



“In the Upper Room” Introductory Notes

Writer

Son of Zebedee - Mk 1:19-20; Lk 5:10

Mother was Salome - Mt 27:56; Mk 15:40. She followed Jesus to crucifixion.

Wanted to sit at Jesus' side in glory - Mt 20:20-28; Mk 10:35-45

Fiery temper (perhaps) - Lk 9:54

He never uses his name in this book.

It appears John was a cousin of Jesus (his mother may have been Mary's sister). Jesus called him one of the son's of thunder. He was also called the disciple whom Jesus loved (Jn 21:7, 21-24).

He is believed to be the only disciple who was not martyred. John eventually led the church in Ephesus.

John's Purpose of writing

The book is designed to confront the reader with a choice: Are you going to believe that Jesus is God's anointed one?

Jn 20:30-31 – “These are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.” Everything John wrote pointed to Jesus and the choice people were forced to make about him.

His goal was not to write a biography of Jesus. It's important to know that John was selective in his telling of this story. He left out many details (see Jn 21:25). The details he did include were intended to accomplish his purpose (and the Holy Spirit's purpose) for the book.

Distinctives of John

1. John does not include a good deal of information found in the Synoptics. (Jesus' birth, transfiguration, much of his ministry in Galilee, the Olivet Discourse, the Lord's Supper)

2. John does include a good deal of information not found in the Synoptics. (Water into wine, Nicodemus, woman at the well, Lazarus, the seven “I Am” statements, the foot washing, the discourses in Jn 13-18) John is the only gospel writer to refer to Jesus as God (see 1:1, 18; 20:28).

Date

Probably written about A.D. 85.

Overview of John

The book of John may be broken into three main sections: 1. Chapters 1-12 (Jesus' public ministry) 2. Chapters 13-17 (the Upper Room discourse); 3. Chapters 18-21 (Jesus' arrest, crucifixion, and resurrection).

It may also be broken down into two major sections: 1. The time of Jesus' ministry before "his hour." 2. The time of Jesus' ministry after "his hour." (See Jn 13:1).

Chapter 1-12

These chapters encompass a period of approximately 3 years. "Signs" appear throughout these chapters (see, for instance, Jn 2:11 and 4:54). It's important to notice that these signs, of which there are seven, are tied to belief in Christ. There is a great conflict presented in these first 12 chapters between faith and unbelief.

Chapters 13-17

These five chapters encompass a period of just a few hours. These chapters differ from the first 12 in that they all take place in one location. While the first 12 chapters included a number of interesting characters from outside the ranks of the disciples (John the Baptist, Nicodemus, the Samaritan woman, Lazarus, Pharisees, Jesus' brothers, etc.), these five chapters are restricted to Jesus and the disciples (this number shrinks even further after Judas leaves the room in Jn 13:30).

It is interesting to consider the amount of attention the Holy Spirit led each of the gospel writers to devote to the Last Supper (and the conversations following the supper itself). Matthew devoted 11 verses to this time period. Mark described the same period in ten verses. Luke, the wordiest of the three synoptic¹ gospels, used 25 verses. John, however, far surpassed all three writers put together, using 155 verses to describe the same time period. And, while there is a great deal of overlap within the accounts in the three synoptic gospels, there is very little overlap between the events recorded in the synoptic gospels and those recorded in the book of John. The Holy Spirit, in his wisdom, moved John to record events the other writers were not moved to record.

The gospel genre

The Gospels are stories. They are not intended to be biographies in the modern sense of the word. Gospels are not intended to be a straightforward presentation of facts in an orderly manner. It highlights certain things that the writer wants highlighted.

NT Gospels are somewhat analogous to "Hellenistic biography." As with the NT Gospels, Hellenistic biographies did not purport to present all the facts regarding a particular person's life. Nor did they present all details in the order in which they occurred. The events that were

¹ This is the term commonly used to describe the first three gospels. It means, "presenting or taking the same or common view; *specif, often cap* : of or relating to the first three Gospels of the New Testament" (*Webster's Seventh New Collegiate Dictionary*). Sometimes, the first three gospels are referred to as the "Synoptics".

presented in this type of biography were chosen for the manner in which they focused the reader on a particular point—the point of the author’s own choosing. In addition, the authors of Hellenistic biographies devoted significant attention to the death of the main character, because the death said a great deal about the quality of the character.

The careful interpreter will not require the Gospels to meet the standards of a modern biography. The Gospel writers, as with the writers of Hellenistic biography, did not intend to write a complete history regarding their subject. They presented the material about Jesus that met the needs of the document they were producing. In addition, the Gospel writers were not displaying intellectual dishonesty when they presented events out of their chronological order. This was considered standard procedure in Hellenistic biography. If the interpreter can always remember that the writers of the Gospels did not intend to write a complete history of Jesus, the Gospels will not be forced to carry a “historical weight” that they were never intended to carry.

John’s Style

As with all good literature, John *shows* and does not *tell*.² John wants you to *feel* the passage. For instance, consider the contrast between the last sentence of Jn 13:30 and the first sentence of 13:31. He wants you to feel the darkness when Judas leaves the room. At the same time, he wants you to notice the connection between Jesus’ glory and the darkness. John doesn’t necessarily explain everything. He uses a good deal of metaphorical language to bring the reader along (e.g., in Jn 1, John refers to Jesus as “the Word” and “the light”). He is also fond of using contrasts (light vs. dark).

To demonstrate John’s style, read John 1:1-18. Notice, John doesn’t use Jesus’ name until verse 17. Notice how John’s poetic introduction to his gospel compares to Matthew’s very straightforward introduction to his gospel.

²For an example of this, read the first page of *The Voyage of the Dawn Treader* by C.S. Lewis. Copyright © 2008 by Hands to the Plow, Inc. “Scripture quotations are from The Holy Bible, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.”



The Jews considered this to be their most important feast. Celebrated in March/April. Our Easter is tied to the Jewish calendar and the date of Passover.

This is a significant comment. John is emphasizing that Jesus took these actions based on the knowledge that his time had come.

This could mean two things: he loved them to the end of his earthly life, and he loved them to the uttermost.

Again, John refers to Jesus' knowledge here and its relation to an action he took. This time, however, his knowledge relates to his authority and relationship with God the Father.

Jesus was not sitting at the table. He was, as was customary at a feast like this, lying on his side.

What is Jesus talking about? Is he talking about foot washing or does he have something else in mind?

Do you think his desire was that the disciples would imitate his specific action or that they would imitate this type of action? Notice the instruction about washing "one another's feet." Do you think this was a command for the disciples to perform for everyone, or was it to be performed for fellow followers of Jesus? How do we perform this foot washing?

"In the Upper Room" WEEK ONE: John 13:1-17

DAY ONE

John 13:1-17

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

¹² When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you? ¹³ You call me Teacher and Lord, and you are right, for so I am. ¹⁴ If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that you also should do just as I have done to you. ¹⁶ Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. ¹⁷ If you know these things, blessed are you if you do them."

DAY TWO

Read John 13:1

1. The events in this chapter took place during a special feast referred to as “the Feast of the Passover”. What did this feast commemorate, and how often were the Jewish people to celebrate this feast? *Exodus 12:1-28*

The Feast, which was also sometimes called Unleavened Bread, commemorated the night when the LORD “passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared [the Israelites’] houses” (Ex 12:27 ESV). The Jews were to celebrate this feast annually. The commandment to keep the feast was “a statute for you and for your sons forever” (Ex 12:24). The Jews were to celebrate this on the 14th day of Nisan (March/April).

2. What name did John the Baptist call Jesus in John 1:29 and 36? Based on the verses you have just read, why do you think John referred to Jesus as he did? What was he expecting Jesus to do and to be?

He called him “the Lamb of God.” He then explained what this lamb would do when he said, “who takes away the sin of the world!” (Jn 1:29). John referred to Jesus in this way because this sort of language was familiar to the Jews. The imagery of a lamb as a sacrificial victim was common. John was expecting Jesus to be the sacrifice that would turn God’s wrath aside. God’s wrath is tied to our sin. The word “propitiation” used in Rom 3:25 refers to a sacrifice that turns God’s wrath aside and brings reconciliation.

3. What did Paul call Jesus in 1 Corinthians 5:7?

Paul calls Jesus “our Passover lamb.”

4. Jesus died at the same time the Passover lamb was being sacrificed at the temple. Do you think any of those present at the crucifixion saw any correlation between these two events? What about those who were at the temple? What about the disciples? (*In reference to the disciples, see also John 2:18-22*)

It is not likely that any made this correlation. It is clear that there was a great deal the disciples did not understand until after Jesus had risen from the dead. It is possible, however, that a godly man or woman similar to Simeon and Anna (see Lk 2:22-38) understood, at least in some measure, what was going on.

5. Basing your answer on the verses you have just considered, what do you think God’s purpose was in having the Jews celebrate this feast every year?

While it was a reminder to them that they had been saved by God in the past, it also served to prepare the people for the saving that would take place when the real Passover Lamb (Jesus) died. God was keeping the Passover idea in their minds. Thus, when Jesus died, the people were to say, “Aha! Now I get it! He is our Passover!”

6. In setting the stage for this chapter (and the ones to follow), John mentioned that Jesus “knew that his hour had come”. What do you think “his hour” refers to? Why do you think John mentioned this fact in this verse? See also Matthew 26:17-18

It referred to the time when he would “depart out of this world to the Father.” In other words, it referred to the time of his death, resurrection, and ascension to the Father. “His hour” refers to the very reason Jesus came to earth. I think John mentioned this fact to show that Jesus’ actions in this chapter (and the following chapters) were tied to his knowledge of this fact.

7. How do you think this knowledge affected Jesus’ actions at this time period? How would it have impacted his actions or the words he chose to speak to the disciples at this time?

Every action he took from here forward was based on his knowledge that the time had come. He knew that he would soon be leaving the disciples. He knew that they would be confused, hurt, scared, etc., etc., because of the events that they would witness. He knew that he had to prepare them for what was about to happen. I believe he was very purposeful on this night. He couldn’t afford to waste any time.

8. What awareness did Jesus have of “his hour” earlier in his ministry? What does this tell you about his “mindset” as he ministered? John 2:1-5

Jesus always knew where he was in relation to “his hour.” He never forgot his mission. His actions early in his ministry were based on the fact that his hour *had not yet come*. His actions that we’re reading about in Jn 13-17 were based on the fact that his hour *had come*.

9. John 8:20 also refers to Jesus’ “hour”. What, if anything, does this verse teach you about God’s sovereignty?

God was protecting him for his hour. Nothing man could do would stop Jesus from reaching his appointed hour. God will do all he has planned to do. Man cannot stop him. He does what he wants, when he wants, and how he wants to do it.

10. The statement in John 13:1 regarding Jesus *knowing* that his hour had come is connected to Jesus *doing* something in relation to the disciples. What action did he take based on his knowledge that “his hour had come”?

Knowing that his hour had come, “he loved them to the end.”

11. John used verse one as an introduction to the chapters we’ll be considering in the weeks ahead (John 13-17). Basing your answer on verse one, what motivated Jesus’ words and actions in these chapters, and what did his words and actions demonstrate?

His motivation was the fact that his hour had come. His words and actions demonstrated his love. He loved them until the end (of his time here on earth) and to the very uttermost (that is, to the full extent of love).

DAY THREE

Read John 13:2-5

12. What was the setting for the supper referred to in verse two? *Matthew 26:17-19*

It was in a “certain man’s” house in Jerusalem. More details about this may be found in Mark 14:12-16.

13. John did not record all the events that took place during this supper. What events do you find recorded in the other three gospels?

Matthew 26:17-29

Matt indicates that Jesus reclined at the table (as do the other gospels). John does not refer to the disciples sharing the Lord’s supper (vv 26-29). John does not refer to the disciples singing a hymn (v 30).

Mark 14:12-25

John does not refer to a man carrying a jar of water meeting the disciples. Mark refers to the Lord’s Supper.

Luke 22:14-23

Luke says that Peter and John were commissioned to prepare the Passover meal. Luke refers to a dispute that broke out during supper regarding which disciple was the greatest. Jesus tells Peter that Satan demanded to sift all of the disciples like wheat, but Jesus prayed for Peter that his faith might not fail. Luke also says that Jesus told the disciples that this was the time to have a sword. They found two of them.

