

John

1:1 In the beginning was the story, and the story was with God, and God was the author of the story.¹ **1:2** This was in the beginning with God.² **1:3** Everything came into existence in connection with it, and apart from it not one thing has come into existence that has come into existence.³ **1:4** In it was life, and life was the light of men.⁴ **1:5** And the light shines in the darkness, and the darkness does not extinguish it.⁵

1:6 A man came into existence, having been sent from God. His name was John.⁶ **1:7** This one came as a witness, in order that he may bear witness to the light, so that everyone may believe through him.⁷ **1:8** That one was not the light. Instead, he came in order that he may bear witness to the light.⁸

1:9 There was the true light, which, by coming into the world, enlightens every man.⁹ **1:10** He was in the world. Both the world came into existence because of him, and the world did not know him.¹⁰ **1:11** He came to his own, and his own did not embrace him.¹¹ **1:12** Nevertheless, as many as did receive him, he gave them the right to become children of God, to those who believe in (εἰς) his name.¹² **1:13** They were not born of blood, nor of the intent of the flesh, nor of the intent of man, but of God.¹³

1:14 Thus, the Author became flesh, and he took up residence among us. Indeed, we beheld his glory, the glory as the unique one from the Father (ὡς μονογενοῦς παρὰ πατρός), full of grace and truth.¹⁴

1:15 John bore witness to him and he cried out, saying, "This was the one about whom I said, 'The one who had come into existence after me has come into existence before me, because he was primary in comparison to me.'"¹⁵

1:16 The reason is because we have all received out of his fullness—indeed grace upon grace,¹⁶ **1:17** because the Covenant was given through Moses. Grace and truth came into existence through Jesus the Messiah.¹⁷ **1:18** No one has ever seen God. The unique Son (ὁ μονογενὴς υἱός), who is in the chest of the Father—that man has paraphrased *Him*.¹⁸

1:19 Indeed, this is the witness of John. When the Jews of Jerusalem sent to him priests and Levites, they asked him, "Who are you?"¹⁹ **1:20** He both admitted and did not deny. Thus, he admitted, "I am not the Messiah."²⁰ **1:21** And they asked him, "What therefore? Are you Elijah?" And he said, "I am not." "Are you the prophet," and he answered, "No."²¹ **1:22** Then they said to him, "Who are you, so that we can give an answer to those who sent us? What do you say about yourself?"²² **1:23** He said, "I am a voice calling in the wilderness, 'Make a straight path for **Yahweh** <Isaiah 40:3>,' just as Isaiah the prophet talked about."²³

1:24 And they had been sent from the Pharisees.²⁴ **1:25** They asked him and said to him, "Then why are you baptizing, if you are not the Messiah, nor Elijah, nor the prophet?"²⁵ **1:26** John answered them and said, "I baptize in water. He stands in your midst, whom you do not know."²⁶ **1:27** He came after me, and I am not worthy to untie the lace of his sandal."²⁷

1:28 These things took place in Bethany beyond the Jordan, where John was baptizing.²⁸

1:29 The next day, he saw Jesus coming to him, and he said, "Behold, the lamb of God, who takes away the sin of the world."²⁹ **1:30** This is the one about whom I said, 'A man has come into existence after me who has come into existence ahead of me, because he was primary in comparison to me.'³⁰ **1:31** And I did not know him, but, in order that he may be revealed to Israel, because of this, I came and am baptizing in water."³¹

1:32 And John bore witness, saying, "I have observed the Spirit descending like a dove from heaven, and it remained on him."³² 1:33 And I did not know him, but the One who sent me to baptize in water, that one said to me, 'He on whom you see the Spirit descending and remaining, this is he who baptizes in the Holy Spirit.'³³ 1:34 And I have seen and borne witness that this one is the Son of God."³⁴

1:35 Again, the next day, John was standing along with two of his disciples,³⁵ 1:36 and, when he saw Jesus walking, he said, "Behold, the lamb of God."³⁶ 1:37 And his two disciples heard what he said and followed Jesus.³⁷ 1:38 But then Jesus turned, and he noticed them following. He said to them, "What are you seeking?" And they said to him, "Rabbi," which translated means *Didaskalos* [Teacher], "where are you staying?"³⁸ 1:39 He said to them, "Come and you will see." Therefore, they went and saw where he was staying, and they remained with him from that day. It was about the tenth hour.³⁹ 1:40 One of the two who had heard John and followed him was Andrew, the brother of Simon Peter.⁴⁰ 1:41 This one first found his own brother Simon and said to him, "We have found the Messiah," which is translated *Christos* [Christ].⁴¹ 1:42 He led him to Jesus. When Jesus saw him, he said, "You are Simon, the son of John. You shall be called Kephas," (which is translated *Petros* [Peter=rock]).⁴²

1:43 The next day he wanted to go to Galilee, and he found Philip. And Jesus said to him, "Follow me."⁴³ 1:44 Now Philip was from Bethsaida, from the city of Andrew and Peter.⁴⁴ 1:45 Philip found Nathanael and said to him, "The one about whom Moses in the Torah and the prophets wrote, we have found him, Jesus, the son of Joseph, from Nazareth."⁴⁵ 1:46 And Nathanael said to him, "Can anything good be from Nazareth?" Philip said to him, "Come and see."⁴⁶

1:47 Jesus saw Nathanael coming to him, and he said about him, "Look, a true Israelite, in whom there is no guile."⁴⁷ 1:48 Nathanael said to him, "How do you know me?" Jesus answered and said to him, "Before Philip called you, while you were under the fig tree, I saw you."⁴⁸ 1:49 Nathanael responded to him, "Rabbi, you are the Son of God. You are the king of Israel."⁴⁹ 1:50 Jesus responded and said to him, "Because I said to you that I saw you under the fig tree, do you believe? Greater things than these you will see."⁵⁰ 1:51 And he continued saying to him, "Truly, truly I say to you, you will see heaven opened and the *angeloi* of God ascending and descending on the Son of Man."⁵¹

2:1 And on the third day, a wedding in Cana of Galilee happened, and Jesus' mother was there.⁵² 2:2 In addition, both Jesus and his disciples were invited to the wedding.⁵³ 2:3 And when the wine ran out, Jesus' mother said to him, "There have no wine."⁵⁴ 2:4 Jesus said to her, "Woman, what is that to me and you? My hour has not yet come."⁵⁵ 2:5 His mother said to the servants, "That which he says to you, do it."⁵⁶

2:6 Now there were six stone waterpots set there for the purification ceremony of the Jews, each one holding two or three measures.⁵⁷ 2:7 Jesus said to them, "Fill the waterpots with water." And they filled them to the brim.⁵⁸ 2:8 And he said to them, "Draw out some now, and carry it to the head steward." So they carried *it to him*.⁵⁹ 2:9 Now, when the head steward tasted the water which had turned into wine, and he did not know where it had come from (but the servants, who had drawn the water, knew), the head steward called the bridegroom⁶⁰ 2:10 and said to him, "Every man first puts out the good wine, and, when they have gotten drunk, *he puts out* the poor wine. You have kept the good wine until now."⁶¹

2:11 Jesus performed this first of the signs in Cana of Galilee, and he revealed his glory. And his disciples believed in him.⁶²

2:12 After this, he went down to Capernaum, along with his mother, his brothers, and his disciples. And they remained there for many days.⁶³

2:13 And the Passover of the Jews was near, and Jesus went up to Jerusalem.⁶⁴ **2:14** And he found in the temple those who were selling oxen and sheep and doves and money-changers who were seated.⁶⁵ **2:15** And after making a whip from ropes, he drove them all out of the temple, along with the sheep and the oxen. And He poured out the coins of the money-changers, and he overturned the tables.⁶⁶ **2:16** And he said to those who were selling pigeons, "Take these away. Do not make my Father's house a house of commerce."⁶⁷

2:17 His disciples remembered that it had been written, "**Zeal for your house will eat me up** <Psalm 69:9>."⁶⁸

2:18 Therefore, the Jews responded and said to him, "What sign do you show us that you do these things?"⁶⁹ **2:19** Jesus answered and said to them, "Destroy this temple, and I will raise it up in three days."⁷⁰ **2:20** Therefore, the Jews said, "This temple was built in forty-six years, and will you raise it up in three days?"⁷¹ **2:21** But that one was speaking about the temple of his body.⁷² **2:22** When, therefore, he was raised from the dead, his disciples remembered that he said this, and they believed the writing and the statement which Jesus spoke.⁷³

2:23 Now when he was among the people of Jerusalem during the Passover, during the feast, many believed in his name after observing his signs which he did.⁷⁴ **2:24** But Jesus himself was not entrusting himself to them, because he knew all men,⁷⁵ **2:25** in that he had no need for anyone to bear witness concerning man, because he himself knew what was in man.⁷⁶

3:1 Now there was a man from the Pharisees, a leader of the Jews, whose name was Nicodemus.⁷⁷ **3:2** This man came to him at night and said to him, "Rabbi, we know that you have come from God as a teacher, because no one can do these signs (ταῦτα τὰ σημεῖα) which you do, unless God is with him (μετ' αὐτοῦ)."⁷⁸

3:3 Jesus answered and said to him, "Truly, truly I say to you, unless someone is born again from above, he cannot see the Kingdom of God."⁷⁹ **3:4** Nicodemus said to him, "How can a man be born when he is old? He cannot enter into his mother's womb a second time and be born, can he?"⁸⁰ **3:5** Jesus answered, "Truly, truly I say to you, unless someone is born of water and Spirit, he cannot enter into the Kingdom of God."⁸¹ **3:6** That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit.⁸² **3:7** Do not be surprised that I say to you, 'It is necessary that you [pl.] be born again from above.'⁸³ **3:8** The wind blows where it wishes, and you hear its sound, but you do not know from where it comes from and where it is going. Thus is everyone who has been born of the Spirit."⁸⁴

3:9 Nicodemus responded and said to him, "How can these things be?"⁸⁵ **3:10** Jesus answered and said to him, "You are a teacher of Israel, and do you not know these things?"⁸⁶ **3:11** Truly, truly I say to you that what we know, we speak, and what we have seen, we bear witness, and you [pl.] do not embrace our witness.⁸⁷ **3:12** If I talk about earthly things to you, and you do not believe, how will you believe if I talk to you about heavenly things?"⁸⁸ **3:13** Indeed, no one has ascended into heaven, except he who has come down out of heaven, the Son of Man.⁸⁹ **3:14** And just as Moses lifted up the snake in the desert, thus it is necessary for the Son of Man to be lifted up,⁹⁰ **3:15** so that everyone who believes in him may have eternal life."⁹¹

3:16 For thus God loved the world—so that He gave His unique Son (τὸν υἱὸν τὸν μονογενῆ), in order that everyone who believes in him may not experience destruction but have eternal life.⁹²

3:17 For God did not send the Son into the world to condemn the world, but so that the world may be saved through him.⁹³ **3:18** The one who believes in him is not condemned. But the one who does not believe has been condemned already, because he has not believed in the name of the unique Son of God (τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ).⁹⁴

3:19 Now this is condemnation, that the light has come into the world, and men loved the darkness rather than the light, because their actions were evil.⁹⁵ **3:20** For everyone who practices evil hates the light and does not come to the light, so that his actions may not be revealed.⁹⁶ **3:21** But the one who does the truth comes to the light, so that his actions may be revealed, because they have been done in God.⁹⁷

3:22 After these things, Jesus and his disciples went into the Judean region, and there he was spending time with them and baptizing.⁹⁸ **3:23** Now John was also baptizing in Aion, near Saleim, because there was a lot of water there. And they were coming and being baptized,⁹⁹ **3:24** for John had not yet been thrown into prison.¹⁰⁰ **3:25** Therefore, a debate occurred between the disciples of John and a Jew about purification.¹⁰¹ **3:26** And they came to John and said to him, “Rabbi, he who was with you beyond the Jordan, to whom you have borne witness, behold, he is baptizing, and everyone is coming to him.”¹⁰²

3:27 John responded and said, “A man can receive nothing unless it has been given him from heaven.”¹⁰³ **3:28** You yourselves bear witness about me that I said, ‘I am not the Messiah, but, instead, I have been sent before that one.’¹⁰⁴ **3:29** He who has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, rejoices with joy on account of the voice of the bridegroom. Therefore, my joy itself has become full.¹⁰⁵ **3:30** It is necessary that that one increases, and that I decrease.”¹⁰⁶

3:31 He who comes from above is above everyone. He who is from the earth is from the earth and speaks from the earth. He who comes from heaven is above everyone.¹⁰⁷ **3:32** The one who has seen and heard bears witness to this, and no one receives his witness.¹⁰⁸ **3:33** The one who receives his witness has attested that God is true,¹⁰⁹ **3:34** for the one whom God has sent speaks the words of God, because He does not give the Spirit sparingly.¹¹⁰ **3:35** The Father loves the Son and has given all things into his hand.¹¹¹ **3:36** The one who believes in the Son has eternal life, but he who has not obeyed the Son will not see life. Instead, the wrath of God remains on him.¹¹²

4:1 Therefore, when Jesus knew that the Pharisees had heard that he was making and baptizing more disciples than John¹¹³ (**4:2** although, Jesus himself was not baptizing, but his disciples were),¹¹⁴ **4:3** he left Judea and went away again into Galilee.¹¹⁵ **4:4** However, it was necessary for him to go through Samaria.¹¹⁶ **4:5** Consequently, he came to a city of Samaria called Suchar, near the place that Jacob gave to Joseph his son.¹¹⁷ **4:6** And Jacob’s well was there. Therefore, Jesus, having become weary from his journey, was sitting thus by the well. It was about the sixth hour.¹¹⁸

4:7 A woman of Samaria came to draw water. Jesus said to her, “Give me a drink,”¹¹⁹ **4:8** for his disciples had gone into the city in order to buy food.¹²⁰ **4:9** Therefore, the Samaritan woman said to him, “How is it that you, being a Jew, are asking me, being a Samaritan woman, for a drink?” For Jews have no dealings with Samaritans.¹²¹ **4:10** Jesus answered and said to her, “If you knew the gift of God and who it is who is speaking to you, you would ask him, ‘Give me a drink,’

and he would give you living water (ὕδωρ ζῶν).¹²² 4:11 The woman said to him, "Sir, you have nothing with which to draw, and the well is deep. Therefore, where do you have this living water?"¹²³ 4:12 You are not greater, are you, than our father Jacob, who gave us this well, and he drank from it, along with his sons and his livestock?"¹²⁴

4:13 Jesus answered and said to her, "Everyone who drinks of this water will become thirsty again."¹²⁵ 4:14 But whoever drinks of the water that I give him, he will never thirst into the age. Instead, the water that I give to him will become in him a spring of water springing up to eternal life."¹²⁶ 4:15 The woman said to him, "Sir, give me this water, so that I will not become thirsty and have to come here to draw."¹²⁷

4:16 He said to her, "Go and call your husband and come here."¹²⁸ 4:17 The woman responded and said to him, "I have no husband." Jesus said to her, "You have spoken well when you said, 'I have no husband,'¹²⁹ 4:18 because you have had five men, and now the man whom you have is still not your husband. You have said this truthfully."¹³⁰ 4:19 The woman said to him, "Sir, I see that you are a prophet."¹³¹ 4:20 Our fathers worshiped at this mountain, and you say (ὁμοῖς λέγετε) that the place where it is necessary to worship is in Jerusalem."¹³² 4:21 Jesus said to her, "Believe me, woman, that an hour is coming when neither at this mountain nor in Jerusalem will you worship the Father."¹³³ 4:22 You are worshiping (ὁμοῖς προσκυνεῖτε) what you do not know. We are worshiping what we know, that salvation is from the Jews."¹³⁴ 4:23 But an hour is coming, and it is now, when the true worshipers will worship the Father in the Spirit and the truth. For, indeed, the Father seeks such worshipers of Him."¹³⁵ 4:24 The Spirit is God, and it is necessary for those who worship Him to worship in the Spirit and the truth."¹³⁶ 4:25 The woman said to him, "I know that the Messiah is coming (who is called *Christos*). Whenever that one comes, he will proclaim all things to us."¹³⁷ 4:26 Jesus said to her, "I am *he* (ἐγώ εἰμι), the one who is speaking to you."¹³⁸

4:27 And his disciples came right then, and they were amazed that he was speaking with the woman. Nevertheless, no one said to him, "What are you seeking?" or "Why are you speaking with her?"¹³⁹ 4:28 Therefore, the woman left her water jar and went away into the city and said to the men,¹⁴⁰ 4:29 "Come and see a man who told me all about what I have done. This is not the Messiah, is it?"¹⁴¹ 4:30 They left the city and went to him."¹⁴²

4:31 In the meantime, his disciples were requesting of him, saying, "Rabbi, eat."¹⁴³ 4:32 But he said to them, "I have food to eat which you do not know."¹⁴⁴ 4:33 Therefore, the disciples said to one another, "No one brought him *something* to eat, did they?"¹⁴⁵

4:34 Jesus said to them, "My food is to do the desire of Him who sent me and to finish His work."¹⁴⁶ 4:35 Do you not say, 'There are still four months to go, and the harvest will occur.' Behold, I say to you, 'Lift up your eyes and look at the fields, that they are white for harvest. Already,¹⁴⁷ 4:36 the one who reaps is receiving his wages, and he is gathering fruit for eternal life, so that he who sows and he who reaps may rejoice together.'¹⁴⁸ 4:37 In this case, the statement is true, 'There is one who sows, and there is another who reaps.'¹⁴⁹ 4:38 I have sent you to reap that for which you have not labored. Others have labored, and you have entered into their labor."¹⁵⁰

4:39 Now from that city many of the Samaritans believed in him on account of the woman's statement when she bore witness, "He told me everything which I have done."¹⁵¹ 4:40 Therefore, when the Samaritans came to him, they asked him to remain with them. And he stayed there for two days.¹⁵² 4:41 And many more believed because of what he said,¹⁵³ 4:42 and they were saying

to the woman, "We no longer believe on account of what you said, because we ourselves have heard, and we know that this man is truly the Savior of the world (ὁ σωτὴρ τοῦ κόσμου)." ¹⁵⁴

4:43 After the two days, he went from there into Galilee, ¹⁵⁵ **4:44** for Jesus himself bore witness to the fact that a prophet has no honor in his own country. ¹⁵⁶ **4:45** Therefore, when he came to Galilee, the Galileans welcomed him, having seen all the things that he had done in Jerusalem during the feast, for they themselves indeed had gone to the feast. ¹⁵⁷

4:46 Therefore, he came again to Cana of Galilee, where he had made the water wine. And there was a certain royal official in Capernaum whose son was ill. ¹⁵⁸ **4:47** When this man heard that Jesus had come from Judea to Galilee, he went away to him and asked that he come down and heal his son, for he was about to die. ¹⁵⁹ **4:48** Therefore Jesus said to him, "Unless you [pl.] do not see signs and miracles, you may never believe." ¹⁶⁰

4:49 The royal official said to him, "Sir, come down before my child dies." ¹⁶¹ **4:50** Jesus said to him, "Go. Your son lives." The man believed the statement that Jesus said to him, and he went. ¹⁶² **4:51** And already, as he was going down, his slaves met him and said that his child was alive. ¹⁶³ **4:52** Therefore, he inquired of them at what hour he had gotten better. Then, they said to him, "Yesterday at the seventh hour the fever left him." ¹⁶⁴ **4:53** So the father knew that *it was* at that hour that Jesus said to him, "Your son lives." And he himself believed and his whole household. ¹⁶⁵ **4:54** This once more was a second sign that Jesus had performed, after he came from Judea into Galilee. ¹⁶⁶

5:1 After these things, there was a feast of the Jews, and Jesus went up to Jerusalem. ¹⁶⁷ **5:2** There is in Jerusalem, by the sheep gate, a pool, which is called in Hebrew Bethesda, having five porches supported by columns. ¹⁶⁸ **5:3** In these a large group of the sick—the blind, the lame, and the paralyzed—sit, waiting for the movement of the water ¹⁶⁹ **5:4** for an angel went down at certain times into the pool and stirred up the water. Then, after the stirring up of the water, the first one to enter became well from whatever illness he was afflicted. ¹⁷⁰

5:5 Now, a certain man was there who had been ill for thirty-eight years. ¹⁷¹ **5:6** When Jesus saw this man lying there (and he knew that he had this condition already for a long time), he said to him, "Do you want to become well?" ¹⁷² **5:7** The sick man answered him, "Sir, I have no one to place me into the pool whenever the water becomes stirred up. And while I am coming, another person has gone down before me." ¹⁷³ **5:8** Jesus said to him, "Get up, pick up your cot, and walk." ¹⁷⁴ **5:9** And immediately the man became well, and he picked up his cot and began to walk.

Now it was the Sabbath on that day. ¹⁷⁵ **5:10** Therefore, the Jews were saying to the man who had been healed, "It is the Sabbath, and it is not lawful for you to pick up your cot." ¹⁷⁶ **5:11** And he responded to them, "That man who made me well said to me, 'Pick up your cot and walk.'" ¹⁷⁷ **5:12** They replied to him, "Who is the man who said to you, 'Pick it up and walk?'" ¹⁷⁸ **5:13** But the man who was healed did not know who it was, because Jesus had left without being noticed, while there was a crowd in the place. ¹⁷⁹

5:14 After these things, Jesus found him in the temple and said to him, "Behold, you have become well. Do no sin anymore, so that nothing worse happens to you." ¹⁸⁰ **5:15** The man went away and announced to the Jews that it was Jesus who had made him well. ¹⁸¹ **5:16** And on account of this, the Jews were persecuting Jesus, because he had done these things on the Sabbath. ¹⁸² **5:17** But Jesus responded to them, "My Father is working until now, and I working." ¹⁸³ **5:18** Therefore, because of this, the Jews were seeking all the more to kill him,

because not only was he breaking the Sabbath, but he was also saying that God was his own Father, making himself equal with God.¹⁸⁴

5:19 Therefore, Jesus responded and was saying to them, “Truly, truly I say to you, the Son cannot do anything of himself, except what he sees the Father doing, for whatever things That One does, the Son also does these things likewise.¹⁸⁵ 5:20 For the Father loves the Son, and He reveals to him everything that He Himself does, and He will reveal to him greater works than these, so that you may be extraordinarily impressed.¹⁸⁶ 5:21 For just as the Father raises the dead and makes them live, thus also the Son makes alive whomever he desires.¹⁸⁷

5:22 For the Father judges no one, but He has given all judgment to the Son,¹⁸⁸ 5:23 so that everyone may honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.¹⁸⁹ 5:24 Truly, truly I say to you that the one who hears my message and believes in Him who sent me has eternal life, and he will not come into condemnation. Instead, he has departed out of death into life.¹⁹⁰ 5:25 Truly, truly I say to you that an hour is coming and it is now when the dead will hear the voice of the Son of God, and those who hear will live.¹⁹¹ 5:26 For just as the Father has life in Himself, thus also He has given to the Son to have life in himself.¹⁹² 5:27 Indeed, He has given the authority to him to pass judgment, because he is the Son of Man.¹⁹³

5:28 Do not be surprised at this, because an hour is coming in which everyone who is in the tombs will hear His voice,¹⁹⁴ 5:29 and they will come out, those who have performed good *actions* to a resurrection of life, and those who have practiced evil *deeds* to a resurrection of condemnation.”¹⁹⁵

5:30 “I am unable to do anything of myself. Just as I hear, I judge, and my judgment is just, because I do not seek what I want but what the One who sent me wants.”¹⁹⁶

5:31 “If I bear witness concerning myself, my witness is not valid.¹⁹⁷ 5:32 There is another who bears witness concerning me, and I know that the witness that he bears concerning me is valid.¹⁹⁸ 5:33 You sent to John, and he has borne witness to the truth.¹⁹⁹ 5:34 But I do not receive witness from man. Certainly, I am saying these things in order that you may be saved.²⁰⁰ 5:35 That one was the lamp which was burning and giving off light, and you were willing to rejoice for an hour in his light.²⁰¹ 5:36 But I have a better witness than John—the works that the Father has given me, that I may bring them to their goal. These very works that I do bear witness concerning me that the Father has sent me.²⁰² 5:37 Indeed, the Father who sent me, That One has borne witness concerning me. You have never heard His voice nor seen His appearance.²⁰³ 5:38 And you do not have His message abiding in you, because you do not believe in this, the one whom That One has sent.²⁰⁴ 5:39 You examine the scriptures, because you suppose that you have eternal life in them, and they are those which bear witness concerning me.²⁰⁵ 5:40 And you are unwilling to come to me so that you may have life.”²⁰⁶

5:41 “I do not receive glory from men.²⁰⁷ 5:42 Nevertheless I know you, that you do not have the love of God in yourselves.²⁰⁸ 5:43 I have come in my Father’s name, and you do not receive me. If another comes in his own name, you will receive that one.²⁰⁹ 5:44 How are you able to believe when you receive glory from one another, and you do not seek the glory that comes from the only God?²¹⁰

5:45 Do not suppose that I will accuse you before the Father. The one who accuses you is Moses, in whom you have placed your hope.²¹¹ 5:46 For if you believed Moses, you would

believe me, because that one wrote about me.²¹² 5:47 But if you do not believe that one's writings, how will you believe my words?"²¹³

6:1 After these things, Jesus went away to the other side of the Sea of Galilee (of Tiberias).²¹⁴

6:2 And a large crowd was following him, because they saw the signs which he was performing on the sick.²¹⁵ 6:3 And Jesus went up on the mountain, and there he sat down with his

disciples.²¹⁶ 6:4 Now the Passover, the feast of the Jews, was near.²¹⁷

6:5 Therefore Jesus, lifting up his eyes and seeing that a large crowd was coming to him, said to Philip, "Where can we buy bread so that these may eat?"²¹⁸ 6:6 And he said this in order to test him, because he knew what he was about to do.²¹⁹

6:7 Philip answered him, "Two hundred denarii of bread is not enough for them so that each one may receive a little."²²⁰ 6:8 One of his disciples, Andrew, Simon Peter's brother, said to him,²²¹

6:9 "There is a lad here who has five barley loaves and two fish, but what are these for so many?"²²² 6:10 Jesus said, "Make the people sit down." Now there was a lot of grass in the place. Therefore, the men sat down, about five thousand in number.²²³

6:11 Then Jesus took the loaves, and, after giving thanks, he distributed *them* to those who were seated—likewise the fish, as much as they wanted.²²⁴ 6:12 When they had become full, he said to his disciples, "Gather the extra fragments, so that nothing is lost."²²⁵ 6:13 Therefore, they gathered *them*, and they filled twelve baskets with the fragments from the five barley loaves, which were left over by those who had eaten.²²⁶ 6:14 As a result, when the people saw the sign which he had performed, they were saying, "This is certainly the prophet who is to come into the world."²²⁷ 6:15 Therefore, Jesus, because he knew that they were about to come and seize him in order to make him king, withdrew again to the mountain by himself alone.²²⁸

6:16 Now when evening came, his disciples went down to the sea.²²⁹ 6:17 And after getting into a boat, they began to go across the sea to Capernaum. And darkness had already descended, but Jesus had not yet come to them.²³⁰ 6:18 Then the sea began to be stirred up, because a strong wind was blowing.²³¹ 6:19 Then, after they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea and coming near the boat. And they were frightened.²³² 6:20 But he said to them, "It is I. Do not be afraid."²³³ 6:21 Therefore, they were willing to take him into the boat, and, straightaway, the boat came to the land to which they were going.²³⁴

6:22 The next day, the crowd that stood on the other side of the sea saw that there was no other small boat there except one and that Jesus had not entered with his disciples into their boat. Instead, his disciples had gone away alone.²³⁵ 6:23 Nevertheless, there came from Tiberias small boats near to the place where they had eaten the bread after the Lord had given thanks.²³⁶ 6:24 Therefore, when the crowd saw that neither Jesus nor his disciples were there, they got into the small boats and went to Capernaum looking for Jesus.²³⁷ 6:25 And when they found him on the other side of the sea, they said to him, "Rabbi, when did you get here?"²³⁸

6:26 Jesus answered them and said, "You seek me, not because you saw the signs, but because you ate of the loaves of bread and were filled."²³⁹ 6:27 Work not for the food that disappears, but for the food that remains into eternal life, which the Son of Man will give you, for the Father, God, has certified this one.²⁴⁰ 6:28 Therefore they said to him, "What should we do, so that we may work the works of God?"²⁴¹ 6:29 Jesus answered and said to them, "This is the work of God, that you believe in that one whom He has sent."²⁴²

6:30 Therefore they said to him, "What sign then do you perform, so that we may see and believe you? What work do you do?"²⁴³ 6:31 Our fathers ate manna in the wilderness, just as it is written, 'He gave them bread out of heaven to eat <Psalm 78:24; Exodus 16:4,15>.'"²⁴⁴

6:32 Therefore Jesus said to them, "Truly, truly I say to you, Moses did not give you bread out of heaven, but my Father gives you the true bread out of heaven."²⁴⁵ 6:33 For the bread of God is he who comes down out of heaven and gives life to the world."²⁴⁶

6:34 Then they said to him, "Sir, give us perpetually this bread."²⁴⁷

6:35 Jesus said to them, "I am the bread of life. He who comes to me will never hunger, and he who believes in me will never thirst."²⁴⁸ 6:36 However, I say to you that you have seen me and you do not believe me."²⁴⁹ 6:37 Everyone whom the Father gives me comes to me, and the one who comes to me I will certainly not cast out,²⁵⁰ 6:38 because I have come down from heaven, not to do what I want, but what Him who sent me wants."²⁵¹ 6:39 This is the desire of Him who sent me, that all whom He gives to me, I lose none of them. Instead, I will raise them up on the last day."²⁵² 6:40 For this is the desire of my Father, that everyone who sees the Son and believes in (εἰς) him has eternal life, and I will raise him up on the last day."²⁵³

