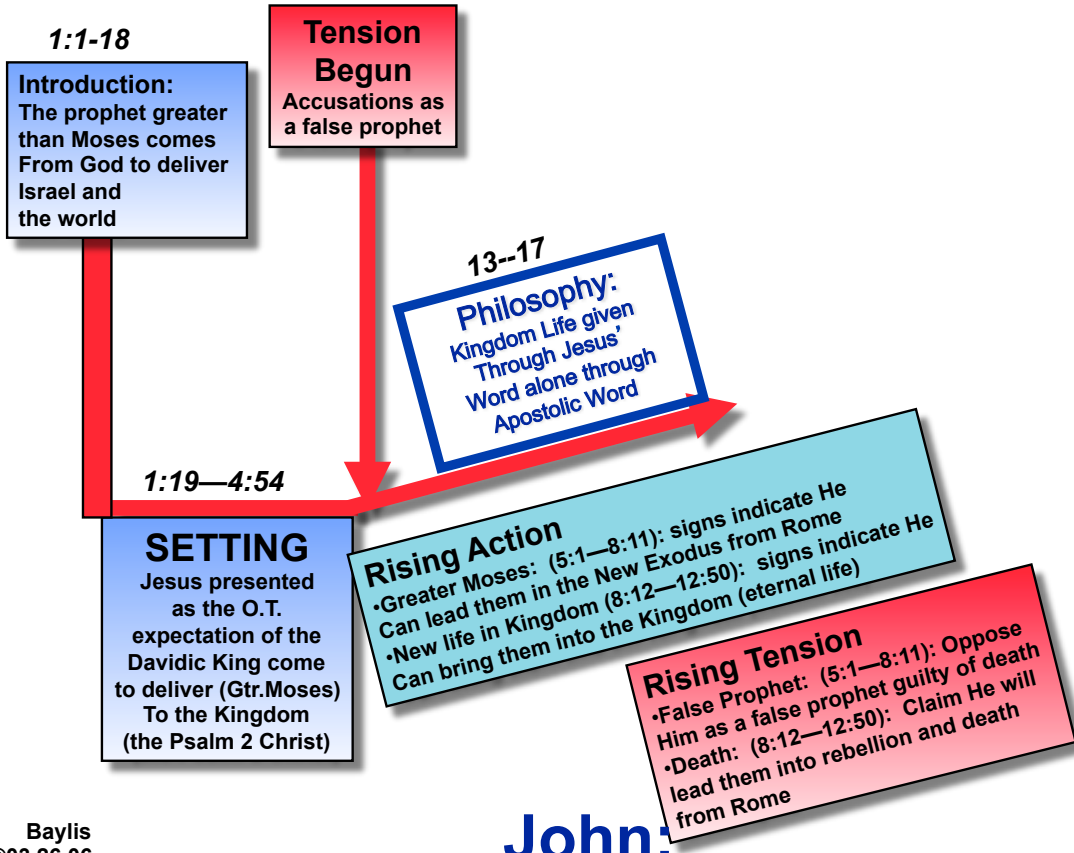


JOHN 13—17

The Upper Room Discourse



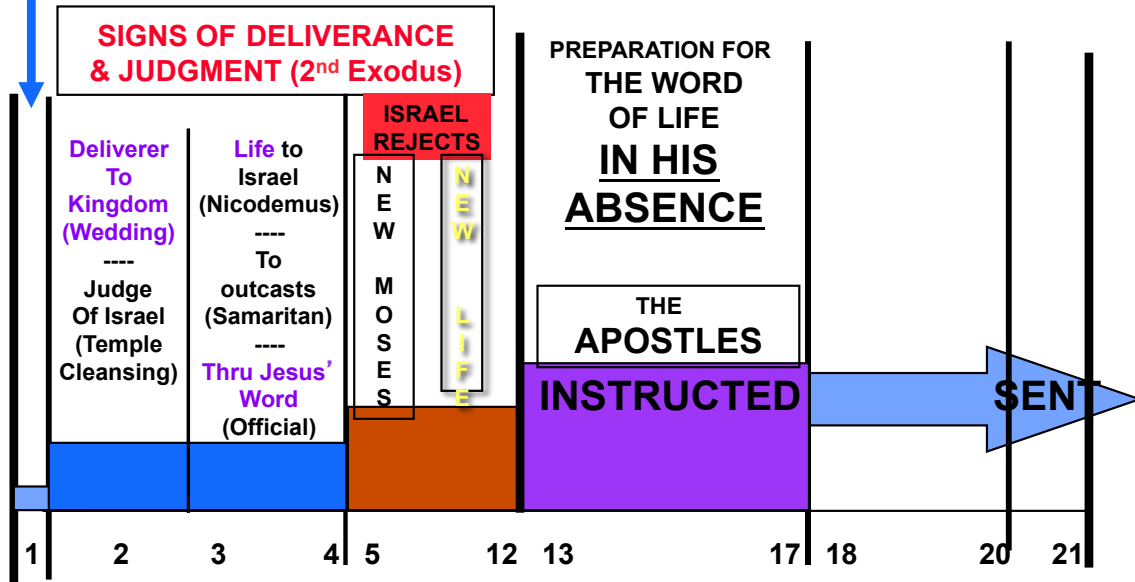
Baylis  
©03.26.06

John:

