

## Easter VI: John 14:13-21: I Will Not Leave You Alone in the World

1. The suggested text for this day is Jn. 14:15-21. We have included vss. 13 and 14. They ought not be left out.
2. Vss. 13 and 14: Note that in vs. 12 ποιήσει, referring to the believer, occurred twice. There Jesus promised what the believer will do because of the vicarious atonement. In vss. 13 and 14 twice we have ποιήσω, both referring to Jesus. These two vss. are companion statements. We note the following:
  - a) Both vss. clearly imply that believers will have many needs;
  - b) Both vss. have αἰτήσετε, which denotes requests from an inferior to a superior. It is implied that Jesus is true God.
  - c) Cf. ὅ τι ἔσθ, 13, "no matter what" with ἐάν τι, 14, "if anything". No request of the Christian is to be held back from Jesus.
  - d) Both vss. have ἐν τῷ ὀνόματί μου which means: "on the basis of the revealed truth that I am your vicarious Savior."
  - e) In 13 we have τοῦτο which lays stress on Jesus' carrying out the specific request and need, whereas in 14 we have emphatic ἐγὼ which lays stress on Jesus, the Doer.
  - f) In 13 a ἵνα clause modifies ποιήσω. Jesus' doing results in and has as its purpose the clothing of the Father in splendor. Jesus' answer to requests clearly shows what kind of God the Father is. He is one in essence with the Son and is glorified through the Son. Jesus is central to the thoughts in vss. 12, 13, and 14.
3. Vs. 15: That ἐάν does not denote uncertainty becomes clear in vs. 21, an expansion of vs. 15. First comes love for Jesus, then the keeping of His injunctions. Note that AV and NKJV (based on the Koine text) read "keep" not "you will keep". The verb ἀγαπάω is found once in this vs., and four times in vs. 21. It is not something which God requires of Christians from their own resources. Cf. Gal. 5:6; I Jn. 4:19. The atonement is central to it. It immediately follows where there is faith in the atonement. It is not mere "liking". It is a steady state and activity of body, soul, and mind. The Christian is a new creature. Old things have passed away. He loves God with heart, soul, mind and body. He loves his neighbor as himself. τὰς ἐντολάς τὰς ἐμὰς requires two comments. τὰς ἐμὰς lays great stress on the fact that Jesus is the author and giver of these ἐντολάς, not merely "commandments" but all precepts and injunctions, whether Law or Gospel. The attitude of the believer toward the Bible is wholly different from that of the unbeliever. τηρήσετε "you will keep" is a promise and a prediction. What a wonderful thing to say about believers in a world that is godless, preoccupied with lust, selfish and rebellious! Like children who are willingly obedient to the word of their parents.
4. Vs. 16: Vss. 16-17 speak about the coming of the Holy Spirit. Note emphatic ἐγὼ in the word κάγω. This ἐγὼ is the God-man, Jesus. Here, a form of ἐρωτάω. It denotes a request from an equal to an equal. Cf. use of αἰτέω in 13 and 14. Implicitly Jesus is saying that He is true God. Note that in one line all three members of the Trinity are mentioned and distinguished. καὶ is resultative "and as a result". Men cannot "pray" the Holy Spirit down upon themselves. He comes at the request of the Son to the Father. Any talk about "getting the Spirit", to the exclusion of Jesus requesting the Father, is utter delusion. ἄλλον means "another, additional" not ἕτερον which would mean "of a different kind". παράκλητον is variously translated Comforter (AV, AAT); Counselor (RSV, NIV); Advocate (NEB); Helper (NASB, NKJV); and, Someone else to stand by you (Phillips). He will do for believers what Jesus did for His disciples while He was on earth. Jesus, too, is called our παράκλητον, I Jn.

2:1, because He is the propitiation for our sins. Bengel says: "One Paraclete is Himself distinct from the other; and the office too of the one differs from that of the other. Therefore the advocacy of the Holy Spirit was intended to have something peculiar. Cf. Jn. 16:7.8. This word is not found in the LXX, and John alone of the writers of the NT has it." δώσει: The Father will give Him. Very often the charismatics forget this. The Spirit is a gift of the Father, not a reward for lots of agony and prayer. ὑμῖν, "to you". There is no limitation for a certain group of so-called charismatics. The gift has a purpose introduced by ἵνα. Here we have μεθ' ὑμῶν, and in 17 παρ' ὑμῖν and ἐν ὑμῖν: a) constant companion; b) one who stands aside of us; c) one who is in us. In all cases, forms of ὑμεῖς are used, no limitation of a charismatic sort. εἰς τὸν αἰῶνα "from now on forever" not intermittently or more at times than at other times. Jesus was sent into the world for all men as Advocate. The Holy Spirit is sent into the heart and life of believers as Advocate forever. Cf. Rom. 8:26.

