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SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world - he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *“Believe on the Lord Jesus, and you will be saved..” Acts 16:31a* And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *“That if you confess with your mouth, “Jesus is Lord”, and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.” Romans 10:9,10* *“For, “Everyone who calls on the name of the Lord will be saved.” Romans 10:13* *“Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ.” Romans 5:1*

John 14

A. Trust in Christ. v.1

"*Let not your heart be troubled: ye believe in God, believe also in me.*" - John 14:1 - μη ταρασσεσθω υμων η καρδια πιστευετε εις τον θεον και εις εμε πιστευετε.

John 14:1 begins at the leaving off of the thought of John 13:33,36, "*Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.*", "*Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.*"

This statement unconsciously created a state of insecurity in their souls. Remember Christ had become for them their peace, their stability of soul and everything else they needed as they walked with him and were in his calming presence, but now he was going to leave them. Christ was their security, but now that he was going to leave them, they began to feel insecure and their souls were in turmoil. So he gives them a command and the doctrine to go along with it to comfort their souls.

1. "*Let not your heart be troubled:*" - *me tarassestho humon he kardia*. He begins with the present passive imperative of *tarasso* combined with *mē* telling us we have a prohibitive command, which has to do with an action in progress. Their hearts are already being troubled and Christ commands them to stop letting that happen.

It's found in the passive voice telling us that something has acted upon their souls from the outside, something that they had seen or heard, that caused them to be fearful, upset, even frightened. As so often is the case we work hard in applying ourselves to believing the promises of God to remain in his peace, until something we see or hear comes along and there we are again all stressed out.

The word *tarasso* meant to stir up, to disturb, to confuse, to be frightened, to be terrified, unsettled, to be troubled, to throw into disorder, to take something that is calm and settled down and throw it into disorder. This is what people who stir up strife do. A calm air is agitated by a violent wind; a calm sea is now tossing and turning; a mother gets her house all cleaned, quiet and organized until the children come home from school. It's an agitation of the soul we refer to as stress today.

Here we go back to John 13:33 where the Lord told them he was going away and that they couldn't come with him. This news caused an immediate reaction of agitation in their souls; they were now all being stressed out. And, as we know, stress leads to fear in the soul. We saw this in John 14:27, "*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be **troubled**, neither let it be **afraid**.*"

This news really bothered them, in fact it threw their souls into turmoil. The one they loved and trusted, the one who took care of them, is now going away and leaving them behind in a world all alone with people who hate them with no one to love them, look out for them, or take care of them. The disciples were not only going to lose the object of their love, but also the object of their security. When you have loss of security, then you now have insecurity, then fear comes into the soul. Who would love them as he did? who would watch out and care for them as he did? What are they going to do now?

Most believers today do not fully understand this, maybe they can understand a little of it. Today you can lose someone you love, but there are other people, organizations, churches, big government, etc., to come in and help fill the gap. But what if the sole object of your love and security is going away and leave you behind? You can see how easy it would be for stress to enter the picture.

2. "*Ye believe in God, believe also in me.*" - *pisteuete eis ton theon kai eis eme pisteuete*. Here we have either a present active indicative of *pisteuo*, or a present active imperative. The spelling is exactly the same in each word for to **believe** and has been the debate of most scholars as to which it is.

Christ can see what is going on in their hearts; he knows that they are afraid of being left alone in the world without him, (which is one of the reasons why he kept telling them about the Holy Spirit that he was going to send to them), so he's giving them some information that is going to comfort them and he's telling them what they have to do.

If we take both words in the indicative mood, we would have, "*you trust in God, you also trust in me*". If we take them both in the imperative mood, we would have the two commands of to "*trust in God and trust also in me*".

If we take the first one as the indicative mood and the second as an imperative mood a command to trust in him, we would have you **are** trusting in God, trust **also** in me! If we take a double imperative we have the command to trust in God and him, but the present imperative is a command to keep on doing what you're already doing. You are already trusting in God and in me, so keep doing it.

If we take the indicative and imperative mood idea, as many translations have it, then it takes in a long background on how these men were believers in the true God of Israel, as there were many others, then one day Israel's God, *Yahweh*, sends the Messiah to them, who was his only begotten Son. So they were already trusting in the God of Israel, so now he's saying trust in me, for *Yahweh* has sent me to you. As per John 6.

If we take the imperative and imperative idea, as so many translations also have it, the double imperative, then we have the double command of to trust God and to trust in Christ, which would be fine because of the present tense grammatical use of trusting in that it's a command to continue on in an action that you were already doing. So it would be a command to keep on trusting in God and to keep on trusting in me!

Perhaps the verb *pisteuo* will shed some light on this. The word *pisteuo* does mean to believe, as so many translations have it, but when we combine it with eis plus the accusative of direct object, which is the Father and the Son in this case, then it becomes the word **trust!** **Belief** is where you think that an object will hold you up if you place your weight on it, **trust** is when you place your weight on it.

The first clause in the passage says, *Let not your heart be troubled*: and in the present passive imperative it tells us that we have control over this! Stress does not have to rule over us; stress does not have to even be a part of our lives! Christ would never command us to do what we couldn't do anyway and he has given us the cure for stress in the verse and that is to believe! We are to believe what Christ says and put our faith and trust in him and his Father!

B. Our home in heaven. v.2

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." - John 14:2 - εν τη οικια του πατρος μου μοναι πολλαι εισιν ει δε μη ειπον αν 'υμιν πορευομαι 'ετοιμασαι τοπον 'υμιν.

1. "In my Father's house are many mansions:" - *en te oikia tou patros mou monai pollai eisin*. **House** is the dative singular *oikia*; **many mansions** are both the nominative plural *monai pollai*. And **are** is the present active indicative of *eimi*.

We have the singular *oikia* used here, which tells us that under Attic Law *oikos* was used to denote a man's entire estate, while *oikia*, which is what we have here, was only used to denote the house. The word for mansions or rooms is *monē* and it was used, first of all, of a traveler on a journey who came to an Inn and was given a room so that he might rest. So we have these ideas in it: a journey, a room, a place to rest.

We have this idea today, and it was even more important back then, that one had been on a long trip that was extremely wearying and then we see a room available at some motel where we can get in off the streets and highways, be in comfort and security and just rest. And so it is with the room that Christ has prepared for us in his Father's house. We have been on a long and tiring journey on life's highway and at the end of our journey on earth we have a room waiting for us in heaven! The reservation has already been made and the cost for the room has already been paid by the Lord!

