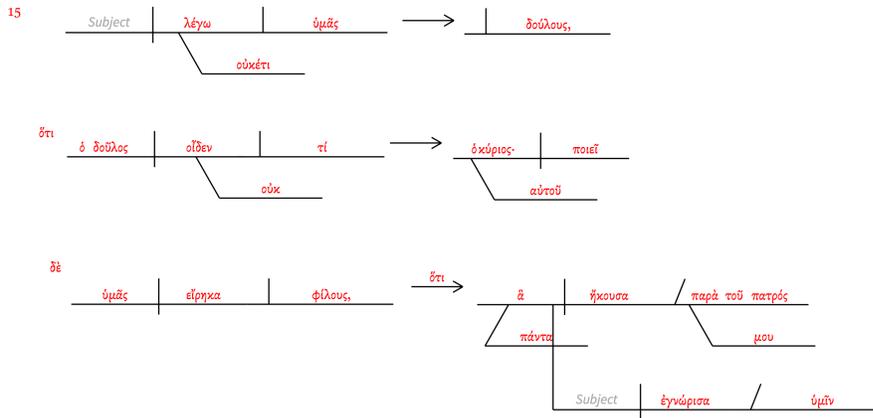


CHAPTER ONE

v. 15

V.15			
οὐκέτι	Adverb	No longer	This means that prior to this He was dealing with them as slaves. What does that mean?
λέγω	1s paind	I speak/say	
ὕμᾱς	Mplacc	You all	Vocative?
δούλους	mplacc	slaves	
ὅτι	Particle. causitive	Because	This is the reason why Jesus does not any longer call them "slaves."
ὁ δοῦλος	Msnom	The slave	
οὐκ	negative	not	
οἶδεν	3s paind	He knows	
τί	Interrogative relative pronoun	What?	
ποιεῖ	3s paind	He does	
αὐτοῦ	mngen	Of him	
ὁ κύριος	msnom	The Lord/Master	
ὕμᾱς	mplnom	You all	
δὲ	Conj	but	contrast
εἶρηκα	1s pfaind	I have called/said	eipon
φίλους	mplacc	Friends	Again, vocative?

ὅτι	causal	because	
πάντα	ἴπlnom	All things	demonstrative
ἃ	Mἴplnom	Which things	
ἤκουσα	1s aaind	I heard	
παρὰ	prep	From	"While alongside..?"
τοῦ πατρός	mḡgen	Of the Father	Ablative
μου	mḡgen	Of me	
ἔγνώρισα	1s aaind	I have made known	
ὑμῖν	mἴpldat	To you all	



V.15 "I no longer say about you (that you are) slaves, because a slave does not know what his Lord does. But I have called (you) friends because all these things I have heard from (being alongside) of the My Father I have made known to you all."

And this is why Judas had to leave before Jesus could divulge all these things.

"I no longer say that you are slaves."

Interestingly, the apostles never refer to themselves in their epistles as "friends" of Jesus, but rather "slaves."¹

Romans 1:1

Philippians 1:1

Titus 1:1

James 1:1

2 Peter 1:1

Jude 1

Revelation 1:1

The only other instance where the disciples are called anything other than "slaves" is John 21:5 where Jesus calls them "children."²

So, Jesus did, in fact, call them slaves hereafter.

However, the verb here is identifying the way that Jesus speaks to them from this point forward for a specific reason.

He will continue to call them "slave" as the rest of the NT identifies.

However, He will treat them as "friends," to the degree that they obey His Words.

These men, as well as every disciple after them, do in fact become slaves of Jesus Christ.

A disciple is someone who has abandoned their own will to do the will of someone in higher rank.

Romans 6:21–22

- 21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.
- 22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

1 Corinthians 7:22–23

- 22 For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's slave.
- 23 You were bought with a price; do not become slaves of men.

Ephesians 6:5–6

- 5 Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ;

- 6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.

1 Peter 2:16

- 16 Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God.

Doing the will of God in Christ is what a Christian is.

He/she is a slave of Jesus Christ.

