

Notes on the Greek New Testament Day 145 – May 25th – John 14:15-31

Works frequently referenced in these notes on John

Barrett, CK	<i>The Gospel According to John</i> , London, SPCK, 1967
Beasley-Murray, GR	<i>John</i> , <i>Word Bible Commentary</i> , vol 36, Word Books, 1987
Carson, DA	<i>The Gospel According to John</i> , Leicester, IVP (Apollos), 1991

Verse 15

Ἐάν ἀγαπήτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε·

Carson comments, "Two links tie this verse to what precedes. (1) The prospect of doing 'greater things' anticipates the need for enabling power, the manifestation of God himself by his Spirit. This verse is moving the discussion toward vv. 16-17. (2) The obedience theme is of a piece with asking things in Jesus' name (vv. 13-14). None of the promised fruitfulness will come to those who think they can manipulate the exalted Christ, or use him for their own ends."

ἀγαπαω love, show love for

If you love me "controls the grammar of the next two verses (15-17a), and the thought of the next six (15-21)." Barrett.

ἐντολή, ης f command
ἐμος, η, ον 1st pers possessive adj my
τηρεω keep, observe

The future indicative τηρήσετε is to be preferred to the aorist imperative, τηρήσατε, so Metzger, Carson.

Cf. vv.21,33 and 1 John 5:3.

"John never permits love to devolve into a sentiment or emotion. Its expression is always moral and is revealed in obedience. This is true even of the love of the Son for the Father; cf. 15:10." Barrett.

Beasley-Murray comments, "The interchange of 'my commands' with 'my word' and 'my words' in vv 21, 23, 24 suggests that they include the full range of the revelation from the Father, not simply ethical instructions (cf. 8:31–32; 12:47–49; 17:6); the lover of Jesus will live in the light of their guidance and their power (for a similar usage see Rev 1:3; 22:7)."

Verse 16

κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα ἢ μεθ' ὑμῶν εἰς τὸν αἰῶνα,

κἀγὼ a compound word = καὶ ἐγὼ
ἐρωταω ask, request

ἄλλος, η, ο another, other

Cf. 1 Jn 2:1. Jesus has been a *Paraclete* and will, after his departure, send another. This is another like himself – ἄλλος not ἕτερος.

παρακλητος, ου m Helper, Intercessor

This is the first of five Paraclete sayings, cf. 14:26; 15:26; 16:7-11, 12-15. The primary meaning of παρακλητος is 'legal assistant' or 'advocate', but this would not seem to be John's use here (though cf. 1 Jn 2:1). John's meaning is best understood from a consideration of the use of the verb παρακαλεω and its other cognates in the New Testament.

- i) παρακαλεω and παρακλησις are both used of prophetic Christian preaching e.g. Acts 2:40; 1 Cor 14:3. This corresponds to a normal Greek usage in which παρακαλεω means 'to alert'.
- ii) Both words also mean to console and are used particularly of the consolation expected in the messianic age. The usage is common in the Old Testament (e.g. Is. 40:1) and is reflected in the New (e.g. Matt 5:4; Lk 2:25).

Barrett sums up the evidence thus: "The two usages... though distinct, are closely combined: the main burden of the παρακλησις (prophetic exhortation) is that men should enter, or accept, the παρακλησις (messianic salvation), which has been brought into being through the work of Jesus; cf. 1 Cor 14:24,31.

"Comparison with the verses in John 14-16 which speak of the Paraclete shows that his functions correspond closely with the points that have just been expressed. He witnesses about Christ; he takes 'the things of Christ' and declares them (15:26; 16:14; for the meaning of this declaration cf. 2:22; 12:26). He also declares τα ἐρχομενα (16:13); he realises the future eschatological judgement and thus reproves or exposes (ἐλεγχει, 16:8-11) the unbelieving world. He does so by the same means as the Christian preachers: he announces the departure of Christ to the Father (and for John this includes his death, resurrection and ascension), the judgement of Satan and the necessity of faith. The Paraclete is the Spirit of Christian paraclesis."