Signs to Follow the New Moses in the New Exodus

**LIFE FROM GOD**

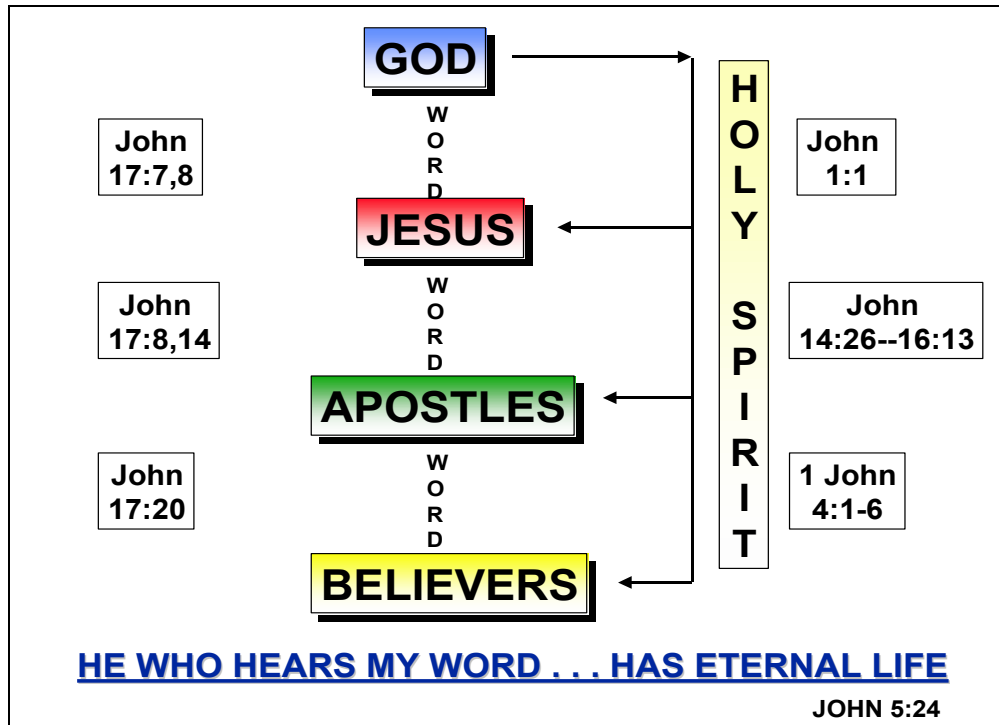
Jesus as the LIFE  
Anticipated by the O.T.



**THE GOSPEL OF JOHN**

Jesus: The New Moses Delivers Israel to Life

Dr. C. Baylis  
01/03



PREPARATION FOR  
THE WORD OF LIFE  
IN HIS ABSENCE

<u>Footwashing</u> <u>at</u> <u>Passover</u>	<u>Death of</u> <u>Christ</u> <u>For others</u> <u>To be</u> <u>Emulated</u>	<u>Jesus is</u> <u>Going to</u> <u>Father</u>	<u>Warning:</u> <u>Do not</u> <u>Vary Gospel</u>	<u>Departure</u> <u>But</u> <u>Resurrection</u>	<u>Prayer</u> <u>For:</u>
Disciples to pass on cleansing	Disciples to Die for Gospel	Disciples to receive Holy Spirit To write Scriptures To be With Father And Live	Disciples Would become Useless (dead)	Sorrow (crucifixion) Joy (Resurrection)	Jesus
Peter attempts To wash Jesus Feet Fails	Peter attempts To Lay down Life Will Fail		Opponents Will try to Intimidate Them to change		Disciples
13:1      30	31      38	14:1      31	15:1      16:4	5      33	17
					<u>Believers</u> <u>Through</u> <u>Disciples'</u> <u>Word</u>

**THE UPPER ROOM DISCOURSE**

Jesus' Farewell Address to Apostles

Dr. C. Baylis  
10/12

Previous Context

- I. Prologue: The Revelation of Life from God (1:1-19).
- II. The New Life in Christ is presented to Israel but rejected though many believe and become children of God (1:19—12:50)
  - A. Jesus reveals Himself through words, works and signs as the fullness of the Old Testament to individuals (1:19--4:54).
  - B. Jesus confronts the nation Israel which examines and rejects Jesus' claim to be the fullness of the Old Testament in the keeping of the Law (5--12).
    1. Jesus claims to be the fullness of God's revelation, the Greater Prophet of whom Moses spoke in Deut. 18:15,18 (5—8:11).
    2. Jesus demonstrates that He is the fullness of the Genesis 1 Light which is Life by healing a blind man and raising Lazarus to life (8:11—11:57).

## John 13—17

### The Upper Room Discourse

#### III. The Upper Room Discourse: Jesus prepares the Disciples to take His word to the world in His absence (13—17).

**Note:** The section in John 13—17 is a scene in an upper room in Jerusalem. As such it is part of an historical narrative in the Book of John. Thus as interpretation, this is all directed to the *chosen* apostles, and not to the reader. When one applies this to the reader, it must be done as part of the whole interpretation and application of the book. John 20:31 outlines this purpose and it must only be as part of that purpose that any application can be made. So, at the level of interpretation the reader must be careful not to insert any first person application. That can only come after the whole book is interpreted.

Following the Jews' rejection of Jesus and soon crucifixion of Him, Jesus has taken the disciples aside and given them instructions regarding the continuance of the Word in His absence (recall that Jesus' Word is necessary for Life (5:24), and this can be continued even without His physical presence).<sup>1</sup>

Jesus will demonstrate that the disciples need to be just like He is, that is, sacrificial before God to give the new life to fellow believers. In other words, they, like Jesus will need to be willing to give their lives for the sake of the brother, that is that he is able to get the Word of Life. Of course, this sacrifice is related to the taking of the Word of Jesus, and not simply secular servitude.<sup>2</sup> However, the service is not something they do on their own, but are passing on what Jesus has given them, the Word that is able to cleanse and put them in a relationship with God.

Following that example (foot-washing; chapter 13), Jesus will instruct them to act on His behalf during His absence. They will receive the Holy Spirit

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<sup>1</sup> Recall John 4:46-54 when He healed the nobleman's son apart from His presence. This event declared His ability to heal through His Word, thus indicating the life was in the Word.

<sup>2</sup> This is important. When one gives, or sacrifices, for mankind in a general sense and for the common good, this is not what Jesus is talking about. A pagan can sacrifice for the good of others, yet without the knowledge of Jesus Christ, he does not give the glory to God (God is not what motivates him), but gives glory to himself. Thus, Jesus is clearly talking about the imitation of Himself, that is, giving up one's life for the cause of the revelation of God, now in Jesus Christ. The apostles must be prepared to do all to bring men to represent Christ through the knowledge of His word. And this is important, they are passing on, as apostles, the Word which Jesus is giving them. They can do nothing until Jesus has washed their feet.

(chapter 14) who will ensure that they are able to carry the exact words of Jesus Christ (recorded in the Gospels, i.e., John), that they are to endure to death based on Jesus as the only source of Life, i.e., the Vine and Branches (chapters 15—16). Then He ends this discourse with a prayer that He be glorified, the apostles successfully carry the word, and for the unity in Him of those who believe through the apostolic word.