That idea is certainly there in the word *monē*, but there is also another idea found in it and that is a father's house that he has on his estate. In those days the children and grandchildren would all live in the father's "house". We like to think of a house with a large building with many bedrooms, but a house back then was more a rectangular thing where the individual family members would have their own space, sort of like apartments, but a common meeting area. Many of them would have an inner courtyard with benches, water coming through and other things of interest.

We have a picture of **the Father's house** in the Book of Revelations, which staggers the mind. Revelation 21:2, "*And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*" Revelation 21:10-27, "*And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had **twelve gates**, and at the gates **twelve angels**, and names written thereon, which are the names of the **twelve tribes** of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had **twelve foundations**, and in them the names of the **twelve apostles** of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the **city** was **pure gold**, like unto clear glass. And the **foundations** of the wall of the city were garnished with all manner of **precious stones**. The first foundation was jasper; the second, sapphire;*

*the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the **twelve gates** were **twelve pearls**; every several gate was of one pearl: and the **street** of the city was **pure gold**, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are **written in the Lamb's book of life**."*

Now the city is laid out as a square, but some have surmised that because the height is equal to the length and the breadth of the city that the shape of it is a **cube**. Others have come up with the idea that the city is a **square**, but that there are many buildings in it with spires that reach up for miles. While still others say that the city is in the shape of a **pyramid**.

Some have a problem with the **pyramid** shape because this is what the occult uses all over the world, but where do they get the pyramid idea from? They get it from their master the devil and that might because he saw the New Jerusalem as pyramid shape in heaven and he's trying to copy the Lord! I don't know about the many buildings with **spires** reaching up into the sky, but it's still a possibility. And the **cube** shape would also be a distinct possibility where God's people could live in the outer walls as the oriental father's children would live in the outer perimeters of his house. **Ancient cities** had walls surrounding the city, but the city proper was on the inside of the walls where you found areas of commerce, housing for the people, areas for government and finally the temples where the people worshipped.

From Abraham to us today we are all on a journey of faith; faith in Christ, faith in his Father, faith in the promises and Word of God, faith in his promise to protect and provide for us, faith, in that, one day we will arrive at our eternal home in the heavens. Hebrews 11:8-10, "**By faith** Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and **he went out**, not knowing whither he went. **By faith** he **sojourned** in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For **he looked for a city which hath foundations**, whose builder and maker is God."

By faith Abraham left Ur of the Chaldees, then later Haran, and he went down into the land of promise. By faith he sojourned in the land that God had given him; he owned the land, but lived on it as if he was a stranger passing through. The word **sojourn** is *paroikeo* and it meant to dwell among a foreign people in a foreign land, to live alongside people who are not of your race, a neighbor next to you who came from a different country.

Why? Because he was looking for the city that had foundations! Why is that important? We note that he did not settle down permanently in one area on the land that God had given him. All during that time he was living in a tent, something portable, transportable and he lived as one passing through. He could have built an house with a foundation, but he didn't because he was looking forward to the city that God had built for him and us to live eternally - the New Jerusalem! He didn't even own a piece of property to bury his wife; he had to buy it from someone else.

The word used for **looking** is *ekdechomai*. It can be translated as looking, but it has the idea of looking forward for something to happen, or waiting for something to happen, but with the idea of eagerness of mind. It would be like the family who has worked hard all year long to go on vacation to some place, or to go to church camp, so they are eagerly looking forward to it.

It is found in the imperfect tense, which describes a continuous action in the past that had a beginning and an ending. It tells us that the beginning of this action of waiting, or looking forward to the city of God, began when God told him what he had in store for Abram in the future. The continuous action would look at all the many years of his life after he heard about what God for him and Sarah and their children. And the ending of the continuous action would look at when Abram died.

The middle voice tells us that Abram was personally benefited in his spiritual life by the exercising of his faith concerning the promise that God had made to him about the eternal city. He could have settled down, like so many people, and gone after money, security, property, housing, furniture, things, or the glory of this world. But instead, he lived the life of faith; he really lived the life of faith! And his faith even impacted his lifestyle. Many Christians mouth the words of faith, but live lives like the people of the world around them. This Abram did not do.

And it's interesting that Abram was looking toward the city with foundations. What's interesting that his mind focused on that aspect of it. Why would foundations be so important to him? Well he had lived in a tent most, if not all, of his life, and foundations spoke of something permanent. And the permanence of the buildings he had seen with their foundations was not the type of permanence he was looking for. He wanted something that was eternal!

Abraham was waiting for the city whose builder and maker was God; a city with those wonderful foundations, a city designed by God, built by God, and built by God for the sake of all the righteous people from this planet who have believed on Jesus Christ as their Savior to live in eternally! He wasn't interested in a city built by some ruler in honor of himself.

The "Father's House" in the oriental idea using the word *monē* for rooms or mansions is where all the family: children, grandchildren, parents, kids, in-laws all lived under the same roof as the father, but each one having their own apartment, or private space in which they dwelt. Priam, King of Troy, in Homer's Iliad, described his palace. Fifty chambers, *monē*, were built for his sons and their wives and 12 chambers were built for this daughters and their husbands, each having their own spacious rooms. In this vast oriental palace there was an abode for the sovereign, his son, who was the legal heir to the throne, and for the sons and daughters of the king.

And this is the idea behind what the Lord said when he told the disciples he was going back to heaven to prepare a place for them. John 14:2, "*In my Father's house, (his celestial palace on Mt. Zion in heaven,) the New Jerusalem*), are many ***mansions*** (*monē*): *if it were not so, I would have told you. I go to prepare a place for you.*"

2. "*If it were not so, I would have told you.*" - *eisin ei de me eipon an humin*. You could also translate this as, *if not*, and *otherwise*. Jesus spoke of his city in heaven and the dwelling-places for us there as comfortably and confidently as one speaks of his own home.

3. "I go to prepare a place for you." - *poreuomai hetoimasai topon humin*. To **go** is the present middle indicative of *poreuomai* and **prepare** is the orist active infinitive of *hetoimazo*. We have a **futuristic future**, which is used to show an action that is yet future, but shown as being in the present to denote the certainty of it. The orist tense is an **epistolary orist**, which denotes an action that is present or future from to the one speaking, but the past to those who will read it.

