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### The Structure and Content of the Last Discourse of Jesus

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THE STRUCTURE AND CONTENT

O F

THE LAST DISCOURSE OF JESUS

A Thesis presented to the  
Faculty of Concordia Theological Seminary

in partial fulfillment of the

requirements for the degree of

BACHELOR OF DIVINITY

Concordia Seminary

Approved by:

J. E. Kuegmann

W. Arnold



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## P R E F A C E

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"The Gospel according to St. John, though difficult to understand, is perhaps the most beloved of all four Gospels!" It was this passing remark of professor to his class in New Testament Isagogics back in 1939 which first awakened in the writer of these lines an earnest desire to study more closely the Holy Account of the Beloved Disciple, particularly the rich treasures deposited by our departing Lord in the last discourse which He addressed to His grief-gripped disciples on the night of His betrayal. Having had that urge stimulated by the topic before him, the student has set out, in a small way, to satisfy that longing. He has studied with interest those closing remarks of his Master and has found them to be beautiful, more beautiful than he had even imagined. He was impressed, in the first place, by the beauty of the Message itself. He understands more fully now why one Lewis Robeson Akers has called this farewell-sermon of Jesus, especially that part of the sermon embodied in the fourteenth chapter of John, "the Kohinoor of the Bible". 1) This section of the Holy Scriptures is full of rich sermon-material for the theological student and the ordained pastor. In the second place, meditating upon those beautiful chapters, the reader has found a beautiful Saviour. He has become more cognizant of the tenderness with which Christ addresses His own; of the patience He showed them, de-

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- 1) The Upper Room, Daily Devotions for the Family, Vol. II, No. 1, quoted from the meditation for Sunday, June 29, 1941.  
2) "Gess" takes occasion from the interruptions on the part of the disciples to point out how much they felt at ease with



spite their shortcomings <sup>2)</sup>; of the calmness He displayed, even though frequently interrupted, troubled in spirit, and facing death. <sup>3)</sup> Finally, he who contemplates these sayings will experience in his heart and soul that peace which the final words of Jesus were intended to bestow, will find himself edified, strengthened, and encouraged to meet the woes of life until it please Him Who is called "the Prince of Peace" to take him at last into His eternal peace. <sup>4)</sup>

To this end, may God bless our study of John 13, 31 - 16, 33!

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their Master, and how this kind of relation justifies His saying, 'I have called you friends.' --- Codet, F., Commentary on the Gospel of St. John, p. 136.

3) Jesus seems to have been interrupted six times: John 13, 36; 14, 5. 8. 22; 16, 18. 29. Yet He is not sidetracked from His Message. "Goss compares our Lord, in His manner of treating these interruptions on the part of His disciples, to a skilful pilot, who does not suffer himself to be diverted from his course by the waves which he encounters, but by a prompt stroke of the rudder restores the ship each time to the direction he desires to give it." --- Ibid., p. 150.

4) Matthew Henry quotes the words of Jesus, John 16, 33: "that in Me ye might have peace" as "the end Christ aimed at in preaching this farewell sermon to His disciples".



## GENERAL INTRODUCTION

### AUTHOR

The discourse of the Saviour which we are about to consider, we regard as coming from the pen of St. John. From his remark concerning Peter's denial (13, 38), Bernard <sup>5)</sup> infers that the writer is acquainted with the Gospels of both Luke ("This is almost verbally identical with Lk. 22, 34....") and Mark ("John knew Mark and ... betrays knowledge of Mark's version of this warning by prefacing it with ἀκούει!"); hence was written at a later date. <sup>6)</sup> While he differs in many respects from the synoptists, recording few miracles and hardly any parables, but enlarging more fully on the talks of the Master, his book bears the stamp of an eye-witness <sup>7)</sup>, as do the chapters before us. How vividly he portrays the disciples' weaknesses! Rouse would not have done so; for according to him, "the questions of Thomas, Philip, and Jude arose from misconceptions so strange and mistakes so gross that it is impossible to regard them as having any historical value". <sup>8)</sup> How vividly he depicts the Saviour! How often Christ seems at the point of breaking off! Cf. 14, 51;

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5) International Critical Commentary (hereafter abbreviated ICG), p. 530. But he also marks the obvious difference in the attending circumstances connected with the predictions of Peter's denial: "According to Mark 14, 42 ..., these were the words with which Jesus summoned His sleeping disciples in the Garden of Gethsemane. John adds ἐν τῇ ὥρᾳ and puts the words in a slightly different context." --- Page 557.

6) According to Dr. Arndt, N. T. Isagogics Notes, ca. 96 A. D.

7) Cf. Schaller, The Book of Books, p. 182.

8) Godet, op. cit., p. 158.



16, 12. 9) Bernard takes offense at this, and would reverse the order. Yet, as Nicoll points out 10), "the genuineness of this report ... is guaranteed" by this very fact. "The constant resumption, the adding of things that occur on the moment, these are the inimitable touch of nature." These attest the authenticity of the sacred story. John wrote the record, and his witness is true. 11)

#### PECULIARITIES OF LAST DISCOURSE

We note a number of peculiarities in the great discourses, many of which seem to confirm our assumption that John penned the account. For the sake of completeness, we list some of them here.

1. The present subjunctive is used frequently, e.g., 15, 12. 12)
2. The author is fond of repetition. Often he cites Jesus as restating what the disciples had already said, e.g., 13, 38; 16, 31. 13) Again, "the repetition of a striking phrase, a word or two being altered, is a feature of Johannine style." 14) Cf. 14, 23; 16, 15.

3. Characteristic words are employed. For example ----:
  - a. ζωή, life, "one of the key-words of the Fourth Gospel". 15) Cf. 1, 4; 14, 6; 20, 31.
  - b. νενίκηκα, overcome. It is "rare in the LXX except in the later books, and in the N. T. except in the Apocalypse.

9) So the 100, p. 556. The discourse must end with 14, 30. "If cc. 15 and 16 follow c. 14, this is difficult to understand, for then sixty verses of exhortation must be supposed to have been added before the discourse came to an end. But in our arrangement of the text, the discourse has come to its conclusion."

10) Expositor's Gk. N. T., p. 826.

11) "So long as the arguments of such writers as Ewald, Luthardt,



It does not occur again in the Fourth Gospel, but is found six times in I John...." 16) Cf. 16, 35b.

c. ἐμός. "John is especially fond of ἐμός 17) which occurs 37 times in the Gospel and always in the words of Jesus." 18)

d. "The use of ἐν τῷ, followed by φινώσκουμεν, is thoroughly Johannine...." 19) Cf. 13, 35.

e. "Abbott (Diat. 2077) notes that in Johannine words of Jesus, μέν occurs only twice [16, 9; 16, 22], in both cases being followed by δέ." 20)

#### MYSTICAL NUMBERS IN LAST DISCOURSE

To the peculiarities of the last discourse, as well as to the entire Gospel of John 21),

belongs the discussion of the mystical numbers, especially seven. Seven times the phrase ταῦτα λέγει ἡμεῖς ὑμῖν recurs 22); seven times the expression, "who came down from heaven", is repeated 23); in 16, 16-19, seven times the crucial word μικρόν is recorded 24); the witness of the disciples (15, 27) and the witness of the Spirit

and Weiss in Germany; Godet in France; Bishop Lightfoot, Dr. Westcott, and Dr. Sanday in England remain unrefuted, we may still hold to the conviction that we have before us in this Gospel a genuine work of the beloved disciple.... No one can reasonably doubt that it was written by the author of the First Epistle." --- Farrar, The Message of the Books, pp. 95-96.

12) So Abbott, quoted by the ICC, p. 486.

13) Cf. ICC, pp. 522. 529.

14) Cf. ICC, p. 512. (See also p. 550.)

15) Cf. ICC, p. 558.

16) ICC, p. 524.

17) In the last discourses, it occurs four times: 14, 27; 16, 14. 15; and 17, 10. Cf. Schmoller, Alfredi, Concordantiae Novi Testamenti Graeci, p. 155.

18) ICC, p. 484.

19) ICC, p. 528.

20) ICC, p. 506.

21) For detailed discussion, see Farrar, op. cit., pp. 112 ff.

22) Viz., in 15, 11; 16, 1. 4. 6. 25. 33; 14, 25. Cf. ICC, p. 485.

23) Viz., in 6, 33. 39. 41. 42. 50. 51. 58; and in 15, 11. Cf. ICC, vol. I, p. 196.



(16, 14) are two of the sevenfold witness to Christ, listed by Farrar. 25) But the ICC 26) discredits any importance attached to these numbers, saying: "Indeed, if John attached mystical importance to the number seven and dealt in allegory, as some suppose, we should have expected him to select for record the story in which the multitudes were miraculously fed with seven loaves, and seven basketsful of fragments remained over, rather than that in which the loaves are but five (6, 9).... The conclusion seems to be that John did not set any special value on the number seven.... He does not deal in allegory but in facts."

VOCABULARY USED IN  
LAST DISCOURSE

A final peculiarity noticed by Farrar in his chapter on the phraseology of St.

John is the meagerness of the vocabulary which he sees fit to use. He writes 27): "John uses fewer words than any one of the Synoptists, very far fewer than St. Luke." Does this, perhaps, necessitate his repetition of words? However, though the style is simple, the Greek is good, the whole work showing careful planning, artistic presentation, and profoundness of thought. The words "are few in number, but divine in quality. They deal with celestial glories." 28)

Because the words and discourses of Jesus which John records are "marvelously pregnant with profoundest thought", some of the early Church Fathers "called this gospel the pneumatic, i.e., spiritual, gospel, naming the other three somatic, i.e., corporeal, by contrast." Such a distinction may become

24) ICC, p. 514.

25) Op. cit., p. 110.

26) Vol. I, pp. lxxxix-xc.

27) Op. cit., p. 115. On vocabulary of John, see C.T.M., Vol. XII, No. 2, p. 114 ff.

28) Ibid., p. 115.



dangerous. 29) It is well to note from the outset, notwithstanding, that the sayings of Christ are so important to the purpose for which John pens his book that whatever historical statements we find (e.g., 13, 36-38; 16, 17; etc.) "merely serve to explain the occasion for Christ's words". 30)

Having made these general observations, we are now ready to mark

### THE SETTING OF CHRIST'S LAST DISCOURSE

#### TIME OF THE LAST DISCOURSE

From John 13, 21-30, it becomes evident that these parting remarks of our Lord were addressed to His disciples on the night of His betrayal, on the eve in which He had celebrated His last Paschal Supper with them. Note 13, 1: Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα; 4: ἔχειρεται ἕκ τοῦ δείπνου; 26: ἔχων βίψω τὸ φωνίον; and 28: οὐδεὶς ... τῶν ἑταίρων αὐτοῦ. Fahling<sup>31)</sup> dates the event as the fourteenth day of Nisan (April 6), 30 A.D. Because Christ, in his prophecy to Peter (13, 38) does not say, as He does in Matt. 26, 34: "This night ... thou shalt deny Me", Matthew Henry<sup>32)</sup> concludes: "It seems to have been two nights before the Passover." The ICC<sup>33)</sup> calls attention to the fact that some have suggested "that cc. 14-17 are more easily understood if we suppose them to represent discourses of Jesus which belong to His post-resurrection life on earth". It continues: "It is not impossible that John has preserved in cc. 14-17 some of the Lord's post-resurrection counsels with other words spoken after the Last Supper. Thus 16, 7-11 present an interesting resemblance to words ascribed to John after

29) Cf. Schaller, op. cit., p. 185.

30) Ibid., p. 185.



His resurrection in an addition to Mk. 13, 14, preserved in the Freer MS.... But even the ICC concludes: "It can hardly be doubted the cc. 14-17 belong to the eve of the Passion!" So also Farrar 34); The Discourse "occupies in point of time but one single evening." Cf. new Lutheran Hymnal, # 164, v. 1.

Just at which hour on "that dark and doleful night" this farewell discourse was delivered, is most difficult to determine. "It was most likely quite late at night" 35), perhaps "shortly before midnight". 36) This much is certain: it was spoken in connection with the institution of the Holy Supper. Most N. T. scholars seem to hold that it was after the meal when the address was made. However, the translation, "supper being ended" (13, 2) is not accurate. The Gk. δείπνον τιθεμένου, may be rendered: "supper being ready." This supper Stoeckhardt 37) and Edersheim 38) place after 13, 38; but Fahling 39) sets it after 13, 34; while the ICC 40) suggests that we put it "after Judas had left (13, 30) and before the prediction of the Passion as near (13, 31-32)."

#### PLACE OF THE LAST DISCOURSE

That at least part of the last sayings of Jesus were uttered in the Upper Room (Mk.

14, 15), we may take for granted. But was the entire discourse spoken there? Exegetes differ widely. The Expositor's Gk. N. T. 41) the ICC 42), Lenski 43), Gaebelin 44), and Edersheim 45) share the opinion that the whole sermon was given in the upper chamber.

31) The Life of Christ, p. 581.

32) See his comment on 13, 38.

33) P. 477.

34) Op. cit., p. 102.

35) Fahling, op. cit., p. 604.

36) F. Rupperecht, Bible History References, Vol. II, p. 336.

37) Die biblische Geschichte des Neuen Testaments, p. 266.

38) The Life and Times of Jesus the Messiah, Vol. II, p. 513.

39) Op. cit., p. 598.

40) P. 458.

41) P. 227.



Taking this position, they will have to explain 14, 31b: ἔχειρ-  
εἶπε δὲ ἵνα μὲν ἔνθεν ἵδου 46) Others (Cdt. 47), Farrar 48), Schaff-  
Lange 49), and the Pulpit Commentary 50)) picture the Saviour as  
having left the room after 14, 31. According to them, 15-16 was  
given enroute to Gethsemane. They, however, also encounter a  
difficulty. It lies in the verb, ἔδην ἰδου, in 13, 1. This  
Godet 51) explains as follows: "The verb ἔδην ἰδου, He went  
out, connected directly as it is with the regimen πέραν τοῦ  
Χειμάρρου, to the other side of the brook, can only signify:  
'He went out from the town and suburbs of Jerusalem.'" To Eders-  
heim's argument 52): "We can scarcely imagine such a discourse,  
and still less such a Prayer, to have been uttered while travers-  
ing the narrow streets of Jerusalem on the way to Kidron!", Schaff-  
Lange 53) replies: "Psychologically improbable, indeed, would be  
these evening hours before His arrest. But we cannot go too far

- 41) P. 328.  
42) P. 557.  
43) P. 1002.  
44) The Gospel of John, p. 292.  
45) Op. cit., p. 513.  
46) Matthew Henry does so (cf. his comments on 14, 31) by ex-  
plaining: "It would seem that at these words He arose from  
the table and retired into the drawing-room where He might the  
more freely carry on the discourse with His disciples." He also  
notes the remark of Goodwin, to wit, that Christ, being "in all  
haste to go forth to suffer and die", "was afraid of slipping  
the time of Judas's meeting Him", "looks upon the glass, as it  
were, sees it not quite out, and therefore sits down again and  
preaches another sermon." Most unique is Gaebelein's explanation  
(op. cit., p. 292): "But if He did not leave the place, what  
did He mean when He said, 'Arise, let us go hence!'" It must  
have a symbolical meaning. He was about to leave the world, for  
Him a strange place..., and for His own it becomes also the strange  
place, no longer their home.... They must take their places with  
Him. This is the spiritual meaning of the words He spoke, and  
what follows in His teaching confirms this."

- 47) Op. cit., p. 158.  
48) Op. cit., p. 102. Hence he divides the discourses into two  
parts: "those in the Upper Chamber" and "those on the way".  
49) P. 449.  
50) P. 232.  
51) Op. cit., p. 227.



the supposition that Jesus did not discourse to the disciples of the most momentous matters, even when they were upon the road to their destination. Walking and standing still and walking again is the very expression of a mind stirred by great things." Fahling 54) appears to hold a view all his own. He imagines the Saviour as having quit the guest-chamber after 13, 36, speaking all that is contained in 13, 37 - 17 "on the slopes of the Mount of Olives". We prefer to take the position which Dr. P. E. Kretzmann advances, viz., that the latter portion of the discourse (chapters 15-17) were spoken "in the courtyard of the house in which He had celebrated the Passover with His disciples". 55)

#### (7) PROPER ARRANGEMENT OF THE LAST DISCOURSE

With Matthew Henry 56) we are willing to agree that we probably do not have before us everything which Jesus said during those evening hours before His arrest. But we cannot go so far as the 100 57) which asserts that there has most likely been "a dislocation of the text after 13, 30", implying that part of the Gospel account has either been lost or intentionally omitted by the author, whose reasons for so doing "cannot now be discovered". We accept John 13, 31 - 16, 33 as the complete story penned by the apostle, nothing having been lost or discarded. Moreover,

52) Op. cit., p. 513.

53) P. 449.

54) Op. cit., p. 604.

55) Popular Commentary on the New Testament, Vol. I, p. 488.

56) See his remark on 13, 31: "Now our Lord Jesus ... probably discourses much more largely than is here recorded."

57) P. 458. Assuming this, it arranges the text as follows: c. 15; c. 16; c. 13, 31b-38; c. 14; c. 17, 2. Such a plan, needless to say, is wholly unwarranted and very arbitrary. For example, it is urged that c. 15 must immediately follow 13, 30, for in this scheme "we find a complete explanation of the sacramental thoughts which appear in 15, 1-8.... Thus the unfruitful branch of 15, 2 has an obvious allusion to Judas, who has just gone away to his act of treachery...." (Vol. I, p. xxi). Another example



we allow the text to stand as received, maintaining with Godet 58):

"The course of things [as presented by John] is so natural that we are forced to own that, if this situation really existed and if Jesus spoke therein, He could only have spoken thus.... The logical connection is not for a moment broken, but it is never made prominent. Distinctness of intuition is united with inwardness of feeling, and we are carried gently onwards by that gentle undulation of thought which characterizes in a unique manner the sayings of our Lord in this section."

#### MODE OF PROCEDURE

The paper readily divides itself into two chief parts:

(I) the s t r u c t u r e, and (II) the c o n t e n t s of the last discourse of Jesus. One difficulty immediately presents itself: that of overlapping such contents necessary to bring out the progression of thought as we discuss the structure of these chapters with the contents, properly so called, to be treated in Part II of this paper. We shall, therefore, confine the discussion of the doctrinal content in the farewell talk of Jesus to the second section of our treatise, while in the first part we shall consider the chief divisions of the discourse, together with their subdivisions, always keeping in mind three

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of arbitrariness becomes apparent from the note appended to 14, 30: "If cc. 15 and 16 follow 14, this [Christ's word: 'I will not talk much with you!'] is difficult to understand, for then 60 verses of exhortation must be supposed to have been added before the discourse came to an end." (Vol. I, p. 556). Therefore the author apologizes --- well might he do so! --- for upsetting the traditional arrangement. He says: "It is an ungrateful task to disturb the beautiful cadences, charged with many memories, by offering a different rendering of the Greek text. But it must be attempted here ... if we are to express as nearly as we can the meaning of the evangelist's words." (P. 530). Must it?



questions: (A) What prompted these particular words of the Savior? What was the occasion? (B) How does Jesus carry the discourse forward? What is the progression of thought? (C) Are there any special remarks to be made, e.g., on conflicting interpretations of a certain paragraph; on rare, and for that reason, difficult grammatical constructions; etc.? Having thus layed the foundation, we shall be the better equipped to outline the doctrines which the 99 verses of Christ's sermon contain.

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From the outline which a scholar like Norlie presents (The Outlined Bible, pp. 270-271), it is quite evident that there is a plan underlying John's work, so fine a plan, indeed, that Godet, (op. cit., p. 123) admits: "We know of only two passages of Scripture which present any analogy with this, and they originate in similar situations. These are the last discourse of Moses ... and the second part of Isaiah...."

58) Op. cit., p. 123.



THE STRUCTURE AND CONTENTS  
OF  
THE LAST DISCOURSE  
OF  
JESUS



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## OUTLINE

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The portion of the Sacred Scriptures which we shall now consider comprises, to our thinking, 59) the third great section of St. John's Gospel.

The chapters have been variously divided. By far the majority of scholars, it appears, 60) allow the discourse to fall into two chief parts: the first, that which was spoken in the supper chamber; the second, that which was spoken elsewhere. Matthew Henry, for obvious reasons befitting a commentator, uses the chapter divisions of our Authorized Version. Norlie 61) splits the last sayings into definite thought-units. But Edersheim 62), who considers chapter 14 "the first discourse", divides this great sermon according to its outstanding characteristics. 63) Godet 64) follows the methods of both Norlie and Edersheim, permitting the material to group itself into three main sections. These we shall use as a guide to our work, combining the suggestions of Matthew Henry, Nicoll, and especially of Norlie, as a basis for our subdivisions. This, then, would result in the following outline:

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59) In this we follow Farrar, op. cit., p. 102.

60) E.g., Farrar, Nicoll, and particularly the ICC.

61) The Outlined Bible, pp. 270-271. To him we are greatly indebted for many of the finer divisions used in this paper.

62) Op. cit., p. 513.

63) Thus: I. 14, 1-4: explanatory and corrective; II. 14, 5-14: explanatory and teaching; III. 14, 15-24: hortatory and promissory; and IV. 14, 24-31: promissory and consolatory.

64) Op. cit., pp. 122-194. He also finds two prominent divisions: I. 14, 1 - 15, 17: Words intended to inspire the disciples with perfect repose by means of faith in Jesus; and II. 15, 18 - 16, 4: Words in which Jesus reveals to His followers "that they would have a conflict to maintain in the world". We, however, have taken over what, to our judgment, was the better division, the three sections as outlined on page 2.



# THE STRUCTURE OF THE LAST DISCOURSE OF JESUS

## PART ONE

### John 13, 31 - 14, 31

Characteristic: Dialogue.  
 Occasion: Interruption of Christ's Disciples.  
 Central Thought: After separation, there will be meeting.  
 Subdivisions: 65)

#### A. John 13, 31 - 35.

1. Occasion: Departure of Judas.  
 2. Thought: Christ instructs His disciples in the great doctrine of His own death and in the great duty of brotherly love.

#### B. John 13, 36 - 14, 4.

1. Occasion: The question of Peter.  
 2. Thought: Christ foretells Peter's denial and comforts the rest who were full of sorrow.

#### C. John 14, 5 - 7.

1. Occasion: The question of Thomas.  
 2. Thought: Christ answers Thomas' question, pointing out the goal to which He was going, and the way by which they could reach that goal.

#### D. John 14, 8 - 21.

1. Occasion: The request made by Philip.  
 2. Thought: Christ answers Philip, then addresses words of comfort to all His perplexed disciples.

#### E. John 14, 22 - 24.

1. Occasion: The question of Jude.  
 2. Thought: Christ, answering Jude, promises to manifest Himself to the disciples, just as He has loved them.

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65) We do not list "Special Remarks" (see p. xi) in the outline, but shall include them, whenever necessary, in the body of the paper itself.



F. John 14, 25 - 31.

1. Occasion: Reflections by the Saviour which the present situation had inspired.
2. Thought: Words of comfort to His perplexed disciples:
- a. They will be taught by the Holy Spirit.
  - b. Christ will leave them His peace.
  - c. This He tells them that they might rejoice.
  - d. He is now ready to meet and vanquish Satan.

PART TWOJohn 15, 1 - 16, 15.

- Characteristic: The form of instruction, properly so called, now prevails.
- Occasion: A deep desire on the part of the Master to sustain and comfort His followers. This is urged on by the nearness of His betrayal, 16, 12.
- Central Thought: The Position of the Disciples in the World after the Effusion of the Spirit.
- Subdivisions: 66)

A. John 15, 1 - 17.

- Thought: The new condition of the disciples resulting from the Pentecostal Gift.

B. John 15, 18 - 16, 4.

- Thought: The consequent hostility of the world.

C. John 16, 5 - 15.

- Thought: The spiritual victory to be gained over the world by the Holy Ghost through the disciples' instrumentality.

PART THREEJohn 16, 16 - 33.

- Characteristic: The form of dialogue reappears.



**Occasion:** The hour is come, 17, 1. Jesus therefore "finds the decisive words to inspire" His disciples "with the courage which they needed at this painful moment". 67)

**Central Thought:** On Prayer after Christ's Departure.

**Subdivisions:** First that interested scholars have marked

**A. John 16, 16 - 22.** in the styles of chapters 16 and

**Thought:** The Saviour is ready to leave His group. This puzzles the disciples.

**B. John 16, 23 - 27.**

**Thought:** The power of prayer. "Whatsoever ye shall ask in My Name -----"

**C. John 16, 28 - 33.**

**Thought:** A final word of parting. The disciples, instilled with joy, receive once more the assurance that they will have peace in Christ.

\*  
\* \* \* \* \* a golden thread through them  
\*  
\* after separation, there shall be

67) Godet, op. cit., p. 123.

71) Godet, op. cit., p. 123.



CHARACTERISTIC

We have already called attention to the fact that learned scholars have marked a very definite difference in the styles of chapters 14 and 15. 68) Part I breaks down into "a series of conversations" 69) between Jesus and the Eleven, still grouped around Him at the Passover-table. 70) The remarks are prompted, and the discourse

OCCASION

is carried majestically along, by the frequent interruptions on the part of the listeners. Six times our Lord is stirred by the actions or sayings of the men He had chosen: first, by the departure of the son of perdition; then by the questions of Peter, Thomas, Philip, and Jude; and finally, His sorrowful Soul reflects upon such things <sup>as</sup> which the situation to that hour had inspired.

These very naturally become the subdivisions under which these opening "conversations" may best be considered. One thought

CENTRAL THOUGHT

runs like a golden thread through them all: After separation, there shall be meeting. The Shepherd shall be taken, but His very parting the disciples are "to regard as the condition of a speedy and eternal reunion". 71) The setting is graphically described by

68) See Page 1, Footnote 63.

69) So Godet.

70) Hence Matthew Henry terms these sayings "Christ's table-talk with His disciples". See his comments on 13, 31.

71) Godet, op. cit., p. 132.



Farrar 72): "In sweet and tender communion, perhaps two hours glided away at that quiet banquet. Now it was that, conscious of the impending separation, and fixed unalterably in His sublime resolve, He opened His heart to the little band of those who loved Him, and spoke among them those farewell discourses preserved for us by St. John alone, so 'rarely mixed of sadness and joys, and studded with mysteries as with emeralds.'"

