

Notes on the Greek New Testament
Week 223 – John 13:26-14:24

Day 1111: John 13:26-30**Verse 26**

ἀποκρίνεται [ὁ] Ἰησοῦς, Ἐκεῖνός ἐστιν ὃς
ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ.
βάψας οὖν τὸ ψωμίον [λαμβάνει καὶ]
δίδωσιν Ἰούδα Σίμωνος Ἰσκαριωτου.

ἀποκρίνεται Verb, pres midd/pass dep
indic, 3 s ἀποκρίνομαι

βαπτω dip

ψωμιον, ου n piece [of bread]

"ψωμιον, a diminutive of ψωμος, need not refer to bread; in the synoptic gospels it refers most naturally to the dipping of the bitter herbs of the Passover meal into the *haroseth* sauce." Barrett. The dipping and handing of such a morsel was normally a sign of special favour.

λαμβάνει καὶ is included in a limited number of MSS (8^a B C L* x Origen etc.). The words could have been added by copyists in recollection of the accounts of the Institution of the Lord's Supper ('Jesus *took* bread ...,' Mark 14:22; Matt 26:26; Luke 22:19; 1 Cor 11:23; Mark and Matthew add the additional words of Jesus, 'Take, this is my body ...'). Or the words may have been omitted by copyists as apparently needless.

δώσω Verb, fut act indic, 1 s διδωμι

βάψας Verb, aor act ptc, m nom s βαπτω

Again, there are a number of variations in the name Ἰσκαριωτου.

Verse 27

καὶ μετὰ τὸ ψωμίον τότε εἰσηλθεν εἰς
ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ
Ἰησοῦς, Ὁ ποιεὶς ποιήσον τάχιον.

τοτε then, at that time

εἰσηλθεν Verb, aor act indic, 3 s

εἰσερχομαι

Σατανας, α the Adversary, Satan

ταχιον quickly, at once

Beasley-Murray comments, "Jesus gives to Judas a sign of friendship, despite knowing the intention of his heart. His statement, 'What you are about to do, do quickly,' has the effect of setting Judas in the place of decision: he must make up his mind either to respond to Jesus' goodwill, and so repent of his plan to betray him, or to spurn it and carry out his intentions. If this be a correct reading of the situation, no man in all history was more truly 'put on the spot' than Judas in that moment. But with the morsel 'Satan entered....' Newbigin commented, 'The final act of love becomes, with a terrible immediacy, the decisive moment of judgment, which has been the central theme in John's account of the public ministry of Jesus.... So the final gesture of affection precipitates the final surrender of Judas to the power of darkness.'" The crucifixion, though part of the plan and purpose of God, is yet instigated by Satan.

Verse 28

τοῦτο [δὲ] οὐδεὶς ἔγνω τῶν ἀνακειμένων
πρὸς τί εἶπεν αὐτῷ·

οὐδεὶς, οὐδεμια, οὐδεν no one, nothing
ἔγνω Verb, aor act indic, 3 s γινωσκω
ἀνακειμαι see v.23

Verse 29

τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον
εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ (ὁ) Ἰησοῦς,
Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν
ἐορτήν, ἢ τοῖς πτωχοῖς ἵνα τι δῶ.

δοκεω think, suppose

ἐπεὶ since, because

γλωσσόκομον, ου n money box, money
bag

Cf. 12:6.

εἶχεν Verb, imperf act indic, 3 s ἔχω

ἀγοραζω buy, redeem

χρεια, ας f need, want

ἐορτη, ης f festival, feast

Barrett says, "This is consistent with John's representation of the last supper as taking place twenty-four hours before the Passover."

Carson, however, writes, "One might wonder, on these premises, why Jesus should send Judas out for purchases for a feast still twenty-four hours away. The next day would have left ample time. It is best to think of this as taking place on the night of the Passover, 15 Nisan. Judas was sent out (so the disciples thought) to purchase *what was needed for the Feast*, i.e. not the feast of Passover, but the Feast of Unleavened Bread (the *hagigah*), which began that night and lasted for seven days. The next day, still Friday 15 Nisan, was a high feast day; the following day was Sabbath. It might seem best to make necessary purchases (e.g. more unleavened bread) immediately... Moreover, it was customary to give alms to the poor on Passover night, the temple gates being left open from midnight on, allowing beggars to congregate there... On any night other than Passover it is hard to imagine why the disciples might have thought Jesus was sending Judas out *to give something to the poor*: the next day would have done just as well."

ἡ σ

πτωχος, η, ον poor, pitiful

δω Verb, aor act subj, 3 s δίδωμι

Verse 30

λαβων οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.

λαβων Verb, aor act ptc, m nom s λαμβανω
εὐθύς adv. immediately, at once
νύξ, νυκτος f night

Normally in Palestine the main meal was taken in late afternoon, not in the evening, but the Passover could only be eaten during the night and only until midnight.

"When he goes out it is into the outer darkness (Matt 8:12; 22:13; 25:30). It is the hour of the power of darkness (Luke 22:53). John was of course aware that the hour was evening (see on v.2, δειπνον, and cf. 1 Cor 11:23, ἐν τῇ νυκτι); but his remark is far from being merely historical. In going into the darkness (see on 1:5 and elsewhere) Judas went to his own place [Acts 1:25]." Barrett.

