

Lesson 49
The Last Week – 4/3/30 AD, 14 Nisan Tuesday after Sundown

In the last lesson it was Tuesday evening the 14th of Nisan the first part of the Jewish day on which the Passover Lamb was to be slain. The disciples had gathered in an upper room of the house which probably was the home of John Mark's parents. They had gathered for dinner, but before that started, we saw Jesus wash the feet of His disciples. After that was done, they had dinner. At the conclusion of that, Jesus shared out the wine from His cup. Then He broke bread (it would have been unleavened bread) and shared it. Afterward Jesus made clear that one of them would betray Him. He also quietly indicated that it would be Judas Iscariot. At that point Judas left the room to go to the High Priests' residence to betray where Jesus was. We take up the story there. They were still in the upper room.

John 13:31-32 When he was gone, Jesus said, **“Now is the Son of Man glorified and God is glorified in him. If God is glorified in him, God will glorify the Son in himself, and will glorify him at once.**

The “now” began Jesus' hour of darkness, when events would be in Satan's hand. Contrary to Satan's expectations, that hour of darkness and the horrible death that came with it wouldn't destroy God's plan. Satan had thought that it would destroy God's plan. Instead, it would fulfill it. Instead of defiling God's promise and His Messiah, it would glorify both the Son and the Father.

John 13:33 **“My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come.”¹**

Jesus had told the unbelieving Jews this about His death twice before as recorded in John:

John 7:34 “You will look for me, but you will not find me; and where I am, you cannot come.”

John 8:21 “Once more Jesus said to them, ‘I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come.’”²

John 13:34 **“A new command I give you: Love one another. As I have loved you, so you must love one another.**

This wasn't new in its thrust, but it was new in its precise wording. Leviticus had said much the same thing:

¹ *The Bridegroom in the Song of Songs, who was a figure of Christ, also said this in Song of Songs 3:1, 3:2, and 5:6.*

² *In one sense this was also true in that the Jews would continue to look for their Messiah. However, He had already come, and they had rejected Him. As such they would never find Him.*

Leviticus 19:18 “Do not seek revenge or bear a grudge against one of your people but love your neighbor as yourself. I am the LORD.”

Jesus had affirmed this as one of the laws on which all the others stood:

Matthew 22:37-40 “Jesus replied: ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’³ All the Law and the Prophets hang on these two commandments.”

John later expanded on this in his first epistle in 1 John 2:6-10. Its essence is stated in verse 6 of that passage:

1 John 2:6 “Whoever claims to live in him must walk as Jesus did.”

John 13:35 **By this all men will know that you are my disciples, if you love one another.”**

This was to be the mark that distinguished Christians if they imitated Christ. Unfortunately, like Israel’s failure to keep the Law of Moses, most Christians have failed to keep this “new command.”

John 13:36 **Simon Peter asked him, “Lord, where are you going?” Jesus replied, “Where I am going, you cannot follow now, but you will follow later.”**

Peter interrupted Jesus with the question; “Where are you going?” The answer to this question was that Jesus was going to the Father. That would only be finally accomplished when He ascended to Heaven forty days after His Resurrection. Subsequently, Jesus and His disciples discussed what He meant by saying “Where I am going, you cannot follow now, but you will follow later.” Five times He told them that He was going back to the Father, but they never really understood.

John 13:37 **Peter asked, “Lord, why can’t I follow you now? I will lay down my life for you.”⁴**

It appears that it had finally actually dawned on Peter that Jesus was about to die.⁵ Here He swore He would die with Jesus. This fulfilled the figure of what had happened exactly one year

³ *Leviticus 19:18*

⁴ *It was exactly one year to the day since the incident in the boat where Peter tried to come to Jesus walking on the water, but instead faltered in his faith and sank into the waves.*

⁵ *Jesus had already told them many times He would die in Jerusalem. It is recorded ten times in Scripture (Matthew 16:21, 17:23, 20:18-19, 26:2, Mark 8:31, 9:30, 10:33-34, Luke 9:22, 18:31, 24:6).*

before when Peter tried to walk to Jesus on the water. Peter repeated this boast about laying down his life later when Jesus predicted that they would all fall away.

John 13:38 Then Jesus answered, “Will you really lay down your life for me? I tell you the truth, before the rooster crows, you will disown me three times!

Here Jesus accurately predicted Peter’s failure which would happen early the next morning.

Matthew 26:30 When they had sung a hymn, they went out to the Mount of Olives.

Mark 14:26 When they had sung a hymn,⁶ they went out to the Mount of Olives.

They probably sang a Psalm. This underscores the importance of music in our walk. Paul later commented on that in Colossians:

Colossians 3:16 “Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.”

The actual going out to the Mt. of Olives didn’t seem to take place until after Jesus’ discourse in John 15 and 16 and Jesus’ long prayer recorded in John 17. At that point it is recorded in John:

John 18:1 “When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley.”

Matthew 26:31a Then Jesus told them, “This very night you will all ~~fall away~~ *be offended (alienated)* on account of me,

Mark 14:27a “**You will all ~~fall away~~ *be offended (alienated)*,**” Jesus told them,

After singing, and as they were getting ready to go, the following exchanges took place. We know that they didn’t go out the door until John 14:31 when Jesus said, “Let us leave.” The verb which the NIV translated “will fall away” is the Greek word σκανδαλίζω {skän-dä-lē'-zō} which literally means “to be offended by” or “to be caused to stumble because of.” The idea here was that all the disciples would be tempted to disassociate themselves from Jesus because of what was happening to Him. They would be mortally offended in their sense of who they were. They had just been debating which of them would be the greatest in human terms because of their association with Jesus, and they would shortly see Jesus Himself degraded as far as any human could be. In a sense, that degradation would happen to all of them at that sight. However, in the way they each reacted to Jesus’ degradation, they were quite different. Peter