Others, such as Beasley-Murray, argue that the legal model is part of the meaning here: the Spirit is sent as an advocate or helper. He concludes, "The implication of v 16 is that Jesus has performed the role of a Paraclete during his earthly ministry, and after his departure he will ask the Father to send another Paraclete to perform a like ministry for his disciples. This holds good whether the Paraclete function is thought of in general terms as that of helping, or specifically as that of acting on behalf of the disciples before a hostile world (cf. 17:12)." Jesus continues his advocacy on their behalf in heaven, cf. 1 John 2:1.

δώσει Verb, fut act indic, 3 s δίδωμι
αἰών, αἰώνος m age, world order, eternity
ἦ Verb, pres subj, 3s εἶμι

Verse 17

τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῶν μένει καὶ ἐν ὑμῶν ἔσται.

ἀληθεια, ας f truth, reality

Cf. 14:17; 15:26; 16:13. The Spirit communicates truth, particularly the truth about God's salvation in Christ.

λαβεῖν Verb, aor act infin λαμβανω

John speaks of the 'world' as the moral order in rebellion against God. The world *qua* world cannot receive the Spirit of truth. "If it were to do so it would cease to be the world." Bultmann.

θεωρεω see

μενω remain, stay

ἔσται Verb, fut indic, 2 s εἶμι

UBS prefer the future tense on internal grounds. Barrett and Sanders prefer to read the present tense. Barrett thinks that *παρ ὑμῶν* suggests the presence of the Spirit in the Church while *ἐν ὑμῶν* his indwelling the individual Christian. If the future tense is read then the contrast is between the Spirit's presence among them now in Jesus' own presence with them, and his presence *in* them after Jesus has returned to glory. Beasley-Murray, however, argues that "The sense is best understood in reading the future tense for the last two verbs and *γινώσκετε* as a present with future meaning (see BDF § 33)."

Verse 18

Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.

ἀφήσω Verb, fut act indic, 1 s ἀφίημι
leave, forsake

ὀρφανος, η, ον orphaned; alone

Barrett thinks that their reference is to the resurrection appearances of Christ (so also Carson), but these would be only temporary and would hardly correspond to the promise of not leaving the disciples as orphans. In context, the reference is best understood as reference to the gift of the Spirit by whom Jesus is with his disciples for ever, cf. vv 20, 21, 23. Jesus' resurrection appearances, however, are not to be excluded. It is through such appearances that he first comes back to them. But his resurrection is also the source of a new life which they are to share by the power of the Spirit (v.19c). By the Spirit, Christ remains with them and continues to come to/be with future disciples so that they/we are never orphans but are embraced into the family of the Father himself (v. 20).

Verse 19

ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.

ἐτι still, yet

οὐκετι adv no longer, no more

θεωρεω see, observe

This promise applies both to the resurrection appearances of Jesus and to his continuing presence with his people by his Spirit.

ζωω live, be alive

"Even though Jesus dies the disciples will see him because he will be alive, risen from the dead, and they too will be spiritually alive and capable of seeing him." Barrett.

Sanders adds, "Thereby they will be assured of their own resurrection."

Beasley-Murray comments, "Clearly this points to Easter, with its manifestations of the risen Lord in mind, as the expansion of this passage in 16:16–30 confirms beyond cavil (note esp. 16:20, 22–23 and their link with 14:13–14). When Jesus so appears to his disciples they will 'see' him with eyes of faith quickened into new perception. This they will do because Jesus 'lives' – after his execution – and they will live in a new dimension by virtue of the resurrection life of their Lord (it is the same concept of life as that in 11:26 – 'he who *lives* and believes in me shall never die'). 'On that day' the relation of Jesus to the Father ('I am in my Father'), which Jesus sought to make plain in vv 7–11, will become luminously clear; moreover they will then understand that a new union with their risen Lord has become possible, reflecting that of the Son with the Father ('you in me and I in you,' v 20).

