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## **The Holy Spirit Will Teach You All Things**

### **John 14:15-31; Matthew 26:30; Mark 14:26**

### **The Upper Room Discourse**

### **Late Friday evening the fifteenth of Nisan**

**The Holy Spirit will teach you all things. DIG: How are the apostles to show love to each other (John 13:34)? To Jesus (Yochanan 14:14)? Why is this idea repeated four times (John 14:15, 21, 23 and 24)? How does Yeshua set the example for us in verse 31? What do you learn about the Ruach in verses 16-17 and 25-27? What is the relationship of the Father, Messiah, and the Spirit to the believer? To each other? What is the difference between how Messiah and the world gives us shalom? Since the Adversary has no power over Christ, why must the Lord die (John 3:14-15, 6:53-54, 10:15-18)?**

**REFLECT: God wants to be your dwelling place. ADONAI has no interest in being a weekend getaway. He wants you under His roof permanently. How “at home” are the Father, the Son and the Spirit in your life? What is your worst fear? If you should have to face it, do you believe Christ will be there with you? Where do you need the Lord’s shalom? Where can you find hope in this passage? Of all the promises here (Yochanan 14:16-18, 21, 23, 26-27), which one means the most to you? Why?**

**Jesus** established an unbreakable connection between **love** for **ADONAI** and obedience to **His commands**. Whereas **Peter** wanted to show **his love** in a blaze of glory with sword in hand in the Garden (**Matthew 26:51**), **his Master** asked for something far more difficult: consistent obedience daily. **Yeshua’s** announcement of **His** departure sent **the apostles** into an emotional tailspin. **They** wouldn’t imagine **their** future without **Him**, and the prospect of going on alone terrified **them** . . . and rightfully so! I cannot imagine having to face life without **Christ** in my life. Those trembling **eleven men** needed courage, just as we do today.<sup>1432</sup>

**If you love Me, keep My commands, My mitzvot (Yochanan 14:15).** There are 1,050 **commandments** in the B’rit Chadashah, which according to this verse are to be obeyed by

those who **love Yeshua**. Any distinction drawn between messianic Judaism as a religion of **commandments** and the New Covenant as a religion of **love** is unfounded. Both the Torah and the B'rit Chadashah are based on both **love** and **commandments**, both mercy and justice, it has always been so and always will be.<sup>1433</sup>



**Christ** recognized the weakness of these **men** and **their** ability to fulfill the ministry of revealing **the Father** that was being entrusted to **them**. Therefore **He** said: **I will ask the Father, and He will give you another comforting Counselor like Me, the Spirit of Truth, to help you and be with you forever (John 14:16 CJB)**. The Greek word *parakletos* means **Counselor, Comforter, Advocate**, or literally *one called alongside*, that is, *to help*. The word might have been translated **the Helper**. There are two words in the Greek for **another** - *allos*, meaning *another of the same kind*, and *eteros*, meaning *another of a different kind*. Here the word is *allos*, **a comforting Counselor** just like **Yeshua**, namely **the Ruach Ha'Kodesh (Yochanan 14:17)**. **The Holy Spirit** would do for these **men** all that **Messiah** had done for **them** while **He** was with **them**. They had been sent out on missions during the time when they followed in the dust of **their Rabbi** while **He** was on the earth. **They** would now be sent out to be **His** witnesses during the time of **His** absence from the earth. **He** had been **their Helper** while **He** was with **them**. In **His** absence **He** would send **them another Helper**.