⁶ The Greek verb here is ὑμνέω {hüm-ne'-ō} which means “to sing a hymn.” That is derived from the Greek noun ὕμνος {hü'm-nos}.

put up a brave front at the beginning by brandishing a sword. He then had the courage to follow the Lord to the High Priest's house. However, he eventually denied Jesus while he was only a few feet from Jesus and Jesus could both hear and see the denial. Peter then fled. He had recovered by Sunday morning three days later. Nine of the disciples simply fled the Garden. However, after all of Jesus' trials, they were able to follow the execution party at a distance and watch the crucifixion. They never put themselves at risk of being identified with Jesus and arrested. John followed Jesus at a distance from the Garden, but then entered the compound of the High Priests Annas and Caiaphas. He then stayed with Jesus through every trial, right up to the very last. However, there can be no doubt that, despite his courage and fidelity, even John's faith was devastated. John himself recorded that he didn't believe Mary Magdalene's report that Jesus had risen from the dead until he had personally seen Jesus in the upper room (John 20:8-22).

Matthew 26:31b for it is written: “I will strike the shepherd, and the sheep of the flock will be scattered.’

Mark 14:27b “for it is written: “I will strike the shepherd, and the sheep will be scattered.’

Here Jesus quoted from Zechariah:

Zechariah 13:7 “‘Awake, O sword, against my shepherd, against the man who is close to me!’ declares the LORD of Hosts. ‘Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones.’”

In Scripture, the sword is often used as a metaphor for the cross. Luke recorded how Simeon prophesied the grief that would overtake Mary at the foot of the Cross:

Luke 2:34-35 “Then Simeon blessed them and said to Mary, his mother: ‘This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed. And a sword ⁷ will pierce your own soul too.’”

Matthew 26:32 But after I have risen, I will go ahead of you into Galilee.”

⁷ *This verse helps establish the fact that the cross is identified figuratively as a sword. See also Isaiah 27:1 “In that day, the LORD will punish with his sword, his fierce, great and powerful sword, Leviathan (Satan) the gliding serpent, Leviathan the coiling serpent; he will slay the monster of the sea.” Also remember that after the fall, the way of the First Adam to the Tree of Life was guarded by a flaming sword: Genesis 3:24 “After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.” Jesus became the Tree of Life after overcoming that sword (the Cross),*

Mark 14:28 **But after I have risen, I will go ahead of you into Galilee.”**

This was information that the angel at the Tomb later gave again to the women who had gone there on Sunday morning (Matthew 28:7, Mark 16:7). This is another demonstration of how incompletely the Disciples listened to what Jesus told them. I suspect this echoes the LORD’s experience with each one of us.

Luke 22:24 **Also a dispute arose among them as to which of them was considered to be greatest.**

It seems to me as likely that this dispute was an outgrowth of the discussion of who was the traitor. From discussing who was the most unworthy among the disciples, they might have digressed to who was the greatest. This probably wound up centering around Peter. After all, Peter was one of the three (Peter, James, and John) who were included in the inner circle. Peter was the first one who acknowledged that Jesus was the Christ. Later, as recorded in Acts, Peter was always the most outspoken while John stayed in the background. Peter would show his aggressiveness later that night when he used his sword to strike off the ear of the High Priest’s servant. Peter seemed to be the leader among the disciples. It was undoubtedly Peter to whom the Lord mainly directed His reply here. The Lord was preparing Peter for his great failure. Peter’s self-esteem was about to be shattered. Satan’s most pernicious weapon is always arrogance. Satan was the one that perfected arrogance.

Luke 22:25-26 **Jesus said to them, “The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors.**

While the NIV translation is accurate, I think the New Living Translation catches the sense of it better. That translation is: “Jesus told them, ‘In this world the kings and great men lord it over their people, yet they are called ‘friends of the people.’”

Luke 22:26 **But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves.**

This wasn’t the first time Jesus had taught this lesson. He had taught it almost a week earlier while they were on their way to Jerusalem from Jericho:

Matthew 20:25-28 “Jesus called them together and said, ‘You know that the rulers of the Gentiles lord it over ⁸ them, and their high officials exercise authority over them. Not so with you.⁹ Instead, whoever wants to become great among you must be your servant, and whoever

⁸ *The Greek word here is κατακυριεύω {kă-tă-kü-rē-yü'-ō} which means to hold under subjection. In Acts 19:18 it is used to describe the activity of a man who is astride another and beating him.*

⁹ *All the disciples seemed to still be laboring under the worldly idea of greatness. Indeed, it is Satan’s idea of greatness. God’s true glory does not lie in His power, but in His love. In Satan’s*

wants to be first must be your slave-- just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” Also recorded in Mark 10:42-44

Luke 22:27 For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.

He had just demonstrated the kind of greatness He was talking about when He had stripped down at the table and performed the office of a servant while washing their feet.

Luke 22:28 You are those who have ~~stood by~~ abided by me in my trials.

Their greatness wouldn't be measured by their human talents. They would all be considered great because they had been identified with Christ through faith.

Luke 22:29 And I confer on you a kingdom, just as my Father conferred one on me,

Because of their identification with Christ, all of them would be co-heirs with Christ of a Kingdom:

Romans 8:16-17 “The Spirit himself testifies with our spirit that we are God’s children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

Luke 22:30 so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.

All of them would sit on thrones and be great, not because of who they were, but because of who Christ was.

Luke 22:31-32 “Simon, Simon, Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”

This confirms my contention that Simon Peter had been the focus of the disciples’ dispute. He undoubtedly had his head turned by being considered the greatest. This was Satan sifting him. Jesus was about to bring him back to reality and humility.