14. In verse three, John focused on two things: Jesus’ awareness of certain facts and Jesus rising from supper. What was Jesus thinking about as he rose from supper?

He was aware of the fact that “the Father had given all things into his hands, and that he had come from God as was going back to God.”

15. Why do you think John mentioned this fact? What did this have to do with the events that followed?

Good question – this demands hard thinking. Jesus rose to serve the disciples—this was a demonstration (at least in the world’s eyes) of weakness. But he was thinking about his power and greatness. John’s record of Jesus’ thoughts here demonstrates that Jesus was basing his actions on his awareness of his powerful position. He acted like a servant all the while knowing that he was not a servant.

16. Luke recorded a significant event that took place during this supper (John did not record this event). What was it? Do you think this had anything to do with the action Jesus took at this time? *Luke 22:24*

The disciples started arguing about which of them was the greatest. Jesus, being the greatest, demonstrated how greatness behaves. I do think this motivated Jesus' behavior. It was a demonstration I am sure they never forgot.

DAY FOUR

Read John 13:6-11

17. Why do you think Peter didn't want Jesus to wash his feet? Do you think he was the only disciple who was uncomfortable with the situation?

Peter didn't want to be served by Jesus. He felt that serving in this way was beneath Jesus. He was not, I'm sure, the only disciple uncomfortable with Jesus' actions.

18. According to Jesus, why was it necessary that he wash Peter's feet?

If he didn't wash Peter, Peter would "have no share" with him. This statement seems to indicate that Jesus had more in mind than simply washing the disciples' feet. He is placing more importance on this foot washing than would be expected of a normal foot washing. Peter's washing literally was the basis for continued fellowship with Jesus.

19. Peter's response in verse nine was still not what Jesus had in mind. Why do you think Peter had such a hard time understanding and obeying Jesus?

He didn't understand Jesus' actions, and he didn't like his actions. Peter had no problem humbling himself before Jesus. However, he had no interest in Jesus humbling himself before Peter. I think this is true of many of us. We do not want Jesus to humble himself before us. Because of this, we cannot receive his washing.

20. In verse ten, Jesus explained why washing the feet was sufficient for the disciples. What was the reason he gave?

They had already had a bath. Their feet were the only things that were dirty because they had walked to the house where the supper was held. This is why he needed to wash them.

21. What do you think Jesus meant by saying, "you are clean" to the disciples (the "you" in this verse is plural)? What was he referring to? What might this say about the spiritual condition of the disciples at this time?

They had cleaned themselves up for the feast (physically). Their feet were the only parts that were now dirty. In the same way, the disciples had put their trust in Jesus (to the extent that they were able) already, so they were, at least in an Old Testament sense, spiritually clean. Like Abraham, they had been made righteous by their faith (see Rom 4). The dirt on their feet represented the accumulated things standing between the disciples and a right relationship with Jesus. It is like the sin that a believer accumulates as he goes throughout a day. These sins need to be dealt with (see 1 Jn 1:9) so that the believer might have fellowship with Jesus.

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22. Presumably, Judas' feet were washed by Jesus. Yet Jesus said, "Not all of you are clean". What made Judas unclean? How was he different from the rest of the disciples? What did Jesus' foot washing do to change Judas' inward condition?

Judas never trusted in Jesus. From the very beginning, Jesus knew that he was "a devil" (see Jn 6:70). This washing did nothing to change his inward condition. It is remarkable to think that Jesus, knowing all that Judas was about to do, would wash Judas' feet. This is an example of divine love in action.

23. Do you think this was a one-time event, or do you think Jesus still desires to wash the feet of his followers? If so, when and how do you think this happens, and what is the purpose of this foot washing?

I don't think this was a one-time event. Jesus constantly desires to wash our feet and having our feet washed is necessary to our having "a share" with him. We accumulate sin in our lives and this sin cannot be removed except by Jesus (1 Jn 1:9). He is constantly assuming this humble position before us. The goal of this washing is that we might walk in true fellowship with him. Sometimes, I have found myself resisting coming to Jesus because of the disgusting nature of my sin. Like Peter, I have not wanted Jesus to wash my feet. It's almost as if I thought I should clean my feet on my own to make myself more presentable to Jesus. Am I willing to have God humble himself before me and wash me in this way?

DAY FIVE

Read John 13:12-17

24. In this chapter, Jesus gave two reasons why he washed the disciples' feet. The first reason is found in verse eight, and the second is found in verse 14. What are these two reasons? 1. If he didn't wash them, the disciples would have "no share" with Jesus. 2. The foot washing was an example the disciples were to follow.

25. According to Jesus, who were the disciples to do this for? *John 13:14*

One another.

26. What do you think this foot washing is meant to accomplish in the lives of those whose feet are washed?

Bring them into renewed fellowship with Jesus. The disciples (and all believers) were to do as Jesus had done, washing the dirt from other disciple's feet. Obviously, we cannot forgive sin, but we can help bring believers to Jesus so that he can wash their feet. This results in renewed fellowship with Jesus. There are times when a brother or sister is walking in sin. At those times, we should encourage them to go to Jesus and receive his forgiveness. This is one way we do as Jesus did.

This foot washing also demonstrates love for one another. This would strengthen bonds between believers. When we serve each other, the bonds between us grow stronger.

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27. What do you think this foot washing accomplishes in the lives of those who are the washers?

When we imitate Christ, we receive his blessing. We become participants in his ministry and receive the joy that only a humble foot washer knows. "Blessed are the poor in spirit, for theirs is the kingdom of God" (Mt 5:3). God gives grace to the humble. Thus, foot washers are also recipients of grace.

28. Would those who know you the most intimately say that you make a habit of doing this?

??????

29. What is the promise for those who obey Jesus' command here? *John 13:17*

We receive his blessing.

DAY SIX

Read the study notes for chapter 13:1-17

30. Read the study notes and then complete the following sentence. This week the Holy Spirit has taught me ...

?????

This indicates that Jesus knew, in a deep and intimate way, those he had chosen as disciples. He knew them inside and out. They were an open book to him. The disciples needed to know that the events that were to follow did not take Jesus by surprise. He was not a dumb pawn. He was in control of all that was to follow.

The Greek actually reads “But that the Scripture might be fulfilled.” It is evident that this is why Judas was selected as a disciple—that the Scripture might be fulfilled. He was chosen to betray Jesus.

See Ps 41:9. It is worth looking at this Psalm for a few moments, particularly vv. 5-12. Like David, Jesus was opposed by both enemies and friends.

Notice why Jesus told the disciples this fact (see also Jn 14:29). What do you think he meant by the phrase “I am he”? The Greek simply reads “I am.” Jesus’ choice of words here may have been intended to emphasize his connection to the name Yahweh. This same phrase may be seen in Jn 8:58.

Judas was a good actor. He followed Jesus for 3 years and no one knew that he was not a true believer.

John was evidently lying down to Jesus’ right, with his back toward Jesus.

This is a fine example of the poetic touches John weaves throughout this book. It’s important to contrast this short sentence with the next two sentences. This is a great example of the stark contrast that is so evident throughout this book. Darkness is tied to God’s glory! The very darkest hour is contrasted with the very brightest hour! It’s worth spending a little bit of time focusing on how the two are related.



“In the Upper Room” WEEK TWO: John 13:18-38

DAY ONE

John 13:18-38

¹⁸ “I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, ‘He who ate my bread has lifted his heel against me.’” ¹⁹ I am telling you this now, before it takes place, that when it does take place you may believe that I am he. ²⁰ Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me.”

²¹ After saying these things, Jesus was troubled in his spirit, and testified, “Truly, truly, I say to you, one of you will betray me.” ²² The disciples looked at one another, uncertain of whom he spoke. ²³ One of his disciples, whom Jesus loved, was reclining at table close to Jesus, ²⁴ so Simon Peter motioned to him to ask Jesus of whom he was speaking. ²⁵ So that disciple, leaning back against Jesus, said to him, “Lord, who is it?” ²⁶ Jesus answered, “It is he to whom I will give this morsel of bread when I have dipped it.” So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. ²⁷ Then after he had taken the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.” ²⁸ Now no one at the table knew why he said this to him. ²⁹ Some thought that, because Judas had the moneybag, Jesus was telling him, “Buy what we need for the feast,” or that he should give something to the poor. ³⁰ So, after receiving the morsel of bread, he immediately went out. And it was night.

Jesus was waiting for this moment! Now that Judas is gone he can finally speak openly.

Jesus had not yet been crucified. Why do you think Jesus, at this particular moment, said “Now is the Son of Man glorified”?

What did the display of Jesus’ glory have to do with the display of God the Father’s glory?

Notice, three times in these verses, Jesus commands the disciples to love “one another.” The new commandment is not in regard to loving everyone. It is about loving fellow believers! The love we have for one another is related to Jesus going away. We are, in a sense, to make up for his absence.

It appears that Jesus would not have brought up Peter’s impending denial if Peter had not made his presumptuous comments.

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

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

DAY TWO

Read John 13:18-30

1. In verse 18, Jesus said, “I know whom I have chosen”. How much did Jesus know about Judas when he selected him as a disciple? *John 6:64,70-71*

From the very beginning, Jesus knew that Judas did not believe and that he would betray him.

2. Describe the circumstances surrounding Jesus’ selection of the 12 disciples. *Luke 6:12-16*

He prayed all night to the Father. The next day, he called his disciples. Surely, the identity of the twelve is what Jesus was praying about.

3. Why do you think Jesus chose Judas as a disciple? *See John 13:18*

It is stunning to think that Jesus purposely chose Judas to be his disciple. He chose him to be a disciple so that the Scripture would be fulfilled.

4. What was Judas’ position among the disciples? Who do you think put him in this position? Knowing what he knew about him, why do you think Jesus allowed him to remain in this position? *John 12:4-6*

He had charge of the moneybag. I don’t know who put him in this position. Perhaps the disciples gave him this position because he had the best business mind. Perhaps he volunteered to keep the money bag. Maybe Jesus put him in this position. In any case, he must have seemed honest. It is very interesting that Jesus allowed him to keep the moneybag. Jesus knew what he was doing, yet he allowed him to keep doing it.

5. What Old Testament Scripture did Jesus quote in John 13:18? What benefit would doing this bring to the disciples? *See also Matthew 26:23-24*

Psa 41:9. This served as proof to the disciples that Jesus was who he claimed to be.

6. Why did Jesus tell the disciples about the upcoming betrayal *before* it took place? *John 13:19*

That when it took place, the disciples might believe that, as Jesus said, “I am he.” Jesus’ words translated “I am he” are *egō eimi* (pronounced *ih-go ay-me*)—“I am.”

7. Based on verses 28 and 29, do you think any of the disciples suspected Judas?

No.

8. What do you think the mood was in the upper room after Judas’ departure?

Confused. The disciples did not know what was going on. Yet, there must have been a sense of relief. It must have been evident on Jesus’ face. As Judas left, John noticed the darkness. “And it was night.” It probably *felt* extremely dark at that moment—it was the darkest moment in the three years that the disciples had been with Jesus.

DAY THREE

Read John 13:31-32

9. In verse 31, Jesus said, “Now is the Son of Man glorified”. The name “Son of Man” was frequently used by Jesus in reference to himself. How is the “son of man” described in the book of Daniel? *Daniel 7:13-14*

As one who “came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.”

10. What, then, was Jesus saying about himself when he used this name to describe himself?

I am the one to whom all glory and dominion and power will be given. My kingdom will last forever. All peoples will worship me. This position was given to me by God the Father, the Ancient of Days.

11. What did Jesus mean when he said that he was glorified? Using a dictionary or Bible dictionary, look up the word “glory” and write out the definition below.