6:41 As a result, the Jews were grumbling about him, because he said, "I am the bread that comes down out of heaven."²⁵⁴ 6:42 And they were saying, "Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now be saying, 'I have come down out of heaven?'"²⁵⁵

6:43 Jesus answered and said to them, "Do not grumble among yourselves."²⁵⁶ 6:44 No one is able to come to me unless the Father, who sent me, draws him, and I will raise him up on the last day."²⁵⁷ 6:45 It has been written in the prophets, 'And all will be taught of God <Isaiah 54:13>.' And everyone who hears from the Father and learns comes to me."²⁵⁸ (6:46 It is not that anyone has seen the Father, except he who is from the Father. He has seen the Father."²⁵⁹)

6:47 "Truly, truly I say to you, he who believes in me has eternal life."²⁶⁰ 6:48 I am the bread of life."²⁶¹ 6:49 Your fathers ate the manna in the wilderness and died."²⁶² 6:50 This is the bread that comes down out of heaven, so that someone may eat of it and not die."²⁶³ 6:51 I am the bread who lives who has come down out of heaven. If someone eats of this bread, he will live into the age. Indeed, the bread which I will give is my flesh on behalf of the life of the world."²⁶⁴

6:52 Therefore, the Jews were arguing with one another, saying, "How is this man able to give us his flesh to eat?"²⁶⁵

6:53 Therefore, Jesus said to them, "Truly, truly I say to you, if you do not eat the flesh of the Son of Man and you do not drink his blood, you do not have life in yourselves."²⁶⁶ 6:54 The one who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day."²⁶⁷ 6:55 For my flesh is true food, and my blood is true drink."²⁶⁸ 6:56 The one who eats my flesh and drinks my blood remains in me and I in him."²⁶⁹ 6:57 Just as the living Father sent me and I live on account of the Father, indeed, the one who eats me will live even on account of me."²⁷⁰ 6:58 This is the bread which comes down out of heaven, not as the fathers ate and died. The one who eats this bread will live into the age."²⁷¹ 6:59 He said these things as he was teaching in the synagogue in Capernaum."²⁷²

6:60 Therefore, many of his disciples who heard said, "This is a hard statement. Who can hear it?"²⁷³

6:61 But Jesus, knowing in himself that his disciples were grumbling about this, said to them, “Does this scandalize you?”²⁷⁴ 6:62 What if then you see the Son of Man ascending to where he was before?”²⁷⁵

6:63 “The spirit is that which grants life. The flesh is worthless. The words which I have spoken to you are spirit and are life.”²⁷⁶ 6:64 Nevertheless, some of you are those who do not believe.” For Jesus knew from the beginning who were the ones who did not believe and who it was who was betraying him.²⁷⁷ 6:65 And he was saying, “Because of this I have said to you that no one is able to come to me unless it has been given him from the Father.”²⁷⁸

6:66 Out of this many of his disciples turned back to the things before and were no longer walking with him.²⁷⁹ 6:67 Therefore, Jesus said to the twelve, “You do not want to go away, too, do you?”²⁸⁰ 6:68 Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life,²⁸¹ 6:69 and we have believed and we have come to know that you are the Holy One of God [the Messiah, the Son of the living God²⁸²].”²⁸³ 6:70 Jesus responded to them, “Have I not chosen the twelve of you, and one of you is a devil.”²⁸⁴ 6:71 He was speaking of Judas Simon Iscariot, for this one, one of the twelve, was about to betray him.²⁸⁵

7:1 And after these things, Jesus was walking in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him.²⁸⁶ 7:2 Now the feast of the Jews, the Feast of Booths, was near.²⁸⁷ 7:3 Therefore, his brothers said to him, “Leave here and go away to Judea, so that your disciples surely may see your actions which you are doing.”²⁸⁸ 7:4 For no one does anything in secret and he himself is seeking to be in the open. If you are doing these things, show yourself to the world.”²⁸⁹ 7:5 For not even his brothers were believing in him.²⁹⁰

7:6 Therefore, Jesus said to them, “My season is not yet here. But your season is always opportune.”²⁹¹ 7:7 The world cannot hate you. However, it hates me, because I bear witness of it—that its actions are evil.²⁹² 7:8 You go up to the feast yourselves. I am not [yet] going up to this feast, because my season has not yet fully come.”²⁹³ 7:9 And after saying these things, he remained in Galilee.²⁹⁴

7:10 But when his brothers went up to the feast, he himself then went up also—not publicly, but in secret.²⁹⁵ 7:11 Therefore the Jews were seeking him at the feast and saying, “Where is that one?”²⁹⁶ 7:12 And there was a lot of grumbling among the crowds about him. On the one hand, they were saying, “He is a good man.” On the other hand, others were saying, “No. Instead he is deceiving the people.”²⁹⁷ 7:13 Nevertheless, no one was talking about him publicly for fear of the Jews.²⁹⁸

7:14 But when it was now the middle of the feast, Jesus went up to the temple and was teaching.²⁹⁹ 7:15 Therefore, the Jews were wondering and saying, “How does this man know *his* letters, when he has not learned them?”³⁰⁰

7:16 Therefore Jesus responded to them and said, “My teaching is not mine, but it is that of the One who sent me.”³⁰¹ 7:17 If someone desires to do what He wants, he will know concerning the teaching, whether it is from God or I speak from myself.³⁰² 7:18 The one who speaks from himself seeks his own glory. But he who seeks the glory of Him who sent him, this one is truthful, and there is no unrighteousness in him.³⁰³ 7:19 Has not Moses given you the Covenant? And yet, not one of you does the Covenant. Why are you seeking to kill me?”³⁰⁴

7:20 The crowd answered, "You have a demon. Who is seeking to kill you?"³⁰⁵ 7:21 Jesus answered and said to them, "I performed one action, and all of you wonder about it"³⁰⁶ 7:22 because of this. Moses has given you circumcision (not because it is from Moses, but because it is from the fathers), and you circumcise a person on the Sabbath.³⁰⁷ 7:23 If a person receives circumcision on the Sabbath, so that the Mosaic Covenant is not broken, are you angry with me because I make a whole man well on the Sabbath?³⁰⁸ 7:24 Do not judge according to appearance, but judge with righteous judgment."³⁰⁹

7:25 Therefore, some of the people of Jerusalem were saying, "Is this not the one whom they are seeking to kill?"³¹⁰ 7:26 And behold, he is speaking publicly, and they are saying nothing to him. The rulers do not truly know that this is the Messiah, do they?³¹¹ 7:27 But we know where this man is from. But when the Messiah comes, no one knows where he is from."³¹²

7:28 Therefore, while he was teaching in the temple, Jesus cried out and said, "You both know me and know where I am from. Indeed, I have not come from myself, but the One who has sent me is true, whom you do not know."³¹³ 7:29 I know Him, that I am from Him, and that One sent me."³¹⁴

7:30 Therefore, they were seeking to seize him. And no one laid a hand on him, because his hour had not yet come."³¹⁵

7:31 But many of the crowd believed in him and were saying, "When the Messiah comes, he will not perform greater signs than what this man is performing, will he?"³¹⁶

7:32 The Pharisees heard the crowd muttering these things about him, and the chief priests and Pharisees sent *their* assistants to seize him.³¹⁷ 7:33 Therefore Jesus said, "For a little while longer I am with you, and I will go away to Him who sent me."³¹⁸ 7:34 You will seek me, and you will not find me. And where I am, you will not be able to come."³¹⁹

7:35 Afterwards, the Jews said to one another, "Where is this man about to go that we will not find him? He is not about to go into the Diaspora of the Greeks and teach the Greeks, is he?"³²⁰

7:36 What is the statement which this man said, 'You will seek me, but you will not find me, and where I am, you will not be able to come?'"³²¹

7:37 On the last, great day of the feast Jesus stood and cried out, saying, "If someone is thirsty, let him come to me and drink."³²² 7:38 He who believes in me, just as the scripture says, '**Rivers of living water will flow out of his belly**' <Isaiah 44:3; 55:1; 58:11>."³²³ 7:39 He said this about the Spirit, whom those who believed in him were about to receive. For the Spirit was not yet there, because Jesus had not yet been glorified."³²⁴

7:40 Therefore, the ones of the crowd who heard these statements were saying, "This man is truly the prophet."³²⁵ 7:41 Others were saying, "This man is the Messiah." And *there were* the ones who were saying, "The Messiah is not coming from Galilee, is he?"³²⁶ 7:42 Does not the scripture say that the Messiah is coming from the descendants of David, and from Bethlehem, the village where David was?"³²⁷ 7:43 Therefore, a division in the crowd occurred because of him."³²⁸ 7:44 And some of them were wanting to seize him, but no one laid hands on him."³²⁹

7:45 Therefore, the assistants came to the chief priests and Pharisees, and those said to them, "Why haven't you brought him?"³³⁰ 7:46 The assistants answered, "Never has a man spoken like this?"³³¹ 7:47 Therefore the Pharisees responded to them, "Have you also been deceived?"³³² 7:48 No one of the rulers or Pharisees has believed in him, has he?"³³³ 7:49 But this crowd, who do

not know the Torah, are under a divine curse.”³³⁴ 7:50 Nicodemus, the one who came to him before, being one of them, said to them,³³⁵ 7:51 “Our Covenant does not judge a man unless it has first heard from him and knows what he is doing, does it?”³³⁶ 7:52 They answered and said to him, “You are not from Galilee, are you? Search and see that a prophet does not arise out of Galilee.”³³⁷ [7:53 And each went to his home.”³³⁸

8:1 But Jesus proceeded to the Mount of Olives.”³³⁹ 8:2 And early in the morning he came again to the temple, and all the people were coming to him. And he sat down and was teaching them.”³⁴⁰ 8:3 And the scribes and Pharisees led a woman who had been caught in adultery and stood her in the middle.”³⁴¹ 8:4 They said to him, “Teacher, this woman was caught in the very act of committing adultery.”³⁴² 8:5 And in the Covenant, Moses commanded us to stone such women as these. Therefore, what do you say?”³⁴³

8:6 And they were saying this to test him, in order that they might have grounds to accuse him. But Jesus stooped down and was writing with his finger in the dirt.”³⁴⁴ 8:7 But when they kept on asking him, he straightened up and said to them, “He who is without sin among you, let him be the first to throw a stone at her.”³⁴⁵ 8:8 And again he stooped down and was writing in the dirt.”³⁴⁶

8:9 When they heard *it*, they began going away one by one, beginning with the older ones. And he was left alone, and the woman was in the middle.”³⁴⁷ 8:10 And Jesus straightened up and said to her, “Woman, where are they? Did no one condemn you?”³⁴⁸ 8:11 And she said, “No one, Lord.” And Jesus said, “Neither do I condemn you. Go, and from now on sin no more.”³⁴⁹

8:12 Therefore, Jesus spoke to them again and said, “I am the light of the world. He who follows me will never walk in darkness, but he will have the light of life.”³⁵⁰ 8:13 So the Pharisees said to him, “You are bearing witness concerning yourself. Your witness is not valid.”³⁵¹ 8:14 Jesus responded and said to them, “Even if I bear witness concerning myself, my witness is valid, because I know from where I came and where I am going, but you do not know from where I came and where I am going.”³⁵² 8:15 You judge on the basis of the flesh. I judge no one.”³⁵³ 8:16 And if I do judge, my judgment is valid, because I am not alone, because *there are* the One who sent me, the Father, and myself.”³⁵⁴ 8:17 Indeed, in your Torah it has been written that the witness of two men is valid.”³⁵⁵ 8:18 I am the one who bears witness concerning me, and the One who sent me, the Father, bears witness concerning me.”³⁵⁶

8:19 Therefore, they said to him, “Where is your father?” Jesus answered, “You know neither me nor my Father. If you knew me, you would also know my Father.”³⁵⁷ 8:20 He spoke these words in the treasury, while teaching in the temple. And no one seized him, because his hour had not yet come.”³⁵⁸

8:21 Therefore he spoke to them again, “I am going away, and you will seek me. And you will die in your sin. Where I am going, you are not able to come.”³⁵⁹

8:22 Therefore the Jews were saying, “He will not kill himself, will he, because he says, ‘Where I am going, you are not able to come?’”³⁶⁰

8:23 And he said to them, “You are from below. I am from above. You are of this world. I am not of this world.”³⁶¹ 8:24 Therefore, I said to you that you will die in your sins.’ For if you do not believe that I am *from above and not of this world*, then you will die in your sins.”³⁶²

8:25 Therefore they said to him, “Who are you?”

Jesus said to them, "That which I have been telling you from the beginning.³⁶³ 8:26 I have many things to say and to judge concerning you, but He who sent me is true, and the things which I have heard from Him, I speak these things to the world."³⁶⁴

8:27 They did not know that he was speaking to them of the Father.³⁶⁵ 8:28 Therefore Jesus said to them, "When you lift up the Son of Man, then you will know that I am *he*. And I do nothing from myself, but just as the Father taught me, I speak these things."³⁶⁶ 8:29 And He who sent me is with me. He has not left me alone, because I always do the things that are pleasing to Him."³⁶⁷ 8:30 After he said these things, many believed in him."³⁶⁸

8:31 Therefore Jesus was saying to the Jews who had believed him, "If you remain in my message, you are truly my disciples."³⁶⁹ 8:32 And you will know the truth, and the truth will set you free."³⁷⁰

8:33 They answered him, "We are Abraham's descendants, and we have never been enslaved by anyone. How is it that you say, 'You will become free?'"³⁷¹

8:34 Jesus responded to them, "Truly, truly I say to you, everyone who commits sin is a slave of sin."³⁷² 8:35 And the slave does not remain in the household into the age. The Son remains into the age."³⁷³ 8:36 If, therefore, the Son sets you free, you will indeed be free."³⁷⁴ 8:37 I know that you are Abraham's descendants. However, you are seeking to kill me, because my message has no place in you."³⁷⁵ 8:38 The things which I have seen from my Father I speak. And therefore you do the things which you have heard from *your* father."³⁷⁶

8:39 They answered and said to him, "Our father is Abraham."

Jesus said to them, "If you are children of Abraham, do the actions of Abraham."³⁷⁷ 8:40 But you are now seeking to kill me, a man who has spoken the truth to you, which I heard from God. Abraham did not do this."³⁷⁸ 8:41 You are doing the actions of your father."

Therefore they said to him, "We have not been born out of sexual immorality. We have one Father, God."³⁷⁹

8:42 Jesus said to them, "If God were your Father, you would love me, because I proceeded and have come from God. For I have not come from myself, but That One has sent me."³⁸⁰ 8:43 Why do you not know what I am saying? Because you are not able to hear my message (τὸν λόγον τὸν ἐμόν)."³⁸¹ 8:44 You are of *your* father the devil, and you desire to do the strong passions of your father. That one was a murderer from the beginning, and he has not stood in the truth, because there is no truth in him. Whenever he speaks, *it is* a lie. He speaks out of his own things, because he is a liar and its father."³⁸² 8:45 And because I speak the truth, you do not believe me."³⁸³ 8:46 Which one of you convicts me of sin? If I am speaking the truth, why do you not believe me?"³⁸⁴ 8:47 The one who is from God hears the words of God. For this reason you do not hear, because you are not from God."³⁸⁵

8:48 The Jews responded and said to him, "Do we not say rightly that you are a Samaritan and have a demon?"³⁸⁶

8:49 Jesus answered, "I do not have a demon, but I am honoring my Father, and you are dishonoring me."³⁸⁷ 8:50 And I am not seeking my glory. The One who is seeking is also the One who is judging."³⁸⁸ 8:51 Truly, truly I say to you, if someone keeps my message (τὸν ἐμὸν λόγον τηρήσῃ), he will certainly not see death into the age (εἰς τὸν αἰῶνα)."³⁸⁹

8:52 Therefore the Jews were saying to him, "Now we know that you have a demon. Abraham died, and the prophets, too. And you are saying, 'If someone keeps my message (τὸν λόγον μου), he will certainly not taste death into the age.'³⁹⁰ 8:53 Surely you are not greater than our father Abraham, who died? And the prophets died. Whom are you making yourself out to be?"³⁹¹

8:54 Jesus answered, "If I glorify myself, my glory is nothing. My Father, whom you are saying, 'He is our God,' is the One who glorifies me."³⁹² 8:55 And you do not know Him, but I know Him. And if I say that I do not know Him, I will be a liar like you. But I know Him, and I keep His message (τὸν λόγον αὐτοῦ).³⁹³ 8:56 Abraham your father rejoiced that he might see my day, and he saw *it* and was glad."³⁹⁴

8:57 Therefore the Jews said to him, "You are not yet fifty years old, and have you seen Abraham."³⁹⁵

8:58 Jesus said to them, "Truly, truly I say to you, before Abraham existed, I am."³⁹⁶

8:59 Therefore, they picked up stones in order to throw them at him. But Jesus hid and went out of the temple.³⁹⁷

9:1 As he was going along, he saw a man who was blind from birth.³⁹⁸ 9:2 And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"³⁹⁹

9:3 Jesus answered, "Neither this man sinned, nor his parents, but so that the works of God may be displayed in him."⁴⁰⁰ 9:4 While it is day, it is necessary that we work the works of the One who sent me. Night is coming when no one will be able to work.⁴⁰¹ 9:5 While I am in the world, I am the light of the world."⁴⁰²

9:6 After saying these things, he spat on the ground and made clay from his saliva. Then he anointed him with the clay on his eyes,⁴⁰³ 9:7 and he said to him, "Go, wash in the pool of Siloam" (which means Sent). Therefore, he went away and washed, and he came back seeing.⁴⁰⁴ 9:8 Therefore, the neighbors and those who had previously observed him, that he was a beggar, were saying, "Is this not the one who used to sit and beg?"⁴⁰⁵ 9:9 Others were saying, "This is he." Others were saying, "No, but he is like him." That man kept saying, "I am he" (ἐγώ εἰμι).⁴⁰⁶

9:10 Therefore, they were saying to him, "How is it that your eyes have been opened?"⁴⁰⁷

9:11 That man answered, "The man who is called Jesus made clay and anointed my eyes. And he said to me, 'Go to Siloam and wash.' Therefore, after going away and washing, I received my sight."⁴⁰⁸

9:12 And they said to him, "Where is that man?" He said, "I do not know."⁴⁰⁹

9:13 They led the formerly blind man to the Pharisees.⁴¹⁰ 9:14 Now, it was the Sabbath on the day when Jesus made clay and opened his eyes.⁴¹¹ 9:15 Therefore, again, the Pharisees were also asking him how he had gained his sight. And he said to them, "He put clay on me, on my eyes, and I washed, and I see."⁴¹²

9:16 Therefore, some of the Pharisees were saying, "This man is not from God, because he does not keep the Sabbath." But others were saying, "How can a sinful man perform such

signs?" And there was a division among them.⁴¹³ 9:17 Therefore, they again said to the blind man, "What do you say about him, because he opened your eyes?" And he said, "He is a prophet."⁴¹⁴

9:18 Therefore, the Jews did not believe about him that he was blind and received his sight, until they call the parents of the very one who received his sight.⁴¹⁵ 9:19 And they asked them, saying, "Is this your son, whom you say that he was born blind? Therefore, how does he now see?"⁴¹⁶

9:20 Therefore his parents answered and said, "We know that this man is our son and that he was born blind."⁴¹⁷ 9:21 But how he now sees, we do not know. Or who opened his eyes, we do not know. Ask him. He is old enough. He will speak for himself."⁴¹⁸ 9:22 His parents said these things because they were afraid of the Jews, because the Jews had already agreed that if anyone confessed him to be the Messiah, he would be expelled from the synagogue.⁴¹⁹ 9:23 Therefore, his parents said, "He is old enough. Ask him."⁴²⁰

9:24 Therefore, a second time, they called the man who had been blind and said to him, "Give glory to God. We know that this man is a sinner."⁴²¹

9:25 Therefore that man answered, "If he is a sinner, I do not know. One thing I do know, that even though I was blind, now I see."⁴²²

9:26 Therefore, they said to him, "What did he do to you? How did he open your eyes?"⁴²³

9:27 He responded to them, "I told you already, and you did not listen. Why do you want to hear again? You do not want to become his disciples too, do you?"⁴²⁴

9:28 And they reviled him and said, "You are that man's disciple, but we are disciples of Moses."⁴²⁵ 9:29 We know that God has spoken to Moses, but we do not know where this man is from."⁴²⁶

9:30 The man answered and said to them, "Well, in this is an amazing thing, that you do not know where he is from, and he opened my eyes."⁴²⁷ 9:31 We know that God does not listen to sinners, but if someone is God-fearing and does what He wants, He listens to this person."⁴²⁸

9:32 From the age it has not been heard that someone has opened the eyes of someone born blind."⁴²⁹ 9:33 If this man were not from God, he would not be able to do anything."⁴³⁰

9:34 They responded and said to him, "You were born completely in sins, and are you teaching us?" And they threw him out."⁴³¹

9:35 Jesus heard that they had thrown him out, and he found him and said, "Do you believe in the Son of Man?"⁴³²

9:36 That man answered and said, "Indeed, who is he, Sir, that I may believe in him?"⁴³³

9:37 Jesus said to him, "Indeed, you have seen him, and that one is he who is speaking with you."⁴³⁴

9:38 And he said, "I believe, Lord." And he fell down and worshiped him."⁴³⁵

9:39 Then, Jesus said, "I have come into this world for the purpose of judgment, so that those who do not see may see, and those who see may become blind."⁴³⁶

9:40 Those who were with him from the Pharisees heard these things and said to him, "We are not blind too, are we?"⁴³⁷

9:41 Jesus said to them, "If you were blind, you would have no sin. But now you say, 'We see.' Your sin remains."⁴³⁸

10:1 "Truly, truly I say to you, the one who does not enter through the gate into the sheepfold but climbs up some other way, that person is a thief and a robber."⁴³⁹ 10:2 But he who enters through the gate is the shepherd of the sheep.⁴⁴⁰ 10:3 The gatekeeper opens for this man, and the sheep listen to his voice, and he calls his own sheep by name, and he leads them out.⁴⁴¹ 10:4 When he takes out all his own, he goes ahead of them. And the sheep follow him, because they know his voice.⁴⁴² 10:5 Indeed, they will never follow a stranger. Instead, they will flee from him, because they do not know the voice of strangers."⁴⁴³

10:6 Jesus told this metaphor to them, but those ones did not understand what he was saying to them.⁴⁴⁴

10:7 Then Jesus spoke to them again, "Truly, truly I say to you, I am the gate of the sheep."⁴⁴⁵

10:8 All who came before me were thieves and outlaws. Nevertheless, the sheep do not listen to them.⁴⁴⁶

10:9 I am the gate. If someone enters through me, he will be saved. And he will go in and out and find pasture.⁴⁴⁷

10:10 The thief comes only to steal, kill, and destroy. I came that they may have life and may have it to the fullest.⁴⁴⁸

10:11 "I am the good shepherd. The good shepherd lays down his existence for the sheep."⁴⁴⁹

10:12 The hired hand, who is also not the shepherd, to whom the sheep do not belong, sees the wolf coming, and he leaves the sheep and flees. And the wolf snatches them and scatters them,⁴⁵⁰ 10:13 because he is the hired hand and is not concerned about the sheep."⁴⁵¹

10:14 I am the good shepherd. And I know my own, and my own know me,⁴⁵² 10:15 just as the Father knows me, and I know the Father. And I lay down my existence for the sheep."⁴⁵³ 1

10:16 And I have other sheep who are not from this sheepfold. And it is necessary for me to lead those ones. And they will listen to my voice, and they will become one flock—one shepherd."⁴⁵⁴

10:17 Because of this the Father loves me, because I lay down my existence, in order that I may receive it again.⁴⁵⁵ 10:18 No one takes it from me. But I lay it down from myself. I have the right to lay it down, and I have the right to receive it again. I received this instruction from my Father."⁴⁵⁶

10:19 A division occurred among the Jews again because of these words.⁴⁵⁷ 10:20 And many of them were saying, "He has a demon and is insane. Why do you listen to him?"⁴⁵⁸ 10:21 Others were saying, "These are not the words of one demon-possessed person. A demon cannot open the eyes of the blind, can he?"⁴⁵⁹

10:22 Then, Hanukkah occurred in Jerusalem. It was winter.⁴⁶⁰ 10:23 And Jesus was walking in the temple in the porch of Solomon.⁴⁶¹ 10:24 Therefore, the Jews surrounded him, and they were saying to him, "How long will you take up our existence [keep us in suspense]? If you are the Messiah, tell us boldly."⁴⁶²

10:25 Jesus answered them, "I told you, and you do not believe. The actions which I perform in the name of my Father, these bear witness concerning me."⁴⁶³ 10:26 However, you do not believe, because you are not of my sheep, just as I told you.⁴⁶⁴ 10:27 My sheep listen to my voice, and I know them, and they follow me.⁴⁶⁵ 10:28 And I give them eternal life, and they never encounter destruction into the age. And no one will yank them out of my hand.⁴⁶⁶ 10:29 My Father, who has given them to me, is greater than everyone, and no one is able to yank them out of my Father's hand.⁴⁶⁷ 10:30 I and the Father are one."⁴⁶⁸

10:31 The Jews picked up stones again in order to stone him.⁴⁶⁹ 10:32 Jesus responded to them, "I have shown you many good works from my Father. For which of them are you stoning me?"⁴⁷⁰

10:33 The Jews answered him, "We are not stoning you for a good work but for blasphemy. And because you, being a man, are making yourself God."⁴⁷¹

10:34 Jesus responded to them, "Has it not been written in your Torah, 'I said, you are Gods? <Psalm 82:6>' "⁴⁷² 10:35 If it called those ones gods, to whom the message of God came, and the scripture cannot be broken,⁴⁷³ 10:36 do you say of him of him whom the Father set apart and sent into the world, 'You are slandering,' because I said, 'I am the Son of God?' "⁴⁷⁴ 10:37 If I do not do the works of my Father, then do not believe me.⁴⁷⁵ 10:38 But if I do them, even if you do not believe me, believe the works, so that you understand and believe that the Father is in me, and I am in the Father."⁴⁷⁶

10:39 Therefore, they were seeking again to seize him, and he went away from their hand.⁴⁷⁷

10:40 And he went away again beyond the Jordan to the place where John was first baptizing, and he remained there.⁴⁷⁸ 10:41 And many came to him and were saying, "On the one hand, John performed no sign. On the other hand, everything which John said about this man was true."⁴⁷⁹ 10:42 And many believed in him there.⁴⁸⁰

11:1 Now a certain man was sick, Lazarus from Bethany, of the village of Mary and her sister Martha.⁴⁸¹ 11:2 And it was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick.⁴⁸² 11:3 Therefore, the sisters sent to him, saying, "Lord, behold, the one whom you love is sick."⁴⁸³

11:4 But when Jesus heard this, he said, "This sickness is not for the purpose of death, but for the glory of God, so that the Son of God may be glorified through it."⁴⁸⁴

11:5 Now Jesus loved Martha and her sister and her brother.⁴⁸⁵ 11:6 Therefore, when he heard that he was sick, he remained in the place where he was for two days.⁴⁸⁶

11:7 Then after this, he said to his disciples, "Let us go to Judea again."⁴⁸⁷

11:8 The disciples said to him, "Rabbi, the Jews were just now seeking to stone you, and are you going there again?"⁴⁸⁸

11:9 Jesus answered, "Are there not twelve hours in a day? If someone walks in the day, he does not stumble, because he sees the light of this world."⁴⁸⁹ 11:10 But if someone walks in the night, he stumbles, because the light is not on him."⁴⁹⁰ 11:11 He said these things, and after this, he said to them, "Our friend Lazarus has fallen asleep, but I go in order that I may wake him up."⁴⁹¹

11:12 Therefore, the disciples said to him, "Lord, if he has fallen asleep, he will wake up."⁴⁹²

11:13 Now Jesus had spoken of his death, but those men supposed that he was speaking of sleep of sleep."⁴⁹³ 11:14 Therefore Jesus then spoke to them with boldness, "Lazarus has died,"⁴⁹⁴ 11:15 and I rejoice on account of you, so that you may believe, because I was not there. But let us go to him."⁴⁹⁵

11:16 Therefore, Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, so that we may die with him."⁴⁹⁶

11:17 Therefore, when Jesus came, he found that he had already been in the tomb four days."⁴⁹⁷ 11:18 Bethany was near Jerusalem, about fifteen stadia away."⁴⁹⁸ 11:19 And many from the Jews had come to Martha and Mary in order to comfort them concerning their brother."⁴⁹⁹ 11:20 Therefore, Martha, when she heard that Jesus was coming, went to meet him, but Mary was sitting in the house."⁵⁰⁰

11:21 Therefore, Martha said to Jesus, "Lord, if you had been here, my brother would not have died."⁵⁰¹ 11:22 Even now I know that whatever you ask God, God will give you."⁵⁰²

11:23 Jesus said to her, "Your brother will rise from the dead."⁵⁰³

11:24 Martha said to him, "I know that he will rise from the dead in the resurrection in the last day."⁵⁰⁴

11:25 Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even if he dies,"⁵⁰⁵ 11:26 and everyone who lives and believes in me certainly does not die into the age. Do you believe this?"⁵⁰⁶

11:27 She said to him, "Yes, Lord. I have believed that you are the Messiah, the Son of God, he who comes into the world."⁵⁰⁷

11:28 And when she said this, she went away and called her sister Mary, saying privately, "The teacher is here and is calling you."⁵⁰⁸

11:29 And that one, when she heard, got up quickly and went to him."⁵⁰⁹ 11:30 Now Jesus had not yet come into the village, but he was still in the place where Martha met him."⁵¹⁰ 11:31 Therefore, the Jews who were with her in the house and comforting her, when they saw Mary, that she got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there."⁵¹¹

11:32 Therefore, Mary, when she came to the place where Jesus was, saw him and fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died."⁵¹²

11:33 Therefore, when Jesus saw her weeping and the Jews who had come with her weeping, he was deeply moved in spirit, and it troubled him.⁵¹³ 11:34 And he said, "Where have you laid him?"