Beasley-Murray comments, "The enigma of Judas has inspired a multitude of endeavors to explain the riddle of his behaviour. We may doubt that the Evangelist would have been impressed by most of them. He saw in Judas a fearful example of one who walked with the Lord but finally obeyed the voice of the Tempter. While he recognized in the actions of Judas an unwitting means of fulfilling the redemptive purpose of God, it may be assumed that the apologetic purpose was not the primary motive in recording the scene of 13:21–30: more likely it was the desire to warn readers to beware of taking a like path as Judas did. That there were those in the churches linked with the Evangelist who listened to voices viewed as of Antichrist is apparent from the Johannine epistles (cf. esp. 1 John 2:15–27: 3:4–10; 4:1–6). The story of Judas epitomizes for the readers of the Gospel the message of the Pauline dictum: 'Let anyone who thinks that he stands take heed lest he fall' (1 Cor 10:12)."

Day 1112: John 13:31-38

Verse 31

Ὅτε οὖν ἐξῆλθεν λέγει Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·

"The action of the supper is now completed and the final discourse begins." Barrett. Carson similarly argues that the departure of Judas now marks the beginning of the farewell discourse.

ὅτε conj when

"With the departure of Judas all the actors in the drama, and Jesus in particular, are committed to their courses of action, which make the crucifixion virtually accomplished." Caird.

ἐδοξάσθη Verb, aor pass indic, 3 s δοξάζω
glorify, exalt

Verse 32

[εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ] καὶ ὁ θεὸς
δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει
αὐτόν.

The words εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ are supported by A K Δ Ψ f³ but are omitted by p⁶⁶ κ* B W. Their addition could be explained by dittography, their omission by haplography. The mss evidence is stronger for omission but the UBS editors argued that it is easier to explain subsequent omission. The balance of evidence is reflected by including the phrase but enclosing it in square brackets.

εὐθὺς see v.30

"It will not be necessary to wait for the *parousia* before Christ enters the glory of the Father. His glory appears at once in the resurrection, the gift of the Spirit, and his abiding presence with his own. This fact is worked out in the next three chapters." Barrett.

Beasley-Murray similarly comments, "God glorified the Son of Man in making his self-offering effective for the race; therein God was glorified in the perfect obedience and love of the Son, which was however at the same time a revelation of the love of God to humankind; in virtue of that act God glorifies the Son 'in himself,' i.e., in (his own) person, and he does it 'immediately' – in the death and in the exaltation."

Verse 33

τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι·
ζητήσατέ με, καὶ καθὼς εἶπον τοῖς
Ἰουδαίοις ὅτι Ὁπου ἐγὼ ὑπάγω ὑμεῖς οὐ
δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

τεκνιον, ου n little child, child

"This address is used nowhere else in John; it is frequent in 1 John (7 times; also Gal 4:19...). John uses παιδια at 21:5 (twice in 1 John)." Barrett.

ἔτι still, yet

ζητεω seek, search for

εἶπον Verb, aor act indic, 1s & 3pl λεγω

Cf. 7:33; 8:21.

όπου adv. where

δυναμαι can, be able to

ἐλθεῖν Verb, aor act infin ἐρχομαι

"The ambiguity is maintained. The disciples are incapable (as appears in the next verses) of following Jesus to death; equally they cannot accompany him at once into the presence of the Father." Barrett.

ἄρτι now, at the present

Verse 34

ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε
ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ
ὑμεῖς ἀγαπᾶτε ἀλλήλους.

ἐντολη, ης f command, order, instruction
καινος, η, ον new

"The command that men, especially within the nation of Israel or a group of disciples, should love one another, was not 'new' in the sense that it had never previously been promulgated. Cf. Lev 19:18... It is new, however, in that it corresponds to the command that regulates the relation between Jesus and the Father (10:18; 12:49f.; (14:31); 15:10); the love of the disciples for one another is not merely edifying, it reveals the Father and the Son. See below on 15:12f. The command of Jesus was new also in that it was delivered in and for the new age which was inaugurated by his life and death. Cf. 1 John 2:8." Barrett. So Beasley-Murray who writes, "Its 'newness' would appear to consist in its being the Law of the new order, brought about by the redemption of God in and through Christ, intimated in vv 31–32."

ἀγαπαω love, show love for

ἵνα ἀγαπᾶτε is best viewed as imperatival in force.

ἀλλήλων, οἰς, οὖς reciprocal pronoun one another

"It is of the essence of the Christian life that all who are Christians should love one another, and in so far as they fail to do so they fail to reproduce the divine life which should inspire them and should be shown to the world through them." Barrett.

Carson comments, "The *new command* is simple enough for a toddler to memorise and appreciate, profound enough that the most mature believers are repeatedly embarrassed at how poorly they comprehend it and put it into practice."

Verse 35

ἐν τούτῳ γνωσονται πάντες ὅτι ἐμοὶ
μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν
ἀλλήλοις.

γνωριζω make known, disclose, know
ἐμοὶ Pronoun, dat s ἐγω

"Mutual love is the proof of Christian discipleship, and its evident token." Barrett.

Carson comments, "It is not just that the standard is Christ and his love; more, it is a command designed to reflect the relationship of love that exists between the Father and the Son (cf. 8:29; 10:18; 12:49-50; 14:31; 15:10), designed to bring about amongst the members of the nascent messianic community that kind of unity that characterises Jesus and his Father (Jn 17). The new command is therefore not only the obligation of the new covenant community to respond to the God who has loved them and redeemed them by the oblation of his Son, and their response to his gracious election which constituted them his people, it is a privilege which, rightly lived out, proclaims the true God before a watching world. That is why Jesus ends his injunction with the words, *All men will know that you are my disciples, if you love one another*. Orthodoxy without principal obedience to this characteristic command of the new covenant is merely so much humbug."