Christ said that he was going back home to heaven and the infinitive mood of *hetoimazo* tells us the purpose for this action and that is to prepare a place for us. *Poreuomai* meant to go from one place to another having a specific purpose in mind. If used of a businessman, he was going from one town to the next for the purpose of business. Here we have Christ going on a **journey from the earth back to heaven for the purpose of once he gets there he is going to prepare a place for us**.

Hetoimazo meant to prepare something, to make ready, as in preparing a room for company who have been traveling and are going to say with you awhile. We do not have the temporary idea in view here, but one that is permanent. If we had the idea of an oriental father, whose son got married and is bringing his bride back to live on the father's estate, we would see the idea that all the father's staff and the son himself are doing everything they could to prepare a place for the son and his wife to live. And so it is with Christ and his Church, everything is being prepared, made ready, for when we get there!

Christ is personally preparing a separate "room", a dwelling-place in his Father's house for each one of us to live in eternally. He has decided, designed and built each dwelling-place to fit us perfectly. Our likes, our tastes, our personalities and what we will be doing in his kingdom will all be carefully reflected in our rooms - none will be the same. God is not only the architect and builder of the City, but the interior decorator as well.

Now if we take the 1,500 square miles as the encompassing land mass, then we have an area totaling 2,250,000 square miles. And if we take the idea of **celestial palaces** reaching miles up into the sky having 10,000's of people in each one of them, we see that we could easily fit billions of people into the land mass of the New City. This would be along the lines of the ancient cities having an external wall with all the inhabitants living within the walls, but each in their own home. You could also have palatial skyscrapers reaching a hundred miles up into the sky and still have a thousand miles to go.

If we take the **cubic form** of the New City, as some believe, then you can have the same thing, or you can have the people living in the external walls of the city, which would give them a dwelling-place that could be 400 wide, 100 feet tall and 216 feet deep! Their fronts would look out over the inner of the city at the Father and the Son, and the back would look out over the universe! Either way is fine with me, but I kind of like the celestial palaces reaching 100's of miles up into the sky.

A **place** is *topos*, which denoted a region, locality, or a room in a place that one occupies. *Hetoimazo* didn't mean to build them a place, but to **prepare** one. The New Jerusalem has always existed from a time we do not know, but has never been inhabited by people. Now Christ has gone back to this city to make it ready for us, but not us only, but the OT people of God as well. This is brought out by the 12 gates of pearl and the reference to Abraham waiting for this City. The word combination of *poreuomai* and *hetoimazo* was a common figure of speech in those days, (to go there and prepare a place), for sending someone ahead of the main group to prepare whatever it is that they were going to do; a picnic, a banquet, camping, etc.. Christ is going ahead of the main group to prepare a place for us.

These "rooms" will not be cubbyhole apartments, as we see today, but palatial in size and grandeur and beautifully appointed. They will be designed and appointed fitting our positions in God's celestial hierarchy and with the most beautiful of things. In addition to that, they will house our awards, our rewards, personal gifts to us from God and the wealth he promised us for eternity. Matthew 6:19,20, "*Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves **treasures in heaven**, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.*"

If our dwelling-places were in the **walls** of the city, and if the walls are 144 cubits thick, and depending on what standard of cubit is being used, 18", 20", or 22" inch cubit, then that would make the walls 216 feet - 288 feet deep. And if each room was 100 feet tall, the equivalent of a 10 story building, and 400 feet wide and 216 feet deep, then you could put 1,567,160,000 "rooms" on each wall with a total of over 6 billions "rooms"! So we can see that the New Jerusalem is not only beautiful beyond belief, but staggeringly spacious.

So whether we have a cube forming the city of Jerusalem with the people of God living in the walls of the city, or if we have the wall surrounding the city with all that palaces inside of it, (and remember, these palaces could go a hundred miles into the sky), with the believers living in them, either way we have something that is incomprehensible!

In keeping with the story about Priam, the king of Troy, the palace he lived in was a grand and beautiful place and in it there was the dwelling-place of the king himself, and a dwelling-place for his son, who was the rightful heir to the throne, and dwelling places for all the other sons and daughters and their spouses as well. And surrounding all that there was, then, the wall. So it's quite possible that the Oriental motif is how we can look at the New Jerusalem.

C. Christ is coming back to earth. v.3

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." - John 14:3 - και εαν πορευθω και 'ετοιμασω 'υμιν τοπον παλιν ερχομαι και παραληψομαι 'υμας προς εμαυτον 'ινα 'οπου εμι εγω και 'υμεις ητε.

1. "*And if I go and prepare a place for you,*" - *kai ean poreutho kai hetoimazo humin topon*. To **go** is the aorist active subjunctive of *poreuomai* and **prepare** is the aorist active subjunctive of *hetoimazo*. *Ean* plus the subjunctive mood introduces a third class condition of if something is true and it is. Where we have the condition stated in the protasis and the fulfillment in the apodasis. If I go away for the purpose of preparing a place for you, and I am going to be doing both, then I will come back for you. He sets the condition and personally fulfills it.

After all, if he is able to go to heaven, and he's doing that for the purpose of preparing a place for us there, then why wouldn't he come back? He has shown the desire, the will and the ability to carry out what he said he would do. If he has already shown his commitment towards us by coming from heaven to earth to die on the cross to pay the penalty for our sins, then why in the world wouldn't he come back and finish the rest of all that he has planned for us? If he has done the most for us in his death on the cross, then why wouldn't he make a place for us to live in eternally?

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 etc*. 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 γνωσκετε με και τον πατερα μου γνωσκετε αν και απ' αρτι γνωσκετε 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 ginokete 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 arist 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 iesous 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 *horao* and the second seen is the perfect active indicative of *horao*.

The word we have used here for **seeing** is *horao* and if we remember *horao* 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?" - *ou 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" - *ta rhemati ha ego lalo humin ap' emautou ou lalo ho de pater ho en emoi menon autos poiiei ta erga*. 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 aurist 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.