- A. Jesus demonstrates to the twelve that He will serve them even to His death, and they should imitate His actions, passing on what He has given them, the Word of Life, but Judas departs to preserve His life and abandons (13:1-30)
1. The Symbolic Activity: Jesus washes the disciples' feet as a picture of their sacrificial service of passing on the cleansing of life that Jesus has given to the apostles, and they will give to the brother on His behalf.

The action of Jesus is to take the cleansing that He is bringing (cf. Ezekiel 36:25) on behalf of God to Israel, and now the 12 apostles on Israel's rejection. Thus they are to pass this cleansing on to those to whom they will minister.<sup>3</sup>

*13:1 Now before the Feast of the Passover,<sup>4</sup> Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. 2 During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him, 3 Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, 4 got up from supper, and laid aside His garments; and taking a towel, He girded Himself. 5 Then He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded.*

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<sup>3</sup> This is not something the reader can do, as he does not possess the power to pass on cleansing. The apostles are here being authorized to do that through the eye-witness testimony of Christ in the Scriptures. The reader will, now having seen that the apostles have this cleansing, come to the apostolic word for access to Jesus and the cleansing from the Father. In addition, when a believer wants to give someone the same cleansing, he cannot of himself do that, he must bring them back to the apostolic word for their own access to Christ for the cleansing through the apostles.

<sup>4</sup> The reference here to the Feast of Passover is appropriate since He is explaining to them that He is about to serve them by sacrificing Himself, and they also need to do that.

2. Interaction with Simon Peter reveals that Jesus must be their constant, continuing means of cleansing from sin to have a relationship with the Father. (It is through the apostles that the believers will be able to access the cleansing.)

*6 So He came to Simon Peter. He said to Him, "Lord, do You wash my feet?"<sup>5</sup> 7 Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter." 8 Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." 9 Simon Peter said to Him, "Lord, then wash not only my feet, but also my hands and my head." 10 Jesus said to him, "He who has bathed needs only to wash his feet,<sup>6</sup> but is completely clean; and you are clean, but not all of you." 11 For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."*

3. The Explanation: Jesus explains that they must be willing to serve their brothers to bring them to the cleansing in Jesus to have a relationship with the Father during His absence.

It is important to note that in verse 16 Jesus aligns the structure of this cleansing. It is from Master (Jesus) to slave (apostles), from the One sending (Jesus) to those sent (apostles).

*12 So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, "Do you know what I have done to you? 13 "You call Me Teacher and Lord; and you are right, for so I am. 14 "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. 15 "For I gave you an example that you also should do as I did to you. 16 "Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him."<sup>7</sup> 17 "If you know these things, you are blessed if you do them."*

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<sup>5</sup> Note here that the author is not simply stressing humility; else Peter certainly would have qualified since he wanted to serve. This service is something that Jesus alone can provide, that of new life through his death.

<sup>6</sup> This appears then to emphasize the fact that the disciples, and those following, will need a constant ongoing cleansing from the Savior and thus also to be administered through the constant word of the apostles. This will relate later to the "feed my sheep" of John 21.

<sup>7</sup> Jesus' point is that when you are sent, you serve the one who sent you under his orders. Thus the apostles will wash one another's feet on behalf of, or to bring them to, Jesus for His cleansing.

4. Jesus reveals that Judas has rejected Him, not having the love of Jesus that He has instructed, but a hate. Thus, Judas is identified as the “seed of the serpent,” who hates the brother as Cain and will seek to kill (see 15:17—16:4).

*18 "I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.' 19 "From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He.*

5. Jesus states that the apostles will be received on His behalf.

This statement has strong significance in the Upper Room Discourse as the apostles now are put in the position of Jesus, Himself. Of course, they are not to be the Messiah, but to represent Him, so that as carriers of His Word, rejection of them (the Word), is a rejection of Jesus Himself, since He is revealed in the Apostolic Word. In other words, there is no access to Jesus apart from the Apostolic Word since this is the only place that Jesus is revealed, so this is the only place to find the “Life” that is in the Word of Jesus.<sup>8</sup>

*20 "Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."*

6. Judas departs from the twelve

*21 When Jesus had said this, He became troubled in spirit, and testified and said, "Truly, truly, I say to you, that one of you will betray Me." 22 The disciples began looking at one another, at a loss to know of which one He was speaking. 23 There was reclining on Jesus' bosom one of His disciples, whom Jesus loved. 24 So Simon Peter gestured to him, and said to him, "Tell us who it is of whom He is speaking." 25 He, leaning back thus on Jesus' bosom, said to Him, "Lord, who is it?" 26 Jesus then answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot. 27 After the morsel, Satan then entered into him. Therefore Jesus said to him, "What you do, do*

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<sup>8</sup> The Epistle of 1 John is a demonstration of this issue. In 1 John 1:1-4, John emphasizes the necessary link through the apostles that a believer must make. In 1 John 4:6 John points out that the children of God are determined based on their reception of the apostles.

*quickly." 28 Now no one of those reclining at the table knew for what purpose He had said this to him. 29 For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor. 30 So after receiving the morsel he went out immediately; and it was night.<sup>9</sup>*

- B. Jesus announces His entry into the hour of His death/resurrection and return to the Father during which delay they will have the Holy Spirit to reveal Himself to them so they can write Scripture (13:31-14:31)
  - 1. Jesus is going away (death, resurrection (and ascension)) and the disciples are to demonstrate unity in Christ by loving one another as only He has enabled them.
    - a. The Son and Father are glorified together in His death/resurrection

Generally speaking, the unification of the Father and the Son are total, in that the Father is represented fully by the Son, and the Son is fully representing the Father. So they receive glory One in Another, that is, glory cannot be separated.

The passage seems to allude to Isaiah 42:6 where the Servant of YHWH is to receive glory from the Father and no other.

*"Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations. . . .<sup>8</sup> "I am the LORD, that is My name; I will not give My glory to another, Nor My praise to graven images.*

*(Isaiah 42:1-9)*

*31 Therefore when he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; 32 if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.*

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<sup>9</sup> The notation by John that it is night is part of the picture that he paints throughout the book. The darkness and light motif encompasses the book as the lack of revelation and the belief in the revelation of life. Nicodemus had come by night. Jesus had spoken in John 8:1 as the light came over the temple scene. Mary will come to the tomb while it is still night.



b. The Son will return to the Father without them

This is a likely allusion to Psalm 110 where the Messiah would sit at the right hand of the Father following His sacrifice until the Second Coming to establish His Kingdom on earth. The Psalm indicates that the righteous will continue in this period without the presence of the Christ, but with the operation by Christ as the High Priest just like Melchizedek, something alluded to in John 1:51 (but as Jacob's Ladder). Melchizedek was the avenue of blessing for Israel from God.