The Greek word is *doxa* (pronounced *dock-sah*). The idea behind this word is “glory, honor, splendor.”³ This is why a biblical passage that refers to God’s glory, honor, and splendor is often called a *doxology* (remember the old hymn: “Praise God from whom all blessings flow . . .”). John uses the related verb (δοξάζω—pronounced *dock-sah-dzo*) 16 times. In no other NT book does it appear more than nine times. This is obviously an important concept to grasp if you are to understand John. **The idea is that Jesus was saying that his greatness was now fully displayed in**

³William D. Mounce, ed., *Mounce’s Complete Expository Dictionary of Old and New Testament Words* (Grand Rapids, Mich.: Zondervan, 2006), 290.

a way in which it had not been displayed before. His splendor, glory, and honor were unwrapped for all to see. It is worth comparing Ex 33:18-23 and 34:5-8 with this passage in John. In the Exodus passage, we see Moses yearning to see the LORD's glory. He knew that there was more to the LORD than he had seen. What the LORD expressed to him in words, Jesus showed on the cross. W. Robert Cook's words beautifully capture the essence of this glorification (this quote appears on page 30 of your John study book): "In Christ's death, burial, resurrection, and return to the Father, the splendor of God's character was manifested in way it could not have been otherwise."⁴ This is why we must preach the cross. If we want others to see the greatness of Christ, we must preach the cross, for it is the perfect display of his character. The cross is foolishness to the world, but it is God's chosen method to display his glory (See 1 Cor 1:18-31).

12. Why do you think Jesus said that he was glorified "Now"? After all, as God the Son, wasn't Jesus always glorified? What do you think he is connecting his glorification to? Once Judas left the room, the process of Jesus' death was set in motion. Jesus knew that his glory would now be displayed as it had never been displayed before. It is important to understand that these events (his death, burial, resurrection) did not increase Jesus' glory. He has always been infinitely glorious. Rather, these events displayed his glory. The beauty and wonder of Jesus could not be seen by humans unless he revealed it to us.

13. What do the following verses teach us about Christ and his glorification?

John 12:16

John referred to Jesus' death, burial, and resurrection as the time "when Jesus was glorified."

John 12:23

Jesus said that these events were to be the hour of his glorification.

John 12:27-28

Jesus came to earth for "this hour." This hour was to be the time when God would glorify his name. Thus, the cross not only displays Jesus' manifold (many-sided) splendor, it also displays the Father's manifold splendor.

John 13:31-32

When Jesus was glorified, God the Father was glorified at the same time in Jesus. Thus, Jesus' actions at this time fully displayed his manifold splendor and the Father's splendor in Christ. Not only that, the Father, in response to these actions, glorified Jesus "in himself." This display of Jesus' greatness was to happen "at once."

John 17:1-5

Jesus desired to be glorified (fully displayed in all his splendor) that he might glorify the Father (fully display him in all his splendor). This is significant. Ultimately, Jesus did not die because he

⁴W. Robert Cook, *The Theology of John* (Chicago, Moody, 1979), 75.
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wanted to save people. This was an objective, but it was not his greatest objective. His greatest objective was that the Father would be glorified. When Jesus accomplished God's work it brought glory to the Father. Now that he was leaving the earth, Jesus asked the Father to glorify him in his presence with the same glory that he had with the Father "before the world existed." Thus, it is right and good for Jesus to seek that he might be fully glorified, for his glory results in the Father being glorified. Again, it is clear that these events did not increase Jesus' glory, as if it were somehow deficient before his death. He has always been fully glorious, even before the creation of the world.

Additional verses worth considering in regard to the glory of God are: Is 2:17; 43:7; Jn 17:10; Eph 1:12-13; 3:16.

13. What impact do these verses have on your understanding of Christ's sacrifice?

More than anything, Jesus' death, burial, and resurrection display his manifold greatness. If we want others to see the greatness of Christ, we must preach Jesus' death and resurrection, for these events displayed his greatness in the perfect manner. "For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, 'I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.' Where is the one who is wise? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified ..." (1 Cor 1:18-23).

14. What do these verses teach you about the relationship between the Father and the Son?

What one does reflects on the other—and they are glad that this is so. The Father seeks the glory of the Son. The Son seeks the glory of the Father. Jesus loves the Father. The Father loves the Son.

DAY FOUR

Read John 13:33-35

15. In verse 34, Jesus gave his disciples a "new commandment". How did this new commandment differ from the other commandments the disciples had heard concerning love? See Matthew 22:36-40

The second greatest commandment was to "love your neighbor as yourself" (Mt 26:39). However, the command in John was in regard to "one another." The disciples were to love one another in the same way Jesus had loved them. Remember, Jesus was going away (at least physically). He would no longer be able to display his love to the disciples in the manner it had previously been displayed. Where would believers get his love in his absence? They would get it from each other!

16. Who was this love to be directed toward?

One another—that is, fellow believers.

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17. How is it possible for the Christian to obey this command? *John 17:26; Romans 5:5; Galatians 5:22-23*

Because Jesus has revealed the Father's name (character) to us and "will continue to make it known." Jesus revealing God's character is directly tied to the love of God being in us (Jn 17:26). God's love has been poured into our hearts (Rom 5:5). Love is fruit of the Spirit (Gal 5:22-23). That is, it is evidence of his presence. Where he is, there you will find love.

18. What will obedience to this command result in? *John 13:35*

All people will know that we are Jesus' disciples.

19. Would people know this based on your behavior?

?

20. How might Jesus' commandment concerning love be connected with his words in verse 33?

He was going away. He would no longer be able to display his love to the disciples in the manner it had previously been displayed. Where would believers get his love in his absence? They would get it from one another!

DAY FIVE

Read John 13:36-38

21. Based on verse 37, Peter vastly overrated his own spiritual strength. Do you think Jesus was surprised at Peter's weakness? And if he wasn't surprised, why did Jesus ever choose Peter as his disciple?

Jesus was not surprised about Peter's weakness. Jesus knew Peter (remember Jn 13:18). He knew that he would deny him (see also Lk 22:31-32). He chose him because God's glory shines through in weakness. Jesus is not looking for the perfect people to work through. He is looking to be displayed perfectly through people. As Paul said, "If I must boast, I will boast of the things that show my weakness" (1 Cor 11:30). God's power is "made perfect in weakness" (2 Cor 12:10).

22. John does not record the entire exchange between Jesus and Peter. What new information do you find in Luke 22:31-34?

Jesus knew that Satan had demanded to "sift" the disciples like wheat. Jesus had prayed that Peter's faith would not fail. When he turned back (after a temporary fall) he was to strengthen his brothers.

23. Concerning this passage in Luke, it's important to know that the two words translated "you" in verse 31 are plural but the two words translated "you" in verse 32 are singular.

Does this, in any way, change your understanding of this passage? If so, in what way?

Satan wanted to destroy all the disciples. Yet Jesus prayed for Peter in particular. Jesus didn't forget the other disciples in his prayers. Rather, he knew that Peter's faith was the key to all the disciples making it. Jesus knew the perfect solution to Satan's sifting. As it turns out, none of the disciples permanently fell away (except Judas). All of them made it to the end.

24. Jesus prayed that Peter's faith would not fail. What confidence did Jesus have that his prayer would be answered?

He said, "when you have turned again, strengthen your brothers" (Lk 22:32). He knew his prayers would be answered. That is why he did not need to berate Peter about his upcoming denial. Jesus knew that Peter would recover and that everything would be okay.

25. Jesus' intercession is not for Peter alone. How does Paul describe Jesus' role as our intercessor? See Romans 8:34

"Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us."

26. What confidence should this give to the Christian?

Great confidence! Jesus knows what is coming against us, and he is praying the perfect prayers so that we might not fail.

27. Did Jesus seem overly concerned about Peter's upcoming denial? Why or why not?

No. He knew that he would turn back. This is evident in Luke (as we have just seen) and in Jn 13:36—"you will follow later." Jesus had no questions about whether Peter would make it as his follower.

28. How was Peter's denial different from Judas's betrayal?

Peter displayed weakness, however, he was not "a devil" (Jn 6:70). Judas, on the other hand, was deliberately followed Satan's plan. He did not want to see Jesus glorified. In fact, as may be seen in Jn 12:1-8, he saw lavishness directed toward Jesus as a waste. He was never a true follower of Jesus, even though he followed him for three years.

DAY SIX

Read the study notes for chapter 13:18-38

29. Read the study notes and then complete the following sentence. This week the Holy Spirit has taught me ...

?????

ADDITIONAL COMMENTS: This chapter involves, as may be seen in the following quote, two cleansings: “[C]hapter 13 narrates the cleansing of the community, both physically (the footwashing of 13:1-17) and figuratively (the departure of the betrayer in 13:18-30).”⁵ The cleansing in Jn 13 lies in contrast to the cleansing of the Jewish temple in Jn 2:13-22. That cleansing was not successful in that it did not change the nature of what happened at the temple. The cleansing in Jn 13, however, was successful. The cleansing in Jn 13 was the preparation required for all that would follow (Jesus’ words in 13-17).

⁵ G.K. Beale and D.A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, Mich.: Baker Academic, 2007), 485.
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Belief in the Father and in the Son is the antidote to a troubled heart.

Heaven is seen as the Father's house. The dwelling places for believers are not individual mansions (as some surmise based on the KJV), but rooms in the Father's large house. There is an abundance of space.

Is Jesus referring to the physical preparations he is making in heaven (e.g., the building of rooms, creating places to visit, etc.) or to the spiritual preparations that must take place (his death and resurrection) in order for there to be a place for the disciples? While my notes on p. 40 see these verses as referring to Jesus' physical work in preparing heaven for his followers, it is perhaps preferable to see these verses as referring to Jesus' spiritual preparations that opened a place for the disciples (and all believers) in heaven. Thus, "I go to prepare a place for you" is another way of saying, "I am going away from you—through my death and resurrection—in order to take the steps necessary for you to have a place in heaven."

"Through" is a preposition that is especially connected with Jesus. See, for instance, Rom 5.

This is highly significant. Jesus' works were intended to demonstrate his unity with the Father—that he is in the Father and that the Father is in him. This was the primary reason Jesus performed his works. See also Jn 10:37-38.



HANDS to the PLOW MINISTRIES

"In the Upper Room"

WEEK THREE: John 14:1-14

DAY ONE

John 14:1-14

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

⁸Philip said to him, "Lord, show us the Father, and it is enough for us." ⁹Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? ¹⁰Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. ¹¹Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves."

Our works accomplish the same thing that Jesus' works accomplished—they testify to the unity of the Father and the Son. This is why we should expect that we will do "greater works." Jesus wants his relationship with the Father to be showcased.

The reason Jesus is doing what we ask "in his name" is that the Father might be glorified in the Son.

The confidence we have that Jesus will answer our prayer and do greater works through us is the assurance that he desires to see the Father glorified.

¹² "Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. ¹³ Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. ¹⁴ If you ask me anything in my name, I will do it.

DAY TWO

Read John 14:1-3

1. In verse one, Jesus told the disciples, "Let not your hearts be troubled". Basing your answer on John 13, what, specifically, might have contributed to the disciples having troubled hearts at this time?

Their world—at least so they thought—was crumbling right before their eyes! Only minutes earlier, Jesus had said that a traitor was in their midst. Then, Judas left in a mysterious manner. In Jn 13:33, Jesus told the disciples that he would be with them just a little while longer. He went on to say that the disciples could not come to the place where he was going. In verse 36, Jesus said that they would follow him sometime. He then told Peter that he (Peter) would deny Jesus three times within just a few short hours. Peter was, in many respects, the disciples' leader. If he was to deny Christ, what was to become of the rest of them?

2. What did Jesus tell the disciples to do about their troubled hearts? *John 14:1*

Believe in God and believe in Jesus—that is, put your trust in the Father and in Jesus.

3. In verses two and three, Jesus discussed heaven. Why did he address this topic at this time? *See also John 13:33, 36*

He wanted the disciples to know where he was going (heaven) and why he was going (so that he might prepare a place for them that they might be able to join him there).

4. Jesus referred to heaven by a unique name here. What is it? Why do you think he called it by this name at this time?

"My Father's house." His focus from here through chapter 17 is on the Father and his relation to the Father. Jesus' name here shows how he thought of heaven—it was not just some place. It was his Father's house.