They said to him, "Lord, come and see."⁵¹⁴

11:35 And Jesus wept.⁵¹⁵

11:36 Therefore, the Jews were saying, "Behold, how he loved him."⁵¹⁶ 11:37 And some of them said, "Could not this man, who opened the eyes of a blind man, have made it so that this man also had not died?"⁵¹⁷

11:38 Therefore, Jesus was again deeply moved within himself, and he came to the tomb. There was a cave and a stone was lying against it.⁵¹⁸ 11:39 Jesus said, "Take away the stone."

Martha, the sister of the one who had died, said to him, "Lord, there is already a bad smell, because it is the fourth day."⁵¹⁹

11:40 Jesus said to her, "Did I not say to you that if you believe, you will see the glory of God?"⁵²⁰

11:41 Therefore, they took the stone away. And Jesus lifted up his eyes and said, "Father, I thank You that you listen to me."⁵²¹ 11:42 And I have known that you always listen to me. But because of the crowd that has been standing around, I said it, so that they may believe that You sent me."⁵²²

11:43 And after saying these things, he cried out with a loud voice, "Lazarus, come outside!"⁵²³

11:44 The man who had died came out with his feet and hands having been bound with strips of cloth, and his face had been wrapped with a cloth. Jesus said to them, "Release him, and let him go."⁵²⁴

11:45 Therefore, many of the Jews who had come to [with?] Mary and observed the things which he did believed in him.⁵²⁵ 11:46 But some of them went away to the Pharisees and told them the things which Jesus had done.⁵²⁶

11:47 Therefore, the chief priests and the Pharisees gathered together the Sanhedrin and were saying, "What are we going to do, because this man is performing many signs?"⁵²⁷ 11:48 If we allow him to continue like this, everyone will believe in him, and the Romans will come and they will take away both our place and our nation."⁵²⁸

11:49 But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all."⁵²⁹ 11:50 Nor do you consider that it is better for us that one man die for the people and that the whole nation not perish?"⁵³⁰ 11:51 He did not say this from himself, but being high priest that year, he prophesied that Jesus was about to die on behalf of the nation,⁵³¹ 11:52 and not for the nation only, but so that he could gather together into one group the children of God who have been scattered abroad.⁵³² 11:53 Therefore, from that day, they devised a plan to kill him."⁵³³

11:54 Therefore, Jesus no longer was walking out in the open among the Jews. Instead, he went away from there to the region near the desert, to the city called Ephraim. And he remained there with his disciples.⁵³⁴

11:55 Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to purify themselves.⁵³⁵ 11:56 Therefore, they were seeking Jesus and saying among one another as they stood in the temple, "What does it seem to you, that he is not coming to the feast at all?"⁵³⁶ 11:57 Now the chief priests and the Pharisees had given instructions that if anyone knew where he was, he was to report it, so that they could seize him.⁵³⁷

12:1 Therefore, Jesus, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.⁵³⁸ 12:2 Therefore they made dinner for him there, and Martha was serving. And was one of those reclining with him.⁵³⁹

12:3 Therefore, Mary took a pound of very expensive ointment of pure spikenard and anointed Jesus' feet, and she wiped his feet with her hair. And the house was filled with the aroma of the ointment.⁵⁴⁰ 1

2:4 But Judas Iscariot, one of his disciples who was about to betray him, said,⁵⁴¹ 12:5 "Why was this ointment not sold for three hundred denarii and given to the poor?"⁵⁴² 12:6 Now he said this, not because he was concerned about the poor, but because he was a thief, and, having the money bag, he would steal what was put in it.⁵⁴³

12:7 Therefore, Jesus said, "Leave her alone, so that she may keep it for the day of my burial."⁵⁴⁴

12:8 For you always have the poor with you, but you do not always have me."⁵⁴⁵

12:9 Therefore a large crowd of Jews knew that he was there, and they came, not because of Jesus only, but so that they could also see Lazarus, whom he raised from the dead.⁵⁴⁶ 12:10 And the chief priests planned to kill Lazarus also,⁵⁴⁷ 12:11 because, on account of him, many of the Jews were going away and believing in Jesus.⁵⁴⁸

12:12 The next day, the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem,⁵⁴⁹ 12:13 they took branches of palm trees and went out to meet him. And they were crying out, "**Hosanna, blessed is he who comes in the name of Yahweh** <Psalm 118:26>, even the king of Israel."⁵⁵⁰

12:14 And Jesus found a young donkey and sat on it, just as it has been written,⁵⁵¹ 12:15 "**Fear not, daughter of Zion. Behold, your king is coming, seated on a donkey's colt** <Zechariah 9:9>."⁵⁵² 12:16 His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him, and that they did these things for him.⁵⁵³ 12:17 Therefore the crowd, who were with him when he called Lazarus out of the tomb and raised him from the dead, were bearing witness to it.⁵⁵⁴ 12:18 For this reason also, the crowd went to meet him, because they heard that he had performed this sign.⁵⁵⁵

12:19 Therefore, the Pharisees said to one another, "Do you see that you are doing no good? Behold, the world has gone after him."⁵⁵⁶

12:20 Now there were some Greeks who were among those who had gone up to worship at the feast.⁵⁵⁷ 12:21 Therefore, these came to Philip who was from Bethsaida of Galilee, and they were asking him, saying, "Sir, we wish to see Jesus."⁵⁵⁸

12:22 Philip came and spoke to Andrew. Andrew and Philip came and spoke to Jesus.⁵⁵⁹

12:23 And Jesus answered and said to them, "The hour has come for the Son of Man to be glorified.⁵⁶⁰ 12:24 Truly, truly I say to you, if the grain of wheat does not fall into the earth and die, it remains alone. But if it dies, it bears much fruit.⁵⁶¹ 12:25 He who loves his existence loses it, and he who hates his existence in this world will guard it into eternal life.⁵⁶² 12:26 If someone serves me, let him follow me, and where I am, there also the one who serves me will be. If someone serves me, the Father will honor him."⁵⁶³

12:27 "At this moment my existence has become troubled. And what should I say? 'Father, save me from this hour?' But, on account of this I came into this hour."⁵⁶⁴ 12:28 Father, glorify Your name."

Therefore, a voice came out of heaven, "I have both glorified it, and I will glorify it again."⁵⁶⁵

12:29 Therefore, the crowd, who were standing there and heard it, were saying that it had thundered. Others were saying, "An *angelos* has spoken to him."⁵⁶⁶

12:30 Jesus responded and said, "Not for my sake has this voice occurred, but for your sakes."⁵⁶⁷

12:31 At this moment there is judgment of this world. At this moment the ruler of this world will be cast out.⁵⁶⁸ 12:32 And I, if I am lifted up off the earth, I will draw everyone to myself."⁵⁶⁹

12:33 Now he was saying this in order to indicate what kind of death he was about to die."⁵⁷⁰

12:34 Therefore, the crowd responded to him, "We have heard from the Torah that the Messiah remains into the age. And why are you saying that the Son of Man must be lifted up? Who is this Son of Man?"⁵⁷¹

12:35 Therefore Jesus said to them, "For a little while the light is in your midst. Walk while you have the light, so that the darkness does not overwhelm you. And he who walks in the darkness does not know where he is going."⁵⁷² 12:36 While you have the light, believe in the light, so that you may become sons of light." Jesus said these things, and he went away and hid himself from them.⁵⁷³

12:37 But though he had performed so many signs in front of them, they were not believing in him,⁵⁷⁴ 12:38 in order that the statement of Isaiah the prophet would be fulfilled, which says, "**Yahweh, who has believed our report, and to whom has the arm of Yahweh been revealed** <Isaiah 53:1>?"⁵⁷⁵ 12:39 On account of this they were not able to believe, because again Isaiah said,⁵⁷⁶

12:40 "**He has blinded their eyes and hardened their heart, so that they may not see with their eyes, and understand with their heart, and be turned, and I heal them** <Isaiah 6:10>."⁵⁷⁷

12:41 Isaiah said these things, because he saw his glory, and he spoke about him."⁵⁷⁸

12:42 Nevertheless, even many of the rulers believed in him, but, because of the Pharisees they were not admitting it, so that they would not be banished from the synagogue."⁵⁷⁹ 12:43 For they loved the glory of men more than the glory of God."⁵⁸⁰

12:44 And Jesus cried out and said, "He who believes in me does not believe in me, but in Him who sent me,⁵⁸¹ 12:45 and he who sees me sees the One who sent me."⁵⁸² 12:46 I, the light, have come into the world, so that everyone who believes in me will not remain in the darkness."⁵⁸³

12:47 And if anyone listens to my words and does not guard them, I do not judge him. For I did not come to judge the world but to save the world."⁵⁸⁴ 12:48 The one who rejects me and does not embrace my words has that which judges him. The message which I have spoken will

judge him in the last day,⁵⁸⁵ **12:49** because I have not spoken from myself. But the Father Himself, who sent me, has given me the instruction—what I say and what I speak.⁵⁸⁶ **12:50** And I know that His instruction is eternal life. Therefore, the things which I speak, just as the Father has said to me, thus I speak.”⁵⁸⁷

13:1 Now, before the feast of the Passover, Jesus knew that his hour had come for him to depart out of this world to the Father, having loved his own in the world. He loved them to the end.⁵⁸⁸ **13:2** And dinner time having arrived, and the devil having already put into the heart of Judas of Simon Iscariot to betray him,⁵⁸⁹ **13:3** knowing that the Father had given all things to him, into his hands, and that he came from God and was going away to God,⁵⁹⁰ **13:4** he got up from dinner and laid aside his garments and, taking a towel, he wrapped it around himself.⁵⁹¹ **13:5** Next, he poured water into a basin, and he began to wash the disciples’ feet and to wipe them with the towel with which he had wrapped himself.⁵⁹²

13:6 Therefore he came to Simon Peter, and he said to him, “Lord, do you wash my feet?”⁵⁹³

13:7 Jesus answered and said to him, “What I am doing you do not yet know, but you yourself will understand after these things.”⁵⁹⁴

13:8 Peter said to him, “You will never wash my feet into the age!”

Jesus responded to him, “If I do not wash you, you have no part with me.”⁵⁹⁵

13:9 Simon Peter said to him, “Lord, not my feet only, but also my hands and head.”⁵⁹⁶

13:10 Jesus said to him, “He who has been bathed has no need except to wash his feet, but he is completely clean. And you are clean, but not all of you.”⁵⁹⁷ **13:11** For he knew the one who was betraying him. Because of this, he said, “Not all of you are clean.”⁵⁹⁸

13:12 When therefore he had washed their feet and taken his garments and reclined at table again, he said to them, “Do you know what I have done to you?”⁵⁹⁹ **13:13** You call me Teacher and Lord, and you speak well, for I am these.⁶⁰⁰ **13:14** If, therefore, I, the Lord and Teacher, washed your feet, you also are obligated to wash one another’s feet.”⁶⁰¹

13:15 “For I have given you an example, that just as I did to you, you also should do to one another.”⁶⁰² **13:16** Truly, truly I say to you, a slave is not greater than his master, and the one who is sent is not greater than the one who sent him.⁶⁰³ **13:17** If you know these things, you are blessed if you do them.”⁶⁰⁴

13:18 “I am not talking about all of you. I know the ones whom I have chosen. But in order that the scripture be filled out, ‘**He who eats my bread has lifted up his heel against me**’ <Psalm 41:9>.”⁶⁰⁵

13:19 “From now on I am telling you before it happens, so that whenever it does happen, you may believe that I am he.”⁶⁰⁶

13:20 “Truly, truly I say to you, he who receives whomever I send receives me. And he who receives me receives the One who sent me.”⁶⁰⁷

13:21 As he was saying these things, Jesus became troubled in his spirit, and he bore witness and said, “Truly, truly I say to you, one of you will betray me.”⁶⁰⁸

13:22 The disciples began looking at one another, at a loss as to the one of which he was speaking.⁶⁰⁹

13:23 There was reclining in Jesus’ chest one of the disciples, he whom Jesus loved.⁶¹⁰ **13:24** Therefore, Simon Peter motioned to this man to inquire which one it was of whom Jesus was speaking.⁶¹¹ **13:25** Therefore, as that one was thus reclining at table at Jesus’ chest, he said to him, “Lord, who is it?”⁶¹²

13:26 Jesus answered, "It is that one for whom I dip the piece of bread and give it to him." Therefore, after dipping the piece of bread, he took it and gave it to Judas of Simon Iscariot.⁶¹³ **13:27** And after the piece of bread, Satan then entered into that man. Then Jesus said to him, "What you do, do quickly."⁶¹⁴

13:28 But none of those reclining at table knew why he said this to him.⁶¹⁵ **13:29** For some were supposing, because Judas had the money bag, that Jesus was saying to him, "Buy what we need for the feast," or that he should give something to the poor.⁶¹⁶ **13:30** Therefore, after receiving the piece of bread, that man went out immediately, and it was night.⁶¹⁷

13:31 Therefore, when he had gone, Jesus said, "Now the Son of Man is to be glorified, and God is to be glorified in him."⁶¹⁸ **13:32** Since God is to be glorified in him, then both God will glorify him in himself and He will glorify him without further delay.⁶¹⁹ **13:33** Little children, I am with you a little while longer. You will seek me, and just as I said to the Jews, 'Where I am going you are not able to come,' I also now say to you."⁶²⁰

13:34 "A new instruction I give you, that you love one another. Just as I have loved you, that you also love one another."⁶²¹ **13:35** By this everyone will know that you are my disciples, if you have love for one another."⁶²²

13:36 Simon Peter said to him, "Lord, where are you going?"

Jesus answered him, "Where I am going, you are not able to follow me now, but you will follow later."⁶²³

13:37 Peter said to him, "Lord, why am I not able to follow you now? I will lay down my existence for you."⁶²⁴

13:38 Jesus answered, "Will you lay down your existence for me? Truly, truly I say to you, a rooster will not crow until you have denied me three times."⁶²⁵

14:1 "Let not your heart be troubled. Believe in God, and believe in me."⁶²⁶ **14:2** In my Father's family are many places. If it were not so, I would tell you, because I proceed to prepare a position for you.⁶²⁷ **14:3** And if I proceed and prepare a position for you, I will come again, and I will take you to myself, so that where I am, you also may be.⁶²⁸ **14:4** And you know where I am going, and you know the way."⁶²⁹

14:5 Thomas said to him, "Lord, we do not know where you are going. How are we able to know the way?"⁶³⁰

14:6 Jesus said to him, "I am the way, the truth, and the life. No one goes to the Father except through me."⁶³¹

14:7 "If you have known me, you also know my Father. And, from now on, you know Him, and you have seen Him."⁶³²

14:8 Philip said to him, "Lord, show us the Father, and it is enough for us."⁶³³

14:9 Jesus said to him, "Philip, have been with you for so much time, and you do not know me? He who has seen me has seen the Father. How do you say, 'Show us the Father?'"⁶³⁴ **14:10** Do you not believe that I am in the Father and the Father is in me? The words which I speak to you, I do not speak from myself. The Father who abides in me performs His actions.⁶³⁵ **14:11** Believe me, because I am in the Father, and the Father is in me. And if not, believe on account of the actions themselves."⁶³⁶

14:12 "Truly, truly I say to you, the one who believes in me, the actions which I perform, that one will also perform, and he will perform greater actions than these, because I am proceeding to the Father."⁶³⁷

14:13 "And whatever you ask in my name, this I will do, so that the Father may be glorified in the Son."⁶³⁸

14:14 If you ask me something in my name, I will do it."⁶³⁹

14:15 "If you love me, you will keep my instructions,⁶⁴⁰ 14:16 and I will ask the Father, and He will give you another Helper you so that He may be with you into the age,⁶⁴¹ 14:17 the Spirit of Truth, whom the world is not able to receive, because the world does not see and does not know Him. You know Him, because He abides with you and will be in you."⁶⁴²

14:18 "I will not abandon you as orphans. I will come to you."⁶⁴³ 14:19 Yet, in a little while, the world will no longer see me, but you will see me. Because I live, you also will live.⁶⁴⁴ 14:20 In that day, you will know that I am in my Father, and you in me, and I in you.⁶⁴⁵ 14:21 The one who has my instructions and keeps them, that person is the one who loves me. And the one who loves me will be loved by my Father. And I will love him, and I will make myself clear to him."⁶⁴⁶

14:22 Judas, not Iscariot, said to him, "Lord, what has happened that you are about to make yourself clear to us and not to the world?"⁶⁴⁷

14:23 Jesus answered and said to him, "If someone loves me, he will keep my message, and my Father will love him. Plus, we will come to him, and we will make a place with him."⁶⁴⁸ 14:24 The one who does not love me does not keep my words. Indeed, the message which you are hearing is not mine but the Father's who sent me."⁶⁴⁹

14:25 "I have said these things to you while I am abiding with you."⁶⁵⁰ 14:26 And, the Helper, the Holy Spirit whom the Father will send in my name, that one will teach you everything, and He will cause you to remember all that I said to you."⁶⁵¹

14:27 "Peace I leave with you. My peace I give to you. Not as the world gives do I give to you. Let not your heart be troubled, nor let it be afraid."⁶⁵² 14:28 You heard that I said to you, 'I am going away, and I am coming to you.' If you love me, you would rejoice because I am going to the Father, because the Father is greater than me."⁶⁵³ 14:29 And now I have told you before it happens, so that, when it happens, you may believe."⁶⁵⁴

14:30 "I will not speak much more with you, because the ruler of the world is coming. And he has nothing in me."⁶⁵⁵ 14:31 Nevertheless, so that the world may know that I love the Father, and just as the Father has commanded me, so I do."

"Get up. Let us go from here."⁶⁵⁶

15:1 "I am the true vine, and my Father is the vineyard owner."⁶⁵⁷ 15:2 Every branch that does not bear fruit in me, He removes. And every branch that does bear fruit, He prunes it, so that it may bear more fruit."⁶⁵⁸ 15:3 You are already pruned because of the message which I have spoken to you."⁶⁵⁹ 15:4 Remain in me, and I will remain in you. Just as the branch is not able to bear fruit on its own unless it remains in the vine, so also you are not able to bear fruit unless you remain in me."⁶⁶⁰

15:5 "I am the vine. You are the branches. The one who remains in me and I in him, this one bears much fruit, because apart from me, you can do nothing."⁶⁶¹ 15:6 Unless someone remains in me, he is thrown away as a branch, and he withers. And they gather them and throw them into the fire, and they are burned."⁶⁶² 15:7 If you remain in me and my words remain in you, whatever you desire, ask, and it will happen for you."⁶⁶³ 15:8 By this my Father is glorified, that you bear much fruit and be my disciples."⁶⁶⁴

15:9 "Just as the Father loved me, I also have loved you. Remain in my love."⁶⁶⁵ 15:10 If you keep my instructions, you will remain in my love, just as I have kept my Father's instructions and remain in His love."⁶⁶⁶ 15:11 I have said these things to you so that my joy may be in you, and your joy may be the fullest."⁶⁶⁷

15:12 "This is my instruction, that you love one another just as I have loved you."⁶⁶⁸ 15:13 No one has greater love than this, that he lay down his existence for his friends."⁶⁶⁹ 15:14 You are my friends, if you do the things which I instruct you."⁶⁷⁰ 15:15 I would never call you slaves, because a slave does not know

what his master is doing. Instead, I call you friends, because everything which I have heard from my Father, I have made known to you.⁶⁷¹

15:16 You did not choose me, but I chose you. And I have appointed you, so that you may go out and bear fruit, and your fruit may remain. As a result, whatever you ask the Father in my name, He will give you.⁶⁷²

15:17 These things I am instructing you to do, so that you love one another.⁶⁷³ **15:18** "If the world hates you, know that it has hated me before you."⁶⁷⁴ **15:19** If you were from the world, the world would love its own. But, because you are not from the world, but I have chosen you out of the world, on account of this, the world hates you.⁶⁷⁵

15:20 Remember the message which I spoke to you—a slave is not greater than his master. If they persecuted me, they will also persecute you. If they kept my message, they will also keep yours.⁶⁷⁶ **15:21** Nevertheless, they will do all these things to you on account of my name, because they do not know the One who sent me.⁶⁷⁷

15:22 If I had not come and spoken to them, they would have no sin. But, now, they have no valid excuse for their sin.⁶⁷⁸ **15:23** The one who hates me also hates my Father.⁶⁷⁹ **15:24** If I had not performed in their midst the actions which no one else has done, they would have no sin. But, now, they have seen and hated both me and my Father.⁶⁸⁰ **15:25** Nevertheless, this has happened so that the statement which has been written in their Torah may be fulfilled, '**They hated me without cause** <cf. Psalm 35:19>.'⁶⁸¹

15:26 "Whenever the Helper comes, whom I will send to you from the Father, the Spirit of Truth, who proceeds from the Father, that one will bear witness to me."⁶⁸² **15:27** And you will bear witness also, because you have been with me from the beginning.⁶⁸³

16:1 "I have said these things to you so that you are not brought to your downfall."⁶⁸⁴ **16:2** They will make you outcasts from the synagogue. But an hour is coming when everyone who kills you will assume he is offering a worshipful act to God.⁶⁸⁵ **16:3** Indeed, they will do these things because they know neither the Father nor me.⁶⁸⁶

16:4 But I have said these things to you so that when their hour comes, you may remember that I spoke of them to you. And I did not say these things to you at the beginning, because I was with you.⁶⁸⁷ **16:5** And now I am going to the One who sent me, and no one of you asks me, 'Where are you going?'⁶⁸⁸ **16:6** Nevertheless, because I have said these things to you, grief has filled your heart.⁶⁸⁹ **16:7** But I am speaking the truth to you, that it is better for you that I go away. Because, if I do not go away, the Helper will not come to you. However, if I go, I will send him to you.⁶⁹⁰

16:8 And when he comes, that one will convince the world of sin, righteousness, and judgment—⁶⁹¹ **16:9** of sin, because they do not believe in me,⁶⁹² **16:10** and of righteousness, because I go away to the Father, and you will no longer see me,⁶⁹³ **16:11** and of judgment, because the ruler of this world has been judged."⁶⁹⁴

16:12 "I still have many things to say to you, but you are not able to bear them now."⁶⁹⁵ **16:13** When that one comes, the Spirit of Truth, he will guide you into all the truth, because he will not speak from himself. Instead, he will speak the things that he will hear. In addition, he will announce to you the things that are coming.⁶⁹⁶ **16:14** That one will glorify me, because he will receive things about me and announce them to you.⁶⁹⁷ **16:15** Everything which the Father has is mine. Because of this, I have said that he will receive things about me and announce them to you."⁶⁹⁸

16:16 "In a little while, you will no longer see me, and, again, in a little while, you will see me."⁶⁹⁹

16:17 Therefore, among his disciples they said to one another, "What is this which he is saying to us, 'In a little while, you will not see me, and, again in a little while, you will see me,' and, 'Because I am going

away to the Father?"⁷⁰⁰ **16:18** Consequently, they were saying, "What is he saying, 'In a little while?' We do not know that he is saying."⁷⁰¹

16:19 Jesus knew that they were wanting to ask him, and he said to them, "You are exploring this with one another, that I said, 'In a little while, you will not see me, and, again, in a little while, you will see me.'⁷⁰²

16:20 Truly, truly, I say to you that you will weep and lament, but the world will rejoice. You will be grieved, but your grief will turn into joy."⁷⁰³

16:21 Whenever a woman is in labor she has grief, because her hour has come. But when she gives birth to the child, she no longer remembers the hardship on account of the joy, because a human being has been born into the world."⁷⁰⁴ **16:22** Therefore, you also now have grief. But I will see you again, and your heart will rejoice. And no one will take your joy away from you."⁷⁰⁵

16:23 And in that day, you will ask me nothing. Truly, truly, I say to you, whatever you ask the Father in my name, He will give it to you."⁷⁰⁶ **16:24** Until now, you have asked for nothing in my name. Ask and you will receive, so that your joy may be the fullest."⁷⁰⁷

16:25 "I have said these things to you in metaphorical language. An hour is coming when I will no longer speak to you in metaphorical language, but I will talk to you plainly about the Father."⁷⁰⁸ **16:26** In that day, you will ask in my name. Indeed, I am not saying to you that I will ask the Father concerning you."⁷⁰⁹ **16:27** For the Father Himself loves you, because you have loved me and you have believed that I came from God."⁷¹⁰ **16:28** I came from the Father, and I have come into the world. Again, I am leaving the world, and I am going to the Father."⁷¹¹

16:29 His disciples said to him, "Behold, now you are speaking plainly, and you are saying nothing in metaphorical language."⁷¹² **16:30** Now we know that you know all things, and you have no need for anyone to ask you. Because of this, we believe that you have come from God."⁷¹³

16:31 Jesus responded to them, "Do you now believe?"⁷¹⁴ **16:32** Behold, an hour is coming, and it has come that each one of you will be scattered to his own things, and you will leave me alone. And I am not alone, because the Father is with me."⁷¹⁵ **16:33** I have told you these things, so that you may have shalom in me. In the world, you have difficulty. But take courage. I have conquered the world."⁷¹⁶

17:1 Jesus spoke these things, and, after lifting up his eyes towards heaven, he said, "Father, the hour has come. Glorify Your Son, so that Your Son may glorify You,"⁷¹⁷ **17:2** just as You gave him authority over all flesh, so that, everyone whom You gave him, he may give to them eternal life."⁷¹⁸ **17:3** And this is eternal life, that they know You, the only true God, and Jesus the Messiah, whom You sent."⁷¹⁹

17:4 I have glorified You on the land by having completed the task which You have given me to do."⁷²⁰ **17:5** So, now, glorify me, Father, together with Yourself with the glory which I had in Your sight before there was the cosmos."⁷²¹

17:6 "I have revealed Your name to the men whom You gave me out of the cosmos. They were Yours, and You gave them to me. And they have kept Your message."⁷²² **17:7** Now they have come to know that everything which You have given me is from You,"⁷²³ **17:8** because the words which You gave me I have given to them. And they received them and truly know that I have come from You. And they believe that You have sent me."⁷²⁴

17:9 I am asking for their benefit. I am not asking for the benefit of the cosmos, but for the benefit of those whom You have given me, because they are Yours."⁷²⁵ **17:10** And everyone who is mine is Yours, and everyone who is Yours is mine, and I have been glorified in them."⁷²⁶

17:11 I am no longer in the world, and they are in the world. And I am coming to You. Holy Father, keep them in Your name, which You have given to me, so that they may be one, just as we are one."⁷²⁷ **17:12** When I was with them, I was keeping them in Your name, which You have given me. And I guarded them, and not one of them pursued destruction, except the son of destruction, so that the scripture would be

fulfilled.⁷²⁸ **17:13** But now I am coming to You, and I am speaking these things in the cosmos, so that they may have in themselves my joy which has become the fullest.⁷²⁹

17:14 I have given them Your message, and the cosmos hates them, because they are not from the cosmos, just as I am not from the cosmos.⁷³⁰ **17:15** I am not asking that You take them out of the cosmos, but that You keep them from the evil one.⁷³¹ **17:16** They are not from the cosmos, just as I am not from the cosmos.⁷³² **17:17** Set them apart in the truth. Your message is truth.⁷³³

17:18 Just as You sent me into the cosmos, I have also sent them into the cosmos.⁷³⁴ **17:19** And I am setting myself apart for their sakes, so that they may also be set apart in the truth.⁷³⁵

17:20 “And I am not asking for the sake of these only, but also for those who believe in me through their message,⁷³⁶ **17:21** so that they all may be one, just as You, Father, are in me, and I am in You, so that they also may be in us, so that the cosmos may believe that You sent me.”⁷³⁷

17:22 And the glory which You have given to me, I have given to them, so that they may be one, just as we are one,⁷³⁸ **17:23** i.e., I in them and You in me, so that they have become completed for the purpose of oneness, so that the cosmos may know that You sent me and that you loved them just as You loved me.⁷³⁹

17:24 Father, I desire that what you have given me that where I am, they may also be with me, so that they may behold my glory, which You have given to me, because You loved me before founding the cosmos.⁷⁴⁰

17:25 Righteous Father, indeed, the cosmos does not know You, but I know You. And these know that You sent me.⁷⁴¹ **17:26** And I have made known Your name to them, and I will make it known, so that the love with which You have loved me may be in them and I may be in them.”⁷⁴²

18:1 After saying these things, Jesus, along with his disciples, went out across the brook of Kidron where there was a garden, into which he and his disciples entered.⁷⁴³ **18:2** Now, Judas, who was betraying him, also knew the place, because Jesus had often met there with his disciples.⁷⁴⁴ **18:3** As a result, Judas, after receiving the military unit and the assistants from the chief priests and the Pharisees, came there with lamps, torches, and weapons.⁷⁴⁵ **18:4** Consequently, Jesus, knowing everything that was coming upon him, went forth and said to them, “Whom are you seeking?”⁷⁴⁶ **18:5** They answered him, “Jesus the Nazarene.” He said to them, “I am he (ἐγώ εἰμι).” And Judas, who was betraying him, was also standing with them.⁷⁴⁷ **18:6** Therefore, when he said to them, “I am he (ἐγώ εἰμι),” they drew back and fell to the ground.⁷⁴⁸ **18:7** So he asked them again, “Whom are you seeking?” And they said, “Jesus the Nazarene.”⁷⁴⁹ **18:8** Jesus responded, “I told you that I am he (ἐγώ εἰμι). Therefore, if you are seeking me, let these others go,”⁷⁵⁰ **18:9** so that the statement that he made would be fulfilled, “I did not lose anyone of those whom You have given to me.”⁷⁵¹ **18:10** Simon Peter, having a sword, drew it and struck the high priest’s slave, cutting off his right ear, and the slave’s name was Malchus.⁷⁵² **18:11** Then, Jesus said to Peter, “Put away the sword into the sheath. Should I not drink the cup which the Father has given to me?”⁷⁵³

18:12 The military unit, the commander, and the assistants of the Jews arrested Jesus, bound him,⁷⁵⁴ **18:13** and led him first to Annas, because he was the father-in-law of Caiaphas, who was high priest that year.⁷⁵⁵ **18:14** It was Caiaphas who advised the Jews that it was better for one man to die on behalf of the people.⁷⁵⁶

18:15 Simon Peter was following Jesus, along with another disciple. That disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest.⁷⁵⁷ **18:16** But Peter was standing outside near the door. Therefore, the other disciple, who was known to the high

priest, spoke to the doorkeeper, and she led Peter inside.⁷⁵⁸ 18:17 Then the servant-girl, who was the doorkeeper, spoke to Peter, "Are you not also from the disciples of this man?" He said, "I am not (οὐκ εἰμί)."⁷⁵⁹ 18:18 Now the slaves and the assistants were positioned there, having made a fire, because it was cold and they were warming themselves. So Peter was with them, having appeared and warming himself.⁷⁶⁰

18:19 Then, the high priest asked Jesus about his disciples and his teaching.⁷⁶¹ 18:20 Jesus answered him, "I have spoken openly to the world. I have always taught in the synagogue and in the temple, where all the Jews gather, and I have said nothing in secret."⁷⁶² 18:21 Why are you asking? Ask those who have listened to what I have said to them. Behold, they know what I have said."⁷⁶³ 18:22 After he said these things, one of the assistants standing nearby slapped Jesus and said, "Do you answer the high priest in this manner?"⁷⁶⁴ 18:23 Jesus responded to him, "If I have spoken improperly, bear witness to the impropriety. But if I have spoken properly, why did you strike me?"⁷⁶⁵ 18:24 Subsequently, Annas passed him on bound to Caiaphas, the high priest.⁷⁶⁶

18:25 During this time, Simon Peter was standing and warming himself. Then they said to him, "Are you not one of his disciples?" He denied it and said, "I am not (οὐκ εἰμί)."⁷⁶⁷ 18:26 One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, "Did I not see you in the garden with him?"⁷⁶⁸ 18:27 Again, Peter denied it, and, immediately, a rooster crowed.⁷⁶⁹

18:28 Later, they led Jesus from Caiaphas into the governor's residence, and it was early. And they did not enter into the governor's residence, so that they would not become defiled, but instead could eat the Passover.⁷⁷⁰ 18:29 So Pilate came outside to them and said, "What accusation do you bring against this man?"⁷⁷¹ 18:30 They answered and said to him, "If this man had not committed a crime, we would not have handed him over to you."⁷⁷² 18:31 Therefore, Pilate said to them, "You take him and judge him on the basis of your own law." The Jews said to him, "It is illegal for us to execute someone,"⁷⁷³ 18:32 in order to fulfill Jesus' statement, which he spoke, indicating what kind of death he was about to die.⁷⁷⁴ 18:33 So Pilate entered again into the governor's residence. He summoned Jesus and said to him, "Are you the king of the Jews?"⁷⁷⁵ 18:34 Jesus answered, "Are you saying this in and of yourself, or are others talking to you about me?"⁷⁷⁶ 18:35 Pilate responded, "I am not a Jew, am I? Your people and the high priests have handed you over to me. What have you done?"⁷⁷⁷ 18:36 Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my assistants would be fighting, so that I would not be handed over to the Jews. But, as it is, my kingdom is not from here."⁷⁷⁸ 18:37 Then Pilate said to him, "So, you are a king?" Jesus responded, "You say that I am a king. I have been born for this, and for this purpose I have come into the world, so that I may bear witness to the truth. Everyone who is of the truth listens to my voice."⁷⁷⁹ 18:38 Pilate said to him, "What is truth?"