Bonhoeffer in *Life Together* highlights one of the hindrances to such love. We create a romanticised view of what we expect the Christian community to be and then love that false image rather than the real people. Our failure to love like Christ is rooted in a failure to accept people as they are. "Every human wish-dream that is injected into the Christian community is a hindrance to genuine community and must be banished if genuine community is to survive. He who loves his dreams of of community more than the Christian community itself becomes a destroyer of the latter, even though his personal intentions may be ever so honest and earnest and sacrificial..." "The man who fashions a visionary ideal of community demands that it be realised by God, by others, and by himself. He enters the community of Christians with his demands, sets up his own law and judges the brethren and God himself accordingly... When they do not go his way he calls the effort a failure. When his ideal picture is destroyed, he sees the community going to smash. So he becomes, first an accuser of his brethren, then an accuser of God, and finally the despairing accuser of himself."

Verse 36

Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη [αὐτῷ] Ἰησοῦς, Ὁπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.

ποῦ interrogative adverb where
ἀκολουθεῖω follow

ὕστερον adv afterwards, later

Barrett suggests continuing ambiguity – both death and glory.

Verse 37

λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαι σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.

Κύριε is omitted by κ* 33 565 vg syr^s cop^{mss}. The strong and early support for its inclusion suggests that the omission was accidental, or that it was thought to be needless after Κύριε in v 36.

ἄρτι now, at the present

ψυχη, ης f self, life

θήσω Verb, aor act subj, 1 s τιθημι place

For the construction, cf. 10:11, 15 – Peter echoes Jesus' description of the marks of a good shepherd. For Peter's boast cf. Mk 14:29.

Verse 38

ἀποκρίνεται Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

Jesus' repetition of Peter's words underlines their irony "Will you really lay down your life for me?" "Who, after all, is laying his life down for whom (cf. 10:15; 11:50-52)? Yet in another sense, Peter spoke better than he knew. He would not lay down his life for Jesus *then*; he would lay it down three decades later, and thereby glorify God (cf. notes on 21:18-19). In so doing he followed the example of the Master and displayed his love for his brothers and sisters in Christ (cf. 12:25-26; 15:13)." Carson.

ἀλεκτωρ, ορος m cockerel, rooster

ἕως conj (and ἕως οὐ) until

ἀρνήσῃ Verb, fut midd dep indic, 2 s

ἄρνεομαι deny, disown, renounce

τρὶς three times

Cf. Mk 14:30f.; Matt 26:34f.; Lk 22:33f.

Day 1113: John 14:1-7

Verse 1

Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.

ταρασσω trouble, disturb

The verbs in 14:1-4 are pl. since the disciple group is being addressed; the sing. ἡ καρδιά instead of pl. is Semitic.

ἐμὲ Pronoun, acc s ἐγώ

πιστευετε could be either indicative or imperative. Barrett says that the imperative *ταρασσεσθω* suggests that the later verbs may be imperatives also. Sanders adopts the traditional reading of the first *πιστευετε* as an indicative and the second as imperative. Beasley-Murray argues for imperatives throughout, "The conjunction of the passage with the previous paragraph increases its intensity: if Peter's faith is to collapse to the point of denying his Master, what will happen to the rest of the disciples? In the face of such agitation the caution *μη ταρασσεσθω* would perhaps be fittingly rendered, 'Stop letting your hearts be in turmoil.' The following imperative 'keep on believing in *God*' is entirely in place (rather than an indicative statement); the world may appear to have gone mad, but the disciples must continue to believe in God as the sovereign Lord of creation. 'Keep on believing in *me*' will be much more difficult; how can the disciples continue to believe in Jesus as the Messiah, Son of God and Son of Man, when he is dragged off to the courts, condemned by the rulers, nailed to a cross, and mocked by the onlookers? Only the kind of faith seen in Abraham – 'who against all hope, in hope *believed*' (Rom 4:18) – can prevail in such circumstances, and that is why they are bidden, 'keep on believing in me.' The remaining part of the discourse rings the changes on this call to believe."

Verse 2

ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἄν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν;

μονη, ης f room

In Classical Greek this word meant a 'temporary stopping place' or 'station'. This is certainly not the sense here. As verse 23 shows, John uses the term as a corresponding noun to the verb *μενω* which plays an important part in his theology.

εἰ δε μη otherwise

εἶπον Verb, aor act indic, 1s & 3pl λεγω

ἄν particle indicating contingency

"The question is whether a stop should be placed after ὑμῖν, or the sentence should run on with ὅτι (wrongly omitted by Θ TR it). If no stop is made we may continue either with a statement of fact ('...if not, I would have told you that I go to prepare a place for you'), or with a question ('if not, would I have told you that...?'). The former of these does not seem to make good sense; the latter encounters the difficulty that, in John's narrative, Jesus has not yet told the disciples that he is going to prepare a place for them. It seems best to take εἰ δε μη εἶπον ἄν ὑμῖν as a parenthesis, and to connect ὅτι with v.2a: 'There will be many abiding-places (and if it had not been so I would have told you), for I am going to prepare a place for you.'" Barrett.

πορευομαι go

ἐτοιμαζω prepare, make ready

τοπος, ου m place

"John is thinking here of the whole process of the passion and glorification of Jesus as the means by which believers are admitted to the heavenly life." Barrett.

Verse 3

καὶ ἂν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμὶ ἐγώ καὶ ὑμεῖς ἦτε.

πορευθῶ Verb, aor pass dep subj, 1 s

πορευομαι

παλιν again, once more

παραλήψομαι Verb, fut midd dep indic, 1

s παραλαμβανω take, receive

ἑμαυτου, ης reflexive pronoun myself

ὅπου adv. where

The primary reference is to the Second Coming of Christ. "But the ensuing discourse, in which the theme of 'going and coming' is constantly repeated, shows clearly that John's thought of the advent is by no means exhausted in the older synoptic notion of the *parousia*. The communion of Jesus with his disciples, their mutual indwelling (*μονη* – *μενειν*) is not deferred till the last day, or even to the day of a disciple's death." Barrett.