N. Asking God in Christ's name. v.14

"If ye shall ask any thing in my name, I will do it." - John 14:14 - εαν τι αιτησητε εν τω ονοματι μου εγω ποιησω. To **ask** is the aoist active subjunctive of *aiteo* and **do** is the future active indicative of *poieo*, which brings in the idea of **absolute certainty**. *Ean* plus the subjunctive mood indicates a third class condition, maybe we will and maybe we won't. But if we do ask the Father for anything in the name of Christ, then he will do it.

When God or his Son use the future active indicative of any verb it becomes a promise and in this passage we have the promise repeated for emphasis. Whatever we ask God in the name of his Son he will do it. As he said in Matthew 21:22, "*And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*"

In his name goes back to the idea found in a court of law or before a ruler. If one is standing before a ruler with a request, he is there in his own person; the idea of the individual's personal name identifies that person standing before the ruler. If the ruler has accepted that person, then he will grant the request of that person, and accepting that person means one has accepted his name.

Now let's say that another person has now come before the ruler with his request, but this person has no standing before the court. He can invoke his own personal identifying name all he wants to, but to no avail. But if he states the name of another person that the court or ruler has accepted, then his request will be granted. Hence this is why we ask God in the name of Jesus.

O. Love means obedience. v.15

"If ye love me, keep my commandments." - εαν αγαπατε με τας εντολας τας εμας τηρησατε. **Love** is the present active indicative of *agapao* and **will do** is the future active indicative of *tereo*. Here we have *ean* with the indicative mood of *agapao*, **if ye love me**. If you love me, if this is the condition, then if that's true, we will be keeping his commandments.

To **keep** is the future active indicative of *tereo*, which meant to keep, to guard, to protect and to observe. It had the idea, say in following a teaching, that a certain teaching was handed down to you, you obeyed it personally, you guarded it from error and handed it down to someone else.

The word for **commandments** is *entolē*, which meant to command, but it had the force of an official edict of a king. So it's quite a powerful word for command. It is found in the accusative plural, *entolas*, which tells us that it refers to all the commandments of God. Some people might associate this word with strictly the 10 commandments of God, **but it refers to all the commandments God has given his people to live by in the NT age.**

As Christ said in John 15:14, "*Ye are my friends, if ye do whatsoever I command (entellomai) you.*" There is much emphasis in the churches of America for Christians to become involved in their church programs and what the church believes, but somewhere along the line we have forgotten that we should be doing what the Lord tells us to do!

P. Another Comforter. v.16

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;" - John 14:16 - και εγω ερωτησω τον πατερα και αλλον παρακλητον δωσει 'υμιν 'ινα μενη μεθ' 'υμων εις τον αιωνα. **I will pray** is the future active indicative of *erōtaō* and **he shall give** is the future active indicative of *didōmi*.

To understand this concept one must first appreciate what their personal contact with the Lord did for them as they walked with him and talked with him everyday. Because he was physically with them he was their constant source of peace, comfort and from whom they derived their sense of security and protection. He also was there providing all their needs; his calming presence made them feel secure, protected, taken care of and peaceful.

Now he has told them he is going to go away back to heaven to be with his Father and in their minds all that he had provided for them, because of his physical presence, was going to go away with him! So they were obviously quite disturbed about this news. But here he now tells him that he is going to ask the Father that the Holy Spirit, whom he refers to as the Comforter, will be sent to them, and even though he is not there physically in their presence, he will be there through his Spirit!

1. The word **pray** is the future indicative of *erotao* and it meant to **ask**. *Proseuchomai* is the word for prayer, but *erotao* is the word for asking a request, actually asking a request between two individuals who are equal to each other. And in the future indicative it expresses the **certainty** of this action. When Christ gets back to heaven he is definitely going to ask the Father to send the Comforter to them.

He shall give is another future indicative, which expresses the certainty of the action at some point in time in the future, which also becomes a promise to us, which tells us that the Father is going to definitely grant his Son's request in this matter and he shall send the Holy Spirit to us, which took place on the Feast of Pentecost.

Another Comforter is *allon parakleton*. **Allon** is another of the same kind. The Holy Spirit is the 3rd member of the trinity, but he is still a comforter to us and even better in the sense that he will be able to indwell and comfort millions of believers at the same time all over the world, while the comforting Christ had for the disciples was on a localized level.

The word *parakletos* was used for two things. 1) for one who came alongside you to encourage, help and strengthen the believer. 2) as a defense attorney in a court of law. As believers we run the risk of letting the Word of God in these matters of just being words to us, while they should be life and our daily reality. Whatever it is that we go through in life, whether reversals, or loss, or health problems, or our death, or the death of someone close to us, it is the indwelling Holy Spirit who will provide for us everything we need to not only go through it and survive, but also to be victorious over the situation.

As Paul wrote in Philippians 4:13, "*I can do all things through Christ which strengtheneth me.*" Or, "I am strong for all things through Christ which in-strengthens me." This in-strengthening is provided to every believer in Christ through the indwelling Holy Spirit. This is the spiritual reality we need to focus on in our spiritual life, not our religious activities.

2. **That he may abide with you for ever** - *hina mene meth' humon eis ton aiona*. To **abide** is the present active subjunctive of *meno*, which means to abide or remain with someone. In the subjunctive mood, when coupled with the word *hina* we have a purpose clause being brought out where an action is being done for a purpose.

Christ petitioned the Father to give us the Holy Spirit, (he is given to all believers in Christ at the moment of their faith in Christ), and the Father granted that petition from his Son to the end he is given to all believers in Christ as a permanent gift and will be with us for all eternity. That's why we say that the Holy Spirit will indwell every believer in Christ forever, or into the never ending Age.

Q. The Spirit of truth. v.17

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." - John 14:17 - το πνευμα της αληθειας 'ο 'ο κοσμος 'ου δυναται λαβειν 'οτι ου θεωρει αυτο ουδε γινωσκει αυτο 'υμεις δε γινωσκετε αυτο 'οτι παρ' 'υμιν μενει και εν 'υμιν εσται.

1. *"Even the Spirit of truth; whom the world cannot receive"* - *to pneuma tes aletheias ho ho kosmos ou dunatai labein*. **Cannot** is the present passive indicative of *dunamoo*, which means to be able, or to have the power. The world is not able to receive him.