After saying this, he again went out to the Jews and said to them, "I find no fault in him."⁷⁸⁰ 18:39 Nevertheless, you have a tradition that I release for you one man at the Passover. Do you wish that I release for you the king of the Jews?"⁷⁸¹ 18:40 But they cried out again, saying, "Not this man but Barabbas." Now Barabbas was an insurrectionist.⁷⁸²

19:1 Then, Pilate took Jesus and beat him with a whip.⁷⁸³ 19:2 And the soldiers wove together a crown of thorns and placed it on his head. And they put a purple robe on him.⁷⁸⁴ 19:3 Then, they were coming up to him and saying, "Hail, King of the Jews," and they were slapping him.⁷⁸⁵ 19:4 Again Pilate went outside and said to them, "Behold, I am leading him out to you, so that you may know that I find no fault in him."⁷⁸⁶ 19:5 Afterwards, Jesus went outside, wearing the crown

of thorns and the purple robe. And he said to them, "Behold, the man."⁷⁸⁷ 19:6 When the chief priests and assistants saw him, they cried out, "Crucify him! Crucify him!" Pilate said to them, "You take him and crucify him, for I have found no fault in him."⁷⁸⁸ 19:7 The Jews responded to him, "We have a commandment, and according to the commandment, he deserves to die, because he has made himself out to be the Son of God."⁷⁸⁹

19:8 When Pilate heard this statement, he became very afraid.⁷⁹⁰ 19:9 And he entered again into the governor's residence and said to Jesus, "Where are you from?" But Jesus gave him no answer.⁷⁹¹ 19:10 Then, Pilate said to him, "Are you not speaking to me? Don't you know I have the authority to release you, and I have the authority to crucify you?"⁷⁹² 19:11 Jesus responded to him, "You have no authority over me, except that which has been given you from above. Because of this, the one who handed me over to you has the greater sin."⁷⁹³ 19:12 Because of this, Pilate was seeking to release him. But the Jews cried out, saying, "If you release this man, you are no friend of Caesar. Everyone who makes himself out to be a king speaks against Caesar."⁷⁹⁴

19:13 After Pilate heard these words, he led Jesus outside and sat down on the judgment seat in the place called The Stone Pavement, which in Hebrew is Gabbatha.⁷⁹⁵ 19:14 Now, it was the preparation day for the Passover, about the sixth hour. And he said to the Jews, "Behold, your king."⁷⁹⁶ 19:15 But they cried out, "Take him away! Take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar."⁷⁹⁷ 19:16 Then, he handed him over to them to be crucified.

So they took Jesus,⁷⁹⁸ 19:17 and he went out bearing his own cross to the place called The Place of the Skull, which is called in Hebrew Golgotha,⁷⁹⁹ 19:18 where they crucified him. And with him were two others, one on either side, and Jesus in the middle.⁸⁰⁰ 19:19 And Pilate also wrote an inscription and put it on the cross. It was written, "Jesus the Nazarene, the King of the Jews."⁸⁰¹ 19:20 Many of the Jews read the notice, because the place where Jesus was crucified was near the city. And it was written in Hebrew, Roman, and Greek.⁸⁰² 19:21 Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but that he said, 'I am the King of the Jews.'"⁸⁰³ 19:22 Pilate responded, "What I have written, I have written."⁸⁰⁴

19:23 When the soldiers crucified Jesus, they took his garments and divided them into four parts, a part for each soldier, and also the tunic. But the tunic was seamless, woven from the top throughout the whole.⁸⁰⁵ 19:24 Therefore, they said to one another, "Let us not divide it, but instead cast lots for it for whose it shall be," so that the scripture could be fulfilled, which says, "**They divided my garments, and they cast lots for my clothing** <Psalm 22:18>." Thus, the soldiers did these things.⁸⁰⁶ 19:25 His mother, his mother's sister, Mary of Clopas, and Mary Magdalene stood by the cross of Jesus.⁸⁰⁷ 19:26 So, when Jesus saw his mother and the disciple whom he loved standing by her, he said to his mother, "Woman, behold, your son."⁸⁰⁸ 19:27 Then, he said to the disciple, "Behold, your mother." Consequently, from that hour, the disciple took her into his own home.⁸⁰⁹

19:28 After this, Jesus, knowing that all things had been accomplished, so that the scripture could be fulfilled, said, "I am thirsty."⁸¹⁰ 19:29 A jar full of sour wine was standing there. Therefore, they put a sponge full of sour wine on a branch of hyssop, and they brought it up to his mouth.⁸¹¹ 19:30 When he received the sour wine, Jesus said, "It is finished." And he bowed his head and gave up his spirit.⁸¹²

19:31 Then, the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath, because the Sabbath has a high day, requested of Pilate

that their legs be broken and they be taken away.⁸¹³ **19:32** So, the soldiers came and broke the legs of the first one and of the other one who was crucified with him.⁸¹⁴ **19:33** But, when they came to Jesus, because they saw that he had already died, they did not break his legs.⁸¹⁵ **19:34** Instead, one of the soldiers pierced his side with a spear, and, immediately, blood and water came out.⁸¹⁶ **19:35** And the one who has seen this has borne witness, and his witness is true. Indeed, he knows that he speaks the truth, so that you also may believe.⁸¹⁷ **19:36** For these things happened in order that the scripture could be fulfilled, “**No bone of his will be broken** <Exodus 12:46; Numbers 9:12; Psalm 34:20>.”⁸¹⁸ **19:37** And, again, another scripture says, “**They will look on him whom they pierced** <Zechariah 12:10>.”⁸¹⁹

19:38 After these things, Joseph from Arimathea, who was a disciple of Jesus and had kept it secret because of his fear of the Jews, asked Pilate if he could take away the body of Jesus. And Pilate gave him permission. So he came and took away his body.⁸²⁰ **19:39** Nicodemus, the one who had come to him first at night, also came and brought a mixture of myrrh and aloes, about a hundred pounds.⁸²¹ **19:40** Therefore, they took Jesus’ body and bound it in linen wrappings with the spices, as is the burial custom of the Jews.⁸²² **19:41** There was a garden in the place where he was crucified, and in the garden was a new tomb in which no one had yet been laid.⁸²³ **19:42** Therefore, because the tomb was nearby, they laid Jesus there on account of the day of preparation of the Jews.⁸²⁴

20:1 On the first day of the week, Mary Magdalene came to the tomb early in the morning while it was still dark, and she saw that the stone had been taken away from the tomb.⁸²⁵ **20:2** Therefore, she ran and came to Simon Peter and the other disciple whom Jesus loved, and she said to them, “They have taken the Lord out of the tomb, and we do not know where they have placed him.”⁸²⁶ **20:3** So Peter and the other disciple went out, and they were going to the tomb.⁸²⁷ **20:4** And they were running together, but the other disciple ran ahead more quickly than Peter, and he came to the tomb first.⁸²⁸ **20:5** Bending down, he saw the wrappings lying there, but he did not go in.⁸²⁹ **20:6** Following him, Simon Peter also came, and he entered into the tomb. He saw the wrappings lying there,⁸³⁰ **20:7** and the face-cloth, which had been on his head. It was not lying with the wrappings, but was folded in a place by itself.⁸³¹ **20:8** Then, the other disciple, who had arrived first at the tomb, also entered, and he saw and believed,⁸³² **20:9** even though, as yet, they did not understand the scripture that it was necessary for him to rise from the dead.⁸³³ **20:10** So the disciples went away again to their own places.⁸³⁴

20:11 Now Mary was standing outside the tomb weeping. As she wept, she bent down towards the tomb.⁸³⁵ **20:12** And she saw two *angeloi* in white sitting where the body of Jesus had been lying, one towards the head and the other towards the feet.⁸³⁶ **20:13** And they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken my Lord, and I do not know where they have placed him.”⁸³⁷ **20:14** After she said these things, she turned around and saw Jesus standing there. But she did not know that it was Jesus.⁸³⁸ **20:15** Jesus said to her, “Woman, why are you weeping? Whom do you seek?” She supposed that he was the gardener and said to him, “Sir, if you have carried him away, tell me where you have placed him, and I will take him away.”⁸³⁹ **20:16** Jesus said to her, “Mary.” She turned and said to him in Hebrew, “Rabboni [which means Teacher].”⁸⁴⁰ **20:17** Jesus said to her, “Stop clinging to me for I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’”⁸⁴¹ **20:18** Mary Magdalene came and announced to the disciples, “I have seen the Lord” and the things that he said to her.⁸⁴²

20:19 When it became evening for that day, the first day of the week, and since the doors had been shut where the disciples were for fear of the Jews, Jesus came and stood in their midst. Then he said to them, “Shalom to you.”⁸⁴³ **20:20** After he said this, he showed his hands and side

to them. As a result, when they saw the Lord, the disciples rejoiced.⁸⁴⁴ **20:21** And Jesus said to them again, "Shalom to you. Just as the Father sent me, I also am sending you."⁸⁴⁵ **20:22** After he said this, he breathed on them and said to them, "Receive the Holy Spirit.⁸⁴⁶ **20:23** If you forgive the sins of any, they are forgiven them. If you retain the sins of any, they have been retained."⁸⁴⁷

20:24 Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.⁸⁴⁸ **20:25** Therefore, the other disciples were saying to him, "We have seen the Lord." But he said to them, "Unless I see the imprint of the nails in his hands, and I put my finger in the place of the nails, and I put my hand in his side, I will not believe."⁸⁴⁹ **20:26** So, after eight days, his disciples were again inside, and Thomas was with them. Even though the doors were shut, Jesus came and stood in their midst, and he said, "Shalom to you."⁸⁵⁰ **20:27** Then he said to Thomas, "Reach here with your finger and see my hands. And reach with your hand and place it in my side. And be not unbelieving but believing."⁸⁵¹ **20:28** Thomas responded and said to him, "My Lord and My God."⁸⁵² **20:29** Then Jesus said to him, "You have believed because you have seen me. Blessed are those who do not see and believe."⁸⁵³

20:30 Certainly, Jesus did many other signs in front of his disciples, which have not been written in this book.⁸⁵⁴ **20:31** But these have been written so that you may believe that Jesus is the Messiah, the Son of God, and so that you may have life in his name because of your believing.⁸⁵⁵

21:1 After these things, Jesus again manifested himself to the disciples by the lake of Tiberius. And he manifested himself in this way.⁸⁵⁶ **21:2** Simon Peter, Thomas, who is called Didymus, Nathaniel from Cana of Galilee, the two sons of Zebedee, and two others of his disciples were together.⁸⁵⁷ **21:3** Simon Peter said to them, "I am going fishing." They said to him, "We are also going with you." They left and got into the boat. That night, they caught nothing.⁸⁵⁸ **21:4** As the day was breaking, Jesus stood on the beach. However, none of the disciples knew that it was Jesus.⁸⁵⁹ **21:5** Then Jesus said to them, "Children, you have no fish, do you?" They answered him, "No."⁸⁶⁰ **21:6** And he said to them, "Cast the net on the right side of the boat, and you will find fish." Therefore, they cast the net, and they were not able to haul it in because of the large number of fish.⁸⁶¹ **21:7** As a result, that disciple whom Jesus loved said to Peter, "It is the Lord." So, when he heard that it was the Lord, Simon Peter put on his clothes, because he was naked, and he threw himself into the sea.⁸⁶² **21:8** And the other disciples came in the small boat, because they were not far from the land, about a hundred cubits, dragging the net of fish.⁸⁶³ **21:9** When they got out onto the land, they saw a charcoal fire laid, fish that had been placed on it, and bread.⁸⁶⁴ **21:10** Jesus said to them, "Bring some of the fish which you have now caught."⁸⁶⁵ **21:11** So Simon Peter went up and dragged the net onto land, full of large fish, a hundred and fifty-three. And even though there were so many, the net was not torn.⁸⁶⁶ **21:12** Jesus said to them, "Come and have breakfast." And none of the disciples dared to question him, "Who are you?" because they knew that it was the Lord.⁸⁶⁷ **21:13** Jesus came, took the bread, and gave it to them, and the fish likewise.⁸⁶⁸ **21:14** This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.⁸⁶⁹

21:15 Subsequently, when they had finished breakfast, Jesus said to Simon Peter, "Simon of John, do you love (ἀγαπᾷς) me more than these?" He said to him, "Yes, Lord, you know that I love (φιλῶ) you." He said to him, "Tend my lambs."⁸⁷⁰ **21:16** He said to him a second time, "Simon of John, do you love (ἀγαπᾷς) me?" He said to him, "Yes, Lord, you know that I love (φιλῶ) you." He said to him, "Shepherd my sheep."⁸⁷¹ **21:17** He said to him a third time, "Simon of John, do you love (φιλῆις) me?" Peter was grieved that he said to him a third time, "Do you love (φιλῆις) me?" So he said to him, "Lord, you know everything. You know that I love (φιλῶ) you."

Jesus said to him, "Tend my sheep."⁸⁷² **21:18** Truly, truly I say to you, when you were younger, you would dress yourself and go where you wished. But when you grow old, you will stretch out your hands, someone else will dress you and will bring you where you do not wish."⁸⁷³ **21:19** He said this to signify by what kind of death he would glorify God. After saying this, he said to him, "Follow me."⁸⁷⁴

21:20 Peter turned and saw the disciple whom Jesus loved following them, who also leaned back on his chest at the supper and said, "Lord, who is betraying you?"⁸⁷⁵ **21:21** Therefore, Peter looked at him and said to Jesus, "Lord, what about him?"⁸⁷⁶ **21:22** Jesus said to him, "If I want him to remain until I come, what is that to you? You follow me."⁸⁷⁷ **21:23** Therefore, this statement went out to the brothers that that disciple would not die. But Jesus did not say to him that he would not die, but "If I desire him to remain until I come, what is that to you?"⁸⁷⁸

21:24 This is the disciple who is bearing witness to these things and who has written these things. Indeed, we know that his testimony is true.⁸⁷⁹

21:25 Now, there were many other things that Jesus did, which if they were written in detail, I suppose the world itself could not contain the books that would be written.⁸⁸⁰

¹ Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος –

Special features of the gospel of John—six of the eight miracles recorded in John are unique to this gospel, along with the Upper Room Discourse of John 14-17. Over 90% of John is unique to it. This gospel does not contain a genealogy or any record of Jesus' birth, childhood, temptations, transfiguration, appointment of the apostles, nor any account of Jesus' parables, ascension, or commissioning his apostles to proclaim him to the world. Therefore, assuming that John knew about the other gospels of Jesus' life, Matthew, Mark, and Luke, it seems reasonable to conclude that John intended to provide an account that filled in their gaps and that provided details that the other gospels left out.

Therefore, the Gospel of John fills provides information regarding Jesus as the Messiah that is extra to Matthew, Mark, and Luke. These latter authors focus on Jesus' ministry in Galilee around the Sea of Galilee, while John describes mostly events in Jerusalem and nearby, i.e., “beyond the Jordan where John had been baptizing” (cf. John 1:28; 10:40). John also provides many more details of the events of the last week of Jesus.

Recently, commentators want to say that John's theology is different from the other gospel authors in that he presents a more God-like and metaphysical Jesus. However, John's Jesus is very human while he also claims to be the icon of God within the creation. For example, he is quite troubled at the Last Supper of John 13-17 as any human being would be who was staring in the face of his arrest, trial, conviction and execution of a cross, while in John 10:22-42 Jesus asserts that he is a very special and unique Son of God, i.e., more so than the other Davidic kings of Israel, and therefore is the one and only icon of God among all human beings.

Ἐν ἀρχῇ here in v. 1 refers to not only the beginning of the creation, but also to what was going on with God before He started bringing the creation into existence, because the *logos*, the story and plan, that God made up existed even prior to the very first moment of turning the story and plan in His mind into the reality of cosmic history.

Thus, *logos*, even though I have translated it story, is the same as the plan for how the story would unfold from the very beginning of Genesis 1 into the future that never ends. John's point in this first part of his account of Jesus' life is to say that God has planned every detail of cosmic and human history, so that this really is His story where He is expressing Himself and what is most important to Him, which is bringing truth and eternal life to sinful human beings who do not deserve either, because they are caught up in the lies of Satan and this world which are leading them to eternal condemnation and death because of their rebellion against God.

John also says in v. 1 that this plan of the story of cosmic history was “with God” in the sense that it was a part of who He was even before the creation. It was in His mind and a part of His imagination. Galatians 4:18 is a helpful example of the use of *πρὸς* meaning “with,” — “Certainly, it is always good to have others be dedicated to you in connection with what is good, and not only when I am present **with you**” (καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς) [i.e., a part of who you are as your own community of believers] (emphasis mine).

Then John says, God was the *logos* of the *logos*, i.e., the One and Only author, composer, and formulator of the plan of the story of history. Consequently, He is telling this story, and we are watching it unfold in our day, while all past events have occurred before us and all future events are still to come.

Regarding ἦν in this verse, some form of the verb “to be” (εἰμι = I am) is used in 346 verses of John (254 in Matthew, 173 verses in Mark, 315 verses in Luke). All these things “are,” i.e., exist, in connection with the story which God has composed and is bringing into existence on a consistent basis.

λόγος is used 40x in John; except in 1:1,12, it refers to something spoken by something (the scriptures) or to a person, e.g., Jesus.

² οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν – John the author goes back to the first and second statements of v. 1, that the *logos* was in the beginning and was with God, so that the word “this” (οὗτος) points specifically to the plan of the story that was in God's mind and, therefore, “with” God, because John wants to highlight certain features of the story. In other words, he wants the reader to focus on the story, not on its author, even though he just said at the end of v. 1 that God is the author or the story.

³ πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν – Here John continues focusing on the οὗτος of v. 2, “this” by which he meant the story. Thus, he says that “all things came into existence through it,” which is to say that if something exists within the creation, then it is because it is a part of the story that God desires to tell. It came into existence through the story which God composed and which He is telling. Therefore, cosmic history always matches the plan that God formulated for the story that He began bringing into existence in Genesis 1 and that will continue into eternity. The story corresponds to what God composed in His mind before He even brought the creation into existence.

To emphasize this point, John adds that “apart from it [the story] not one thing which has come into existence has come into existence.” Every detail of cosmic history corresponds to a detail in the story so that it is theologically impossible for something within the creation to exist apart from the *logos* of God's mind that He composed before Genesis 1. Consequently, human history and the history of the universe will unfold exactly as God wants it to. And nothing and nobody will prevent this from happening, because no one and nothing is greater than the author of the story, God.

γίνομαι is used 51x in 48 verses in John. In other words, there is a lot of becoming and coming into existence in the gospel of John, such as everything in created reality (here in 1:3), John the Baptist (in 1:6), and even Jesus (in 1:14 as the author, God, who brought Himself into existence as flesh). This is to say that John takes the beginning theme of the author and the story and shows how things come into existence and happen within the story that are specific to the main character, Jesus of Nazareth, as the unique Son of God, icon of God, and Messiah of the Jews.

⁴ ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς ᾧ ὅτι ἄνθρωποι – John continues with elements of the οὗτος of v. 2, the “this” of the story of creation. He states that one of the main features and purposes of the story was “life.” John will go on to demonstrate that

this “life” is an existence that not only never ends for human beings who deserve to be destroyed, but also is characterized by an environment that involves no evil but only moral perfection. In addition, this quality of unending life is obtainable by sinful human beings only through knowledge of the Jewish Messiah, Jesus of Nazareth as the “light” of truth which they hear, believe, and embrace as the fundamental knowledge of all reality.

Therefore, John is most likely using “life” as a metonymy to point to the cause or means of eternal life—Jesus himself. He is saying that in the story was the source of life, indeed eternal life, Jesus the Messiah, whom he will identify in v. 9 as the true light and necessary understanding for sinful human beings in order for them to obtain eternal life.

Because this kind of “life” is a key element of the cosmic story, it also constitutes the most important concept that human beings can learn. Life, and indeed Jesus himself as the source of eternal life, is the truth that is most valuable to know. To grasp the purpose about Jesus and this life to the extent that a person embraces it as the key feature in God’s story is to be an enlightened human being. In this way, this “life,” i.e., Jesus, is the “light of men,” their knowledge of the most important truth within the creation.

ζωή is used 36x in John, 16x with αἰώνιος to clarify that it means eternal/aionic life.

φῶς is used 23 times in John.

⁵ καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν —

On the one hand, the “light” of the knowledge of God’s plans and purposes regarding Jesus “shines” and exists within the “darkness” of the moral evil in the world. Therefore, truth is always in the midst of lies and evil, especially when Jesus was on the earth and then his apostles proclaimed his message that brought us both their explanation and the Bible that continues to exist in the world.

In addition, John says that the “darkness” of evil and lies did not grab the “light,” push it down, suppress it, and destroy it, thus winning out over it and even extinguishing it. Thus, the “wisdom” that determines how God must cause the creation to unfold and in what direction it must head never disappears and never stops being that which God uses to tell His story. In other words, man’s sinfulness and the lies that he both makes up and embraces from Satan cannot prevent at least certain human beings from not only becoming enlightened in their thinking so that they wholeheartedly embrace the concept of eternal life, but also obtaining from God within the story belief in Jesus as the source of the very eternal life that he brings as is meant by the word “life.” The “darkness” of evil and lies will never swallow up, extinguish, overcome, and destroy the “light” of God’s truth and moral goodness that results in Jesus’ return and the eternal Kingdom of God.

σκοτία is used 8x in John in contrast to φῶς.

⁶ Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ Θεοῦ, τὸ ὄνομα αὐτῷ Ἰωάννης — John, the author of this gospel, offers the first “witness to the light” in his account—John the Baptist. We notice that this man was “sent from God,” meaning that he was an authorized, designated spokesman, i.e., prophet, of God. Several other times, John the author will write of someone’s being “from God.” In all other cases, the person to whom the phrase is referring is the Messiah. Therefore, the fact that the phrase “sent from God” refers to John the Baptist demonstrates that it simply means that God has created a human being to whom He has been given a special role within the *logos*, the story, of God. In this case, John the Baptist is not the source of life as the true illuminator of sinful human beings. He simply points to this source, Jesus the Messiah.

It is interesting that God has orchestrated the story such that another human being precedes Jesus as the Messiah in his doing something new, which signals a radical change in the story. In John’s case, it will be water baptism, which is why a little later the men from Jerusalem ask him if he is the Messiah. They recognize that something new is happening. Could it be the end with the Messiah’s restoring the Kingdom of Israel and ruling the world after destroying all Israel’s enemies, which would be the Romans at this time in history?

ἀποστέλλω — used 28x in John; there is a lot of sending in this gospel, e.g., John from God (here in 1:6, the priests and Levites from the Jews (1:19,24), and Jesus from God the Father (3:17,34; 5:36, etc.).

John 3:17 “For God did not send (ἀπέστειλεν) the Son into the world to judge the world, but that the world might be saved through Him.”

John 5:36 “But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish — the very works that I do — testify about Me, that the Father has sent Me (ὅτι ὁ πατήρ με ἀπέσταλκεν).”

John 6:29 Jesus answered and said to them, “This is the work of God, that you believe in Him whom He has sent (ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος).”

ὄνομα — used in 24 verses in John

⁷ οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ — God’s purpose for sending John the Baptist to the people of Israel was so that those who heard him proclaim that he was bearing witness to the Messiah would believe this witness that he was offering them, therefore pointing them to the purpose of God to use the Messiah as both king and priest in their lives—“the Lamb of God who takes away the sin of the world” (1:29). This implies that anyone who bears witness to Jesus and his role of providing truth and eternal life can expect to some degree that people will believe this message and become followers of the Messiah.

Thus, John the Baptist was testifying to the fact that the message of Jesus is the “Light” of men, so that knowledge of Jesus brings wisdom and understanding to sinful human beings such that they are enlightened with the most important information in the universe, and their obligation is to “believe” this information that comes through John the Baptist in order to obtain eternal salvation from God’s condemnation along with His gift of eternal life in the Kingdom of God.

Either μαρτυρέω or μαρτυρία is used 38x times in John. A lot of bearing witness to the truth of Jesus as the Messiah.

John 1:8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ’ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

John 1:15 Ἰωάννης **μαρτυρεῖ** περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ὅτι ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

John 1:19 Καὶ αὕτη ἐστὶν ἡ **μαρτυρία** τοῦ Ἰωάννου, ὅτε ἀπέστειλαν ὁ [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἑρωτήσωσιν αὐτόν· σὺ τίς εἶ;

John 1:32 Καὶ **ἐμαρτύρησεν** Ἰωάννης λέγων ὅτι θεάμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.

John 1:34 καὶ ἐώρακα καὶ **μεμαρτύρηκα** ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

John 2:25 καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις **μαρτυρήσῃ** περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

John 3:11 Ἄμην ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐώρακαμεν **μαρτυροῦμεν**, καὶ τὴν **μαρτυρίαν** ἡμῶν οὐ λαμβάνετε.

John 3:26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ· ῥάββι, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃ σὺ **μεμαρτύρηκας**, ἵδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.

John 3:28 αὐτοὶ ὑμεῖς ὡμοι **μαρτυρεῖτε** ὅτι εἶπον ἰδοὺ οὐκ εἰμι ὁ ἐγὼ ὁ χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμι ἔμπροσθεν ἐκείνου.