"Naturally this renewal of spiritual life and perception is not confined to the Easter Day experiences. Easter initiates a new era or, in biblical language, the new age, which is that of the saving sovereignty of God, and which Jesus called the kingdom of God. That is why the passage is replete with eschatological terminology ('I come,' in relation to the resurrection, is as truly eschatological as 'I come' of the Parousia, v 3; 'yet a little while' in v 19 echoes Isa 26:20 and Hab 2:33–34, cited in Heb 10:27–28 with reference to the end of the age; 'in that day,' v 21), commonly refers in the Bible to the last day, cf., e.g., Isa 2:11; 4:12; Mark 13:32). The resurrection of Jesus, along with the death from which it is inseparable, is the eschatological event which brings to a climax the eschatological ministry of 'signs' of the kingdom into the world. Hence Jesus may say at the beginning of this paragraph, 'I will not leave you orphans'; he comes at Easter to be reunited with his disciples and to lift to a new plane his relationship with them, for which that in the ministry could be only a preparation. How that will come about is more fully explained in vv 21–24."

Verse 20

ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ γὰρ ἐν ὑμῖν.

ἐκεῖνος, η, ο demonstrative adj. that

Again primarily the day of Jesus' resurrection "but the thought is extended (see especially v.20b) to the permanent presence of Christ with his own." Barrett.

γνώσεσθε Verb, fut midd dep indic, 2 pl

γινωσκω

ἐμοὶ Pronoun, dat s ἐγώ

καὶ γὰρ a compound word = καὶ ἐγώ

"The unity of the Father and the Son could not be perceived except on the basis of unity between Jesus and the disciples; cf. v.19b. The resurrection of Jesus and his presence with his own points unmistakably to the continuity of the divine life which flows from the Father, through the Son, and in the Church." Barrett.

Verse 21

ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ γὰρ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἑμαυτόν.

ἔχω here means 'grasp firmly with the mind.'

ἐντολή, ης f see v.15

ἀγαπαω see v.15

ἀγαπηθήσεται Verb, fut pass indic, 3 s

ἀγαπαω

Barrett says that John does not mean that God's love is conditional upon human obedience (cf. 3:16; 13:34; 15:9,12; 17:23); his thought focusses on the mutuality of the relationship between Father, Son and believers. Those who obey Christ display the presence of Christ and share in the Father's love for the Son. "As Christians they represent even more than an extension of the incarnation; they are an extension of the social personality of the Godhead."

ἀγαπήσω Verb, fut act indic, 1 s ἀγαπαω
ἐμφανίζω make known, reveal

"Might refer to a resurrection appearance, or to a spiritual revelation of Christ; and it would not be inappropriate to the appearance of Christ in glory at the last day." Barrett. Beasley-Murray writes similarly, "The term ἐμφανίζω is used in Exod 33:13, 18, where Moses prays, 'Show yourself to me' (ἐμφάνισόν μοι σεαυτόν), and Yahweh answers his prayer. In the NT the verb and its cognates are (along with other meanings) used of resurrection appearances; in Matt 27:53 of appearances of risen saints; Acts 10:40, in Peter's proclamation, God raised up Jesus and 'gave him to become manifest' (ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι); Mark 16:9, Jesus appeared (ἐφάνη) to Mary Magdalene. Following the sayings on the Easter appearances and the era they initiated in vv 18–20, it is evident that what is here promised is a counterpart in the believer's life to the Easter appearances of the risen Lord to the disciples."

ἑμαυτοῦ, ης reflexive pronoun myself

Verse 22

λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν καὶ οὐχὶ τῷ κόσμῳ;

Cf. Lk 6:16; Acts 1:13.

γέγονεν Verb, perf act indic, 3s γινομαι

ἡμῖν is placed first for emphasis and in contrast with τῷ κόσμῳ at the end of the sentence.

μελλω be going, be about, intend
σεαυτοῦ, ης reflexive pronoun yourself
οὐχι (emphatic form of οὐ) not

Carson comments, "Judas hears these distinctions between what the world will see or be given, and what the disciples will enjoy, and in his mind he cannot square the distinction with his belief that the kingdom must arrive in undeniable and irresistible splendour. If Jesus is the messianic king, then he *must* startle the world with apocalyptic self-disclosure. Indeed, a select reading of some Old Testament passages (e.g. Is 11; Dn 7; Hab 3:3-15; Zc 9), without compensating reflection on passages speaking of suffering and atonement, might be taken to sanction just such a stance."

Verse 23

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἔλευσόμεθα καὶ μονὴν παρ' αὐτοῦ ποιησόμεθα.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρίνομαι answer, reply, say

The word (τον λογον singular) of Jesus is the whole of the saving message which he brings (cf. 5:24).