5. Based on verse two, what would Jesus be doing when he left the disciples?

He was going to prepare a place for the disciples. This may be seen, as is pointed out in the verses above, in a couple of ways. One, it may refer to Jesus making physical preparations in heaven. Two, and this seems to be the preferable option, it may refer to Jesus making the spiritual preparations necessary for the disciples' entrance into heaven. These preparations were his death and resurrection. D.A. Carson, in his commentary on John, explains Jesus' preparations as follows:

It is not that he arrives on the scene and then begins to prepare the place; rather, in the context of Johannine theology, it is the going itself, via the cross and resurrection, that

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prepares the place for Jesus' disciples. And if he takes such trouble, all to prepare a place for his own, it is inconceivable that the rest should not follow: *I will come back and take you to be with me that you also may be where I am.*⁶

6. According to verse three, how were the disciples to get to heaven? Whose faithfulness did the disciples' eventual entry into heaven depend upon?

Jesus would come again and take the disciples to himself. The disciples' entrance into heaven depended on *Jesus'* faithfulness. He had given his word that he would return and that he would take them to himself.

DAY THREE

Read John 14:4-6

7. In what way is Jesus the way? Use additional scriptures to support your answer if possible.

He is the way to the Father's house (heaven). There is no other way to get there. All roads to the Father lead through Jesus.

8. In what way is Jesus the truth? Use additional scriptures to support your answer if possible.

The words Jesus speaks are true. His life is the truth personified. There is no lie in him. See Jn 7:18; 8:14, 26.

9. In what way is Jesus the life? Use additional scriptures to support your answer if possible.

Not only does Jesus give us life, it is important to emphasize that he is the life. As Paul said in Gal 2:19-20, "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me." The only true life is the life Christ lives. He wants to live this life through us!

10. What does the second half of verse six say about the truthfulness or efficacy of other religions or ways of life aside from Christianity?

There is no other path to God than through Jesus. All other religions or ways of life are built upon lies. They do not bring anyone to the Father.

⁶D.A. Carson, *The Gospel According to John* (PNTC; Grand Rapids, Mich.: William B. Eerdmans, 1991), 489.

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DAY FOUR

Read John 14:7-11

11. Jesus and the Father are not identical, yet in verse nine Jesus said, “Whoever has seen me has seen the Father.” What do you think he meant by this statement?

He meant something like, “if you want to know what the Father is like, look at me. I am the perfect representation of the Father. The Father and I think alike. We act alike. We are alike.” Col 1:15 calls Jesus “the image of the invisible God.” Heb 1:3 says that he is “the exact imprint of his nature.”

12. Based on verses seven through 11, what is the relationship between the Father and Jesus?

It is one of complete unity. Jesus is in the Father and the Father is in Jesus. The Father dwells in Jesus and works through Jesus.

13. Jesus spoke of the Father quite frequently. What do the following verses in John say about Jesus’ relationship with the Father? (Select four of the following passages.)

John 1:1-2, 18

Jesus (the Word) is God, and he was with God in the beginning. Jesus is at the Father’s side and he makes the Father known.

John 4:34

Jesus’ very nourishment was to do the Father’s will and to accomplish his work. Jesus’ main concern was doing the Father’s will and work.

John 5:19-29

The Son (Jesus) could only do what he saw the Father doing. The Son did not act on his own. He did what the Father did. The Father hides nothing from the Son. According to v 20, he “shows him all that he himself is doing.” The next sentence is highly significant—“**And greater works than these will he show him, so that you may marvel.**” God the Father doesn’t want us fixated on the works. They are to draw attention to Jesus. Jesus draws attention to the Father. The Father gives all judgment to the Son. **This is done so that “all may honor the Son, just as they honor the Father.”** All the actions that the Father takes are intended to bring glory to the Son. Glory to the Son results in glory being given to the Father. The Father “has granted the Son also to have life in himself” (v 26).

John 5:30-47

Jesus cannot work independently from the Father. He seeks God’s will, not his own. Verse 36 is similar to v 20—“**For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me.**” Again, we see that the works Jesus performed were meant to point out the relationship between the Father and the Son.

John 6:27-40

God the Father “set his seal” on the Son (v 27). The “work of God” is to “believe in him whom he has sent” (v 29). The true bread (Jesus) was given by the Father (v 32). He is called the “bread of God” (v 33). Jesus said “All that the Father gives me will come to me, and whoever comes to me I will never cast out” (v 37). Jesus came down from heaven to do the Father’s will. That will is that Jesus would “lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day” (vv 39-40).

John 6:43-44

No one can come to Jesus “unless the Father who sent me draws him.”

John 6:57

The “living Father” sent Jesus. Jesus indicated that he lived because of the Father.

John 7:16-18

Jesus’ teaching was not his own. It was the teaching of the Father who sent him. Jesus was not seeking his own glory, but the glory of the Father who sent him.

John 7:28-29

Jesus insisted that he did not come “of his own accord.” He affirmed that he knew God and was sent from him.

John 7:33-34

Jesus said that he would soon return to the one who sent him.

John 8:12-30

In these verses Jesus emphasized that he knew where he had come from and where he was going. He states that his judgment is true because he judges along with the Father who sent him. He then stated that he wasn’t alone in testifying about himself: “The Father who sent me bears witness about me” (v 18). To know Jesus is to know the Father. Jesus declared to the world the things that he had heard from the Father. He did nothing on his own authority, but spoke as the Father had taught him to speak. Jesus was not abandoned by the Father because he always did the things that pleased him.

John 8:38

Jesus spoke about what he had seen with his Father.

John 8:42

Jesus came from God. He did not come of his own accord. God sent him.

John 8:49-55

Jesus honored the Father. He did not seek his own glory, but said “there is One who seeks it, and he is the judge” (v 50). He said that glorifying himself would be meaningless. Jesus received his glory from the Father. Jesus said that he knew the Father and that he kept his word.

John 10:14-18

Jesus knows his sheep and his sheep know him in the same way that the Father knows Jesus and Jesus knows the Father. The Father loves Jesus “because I lay down my life that I may take it up again” (v 17). He received a charge from the Father giving him authority to lay down his life and “take it up again” (v 17).

John 10:25-38

Jesus did his works in his Father’s name. These works bore witness about Jesus. Jesus said that his sheep had been given to him by his Father. They were in Jesus’ hand and in the Father’s hand. No one, Jesus said, could snatch his sheep from the Father’s hand. Jesus then said that he and the Father are one. Jesus said that the Father consecrated Jesus and sent him into the world. Pay particular attention to verses 37 and 38: “If I am not doing the works of my Father, then do not believe me; but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father.” Once again, we see that the works of Jesus were done to accent the unity of the Father and the Son.

John 11:4

Lazarus’ illness was “for the glory of God, so that the Son of God may be glorified through it.” Once again, we see that the glory brought to the Son glorifies the Father. Ultimately, Jesus did not perform the miracle because Lazarus needed help. This cannot be seen as Jesus’ greatest motivation. He did it so that he might be glorified and that the Father might be glorified.

John 11:38-44

Jesus makes the point here that the Father always hears him. Jesus considered it a matter of great importance that the people knew that the Father sent Jesus.

John 12:27-32

Jesus’ desire was not that he be saved from “this hour,” but rather that the Father’s name would be glorified. The Father indicated that he had glorified his name, and would glorify it again. Clearly, the Father’s name being glorified is connected with the things that happened to Jesus during “this hour.”

John 12:44-50

Those who believe in Jesus believe in the Father who sent Jesus. Those who see Jesus see the Father who sent him. The Father gave Jesus a commandment—“what to say and what to speak” (v 49). Jesus spoke as the Father told him to speak.

14. In what ways have the verses you have just considered changed your understanding regarding Jesus and the Father?

?

DAY FIVE

Read John 14:12-14

15. What is the promise Jesus made in verses 12 through 14?

Jesus promised that everyone who believes in him will do the works that Jesus does and even greater works because he went to the Father. He promised to do whatever the believing one would ask in his name, “that the Father may be glorified in the Son.” Jesus then repeated this promise: “If you ask me anything in my name, I will do it.”

16. To whom does this promise apply?

Whoever believes in Jesus.

17. Why can the Christian have confidence that Jesus will keep this promise? *John 14:13*

Because he is interested in seeing his Father glorified.

18. How, specifically, did Jesus say that this promise will be kept? *John 14:13-14*

He would keep the promise—“Whatever you ask ... this I will do.” We do not perform the greater works. We ask and he performs the greater works.

19. What did Jesus want those who had seen the miracles he performed to believe? In other words, what was the main objective behind the great works Jesus performed? *John 14:11*

The works were to demonstrate that Jesus was in the Father and the Father was in Jesus. This is very important! Jesus is greatly interested in showcasing the relationship between the Father and the Son.

20. What, then, is the objective behind the “greater works” described in verses 12 through 14? What does Jesus want those who see these “greater works” to believe?

The very same objective! The works testify to the union of Father and Son. This is why Jesus wants greater works to take place. He is interested in “showing off” his relationship with the Father. Jesus simply wants us to believe in him. We are to believe that he is who he says he is. We are to believe that he is in the Father and that the Father is in him.

DAY SIX

Read the study notes for chapter 14:1-14

21. Read the study notes and then complete the following sentence. This week the Holy Spirit has taught me ...

?????

Points to Emphasize:

The relationship between the Father and the Son is the key to understanding these verses. We cannot emphasize the importance of the union between the Father and the Son enough.

From the verses we looked up regarding the Son and the Father, it is significant to note how many times Jesus refers to the Father as **the one who sent him**. It is evident that this thought colored everything that Jesus said and everything that he did.



HANDS to the PLOW MINISTRIES

Notice all the underlined portions of this text. They all emphasize this same truth (see also Jn 15:10).

Notice the connection between obeying Jesus' commandments and the giving of the Holy Spirit. Jesus knows we need help to obey!

These words would have comforted the disciples. Jesus was leaving. This new Helper, however, would be with the disciples forever.

The Holy Spirit is not just an external helper. He will help you from the inside!

Notice the truth that the disciples would know upon Jesus' resurrection. They would know Jesus' unity with the Father and their unity with Jesus! Once again, we see that the display of Jesus' relationship with the Father is what the cross was all about.

The Holy Spirit's help is very practical. Have you ever wondered how the disciples remembered Jesus' words so that they could later write them down? Notice, he teaches "all" things. Nothing is outside of his domain. We can ask the Holy Spirit for help in all areas!

Notice the reason why Jesus obeyed the Father. He did it so that the world would see his love for the Father! Why did he go to the cross? To demonstrate his love for the Father. Once again, we see that the relationship between the Father and the Son is the main theme of these chapters. It is critical that we understand this truth. (See the bottom paragraph on p. 53 for more information regarding Jesus' statement here.)

"In the Upper Room"

WEEK FOUR: John 14:15-31

DAY ONE

John 14:15-31

¹⁵ "If you love me, you will keep my commandments." ¹⁶ And I will ask the Father, and he will give you another Helper, to be with you forever, ¹⁷ even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

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

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

DAY TWO

Read John 14:15-17

1. What is the sign that someone loves Jesus? *John 14:15*

Keeping his commandments.

2. What does this say about those people who say that they love Jesus but do not obey his commands? See also John 14:21, 23

They do not truly love Jesus.

3. Why do you think Jesus called the Holy Spirit “another Helper”? What does this tell you about his job function? What, based on verses 15-17, do you think he would be helping the disciples to do?

He would, in some sense, be like Jesus. Jesus was a helper—the Holy Spirit would be another Helper. His job function was to help the disciples fulfill the tasks they were being called to fulfill. Specifically, the Holy Spirit would help the disciples keep Jesus’ commandments.

4. According to Jesus’ words in verses 16 and 17, how would the following two groups relate to the Holy Spirit?

The World

The world cannot receive the Holy Spirit, “because it neither sees him nor knows him.”

The Disciples

They already knew him for he dwelled *with* them. Their relationship with him was to change, however, for he was going to be *in* them.

5. Please read John 20:19-22 and describe the events surrounding the Holy Spirit’s entrance into the disciples’ lives.

On the day Jesus rose from the dead, the disciples were gathered together. Jesus appeared to them. After showing them his hands and his side, “he breathed on them and said to them, ‘Receive the Holy Spirit.’”

6. Why do you think the disciples received the Holy Spirit on this particular day? See Romans 10:9

It is significant that the Holy Spirit did not come to dwell within the disciples until this particular day. Romans 10:9 says that believing that God raised Jesus from the dead is a requirement for salvation. The disciples could not have believed that Jesus had been raised from the dead until the moment when he saw them. At that moment, Jesus breathed on the disciples and they received the Holy Spirit. The wording here describing Jesus breathing on the disciples is very similar to the wording in Gen 2:7 when God breathed on Adam and he became a living being.