Beasley-Murray and Carson argue forcefully that verses 2-3 refer to the second coming of Christ and not to his post-resurrection presence with the disciples by the Spirit. Beasley-Murray writes, "The relation of the 'coming' of Christ in vv 2-3 to the 'coming' in vv 18-20 and that in vv 22-23 will become clear as we proceed; suffice it to say at this point that the picture of being with the Lord in the Father's house is different from that of being in the Father and in the Son, consequent on the death and resurrection of Jesus (vv 18-20), just as the Easter revelation is distinguishable from the Parousia glory, though it is the one Christ who 'comes' in both events. It is accordingly a mistake to try to interpret v 3 as a description of the post Easter relation of the Lord to his disciples (as Lindars, 471, and at great length Fischer, 93-105, 305-334). It entails unnatural interpretations of some very clear language, and in the end it leads either to a denial of any real eschatology in the Fourth Gospel (expressions to the contrary being due to redactors) or to its reduction to such secondary importance that it plays no role in the Evangelist's theology."

Verse 4

καὶ ὅπου [ἐγώ] ὑπάγω οἴδατε τὴν ὁδόν.

ὑπάγω go, go one's way, depart

No distinction is intended here between the verbs ὑπάγω and the earlier πορευομαι.

ὁδος, ου f way, path, road, journey

The shorter reading above is supported by κ B W and several versions. The longer reading οἴδατε καὶ τὴν ὁδὸν οἴδατε, though supported by the majority of mss, would appear to be an attempt to ameliorate the harshness of the shorter reading, unpacking the sense and improving the grammar.

Verse 5

Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς δυνάμεθα τὴν ὁδὸν εἰδέναί;

ποῦ interrogative adverb where

δυναμαι can, be able to

εἰδέναί Verb, perf act infin οἶδα

Thomas' question echoes that of Peter in 13:36.

Verse 6

λέγει αὐτῷ [ὁ] Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.

Jesus is the way by which people come to God. "The expression also calls to mind the description of the Christian faith and life as ἡ ὁδος (Acts 9:2; 22:4; 24:14)." Barrett.

ἀληθεια, ας f truth, reality

Cf. 1:14.

ζωη, ης f life

Cf. 1:4; 3:15; 11:25

"Both words are inserted here as explanatory of ὁδος. Because Jesus is the means of access to God who is the source of all truth and life he is himself the truth and the life for men (cf. vv. 7,9)." Barrett. Beasley-Murray adds, "To say this is not to denigrate the importance of the second and third terms, for they explain how it is that Jesus is the Way: he is the Way because he is the truth, i.e., the revelation of God, and because the life of God resides in him (in the context of the Gospel that includes life in creation and life in the new creation, 1:4, 12-13; 5:26). Insofar as the saying is related to vv 2-3 it signifies that Jesus leads his own to the Father's house, revealing the truth about the goal of existence and how it may be reached, and making its attainment possible by granting entrance on to life in the Father's house."

οὐδεὶς, οὐδεμια, οὐδεν no one, nothing

All other philosophies and religions are ineffective. Schnackenburg says of this saying, "It forms a classical summary of the Johannine doctrine of salvation that is based entirely on Jesus Christ."

Verse 7

εἰ ἐγνωκατέ με, καὶ τὸν πατέρα μου γνωσεσθε· καὶ ἀπ' ἄρτι γινωσκετε αὐτὸν καὶ ἐωράκατε αὐτόν.

ἐγνωκατέ Verb, pluperf act indic, 2 pl

γινωσκω

γνωσεσθε Verb, fut midd dep indic, 2 pl

γινωσκω

There are a variety of readings here with different forms of the verb γινωσκω. The form adopted by UBS above, and by Barrett, is supported by κ D *et al.* and is to be read 'If you have come to know me, as you have done, you shall know my Father also.' Beasley-Murray argues that the future tense is logical rather than temporal, as is evident from the following clause.

ἄρτι now, at the present

"Refers to the moment when Jesus having completed the revelation of the Father departs in glory. The last discourses as a whole represent this 'moment' of completion (cf. also 19:30, τετελεσται)." Barrett.
Beasley-Murray argues that ἀπ• ἄρτι should here be read ἀπαρτί 'assuredly'.

ἑώρακατε Verb, perf act indic, 2 pl ὄραω
see

Day 1114: John 14:8-14

Verse 8

λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἄρκει ἡμῖν.

δεῖξον Verb, aor act imperat, 2 s δεικνυμι
show, point out, reveal
ἄρκειω be enough, be sufficient

"Philip expresses the universal longing of the religious man" Barrett. It is the longing for immediate vision of God.
Beasley-Murray comments, "We recall the desire of Moses on Mount Sinai: 'Show me your glory,' and the reply of God, 'You cannot see my face, for no one may see me and live'; Moses was nevertheless allowed to glimpse God's *back* as his glory passed by him (Exod 33:18–23). Philip had failed to grasp that in Jesus the glory, grace, and truth of God, whom none has seen or can see, stands unveiled (John 1:18). For one whose spiritual sight is clear, the revelation is indeed 'enough'."

Verse 9

λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτω χρόνω μεθ• ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακῶς ἐμὲ ἑωρακεν τὸν πατέρα; πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα;

τοσοῦτος, αὐτη, οὐτον / οὐτο correlative
adj so much, so great, so large
χρονος, ου m time, period of time

"The accusative (which commonly expresses duration of time) is the easier reading and that of κ D [the dative] should be preferred. The dative suggests (if we may suppose John to have been handling his cases with care) that the whole period of the ministry is regarded as a unity, a point of time." Barrett.

