

June 2018 Newsletter - John 14

2. "I will come again, and receive you unto myself;" - *topon palin erchomai kai paralepsomai humas pros emauton*. We have a futuristic present of *erchomai*, *I am coming back*, to speak of the event of being so certain that it is here already. We have a future middle indicative of *paralambanomai*, **to take** you, denoting the certainty of this again. And with the word *palin*, **again**, it tells us that I am coming again and I will take you to be with me. The word *paralambanomai* meant to take to oneself, to take to be with you, along the ideas of taking a wife to be with you. The word **with**, *pros*, is used for personal relationships.

3. "That where I am, there ye may be also" - *hina hopou eimi ego kai humeis ete*. After paying the price for the sins of the redeemed community, Christ is going back to prepare a special mansion for each and every one of them, each one perfectly suited for the individual believer. After having done that he is going to come back to receive his bride.

It's like a son of a wealthy and powerful king, who has gone to a foreign country and there he fell in love with this beautiful woman. The son then goes back to his Father's house to prepare a place for her to live in and be his wife. So the questions are: 1) is he a man of honor; 2) is he a man of his word; 3) does he really love the woman; 4) does he have the wherewithall to do that?

So we ask ourselves the same questions about Christ: 1) is he a man of honor; 2) does he speak the truth; 3) does he have the power to do what he said he would do; 4) does he really love the Church? The answers are all yes. Christ is a man of honor; he is impeccable in his nature; he always speaks the truth for he is truth incarnate; does he have the power to do all that; and the 4th question is answered by he died for our sins!

D. Going back to heaven. v.4

"And whither I go ye know, and the way ye know." - και 'οπου εγω 'υπαγω οιδατε και την 'οδον οιδατε. John 14:4

1. "And whither I go ye know," - *kai hopou ego hupago oidate*. **I go** is the present active indicative of *hupago* and to **know** is the perfect active indicative of *oida*. *Hupago* was used in the sense of going away, or going on a journey. It is connected to verse 3 where Christ used the word *poreuomai* to say that he was **journeying** back to heaven, here he reconnects with that word and idea by using the shorter word *hupago* - to go.

Then he uses the word **you know** using *oida* in the perfect tense to say, you know perfectly well where I am going and why! The disciples knew from whence he came and they also knew that he was going back there, and they also knew **why** he was going back! So they knew where he was going, but like so many of us, the meaning of Christ's words don't always sink in.

"And the way ye know" - *kai ten hodon oidate*. In the first clause where we have the word **whither**, it is the word *hopou* to denote a place, he is saying that he is going back to heaven. In this clause he uses the word *hodos* to denote the path one is taking. Now if we want to go to Cottonwood we know the place and we know the path we have to take to get there. Now in verse 5 Thomas said that they didn't know where he was going, so how could they know the path to get there. Perhaps this can be answered by the idea that they knew the **name** of the place where he was going, but they didn't know its **location!**

E. Thomas questions Jesus. v.5

"Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" - John 14:5 - λεγει αυτω θωμας κυριε ουκ οιδαμεν που 'υπαγεις και πως δυναμεθα την 'οδον ειδεναι. To **say** is the present active indicative of *lego*; to **go** is the present active indicative of *hupago* and to **know** is the perfect active indicative of *oida*.

1. "Thomas saith unto him, Lord, we know not whither thou goest;" - *legei auto thomas kurie ouk oidamen pou hupageis*. **Whither** found here is *pou* and it is an interrogative adverb of place - **where is this place!** In verse 4 the Lord used the word *hopos* to denote place, which the KJV translators translated it as **whither**, but they also used the same word **whither** in this verse to translate the word *pou*, but *pou* has a different meaning.

So in verse 4 he would be telling the men you know where I am going, or the place I am going using the word *hopos* to do so, but in this verse Thomas is telling him we don't know where you're going. But by using the word *pou* he's saying we don't know **where** this place is. It's like us today, we know the name of the place, heaven, but we don't know exactly where it is.

2. "And how can we know the way?" - *kai pōs dunametha ten hodon eidenai*. **Can** is the present active indicative of *dunamei*. The second clause begins with the interrogative adverb *pōs*. *Pos* asks the question how, which is used to ask in what manner, or by what means. What is in view is getting to the place called heaven where the Lord is returning to, so Thomas is asking the question by what means, or how are we going to get there?

You see, the disciples had been following the Lord around in his ministry. They either would follow him, or they would go to the place where he was going to be. And that's because if they knew the town or place he was going to be at ministering, they knew where its location was and they also knew how to get there. If someone said to meet them in San Francisco, we would know where its location is and we would also know how to get there, either by bus, train plane, or by car. Thomas knew where he was going, but he was asking how do we know how to get there!