We want to note the defining characteristic here of the Holy Spirit and that is **truth!** He is the Spirit of truth. It is found in the genitive of relationship showing that there is a definite relationship that the Holy Spirit has with the truth of God's Word. But somehow concept is missed by those of the Pentecostal persuasion who attribute all their insane behavior to the Holy Spirit. They hoop and holler, the run around acting insane, they speak in "tongues" and they attribute all that to the Holy Spirit!

2. *"Because it seeth him not, neither knoweth him:"* - *hoti ou theorei auto oude ginოსkei auto humeis*. To **see** is the present active indicative of *theoreo* and **knoweth** is the present active indicative of *ginosko*. *Theoreo* has the idea of looking at something closer, to view it, a closer examination. It was used for watching the spectacle of the Greek stage.

The Greeks, like all unsaved people, wanted to put Christianity under the microscope, to examine it, they want to see it with their own eyes. They could do that in their religion where they could walk up to their temple mount, see the temple sitting on top, look at all their priests and priestesses walking around and finally go into the temple and see a statue of their god. But not so with Christianity where they could not see our God, or his Son, or the Holy Spirit; they had to believe.

And they don't know the true God. Because they are spiritually separated from God. 1 Corinthians 2:14, *"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."* They have "gods", but these are gods of their own making. They make them up of the imaginations of their own minds, and at the same time they don't want to know the true God. He has revealed himself in creation, but even in that they reject the idea of a Creator. Romans 1:20, *"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:"*

3. "But ye know him; for he dwelleth with you, and shall be in you" - *humeis de ginokete auto hoti par' humin menei kai en humin estai*. To **know** is the present active indicative of *ginosko*; **dwelleth** is the present active indicative of *meno*; and **shall be** is the future middle indicative of *eimi*. The middle voice here is the voice of benefit, which says that it will be to our benefit to have the Holy Spirit in us.

The word **para** denotes position alongside of something or someone, or alongside. The Holy Spirit is also called the *parakletos*, which means one who has been called alongside. They understood the meaning because if one came alongside you, it was to help you, strengthen you, provide for you, etc.. Or as it is put here to be a comforter to them.

So the Holy Spirit, at this point in the progression of things, was **alongside** the early disciples, but there was going to be a point in time when he would be universally given to all believers in Christ at the moment of their salvation and this was going to occur at the Feast of Pentecost some 50 days after the Lord's crucifixion.

The future tense shows that this was going to occur at some point in time in the future and it showed the certainty of this. Most definitely the Holy Spirit was going to be given to all believers in Christ. Some of the Apostles were shocked at first when they saw that the Spirit of God had been given to the Samaritans and Gentiles.

In you is *en humin*, which gets into the idea of universal distribution of the Holy Spirit to all believers in Christ, and it is still going on today. And we also notice the word *en* telling us that the Holy Spirit will be **in**, or indwell every believer. He would not come **upon** them as he did with the prophets, priests and kings of the OT, but now instead of being on he is going to be in permanently.

R. The Holy Spirit is Christ in us. v.18

"I will not leave you comfortless: I will come to you." - ουκ αφησω 'υμας ορφανους ερχομαι προς 'υμας.

1. "I will not leave you comfortless" - *ouk apheso humas orphanous*. To **leave** is the future active indicative of *aphiemi*, which meant to abandon, or to leave. The word **comfortless** is *orphanos* and is actually the word for **orphans**. He's saying that I won't leave you as orphans in the world. Being an orphan was about the scariest thing in people's minds concerning children.

Here they are in this huge world with so much harshness and violence going on and having no way to protect oneself or provide for oneself. Even we ourselves deep down inside of us is this fear of who is going to take care of me? This is something God promised he would never do to us. Hebrews 13:5, "*Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*"

2. "I will come to you." - *erchomai pros humas*. This is another promise that Christ made to them and us and that is, even though he is going away to be with his Father in heaven, he really hasn't left us because he sent his Spirit to live in us forevermore. That's why the Holy Spirit is also called the Spirit of Christ. Romans 8:9, "*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the **Spirit of Christ**, he is none of his.*"

S. He prophesies about going back to heaven. v.19

"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." - ετι μικρον και 'ο κοσμος με ουκ ετι θεωρει 'υμεις δε θεωρειτε με 'οτι εγω ζω και 'υμεις ζησεσθε.

1. "Yet a little while, and the world seeth me no more;" - *eti mikron kai ho kosmos me ouk eti theorei*. To **see** is the present active indicative of *theoreo*. Christ is referring to his imminent death on the cross and his return back to heaven. He walked around on earth for 40 days after his resurrection, but then was taken up into heaven.

2. "But ye see me:" - *hemeis de theoreite me*. Here the word for **see** is also in the present active indicative, but it is in the 2nd person plural of *theoreo*. The first clause has **see** as the 1st person singular to go with the world as the subject and now he switches to the 2nd person plural to denote that the apostles will see him. This is a present, but a futuristic present that denotes an action that is going to take place in the future, but it is referred to as being in the present due to the certainty of it all.

Christ is referring to his resurrection from the dead here and to the coming of the Holy Spirit to earth to dwell in their hearts. They will see him once again in his resurrection body and they will be able to "see" him as he lives in their souls through the indwelling Holy Spirit. The rest of the world did not have this grace shown to them, only to those who loved the Lord and believed on him.

3. "Because I live, ye shall live also." - *hoti ego zo kai humeis zesesthe*. The first word for live is the present active indicative of *zao*, 1st person singular, and the second word for live is the future active indicative of *zao*, 2nd person plural. Because I live, you all will live also.

And why is that? After Christ paid the penalty for our sins, it was necessary for him to rise from the dead and ascend into heaven, whereby he would be accepted by the Father and enter into his ministry as our High Priest! All of that was necessary to guarantee that we would rise from the dead, be given a new body, and be accepted by the Father. That's why we will live also! We are so connected to Christ.

T. We will know he is in the Father. v.20

"At that day ye shall know that I am in my Father, and ye in me, and I in you." - John 14:20 - εν εκεινη τη 'ημερα γνωσεσθε 'υμεις 'οτι εγω εν τω πατρι μου και 'υμεις εν εμοι καγω εν 'υμιν.