#### A. JOHN 13, 31 - 35.

##### OCCASION

The phrase of 13, 31: "when he Judas was gone out", becomes the starting point of Christ's final goodbye to His grieving Eleven. He had just bid farewell, an eternal farewell, to the traitor of Kerioth; and now He turns to His own --- to say goodbye, indeed, but not goodbye forever! For the farewell which He addresses to them implies a future meeting. 73) For Him, the die was cast. The bargainer-of-blood had quitted the scene, and the heart of Jesus was free, at liberty to pour forth its inmost self to the faithful few who tarried with Him.

##### PROGRESSION OF THOUGHT

Two great truths present themselves in His opening words: (1) the unfathomable mystery of His own death and suffering, and (2) their duty of brotherly love toward each other.

1. Like a "shout of triumph" 74) the Master begins: "Now is the Son of Man glorified.... God ... shall straightway glorify Him!", vv. 31-32. Why was Jesus Christ triumphant? Was

72) The Life of Christ, p. 382.

73) Cf. 14, 3; 17, 24.

74) Godet, op. cit., p. 124.



He glorified "now" ( νῦν ) because Judas had left? Matthew Henry 75) thinks so. He writes: "Now that Judas is discovered and discarded, who was a spot in their love-feast and a scandal to their family, now is the Son of Man glorified!" Westcott 76) shares his opinion: "This 'now' with which the Lord turns to the faithful Eleven expresses at once the feeling of deliverance from the traitor's presence and His free acceptance of the issues of the traitor's work." Comments Godet 77): "These two verses sound like a shout of triumph from the heart of Jesus at seeing the traitor depart in the darkness." Nicoll, stressing the verb δοξάζει, suggests that the Messiah rejoices, not so much because of the mere fact that the treacherous hypocrite went out from their midst, but because of the purpose for which He went out, "because the traitor is considered to have, as it were, already completed his deed". Christ is glorified in His Passion! 78) Or was the Son of God here mindful of His Easter-triumph and Ascension-glory? 79) Undoubtedly all three. Christ was glorified "now" that the treasurer had wended his weary way to make his last stand, to ring in that hour for which the Man of Nazareth had come into the world; "straightway" God would glorify Him, in His sufferings and in His succeeding victories. 80)

75) See his comments on 13, 31.

76) Quoted in the Expositor's Gk. N. T., p. 820.

77) Op. cit., p. 124.

78) Cf., e.g., John 12, 27-32.

79) "The future was at hand. The departure of Judas had shown Him [Jesus] that it was imminent. 'straightway', said Jesus, alluding to His resurrection and ascension." --- Godet, op. cit., pp. 125-126.

80) The ICC regards this cry of the conquering Savior as following immediately upon His statement in 16, 33: "I have overcome the world!" "We now go on," the author writes, "with 13, 31 ff. The note of triumph in the words, ἐνὶ νῦν



With the term "straightway" came the concept of speedy separation. This is at once interpreted to the eager disciples in the explicit statement, ΤΕΚΝΙΑ ΕΤΙ ΜΙΚΡΟΝ ΜΕΝ' ὙΜῶΝ ΕΙΜΙ, v. 35. "Little children," 81) He goes on. "This compellation does not bespeak so much their weakness as His tenderness and compassion. He speaks to them with the affection of a father." 82) "From the thought of what the Passion means for Him, Jesus turns to the thought of how it will affect His disciples when He is gone and they are like fatherless orphans (14, 13)." 83) O blessed, all-consuming love, O self-forgetfulness of Jesus!

But He has a dying word to say to them before He leaves them orphans. To arouse their attention to what follows as His last injunctions, He announces to them, as He had once announced to the Jews 84), "Whither I go, ye cannot come." 85) And so saying, He procures their attention! Cf. v. 36!

2. What was His last injunction? Simply this: Love one another! The Eleven "were not yet ready to follow Him.... Meanwhile He leaves them a task, but one so pleasant that it will also be their comfort." 86) "A new commandment" He gave them. And how they needed it! As Nicoll 87) relates, "In view of the temper they had that evening displayed, and the necessity

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Τὸν Κόσμον (16, 33) is continued." (P. 524).

81) Fahling translates, "boys". Op. cit., p. 598. "The term of affection is nowhere else found in the Gospels," Godet, op. cit., p. 126. It is a Johannine term, used only again in the New Testament at Gal. 4, 19. Cf. ICC, p. 526.

82) Matthew Henry. See his comments on 13, 33.

83) ICC, p. 526. So also Godet, op. cit., p. 126: "The disciples seem to Him like children soon to become orphans."

84) Cf. John 7, 33; 8, 21. 24.



for united action and unanimous testimony, He first lays upon them" --- it must needs be so! --- "the commandment to love one another." 88) The lesson they learned well. "Tertullian speaks of it as the glory of the primitive church that the Christians were known by their affection to one another. Their adversaries took notice of it, and said, 'See how these Christians love one another!'" 89)

# SPECIAL REMARKS

Remembering Lev. 19, 18: בְּפָנֶיךָ יְיָ אֱלֹהֶיךָ

לֵאמֹר אַהֲבָה אֶת רֵעִי כָמוֹתְךָ

: הִנֵּה אֲנִי וְרֵעִי, we are, at first, startled to hear our Lord speak of an ἐντολὴν καινὴν, a "new commandment". 90) In what sense was it "new"? The ICC 91) presents two reasons why the Savior spoke of the ἐντολὴν καινὴν: "The New Commandment

85) This is the sentiment expressed by the Expositor's Gk. N. T., p. 820: "The announcement formerly made to the Jews ... He now, \_\_\_\_\_, makes to the disciples, arousing their attention to what follows, as His last injunctions." Matthew Henry, in his notes on 13, 33, explains: "They could not follow Him to His cross, for they had not courage and resolution; it appeared that they could not, when they all forsook Him and fled. Nor could they follow Him to His crown, for they had not a sufficiency of their own, nor were their work and warfare yet finished."

86) Godet, op. cit., p. 126. "He would leave, but they would follow. He would go, but He would come again. And in the meanwhile: 'Love one another!'", Fahling, op. cit., p. 598.

87) Expositor's Gk. N. T., p. 820.

88) How proud the disciples were! Recall their controversy, Lk. 22, 23ff.

89) Matthew Henry. See his comments on 13, 35.

90) "Commandment", not in the same sense that the Decalogue given by Moses were called "commandments", lit., the "ten words", בְּפָנֶיךָ יְיָ אֱלֹהֶיךָ, Ex. 34, 28, but as an "evangelical command," a Gospel-plea: "Love one another!" The ICC, p. 526, underlining the word ἐντολὴν, remarks: "He /Jesus/ claimed to 'give commandments', and so claimed to be equal with God." Cf. 14, 15.

91) P. 527. Godet, op. cit., p. 126, substantiates this: "The entirely new character of Christian love is brought out by the words, 'one another', and then still more clearly by the explanation which follows, 'as I have loved you'." Some have



is narrower in range and is inspired by a new motive."

The ἐντολή καὶνὴ is narrower in range. The Expositor's Gk. N. T. 92) quotes Grotius as explaining: "Novum autem dicit quia non agit de dilectione communi omnium ... sed de speciali Christianorum inter se qua tales sunt." And Holtzmann 93) writes: "Es ist die φιλὰδελφία im Unterschied von der allgemeinen ἀγάπῃ." "This love does not apply to the whole human family in general, as might be said of the law of charity written on the conscience nor specially to the members of the Jewish nation, like the commandment in Leviticus, but embraces all believers neither more nor less. This is an entirely new circle." 94) "A new circle, an inner circle, has been formed, and in this a special obligation is due from each to each (cf. Gal. 6, 10).... The idea that φιλὰδελφία, the love of Christian disciples for Christian disciples, is a virtue at all, was a new idea...." 95)

And this "new idea" brings with it "a new motive": "as 96) I have loved you"! "From this new hearth there issued forth the flame of an affection very different from any which

tried to clarify the meaning of καὶνός by showing that in Johannine literature "the verb φίλειν is never used ... of man's love for man, but always ἀγαπᾶν." Cf. 15. 12. 17; I John 2, 10; 3, 10. 14. 33; 4, 7. 20. But the ICC, which simply mentions this fact in passing, asserts: This "does not justify us in distinguishing sharply between the meaning of the two verbs." (P. 528).

92) P. 820.

93) Quoted also by the Expositor's Gk. N. T., p. 820.

94) Godet, op. cit., pp. 126-127.

95) ICC, p. 527.

96) "As" --- καὶνός --- "means more than a simple comparison (ὥςπερ); it indicates a conformity and characterizes the mutual love of the believers as of the same nature as that which unites Jesus to the believer, each returning to His brother the love with which Jesus loved him." Godet,



the world had hitherto known: in CHRIST is the true explanation of the word, new. It is a family affection, and the family came into existence that very hour." 97) This love, chiefest of all virtues, was to become the very "badge" 98) by which all men should recognize the disciples of Jesus. Cf. v. 35!

B. JOHN 13, 36 - 14, 4.

OCCASION

On this announcement of the Master that

He was shortly to be taken from them,

follow the characteristic utterances of the disciples. 99) "First

as usual, λέγει αὐτῷ λίων περὶ ...." 100) "Where are You

going, Lord?" he asks. Domine, quo vadis? 101) "The practical

op. cit., p. 127. - And how the Lord had loved them! Writes Matthew Henry, commenting upon 13, 34: "He spoke kindly to them, concerned Himself heartily for them and for their welfare, instructed, counselled, and comforted them, prayed with them and for them, vindicated them when they were accused, took their part when they were run down, and publicly owned them to be dearer to Him than His mother or sister or brother. He reproveth them for what was amiss, and yet compassionately bore with their failings, excused them, made the best of them, and passed by many an oversight. Thus He had loved them, and just now washed their feet...." Be mindful also "of the special instance of love to all His disciples which He was now about to give, in laying down His life for them."

97) Godet, op. cit., p. 127. - Matthew Henry (see his comments on 13, 34) takes the word "new" in a fourfold sense: 1) "a renewed commandment". "This commandment had been so corrupted by the traditions of the Jewish church that when Christ revived it and set it in a true light it might well be called a new commandment." 2) "An excellent command, as a new song is an excellent song." 3) "An everlasting command ... as the new covenant which shall never decay." 4) "As Christ gives it, it is new. Before it was, Thou shalt love thy neighbor; now it is, You shall love one another; it is pressed in a more winning way when it is thus pressed as mutual duty owing to one another."

98) So Matthew Henry calls it.

99) "Their intimacy with Jesus was such that they ventured even at this solemn hour, and while He was bidding them farewell, to ask questions at any point where they did not understand Him, always addressing Him with the Kupie of respect (13, 37;



instructions Christ had given them concerning brotherly love he overlooks, and asks no questions upon them, but fastens upon that concerning which Christ purposely kept them in the dark." 102) Curiously we inquire, What prompted Simon's question? Where did he think his Christ was going? Did he imagine, as the Jews once imagined 103), that the Savior was about to betake Himself to "the dispersed among the Greeks" and teach them? Or did a foreboding of disaster, grim but unavoidable, lurk behind his wondering? This view Matthew Henry 104) propounds. Others chose to put into his Domine, quo vadis? fanciful thoughts of a temporal kingdom. So Godet 105): "His mind dwelt on the thought: Jesus is going to glory! Peter had no doubt about it (v. 32). Why, then, after having walked like His Master upon the waters, and ascended with Him the Mount of Transfiguration, could he not follow Him to His glory, and return with Him to earth when He should establish His Kingdom?" Or was his imagination soaring primarily heaven-ward? When he asked his second question, "Why cannot I follow Thee?", did he imply, "so., into the heavenly places"? 106)

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14, 5. 22)." ICC, p. 540. Nevertheless, as Edersheim (op. cit., p. 524) says, these interruptions, "being germane to the subject, carry it only forward."

100) Expositor's Gk. N. T., p. 321.

101) Thus translates the Vulgate.

102) Matthew Henry. See his comments on 13, 36.

103) Cf. John 7, 35.

104) Cf. his remarks on 13, 36: "Having heard his Master so often speak of His own sufferings, surely he could not understand Him any otherwise than of His going away by death; and he resolves as Thomas did that he will go and die with Him; for better die with Him than live without Him."

105) Op. cit., p. 128.

106) ICC, p. 529.



PROGRESSION OF  
THOUGHT

Mindful of Bar-Jonas' inquiry, Jesus turns, first to him, then to the baffled

Ten whose spokesman Peter had been.

1. John 13, 36-38. Jesus turns to Simon. Tenderly, He avoids his ill-boding Quo vadis? He does not needlessly excite them "by plainly telling them of His death, for He has much to say to them which He wishes them to listen to undisturbed." 107) For Bernard 108), who finds in the statement of our Lord to Peter: "Thou shalt follow Me afterwards!", "no reference ... to Peter's death by martyrdom", Godet's interpretation of the divine reply is tenable: "The saying in 14, 2-3 leads us to think rather of reasons of another nature why Simon could not now accompany Christ". In the first place, the road is not yet open, redemption not yet affected; then Peter himself is not yet prepared for heaven." 109) True, while Christ here thought, without a doubt, of the Crown laid up in heaven, He more vividly, on this sad night, visioned the Cross which at this point lay between Him and the Crown.

And so, it seems, did Peter. Imagining, as we picture it, the on-rushing calamity which awaited his Teacher, the bewildered disciple-student, offended that Jesus deemed him too

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107) Expositor's Gk. N. T., p. 821.

108) ICC, p. 529.

109) Op. cit., p. 128. I cannot accept this position. I think, for instance, of Abraham, Isaac, Jacob, etc., who certainly "followed" Christ into Paradise before the actual Passion and Rising of the world's Redeemer. Study Heb. 11! To the Jews Christ said, John 8, 56: "Your father Abraham rejoiced to see My day, and he saw it and was glad." Had it been God's will, why could Peter not have gone to heaven before Christ's crucifixion and ascension, even as his



incapable of facing death with Him, declared himself ready to undergo martyrdom: "My life I will lay down for Thy sake!"

Jesus, in a manner characteristic of His final discourse, repeats the promise of the once-proven Rock-Man. "Methinks," comments Matthew Henry 110), "he seems to have said this with a smile: 'Perhaps thy promises are too large, too lavish to be relied on; thou dost not consider with what reluctancy and struggle a life is laid down, and what a hard task it is to die; not so soon done as said!'" Whereupon the omniscient Jesus, viewing in spirit the fire of coals and the crowing cock, predicts a threefold denial. 111) "It is not recorded that Peter gave any reply to this prediction, which, introduced as it was by the solemn 'Verily! Verily!', must have been a grievous blow to him. He does not appear again until 18, 15." 112)

Stoeckhardt 113) summarizes these verses thus: "Jesus bezeugte seinen Jüngern nochmals, dass die Stunde seiner Verk-lärung, seiner Verherrlichung gekommen sei, und gebot ihnen, sich unter einander zu lieben, wie er sie geliebt habe."

2. John 14, 1-4. Jesus now turns to the baffled Ten whose spokesman 114) Simon Peter had been. He "set Himself to comfort the rest who were full of sorrow upon what He had said

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father-in-the-faith, Abraham? The latter part of Godet's reasoning is sounder. Simon was not yet prepared to go with Jesus.

110) See his remarks on 13, 38a.

111) Mark consistently states (14, 30; 14, 72) that the cock crew twice. Matthew (26, 34; 26, 74), Luke (22, 34; 22, 60), and John (13, 38; 18, 27) refer only to one cock-crowing, apparently. Cf. Edersheim's comment, op. cit., p. 537, footnote 1.

112) ICC, p. 530.

113) Op. cit., p. 266.

114) "Matthew and Mark represent all the disciples as making the same declaration, which made it all the more necessary to



of leaving them." 115) There is an intimate connection between 13, 33 and 14, 1; the division into chapters is here "very faulty". 116) Norrie 117) permits 14, 1 to hark back to 13, 33. Christ was being torn from their midst, but He "comforts His disciples concerning His departure: 'I go to prepare a place for you.'" Godet 118) links the thought here advanced by the Lord with what He had promised in 13, 36b: "Thou shalt follow Me afterwards." I feel, Matthew Henry 119) and the ICC 120), the clue for these words lies in 13, 37-38, Christ's prediction to Peter. This certainly "must have shocked them, as it silenced him." They "must have been startled and saddened by the thought that the foremost among them would fail in the hour of trial. If that were so, who among them could be confident of himself? ... And this ... had filled them with deep sorrow. So He sought to reassure them with a new message of consolation which taught them to look beyond this earthly life to the life after death." 121)

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expose its unconscious hallowness, painful as it must have been for Jesus to do so." --- Expositor's Gk. N. T., p. 821.

115) Matthew Henry. See his comments on 14, 1.

116) Godet, op. cit., p. 129. Stoeckhardt, however, does not seem to feel thus; for he places the Holy Supper after 13, 38. He writes (op. cit., p. 268): "Nachdem Jesus mit seinen Jüngern das letzte Passah gehalten und das heilige Abendmahl eingesetzt hatte, thut er noch einmal seinen Mund auf und schüttet gleichsam sein ganzes Herz gegen seine Jünger aus, um sie zu trösten und zu stärken, beide wider die gegenwärtige Traurigkeit über seinem Abscheiden, und wider das zukünftige Leiden, so sie überfallen würde." Edersheim also puts the Last Meal here.

117) Op. cit., p. 270.

118) He writes (op. cit., p. 129): "These words relate to the preceding conversation, and particularly to the saying of Jesus: 'Thou shalt follow Me afterwards.' He now extends this promise to all His disciples, and explains it to them by showing them the manner in which He will fulfil it. He will begin by preparing a place for them in heaven...."

119) See his comments on 14, 1.

120) P. 531.

121) From the ICC, p. 531.



Perhaps this sorrow to which Bernard refers had drawn its unmistakable lines upon their faces. Cf. 13, 22. And Jesus pitied them! They were troubled; yet "the human experience of a 'troubled' spirit had been His, more than once, during the last weeks (cf. 11, 33; 12, 27; 13, 21), and knew how painful it was." 122) "You believe in God," 123) Christ tells them. "Believe also in Me." Nor does He stop there. Immediately He proceeds to give them the foundation for having such belief. He says in effect: "You believe in My Father. It is well that you do so, for in His House 124) are many dwelling-places. I invite you to have faith in Me, too; for (a) it is I who have spoken so truthfully to you about this place, and (b) it is I who am now going to make ready that place for you. Your hope of heaven, then, depends upon the veracity of My word and the sincerity of My love to you." 125) "Here it is that Faith in Jesus comes in, as the complement of faith in the Father. He is their *πρόδρομος*, their Forerunner in heaven (Heb. 6, 20)." 126) But why have faith in Jesus, in the Father?

122) Ibid., p. 531.

123) We prefer to take this as an acknowledgment of their faith toward God. Certainly they believe in God; b u t they should now also believe in Him. This was to be the testing-point of their faith. On the question, "Shall the verbs be taken as imperatives?", see "Special Remarks", page .

124) The same expression is used in 2, 16 of the Temple. There our Lord says, "Take these things hence! Make not My Father's house an house of merchandise. On the word *μονή*, "mansion", see "Special Remarks", page .

125) See Matthew Henry's comments on 14, 2. Godet (op. cit., p. 129) calls "the existence and vastness of the Father's house to which Christ is now returning" "the first ground of confidence" for the puzzled disciples. Stoeckhardt (op. cit., p. 268) summarizes verse 2 thus: "Zunächst weist der Herr seine Jünger, die er auf Erden zurücklässt, auf das selige Ziel ihrer irdischen Wallfahrt: In meines Vaters Hause sind viele Wohnungen!"

126) Godet, op. cit., p. 131.



"But what must they trust God and Christ for? Trust them for a happiness to come when this body and this world shall be no more, and for a happiness to last as long as the immortal soul and the eternal world shall last!" 127) Christ Himself makes this plain. 128) Twice He had said, "I go"; twice again, "I prepare". Now the antithesis: "I come"; "I receive you unto Myself". "The two verbs I come again and I will receive to Myself answer to the two verbs of the principal phrase I go away and I prepare." 129) And now, having set the happiness of Paradise before them, He, their πρόδρομος, points out the way and the goal: they know them both, He claims, v. 4. With this challenge 130) the first section of the discourse came to an end.

#### SPECIAL REMARKS

There are four different ways in which 14, 2b may be rendered. ABG\*DLW inserts ὅτι before πρόεῖπον. 131) The ICC is sure that the ὅτι must be retained, yet admits 132): "How to translate it is not obvious, for ὅτι may mean either because or that." Hence we may translate (1) with the Revised Version: "If it were not so, I would have told you, for [i.e., because] I go to prepare a place for you." Or: (2) we may treat εἰ δὲ μὴ εἶπον ὑμῖν

127) Matthew Henry. See his comments on 14, 3.

128) Verse three. Note similarity between the verb παράκλησεν and the LXX version of the Song of Solomon, Chapter 8, verse 2: παράκλησεν με, εἰσέβω με εἰς οἶκον μητρὸς μου.

129) Godet, op. cit., p. 131. Mark well the promise: "I come again." When? For the Christians, He comes at death. For the world, He returns on the Last Day. Later on in the discourse He speaks of His second coming in the light of Pentecost. Cf. 14, 18.

130) So Godet (op. cit., p. 133) considers it: "But Jesus perceived that many questions were rising in their minds and that they were agitated by many doubts; hence He challenges, as it were, their ignorance by saying" these words.

131) Cf. notes of ICC, p. 533, and Expositor's Gk. N. T., p. 822.

132) P. 533.



as parenthetical, connecting "In My Father's house are many mansions" directly with "because I go to prepare a place for you".

(3) Some prefer: "In My Father's house are many mansions. If it were not so, I would have told you t h a t I am going to pre-  
pare a place for you." 133) (4) The ICC chooses to take ἐἵπεν  
ὅτι ἡμεῖς ὅτι κτλ. as an interrogative, thus: "If there were not  
many mansions, would I have said to you that I go to prepare a  
place for you?" 134)

Another difficulty is the correct rendering of the word,  
μοναί, "mansions", v. 2. It is found but one more time in the  
New Testament record, 14, 23, "where it must mean 'permanent  
abode', 135) not a mere passing stage." 136) Origen in his de  
Princip. II. xi. 6, "quotes John 14, 2; 14, 3, showing that he  
understood μοναί as stations or halting-places on the journey  
to God." "The idea conveyed by saying: 'In My Father's house  
are many mansions', is that of a hospitable place with many  
chambers, rather than that of a journey with many stages." 137)

Another question which merits our attention, but simply  
in passing 138), is the one to which we have already alluded (see  
page 16, footnote 123): Shall we take both verbs in 14, 1 as im-  
peratives? Moffat and others 139) do so, translating: "Let not

133) ὅτι = the ὅτι recitantis. See ICC, p. 534.

134) ICC, p. 534. It recognizes the objection that the words, "I  
go to prepare a place for you" do not appear before this  
verse, hence making such an interpretation appear without  
historical background. Yet many references are made by Jesus  
to other sayings which we cannot trace, e.g., 6, 36; 10, 25;  
11, 40; etc. ὅτι is most probably used instead of a  
quotation-mark, thus indicating Christ's direct statement.

135) "μοναί", from μονή, maneo, abiding places, "durable dwell-  
ings," Matthew Henry on 14, 2. --- Stoeckhardt, op. cit., p.  
268: "Bleibe-statt". Luther: "Wohnungen".

136) ICC, p. 532.

137) Origen is quoted by the ICC, p. 532. Reference is also made



your hearts be disquieted; you believe ---- believe in God and also in Me." Luther puts it like this: "Glaubet ihr an Gott, so glaubet ihr auch an mich." Carefully we have weighed the matter pro and con. We have concluded that essentially the meaning remains the same. He is strengthening the faith of His weak and wavering followers in Him and His Father. Says Matthew Henry 140): "We read the former as an acknowledgment that they did believe in God, for which He commends them: 'But, if you would eternally provide against a stormy day, believe also in Me.'" "He bade them not to be troubled. They believed, and their faith should find its fruition." 141)

#### C. JOHN 14, 5 - 7.

##### OCCASION

"Thomas said unto Him..." A second interruption, so similar to, and yet so different from, the first! The ICC 142) pictures Thomas as pressing Peter's question, urging "that they could not be expected to know the answer". Godet 143) thinks of Peter as inquiring about the goal ("whither") while Thomas wonders about the road to that goal ("how"), centering upon "the ability of Jesus to bring them to the end, upon the way". "Thomas here shows more modesty than

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to the Slavonic Book of the Secrets of Enoch (lxi. 2) in which the noun μενεί occurs, meaning "abodes" not "stages". Also the general patristic interpretation has "abiding places", not mansions, which are like inns on a journey. "Permanent habitations." For further details, cf. the ICC, p. 532 ff.

138) Space forbids our listing and discussing every disputed point in the discourse. Some we must merely mention, others omit entirely. They very definitely belong to the STRUCTURE of the Talk.

139) "The two πιστεῖτε agree better with the imperative πιστεύετε if they are both taken as imperatives: Believe, than if the first or both are regarded as indicatives, You believe. It would be very unmeaning to remind them that they do believe." Godet, op. cit., 129.



Peter, who thought he could follow Christ now.... Thomas ... seems more solicitous to know whither Christ went." 144)

What prompted Thomas' question? Jesus said: "Ye know." Thomas responds: "We know not! How can we know?" Why such a reply? Stoeckhardt 145) answers very aptly: "Ein alter Ausleger ertheilt richtig: Die Jünger wussten es wohl, aber wussten jetzt nicht, dass sie es wussten." 146) Thomas was dismayed. Jesus had spoken of separation --- of that he was sure. Yet, having indicated a coming back, his Master could hardly have been going to "that land far away". 147) Well, then, whither was He going? "Thomas' difficulty is that, not knowing the goal, they cannot know the way." 148)

#### PROGRESSION OF THOUGHT

And the Lord recognized Thomas' difficulty. "Thomas had put his twofold question thus: What was the goal? And, what was the way to it? In His answer Christ significantly reversed this order, and told them first what was the way --- Himself; and then what was the goal. 149)

140) See his comments on 14, 1.