This is an amazing promise for a Jewish person to read, because the TaNaKh speaks of only a few persons as having **the Ruach Ha'Kodesh with** or **upon** them. Among **them** are **Moshe** and **the seventy elders (Numbers 11:17-29)**, **Gideon (Judges 6:34)**, **Jephthah (Judges 11:29)**, **Samson (Judges 14:6)**, **Saul (First Samuel 11:6)**, **David (First Samuel 16:13; Psalm 51:11)**, and **Saul's messengers (First Samuel 19:20)**, and only **Joseph (Genesis 41:38)** and **Bezalel (Exodus 31:3)** having **the Holy Spirit in them**.<sup>1434</sup>

The Jehovah's Witnesses believe that **the Holy Spirit** is not a person and therefore is not **God**. They teach that **He** is nothing more than an impersonal, invisible, active force similar to electricity. **Messiah** said: **The world cannot accept Him, because it neither sees**

**Him nor knows Him. But you know Him, for He lives in you and will be in you forever. I will not leave you as forsaken orphans; I will come to you (John 14:17-18).** By this **He** meant that **the Ruach** would not come to **them** until after the resurrection. There would not be a time when **the Spirit** would be taken away from **them** in the way **Jesus** was being taken from **them**. Consequently, permanent **help** was promised to these **men** at the time **they** were being sent into the world to be witnesses to **the Father** and **the Son**.

**We have His seal of ownership.** Now God . . . has anointed us, set His seal of ownership on us, and put His Spirit in our hearts as a deposit, guaranteeing what is to come (Second Corinthians 1:22 and also see Ephesians 4:30). This happens at the moment of faith (to see link click [Bw - What God Does for Us at the Moment of Faith](#)). A **seal** on a document in B'rit Chadashah times identified it and indicated the owner, who would protect it. So too, in salvation, **the Holy Spirit**, like a **seal**, confirms that believers are identified with **Christ** and are **God's** property, protected by **Him**. It was probably this thought that caused Rabbi Sha'ul to describe himself as **a bondsman of Messiah (Romans 1:1; Philippians 1:1)**.

**Messiah** referred to **His** death by saying: **Before long, the world will not see Me anymore. But He** promised: **You will see Me.** This seems to be a clear reference to the resurrection. Because of **His** own resurrection, **He** could assure these **men** of **their** resurrection. **Because I live, you also will live. On that day you will realize that I AM in My Father, and you are in Me, and I AM in you** (for more on the doctrine of the believer's "union with, or in Christ," see [Kt - I AM the True Vine](#)). This new intimacy would produce obedience to **Christ's** commands: **Whoever has My commands and keeps them is the one who loves Me. The one who loves Me will be loved by my Father, and I too will love them and show Myself to them (John 14:19-21).** It would produce a deeper intimacy than these **men** had previously experienced, both with **Himself** and with **the Father**.

When **Jesus** stated to **His** talmidim that **He** would soon leave **them** and that it would be impossible for **them** to come with **Him** (John 13:33), **it raised four specific questions that Messiah, in turn, answered. The first question came from Peter: Lord, where are you going (Yochanan 13:36)? The second from Thomas: Lord, we don't know where you are going, so how can we know the way (Yochanan 14:5)? And the third question came from Philip: Lord, show us the Father and that will be enough for us (John 14:8).**

**The promise of restoration after the resurrection raised a fourth question in the mind of Judas son of James, also known as Thaddaeus** (see [Cy - These are the Names of the Twelve Apostles](#)). He asked: **But, Lord, why do you intend to show Yourself to us and not to the world (John 14:22)?** This question apparently arose because **the apostles** expected **the Messiah** would set up David's throne and rule over David's Kingdom. In **their** minds that would have necessitated a public manifestation of **Yeshua**, but the nation had rejected **Him**. So the messianic Kingdom would be postponed until the **far eschatological future**. But that would not stop the righteous of the TaNaKh from being resurrected (see my commentary on [Revelation Fd - The Resurrection of the Righteous of the TaNaKh](#)). Thus **Jesus replied: Anyone who loves Me will obey My teaching. My Father will love them, and We will come to them and make Our home with them. Anyone who does not love Me will not obey My teaching. These words you hear are not My own; they belong to the Father who sent Me (Yochanan 14:23-24).**