John 3:32 ὁ ἐώρακεν καὶ ἤκουσεν οὗτο **μαρτυρεῖ**, καὶ τὴν **μαρτυρίαν** αὐτοῦ οὐδεὶς λαμβάνει.

John 3:33 ὁ λαβὼν αὐτοῦ τὴν **μαρτυρίαν** ὁ ἐσφάργισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν.

John 4:39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν ὅτις αὐτόν· τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς **μαρτυροῦσης** ὅτι εἶπέν μοι πάντα ὅσα ἐποίησα.

John 4:44 αὐτὸς γὰρ Ἰησοῦς **ἐμαρτύρησεν** ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

John 5:31 Ἐάν ἐγὼ **μαρτυρῶ** περὶ ἐμαυτοῦ, ἡ **μαρτυρία** μου οὐκ ἐστὶν ἀληθής·

John 5:32 ἄλλος ἐστὶν ὁ **μαρτυρῶν** περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθὴς ἐστὶν ἡ **μαρτυρία** ἢ **μαρτυρεῖ** περὶ ἐμοῦ.

John 5:33 ὑμεῖς ἀπεστάλακατε πρὸς Ἰωάννην, καὶ **μεμαρτύρηκεν** τῇ ἀληθείᾳ·

John 5:34 ἐγὼ δὲ οὐ παρὰ ἄνθρωπον τὴν **μαρτυρίαν** λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

John 5:36 Ἐγὼ δὲ ἔχω τὴν **μαρτυρίαν**· μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ὁ πατὴρ ἵνα τελειώσω αὐτά, ἃ αὐτὰ τὰ ἔργα ἃ ποῖω **μαρτυρεῖ** περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν.

John 5:37 καὶ ὁ πέμψας με πατὴρ ἐκεῖνος **μεμαρτύρηκεν** περὶ ἐμοῦ. οὕτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὕτε εἶδος αὐτοῦ ἐώρακατε,

John 5:39 ἐραυνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ **μαρτυροῦσαι** περὶ ἐμοῦ·

John 7:7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ **μαρτυρῶ** περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν.

John 8:13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· σὺ περὶ σεαυτοῦ **μαρτυρεῖς**· ἡ **μαρτυρία** σου οὐκ ἐστὶν ἀληθής.

John 8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· κἀν ἐγὼ **μαρτυρῶ** περὶ ἐμαυτοῦ, ὅτι ἀληθὴς ἐστὶν ἡ **μαρτυρία** μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς ὃδὲ οὐκ οἰδατε πόθεν ἐρχομαι ἢ ποῦ ὑπάγω.

John 8:17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ **μαρτυρία** ἀληθὴς ἐστίν.

John 8:18 ἐγὼ εἰμι ὁ **μαρτυρῶν** περὶ ἐμαυτοῦ καὶ **μαρτυρεῖ** περὶ ἐμοῦ ὁ πέμψας με πατὴρ.

John 10:25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα **μαρτυρεῖ** περὶ ἐμοῦ·

John 12:17 **Ἐμαρτύρει** οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτόν ἐκ νεκρῶν.

John 13:21 Ταῦτα εἰπὼν ὁ [ὁ] Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ **ἐμαρτύρησεν** καὶ εἶπεν· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

John 15:26 Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος **μαρτυρήσει** περὶ ἐμοῦ·

John 15:27 καὶ ὑμεῖς δὲ **μαρτυρεῖτε**, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

John 18:23 ἀπεκρίθη αὐτῷ Ἰησοῦς· εἰ κακῶς ἐλάλησα, **μαρτύρησον** περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

John 18:37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος· οὐκοῦν βασιλεὺς εἰ σὺ; ἀπεκρίθη ὁ Ἰησοῦς· σὺ λέγεις ὅτι βασιλεὺς εἰμι· ὁ ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα **μαρτυρήσω** τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

John 19:35 καὶ ὁ ἐωρακὼς **μεμαρτύρηκεν**, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ **μαρτυρία**, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύ[σ]ητε.

John 21:24 Οὗτός ἐστιν ὁ μαθητὴς ὁ **μαρτυρῶν** περὶ τούτων· καὶ ὁ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ὁ **μαρτυρία** ἐστίν·.

πιστεύω – used in 85 verses in John, with εἰς 35x to mean to believe in something or someone (see below in note for 1:12)

ἐρχομαι – used in 142 verses in John, 8x regarding Jesus' coming into the world (εἰς τὸν κόσμον)

⁸ οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός – Here, John the author changes the meaning of “light” to refer to a person instead of the message about the person as in the previous verse. Thus, John the Baptist was not the “light,” i.e., the person who was the focus of the message of truth, information, and wisdom that leads to eternal life. He merely pointed to the focus—Jesus of Nazareth. So here we see that John the author is indicating that the “light” is a human being, an ἄνθρωπος! The verb of v. 7, ἦλθεν = he came, is implied, so that the same idea of bearing witness to the light is repeated.

⁹ Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον – By having mentioned that a “man” came into the world but was not the light, John the author is implying that another “man” came into the world. It turns out that he was the light. In other words, this other person was the one about whom people should learn in order to become wise and gain eternal life. Jesus illumines every person who chooses to learn all that we can know about him from the Bible. Thus, a sinful human being's illumination is his knowledge and understanding of Jesus as the Messiah. Cf. Colossians 2:3, “in whom are all the hidden treasures of wisdom and knowledge.” In Jesus all that a person really needs to know about God and the purpose of human existence is found.

Someone else besides John the Baptist was the one who was truly the light. It was not that John was a false light, which the words “He was not the true light” could make it sound. It was just that he was not the focus of the truth that God would have sinful beings learn and know, the message and wisdom that results in eternal life. John was a witness to the Jesus and the truth of Jesus, i.e., the light, not the object of the witness and the truth that is most important to grasp. Jesus is the object of the witness and the light. Indeed he is the very repository of the truth of God, because he is God in the flesh as John will disclose in v. 14—“the Author became flesh and temporarily dwelt among us...”

κόσμος – used in 57 verses in John

¹⁰ ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ᾔγνω – This man, a true human being, who is the light as the source of the most important truth, was definitely in the world, comprised of both Jews and Gentiles (because John says in the next verse that he came to his own people, i.e., the Jews, who rejected him). Therefore, he belonged to the collection of human beings who inhabit the earth.

Two additional things. 1) The world, i.e., its history of human beings, came into existence as pointing to him as the most important element within this history within the creation. 2) The world, i.e., the people in human history, did not for the most part recognize who he was. Both the Jews and the Gentiles rejected Jesus' claim to be the most important person in all human history and the Jewish Messiah who rescues all believing sinners from God's condemnation. This latter fact highlights the darkness of moral rebellion in all the world (cf. v. 5). While the main point and feature of the world's existence is Jesus as the Messiah, the people of the world have rebelled against this main point and rejected him as the very repository of truth and the source of eternal life. And what a horrible thing for the world to do. Then, the question is, can the collection of sinful human beings snuff out the light that this man is—even by killing him on a cross? And the answer is, No (cf. v. 5). God will prevail in making the truth and wisdom that constitutes knowledge of Jesus of Nazareth hit home for many human beings, and He will make it the ultimate successful wisdom in the world.

¹¹ εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον – John uses the neuter plural τὰ ἴδια, but he means the same thing as the masculine plural οἱ ἴδιοι, i.e., his own ethnic group, his people, the Jews. Thus, Jesus even arrived smack dab in the middle of his own ethnic group, the Jews, who were reading about him every Sabbath in their synagogues, and they rebelled against him who is *their* own Messiah. This is how bad man's rebellion against God is—and how the *λογος*, the story, goes. And can the Jews snuff out the light that is their own Messiah? Can they prevent the wisdom of God's plan to use His Messiah to rescue sinful human beings from His eternal condemnation from achieving its goal of becoming known among mankind so that it is not believed by them? No.

τὰ ἴδια (neuter) and οἱ ἴδιοι (masculine) are simply stylistic differences. Their meanings are the same—Jesus' own people, the Jews.

¹² ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ – For John as an apostle of the Messiah, the key characteristic of what it means to be a “child of God” and to have embraced Jesus is inner intellectual belief in the information about the personal beliefs, activity, and role of Jesus as the Jewish Messiah. To believe this information is to believe in Jesus' “name” and say that it is true. There are two choices for human beings as demonstrated by the following verses—to be one who submits to and embraces the one true God and His Messiah Jesus, or one who submits to Satan, the devil, and follows his lies and means of deception to lead people away from God and the truth.

λαμβάνω – used 45x in John.

πιστεύω εἰς – used 35x in John, mostly in regard to believing in Jesus as the Messiah and Son of God, but also once in God (14:1). It is to believe everything that is associated with the person of Jesus as the Messiah and the person of the transcendent Creator such as someone lives his life based upon these ideas.

[Rom. 8:16](#) The Spirit Himself testifies with our spirit that we are children of God.

[Phil. 2:15](#) so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world,

[1 John 3:1](#) See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him.

[1 John 3:2](#) Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.

And these verses that have the definite article before the word “God,”

[John 11:52](#) and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.

[Rom. 8:21](#) that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

[Rom. 9:8](#) That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.

[1 John 3:10](#) By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.

[1 John 5:2](#) By this we know that we love the children of God, when we love God and observe His commandments.

Interestingly enough, the phrase “children of God” or “child of God” is not used in the OT.

¹³ οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν – Their “birth” as children of God did not happen physically, nor by their own independent intent (“their flesh”), nor by the independent intent of some other person (“man”), but by the intent and activity of God alone. The origin of their belief and embracing Jesus was God, not anything having to do with a human being, either themselves or others.

Thus, it is God who makes sure that this light, the truth of Jesus as the Messiah, etc., is not extinguished, destroyed, snuffed out, swallowed up, or inhibited in attaining its purpose—by inwardly changing sinful human beings who cannot change themselves.

γεννάω – used 18x in John; 8x in Jesus' discussion with Nicodemus in chapter 3; 5x in the story of Jesus' healing the blind man.

¹⁴ Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας – John has just said that the true light, this human being like John, has come into the world and human history (vs. 9 & 10). Now he explains that this was by virtue of the Author of the story, the Planner of all cosmic and

Another way of saying that Jesus has brought God's grace and truth to people in the process of filling out his role as the Messiah and Son of God is that he has revealed in his own person who God is as clearly and completely as He wants a human being to do in this reality. In this sense, Jesus has taken who God is in His transcendence and paraphrased, translated, interpreted, and explained Him within the created reality. By definition, the transcendent God can be neither seen nor completely explained nor completely understood by created beings. Nevertheless, this specific human being, Jesus of Nazareth, who is also the "Planner/Author become man" (v. 14), has done the best possible job of demonstrating, revealing, and explaining God's Godness within the created reality. This is why I use the word "paraphrase" (=express the meaning of something using different words) to interpret John's word ἐξηγήσατο. Jesus has expressed the meaning and reality of the *transcendent and invisible* God within the *immanent and visible* realm of the creation. If a person wants to know who God is, look at Jesus, and this will tell him as best as someone within the creation can do so.

And he has done this so much better than the either the Mosaic Covenant or Moses. Obviously, this is a very important point for the Jews to grasp in the midst of their tendency to emphasize the Mosaic Covenant (as the apostle Paul found it so often so that he had to write constantly to Gentile Christian communities and to the Jewish community (cf. Hebrews) to correct this erroneous perspective and to encourage everyone to focus on the Messiah).

Thus, the unique Son of God and Messiah (v. 17), Jesus of Nazareth, is the nearest and dearest person to God within the creation. He is in His chest (metaphorically) in that he is truly God's beloved (cf. Matthew 3:17). Indeed, he is at the very center of God's purposes for the creation. No one is more felt as precious and valuable in God's chest than Jesus.

In addition, the unique Son of God and Messiah (v. 17) has also revealed all the characteristics that are possible to reveal within the creation of the transcendent Creator, specifically in regard to His eternal plans and purposes, His *logos*. He tells the story of God's character and personhood through his human existence.

ὁράω – used in 60 verses in John, while βλέπω (1:29), which is synonymous, is used in 15 verses, with 9x in chapter 9 in regard to the man whose blind eyes Jesus heals; a lot of seeing that should lead to authentic belief. But does it? Is seeing really believing? Not for the Jewish leaders.

¹⁹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; – Now, John the author goes on to tell the story of John the Baptist's being a witness of Jesus as the Messiah, in order to segue into the rest of his document that will focus on Jesus as the "light" who enlightens people in regard to the central concept in the story, life that is eternal. John will do this by speaking of John the Baptist's interaction with the emissaries of the Pharisees here, priests and Levites, and with Jesus later that bear witness to Jesus' identity and role as the "light" who brings both understanding and life to sinful human beings.

The "Jews" here and throughout the gospel of John are those physical descendants of Abraham through Isaac and Jacob who struggle with Jesus' presence and end up rejecting him as their Messiah so as to conspire to execute him by crucifixion. They just never can bring themselves to embrace him as their Davidic king, savior, champion, and Lord.

οἱ Ἰουδαῖοι – used 61x in John (4x in Matthew and always the genitive, "of the Jews"; 7x in Mark, 5 of which are genitive; 5x in Luke, all of which are genitive).

ἐρωτάω – used in 26 verses in John

²⁰ καὶ ὁμολόγησεν καὶ οὐκ ἡνέχσατο, 'καὶ ὁμολόγησεν' ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός – see note below. This is a summary statement of vs. 19-27. What can we learn from this passage about the Jews' concept of the Messiah?

ὁμολογέω – used 4x in John; 1:20 (2x); 9:22; 12:42

²¹ καὶ ῥώτησαν αὐτόν τ· 'τί οὖν; σὺ Ἠλίας εἶ;' ὁ καὶ λέγει· οὐκ εἰμὶ. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὐ – It might seem that this conversation between John and these men refers to three different people who are mentioned in the OT as playing important roles in the restoration of Israel and the Jews' being freed from the oppression of the Gentiles. These three people would be the Messiah, Elijah, and the prophet. However, because of John 6:14,15, it is also possible that the Messiah and the prophet are the same person, i.e., the king of Israel, at least for some of the Jews.

Cf. John 6:14 As a result, when the men saw the sign which Jesus had done, they said, "This is certainly the prophet who is coming into the world." 6:15 Consequently, Jesus, because he knew that they were about to come and seize him in order to make him king, went back again to the mountain.

Therefore, v. 20 is a summary statement of John's denial of being either Elijah or the Messiah, while v. 21 contains the explicit questions that the emissaries from the Jewish rulers asked. In other words, these priests and Levites who were sent by the Jews of Jerusalem and, specifically, from the Pharisees (v. 24), first ask John if he is Elijah, the prophet who is supposed to precede the judgment of God and, therefore, precede the Messiah according to Malachi 4:5,6 ("Behold, I am sending you Elijah the prophet before the great and frightening Day of Yahweh. And he will cause to return the hearts of the fathers to the sons and the hearts of the sons to the fathers, lest I come and strike the land with *herem*").

When John says, No, they ask him if he is the one who follows Elijah, the prophet, i.e., either the Messiah or another prophet according to Deuteronomy 18:15, "Yahweh your God will raise up for you a prophet like me from among you, from among your brothers. You shall listen to him!" Thus, this prophet follows in the footsteps of Moses and directs the Jews' attention to the Mosaic Covenant, so that they focus on it (according to the Jewish leaders' interpretation) in the midst of submitting to this same person as their king and Messiah (cf. John 6:14,15). As a result, he, like Moses, is a great leader and spokesman on behalf of God. Do they think this prophet is the same person as the Messiah? Perhaps some of the Jews do.

Cf. John 1:45, "The one about whom Moses in the Torah and the prophets wrote, we have found him, Jesus, the son of Joseph, from Nazareth."

ἀποκρίνομαι – used in 78 verses in John. A lot of questions and comments being answered so as to clarify what is going on in God’s story.

²² εἶπαν οὖν αὐτῷ τ τίς εἶ; ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ –

πέμπω – used in 31 verses in John; synonymous with ἀποστέλλω which is used in 27 verses in John. So a total of at least 58 sendings in the gospel of John.

²³ ἔφη ἐγὼ φωνῇ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνετε τὴν ὁδὸν κυρίου καθὼς εἶπεν Ἡσαΐας ὁ προφήτης – Isaiah 40:3, φωνῇ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν (וְהָיָה כְּמִלְכָּה לְאֵלֹהֵינוּ בְּעֶרְבָּה וּבְיַשָּׁרִים קוֹלֵנוּ בְּמִדְבָּר וְהָיָה כְּמִלְכָּה לְאֵלֹהֵינוּ) – In Isaiah 40:1-11, God Himself first speaks and says that His people, the Jews, should feel comforted. Why? Probably because of what He goes on to say about His coming to them to forgive, rule over, and shepherd them. Cf. Isaiah 40:10, “Behold, Adonai Yahweh will come with strength, with His arm ruling for Him...” Cf. Isaiah 52:10, “Yahweh has bared His set apart arm in the sight of all the Gentiles, and all the ends of the earth will see the salvation of our God.” Cf. Isaiah 53:1, “Who has believed our message, and to whom has the arm of Yahweh been uncovered?” Many other times the Old and New Testaments refer to God’s arm as the means by which He accomplishes particularly the salvation, leading, and ruling of His people.

Then, in Isaiah 40:2, God commands that a group of people (m.pl. – רַבְרָבִים) speak from their heart (because they grasp His intentions) about His completely forgiving them. Then, in v. 3, this group of people’s speaking constitutes a sound out there among the Jews that is exhorting them to prepare themselves for the revealing of God’s glory in conjunction with His ruling them and caring for them as a shepherd cares for his sheep. And we know from the entire biblical message that God will fulfill these intentions at the 2nd appearance of Jesus the Messiah and during his “thousand year” kingdom (cf. Revelation 20:1-6). Because God does not specify exactly who are these speakers in Isaiah 40:2,3ff., it seems best to interpret them as those who understand well God’s intentions to be the God, Ruler, and Shepherd of the nation of Israel, which is part of His promise in Genesis 12:2 to make of them a “great nation.” Thus, as mentioned in v. 2, they are speaking “from their hearts.” Therefore, anyone, especially someone who is called as a “prophet” of God to proclaim this same message, as happened to Isaiah in 40:6, can refer to himself as a “sound or voice calling in the wilderness.” He joins the group of people who speak from their hearts about God’s intentions to rule over and shepherd the people of Israel. It is this that John the Baptist does, and as the metaphorical meaning of “wilderness,” etc. indicates in Isaiah 40, he is doing so in the midst of a people of barren inwardness, i.e., of unbelief, that characterizes the Jews of Jesus’ day.

Therefore, John is saying that he is not the one who is bringing about God’s plans to make the nation of Israel the greatest one in all human history. He is merely someone who is announcing beforehand that this is about to happen.

In this way, John the Baptist is stating that he is simply another member of the group of people who, with their lives, whether they are speaking or simply acting, announce on behalf of Yahweh His plan to fulfill His purposes of restoring Israel and fulfilling His promise to Abraham in Genesis 12:2 to make of them “a great nation.” In other words, John the Baptist is doing only what every person, Jew or Gentile, should be doing in the midst of having understood God’s intentions towards the nation of Israel, so that they prepare their hearts for the final, future blessing coming to the Jews. And he is obviously doing this at the most momentous time in history, at the appearance of the Messiah who will offer himself as a propitiatory offering to God through his crucifixion in order to qualify to be everyone’s high priest before God, i.e., everyone who authentically believes him to be such.

²⁴ Καὶ τ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων – It was the sect of the Pharisees as part of the Jewish leadership who had sent the priests and Levites to question John the Baptist.

²⁵ καὶ ἠρώτησαν αὐτὸν· καὶ εἶπαν αὐτῷ τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης – see note for v. 21. The Jews are asking John if he is either the prophet who precedes the judgment of God and the Messiah or the Messiah himself or possibly a third person, the prophet of Deuteronomy 18:5.

Here we also see that the Jews of Jerusalem in Jesus’ day were expecting these great persons, who would play significant roles in God’s finally fulfilling His promises to them, to demonstrate their authorized status by virtue of doing something new and unusual in order to reveal their true identity. But because they did not know exactly how this person would reveal himself, they are asking why he has invented baptism in the Jordan River, especially because he claims he is neither the Messiah nor any other important, predicted person such as the prophet of Deuteronomy 18:5. In other words, it seems most reasonable to assume that John (through some communication from God because John was a prophet—cf. 1:33) came up with the idea of baptism in the Jordan River as an expression of a desire to receive God’s forgiveness of sins and a step towards John’s identifying Jesus when he shows up, is baptized by John, and then John sees the Holy Spirit descend upon him and subsequently encourages people to follow him (cf. 1:32-34).

But then why did John not stop his ministry and thereby hand all the attention of the people over to Jesus? Probably, because this was simply part of the way God wanted the story to unfold, that both men would continue living out their roles and purposes in parallel with one another. We see this in John 3:22ff.

In only two places in the OT LXX is the verb βαπτίζω used, in 2 Kings 5:14 and Isaiah 21:4. The first passage seems to help by referring to Naaman, the general of the Aramean army, who was cleansed of his leprosy when he followed Elisha’s instructions to wash himself in the Jordan River seven times. The noun βάπτισμα is not used in the LXX.

²⁶ ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης ὁ λέγων ἐγὼ τ βαπτίζω ἐν ὕδατι μέσος τ ὕμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε – John is saying that his baptizing is providing the context in which the one who stands in the midst of his questioners will discover who he is, because John is going to make him known publicly when he recognizes him on the basis of what God has communicated to him

regarding the Spirit's descending upon the Messiah like a dove (cf. 1:29-34). Thus, John deflects the question away from himself to Jesus, as is only proper because he is his witness, not his own witness.

²⁷ ὁ ὀπίσω μου ἐρχόμενος ἦ, οὐδ' οὐκ εἰμὶ [ἐγὼ]· ἄξιός ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος – John admits that his water baptism of the Jews is a significant sign of the times, but all that it means is that there is someone else who deserves the attention of the Jews even more. Indeed, this man is so important that John could not even be his slave! But his baptizing is providing the context in which this man will be revealed.

As before, John states that Jesus follows him onto the scene of human history. Nevertheless, as good a man and prophet of God John is, there is nothing inherently good enough about him that he deserves to be Jesus' slave. God has made him such through this inward work of His Spirit—just as He does for every sinful human being whom He sets apart to be saved through Jesus' advocacy.

²⁸ ταῦτα ἔν· Ῥθηνία ἐγένετο· πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων – Thus, Jordan River baptizing of Jews means that God is at work cleansing Israel and restoring them to Isaiah 40 status and condition, which is huge. In other words, it is possible that the Jews of Jesus' day had connected Elisha's instructions to Naaman with God's predictions through the prophets that He would send the Branch of David, the Messiah, to rule over them, having freed them from any mistreatment by their enemies.

But what would they have seen in the fact that Naaman was a Gentile? Jesus actually addresses this question in Luke 4:27, “And there were many lepers in Israel in the time of Elisha the prophet, and not one of them was cleansed except Naaman the Syrian.” Also, in this way, John the author is bolstering his statements to the effect that John the Baptist was strictly a witness of the Messiah, and indeed an important witness of the Messiah. No one else was baptizing Jews in the Jordan River, an important sign to the people of Israel that God was at work among them fulfilling His promises. John's baptizing is the context in which God is choosing to reveal the Messiah publicly to Israel.

It is difficult to know exactly where “Bethany beyond the Jordan” is.

²⁹ Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου – John the Baptist states clearly what he means by calling Jesus the “lamb of God.” It is that Jesus is the offering to God by which God forgives people and grants them mercy for their being evil and rebellious towards Him. What an absolute shock to these Mosaic Covenant Jews this would have been.

Paul says the same thing in Romans 3:25 that Jesus was a “propitiatory offering.” This is how Jesus, the “light,” brings life to people, by being their advocate before a merciful God. cf. Leviticus 5:6, “He shall also bring his guilt offering (ἱδῶν-ἱδῶν) (περὶ ὧν ἐπλημμέλησεν) to the Lord for his sin which he has committed, a female from the flock, a lamb (ἡμνάδα) (ἀμνάδα) or a goat as a sin offering (ἡμνάδα) (περὶ τῆς ἁμαρτίας). So the priest shall make atonement on his behalf for his sin.” The LXX adds καὶ ἀφεθήσεται αὐτῷ ἡ ἁμαρτία at the end of the verse.

There are no verses in the LXX where αἴρω and ἁμαρτία are used together. But what makes the most sense is that John the Baptist is drawing from the offerings prescribed by the Mosaic Covenant as appeals to Yahweh for mercy and relating these to the Messiah, because John is aware that the Messiah's role includes both that of king and priest (cf. 2 Samuel 7 and Psalm 110). And, in this case, the priest is the offering, so that it is only through his offering and role as priest that all people with authentic belief throughout history receive God's eternal forgiveness (cf. Hebrews). Jesus alone is the basis for all of God's forgiveness of sinful human beings.

Therefore, John is aware that Jesus must die in order to fill out his role as the Messiah and Priest. This demonstrates that, in contrast to the Jewish leadership of his day, John had interpreted the OT correctly regarding the Messiah.

Either ἁμαρτία or ἁμαρτάνω is used in 21 verses in John, mostly in John 8 and 9, 16x.

³⁰ οὗτός ἐστιν ὅπερ οὐ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν – Once again, an explicit statement by John the Baptist to the effect that Jesus' role is much greater than his. And this is part of explaining in this paragraph and section that John the Baptist's actions of baptizing people in the Jordan River is strictly to bear witness to the Messiah while the people themselves undergo water baptism as part of their own repentance process while also waiting for the Messiah to be revealed officially by God.

³¹ κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ᾧ ὕδατι βαπτίζων – John is stating that it is not his actually knowing the Messiah that constitutes the significance of his role as one who is authorized to declare that God is fulfilling His promises of caring for Israel (Isaiah 40), but it is his baptizing people that will lead to his baptizing the Messiah himself in the Jordan River that is intended to do so. As the story goes on in the next paragraph, John's baptizing people in the Jordan River becomes the setting in which God reveals the Messiah to him and to the people, which John personally announces to the people. Thus, John's baptizing merely provides the context in which God chooses to reveal Jesus as the Messiah. This is the main purpose of John's baptizing actions, so that it makes sense also that it was God who communicated to him somehow that he was to baptize people as symbolic of their repentance. In addition, the word “water” means the Jordan River specifically as a place that the Jews would recognize as the place of water baptism associated with God's fulfilling His promises to them and sending the Messiah.

By virtue of what John calls Jesus in v. 29, the lamb of God, his role is so much less significant than that of Jesus, because Jesus will act as the advocate of mercy for the people. All John the Baptist can do is point to this more important person by providing the context of baptizing in which God reveals Jesus, because John too needs his advocacy in order to gain God's eternal forgiveness.

³² Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέσθαι τὸ πνεῦμα ‘καταβαῖνον ὡς περιστερὰν’ ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ’ αὐτόν – John in this paragraph gives an explanation for how he is able to recognize the Messiah that will then lead to making a public announcement as to his identity. It is “the Spirit’s descending on him like a dove” and remaining on him that indicates who the Messiah is. The “appearance” of the Holy Spirit was not a dove, but dove like as it came to rest on Jesus. So we do not know exactly what it looked like.

μένω – used in 33 verses in John

³³ κἀγὼ οὐκ ᾔδην αὐτόν, ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ᾧ ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἀγίῳ – Thus, John the Baptist is indicating that God Himself had specifically made it clear to him when and how he would recognize the Messiah in order to make the public announcement that he had finally appeared. It would be through his baptizing other people as they repent of their sins that God would reveal Jesus to John and thus to Israel and the world. Thus, it seems that he had not met Jesus prior to this event, even though he was his cousin. “He who baptizes in the Holy Spirit” refers to the fact that belief in Jesus as the Messiah is what places people in God and in the midst of the activity of God in the creation whereby He changes people inwardly and continues moving them to believe throughout their lives. This also John publicly announces when God reveals Jesus to him in this context of his baptizing people in the Jordan River. Thus, baptism in water by John for the repentance of sins is intended to lead to baptism in the Spirit by and through Jesus for the eventual salvation from sin by his advocacy.

³⁴ κἀγὼ ἑώρακα καὶ μαρτύρηκα ὅτι οὗτός ἐστιν ‘ὁ υἱὸς’ τοῦ θεοῦ – Consequently, John declares that because he has observed the sign of which God had informed him would indicate the Messiah, he now makes a public pronouncement to this effect. The beginning of Jesus’ ministry has occurred, and his work will eventually culminate in his execution on a cross, resurrection from the dead, and ascension into heaven to complete his current task.

Here is another indication that John’s role is less than Jesus’ and that Jesus is, indeed, the Messiah. Thus, John the Baptist, in these last two paragraphs, combines the notions and roles of Jesus’ advocacy for God’s mercy on behalf of sinful people (“lamb of God who takes away the evil of the world”) and Jesus’ being the Davidic king of Israel (“Son of God”). Jesus is both priest (cf. Hebrews) and king (cf. 2 Samuel 7), which is the proper way to combine the ideas expressed in the Old Testament. Somehow God instructed John that he would physically see the sign of some sort of thing’s fluttering down onto the head of Jesus when the latter himself came to be baptized in the Jordan River, thus clearly identifying this person as the Son of God, the Davidic King, and the Messiah of Israel. In this way, John the Baptist connects Jesus’ being a propitiatory offering, the “Lamb of God,” with Jesus’ kingship. Again, shocking and radical for these Mosaic Covenant Jews.