DAY THREE

Read John 14:18-24

7. In verses 18 through 21, Jesus referred to his resurrection. According to verse 19, what benefit would his resurrection bring to his disciples’ lives?

He said, “Because I live you also will live.” Jesus’ life would result in the disciples having life.

8. Jesus said that the disciples would know three specific things “In that day”. What are these three things?

1. They would know that Jesus is in the Father.
2. They would know that they were in Jesus.
3. They would know that Jesus was in them.

9. What three things did Jesus promise to the one who obeys his commandments? *John 14:21*

1. The one who obeys would be loved by Jesus’ Father.
2. The one who obeys would be loved by Jesus.
3. Jesus would manifest himself to the one who obeys.

10. What three things did Jesus promise to the one who obeys his commandments in verse 23?

1. His Father would love him.
2. The Father and Jesus would come to him.
3. The Father and Jesus would make their home with him.

11. Why do you think Jesus repeated this same thought regarding love and obedience so many times in these few verses?

To emphasize the importance of obedience.

12. What was Jesus teaching us about the nature of love?

Love reveals itself in actions. If there are no actions, there is no love.

13. Based on these verses, what is the easiest way to foster intimacy with the Lord?

Obey him!

DAY FOUR

Read John 14:25-26

14. What two things will the Holy Spirit do in the life of the believer? *John 14:26*

1. He will teach you all things.
2. He will bring to your remembrance all that Jesus said.

15. How does 1 Corinthians 2:9-16 describe the Holy Spirit’s role in the life of the believer?

God reveals those things that he has prepared for those who love him through the Spirit (notice that God has prepared great things “for those who love him.” As we learned in Jn 14, those who love him are those who obey him). We have received the Spirit from God “that we might

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understand the things freely given us by God.” We are able to explain these truths to other believers in words taught us by the Spirit. The Holy Spirit allows the believer to judge all things. With him we “have the mind of Christ.”

16. What confidence should the knowledge that the Holy Spirit is within him give to the believer?

Great confidence. We have the mind of Christ!

17. Think of excuses you might have used to excuse your disobedience to Christ. What are a few of these excuses? How does the Holy Spirit’s presence in your life eliminate these excuses?

“I am not able to obey.” “The demands Jesus places on me are too great.” etc., etc., etc.
Recognizing that I have a helper makes all the difference in the world. Jesus hasn’t left me alone. I don’t have to obey him in my own strength. I have a great helper!

DAY FIVE

Read John 14:27-31

18. What did Jesus say he was leaving with the disciples? What, if anything, does this have to do with Jesus’ instruction to the disciples in the second half of verse 27?

He was leaving his peace with them. The disciples were able to have untroubled hearts because Jesus left his peace with them.

19. How do you think the disciples could have accessed this gift that Jesus was leaving with them? How can you access this gift?

The disciples had to choose to believe Jesus. He told them that he was leaving his peace with them. They needed to trust Jesus and keep their hearts from being afraid.

20. What should have been the disciples’ response to Jesus departure? Why?

They should have rejoiced at Jesus’ departure, for, as Jesus said, “the Father is greater than I.”

21. How did Jesus describe his relation to Satan in verse 30?

“He has no claim on me.”

22. If Satan wasn’t behind Jesus’ death, who was? *John 14:31*

The Father was behind Jesus’ death. “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.” Jn 3:16-17

23. According to verse 31, why did Jesus obey the Father?

“... so that the world may know that I love the Father.”

24. What similarity do you find between Jesus' obedience to the Father and the believer's obedience to Jesus? See *John 14:15, 21, 23-24*

Jesus demonstrated his love of the Father by obeying his commands. This is exactly how we are to respond to Jesus.

DAY SIX

Read the study notes for chapter 14:15-31

25. Read the study notes and then complete the following sentence. This week the Holy Spirit has taught me ...

?????

Points to Emphasize: It is important to emphasize that obedience leads to fellowship with the Father and with the Son. Fellowship is where we find joy and delight and satisfaction. Thus, a lack of obedience will lead to a lack of joy, delight, and satisfaction.

Chapter 14 introduced the thought of the union between Jesus and the believer—"I am in my Father, and you in me, and I in you" (Jn 14:20). These verses provide an example of how this relationship works.

It is important to note that Israel was referred to as a vine several times in the OT. None of these references were positive. It never bore good fruit. Indeed, it was not able to bear good fruit. Do you think Jesus wanted the disciples to think of that fact when he said this?

Notice the connection between the branches and bearing fruit. What does this say about our purpose? Is our connection to Jesus demonstrated by what we say we believe or by what we do? See Mt 7:15-20.

Keep in mind that Judas had just left the room. While the disciples may not have understood what he was doing, he is a perfect example of a fruitless branch being taken away.

Not everyone can be called a friend of Jesus. Only those who obey his commandments are called friends.



HANDS to the PLOW MINISTRIES

"In the Upper Room"

WEEK FIVE: John 15:1-17

DAY ONE

John 15:1-17

"I am the true vine, and my Father is the vinedresser. ² Every branch of mine that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. ³ Already you are clean because of the word that I have spoken to you. ⁴ Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. ⁵ I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. ⁶ If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. ⁷ If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. ⁸ By this my Father is glorified, that you bear much fruit and so prove to be my disciples. ⁹ As the Father has loved me, so have I loved you. Abide in my love. ¹⁰ If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. ¹¹ These things I have spoken to you, that my joy may be in you, and that your joy may be full.

¹² "This is my commandment, that you love one another as I have loved you. ¹³ Greater love has no one than this, that someone lays down his life for his friends. ¹⁴ You are my friends if you do what I command you. ¹⁵ No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. ¹⁶ You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you. ¹⁷ These things I command you, so that you will love one another."

DAY TWO

Read John 15:1-6

1. In John 15:1, Jesus said, "I am the true vine ...". Jesus used this same "I am the ..." formula several other times throughout the book of John. For each verse listed below, answer the following: (1) what did Jesus say that he is?, (2) what do you think Jesus meant by using this description in regard to himself?

John 6:35

“I am the bread of life.” It is significant that he said this the day after he fed the five thousand (see Jn 6:1-15). The people were looking for Jesus to provide them with physical bread (Jn 6:26). Jesus encouraged them to labor for “food that endures to eternal life.” He said that the Son of Man would give this food to them (Jn 6:27). The food that endures to eternal life, we learn later, is Jesus himself (Jn 6:35). In the same way that we eat food to sustain us, we are to consume Jesus. In the same way that we drink water, we are to drink Jesus. We do these things, as the second half of verse 35 makes clear, by coming to Jesus and by trusting in him. Faith, then, is how we eat and drink.

John 8:12

“I am the light of the world.” Those who follow Jesus will not walk in darkness. Jesus will show them the way (see Jn 14:6).

John 10:7

“I am the door of the sheep.” Those who would be in Jesus’ sheepfold must enter through him. Those who go through Jesus “will be saved and will go in and out and find pasture” (v. 9).

John 10:11

“I am the good shepherd.” As the good shepherd, Jesus “lays down his life for the sheep.” Jesus gave his own life to save his flock. (See also Ps 23).

John 11:25

“I am the resurrection and the life.” Those who believe in Jesus, even though they die, will live. He gives resurrection power to those who trust in him. His life guarantees the life of his followers.

John 14:6

“I am the way, and the truth, and the life.” Jesus is the only way to the Father. Thomas only wondered about the way to the Father. However, Jesus gave him two additional pieces of information—“I am the truth” and “I am the life.”

2. Israel was compared to a vine in the Old Testament. Describe the manner in which Israel is compared to a vine (or the fruit of the vine) in the following passages.

Psalms 80:8-16

God “brought a vine out of Egypt.” He planted the vine and cared for it. However, he later broke “down its walls” and its fruit was ravaged by “The boar from the forest” and “all who pass along.”

Isaiah 5:1-7

God planted Israel as his vineyard. He took care of it, providing everything needed for it to prosper, but the vineyard “yielded wild grapes.” God “looked for justice, but behold, bloodshed;

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for righteousness, but behold, an outcry.” Because of this, God said that he would “make it a waste.”

Jeremiah 2:21

God planted Israel as “a choice vine, wholly of pure seed.” However, she had “turned degenerate” and had become a “wild vine.”

Jeremiah 5:10

This passage refers to the destruction of Jerusalem because of her refusal to repent. “Strip away her branches, for they are not the LORD’s.” The vineyard of the house of Israel and the house of Judah, as verse 11 goes on to say, had been “utterly treacherous” to the LORD.

Hosea 10:1

Israel was “a luxuriant vine that yields its fruit.” However, as Israel’s fruit increased, so did the number of altars (to false gods). As verse two goes on to say, “Their heart is false; now they must bear their guilt.”

3. As a vine, how is Jesus different from Israel?

He is the “true” vine. All other vines are false. They do not bear good fruit. He does not bear wild fruit. He bears the fruit of righteousness. He is not degenerate. Rather, he obeys the Father in everything. He has nothing of which to repent.

DAY THREE

Read John 15:1-6

4. What is the general outline of the vine/branches analogy? Who are the main characters? What does each character do? What happens to each character? *John 15:1-6*

Main characters

1. The true vine is Jesus. He is the vine to which the branches are attached.
2. The vinedresser is God the Father. He takes away branches that bear no fruit and prunes branches that do bear fruit. The Father also filled this role in Ps 80.
3. Branches that do not bear fruit are those people who do not abide in Jesus. The one who does not abide “is thrown away like a branch and withers.” He is then “gathered, thrown into the fire, and burned.”
4. Branches that do bear fruit are those people who do abide in Jesus. The one who abides in Jesus bears fruit. He is also pruned so that he might bear more fruit.

5. Jesus placed great significance on whether a branch bears fruit or not. What do you think fruit is?

Fruit is evidence of the life of Jesus. It shows that we have received eternal life and that his life and power are within us. Fruit may be seen in many areas of life—obedience (as we saw in Jn

14), love, joy, peace, etc. (see Gal 5:22-23), good works, repentance, spiritual gifts operating in one's life. Lack of fruit is evidence that the branch is not drawing any life from the vine.

6. According to John 15:2 the Father prunes those who already are bearing fruit. What is the goal of this pruning? What, specifically, do you think the Father cuts off or trims back in the Christian's life?

The goal is that the fruitful branch might bear more fruit. The Father cuts off those things that would hinder us from bearing more fruit. Christians would attest that this pruning happens in many ways. Sometimes, he puts us in a humbling spot where our pride takes a blow. Sometimes he removes something from our life that is taking too much attention and is distracting us. Sometimes he shuffles our priorities. Sometimes he puts us in a new situation where we need to exercise more faith. As D.A. Carson points out in his commentary on John, "The thought is not unlike Hebrews 12:4-11, cast in terms of another model: the Lord disciplines his own the way a father disciplines his children. All this is 'for our good, that we may share in his holiness' (Heb 12:10)."⁷

7. Do you have any specific examples of pruning that have taken place in your life? If so, what are they?

?

8. If you are a Christian, what comfort can you find in the fact that the Father is pruning you?

If I am being pruned, I must also be bearing fruit. And the pruning is so that I might bear more fruit. Like a good gardener, the Father is thinking long-term about my life. He is working so that I won't burn out quickly. He is working so that I will be fruitful for a long period of time.

9. What happens to those branches that do not bear fruit? John 15:2, 6

He "takes away" the branches that do not bear fruit. They are dead and are taking up space needed by the living branches. These branches are thrown away like a branch and wither. They are eventually gathered, thrown into the fire, and burned. Verses two and six are parallel. Verse two sets the stage for verse six.

It should be noted that a minority of scholars see the branches being taken away in verse two as branches that are actually "lifted up" (presumably so that they might receive more sun). The verb translated "take away" can mean "lift up." However, as is evident from D.A. Carson's comments below, this view is probably incorrect.