**I have told you these things while I AM still with you.** In a few hours Judas would come with his henchmen to take **the Lamb. But the Counselor, the Ruach Ha'Kodesh, whom the Father will send in My name, will teach you everything. The Spirit's** teaching would cause **the talmidim** to understand those aspects of **Messiah's** teaching that had remained beyond their comprehension. In addition, **Jesus** said: **The Ruach will remind you of everything I have said to you (John 14:25-26 CJB).** Thus, **they** would be able to recall truths **Christ** had taught **them** that **they** had neither understood nor remembered. When **they** ministered as **His** representatives, **they** would be able to proclaim **His** own words.<sup>1435</sup>

**We have a guaranteed inheritance.** You who heard the message of truth, the Good News offering you deliverance, and put your trust in the Messiah were sealed by Him with the promised Ruach ha-Kodesh, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession - to the praise of His glory (Ephesians 1:13-14 CJB). The last part of verse 13 is literally: *They were sealed in Him [Messiah] with the Ruach ha-Kodesh of promise.* The word **seal** indicates security (Matthew 27:66; Ephesians 4:30), authentication and approval (John 6:27), certification of genuineness (Yochanan 3:33), and identification of ownership (Second Corinthians 1:22; Revelation 7:2, 9:4). **God** is the One who seals, **Christ** is the sphere in which the seal is done, and **the Holy Spirit** is the instrument of **the seal**.

**The Ruach Ha'Kodesh** who seals is a deposit guaranteeing our inheritance. The **deposit** is more than a pledge that could be returned; it is a down payment with a

**guarantee** of more to come, or **the firstfruits of the Spirit (Romans 8:23)**. A **deposit guaranteeing** translates the Greek word *arrabon*. It **guarantees** believers' **inheritance** of salvation and heaven (**First Peter 1:4**). In essence, the **deposit of the Holy Spirit** is a little bit of heaven in believers' lives with **a guarantee** of much more yet to come.<sup>1436</sup>

**What I AM leaving with you is shalom - I AM giving you My shalom. I don't give the way the world gives. Do not let your hearts be troubled and do not be afraid (Yochanan 14:27 CJB)**. "If **Jesus** is **the Messiah**, where is world peace?" The question is often asked as if the implied negative answer proves **Yeshua's** claim of messiahship is false. For it is true that **the swords** have not yet been **beaten into plowshares**, and **nations** still **learn war (Isaiah 2:4)**. The answer is that **Jesus** is indeed fulfilling **His** promise but not all at once (**Second Peter 3:9**). **Shalom** does not come to those who refuse **it**, to those who, as it were, fight **shalom**, but to those who receive **it** gladly.

Within every believer is a **shalom** that comes from **God Himself**. It is not a self-satisfied false **peace** that ignores suffering, but a compassionate **peace** that longs for **God's shalom** to be present with everyone and motivates action to help bring **it** about.

When **the Meshiach** returns **He will rule them with an iron scepter (Revelation 2:27)**, **He** will compel cessation of hostilities between nations. Meanwhile, where is world peace? It is in the lives of believers; so that in **the Lord** blacks and whites, Israeli Jews and Palestinians, indeed members of any groups at enmity can experience in themselves and in each other **Yeshua's shalom**.<sup>1437</sup>

**You heard Me say, "I AM going away and I AM coming back to you." If you loved Me, you would be glad that I am going to the Father, for the Father is greater than I (John 14:28)**. Because **Jesus** said: **for the Father is greater than I**, the Jehovah's Witnesses will say **Yeshua** is inferior to **His Father**, and therefore, not deity. But was that really what **Jesus** meant? We should be careful how we think of key words in the Bible.

One of the terrible mistakes Jehovah's Witnesses make in their teaching about **Christ** is that at **His** resurrection **He** gave up **His** humanity forever. They believe that when **Jesus** died and **His** human body went into the tomb it was dissolved by **Almighty God**. Obviously, the Bible says no such thing, but the Jehovah's Witnesses have to stick to that foolish explanation because, according to their belief, **Yeshua** had to rise from the dead as a spirit in order to become Michael the Archangel once again! Unbelievable!