John also indicates in the previous verse that the element into which the Messiah will baptize people is not water but God’s Spirit, most likely referring to the necessary connection between God’s changing people inwardly so that they become desirous of the truth of the biblical message and the role that Jesus will play in their lives by bringing about eternal mercy for them from God.

³⁵ Τῇ ἐπαύριον ἄλλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο – The name of only one of these disciples becomes known, Andrew, who then finds Peter. Perhaps it is the author John. Then Jesus calls Philip, who finds Nathanael.

³⁶ καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ – See note at 1:29 regarding calling Jesus the “lamb of God.”

³⁷ ὁ καὶ ἤκουσαν ‘οἱ δύο μαθηταὶ αὐτοῦ’ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ – Did John encourage this? One would think that he would, only because he knows that Jesus is the Messiah.

³⁸ στραφεὶς ὁ δὲ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας ᾤχετο αὐτοῖς· ‘τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ· ῥάββι, ὃ λέγεται μεθερμηνεύμενον· διδάσκαλε, ποῦ μένεις – The fact that John the author is translating here indicates that he expects that at least some of his readers will be non-Hebrew speaking Gentiles (or non-Hebrew speaking Jews?). Perhaps the question, “Where are you staying?” is some sort of idiomatic expression for, “We want to be your disciples.”

³⁹ λέγει αὐτοῖς· ἔρχεσθε καὶ ὁψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς ἑκάτη – The point is simply that these men switched from being disciples of John the Baptist to being directly disciples of Jesus. Thus, John the author shows that they did become Jesus’ disciples.

The tenth hour would be 4pm in the afternoon. This is just something John chooses to mention as an eyewitness of Jesus’ life and events, which helps indicate that he is the same person as the disciple whom Jesus loved in the Upper Room Discourse and is John the apostle. In other words, John leaves the reader a clue as to who is providing this account of Jesus.

ὥρα – used in 24 verses of John; in other words, time and even the exact time and the existence of events at a certain time is important, which makes sense in the light of John’s saying in 1:1-5 that God has composed a story and implies that He is telling it in sequential order. No event occurs at a time that is not perfectly planned for it by God, including Jesus’ death and resurrection (cf. 12:23ff.). As much as we can think this intellectually, it is still difficult to grasp it emotionally and psychologically.

⁴⁰ ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ – John is introducing not only Andrew, but also Peter because of his importance to the whole story of Jesus.

⁴¹ εὕρισκεν οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· εὕρηκαμεν τὸν Μεσσίαν, ὃ ἐστὶν μεθερμηνεύμενον χριστός – Here, John the author reveals that Andrew has properly discovered through John the Baptist’s witness that Jesus is the “light” who brings life in his role as the Messiah, i.e., that this role is the very one that does bring life to people. Andrew understands this as much as he can at this moment in his career of being a disciple of Jesus, and he conveys this information to Peter.

⁴² ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἔμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· σὺ εἰ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος – Thus, Peter’s name was actually Simon, and Jesus renamed him Kephas in Aramaic which is Petros in

Greek, thus Peter, which means Rock. Why would Jesus rename him now? The Father must have conveyed this information to him, and Jesus obeyed Him.

⁴³ Τῇ ἐπαύριον ἠθέλησεν ἐξελεῖν εἰς τὴν Γαλιλαίαν καὶ εὐρίσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀκολούθει μοι – Thus, Jesus as the “light” and Messiah is seeking out disciples for himself who will become apostles in John 12-17. Philip goes on to say in v. 45 that Jesus is the one predicted by Moses and the prophets to lead Israel, showing most likely that Philip is equating the prophet of Deuteronomy 18 with the Messiah as the Jewish leadership in Jerusalem were doing in 1:25.

⁴⁴ ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου – Bethsaida = house of fishing. Interesting that Philip, Andrew, and Peter are from the same village in Galilee.

⁴⁵ εὐρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν. Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ – Nathanael = gift of God (נְתַנְאֵל). Deuteronomy 18:15, “Yahweh your God will raise up for you a prophet like me from among you, from your brothers. Listen to him!!” Then there are the various passages in the prophetic books of Isaiah through Malachi which refer to the Davidic king. It seems probable that it is to these two places in the OT that Philip is referring. In other words, they are combining the idea of Deuteronomy’s prophet with the prophets’ Messiah to say that Jesus is the Messiah.

⁴⁶ καὶ εἶπεν αὐτῷ Ναθαναὴλ· ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ ὁ Φίλιππος· ἔρχου καὶ ἴδε – Nazareth must have been notorious for its unsophisticated working class of carpenters and stone masons.

⁴⁷ Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· ἴδε ἀληθῶς Ἰσραηλῆτις ἐν ᾧ δόλος οὐκ ἔστιν – Somehow Jesus knew Nathanael was not someone who hides the truth about himself from others, or especially from God. Nathanael is an open book—in regard to his sin and need for God’s mercy (if Jesus is calling him without deceit and duplicity, because man’s sin is the most important issue to Jesus). This is also what Jesus must mean by referring to Nathanael as a “true Israelite,” i.e., someone whose heart has been circumcised by the Spirit of God and who therefore is committed to the things of God, including authentic repentance and morality (cf. Deuteronomy 10:16; 30:1-10; Romans 2:28,29).

⁴⁸ λέγει αὐτῷ Ναθαναὴλ· πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῇν εἰδόν σε – EBC – “under the fig tree” = a rabbinic saying meaning meditating on the Law. Ok, but in what manner was Nathanael doing this? Reading a scroll? Looking pensive and thoughtful? Praying? Hard to say, except Jesus somehow detected that Nathanael’s concern for the scriptures included a self-perception whereby he saw his own sinfulness accurately and was bringing it before God.

Or could the expression refer to being a person of reciprocity and genuine care for others in contrast to being a narcissist? Did Jesus observe how Nathanael was treating a fellow human being and could tell that it was not about him. Instead, he was clearly being reciprocal in his interaction with him.

⁴⁹ ἀπεκρίθη αὐτῷ Ναθαναὴλ· ῥάββι, σὺ εἶ τὸ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραὴλ – Interpreting Jesus’ as commenting on Nathanael’s openness to his sin before God seems correct if then Nathanael becomes convinced of Jesus’ being the “light” who leads to life in the Kingdom of Israel and God. This must mean, too, that Nathanael had interpreted the OT well enough to realize that the Messiah would somehow be involved in dealing with mankind’s sin.

We see also that Son of God = king of Israel who also calls people to acknowledge their sin before God and be completely open about it in order to receive God’s mercy and forgiveness.

⁵⁰ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἰπὸν σοι ὅτι εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὅψη – Jesus is saying that Nathanael will witness even more evidence to prove that Jesus is the Messiah, indeed, greater evidence than simply commenting on his openness to his sin before God. And what could be greater evidence? Miracles? And cf. 1:51.

⁵¹ καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω ὑμῖν, ὅψεσθε τὸν οὐρανὸν ἀνεωγγόμενον καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου (Genesis 28:12b – καὶ οἱ ἄγγελοι τοῦ θεοῦ ἀνέβαινον καὶ κατέβαινον ἐπ’ αὐτῆς) – Cf. Psalm 8. Cf. Genesis 28:10-22. In the latter passage, on his way to Haran to obtain a wife from Laban’s daughters, Jacob lies down for the night to sleep, after taking a stone and placing it in position to be his pillow. He dreams of angels going up and down on a flight of steps reaching to heaven with God standing at the top of steps. God speaks to Jacob and repeats the Abrahamic promises to him, while also telling him that He is with him, meaning that Jacob has nothing to fear about completing his mission of obtaining a wife and being the next generation that is heading towards the fulfillment of the promises. Jacob awakes and declares that Yahweh is in that place. He takes the stone, sets it up as a pillar, pours oil on it, and renames the place Beth-El, house of God, also declaring that the place is the gate of heaven. In the morning, Jacob promises to give a tenth to God and to set the pillar up as the house of God, if God will fulfill His promises to him.

In Jacob’s dream, he said, “This is the house of God and this is the gate of heaven” in Genesis 28:17 (וְהָיָה הַמָּקוֹם הַזֶּה בֵּית־אֱלֹהִים וְשַׁעַר הַשָּׁמַיִם) (οὐκ ἔστιν τοῦτο ἀλλ’ ἡ οἶκος θεοῦ, καὶ αὕτη ἡ πύλη τοῦ οὐρανοῦ). Jacob had recognized that

“Yahweh is in this place” (v. 16) (וַיֹּאמֶר יְהוָה בְּמָקוֹם הַזֶּה אֶבְרָם) (“Εστὶν κύριος ἐν τῷ τόπῳ τούτῳ”). He also renamed the location Bethel (בֵּית־אֱלֹהִים) (Οἶκος θεοῦ) (house of God). Thus, the story of Jacob reveals the ANE belief among at least the Semitics in Yahweh’s revealing Himself in a special way with respect to His Abrahamic promises, and that this place, whether there is a building or not, is the “house of God” and the “gate of heaven.”

The construction of Jesus’ statement is the same as the LXX in Genesis 28:12, except he substitutes τὸν υἱὸν τοῦ ἀνθρώπου for αὐτῆς (referring to the flight of steps). Is Jesus speaking of an event where angels will literally be going up and down from earth to heaven and back, using him as the “steps” of Genesis 28:12? Or is he simply saying metaphorically that he is the ultimate location of God’s presence and the fulfilling of His promises to Abraham? This seems more likely, so that Jesus also is the ultimate “house of God” and “gate of heaven.” He is not only the flight of steps on which God moves His messages from heaven

to earth and back, but if a sinful human being, like Nathanael, wants to see God's repetition of the Abrahamic promises to him and the place where God connects Himself from His transcendent location to earth, it is the very person of Jesus as the "light" that enlightens the world and where this happens, John the author is saying. Thus, Jesus is also the place where one finds the "house of God" and the "gate of heaven," and Nathanael will "see" this truth as God affirms Jesus' identity through his miracles and what he says, so that Nathanael will grasp Jesus' true identity with authentic belief and live his life on the basis of the truth. Cf. Ezekiel 1:1 – Now it came about in the thirtieth year, on the fifth day of the fourth month, while I was by the river Chebar among the exiles, the heavens were opened and I saw visions of God (וַיִּפְתָּח הַשָּׁמַיִם וַיֵּרְאוּ מִן הַמַּלְאָכִים מִן הָאֱלֹהִים) (καὶ ἠνοιχθησαν οἱ οὐρανοί, καὶ εἶδον ὁράσεις θεοῦ).

For the first of thirteen times in John, Jesus calls himself the Son of Man, i.e., the Son of God (Davidic king) who comes from humanity, as demonstrated by David in Psalm 8 when he expresses his amazement that God would take a human being, even a sinful one such as Solomon, and use him as His proxy and representative on earth to rule over the entire creation. Thus, this very human Davidic King, Jesus of Nazareth, is declaring himself to be the place where God exhibits not only His presence but also His commitment to fulfill the Abrahamic and Davidic promises of making Israel a great nation with a descendant of David as king into perpetuity. He thus implies that God will exhibit His presence through him as a fulfillment of the New Covenant by bringing complete and eternal forgiveness to Israel, thus further implying that it will be by his offering himself as a new kind of priest (as implied by John the Baptist who has labelled Jesus "the Lamb of God who takes away the sin of the world" (1:29)).
ὁ υἱὸς ὁ ἄνθρωπος – used 12x in John (in 27 verses in Matthew; 14 verses in Mark; 22 verses in Luke)

⁵² Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν ᾧ Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ – Because this event is not mentioned in the other gospels, we have our first clue that John is filling in the gaps that they left, which allows us to assume that he had a copy of at least one of the other gospels, if not all of them. Except for the feeding of the five thousand in John 6 and events pertaining to Jesus' arrest, trial, crucifixion and resurrection, none of the rest of John is found in Matthew, Mark, and Luke.

As this is the third day after the events of 1:43-51, which was the fourth day after the first day which began this series of days in 1:19, then this is a week after the beginning of the story as told by John. It must have taken at least a couple days for Jesus and his disciples to walk from the Jordan River to Galilee and Cana, i.e., the "third day" would be three days after wanting to leave the Jordan River area in 1:43. Otherwise, all the references to "the next day" do not add up.

The exact location of Cana is not known. Probably near Nazareth since both Mary and Jesus were invited. Where is Joseph? Probably has died by this time.

⁵³ ἐκλήθη δὲ ὁ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον – Thus, Jesus had already become well-known enough along with his disciples that they too were included on the guest list. Or perhaps it was just expected that a rabbi would bring his close disciples with him wherever he went, even to a wedding to which he had been invited. It would be interesting to know who officiated at the wedding.

⁵⁴ καὶ ὕστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· ὅϊνον οὐκ ἔχουσιν – Two options. 1) If this involves wine etiquette in the Jewish culture, then Mary is saying that she and Jesus with his disciples have been slighted by not being served any wine before it ran out, and she wants Jesus to assert himself as the Messiah and basically demand that the host properly respect him and his family/disciples. 2) Mary knows enough about Jesus and his ability to perform miracles to feel confident to go to him with this issue. In other words, she assumed that he could fix the problem of the lack of sufficient wine. Was this then because Jesus had actually already performed miracles in her presence, or was she simply taking his role as the Messiah which she had been told before his birth by Gabriel (cf. Luke 1) that it meant that God would reveal his identity through miracles?

⁵⁵ ὁ καὶ λέγει αὐτῇ ὁ Ἰησοῦς· τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἔκει ἡ ὥρα μου – Thus, with Mary somehow aware of Jesus' ability to help out this situation miraculously, she probably also wants her son to declare publicly his divine role and status as the Messiah and even take on his role in a full and complete way, i.e., be glorified by the Father as the permanent and eternal king of Israel through his death and resurrection. This makes the most sense with other verses in John such as 7:30; 8:20; 12:23,27; 13:1; 17:1.

cf. John 7:3-6, 7:3 Therefore, his brothers said to him, "Leave here and go to Judea, so that your disciples may see your actions which you do, 7:4 because no one does what he does in secret. Instead, he seeks to be out in the open. Since you are doing these things, reveal yourself to the world." 7:5 But not one of his brothers was believing in him. 7:6 Therefore, Jesus said to them, "My season is not yet here (ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν). But your season is always opportune (ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἔστιν ἔτοιμος)."

Also there is John 7:30 and others like it mentioned above, "So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come."

cf. John 8:20 These words he spoke in the treasury, as he taught in the temple; and no one seized him, because his hour had not yet come.

cf. John 12:23 And Jesus answered them, saying, "The hour has come for the Son of Man to be glorified."

Any mother would be anxious for her child to reach his God-given potential as soon as possible. Mary is no different, even though she may not grasp clearly and completely that Jesus' reaching his potential will involve his dying on a cross.

Possibilities for Jesus' response. 1) It is not time for me to demand that people respect me as the Messiah because I must go through the trial of dying on the cross first. 2) You no longer have authority over me as my mother, because the Father has publicly declared at my Jordan River baptism that I am now strictly answerable to Him. 3) Just so you understand, I will decide, not you (and, actually, it will be the Father who decides), when I will validate my Messiahship to the extent that at I reach my goal. And, oh by the way, if you completely understood my whole role as the Messiah, you would know that it will involve great

suffering by dying on a cross. Do you appreciate fully what you are asking, and is this what you want right now, to start putting my neck on the line? 4) Wine and my Messiahship? I fail to see the connection. Healing and my Messiahship? Yes. But not wine. [Issue of context] 5) Similar to #3, I have not yet been given the signal from the Father that I should begin performing miracles. But, ok, this is it. I will do it. Thus, Jesus goes on to bring the hour into existence when he goes to Jerusalem for the Passover and performs many miracles, none of which John shares with his readers (cf. John 2:13-25ff.). Nevertheless the first of his “signs” appears here in Cana at the wedding, while he performs many more soon in Jerusalem. [Issue of time]

The option that makes the most sense is either #1 if option #1 is correct in v. 3 or #3 if option #2 in v. 3 is correct and in the light of the other verses in John mentioned above. [But #5 fits the immediate context, too.] Not only did people close to Jesus anxiously wait for him to reveal his entire role as Messiah (cf. John 7:3-6), but people peripherally involved with him did too (cf. John 10:24, The Jews then gathered around him and were saying to him, “How long will You keep us in suspense? If You are the Christ, tell us plainly.”). For three years Jesus (and the Father) basically kept people on pins and needles waiting for him to take on the full, biblical role of the Messiah. And it never happened according to their expectations. The cross put a serious wrench in the works, until the apostles realized that it was not a wrench. It and the resurrection were both part of the fine operation of God’s story in bringing about the eternal Kingdom of God through Jesus as offering to God an advocate for sinners in order that they may gain God’s eternal mercy.

⁵⁶ λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε – There probably was more to this conversation than John the author reveals, but Mary’s response is basically, “Ok, you’re not going to declare fully your identity, but you will help out our hosts, right?” And Jesus’ answer was, “Yes.”

Who are these “servants?” Jews, obviously, but are they slaves, too? Not necessarily. Just the lowest class of workers in Jewish society.

⁵⁷ ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαὶ ἑξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων ῥεῖναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς – These jars of water, holding about 20 gallons apiece, would have been available most likely for the guests to wash their hands before eating as part of the purity requirements of the Judaism of that day, which must have been why they were not empty (at least this seems to be the case). Thus, to turn 120 gallons of water into wine would have been a considerable amount. Plus, once wine is in these jars, they probably could not be used for the purification ceremony anymore. So Jesus is miraculously providing for the wedding, but he is also ruining these stone pots in regard to their normal use. Like the fig tree which Jesus curses so that it withers and dies, God does not mind ruining parts of the creation to communicate His truth. And why should He since He is the author of all reality.

⁵⁸ λέγει αὐτοῖς ὁ Ἰησοῦς· γεμίσατε τὰς ὑδρίας ὕδατος. καὶ ἐγέμισαν αὐτὰς ἕως ἄνω – So it sounds as though the jars were already empty or at least only partially full, some of the water having been used for the purity washing purposes for the guests. And Jesus wants the jars filled completely for what he is about to do.

⁵⁹ καὶ λέγει αὐτοῖς· ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν – Head steward? In a Jewish household? Probably a wealthy family with many guests at this wedding.

And Jesus knows that the water has already been turned into wine. Certainly the different color (assuming it was red wine, or even white for that matter) would have been a clue for the servants to know that the water had changed in some way.

⁶⁰ ὥς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νομφίον ὁ ἀρχιτρικλίνος – The water did not just taste like wine because perhaps the jars had contained wine before, especially since they were used for the Jewish purification ceremony and therefore probably had been filled before with only water. Instead, this water had truly been turned into wine miraculously by God.

Does the head steward not ask the servants where the wine came from? It does not seem so, because then he would have asked how the water miraculously turned into wine. So he is operating on the assumption that this wine came from a secret stash somewhere in the house, and he did not know about it.

⁶¹ καὶ λέγει αὐτῷ· πᾶς ἄνθρωπος ἴπρωτον τὸν καλὸν οἶνον ἰτίησιν καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσον· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι – Thus, it sounds as though the head steward thinks that the bridegroom knew about this wine which had been withheld from the guests until now, and that his plan was to serve it only after the poorer tasting wine had been used up by the guests. Which is to say that God knows how to make the best wine ever!

There is also the element in what the head steward says that it was socially acceptable for the Jews to have a great time drinking wine at a wedding to the point of their all getting drunk.

⁶² αὐτὴν ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ – Interesting that John says “in Cana of Galilee” and not “at the wedding.” In other words, the geographical location, not the circumstances, are what is important to communicate in regard to Jesus’ miracles, which according to John 20:30,31 are the basis for John’s showing that Jesus is the Messiah, the Son of God.

Indeed, the performing of a miracle by/through Jesus results in people believing that he is what? The Messiah? It would seem. Thus, John the author is indicating the purpose of Jesus’ miracles—to reveal his glorious status as the King of Israel prior to his crucifixion and resurrection, both of which will reveal his glory to the fullest, i.e., his awesome role as the Transcendent Author become human being, Jewish Messiah, and Priest for evil human beings who will need his advocacy at the final judgment. In this way, Jesus displays the awesomeness of the unique human being who plays this role and is sent from the Father, making Jesus the only one who properly and adequately brings about God’s grace and mercy as the foundational truth of the biblical message (cf. 1:14).

And in this case, Jesus is mostly concerned about his disciples enhancing their belief, even though they have indicated back in 1:41 that they have belief. But as the end of this chapter reveals, belief is not necessarily genuine, and Jesus knows this. Indeed,

this account by John shows this fact about belief with the purpose of demonstrating just how important authentic belief is. cf. John 6:66, “Out of this circumstance came the following, many of his disciples left to go back to the things that they had believed before and were no longer walking with him.”

Thus, a sinful human being can look as though he is actually believing in Jesus properly, but he is not. Instead, he feels like believing, but it is not part of who he really is that will result in eternal mercy and life.

⁶³ μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ [αὐτοῦ] καὶ οἱ μαθηταὶ αὐτοῦ καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας – Capernaum is on the northern shore of the Sea of Galilee. Why go there, and why does John the author mention this, especially the fact that his mother, brothers, and disciples accompanied him? Assuming that John is writing to fill in the gaps of the other gospels of which he has a copy, he is saying that Jesus really began his ministry in earnest in Capernaum as described in, for example, Matthew 4:12-16. This will allow the reader to make more sense of his (John’s) account when he next mentions that Jesus goes to Jerusalem in the next verses.

Matthew 4:12 Now when Jesus heard that John had been taken into custody, He withdrew into Galilee; **13** and leaving Nazareth, He came and settled in Capernaum (ἐλθὼν κατόκησεν εἰς Ῥαφαῆλ), which is by the sea, in the region of Zebulun and Naphtali. **14** This was to fulfill what was spoken through Isaiah the prophet: **15** “THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE GENTILES — **16** “THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH, UPON THEM A LIGHT DAWNED.”

⁶⁴ ‘Καὶ ἐγγύς’ ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱερουσόλυμα ὁ Ἰησοῦς – This is Jesus’ first appearance in Jerusalem in this account by John and shows that he did travel to the city on occasion even though Matthew, Mark, and Luke do not mention this fact. Indeed, most of the gospel of John takes place in Jerusalem in contrast to the other three gospels. Cf. John 2:13-3:21 [“into the Judean region” and Samaria]; 5:1-47 [“the other side of the Sea of Galilee” and “the other side of the sea” (opposite where the feeding of the five thousand took place) and then Capernaum and “walking around Galilee”]; 7:10-10:39 [“the other side of the Jordan where John was first baptizing”]; 11:7-53 [“the region near the desert, to the city called Ephraim”]; 12:1-20:31 [“by the lake of Tiberius”].

The Passover (τὸ πάσχα) is one of the three great festivals specified in the Mosaic Covenant which all male Jews were required to celebrate in Jerusalem. Cf. Exodus 12; Deuteronomy 16 (includes Feast of Booths/Tents and Feast of Weeks in addition to this one, the Passover). While it is possible that John the author has inserted this story at the beginning of Jesus’ ministry when it actually took place at the end according to Matthew’s, Mark’s, and Luke’s gospels, the temporal language that John uses to introduce it along other temporal language at the beginning of other events after it leads more straightforwardly to concluding that Jesus actually did this cleansing of the temple area twice. Maybe he did it each year of his ministry at the Passover even though it would upset the Jewish leadership to the point where eventually they truly resolved to get rid of him and crucified him. However, John 6:4 mentions that the next Passover is near, but it appears from the rest of the chapter that Jesus does not go to Jerusalem during this one.

It may seem strange to us that Jesus would choose to upset the Jews this much and yet it took them a few years finally to kill him, but with the interplay between the sovereignty of God and the Jews’ free-will choices, it should not surprise us. In addition, it certainly does seem absolutely ridiculous that the Jews would not embrace Jesus as the Messiah with all the hundreds of miracles that he performed in their presence on the land, proving that he is the Messiah. However, not only is the sovereignty of God at work, but also the sinfulness of man is too (cf. John 2:23-25). As a result, the Jews’ resistance to embracing Jesus as their Messiah with so much clear evidence around them is indicative of just desperately we all need the grace and mercy of God to be saved from not only His condemnation but also our hardheartedness. cf. Acts 13:27 where Paul says to the Jews in Psidian Antioch, “For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled these by condemning Him.” The best answer to the question, why did were the Jews, who were such diligent students of the OT, so blind to the Bible and their own actions, is that their hearts were so stubborn and hard that all their Bible learning did nothing actual positive for them except to make them even more accountable for fulfilling God’s purposes of crucifying their own Messiah.

Cf. **Ex. 12:14** ‘Now this day will be a memorial to you, and you shall celebrate it as a feast to Yahweh. Throughout your generations you are to celebrate it as a permanent ordinance.’

The Passover commemorated God’s rescue of the Israelites from slavery in Egypt and the passing over of the Jews’ homes by the angel of death because they had spread lamb’s blood on the doorposts and the lintel of their doorways. Thus, God killed the firstborn of each Egyptian family, including that of the Pharaoh, while sparing the children of the Jews. It was this final “miracle” which convinced Pharaoh to let the people of Israel go in order to worship their God in the desert. But their leaving Egypt also constituted the beginning of their journey across the Sinai desert to the land of Canaan, which God had promised them.

⁶⁵ Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας ἑλεῖν καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους – ἱερόν is not the most used word in the Old Testament for temple. Instead, ναός is. But even this latter word does not show up until 1 Samuel 1:9, “Then Hannah rose after eating and drinking in Shiloh. Now Eli the priest was sitting on the seat by the doorpost of the temple of Yahweh (יְהוָה) (ναοῦ κυρίου).” And ἱερόν can refer to something other than a building, such as simply a sacred location, place, or thing (cf. Ezekiel 45:19 where the word is used to refer to the enclosure or ledge of the altar in the temple). In comparison, ναός refers to the actual building where God dwells and where His mercy is sought through sacrificial offerings by the people. This difference in meaning between the two words will become important when Jesus uses ναός to refer to his body in 2:19,20.

Why are these animal/bird sellers and moneychangers set up in the temple area?

Deut 14:22-29 regarding the tithe – **Deut. 14:22** “You shall surely tithe all the produce from what you sow, which comes out of the field every year. **Deut. 14:23** “You shall eat in the presence of the LORD your God, at the place where He chooses to establish His name, the tithe of your grain, your new wine, your oil, and the firstborn of your herd and your flock, so that you may learn to fear the LORD your God always. **Deut. 14:24** “If the distance is so great for you that you are not able to bring *the tithe*, since the place where the LORD your God chooses to set His name is too far away from you when the LORD your God blesses you, **Deut. 14:25** then you shall exchange *it* for money, and bind the money in your hand and go to the place which the LORD your God chooses. **Deut. 14:26** “You may spend the money for whatever your heart desires: for oxen, or sheep, or wine, or strong drink, or whatever your heart desires; and there you shall eat in the presence of the LORD your God and rejoice, you and your household. **Deut. 14:27** “Also you shall not neglect the Levite who is in your town, for he has no portion or inheritance among you. **Deut. 14:28** “At the end of every third year you shall bring out all the tithe of your produce in that year, and shall deposit *it* in your town. **Deut. 14:29** “The Levite, because he has no portion or inheritance among you, and the alien, the orphan and the widow who are in your town, shall come and eat and be satisfied, in order that the LORD your God may bless you in all the work of your hand which you do.

Numbers 18:21-24 regarding the tithe – **Num. 18:21** “To the sons of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they perform, the service of the tent of meeting. **Num. 18:22** “The sons of Israel shall not come near the tent of meeting again, or they will bear sin and die. **Num. 18:23** “Only the Levites shall perform the service of the tent of meeting, and they shall bear their iniquity; it shall be a perpetual statute throughout your generations, and among the sons of Israel they shall have no inheritance. **Num. 18:24** “For the tithe of the sons of Israel, which they offer as an offering to the LORD, I have given to the Levites for an inheritance; therefore I have said concerning them, ‘They shall have no inheritance among the sons of Israel.’”

Combining the above two passages about the tithe, Deut. 14:28,29 and Numbers 18:21-24 are talking about the same thing, the third year tithe feeding the Levites, the alien, the orphan, and the widow in the individual towns of the Israelites. Otherwise, every year (cf. Deut. 14:22,23) the Israelite was to bring his tithe of grown grain, vegetables, etc. to Jerusalem and eat it there, even if he sold the tithe in his hometown and brought the proceeds to Jerusalem to buy food there..

Then cf. Leviticus 1:2 regarding the bringing of offerings – **Lev. 1:2** “Speak to the sons of Israel and say to them, ‘When any man of you brings an offering to the LORD, you shall **bring** (תָּבִיאוּ) your offering of animals from the herd or the flock.’”

And cf. Leviticus 5:6 for the bringing of offerings – **Lev. 5:6** ‘He shall also bring (יָבִיאוּ) his guilt offering to the LORD for his sin which he has ¹committed, a female from the flock, a lamb or a goat as a sin offering. So the priest shall make atonement on his behalf for his sin.’

As a result, the only time the Mosaic Covenant allows for the purchase of animals, etc. in Jerusalem instead of bringing something from one’s home somewhere else in Israel is for the annual tithe.

In addition, cf. Exodus 30:11-16 regarding the temple tax – **Ex. 30:11** The LORD also spoke to Moses, saying, **Ex. 30:12** “When you take a census of the sons of Israel to number them, then each one of them shall give a ransom for himself to the LORD, when you number them, so that there will be no plague among them when you number them. **Ex. 30:13** “This is what everyone who is numbered shall give: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as a contribution to the LORD. **Ex. 30:14** “Everyone who is numbered, from twenty years old and over, shall give the contribution to the LORD. **Ex. 30:15** “The rich shall not pay more and the poor shall not pay less than the half shekel, when you give the contribution to the LORD to make atonement for yourselves. **Ex. 30:16** “You shall take the atonement money from the sons of Israel and shall give it for the service of the tent of meeting, that it may be a memorial for the sons of Israel before the LORD, to make atonement for yourselves.”

