

**The Attackers: Cadets in the Two Academies Determine Historical Trends; the Lord's Protasis in John 8:31: "If you continue in My Word" Refers to Consistent Oral Instruction; the Apodosis: "then you are truly My students" Refers to Post-Salvation Rehabilitation; Post-Ascension Helper: the Holy Spirit, John 14:26; 16:12**

17. Instead, we observe the undulations of the Zeitgeist and determine whether our client nation is experiencing uptrends or downtrends.
18. When a majority of believers are enrolled in the Satanic Academy of Cosmic Didactics then its historical trend is downward.
19. When a majority of believers are enrolled in the Divine Academy of Grace Didactics then its historical trend is upward.
20. Therefore, as goes the believer, so goes the client nation. As believers advance in the Word of God the Pivot enlarges. But when the advance is stalled and many deviate from the plan, the Pivot shrinks.
21. Thus the uptrends of history are the result of maximum production of divine good by the Pivot in a client nation.
22. The downtrends of history are the result of the increased production of human good by believers who never make the spiritual advance or who have spun off from the Pivot because of reversionism.
23. The key to being a contributor to the uptrends of history is the acquisition of Bible doctrine in the soul and the volitional courage to use what you know.
24. And what you must know is summed up by our Lord in:

**John 8:31** - Jesus was saying to those Jews who had believed Him, "If you continue in My Word you keep on being My disciples;

**v. 32** - and you shall know the truth and the truth shall make you free.

1. In verse 31 the Lord addresses new believers challenging them to make the advance toward spiritual maturity.
2. The challenge is introduced by a third class conditional particle **ἐάν (eán)**: maybe yes; maybe no. Among any group of believers there are those that are positive to studying the Word and those that are not.
3. Positive volition is manifested by a desire to **continue** in the study of the Word indicated by the aorist active subjunctive of the verb **μένω (ménō)**. The aorist tense indicates a point in time following salvation.
4. A new believer has expressed positive volition toward divine revelation regarding salvation. The third class condition indicates there is some doubt as to whether this positive volition will continue.
5. The problem for every new believer is that his inventory of ideas – with the exception of his knowledge of the doctrine of salvation – continues to be human viewpoint.
6. A cleansing process must begin if he is to be set free from the slavery of the sin nature and *cosmos diabolicus*.
7. This cleansing process must begin as soon as possible following salvation as is indicated by the active voice of the verb. This stresses the free will of the individual who must pull the volitional trigger to "continue in My Word."

8. The subjunctive mood indicates that some will choose to do this while some will not.
9. The object of the prepositional phrase that follows is the locative of sphere of the noun **λόγος (lógos)**: “Word.”
10. The word **οὐδὲν (oúne)**: “then” is not found in the text but is implied as the introduction to the apodosis. The protasis is the condition: If you continue in the sphere of My Word, some of you will while some of you won’t, *then ...*”
11. The verb that follows is the plural present active indicative of **εἰμί (eimi)**: “you are.”
12. The present tense is futuristic which indicates an event that has not yet occurred, but which is regarded as so certain that in thought it may be contemplated as already coming to pass.
13. This is qualified by the adverb **ἀληθῶς (alēthós)**: “truly; certainly; actually.”
14. This is followed by the possessive pronoun of relationship, **ἐγώ (egó)**: “My.”
15. The verse concludes with the plural noun: **μαθητῆς (mathētés)**: “disciples.”

**John 8:31** - Jesus was saying to those Jews who had believed in Him, “**if [ Protasis of a 3CC ] you continue in the sphere of My Word [ some will & some won’t ], then [ apodosis ] you are truly My disciples.**”

IX. Principles:

1. The Lord is addressing new believers who have just responded to the gospel of salvation and presents them with a challenge.
2. The challenge is in the form of a conditional sentence that recognizes the possibility of either positive or negative volition on the part of each of these rookies. It is introduced by the conditional particle *εἰ* translated “if,” and, with the subjunctive mood in the protasis, sets up a third class condition: maybe you will or maybe you won’t do what is to follow.
3. The verb “continue” is the aorist active subjunctive of *μένω* and what the new believer is encouraged to do is “continue in My Word.”
4. The word for “Word” is the locative of sphere of *logos*:  
**The Locative of Sphere. The limits suggested are logical rather than spatial or temporal, confining one idea within the bounds of another, thus indicating the sphere within which the former idea is to be applied.<sup>1</sup>**
5. Jesus tells new believers that their volitional response to His teaching is what results in becoming a true disciple. He presents it as a condition that is uncertain of fulfillment but likely.

<sup>1</sup> H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 87.

6. If these believers “continue in the sphere of My Word” sets up a proposition. This is still the dispensation of Israel. His Word is being verbally communicated by Him. The way by which they would become true disciples is by following Him, listening to what He has to say, and then coming around to His way of thinking.
7. This is accomplished within the sphere of what Jesus has to say. There is no New Testament canon. To continue in the sphere of His influence these Jews must follow Him.
8. Post ascension, Jesus is no longer available for believers to personally and physically “follow Him” for He is seated at the right hand of the Father.
9. But before departing He informed His true disciples that they would receive a “Helper” to convey to them information they would need in order to remain “in the sphere of His Word”:

**John 14:26** - But the Helper [ *παράκλητος* (*paráklētos*): One who represents another of equal status ], Whom the Father will send in My name, He will teach [ *διδάσκω* (*didáskō*): teach, tutor, instruct ] all things [ systematic theology ], and bring to your remembrance [ recall ministry ] all [ repetition for inculcation ] that I said to you.

10. The Lord informs His true disciples of the expanded body of doctrine that they would receive beginning with the filling ministry of the Holy Spirit at Pentecost in:

**John 16:12** - I have many more things to say to you [ doctrines pertaining to the Church Age], but [ *ἀλλά* (*allá*): adversative conjunction ] you are not able [ *οὐ* (*ou*) + *δύναμαι* (*dúnamai*): do not have the power ] bear [ *βαστάζω* (*bastázō*): literally: a burden; figuratively: to retain in long-term memory ] them now.

11. During the Incarnation, Jesus Christ was the Teacher. But His instruction resulted in learning only when there was a positive response to His message.
12. The context of John, chapters 14 and 16 is the Lord’s Upper Room discourse which occurred the evening on which He would be captured, tried, and illegally convicted of blasphemy.
13. He is on the verge of the crucifixion, death, burial, resurrection, ascension, and session and will leave His true disciples behind without the necessary knowledge of how to adequately testify about Him and His doctrines.
14. To assist them, He promises a “Helper” in John 14:26 which He identifies as the Holy Spirit in John 16:13, our next verse.
15. In verse 12, Jesus tells them He has much more to teach them, but they do not have the power to retain the information. Their inventory of ideas consists of principles derived from the Mosaic Law and the oral law.
16. The Lord’s teachings were initially based on the premise that the “kingdom of heaven is at hand,” but here He alters His approach to doctrines associated with the Church Age.
17. In either case, the cross must come before the crown which the Tanach’s prophecies make clear regarding the doctrine of the suffering Messiah (Isaiah 53).
18. The twelve disciples were baby believers at best with Judas Iscariot neutralized due to monetary arrogance. Jesus taught them all, but learning can only occur when the students are positive to the message.