*33 "Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.'*

c. Jesus issues a new commandment to them to operate in His absence to love one another<sup>10</sup> at the cost of their own life.

This issue of loving one another as a command of Jesus is simply that the Old Testament command of "love thy neighbor" is now wrapped up totally in Jesus. He is the God who became a man so He could love His neighbor and die for him. Thus, one gets His character and from that character is able to sacrifice for his brother as well. This is the mark of these apostles, which is that they are willing to die as Jesus did, for their brother. But they can die only because they have His character and the gift, and guarantee of resurrection (eternal life). Thus they will give the message of life to their brother at the cost of their lives.<sup>11</sup>

*34 "A new commandment I give to you, that you love one another, even as I have loved you, **that you also love one***

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<sup>10</sup> Again, the love for one another is a sacrificial effort to get the message of Jesus' word to others and a continuance of administering God's forgiveness to one another as well as the message.

<sup>11</sup> Giving one's life for another is commendable, but in the secular sense, not only does the giver die, but ultimately the one who he died for, dies. This is giving of one's life for the brother for Christ's sake that the brother might have life. The apostles will give their lives so that men can have the testimony of Jesus. The believer should do the same, give his life to show that the Gospel of life is real and that his true life is in the resurrection.

*another.* 35 "By this all men will know that you are My disciples, if you have love for one another."<sup>12</sup>

1. Peter responds that he is willing to love Jesus even to death in order to follow Him.

*36 Simon Peter said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; but you will follow later."<sup>13</sup> 37 Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You."*

2. Jesus responds that Peter's determination is inadequate and thus cannot follow Jesus.

*38 Jesus answered, "Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times."*

- B. Jesus reveals that He is going away to prepare for them and then He will return to them, but in His absence the Holy Spirit will reveal Himself to them (14).

1. Jesus is going to the Father where He will prepare for them and will return to take them to the Father's house (14:1-3).

*14:1 "Do not let your heart be troubled; believe in God, believe also in Me. 2 "In My Father's house<sup>14</sup> are many dwelling places; if*

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<sup>12</sup> As Jesus loved them they are to love one another. This love is not simply brotherly love as the world has but is the love that God displayed in Jesus. That sacrificial love is for the sake of bringing them to God. This is identified in the life with Jesus as one will in essence die (or live) for the cause of Christ. And if a brother is suffering for his identity for Christ, then one will aid him in his suffering.

One must always see these things by seeing the opposite viewpoint. The alternative is to not give up one's life for the gospel. Thus one may be threatened to leave the gospel for the sake of saving their life. To do so waters down the gospel to useless and thus affects the brother by not giving him the life that is in the Word.

<sup>13</sup> Jesus is speaking of the delay.

<sup>14</sup> The "Father's house" is referred to in somewhat synonymous terms in 2:16 where it refers to the temple (masculine, but feminine in 14:2). Other than that there is no Johannine reference to the Father's house. Thus it would appear that this is somewhat

*it were not so, I would have told you; for I go to prepare a place for you. 3 "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also."<sup>15</sup> 4 "And you know the way where I am going."*

2. Thomas responds that he does not know where or how Jesus is going

*5 Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?"*

3. Jesus responds that He they know the Father by knowing Him since the Father is represented fully in Him (14:6-11).

*6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me. 7 "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him." 8 Philip said to Him, "Lord, show us the Father, and it is enough for us." 9 Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'? 10 "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. 11 "Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.*

4. Jesus speaks of His death at the command of the Father, and the ministry of the apostles on His behalf.

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synonymous with the fullness of the symbolic temple. It is said in Revelation that the believers dwell in the temple of God (Rev. 3:12, 7:15).

<sup>15</sup> This does not appear to be a revelation of the rapture uniquely (although it would fit). The rapture would not be revealed until Paul in 1 Thess. 4 and 1 Cor. 15. It is simply saying that they will be together once more after a separation. In addition it bears similarities to engagement/wedding language. The groom is going away to build the house and then return for his bride so that they will be together forever. This refers to the return of the Lord whether rapture or the actual descent to the earth with the believers. Of course, it is revealed later that these apostles would be raptured as part of the church and thus by later revelation it does fit.

*12 "Truly, truly, I say to you, he who believes in Me, the works<sup>16</sup> that I do, he will do also; and greater<sup>17</sup> works than these he will do; because I go to the Father.<sup>18</sup>*

While this is quite often (refer to the introduction regarding the error of assuming the Upper Room Discourse is addressing the reader instead of the apostles), interpreted to mean the believer will do greater works than Jesus, this is not the reference here. Jesus has brought the fullness of the Old Testament in Himself. Based on the ministry of the “witnesses” (reference “witnesses” in Isaiah 43—44), they will continue into this age what Jesus has done. “Greater” here does not mean something in size or glory, but is referring to the completion of something begun. Usually it refers to the partial in the Old Testament and the greater in the New Testament in Jesus. Thus the apostles here are simply completing the work that Jesus began by taking the Word into the coming age.

5. The apostles, as representatives of the Father may request in Jesus Name (on His behalf) to perform the promised function.

The asking is based on what Jesus has given them to do. They are to take the Word of Jesus and must persevere into the next age even to death. This “life” is what Jesus is saying they will get in His Name.

*13 "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. 14 "If you ask Me anything in*

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<sup>16</sup> The “works” here are always related to obedience to the Father’s will. In Jesus case that obedience is to death. In the believers case he is called upon to believe in Jesus to death as obedience to the Father’s command to believe in the One He has sent. Thus the believer will die for the cause of Jesus Christ, and the apostles will die for that cause since Jesus will be absent and they will administer this to the church.

<sup>17</sup> The term “greater” is used frequently for the fullness of something, that is, if something “represents” something full, then the fullness is greater than the representation, as in the reality to the symbol, or as the master to the slave or the master to the son. Thus Jesus here has done the work, which will provide for the believers who follow, but it is the apostles who will actually administer the fullness of it in His absence. For instance, in Chapter 4 it is the disciples who will do the harvesting on Jesus' behalf.