To **know** is the future middle indicative of *ginosko*. **That day** refers to the time when the Holy Spirit will be given to the Apostles on the Feast of Pentecost. When the Holy Spirit indwells them, then they will know for certain that Christ is in the Father, and that they are in Christ and that Christ is in them! We have this same assurance for all believers in Christ today that Christ is in us, we are in Christ, and that Christ is in the Father and the Father is in Christ. We believers, now, are all one with God!

U. To love Christ. v.21

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." - John 14:21 - 'ο εχων τας εντολας μου και τηρων αυτας εκεινος εστιν 'ο αγαπων με 'ο δε αγαπων με αγαπηθησεται 'υπο του πατρος μου και εγω αγαπησω αυτον και εμφανισω αυτω εμαυτον.

The word for **hath** is the present active participle of *echo*, the word for **keepeth** is the present active participle of *tereo*, the word for **loveth** is the present active participle of *agapao*, the next word for **love** is the future passive indicative of *agapao*, the third word for **love** is the future active indicative of *agapao*, and the word for **manifest** is the future active indicative of *emphanizo*.

As we have seen the word for **commandments** is *entolē*, which meant to command, but it had the force of an official edict of a king. So it's quite a powerful word for command. It is found in the accusative plural, *entolas*, which tells us that it refers to all the commandments of God. Some people might associate this word with strictly the 10 commandments of God, **but it refers to all the commandments God has given his people to live by in the NT age.**

We want to notice here that the Lord does not bring out any ideas concerning personal feelings, as far as love is concerned with him. He defines **love** as the keeping of his commandments! He says, the one that has my commandments and keeps them, he is the one that loves Christ. Remember, love in the ancient Semitic world was not defined by a feeling, but by loyalty and actions! He then goes on to say that the one loving me is the one who will be loved by his Father.

John's writings were simple, but profound. His Greek was simple and what he had to say was simply stated, but it was so profound in its impact. He cuts through all the religiosity here and any chance of self deception where people might convince themselves they love the Lord, when they really don't. **He defines *agape* love here as an action of obedience to Christ not a feeling.**

To **manifest** himself is *emphanizo*, which meant to appear, to manifest, to demonstrate, to make visible, to clearly see, but it doesn't say in what sense he does this at this point.

V. The question of manifestation. v.22

"*Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?*" - John 14:22 - λεγει αυτω ιουδας ουχ 'ο ισκαριωτης κυριε τι γεγονεν 'οτι 'ημιν μελλεις εμφανιζειν σεαυτον και ουχι τω κοσμω. The word **is** is the perfect active indicative of *ginomai*. The word **wilt** is the present active indicative of *mello*. And the word **manifest** here is the present active infinitive of *emphanizo*.

Judas heard what he had to say about manifesting himself to them, but he also noted that he didn't say **how** he was going to do this! Lord how is it going to come to be that you intend to manifest yourself to us? Is he going to visibly appear to them in some way different than what he is already doing? Or is he going to do this in some other way?

W. The indwelling of the Father and the Son. v.23

"*Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*" - John 14:23 - απεκριθη 'ο ιησους και ειπεν αυτω εαν τις αγαπα με τον λογον μου τηρησει και 'ο πατηρ μου αγαπησει αυτον και προς αυτον ελευσομεθα και μονην παρ' αυτω ποιησομεν.

The passage begins with the 3rd class condition of **if** where we have the concept that if something is true, maybe it is and maybe it isn't. What determines if something is true is brought out by the 2nd clause of he will keep my words. If a man loves me, then he will keep my words, or it will be manifested by him keeping my words.

X. Not keeping Christ's words. v.24

"He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." - John 14:24 - 'ο μη αγαπων με τους λογους μου ου τηρει και 'ο λογος 'ον ακουετε ουκ εστιν εμος αλλα του πεμψαντος με πατρος.

The one that does not love me does not keep my words, which is as clear as it can get. Then he goes on to say that the words, or doctrines, that he is giving them come not from him but the Father. As we see, the Word of God comes from the Father Creator to his Son, and from his Son to his communicators. **The rejection of doctrinal teaching of a Pastor-Teacher is the rejection of both the Son and the Father.** Luke 10:16, *"He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."* NIV *"Whoever listens to you listens to me; whoever rejects you rejects me; but whoever rejects me rejects him who sent me."*

Y. The Word being communicated through Christ. v.25

*"These things have I spoken unto you, being yet present with you." - John 14:25 - ταυτα λελαληκα 'υμιν παρ' 'υμιν μενων. Spoken is the perfect active indicative of *laleo*. To be **present** is the present active participle of *meno*.*

These things, these doctrines I have spoken to you. *Meno* meant to abide or to remain with someone, so we have while I was abiding with you, so we have these doctrines I have communicated to you while I was abiding with you.

Z. The Holy Spirit now is going to be instructing them. v.26

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." - John 14:26 - 'ο δε παρακλητος το πνευμα το 'αγιον 'ο πεμψει 'ο πατηρ εν τω ονοματι μου εκεινος 'υμας διδαξει παντα και 'υπομνησει 'υμας παντα 'α ειπον 'υμιν.

1. *"But the Comforter, which is the Holy Ghost, whom the Father will send in my name," - ho de parakletos to pneuma to hagion ho pempsei ho pater en to onomati mou. To **send** is the future active indicative of *pempo*.*

We notice that the KJV has translated this as the Holy Ghost, but the Greek has it as *to pneuma to hagion*, which is the Holy Spirit. The reason for this is that the translation team, which worked on the translating of the original languages into English, used the word ghost instead of spirit. The word ghost really spoke of the soul of a dead person, or a disembodied spirit. It is clear that this is not the word used to define the 3rd member of the Godhead.

The word to **send**, *pempo*, was used to send something to someone, or to send someone to someone else, to send someone as a judge, to send someone as a representative. It denotes the act of ending and that there is a purpose for sending. The Father is going to send the Holy Spirit to these disciples, and all other believers in Christ, to be their and our comforter. He will not only be **with** us throughout our lives here on earth, but he will also be **in** us. And not only will he be with us and in us in this life, but also for all eternity! The **name** of Jesus restricts this whole action of whom the Holy Spirit will be going to; he is sent only to believers in Jesus Christ.

2. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." - *ekeinos humas didaxei panta kai hupomnesei humas panta ha eipon humin. Ekeinos* is this one, this one he will teach you all things and bring all things to remembrance.

