

Yochanan ~ Part 27

Yochanan 13:31–16:33, which contains **Yeshua's** farewell discourse in **Yochanan's Gospel**, follows the pattern of **Moshes'** farewell discourse in Deuteronomy 31–33. Such discourses typically include predictions of a person's death and departure; predictions of future challenges for His followers after His death; arrangements for succession; exhortations to moral behavior; a final commission; an affirmation and renewal of **God's** covenant promises; and a closing doxology. While **Yeshua's** farewell discourse generally follows this pattern, it also differs. **Yeshua's** farewell was only temporary (His followers will see Him again after a little while, **Yochanan** 14:19), so His final words focused on the future rather than the past. Also, the vine allegory in **Yochanan** 15 is distinct from **Tanakh** or second-temple farewell discourses. Overall, **Yeshua** made provision for the **Ruach HaKodesh** to continue His mission through the **Talmidim**. **Yeshua** Himself would continue to direct their mission from His exalted position with the **Father**.

The New Command

13³¹ After Y'hudah had left, Yeshua said, "Now the Son of Man has been glorified, and God has been glorified in Him. ³² If the Son has glorified God, God will Himself glorify the Son, and will do so without delay.

Looking through the eyes of faith, **Yeshua's** glorification refers to His death.

33 Little children, I will be with you only a little longer. You will look for Me; and, as I said to the Judeans, 'Where I am going, you cannot come,' now I say it to you as well. ³⁴ "I am giving you a new command: that you keep on loving each other. In the same way that I have loved you, you are also to keep on loving each other. ³⁵ Everyone will know that you are My talmidim by the fact that you have love for each other." (Emphasis added.)

Why is this a new commandment? Doesn't Leviticus 19:18 already say, *"Love your neighbor as yourself"*? The difference is this: **Leviticus** says, *"as yourself"*; **Yeshua** says, *"In the same way that I have loved you,"* which presupposes that **God's** way of loving can be ours. Humanly, this is impossible. But **Yeshua** gives us a new nature, a new spirit, in fulfillment of **Tanakh** promises (Ezekiel 36:26, 37:14; Jeremiah 31:32(33)), **God's Spirit**, the **Ruach HaKodesh**. This is how we can love as **God** loves; **God** makes it possible. *Everyone will know that you are My talmidim by the fact that you have love for each other.* This is what those who claim to trust **Yeshua** are called to do, and what they can expect **God's** power to enable them to do. **God** can be counted on to fulfill His promise that the world will recognize such people as true **Talmidim** of **Yeshua**.

Kefa's Denials Predicted

36 Shim'on Kefa said to Him, "Lord, where are you going?" Yeshua answered, "Where I am going, you cannot follow Me now; but you will follow later." ³⁷ "Lord," Kefa said to Him, "why can't I follow you now? I will lay down my life for you!" ³⁸ Yeshua answered, "You will lay down your life for me? Yes, indeed! I tell you, before the rooster crows, you will disown Me three times.

Kefa won't die with **Yeshua**, but he will later die for his faith (according to church tradition). **Yeshua** means that after **Kefa** dies, he will follow **Yeshua** into eternal life. Although **Kefa** believes he is completely dedicated to following **Yeshua**, he actually is not. He will deny **Yeshua** three times.

The Way to the Father

Yeshua reiterates to His **Talmidim** that faith in Him alone will bring salvation. He uses another metaphorical **"I am"** statement - this time that He is the **way, the truth, and the life** (Yochanan 14:6)

14 ¹ *"Don't let yourselves be disturbed. Trust in God and trust in Me. ² In my Father's house are many places to live. If there weren't, I would have told you; because I am going there to prepare a place for you. (What a promise!!!) ³ Since I am going and preparing a place for you, I will return to take you with Me; so that where I am, you may be also. ⁴ Furthermore, you know where I'm going; and you know the way there."* ⁵ **T'oma** said to Him, "Lord, we don't know where you're going; so how can we know the way?" ⁶ **Yeshua** said, **"I AM the Way - and the Truth - and the Life; no one comes to the Father except through Me. ⁷ Because you have known Me, you will also know my Father; from now on, you do know Him - in fact, you have seen Him."** ¹

T'oma, who trusts only what he can see (11:16, 20:24–29), picks up the challenge of the preceding verse, "You know the way." **Yeshua** said, **"I AM the Way - and the Truth - and the Life; no one comes to the Father except through Me."** This challenge strikes at the heart of **non-Messianic Judaism's** denial of **Yeshua** as **Messianic** mediator. Some try to ignore this challenge by denying its authenticity: either the **Gospel of Yochanan** is historically untrustworthy, or the words are not **Yeshua's** but placed in his mouth by early church theologians. This view, of course, denies the **New Testament's** divine inspiration.

In your home, you may sometimes struggle to communicate love effectively to your family. **Yeshua** speaks to His **Talmidim** about love, emphasizing that our relationship with Him should reflect in our relationships with others. This week, take time to express love in tangible ways at home - perhaps by dedicating time for a family meal without devices, listening to one another's concerns, or volunteering for chores to lighten someone else's load. By embodying **Yeshua's** teaching on love at home, you create a nurturing environment that fosters connection and support.

In our next post, we will continue to explore the **Gospel of Yochanan**.

¹ Yochanan 13:31 – 14:7