141) Farrar, The Life of Christ, p. 386. - "It is legitimate to construe the first πιστεύετε as an indicative, and the second as an imperative; but this gives scarcely so appropriate a sense." Expositor's Gk. N. T., p. 821.

142) P. 536.

143) Op. cit., p. 134.

144) Matthew Henry, See his comments on 14, 5.

145) Op. cit., p. 269.

146) So also Fahling, op. cit., p. 607: "For the moment it had slipped their minds." The Alexandrian variation attributes to the disciples the knowledge of the way only, and not of the end, rendering v. 5: "And whither I go, you know the way!" But this was not the case. They knew both, the way and the goal. Cf. Godet, op. cit., p. 133.

147) Here I follow Edersheim, op. cit., p. 514: "If, when speaking of their not being able to go whither He went, He had not referred to a separation between them in that land far away, whither was He going?"

148) Expositor's Gk. N. T., p. 822.



If they had spiritually known Him as the way, they would also have known the goal, the Father, and now, by having the way clearly pointed out, they must also know the goal, God; nay, He was, so to speak, visibly before them --- and, gazing on Him, they saw the shining track up to heaven, the Jacob's ladder at the top of which was the Father." 150) Thomas, the doubting, disillusioned questioner, craved knowledge. Here he found it ---- in Jesus; He was the Truth. Thomas craved a road-mark to the goal. Here he found it ---- in Jesus; He was the Way. Thomas, with his co-disciples, stood at the yawning precipice of the grave; they craved life. Here they found it ---- in Jesus; He was the Life. 151) And this Jesus they had had with them three whole years. Had they known Him, 152) they would have known the Father; from henceforth 153 they have known and they have seen Him.

SPECIAL REMARKS It is worth noting that Luther and Calvin both regarded the three terms in 14, 6 as synonyms, co-ordinate statements. Augustine looked upon them as expressing a single notion (vera via vitae). Godet 154) makes καὶ ἡ ἀλήθεια and καὶ ἡ ζωὴ depend upon the first and,

149) Cf. v. 6: "I am the Way.... No man cometh unto the Father..." Godet (op. cit., p. 134) makes this interesting comment: "To explain the end, Jesus substitutes the Father Himself for the Father's House. For it is not in heaven that we are to find God, but in God that we are to find heaven."

150) Edersheim, op. cit., p. 514.

151) Here I am following the ideas presented in the Expositor's Gk. N. T., pp. 822-823.

152) "The basis of the human consciousness of Jesus is so thoroughly the conviction of His divinity, that He can hardly understand how the knowledge of His true nature had not become formed of itself in the hearts of His disciples." --- Godet, op. cit., pp. 136-137.

153) "The moment marked by ὅταν ἴδῃς τὸν ἀνδρῶνα is the moment of the Passion; cf. ὅταν ἴδῃς τὸν ἀνδρῶνα (13, 31). The Revelation of the Father was not complete until Jesus had



to his mind, principal remark: "I am the Way!": "Jesus means to say: 'I am the Means of coming to the Father (the Way), because I am the Truth and the Life!'" Stoeckhardt accepts each statement as a sentence and complete thought of its own. 155) "perhaps," the IOC 156) inserts, "the close association in Old Testament phraseology between ὁ δὲ Θεός and ὁ ἀληθινός may account for the introduction of the word ἀληθινός at this point."

Copyists of D have sensed a difficulty in 14, 7a, and have made the text to read: "If you have known Me, you will also know the Father." 157) "Jesus at first seems to deny that they possessed this double knowledge.... Then He partially concedes it, and that from the present time...." 158) Matthew Henry reasons very sanely: "They knew Him, and yet did not know Him so well as they might and should have known Him. They knew Him to be the Christ, but did not follow on to know God in Him.... 'And henceforth, from My giving you this hint..., you know Him [the Father] and have seen Him, inasmuch as you know Me [Jesus] and have seen Me.'" 159)

#### D. JOHN 14, 8 - 21.

##### OCCASION

A third interruption, this time by the "practical-minded Philip". 160) He had listened eagerly to the words addressed to Thomas, grasped only

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removed His visible Presence. Only after that did His disciples begin to understand how much He had revealed of God's nature and purpose (cf. 17, 3)." So the IOC, p. 539.

154) Op. cit., p. 135.

155) See his exegesis on 14, 6, op. cit., p. 269.

156) P. 538.

157) See the remarks of Godet, op. cit., p. 135.

158) Ibid., p. 135.



the last of these: "Ye ... have seen Him!", and demanded: "Thou sayest: you have seen; we ask Thee: show us!" 161) "Peter had asked to follow Jesus. Thomas desired to know, at least, where He was going, and by what way. Since they can neither follow nor understand clearly, Philip would like at least to have a pledge of the glorious future reserved for them; and what pledge more certain than the appearance of God Himself?" 162) Thomas would know; Philip must s e e. Godet 163) holds that his request, like Thomas' question, was spurred on by our Lord Himself. He assumes that the last phrase of Jesus: "Ye ... have seen Him!", was intended to challenge the hidden trouble deeply buried in the disciples' bosoms to show itself. "For," he asks, "was not to become beholders of the Father (pf., ἐὐπαρκεῖν) the very utmost that the apostles could desire? ... Had not Isaiah said, when speaking of the times of the Messiah: 'The glory of the Lord shall be revealed, and all flesh shall see it'? (Is. 40, 5)." Luther 164) has little patience with poor Philip: „So weit kommt er mit seinen Gedanken davon, lässt Christum sitzen und reden, kann schlechts nicht haften an dem Christo, so mit ihm redet, sondern, dessen ungeachtet, spaziert er beiseit aus mit eigenen Gedanken, und flattert hinauf in die Wolken: Ach, dass wir ihn doch sehen möchten, wie er droben sitzt unter den Engeln!"

#### PROGRESSION OF THOUGHT

As in His reply to Peter, Jesus again turns, first to the questioner, then

to the listeners.

159) See his comments on 14, 6.

160) So Fahling calls him, op. cit., p. 608. "These words," he writes, "interested the practical-minded Philip. Immediately he had made some calculations. He considered the possibility of actually receiving a physical glimpse of God."

161) So Godet, op. cit., p. 136.

162) Godet, op. cit., p. 136.



1. John 14, 9-11. The words of the Savior are clear and cutting. He refers His disciple to that which he had already seen. "Have I been so long time with you, and yet hast thou not known Me, 165) Philip? 166) He that hath seen Me hath seen the Father. How sayest thou, then, 'Shew us the Father!'" Then Christ refers His disciple to what he had reason, all the reason in the world, to believe. Did he not believe 167) what Jesus had said concerning Himself and the Father as being one? Two signs he had, and still has now: Christ's words, Christ's works. He had better trust his Master, if not for His word's, then at least for His work's sake. 168)

2. John 14, 12-21. And now a word of comfort addressed to them all. 169) "The question of Thomas in regard to the way

163) Ibid., p. 136.

164) Quoted by Stoeckhardt, op. cit., p. 269. --- So also does the ICC (p. 540) deal harshly with Philip: "Philip goes beyond a mere request. His remark is rather an argumentative challenge." Godet, however, considers the request quite natural. See his remarks, op. cit., p. 136.

165) "It was a matter of surprise and regret to Jesus that Philip needed still to be taught that he who saw Jesus saw the Father." --- Expositor's Gk. N. T., p. 823.

166) "The address 'Philip' serves to recall this disciple, who, in making such a request, forgets himself." It "serves to bring back the apostle to the truth." So Godet, op. cit., p. 137.

167) "The words, 'Believest thou not?', call Philip to regard his prayer as a contradiction of his faith." --- Ibid., p. 137.

168) "Believe Me!", verse 11. "Believe Me, i.e., My assertion, not My manifestation, or if you find that difficult, believe on account of the works themselves." Thus transcribed by the Expositor's Gk. N. T., p. 823.

169) The reader will have noticed, in verse 10, that the words of Jesus are placed before His works. Verse 11 explains why. "The first sign of community of life and action between Jesus and God, to prepare hearts, is His teachings; to those who are not so well disposed, it is His works." Godet, op. cit., p. 138. Concerning the miracles of Jesus as recorded by John, see Farrar, The Messengers of the Books, p. 108.



had led Jesus to speak of the work by which He guides His own to communion with the Father; that of Philip had brought Him to speak of what He had already been on earth, as the perfect revelation of the Father. He had thus been diverted from the essential object of the conversation: the encouragement to be given to the disciples in view of the separation which troubled them (v. 1). 170) He now resumes this subject, and to the promise of a future reunion in the Father's house He adds the assurance of a much earlier meeting, that wherein He will return to dwell in them by the Holy Spirit, and will continue through them on the earth the work which He Himself has begun. Such is the import of the entire following passage, vv. 12-24." 171)

a. Verses 12-14. Norlie 172) heads this section: "He [Christ] continues His instruction by showing that they would work and pray in His Name."

They are to work. Great power would be given them on earth. They shall perform miracles as great, and greater than, Jesus'.

But they are also to pray. Great power would be given them in heaven, for two reasons: (1) because thither Christ was going 173); and (2) because, having prayed, He on High will hear

169) Matthew Henry and Godet make this division. The ICC (p. 542) makes verse 11 the dividing-point: "The plural /verbs in 11/ shows that Jesus now addresses Himself not to Philip individually, but to the disciples collectively, whose spokesman for the moment Philip was."

170) Cf. Matthew Henry's comments on 14, 12: "The disciples, as they were full of grief to think of parting with their Master, so they were full of care what would become of themselves when He was gone.... Now, to silence these fears, Christ here assures them that they should be clothed with powers sufficient to bear them out."

171) Godet, op. cit., p. 139.

172) Op. cit., p. 271.



and "do it", 174) by which the Father would be glorified in His Son. 175) In verse 14, "the promise is repeated ... for confirmation.... Perhaps, too, additional significance is given to His agency by introducing 'εγω." 176)

b. Verses 15-17. 177) The new Comforter, the other Advocate, is promised. "From the means by which they will perform those works superior to His own, namely, prayer in Jesus' Name, Jesus now passes to the divine Source which will give rise to such prayer in their hearts." 178) But first a condition is presented, v. 15: "If ye love Me, keep My commandments." "The fulfilment of the promise He is about to give depends upon their condition of heart and life. This, therefore, He announces as the preamble to the promise." 179) With great emotion 180) He

173) "Die Kraft zu diesen grösseren Werken werden aber die Gläubigen daher nehmen, dass Jesus zum Vater gegangen, zu Gott erhöht, in den vollen Brauch der göttlichen Kraft und Allgewalt eingetreten. Und der erhöhte Christus ist es nun, der durch seine Gläubigen sein Werk auf Erden ausrichtet." --- Stoeckhardt, op. cit., p. 270. So also the 100, p. 543.

174) An important grammatical note made by Godet (op. cit., p. 140) bears quoting: "The explanation which we are led to expect by the because /verse 12b/ must not terminate with verse 12 by making verse 13 a principal proposition, as Westcott would still have it. Verse 13 necessarily belongs to this explanation. It is not enough that Jesus be raised. He must also act from the midst of His glory: because I go ... and because ... I will do it. Καὶ : and because thus. Whatsoever ye ask indicates the disciple's part in these works... This part of theirs will simply be prayer. The believer asks, and Christ, the All-Powerful, works from the throne of His glory." Result: "What they do, is still His doing, one condition being attached to their prayers, that they ask ἐν τῷ ὀνόματι μου." Expositor's Gk. N. T., p. 824.

175) "That the fulfilment of God's purpose in sending forth His Son may be manifest in Christ's people and their beneficent work in the world." Expositor's Gk. N. T., p. 824.

176) Ibid., p. 824.

177) Edersheim (op. cit., p. 513) makes a division here, calling this the "hortatory and promissory" section.

178) Godet, op. cit., p. 142.

179) Expositor's Gk. N. T., p. 824.



heralds the coming of the Spirit of Truth who would remain with His "orphans" forever. Edersheim notes the beginning here of the difference between the disciples and the world. The Holy Spirit is sent to them, not to the world; the apostles know Him, but the world cannot receive 181) Him. 182)

c. Verses 13-21. set forth the fellowship and communion that should be between Christ and His followers after His departure. "He and His Father will also come to them." 183) How this must have gladdened the apostles' hearts! For "great as was the promise of this other helper, this Spirit of Truth, it did not seem to compensate for the departure of Jesus. 'Another,' any other, was unable to fill the blank; it was Himself they craved." 184) And here He pledges Himself to "fill the blank"! He would not leave them "orphans" (ὀρφανοὺς) 185) but would come to them. And that shortly. "The words: 'Yet a little while', are in accordance with the present 'I come'. They reduce, so to speak, the period of separation to nothing." 186) At that day 187) those whom He would now leave behind would know what Philip doubted (cf. 14, 10a). There would be a threefold relationship: "I in

180) "The absence of any logical particle between the successive promises of vv. 16-21 betrays the emotion with which Jesus beheld and announced the decisive day of Pentecost." Godet, op. cit., p. 148.

181) "It has been proposed to render λαμβάνειν, 'seize' or 'apprehend', as if a contrast to the world's apprehension and dismissal of Jesus were intended. But λαμβάνειν τὸ πνεῦμα is regularly used in the New Testament to express 'receiving the Spirit', Gal. 3, 2; I Cor. 2, 12." Expositor's Gk. N. T., p. 825.

182) Edersheim, op. cit., pp. 515-516.

183) Morlie, op. cit., p. 271.

184) Expositor's Gk. N. T., p. 825.

185) "The term orphans refers to the address, My little children, (13, 33); it is the language of a dying father. The close connection of feeling between these sayings and the preceding



My Father"; "you in Me"; "I in you". Therefore, verse 21! "As regarded this threefold relationship, this must ever be kept in view: to be in Christ meant to love Him, and this was: to have and to keep His commandments; Christ's being in the Father implied, that they who were in Christ or loved Him would be loved also of His Father; and, lastly, Christ's being in them implied, that He would love them and manifest Himself to them." 188)

#### SPECIAL REMARKS

We pause one brief moment to note the seeming contradiction in 14, 12. Christ, who identifies Himself with the Father and is, therefore, almighty, asserts that His poor, weak disciples shall do "greater works" than He. Stoeckhardt solves the mystery: „Die Gläubigen thun grössere Werke, als die Jesus gethan, da er sichtbar auf Erden wandelte. Wenn sich Jesus auf die Werke berief, die er gethan, meinte er insonderheit seine Wunderwerke, dass er Kranke, Lahme, Blinde, Taube gesund gemacht, Todte auferweckt hat. Die an Christum glauben, sollen noch grössere Werke verrichten, Wunder an den Seelen der Menschen, sollen Sünder aus dem geistlichen Tode erwecken und zu Gott bekehren. Freilich hat Christus in den Tagen seines Fleisches auch schon dergleichen Werke gethan. Aber er hat nur einen kleinen Winkel vor sich genommen, da er gepredigt und ge wundert hat, dazu eine kleine Zeit. Die Apostel aber und ihre Nachkommen sind durch die ganze Welt kommen, und hat gewähret, so lange die Christenheit gestanden ist, also, dass es Christus nur

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is indicated by the absence of any logical particle between vv. 17 and 18." Godet, op. cit., p. 145.

186) Ibid., p. 147.

187) "The new Dispensation of the Spirit which would begin with the Resurrection." ICG, p. 548.

188) Eidersheim, op. cit., p. 517.



persönlich angefangen hat, aber durch die Apostel und folgenden Prediger hat müssen immer weiter ausgebreitet werden bis an den jüngsten Tag." 189)

We turn now to 14, 16, "Comforter". "The term παράκλητος, literally called towards, was taken by Origen and Chrysostom in the active sense of παρεκλήτωρ, Comforter (Job 16, 2 in LXX); and this sense has, under the influence of the Vulgate, been transferred to our versions. It is now, however, acknowledged that this verb of passive form should have a passive meaning: he who is called a support; this is exactly the meaning of the Latin advocatus and our word advocate, the defender of the accused before a court of justice. The word always has this meaning wherever it is met with outside the New Testament, as in Demosthenes, Diogenes, Laertes, Philo, and the Rabbinites (the Peraclith). St. John himself gives it this meaning in his First Epistle, 2, 1: 'We have a Paraclete with the Father, Jesus Christ the righteous.' It is also that which is most suitable in these last discourses of our Lord." 190)

"Another Advocate," said Jesus. The ICC 191) emphasizes the fact that nowhere in the Gospels did Christ ever refer to Himself as a Paraclete. "But," it continues to point out, "He had just spoken of Himself (vv. 13-14) as discharging in the future the functions of a παράκλητος, or a Helper and Friend at the court of heaven, in that it is He who will cause to be fulfilled

189) Op. cit., p. 270. --- Others offer similar explanations. See Edersheim, op. cit., p. 515; Fahling, op. cit., p. 608; Expositor's Gk. N. T., p. 824; ICC, p. 543; etc.

190) Godet, op. cit., p. 143. "Comforter", as used in the A.V.,



the prayers which are addressed to the Father." On the other hand, Godet 192) finds here a corroboration of I John 2, 1, concluding: "Hence it is an error to see in I John 2, 1 a doctrinal discrepancy between the evangelist and the author of the First Epistle."

Then we glance at 14, 18: "I will come to you!", ἔρχομαι πρὸς ὑμᾶς. There was a similar statement in 14, 3: πάλιν ἔρχομαι. When will this take place? The ICC 193) refers 14, 3 to the second Advent of the Lord and 14, 18b to the period "after His Resurrection". Steadhardt explains 14, 3 as implying Christ's invisible Presence with His own here on earth and His final taking them to Himself in heaven. 194) Matthew Henry 195) interprets the words in the light of three incidents: (1) the resurrection of Jesus; (2) His coming in the Spirit, and (3) His return at the end of time. Edersheim 196) says of 14, 3: It was spoken "primarily as regarding individuals at death, and secondarily as regarding the Church"; but of 14, 18b: "In this Advocate [the Holy Ghost] Christ Himself came to them." Godet applies both passages to the Parousia: "There are different distances in this saying of our Lord. The first is His coming in the Spirit: 'I will come again!' (vv. 3 & 18); the second is the immediate effect of His return: 'I will receive you unto

originately meant "Strengtheners" (con + fortis). So Wycliff translates Phil. 4, 13: "I may all thingis in Him that comfortith Me." Significant is the LXX rendition of Job 16, 2: Ἀκύνει τὴν ψυχὴν τοῦ πολέμου πικρὰ ἡτορὴς κακῶν πάντες.

191) P. 545.

192) Op. cit., p. 143.

193) Pages 535 and 547, respectively.

194) Op. cit., p. 268. Says the Expositor's Gk. N. T.: "This promise is fulfilled in the death of the Christian, and it



Myself." 197) Stoeckhardt also applies this latter verse (18) to the return of the Redeemer via the Holy Spirit. 198)

The manner in which the student interprets 14, 18b will have a great bearing upon His understanding of 14, 19b: ὅτι Ἰω-  
ρῆτε με, ὅτι ἐγὼ καὶ ὑμεῖς ὦστε. As Godet 199) informs us, there are three different interpretations possible:

(1) "And you, you see Me because I live; and you shall live also."

200) On this rendition, he comments: "The idea is a noble one 201)

but the contrasts between the presents: you see Me, I live, and the future: you shall see Me, cannot be well explained with this interpretation." (2) "You see Me (then), because I live; and (by reason of this sight of Me who live) you shall live also." A heavenly, glorified life, and a spiritual sight are here stressed.

has changed the aspect of death." (P. 322).

195) See his comments on 14, 18b.

196) Op. cit., pages 514 and 516, respectively.

197) Op. cit., p. 139. He argues against referring this to Christ's second coming: "The promise of the context was given not to the Church in general, but to the disciples personally..... Jesus never affirmed that His second coming was at hand, but rather stated the contrary." (Cf. Matt. 25, 5; Lk. 12, 38; etc.) Nor can it mean the Resurrection, for, he asks, how shall we then explain: "I will receive you unto Myself"? Against the idea that the text speaks of a Christian's death in Jesus, he writes: "Would this same term ἐρχομαι, I come, be twice used in the same discourse in quite different senses?" P. 139.

198) Op. cit., p. 271: "Durch den Geist kommt Christus...."

199) Op. cit., pp. 147-148; which study!

200) So Eidersheim (op. cit., p. 516): "But you behold Me because For I live, and ye shall live", explaining: "They would behold Him because He lived, and they also would live --- and hence there was fellowship of spiritual life between them."

201) The idea of Christ and the believers being transported, the former by glorification, the latter by the work of the Holy Spirit, into the same medium of life, thus meeting again and enabling Christ's living people to see their living Lord. See quotation by Godet, op. cit., p. 147.



(3) "But you see Me (in opposition to the world which seeth Me no more), and because I live, you shall live also." 202) Stoeckhardt's exegesis is both sound and appealing: "Der Heilige Geist macht die Gläubigen Christen des Lebens Christi theilhaftig..... Christus lebt jetzt Gotte, befindet sich in einem neuen, geistlichen Wesen und Leben. An diesem Leben bekommen auch die Gläubigen antheil, durch den Geist, der in ihnen wohnt." 203)

It is important that we also mark the difficulty in 19a, "the world seeth Me no more" and "ye see Me". 204) Cf. v. 17. A word from Godet 205) will clarify the matter: This seeing "is that close intercourse described by St. Paul in the saying so like the present passage (II Cor. 3, 18): 'We with uncovered face behold the glory of the Lord,' the inward view of the glorified Savior produced in us by the Holy Spirit. While the world which has known Jesus only after the flesh sees Him no more after His bodily departure, He becomes from that time visible to His people in a spiritual and Divine medium to which they are transported by the Spirit and where they meet Him. This close intercourse 206) is the source of all the Christian's strength in his conflict with himself and with the world."

202) This view Godet (op. cit., p. 148) calls "preferable".

203) Op. cit., p. 271.

204) Jewett; Jewett.

205) Op. cit., p. 147. Compare the views expressed by the Expositor's Gk. N. T., p. 825; the ICC, p. 547; and Matthew Henry on 14, 19!

206) The Unio Mystica. See Mueller, Christian Dogmatics, pp. 320, 331.

207) ἐὼς ἡ Τεκνίωσις. "Jude ('praise') was a brother of James the Less. He was a fiery, impetuous disposition, restlessly energetic. Tradition has it that he preached the Gospel in Persia and there suffered martyrdom. He is the author of the Epistle of Jude. Luther calls him 'the pious Jude'." He was also named Lobbaeus or Thaddaeus. See F.



E. JOHN 14, 22 - 24.OCCASION

A fourth interruption! "Judas 207) saith unto Him..." His is a request which supplements that of Philip, 14, 8. "The latter was thinking of the great theophany which was to inaugurate the establishment of the Messianic kingdom; Jude, of the realization of the kingdom itself." 208) It is easy to discern what motivated his Κύριε, καὶ τί θέλουν...: He had caught at Christ's last word, ἐμφανίσαι, and "this is what he had been waiting for." 209) It was this ἐμφανίσαι which terminated the conversation with Philip and gave rise to Jesus' talk with Jude. "One outstanding novel fact here arrested the attention of the disciples. It was contrary to all their Jewish ideas about the future manifestation of the Messiah, and it led to the question ..., 'Lord, what has happened 210) that to us Thou wilt manifest Thyself, and not to the world?' Again they thought of an outward, while He spoke of a spiritual and inward manifestation." 211)

PROGRESSION OF  
THOUGHT

ὑπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς !

At first glance, it is difficult to see how verses 23-24 answer Jude's question. The ICC 212) maintains: "No direct answer is given," and cites this inquiry and reply as being similar to the incidents outlined in John 21, 22 and Luke 13, 23, making Jesus say in effect: "If you love and obey Me, I will come and abide with you; that is enough for you to know!"

Rupprecht, Bible History References, Vol. II, pp. 90-91.

208) Godet, op. cit., p. 151.

209) ICC, p. 549.

210) "καὶ τί θέλουν - κτλ.", 'What, then, has happened that, etc.?' ... The initial καὶ is omitted by ABDL<sup>6</sup>, but its omission is probably due to a mistaken correction of the text by scribes



Godet 213) claims: "Jesus continued His discourse as though He had not heard the question of Jude", yet takes up the two phrases of the troubled disciple: (1) "to us", v. 23; (2) "not unto the world", v. 24. Certainly Christ makes Himself very plain. He had been speaking of a coming to make an abode or station (μονή) within the hearts of such who loved both Him and His Father. Matthew Henry 214) paraphrases Christ's answer thus: "If My Father love you, 215) why should not I be free with you?" Horlie 216) summarizes the verses in these significant words: Christ promises "to manifest Himself to those who love Him and keep His commandments". This the world did not do. Hence verse 24, the conclusion being: "How, then, with such a disposition hostile, as it is, to the word of both the Son and the Father, is it possible to become their abode?" 217) Consequently, Jude need not be startled if the Master reveals Himself, not to the world, but only to them!

#### P. JOHN 14, 25 - 31.

#### OCCASION

The discourse was rapidly approaching its finis. A minute more, and the announcement, Ἐγείρεσθε, ἵψωμεν ἐντεῶν, would be made. Jesus wants to sum up what He had said unto them, retracting nothing 218), but going back to His starting-point: "Be not dismayed!" Significantly, He now changes the negative into a positive statement: "Rejoice!" Godet aptly remarks: "The perfect λελάληκα, I have

who did not understand the initial καί." ICC, p. 550.

211) Edersheim, op. cit., p. 517.

212) P. 550.

213) Op. cit., p. 152.

214) See his comments on 14, 23.

215) And He does! Cf. verse 23!



told you, which denotes a teaching now concluded, and the words, being present with you, which allude to the approaching separation, show that Jesus was returning to the idea from which He started, and the first discourse was approaching its termination." 219)

PROGRESSION OF  
THOUGHT

Reflecting upon such things which the present situation inspired, Jesus concludes with more words of comfort.

1. John 14, 25-26. He must go; yet they would not be left Teacher-less. They would have the Advocate promised shortly before, 220) and He would (a) instruct them in all truth, and (b) remind them of all the things which He, their first Master, had said to them. The Holy Ghost will be Christ's Advocate among men. 221)

2. John 14, 27. He must go; yet they would not be left Peace-less. He would leave them a legacy 222) --- εἰρήνην τὴν ἐμὴν. So had Moses, so had Joshua done; so would He do. 223) "Meyer takes the word εἰρήνη in an objective sense: salvation (ἡ βίβη - full prosperity). But the close of the verse: 'Let

216) Op. cit., p. 271.