<sup>18</sup> Jesus is saying that the Father’s works are done in Him. Now He is saying that His works will be done in the apostles. Thus the continuing work of Jesus will be accomplished through the apostles.

*My name, I will do it. 15 "If you love Me, you will keep My commandments."<sup>19</sup>*

6. The coming of the Holy Spirit to give them the truth of Jesus Christ so that they might love their brothers unto death by giving them the truth.

*16 "I will ask the Father,"<sup>20</sup> and He will give you another Helper<sup>21</sup>, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.*

7. The Holy Spirit will reveal Jesus in them so that they might give the word of God as Jesus has done.

*18 "I will not leave you as orphans; I will come to you. 19 "After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. 20 "In that day you will know that I am in My Father, and you in Me, and I in you.*

8. Those who love to see the brothers come to Jesus for life are loved by the Father, and those who do not are not the Father's.

*21 "He who has My commandments<sup>22</sup> and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." 22 Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us<sup>23</sup> and not to the world?" 23 Jesus*

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<sup>19</sup> The only reference to Jesus' commandments is in 13:34 which is to "love one another". As illustrated in 13, the purpose of this love is to demonstrate to other believers the way to Jesus at the cost of their life.

<sup>20</sup> This is related to verse 14 and the coming of the Holy Spirit is to enable them to know the truth so they are prepared to die for it so as to give the message of Jesus to their brothers and endure for their sake.

<sup>21</sup> It appears here that the request that is made is that of the Holy Spirit. This would correspond with Luke 11.

<sup>22</sup> The commandment is in 15:12 and is that they should love one another as He had loved them.

<sup>23</sup> Note here that Jude has acknowledged that it is only the select few that will receive the commandments and not the world.

*answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. 24 "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.*

9. Jesus will send the Holy Spirit who will reveal to them the truth of Jesus, which will enable them to endure to death for the sake of the brothers (14:25-27)

This is a very important section which establishes the apostles as inspired eye-witnesses who are able to pass on exactly the words of Jesus, which are life. This is frequently interpreted to be applied to believers, which is not the case as believers are not inspired (but illumined meaning they can understand the Scriptures written by the inspired Apostles). No believer abided (lit.: "stayed") with Jesus, and thus has nothing to remember that He said to them. If one negates the importance of the apostles, then they negate the only source of information about Jesus.

*25 "These things I have spoken to you while abiding with you. 26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things,<sup>24</sup> and bring to your remembrance all that I said to you. 27 "Peace<sup>25</sup> I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.*

10. Jesus tells them so that they might know that their persecution (and His death) is from the Father and that they might not be fearful that God is against them (14:28-31).

*28 "You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.<sup>26</sup> 29 "Now I have told you*

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<sup>24</sup> "All things" is a reference to Jeremiah 31:35: "And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they shall all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more." This would indicate that the fullness of God's revelation would be in Jesus Christ.

<sup>25</sup> This peace is peace with God as opposed to being an enemy. The word "peace" is never used in the sense of one feels a "peace" about some decision. It is always used as "peace" with one's enemies or "peace" with God.

<sup>26</sup> If Jesus goes to the Father then what He said is acceptable and what He did was acceptable. Thus the resurrection indicates that He is alive and present with the Father,

*before it happens, so that when it happens, you may believe. 30 "I will not speak much more with you, for the ruler of the world is coming,<sup>27</sup> and he has nothing in Me; 31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here."<sup>28</sup>*

- C. The Illustration of the vine is a warning to the apostles that the witness of Jesus is the only source of life and not the O.T. works of the Pharisees (15:1-7).

The vine is an illustration of Israel that God transplanted from Egypt, yet the vine was unfruitful and was destroyed by the invaders. Now Jesus is the vine who provides the word of life through the apostles as branches to bring forth fruit. However, should the apostles deny Jesus as the source of life to them and others they will become dead and will be worthless. Note that this story follows the revelation that they will get the Holy Spirit to reveal Jesus to them and that they will have peace with God and so they should not fear. Thus the vine is a warning to them not to fear persecution and perhaps abandon their testimony.

Note also that this is a continuation of exhortation to apostles to stay in the vine and bear fruit. This fruit is "life" that comes from the vine, which is Jesus. Believers are not branches. Apostles are branches. The believer must realize that he does not bring forth fruit, but the apostle in this section. So if a believer wants to bring someone life, he brings them to the apostles (Word of Jesus) so they can have life as well from the same source.

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as opposed to being in the grave and unable to do anything. But in going to the Father as the Son then those whom He has gathered to Himself are of great interest to the Father since the Son has given His life for them since He loved them.

<sup>27</sup> The first time the ruler of this world came it was due to his deception of Adam and then resultant servitude of man. However, this time the devil was not successful and must continue that rule but now under 'Plan B' that of attempting to kill the Perfect One and of course, those who follow Him.

<sup>28</sup> This "let us go from here" seems on the face of it to be a departure from the upper room and a move, perhaps to the countryside where the vines would be growing. On the other hand there is no movement of the narrative from the upper room, simply this instruction. It would appear that now having received the instruction regarding the Holy Spirit and the basis of their endurance He is instructing them to go out into the world and continue their efforts to spread the word. Thus He will move into the part of His discourse that describes the necessity of their faithfulness to Him in the midst of persecution.

1. The picture of the vine<sup>29</sup> illustrates the Abrahamic Covenant to Israel, which is fulfilled in Jesus and provides eternal life (fruit) through the apostolic Word (testimony) unto death (15:1-2).

*15:1<sup>30</sup> "I am the true vine<sup>31</sup>, and My Father is the vinedresser. 2 "Every branch in Me<sup>32</sup> that does not bear fruit,<sup>33</sup> He takes away,<sup>34</sup>*

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<sup>29</sup> There are a number of references to the vine as Israel; Psalm 80:14, Isa. 5:2, although the closest reference appears to be Ezekiel 15.