Matthew 26:33 Peter replied, “Even if all fall away on account of you, I never will.”

Mark 14:29 Peter declared, “Even if all fall away, I will not.”

famous statement of his ambition (Isaiah 14:13-14), it never occurred to him to emulate God’s love.

Peter reiterated his previous boast only this time in a worse context. He wouldn't just be faithful; he would be more faithful than all the rest.

Matthew 26:34 **“I tell you the truth,” Jesus answered, “this very night, before the rooster crows, you will disown me three times.”**

Mark 14:30 **“I tell you the truth,” Jesus answered, “today—yes, tonight—before the rooster crows twice ¹⁰ you yourself will disown me three times.”**

Luke 22:34 **Jesus answered, “I tell you, Peter,¹¹ before the rooster crows today, you will deny three times that you know me.”**

The Gospel of John had also recorded that Jesus had said earlier to Peter: John 13:38b “Before the rooster crows, you will disown me three times.”

So, there are two versions. John, Matthew, and Luke say, “before the rooster crows, you will disown me three times.” Mark says, “before the rooster crows twice you yourself will disown me three times.” The question must arise: Do these two versions necessarily contradict each other? I don't think they do. We know that the accounts of what Jesus said are rarely actually verbatim, word for word. The Sermon on the Mount can be read in ten minutes, but I can guarantee you that when Jesus addressed the crowd of thousands who had walked from miles around to hear Him, He didn't talk for just ten minutes. Many of the words He actually said were omitted. Only the essence and core of what He said was written down.

When Matthew, Luke, and John recorded the account of Jesus' warning to Peter, their main point was that Jesus predicted that when a rooster crowed Peter would be reminded of Jesus' previous prophecy. Their accounts didn't say that it would be before “the first rooster crows.” They said it would be before “a rooster crows.” Whether it was the first early rooster to crow that reminded Peter of what he had done, or whether it was the second rooster which crowed doesn't make any difference to the accuracy of their accounts. A rooster crowed and Peter remembered Jesus' prophecy. However, Mark did make it clear that it was after the second rooster crow that Peter remembered. Why did Mark add that detail? Remember, the original remark was addressed to Peter. Mark had been associated with Peter for years and had no doubt heard the more detailed account of the incident from Peter himself. Peter may have taken great pains to recount the events exactly as he had experienced them. In deference to Peter, Mark wrote down exactly what he had heard from Peter.

¹⁰ *Some early manuscripts don't have “twice” here. However, it is in both the Textus Receptus and the Alexandrian Codex Sinaiticus.*

¹¹ *Interestingly, this was the only time the Bible records that Jesus addressed him as “Peter.” Every other time he was called “Simon.”*

Matthew 26:35 But Peter declared, “Even if I have to die with you, I will never disown you.” And all the other disciples said the same.

Mark 14:31 But Peter insisted emphatically, “Even if I have to die with you, I will never disown you.” And all the others said the same.

Luke 22:33 But he replied, “Lord, I am ready to go with you to prison and to death.”

Peter had acknowledged Jesus as the Son of God (Matthew 14:33, Matthew 16:16). He had heard the Father call Jesus “my Son” on the Mount of Transfiguration (Mt. Hermon). Instead of humbly accepting what Jesus had said, Peter disagreed with Him.

Luke 22:35 Then Jesus asked them, “When I sent you without purse, bag or sandals, did you lack anything?” “Nothing,” they answered.

Jesus decided to ignore Peter’s remark. Instead, He addressed the disciples as a group. Instead, He warned them to prepare for the three days of desperation that were coming.

Luke 22:36 He said to them, “But now if you have a purse, take it, and also a bag; and if you don’t have a sword, sell your cloak and buy one.

The purse and the bag would all be useful as they tried to hide themselves from the authorities for the next three days. However, I think Jesus’ reference to a sword was meant to be figurative, in the sense of:

Ephesians 6:17 “Take the helmet of salvation and the sword of the Spirit, which is the word of God.

Hebrews 4:12a “For the word of God is living and active. Sharper than any double-edged sword.”¹²

The real defense they would need in their souls against Satan’s lies was the sword of the Word.

Luke 22:37 It is written: ‘And he was numbered with the transgressors’; and I tell you that this must be fulfilled in me.¹³ Yes, what is written about me is reaching its fulfillment.”

Here Jesus quoted from that great Messianic passage, Isaiah 53, which we studied in depth in lesson 42. This verse, Isaiah 53:12, was quoted in Mark 15:28 and Luke 22:37 and referred to the fact that Jesus would be tried as a criminal. This was also symbolic of the greater fact that Jesus took on Himself all the sins and transgression of all mankind.

¹² See also Revelation 2:12 and Psalms 55:21

¹³ This confirms that Isaiah 53 was speaking about Jesus.

Luke 22:38a **The disciples said, “See, Lord, here are two swords.”**

The disciples misunderstood Jesus’ reference to a need for a sword and produced two physical ones. Clearly, one of them must have belonged to Peter. He used it later that night and Jesus rebuked him.

Luke 22:38b **“That is enough,” he replied.**

Jesus later demonstrated that they didn’t need physical swords for defense. In John 18:5 Jesus Christ used two words from His mouth. Those words knocked the whole arresting party face down unwillingly. Like Moses at the “burning tree,” they were standing on “Holy Ground.” The two words were (in the Greek translation) *εγώ ειμι* which means “I am.” “I am” was the name which God had given as His name. Moses had asked for God’s name at the “burning bush” (“burning tree”) at Mt. Sinai (Exodus 3:13-14). I believe that those two words were the two swords that Jesus was really referring to here. He was the great and eternal “I am.”