This teaches us to bow to Him as to a superior and worship Him as Lord.

To defy Him and attempt to relate to Him as a peer is to misrepresent Him and elevate yourself.

Philippians 2:5-8

- 5 Have this attitude in yourselves which was also in Christ Jesus,
6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped,
7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.
8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

But here, Jesus specifically says that He does not speak to them as slaves.

Why not?

"...Because a slave does not know what his master/Lord is doing..."

This is true.

A slave does not have the privilege of having all the information that a master has in making decisions that affect his life.

A slave merely goes here and does this or goes there and does that.

Jesus said as much to Peter before His ascension:

John 21:18-19

- 18 "Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go."
19 Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He *said to him, "Follow Me!"

Jesus is teaching these men very intimate information concerning the will of the Father.

They are no longer simply told where to go and what to do.

In the beginning, Jesus said:

"Follow Me." - Matthew 4:19³

He did not divulge information to them.

He simply commanded them and they obeyed.

To their credit, they did not demand an explanation, although they had already had some level of interaction with Him via John the Baptist's ministry and Jesus' own teaching in the synagogue in Nazareth/Capernaum (Luke 4).

And, at the end of His ministry, before His ascension, Jesus kept saying to them the very same things.

However, by now, they would have far more information as to the will of their Master than they did before.

Think about this:

Their lives did not change for the better when they attained friend status. Rather, it became harder.

Acts 4

Acts 5:17-32

Look at the escalation:

Acts 5:33

33 But when they heard this, they were cut to the quick and intended to kill them.

Acts 5:40-42

40 They took his advice; and after calling the apostles in, they flogged them and ordered them not to speak in the name of Jesus, and then released them.

41 So they went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for His name.

42 And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ.

Then internal trials: Acts 6
Then more persecution: Acts 7 (Stephen)
Then dispersion (Acts 8)
Etc....

Historically, all the apostles died a martyr, except John who died of old age.

My point is that even though Jesus goes on to call these men friends, that does not mean that they did whatever they wanted to do.

They were still, in effect, slaves of Jesus Christ and that is always how they saw themselves.

It seems that the fact is that those who follow Jesus Christ will have trouble in this life.

This is not because of a loss of friendship or intimacy with Christ. It is the result of the righteous living among the unrighteous.

John 14:27

27 "Peace 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.

But, these men are going to head into this dark world and they will begin to speak the Words of Christ, publicly and privately.

They will need to comprehend that no matter the condition, they have friendship with Christ.

On what basis?

"...but I have called you friends, for all things that I have heard from My Father I have made known to you."

This is a reference to His entire ministry.

Jesus is saying that everything that He was told by the Father, probably when He was still in heaven,⁴

"I have made known" = aorist = historical as to His entire ministry up to this point.

Jesus was Himself a Friend of the Father in this sense.

Now, Jesus makes these men "friends" as well.

What makes these men the "friends" of Jesus?

It is not their quality as a friendly person, or their ability, or their persona.

In fact, it is not about them at all.

They are friends of Jesus not even because they have obeyed Jesus since they, in fact, didn't always obey.

They are friends of Jesus because He revealed the will of the Father to them.

God is the One who elevated them to that position.

God made the choice to put them into a position of "friendship" not based upon their wealth, ability, or status of society.

They were not winsome, wealthy, or particularly cut from the elite cloth of society.

They were ordinary men in ordinary worlds doing what ordinary sinners do.

Historically, that is how God operates.

Adam did not create himself.

Abraham did not call himself to leave Ur and receive the promise of the world (Romans 4:13).

Jacob did not reveal to himself that he would be the father of 12 patriarchs who would rule the world.

David did not ask to be king.

Isaiah did not sign up to be a prophet.

Ezekiel did not make himself a prophet.

Etc...

John the Baptist did not fill himself with the Spirit while in his mother's womb.

Paul did not make himself an apostle.

Timothy did not ask to become Paul's "son in the faith" and thus an apostolic delegate.

All of these men were called into their respective positions by God who made the decisions for them.

The key point here is the revelation of God.