When Rabbi Sha'ul wrote his letter to **Timothy** it was many years after **the Lord** had died and had been resurrected and gone back to heaven to sit at the right hand of **God**. Yet



Sha'ul writes in the present tense: **For there is one God and one mediator between God and men, the man Christ Jesus (First Timothy 2:5)**. Therefore, Sha'ul clearly indicated that **Yeshua** retained **His** humanity at **His** resurrection and took it with **Him** to heaven.

In their attack on the deity of **Christ**, the Jehovah's Witnesses use two basic arguments. First, they say that **Messiah** *cannot* be **God** because **Jesus** had a beginning. Another way of saying the same thing is that they say **He** was created. Secondly, they state that **Yeshua** *cannot* be **God** because the Bible shows that **He** is inferior to **God** and obviously, by definition, **God** could not be inferior to **Himself**.

To support their two arguments, the Witnesses use eight primary passages of Scripture. These are the only passages in the entire Bible that the Jehovah's Witnesses themselves feel can be used to prove that **Jesus** is *not* **God**. The scriptures they use to prove that **Christ** had a beginning are **Proverbs 8:22-30; Colossians 1:15** and **Revelation 3:14** (see my commentary on **Revelation Bf - The Church at Laodicea**). The scriptures they use to prove that **Jesus** *cannot* be **God** because **He** is inferior to **God** are **John 14:28; John 20:17; First Corinthians 8:6; First Corinthians 11:3** and **First Corinthians 15:28**.

The key word here is **greater**. In what sense is **the Father greater than Jesus**? As an example, it would be true to say that the President of the United States is greater than I am, but is he necessarily better? No. He is greater than I am by virtue of the position of Chief Executive of the United States Government. Does that make Him a better person? No. He is a member of the human family just as I am and we both have equal status when it comes to our possession of human nature. **Yeshua** wasn't saying that **His Father** was superior to **Him**, only that **His Father's** office was **greater**.

It is important to understand what **the Messiah** had to do in order to become a man on the earth, as described by Rabbi Sha'ul. **Though He was in the form of God, He did not regard equality with God something to be possessed by force. On the contrary, He emptied Himself, in that He took the form of a slave by becoming like human beings are (Philippians 2:6-7 CJB)**. **He** existed in heaven **in the very form of God (Colossians 2:9)** and **He emptied Himself**. Meaning **He** stripped **Himself** of **His** privileges as **God** and placed **Himself** voluntarily under the tremendous restriction and limitation of being a man on this earth, carrying out the roles of **Mediator** and **Messiah**. So, while on earth in those roles, **He** would obviously be dependent on **His Father** in heaven. However, **Jesus** was not inferior to **His Father**, because **Yeshua** still possessed **His God-nature**, and so was equal with **His Father** by nature, even as I am equal by nature with the President of the United States.

Fulfilled prophecy is a great comfort to believers and **Christ** had predicted **His death** and resurrection many times (**Matthew 12:40, 16:21, 17:22-23, 20:18-19; Mark 8:31-32, 9:91, 10:33-34; Luke 9:22, 18:31-33; John 2:19-21**). When it actually happened, after the initial shock, it would greatly encourage the apostles' faith. **I have told you now before it happens, so that when it does happen you will believe. The Lord's** teaching time was limited **for the prince of this world (John 12:31; 16:11), Satan, the enemy of Souls, is coming.** Yet **he has no hold over Me.** Sin leads to death (**Romans 5:12, 21:a, 6:16**), and sin and death give **the Adversary** a **hold** over people (**Hebrews 2:14-15; Revelation 12:10**). But since **Yeshua** is sinless, **the evil one** cannot claim **Him** for **his** kingdom of darkness. **The ancient Serpent** thought **Messiah's** death was a victory for **him** and hell, but it was actually a victory for **Christ** and heaven (**Colossians 2:15**). Because **Yeshua loves the Father, He did exactly what the Father commanded (John 14:29-31a, also see John 10:18, 12:49-50)**, including being **obedient to death (Philippians 2:8)**.<sup>1438</sup>

Then **the apostles**, but not **Christ**, drank **the fourth cup of wine** or **the cup of praise**. After drinking **the third cup** of wine **the Master** had clearly said: **I tell you the truth, I will not drink of this fruit of the vine from now on until that day when I drink new wine with you in My Father's Kingdom (Matthew 26:29)**. Then the Passover meal was over.