Jesus’ Last Great Lesson to His Disciples John 14 -17

Chapters 14 through 17 of John recount Jesus’ last teaching to His disciples before His death. They aren’t contained in Matthew, Mark, or Luke. They are clearly some of the most important and intense teachings that Jesus gave. The rest of this lesson will only cover Chapter 14.

John 14:1a **“Do not let your hearts be troubled.**

This should be understood as the command that it is. Any believer whose heart is afraid of the future should understand that he is committing a sin. A similar idea to this command is conveyed by:

Romans 14:23b “Everything that does not come from faith is sin.”

However, as with all sins, the immediate remedy is confession to God.

John 14:1b **Trust in God; trust also in me.**

This is another command. The only way to conquer fear is to allow God to conquer it for you.

The correct translation of this sentence can be debated. The Greek phrase is “*πιστεύετε* (trust, or you trust) *εις τὸν θεόν* (in God) *καὶ εἰς ἐμὲ* (also in me) *πιστεύετε* (trust, or you trust).” The Greek word translated “trust” or “you trust” is from the lexical *πιστεύω* {pē-styü'-ō}. It means “trust, believe, or commit to.” You will notice that the two words translated “trust” are

identical. They can be translated either as a present indicative active (“you trust” - a statement of fact) or as a present imperative active (“trust” - a command). Thus, the translations could be:

- (a) “Trust (believe) in God; trust (believe) also in me.” (imperative, imperative) NIV, NRSV, ASV, NAS
- (b) “You trust in God; you trust also in me.” (indicative, indicative) – never chosen by translators.
- (c) “Trust in God, you trust also in me.” (imperative, indicative) – never chosen by translators..
- (d) “You believe in God, believe also in me.” (indicative, imperative) KJV, NLT, Darby, Amplified.

I think that the first option is the one which is indicated by the context. The disciples were commanded to both trust in God and in Jesus Christ since they were one and the same.

John 14:2a In my Father’s house are many ~~rooms~~ abiding places; if it were not so, I would have told you.

The term “my Father’s house” in every other context refers to the physical Temple of God (Luke 2:49, John 2:16). Since we know that the physical temple was only a shadow of the spiritual Temple of God, and the life and work of Jesus Christ is God’s spiritual Temple, we can now comprehend Jesus’ meaning. He meant He would fulfill His work, and complete the Temple that He, as David’s son of prophecy, was sent to build. When He had finished it, there would be room for everybody in His Temple which is also His body. He said it another way in Revelation:

Revelation 3:12 “Him who overcomes ¹⁴ I will make a pillar in the temple of my God.”

To be a pillar in His Temple is another way of saying we will be “in Him.”

The Greek word which the NIV translates “rooms” here is *μονή* {mo-nā’}. It is from the Greek root verb *μένω* {me'-nō} which means “to abide or remain” The word only occurs one other place in the scripture, in verse 23 of this chapter where it says, “we will come to him and make our home with him.” A better translation might be “abiding places” or “homes.” Some versions translate this as “mansions” which I think limits our imagination of what heaven will be like. I believe our abiding places will encompass the entire universe.

John 14:2b I am going there to prepare a place for you. ¹⁵

¹⁴ *1 John 5:4b-5 “This is the victory that has overcome the world, even our faith. Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.”*

¹⁵ *This was spoken as Jesus was about to go to the Cross. When He spoke about “preparing a place” He was speaking about His Death on our behalf. His return referred to in this verse was*

In the original there is no “there” in the Greek. The correct translation of “I am going” makes more sense, since we know that Jesus wasn’t going “there” to the presence of the Father at that time. Instead, He was going to the cross and to the grave. He was going to complete the Spiritual Temple which He was building with His life and death. It was only at His Ascension forty-three days later that He would go to the Father.

John 14:3 And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.¹⁶

The place Jesus would prepare for them was to be “in Him” which is the place of perfect security. When Jesus was raised from the dead, all who were already believers would have the position of being “in Him.” Theologically, this being “in Him” is known as “positional truth”:

Ephesians 1:13-14 “And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed,¹⁷ you were marked in him¹⁸ with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession—to the praise of his glory.”

John 14:4 You know the way to the place where I am going.”

“The way” was faith in Jesus Christ. Once we have believed in Him, we are “in Him” and we are forever where He is.

John 14:5 Thomas said to him, “Lord, we don’t know where you are going, so how can we know the way?”

Thomas didn’t understand. He thought Jesus was talking about a physical location, not a spiritual location.

John 14:6a Jesus answered, “I am the way and the truth and the life.

probably His resurrection, not His return at the Rapture (1 Thessalonians 4:17), although in the larger sense it includes it.

¹⁶ *That is, we will be “in Christ.”*

¹⁷ *This is the aorist active participle of πιστεύω {pē-styü'-ō} which means “to believe or trust.” The active voice means that action is required on the part of the subject. This would seem to contradict the Calvinistic notion that belief is somehow forced on us by the will of God.*

¹⁸ *This verse brings together the will of man and the predestination of God. We believe and are marked in Him (Jesus) who was predestined and chosen to save the world. If the hyper-Calvinists were right, this verse would have to read “Having been marked in him, you believed.”*

The key to everything we receive from God is based on being “in Christ” through faith.

John 14:6b No one comes to the Father except through (or in) ¹⁹ me.

When we are in Christ, we are before the presence of the Father.

John 14:7 If you really knew me, you would know my Father as well. From now on, you do know him and have seen him.”

“From now on” meant that Thomas could henceforth understand that in the life, death and resurrection of the God Man Christ Jesus, God would be fully revealed. He would be revealed in a way He had never been before.

John 14:8 Philip said, “Lord, show us the Father and that will be enough for us.”