ἔλευσόμεθα Verb, fut midd dep indic, 1 pl
ἔρχομαι
μονη, ης f room; μονην ποιω live

The Old Testament is primarily concerned with the dwelling of God with man (e.g. Is 57:15; Ezek 27:26f.; Zech 2:10). The promise of the Old Testament is fulfilled through Christ and the gift of the Spirit and will be consummated at Christ's return (see especially Rev 21:3).

Beasley-Murray comments, "The connection with vv 2–3 is immediately apparent: Jesus goes in death to prepare in the Father's house a 'dwelling,' a 'home' (μονή) for those who, like the disciples, keep his word, and he will come again to take them with him to the prepared home; in v 23 the Father and the Son come to the believer in his earthly existence and make their home with him *here*. Whereas not a few exegetes see in v 23 the climax of the reinterpretation of the Parousia hope in terms of the indwelling of the believer by the Father and the Son (through the Spirit?), it would seem that the Evangelist would teach us to distinguish these realities. We have already seen that the 'coming' of Jesus to his disciples in v 18 relates to the Easter appearances of the risen Lord and the era they initiated. The promise in v 21 extends the Easter experience to the believer in the post-Easter era: Jesus will 'manifest' himself to any who respond to the gospel proclamation. In reply to the question of Judas, that essentially eschatological reality is represented under a different eschatological image, namely that of the 'coming' of the Father and Son to the believer to dwell with him (cf. Ezek 37:26–27; Zech 2:10; Rev 21:3). As in v 21 the Easter experience is post-dated, so in v 23 the Parousia is anticipated, but neither the resurrection nor the Parousia of Jesus is thereby brought into question. That Jesus in the Upper Room looks forward to the goal of redemption beyond this world is seen in 17:24, in the prayer that his followers 'may be with me, where I am, that they may see my glory which you gave me' (cf. 12:25–26); the approximation of the language to 14:3 ('that where I am, you also may be') indicates that that goal is in the Father's 'house,' and the event that completes the reunion is the Parousia."

And Carson comments, "However conceived, this is an anticipation, an inauguration, of the final, consummating experience of God after the parousia, when the words of the Apocalypse will be fulfilled: 'Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God... I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple' (Rev 21:3, 22; cf. 1 Ki 8:27; Ezk 37:26-27; Zc 2:10)."

Verse 24

ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.

ἐμος, η, ον 1st pers possessive adj my, mine

πέμψαντός Verb, aor act ptc, m gen s πεμπω
send

Cf. 5:19.

Verse 25

Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων·
λελάληκα Verb, perf act indic, 1 s λαλεω
μενω see v.17

Verse 26

ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει
ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς
διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ
εἶπον ὑμῖν.

παρακλητος, ου m see v.16
ἅγιος, α, ον holy
πεμπω send

'in my name' may mean 'in response to my
request' or 'to act on my behalf'.

Beasley-Murray comments, "The Spirit is to be
'sent' by the Father 'in the name of Jesus,' a
remarkable declaration which binds the Spirit
closely to Jesus. Constantly in this Gospel
Jesus is represented as the Sent One of God,
having his origin in God, a mission from God,
and an authority from God (cf., e.g., 4:34;
5:23, 24, 30, 37; 6:38–40; 7:16; 8:16, 18, 26;
12:44–49); that the Spirit is *sent* by the Father
carries similar implications. Jesus affirmed that
he had come 'in the name of' his Father (5:43;
10:25), as his representative; the Spirit,
however, is sent in the name of *Jesus*; he
comes as *his* representative. The Spirit no
more comes in his own name than Jesus came
in his own name."

διδασκω teach

Cf. 15:26; 16:13f, also 1 Jn 2:20,27.

ὑπομνήσει Verb, fut act indic, 3s
ὑπομνησκω remind, call to mind

Cf. 2:17, 22; 12:16.

εἶπον Verb, aor act indic, 1s & 3pl λεγω

The Spirit does not bring new teaching but
brings to remembrance the teaching and works
of Christ.