ἔγνωκάς Verb, perf act indic, 2 s γινωσκω

"Jesus' question ... is tinged with sadness." Carson.

ἑωρακῶς Verb, perf act ptc, m nom s ὄραω
see

ἐμὲ Pronoun, acc s ἔγω

Cf. 1:18. "All search for God must look to the decisive revelation in Jesus." Barrett.
Calvin comments that those who are not satisfied with Christ alone are carried away into unending speculation and progress badly in the Gospel.

Verse 10

οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ• ἑμαυτοῦ οὐ λαλῶ· ὁ δὲ πατήρ ἐν ἐμοί μένων ποιεῖ τὰ ἔργα αὐτοῦ.

Cf. 17:21. "The relation between the Father and the Son is not completely reciprocal, yet each can (in slightly different senses) be said to be in the other. The Father abiding in the Son does his works; the Son rests from, and to, eternity in the Father's being." Barrett.

Beasley-Murray comments, "The reality is greater than human language can express, but that to which it points is sufficiently clear: in the depths of the being of God there exists a *koinonia*, a 'fellowship,' between the Father and the Son that is beyond all compare, a unity whereby the speech and action of the Son are that of the Father in him, and the Father's speech and action come to finality in him."

ῥημα, ατος n word, thing
ἑμαυτου, ης reflexive pronoun myself
λαλεω speak, talk
ἐμοί Pronoun, dat s ἔγω
μενω remain, stay, abide

Cf. 12:49. "John is able to pass readily from the words to the works of Jesus since both alike are revelatory and both are full of power." Barrett.

Verse 11

πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

πιστευετε μοι here means not 'believe in me' but 'accept the following statement as true'. Note the transition to the plural.

"Throughout this gospel the ἔργα or σημεια are presented as events which ought to and sometimes do elicit faith (e.g. 2:11)." Barrett.

Beasley-Murray comments, "The major part of this Gospel is taken up with the narration of the signs performed by him and expositions of their meaning. They who penetrate the significance of Jesus turning water into wine, of his healing miracles, of the feeding of the multitude in the wilderness and the walking on the water, and of the raising of Lazarus, will perceive in Jesus the saving sovereignty of *God* in action and his utterances as 'words of eternal life' (6:68). In the words and works of Jesus the eschatological purpose of God is both declared and fulfilled."

The majority of MSS add μοι at the end of the sentence in imitation of its beginning; 'the temptation is resisted (Metzger, 244) by some of our earliest witnesses, including P⁶⁶ P⁷⁵ & D L W it^{c,d,e,fl} vg syr^{c,pal,p} cop^{mss}.

Verse 12

ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·

κἀκεῖνος, η, ο contraction of καὶ ἐκεῖνος
and that one, he also
μειζων, ον greater

Note that ἔργα is not repeated after μείζονα. The words could be translated "greater things", pointing to greater signs of a *different* kind from the miraculous *works* of Jesus – none would raise the dead as Jesus had raised Lazarus.

Calvin comments, "It perplexes many that he said that the apostles would do greater works than he had done... First, we have to understand what Christ means. The power by which he proves himself the Son of God is so far from being bound to his bodily presence that it must shine forth in more and greater examples when he is absent. Now Christ's ascension was soon followed by the wonderful conversion of the world, in which his divinity was displayed more powerfully than when he lived among men. Thus we see that the proof of his divinity was not confined to the person of Christ but was diffused through the whole body of the church."

Barrett, while not discounting the miraculous, thinks that John refers primarily to "acts in which the power and character of God are made known; cf. 13:15, 35. The greater works therefore are the gathering of many converts into the Church through the activity of the disciples (cf. 17:20; 20:29)." These works are dependent upon Jesus 'going' to the Father and sending the Spirit.

Hoskyns & Davey write, "The Evangelist has not in mind here such miracles as were foretold in Mk 16:18, or recorded in Acts 5:15; 19:12. The contrast is rather between the few disciples of Jesus and the vast number of those converted through the preaching of his apostles; between the mission of Jesus to the Jews and the mission of his disciples to the world. The diffusion of Christianity in the world (4:35-38), symbolised by the 153 fishes (21:1-14), the conversion of the Greeks whom the Lord refused even to see (12:20ff.), the union of both Jews and Greeks in one church (10:16; 11:52), these are the *greater* works, these converts are the *much* fruit (15:8, cf. 15:2), and for them *many* mansions must be prepared in heaven (v.2)." Beasley-Murray stresses that vv. 12-14 are a single sentence. He argues that, "the point in view ... [is] *the conveying to people of the spiritual realities of which the works of Jesus are 'signs'?* All the works of Jesus are significant of the saving sovereignty of God at work among humankind through the eschatological Redeemer. The main reality to which they point, and which makes their testimony a set of variations on a single theme, is the life eternal of the kingdom of God through Jesus its mediator. This is confirmed by the striking parallel to v 12 in 5:20 and its following exposition: the Father shows the Son all (i.e., the works) that he himself does, 'and greater works than these he will show him, that you may be amazed.' The context reveals that the 'greater works' that the Father is to 'show' the Son, greater than those given him to do thus far, are manifestations of resurrection and judgment, but with emphasis on the former (as 5:24-26 in relation to v 17 shows). Thus the 'greater works' that the disciples are to do after Easter are the actualization of the realities to which the works of Jesus point, the bestowal of the blessings and powers of the kingdom of God upon men and women which the death and resurrection of Jesus are to let loose in the world."