In modern Judaism, a fifth cup of **wine** is reserved for a very important guest. This **cup** is called **the cup of Elijah** because it is reserved for **Elijah**. It actually started with a debate among the rabbis whether one should **drink four cups of wine** or **five cups of wine**. Finally they reached a compromise which was that only **four cups** would actually be drunk but there would be a **fifth cup** on the table next to an empty chair that was not to be drunk until **Elijah comes** to settle the dispute among the rabbis.

Based upon **Malachi 4**, the bible teaches that **Elijah** the prophet must come before **Messiah** can return (see my commentary on **Revelation Bw - The Return of Elijah**). Judaism teaches that when **Elijah** does come it will be on the first night of the Passover. So just in case this is the Passover when **Elijah** comes, the chair and the cup are reserved for him. It has become customary that at the end of the Seder service, the youngest son goes outside to see if **Elijah** is coming. After he comes back and states that **Elijah** is not coming, the Seder comes to a close with the words, "Next year in Jerusalem."<sup>1439</sup>

With the Passover meal concluded, **Yeshua** stood and the other men followed suit. **He** didn't

seem to want to leave at once, so the men fell into conversation and conjecture. **They** discussed the meaning of **the matzah** being **Messiah's** body. A few reminded the others that a year ago **Jesus** had told them in the synagogue at Capernaum (see [Fr - Jesus is the Bread of Life](#)) that **He** would give them **His** flesh to eat and **His** blood to drink or else **they** would not have life. Some understood now, some were not so sure. Then **Jesus** said to **His** apostles: **Come now, let us leave (John 14:31b).**

**Yeshua's** last earthly Seder with **His** talmidim concluded in the normal fashion with the singing of **the Hallel**, or **Psalms 115-118**. These are messianic psalms. How appropriate the **Hallel** would be as it includes such messianic verses as: **This is the day [of redemption at Passover] ADONAI has made** and, **Blessed is He [the Messiah] who comes in the name of ADONAI (Psalm 118:24-26)**. Following that, **Psalm 136**, or what is known as the Great Hallel is sung. It is based on **Isaiah 30:29**, which prophesied: **And you will sing as on the night you celebrate a holy festival. The Eleven** concluded the Seder with **their Rabbi**, singing about the prophetic events that would soon be fulfilled right before **their** very eyes.<sup>1440</sup>

**Psalm 115** compares the **God** of heavens to idols made from the hands of men. It reminds Israel to trust in **ADONAI** and promises **Isra'el** and **the house of Aaron** blessings that will be realized in the messianic Kingdom.

**Psalm 116** bemoans the pains of death and hell, then praises **the LORD** for overcoming them: **Yes, You have rescued me from death, my eyes from tears and my feet from falling (116:8 CJB)**. The atoning power only comes when **Messiah** fulfills **His** destiny. **The Savior's** immediate mission that very day would be to drink the bitter cup of our salvation as mentioned in **116:13** in the CJB, **"I will raise the cup of salvation and call on the name of ADONAI."** But it would not be easy as seen in **Yeshua's** words: **Father, if it is possible, may this cup be taken from Me. Yet not what I will, but what you will (Matthew 26:39b-c; Mark 14:36; Luke 22:42).**

**Psalm 117 CJB** reads: **Praise ADONAI, all you nations! Worship Him, all you peoples! For His grace has overcome us, and ADONAI's truth continues forever. Halleluyah!**

**Psalm 118** is a messianic **Psalm** that says in part: **The Rock the builders rejected has become the cornerstone. This had come from ADONAI, and in our eyes it is amazing (Psalm 118:22-23 CJB)**. **After singing the Hallel, they went out to the Mount of Olives (Matthew 26:30; Mark 14:26)**. Then it was time to go. The cross was waiting.