217) So Godet, op. cit., p. 152.

218) See Matthew Henry's comment on this point, 14, 25.

219) Op. cit., p. 152.

220) Cf. 14, 16.

221) Edersheim makes much of this, op. cit., p. 517.

222) So Matthew Henry. See his comments on 14, 27.

223) "ὑπερβαλὼν is the parting counsel of Moses (Deut. 31, 8); so also ὑπερβαλὼν is the counsel of Joshua to his warriors (Josh. 10, 25), as it was the word of Yahveh to him (Josh. 1, 9; 8, 1)." ICC, p. 554. The Expositor's Gk. N. T., p. 327, finds in this ὑπερβαλὼν a term "which carries some reproach in it."

224) Godet, op. cit., p. 154.

225) "The contrast between the peace of Jesus and that of the world is generally referred to their nature, the world's peace consisting in the enjoyment of a good which is but seeming; that of the Savior in the possession of real and imperishable good. But the omission of the object peace



not your heart be troubled!', favours the subjective meaning, which is also the natural signification of εἰρήνη: tranquillity, inward repose. Peace is the inward serenity based upon reconciliation with God." 224) This peace differs from the world's, not only in its nature, but also in the very manner in which it is bestowed. 225)

3. John 14, 28 - 31. "Christ here gives His disciples another reason why their hearts should not be troubled for His going away; and that is, because His heart was not." 226) They ought to be rejoicing (a) because He is going to the Father; (b) because this Father is greater than He; (c) because there He would perfect the mansions and finally receive them. 227) Ergo, "if ye loved Me 228) ye would rejoice!" "Wenn seine Jünger ihn lieb haben, gönnen sie ihm die seine Erhöhung und Verherrlichung. Aber auch, wenn sie auf sich selbst sehen, haben sie nur Ursache, sich über seinen Hingang zu freuen. Denn als der Erhöhte kam er sie noch besser schützen, als jetzt da er in Niedrigkeit und Schwachheit neben ihnen hergeht. Durch den Tod geht er zu Gott." 229) If they were not to be cowards (14, 27b), they were much less to be selfish! If they were to be strengthened, they were also to be glad! 230)

The hour was at hand. Christ must go; but ere He went, once more He would assure them that they could rely on His words,

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in the second proposition (not as the world giveth give I) and the conjunction καθώς (in the manner of), oblige us, I think, to place the contrast on the verb give, and not on its object: 'My peace is real and efficacious, while the world, when it bids you farewell with the ordinary formula, Peace be unto you!, gives you but empty words, a powerless wish.' Godot, op. cit., p. 155.

226) Matthew Henry. See his comments on 14, 28.

227) So Edersheim, op. cit., p. 518.

228) The Expositor's Gk. N. T., p. 827, brands this "an almost



for was He not omniscient? The soon-to-be-realized Passion would prove His omniscience; therefore He had predicted it as a sign and consolation to them. Yet one more prediction must leave His lips: He would encounter the Prince of this world who had no claims upon Him; and this He would do "to exhibit to the world the perfect love which He had to the Father". 231) By this the disciples, as well as the world, would be enabled to detect the love, the obedience, the willingness with which He would lay down His life. It was enough! The suffering-hour had already struck. "Arise! Let us be going!"

#### SPECIAL REMARKS

We need not dwell long upon Christ's word, 14, 28b: ὅτι ὁ πατήρ μεῖζων μου ἐστίν. Around this concept revolved the Arian Controversy. From it, the subordinationists have drawn their theory. The matter need not baffle the Bible-reader who remembers that Jesus had two natures and was here speaking, of course, according to His humanity. Godet 232) emphasizes the fact that even in this instant Jesus is maintaining His equality with God by daring to compare Himself to God: "The creature who would say, 'God is greater than I', would blaspheme no less than any one who would say, 'I am equal with God.' God alone can compare Himself with God." "Throughout the ministry of Jesus, the Father is represented as 'greater' than the Son. That it should require to be explicitly affirmed, as here, is the strongest evidence that He is divine." 233)

playful way of reproaching their sadness"; and the ICC, p. 555, calls it "a tender, half-playful appeal".

229) Stoeckhardt, op. cit., p. 272.

230) So ICC, p. 554, and Godet, op. cit., p. 155.

231) "He had a presentiment, not only of the arrival of Judas,



Question 2: How shall we translate 14, 29b? "Two very different meanings may be given to these verses, though the results are in either case fundamentally the same. Either the καί, and, before ἐν τούτῳ, must be taken in a concessive sense: and indeed: 'He cometh, and indeed he hath nothing in Me which can be of a reason for his power over Me; but for the love I have to My Father I willingly surrender Myself to him. Arise!' Or we may take this καί in the adversative sense in which it is so frequently used in St. John: 'He cometh, but he has no hold upon Me; nevertheless ( ὡστόσο ), that the world may know.... Arise! Let us depart hence, that I may yield Myself to the enemy!' 234)

Lastly, we point out, as does the ICG 235), the difficult construction of 14, 31. "ὡστόσο ἵνα γινῶ ὁ κόσμος -καί. We must supply something before ἵνα, 'but I do these things that the world may recognize' My love for, and obedience to, the Father! For similar elliptical constructions with ἵνα, see 9, 3; 13, 18; 15, 25; I John 2, 19. Otherwise we are obliged to take the whole clause as subordinate to 'Arise, let us go hence!', which is very harsh. Whichever construction is adopted, the meaning is the same."

#### SUMMARY OF JOHN 14.

"Thus have the various encouragements brought forward by the Lord gradually risen: 'You shall be received with Me

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but also of the conflict with Satan himself which He was about to sustain in Gethsemane." Godet, op. cit., p. 157.

232) Op. cit., p. 156.

233) Expositor's Gk. N. T., p. 827.

234) Godet, op. cit., p. 157.

235) P. 556.



into My Father's house.... In Me you have already seen the Father.... You shall carry on My work below.... Another divine Support shall give you power.... In this inward Support I will Myself return within you.... With Me, the Father Himself shall dwell in you....' Was not all this enough to justify His 'Let not your heart be troubled' (14, 1)?" 236)

"And now at last He gives them the order for departure, for which He has thus prepared them." 237)

Our Lord had given "a signal for the eleven disciples to rise from their slumbers and prepare for the trip which He had planned for that night". 236) Together they had undoubtedly left the Upper Room, descended the stairs, and entered into the small courtyard below. Here, as before, a deep desire grips the Master, -- a desire to sustain and comfort the faithful few who in a moment would be left as sheep without a Shepherd.

We quote from (Godet 240) again: "At chapter 15, Jesus transports Himself to thought to the period which will bind together these two chapters -- the period in which His spiritual return will be consummated, but His people not yet exalted to His abode. The glorified Christ, possessed of His divine condition, has returned, and is living in His people. They are united to His,

236) Godet, op. cit., p. 152.

237) Ibid., p. 153.

Journal of the Beloved Disciple  
p. 152. On the occasion: "There were  
many spoken", cf. p. viii of this paper.



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P A R T   T W O

JOHN 15, 1 - 16, 15

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CHARACTERISTIC

Godet 238) writes: "From this point onwards, the form of instruction properly so called prevails; Jesus transports Himself in thought to the period when the promised reunion will be realized, and glances from this point of view at the future career of His apostles in the midst of a hostile world to be saved."

OCCASION

Our Lord had given "a signal for the eleven disciples to rise from their divans and prepare for the trip which He had planned for that night". 239) Together they had undoubtedly left the Upper Room, descended the stairs, and entered into the small courtyard below. Here, as before, a deep desire grips the Master, --- a desire to sustain and comfort the faithful few who in a moment would be left as sheep without a Shepherd.

CENTRAL THOUGHT

We quote from Godet 240) again: "At chapter 15, Jesus transports Himself in thought to the period which will bind together these two meetings ---- the period in which His spiritual return will be consummated, but His people not yet exalted to His abode. The glorified Christ, possessed of His divine condition, has returned, and is living in His people. They are united to Him,

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238) Op. cit., p. 122.

239) Dr. P. E. Kretzmann, The Gospel of the Beloved Disciple (mimeographed), p. 21. On the question: "Where were these words spoken?", cf. p. viii of this paper.



and by Him to each other. Under His influence they work together like members of one body at the Father's work. Such is THE NEW POSITION, IN VIEW OF WHICH HE GIVES THEM THE NECESSARY DIRECTIONS, WARNINGS, AND ENCOURAGEMENTS." Edersheim <sup>241)</sup> is also good: "If in the discourse recorded in the fourteenth chapter of St. John's Gospel the Godward aspect of Christ's impending departure was explained, in that of the fifteenth chapter the new relation is set forth which was to subsist between Him and His Church."

#### A. JOHN 15, 1 - 17.

John 15, 1-17 treats of the new condition of the disciples resulting from the Pentecostal Gift. <sup>242)</sup> It may be subdivided into two sections: (1) verses 1-8, the Parable <sup>243)</sup> of the Vine and the Branches; (2) verses 9-17, the New Relationship between Christ and His disciples, the disciples and Christ, and the disciples among themselves. <sup>244)</sup>

1. John 15, 1 - 8. "As Jesus rose to depart, the disciples crowd round Him with anxiety on every face.... He encourages them by reminding them that, although left to do His

<sup>240)</sup> Op. cit., p. 159.

<sup>241)</sup> Op. cit., p. 519. See also the remarks of Stoeckhardt, op. cit., p. 272.

<sup>242)</sup> Here I follow the general outline of Godet. Norlie (op. cit., p. 271) heads these verses: "On Union with Christ".

<sup>243)</sup> Farrar, The Messages of the Books, p. 109, says: "St. John ... does not narrate a single parable." He refers to the "allegoric discourses" about the bread and wine, light, the vine, etc.

<sup>244)</sup> Here, in (2), I am indebted to Edersheim. He divides the whole chapter under three titles: I. UNION; II. COMMUNION; III. DISUNION. (Op. cit., p. 519).



work in the world, they would still be united to Him as truly as the branches to the vine.... Moreover, καὶ ὁ πατήρ μου ὁ θεὸς ἔσθ'... What is now happening is the Father's doing and therefore tends to the well-being and fruitfulness of the vine." 245)

But how, we inquire, did our blessed Lord chance to speak of ἡ ἀμπέλος and τὰ κλήματα? Many guesses have been made. Those Godet 246) has listed for us: (a) Jesus has reference to the use of vine in the institution of the Holy Supper; (b) Shoots of a vine entered the room through the open window; (c) Christ saw in the distance, or recalled from memory, the golden vine in the Temple 247); (d) He alludes to the representation of Israel under the figure of a vine 248); to which Godet adds his own opinion; (e) Jesus, having left "the room and the city", stops along the road where grew a vine loaded with branches. The Expositor's Gr. N. T. 249) supplies (f): the engraving on the Maccabean coinage, in which

245) Expositor's Gr. N. T., p. 828.

246) Op. cit., p. 161.

247) So Farrar, The Life of Christ, p. 388: "There is no need to find any immediate circumstance which suggested the metaphor, beyond the 'fruit of the vine' of which they had been partaking; but if any were required, we might suppose that, as He looked out into the night, He saw the moonlight sil-vering the leaves of a vine which clustered round the lat-ticed window, or falling on the colossal golden vine which wreathed one of the Temple gates."

248) "But it is always thus used of degenerate Israel.... None the less the vine was the national emblem...." ICC, p. 478. On the first point, see Exek. 18, 2; 19, 10; Is. 5, 1; Jer. 2, 21; Hos. 10, 1; Ps. 80, 8-13; etc. Cf. also Rev. 14, 19.

249) P. 828.

250) See his The Gospel of the Beloved Disciple, p. 21! In his Popular Commentary of the Bible: The New Testament, Vol. I,



Israel was represented by a vine. We, following Dr. P. E. Kretzmann, submit and hold a seventh view <sup>250</sup>) : Jesus, standing in the moon-flooded courtyard of the house in which He had eaten the Passover, gathers His "little children" about Him and directs their attention to the vine which was curling and twisting its gnarled and knotted branches along the sides of the building. Accepting this, we are mindful of Ps. 128, 3, where the godly wife is pictured as "a fruitful vine by the sides of thine house", indicating the prevalence of vines being found at such a place.

Note now the progression of thought ----:

a. Verses 1-3. The position of the disciples over against Christ is described. They are branches, He is the Vine, <sup>251</sup>) the Father is the Husbandman. All are working toward one end: fruit. And there should be fruit, for the Son is the true Vine, and His Father is a faithful Husbandman or Tender. "The culture of the vine embraces two principal operations, --- that by which every unfruitful branch is cut off (the ἀίρεσις) and that by which the fruitful branches are purged, that is to say, freed from barren shoots that the sap may be concentrated in the cluster which is forming." <sup>252</sup>) God has done both. He has cut off ---- Judas was gone --- what was unfruitful, and purged ---- ὅδ' ἐν ἡμέρᾳ καρποὶ ὄντες --- what was fruitful

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p. 488, he writes: "At this point Jesus interrupted His discourse only long enough to suggest their leaving the upper room where the Passover meal had been held.... Whether the Lord spoke" 15, 1-10 "in the courtyard of the house ... or on the way through the Valley of Kidron, is immaterial."

<sup>251</sup>) "Burkitt points out that an early Syriac rendering of this



for the purpose of bringing forth "more fruit".

b. Verse 4. Here the disciples are shown the duty attached to the position which they now enjoy. μεινᾶτε ἐν ἐμοί! Matthew Henry 253) comments thus upon this verse: "So necessary is it to our comfort and happiness that we be fruitful, that the best argument to engage us to abide in Christ is that otherwise we cannot be fruitful."

c. Verses 5-8. Here the Savior speaks of the consequences of fulfilling or neglecting the duty which He has set before the Eleven in verse 4. 254) If they would not follow His admonition, μεινᾶτε ἐν ἐμοί, they would be cast forth, withered, gathered, and burned. "The whole process undergone by the fruitless branch is described in these six verbs: αἶρει, verse 5; ἐβλήθη, ἐξηρανθή, συνάψουσιν, βλήουσιν, καίεται, and each detail is thus given for the sake of emphasizing the inevitableness and the completeness of the destruction." 255) On the other hand, if they walk in His precepts, they shall (a) have the assurance of answered prayer; (b) bear much fruit; (c) glorify the Father; and (d) be truly Christ's disciples. "By carrying on here below the work of their Master, whose only care was to glorify the Father, they would more and more deserve the title of His disciples." 256)

similitude was, 'I am the Vineyard of Truth,' i.e., the true Vineyard." 100, p. 478.

252) Godet, op. cit., p. 181.

253) See his comments on 15, 4. Note the play on words: αἶρει --- καὶ αἶρει --- καὶ ἀπορί! (Verses 1-2-3.)

254) So Godet.

255) Expositor's Ch. N. T., p. 829.

256) Godet, op. cit., p. 186. Godet also remarks on verse 7:



2. John 15, 9 - 17. Christ returns to the great theme: μείναιτε ἐν τῇ ἀγάπῃ! Hence Matthew Henry 257) may rightly write above these verses one word, "Love"; and Norlie 258) may caption them: "An exhortation to abide in Christ's love by keeping His commandments".

a. Verses 9-11. ἡγάπησέν με ὁ πατήρ: this was the Savior's only comfort as He now went forth to bear His cross. And this should be their comfort, too. For the Father loves Christ, and Christ loves them. Let them continue in His love 259) by keeping His commandments. "Jesus points out that He imposes upon the believer no other condition with respect to Himself but that to which He had to submit with respect to the Father." 260) ἐγὼ τοῦ πατρὸς μου τὰς ἐντολὰς τητέρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. And what He imposes was meant to give them endless joy, "the joy which He Himself experiences in feeling Himself the object of the Father's love". 261) „Solche

"The parallelism of the two conditions ... leads us to expect the expression: 'and if I abide in you'. For this Jesus substitutes the remarkable variation: 'if My words abide in you.' P. 166. Again: "Jesus here substitutes the notion of abiding under the influence of His love for that of abiding in Him. In fact, it is the love of Jesus which forms the tie between Him and ourselves." P. 167.

257) See his comments on 15, 9.

258) Op. cit., p. 271.

259) "No longer 'abide in Me', but specifically 'in My love'. Abide in it, for there is a possibility of your falling away from its enjoyment and possession. Verse 10, that possibility is defeated, ἐάν τὰς ἐντολὰς μου τηρέσητε." Expositor's Gr. N. T., p. 830.

260) Godet, op. cit., p. 168.

261) Ibid., p. 168.



tröstliche Rede soll die Freude der Jünger mehren, dass sie vollkommen werde, die Freude, die sie in der Gemeinschaft mit Christo genießen. Eben dieses Freude macht sie dann auch willig, das Gebot Christi zu erfüllen und sich unter einander zu lieben." 262) No wonder, then, that the Savior goes on with-----:

b. Verses 12-17. This was His commandment: ἵνα ἀγαπᾷτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς, 263) "The obedience to His commandment to which Jesus invites them is concentrated in the exercise of brotherly love." 264) "Love of the brethren was the one outstanding Farewell-Command of Christ." 265) And this love the Master now exalts to its loftiest heights by setting before it His own perfect love to them as a pattern or model. The next four verses "are a commentary on the words: as I have loved you. And first, verse 13 states the point to which love carries its devotion, death; then verses 14-15 show the intimate character of the relation He has borne to them, the confidential intercourse of a friend 266) rather than the authority of a master; and lastly, verse 16 declares the free initiative which He took in establishing this relation: 'If, then, you ask yourselves what limits you are to lay down to

262) Steckhardt, op. cit., p. 275.

263) A note of interest: "Hengstenberg finds in verses 1-11 a summary of the First Table of the Law, and in verses 12-17 one of the Second." Quoted by Godet, op. cit., p. 169.

264) Godet, op. cit., p. 168.

265) Eidersheim, op. cit., p. 522. At this point, it may be well to copy down the development in Christ's teaching of "love" as the IOG, p. 484, notes it: "15, 10: 'If ye keep My commandments, ye will abide in My love.... 15, 12: Next, Jesus bids them love one another. 13, 34: This commandment is repeated and described as new. 14, 15: He tells His disciples that if they love Him, they must keep His



your mutual love, first ask yourselves what limits I set to the love I have shown you!' or: 'and if you want to know what it is to love, look at Me!' (Gess)." 267)

A few expressions in 15, 16 demand our consideration ere we pass on. Jesus says: ἐγὼ ἐξελεξάμην ὑμᾶς, "I have chosen you." What does He mean? Not eternal election, as some suppose; but the calling to apostleship. The ICC (266) calls our attention to 6, 70; 13, 18; and 15, 19, "where the aorist ἐξελεξάμην is used as here to mark the moment when the apostles were selected from the larger body of disciples. Each of them was a οικῆτος ἐκκλησίᾳς (Acts 9, 15), and had been chosen by Jesus after a night of prayer." Christ continues: καὶ ἐνῆκα ὑμᾶς, "and ordained you." Matthew Henry (269) explains by paraphrasing thus: "I have put you into the ministry (1 Tim. 1, 12), put you into commission." Why had Christ "ordained" them? "That you should go (270) and bring forth fruit, and that your works should remain (271); that whatsoever ye shall ask of the Father in My Name, He may give it you." (272) Verse 17,

commandments. 14, 21: And finally, He gives them the great promise that if they thus show their love for Him, the Father will love them, and He Himself will love them and manifest Himself to them."

266) "It has been objected that the apostles continued to call themselves servants of Jesus Christ, as though, when the master chooses to make his servant a friend, the latter is not all the more bound to remind himself and others of his real condition." Godet, op. cit., p. 170.

267) Ibid., p. 169.

268) P. 488.

269) See his comments on 15, 16.

270) The Expositor's Gk. N. T., p. 832, stresses the contrast between ἵνα ὑμεῖς ὑπάγητε here, and "Abide in Me!" at verse 4, adding: "The purpose of the appointment is ... 'that you may go away from Me on your various missions and thus (resuming the original figure of the vine and the branches) καρπὸν φέρετε, may bear fruit in My stead, and supplied by My life."



ταῦτα ἐντέλλομαι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους, contains a summary, an abbreviated form of Jesus' parting wish. "Love" --- it was His dying song. Cf. the final petition of His Prayer, 17, 26b!

### B. JOHN 15, 18 - 16, 4.

Abruptly the conversation takes a change. Jesus had intended to inspire the Eleven with a feeling of peace and perfect repose in Him; yet, being honest, He reveals the bitter truth --- He would not keep it from them!--- "that they would have a conflict to maintain with the world". 275) "Christ had expressed the great kindness He had for them as friends; but lest they should be puffed up with this, there was given them, as there was to Paul, a thorn in the flesh, that is, ... re-

- 271) "The sermons and writings of the apostles are transmitted to us, and we at this day are built upon that foundation, ever since the Christian church was first founded by the ministry of the apostles and seventy disciples; as one generation of ministers and Christians has passed away, still another has come." Matthew Henry's remark on 15, 16.
- 272) "To the end of their election Jesus adds the essential means by which the apostles are to accomplish their task ...., viz., prayer in His Name. This latter proposition --- depending as it does on the words: I have appointed you, --- signifies: 'And I have put you into the glorious position of yourselves obtaining directly from the Father all that you ask of Him.'" Godet, op. cit., pp. 170-171.
- 273) See Godet's second outline, op. cit., pp. 122-124.
- 274) Viz., THE NEW POSITION, IN VIEW OF WHICH CHRIST GIVES HIS DISCIPLES THE NECESSARY DIRECTIONS, WARNINGS, AND ENCOURAGEMENTS. Cf. p. 38.
- 275) Op. cit., p. 273. So also Fehling, op. cit., p. 610: "From the relation of the disciples to one another, Christ now turns to their relation to the world."
- 276) Norlie, op. cit., p. 271, heads this section: "On persecution: The World's Hatred of the Cross." Edersheim, op. cit., p. 519, has one key-word: "Disunion".



proaches and persecutions for Christ's sake." Jesus' topic now becomes, evolving from his central thought <sup>274</sup>), the consequent hostility of the world.

1. John 15, 18 - 27. Mark the transition as Stoeckhardt <sup>275</sup>) sees it: „Der Herr hat seinen Jüngern davon gesagt, wie sie zu ihm stehen und sich zu einander stellen sollen. Nun kommt er auf ihre Stellung zu der Welt zu reden." This „Stellung zu der Welt" is further explained.

a. Verses 18-25. It is to imply separation from, and repudiation by, the world. <sup>276</sup>) The reasons are obvious: (1) They were chosen out ( ἐξελεξάμην ) of the world <sup>277</sup>); (2) the servant is treated as his Master <sup>278</sup>); (3) the world is ignorant of Christ's real Person and of the Father Who sent the Son into the world, though this ignorance was wholly unjustified. <sup>279</sup>)

" ἡμῶν, But this is not to be wondered at. The righteous man under the old covenant had already complained by the mouth of David, Ps. xxxv. 19, lxi. 4, of being the object of the gra-

<sup>277</sup>) " ἐξελεξάμην , I have chosen, here refers to their having been called to be believers, not apostles; and by it Jesus means to designate the act by which He withdrew them from the world, and not divine predestination." Godet, op. cit., p. 172.

<sup>278</sup>) "We have already had the saying οὐκ ἔστιν δούλος μείζων τοῦ κυρίου ἡμετέρου at 13, 16; but Jesus probably repeated it more than once, the reference here perhaps being to the occasion when He gave a charge to the newly chosen apostles (Matt. 10, 24; cf. Lk. 6, 40)." ICC, p. 492.

<sup>279</sup>) "Die Kinder der Welt haben dafür keine Entschuldigung. Christus hat es ihnen deutlich gesagt, wer er sei und wer sein Vater sei, und hat vor aller Augen seine grossen Gotteswunder verrichtet. Das Evangelium von Christo ist auch ihnen zu Ohren gekommen." (Stoeckhardt, op. cit., p. 274). Therefore the Jews had no excuse for their sin. Matthew Henry explains the phrase: "they had not had sin", thus: "A sin is not imputed where there is no law, so unbelief is not imputed where there is no Gospel."



tuitous hatred of the foes of God. If their hatred was to be entirely laid to their own account, notwithstanding the faults and follies of the imperfect righteous man (Ps. lxxix. 6), how much more might the perfectly righteous Savior make this complaint, which was at the same time His comfort as well as the comfort of those who suffer like Him, for His sake!" 280) And so they have reasons to be of good cheer: (1) since the hatred of the world was to be for them "an evidence and guarantee that they had been chosen by Christ" 281); and (b) since what they suffered, they suffered for Christ's sake.

b. Verses 26-27. In spite of the hostility of the world which is inevitable and unavoidable, the disciples are left in the world. Writes Edersheim 282): "But for all that, there is something that must keep them from going out of the world. They have a mission in it, initiated by, and carried on in the power of, the Holy Ghost --- that of uplifting the testimony of Christ." The Advocate 283) will come. He will plead the cause of Jesus, and the accusations of the Jews against the Lord's Anointed will be brought to naught by Him. 284) And they, too, should bear Christ witness, sustained

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(See his comments on 16, 22). Jesus had laboured among them --- apparently in vain. The disciples, then, must not await better results: "If they have kept My sayings, they will keep your's also." Godet takes this as a missionary promise. I cannot do so. Matthew Henry cites another translation: "Some give another sense of this, making ἐτηρην οὐραν to be put for παρηγορησάτω. 'If they have lain in wait for My sayings, with a design to ensnare Me, they will in like manner lie in wait to entangle you in your talk.'" (See his comments on 16, 20b).

280) Godet, op. cit., p. 174.

