

(23) Last Speech to the Apostles and Intercessory Prayer (John 14:1-17:26)

1. The points of study from Jn. 13:31-38 should be reviewed before proceeding to Jn. 14:1-17:26. [JFWoWaj21].
 - a. The obedience of Jesus Christ to the will of God the Father establishes the glorification of the Son of Man and the glorification of God the Father in Christ (Jn. 13:31-32 cf. 14:13; 17:4; 1st Pet. 4:11 and esp. Phil. 2:9-11).
 - b. Immediate glory to God the Father and God the Son transpires when the Son departs to be with the Father (Jn. 13:33) and when those in Christ await their following the Son to the Father in heaven (Jn. 13:36).
 - c. The new conditions of immediate glory demand a new commandment: reciprocal love (Jn. 13:34-35).
2. The Dispensations of Angels, Man, and Israel could never envision a stewardship with immediate glory to the Father and to the Son of Man. They all looked forward to a promised glory (Dan. 7:13-14).

Important Note: Jesus Christ does not violate the mystery of the Church, which is not unveiled until after Pentecost. He delivered this Last Speech and Intercessory Prayer to bewildered disciples, who would not comprehend any of it until the unveiled mystery enables them to do so (cf. Jn. 2:22; 12:16; 14:26; 16:12,13).

3. The first doctrine which uniquely applies to the Church is the doctrine of the Rapture (Jn. 14:1-6).
 - a. The Rapture Doctrine as a faith application in the glorified Father and Son keeps the Church Member's heart from being troubled (Jn. 14:1).
 - b. The 3rd Heaven (the Father's house) presently and already contains μοναὶ πολλαί monai pollai. What it does not presently and already contain is a place for Jesus' disciples (Jn. 14:2).
 - c. Jesus anticipated a work of preparation for a place not yet in existence for Jesus' disciples. The completion of that place will allow Him to return and take His disciples there (Jn. 14:3).
 - d. Jesus' disciples may not want to admit what they know, but they do know where He is going and the way to get there (Jn. 14:4-6).
4. The second doctrine which uniquely applies to the Church is the doctrine of Greater Works (Jn. 14:7-14).
 - a. The incarnation ministry of Jesus Christ did not allow even His closest disciples to know Him or to know the Father (Jn. 14:7). Spiritual intimacy is only possible "from now on" as this intimacy requires knowing Jesus Christ and Him crucified (1st Cor. 2:2; Phil. 3:10).
 - b. Philip requested a demonstration of the Father (Jn. 14:8). Aor.imper. δείκνυμι deiknumi ^{#1166}_{30x}; *point out, show, make known* (Lk. 4:5; 20:24; 22:12; 24:40; Jn. 5:20_{x2}; 10:32; 14:8,9; 20:20).
 - c. Personal acquaintance does not produce spiritual intimacy solely on the basis of time spent together (Jn. 14:9).
 - d. Jesus finds Philip's ignorance unthinkable. After declaring their ignorance (v.7), Jesus laments it (v.9). This is incredible given His very purpose in coming to Earth (Jn. 1:18; 17:4,6-8).
 - e. The abiding of the Father and the Son is the pattern which will be exhibited in the coming Dispensation of the Church (Jn. 14:10-12).
 - f. This passage illustrates the comparisons and contrasts of faith. Believe that (v.10), believe Me (v.11), believe in Me (v.12).
 - g. The Ascension and Session of Jesus Christ is causative to the Greater works that the Father and the Son will within and through Church Members (Jn. 14:12-14).
5. The Church's greater works requires Trinitarian abiding love (Jn. 14:15-24).
 - a. The New Commandment for the Church is to Love one another (Jn. 13:34,35). This is motivated by integrity love for Jesus Christ (Jn. 14:15).
 - b. ἀγαπάω agapao ^{#25}_{143x} and ἀγάπη agapē ^{#26}_{116x} are particularly concentrated here (Jn. 14:15,21_{x4},23_{x2},24,28,31) and in chapter 15 (Jn. 15:9_{x3},10_{x2},12_{x2},13,17). (Additionally, φίλοι and φιλέω are featured in Jn. 15:13,14,15,19).
 - 1) A third concentration comes in the Lord's prayer to God the Father (Jn. 17:23_{x2},24,26_{x2}).
 - 2) An even greater concentration by John explodes in his first epistle (1st Jn. 2:5,7,10,15_{x3}; 3:1,2,10,11,14_{x2},16,17,18,21,23; 4:1,7_{x3},8_{x2},9,10_{x3},11_{x2},12_{x2},16_{x3},17,18_{x3},19_{x2},20_{x3},21_{x2}; 5:1_{x2},2_{x2},3).
 - c. Loving Christ and keeping His commandment requires the permanent indwelling of God the Holy Spirit (Jn. 14:16-17).
 - 1) This is the first of a series of words concerning the Spirit in this episode (see 14:26; 15:26; 16:7).
 - 2) "Seeing" the invisible becomes a feature of the Church (14:17,19; 16:16; 1st Cor. 13:12; 2nd Cor. 5:7).
 - d. The loss of Jesus' physical presence does not abandon us without personal divine parenting. The abiding Father-Son indwelling of the Church is a presence far greater than physical presence is capable of (Jn. 14:18-20).
 - e. Loving one another = The Father and Son loving us and features an intimate love disclosure (Jn. 14:21-24).