The Holy Spirit is the One who help us recall the doctrine we have learned when we need it to apply to what we're going through, which implies that we need to have the doctrine first and he will also give us the words to say at the time we need to say them. Matthew 10:19, "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak."

AA. The Peace of Christ. v.27

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." - John 14:27 - *ειρηνην αφημι υμιν ειρηνην την εμην διδωμι υμιν ου καθως ο κοσμος διδωσιν εγω διδωμι υμιν μη ταρασσεσθω υμων η καρδια μηδε δειλιατω.*

1. "Peace I leave with you" - *eirenen aphiem i humin.*

The Greek word for **peace** is *eirene* and it has the same meaning as its OT counterpart, *shalom*. Both words have the same meanings of: an inner mental state of tranquility, a state of ceased hostilities and personal prosperity in the areas of health, relationships and finances. *Shalom* comes from the root *thamim*, which has the idea of completeness. This indicates that the soul of the believer is not complete without peace.

The word for **leave** is *aphiem i*, which means to send, to send forth, or to leave behind. When the believers were with the Lord they enjoyed his presence and his peace, but what were they going to do when he went back to heaven? He addresses this problem in the passage, (and others), by telling them that he was going to send to them the Holy Spirit, who would dwell in them, and the peace of the living God would be there for them every day. The peace of God is found in the Holy Spirit.

To you is *humin* in the dative case, the dative of advantage, which tells us that it is to our advantage, to our benefit to have Christ's peace in us. It is of no benefit to the believer's soul to have fear, worry and anger present; it is only the peace of God that benefits us.

2. "My peace I give to you" - *eirenen ten emen didomi humin.*

To **give**, *didomi*, does mean to give, but in the context of a king, it meant to grant something to someone. It had the aspect of a legal transaction whereby somebody was given something as a gift

and that it was permanent with the recipient now possessing it as his or her own property. The gift Christ has granted to us is his own peace and he has given it only to us and not the world.

And **my peace** is so significant because it tells us that this peace he has given to us is not just a brand, or type of peace individually created and supplied to the church, but that **it is the very peace of Christ himself!** It is the same tranquility that Christ possessed and experienced on earth and still is experiencing today, some two thousand years later, and that it is the same tranquility that the Father and the Holy Spirit experience continually.

3. *"Not as the world giveth, give I unto you." - ou kathos ho kosmos didosin ego didomi humin.*

As is the word *kata* and it has the idea of vertical expression, such as down from something. Often it speaks of a norm or standard, or according to a standard, but here it is **a peace coming down from the World System**. The word peace is omitted in this passage because it has already been supplied in the first statement, *"My peace I give to you. I do not give (peace) to you as the World gives."* What this tells us **is that there is a concept of peace found in the world system**; it comes down from the cosmos to the inhabitants of the earth. All of us have been so focused on the concept of Christ's peace, and our own, (and remember it became our peace when he gave it to us), that we have been ignorant of, or oblivious to the fact that there is a peace found in the world system.

But make no mistake about it **the peace of Christ is infinitely superior to the peace that the world has to offer**, but there still is a concept of peace found in the world. **This peace is more along the lines of the absence of inner conflict, but the absence of something is not the same as the presence of something**. Keeping, or pushing negative things out is not the same as having a positive thing in. It's an empty dead peace, not like the peace of Christ, which is so rich, so full, and so full of life and light and energy. It's like dead water cells versus living water; it's like dead food versus food full of nutrition and energy; it's like empty dead words versus words that are full of energy, power and life! But **the absence of inner conflict is not to be confused with the presence of the peace of Christ**.

The peace from the world comes down from the world system and it does this **by means of the various religious systems that the world has to offer**. Every religious system has a peace to offer to its adherents; the New Age does, Buddhism does, Islam does, Confucianism does, Catholicism does, even various forms of legalism have a "peace" to offer. The Being at the head of this world system is Satan himself, the devil, Lucifer. He is the god of this age, the ruler of the world system, and the god that people worship in their religions. And his system of worship does provide a peace to those who worship him through these various systems. **But the peace that he has to offer is a dead peace and cannot compare to the peace of Christ that is so rich and so full of life**.

It's an interesting phenomenon but if one has ever visited the sites of oriental temples, or Catholic shrines and churches, an interesting thing is experienced and that is there is a "peace" that is experienced as one walks through their courtyards and gardens. But this is the peace that is found in the world, that the world has to offer, a barren peace; it is not the peace that comes from Christ!

This angel, who thinks he is god, has set up his own religious system here on earth as a counterpart and substitute for the true worship of the true God. But try as hard as he can, it will never come close to approaching what God has and has to offer. But there is a peace found in his world system; it's found in his religious systems; it's found in music; it's found in natural settings and it's found in certain drugs.

But nothing can compare to the peace of Christ that he has given to those who trust him as their Savior. It is the very tranquility of soul that the Father, son and Holy spirit have had for all eternity, and we can experience it in our souls as we live by faith in the word in the filling of the Holy Spirit in the sphere of the new nature.

Peace, *eirene*, does refer to prosperity and ceased hostility; it even means to be quiet, but what it speaks of here and throughout the NT is **inner tranquility where the soul is so calm that nothing bothers it**; a kind of a “cheery calm” that has absolutely no fear, no worry and no mental attitude sins of any kind, giving the believer such as a sense of well-being that the present and the future to him are all one moment in time and it is all wonderful.

We can try to explain peace; we can try to define it, but all attempts are woefully lacking, for it passes all understanding. It’s a transcendental experience that one cannot really define or understand; we’ve all tried, but we can’t. It goes beyond the realm of understanding, because **peace is something that must be experienced!** You know when you have it and you know when you don’t. And you know that you want to have it every moment of your existence.

4. “*Let not your heart be troubled, neither let it be afraid.*” - *me tarassestho humon he kardia mede deiliato.*

Christ bestows on his disciples something more than a wish for peace, which was a common expression in their farewells, but actually **bequeaths to them his peace**. He has the power to do this, to actually give them his peace. And taken as a whole his peace becomes the antidote for all of the poisonous ills of this evil world that we live in. Peace is the antidote that we must drink to offset the ills of living in this evil world, with its stress, pressure, problems, discord, responsibility, suffering, worry, fear, emotional turmoil, relationship difficulties and apostasy of a nation.