281) Expositor's GE. N. T., p. 832. --- Cf. I Peter 4, 13.



and inspired by that Spirit, Christ's Advocate. 285)

2. John 16, 1 - 4. "Jesus comes back to the subject of persecutions. As viewed in the light of fulfilment, one such prediction would have been sufficient. 286) It was, however, for the purpose of saving His disciples from being offended 287) that these repeated predictions were made... The disciples were forewarned lest they should be taken unawares." 288) While 15, 18-27 brought out "especially the guilt of the persecutors", 16, 1-4 emphasizes "the sufferings of the persecuted". 289) Note: (1) the reason for these alarming words, "ἵνα μὴ σκανδαλισθῆτε; (2) the purpose, viz., to foretell both the ecclesiastical censure ("put you out of the synagogues") and the civil persecution ("killeth you") to be directed against Christ's followers; (3) the only impelling reason for such dreadful actions --- ignorance; and (4) the very affectionate concern of the Master for His "orphans", postponing till the proper time had come the message which they needed not to know "at the beginning" \_\_\_\_\_ 290)

282) Op. cit., p. 523.

283) "The rendering of ὁ Παράκλητος by advocate is here demanded by the context, to which the rendering comforter would be quite foreign... The Paraclete is the divine Advocatus defending the Righteous One and pleading His cause against false accusers." ICC, p. 498.

284) "Their hostility was blameworthy. And in the future they would be proved in the wrong by the witness of the Spirit (verse 26) as well as by the witness of the apostles (verse 27)." ICC, p. 498.

285) "Wie sollen sich nun aber die Christen zu der Welt stellen, die sie um des Namens Christi willen haszt und verfolgt? Der Christen Pflicht und Beruf in dieser Welt ist, von Christo zu zeugen. Durch ihr Zeugnis ergoht das Zeugnis des Heiligen Geistes. Der lobendige Gottesgeist, der vom Vater ausgeht, aber auch vom Sohn ausgeht, den Christus vom Vater sendet, bezeugt der Welt durch den Mund der Christen, dass in Christo allein Heil ist. Durch solches Zeugnis



## C. JOHN 16, 5 - 15, 291)

"Jesus now describes the victory which His disciples should gain over a world in arms against them." 292) This He does by speaking (1) concerning the power which will gain this victory by the disciples' means, verses 5-7; (2) concerning the victory itself, verses 8-11; and (3) concerning "that inward operation by which the Spirit will prepare them to become His instruments in this conflict with the world," verses 12-15.

worden immer Etliche aus diesem verkehrten Geschlecht überwunden und gerettet." Stoeckhardt, op. cit., p. 274.

- 286) "It is true that Matthew puts his parallel passage to Mk. 13, 9 ff., as early as the tenth chapter (Matt. 10, 17 ff.); and it is also noteworthy that persecution is foreshadowed in the Sermon on the Mount (Matt. 5, 10-11; Lk. 6, 22). But Matthew has rearranged our Lord's sayings in such contexts as suit the frame of his narrative, and it is not surprising that he has placed the warning about persecution immediately after the charge to the Twelve." ICC, p. 502. The Expositor's Gk. N. T., p. 832, thinks Jesus told the Eleven much more about on-coming persecutions than John here relates: "ἡ ἀνάστασις seems to involve that details had been given (cf. Matt. 10, 16 ff.) which were omitted by the reporter; or that 16, 2 had already been uttered; or that John, writing when the persecutions of the Christians were well known, uses 'all these things' from his own point of view."
- 287) "This image of the ὀκείδων of faith, the stumbling-block which trip up a disciple, is very common in the Synoptists, but in John, only here and at 6, 61." ICC, p. 500
- 288) Fahling, op. cit., pp. 611-612.
- 289) Godet makes this distinction, op. cit., p. 176.
- 290) We follow Matthew Henry here. See his comments on 16, 1-4.
- 291) Matthew Henry divides chapter 16 into two large sections: I. Verses 1-6: "Here are wounding words in the notice He gives them of the troubles that were before them"; II. Verses 7-33: "Here are healing words in the comforts He administers to them for their support under those troubles". See his chapter outline (small print) before the translation of 16, 1-6. Norlio (op. cit., p. 271) combines 15, 26-27 and 16, 1-15 into one large section which he entitles: "On Sending the Holy Spirit".
- 292) Godet, op. cit., p. 177.
- 293) Matthew Henry, in his remarks on 16, 7, presents six reasons:



1. John 16, 5 - 7. Christ now takes up the threads once more of 13, 33: νῦν δὲ ἀπέρχω πρὸς τὸν πατέρα μου which thought furnished a splendid transition to His Pentecost Promise which He now repeats: The Advocate will be sent unto them after the Savior's departure. It is, therefore, expedient (συμφέρει ἡμῖν) that the Master take His leave. 293) But they were not of the same opinion. Sorrow, λύπη, 294) had filled their hearts. For this reason 295) they refrain from asking: ποῦ ἀπέρχεις;. Matthew Henry 296) counts these words of Jesus a rebuke, saying: "Their Master ... blames them that they were careless of the means of comfort, and did not stir up themselves to seek it.... Peter had started the question (chapter 13, 36), and Thomas had seconded it (chapter 14, 5), but they did not pursue it, they did not take the answer; they were in

(1) it was so decreed in the counsels of the Most High; (2) the Ambassador was needs be recalled before the Envoy comes; (3) the sending of the Spirit was to be the fruit of Christ's purchase, and that purchase was to be made by His death, which was His going away; (4) the Advocate was to come in answer to the Redeemer's intercession within the veil, cf. 14, 16; (5) the great argument that the Spirit was to use convincing the world must be Christ's ascension into heaven, and His welcome there; and (6) the disciples must be weaned from His bodily Presence, which they were too apt to dote upon, before they were duly prepared to receive the spiritual aids and comforts of a new dispensation. Godet writes (op. cit., p. 179): "That Jesus might send the Spirit, He must possess Him as His own personal life, and that as man, since it is to men that He is to impart Him. This supposes the complete glorification of His human nature." - Grammatical Note: "Three verbs are used in this passage (verses 7-9) of Jesus 'going' to God; and attempts have been made to distinguish their meaning. Thus ὑπέρχεται is 'to depart' simply; πορεύεται is 'to journey', sc., with a definite purpose, the purpose here being the sending of the Paraclete; while ἀπέρχεται, the word most commonly used in John by Jesus of His 'going to the Father' ... is 'to withdraw', sc., from the visible presence of men. But such distinctions are over-subtle; e.g., in 11, 18 ἀπέρχεται is not used for withdrawal, but of going to Judea with a definite purpose." ICC, p. 504.



the dark concerning it, and did not inquire further, nor seek for fuller satisfaction." Godet 297) has this to say: "To raise them from the deep dejection into which they had fallen, He invites them to ask the further information which He desires to give them concerning the glorious state into which He is about to enter, and the new agency He will then exercise.... Jesus would at such a moment have rejoiced to find in them the glad promptitude of hearts opening at the prospects of a new era, and putting incessant questions concerning all that it promised." But the ICC 298) has no explanation to offer save the possibility that the words of Jesus here recorded "came after the present chapter in their original setting...."; that "at the point which the discourse has now reached, the disciples were thinking of themselves and of the dangers in front of them (15, 21; 16, 2. 3) than of the issue of their Master's mission". That the disciples were thinking of danger, we may concede. Christ, knowing this, assures them of heaven-born power with which they should gain a marvelous victory. And this victory He describes in ----:

2. John 16, 8 - 11. Godet 299) says: "We have here a description of the moral victory to be gained over the world by the Holy Spirit through the instrumentality of the disciples." And Edersheim 300): "That other Advocate, as the Representative

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294) "ἀσπλ is found in John in this chapter only (verses 20. 21. 22); ἀσπλ, ἀσπλ, ἀσπλ are never used of Jesus in the Gospels." ICC, p. 503.

295) So De Wette and Lücke, who propose to place verse 6 between the two propositions of verse 5. Of this, Godet says (op. cit., p. 178): "Such a proposal is useless, for the connection is perfectly clear: from the great conflict Jesus proceeds to the great promise."

296) See his comments on 16, 5.



of Christ, would go into the world and convict on the three cardinal points on which their preaching turned. These three points on which all Missioning proceeds, are --- Sin, Righteousness, and Judgment."

Let us examine the text carefully. It tells, in the first place, of the mission of God's Spirit: ἐλεγξει, A. V.: "He will reprove," 301) Second, it tells whom he will censure: τὸν κόσμον, 302) Third, it indicates of or concerning what He will censure the world: (a) "of sin"; (b) "of righteousness"; and (c) "of judgment". 303)

297) Op. cit., p. 178.

298) P. 503.

299) Op. cit., p. 179. Stoeckhardt seems inclined to link this saying with 15, 27, commenting: "Freilich die Meisten widersprechen dem Evangelium von Christo und widerstreben dem Heiligen Geist." Op. cit., p. 274.

300) Op. cit., p. 525.

301) "ἐλεγχεν τινὰ περί τινος (cf. 8, 46) is a classical construction..., 'to convict one of anything'. ἐλεγχεν is to cross-examine for the purpose of convincing or refuting an opponent (the word being specially used of legal proceedings), and the ἐλεγχος may be brought to a head by means of witness or testimony." ICC, p. 506. - "The term 'convict' is uniformly used in the Gospels for clearly establishing or carrying home guilt." Eidersheim, op. cit., p. 525. - "It is a law-term and speaks the office of the judge in summing up the evidence, and setting a matter that has been long canvassed in a clear and true light. He shall convince, that is, 'He shall put to silence the adversaries of Christ and His Cause by discovering and demonstrating the falsehood and fallacy of that which they have maintained, and the truth and certainty of that which they have opposed.'" Matthew Henry's remark on 16, 7b.

302) "The world in which such conviction is to be produced is not, as the Fathers, De Wette, and Brückner think, men decidedly lost, to whom the Holy Spirit will demonstrate the righteousness of their condemnation. Verse 11 proves that the prince of this world alone is actually judged. If the world is the object of the Holy Spirit's reproof, this is because it is still capable of salvation." Godet, op. cit., p. 179. Matthew Henry says of "the world", both Jew and Gentile is included.



Fahling 304) gives a fine over-sight on these statements, which is worth our while noting. He explains: "The world stands accused of sin, 305) namely, of the one chief sin, the rejection of the Gospel and therefore its refusal to believe in Christ as the Redeemer; and the Holy Spirit convicts of this damning sin. 306) He will convict it also of righteousness 307); that is, He will cause it to be proclaimed in all the world that by His fulfilment of the Law in the sinner's stead and by the shedding of His holy, precious blood Christ has merited for all men the righteousness which alone avails before God and that therefore he who spurns this righteousness has no hope of salvation. Lastly, He convicts the world of judgment 308) 'because the prince of this world is judged'.

303) Edersheim notices how these revolve around three great historical facts in Jesus' life: (1) His first coming to salvation; (2) His Resurrection and Ascension; and (3) His sitting at the Father's right hand, of which His second coming to judgment on the Last Day is the final issue. Op. cit., p. 525.

304) Op. cit., p. 612. See also Edersheim's comments, op. cit., p. 525.

305) "Amos 4:13 871, not: will convince the world of the sin which consists in unbelief, but: of sin in general, and that because of its unbelief." "Generally, when sin was spoken of in Israel, shameful crimes or gross infractions of the Levitical law were intended. The Holy Spirit would reveal to the world another sin of which it thought nothing: that of not believing in Jesus." Godet, op. cit., p. 180.

306) Matthew Henry, in his comments on 16, 8, writes: "The Spirit is sent to convince sinners of sin, not barely to tell them of it; in conviction there is more than this; it is to prove it upon them, and force them to own it.... The Spirit convinces of the fact of sin, that we have done so and so; of the fault of sin, that we have done ill in doing so; of the folly of sin, that we have acted against right reason and our true interest; of the filth of sin, that by it we are become odious to God; of the foundation of sin, the corrupt nature; and lastly, of the fruit of sin, that the end thereof is death.... The Spirit shall



Since Christ has destroyed the works of Satan, this arch-enemy of mankind is condemned, his doom is sealed, and all who nevertheless follow him will be equally doomed." On these verses, Stoeckhardt 309) writes: "Der Heilige Geist strafft die Welt, überführt sie in ihrem Gewissen ihrer schweren Sünde, dass sie nicht an Christum glauben. Er überführt sie, dass durch Christi Hingang zum Vater den Sündern die Gerechtigkeit erworben ist, die vor Gott gilt, und dass darum, wer Christum verwirft, vor

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convince the world that the true reason why sin reigns among them is because they are not by faith united to Christ."

307) Codet (op. cit., pp. 180-181) remarks thus: "If the world, and especially the Jewish world, was in error as to its notion of sin, it was not less so in its manner of understanding righteousness. Its ideal of righteousness was an unexceptionable Pharisee, honoured by God and men. The Holy Spirit comes to show that this man, inasmuch as he believes not, may be a type of sin (verse 9). On the other hand, He teaches the world what righteousness really is by making it see its new and only true type, in the person of One condemned as a Malefactor by the righteousness of the age, but exalted by God to His right hand, and who, from the heaven into which He has vanished, acts with sovereign power. The Holy Spirit, in this respect, exercises in some sort the functions of a court of appeal. Good Friday had attributed sin to Jesus and righteousness to His judges; Pentecost reversed the sentence.... This meaning seems to us to result from the contrast between the terms sin and righteousness, and from the fact that, as in verse 9, the Jews, the subject of the explanatory proposition, are at the same time the individuals to whom sin belongs, so in verse 10 Jesus, the principal subject of the explanatory proposition, must be the individual to whom righteousness belongs. This righteousness cannot then be (Augustine, Calvin, Luther, etc.) that which the believer finds in Christ, or, as Lange thinks, that of God, who deprives the Jews, as a punishment of their unbelief, of the visible Presence of the Messiah and of His earthly Kingdom ('You shall see Me no more!'). Jesus says: 'because I go to the Father.' The Ascension, as the principle of Pentecost, was, indeed, the demonstration by fact of the righteousness of Christ. He adds: 'You shall see Me no more!' By the disappearance of His body, His departure acquired the glorious character of a heavenly exaltation. If the Corpse had remained



Gott nicht bestehen kann. Er überführt sie, dass durch Christum der Fürst dieser Welt gerichtet ist, und dass darum auch oben diese Welt, die dem Teufel dient und von ihm nicht lassen mag, dem Gericht und der Verdammnis verfallen ist. So ist also die ungläubige Welt, ob sie noch so arg zürnt und schmaukt, jetzt schon gerichtet, innerlich gerichtet, in ihrem eigenen Gewissen verurtheilt. Und das ist hinwiederum Trost für die Christen, ein Beweis, dass ihre Sache die Wahrheit ist, und dass die Wahrheit schliesslich den Sieg behalten wird."

3. John 16, 12 - 15. We now advance to the next point, viz., the inward operation by which the Holy Spirit will prepare these disciples to become His instruments in the conflict with the world. 310) "If this victory of the Spirit is to be won by the apostles, the work of the Spirit must first have been accomplished in them. This is the reason that Jesus now passes from the agency of the Spirit upon the world by believers to His agency in believers." 311) What would the Spirit

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below, ignominy would have still rested on the supposed Malefactor. The disgrace of punishment was washed away by the glorification of His body. This is the idea which St. Peter develops in Acts 2, 24-28, combining as it were in one view the Resurrection and Ascension (verses 32 & 33) as divine testimony to the innocence of Jesus."

308) Again we cite Codet (op. cit., pp. 161-162): "It would seem that when judgment is spoken of after the contrast between sin and righteousness, it must be a judgment which, emanating from righteousness, would strike the sin just spoken of. It is not, however, any thing of the kind. The judgment of which the Holy Ghost will give a demonstration to the world is not that of the sinful world, but of its prince. For the world may yet be saved, if it accepts the reproofs of the Spirit, while the prince of this world has not filled up the measure of his sin. Till Good Friday, Satan had only displayed his murderous hatred against the guilty. On that day he directed his attacks against the perfectly Righteous One. In vain had Jesus said: 'He has nothing in Me'; Satan exhausted upon Him his murderous



do? Two things: (a) He would guide the disciples into all truth <sup>312</sup>), of which He was truly capable, ὅς γὰρ ἠλπίσας  
ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἄκουει πᾶσαν; and (b) He would glorify  
 the Savior. <sup>313</sup>)

Asserting once more the truth of His divinity, our  
 Lord solemnly closes Part Two of the discourse.

page (8, 40, 44). The murder, from which there was no excuse,  
 brought forth an immediate and irrevocable sentence against him.  
 From that moment he was actually judged (perfect: κέκριται),  
 and his ancient realm opened to the preaching of salvation....  
 Every sinner, snatched from Satan and regenerated by the Spirit,  
 is a monument of the condemnation henceforth pronounced upon  
 him who was formerly called 'the prince of this world'."

309) Op. cit., p. 275.

310) Thus Godet's outline.

311) Godet, op. cit., p. 182.

312) "The close relation between verse 14 and what precedes  
 shows that the revelation of the Truth (verse 13) is nothing  
 else than the glorification of Jesus in the heart. Christ,  
 His words and works, ---- this is the only text upon which  
 the Holy Spirit will comment in the souls of the disciples."  
 Godet, op. cit., p. 184. Again: "The expression, all the  
Truth, shows that during the present dispensation no new  
 word of Christ will be heard upon earth." Ibid., p. 185.  
 - Question: What were the coming things which the Spirit,  
 then, would show them? Answer: "the abolition of the  
 Jewish, the establishing of the Christian Dispensation,  
 and the relation of the New to the Old, together with  
 many kindred questions." Edersheim, op. cit., p. 526.

313) "We have here a mysterious exchange, as it were, a rivalry  
 of divine humility. The Son labours only to glorify the  
 Father, and the Spirit desires only to glorify the Son."  
 Godet, op. cit., p. 184.



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PART THREE

JOHN 16, 16 - 33

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CHARACTERISTIC

"The form of dialogue reappears, and with it His [Jesus!] mind reverts to the point whence He started, the imminent separation. Here Jesus now finds the decisive words to inspire them with the courage which they need at this painful moment." 314) In the truest sense of the word, this was his last discourse, his final farewell.

OCCASION

It was now late. The hour had come, 17, 1; 16, 32. He must go forth. Godet 315) thinks the words: "I go to My Father", 16, 10b, were perhaps "the signal to proceed" on the journey, the death-walk they had already started. "I go to the Father," says Christ, as, standing in the moon-flooded courtyard under the shimmering grape-vines, He makes ready to go whence He shall not --- yet, glorious Easter-Message, shall indeed --- return (Job 10, 21). As a dying father, when he has gathered his children about him, He had begun to speak of His approaching end. Then their future career had claimed His consideration. He had told them what they would have to do here below, and what the world would do unto them. He had finished. Farewell now, for He is leaving.

CENTRAL THOUGHT

Christ returns, facing His death-agony, to the subject from which He had started. "He draws from the depths of His paternal Heart these last words

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314) Godet, op. cit., pp. 122-123.

315) Op. cit., p. 186.



in which He bids them a long farewell." 316) When a parent is to be parted from his child here on earth, provisions are made at the leaving-hour by which child and parent may correspond, contact each other. The divine Provider proves Himself truly "paternal". He, too, suggests, urges a method of unbroken communication between Him and His "orphans"; He sets up the prayer-cables which forever after, as ever before, connect Heaven above with Earth beneath. Norlie 317) caught the full import of this important section; he has captioned it: "On prayer after Christ's Departure". In it, Jesus stresses (1) that He will actually depart, verses 16-22; (2) that to them, nevertheless, shall be granted the power of prayer, verses 23-27; and (3) that though He was now returning to the Father, he was going there as Victor, ----- for which reason, come what may, by virtue of His triumph, they, the trembling Eleven, could be sure of peace in Him, verses 28-33. 318)

#### A. JOHN 16, 16 - 22.

Mark well the transition from 16, 15! "Der Herr kehrt jetzt zu dem einen Hauptgedanken seiner Abschiedsreden zurück, dem Hingang zum Vater, und verkündigt seinen Jüngern, dass sie ihn über ein Kleines nicht sehen, und aber über ein Kleines sehen werden." 319)

John 16, 16-22 falls very naturally into two sub-

316) Godet, op. cit., p. 123.

317) Op. cit., p. 271.

318) In Points (1) and (2) we follow Norlie. In (3) we follow Godet, who really splits 16, 28-33 into two sections: 16, 28-32 and 16, 33. Norlie heads 16, 28-33: "I Leave the World". This seems to me to overlap to a large extent 16, 16-22.

319) Stoeckhardt, op. cit., p. 275.



divisions: (1) concerning the disciples' perplexity and sorrow, verses 16-22; and (2) Jesus' illustration of the woman in travail and what He would teach by it, verses 19-22.

1. John 16, 16 - 18. What caused the disciples such perplexity and sorrow as we read about in 16, 17-18? The simple statement of their Friend and Master: Μικρόν καὶ οὐκέτι θεωρεῖτε με, καὶ πάλιν μικρόν καὶ ὄψεσθε με, particularly the words: Μικρόν ... καὶ πάλιν μικρόν! They ask: τοῦτο τί ἐστὶν ὃ λέγει τὸ μικρόν; "That which should be quite clear to us was to them all mystery. If Jesus were about to found an earthly kingdom, why should He depart? If not, why should He return? Then how were they to understand these contradictory sentences, which were to be accomplished one after another? And lastly, 'I come because I depart!' Had they not some reason for exclaiming: 'We do not understand what He saith!'" 320) Again: "ὅτι πρὸς τὸν πατέρα ὑπάγω (verse 10) seemed to indicate a final withdrawal of His visible Presence, and yet He used the word Μικρόν (verse 16), which suggested that it would be only temporary." 321)

What did Jesus mean by "A little while...."? Edersheim 322), Fehling 323), and the ICC 324) refer this to Christ's three-day rest in Joseph's tomb; Godet 325) takes it as the entire fifty-three days from Good Friday to Pentecost Sunday.

320) Godet, op. cit., p. 136.

321) ICC, p. 513.

322) "The first 'little while' comprised those terrible days of His Death and Entombment." Op. cit., p. 527.

323) "During the few hours of the darkness in the tomb He would be hidden from them." Op. cit., p. 613.

324) "so, the period between His death and resurrection", p. 513.



Matthew Henry 326) lists every possibility: "Ye shall not see Me" after My death, after My Ascension; "ye shall see Me" at My Resurrection, at My coming on Whitsunday, at My return to judge the quick and the dead. "All this clearly proves the truth of the narrative; for how could a later author have ever thus placed himself in the very quick of the historical reality?" 327)

2. John 16, 19 - 22. "Jesus said unto them...." As in 14, 8, 7, He Himself leads the discussion forward; "He purposely provokes the disclosure of their last doubts for the sake of entirely removing them." 328) Like a woman in birth-pangs 329), the disciples will sorrow (κλαύσετε καὶ θρηνήσετε) 330) while the world rejoices. But the hour of which they would have to say: "It is come!" would also pass, and, like the woman who after her birth-pains is happy at the thought that she has borne "a man" (ἄνθρωπος) 331), they, too, would rejoice. Why? Because Christ will see them again! When? Some answer, At Easter.

325) "If the seeing again promised refers to the appearances of Jesus after the Resurrection, there is no connection between verse 16 and the preceding verse. But the asyndeton leads us to suppose that there is a very deep connection between them. This proves that this seeing Him again refers to the illumination of Pentecost, which being admitted, the relation of what precedes no longer offers any difficulty. Full of the idea of His glorification by the Spirit in the hearts of His disciples, Jesus called this return a seeing of each other again (verses 16, 22). It was by this living reappearance in the souls of His disciples that their approaching separation would be ended." Op. cit., p. 186.

326) See his comments on 16, 16.

327) Godet, op. cit., p. 187.

328) Ibid., p. 186.

329) "The image of a woman in travail is frequent in the Old Testament where the suddenness and inevitableness of travail-pains are often mentioned (e.g., Isaiah 26, 17); but the thought of the joy which follows the pain does not occur except here." ICC, p. 515.



But Godet 332) questions their answer. "The meaning of the words, I will see you again," he asserts, "may be expressed as follows: 'I will return to see you, to revisit you, to live again with you.' These words are not exactly synonymous with: You shall see Me again. His death not only separated His disciples from Him, but also Himself from His disciples. He no longer held, as during His life, the reins of their life. It is for this reason also that He, in the Prayer which follows, entrusted them to His Father, as real was the separation on both sides. After Pentecost, on the contrary, He again guided His flock with His crook and governed them from His heavenly throne." Again, he says: "The appearance of the risen Savior only half healed this wound; perfect joy was not restored till the day of Pentecost." 333) So also Stoeckhardt 334): "Wir haben hierbei nicht sowohl an die Erscheinungen des Auferstandenen zu denken, die waren ja flüchtig und vorübergehend, sondern, wie Joh. 14, 18. 19., an den geistliches Kommen und Wiedersichsehen. In und mit seinem Geist wird Jesus wiederkommen und sich den Seinen zu sehen und zu erkennen geben."

#### B. JOHN 16, 23 - 27.

"This perfect joy (verse 22) will be based upon a double privilege, which they will from that day 335) enjoy, --- fulness of knowledge (verse 23a), and fulness of power (verse 23b)." 336) Verse 25 takes up and develops the idea of

330) "These are the verbs used of loud wailings and lamentations customary in the East after a death." ICC, p. 514.

331) "Enfantes, one of the human race, a child, be it a son or daughter, for the word signifies either." Matthew Henry, on 16, 21b.

332) Op. cit., p. 188.

333) Godet, op. cit., p. 187.

334) Op. cit., p. 276.



23a, knowledge; verses 26-27 take up and develop the idea of 23b, power.

1. John 16, 23a, 25. The disciples shall enjoy full knowledge. ΤΑΥΤΑ ΔΕΔΕΙΛΗΚΑ ΣΗΥ: this certainly refers to what Jesus has most recently said, 16, 15 ff. He had spoken ἐν παροιμίαις ( παροιμία: a by-word, common saying, proverb, maxim, parable); henceforth He will show them plainly of the Father ( ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἡμετέρου 337) 337) From then on, they shall ask 338) Him nothing. 339) Now they know in part, then they would know more fully, but in heaven they would know, even as they are known!

2. John 16, 23b, 26, 27. In verse 24, Jesus bids His disciples to keep on asking 340) in His Name 341); giving them the guarantee, that, like Israel of old, they shall have power with πῶς and prevail. "As He would be able to speak to them directly and plainly about the Father, so would they then be able to speak directly to the Father --- as the Epistle to the Hebrews expresses it, come with 'plainness' or 'directness' to the thrones of grace. They would ask directly in the Name of

335) "The phrase occurs again at verse 26 and at 14, 20; and in each case it signifies the day when the Spirit has been released, Jesus having been 'glorified' (see 7, 39)." ICC, p. 516.