Carson comments, "John's purpose ... is not to
explain how readers at the end of the first
century may be taught by the Spirit, but to
explain to readers at the end of the first century
how the first witnesses, the first disciples,
came to an accurate and full understanding of
the truth of Jesus Christ. The Spirit's ministry
in this respect was not to bring qualitatively
new revelation, but to complete, to fill out, the
revelation brought by Jesus himself."

Verse 27

εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι
ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι
ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ
δειλιάτω.

εἰρήνη, ης f peace
ἀφημι leave

Here in the sense 'bequeath'.

ἔμος, η, ον 1st pers possessive adj my

Not as the world gives for it is not dependent
upon circumstances but, as a gift from God,
transcends them.

Beasley-Murray comments, "'Peace' is the
rendering of *shalom*. The term was used both
in greeting and for farewell. This, however, is
no ordinary farewell. 'My peace' is Jesus'
bequest of the peace which is no less than the
salvation of the kingdom of God ('The new
order is simply the peace of God in the world,'
Hoskyns, 461). It was to bring this into being
that Jesus came, was departing, and was to
come again. (For the concept of the Messiah as
the bringer of peace cf. Isa 9:6–7; 52:7; 57:19;
Ezek 37:26; Hag 2:9; Acts 10:36; Rom 14:17.)
Jesus' gift of *shalom* is given 'not as the world
gives it'; its greetings of 'shalom' have no
power (cf. Jer 6:14), and its attempts to
establish it in the world come to naught. A
striking example of the latter is the famous *Ara
Pacis*, altar of peace, erected in Rome by
Augustus, the first of its emperors, to celebrate
his establishment of the age of peace
proclaimed by the prophets; it still stands in
Rome, a monument to the skill of its sculptors
and to the empty messianic pretensions of its
emperors."

ταρασσω trouble, disturb, frighten, stir up
μηδε negative particle nor, neither
δειλιάω be afraid

This peace drives out fear.

Verse 28

ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω καὶ
ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπήτε με ἐχάρητε ἅν,
ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ
μείζων μου ἐστίν.

ὑπαγω go, depart

Cf. vv.2-4,12,18f.,21,23.

ἀγαπαω love

ἐχάρητε Verb, aor pass dep indic, 2 pl χαίρω
rejoice, be glad

πορεύομαι go

μείζων, ον greater, greatest

Barrett says that this reference to the Father being greater is not a reflection upon the essential relations of the Father and the Son but a reference to the humiliation of the Son in his earthly life.

The return to the Father means glory for Jesus – a return to the Father's glory (cf. 17:5) – and hence much benefit for his people. Beasley-Murray adds, "The Father, who sent Jesus, and gave him his words to say and works to do, is greater than Jesus, and so *everything is under control*; God will work out his beneficent purpose through the terrifying events of the coming hours, and the disciples may be sure that he will do the like for them in *their* hours of testing."

Some argue that 14:31 closes the upper room discourse and therefore chapters 15-17 (or at least 15 and 16) should be inserted somewhere before 14:31. Others suggest that the following chapters record words spoken by Jesus in the streets of Jerusalem. Morris suggests that arrangements for departure took a little while and that the ensuing discourse was spoken during these preparations.

Verse 29

καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.

εἶρηκα Verb, perf act indic, 1 s λεγω

πρὶν and πρὶν ἢ before

ὅταν when

γένηται Verb, aor subj, 3 s γινομαι

πιστεύσητε Verb, aor act subj, 2 pl πιστευω

Cf. 13:19; 16:4.

Verse 30

οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν,

οὐκέτι adv no longer, no more

ἄρχων, οντος m ruler

Cf 12:31. The events of the passion are about to begin.

ἐμοὶ Pronoun, dat s ἐγω

οὐδεις, οὐδεμα, οὐδεν no one, nothing

Equivalent to a Hebrew expression meaning 'he has no claim on me'.

Verse 31

ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ πατήρ οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

γινῶ Verb, aor act subj, 3 s γινωσκω

One of the possible examples of ἵνα introducing an imperatival clause.

ἐνετείλατο Verb, aor midd dep indic, 3 s

ἐντελλομαι command

οὕτως thus, in this way

Christ's love for the Father is demonstrated in his obedience, even to the cross.

ἐγειρω raise

ἐντεῦθεν from here