

- #15 JOHN C 14, Willhauck C 10 The Advocate Will Come
- I Introductions and announcements, joys and concerns.
- II Prayer.
- III Review: John closes the Book of Signs with the restoration of Lazarus in C 11, the climactic episode to provide the basis of Jesus' statement "I am the resurrection and the life." C 12 introduces the events of the last week of Jesus' life, the Book of Glory with the Passover festival and Jesus' Palm Sunday entrance into Jerusalem. Jesus came riding a young donkey, a symbol of humble and peaceful entry. C 13 introduces the discourse compiled by John which occurs during Jesus' last evening with disciples on what the church calls Maundy Thur.
- IV Overview: John uses the final discourse of C 14-16 to review major points:
1. Jesus' relationship with God in nature and purpose provides our source of information or revelation about God.
 2. That after the departure of Jesus, the Holy Spirit will come.
 3. The disciples, united by bonds of faith and love, will spread the light
 4. Christians will be with Jesus after their deaths.
- V 13:33-35. the final discourse begins. After restating the fact of his impending departure, Jesus gives a new commandment. In what respect is this commandment new? Review Lev 19:18 as quoted in Mt 19:19 and Lk 10:26. Explain to me what is distinctive about the bond or manifestation of love in the Christian community. The Epistle of I John is a homily or short sermon to a late first century Christian community by the same author. He gives a start on the answer. The summary is I Jn 4:7-12. See also Gal 3:22.
- VI 4:1-4. This passage is routinely used in Christian funerals; it is all we need to know about what happens after death. It amplifies Lk 23:43.
- VII 14:5-7. Thomas is the straight man to provide a basis for the sixth of the seven famous "I am's" of this Gospel. Review Willhauck 31, box. v6b. "No one comes to the Father except by me." Gail O'Day insists that this is not a commentary on world religions but a defining statement for Christians; "This is who we are. We are the people who believe in the God who has been revealed decisively in Jesus Christ."
- VIII 14:8-11. This passage is central to Johannine theology: Jesus is our source and revealer of authentic knowledge of God. Other theistic religions must rely on their prophets, priests and poets to teach about the nature and purpose of God. Statues (idols) are created to instill a sense of reality and presence. But if the prophet misunderstands God or misinterprets events, he can, in Plutarch's stark words, "make God vicious or silly." John teaches that what we need to know about God, we learn from Jesus.
- IX v12-14. Jesus confidently expects his followers to continue his ministry.
- X v15-26. The Paraklete is introduced in v 16. This word is translated with terms from various areas. 1. Legal: Advocate, Counsellor. 2. Family: Support, Protector. 3. Religion: Intercessor. v17, Jesus knows this will be a difficult concept so he devotes effort to illustrate and amplify. Here is his first synonym: Pneuma. This Greek word translates the Hebrew, Ruah. It means wind, breath, spirit. See Gen1: What are the functions of the Paraklete, v26. Keep a list as we will return to this topic.
- XI 14:27-31. The first section of the discourse ends with Jesus' benediction. He would have used the Hebrew/Aramaic blessing, Shalom. John uses the Greek, Eirene, English, Peace. The party leaves the dining room and goes to the garden, vineyard.
- XII Next time: The Discourse Continues, C 15,16.