Matthew 21:12’s parallel passage – **Matt. 21:12** And Jesus entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves. **Matt. 21:13** And He said to them, “**It is written, ‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER’; but you are making it a ROBBERS’ DEN.**”

Mark 11:15-17’s parallel passage – **Mark 11:15** Then they came to Jerusalem. And He entered the temple and began to drive out those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves; **Mark 11:16** and He would not permit anyone to carry merchandise through the temple. **Mark 11:17** And He began to teach and say to them, “**Is it not written, ‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS’? But you have made it a ROBBERS’ DEN.**”

Luke 19:45,46’s parallel passage – **Luke 19:45** Jesus entered the temple and began to drive out those who were selling, **Luke 19:46** saying to them, “**It is written, ‘AND MY HOUSE SHALL BE A HOUSE OF PRAYER,’ but you have made it a ROBBERS’ DEN.**”

Therefore, possible purposes of these temple merchants in John 2 was to provide the people with 1) the opportunity to spend their tithe money and purchase food, or 2) with the opportunity to buy the required animals/birds for offering on the altar in their worship of God according to the Mosaic Covenant, or 3) both #1 and #2.

They may have even had to change their Roman currency for shekels in order to buy the animals or to pay the temple tax if the Jews considered the shekel the only legal temple currency because of the Exodus 30 passage regarding its tax, meaning that they first went to the moneychangers who would have charged a fee to accomplish this. Then, they could go either to the animal/bird merchants and purchase what they needed for their tithe, particular sacrifice, and offering or to the place in the temple to pay the temple tax. In the first case, by not transporting the animal/bird from their home far away, it made their journey to Jerusalem

much easier.

If #1, then Jesus is objecting to the Deuteronomy 14 tithe passage being obeyed inside the temple instead of outside it, i.e., to the temple being used as a commercial area. If #2, then Jesus is objecting to the Jews' trying to obey the Leviticus offering passages by not bringing their own home raised animals and using the temple as a commercial area to purchase animals. If both #1 and #2, then Jesus is objecting to the temple being used as a commercial area. Or consider a third issue as described in the notes below, i.e., that the real problem here is the worldliness of the Jews vis-à-vis their hard hearts to the effect that they are all worshipping God in a hypocritical and play-acting way.

However, figuring out exactly why these sellers and moneychangers are there is not as important as figuring out why Jesus is upset with them. See below.

⁶⁶ καὶ ποιήσας ἑφραγγέλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέτρεψε – cf. Matthew 21:12ff., Mark 11:15ff., Luke 19:45ff. where this also happens the last week of Jesus' life. Thus he marks his public ministry at both ends with this unusual event.

This must have been quite a scene, very unexpected and very disturbing to the Jewish religious authorities who benefited even financially from the prevailing arrangement with the merchants and money-changers by probably taxing them a certain amount on their exchange of currency and sales of the animals and birds.

Was Jesus punishing the merchants and money-changers by hitting them with the whip, or was he merely driving out the animals with the whip and causing their owners to chase after them? Most likely the latter. It was not time for Jesus to punish anyone.

God is going to do this at the judgment.

⁶⁷ καὶ τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν ἄρατε ταῦτα ἐντεῦθεν, ἵνα μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου – Here we find out why Jesus is angry with the sellers and moneychangers.

The pigeon merchants must not have been seated at tables but set up off to the side with their bird cages. Rather than upset the birds by overturning the cages, Jesus simply told their sellers to grab their birds and leave.

With Jesus' commands, John the author shows the equality of the words “temple” and “My Father's house,” between the Old Testament and Mosaic Covenant language of temple (הֵיכָל) (ναός) and house of Yahweh and God (בֵּית יְהוָה) (οἶκος κυρίου) and the Davidic Covenant's Father/Son relationship regarding the Messiah. For example, Genesis 28:17—[Jacob] was afraid and said, “How awesome is this place! This is none other than the house of God (בֵּית אֱלֹהִים) (οἶκος θεοῦ), and this is the gate of heaven (שַׁעַר הַשָּׁמַיִם) (ἡ πύλη τοῦ οὐρανοῦ).” Also, Exodus 23:19—You shall bring the choice first fruits of your soil into the **house of the Lord** your God (בֵּית יְהוָה אֱלֹהֵיךָ) (τὸν οἶκον κυρίου τοῦ θεοῦ σου). Also, 2 Samuel 7:12 & 14—When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. I will be a father to him and he will be a son to Me...

Jesus does not mean that the temple is where he worships Yahweh, but that this building is intended to communicate the presence and activity of Yahweh in regard to His promises to the Jewish people. When the Jews obey the commandments of God in the Mosaic Covenant to perform the various ceremonies at the temple, they are acknowledging this and, if they have proper inwardness, committing themselves to this. Cyrus even says of Yahweh in Ezra 1:3, “He is the God who is in Jerusalem (הוּא הָאֱלֹהִים הַיּוֹשֵׁב בִּירוּשָׁלַם) (αὐτὸς ὁ θεὸς ὁ ἐν Ἱερουσαλὴμ).” See note at 2:19 for why Jesus refers to himself as the temple.

Options for why Jesus is upset corresponding to possible purposes of these temple merchants in John 2 listed above – 1) Selling anything “in” the temple is a misuse of it, commercializing it and making it a place of business and making money, which it is not supposed to be. It should be only a place of giving to God; 2) selling “food” in regard to the tithing commandments “in” the temple is permissible, but the fact that they have expanded it to include sacrifices and offerings to God on the altar which should be brought from their own homes has commercialized worship beyond the limits of the MC; 3) the current worship by the Jews, including the selling of animals, birds and currency for obeying the tithing commandments or for whatever purpose, is sheer hypocrisy because of their unchanged hearts, so that Jesus would rather all external obedience to the MC in the temple stop (if the merchants are the only source of sacrificial animals, or even if they are not and he is making an example of them) until the whole of the Jews and Israel change their hearts and can worship God properly (as will be the case in the millennial kingdom). In other words, going through the motions of offering anything to God in the temple without it coming from a changed heart is not worth doing as far as God and Jesus are concerned.

Here are my notes for Mark 11:17, which in the light of Jesus' quotes there from Isaiah 56:7 and Jeremiah 7:11, lead me to think that #3 makes the most sense, that Jesus is primarily concerned about all the Jews' unchanged hearts, especially those of the merchants and the priestly leaders who have authorized their actions, which all makes the worship of God sheer play-acting and hypocrisy, and of course he is also concerned about any level of their cheating their fellow Jews that is going on with the sale of animals, birds, and currency. Therefore, “house of commerce” is not referring to the commercialization of temple worship but to the worldliness of the Jews with their hard hearts and resultant hypocrisy as the focal point of the problem and the issue as far as Jesus is concerned – cf. Jeremiah 7:1-28 – **Jer. 7:1** The word that came to Jeremiah from the LORD, saying, **2** “Stand in the gate of the LORD'S house and proclaim there this word and say, ‘Hear the word of the LORD, all you of Judah, who enter by these gates to worship the LORD!’” **3** Thus says the LORD of hosts, the God of Israel, “Amend your ways and your deeds, and I will let you dwell in this place. **4** “Do not trust in deceptive words, saying, ‘This is the temple of the LORD, the temple of the LORD, the temple of the LORD.’” **5** “For if you truly amend your ways and your deeds, if you truly practice justice between a man and his neighbor, **6** if you do not oppress the alien, the orphan, or the widow, and do not shed innocent blood in this place, nor walk after other gods to your own ruin, **7** then I will let you dwell in this place, in the land that I gave to your fathers forever and ever.

Jer. 7:8 “Behold, you are trusting in deceptive words to no avail. **9** “Will you steal, murder, and commit adultery and swear falsely, and offer sacrifices to Baal and walk after other gods that you have not known, **10** then come and stand before Me in this house, which is called by My name, and say, ‘We are delivered!’ — that you may do all these abominations? **11** “Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen *it*,” declares the LORD.

Jer. 7:12 “But go now to My place which was in Shiloh, where I made My name dwell at the first, and see what I did to it because of the wickedness of My people Israel. **13** “And now, because you have done all these things,” declares the LORD, “and I spoke to you, rising up early and speaking, but you did not hear, and I called you but you did not answer, **14** therefore, I will do to the house which is called by My name, ^bin which you trust, and to the place which I gave you and your fathers, as I did to Shiloh. **15** “I will cast you out of My sight, as I have cast out all your brothers, all the offspring of Ephraim.

Jer. 7:16 “As for you, do not pray for this people, and do not lift up a cry or prayer for them, and do not intercede with Me; for I do not hear you. **17** “Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? **18** “The children gather wood, and the fathers kindle the fire, and the women knead dough to make cakes for the queen of heaven; and *they* pour out drink offerings to other gods in order to spite Me. **19** “Do they spite Me?” declares the LORD. “Is it not themselves *they* spite, to their own shame?” **20** Therefore thus says the Lord GOD, “Behold, My anger and My wrath will be poured out on this place, on man and on beast and on the trees of the field and on the fruit of the ground; and it will burn and not be quenched.”

Jer. 7:21 Thus says the LORD of hosts, the God of Israel, “Add your burnt offerings to your sacrifices and eat flesh. **22** “For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices. **23** “But this is ¹what I commanded them, saying, ‘Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may be well with you.’ **24** “Yet they did not obey or incline their ear, but walked in *their own* counsels *and* in the stubbornness of their evil heart, and went backward and not forward. **25** “Since the day that your fathers came out of the land of Egypt until this day, I have sent you all My servants the prophets, daily rising early and sending *them*. **26** “Yet they did not listen to Me or incline their ear, but stiffened their neck; they did more evil than their fathers.

Jer. 7:27 “You shall speak all these words to them, but they will not listen to you; and you shall call to them, but they will not answer you. **28** “You shall say to them, ‘This is the nation that did not obey the voice of the LORD their God or accept correction; truth has perished and has been cut off from their mouth.

In the above passage of Jeremiah 7, the phrase “robbers’ den” is an interesting one in the context. Two things typically are true of a robbers’ den. The first is that it is as place to hide from the law, and the second is that it is a place to plan the next heist.

Therefore, God is saying that the temple is where the Israelites are hiding from Him and where they plan their next moves of stealing from both Him and their fellow Jews. In other words, the Israelites are using the very place where they know they come into the presence of God actually to hide from the presence of God—ironic. In addition, they are using the time spent performing the actions of worship of God to plan their next actions of cheating their fellow Israelites—ironic. But “robbers’ den” does not mean only unfair and selfish economic transactions on the part of the Israelites. Instead, the entire context points towards a meaning of first, a stubborn and evil (uncircumcised or changed) heart so that people are operating strictly on the basis of the sinfulness at the level of their defining moral essence, and second, actions that in some cases are probably economic (not practicing “justice between a man and his neighbor” – 7:5) and in other cases are religious (making “cakes for the queen of heaven”, etc. – 7:18). They think that they are hiding their rebellion against God by showing up at the temple and going through the motions of presenting offerings to Him according to the Mosaic Covenant, when they are also using the time and place to plan their next immoral and unjust move towards God and their fellow Jews.

Therefore, the last comment in this verse in Mark that the merchants have made the temple a robbers’ den indicates primarily the lack of a changed heart and authentic faith on the part all these merchants who are selling, i.e., that they have injected their own unbelief and false religion into the proper place of worship of Yahweh. Thus, they may be engaging in fair and natural commerce, but they also may be exploiting the opportunity to sell their animals, birds, and money by using it in an unfair and selfish way. But it also may be the case that the Levitical, temple leadership, and especially the high priest, are being so meticulous in the inspection of animal sacrifices brought to them that only the merchants’ animals and birds end up being acceptable to them, thus requiring the people to buy their sacrifices from the merchants. Or they are taking advantage of the fact that some people from far away do not want to go to the trouble of bringing their own sacrifices and are selling them what they need at an exorbitant price. Regardless of the leaders’ and the merchants’ motivation, the primary problem is their unchanged and stubborn hearts. And it would ultimately be the high priest who would authorize all the activities in the temple area where they all are hiding from God by being in the very place where God requires they worship Him and they also are planning their next heist of stealing from God and the people for their own economic gain.

cf. Isaiah 56:1-8 – **Is. 56:1** Thus says the LORD, “Preserve justice and do righteousness, For My salvation is about to come and My righteousness to be revealed. **2** “How blessed is the man who does this, and the son of man who takes hold of it; Who keeps from profaning the sabbath, and keeps his hand from doing any evil.” **3** Let not the foreigner who has joined himself to the LORD say, “The LORD will surely separate me from His people.” Nor let the eunuch say, “Behold, I am a dry tree.” **4** For thus says the LORD, “To the eunuchs who keep My sabbaths, and choose what pleases Me, and hold fast My covenant, **5** to them I will give in My house and within My walls a memorial, and a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off. **Is. 56:6** “Also the foreigners who join themselves to the LORD, to minister to Him, and to love the name of the LORD, to be His servants, everyone who keeps from profaning the Sabbath and holds fast My covenant; **7** Even those I will bring to My holy mountain and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples (בְּיֵהוּדָה וּבְיֵהוּסֵם)

נְאֻם יְהוָה הַיּוֹם אֶתְּחַבֵּץ אֶתְּחַבֵּץ (οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν).” ⁸ The Lord GOD, who gathers the dispersed of Israel, declares, “Yet *bothers* I will gather to them, to those *already* gathered.”

Because the context concerns Gentiles to a great degree, Jesus’ quote from Isaiah 56:7 probably indicates that all this business activity is taking place in the Court of the Gentiles (nations/peoples), which is the outer area of the temple. Therefore, the first comment pertains to the atmosphere of humility that is involved in prayer that should pervade the entire temple and allow Gentiles (non-Jews) to come and use the temple for their own worship of God. The offering of sacrifices with bleating sheep and cutting their throats to drain their blood is noisy enough without the hawking of these same animals and birds by greedy, evil at heart merchants in the same area and making it difficult for the “nations” to worship God properly. How can a person (Gentile) pray thoughtfully and humbly before God with so much noise and commotion? And what would a visitor really be taught about God in such a situation? Certainly not that God is merciful and gracious to sinners who do humble themselves before Him. Instead, they would learn that this is how the Jews engage in great business activity and achieve great wealth, while merely putting on a show for God. There may even be in the Jewish leadership’s mind using the merchants and moneychangers from preventing Gentiles from accessing the temple, i.e., using them to keep out the riffraff.

We should notice also that Isaiah 56 speaks of Gentiles’ bringing their sacrifices to be offered on the temple altar in addition to the Jewish offerings. Thus, the Mosaic Covenant becomes something that the Gentiles will enjoy keeping on the land of Israel during the millennial kingdom.

EBC – When Jesus entered the temple area (v.15), the smell of the animals entered his nostrils; and the noise from the moneychangers’ tables beat on his ears. For the convenience of pilgrims, the cattlemen and the moneychangers had set up businesses in the Court of the Gentiles. The animals were sold for sacrifices. It was far easier for a pilgrim in Jerusalem to purchase one that was guaranteed kosher than to have to bring an animal with him and have it inspected for meeting the kosher requirements. The Roman money the pilgrims brought to Jerusalem had to be changed into the Tyrian currency (the closest thing to the old Hebrew shekel), since the annual temple tax had to be paid in that currency [cf. Exodus 30]. Exorbitant prices were often charged for changing the currency. By overturning the tables of the moneychangers and the benches of those selling doves, Jesus was directly challenging the authority of the high priest, because they were there by his authorization. In John’s account Jesus drove them out with a whip made from pieces of rope. Mark does not mention a whip. Nevertheless the words “driving out” and “overturned the tables” suggest that Jesus used force [at least on the animals and the tables, not on the people].

⁶⁸ ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστὶν ὅτι ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με – Cf. Psalm 69:9 – יְהוָה אֱכָלֵנִי בְּזַעַף אֵשׁ (ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με). It makes more sense in the light of John’s not including “when he was raised from the dead” as it does in 2:22 and the possibility that Jesus had already been preparing his disciples for his acting like David according to the Psalms that this remembering is at the moment that it happens. His disciples are appropriately concerned that Jesus is going to get himself “eaten up,” i.e., killed for his actions, as David’s enemies wanted to do to him because of his zeal for God.

In Psalm 69, David is expressing both his anguish at being pursued by his enemies and his unflagging commitment to Yahweh, while also appealing to Him to be rescued from his enemies. **Psa. 69:9** For zeal for Your house has consumed me [will eat me up], and the reproaches of those who reproach You have fallen [will fall?] on me.

Thus in v. 9 David is saying that his commitment to God is causing him to receive the same kind of mistreatment that God is receiving from those who oppose Him. Indeed, it may even cost him his life. However, it is important to notice that Psalm 69:9 is not a prediction of Jesus death and resurrection, as if John the author goes on to refer to his verse as “the writing” (Scripture) in 2:22.

Nevertheless, Jesus’ disciples see him as doing the same thing as what David describes about himself in Psalm 69, confronting God’s enemies, the Jewish hypocrisy in the temple that is representative of the whole nation at that time. They all lack unchanged hearts and are merely acting out a kind of script when they make their offerings to God in the temple. So Jesus is expressing his deep commitment to God, which did cost him his life (unlike David) as these people go on to mistreat him in a manner similar to the way they were rebelling against and mistreating God with their false worship of Him because of their unchanged hearts. When an authentic believer in God is mostly concerned about people’s hearts and inwardness in addition to their immoral and/or play-acting actions, he is going to run into the most opposition from people of unchanged hearts. Ultimately they will try to destroy him.

⁶⁹ Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ τί σημεῖον δεικνύεις ὅτι ταῦτα ποιεῖς – Options for what the Jews mean by sign – 1) Miracle from God that affirms Jesus’ authority as either just a prophet or the Messiah; 2) some piece of evidence that would make it clear to all that Jesus has been sent by God as a prophet or as the Messiah.

The Jews mean at least #2. They want evidence to believe that Jesus has this kind of authority, and Jesus is going to give them some—albeit in the future, i.e., his resurrection.

The Jews are concerned about his actions with respect to the current temple, the building and its sacred area on which Jesus is performing these actions. Most likely, their concern is because of the central place that the temple was intended to play and, in spite of the commercialization as representative of the hypocrisy of which they are not aware, is playing in the lives of the Jews and their worship of their God. In addition, what exactly is he saying by calling God his “Father” and making this kind of judgment on how animals should be provided to people’s worship of God? We know that he is saying that he is the final and eternal Davidic king, and they probably wanted confirmation of this.

⁷⁰ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν – Options for why Jesus uses the word “temple” to refer to himself – 1) he is standing in the temple and becomes a handy literary term to refer to himself,

just as if he were standing in a synagogue, he would say, “Destroy this synagogue, ...” ; 2) he is standing in the place where God says that He is present among His people, connects with them, and wants them to approach Him to worship and for mercy, and he wants to lead them to realize that he is the ultimate place where these things happen, i.e., the place of Yahweh’s presence is the person of the Messiah, the “light” in the world who is the most important “thing” to know and understand with respect to God’s granting life to human beings and fulfilling His promises to Abraham’s descendants (cf. Genesis 28:10-22 & John 1:51); 3) he is referring to his being a “sacred building” in line with the definition of ναός, i.e., one that should not be mistreated, just as the apostle Paul refers to the Corinthian Christians collectively as a ναός in 1 Corinthians 3:16,17.

If #1, then Jesus wants them to focus on his death and resurrection for understanding that his authority from God requires his death in order to fulfill his mission as the Messiah.

If #2, then Jesus wants them to shift from the centrality of the temple building in Jerusalem to him (cf. v. 21 & John 1:51)—the only proper focal point of all created reality and the final and most important place of God’s presence in the created reality and connecting with the earth and mankind. He is even predicting the future by speaking of his own death and these very Jews’ as responsible for it, indicating that his death, along with his resurrection, to which he is also referring, will be part and parcel of the importance of finding him central to their relationship with God. They can connect with God and His mercy only through him. Interpreting this statement as referring to the centrality of the physical building in conjunction with Jesus allows for both the “temple” in Jerusalem to retain its proper meaning as “my Father’s house” that Jesus mentioned in v. 16, and for Jesus to be “my Father’s house” also, because, as in Genesis 28 and the Mosaic Covenant, the house of God is the only place where a human being can make an offering to God in order to obtain His mercy. Thus, Jesus is the even greater “house of Yahweh” as both priest and offering to God for the sake of eternal forgiveness.

If #3, then Jesus is warning them indirectly not to mess with him by killing him. But he is also telling them that they will.

Nevertheless, their trying to destroy him will ultimately fail, because he is going to rise from the dead to fulfill his role.

#3 seems the most reasonable, because the Jewish leadership are probably already thinking in their own minds that they need to get rid of this man. Plus, Jesus is not averse to warning the Jews against rejecting him which is the same as rejecting God, while also admitting (at least to his disciples) that God’s purpose for him is to die in order to become sinners’ only high priest before God to obtain His eternal mercy.

Thus, when Jesus says, “I will raise it up in three days,” he is referring to his being a sacred and special building. It is not that Jesus himself will actually raise his body from the dead, but God will do so as part of Jesus’ role within the created reality as His proxy and the king and high priest of Israel. This is why John uses the passive voice in 2:22, “he was raised from the dead,” instead of the active or middle voice, “he raised himself from the death.”

⁷¹ εἶπαν οὖν οἱ Ἰουδαῖοι τεσσαράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν – Herod the Great made it one of his most important projects during his reign to refurbish and remodel the temple in Jerusalem so that it became one of the seven wonders of the ancient world. But it was such a huge undertaking that it had been going on for forty-six years and was still incomplete.

⁷² ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ – If #1 above, then John is simply editorializing to indicate to the reader that this is the “temple” = his body, not the actual building in Jerusalem. The sentence could read, “But he was speaking of the temple, which is to say, his body.”

If #2 above, his body is the temple of God because he is where God most appropriately connects to the earth and to mankind for the sake of providing mercy, especially eternal mercy (cf. John 1:51). The sentence could read, “But he was speaking of the temple which is his body.”

⁷³ ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς – What writing? Psalm 69:9 as quoted by John the author in 2:17 above, or Isaiah 53, or Psalm 16:8-11? Psalm 69:9 is not a prediction of the sign to which Jesus is referring, i.e., his resurrection. So this option does not make the most sense. Isaiah 53 is in regard to Jesus suffering and death, not in regard to his resurrection. Nevertheless, the Messiah’s being raised from the dead implies his having died. So this option does not make the sense. Psalm 16:8-11, especially v. 10 is about the Messiah’s resurrection as Peter argues when he quotes Psalm 16:10 in Acts 2:25-33 and as Paul argues in his teaching the Jews in the synagogue of Psidian Antioch in Acts 13. Therefore, this option (along with passages such as Isaiah 53) makes the most sense. Cf. Psalm 16:8-11, **Psalm 16:8** I have set the LORD continually before me; Because He is at my right hand, I will not be shaken. **9** Therefore my heart is glad and my glory rejoices; My flesh also will dwell securely. **10** For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay. **11** You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever.

Also, cf. Acts 2:29-33 regarding Psalm 16:8-11, **Acts 2:29** “Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is ²with us to this day. **30** “And so, because he was ^aa prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT *one* OF HIS DESCENDANTS ON HIS THRONE, **31** he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh ³SUFFER DECAY. **32** “This Jesus God raised up again, to which we are all witnesses. **33** “Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.”

Also, cf. Acts 13:34-39 where Paul says to the Jews in Psidian Antioch, **Acts 13:34** “*As for the fact* that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: ‘I WILL GIVE YOU THE HOLY and SURE *blessings* OF DAVID.’ **35** “Therefore He also says in another *Psalm*, ‘YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.’ **36** “For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his

fathers and underwent decay; **37** but He whom God raised did not ¹undergo decay. **38** “Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, **39** and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.

If #1 above, then the disciples remembered that Jesus said he would rise from the dead after his death.

If #2 above, then the disciples understood more clearly and believed how Jesus’ death and resurrection were part and parcel of his being the central feature of the created reality with respect to God and worshiping and obeying Him properly as God’s ultimate connection to the Jews and mankind for the sake of obtaining His eternal mercy.

#1 seems more natural with the wording of this sentence, i.e., not that Jesus is the temple as the emphasis, but that Jesus with the sacred building of his body would rise from the dead as the Messiah to become the high priest for sinners as the emphasis. And they believed the writing in the OT, where “writing” actually refers to the teaching of the entire OT and specifically passages such as Psalm 16:10 which predicts the resurrection of the Messiah from the dead and such as Isaiah 53 which predicts the death of the Messiah, all in order to serve God’s eternal plans and purposes.

⁷⁴ Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ὅ ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει – Therefore, in Jerusalem Jesus performed many more miracles by which God violated the normal laws of biology and physics. As a result, people started catching on that Jesus was a special person, indeed the expected Messiah and king, so that many began believing in him as such.

Indeed, it appears that except for the miracle of turning water into wine in Cana of Galilee, Jesus begins his performing of miracles as signs in earnest in Jerusalem, where he will eventually complete his journey on earth by being crucified and experiencing God’s miracle of raising him from the dead.

⁷⁵ αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας – In spite of people’s “belief” in him, Jesus was not convinced yet that God was truly working in their hearts so that their belief was genuine and would persevere. He understood how the heart of man could be attracted to what he was doing without its engaging in authentic belief in him, which the same basic human problem to which Jesus is referring in 2:16, i.e., man’s hardheartedness which leads to hypocrisy and play-acting, whether it is of the performing the Mosaic Covenant ceremonies kind or of the following Jesus as the Messiah kind. These statements about mankind’s more depravity in general set up the reader of John’s gospel for future stories of the Jews’ hardheartedness in the midst of plenty of evidence that proves that Jesus is their Messiah.

⁷⁶ καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκειν τί ἦν ἐν τῷ ἀνθρώπῳ – John the author is indicating that there was a kind of belief in Jesus that occurred among the Jews in Jerusalem because of his actions in the temple and, probably, some other things that he did to demonstrate his identity and role as the Messiah. Yet, by speaking of Jesus’ own doubt about their belief, John is also indicating that the appearance of belief is not necessarily the fact of belief. Plus, Jesus has just been said to predict his own death at the hands of the Jews, so that there is no reason to think that authentic belief will rule the day in three years when the time comes for Jesus to fulfill his current earthly role by dying on the cross, having been deemed a blasphemer against the Jewish God Yahweh.

In addition, while God had appointed John the Baptist to bear witness to Jesus and his role within the same geographical area, Jesus did not need anyone to bear witness to the people with whom he interacted in this area. He understood the sinfulness of man such that he knew that he could not trust just the appearance of belief in the people at this festival of the Passover in Jerusalem.

It was probably tempting for Jesus to get excited about the positive response people were giving him for what he was doing in the temple and otherwise while he was in Jerusalem for the Passover, but he clearly tempered his enthusiasm by reminding himself of the depth of sinfulness which exists in people. Plus, he probably kept reminding himself of where this was all inevitably leading in his life—to the cross, which would be a sobering thought.

⁷⁷ Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, ἄρχων τῶν Ἰουδαίων – **ἄρχειν** = divide, separate, break bread. The Pharisees, in contrast to the Sadducees, adhered strictly to the Mosaic Covenant, probably including the oral law, and they believed in life after death and the resurrection from the dead (cf. Acts 23:6). Thus, John is describing Nicodemus as one of the religious (and probably political) leaders of the Jewish people.

⁷⁸ οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ἡ ὁ θεὸς μετ’ αὐτοῦ – Rabbi = teacher and is how a Jew addresses such a one. In this case, Nicodemus is admitting that Jesus is not just a teacher who has studied the Torah, but one who is authorized by God to teach it correctly, like a prophet. Therefore, it is assumed that the Jews should definitely listen to what Jesus has to say and take it to heart as if God Himself were teaching them. Nevertheless, Nicodemus stops short of saying that Jesus is the Messiah. But at least he is recognizing that Jesus has a divine mission and is curious to find out more about it.

Here to “have come from God” is to have been sent by God as a special spokesmen to His people, the Jews, even just as John the Baptist “had been sent from God” (1:6).

When Nicodemus says “we,” he may mean strictly himself. It would be a polite way of saying “I” in the presence of whom one is wanting to show a particularly high level of respect. Or he may be indicating that a small group of Pharisees and leaders of the Jews (because the larger group always seem opposed to Jesus throughout the gospels, especially when it comes time to crucify him) are catching on to the fact that something special is going on with Jesus when it comes to what God is currently doing. By saying that “God is with him,” Nicodemus is admitting that the “signs” (Jesus’ performing many unlisted pure miracles in Jerusalem during the Passover, cf. John 2:23) are definitely an indication that Yahweh is behind them and using Jesus to call attention to what God is doing. It is these signs and miracles that make this connection even more obvious to Nicodemus. In addition, the conclusion in his mind is that Jesus is a bona fide messenger and spokesman from God, i.e., authorized by Him to

speaking on His behalf.

“with him” = specifically chosen by God, like a prophet, to speak truth on His behalf and call attention to God’s plans and purposes

By using the phrase “these signs which you do,” it can be assumed that Nicodemus understands that the power and motivation to perform them do not come from Jesus himself, but they originate with God who is causing these to occur with Jesus and his words and actions as an important part of the process—just as Jesus will describe in chapter 5 as the actual dynamic which exists between the Father and him. Jesus as the Messiah is a human being with no innate superpower but whom God uses to demonstrate His power to do things that are outside the boundaries of the natural laws of physics by directing Jesus to act and speak in a particular way in the midst of these “signs” taking place.