Adam, Abraham, David, Isaiah, etc.. All had received revelation from God and that made them useful to Him.

Now, these 11 men will have also entered that list of men by means of the most dear and intimate revelation ever-the will of the Father.

The reason these men are called "friends" is not because they were smiley, friendly, happy people. They weren't.

The reason they are called "friends" is because God would reveal His will to them in the Words of Jesus Christ, their Master.

Consider what this looks like:

2 Corinthians 4:1-5:11

The commission from God is what made Paul faithful in every way no matter the circumstance.

Paul was poor, beaten, betrayed, hungry, persecuted, misunderstood, slandered, and hated by many.

And, at the end of his life, he was abandoned by almost all of his traveling companions in ministry.

It simply does not make sense to continue in ministry if that is how it is to be.

Except that ministers have a revelation from God and that revelation is a treasure and no matter the external conditions, that treasure cannot be neglected.

By means of the Word of God in Christ, I have a relation and so do you.

Our lives must be completely identified with and submitted to this revelation and its proclamation if we are to continue the "friendship."

Otherwise, we are enemies of God.

Acts 8:4-5

- 4 Therefore, those who had been scattered went about preaching the word.
- 5 Philip went down to the city of Samaria and began proclaiming Christ to them.

I say it again, as disciples of Jesus Christ, our entire life must be centered around the Words of Christ: we learn it, doing whatever it takes to hear it, we obey it, doing whatever it takes to construct our lives upon it, we proclaim it, doing whatever it takes to explain it to the disciples and the world respectively.

Immature disciples, if they are disciples at all, do not do this. They are only concerned for their own welfare.

Consider their prayer requests:

They always only pray for things relating to themselves and their temporal needs.

They may tag Jesus in it, but they are really the center of their world.

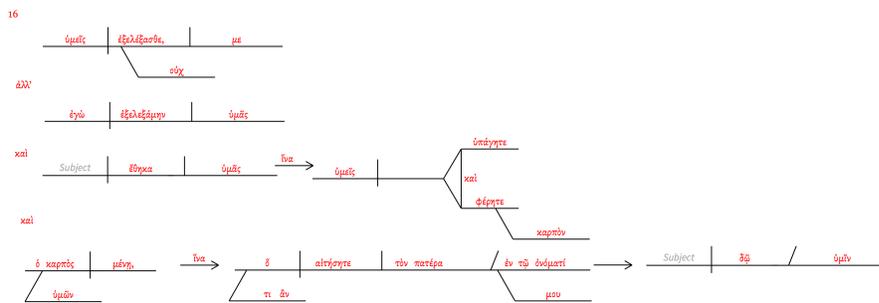
Jesus did not do that.

CHAPTER TWO

v. 16

V.16			
οὐχ	negative	not	
ὕμεις	Mplnom	You all	
με	pronoun	me	!!!
ἐξελέξαθε	2s amidind	You chose	
ἀλλ'	Conj	but	
ἐγὼ	Personal pronun	I	
ἐξελεξάμην	1s aaind	I chose	
ὕμᾱς	mplacc	You all	
καὶ	conj	and	
ἔθηκα	1s pfaind	I have placed/ap-	
ὕμᾱς	mplacc	pointed You all	
ἵνα	Purpose	In order that	Jesus was told by the Father whom to chose for fruit-bearing!!
ὕμεις	2pl	You all	
ὑπάγητε	2pl pasub	You might go out/ lead	
καὶ	conj	And	
καρπὸν	msacc	fruit	
φέρητε	2pl pasub	You might bear	
καὶ	conj	And	
ὁ καρπὸς	msnom	The fruit	

ὑμῶν	mplgen	Of yours	
μένῃ	3s pasub	It might abide/re-main	As opposed to being burned up 1 Corinthians 3.
ἵνα	Conj	In order that	
ὃ	msnom	The	
τι	Relative pronoun	what	
ἄν	Particle	ever	
αἰτήσητε	2pl fasub	You might ask	
τὸν πατέρα	msac	The Father	
ἐν	prep	in	
τῷ ὀνόματι	msdat	The name	
μου	msgen	Of me	
δῶ	3s faind	He will give	
ὑμῖν	mpldat	To you all	



V.16 "You all did not choose Me, but rather I! have chosen you all, and I have appointed you in order that you might go and you might bear fruit, and your fruit might remain in order that that which whatever you might ask the Father in My name He might give to you all."