336) Godet, op. cit., p. 189.

337) "He would speak to them plainly, παρρησίᾳ --- with freedom, of the Father. When the Spirit was poured out, the apostles attained to a much greater knowledge of divine things than they had before, as appears by the utterance which the Spirit gave them." Matthew Henry, on 16, 25b. - "If it be urged that ἡμετέρου must refer to some future oral teachings of Jesus Himself, then we must suppose that the post-Resurrection discourses contained much fuller and plainer doctrines (cf. 20, 17); but it is most likely that the future discourses of the Spirit are in view." ICC, p. 519.

338) They had asked many questions. Cf. 13, 36; 14, 5, 22;



Christ; and no longer would it be needful, as at present, first to come to Him that He may 'inquire' of the Father 'about' them (ἐπεὶ οὐκ ἐρωτῶντες). For, God loved them as lovers of Christ, and as recognizing that He had come forth from God." 342) "The supreme moment was at hand. It was time to set the seal to the faith actually formed. For this purpose Jesus clearly states its essential contents: 'You have believed that I came forth 343) from God.'" 344) And this faith He verifies-----:

C. JOHN 16, 28 - 33.

1. John 16, 28. He restates their creed in "a plain declaration of Christ's mission from the Father and His return to Him". 345) "What the disciples could not previously understand was that Jesus should leave the world whence He was, as they thought, to establish His Kingdom. They had, besides, no

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16, 19, 30. Things will change when He ceases to speak in parables. "All teaching in words is but a parable until the Spirit explains it." Godet, op. cit., p. 190.

- 339) Two translations are possible: "In that day ye shall ask Me no questions"; "In that day ye shall ask nothing of Me," but you shall have direct access to My Father's throne. See ICC, p. 516.
- 340) "ἵνα ἵνα", 'Be asking', the present indicating continuous prayer." ICC, p. 518.
- 341) "Verse 24 does not absolutely require that the words in My Name (verse 23) should be connected with the verb you shall ask, rather than with He will give." Godet, op. cit., p. 189.
- 342) Edersheim, op. cit., p. 527. - Says Godet, op. cit., p. 190: "Verse 26 and 14, 16 are harmonized by the fact that before Pentecost Jesus prayed for His disciples that He might send the Spirit to them; while after the Pentecostal Gift, and in proportion as it worked in them, they themselves prayed in His Name, and consequently, He needed no longer to pray for them. As long, then, as they remained in this state of union with Him, the intercession of Jesus (Rom. 8, 34; Heb. 7, 25) is unnecessary. But as soon as they sin, they need the Advocate with the Father, Jesus Christ the Righteous.... Grotius and others understand the words: I say not...., in the sense: not to say that I also will pray for you."
- 343) "Indeed, it was the divine origin and mission of Jesus, and



clear notion of the place to which He was going. Jesus started from what was more clear, for the purpose of explaining to them what was less so. They believed and understood that His origin was divine; that behind His terrestrial existence was not nothingness, but the Bosom of the Father (verse 27); that consequently this was to Him only a place of passage; that He came hither solely to perform a work. What more natural than that, having accomplished this work, He should leave this world ... and return to God from whom He proceeded?" 346)

2. John 16, 29 - 30. Here we have the disciples' "heartly confession of faith and joy". 347) Jesus had shown them His omniscience, and like their fellow-disciple, Nathanael, in former days, they now inferred that Christ was divine. They now understand "why He goes away: because He came; and whither He goes: to God, because it was from God that He came." 348) They now are sure! They believe ὅτι ἔγωγε ἐξ ἡν ἦλθες !

3. John 16, 31 - 33. To hear the Eleven say: "We believe that Thou camest forth from God!", must have been for Jesus "a moment of unutterable sweetness"! "He had been recognized and understood by these eleven Galileans. That was enough. The

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not His filial relation to God which it was so needful at that moment to hold forth as the principal object of the apostles' faith. The case is quite different at verse 28. The proposition ἡ ἀπό, from with, and the verb ἐξ ἡν ἦλθες, I came forth, express more than the mere mission which would have been designated by ἐκ and ἐλθὼν, and characterize that divine sphere in general whence Jesus proceeds. They will bring out the heroism of the apostles' faith. They had recognized in this Being of flesh and blood, this feeble and despised Man, One who came from the divine Abode." Godet, op. cit., p. 191.

344) Ibid., p. 191.

345) Matthew Henry. See his comments on 16, 28.

346) Godet, op. cit., p. 191.

347) Norrie, op. cit., p. 271.



Holy Spirit would complete the work of glorifying Him in them, and through them in mankind. He can now close this conversation and give thanks, for His earthly work is finished." 350)

"You now believe," He tells them. To grasp these words, let us mark two difficulties: (1) that of translating ἄρτι πιστεύετε as an imperative; (2) that of setting the word "now" in opposition to what follows. Says the IGG 351): "The reply does not begin with an interrogative.... To translate, 'Do ye now believe?', is inconsistent with what has gone before, 352) and also with the position of νῦν in the sentence." "Nor must we set νῦν, now, in opposition to what follows: 'Now, indeed, you believe, but what will you do shortly?' For now, in this case, could Jesus have poured forth such fervent thanksgiving to God for the faith of His disciples? Compare 17, 8." 353)

"The tie of faith, such as they had just professed it, which is but just formed, is about to be subjected to a rude test." 354) As He had not withheld from them the struggle with

348) Godet, op. cit., p. 192.

349) "Very significantly, however, they use neither \_\_\_\_\_ nor \_\_\_\_\_, but \_\_\_\_\_." Edersheim, op. cit., p. 528.

350) Godet, op. cit., p. 193. But even here there was a minor key. "They seemed to have nothing more to desire in respect of illumination, and to have already arrived at that noon-day of perfect knowledge which Jesus had just promised. Not that they had the folly to affirm, in opposition to the word of Him whose omniscience they were at that moment proclaiming, that the promised time had already arrived; still the light was so bright that they could not conceive one more brilliant." (Godet, op. cit., p. 192). And this was extremely dangerous. No wonder Matthew Henry considers Jesus' ἄρτι πιστεύετε "a gentle rebuke". (See his comments on 16, 31.)

351) P. 522.

352) For they actually do believe. "Ja, das glaubten sie wirklich!" --- Stoeckhardt, op. cit., p. 276.

353) Godet, op. cit., p. 193. On the same page, he writes: "The word, now, refers to the past, not to the future: 'You have reached the point to which I have so long laboured



the world (16, 1 ff.), so He will not withhold from them the more imminent struggle of mind and heart: ἰδοὺ ἔρχεται ὥρα καὶ ἑλήληθεν ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια καὶ μόνον ἀφῆτε!

Seeming defeat, --- and yet there will be triumph; triumph for Him: (a) the Father will be with Him; (b) He will --- so sure is He that He cries out: "I have!" --- overcome the world; triumph for them, for --- let come what may --- "by virtue of Christ's victory..., they could be sure of peace in Him." 355) "The Centre will remain firm, and all the scattered members will return and group themselves around it." 356)

"Peace" ---- The Farewell was spoken! He had had His say. The end and aim was reached! Tribulation they may expect, "peace" they already, and always will, have. "Peace" they shall preach. In "peace" they shall die.

And so also He can die in "peace". It was time to leave them now. Very well, He would go; but going, "He can ... give thanks" 357), singing from the throbbing depths of His sinless Soul: νῦν ... πρὸς σὲ ἔρχομαι, "Now I come to Thee!" 358)

So, having lifted up His eyes to heaven and breathed out to God His High-Priestly Prayer, "Jesus went forth with His disciples over the brook Kidron where ... the band and the captain and officers took ... Him and led Him away" till at long last "He, bearing His Cross, went forth unto a place called the place of a skull, ... where they crucified Him." 359)

to lead you. At length you believe!"

354) Godet, op. cit., p. 193.

355) Matthew Henry. See his chapter-summary and outline before the translation of 16, 1-6.

356) Godet, op. cit., p. 193.

357) Ibid., p. 193.

358) St. John 17, 13.

359) St. John 18, 1. 12. 13. 17. 18.



I N T R O D U C T I O N

Writing to the Christians of ancient Rome, Paul, the "servant of Jesus Christ, called to be an apostle", says: "Whatsoever things were written aforetime, were written for our learning, that we through patience ( διὰ τῆς ὑπομονῆς ) and comfort ( διὰ τῆς παρακλήσεως ) of the Scriptures might have hope <sup>360</sup>); and to young Timothy he remarks in his farewell-letter: "All Scripture is ... profitable for doctrine ..., for instruction in righteousness." <sup>361</sup>) Certainly what is true of "all Scripture" ( πᾶσα γραφή ), is true in a very special measure of the last discourse of Jesus. Reverently, penitently, and prayerfully, therefore, we assemble with the Eleven in the upper room once more, this time to mark particularly the cardinal doctrines set forth by Christ in John 13, 31 - 16, 33.

The cardinal doctrines, we say. Already, in the introduction of this paper, page i, we have called attention to the fact that these gems of the Sacred Book are extremely rich in doctrinal content. To uncover all the precious rubies in this veritable Mine of comforting teachings, would require a detailed exegesis of each chapter, each verse, each word. The scope of this work forbids our attempting anything like that. On this account, we shall have to be content, merely to list in a somewhat systematic manner, the chief lessons taught by our divine Rabbi on the night of His betrayal.

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<sup>360</sup>) Romans 15, 4.

<sup>361</sup>) II Timothy 3, 16.



As a guide to a systematic arrangement of these teachings, we have preferred to follow Dr. A. L. Graebner's outline, as presented in his treatise, Outlines of Doctrinal Theology.

It must also be pointed out, in this connection, that the writer desires to confine himself to the actual sayings of Jesus, consequently omitting such implications as could be made --- and that to good advantage --- from the historical interludes contained in this portion of God's Word; for example, on the blindness, ignorance, and perverseness of the natural man, illustrated by Peter ( 13, 36 ff. ), Philip ( 14, 8 ), and the others ( 16, 17 ); on the marvelous creed or confession of the Eleven ( 16, 30 ); etc., etc.

The central theme running throughout the address is, of course, the approaching end: Jesus must leave, but He will return to His own, live for and with and in His own, and finally call them to the many mansions prepared for them above. Yet around this central thought or topic, revolves a host of very important doctrines. And these, God helping us, we shall now consider.

We note, first of all, what our all-glorious Savior teaches about Bibliology.

### B I B L I O L O G Y

Now, it is true, the word "Scripture", "Word of the Lord", or similar expressions designating our modern term, "Bible" ( from the Latin biblia, Greek βιβλος, book ) can nowhere be found in John 13, 31 - 16, 33. Nevertheless, a close scrutiny of the text will reveal that the Lord does have something very definite to say about the inspiration, the properties, and the purposes of His Holy Word.



INSPIRATION OF  
THE BIBLE

What St. Paul clearly teaches, II Timothy 3, 16, Jesus implies in His parting table-talk, viz., that God's Word is given to us by Spirit-inspired prophets, apostles, and evangelists. The passages in point are 14, 26; 15, 27; 16, 13. They tell us that, though Jesus openly admits He had not told the Eleven "all things" (cf. 16, 13, and ταῦτα λέγει ἡμεῖς ὑμῖν in 14, 25), He promises that the Holy Ghost will instruct them further and will become their Way-Leader into all truth. Thus equipped, they are to become Christ's testifiers, together with the Spirit, which "fruit" should remain <sup>362</sup>) to the end of days. Godet marks this, too. Of 14, 26, he writes <sup>363</sup>): "The saying ... gives the formula of the inspiration of our Gospels...."; and of 16, 13, he says <sup>364</sup>): "It [the 'guiding into all truth' mentioned in this verse] is evidently an instruction in things as yet unknown upon earth (verse 12), a primordial revelation, which is here spoken of." He also has a very interesting and eye-opening remark embodied in his comments on 15, 27, referring to the phrase, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε <sup>365</sup>): "The apostles are by no means to be passive instruments of the Spirit; they are to remain free, personal agents. Side by side with the agency of the Spirit, they will have their special part in the

362) So Matthew Henry, in his comments on 15, 16, refers this word of our Redeemer to the "sermons and writings of the apostles ... transmitted to us". For complete quotation, see p. 48, footnote 271.

363) Op. cit., p. 184.

364) Op. cit., p. 183.

365) Op. cit., p. 176.

366) Cf. Luke 1, 2: καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς ἀκούοντες καὶ ὑπακούοντες γενόμενοι τοῦ λόγου,



testimony to be given. 366) For they possess a treasure which is their own ..., their historical knowledge of the ministry of Christ from its commencement to its close. The apostles were to be the witnesses of the historic Christ. Now the Spirit does not teach historical facts, but reveals their true meaning." For while knowledge, historical knowledge, is necessary for salvation (Romans 10, 14; John 17, 3), it is only by the Holy Ghost, operating through the inspired Word, that men can know Jesus as the Lord and Savior (I Cor. 12, 3).

#### PROPERTIES OF THE BIBLE

Granting that 16, 13 does pertain to the divine inspiration of the Scriptures, we cannot help but mark in the succeeding context the unquestionable authority of the Word. The Spirit shall speak (sc., through the apostles) what He has heard in the counsels of Heaven. What is Christ's, is His; and what is God's, is Christ's, verses 14-15. Coming from God, whatever Christ speaks through the Spirit, is to be believed, for it is "truth" (verse 13a). No wonder Jesus expresses His surprise, and more than that --- His holy disgust, with Philip who was not inclined to believe what the Lord Jesus Himself had declared unto him! In a similar vein, the Easter-Savior rebukes the Emmaus disciples for being "slow of heart to believe all that the prophets have spoken". Hence, the earnest appeal, 14, 1: "Believe also in Me!" Christ's Word is divine; His Advocate's Word is divine; it is God's Word. Ergo, it is to be believed!

"The perspicuity of the Bible is that  
Its Perspicuity. clearness of Holy Writ which renders



all the doctrines and precepts laid down in the inspired Word freely accessible to every reader or hearer of average human intelligence....," Graebner explains. 367) Jesus, though He often spoke "in proverbs" ( 'ἐν παραμύθις ), pledges Himself to speak plainly ( 'ἀλλ' ἁπλοῦς περὶ τοῦ πατρὸς ὑψίστου ἡμῶν ) of the Father. There were certain articles of faith which the disciples could not "bear" just now (16, 12); but the Spirit of Truth would help them to grasp these matters later. They would become clear, the eyes would be enlightened, the understanding opened, the heart gladdened. That they misunderstood His words at present, 368) was not the fault of His words, but of their natural minds, preoccupied by error as to preclude the apprehension of divine truths, however clearly Christ had set them forth in words of human speech. The Holy Ghost would remedy the situation, for He would bring to their memories all that the Savior had spoken; and then, then only, would they understand!

Every honest Bible-student will confess  
Its Sufficiency.

that the "all things" ( 'ἐκείνος ἡμῶς  
ἰδούσιν πάντα ) of 14, 26, is relative. Certainly the Spirit did not teach the apostles all that is to be known about God. Cf. I Cor. 13, 12: "I know in part". But He did teach them all that is necessary to know for salvation! He did lead them into all truth (16, 13)! Asks Matthew Henry 369): "But how into all truth?" He answers: "The meaning is, first, into

368) So Peter (16, 36), Philip (14, 8), Jude (14, 22), and the remaining disciples (16, 17), had misunderstood Him.

369) See his comments on 16, 13.

370) The Smalcald Articles, III (Triglotta, p. 479) calls John



the whole truth relating to their embassy; whatever was needful and useful for them to know, in order to the due discharge of their office, they should be fully instructed in it; what truths they were to teach others, the Spirit was to teach them, would give them the understanding of, and enable them both to explain and defend. Secondly, into nothing but the truth...." The Spirit would teach them Law (16, 8) <sup>370</sup>) as they were to teach and preach Law; He would teach them Gospel, as they were to teach and preach Gospel; would glorify Christ (16, 14a) as they, too, should glorify Him. All that they needed to know, He would show them. The Augsburg Confession <sup>371</sup>) cites the opponents of the Reformation as using this passage (16, 12-13) to prove the right of bishops and pastors to introduce ceremonies in the church, to make laws concerning meats, holy-days, orders of ministers, etc. Rome has used the text to justify herself for the introduction into "theology" of new doctrines <sup>372</sup>) centuries after the divine Canon has been closed. But the Bible assures us repeatedly, as does Jesus in His last discourse, that Pentecost would open to us, through the pens of the apostles, all which the all-wise Father in heaven intended for us to know. We believe in, support, and defend, the sufficiency of the Bible!

#### PURPOSES OF THE BIBLE

And what the Father intended for us to know, we believe He has conveyed to the understanding of men through His Spirit (16, 13a) in the written

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16, 8 "der Blitzstrahl Gottes" ("Hoc igitur fulmen est Dei!"); and the Formula of Concord, V (Triglotta, p. 955) says, commenting on John 16, 9: "Therefore the Spirit of Christ must not only comfort, but also through the office of the Law reprove the world of sin."

371) Article XXVIII, Triglotta, p. 87.



Word. In it, He has fulfilled His promise, made in 16, 25b. He has showed us plainly of the Father. But besides conveying to the minds of men the truths and precepts of the Holy One, the Bible has other purposes. Among them, Jesus indicates 373), it is to make its readers "clean", i.e., "to rear them in holiness of life". 374) Matthew Henry explains: "Apply it to all believers. The Word of Christ is spoken to them; there is a cleansing virtue in that Word, as it works grace, and works out corruption. It cleanses as fire cleanses the gold from its dross, and as physic cleanses the body from its disease. We then evidence that we are cleansed by the Word when we bring forth fruit unto holiness." 375) Negatively, the Word serves as a savour of death unto death 376) to those who spurn it. Christ illustrates this point when He says, 15, 22: "If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin." Christ "spoke in person to the men of that generation, and is still speaking to us by our Bibles and ministers". 377) Let us hear Him, seek Him, and be saved!

### T H E O L O G Y      P R O P E R

"Theology in the narrower sense of the term is the doctrine of Holy Scripture concerning the true God." 378)

The existence of God is, of course, taken for granted, 13, 31-32; 14, 1; 16, 32b; etc. Only the fool hath said in his heart, There is no God! But what does Jesus, in His farewell-message, teach us about God?

378) E.g., the Infallibility of the Pope, the Immaculate Conception of the Virgin Mary, etc. These doctrines, says the Holy See, are not new; they have been deposited there many years in the shrine of the Church. Now God finally sees fit to release them to the world.



TRINITY

Jesus teaches us, first of all, that there are actually three distinct Persons in the Godhead. He mentions all three. He speaks of "God" ( θεός ) as "the Father" ( ὁ πατήρ ); of Himself as "the Son" ( ὁ υἱός ); of "the Spirit" ( τὸ πνεῦμα ) as "the Comforter" or "Advocate" ( ὁ παρακλήτης ). They are all Persons: the Father does something, He glorifies His Son; the Son does something, He prays the Father, comforts the mourners, etc.; the Spirit does something, too, --- "Der Geist redet, lehrt, erinnert. Der Heilige Geist ist also keine blosze Kraft in Gott, 379) sondern eine wirkliche Person, eine Person der Gottheit." 380) They are, moreover, distinct Persons. The Father is not Christ. If He were, how could Jesus say, 14, 1: "Ye believe in God!", then demand: "Believe also in Me!"? Nor is Christ the Father. True, in 14, 10, He claims: "I am in the Father, and the Father in Me"; yet in 17 He is praying to Someone besides Himself, ad-

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373) John 15, 3.

374) Graebner, op. cit., p. 13.

375) See his comments on 15, 3.

376) II Corinthians 2, 16.

377) See Matthew Henry's comments on 15, 22.

378) Graebner, op. cit., p. 16.

379) So Campbell, who always speaks of the Spirit as a neuter, "It".

380) Stoeckhardt, op. cit., p. 272.

381) Godet, op. cit., pp. 146-147. He continues thus: "According to 15, 14, the Spirit is not the Lord, but the power which glorifies Him, which manifests Him, which makes Him live and increase in us, and that by taking of what is His and imparting it to us. Their parts are perfectly distinct. And they are quite as much so in the work of Pentecost as in that of the Incarnation. The Holy Ghost did not become Christ by producing Him in the Virgin's womb, nor does the Spirit become Jesus by glorifying Him and causing Him to live in us. The word is the principle of the objective revelation, the Spirit that of the subjective. Jesus is the Object to be assimilated, the Spirit is the assimilating



dressing Him with the second masculine singular pronoun, "Thou" (17, 2). The Holy Spirit is neither Christ nor the Father, since He is sent from the Father by the Son to promote the interests of the latter. Nor are the Father and Son the Spirit. "Tholuck concluded from the expression: I come again /In 14, 17-18/, that the Holy Spirit is only the Person of Jesus spiritualized; and Reuss insists that, though literal exegesis pleads for a distinction of Persons, practical logic forbids its admission. He has even ventured to express the opinion that in the discourse of Jesus the abstract notion of the Word is replaced by the more concrete notion of the Spirit. St. John is, however, innocent of so serious a confusion." 381) Again: "The Son was sent into the world." But the Holy Spirit was not. "He is sent to believers." 382) Yet Both, with the Father, are God. Jesus is so truly and surely God, that He can say of the Father and Himself: "We will come", 14, 23; and the Blessed Spirit is so truly and surely God, that of Him it can be said: He sits in the counsels of the Most High, hears what is there said, and communicates unto men what is Christ's; so truly and surely God, that in His coming into the hearts of men, Jesus Himself returns. "The Spirit πῶς ἡμῖν (verse 17), and the same must be true of the Father and the Son. 'In the coming of the Spirit, the Son, too, was to come; and in the coming of

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Power. Without the objective revelation given in Jesus, the Spirit would have nothing to fertilize in us; without the Spirit, the revelation given in Jesus would remain exterior to us and resemble a parable which is not understood. Hence, it is in one sense true, that when the Spirit comes, it is Jesus who comes again; from One without, He becomes One within us. The completed work of the Spirit is Christ formed in the believer, or, to express the same idea in other words, it is the believer come to the measure of the stature of the Fulness of Christ (Gal. 4, 19; Eph. 4, 13)."



the Son, also the Father." 383)

# ACTS OF GOD

Jesus teaches something also of the acts of God. Let us examine what He has to tell us of God's personal internal acts. Close study will reveal that He stresses again and again the eternal generation of Himself, the Son, by the Father. We need but recall 16, 28: "I came forth from the Father." "Ἐκ πατρὸς, from, here, as in verse 27, includes both origin and mission.... All the sweetness of Christ's filial relation to the Father was present to His Mind." 384) The ICC 385) contests drawing such a doctrine from the word πατρὸς. But the divine relation of Person 2 to Person 1 is still retained, when in 13, 31, Jesus calls Himself ὁ υἱός, the Son, sc., of God, the Father; hence Person 1 is ὁ πατήρ. The eternal spiration of the Spirit from both Father and Son is taught. But do not the words: "the Spirit of Truth which proceedeth from the Father", 15, 26b, seem to contradict the FILIOQUE of the Latin Church and rather support the assertion of the Greek Church that the Holy Ghost comes only from the Father? If 15, 26b leaves us in doubt, 14, 16, 26 clarifies the matter. "Christus orbittet den Geist vom Vater, und der Vater sendet den Geist. Es ist der Geist des Vaters und des Sohnes, der Heilige Geist, gleichen Wesens mit dem Sohn und dem Vater, von dem Jesus hie redet." 386) The ICC 387)

382) Fahling, op. cit., p. 608.

383) Gore, Bampton Lectures, p. 132 --- quoted by ICC, p. 551.

384) Godet, op. cit., p. 192.

385) P. 521. It says: "To interpret ἐκ τοῦ or ἐκ τοῦ πατρὸς in the Fourth Gospel as if we had to do with the formal theology of the Nicene Creed is not legitimate. We cannot press the force of ἐκ so as to make it indicate the unique relation of the Son to the Father, in a fashion that πατρὸς will not indicate it equally well [cf. Eders-



notices that in Luke 24, 49 and Acts 2, 23, the Father sends the Spirit, while in John 15, 26; 16, 7; 20, 22, the Son sends the Spirit. The former it calls "the Lucan doctrine". But does this not in itself furnish ample proof that the Spirit comes from Both, Father and Son?

Of the essential internal acts of God, redemption is referred to throughout the conversation. We need only list the texts in passing: 14, 3; 14, 27; 15, 13; and others. They explain themselves. The Formula of Concord, XI (Triglotta, p. 1084) finds a reference to God's redemption-decree, in which from eternity He resolved to save sinners by the death of His Son, in 14, 6: "Itaque tota sacratissima Trinitas, Pater, Filius, et Spiritus Sanctus, ablegat omnes homines ad Christum tamquam ad librum vitae, ut in eo aeternam Patris praedestinationem investigent et cognoscant. Hoc enim iam ab aeterno decretum est a Patre, quod eos, quos salvare vult, per Christum salvos facere velit, ut Christus ipse inquit Ioh. 1, 18, Nemo venit ad Patrem nisi per me...."

We may pass over with very little comment the external acts of God, mediate and immediate. Inspiration we have already discussed, and conversion best falls under a discussion on the work of God the Spirit, where we shall treat it.

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heim, op. cit., p. 528, footnote 17. It must be remembered that: ὁ υἱὸς ἀθανάτου at 8, 47, does not mean Jesus, the Eternal Son, but any man who hears with understanding the Divine Message."

386) Stoeckhardt, op. cit., p. 217.

387) P. 552.

388) Matthew Henry. See his comments on 14, 30.



## P N E U M A T O L O G Y     O R     A N G E L O L O G Y

Twice in the last discourse the devil is mentioned, and both times Christ dubs him ὁ τοῦ κόσμου ἄρχων, "the prince of this world". "He called the devil the prince of this world. The disciples dreamed of their Master being the prince of this world, and they worldly princes under Him. But Christ tells them that the prince of the world was His enemy, and so were the princes of this world that were actuated and ruled by him, I Cor. 2, 8." 388) Satan is judged, 16, 11. Christ says of him: "He hath nothing in Me!" 14, 30. What his occupation is, becomes evident from passages such as 15, 19. 21; 16, 1-4; what his end will be, from passages such as 16, 11. 32-33. His state, and the state of all his co-devils, is forever confirmed. He is, and will forever remain, judged!