Several popular writers, going back directly or indirectly to A.W. Pink (*Exposition of the Gospel of John*, 3 vols. [Cleveland Bible Truth Depot, 1929] 3. 337), argue that *airō* does not mean 'cuts off' (NIV) but 'lifts up [from the ground]' – *i.e.* the fruitless branches are

⁷D.A. Carson, *The Gospel According to John* (PNTC; Grand Rapids, Mich.: William B. Eerdmans, 1991), 514.

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‘lifted up’ so that they may gain the exposure to sun that has been denied them, and thereby become abundantly fruitbearing. However, of the twenty-four occurrences in the Fourth Gospel, *airō* might be rendered ‘take’ or ‘lift up’ eight times (5:8-12; 8:59; 10:18, 24), and ‘take away’ or ‘remove’ sixteen times (1:2; 2:16; 11:39, 41, 48; 15:2; 16:22; 17-15 [sic]; 19:15, 31, 38 [*bis*]; 20:1-2, 13, 15). More importantly, although the verb *by itself* may bear the meaning of ‘lift up’ (*cf.* J. Jeremias, *TDNT* 1. 185), yet in the context of viticulture it is not the most natural way to take it. Despite arguments to the contrary, there is no good evidence of which I am aware to confirm that lower stalks of grapevines were seasonally ‘lifted up’ from the ground. Moreover, the sharp contrast of v. 2, on the traditional interpretation, prepares the way for v. 6. This more recent interpretation sounds like an attempt to prevent embarrassment at the thought of branches ‘in me’ being cut off, in contradiction (it is thought) to such passages as 6:37-40. But as the exposition above shows, these fears are unfounded. *Cf.* J. Carl Laney, *BSac* 141, 1989, pp. 55-66, esp. pp. 58-60.⁸

DAY FOUR

Read John 15:1-17

10. According to John 15:4-5, how does a branch bear fruit?

Abide in Jesus. Those branches that abide in Jesus bear much fruit.

11. Look up the word “abide” in a dictionary or Bible dictionary and write out the definition below.

The Greek work is *menō*. According to *Mounce’s Complete Expository Dictionary of Old and New Testament Words*, “The basic sense of *menō* is ‘to remain, stay, abide.’”⁹ In regard to John’s usage of this word, “John uses *menō* frequently to describe the perseverance of believers in their relation to Christ, that is, to ‘remain’ or ‘abide’ in him (Jn. 8:31; 15:4-10, 16; 1 Jn 2:6, 10).”¹⁰

12. How does someone abide in Christ? What, specifically, is Jesus wanting his followers to do?

Jesus’ followers are to continually draw their strength and nourishment from him. We abide in him, I believe, by trusting in him. As Jesus said, “This is the work of God, that you believe in him whom he has sent” (Jn 6:29). Paul described this when he said, “And the life I now live in the flesh I live by faith in the Son of God” (Gal 2:20). Belief (a.k.a. faith and trust) has always been the key to the relationship with Jesus—“... whoever believes in me shall never thirst” (Jn 6:35). Of course, we must not separate faith from obedience and love. These three must go

⁸D.A. Carson, *The Gospel According to John* (PNTC; Grand Rapids, Mich.: William B. Eerdmans, 1991), 518.

⁹William D. Mounce, Gen. Ed., *Mounce’s Complete Expository Dictionary of Old and New Testament Words* (Grand Rapids, Mich.: Zondervan, 2006), 1.

¹⁰Mounce, *Mounce’s Complete Expository Dictionary*, 576.
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together. Obedience demonstrates our love and our faith. Remember Jesus' words in Jn 14:15 —“If you love me, you will keep my commandments.”

13. According to verse 10, how does one abide in Christ's love?

By keeping his commandments. We keep his commandments not by our will power, but by our faith in Jesus—we trust him to work through us. This is how we remain or live in Christ's love.

14. Would those who know you best say that you are abiding in Christ?

?

DAY FIVE

Read John 15:1-17

15. Review John 15:1-17 and write out the specific promises Jesus made regarding those who abide in him.

Those who abide in Jesus ...

1. ... will be pruned (15:2)
2. ... after pruning will produce more fruit (15:2)
3. ... will bear much fruit (15:5)
4. ... receive answers to their prayers (15:7)
5. ... glorify the Father (15:8)
6. ... prove that they are Jesus' disciples (15:8)
7. ... are loved by Jesus (15:9)
8. ... have Jesus' joy within them (15:11)
9. ... are called Jesus' friends (15:14)
10. ... produce fruit that abides (15:16)
11. ... demonstrate great love for one another (15:17)

16. What changes, if any, has this passage prompted you to make in your life in regard to your relationship with Jesus?

?

DAY SIX

Read the study notes for chapter 15:1-17

17. Read the study notes and then complete the following sentence. This week the Holy Spirit has taught me ...

?????

The “if” here is not suggesting that the world may not hate you. Based on the following verses (and others), it is clear that the world will hate Jesus’ followers. Notice, knowledge of the hatred directed toward Jesus is supposed to help us when we are persecuted. We are not going through something strange.

The Greek reads “they would not have sin.” This does not mean that they would be sinless. Rather, “by coming and speaking to them Jesus incited the most central and controlling of sins: rejection of God’s gracious revelation, rebellion against God, decisive preference for darkness rather than light.” – D.A. Carson, **The Gospel According to John** (PNTC; Grand Rapids, Mich.: Eerdmans, 1991), 527.

“The word rendered **excuse** (**prophasis**) is perhaps a little stronger than ‘excuse’: they have no ‘pretence’, no ‘pretext’ for their sin. Whatever pretence (and it is **only** pretence) the world might have conjured up to justify its evil before the coming of Christ, it has entirely lost now that this sublime revelation from God himself has come.” – Carson, **The Gospel According to John**, 527. This same word is used in Phil. 1:18 and Mk. 12:40.

Again, we see that the works that Jesus did (and does through us) testify to his relationship with the Father. The world hates the Father and Jesus. This is why they hate Jesus’ followers. More “palatable” church services will not make us more attractive to the world.

One reason we will experience persecution is that the Scripture must be fulfilled.

Notice the context of Jesus’ reference to the Holy Spirit. It immediately follows Jesus’ discussion of persecution. The Holy Spirit is a great help when we are persecuted. This should bring great encouragement to us!



“In the Upper Room” WEEK SIX: John 15:18-27

DAY ONE

John 15:18-27

¹⁸“If the world hates you, know that it has hated me before it hated you. ¹⁹If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. ²⁰Remember the word that I said to you: ‘A servant is not greater than his master.’ If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. ²¹But all these things they will do to you on account of my name, because they do not know him who sent me. ²²If I had not come and spoken to them, they would not have been guilty of sin, but now they have no excuse for their sin. ²³Whoever hates me hates my Father also. ²⁴If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both me and my Father. ²⁵But the word that is written in their Law must be fulfilled: ‘They hated me without a cause.’ ²⁶“But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. ²⁷And you also will bear witness, because you have been with me from the beginning.”

DAY TWO

Read John 15:18-27

1. In verses 18-27, Jesus discussed the hatred and persecution the disciples would receive. From whom would they receive this persecution?

The world.

2. What do the following verses teach about the nature of this persecutor?

John 3:31

Those who are from the earth belong to the earth and speak in an earthly way. Jesus is from heaven and is above all.

John 7:7

The reason the world hated Jesus was because he testified that its works were evil. Jesus has obviously not stopped testifying regarding the world’s evil works. One way he testifies to these evil works is through Christians. This is one major reason why the world hates Christians. We

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testify that its works are evil. The world testifies that calling anyone's works evil is judgmental and evil. We, however, know that it is nothing of the sort. When we call attention to sin, we are calling attention to the very thing that is keeping people from God—the source of goodness, joy, and life. As John Piper says, “Love is doing whatever you need to do to help people see and savor the glory of God in Christ forever and ever.”¹¹

John 8:23-24

Those from the world will die in their sins unless they believe that Jesus is God's anointed one.

John 14:16-17

The world cannot receive the Holy Spirit because “it neither sees him nor knows him.”

John 14:30

The ruler of this world is Satan. Satan has no claim on Jesus.

John 17:14

The world hates Jesus' disciples because they are not of the world just as Christ is not of the world.

John 18:36-37

Jesus' kingdom is not of this world. It is not from this world.

Romans 12:2

We are not to be conformed to the world (Greek reads “age” - a synonym to the idea of world in this context) but transformed by the renewal of our minds, that we may be able to discern God's will.

Ephesians 2:1-3

The course of this world is to be dead in trespasses and sins. This is the path that all in the world follow. Those in the world follow “the prince of the power of the air, the spirit that is now at work in the sons of disobedience.”

James 4:4

Friendship with the world is enmity toward God. Those who wish to be a friend of the world make themselves an enemy of God.

1 John 2:15-17

The Christian is to not love the world or the things in the world. Those who love the world do not have the Father's love in them. The world is characterized by “the desires of

¹¹ John Piper, *Pierced by the Word; Thirty-One Meditations for your Soul* (Sisters, Oreg.: Multnomah, 2003), 15.

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the flesh and the desires of the eyes and pride in possessions,” but these things are not from God. “And the world is passing away along with its desires.”

1 John 3:13

We shouldn't be surprised at the world's hatred toward Christians.

1 John 5:19

The whole world lies in the power of the evil one. However, Christians are not in his power, for we are from God.

See also Jn 15:19

3. In what ways have these verses changed your opinion of mankind?

The world is set against God and his ways. It hates God and those who follow him. It follows the active leadership of the devil. The world cannot stand those who speak against its evil acts or those who do not share its evil nature. Mankind finds itself, whether knowingly or unknowingly, actively working as enemies of God and righteousness.

DAY THREE

Read John 15:18-27

4. What are the specific reasons Jesus provided detailing why his followers would experience this treatment? (There are at least five specific reasons given in these verses.)

1. The world hated Jesus before it hated his followers.
2. The world hates Jesus' followers because they are not of the world but have been chosen out of the world.
3. A servant is not above his master. Since the world hated Jesus, they will hate his servants as well.
4. The world will persecute Jesus' followers on account of Jesus' name, because they do not know the Father.
5. The word written in the Law must be fulfilled: “They hated me without a cause.” Scripture cannot be broken (see Jn 10:35). Jesus' followers should expect poor treatment because of this promise (from Ps 35:19 or 69:4). When people treat Jesus' followers poorly, they are actually demonstrating their hatred for Jesus. This may be seen in Acts 9:4, when Jesus said, “Saul, Saul, why are you persecuting me?” Saul's persecution was, of course, directed toward believers on earth. However, it was, in a greater sense, directed toward Jesus himself. Whenever we are persecuted because of our relationship with Jesus, these OT prophecies are being fulfilled.

DAY FOUR

Read John 15:18-27

5. Based on the following verses, what part will persecution play in the “normal” Christian’s life? *John 16:33; 2 Timothy 3:12*

Jesus said that in the world we would experience tribulation. Paul said that “all who desire to live a godly life in Christ Jesus will be persecuted.”

6. How does this alter your expectations concerning your life?

I should expect persecution. It is a normal part of the normal Christian life.

7. Why do you think God allows persecution directed toward those he loves? What good, if any, might it do in the life of the one receiving the persecution?

It causes us to call on God for help and deliverance. It lets us experience the same things our Lord experienced. It is a privilege to be counted worthy of suffering as our Lord and the saints have suffered (see Mt 5:12). Not only that, persecution produces good results in our character. It’s important to note that certain attributes (e.g., endurance) are not considered to be fruit of the Spirit. That is, they do not naturally *appear* in our lives just because we are Christians. Endurance (and other attributes) is *developed* through suffering (persecution surely is suffering). As Rom 5:3-5 says, “we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.” Jas 1:2-4 reads, “Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.”

We must be aware that persecution furthers the gospel. It produces boldness among believers. See Phil 1:12-14.

8. What good, if any, might it bring to the church?

Again, see Phil 1:12-14. These are important verses to consider regarding the topic of persecution.

I am sure that the benefits seen in individual believers would be experienced in the church as a whole if many people were undergoing persecution at the same time. Persecution would serve to strengthen the believers’ resolve. Persecution would also serve to purge false believers from the church. False believers will not endure persecution for something that they do not believe with all their hearts.

9. What harm might it bring to the individual or the church?

Whole churches have been wiped out through persecution. Since leaders are frequently targeted, persecution often leaves the churches in a leaderless position. This leadership vacuum can result in immature believers being forced to lead before they are ready.