F. Jesus is the way. v.6

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." - John 14:6 - λεγει αυτω 'ο ιησους εγω ειμι 'η οδος και 'η αληθεια και 'η ζωη ουδεις ερχεται προς τον πατερα ει μη δι' εμου. To **say** is the present active indicative of *lego*; and to **come** is the present active indicative of *erchomai*.

1. "Jesus saith unto him, I am the way, the truth, and the life:" - *legei auto ho iesous ego eimi he hodos kai he aletheia kai he zoe*. Jesus is now about to go to a place that the men did not have the ability in themselves to do so. While he was here on earth they could follow him around. If he was going to some place, they would know where he was going and how to get there, but now they are being presented with something that is completely out of reach for them. And so it is with all of us concerning things we have to go through in life. sometimes there are things that are out of the realm of possibility for us in the flesh, so we have to rely on the supernatural power of God!

What the Lord is teaching them here that life, their eternal life and their relationship with him is not based upon some technique, or for some recipe for us to follow, but it is based upon a **relationship!**

The Lord is telling them, in light of the context we have, is that **he is the way to heaven**, the path, he is **how** we get there. It all depends upon him and that's what they needed to learn and so do we.

These men, like us today, did not know where heaven is. It's a pretty big universe out there with hundreds of billions of galaxies that surround the earth, so **where** exactly is it? The next issue is just exactly **how** do you get there? By what means of transportation, but what conveyance are you planning to use to get to heaven? Is it located in the known and unknown celestial universe, or is it in another universe that is above this one? It drives home the fact that we all are helpless to do anything about our situation in this matter and are completely dependent upon the Lord to come and get us as he said he would do.

2. "No man cometh unto the Father, but by me." - *oudeis erchetai pros ton patera ei me di' emou*. To **come** is the present middle indicative of *erchomai*, which is to come or to go. The word **unto** is *pros* and its significance is having a personal encounter, to go see an individual. **By** is *dia* and it signifies the idea of the means by which something happens, in other words, Christ is the means by which one goes to the Father in heaven.

I think we need to take this statement in context, (as we always should), where we have Christ going back to heaven and the disciples wondering how are they going to get there and we should look at this from the standpoint of going to the Father. We could render this, no one goes to the Father but by me. The idea of the Father being in heaven and going to heaven also means that they are would not only be going to heaven, but also going to meet the Father in heaven.

Christ did not merely teach them about God and how to get to God as he was leaving behind with the idea that they are on their own now and they're going to have to figure it out by applying his teachings, but he's telling them that **he** is the way to God, the only way to God and by virtue of his union with them they will go to see the Father.

G. To know Christ is to know God. v.7

"If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." - John 14:7 - ει εγνωκετε με και τον πατερα μου εγνωκετε αν και απ' αρτι γινωσκετε αυτον και εωρακατε αυτον.

1. "If ye had known me, ye should have known my Father also:" - *ei egnokeite me kai ton patera mou*. To **know** is the pluperfect active indicative of *ginosko* in the first clause and the present active indicative of *ginosko* in the second clause. The word **if** is in the first class condition of if something is true and it is, or if something is true and let's assume it is true for the sake of the discussion.

The pluperfect indicates the perfect indicative of past time. It refers to action being completed at some point in time in the past with the results of that action being completed as well. The action being talked about is them knowing Christ; they had already known him some time ago in the past, so they knew him. Well if they had already known him for some time now, then they should have known the Father as well!

"And from henceforth ye know him, and have seen him." - *egnokete an kai ap' arti ginoskete auton kai heorakate auton*. We have the present active indicative of *ginosko*, to **know**, and we have the perfect active indicative of to **see**, *horao*. Everything Christ is telling them is if they had seen him, they have seen the Father!

H. Show us the Father. v.8

"Philip saith unto him, Lord, shew us the Father, and it sufficeth us." - John 14:8 - λεγει αυτω φιλιππος κυριε δειξον ημιν τον πατερα και αρκει ημιν. To **show** is the orist active imperative of *deiknumi*.

1. "Philip saith unto him, Lord, shew us the Father;" - *lego auto pilippos kurie deixon hemin ton patera*. Now the word for **shew** is *deiknumi* and it meant to put something on display, to exhibit something, to point out something, to make something known, and it had the idea of proving a point by documentary evidence, or to prove something by a demonstration.

In John 10:32, "Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?" people were wanting Jesus to give them some proof, some documentation that he had come from God and had been given the authority by God to do these great works of miracles, but he told them that the miracles he was doing was proof in themselves, that these miracles were the demonstration that he had come from God and that he did have the authority from God to do them! How else could he do them, if God had not authorized it? In law this would be *ipso facto*, by the fact that this act has occurred is *prima facie* proof that God has authorized his Son, Jesus, to perform miracles in his name. Otherwise God would not have given him the power to do so!