Philip still didn’t understand. He wanted to see the Father in the same way that Moses had wanted to see the LORD:

Exodus 33:18 “Then Moses said, ‘Now show me your glory.’ And the LORD said, ‘I will cause all my goodness to pass in front of you, and I will proclaim my name, the LORD, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.’ But, he said, ‘you cannot see my face, for no one may see me and live.’”

What Moses didn’t understand when he asked to see the LORD was that he had seen the glory of the LORD in His goodness, mercy, and compassion. The LORD could not be seen with physical eyes. What could be seen by physical eyes wasn’t the LORD but what He had created.

In the same way as Moses, Philip wanted to see the Father physically. What Philip didn’t understand was that in seeing Jesus, he had seen the Father in His goodness, mercy, and compassion. The “name of the LORD” (who He is) has never been so loudly and accurately proclaimed than by the life and death of Jesus Christ.

John 14:9a Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time?”

Philip had been one of the original six who had attended the wedding at Cana.²⁰ He had been

¹⁹ The word translated “through” by the NIV is the Greek word *διὰ* {dē-ä’}. It is in the genitive case. According to the Strong’s Lexicon it can mean “in,” “by,” or “through.” I believe it is better understood here as “in.”

²⁰ John 1:43.

with Jesus for about three and a third years. The literal Greek translation of what Jesus said is easier to understand. It is:

“Such a long time you have been with me. Don’t you know me, Philip?”

Jesus wasn’t expressing amazement in this verse that Philip had asked the question, He was just pointing out to Philip that He knew Jesus intimately (“Don’t you know me?). With such knowledge, he knew the Father.

John 14:9b Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’?

One of the primary reasons that the Son took on a human body was to show the goodness, mercy, and compassion of God in a physical form that physical creatures could understand.

John 14:10 Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work.

In the life, words, and works of Jesus Christ the Son, they were also seeing the Father.

John 14:11 Believe me when I say that I am in the Father and the Father is in me;²¹ or at least believe on the evidence of the *miracles works* themselves.

There are three main Greek words which can refer to “miracles.” The first is δύναμις {dü'-nā-mēs} which means “powers.” The second is σημεῖον {sā-mā'-on} which means “signs.” The third is τέρας {te'-rās} which means “wonders.”²² The word here is none of these. It is the Greek word ἔργον {e'r-gon} which means “works.” Jesus had often spoken of the “work” He came to do:

John 5:36 “I have testimony weightier than that of John. For the very work (ἔργον) that the Father has given me to finish, and which I am doing, testifies that the Father has sent me.²³

John 9:4 “As long as it is day, we ²⁴ must do the work (ἔργον) of him who sent me. Night is

²¹ *Isaiah 9:6 “For to us a child is born, --. And he will be called -- Wonderful Counselor, -- Everlasting Father.”*

²² *See 2 Thessalonians 2:9 in the Greek.*

²³ *The work that Jesus Christ was doing was prophesied by Moses and all the prophets.*

²⁴ *Who are the “we” here? Several commentators suggest this is speaking of Jesus and His disciples. I believe this is possibly speaking of Jesus and God the Father (and by implication the Holy Spirit). John 5:17 “Jesus said to them, “My Father is always at his work to this very day, and I, too, am working.” John 14:10b “It is the Father, living in me, who is doing his work.”*

coming, when no one can work.

The “works” that were to inspire faith weren’t the miracles He had performed, but His life of righteousness and His love inspired death on the cross.

John 14:12a I tell you the truth, anyone who has faith in me will do what I have been doing.

Those who had faith in Jesus Christ would be led to walk as Jesus walked:

1 John 2:5-6 “But if anyone obeys his word, God’s love is truly made complete in him. This is how we know we are in him: Whoever claims to live in him must walk as Jesus did.”

John 14:12b He will do even greater things than these, because I am going ²⁵ to the Father.

The Greek word here translated “greater” is μείζων {mā'-zōn}. It can mean “greater in number, quality, rank, or splendor.” One way in which believers have done “greater things” is in the seeking and saving of those who are lost. Jesus came to seek and to save those who were lost, but at the end of his ministry he had no more than a few thousand followers. After His death and resurrection and within months of His death His disciples had led 3000 and then 5000 to faith on two different days. Although it isn’t recorded in scripture, I am sure that just Philip himself lived to see many thousands come to the Lord after hearing Philip’s teaching.

John 14:13 And I will do whatever you ask in my name, so that the Son may bring glory to the Father.

This was addressed to those who had faith in His name. The phrase “in my name” meant in accordance with what Jesus’ name stood for. It didn’t mean that adding the phrase “in Jesus’ name” meant that Jesus would grant our selfish and often harmful requests. The long-term result of such answered correct prayers “in Jesus’ name” will be to bring glory to the Father.

John 14:14 You may ask me for anything in my name,²⁶ and I will do it.

Note that this taught that in the future prayers could be addressed to Jesus Christ Himself. At that time, He would have reassumed all the powers of the Godhead including omniscience and omnipotence. However, the Bible never authorized prayer to angels or saints in Heaven like Mary. That is an erroneous practice of too many Christian churches.

John 14:15 “If you love me, you will obey what I command.

²⁵ *In forty-three days when He ascended to Heaven (Acts 1:1-11).*

²⁶ *That is “to glorify and praise His name.” The requests must be for Jesus’ name, not our name or reputation.*

As our love for Him grows, so will our obedience.

John 14:16-17a And I will ask the Father, and he will give you another Counselor to be with you forever-- the Spirit of truth.

Knowing that He was soon to be absent in the body, Jesus promised that they would never be without the presence of the Holy Spirit. Notice that by the name He was given here, “the Spirit of truth,” the main function of the Holy Spirit is to reveal the truth.

John 14:17b The world cannot accept him, because it neither sees him nor knows him.