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10. According to Matthew 5:10-12, what should a Christian's response be toward persecution? Is this really possible?

We are to "rejoice and be glad." The reason we are to rejoice and be glad is because of the great reward that is stored up for us in heaven as a direct result of our persecution. When we are being persecuted, we are being treated as the prophets were treated. This puts us in good company. The ability to rejoice in persecution is not wishful thinking. It is not trying to put a positive spin on a negative situation. We are to focus, Jesus said, on the reward we are storing up. This knowledge is supposed to lead us to rejoice. Obviously, we need to be heavenly-minded people in order for this "incentive" to move us to rejoice. Those who never think of heaven and their *current* citizenship there are not likely to rejoice in the rewards that are being stored up there now.

11. How does John 16:33 say that we should respond toward persecution? What, according to Jesus, enables the Christian to respond in this manner?

We are to take heart. We can do this because Jesus has overcome the world. It is important to see that this is something that he has already done. We are not taking heart in an upcoming victory; we are taking heart in a past victory! Jesus has already overcome the world!

DAY FIVE

Read John 15:18-27

12. What help does God provide in the midst of persecution? *John 15:26-27; Mark 13:9-13*

The Helper, whom Jesus promised to send from the Father, bears witness about Jesus. We are not alone in this struggle. When we are taken to trial and delivered to non-believers, Jesus tells us not to be anxious regarding what we will say, "for it is not you who speak, but the Holy Spirit" (Mk 13:11).

13. What comfort should this bring to the Christian?

The Lord won't leave me stranded in a situation that is beyond me. He will, through the Holy Spirit, speak through me when I am in danger.

14. What was Jesus' intention in sharing these words with his disciples? *John 16:1-4*

He said these things to the disciples to keep them "from falling away." When the time of persecution came, Jesus wanted the disciples to remember his words. His words were to be a help and comfort to them.

15. How is it possible to live with the knowledge of these truths and yet live a life that is filled with joy and that is not dominated by fear?

Our joy is not found in our circumstances. It is found in the Lord. We are joyful because we have come to the good and gracious God who has loved us from before time began and has been pleased to reveal himself to us. We behold his goodness, and his goodness shines brighter than any misery that may come our way. We do not have to fear the future. Jesus has already

overcome the world. The Lord has already told us that we will have troubles in this world. This world, however, is not our source of joy and satisfaction.

16. In what ways, if any, has this passage changed your view of what “normal” life on this earth will look like for the Christian?

?????

DAY SIX

Read the study notes for chapter 15:18-27

17. Read the study notes and then complete the following sentence. This week the Holy Spirit has taught me ...

?????

Points to Emphasize:

Persecution is a topic that frightens a lot of people. Many would prefer not to talk about it. Jesus, however, felt that talking to his followers about the inevitability of persecution would help them. Talking about these things is preventative maintenance; it ensures that when persecution does come (and it will come), we will not fall away!



“In the Upper Room”
WEEK SEVEN: John 16

DAY ONE

John 16

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

“I did not say these things to you from the beginning, because I was with you. ⁵ But now I am going to him who sent me, and none of you asks me, ‘Where are you going?’ ⁶ But because I have said these things to you, sorrow has filled your heart. ⁷ Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. ⁸ And when he comes, he will convict the world concerning sin and righteousness and judgment: ⁹ concerning sin, because they do not believe in me; ¹⁰ concerning righteousness, because I go to the Father, and you will see me no longer; ¹¹ concerning judgment, because the ruler of this world is judged.

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

¹⁶ “A little while, and you will see me no longer; and again a little while, and you will see me.” ¹⁷ So some of his disciples said to one another, “What is this that he says to us, ‘A little while, and you will not see me, and again a little while, and you will see me’; and, ‘because I am going to the Father?’” ¹⁸ So they were saying, “What does he mean by ‘a little while’? We do not know what he is talking about.” ¹⁹ Jesus knew that they wanted to ask him, so he said to them, “Is this what you are asking yourselves, what I meant by saying, ‘A little while and you will not see me, and again a little while and you will see me’?” ²⁰ Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy. ²¹

When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world. ²² So also you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you. ²³ In that day you will ask nothing of me. Truly,

We must not think of Jesus’ words here as only referring to a time of persecution that is coming at the end of the age. Remember, he wrote these words to the disciples. These words were, in a very real sense, fulfilled in the disciples’ lives. On the other hand, we must not think that these words apply only to the disciples and not to those believers who would follow after them. The conditions for persecution have not changed. The world still hates Jesus. The Holy Spirit is still convicting the world of sin. Obviously, the conditions are still ripe for persecution. It is normal.

For instance, they couldn’t bear the fact that God’s grace was to be poured out on the Gentiles (see Acts 10 and 11). They couldn’t bear the fact that the Gentiles did not need to be circumcised (see Acts 15). They couldn’t bear much of what was written in Paul’s letters.

He does the same thing with us. He doesn’t always just tell us things in a straightforward manner. Usually he guides us to the truth. See how the Holy Spirit guided Paul in Acts 16:6-10.

The joy the disciples experienced was due to the fact that Jesus was alive and they were redeemed. Joy is to be a part of every believer’s life. An absence of joy should be a cause for concern, for it is a normal part of a believer’s life.

Answered prayer is to bring us joy. I think the joy is not so much in the answer (although there is joy in the answer), but in the fact that it demonstrates the close relationship we have with the Father.

truly, I say to you, whatever you ask of the Father in my name, he will give it to you. ²⁴ Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

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

²⁹ His disciples said, “Ah, now you are speaking plainly and not using figurative speech! ³⁰ Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God.” ³¹ Jesus answered them, “Do you now believe? ³² Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me. ³³ I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”

DAY TWO

Read John 16:1-4a

1. Why did Jesus tell the disciples about the persecution they would soon face?

To keep them from falling away.

2. Why does the world persecute Christians? *John 16:3; John 15:21,24*

Because they have not known the Father or Jesus. This does not mean that they never saw Jesus. They did see him and his works. However, according to Jesus, they did not know him. The following definition taken from *Mounce's Complete Expository Dictionary of Old and New Testament Words* provides a good basis for understanding what Jesus meant by this:

John especially has a rich view of what it means to “know.” When Jesus says he knows his sheep and he knows the Father, he is speaking of an intimate relationship that involves deep feelings of love (Jn. 10:14-15). Such a relationship leads to obedience on our part (10:27). “Those who say, ‘I know him,’ but do not do what he commands are liars” (1 Jn 2:4; cf. 3:6). In fact, Jesus defines eternal life as “knowing God and Jesus Christ,” which involves both faith in him and love for him (Jn. 17:3). By contrast, John makes it plain that the world “does not know” God (Jn. 17:25; 1 Jn 3:1).¹²

¹² William D. Mounce, ed., *Mounce's Complete Expository Dictionary of Old and New Testament Words* (Grand Rapids, Mich.: Zondervan, 2006), 383.

3. What do the following verses teach about persecution?

Acts 5:41

The apostles were beaten by the council. They left the council rejoicing “that they were counted worthy to suffer dishonor for the name.”

Acts 14:21-22

When Paul and Barnabas went to Lystra, Iconium, and Antioch, they strengthened the souls of the Christians, “encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.”

James 1:2-3

We are to “count it all joy” when we encounter different kinds of trials, knowing that when our faith is tested steadfastness is produced. We are to “let steadfastness have its full effect,” because it leads to maturity in our lives. We become “perfect and complete.” This is not talking about perfection in the sense of sinlessness, but perfection in the sense of finished—as in a clay pot that is baked in the oven to make it useable. We are baked in trials so that we might become mature.

1 Peter 4:12-13

We should not be surprised when some “fiery trial” comes upon us to test us. This is not strange. Instead of being surprised, we are to rejoice that we “share Christ’s sufferings.” Notice the end of verse 13: “But rejoice insofar as you share Christ’s sufferings, that you may also rejoice and be glad when his glory is revealed.” Peter ties our rejoicing in this life to our rejoicing when Jesus’ “glory is revealed.” Could it be that if we can’t rejoice that we share Christ’s sufferings now that we won’t be worthy to rejoice in his glory then? *See also verse 14.*

4. How do you think remembering Jesus’ words regarding persecution would help the disciples when the persecution actually came? *John 16:4*

Jesus’ words would provide needed strength to persevere through the persecution. He had warned them that it was coming ahead of time. The disciples would not have been shocked about their persecution.

DAY THREE

Read *John 16:4b-15*

5. Why was it to the disciples’ advantage that Jesus was leaving? *John 16:7*

If he didn’t go away, the Helper would not come to them. Jesus is not saying that he physically has to leave in order for the Holy Spirit to be present, as if the two could not be in the same place at the same time. What he is saying here, I believe, is that if he didn’t go away (that is, die, be buried, and ascend to the Father), the Holy Spirit could not come and inhabit the disciples because they would not be fit vessels for the Holy Spirit to inhabit. Jesus’ death and resurrection made it possible for the Holy Spirit to live inside the disciples (and all believers!).

6. In verses eight through 11, Jesus listed several specific things the Holy Spirit would do when he comes. What are they?

He would “convict the world concerning sin and righteousness and judgment.”

7. Do you think the believer plays any part in these actions? If so, how?

Yes. I believe the Holy Spirit works, at least in good measure, through believers. See the study notes on pages 82 and 83.

8. In verses 12 through 15, Jesus listed several additional things the Holy Spirit would do when he comes. What are they?

It is interesting that Jesus began by saying that he had more that he needed to tell the disciples but that they couldn't, at that time, bear what he had to say. The implication here is that the Holy Spirit would take up where Jesus left off. As the disciples grew in their ability to bear the word of the Lord, the Holy Spirit would guide them into all the truth. Jesus assured the disciples that the Holy Spirit would not speak on his own authority, but only those things that he heard. He would declare to the disciples “the things that are to come.” He would glorify Jesus, for he would take what is Jesus' and declare it to the disciples.

9. Describe the Holy Spirit's working relationship with the other members of the Trinity.

John 16:13-15

The Holy Spirit does not speak on his own authority. He speaks those things that he hears. He does not bring glory to himself. He brings glory to Jesus. Jesus made it clear that those things that the Holy Spirit would declare are Jesus' possession. They are also the Father's possession, for as Jesus says in verse 15, “All that the Father has is mine.” The Father sent the Holy Spirit at the request of Jesus (Jn 14:16).

DAY FOUR

Read John 16:16-24

10. What event was Jesus referring to in verses 16-20?

His death and burial.

11. What would happen to the disciples' sorrow? *John 16:20-22*

Their sorrow would “turn into joy.” They would be joyful because they would once again see Jesus.

12. Do you, like the disciples, experience joy because Jesus is alive? If not, what is keeping you from rejoicing in this truth?

This is a very important question. It is worth discussing whether joylessness and Christianity are compatible.

13. In verses 23 and 24, Jesus talked about a change that would take place in the way that the disciples prayed. What is that change?

In that day (the day that their sorrow turned to joy), they would no longer ask of Jesus. They would ask of the Father in Jesus' name and he would answer their requests.

14. According to verse 23, how successful would the disciples' prayers be?

Extremely successful! Jesus said, "*Whatever* you ask of the Father in my name, he will give it to you."

15. According to verse 24, what are two results of asking the Father in Jesus' name?

1. You will receive.
2. Your joy will be full.

16. Has this been your experience?

?

DAY FIVE

Read John 16:25-33

16. Jesus said that the time was coming when he would tell the disciples plainly about the Father. Do you think that time has already come? If so, when did it come?

I believe that day has come. Jesus speaks to us clearly through the Holy Spirit. Plain teaching about the Father was something that the disciples could not bear at this point (see 16:12). Three days later, however, everything changed.

17. What are the Father's feelings about the disciples? Why does he feel this way?

He loves them because they loved Jesus and believed that he came from God.

18. In verse 32, Jesus told the disciples that they would soon abandon him. What was the comfort Jesus found in the face of this abandonment?

Even though the disciples would abandon him, he was not alone. The Father was with him.

19. Is this a source of comfort to you?

?