Verse 13

καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ·

Commenting on the connection between vv 12c and 13a, Beasley-Murray writes, "The fundamental ground by which the greater works are made possible is the 'going' of Jesus to the Father, i.e., his death and resurrection to sovereignty which releases the powers of the kingdom of God in the world; the second ground is the prayer of the disciples in the name of Jesus, i.e., prayer with appeal to his name, in response to which *the risen Lord himself will do what is asked*. The continuity of thought demands that the prayer that is made is in relation to the disciples' ministry, and the Lord on high will through his disciples perform the greater works. The contrast accordingly is not between Jesus and his disciples in their respective ministries, but between Jesus with his disciples in the limited circumstances of his earthly ministry and the risen Christ with his disciples in the post-Easter situation."

ὅ τι ἂν *whatever*
αἰτέω *ask, request*
ὄνομα, τοσ n *name*

See 1 John 5:14,15 which is an exposition of this verse. There the phrase *κατα το θελημα αυτου* is used in a parallel fashion to *τω ονοματι μου* here. To ask in Jesus' name is not a form of magical invocation but is to ask in accordance with his character, mind and will.

δοξασθῇ Verb, aor pass subj, 3 s *δοξαζω glorify*

"The Father is glorified in the Son's activity, both in himself and through his followers, since in all things the Son seeks (and achieves) his Father's glory; 5:41; 7:18; 8:50,54." Barrett.

Verse 14

ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.

αἰτήσητέ Verb, aor act subj, 2 pl *αἰτέω*

"The important additional feature in v 14 is its reference to prayer to Jesus: 'If you ask *me* anything in my name I will do it.'" Beasley-Murray.

V 14 is omitted by various MSS (X f¹ 565 etc it^b vg^{mss} syr^c s^{pal} arm geo Diatessaron^{fl}). A * omits also the last seven words of v 13 (through homoioteleuton, passing from ποιήσω v 13 to ποιήσω v 14). The same phenomenon can have caused v 14 to be omitted (passing from ἐάν v 14 to ἐάν v 15). Was a scribe troubled that it appeared to contradict 16:23? That motive could have caused the omission of με, which has strong support (P⁶⁶ & B W D θ etc).

Day 1115: John 14:15-24**Verse 15**

ἼΕάν αγαπατέ με, τὰς ἐντολάς τὰς ἐμὰς τηρήσετε·

Carson comments, "Two links tie this verse to what precedes. (1) The prospect of doing 'greater things' anticipates the need for enabling power, the manifestation of God himself by his Spirit. This verse is moving the discussion toward vv. 16-17. (2) The obedience theme is of a piece with asking things in Jesus' name (vv. 13-14). None of the promised fruitfulness will come to those who think they can manipulate the exalted Christ, or use him for their own ends."

ἀγαπαω *love, show love for*

If you love me "controls the grammar of the next two verses (15-17a), and the thought of the next six (15-21)." Barrett.

ἐντολή, ης f *command*
ἐμος, η, ον 1st pers possessive adj *my*
τηρεω *keep, observe*

The future indicative τηρήσετε is to be preferred to the aorist imperative, τηρήσατε, so Metzger, Carson.

Cf. vv.21,33 and 1 John 5:3.

"John never permits love to devolve into a sentiment or emotion. Its expression is always moral and is revealed in obedience. This is true even of the love of the Son for the Father; cf. 15:10." Barrett.

Beasley-Murray comments, "The interchange of 'my commands' with 'my word' and 'my words' in vv 21, 23, 24 suggests that they include the full range of the revelation from the Father, not simply ethical instructions (cf. 8:31-32; 12:47-49; 17:6); the lover of Jesus will live in the light of their guidance and their power (for a similar usage see Rev 1:3; 22:7)."

Verse 16

κἀγω ἐρωτήσω τὸν πατέρα καὶ ἄλλον
παράκλητον δώσει ὑμῖν ἵνα μεθ' ὑμῶν εἰς
τὸν αἰῶνα ᾦ,

κἀγω a compound word = καὶ ἐγω
ἐρωτάω ask, request
ἄλλος, η, ο another, other

Cf. 1 Jn 2:1. Jesus has been a *Paraclete* and will, after his departure, send another. This is another like himself – ἄλλος not ἕτερος.

παρακλητος, ου m Helper, Intercessor

This is the first of five Paraclete sayings, cf. 14:26; 15:26; 16:7-11, 12-15. The primary meaning of παρακλητος is 'legal assistant' or 'advocate', but this would not seem to be John's use here (though cf. 1 Jn 2:1). John's meaning is best understood from a consideration of the use of the verb παρακαλεω and its other cognates in the New Testament.

- i) παρακαλεω and παρακλησις are both used of prophetic Christian preaching e.g. Acts 2:40; 1 Cor 14:3. This corresponds to a normal Greek usage in which παρακαλεω means 'to alert'.
- ii) Both words also mean to console and are used particularly of the consolation expected in the messianic age. The usage is common in the Old Testament (e.g. Is. 40:1) and is reflected in the New (e.g. Matt 5:4; Lk 2:25).

Barrett sums up the evidence thus: "The two usages... though distinct, are closely combined: the main burden of the παρακλησις (prophetic exhortation) is that men should enter, or accept, the παρακλησις (messianic salvation), which has been brought into being through the work of Jesus; cf. 1 Cor 14:24,31.

"Comparison with the verses in John 14-16 which speak of the Paraclete shows that his functions correspond closely with the points that have just been expressed. He witnesses about Christ; he takes 'the things of Christ' and declares them (15:26; 16:14; for the meaning of this declaration cf. 2:22; 12:26). He also declares τα ἐρχομενα (16:13); he realises the future eschatological judgement and thus reproves or exposes (ἐλεγχει, 16:8-11) the unbelieving world. He does so by the same means as the Christian preachers: he announces the departure of Christ to the Father (and for John this includes his death, resurrection and ascension), the judgement of Satan and the necessity of faith. The Paraclete is the Spirit of Christian paraclesis."