"And it sufficeth us." - *kai arkei hemin*. To **suffice** is the present active indicative of *arkeo*, which means to be sufficient or enough. Philip was looking for some display, some proof, a demonstration of some sort that the Father was in all this. He, like so many of us on earth, wanted to see in some way the One who created us; he wanted to see the Father. So he was looking for some demonstration.

I. We see God in Christ. v.9

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" - λεγει αυτω ο ιησους τοσουτον χρονον μεθ' υμων ειμι και ουκ εγνωκας με φιλιππε ο εωρακως εμε εωρακεν τον πατερα και πως συ λεγεις δειξον ημιν τον πατερα.

1. "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip?" - *legei auto ho iousos tosouton chronon meth' humin eimi kai ouk egnokas me pilippe?* The word *tosouton* denoted a long period of time, certainly long enough to know something. To **know** is the perfect active indicative of *ginosko*, which tells us that their knowledge of Christ of who he really is should have come to a completed state by now.

He's telling Philip that I've been with you all this time, certainly long enough for you to know who I really am by being around me, yet you don't really know who I am? Like so many people they "see" things, but they really don't "see" what's happening.

2. "He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" - *ho heorakos eme heoraken ton patera kai pos su legeis deixon hemin ton patera*. The first seen is the perfect active participle of *horaō* and the second seen is the perfect active indicative of *horaō*.

The word we have used here for **seeing** is *horaō* and if we remember *horaō* spoke of not just seeing something with the eyes, but involving the mind as well so one will be able to have some knowledge

and understanding into what one is looking at! So what it's saying is that if Philip had been really **looking** with the idea of *horao*, **he would have seen that the Father was in Christ!**

The word *horao* is also used with the perfect active participle telling us that his "**seeing**" of the Lord would have and should have come to a completed state of understanding to the place he would have known that God was in Christ, therefore there would have been no reason for him to ask the Lord to show him the Father. The Greeks were a people of the eye and the eye and seeing was their way of expressing having insight into something, as we do today.

J. Christ is in God. v.10

"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." - John 14:10 - ου πιστευεις 'οτι εγω εν τω πατρι και 'ο πατηρ εν εμοι εστιν τα 'ρηματα 'α εγω λαλω 'υμιν απ' εμαυτου ου λαλω 'ο δε πατηρ 'ο εν εμοι μενων αυτος ποιει τα εργα.

1. *"Believest thou not that I am in the Father, and the Father in me?" - ου pisteueis hoti ego en to patri kai ho pater en emoi estin.* To **believe** is the present active indicative of *pisteuo* and the word **am** is the present active indicative of *eimi*, which is the verb of status quo or denoting existence. *"Believest thou not"* is asking a question; **don't you believe?**

Christ is asking him a question, don't you believe that he was in the Father and the Father was in him? His eternal unbreakable union with the Father is what he brought out to the Jews for which they wanted to stone him. John 10:30,31, **"I and my Father are one. Then the Jews took up stones again to stone him."** If they had been paying attention, and if they had their minds in gear while they were observing his life, his words, his manner and his miracles, then they would have known he was in God and God was in him.

This is one of the many passages that established the deity of Christ. The Jews knew full well what he was saying when he said that God was in him and he was in God for he was saying that **he** was God! This is why they wanted to stone him over the crime of blasphemy! So either Christ was not deity, and in that case he was guilty of blasphemy and deserving of death, or he was God in the flesh! John 10:33, *"The Jews answered him, saying, For a good work we stone thee not; but for **blasphemy**; and because that thou, being a man, **makest thyself God.**"*

2. *"The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" - τα ρηματα ηα εγω λαλω υμιν απ' εμαυτου ου λαλω ηο δε πατηρ ηο εν εμοι μενων αυτος ποιει τα εργα.* To **speak** is the present active indicative of *laleo*; **abide** is the present active participle of *meno*.

Over and over throughout the Gospels Christ testified that he came to earth to do the will of the Father, to speak the words of the Father and to do the works of the Father. He also stated that the works and miracles he did were because he was empowered and authorized by the Father to do so. John 17:2, *"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."* Matthew 28:18, *"And Jesus came and spake unto them, saying, **All power** is given unto me in heaven and in earth."*

K. Believe his words or believe his works. v.11

"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."
- πιστευετε μοι 'οτι εγω εν τω πατρι και 'ο πατηρ εν εμοι ει δε μη δια τα εργα αυτα πιστευετε μοι.