## A N T H R O P O L O G Y

A careful examination of our Lord's parting sermon, will make it very clear to every Bible-reader that certain phrases --- the much-repeated plea, for instance, "If you love Me, keep My Commandments!"; "These things I command you, that ye love one another!"; "Without Me, ye can do nothing!"; etc. --- rest on one premise: the fall, and consequently, the total depravity of, the entire human race. Jesus reminds the Eleven grouped around Him that the unregenerate world cannot receive His Spirit of Truth, 14, 17; that, being of perverse appetites, it hates Him, His Father, His "saying" (Word), His followers, 15, 18. 20. 23; that because it is at enmity with God, it finds itself in a state of wrath, condemned, censured by Christ and by His Spirit because of sin, 15, 22; 16, 8-9; that it cannot



so much as help, much less save, itself without Christ, 15, 5b; that its final end is an unavoidable withering, a being gathered together, and an eternal burning in the fire, 15, 6. Even the Christian, inasmuch as the Old Adam still clings to him, does not know the Lord Jesus as he ought to know Him, 14, 7. 9; must be warned against doing deeds which had better been left undone (sins of commission), 13, 38; must be incited, urged, reminded, and admonished to do what, because of sinful flesh and blood, he is only too reluctant to do, --- trust implicitly in his God, 14, 1; keep God's commandments, 14, 15. 22-24; 15, 10; love one another, 13, 34; 15, 12. 17; continue in Christ's love, 15, 9; etc. (sins of omission).

Our Lutheran confessions have drawn many proof-texts on the natural corruption and depravity of man, on his inability to merit life eternal, from these closing remarks of the Savior. In Article XX: "Of Good Works", the Augsburg Confession says 389): "When there is no faith and trust in God, all manner of lusts and human devices rule the heart. Wherefore Christ said, John 15, 5: 'Without Me, ye can do nothing...'" The same text is quoted four times in Article III in the Apology, "Of Love and the Fulfilling of the Law". One instance must suffice 390): "The Law cannot be observed unless we have been regenerated by faith in Christ, just as Christ says, John 15, 5: 'Without Me, ye can do nothing....'" And the Formula of Con-

389) Triglotta, p. 57.

390) Ibid., p. 193. See also pp. 196, 206, and 220.

391) Article XI, Triglotta, p. 1085.



cord 391): "The entire Trinity, God Father, Son, and Holy Ghost, directs all men to Christ, as to the Book of Life, in whom they seek the eternal election of the Father. For this has been decided by the Father from eternity, that whom He would save, He would save THROUGH CHRIST, as He Himself says, John 14, 6: 'No man cometh unto the Father but by Me!'" "Who, therefore, that by works he merits grace, despises the true merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ Himself has said: 'I am the Way, the Truth, and the Life.'"

Fallen, man suffers, dreads, and fears temporal death. Cf. 13, 38; 16, 32.

### C H R I S T O L O G Y

#### THE PERSON OF CHRIST

It has already been stated that in His last hours on earth, Jesus assured His own that He was God. 392) We must re-emphasize this fact and enlarge upon it here. Numerous are the references to His divinity, direct and indirect. Let us go through the discourse and select a few of these for contemplation.

At the very outset, Christ declares Himself omniscient, 13, 38. He does this again when He reads the disciples' thoughts, 16, 19. Only God is omniscient. Christ is God.

The expression in 14, 3: ὅπου εἰμι ἐχὼ καὶ ὑμεῖς ἔστε, especially the use of the present εἰμί, "where I am", reminds us very much of Christ's word to Nicodemus, 3, 13: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which IS in heaven." On earth, Christ says:



"I am in heaven!"; in the Passover-chamber, Christ declares:  
 "Where I am, so, in My Father's house whither I am now returning, you shall be." He claims omnipresence. Only God is omnipresent. Christ is God.

14, 7 tells us that, knowing Christ, we have known the Father, so closely are they united. "The Father is in Jesus, and to know Him is to know the Father. They [the Eleven] had unconsciously been coming to the Father and living in Him. Now they were to do so consciously." 393) So surprised was Jesus that Philip did not realize this, that in verse 9 He cries: "Hast thou not known Me, Philip?", implying: Not to see the Father in Me, Philip, is not to know Me. Christ is God.

14, 10 expands the thought contained in 14, 7. 9. "The mutual indwelling is such that everything Jesus says or does is the Father's saying or doing. This was so obvious that Jesus could appeal to the works He did in case His assertion was disbelieved." 394) "There is not one of His words which He takes from Himself and does not receive from God. There is not one of His works which God Himself does not carry out by Him. Of His own wisdom, nothing! By the power of God, everything!" 395) Christ is God.

We pass on to 14, 15. "If ye love Me, keep My commandments." "The phrase ταῖς ἐντολαῖς τηροῦτε is used for 'keeping'

393) Expositor's Gk. N. T., p. 823. I do not like the ICG's explanation, p. 540: "Those who have seen in the works and life of Christ something of His purpose and personality, thereby saw something of the nature of God who sent Him... They [the disciples] had already (though unconsciously) 'seen' the reflection of His [God's] Mind and Purpose in the life of Jesus...."

394) Expositor's Gk. N. T., p. 823.



the Ten Commandments (cf. Matt. 19, 17; I Cor. 7, 19); and that the precept, 'Keep My commandments!' should be placed in the mouth of Jesus is significant of His claim to be equal with God (cf. 13, 34)." 396) Christ is God.

Look at 14, 20. The Spirit is promised --- why? That at one day the disciples may know --- what? That Christ is God. 397)

Read 14, 23. Note how Christ says: "We will come unto him and make Our abode with Him." Says the ICC 398): "The plural ἐμεῶν makes the claim of equality with the Father which is prominent throughout the Fourth Gospel." The Expositor's Gk. N. T. 399) makes it a little stronger: "Jesus without scruple unites Himself with the Father." And Godet writes 400): "This expression, under penalty of being absurd, implies His consciousness of His Deity!" Christ is God.

The ICC 401) finds an indirect suggestion of Jesus' divinity in 15, 15, explaining: "The distinction between God's friend and His slave appears in Philo. He says that while we speak of God as the δεσπότης or κύριος of the external world, in reference to the spiritual world ( τὸ νοητὸν ὑπερκόσμον ) He is called σωτήρ καὶ ἐμψυχέτης. 'For wisdom is God's friend rather than His slave.' φίλον τὴν τὸ σοφὸν θεῶν μίλλον ἢ δούλον. , de sobrietate, 11). Philo then cites Gen. 18, 17 in the form, 'Shall I hide it from Abrah, my friend?' Ac-

395) Godet, op. cit., p. 138.

396) ICC, p. 545.

397) Writes Godet, op. cit., p. 148: "The object of this spiritual illumination of believers will be first the union of Jesus with the Father; they will know Him as a Being who lives and acts in God, and in whom God lives and acts as in a second Self."



according to the Book of Wisdom (7, 27), to be God's friend (φίλος) is a privilege of holy men in every generation. Thus the difference drawn out in the text between the δοῦλοι and the φίλοι of Jesus corresponds to the difference familiar to the Jews, between the δοῦλοι and the φίλοι of God, and conveys an additional suggestion of the Divinity of Jesus, which is behind the teaching of the Fourth Gospel from beginning to end." Yes, Jesus Christ is God.

Go on to 15, 24. "In Christ the world hates God Himself. This is twice said here." 402) Jesus Christ is God.

Study 16, 15. "All things that the Father hath are Mine." After His resurrection He restated it thus: "All power is given unto Me in heaven and in earth," Matt. 28, 19. Christ claims omnipotence. Only God is omnipotent. Christ is God. 403)

Lastly, --- and as if by climax! --- impress upon your mind once more the glorious teachings of 16, 28! "Here, in four short phrases, we have the Pre-existence of Christ [I came forth from the Father!], His Incarnation [I ... am come into the world!], His Death [I leave the world!], and His Ascension [I go to the Father!]." 404) Beyond a doubt, Jesus Christ is God.

It would be superfluous to show from the last discourse that, though Christ was truly God, He was at the same time truly

398) P. 551.

399) P. 826.

400) Op. cit., p. 151.

401) P. 487.

402) Matthew Henry. See his comments on 15, 24.

403) "This wonderful saying reveals, as none other does, the con-



Man. The whole setting of the story witnesses this fact with a thousand tongues.

Yet, while Christ is God-Man, divine-human, never did the one nature leave the other, though they were distinct, not mixed. The divine nature did not forsake the human, even in the bitterest Passion-hour. Recall 16, 32b. Matthew Henry, commenting upon this verse, writes: "The Father was so with Him in His sufferings as He never was with any, for still He was in the Bosom of the Father. The divine nature did not forsake the human, but supported it, and put an invincible comfort and an inestimable value into His sufferings." Nor was the humanity of Jesus separated from His divinity after the Easter- and Ascension-Triumph. The Father would glorify the Son in Himself, Jesus had said, 13, 32. "This goes beyond the 'glorification' of Christ in His Passion (verse 31); it is the 'glorification' which succeeded it, God the Father glorifying Him in Himself, by taking up the Humanity of Christ into the Godhead after the Passion." 405)

Christ was true God, so divine that He could not sin; He was true Man, so human that He could be tempted like as we are (the Impeccability of Jesus). That the Lord was about to undergo a severe ordeal, He Himself realized. Cf. 14, 30: "The prince of this world cometh!", and 16, 32: "Behold, the hour cometh, yea, is now come...."! But He was also sure of His innocence. Cf. 14, 30b: "The prince of this world ... hath nothing in Me."

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sciousness He /Jesus/ possessed of the greatness of His Person and His Gospel." Godet, op. cit., p. 184.

404) ICC, p. 520.

405) ICC, p. 525.



"οὐδὲν ἔχειν" signifies to have neither right nor power over the object of his hatred. The saying implied in Him who pronounced it a consciousness of innocence." 406) "ἐν ἐμοὶ οὐκ ἔχει οὐδέν", 'in Me he hath nothing', nothing he can call his own, nothing he can claim as his, and which he can use for his purposes. He is a ruler of the world, but in Christ he has no possessions or rule. A notable assertion of sinlessness!" 407) "Twice in the last hours, Jesus said that He Himself was not 'of this world' (cf. 17, 11; 18, 36); and thus the prince of this world had no power over Him. This was to claim in serene confidence that He was sinless (cf. Heb. 4, 15)." 408)

#### THE STATES OF CHRIST

"Though the human nature of Christ was at all times essentially the same, Christ was not at all times in the same state, but to a certain period of time in a state of humiliation, and from a certain time in a state of exaltation, according to His human nature." 409)

The opening verse (13, 31-32) portrays the humble Christ, looking forward to the cross, yet beyond it upward toward the skies where God would glorify Him in Himself. "It was by His very humiliation that He obtained the glory." 410) "The betrayal was the first step which led down into His deepest humiliation; but it was also the first step to glorification." 411) Humbly, Christ set Himself to the task of fulfilling His Father's commandment, becoming obedient unto death, even the death of the Cross. 412)

406) Godet, op. cit., p. 157.

407) Expositor's Gk. N. T., p. 828.

408) ICC, p. 556.

409) Graebner, op. cit., p. 113.

410) Godet, op. cit., p. 125.

411) Fahling, op. cit., p. 597.

412) Compare 14, 31 with Philipians, 2, 8.



Wherefore God exalted Him. Note 13, 31 again. ἐν αὐτῷ, we read. "It is not only παραθεσθῆναι as in 17, 5, but ἐν αὐτῷ, which does not merely mean that He will be taken up into the eternal blessedness of God, but that His Glory will be the Divine Glory itself." 413)

#### THE OFFICE OF CHRIST

Three verses come into consideration as we take up the topic: The Office of Christ.

They are 14, 2; 14, 6; and 15, 26-27.

1. John 14, 2. "I go to prepare a place for you." We could easily entitle this verse: "Christ the King of Grace and Glory". Stoeckhardt has this to say about the verse: "Durch den Todt geht er [Christus] jetzt zu Gott. Durch sein Leiden und Sterben hat Christus die Sünde getilgt, welche die Menschen vom Himmel ausschlieszt, und die Herrlichkeit, in die er aufgenommen ist, will er dann mit seinin theilen." 414) Christ is our πρόδρομος, our Forerunner in heaven. "By this figure He teaches His disciples to regard both His death, which by the reconciliation of its effects, will open to them the gates of heaven, and His ascension through which a glorious condition will be created in His Person, in which He will afterwards make them partakers." 415) As King of Grace, He goes to prepare the place for us; as King of Glory, he returns to claim us for it, to take us to it.

2. John 14, 6. "I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me." Matthew Henry quotes the last part of this verse, and shows from it the necessity of

413) Expositor's Gk. N. T., p. 820.

414) Op. cit., p. 268.

415) Godet, op. cit., p. 131.



Christ Jesus' mediation. Therefore, we head the verse: "Christ the Priest and Mediator". The Expositor's Greek N. T. 416) gives a splendid exposition of this verse. "I do not merely point out the way and teach the truth and bestow life, but I am the Way and the Truth and the Life, so that by attachment to Me one necessarily is in the Way and possesses the Truth and the Life. The 'Way' here referred to is the Way to the Father. He is the Goal of all human aspiration; and there is but one Way to the Father.... καὶ τῆς ἀληθείας: 'and the Truth', primarily about God, and the way to Him, but also as furnishing us with knowledge which we now require for this life. Thomas craved knowledge sufficient to guide him in the present crisis. Jesus says, You have it in Me. --- καὶ τῆς ζωῆς: 'and the Life'; the death which casts its shadow over the Eleven and Himself is itself to be swallowed up in life. Those who are one with Jesus cannot die. They are possessed of the Source of Life." Let us hear the ICC 417): "The uniqueness in Christ's claim ... is that He is the Way, i.e., the only Way to God. This is the heart of the Johannine message which admits of no compromise with non-Christian religions, and in fact takes no account of such." And finally, Stoeckhardt 418): "Christus ist nicht nur der Wegweiser, sondern der Weg selbst, der uns in den Himmel führt, hebt und trägt. Christus, der jetzt dahin geht, Christus, der da gestorben, auferstanden und gen Himmel gefahren ist, das ist der Weg.... "Christus ist die Wahrheit. Er hat uns

416) Pages 822-823.

417) P. 537.

418) Op. cit., p. 269.

419) Observe here also the prophetic office of Jesus!



den wahren, lebendigen Gott offenbart 419), und wie Gott gegen uns gesinnt ist, dass Gott uns selig haben will.... Und der ist selber das Leben, das ewige Leben. Wer an ihn glaubt, hat schon das Leben, ist schon selig, ist schon am Ziel."

3. John 15, 26-27. Here we have reference to Christ's prophetic office. As He Himself had declared unto them His doctrines and precepts (14, 25), so His work would be carried on after the withdrawal of His visible Presence from among men by the operations of His good Spirit (verse 26) and the testimony of His followers (verse 27). With this in mind He confirmed and established the ministry after His resurrection. Cf. 20, 21-23; Matthew 28, 19 ff.

Here we must insert a seeming difficulty. It lies in 16, 26: "I say not unto you, I will pray the Father for you." In 14, 16, however, He promises: "I will pray the Father." The ICC 420) offers this explanation: "In the dispensation of the Spirit, prayer in the Name of Jesus does not fail to reach the Father and to receive its answer. The prayers of those who are 'in Christ' and offered 'in His Name' are virtually His prayers. Before the coming of the Spirit, He did pray for His disciples (14, 16; 17, 9. 15. 20), but here the thought is of the ideal disciple after the Spirit has descended. This does not exclude the perpetual intercession of Jesus for sinful disciples; ἐάν τις ἑμάρτυρα παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον (I John 2, 1; cf. Rom. 8, 34; Heb. 7, 25). But the true disciple is encouraged to be bold in prayer for himself...." The reason is given in verse 27: "The Father Himself loveth you!"



## S O T E R I O L O G Y

"Soteriology is the doctrine of Holy Scripture concerning the application of the merits of Christ to the individual sinner...." 421)

### MEANS OF GRACE

It becomes evident from the discourse of our Savior that, while the prompting cause of man's salvation is God's grace, pure and free, the instrumental cause is the Word. Pure grace led Jesus to select the Eleven as His companions; pure grace urged Him to lay down His life for them; pure grace prompted Him to send another Paraclete. They did not choose Him, but He had chosen them out of the world, 15, 19; and He had made them clean through the Word which He spake unto them, 15, 3. Because God works through means, it is possible to resist, spurn, and reject Him. This the world had done with the sayings of Jesus, 15, 20b, for which reason they could not receive Christ's Pentecost-Blessing, the Gift of His great Spirit, 14, 17.

### THE SPIRIT OF GOD

Operating in and through the means of grace is the Holy Ghost, the Spirit of God. Repeatedly the Savior mentions Him in His farewell-chat with the apostles. We have already seen whence He is and from Whom He came. 422) But here we must examine more closely the peculiar Name by which He is designated. Not only is He called "Holy Ghost" (τὸ πνεῦμα τὸ Ἅγιον), 14, 26; "Spirit of Truth"

421) Graebner, op. cit., p. 154.

422) Page 71 ff.

423) "There is some patristic authority for the translation 'Consoler'. Origen (de princ. II, vii, 4) says distinctly that while in I John 2, 1, παράκλητος means Intercessor, in the Fourth Gospel it means Consoler.... It is perhaps in



(τὸ πνεῦμα τῆς ἀληθείας), 14, 17; 16, 13; but also "Paraclete", παράκλητος, Advocatus, A.V.: "Comforter". 423) The ICC 424) has much to say about the term παράκλητος. "Etymologically, παράκλητος is a passive form, and is equivalent to the Latin advocatus, signifying one who is 'called in' to give help or advice, and being especially used of the counsel for defence. In classical writers this is always the meaning....

παράκληεν is to call a person to stand by one (παρά) and hence, to help in various ways, e.g., ----

"(a) as a witness, to be present when a thing is done....

"(b) as an adviser.... /Cf. Xenophon, Anabasis 1, vi, 5,

κλεῖσθαι δὲ καὶ εἶναι παρεκλήσει συμβούλου /

"(c) as an advocate.... /Cf. Aeschines, Fals. Leg., paragraph 184: παρεκλήσας δὲ βουλευτὸν μὲν ἐκ τῶν πολιτικῶν καὶ σωφρόνων ἄνδρα γυνήτορον /

"The verb is specially applied to the invoking of a god, and calling him in to help."

This Paraclete is procured for Christians by the intercession of Jesus (14, 16) and by His intervention (15, 26). "As He prays for the Spirit on our part, so does He send the Spirit on the part of God." 425)

And what is to be the work or function of this other Paraclete?

1. He is to stand by, dwell with, and be in the disciples of Jesus forever, 14, 16-17.

2. He is to be a Teacher, 14, 26. "The pronoun ἐκεῖνος,

consequence of an early interpretation of παράκλητος in John 14 as 'Consoler' that Aquila and Theodotion render ἡπῖ in Job 16, 2, by παράκλητος, where the LXX has παράκλητωρ. But the weight of evidence is undoubtedly in favour of advocate rather than comforter as the rendering of παράκλητος in John.... In I John 2, 1, advocate is the only possible rendering. The R.V. margin suggests 'Helper' as an alternative, and this is adopted by Moffatt. This might include the idea of consoling as well as of pleading one's cause; but the vagueness veils the meaning here



He, only brings into strong relief the instruction of the new Teacher in opposition to that of Jesus, who is about to leave them (verse 25). He will do two things: teach all things, and bring to their remembrance what they had already been taught. The two functions are closely connected; He will teach new truths by recalling the old, and will recall the old by teaching the new." 426)

"The two phrases are treated at Ps. 25, 5: ὁδὴν σου μετ' ἐπὶ τὴν ἀληθεῖαν σου, καὶ διδάξου με. Cf. also Ps. 25, 9:

ὁδὴν ἡγήσεις πρὸς κρίσιν, διδάξεις πρὸς ὁδὸν ἡγῶν. ." 427)

3. He is to testify of Christ, 15, 26. Matthew Henry, commenting on these words, says: "We have more in this verse concerning the Holy Ghost than in any one verse besides in the Bible." 428)

4. He is to guide the Christians into all truth, 16, 13a. "The term ὁδὴν ἡγῶν, to show the road, at verse 13, presents the Spirit under the image of a Guide conducting a traveller in an unknown country. This country is Truth. It is evidently only essential Truth, the Truth necessary to salvation, of which Jesus here spoke.... This Truth, according to 14, 6, is Jesus Himself, His Person, His Word, and His Work." 429) "In this verse, then, the work of the Paraclete as a Guide is brought into close relation with what is said in the Psalms (especially Ps. 143, 10) as to the

and at 16, 7." ICC, pp. 497-498.

424) P. 496.

425) Godet, op. cit., p. 144.

426) Godet, op. cit., p. 153.

427) ICC, p. 553.

428) See his detailed exegesis of 15, 26!

429) Godet, op. cit., p. 183.



work of the Spirit of Yahweh. The Paraclete is not explicitly identified with the 'Holy Spirit', a Name familiar to every Jew, until 14, 26; but what is said at this point prepares us for the identification." 430) Eidersheim 431) calls Him the "Way-Leader"! And He is to be an infallible Way-Leader, 16, 13b ("into all truth")! "The infallibility of this Guide arises from the same cause as that of Jesus Himself (7, 17, 18): the absence of all self-originated and consequently unsound productivity. Satan is a liar just because he speaks according to an entirely different method, deriving what he says from his own resources." 432) "Er /der Geist Gottes/ redet nicht von ihm selber, sondern was er hört, das redet er. Was er im Schoos der heiligen Dreieinigkeit von dem Vater und Sohn hört und sieht, das offenbart er auf Erden und erschlieszt so den Menschenkindern die Geheimnisse des Himmelsreichs. Er verkündet Christum in der Gläubigen, er nimmt Alles, was er lehrt, von dem Sohn und dem Vater, er lehrt uns Christum, unsern Heiland, und den Vater Jesu Christi recht erkennen, immer besser erkennen." 433)

5. He is to show the apostles of Jesus "things to come", 16, 13c. "To report τὴ ἐρχόμενα is to predict the future, so that prophecy in the sense of prediction is included here in the work of the Paraclete." 434) "ἀπαγγελεῖ ὑμῖν", thrice repeated at the end of verses 13, 14, 15, is like a solemn refrain, calling special attention to the revealing office of the Spirit." 435)

430) ICC, p. 510. This last remark due to the faulty arrangement.

431) Op. cit., p. 526.

432) Godet, op. cit., p. 183.

433) Stoeckhardt, op. cit., p. 275.

434) ICC, p. 511.

435) ICC, p. 512.



SANCTIFICATION

To the study of Soteriology, belongs the doctrine of Sanctification, or Renovation. Because the passages to be quoted here, will be further treated under our discussion of the Mystical Union, it will suffice merely to list them in passing at this point.

Graebner <sup>436)</sup> cites John 15, 5 to prove that the spiritual energies engendered in the act of regeneration are sustained, strengthened, and actuated by the power of God. He <sup>437)</sup> uses 15, 10-11 to prove progressive sanctification, an increasing sanctification of the appetites and affections toward their primeval purity. To show that "the restitution of the image of God in the regenerate is necessarily productive of good works," Graebner quotes 14, 15, and 15, 10. <sup>438)</sup> John 13, 34 and 15, 12 are cited to indicate that the Christian life is patterned after Christ. <sup>439)</sup> When speaking of inherent righteousness, John 13, 35 is adduced to show that obedience is a necessary fruit and evidence of a living faith. <sup>440)</sup> Sanctified, the Christian must continually battle against the devil, the world <sup>441)</sup>, and his own sinful self.

ESCHATOLOGY

Not all passages in the last discourse which tell of a coming again on the part of the Master, have to do with Christ's return on the Last Day. As we have shown, for instance, 14, 18 certainly treats of Pentecost. But --- and this must not be over-

<sup>436)</sup> Op. cit., p. 196. 198.

<sup>437)</sup> Ibid., pp. 169. 201.

<sup>438)</sup> Ibid., pp. 201. 202.

<sup>439)</sup> Ibid., pp. 201. 202.

<sup>440)</sup> Ibid., p. 203.

<sup>441)</sup> Godet, op. cit., p. 130.



looked! --- there are sayings of the Lord which very definitely speak of His coming to take His battle-weary, world-tired Christians home. I think now especially of 14, 1-3. Plainly Jesus asserts: "I will come again and receive you unto Myself." The soul He will receive unto Himself at death, the body with the soul on Resurrection-Morning. And where He will receive them, He indicates in verse 2. Heaven! He calls it "My Father's house", "many mansions", a "place". "This heavenly abode is before all a spiritual state; it is the sublime and filial position granted to Christ in the Divine Glory, of which He will make His faithful people partakers." 441) "To explain the end, Jesus substitutes the Father Himself for the Father's house [contrast verses 2 and 6]. For it is not in heaven that we are to find God, but in God that we are to find heaven." 442) Note that Jesus says, "many mansions". Why many? "The term πολλαί, many, by no means refers to a difference between these abodes (as though Jesus meant to allude to the different degrees of heavenly glory), but solely to their number: there are as many as there are believers; in this vast edifice there is room for all." 443) "There are many mansions, for there are many sons to be brought to glory, and Christ exactly knows their number, nor will be straitened for room by the coming of more company than He expects." 444)

#### C H R I S T I A N P R A Y E R

Before we draw this treatise to its close, we have yet to speak of Christian Prayer, and the Unio Mystica. First, Christian Prayer.

442) Ibid., p. 134.

443) Ibid., p. 129.

444) Matthew Henry. See His comments on 14, 2a.



It does not surprise the Christian reader to find the Savior, who on every great event in His life here on earth offered prayer before the Throne of His heavenly Father (Mark 1, 35; Luke 6, 12; Matt. 14, 23; Luke 9, 28; John 11, 41-42; 12, 28; Matt. 27, 46), who on the night in which He gave this discourse prayed for Simon Peter (Luke 22, 31-32), for Himself (John 17, 1-5; Luke 22, 39-46), for His disciples (John 17, 6-19), and for the Church at large (John 17, 20-26), at three different times alluding to prayer. No less than six verses of the farewell-sermon have to do with Christian Prayer. 445) "In these passages," says the ICC 446), "the philosophy of Christian Prayer is unfolded, as nowhere else in the New Testament."