Tarasso meant to be agitated, disturbed, confounded, unsettled, stirred up, and thrown into a state of disarray, agitation of the soul, to stir up the heart with negative emotions. Includes also the idea of old garbage in the soul that has died and settled to the bottom and is now stirred up muddying the calm clarity of the emotions.

In the passive voice it meant to become terrified, afraid, to be emotionally disturbed. These believers have become this way because Christ has taken them out of the world unto himself, thereby isolating them from the world, and now he is going to go away leaving them all alone in the world! Negative emotions now flood their souls, everything is disturbed, they are all shook up and fear is just one of these emotions, **and he gives to him his provision of peace**.

The word for **afraid** is *deiliao* which is one of the words for fear, but with a view toward timidity or cowardice. **Faced with the prospect of being all alone in the world without the Lord**, like parentless children, in a world that hates Christ, and having the one that you love leave you to go to another place is understandable that their hearts are fearful, agitated, disturbed with all kinds of things going on in their minds, with fear one of them. But such a kind of fear that would cause them to be afraid, to shrink back. It’s like they would want to go run and hide, but Christ’s antidote for the poison of fear is his peace. So he tells them to stop being agitated and afraid for his peace will take care of it all.

In the original we have the present passive imperative of *tarasso*, which is a command to stop letting their hearts be troubled, and the present active imperative of *deiliao*, which is a command to stop being afraid. *Deiliao* is the kind of fear that holds us back from doing what we want to do. Christ commands us because his peace can handle the problem and settle our hearts. **When the emotions become disturbed or agitated, due to something that threatens our safety or well-being, then they produce the feeling of fear. It is the peace of Christ, though, that calms them down.**

BB. In the Spirit of Christ. v.28

"Ye have heard how I said unto you, I go away, and come (again) unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." - John 14:28 - ηκουσατε 'οτι εγω ειπον 'υμιν 'υπαγω και ερχομαι προς 'υμας ει ηγαπατε με εχαρητε αν 'οτι ειπον πορευομαι προς τον πατερα 'οτι 'ο πατηρ μου μειζων μου εστιν.

Heard is the aoist active indicative of *akouo*; **go away** is the present active indicative of *hupago*; **come** is the present middle indicative of *erchomai*; **love** is the imperfect active indicative of *agapao*; **rejoice** is the aoist passive indicative of *chairō*; and **go** is the present middle indicative of *poreuomai*.

The word **again** is not in the original, but has been inserted by the translators for whatever their reason, probably an eisegesis idea going on there, but they did put it in italics to let us know what they did. The passage reads as, "I am going away and I am coming to you". Now some have thought that this speaks of the 2nd Advent, but what he probably has in mind is that he is coming to them in the 3rd person of the trinity, the Holy Spirit, when he comes to earth.

To **go away** is to go in the sense of leaving a person's presence. He was in their presence physically, but very soon he was going to continue on in his journey, which was to take him back to the Father in heaven. He states this in, *"I go (poreuomai) to the Father"*.

If you love me, which they did, is not to set up a rigid condition of something, but more of a playful way of reproaching their sadness. If you were loving me, then you would be rejoicing. Why? Because he was going to go back to his Father and send the Holy Spirit down to them! So then he would be present inside of every one of them through the Spirit of Christ.

"If you were loving me, you would be rejoicing, because I said, I am continuing on my journey unto the Father: for my Father is greater than I." They should be happy because one Christ went back to heaven and was accepted by the Father and would send the Holy Spirit down to earth to indwell all of them, then they would be able to experience the joy that Christ has.

CC. Really believing on that day. v.29

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe." - John 14:29 - και νυν ειρηκα 'υμιν πριν γενεσθαι 'ινα 'οταν γενηται πιστευσητε. **Told** is the perfect active indicative of *eipon*; **come to pass** is the aoist middle infinitive of *ginomai*; **come to pass** is the aoist middle subjunctive of *ginomai*; and **believe** is the aoist active subjunctive of *pisteuo*.

Before he left to return to his Father he told them that this was going to happen. One can only imagine the negative impact that would have happened, if he did not do this. What if he suddenly disappeared without telling them anything? Their minds would have concocted all sorts of ideas. Before it come to pass refers to his departure back to heaven.

And the 2nd come to pass is referring to this event, but at the same time he also told them he was sending the Comforter to them, who would be with them forever. *Hina plus the subjunctive mood introduces a purpose clause*, which tells us that something is being done for a purpose. He's telling them these things for the purpose that they might believe him when he does return to heaven. And the coming of the Holy Spirit to earth and the universal indwelling of all the believers was the cap on all that. In other words, their faith would be completely assured.

DD. The prince of this world. v.30

"*Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.*" - John 14:30 - ουκ ετι πολλα λαλησω μεθ' υμων ερχεται γαρ 'ο του κοσμου τουτου αρχων και εν εμοι ουκ εχει ουδεν. **Talk** is the future active indicative of *laleo*; **cometh** is the present middle indicative of *erchomai*; and **hath** is the present active indicative of *echo*.

The word for **prince** here is *archon* and it refers to the highest order of fallen angels. It is the word used for principalities in Ephesians 6:12, "*For we wrestle not against flesh and blood, but against principalities, (arche), against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*"

Satan is the fallen angel that rules over the entire world, which includes the categories of government, finances, the military and religion. Ephesians 2:2, "*Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*" Ephesians 3:10, "*To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,*" 2 Corinthians 4:4, "*In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*"

When the Lord says he has nothing in me, the modern way of viewing that expression is that he has nothing on me. There was nothing wrong that Christ had ever done; he was sinless. He was sinless in his humanity and in his acts in life, so there was nothing that Satan had on him that he could use against the Lord.

EE. Christ's commands come from the Father. v.31

"*But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.*" - John 14:31 - αλλ' ινα γνω 'ο κοσμος 'οτι αγαπω τον πατερα και καθως ενετειλατο μοι 'ο πατηρ 'ουτως ποιω εγειρεσθε αγωμεν εντευθεν. **Know** is the arist active subjunctive of *ginosko*; **love** is the present active indicative of *agapao*; **gave me commandment** is the arist middle indicative of *entellomai*; **do** is the present active indicative of *poieo*; **rise** is the present middle imperative of *egeiro*; **let us go** is the present active subjunctive of *ago*.