Implicit in Adam’s sin of eating from the Tree of Knowledge of Good and Evil was the usurping of the authority of God to define “good and evil.” Since then, “the world” has rejected God’s truth. How then could it accept the Spirit of His truth? Only those who are willing to receive God’s truth in the person of Jesus Christ can receive the ministry of the Spirit.

John 14:17c But you know him, for he lives with you and will be in you.

This verse gives us an insight into the difference between the ministry of the Spirit in the Old Testament and the New. Up to the time Jesus spoke these words it was the Dispensation (or Age) of Israel as revealed by the Old Testament. The New Testament period (Dispensation or Age of the Church) would only begin after Jesus had died and been resurrected. In the Old Testament, the Holy Spirit functioned as a teacher, but from the outside of a believer. After the saving work of Jesus was finished, the Holy Spirit came to reside in each believer as a seal of ownership showing that they were “in Christ” and belonged to God forever. Up to that time, in the lives of the disciples, the Holy Spirit had come alongside as a teacher. After the death and resurrection of Jesus, the Holy Spirit would indwell them.

John 14:18 I will not leave you as orphans; I will come to you.

Not only would they have the Holy Spirit, but Jesus Himself would return to them.

John 14:19a Before long, the world will not see me anymore, but you will see me.

His bodily presence in the world would end, but His spiritual presence with them would not.

John 14:19b Because I live, you also will live.

Because they would be “in Him,” they would share His life.

John 14:20 On that day you will realize that I am in my Father, and you are in me, and I am in you.

They would understand that they weren't orphans in the world but part of the unity that included the Father, the Son, and the Holy Spirit.

John 14:21 **Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him."**

Their love of God would induce them to obey the Laws that the LORD had given them in love.

John 14:22 **Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?"**

This was "Judas son of James" (Luke 6:16) who was also called "Lebbaeus, whose surname was Thaddaeus" in Matthew 10:3, and just "Thaddeaus" in Mark 3:18. This Judas interrupted Jesus. He must have been thinking, "If the outside world could just see the risen Lord, they would surely believe in Him."

John 14:23 **Jesus replied, "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him.**

For the moment Jesus seemed to have ignored Judas' question. He continued explaining the special relationship that believers would have with God after the trauma of the days to come.

John 14:24a **He who does not love me will not obey my teaching.**

Here Jesus' answer bore more directly on Judas' question. Jesus was explaining that it was pointless to reveal Himself to the world (those who did not love Him) because they would never obey Him. When He returned to the world it could only be as King, and only for those who would truly say from their hearts "Blessed is He who comes in the name of the Lord!" (Matthew 23:39, Mark 13:35). Remember, Jesus had previously asserted essentially the same thing at the end of His story about Lazarus and the rich man:

Luke 16:31b "If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead."

Events had proven the truth of that assertion when Jesus had risen His friend Lazarus from the dead only to have the Jewish leaders respond by plotting to kill Lazarus.

John 14:24b-25 **"These words you hear are not my own; they belong to the Father who sent me. "All this I have spoken while still with you.**

Jesus was the Living Word but the words of truth and comfort which He had spoken had all come from the Father. They were still true.

John 14:26 But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

In the future, the Holy Spirit would take those words and remind the disciples of them and clarify them.

John 14:27a Peace I leave with you; my peace I give you. I do not give to you as the world gives.

Because of the truth Jesus had spoken, they should have peace. It was a peace that was sealed, certified and sure. The peace that the world gives always fades.

John 14:27b Do not let your hearts be troubled and do not be afraid.

Here Jesus repeated the injunction with which He had started this discourse: John 14:1a “Do not let your hearts be troubled.” Jesus knew that in the next few days His disciples would be sorely tested. He wanted to assure them that they didn’t need to be afraid.

John 14:28 “You heard me say, ‘I am going away, and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, for the Father is greater than I.”²⁷

If they had believed what Jesus had told them, instead of the distress and fear that they would feel for the next three days, they would be rejoicing for what Jesus’ finishing His mission would mean for both Him and every believer.

John 14:29 I have told you now before it happens, so that when it does happen you will believe.

He had prepared them ahead of the trial that was coming. How many of them decided to believe what He had promised here? They would be greatly tested during the time of His crucifixion and three days of absence. How many believed? The evidence shows that not many did. How quickly did Jesus forgive their failure? It was immediate.

John 14:30a I will not speak with you much longer, for the prince of this world (*Satan*) is coming.

The prince of the world is Satan. This statement indicated that Satan engineered the whole trial, arrest and crucifixion. Satan didn’t understand that what happened was what God had prophesied, and planned, God had allowed it to happen so that the world would understand the nature of the Son, Jesus Christ, and through Him the nature of the Father. This is what Paul later wrote about Satan’s delusion that led him to unwittingly further the Father’s plan:

²⁷ *This state of inferiority was only true during Jesus’ incarnation, when Jesus had laid aside much of His power. That included His omniscience, omnipotence, and omnipresence. Afterward, He was again equal in those respects with the Father.*

1 Corinthians 2:8 “None of the rulers of this age (*Satan*) understood it (*God’s plan*), for if they had, they would not have crucified the Lord of glory.”²⁸

John 14:30b **He has no hold on me,**

Although Satan thought he was controlling events, he wasn’t. Satan had no power or influence that Jesus could not have easily overwhelmed.

John 14:31 **but the world must learn that I love the Father and that I do exactly what my Father has commanded me. “Come now; let us leave.”**²⁹

At this point we will study Psalm 55. Psalm 55 belongs among the Messianic Psalms which aren’t specifically attested as Messianic in the New Testament but are clearly speaking of Jesus Christ in the first person. It is one of about a dozen Psalms like this. They fit the pattern of the attested Psalms. They were written by David under the inspiration of the Holy Spirit. They closely describe what we know of Jesus’ life, and do not fit what we know of David’s life. The voice of the Psalm isn’t David’s. It is Christ’s voice. According to Jesus all the Old Testament speaks of Jesus.³⁰ I believe that having that knowledge, we have permission to look for Him throughout the Old Testament, not just in those passages that are quoted in the New Testament.