"...You all did not choose Me, but rather I! have chosen you all..."

This is exactly the same thing we covered in the previous verse.

Jesus Christ made the decision, as from the Father, to call these men out of the world and not a place of receiving revelation.

See Matthew 16:13-19

The rock upon which Jesus would build the church is the combination of the revelation of God and the receptor of that revelation as the spokesman for the kingdom of heaven.

This is not speaking of salvation primarily.

It is speaking of service and the lordship of Jesus Christ over these men.

There is one other time Jesus used this same phrase.

John 6:70 = the power of the choice of Christ to chose the adversary and keep him until his use is made known.

Here Jesus chose these men to continue to follow Him in spite of the demands.

The process of "choosing" is fascinating.⁵

John 1:35-40 = Andrew and John

John 1:41-42 = Simon Peter

John 1:43 = Phillip

John 1:45-51 = Nathaniel

Matthew 9:9 = Matthew

Matthew 4:21 = James, the brother of John

The Scripture does not give us the record of the initial calling of Thomas, James the son of Alphaeus, Judas (surname Thaddeus), Judas the betrayer, or Simon the Zealot.

"...and I have appointed you..."

Notice that this is different from "choosing."

Being chosen and being appointed seem to be two different aspects of discipleship for these men.

Chosen = the call to follow Jesus Christ.

Appointed = a call to a specific ministry/service to Jesus Christ AS DETERMINED BY Jesus Christ.

This appointment is referring to the eternal plan of the Father to have what are called "Apostles."

There were no "apostles" in the OT.

And, these men appointed as apostles will not only have their position memorialized in the church (as the foundation of the church), but also in the eternal Jerusalem as foundation stones of the city:

Revelation 21:14

14 And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb.

Forever, the names of Peter etc..., all the way to Matthias, will be inscribed on the foundation stones of the wall that will cause the memory of these men and their ministries of handling the revelation of God which was entrusted to them.

"...in order that you might go and you might bear fruit, and your fruit might remain..."

In light of the fact that these men would receive the revelation of the true God and be the writers of Scripture, by which millions have heard of Christ through the ages, and teachers to thousands in their lifetimes, I would say that their fruit has indeed remained.

This is massive to consider.

Size and Projected Growth of Major Religious Groups

	2010 POPULATION	% OF WORLD POPULATION IN 2010	PROJECTED 2050 POPULATION	% OF WORLD POPULATION IN 2050	POPULATION GROWTH 2010-2050
Christians	2,168,330,000	31.4%	2,918,070,000	31.4%	749,740,000
Muslims	1,599,700,000	23.2	2,761,480,000	29.7	1,161,780,000
Unaffiliated	1,131,150,000	16.4	1,230,340,000	13.2	99,190,000
Hindus	1,032,210,000	15.0	1,384,360,000	14.9	352,140,000
Buddhists	487,760,000	7.1	486,270,000	5.2	-1,490,000
Folk Religions	404,690,000	5.9	449,140,000	4.8	44,450,000
Other Religions	58,150,000	0.8	61,450,000	0.7	3,300,000
Jews	13,860,000	0.2	16,090,000	0.2	2,230,000
World total	6,895,850,000	100.0	9,307,190,000	100.0	2,411,340,000

Source: The Future of World Religions: Population Growth Projections, 2010-2050

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In the world, the largest body of religion identify with the teaches of Jesus Christ through the writings of these men and their representatives.

I would say that their fruit has remained.

This is not to say that they are all regenerate.

However, it is to simply stay they "identify" with Jesus Christ.

They are branches, but surely not all attached to the vine.

Their primary commodity which they will deal with is the revelation of God, the Scripture.