#### DEFINITION OF PRAYER

Before we discuss the passages in point, it may be profitable to recall the definition of prayer. What is prayer? "It is an act of worship wherein we with our hearts and lips bring our petitions before God and offer up praise and thanks to Him." 447)

#### DISTINCTIVE CHARACTERISTICS OF CHRISTIAN PRAYER

The prayers of the unchristianized Jow, though apparently addressed to the same יהוה to whom men like Jonah, David, and Daniel prayed, are, according to the import of John 5, 23, an abomination to the all-exalted Lord of Heaven. For only Christian petitions are heard and answered by God, and Christian petitions have these characteristics:

1. They seek to glorify the Father in the Son, John 14, 13. "This they ought to aim at, and have their eyes upon, in asking. In this all our desires and prayers should meet as

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445) John 14, 13: 14; 15, 16b; 16, 23. 24. 26.



in their centre; to this they must all be directed, that God in Christ may be honoured by our services, and in our salvation. Hallowed be Thy Name! is an answered prayer, and is put first, because, if the heart be sincere in this, it does in a manner consecrate all the other petitions." 448) Christ says, John 5, 23: "He that honoreth not the Son, honoreth not the Father which hath sent Him."

2. They express the confidence that, Christ being God, He Himself will hear and answer their petitions, John 14, 13. 14. Mark well the words: "that will I do", verse 13, and: "I will do it", verse 14! In 15, 16, Jesus promises that the Father will note and fulfill their soul-longings. "But here ... it is the Son who is to grant the boon, ποιήσω being twice repeated." 449) Now, it is noteworthy, indeed, that, if the ICG 450) is correct in its observations, no explicit mention of prayer to the Son is found in John's Gospel, unless 16, 23 451) is an exception. 452) Yet, so emphatically are we told that Christ Himself will answer prayer, that many of the better MSS. insert με after ἰτηθετε, making 14, 14 read: "If you shall ask Me anything...." 453)

3. They offer their prayers IN JESUS' NAME, John 14, 13. 14; 15, 16; 16, 23. 24. 26. Let us examine each of these verses.

446) P. 489.

447) Synodical Catechism, p. 108, Question 208.

448) Matthew Henry. See his comments on 14, 13.

449) ICG, p. 543. On the same page, we read: "The difference between δόςαι, He will give, of 16, 23, and ποιήσω, I will do, of 14, 13, is the difference between the Jewish and Christian doctrine of prayer."

450) P. 544.

451) See page 65.

452) Cf. Synodical Catechism, p. 109, Question 210.

453) ICG, p. 544.



a. John 14, 13. 14. "Whatsoever ye shall ask in My Name, that will I do." "The phrase ἐν τῷ ὀνόματί μου occurs 15, 16; 16, 23. 24. 26; 14, 13. 14. 26 (seven times in all) in these last discourses; and in every case (except in the last, 14, 26), it has reference to the essential condition of Christian Prayer, sc., that it should be offered 'in the Name' of Christ." 454) Now, what does it mean to pray "in My Name"? Schaff-Lange answers 455): "i.e., on My account; if a man who has money in a bank authorizes us to draw it, we do it in his name." The Expositor's Gk. N. T. gives this reply 456): "The Name of a person can only be used when we seek to enforce His will and further his interests. This gives the condition of successful prayer: it must be for the furtherance of Christ's Kingdom."

Godet writes 457): "If we had only this passage where the phrase praying in the Name of Jesus was used, we should then think that to pray thus is to ask something with the assured consciousness of our reconciliation to God and our adoption in Christ, to pray to God as if we were the representatives and, in a manner, the mouth of Jesus. But is this explanation, natural as it is in itself, ... applicable to the passage, 14, 26: 'The Holy Spirit whom the Father will send "in My Name"?' I do not think so. The other explanations appear as little to answer to this postulate; for example, those of Chrysostom: 'pleading My Name'; of Calovius: 'on the foundation of My merits'; of Blake,

454) Ibid., p. 517.

455) Op. cit., p. 457.

456) P. 824.

457) Op. cit., p. 141.



Meyes, Gess, etc.: 'praying in communion with Me, from the heart of the spiritual element of My own life'; of de Wette: 'with a view to My cause'; or of Weiss: 'in so far as there will be need of works done to accomplish the mission which I give you.' All these explanations are certainly true, but they touch only a side of the idea, not the centre. I think, therefore, we must hold by that of Hengstenberg, Keil, Westcott (with shades of difference): asking a thing from God as Father on the foundation of the revelation which Jesus has given us of Himself and of His work; or as Keil says: 'while immersed through faith in the knowledge we have received from Him as the Son of God, humbled and glorified'.... This meaning corresponds also with that of the term Name in Scripture. For the Name sums up the knowledge we have of a being; it is the reflection of Him in our thought. This meaning applies very well to the formula of verse 26."

Let us also hear Stoeckhardt <sup>458</sup>): "Die Gläubigen bitten den Vater im Himmel um Kraft, Beistand, Segen, Gelingen zu dem Werk, das ihnen hienieden verordnet ist, und berufen sich dabei auf den Namen Jesu, dessen, der zur Rechten des Vaters ist. Und dies Gebet kann nicht fehlen. Der Vater gewährt solche Bitte, ja es heisst: Das will ich thun! Christus thut das, was die Seinen vom Vater erbitten. Und so wird durch die Werke der Gläubigen auf Erden der Vater geehrt in dem Sohne. Und so ist es jetzt, da Christus zu Gott erhöht ist, erse recht offenbar, dass der Sohn im Vater ist, und der Vater im Sohn, und dass wer Jesum hat, den Vater hat, und damit Alles hat, was er braucht."

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458) Op. cit., p. 270.



Matthew Henry 459) says: "To ask in Christ's Name is,  
 (1) To plead His merit and intercession and to depend upon that  
 plea.... (2) It is to aim at His glory and seek this as our high-  
 est end in all our prayers." The name of Christ includes both His  
 Word and Work, and praying in His name means presenting our  
 petitions on the basis of His redeeming work.

b. John 15, 16b. Verse 16b: "that whatsoever ye  
 shall ask of the Father in My Name, He may give it you", depends  
 grammatically and logically upon the words: "I have appointed  
 you." Prayer in Jesus' Name becomes "the essential means by  
 which the apostles are to accomplish their task". 460) The  
 ICC 461) comments as follows on this verse: "Christ embraces  
 all men. He is the Man. A petition which is one that He could  
 offer is one the fulfilment of which could hurt none but would  
 benefit all.. So, in Johannine language, the prayer which is of  
 certain efficacy must be ἐν τῷ ὀνόματι αὐτοῦ...."

c. John 16, 23, 24, 26. "And in that day ye shall  
 ask Me nothing. 462) Verily, verily, I say unto you, Whatsoever  
 ye shall ask the Father in My Name, He will give it you. Hither-  
 to have ye asked nothing in My Name 463); ask, and ye shall re-

459) See his very excellent remarks on 14, 15.

460) Godet, op. cit., p. 170. For full quotation, see page 48,  
 footnote 272.

461) P. 489.

462) For the various possible explanations of these words, see  
 page 65.

463) "They prayed many a prayer, but never so expressly in the  
 Name of Christ as now He was directing them to do; for He  
 had not as yet offered up that great Sacrifice in the virtue  
 of which our prayers were to be accepted, nor entered upon  
 His intercession for us, the incense whereof was to perfume  
 all our devotions and so enable us to pray in His Name."  
 Matthew Henry, on 16, 24.



ceive, that your joy may be full. At that day ye shall ask in My Name...." Here Stoeckhardt supplies some very valuable remarks: "Sie [die Jünger Jesu] stehen auch im rechten Verhältnisz zum Vater. Sie beten zum Vater im Namen Jesu. Sie berufen sich, wenn sie mit Gott reden, auf Jesum, ihren Mittler, und Erlöser. Durch Christum haben sie einen freien Zugang zum Vater. Und Gott gibt ihnen Alles, was sie im Namen Jesu erbitten. Wer im Namen Jesu betet, hält sich mit allen seinen Wünschen und Bitten auch in den Schranken des Worts und Willens Jesu, betet im Sinne Jesu, und erlangt darum Alles, was er bittet und begehrt, und so mehrt sich seine Freude." 464)

The expression: "in My Name", and a similar phrase: "for My Name's sake", occurs in 14, 26, and 15, 21. They do not refer to prayer, but they help to shed light upon what Christ means when he says, "Pray in My Name!" In 14, 26, we are told that the Spirit is sent "in My Name". Says Godet 465): "The expression: in My Name, should, according to Luthardt and Meyer, be explained by the general principle that all that is done for the accomplishment of the plan of salvation is done in Christ --- that is to say, for the manifesting and glorifying of the Name in which salvation is comprised. But is not this too vague? Jesus had just said that he who loved Him should be loved of His Father, and the manifesting, which is the work of the Spirit, should proceed from this love. The believer's title, then, to this Gift will be his love for Jesus, and the motive for this Gift on the part of the Father will be His love for Jesus, and for him who loves Jesus. This is the exegesis of the formula: in

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464) Op. cit., p. 276. --- NOTE! For a very comprehensive and beautiful explanation of what it means to offer prayer in



My Name." Matthew Henry 466): "In My Name, that is, for My Sake,  
at My special instance and request, or, as My Agent and Representa-  
tive." On: "for My Name's Sake", Matthew Henry 467) has this to  
say: "They [the children of this world] hate Christ's disciples  
because they bear His Name, and bear up His Name, in the world."

Summary: "He who thus prays for grace and does not rely  
upon God's mercy treats Christ with dishonor, who, since He is our  
High-Priest, intercedes for us. Thus, therefore, prayer relies up-  
on God's mercy, when we believe that we are heard for the sake of  
Christ, the High-Priest, as He Himself says, John 16, 23: 'What-  
soever ye shall ask the Father in My Name, He will give it you.'  
'In My Name', He says, because without this High-Priest we cannot  
approach the Father." (Apology, III) 468)

4. Another characteristic of Christian Prayer is the  
directness and boldness with which Christ's disciples can pray,  
John 16, 27. There note: (a) we have to do, not with a Judge,  
but with a Father; (b) this Father loves us because we love Jesus,  
His Son; and (c) we can consequently come to Him directly, pray-  
ing in Jesus' Name, without, however, having to have Jesus first  
approach and intercede instead of us, 469) What an encouragement  
this should give God's children in prayer! "They need not fear  
speeding when they come to One that loves them and wishes them  
well." 470)

Jesus' Name, see Mezger,  
pp. 197-198.

*Jesus' Name, see Mezger, ferner zu Deutschsein über Litterat. Almanach  
Deutschland.*

465) Op. cit., p. 153.

466) See his comments on 14, 13.

467) See his comments on 15, 21. ("Persecutions for the 'Name',  
nomen ipsum, in the Roman Empire." - Fahling, op. cit., p.  
611, footnote 2.)

468) Triglotta, p. 211.

469) See exegesis of these words as outlined on page 65.



5. A final and most comforting characteristic of Christian Prayer is the absolute certainty a Christian can have that his petitions are both heard and answered, e.g., John 14, 14: "I will do it!"; 16, 23: "We will give it you!"; 16, 27: "The Father Himself loveth you!" This is especially brought out in 16, 24: "Ye shall receive!" 471)

Our confessions, based upon Scripture, also promise answer to prayer. Think, for example, of the Augsburg Confession (Article XXI): "There ought to be a Word of God from which we may certainly know that God wishes to pity, and hearken to, those calling upon Him through this Propitiator [Christ Jesus]. There is such a promise concerning Christ, John 16, 23: 'Whatsoever ye shall ask the Father in My Name, He will give it you!'" 472)

As a further encouragement to pray, the Savior Himself, within the space of the next one or two hours, twice communes with His Father in heaven. 473) "Lord, teach US so to pray!"

## U N I O    M Y S T I C A

### DEFINITION

By the Unio Mystica we mean that peculiar indwelling of the Holy Ghost and of the Holy Trinity (inhabitatio Spiritus Sancti sive Dei triuni essentialis), to be distinguished from God's general Presence with all creatures (unio generalis), since He dwells essentially in the believer, by which the Christian becomes God's Temple (Gal. 3, 2; I Cor. 3, 16) or Abode (John 14, 23b), has his faith

470) Matthew Henry. See his comments on 16, 27.

471) Matthew Henry, commenting on 16, 24, writes: "What we ask from a principle of grace, God will graciously give: You shall receive it. There is something more in this than in the promise that He will give it. He will not only give it, but give you to receive it, give you the comfort and benefit of it, a heart to eat of it, Eccl. 6, 2. 3.)



strengthened, and is moved to continuous child-like prayer (Gal. 4, 6; Rom. 8, 15, 16). 474) This teaching we call the Unio Mystica (because Paul says, Eph. 5, 32: "This is a great mystery!") or the Unio Spiritualis (because the apostle says, I Cor. 6, 17: "He that is joined unto the Lord is one spirit!"). The mystical union of the believer with God is a result, not a cause, of justification.

#### PASSAGES

One of the outstanding passages treating of the Unio Mystica in John 13, 31 - 16, 33, is 14, 23. 475) Other verses, however, also treat of it. Study carefully 14, 17. 19b-20. 23; 15, 1-7.

1. John 14, 17. Note the words: "The Spirit of Truth ... dwelleth with ( παρά ) you, and shall be in ( ἐν ) you." Haegeles distinguish between the terms. The 100 476) even takes into consideration verse 16: "First it is said that the Spirit of Truth abides μετὰ ὑμῶν, then παρ' ὑμῶν, and finally ἐν ὑμῖν, the last phrase signifying the indwelling of the Spirit in the individual disciple ... while the other phrases ... lay the emphasis on the fellowship of the Spirit with the disciples collectively, i.e., with the Church." Godet 477) simply remarks: "The preparatory operation of the Spirit upon the disciples is expressed by the words: He dwelleth with you; and the closer relation into which He would enter with them at Pentecost by: He shall be in you!"

473) Triglotta, p. 947.

475) John 17; Mark 14, 35.

474) Mueller, op. cit., pp. 380. 381. 382.

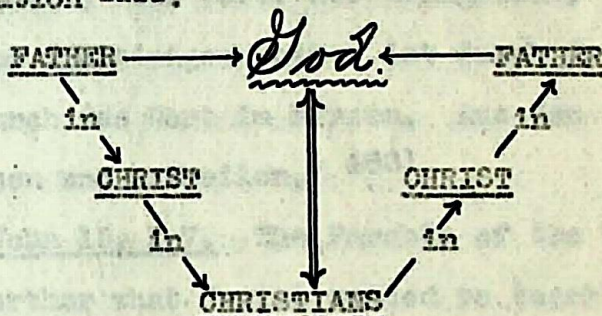
475) Mueller, op. cit., pp. 380. 381. Quoted on both pages.

476) P. 548.

477) Op. cit., pp. 144-145. - Cf. also Edersheim, op. cit., p. 516!



2. John 14, 19b-20. Though many Bible-scholars take the words: ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε ("Because I live, ye shall live also") 478) as an Easter-Gospel-Statement, the context seems to show that it must be regarded in the light of Pentecost. Jesus would return, and "His disciples would be conscious of His Presence.... His Presence would be manifested in their new life which they would trace to Him.... This is confirmed by Paul's 'No longer I, but Christ liveth in me', Gal. 2, 20." 479) This interpretation is very logical, considering verse 20, which follows 19b. 480) There we note this complex, yet very intimate relation -----:



3. John 14, 23. The setting of the verse before us has already been given. 481) It came as an answer to Jude's eager question: "How is it that Thou wilt manifest Thyself to us and not to the world?" Jesus replies by showing Jude that the Unio Mystica ("We will ... make Our Abode with him") comes only as a result of justification. Hence, no manifesting of Christ's Self to the world! Stoeckhardt writes of this verse as follows: "Die Herzen der Gläubigen sind Tempel des dreieinigen Gottes. Die

478) See discussion on pages 29. 30.

479) Expositor's Gk. N. T., p. 825.

480) So Matthew Henry, in his comments on 14, 20: "They are in Christ, for the relation is mutual, and equally near on both sides, Christ in them and they in Christ, which speaks an intimate and inseparable union, in the virtue of which it



heilige Dreifaltigkeit wohnt und thront nicht nur in fernen Himmels Höhen, sondern hat auch eine Stätte auf Erden, und ihre besondere Wohnstatt auf Erden sind die Herzen der gläubigen Christen. Diese Vereinigung der Christen mit dem dreieinigen Gott ist freilich ein unbegreifliches Geheimnis. Doch was der Herr hier verheißt, ist wahrhaftig und gewiss. Zwar fühlen die Christen oft nichts von der Einwohnung des Geistes, des Dreieinigen. Ihr Herz ist dürr und leer, sie meinen, dass sie nichts in sich haben. Aber wir sollen hier nicht nach dem Gefühl urtheilen. Jesus erinnert hier nachdrücklich an sein Wort. Wer ihn liebt, der hält seine Gebote, sein Wort, das Evangelium. Die Einker und Einwohnung des dreieinigen Gottes ist durch das Wort vermittelt, Gott wohnt durch das Wort im Herzen. Aus dem Wort sollen wir hier schliessen und urtheilen." 482)

4. John 15, 1-7. The Parable of the Vine and the Branches brings out further what Christ wanted to teach His disciples and us about the Unio Mystica. Because it must needs be considered very carefully here, it was merely outlined in the foregoing part of this paper. 483) Already verse 2 strikes the key-note of this mystery: Every fruit-bearing branch is in Christ, "in Me". Note that the Unio Mystica always follows justification. If one is not converted, he cannot bear fruit, and is not in Christ. He is taken away ( ἀίρεσι - explained more fully in verse 6). Consequently, Godet 484) is not wrong when he says of these verses:

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is that because He lives they shall live also.... Union with Christ is the life of the believers."

481) See page 33.

482) Op. cit., p. 271.

483) See page 43.

484) Op. cit., p. 132.



"The close and indissoluble union contracted between the believer and the Person of the glorified Savior (*πρὸς ἑαυτοῦ*), from the time when he receives the Gift of the Holy Spirit, is the subject here spoken of."

"Verse 3 teaches that it is first of all by the Word of Christ that God will purge them [Christ's followers] from the shoots of their own life, which show themselves in them; then, when this proves insufficient, God will use other and more painful means, which will, like a sharp pruning-knife, cut to the quick of the natural affections and the carnal will. And thus the whole being of the disciple will at last be devoted to the production of the divine fruit which he ought to bear." (435)

Verse 4 transfers us to the heart of the subject. "Abide in Me," cries Jesus. What does this mean? "*Ἔνι μοι μένειν*, to abide in Me, expresses the continuous act by which the Christian lays aside all that might draw from his own wisdom, strength, or merit, to derive all from Christ by the inward aspiration of faith. And this is so entirely the sole condition laid down for the agency of Christ's life in him, that Jesus omits the verb in the following proposition. Hence the and I in you appears to be in such wise the direct and necessary consequence of the former of these two acts, that where the first is accomplished, the second cannot fail to be realized.... The thesis He laid down is

435) *Ibid.*, pp. 162-163. On *ἐν*, cf. *Expositor's Gk. N. T.*, p. 829: "For *ἐν* in this sense as indicating the source, see 6, 37. The word which Jesus had spoken to them ... had brought spiritual life and therefore cleansing." - We also quote Stoeckhardt, *op. cit.*, p. 273: "Die Gläubigen sind schon rein um des Wortes willen, sind durch das Wort schon gereinigt, neu geboren. Aber Gott läutert und heiligt sie fort und fort, durch Wort und Geist, von den noch übrigen Unarten und Untugenden des alten Adam, und so gewinnt das



not that of the moral impotence of the natural man, but that of the unfruitfulness of the believer left to his own strength; still it is evident that the second of these truths is based upon the first." 486) Here we may also learn (a) that God forces no one into this Unio Mystica 487); (b) that it is possible to fall from grace and thus break off this close relationship between oneself and the Divine.

Verse 5 --- how necessary it is that we remain in this Unio Mystica! "Without Me, ye can do nothing." 488) "We have as necessary and constant a dependence upon the grace of the Mediator for all the actions of the spiritual and divine life as we have upon the Providence of the Creator for all the actions of the natural life; for, as to both, it is in the divine Power that we live, move, and have our being. Abstracted from the merit of Christ, we can do nothing towards our justification; and from the Spirit of Christ, nothing towards our sanctification. Without Christ, we can do nothing aright, nothing that will be fruit pleasing to God or profitable to ourselves, II Cor. 3, 5. We depend upon Christ, not only as the vine upon the wall, for support; but, as the branch on the root, for sap." 489)

Verse 6 --- what happens when the Unio Mystica is broken? The fruitless, dying, profitless twig is (a) cast forth, (b) withered, dried up, shrivelled together, (c) gathered, heaped to-

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neue, geistliche Leben immer mehr Raum bei ihnen, sie werden erfüllt mit Früchten der Gerechtigkeit, schaffen Frucht, die da bleibet ins ewige Leben."

486) Godet, op. cit., p. 184.

487) "The imperative proves that this relation is maintained as it was begun, freely, by the faithful use of the means divinely offered. Verse 7 will show that the fundamental means is



gether, (d) thrown upon the fire, and (e) burned, completely destroyed, entirely consumed. For this progression of thought, kindly turn back to page 44.

Verse 7. See here (a) what the blessed result of this Unio Mystica will be for the believer: "Ye shall ask what ye will, and it shall be done unto you!"; and (b) how the believer can remain in this mysterious union with God: "If ye abide in Me, and My words abide in you!" Both lessons are important. In verse 4, we read: "Abide in Me, and I in you." In verse 7, "I" is dropped, and "My words" is substituted. "Our union with Christ is maintained ----- by the word: If you abide in Me; He had said before: and I in you; here He expresses Himself: and My words abide in you; for it is in the Word that Christ is set before us, and offered to us, Rom. 10, 6-8." 489) And, remaining grounded in the Word and so joined to our Lord, we have the promise: "Ye shall ask what ye will, and it shall be done unto you." "Two things are implied in this promise ---: First, That if we abide in Christ, and His Word in us, we shall not ask anything what is not proper to be done for us. The promises abiding in us lie ready to be turned into prayers; and the prayers so regulated cannot but speed. Secondly, That if we abide in

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the Word of Jesus." Godet, op. cit., p. 165. Says the ICC (p. 481): "Here is the difference between the natural and the spiritual order. The vine-shoot has not the power of choosing whether it will 'abide' in the vine or cut itself loose. But in the spiritual sphere, this 'abiding' is not maintained without the constant and conscious endeavor of the disciples' own will. Hence the urgency of the precept: ΜΕΙΝΕΤΕ ΕΝ ΕΜΟΙ!"

488) NOTHING --- "absolutely nothing, according to 1, 3, 4; but here the meaning is, 'Ye cannot do anything which is glorifying to God, anything which can be called fruit-bearing,' verse 8." Expositor's Gk. N. T., p. 829.

489) Matthew Henry. See his comments on 15, 5b.

490) Matthew Henry. See his comments on 15, 7a.



Christ and His Word, we shall have such an interest in God's favour and Christ's mediation that we shall have an answer of peace to all our prayers." 491)

Verse 8 summarizes verses 1-7: Christ will dwell in His own, and they shall abide in Him. Result: They shall bring forth "much fruit", and this shall glorify the Father. Anyone who truly glorifies the Father is, of necessity, a disciple of Jesus ("so shall ye be My disciples!"), for: "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent Him." 492)

What the Lord Jesus wishes to teach, and does teach, in John 15, 1-7, has been beautifully set into verse by J. I. McClelland 493):

As a branch I may abide,  
Whether joy or woe betide,  
In my Lord, the living Vine,  
That the fruit should not be mine.

Daily pruning may I see  
In my life is best for me.  
He permits in love, I know,  
Things that I must undergo.

I may ask Him what I will,  
And His Word He will fulfill.  
Branch and Vine, Life ev'ry day  
All along my earthly way.

CHORUS:

I am His! He is mine!  
As the branch is to the vine,  
I am His; He is mine!  
Living with my Lord divine!

491) Matthew Henry. See his comments on 15, 7b.

492) John 5, 23. Cf. also John 8, 31: "If ye continue in My Word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall set you free."

493) Henson, George W., and Miles, C. Austin, Hymns We Love, No. 73.

494) Cf. also 494, 7b.



Similar thoughts are expressed, perhaps even more beautifully in our own new Lutheran Hymnal. I think now, for instance, of # 342, verse 1:

Chief of sinners, though I be,  
Jesus shed His Blood for me;  
Died that I might live on high,  
Lived that I might never die.  
As the branch is to the vine,  
I am His, and He is mine. 494)

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We have viewed, not in an exhaustive study, but in what the student hopes will become for him an incentive for an exhaustive study, of the last discourse of the Savior, the cardinal doctrines set forth by Christ in John 13, 31 - 16, 35. Having done so, may we through patience and comfort of this Word of God, find hope (Romans 15, 4) and peace (John 16, 33)!

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## CONCLUSION

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We cannot say: "And so we have come to the end of our study of the last discourse of Jesus." We feel very keenly how inadequately we have ventured even to scratch the surface of this portion of Sacred Writ. Commentaries have been, and could still be, written on a single section of the discourse. What a mine of treasures lies buried underneath that for which we have no other term but words! Some of the gems have unveiled themselves before our eyes. We are startled at them. We dared to handle them. We became overwhelmed with wonder. The import of Paul's cry stamped itself upon our minds: "O the depth of the riches both of the Wisdom and Knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Romans 11, 33)

And now we make ready to close. How shall we do so, if not with a prayer? God grant that, having scanned the discourse, we may be impelled to make it a whole life's study, a course, which, under the guidance of Him who will lead us into all truth, will terminate only after we come face to face with Him whom we call Teacher, Rabbi, Master, Savior, Lord, and God! To this end, Christ help us! Open our eyes to see the things which pertain to our peace (John 16, 33), that, when our last hour comes, we may depart this life in peace, be borne home to heaven, where, together with the holy angels, we shall spend eternity with Thee, Father, Son, and Holy Spirit, in the City of Peace! Amen.

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