*1 Then the word of the LORD came to me saying, 2 "Son of man, how is the wood of the **vine** better than any wood of a branch which is among the trees of the forest? 3 "Can wood be taken from it to make anything, or can men take a peg from it on which to hang any vessel? 4 "If it has been put into the fire for fuel, and the fire has consumed both of its ends, and its middle part has been charred, is it then useful for anything? 5 "Behold, while it is intact, it is not made into anything. How much less, when the fire has consumed it and it is charred, can it still be made into anything! 6 "Therefore, thus says the Lord GOD, 'As the wood of the **vine** among the trees of the forest, which I have given to the fire for fuel, so have I given up the inhabitants of Jerusalem; 7 and I set My face against them. Though they have come out of the fire, yet the fire will consume them. Then you will know that I am the LORD, when I set My face against them. 8 'Thus I will make the land desolate, because they have acted unfaithfully,' "declares the Lord GOD.*

<sup>30</sup> This story is taken in three ways.

1. That abiding is the proof of salvation. Thus Judas is the illustration of the one who does not abide and is thus not truly saved. The fruit here is good deeds. The taking away and the burning are the revelation of his falsity and the eschatological judgment. There are many difficulties with this. The context from 13—17 is the Upper Room discourse which is preparation of the disciples for His absence. The fruit bearing here would be assured of every true believer, and thus the impetus of this story is only to be sure one is saved. However, to be sure one is saved, one would have to believe what Jesus has just said which takes a believer to show that kind of concern. This is in the middle of a context where believing disciples are being prepared for martyrdom (see chapter 16) on their way to spreading the Word.
2. That abiding is the proof of fellowship with Christ. Thus any disciple could do this by sinning and not confessing it. The fruit here is again good deeds. The taking away and the burning are not eschatological judgment and final, but are the burning of one's useless deeds as in 1 Cor. 3 at the judgment seat. The basic problem with this view is that none of these items are contextually validated. There is no reward context in these chapters, no confession of sin, and in fact not one imperative in the whole



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book regarding the necessity of holy living (not that holy living is not subsumed under the new life, but that it is not a primary imperative.)

3. That abiding is the loss of relationship (present tense life) from Christ, and applies here to the apostles. Any disciple can do this by not believing Christ is the only source (John 14:6) of life from the Father (normally universalism or as in the context, works). The fruit here is the word of God, which the believer identifies as his life even to death. The taking away and the burning are the removal of one's ability to perceive the word and life any longer and the worthlessness of his life under curse. Thus taking away is the ability to overcome one's depraved mind, and the burning is the curse on his life, or an inability to display the glory of God in himself. This is the context and it is to apostles, and continues in chapter 15 to warn them of this very thing, that is a rejection of Jesus Christ and His Word for the agreement with the Pharisee doctrine of works.

<sup>31</sup> In Ezekiel 15 the illustration of the vine is used for Israel as the branches into the Abrahamic Covenant. The branches have been taken off of the vine, meaning that the source of God's promise through the covenant is no longer active in their lives, and in addition they have been given to the fire, which means that they are now dominated by a Gentile government as a judgmental curse. Thus here, the branches again are the eleven (and by application their followers). The promise of life is in Christ (the fullness of the Abrahamic Covenant) and if one departs from that belief He becomes useless in His testimony and is thus cut off from access to that life (i.e., perception of the Word).

<sup>32</sup> The phrase here "in Me" is always used in a relationship sense which is established. It is never used in the sense of a relationship, which only appears established and is in fact false.

<sup>33</sup> A crucial question here is 'what is fruit'? It was first mentioned in John 4:36 and there it appeared to be that the disciples were to harvest the fruit which had been sown in the Old Testament. Thus, the fruit was the fullness of eternal life, which had now come about in the full word. In John 12:24-25, Jesus uses the fruit in respect to Himself, particularly in His death. In His death will bring forth fruit, as will the believers if they hate this life, and love the life Jesus gives them. Thus, the fruit again appears to be the Word of Life, which goes forth in a testimony of Jesus Christ as the fullness of the Old Testament. In Chapter 4 the seed is the O.T. word and the fruit is the N.T. word of Jesus. In chapter 12 the seed is the old life, which is given up for the new life, which is the fruit. Thus it would be seen that the Word of life is the fruit and the seed is the old life under the condemnation of the Law. Thus fruit is the testimony of the Word of Life that the apostles will be given through the Holy Spirit and are expected to continue to death for the sake of the believers who will believe through their word.

Thus here in 15, one who does not bear fruit, yet is "in Me" would be these apostles who had believed but might not come to the point of hating his own life, and

*and every branch that bears fruit, He prunes<sup>35</sup> it so that it may bear more fruit.<sup>36</sup>*

2. The Application to the Disciples is that they are established “in Him” (in the vine).

*3 "You are already clean because of the word which I have spoken to you."<sup>37</sup>*

3. The Imperatives to the Disciples based on the picture is to continue in the belief that established them in the vine and thus bring other believers to Christ for their cleansing (15:4).

*4 "Abide<sup>38</sup> in Me, and I in you.*

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being willing to die for the sake of the fullness of Jesus. 12:24 seems to be the defining verse of Jesus' urge, that is, to give up one's life.

<sup>34</sup> While some suggest the meaning of this word is “lift up” and thus as a vinedresser it is picked up off the ground and supported by stones, it seems best to take the meaning of the term as “take away” and so it is used in that form in John 10:18, 16:22. The root word is sometimes used in John for "lift up" or "take up" as with the lame man in John 5. The “lift up” appears to be something that is used so as to fit one's theology, since this correction type theme is something that doesn't seem to be in the context of the book. There is a growth of the believer throughout the book, but it is an abandonment of one's physical life for the life in Christ, not something that seems to be represented by the “lifting up” of a vine for correction.

<sup>35</sup> Whatever the pruning accomplishes here (it is debated), it should be noted that whatever it is, it makes the apostle bear even more fruit, that is, he becomes more of a testimony of eternal life. Probably from context it is the increase of belief about the Son all the way to His resurrection, which allows the apostle to bring forth life through his testimony.

<sup>36</sup> If bearing fruit is based on hating the apostle's own life in order to pursue the life in Jesus, then bearing more fruit is sanctificational, based on increasing one's belief. Thus, while the pruning is somewhat difficult to determine here specifically, it is clearly a positive work of God in the believer to increase His love and identification with the new life in this world.

<sup>37</sup> This is using a different figure of speech and is a reference to take them back to His words of John 13:10 where He refers to their salvation belief based on His word. This is explaining the “in Me” portion. He is affirming that they are “in Me”.