5. Vs. 17: τῆς ἀληθείας is qualitative or adjectival, telling us what kind of Spirit He is. Bengel says: "Compare Jn. 16:13. The Spirit, who has the truth, reveals it, namely by giving knowledge in the understanding; confers it by experiential proof and taste in the case of the will; testifies of it to others also through those to whom He has revealed it; and defends that truth of which Jn. 1:17 speaks. . . . It is the truth that makes all virtues in us true and real. Otherwise without it there is a kind of knowledge that is false, faith that is false, love that is false, hope that is false; but there is no such thing as truth that is false." Now Jesus speaks of two groups of people in their attitude and relationship to the Holy Spirit: the world and you. For the attitude of the world compare I Cor. 2:14. The world is spiritually dead. Therefore it cannot receive the Spirit. All synergism is gone. ὅτι is causal. The world has no spiritual sight or knowledge. The Spirit's work and truth are foolishness to the world. Never expect anything else from the world. ὑμεῖς is emphatic, "you believers". γινώσκετε is the wonderful revealed knowledge which affects the heart, will and mind. Compare the ὅτι causal clause in this sentence with that in the previous sentence. The Spirit does not remain in and with unbelievers. He does so for believers. Note μένει, constantly lives, not the on-again, off-again principle of the charismatics. ἔσται is future "will be" with no limitation. Of our translations, only NEB reads the variant, present tense, ἐστίν at the end of the verse. Similar things are said elsewhere in the NT of Jesus' relationship to believers, but there is a sense in which the Holy Spirit and His work is closer to believers now than Jesus was to His disciples while He was on earth. Never wish yourself back to the years 30-33 AD.
6. Vs. 18: Vss. 16-17 were devoted to the Spirit; vss. 18-21 are devoted to the Son; vss. 22-24 are devoted to the Father. The Triune God is the Saving God. Note that Nestle begins a new paragraph at 18. The 25th ed. begins a new paragraph at 21 but not at 22. The 26th does the opposite. The latter is preferable. "Not will I abandon you orphans." They feared that He would. An orphan is, of all people, most helpless, moreso than a widow. What a promise! Note that Jesus does not say: "I will return" but "I am coming". He came first in the incarnation. He came again in the Resurrection and at Pentecost. He will come again on the Last Day. His "coming" grows. παρὸς ὑμῶς denotes close association. Where the Holy Spirit is, there is also Jesus. The ὑμῶς of this vs. differs none from those in 16 and 17.
7. Vs. 19: When Jesus removed His physical and visible presence, the world no longer saw him. Cf. Acts 10:41. Jesus means that soon His mode of presence would change. δὲ is "but" and note emphatic ὑμεῖς which includes the Christian witnesses who saw Him after the resurrection but is not limited to them. This ὑμεῖς covers all believers since Pentecost. In the first part of the vs. θεωρέω means primarily physical sight. In the second part it means the perception which is by faith as is immediately explained by ὅτι. In what sense does the believer see Jesus? He knows that he himself is alive, spiritually alive because Jesus is alive. Note emphatic ἐγὼ and ὑμεῖς. The believer is alive

by faith ONLY because Jesus is alive. No synergism here. ζήσετε is future, not temporally, but logically. The one grows out of the other. Cf. Gal. 2:20. By the way, this vs. presents a translation problem. Most translations have a period or semi-colon after με, dividing vs. 19 into two thoughts. But AAT and Phillips follow the punctuation in Nestle: "But you will see Me, because I live, you too will live." The former translations separate the promise that believers would see Jesus and the promise that their life is derived from the life of Jesus. AAT and Phillips make the seeing of the believers dependent on and caused by the fact that Jesus gives life to the believers. We prefer the latter. It explains in what sense believers "see" Jesus.

8. Vs. 20: "In that day" is Pentecost. Note γνώσεσθε, the effective, intimate, saving knowledge. Again emphatic ὑμεῖς, followed, in the same vs., by two more uses of this word. Here ὅτι introduces an object clause, telling us what they would know. Note emphatic ἐγὼ, followed by μου, ἐμοῖ and ἐγὼ in κἀγὼ. Note the two ἐν. The first denotes the unity of essence between the Father and the God-man, Jesus. The second denotes the mystical union existing between the believer and Christ. The point is that the relationship subsisting between Father and Son is as close as the relationship subsisting between Savior and believer. A tremendous thought! Of course, we are not God, but our relationship to the Father is as close as is the relationship between Father and Son. No wonder the disciples were so courageous beginning with Pentecost! Nothing terrified them then.
9. Vs. 21: This vs. is an expansion of vs. 15. ἐκεῖνος is made emphatic. It points to "The one who has my precepts and who observes them." That person is in the right relationship to Jesus, a relationship of love, willing obedience, caused by faith. Nothing is so important as willing obedience between children and parents. Nothing is so important as willing loyalty between husband and wife. Nothing is so important as willing obedience and loyalty of the believer toward Jesus. This is sanctification. It is apparent in believers' actions and attitudes. Now Jesus makes a triple promise introduced by δὲ "furthermore". a) The heavenly Father will bless this relationship by utter devotion to the believer; b) Jesus will further bless His own blessing; c) Jesus will reveal Himself to the loving believer. How could anyone possibly add anything to this? Note the centrality of love between the believer and the Trinity. Note also that the persons of the Trinity work in utter harmony. Even the closest of mere human relationships is temporal and their presence with each other is intermittent, not constant. But the presence and relationship of the Trinity with the child of God is constant and will never end.