Others, such as Beasley-Murray, argue that the legal model is part of the meaning here: the Spirit is sent as an advocate or helper. He concludes, "The implication of v 16 is that Jesus has performed the role of a Paraclete during his earthly ministry, and after his departure he will ask the Father to send another Paraclete to perform a like ministry for his disciples. This holds good whether the Paraclete function is thought of in general terms as that of helping, or specifically as that of acting on behalf of the disciples before a hostile world (cf. 17:12)." Jesus continues his advocacy on their behalf in heaven, cf. 1 John 2:1.

δώσει Verb, fut act indic, 3 s δίδωμι
αἰών, αἰῶνος m age, world order,
eternity
ᾦ Verb, pres subj, 3s εἶμι

Verse 17

τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ
δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ
γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ'
ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.

ἀληθεια, ας f truth, reality

Cf. 14:17; 15:26; 16:13. The Spirit communicates truth, particularly the truth about God's salvation in Christ.

λαβεῖν Verb, aor act infin λαμβανω

John speaks of the 'world' as the moral order in rebellion against God. The world *qua* world cannot receive the Spirit of truth. "If it were to do so it would cease to be the world." Bultmann.

θεωρεω see
μενω remain, stay
ἔσται Verb, fut indic, 2 s εἶμι

UBS prefer the future tense on internal grounds. Barrett and Sanders prefer to read the present tense. Barrett thinks that παρ ὑμῖν suggests the presence of the Spirit in the Church while ἐν ὑμῖν his indwelling the individual Christian. If the future tense is read then the contrast is between the Spirit's presence among them now in Jesus' own presence with them, and his presence *in* them after Jesus has returned to glory. Beasley-Murray, however, argues that "The sense is best understood in reading the future tense for the last two verbs and γινώσκετε as a present with future meaning (see BDF § 33)."

Verse 18

Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.

ἀφήσω Verb, fut act indic, 1 s ἀφιημι
leave, forsake

ὀρφανος, η, ον orphaned; alone

Barrett thinks that their reference is to the resurrection appearances of Christ (so also Carson), but these would be only temporary and would hardly correspond to the promise of not leaving the disciples as orphans. In context, the reference is best understood as reference to the gift of the Spirit by whom Jesus is with his disciples for ever, cf. vv 20, 21, 23. Jesus' resurrection appearances, however, are not to be excluded. It is through such appearances that he first comes back to them. But his resurrection is also the source of a new life which they are to share by the power of the Spirit (v.19c). By the Spirit, Christ remains with them and continues to come to/be with future disciples so that they/we are never orphans but are embraced into the family of the Father himself (v. 20).

Verse 19

ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.

ἔτι still, yet

οὐκέτι adv no longer, no more
θεωρω see, observe

This promise applies both to the resurrection appearances of Jesus and to his continuing presence with his people by his Spirit.

ζῶ live, be alive

"Even though Jesus dies the disciples will see him because he will be alive, risen from the dead, and they too will be spiritually alive and capable of seeing him." Barrett. Sanders adds, "Thereby they will be assured of their own resurrection."

Beasley-Murray comments, "Clearly this points to Easter, with its manifestations of the risen Lord in mind, as the expansion of this passage in 16:16–30 confirms beyond cavil (note esp. 16:20, 22–23 and their link with 14:13–14). When Jesus so appears to his disciples they will 'see' him with eyes of faith quickened into new perception. This they will do because Jesus 'lives' – after his execution – and they will live in a new dimension by virtue of the resurrection life of their Lord (it is the same concept of life as that in 11:26 – 'he who *lives* and believes in me shall never die'). 'On that day' the relation of Jesus to the Father ('I am in my Father'), which Jesus sought to make plain in vv 7–11, will become luminously clear; moreover they will then understand that a new union with their risen Lord has become possible, reflecting that of the Son with the Father ('you in me and I in you,' v 20). "Naturally this renewal of spiritual life and perception is not confined to the Easter Day experiences. Easter initiates a new era or, in biblical language, the new age, which is that of the saving sovereignty of God, and which Jesus called the kingdom of God. That is why the passage is replete with eschatological terminology ('I come,' in relation to the resurrection, is as truly eschatological as 'I come' of the Parousia, v 3; 'yet a little while' in v 19 echoes Isa 26:20 and Hab 2:33–34, cited in Heb 10:27–28 with reference to the end of the age; 'in that day,' v 21), commonly refers in the Bible to the last day, cf., e.g., Isa 2:11; 4:12; Mark 13:32). The resurrection of Jesus, along with the death from which it is inseparable, is the eschatological event which brings to a climax the eschatological ministry of 'signs' of the kingdom into the world. Hence Jesus may say at the beginning of this paragraph, 'I will not leave you orphans'; he comes at Easter to be reunited with his disciples and to lift to a new plane his relationship with them, for which that in the ministry could be only a preparation. How that will come about is more fully explained in vv 21–24."

Verse 20

ἐν ἐκείνῃ τῇ ἡμέρᾳ γνωσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν.

ἐκεῖνος, η, ο demonstrative adj. that

Again primarily the day of Jesus' resurrection "but the thought is extended (see especially v.20b) to the permanent presence of Christ with his own." Barrett.