6. Jesus' present message will be understood fully in the coming Dispensation of the Church (Jn. 14:25-31).
 - a. "These things" (v.25) is inferior to "all things" (v.26) and demonstrates the superior nature of the Church.
 - b. The Holy Spirit is the Teacher for the Church (Jn. 14:26; 16:13,14; 1st Cor. 2:10,11; 1st Jn. 2:20,27).
 - c. Teaching is reinforced by reminder for correlation (Jn. 14:26).
 - d. The Peace of Christ is the great bequest for the Church (Jn. 14:27; 16:33; 20:19,21,26; Phil. 4:7; Col. 3:15; 2nd Thess. 3:16. Also Heb. 13:20).
 - e. Israel could not love Jesus in the way that the Church will love Him (Jn. 14:28-31). A mature love for Jesus Christ includes:
 - 1) Full awareness of the future (v.29). The most comprehensive eschatology possible requires a completed canon of Scripture with the Holy Spirit to teach it.
 - 2) Full awareness of the angelic conflict (v.30). A spiritual, heavenly people are much better suited to engage in this realm of battle.
 - 3) Full obedience to the Father's will (v.31). The Body of Christ, baptized into union with the Savior is uniquely suited to manifest this demonstration of love and obedience.
7. On the walk to the garden, Jesus continued the important Ecclesiastical Preview (Jn. 15).
 - a. Adam was given a garden to tend (Gen. 2:5,15), but the true Vine and the true Worker are Jesus Christ and God the Father (Jn. 15:1-8).
 - 1) This is the 7th and final "I AM" message by Jesus in the Gospel of John (Jn. 6:35; 8:12; 10:7,9,11,14; 11:25; 14:6; 15:1,5) and the only "I AM" message to contain "My Father is" and "y'all are" components.
 - 2) Branches either bear fruit or not. These two alternatives spark two alternate actions taken by God the Father.
 - a) αἶρω airō #142_{101x}: *lift up, take up; carry away, remove.*
 - b) καθαίρω kathairō #2508_{Hap.}: *make clean.* Rel. to καθαρός katharos #2513_{26x}: *clean, pure.*
 - 3) The Eleven are already clean (Jn. 13:10,11) and already pruned (Jn. 15:3).
 - 4) Abide is the aorist imperative of μένω menō #3306_{118x}: *abide, remain, stay* (see esp. Jn. 6:56).
 - 5) Bearing "much" fruit is what glorifies the Father (Jn. 15:5,8).
 - 6) Do-nothings are fire-bound (Jn. 15:6; Mt. 13:30,40-42).
 - 7) Abiding in Christ is mutually reciprocal (Jn. 15:4 cf. 6:56), as is abiding in His word (Jn. 15:7-8 cf. 8:31).
 - b. Productive work capacity enables sacrificial love capacity (Jn. 15:9-17).
 - 1) Jesus' love for His Church is "just as" the Father has loved Him (Jn. 15:9a)—from the foundation of the world (Jn. 17:24) with the love giftedness of all things for all time (Jn. 3:35).
 - 2) The consequent imperative is for the Church to abide in Christ's love—living daily in the conscious awareness of our Savior's unconditional love (Jn. 15:9b) and imitating Christ's walk of obedience before the Father (Jn. 15:10).
 - 3) The Dispensation of the Church is the first stewardship to receive the fullness of the Joy of Christ (Jn. 15:11).
 - a) We have the capacity to identify the eternal redemption we have in Christ (Lk. 15:5,6,9,10,23,24,32).
 - b) We have the capacity to operate within heavenly divine norms and standards for eternal joy (Rom. 14:17; 15:13; Phil. 1:25; 2:2; 1st Thess. 5:16; 1st Pet. 1:8; 1st Jn. 1:4).
 - 4) Love for the Body of Christ is a fully adult and volitionally accountable work assignment (Jn. 15:12-17).
 - a) Our love for one another is to be "just as" the Lord's love for us (Jn. 15:12).
 - b) Ἀγάπη love provides the motivational virtue for φίλος love (Jn. 15:13-15).
 - c) A slavery stewardship cannot achieve this reality (Jn. 15:15).
 - c. We become the targets for κόσμος hatred (Jn. 15:18-27).
 - 1) κόσμος hatred against us is preceded and motivated by κόσμος hatred against Jesus Christ (Jn. 15:18) and ultimately God the Father (Jn. 15:23-24).
 - 2) κόσμος friendship is reserved for its own denizens (Jn. 15:19) and our attempted friendship with the κόσμος results in an adversarial hostility with God (Jas. 4:4).
 - 3) Persecution and martyrdom are the heritage of those who become bondslaves of Jesus Christ (Jn. 15:20-21,26-27).
 - 4) The κόσμος is held to account for their rejection of the Christ (Jn. 15:22-25 cf. 12:31; 16:11 & also Acts 3:23).