20. Jesus said that his followers would have peace in him. What do you think he meant by this? What is peace?

Peace is much more than a lack of any turmoil. Based on this chapter, it is evident that Jesus expected the disciples to be at peace even while the world was persecuting them. The following definitions taken from *Mounce's Complete Expository Dictionary of Old and New Testament Words* capture the sense of Jesus' peace quite well:

Peace can, ironically, prevail internally even when the violence of war is at its peak externally. Conversely, inner spiritual turmoil can be raging out of control when peaceful conditions prevail in the land. In other words, “peace” is a state of being that lacks nothing and has no fear of being troubled in its tranquility; it is euphoria coupled with security.¹³

The NT depicts Jesus as achieving the highest form of peace for us through his reconciling death on the cross—the ultimate state of well-being (see Eph. 2:14-18).¹⁴

21. In verse 33, Jesus told the disciples that they would experience “tribulation” in the world, yet, it is clear that he did not want the disciples to live gloom-filled lives. How were the disciples to take heart with such a gloomy forecast?

While the tribulation would come from the world, Jesus reminded the disciples that they were in him. Thus, the world was not to be seen as a victorious enemy. Nor was it to be seen as the very inhospitable dwelling place of the disciples. Rather, they were to see Jesus as the victor, and their dwelling place as in him.

22. Reflect on your own life. Do you take heart in this? Is it, alone, enough to encourage you? If not, why not?

?

DAY SIX

Read the study notes for chapter 16

23. Read the study notes and then complete the following sentence. This week the Holy Spirit has taught me ...

?

Points to Emphasize:

It is important to see that Jesus did not shy away from discussing persecution. He considered it normal. We do no service to those to whom we are teaching God’s word if we give them the idea that they will have a trouble-free life on earth. “In the world you will have tribulation. But take heart; I have overcome the world” (Jn 16:33).

¹³ Mounce, ed., *Mounce’s Complete Expository Dictionary*, 503.

¹⁴ Mounce, ed., *Mounce’s Complete Expository Dictionary*, 503.



“In the Upper Room”
WEEK EIGHT: John 17

DAY ONE

John 17

Notice why Jesus wanted to be glorified. Remember, this was the ultimate purpose of the crucifixion.

Jesus glorified—demonstrated—the Father by accomplishing his work. We do the same thing when we produce fruit. See Jn 15:8.

This thought is obviously significant as Jesus repeats it 3X (twice in v. 6 and once in v. 9).

Notice the number of times the phrase “the world” appears in this passage. Jesus repeatedly makes a distinction between those whom have been given to him by the Father and the world.

Notice the reason why Jesus wants believers to be one. Unity demonstrates the fact that the Father sent Jesus. See also the end of v. 23.

When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come; glorify your Son that the Son may glorify you,² since you have given him authority over all flesh, to give eternal life to all whom you have given him.³ And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.⁴ I glorified you on earth, having accomplished the work that you gave me to do.⁵ And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

⁶“I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word.⁷ Now they know that everything that you have given me is from you.⁸ For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me.⁹ I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours.¹⁰ All mine are yours, and yours are mine, and I am glorified in them.¹¹ And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.¹² While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.¹³ But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.¹⁴ I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world.¹⁵ I do not ask that you take them out of the world, but that you keep them from the evil one.¹⁶ They are not of the world, just as I am not of the world.¹⁷ Sanctify them in the truth; your word is truth.¹⁸ As you sent me into the world, so I have sent them into the world.¹⁹ And for their sake I consecrate myself, that they also may be sanctified in truth.

²⁰“I do not ask for these only, but also for those who will believe in me through their word,²¹ that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.²² The glory that you have given me I have given to them, that they may be one even as we are one,²³ I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.²⁴ Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.²⁵ O righteous Father, even though the world does not know you, I know you, and these

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know that you have sent me. ²⁶I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”

DAY TWO

Read John 17:1-5

1. Who was Jesus praying for in John 17:1-5? What, specifically, did he ask the Father to do?

He was praying for himself. He asked the Father to “glorify the Son that the Son may glorify you” (v. 1). He asked to be glorified in the Father’s presence “with the glory that [he] had with [the Father] before the world existed” (v. 5).

2. According to verse two, why did the Father give Jesus “authority over all flesh”?

That he might give eternal life to all whom the Father had given to him.

3. What does this say about the Father’s role in salvation?

He gives people to Jesus so that they might be saved.

4. What does Jesus do in response to the Father’s action?

He gives eternal life to them.

5. How do the following verses describe the salvation process? For each passage, describe the actions taken by the Father and the actions taken by Jesus.

John 6:37-40

The Father gives people to Jesus. All those who are given to Jesus come to him. Jesus never casts out those who have been given to him. Jesus came to do the Father’s will. The Father’s will is that Jesus would lose none of those whom have been given to him. The Father’s will is that all those who look on the Son and believe will have eternal life, and Jesus will raise that person up on the last day.

John 6:44-45

No one can come to Jesus unless the Father draws him to Jesus. Jesus promises to, on the last day, raise up those who come to him. Everyone who hears and learns from the Father comes to Jesus.

John 10:27-30

Jesus’ sheep hear his voice and follow him. He knows his sheep and gives eternal life to his sheep—they will never perish. No one can snatch Jesus’ sheep out of his hand. The Father gave Jesus his sheep, and no one can snatch Jesus’ sheep out of the Father’s hand. (It is interesting to also consider 10:26 in light of Jesus’ words here. In this verse Jesus tells the Jews why they don’t believe in him.)

6. How do these truths impact your view of salvation?

The Father is intimately involved in the salvation process. In fact, without his work, it is impossible for a person to be saved.

7. How did Jesus define eternal life in verse three? Is this the definition you would have used?

Eternal life is knowing the Father and knowing Jesus Christ. Most people, I believe, would define eternal life by referring to life that lasts forever. While that is certainly true, endless life is not Jesus' focus. Instead, Jesus says that intimate knowledge of the Father and of the Son is eternal life.

8. How does verse five prove the deity of Jesus?

Jesus asks the Father to glorify him with the glory he had in the Father's presence before the world existed. The fact that Jesus had glory with the Father before the world existed demonstrates that Jesus was, as the notes say on p. 95, "on the same level with the Father." As Phil 2:6-7 say, "... who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant"

DAY THREE

Read John 17:6-10

9. How did Jesus describe the disciples in verse six?

"The people whom you gave me out of the world." Jesus then says that the disciples were the Father's possession and that he had given them to Jesus.

10. What does this tell you about how Jesus selected his disciples? What, if anything, does this tell you about his all-night prayer the night before he called the Twelve?

Ultimately, the Father selected the disciples. Jesus' prayer time was, presumably, about whom the Father chosen.

11. In verses seven and eight, Jesus acknowledged that the disciples had learned certain truths. What were these specific truths?

1. That everything that Jesus had received had come from the Father.
2. That Jesus came from the Father.
3. That Jesus was sent by the Father.

Jesus' relationship with the Father is always the thing he wants us to see! He focuses on this continually.

12. Do you ever think about these truths?

?

13. What impact would knowledge of these truths have on a person's life?

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It would make a tremendous impact. So many times, Jesus focuses his attention on his relationship with the Father (e.g., Jn 14:10-14). I believe this knowledge is the foundation for true faith, joy, and fruitfulness.

14. What does this tell you about the importance Jesus places on our understanding of the Father?

Jesus is greatly concerned about our understanding of the Father. The connection between the Father and the Son must be taught with greater frequency and care.

15. According to verse nine, why was Jesus praying for the disciples?

Because they were the Father's possession.

16. What does this tell you about the motivation behind his actions?

He desired to care for his Father's possessions.

17. In what sense was Jesus glorified in the disciples? *John 17:10*

They reflected him. Anything good that they did or became was all because of Jesus. This may be seen in Acts 4:13—"Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished. And they recognized that they had been with Jesus."

18. Do you think he is glorified in you? In what way?

?

DAY FOUR

Read John 17:11-19

19. What request did Jesus make of the Father in verses 11-15?

To "keep" the disciples in "your" (the Father's) name.

20. According to verse eleven, what was the purpose behind this request?

That the disciples might be one, even as the Father and Son are one.

21. In verse 12, we learn a secret about how the eleven disciples had made it without falling away? How did this happen?

Jesus kept them. He guarded them so that none was lost.

22. How is this aspect of Jesus' ministry seen in Luke 22:31-32?

In these verses, Jesus tells the disciples that Satan had demanded them "that he might sift [them] like wheat." But Jesus prayed that Peter's faith would not fail and that, once he had returned to the Lord, he would strengthen his brothers. Jesus was obviously fully aware of the things that were going to happen to the disciples and he had a plan to protect them.

23. What confidence should this aspect of Jesus' ministry give to you as a believer?

Great confidence! He knows what is coming my way, and he is praying that I might not fall away. Jesus is doing everything possible to ensure my long-term success! I will make it because he is keeping me!

24. If this is true, what happened to Judas? Why do you think he fell away? See John 6:70; 13:18-19; 17:12

It is clear, based on 17:12, that Jesus did not "lose" Judas. Judas was never in the same category as the other disciples. Right from the start, Jesus knew that Judas was "a devil" (Jn 6:70). Jesus knew that the Scripture written about Judas' action would be fulfilled.

25. Compare verses 13 and 14. What should the Christian expect in this world? How should this affect the Christian's inner attitude? Where does true joy come from?

Verse 13 refers to the joy we receive from Jesus. Verse 14 refers to the hatred we receive from the world. These two are not equal in their strength. The joy is greater than the hatred just as Jesus is greater than the world. See Luke 2:10, John 15:11, and 16:22. Christians should be the most joyful people on earth. This differs, of course, from the silliness that the world often calls joy. It is more enduring and satisfying than the temporary "joys" found on the earth. It yields deeper happiness that cannot be washed away by circumstances. This joy leaves none of the regret that accompanies earthly "pleasures."

26. Think about verse 18 for a moment. This is a remarkable verse. Do you live as if this were true? What if Jesus had taken his mission to the world with the same degree of seriousness as you have taken your mission to the world? Would he have accomplished his mission?

We are being sent in the same manner that Jesus was sent. I have not lived in this same way. But I want to.

27. According to verse 19, why did Jesus consecrate himself?

For the sake of the disciples. He did this so that they might be sanctified in the truth.

28. Do you, if you are a Christian, consider yourself to be sanctified? What might change if you did?

Yes, I do. I believe that I am set apart for God and for his purposes. My life is not my own. I have been bought with a price. For this reason, I must glorify God with my body (see 1 Cor 6:19-20).

DAY FIVE

Read John 17:20-26

29. In verse 20, Jesus began praying for another group of people. Who are they?

Those who would believe in Jesus on account of the disciples' words—in other words, all the believers who would follow after the disciples. That includes me!

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30. What was the focus of this prayer? What did Jesus want to happen? *John 17:20-24*

His desire was that the believers would be one, just as the Father is in Jesus and Jesus is in the Father, Jesus desired that the believers might be in the Father and the Son

31. What did Jesus expect would happen as a result of this? *John 17:21, 23*

The world would see this and know that the Father sent Jesus. In addition to this, the world would know that the Father loved believers even as he loved Jesus.

32. According to verse 22, why has Jesus given his glory to believers?

That the believers might be one even as Jesus and the Father are one.

33. Using truths outlined in *John 17:20-26*, complete the following sentence. “Unity is possible in the church because ...” (provide at least two reasons)

1. Jesus prayed that we might be unified (vv. 20-21).
2. Jesus gave us his glory that we might be unified (v. 22).

34. Why did Jesus want his followers to be with him? *John 17:24*

That they might see his glory.

35. Why did Jesus make the Father’s name known to the disciples? Why is he still doing this today? *John 17:26*

“That the love with which [the Father] loved [Jesus] may be in them,” and that Jesus himself might be in them.

DAY SIX

Read the study notes for chapter 17

36. Read the study notes and then complete the following sentence. This week the Holy Spirit has taught me ...

?

Points to Emphasize:

There are many verses with cause and effect statements in this chapter (e.g., see verses 20-21 and verse 22). Make sure you carefully examine each verse, seeking to discover why Jesus took the actions he took. It’s important for believers to recognize the great emphasis Jesus placed on the work of the Father. It’s critical that believers see the love that exists between the Father and the Son. How can we rightly understand Christianity if we don’t understand the relationship that exists between the Father and the Son?