<sup>38</sup> The word here “*meno*” should be translated “to remain” or “to stay”. Thus the interesting thing here is that the disciples might choose to not remain in the teachings of

4. The reason that the disciples need to stay in His teaching is that He is the source of life. Thus they cannot give life if Jesus is not the source (15:4-5).

*As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. 5 "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.*

5. The penalty for not staying in the teachings of Jesus is that they are removed from the ability to minister that life and become cursed (15:6).

*6 "If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned.<sup>39</sup>*

7. As the representative acts on behalf of the Father, the Father will give Him more life (fruit) (15:7-8).

*7 "If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. 8 "My Father is glorified by this, that you bear much fruit<sup>40</sup>, and so prove to be My disciples.*

- D. Children of God are identified by their love for one another through Christ, while the world will be identified by their hate of the children of God (15:9—16:4).

Having identified Jesus as the only source of life for themselves and those to whom they minister, Jesus now moves them to the imperatives to take this life to their brothers at the cost of their physical life.

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Christ, and would thus be removed from the ability to perceive, and thus implement, those teachings any longer, a parallel but responsive action by God.

<sup>39</sup> Note here that the imagery is burning, as the removal of the branch and its drying up. Thus, these things all stand for real life things, and are not the real life things themselves. So symbolic burning is not necessarily burning (as in hell fires). In Ezekiel 15 the burning is being cursed by domination of the Gentile power who rules over them. Thus, they are removed from the Abrahamic Covenant source so that they are depraved totally, and then are dominated by a Gentile nation, and so lose any identification with the vine, and absolutely any use.

<sup>40</sup> This is the result of pruning.

1. The Love of God is now defined as dying for the sake of the brothers so that they might have the new life.

*9 "Just as the Father has loved Me, I have also loved you; abide in My love. 10 "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love. 11 "These things I have spoken to you so that My joy may be in you, and that your joy may be made full.*

2. Jesus Commandment: Love one's brother for the sake of Christ until death

*12 "This is My commandment, that you love one another, just as I have loved you. 13 "Greater love has no one than this, that one lay down his life for his friends.<sup>41</sup> 14 "You are My friends if you do what I command you.*

This is not to be taken in the sense of casual "friends," but "friends" instead of "enemies." "Friends" are those who walk together, and thus agree. Here, the apostles are friends since they agree with Jesus as the fullness of life.

3. The disciples are friends of Jesus who love one another for His sake.

These disciples are now participating with Jesus on behalf of the Father. This will be contrasted with those who operate on behalf of the World in the next section.

*15 "No longer do I call you slaves,<sup>42</sup> for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. 16 "You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. 17 "This I command you, that you love one another.*

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<sup>41</sup> One is called to lay down his life for his friends since he will hate his own life for the sake of the testimony of Jesus and new life. His friends are those who are not His enemies

<sup>42</sup> A slave here is the O.T. person who is living on limited information, i.e., instruction. But now the friends are those who have been told fully in the Son, so that now they can operate, not on the basis of a set of instructions, but as full representatives of the Father who have seen the Son.

4. The world is the enemy of Christ and will hate the believers just as they hated Christ.

Contrasted with being the friends of God and Christ, now Jesus notes that one is the enemy of the world (friends are the opposite of enemies theologically). Thus as the Father and the brothers love one another in Christ, so also the world will hate them. Since the world believes in its own self-esteem and self-righteousness, the brothers will oppose this because of imputed righteousness in Christ and thus condemn the world.

The apostles will relate to Jesus through the Word. Thus if Jesus was hated because of His Word, so also will the apostles.

*18 "If the world hates you, you know that it has hated Me before it hated you. 19 "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you. 20 "Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. 21 "But all these things they will do to you for My name's sake, because they do not know the One who sent Me.*

5. The World will claim that they have no sin through the Law and thus hate Christ.

The reason that the world hates the believers is that they are condemned by the Law, which Jesus confirmed, and then came to rescue them. Since they deny their condemnation, they must deny Jesus. If Jesus had not shown up, then the view of the Pharisees might be true, that is there would be no redemption, and thus man would be left to his own righteousness and the Law would be untrue, thus they would have no sin since the revelation of the O.T. would be wrong.

This is important. Genesis 3:15 forecast One who would have the character of God. The seed of the serpent would have their own righteousness as Adam and Eve and Cain. The Law was thus made for One person, to identify the Christ, as He was the only One who was the character of God. Everyone else would have to come under it and be condemned and a believer would go to the Christ to come for mercy represented by the sacrifices. Thus since the only way out of the Law was to have the Christ, then the perfect Christ had to come. If He does not appear, then there is no

way out of the Law, the Old Testament did not look for the Christ, and the Old Testament then can be interpreted as the Pharisees, that they earn self-righteousness through it and thus are without sin.

*22 "If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. 23 "He who hates Me hates My Father also. 24 "If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. 25 "But they have done this to fulfill the word that is written in their Law, 'THEY HATED ME WITHOUT A CAUSE.'*

6. The Holy Spirit will reveal to them the truth about Christ and their relationship.

The Holy Spirit will reinforce the apostolic mission, who they are in their relationship with the Father so that they might stand for Jesus, and of course, write Scripture about Jesus.

*26 "When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me, 27 and you will testify also, because you have been with Me from the beginning.*

7. The purpose of the upper room discourse is so that they might be faithful to Christ in persecution

Since the world does not perceive Jesus, then it will not perceive the O.T. truths and thus they will persecute the apostles. The believers must stand firm to death, since dying demonstrates their belief in eternal life.

16:1 "These things I have spoken to you so that you may be kept from stumbling. 2 "They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. 3 "These things they will do because they have not known the Father or Me. 4 "But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them.

- E. Jesus is explaining to the disciples that they will minister His Word in His absence, which will come through the ministry of the Holy Spirit (16:5-33)

1. Jesus is about to return to the Father and they will minister His Word in His absence with the fullness of the Holy Spirit prior to the kingdom.