Peter talks about this in 2 Peter 1:12-21

"...that which whatever you might ask the Father in My name He might give to you all."

Finally, the Lord is telling these men that their ministry of the revelation of God is intertwined with prayer to the Father in the name of Jesus Christ.

"...In order that..." = purpose.

It is purpose since the result of this is the Father giving what they ask.

What motivates this giving in prayer from the Father is the fruit-bearing ministry of these men, and others since them.

In fact, it appears that answered prayer, the Father doing for them whatever they ask, is dependent upon a fruitful ministry.

What constitutes a "fruitful ministry"?

Remember the parable.

God, as the Vinedresser, cleanses the branches of the apostles so that they will bear fruit.

Thus, God produces fruit in them above them.

What does the fruit look like?

It necessarily looks like the Vine.

Remember, Jesus said, John 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, and so prove to be My disciples.

The fruit of the ministry of the Word of Jesus Christ is in view here.

Again, following the words of Christ is to be like Christ.

Following His instructions, commandments, teachings, example, etc... is all part of fruit-bearing.

Later in Matthew 28:18-20, Jesus tells the apostles to follow this same pattern in their conduct among the nations.

Matthew 28:18-20

- 18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in

heaven and on earth.

- 19 "Go therefore and make disciples of all the nations, baptizing them in the name of the
Father and the Son and the Holy Spirit,
20 teaching them to observe all that I commanded you; and lo, I am with you always, even
to the end of the age."

Illustration:

Acts 6:1-4!!

Acts 10:38-42

- 38 "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and
with power, and how He went about doing good and healing all who were
oppressed by the devil, for God was with Him.
39 "We are witnesses of all the things He did both in the land of the Jews and in
Jerusalem. They also put Him to death by hanging Him on a cross.
40 "God raised Him up on the third day and granted that He become visible,
41 not to all the people, but to witnesses who were chosen beforehand by God, that
is, to us who ate and drank with Him after He arose from the dead.
42 "**And He ordered us to preach to the people**, and solemnly to testify that this is
the One who has been appointed by God as Judge of the living and the dead.

CHAPTER THREE

v. 17

V.17			
ταῦτα	mplnom	These things	But, if this is plural, then it cannot refer to the "commandment" of the latter part of this verse. Thus, hoti cannot be explanatory, but rather it should be purpose since the number does not match. In other words, I am speaking these things so that, if you obey them, you will love one another. So, what "things"?
ἐντέλλομαι	1s paind	I command	
ὑμῖν	mpldat	To you all	
ἵνα	particle	In order that/that	Explanatory
ἀγαπάτε	2pl paind	You love	
ἀλλήλους	mplacc	One another	

17



V.17 "These things I command you all in order that you love one another."

The conclusion of the matter in this section is here.

"These things" = all that Jesus is telling them, before and after this.

These "commands" = the revelation of God.

That is, these men are to handle the revelation of God, teach it to the church, and pray.

That is their life from this point forward.

But, notice this.

"These things" = plural.

"I command" = singular.

There is a singular sense of a command here for them to follow but it is not "love one another" of the latter part of the verse since "things" is plural and "love one another" is a singular command.

In other words, "these things" must refer to the composite instructions of Jesus Christ which produces love for one another.

"That" = result.

"I am commanding these things with the result that, if you obey them, you will be loving one another."

Jesus' commands in all of the NT lead to the production of love for the brethren!!!

1 John 5:1-3

- 1 Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him.
- 2 By this we know that we love the children of God, when we love God and observe His commandments.
- 3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome.

<<<<>>>>

¹The only possible exception is 3 John 15

15 Peace be to you. The friends greet you. Greet the friends by name.

²Παιδιά

³See Luke 5:1-11

⁴I say this because Jesus says that "all things I heard 'alongside the Father'" using the preposition 'para' meaning alongside.

⁵These men would later be called to full-time service after a few months of having gone back to fishing as we see another "calling" in Matthew 4, Mark 3, and Luke 6.

⁶<http://www.pewforum.org/2015/04/02/religious-projections-2010-2050/> - Site accessed 1/14/2018