8. Jesus picks up His train of thought from chapter fifteen (Jn. 15:18-27), with a warning concerning the angelic conflict in the coming Dispensation of the Church (Jn. 16).
 - a. Doctrinal preparation for angelic conflict prevents against stumbling (Jn. 16:1-4a).
 - b. Denial is not an option—such doctrine must be faced with complete acceptance (Jn. 16:4b-6).
 - c. The coming Church will be the greatest stewardship, with the greatest advantage ever enjoyed by the vested stewards (Jn. 16:7-15).
 - 1) A glorified Christ in the Father's presence.
 - 2) A glorifying Holy Spirit indwelling believers.
 - 3) A convicted world.
 - 4) An instructed Church.
 - d. The world and the Church are diametrically opposed. What makes the world rejoice should cause us to lament, but our lamentation is only temporal because momentary affliction produces eternal glory (Jn. 16:16-22 cf. 2nd Cor. 4:17).
 - e. The coming Church will be a Paterological stewardship grounded in our position in Christ (Jn. 16:23-30).
 - f. The coming Church will be a stewardship of peace within tribulation because Jesus Christ is the Overcomer (Jn. 16:31-33).
9. Jesus ends this discourse with a High Priestly prayer on behalf of the imminent priesthood of the Church (Jn. 17).
 - a. His prayer begins with an amazing focus on glory (Jn. 17:1-5 cf. 13:31,32).
 - 1) The purpose for being glorified by the Father is in order to glorify the Father (Jn. 17:1; 13:31,32).
 - 2) God the Father has delegated authority over all flesh to God the Son (Jn. 17:2a), and our salvation is a transaction between the Father and the Son (Jn. 17:2b-3,6,9 cf. Jn. 6:37,39).
 - 3) Jesus achieved everything that could be done on earth in glorifying the Father (Jn. 17:4). It is now time to achieve everything that can be done in heaven in glorifying the Father (Jn. 17:5).
 - 4) The Apostle Paul also exhibited this attitude (Phil. 1:20), as should every believer (Job 13:5; Rev. 2:10).
 - b. His prayer celebrates the Disciples He has trained during His earthly ministry (Jn. 17:6-19).
 - 1) The manifestation of the name of YHWH to Moses was a significant milestone in the preparation for the establishment of Israel (Ex. 3:13-15). In like manner, the manifestation of the name of God the Father by God the Son having come in the flesh is a significant milestone in the preparation for the establishment of the Church (Jn. 17:6,11,12,26).
 - 2) The Church is grounded in Giving (Jn. 17:6,7,8,9,11,12,14). Agapē giving has no limits—our position in Christ has given us everything (Eph. 1:3; 1st Cor. 3:21-23).
 - 3) The Church is Apostolic (Jn. 17:8,18). The Father apostello'd The Son. The Son apostello'd His disciples. The Apostles wrote the NT and established the Church. Every Church Member is a sent one.
 - 4) The mandatory survival skill in the Church is sanctification in the Truth (Jn. 17:8,14-17,19).
 - c. His prayer looks forward to coming Disciples: the pending Church (Jn. 17:20-26).
 - 1) Every Church Member became such by faith in Christ as revealed in the Apostolic gospel of the NT (Jn. 17:20-21). Our testimony is that the Father sent the Son (1st Jn. 4:9,10,14; 5:1,11,12). Antichrist denies the Father and the Son (1st Jn. 2:22,23).
 - 2) Israel hosted the glory of God as an earthly nation unlike every other earthly nation (2nd Sam. 7:23; Deut. 4:32-38). The Church receives the glory of God as a heavenly people baptized forever in Christ and therefore united with both the Son and the Father (Jn. 17:22-24).
 - 3) The love of the Father and the Son should fill the Church and testify to the world (Jn. 17:25-26).