*These things I did not say to you at the beginning, because I was with you. 5 "But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?' 6 "But because I have said these things to you, sorrow has filled your heart. 7 "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you."<sup>43</sup>*

2. The reason the Spirit must come is so that the world will see the ministry of Christ

*8 "And He, when He comes, will convict the world concerning sin<sup>44</sup> and righteousness<sup>45</sup> and judgment;<sup>46</sup> 9 concerning sin, because they do not believe in Me; 10 and concerning righteousness, because I go to the Father and you no longer see Me;<sup>47</sup> 11 and concerning judgment, because the ruler of this world has been judged.*

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<sup>43</sup> There is a major question here. Why would it be preferable for Jesus to leave, even if the Holy Spirit was coming. Is the Holy Spirit of greater benefit than the presence of Christ? The answer is not in degree of effect on the believer, but Jesus is referring to a dispensational benefit. This was the predicted fullness of times according to Daniel 12, Joel 2, Ezekiel 36, Jeremiah 31. This then is the age of the Holy Spirit. The Spirit's function is to impart the new life to them, as well as unite them into the body of Christ, and then enable them to endure on behalf of Christ while He sits at the right hand of the Father. In addition if He goes not away, then the Kingdom cannot come, since the ascension must happen first according to Psalm 110.

<sup>44</sup> Sin was revealed in the Law, and Jesus had come to validate it by fulfilling God's offer of grace. Now the Holy Spirit will continue that ministry.

<sup>45</sup> Righteousness is particularly the imputed righteousness available in Christ, which will cover the sins of the world.

<sup>46</sup> Judgment is a combination of the judgment promised under the Law and now the fullness has revealed that Jesus is that Judge. Thus the obedience of Christ at the cross has given the judgment on Satan and thus there is no hope for those who follow him.

<sup>47</sup> Righteousness had been seen in Jesus during His life. Now He is validated by His ascension and the Spirit will continue that ministry.

3. The Spirit will reveal to them the Words of Christ

*12 "I have many more things to say to you, but you cannot bear them now. 13 "But when He, the Spirit of truth<sup>48</sup>, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears,<sup>49</sup> He will speak; and He will disclose to you what is to come. 14 "He will glorify Me, for He will take of Mine and will disclose it to you. 15 "All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.*

4. Jesus reveals His departure and return to the apostles at the resurrection appearances which will bring great joy to them knowing that He is alive to return to the Father on their behalf.

*16 "A little while, and you will no longer see Me; and again a little while, and you will see Me." 17 Some of His disciples then said to one another, "What is this thing He is telling us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?" 18 So they were saying, "What is this that He says, 'A little while'? We do not know what He is talking about." 19 Jesus knew that they wished to question Him, and He said to them, "Are you deliberating together about this, that I said, 'A little while, and you will not see Me, and again a little while, and you will see Me'? 20 "Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy.<sup>50</sup> 21 "Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world.<sup>51</sup> 22 "Therefore you too have grief now; but I will see you*

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<sup>48</sup> Truth is the revelation of God. It is what is real regarding God.

<sup>49</sup> This is similar to the (cf. 8:38) fact that Jesus sees the Father acting and does accordingly. It appears here that the Holy Spirit will hear the Words of Jesus and repeat them to the apostles. The question is whether Jesus will continually speak to the apostles, or whether this is in regard to the words that He spoke while on earth. If the latter is the case then when Jesus hears the Father speaking or sees Him acting, then it could refer to His Words of the Old Testament and not be indicating a necessary present tense observation (although that clearly could be the case).

<sup>50</sup> This appears to be the seeming victory of the world over Christ at His death and the subsequent victory of Christ over the world at His resurrection. This is a parallel to the death of the two witnesses in Rev. 11. The world also rejoices over that victory.



*again, and your heart will rejoice, and no one will take your joy away from you.*

5. In Jesus absence the apostles will be enlightened by the Holy Spirit

*23 "In that day you will not question Me<sup>52</sup> about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you. 24 "Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full. 25 "These things I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father. 26 "In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; 27 for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father. 28 "I came forth from the Father and have come into the world; I am leaving the world again and going to the Father." 29 His disciples said, "Lo, now You are speaking plainly and are not using a figure of speech. 30 "Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God."*

6. Jesus tells them that they will all desert Him, demonstrating that He alone is willing to obey the Father to death

There are several things to note here. Jesus will die alone since all will leave Him, demonstrating that He alone has the trust to go to death based on the promise of God in His resurrection. After He is resurrected, then the apostles can follow Him in death and also be resurrected.

“Overcome” is a word from Genesis 3:15. The “world” is the Old Creation in Adam. Thus, this “world” is run by Satan and Jesus has overcome Satan and his realm as prophesied by Genesis 3:15 and the strike on the head of the serpent. By dying on the cross for the sins of the world, Jesus overcame the serpent and his followers by resurrection.

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<sup>51</sup> This is almost the same story as repeated in Rev. 12. The woman is the true nation Israel who is under persecution and oppression in the O.T. waiting for the fullness of the Messiah. When the Messiah appears and is ascended as a validation of His right to rule, the believers of Israel rejoice.

<sup>52</sup> The questions were always to establish who Jesus was and His validation. When He returns at resurrection and the Holy Spirit comes they will know fully who Jesus is (see verse 29).

*31 Jesus answered them, "Do you now believe? 32 "Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me. 33 "These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."*

F. The Prayer to the Father asks on behalf of all for the coming age.

1. Jesus prays that the Son may be glorified<sup>53</sup> as the Mediator of eternal life from the Father

*17:1 Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You, 2 even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. 3 "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. 4 "I glorified You on the earth, having accomplished the work which You have given Me to do. 5 "Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.*

2. Jesus prays that the disciples may be able to minister the Word of Life to the world

*6 "I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. 7 "Now they have come to know that everything You have given Me is from You; 8 for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me. 9 "I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; 10 and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them. 11 "I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are. 12 "While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of*

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<sup>53</sup> Glorified basically implies that of an honorable representation. Thus the Son now will be seen as the full representative of the Father and thus will be given that glory. That glory enables the Son to now operate by giving eternal life and will give eternal judgment.

*perdition, so that the Scripture would be fulfilled. 13 "But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves. 14 "I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. 15 "I do not ask You to take them out of the world, but to keep them from the evil one. 16 "They are not of the world, even as I am not of the world. 17 "Sanctify them in the truth; Your word is truth. 18 "As You sent Me into the world, I also have sent them into the world. 19 "For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.*

3. Jesus prays for those who believe through the word of the apostles, that they might be one with the Father

*20 "I do not ask on behalf of these alone, but for those also who believe in Me through their word; 21 that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. 22 "The glory which You have given Me I have given to them, that they may be one, just as We are one; 23 I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me. 24 "Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world. 25 "O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; 26 and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them."*