1. "Believe me that I am in the Father, and the Father in me:" - *pisteuete moi hoti ego en to patri kai ho pater en emoi*. To **believe** is the present active indicative of *pisteuo*. There were those in Israel that did not believe that God was in Christ and Christ was in God just like today. Many today, in fact, the overwhelming majority of people living on earth today, do not believe in the deity of Christ, but there are some that do.

2. "Or else believe me for the very works' sake." - *ei de me dia ta erga auta pisteuete moi*. What he's saying is that if one doesn't believe what Christ **said** about his relationship with the Father, then we certainly should have accepted that as being true because of his works!

Actually there are three levels involved. 1) The disciples should have perceived that God was in Christ just by being around him, his demeanor, his words, his love and patience, etc.. 2) They, then, and Israel should have believed his words, after all, he was putting himself in jeopardy by claiming to be one with if it was not true. 3) His works of healing the sick, giving sight to the blind and hearing to the deaf and raising the dead. He could not have done that if God was not in him!

L. Christ is going to the Father. v.12

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." - John 14:12 - αμην αμην λεγω 'υμιν 'ο πιστευων εις εμε τα εργα 'α εγω ποιω κακεινος ποιησει και μειζονα τουτων ποιησει 'οτι εγω προς τον πατερα μου πορευομαι.

1. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also;" - *amen amen lego humin ho pisteuon eis eme ta erga ha ego poio kakeinos*. Amen was doubled to amen amen to intensify the idea of a solemn proclamation. To **believe** is the present active participle of *pisteuo*.

2. "And greater works than these shall he do; because I go unto my Father" - *poiesei kai meizona touton poiesei hoti ego pros ton patera mou poreuomai*. The first word for **do** is the present active indicative of *poieo* and the second one is the future active indicative of *poieo*. *Poreuomai*, to **go**, is in the present middle indicative. The point he is bringing out are all the good works that the Church will be doing after his ascension into heaven through the ministry and power of the Holy Spirit.

M. Asking God in the name of Christ. v.13

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." - John 14:13 - και 'ο τι αν αιτησητε εν τω ονοματι μου τουτο ποιησω 'ινα δοξασθη 'ο πατηρ εν τω 'υιω.

1. "And whatsoever ye shall ask in my name, that will I do" - *kai ho ti an aitesete en to onomati mou touto poieso*. To **ask** is the aorist active subjunctive of *aiteo* and to **do** is the future active indicative of *poieo*. We hear prayers of all kinds going on in the Christian world today. We have prayers to God in his own name; we have prayers being directly made to Jesus; we have prayers even made directly to the Holy Spirit; and we have prayers made to God in no one's name.

The question I have is why? Why is it that none of these people want to follow the Lord's instruction on how we are to pray to God! The Lord is quite clear throughout his public ministry that all prayers are to be directed to God the Father in the name of Jesus Christ! Even when you point out their error on this matter they argue the point and say that they're going to keep on doing what they do.

The **name** of someone was very important in those days, and it still is today. If you were to go to some court of a foreign king to conduct business on behalf of someone, or to make a request on behalf of someone, you could not go to the king in your own name, or in your own person. You had to go there in another person's name, the one who sent you. So your request before the foreign king was, "I am asking this **in the name of**", then you state the person's name.

To **ask**, *aiteo*, was a petition made by an inferior party to a superior party. It says that **they are not on equal footing.** There is another word for **ask**, *erotao*, and it was used **when two people were on equal footing.** The Lord was always asking the Father for something and the word used with him **asking** was always *erotao* never *aiteo*. When it comes to the redeemed people of God the word used for us asking is always *aiteo* never *erotao*.

To understand this you have to understand the idea of standing in court. It is Jesus Christ who has standing in the court of God; it is he who has been accepted into the Father's righteous court. God has accepted us because we are in the beloved. So because we invoke the name of Jesus Christ we are stating the name of someone, the only one, who has been accepted by God! So when we go to God with our prayer requests, we are not appealing to God in our own name, but in Christ's name!

2. "*That the Father may be glorified in the Son*" - *hina doxasthe ho pater en to huio*. Glorified is the aorist passive subjunctive of *doxazō*. Whenever you have *hina* used with the subjunctive mood you introduce a purpose clause; something is being done for a purpose.

Whenever a believer in Christ petitions God with a request in faith, and if it isn't a lust, then that prayer request will be granted. Matthew 21:22, "*And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*" John 16:23, "*And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.*"

And the reason for this is brought out by the purpose clause in that the Father will be glorified in Christ. So we see in this matter of prayer that 1) all prayer requests must be made to the Father; 2) they must be made in the name of Jesus Christ; 3) and they must be made in faith.