was life (1:4); the reference to Jesus gives life is reiterated a number of times: belief in him offers eternal life (3:16); his purpose is to offer like to humanity (10:10). The term life is used to modify a number of others attributes:
 - he is the bread of life
 - the spring that brings forth life-giving waters
 - the light of life
- The “way” has been mentioned only previously once; that is in John citation from Isaiah 40:3 (John 1:23).. But the entire gospel is the outworking of Jesus way, his journey among people and his journey back to God

The Promise of the Holy Spirit

¹⁵ “If you love me, you will keep^[1] my commandments. ¹⁶ And I will ask the Father, and he will give you another Advocate,^[2] to be with you forever. ¹⁷ This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in^[3] you.

¹⁸ “I will not leave you orphaned; I am coming to you. ¹⁹ In a little while the world will no longer see me, but you will see me; because I live, you also will live. ²⁰ On that day you will know that I am in my Father, and you in me, and I in you. ²¹ They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.” ²² Judas (not Iscariot) said to him, “Lord, how is it that you will reveal yourself to us, and not to the world?” ²³ Jesus answered him, “Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. ²⁴ Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me.

²⁵ “I have said these things to you while I am still with you. ²⁶ But the Advocate,^[1] the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. ²⁷ Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. ²⁸ You heard me say to you, ‘I am going away, and I am coming to you.’ If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. ²⁹ And now I have told you this before it occurs, so that when it does occur, you may believe. ³⁰ I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; ³¹ but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us be on our way.

Comment:

- The coming of the Paraclete is a distinctive feature of John’s farewell discourse.
- The Paraclete has been translated in various ways: counsellor, advocate, comforter, helper. Literally it means “the one who comes in aid of the other”.
- Outside the New Testament a paraclete was a legal assistant, (who may have been a slave) or intercessor in legal difficulties;
- The Paraclete will assist believers: he will teach the disciples; (14:26; 16:13); he will remind them of what Jesus said when he was alive (14:26), testimony on behalf of Jesus perhaps help disciples give witness, (15:26-7)
- The Paraclete is clearly identified as Holy Spirit (14:26) and also the Spirit of Truth ((15:26/16:13)

- The Paraclete is to be a sign of Jesus continuing presence in the world;; Jesus will not leave the disciples oprhaned;

Jesus the True Vine

15 *"I am the true vine, and my Father is the vinegrower. ² He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes^[d] to make it bear more fruit. ³ You have already been cleansed^[b] by the word that I have spoken to you. ⁴ Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. ⁵ I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. ⁶ Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. ⁷ If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. ⁸ My Father is glorified by this, that you bear much fruit and become^[e] my disciples. ⁹ As the Father has loved me, so I have loved you; abide in my love. ¹⁰ If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. ¹¹ I have said these things to you so that my joy may be in you, and that your joy may be complete.*

¹² *"This is my commandment, that you love one another as I have loved you. ¹³ No one has greater love than this, to lay down one's life for one's friends. ¹⁴ You are my friends if you do what I command you. ¹⁵ I do not call you servants^[d] any longer, because the servant^[e] does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. ¹⁶ You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. ¹⁷ I am giving you these commands so that you may love one another.*

Exercise 9:

**What does it mean to 'abide' in Jesus?
What does it mean to be a 'friend' of Jesus?**

Comment:

- The theme of abiding in Jesus is strong; this abiding is closely related to belief and love;
- At 8:31 Jesus anticipated this theme of abiding. At 14:10 the Father was abiding in Jesus; this has allowed to Jesus to speak with power and authority; Jesus own abiding on God is to be extended to the disciples abiding in Jesus;
- In chapter 15 abiding is a major theme through the theme of the grapevine:
 - Bear much fruit and become my disciples
 - Abide in my love
 - If you keep my commandments you will abide in my love:
 -
- The love commandment: the disciples are to one another in the same way that Jesus has already loved them; the greatest form of love is to lay your life down for friends – which Jesus is in the process of doing so. .
- Jesus then defines this relationship with his disciples as friends rather than a master servant relationship as friends: Jesus has included them in his plans; it is the relationship of intimacy; the friendship is reciprocal.

- The theme of love has been raised a number of times in the gospel; these discourses only amplify concepts shown before and Jesus ministry especially at 3:16. God's attitude towards humanity is love. God demonstrates love first and foremost by loving the Son and placing all things in his hands (3:35). Those who do not love Jesus also do not really know God (8:42).

The World's Hatred

¹⁸ "If the world hates you, be aware that it hated me before it hated you. ¹⁹ If you belonged to the world,^[a] the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world—therefore the world hates you. ²⁰ Remember the word that I said to you, 'Servants^[a] are not greater than their master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. ²¹ But they will do all these things to you on account of my name, because they do not know him who sent me. ²² If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. ²³ Whoever hates me hates my Father also. ²⁴ If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father. ²⁵ It was to fulfill the word that is written in their law, 'They hated me without a cause.'

²⁶ "When the Advocate^[a] comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. ²⁷ You also are to testify because you have been with me from the beginning.

¹⁶ "I have said these things to you to keep you from stumbling. ² They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God. ³ And they will do this because they have not known the Father or me. ⁴ But I have said these things to you so that when their hour comes you may remember that I told you about them.