Psalm 55

As with most of this type of Messianic Psalm, this Psalm was written by David yet the experiences described in it do not fit the profile of David’s life. However, it doesn’t have any of the sure clues of some other Messianic Psalms. Those clues which we see in other Messianic Psalms include events like the subject being brought up from the grave or the subject being blameless. We don’t find them here, so the identification as Messianic is a bit harder. Certainly, David had some of the trials of opposition from people in his life that are discussed in this Psalm. The first trials involved the years during which King Saul tried to have him killed. The second trial involved the revolt of his son Absalom who deposed him and intended to kill him. However, the trials described on those occasions do not seem to fit what is described here. About half of the commentaries that I read agreed that the voice of this Psalm does not reconcile with the life of David. On the other hand, the trial described here fits perfectly with the trials of Christ when He was betrayed by Judas Iscariot and when He was crucified.

²⁸ *Satan and his Demon Princes, the rulers of this age, did not understand that the crucifixion and death of Jesus Christ meant their own just condemnation.*

²⁹ *It seems to me that this verse more properly belongs with the next chapter, John 15. Up until that moment Jesus had been involved with the last supper which He had desired to share with His disciples. Now He was starting on His long, lonely journey and that was the topic of much of the rest of what He had to say to them.*

³⁰ *Luke 24:27 “And beginning with Moses and all the Prophets, he (Jesus) explained to them what was said in all the Scriptures concerning himself.”*

Psalm 55

For the director of music. With stringed instruments. A maskil of David.

This was written by David but does not seem to be in his voice. The term “Maskil” means “instructing.” A Maskil is thus seen as a song enforcing some lesson of wisdom or piety, sometimes called a “didactic song.”

Psalms 55:1-3 Give ear to my prayer, O God; and hide not yourself from my supplication. Attend unto me, and hear me: I mourn in my complaint, and make a noise; Because of the voice of the enemy, because of the oppression of the wicked *one*: for they cast iniquity upon me, and in wrath they hate me. KJV

This Psalm describes exactly, the trial that Jesus had to endure surrounded by His enemies who reviled Him and brought intense suffering on Him. The Hebrew word for “enemy” here is אֹיֵב {ō·yāv'} in the masculine singular. The Hebrew word for “wicked” here is רָשָׁע {rā·shā'}, also in the masculine singular. Usually the term “the wicked one” refers to Satan. The term “the enemy” here would seem to refer to any individual person who tried to argue against the Father’s plan. Even Peter was described as speaking on behalf of Satan when he tried to assert that Christ’s death should not happen.³¹ Both voices would have been tempting Jesus to back away from the suffering involved in the Father’s plan. The voices were oppressing to the soul of Jesus.

By contrast, these verses do not really describe any trial of David that is recorded in Scripture. By the time Saul made his enmity public, David had fled to the wilderness. The same thing characterized the attack of Absalom. Although Absalom was gathering opposition to David for years, it was covert. It was only after David had fled that Absalom made his hostility public.

Psalms 55:4-5 My heart is in anguish within me; the terrors of death assail me. Fear and trembling have beset me; horror has overwhelmed me.

This parallels the experience of Jesus recorded in Matthew:

Matthew 26:36-38 “Then Jesus went with his disciples to a place called Gethsemane, and he said to them, ‘Sit here while I go over there and pray.’ He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. Then he said to them, ‘My soul is encompassed with sorrow until death.’”

At that point, Jesus had endured the attacks of the Jewish leaders in the Temple every day. He also knew that Judas had betrayed Him for money. He knew the terrible physical suffering of a

³¹ *Matthew 16:22-23 “Peter took him aside and began to rebuke him. ‘Never, Lord!’ he said. ‘This shall never happen to you!’ Jesus turned and said to Peter, ‘Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men.’”*

death by crucifixion. He would also suffer an indescribable spiritual death when He bore the sins of the whole world.

Psalms 55:6-7 I said, “Oh, that I had the wings of a dove! I would fly away and be at rest-- I would flee far away and stay in the desert; Selah.

In the light of Jesus’ life, these verses recall the beginning of His ministry, after His baptism by John the Baptist. That was when the Holy Spirit, in the form of a dove, descended on Jesus to empower and comfort Him as He went out in the desert to be tested for 40 days. Matthew 3:16-4:1 “As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, ‘This is my Son, whom I love; with him I am well pleased.’ Then Jesus was led by the Spirit into the desert to be tempted by the devil.”

These verses seem to show Jesus as being nostalgic for the time when His ministry of teaching and healing was in front of Him and the Holy Spirit was with Him. In comparison to what He was about to undergo after the Garden, the testing in the desert was nothing. These verses speak of something the speaker would like to do but wouldn’t. In the case of Jesus, He knew what the Father’s plan was for Him, and He was ready to submit Himself to the Father’s plan instead of fleeing from it. He was facing the horror of the Cross when God had to forsake Him.

Of course, David also took refuge in the desert, during Saul’s pursuit of him. But unlike here, David’s wish to flee was fulfilled. In contrast to David, these verses perfectly describe Jesus’ prayer to the Father to take away the cup He was to drink. But then He said, “if it be thy will” He would drink the cup.

Psalms 55:8 I would hurry to my place of shelter, far from the tempest and storm.”

Jesus’ place of shelter had always been in His fellowship with the Father. Instead, He had to go through the coming storm by Himself.