γνωσεσθε Verb, fut midd dep indic, 2 pl
 γινωσκω
 ἐμοὶ Pronoun, dat s ἐγώ
 κάγω a compound word = και ἐγώ

"The unity of the Father and the Son could not be perceived except on the basis of unity between Jesus and the disciples; cf. v.19b. The resurrection of Jesus and his presence with his own points unmistakably to the continuity of the divine life which flows from the Father, through the Son, and in the Church." Barrett.

Verse 21

ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, κάγω ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

ἔχω here means 'grasp firmly with the mind.'

ἐντολή, ης f see v.15

ἀγαπαω see v.15

ἀγαπηθήσεται Verb, fut pass indic, 3 s
 ἀγαπαω

Barrett says that John does not mean that God's love is conditional upon human obedience (cf. 3:16; 13:34; 15:9,12; 17:23); his thought focusses on the mutuality of the relationship between Father, Son and believers. Those who obey Christ display the presence of Christ and share in the Father's love for the Son. "As Christians they represent even more than an extension of the incarnation; they are an extension of the social personality of the Godhead."

ἀγαπήσω Verb, fut act indic, 1 s ἀγαπαω
 ἐμφανίζω make known, reveal

"Might refer to a resurrection appearance, or to a spiritual revelation of Christ; and it would not be inappropriate to the appearance of Christ in glory at the last day." Barrett.

Beasley-Murray writes similarly, "The term ἐμφανίζω is used in Exod 33:13, 18, where Moses prays, 'Show yourself to me' (ἐμφάνισόν μοι σεαυτόν), and Yahweh answers his prayer. In the NT the verb and its cognates are (along with other meanings) used of resurrection appearances; in Matt 27:53 of appearances of risen saints; Acts 10:40, in Peter's proclamation, God raised up Jesus and 'gave him to become manifest' (ἔδωκεν αὐτόν ἐμφανῆ γενέσθαι); Mark 16:9, Jesus appeared (ἐφάνη) to Mary Magdalene. Following the sayings on the Easter appearances and the era they initiated in vv 18–20, it is evident that what is here promised is a counterpart in the believer's life to the Easter appearances of the risen Lord to the disciples."

ἐμαυτου, ης reflexive pronoun myself

Verse 22

Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριωτης, Κύριε, [καὶ] τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζεῖν σεαυτόν καὶ οὐχὶ τῷ κόσμῳ;

Cf. Lk 6:16; Acts 1:13.

γέγονεν Verb, perf act indic, 3s γινομαι

ἡμῖν is placed first for emphasis and in contrast with τῷ κόσμῳ at the end of the sentence.

μελλω be going, be about, intend
 σεαυτου, ης reflexive pronoun yourself
 οὐχι (emphatic form of οὐ) not

Carson comments, "Judas hears these distinctions between what the world will see or be given, and what the disciples will enjoy, and in his mind he cannot square the distinction with his belief that the kingdom must arrive in undeniable and irresistible splendour. If Jesus is the messianic king, then he *must* startle the world with apocalyptic self-disclosure. Indeed, a select reading of some Old Testament passages (e.g. Is 11; Dn 7; Hab 3:3-15; Zc 9), without compensating reflection on passages speaking of suffering and atonement, might be taken to sanction just such a stance."

Verse 23

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
 ἀποκρινομαι answer, reply, say

The word (τον λογον singular) of Jesus is the whole of the saving message which he brings (cf. 5:24).

ἐλευσόμεθα Verb, fut midd dep indic, 1 pl
έρχομαι
μονη, ης f room; μονην ποιω live

The Old Testament is primarily concerned with the dwelling of God with man (e.g. Is 57:15; Ezek 27:26f.; Zech 2:10). The promise of the Old Testament is fulfilled through Christ and the gift of the Spirit and will be consummated at Christ's return (see especially Rev 21:3).

Beasley-Murray comments, "The connection with vv 2–3 is immediately apparent: Jesus goes in death to prepare in the Father's house a 'dwelling,' a 'home' (μονή) for those who, like the disciples, keep his word, and he will come again to take them with him to the prepared home; in v 23 the Father and the Son come to the believer in his earthly existence and make their home with him *here*. Whereas not a few exegetes see in v 23 the climax of the reinterpretation of the Parousia hope in terms of the indwelling of the believer by the Father and the Son (through the Spirit?), it would seem that the Evangelist would teach us to distinguish these realities. We have already seen that the 'coming' of Jesus to his disciples in v 18 relates to the Easter appearances of the risen Lord and the era they initiated. The promise in v 21 extends the Easter experience to the believer in the post-Easter era: Jesus will 'manifest' himself to any who respond to the gospel proclamation. In reply to the question of Judas, that essentially eschatological reality is represented under a different eschatological image, namely that of the 'coming' of the Father and Son to the believer to dwell with him (cf. Ezek 37:26–27; Zech 2:10; Rev 21:3). As in v 21 the Easter experience is post-dated, so in v 23 the Parousia is anticipated, but neither the resurrection nor the Parousia of Jesus is thereby brought into question. That Jesus in the Upper Room looks forward to the goal of redemption beyond this world is seen in 17:24, in the prayer that his followers 'may be with me, where I am, that they may see my glory which you gave me' (cf. 12:25–26); the approximation of the language to 14:3 ('that where I am, you also may be') indicates that that goal is in the Father's 'house,' and the event that completes the reunion is the Parousia."

And Carson comments, "However conceived, this is an anticipation, an inauguration, of the final, consummating experience of God after the parousia, when the words of the Apocalypse will be fulfilled: 'Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God... I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple' (Rev 21:3, 22; cf. 1 Ki 8:27; Ezk 37:26–27; Zc 2:10)."

Verse 24

ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.

ἐμος, η, ον 1st pers possessive adj my,
mine

πέμψαντός Verb, aor act ptc, m gen s
πεμπω send

Cf. 5:19.