The Work of the Spirit

"I did not say these things to you from the beginning, because I was with you. ⁵ But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' ⁶ But because I have said these things to you, sorrow has filled your hearts. ⁷ Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate^[a] will not come to you; but if I go, I will send him to you. ⁸ And when he comes, he will prove the world wrong about^[b] sin and righteousness and judgment: ⁹ about sin, because they do not believe in me; ¹⁰ about righteousness, because I am going to the Father and you will see me no longer; ¹¹ about judgment, because the ruler of this world has been condemned.

¹² "I still have many things to say to you, but you cannot bear them now. ¹³ When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. ¹⁴ He will glorify me, because he will take what is mine and declare it to you. ¹⁵ All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

Sorrow Will Turn into Joy

¹⁶ "A little while, and you will no longer see me, and again a little while, and you will see me." ¹⁷ Then some of his disciples said to one another, "What does he mean by saying to us, 'A little while, and you will no longer see me, and again a little while, and you will see me'; and 'Because I am going to the

Father’?”¹⁸ They said, “What does he mean by this ‘a little while’? We do not know what he is talking about.”¹⁹ Jesus knew that they wanted to ask him, so he said to them, “Are you discussing among yourselves what I meant when I said, ‘A little while, and you will no longer see me, and again a little while, and you will see me’?”²⁰ Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy.²¹ When a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world.²² So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you.²³ On that day you will ask nothing of me.^[c] Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you.^[c]²⁴ Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete.

Peace for the Disciples

²⁵ “I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father.²⁶ On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf; ²⁷ for the Father himself loves you, because you have loved me and have believed that I came from God.^[c]²⁸ I came from the Father and have come into the world; again, I am leaving the world and am going to the Father.”

²⁹ His disciples said, “Yes, now you are speaking plainly, not in any figure of speech!³⁰ Now we know that you know all things, and do not need to have anyone question you; by this we believe that you came from God.”³¹ Jesus answered them, “Do you now believe?³² The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me.³³ I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!”

Jesus Prays for His Disciples

17 After Jesus had spoken these words, he looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify you,² since you have given him authority over all people,^[a] to give eternal life to all whom you have given him.³ And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.⁴ I glorified you on earth by finishing the work that you gave me to do.⁵ So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

⁶ “I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word.⁷ Now they know that everything you have given me is from you; ⁸ for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me.⁹ I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours.¹⁰ All mine are yours, and yours are mine; and I have been glorified in them.¹¹ And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.¹² While I was with them, I protected them in your name that^[b] you have given me. I guarded them, and not one of them was lost except the one destined to be lost,^[c] so that the scripture might be fulfilled.¹³ But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves.^[d]¹⁴ I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world.¹⁵ I am not asking you to take them out of the world, but I ask you to protect them from the evil one.^[e]¹⁶ They do not belong to the world, just as I do not belong to the world.¹⁷ Sanctify them in the truth; your word is truth.¹⁸ As you have sent me into

the world, so I have sent them into the world. ¹⁹ And for their sakes I sanctify myself, so that they also may be sanctified in truth.

²⁰ "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, ²¹ that they may all be one. As you, Father, are in me and I am in you, may they also be in us,^[1] so that the world may believe that you have sent me. ²² The glory that you have given me I have given them, so that they may be one, as we are one, ²³ I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. ²⁴ Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

²⁵ "Righteous Father, the world does not know you, but I know you; and these know that you have sent me. ²⁶ I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them."

Exercise 10.

What is the foundation of Christian unity? What is its purpose?

Comment:

- One of the major themes of this chapter is the idea of Christian unity. It is most obvious in Jesus' "high priestly prayer". Jesus did not speak directly to the disciples but rather allows them to overhear his creator God. In his conclusion he asked that all his followers should be unified.
- The example of that unity is how Jesus and the Father are one.
- This unity among believers is to be a demonstration of God's love for the world; they are to abide in the community of believers "so that they may be one as we are one ... so that the world may know that you have sent me and have love me. I love them even as you have loved me" (17:22-23)
- Throughout this gospel the key issue has been belief; the entire purpose of Jesus ministry is that people should believe in him as the one sent from God; this response of faith is the only acceptable response to God (5:46, 6:29); it offers believers the power to become children of God (1:12).
- This theme of belief is central to the farewell discourses. At 14:1 "Believe in God, believe also in me". For those who believe, the relationship with God is secure and has a future.
- There has been escalating opposition to Jesus that was anticipated in the prologue at 1:10 to 11
- The opposition is often portrayed as the world and as darkness; in the final discourse Jesus predicts that the opposition will extend to his followers as well;
- It is developed in three sections of the final discourses
 - 15:18 to 25;
 - 16:29–33;
 - 17:12 to 16

- In the first of these units Jesus says the world will oppose his followers in the same way that it currently opposes him. According to the fourth gospel this fundamental opposition to the message of Jesus will be manifested by opposition to all believers;
- This opposition should not be seen as any favour and call Jesus but it is instead a part of the very nature of Jesus mission – to shine light on the darkness and so bring about the crisis of judgement.
- The sense of impending opposition is reiterated in Jesus' final prayer when he acknowledges that his disciples 'belief in him means that they are "not of this world". Jesus prays that they be protected from the evil one in this life; he does not pray that they should be withdrawn from the world and need to be protected in the midst of opposition.

Jesus' self-disclosure

- By the time the farewell discourse is completed it is clear that Jesus and the Father are one.