Psalms 55:9a Confuse the wicked, O Lord, confound their speech,

The NIV translation is probably not far from the intended meaning. There is some disagreement as to the proper translation of the first word, translated “confuse” by the NIV. The Hebrew is בָּלַע {beh’lah}, which some translate “confuse” and some translate “swallow up” or “destroy.” The translation given by the Septuagint (the 3rd Century BC Greek translation of the original Hebrew) is “Confuse (or Destroy), O Lord, divide their tongues.” This part of Jesus’ prayer seems to have been fulfilled when all the witnesses of the “wicked” couldn’t even agree on their prearranged testimony:

Matthew 26:59-60 “The ~~chief priests~~ *High Priests* and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death. But they did not find any, though many false witnesses came forward.”

Psalms 55:9b-11 for I see violence and strife in the city. Day and night they prowl about on its walls; malice and abuse are within it. Destructive forces are at work in the city; threats and lies never leave its streets.

This perfectly describes what was going on among the leaders of the Jews at Passover in 30 AD:

Matthew 22:15-16 “Then the Pharisees went out and laid plans to trap him in his words. They sent their disciples to him along with the Herodians.”

Matthew 26:59 “The high priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death.”

Psalms 55:12 If an enemy were insulting me, I could endure it; if a foe were raising himself against me, I could hide from him.

Although the lies of the enemy were hard to bear, they were not the biggest challenge. That challenge came from Judas Iscariot.

Psalms 55:13 But it is you, a man like myself, my companion, my close friend,

Jesus called Judas His “friend” to the very end as we see in Matthew’s account of their encounter in the Garden of Gethsemane:

Matthew 26:48-50 “Now the betrayer had arranged a signal with them: ‘The one I kiss is the man; arrest him.’ Going at once to Jesus, Judas said, ‘Greetings, Rabbi!’ and kissed him. Jesus replied, ‘**Friend**, do what you came for.’”

Psalms 55:14 with whom I once enjoyed sweet fellowship as we walked with the throng at the house of God.

This verse perfectly described Judas’ experience with Jesus, as he and the other disciples had usually accompanied Jesus as He taught in the courts of the Temple. It couldn’t have described David, as during David’s life there was no “house of God” (Temple). There was a “tent of God” (Tabernacle).

Psalms 55:15 Let death take my enemies by surprise; let them go down alive to the grave, for evil finds lodging among them.

Revelation described this as the fate of the enemies of Christ (Satan, the beast, and the false prophet) at the occasion of His Second Advent:

Revelation 20:10 “And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown.”

Nothing like this happened to the enemies of David. He was often harder on his friends than on his enemies.

Psalms 55:16-18 **But I call to God, and the LORD saves me. Evening, morning and noon I cry out in distress, and he hears my voice. He ransoms me unharmed from the battle waged against me, even though many oppose me.**

Evening, morning and noon in the trial of Christ would be respectively; the prayer at the Garden of Gethsemane (evening), His trial before the Sanhedrin and Pilate (the morning when the cock crowed), and His crucifixion (at noon). Although the LORD did not deliver Jesus from the trial, He delivered Him through the trial.

Psalms 55:19 **God, who is enthroned forever, will hear them and afflict answer³² them; Selah. Men who never change their ways and have no fear of God.**

Although the Father did not respond to the opposition of the enemies of Christ, he did hear them. He will answer them with judgment at the due time. This judgment would only come to those whose hearts were hardened against repentance.

Psalms 55:20a **~~My companion attacks his friends~~ *He has put forth his hands against those who were at peace with him;***

I have substituted the literal translation, which is also the translation of the KJV, NAS, and ASV. The “he” here would refer individually to all those who had been the “enemies” of Jesus Christ. That included Judas Iscariot and most of the Sanhedrin. They were all included among those Jesus came to save (“were at peace with him”).

Psalms 55:20b **~~he violates~~ *has profaned his covenant.***

What is the covenant that all these Jews individually had profaned? The covenant was that which the LORD had made with their fathers. The LORD had promised that He would send the Messiah through Israel and Judah. They profaned that covenant by murdering Jesus.

³² *The Hebrew word here is אָנָּוָּ {ä-nä'} which means “to answer,” or “to respond.” The concept here was that it was not up to Jesus to answer those who opposed Him. It was up to the Father.*

Psalms 55:21 His speech is smooth as butter, yet war is in his heart; his words are more soothing than oil, yet they are drawn swords.

An example of this in the case of the Pharisees was given in Matthew:

Matthew 22:15-18 “Then the Pharisees went out and laid plans to trap him in his words. They sent their disciples to him along with the Herodians.³³ ‘Teacher,’ they said, ‘we know you are a man of integrity and that you teach the way of God in accordance with the truth. You aren’t swayed by men, because you pay no attention to who they are. Tell us then, what is your opinion? Is it right to pay taxes to Caesar or not?’ But Jesus, knowing their evil intent said, ‘You hypocrites, why are you trying to trap me?’”

Another example of this is shown in the case of Judas Iscariot:

Matthew 26:48 “Now the betrayer had arranged a signal with them: ‘The one I kiss is the man; arrest him.’”

Psalms 55:22 Cast your cares on the LORD and he will sustain you; he will never let the righteous one fall.

This was the principal and the promise that Jesus, “the Righteous One”, relied on during His greatest trials. Not only could He rely on it, but also each of us who are righteous “in Him” can rely on it.

Psalms 55:23a But you, O God, shalt bring them down into the pit of destruction: bloody and deceitful ones shall not live out half their days; but I will trust in you. KJV - RST

This Psalm described the great battle between the righteous and the wicked, between Jesus and Satan.

Psalms 55:23b But as for me, I trust in you.

This was the principal by which Jesus lived His life. We are to imitate Him.

³³ *Note that this means that Herod Antipas was in on the plot from the beginning.*