⁷⁹ ἀπεκρίθη τ Ἰησοῦς καὶ εἶπεν αὐτῷ· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ – Jesus gets right to the point. Instead of answering Nicodemus’ implied question of who he is, Jesus basically is asking who Nicodemus is in relation to the necessary condition of having a changed inwardness in order to qualify for eternal life. Perhaps Jesus goes this direction because he detects the change occurring in Nicodemus and wants to help him understand it. By using the metaphor of birth and adding the element of “again” to it, Jesus is telling this Jewish ruler, who surely has some understanding of God’s promise in Genesis 12 to make the Jews into a great nation and of His promise to David to provide the Jews with a king who is also labelled the Son of God into perpetuity, that the only way to enter into this kingdom of the Jewish great nation is to go through a radical transformation that is like a birth and a beginning of life for a person. This is also implying that someone else initiates the process which is out of the person’s control, just like a physical birth. In other words, by “Kingdom of God,” Jesus first means the millennial kingdom of Revelation 20 and then the eternal kingdom of the completely new creation after it.

While it is possible to interpret “see” as view correctly, 3:5 makes it clear that “enter into” is the right interpretation. So the issue is whether or not a Jew will see, i.e., enter into, the Kingdom of God, starting with the millennial kingdom and continuing into the eternal kingdom.

Nicodemus may even understand that Jesus is referring even to those Jews who have already died, e.g., Abraham, Moses, David, and others, who will reach the Kingdom of God on the land of Israel by being resurrected from the dead.

⁸⁰ Λέγει πρὸς αὐτὸν ὁ [ὁ] Νικόδημος· πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων ὄντων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρον εἰσελθεῖν καὶ γεννηθῆναι – Obviously, Nicodemus is not grasping what Jesus means. He is thinking strictly in terms of a physical beginning of a human life, a physical birth. Therefore, he is interpreting γεννηθῇ ἄνωθεν = “born again” as physically born by one’s mother a second time, even if Jesus means “born from above,” which also implies a second birth, which is why I have translated it the way I have.

Thus, both men are talking about a second beginning of sorts for a human being after he has been brought into existence by being physically birthed by his mother.

⁸¹ ἀπεκρίθη τ Ἰησοῦς· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις ᾔνηνται ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ – While of course Jesus could mean physical birth by “born of water,” with baptism a prominent theme in this document (cf. chapters 1 & 4), it makes more sense to interpret this phrase as referring to water baptism, not because it is absolutely necessary in order to gain eternal life, but because it fit with the Jewish culture at the time that clearly was seeing how important water baptism was to both John the Baptist and Jesus (cf. John 3:22-36 in the second half of this same chapter). Indeed, John the Baptist was commissioned by God to announce publicly the presence of Jesus as THE Messiah in the midst of Jesus’ own water baptism. In addition, other people were going through John’s baptism for the sake of admitting their personal sinfulness and need for God’s “cleansing,” i.e., His mercy and forgiveness.

Then, with “Spirit,” Jesus is referring to the invisible work of God in a sinful person whereby this person performs authentic belief in God and repentance of sin so that he acquires a permanent dedication to God and the things of God as revealed in the Bible.

As a result, Jesus uses water to exemplify the proper outward response of genuine repentance to the inward change that the Spirit of God brings about in a sinful human being/Jew. But clearly, it is God’s Spirit who performs the process of becoming “born again and above” for a person in order that he may see and enter into the Kingdom of God when God causes it to happen at Jesus’ second coming. Consequently, Jesus is saying that a person must go through a birth by the Spirit of God that results in genuine repentance which would lead a person to present himself for John’s baptism of even Jesus’ own (cf. John 3:22ff.).

Thus “enter into” here in v. 5 is the same as “see” in v. 3.

⁸² τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν – What is a little confusing about this statement by Jesus is that when a human being is physically born, he is definitely a spiritual person, i.e., he is both flesh (physical and Jewish) and spirit (a person who has his own specific moral, intellectual, emotional, and psychological make-up that is unique to him and given to him by God who has created him). So Jesus must mean that the Spirit of God produces a new birth that changes the person’s “spirit” in such a way that he now qualifies to be able to enter into the Kingdom of God.

From other passages in the NT, we know that this change is that the person’s heart and mind become committed to God and the things of God instead of rebelling against them by making up one’s own definition of morality apart from God’s. Thus, Jesus also means that the person who “is born of the flesh” and is “flesh,” i.e., “born” only once and established in a state of rebelling against God (even as a Jew, a characteristic which Nicodemus had probably been relying on to ingratiate himself to God like the rest of his fellow Jews as the chosen people of God), remains in such a state throughout his life if there is not a second “birth” and radical change that takes place by means of the work of the Spirit of God within him at some point during his existence on

this earth. He also means that the birth by the Spirit of a person results in a spiritual state of existence that repudiates rebelling against God and is committed to and dedicated to obedience to God, even if this obedience is never perfect, so that hearty repentance becomes an important and vital part of this obedience (cf. Romans 7,8).

Visible vs. invisible.

⁸³ μὴ θαυμάσῃς ὅτι εἶπόν σοι δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν – This is very important instruction from Jesus to Nicodemus. He wants him to catch on to the fact that a person must change through the inward work of God and that he cannot make this change occur in and of himself in order to gain eternal life. While we human beings consider ourselves so capable of doing so much (“If you can think it, you can do it”—according to our modern culture which is so fascinated by technology’s capabilities), Jesus is encouraging Nicodemus that the more realistic perspective on things pertaining to God, i.e., His mercy and eternal life, is to understand that the inward change that is necessary for a person in order to transition from being someone who is not qualified to someone who is qualified for the Kingdom of God is both necessary and out of the control of the person himself. If Nicodemus believes that he can just choose to follow the Mosaic Covenant more carefully, and he believes that he can do this in and of himself because God has designed everyone to be able to please Him with his own resources, then he is wrong. Instead, the change requires God to cause it to happen.

As a result, Jesus is encouraging Nicodemus to ponder the profundity of his statements regarding being “born again and from above in order to grasp their fullness.” And by using the plural ὑμᾶς, Jesus is referring to either the group who are considering Jesus has a teacher having come from God or all the Jews, that they all must understand this important principle.

⁸⁴ τὸ πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος – Just as the wind seems to have its own mind and activity that is out of everybody’s control, because it blows where it wishes, with the result that a person can detect its effects while the wind itself is invisible, so it is also the case with the Spirit of God who causes people to become “born again and from above.” The Spirit, i.e., God, has His own mind and activity that is out of people’s control. God sovereignly chooses those people whom He will change by His Spirit, but it is certainly possible to detect His effects while the Spirit Himself is invisible.

And we learn from the whole rest of the NT that one of the most important effects of the work of the Spirit of God is causing people to embrace Jesus as their Messiah, King, and High Priest, especially after his death and resurrection. Thus, it is an interesting situation that people, e.g., Jesus’ disciples, believe that Jesus is the Messiah on the basis of his signs and current words, when the most important signs will be his crucifixion and resurrection, which these people do not even either know about or understand very well at all at the present moment. Plus, Jesus is not making any moves to become a leader who frees the Jews from their current foreign oppressors, the Romans. In other words, it is truly a miracle of God that, at this stage of Jesus’ life, anyone is believing that he is the Messiah. But this is the point. Any genuine belief in God and in Jesus is a miracle at any moment of any sinful human being’s existence!

⁸⁵ Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· πῶς δύναται ταῦτα γενέσθαι – The question that Nicodemus asks definitely makes him sound as though he still does not understand what Jesus is talking about. Does he really not understand how the Spirit of God can do remarkable things, or is he just struggling with how the Spirit works and why God must work inside a person and change him? Probably the latter. The whole idea of a personal and individual inward change that is under the control of only God is not a natural concept that any sinful human being can grasp, because we all are convinced that anything that God might require of us, we can do by means of our innate capabilities. This is simply how our pride, arrogance, and self-righteousness operate within us. Proper humility before God is not a natural characteristic of ours. It must be created by God Himself through the work of His Spirit within us.

⁸⁶ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις – Clearly, just because Nicodemus has been a student of the OT and a disciple of Judaism does not mean that he actually understands the biblical message and God, because the idea of the necessity of the Spirit of God’s causing an internal change in human beings as a result of their sinfulness is there in the OT. For example, God’s commanding the Israelites to circumcise their hearts in Deuteronomy 10:16 and His saying in Deuteronomy 30 that He will do it eventually clearly indicates the immoral problem of the Jews (and of all human beings). Thus, being “born” or changed of God is an obvious conclusion from the OT. It makes sense, then, that Jesus is telling Nicodemus that what will be necessary is his being born again by God and rethinking His message in the OT, which may be happening at the present moment during his conversation with Jesus. Indeed, it may have begun even before he came to Jesus, which is why he felt motivated to talk to him. God was truly moving within him to seek the truth from Jesus that will result in his own eternal salvation.

This statement by Jesus is therefore a rebuke of Nicodemus’ ignorance as an example of what he is talking about, the necessity of God’s changing a person so that he properly believes in God and Jesus as the Messiah from the standpoint of his own sinfulness and inability to do anything that would please to God. In other words, Nicodemus must become understanding of the miraculous work of God to cause people to become qualified for His eternal mercy and life. Jesus is telling him that he is a naturally rebellious person in whom the Spirit of God must perform more work in order for him to grasp these concepts, and that these concepts are in the OT for any teacher of Israel to learn and communicate to the people.

⁸⁷ ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐώρακαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε – “we” – the Father and I, or for emphasis. Cf. John 21:24, “This is the disciple who is bearing witness concerning these things and who has written these things. Indeed, we know that his testimony/witness is true.” Originally, it made sense to see both Nicodemus in v. 2 using “we” to refer to himself out of respect for Jesus and Jesus using “we” here also out of respect for Nicodemus, but looking at the context more closely with its references to the Spirit of God and God, I think Jesus is referring to the Father and himself as another way to urge Nicodemus to consider exactly what he is trying to tell him about the importance of

God's Spirit's work to cause a sinful human being to become qualified for the Kingdom of God. Jesus is also admitting that Nicodemus was right in v. 2 to say that "God is with him." As a result, Jesus is pointing Nicodemus to God the Father and claiming that he is walking lockstep with him in what God knows, speaks, sees, and bears witness in the creation.

Thus, Jesus knows the truth and speaks the truth of God and from God the Father, and he sees what the Father sees, so that he is truly bearing witness to God and what God desires to reveal to the Jews. Nicodemus has verified this by admitting that he knows as a result of all that Jesus is doing that God is with him and guiding him in a special role at this very time of history. And John the Baptist will confirm that Jesus bears witness to God and to his being the Son of God by talking and doing what he has seen and heard from the Father (3:32).

Yet, Jesus also says that "you" (= the Jews) are rejecting this revelation of God's intended purposes for the Messiah and the Jews, which is in line with John's statement in chapter 1 that Jesus was not received by his own people—so that they would eventually crucify him. One would expect the entire nation of Israel to recognize their Messiah as predicted by the OT even if he is not yet leading the charge to release them from their foreign oppressors, the Romans at this moment. Yet it is only a few who are grasping this important fact, and Jesus does not trust some of them (cf. 2:24,25). And by his statements he is revealing Nicodemus' own lack of understanding of some important basic ideas about the Spirit of God and the sinfulness of man.

⁸⁸ εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια ἵπιστεύσεται – Here Jesus switches to the 1st person singular to zero in on himself as the one who brings the most important information of human history to the Jews and the world, leading to Jesus' being the very focal point of God's creation.

Jesus has been speaking of what God is doing in the present realm, including His work within people to cause them to change radically in order that they may enter into the future Kingdom of God. These "earthly things" would also include for the Jews all the information which they have been given in the Mosaic Covenant, which someone such as Nicodemus would currently believe that he is obeying properly, and yet he cannot grasp these things of which Jesus is speaking and believe them wholeheartedly. Therefore, Jesus concludes that if he starts talking about things for which he has been sent by God, "heavenly things," e.g., suffering death on the cross in order to qualify for his eternal role as king and priest, it will be even more difficult for Nicodemus to understand what he is saying. This is indicating just how far Nicodemus and the Jews are from understanding correctly the Bible.

Therefore, the "earthly things" are the old things of the OT which include the necessity of being changed inwardly by God's Spirit, while the "heavenly things" are new things which Jesus the Messiah now revealed is bringing to the attention of the Jews (and the world) with greater clarity and completeness than the OT has done. This is coherent with the next verses where Jesus highlights his own centrality to God's plans and importance for obtaining God's ultimate gift of eternal life (cf. John 1:1-5). Cf. Colossians 2:2,3 – 2 that their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God's mystery, that is, Christ Himself, 3 in whom are hidden all the treasures of wisdom and knowledge.

⁸⁹ καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου – In this verse, Jesus finally answers the implied question of Nicodemus in 3:2, "Who are you?" And his answer is, the Messiah, the Son of Man and the Son of God.

John the author uses Jesus' words to establish that Jesus, and not anyone else, first, is the one who has learned what are the biblical and eternal ideas that involve the Messiah ("Son of Man") and are therefore foundational to people becoming properly equipped intellectually and spiritually to acquire eternal life ("no one has gone up into heaven"), especially now that the Messiah has been revealed in person to the Jews (and the world). This is to say that no one has been able to approach God and the OT at the right time and with the right ability to obtain all the right information completely and correctly regarding the Messiah as Jesus has.

Thus, second, he is also "the one who has come down from heaven" and, therefore, has a clear and complete picture in his mind of exactly what is involved in his role, because he is the Son of Man, the Davidic king who is a *bona fide* member of the human race (cf. Psalm 8). John the Baptist was "sent from God" (John 1:6), but, in John's apostolic terms, he had not "come down out of heaven" in the midst of Jesus' saying also that "no one has gone up into heaven." Only Jesus as the Messiah has done so. Thus, this is another way of saying that Jesus is greater than John the Baptist. As a result, these statements by Jesus are referring to obtaining a completeness and accuracy of knowledge about him!!

The phrase "come down out of heaven" (ἐκ τοῦ οὐρανοῦ) (and "from heaven" (ἀπὸ τοῦ οὐρανοῦ) in other places) is used in the gospel of John to refer to something that God creates within the reality in which we live that is part of His central plans and purposes to make Jesus the main character in His story as the king and priest of the eternal Kingdom of God. See, for example, 3:27, "John responded and said, 'A man can receive nothing except it has been given him from heaven (ἐκ τοῦ οὐρανοῦ),' where the meaning does not have anything to do with something or someone existing with God, but with God's creating that which is central to His eternal plans and purposes. Therefore, here Jesus means that God has specifically created him in the world with the unique and special role of being not only the very icon of God, but also the king and priest of Israel and all Gentiles who embrace him for who he is. He is also the one who can speak the biblical message with a final completeness, correctness, and authority so that people can hear what is necessary to know and understand about obtaining God's eternal mercy and life through him. In other words, he is the "true light" (John 1:9) and the "light of the world" (John 8:12).

In contrast, Jesus is implying that if something is "from earth," then certainly God has created it by definition, but it either is simply not central to the story of Jesus as the Messiah, or it can even be something which demonstrates rebellion against God and His eternal plans and purposes for Jesus. Or it simply is not complete and accurate in its providing knowledge and understanding to the Jews (and other people), e.g., the Mosaic Covenant.

⁹⁰ Καὶ καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ. οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου – Numbers 21:8,9 – 8
Then the Lord said to Moses, “Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he will live.” 9 And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived.

The emphasis in God’s provision for the Israelites’ salvation from the deadly effects of the snake bites was not the lifting up of the image of the snake, but their looking at it, which then resulted in their living. Therefore, Jesus’ emphasis in mentioning this story is not to allude to his being lifted up on the cross, but to his being the focal point of salvation from eternal death for disobedient Jews (and Gentiles). Thus, when either Jesus or other people “lift him up” by proclaiming who he is as the Messiah, those who hear this message will have to “look at” him with their hearts of belief and embrace his role as king and priest in order to gain eternal life and escape God’s destructive condemnation. These are the “heavenly things” of 3:12 and which shows that Jesus, not the Mosaic Covenant for example, is central to God’s message to the Jews. They must get out of their religious mindset where they are placing so much emphasis on the Mosaic Covenant and embrace him as the emphasized element within God’s history of the Jews and the rest of mankind. Jesus is the very focal point of creation history, especially for sinful human beings.

⁹¹ ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ τ ἔχη ζωὴν αἰώνιον – This verse confirms that the “lifting up” of Jesus on the cross is not the issue, but the promotion of him as the focal point for the Jews, which will result in eternal life for those who believe what he is all about as their king and priest who offered himself to God on the cross. Thus, it is the Messiah and not any other element of the OT, e.g., the Mosaic Covenant, which is vital to embrace and “believe” in order to obtain God’s ultimate blessing of eternal life. Probably most Jews were thinking that the Messiah would lead them against their earthly enemies in order to free them from all oppression, while the Mosaic Covenant would remain the only way to receive God’s mercy, even eternally. Thus, the Mosaic Covenant would also remain at the center of a Jew’s life while he was led politically by the Messiah, who himself would affirm the central role of the Mosaic Covenant by practicing it. The new “good news” that Jesus is bringing, which is actually in the OT if one interprets it correctly, is that the Messiah becomes not only the people’s political and military leader, but also their high priest to obtain for them God’s eternal mercy and life. This is the “mystery” of which Paul writes in several places, e.g., Romans 16:25, 1 Corinthians 2:7, Ephesians 1:9, 3:3, etc. and which Hebrews so clearly teaches. Therefore, Jesus and not the Mosaic Covenant is the means to God’s mercy and life, thus relativizing the importance of the Mosaic Covenant for the Jews, especially its call to bring offerings and sacrifices to God in order to acquire His mercy.

This is the first mention of ζωὴ αἰώνιος (aionic life) in John. There are 15 others, John 3:16,36; 4:14,36; 5:24,39; 6:27,40,47,54,68; 10:28; 12:25,50; 17:2.

⁹² οὕτως γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχη ζωὴν αἰώνιον – Because of the change in language from the previous paragraphs, e.g., Son of Man to Son of God, and the language similar to chapter 1, e.g., unique Son of God, 3:16-21 are more likely editorial comments by John the author instead of a continuation of Jesus’ speaking with Nicodemus.

Better to take οὕτως as pointing forward instead of backward. It is in this way (οὕτως) that God has loved the world, by giving His Son, the Davidic King, so that those who believe in him may acquire eternal life.

This giving by the Father of Jesus as the unique Son and Davidic king constitutes God’s greatest act of love towards the Jews (and all human beings=the world). It saves people from eternal destruction and results in their obtaining eternal life by virtue of their being changed inwardly by the Spirit of God and becoming committed to the ideas involving Jesus as the Messiah, i.e., by their belief in Jesus as God’s “Son,” the Messiah. It also provides people with an eternal king and the best teacher of life in all human history.

Jesus is the unique Son of God because he is the icon of God on earth, morally perfect, the permanent king of Israel, and he fulfills his role by offering himself in death to be raised from the dead and thus qualify for his eternal role as king and priest. No other descendant of David as the king of Israel and Son of God had these qualities and characteristics. This is all part of God’s “giving” of the Son to the world.

“Only begotten” comes from Jerome’s translation, the Vulgate—unigenitum (from genero = to give birth, produce) for μονογενῆ, as though the Greek word comes from γεννάω = give birth instead of γενεα = kind. John is talking about one of a kind, not the only one who was birthed. Jesus is the one of a kind Son of God because he is permanent and the very icon of God in human history, while also being a descendant of David.

⁹³ οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν τ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον. ἀλλ’ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ – It is not that God wants Jesus to work and seek actively to condemn the world so that people are destroyed by Him. Instead, God wants Jesus’ primary purpose to be to go to the cross as a loving Savior and provide eternal forgiveness from Him for sinners who deserve His condemnation and destruction instead.

Certainly, at the resurrections Jesus will judge and participate in both the salvation of believers and the condemnation of unbelievers. But at the present moment Jesus responsibility is to save the world from sin through his death on the cross.

⁹⁴ ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται ὁ ὅδε μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ – Belief in Jesus’ role as Savior is what God is seeking for sinners. By their belief, they will escape His eternal condemnation and destruction. In contrast, the person who rejects Jesus as their king and priest does not need Jesus to seek to condemn him. Assuming he remains steadfast in his refusal to believe in Jesus, he has basically condemned himself before God as his Judge.

Again, the key is to recognize Jesus’ uniqueness as one of many Sons of God who have been kings of Israel since David and in the line of David, because Jesus is actually the very focal point of human history as the permanent and eternal Son of God who

will rule over the Kingdom of God and the new creation. The cosmos has been brought into existence by God in light of Jesus (cf. John 1:10).

⁹⁵ αὕτη δὲ ἐστὶν ἡ κρίσις ὅτι ὁ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα – John now goes on to discuss the basis for God’s judging and condemning a sinful human being. “Light” = the source of understanding the most important information about the nature of reality (cf. John 1:4,9 – understanding Jesus is to understand the central feature of life, indeed eternal life, of the story which God is telling according to His plan). This source is Jesus as the Messiah, king, and priest. “Darkness” = chasing and being dedicated to other ideas that either are not as important as those regarding Jesus or are simply false—all for the purpose of avoiding dealing with God and the ideas pertaining to Jesus as the Messiah. Thus, darkness is an orientation towards God that is evil, while light is not only Jesus himself, but an orientation in sinners who are committed to God inwardly and to obeying His moral requirements.

Indeed, in their natural moral state, human beings love and are committed to immorality and disobeying God, i.e., to darkness. As a result, people naturally pursue ignoring God and living contrary to His moral commandments, which include submitting to and worshiping Him.

⁹⁶ πᾶς γὰρ ὁ φάτορα πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ – The word “hate” here and throughout the rest of John’s gospel seems to mean “to have a strong aversion to and distaste for something.” It is to say of something, “I do not like or want to be associated with _____.” Cf. John 7:7; 12:25; 15:18,19,23,24,25; 17:14.

Jesus is saying that people who have a strong aversion to God and therefore are existentially committed to ignoring Him and disobeying Him refuse to acknowledge the truth that Jesus brings of their sinfulness and need for repentance and God’s eternal forgiveness in order to gain eternal life. Thus they avoid the “light” of Jesus’ truth about their sinfulness so that they do not have to admit that they are evil and in such desperate need of God’s mercy. It is as though they think that ignorance is bliss, when it actually will result in God’s condemnation and eternal destruction.

⁹⁷ ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα – In contrast to those who reject Jesus and want to hide their evil by not facing into it, to be born of the Spirit is to perform actions that begin with God’s intentions to cause this person to be attracted to the ideas about how to gain eternal life and mercy through the Jewish Messiah, Jesus of Nazareth. Thus, this person practices what is good, even his repentance in the face of his unrighteousness and unrighteous actions, in order to demonstrate his attraction to the truth of biblical wisdom that is centered in the ideas related to the Messiah. God is the basic context/cause in which he does all his actions, whether good or evil, so that his commitment to God and to goodness may be seen through his repentance and pursuit of goodness.

And we notice that John explicitly contrasts truth with evil and not goodness with evil. Thus, both truth and goodness are the same, just as evil and falsehood are the same.

⁹⁸ Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβεν μετ’ αὐτῶν καὶ ἐβάπτισεν – After being in Jerusalem, Jesus and his disciples left and went out into the Judean region surrounding the city where there was water to baptize people. Thus, they picked up on John’s practice, which he probably initiated, and were calling people to repentance before God and water baptism as an outward demonstration of their inner repentance. Based upon the amount of available water in that region, they probably were down at the Jordan River as John had been.

⁹⁹ ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ. καὶ παρεγίνοντο καὶ ἐβαπτίζοντο – Aion is probably just south of Beth-Shan and south of the Sea of Galilee. So it is north of Jerusalem and Judea and therefore north of where Jesus was with his disciples.

¹⁰⁰ οὐπὼ γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης – Eventually Herod Antipas would put John the Baptist in prison for his complaining about Herod’s taking his brother’s wife from him (cf. Matthew 4:12; 14:1-12).

Notice that John never describes the story of John the Baptist’s imprisonment and death, further attesting to the assumption that this author wants to avoid events in the other gospels and provide a history of Jesus that is different in content but still as true as the others.

¹⁰¹ Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου [Ἰουδαίων] περὶ καθαρισμοῦ – The textual variant “Jews” makes more sense, probably in conjunction with the Pharisees mentioned in 4:1, to the effect that this was the usual group who kept tabs on Jesus and also on John the Baptist as they were attracting people away from the Sanhedrin in Jerusalem.

Cf. John 2:6; cf. Leviticus 8:15, “Next Moses slaughtered it and took the blood and with his finger put some of it around on the horns of the altar, and purified the altar (וַיִּזְרֹק מִדָּמָהּ עַל הַזֹּחֶלֶת וַיְקַדְּשׁ אֶת הַמִּזְבֵּחַ) (καὶ ἐκαθάρισεν τὸ θυσιαστήριον). Then he poured out the rest of the blood at the base of the altar and consecrated it, to make atonement for it.” Thus, cleansing or purification involves making something acceptable to God for its proper use by Him and His people for His special purposes. For the Jews of Jesus’ day, it had become an outward ritual as part of the way they ensured they were pleasing to God in line with the rest of the Mosaic Covenant. cf. Leviticus 16:30, “for it is on this day that atonement shall be made for you to cleanse you (וַיִּקְרָא מֹשֶׁה אֶל הָעָם וַיֹּאמֶר אֲלֵיהֶם הַיּוֹם הַזֶּה יִסְכַּח אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם) (καθαρίσαι ὑμᾶς ἀπὸ πασῶν τῶν ἁμαρτιῶν ὑμῶν ἔναντι κυρίου); you will be clean from all your sins before the LORD (וְהָיִיתֶם כְּלֵי לִפְנֵי יְהוָה) (καὶ καθαρισθήσεσθε).” Interesting that the LXX connects “from all your sins...Lord” to the first verb and not the second, while the NAS95 does the opposite.

cf. Numbers 8:7, “Thus you shall do to them, for their cleansing (וַיִּזְרֹק מִדָּמָהּ) (τὸν ἀγνισμὸν αὐτῶν): sprinkle purifying water on them (וְהָיִיתֶם כְּלֵי) (ὑδὼρ ἀγνισμοῦ), and let them use a razor over their whole body and wash their clothes, and they will be clean (וְהָיִיתֶם כְּלֵי) (καὶ καθαροὶ ἔσονται).” Regarding the setting apart of the Levites as priests.

So cleansing or purification by blood, by sacrifice, and by water are mentioned in the OT referring to something or someone

unclean ritually, unclean morally, and unclean in regard to a person's role within the Mosaic Covenant respectively and all these become suitable for proper use in connection with God. The Mosaic Covenant also implies an indoor ceremony. This purification or cleansing (=forgiveness and making oneself acceptable to God in OT terms) in this discussion between John's disciples and the Jew (or some Jews) must have something to do with baptism as an exterior washing by water of a person's body and with who is performing it as demonstrated by what John's disciples say to him in the next verse. Probably the Jew was saying, "Because your teacher bore witness to this other man as the Messiah, only his baptism can make a person clean before God," while of course John's disciples would beg to differ, because they were being loyal to him as a true prophet of God. There was also probably the fact that John the Baptist had taken the purification ceremony outside to the River Jordan while the Jews always performed their personal ceremonies in a *miqveh* inside (which may not have existed before the first century B.C.). But in the course of the conversation, it came up that Jesus was baptizing more people than John (cf. 4:1 also). There is always the interesting question why John did not encourage his disciples to leave him and follow Jesus directly, but perhaps this was God's way of supporting John in his continued service to Him of promoting the whole idea of baptism in water for the repentance of sins which he started and would continue until he was imprisoned. This seems to be born out by the conversation between John and his disciples.

¹⁰² καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ· ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν – Interesting that even after John has pointed out that Jesus is the Messiah, some of his disciples remain with him rather than switching over to following Jesus around. And John does not seem to discourage them from continuing with him. And, indeed, they are now wondering about the legitimacy of what John is doing and what they are doing since Jesus is gathering a following as demonstrated by the fact that people are coming to him to be baptized. This also must have been what the debate between John's disciples and the Jews was about. Whose baptism really provides "purity" and "cleansing" from sin, John's or Jesus' and his disciples', especially because John had claimed that Jesus is the Messiah and Son of God? Should not John stop what he is doing and turn all the baptism over to Jesus and his disciples? And what about the *miqveh* in comparison to John's (and Jesus') baptism?

But if a person understands the importance of a changed and proper heart or inwardness before God, then who is doing the baptism does not matter and where it is done does not either. What matters is a heart of genuine and authentic belief and obedience.

¹⁰³ Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· οὐ δύναται ἄνθρωπος λαμβάνειν· οὐδὲ ἐν' ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ – This seems to be John the Baptist's way of saying that the legitimacy of what he and his disciples are doing comes from the fact that God did genuinely call him to baptize and bear witness to Jesus' messiahship. In addition, he is saying that Jesus' baptizing is certainly not out of line if God has called him to do so, and it is obvious that because he is the Messiah, God has called him to baptize. Otherwise, he would not be doing so. Thus, their roles and the number of people they baptize have been given them by God, which also implies that "purification" occurs not on the basis of who performs a repentant person's baptism but on the basis of what God is doing inside the person through His Spirit that affects his response to Jesus as the Messiah (cf. 3:1-15). Another implication is that all of us who are chosen to be set apart in this world by the inward work of the Spirit of God who changes our hearts and makes us committed to God, Jesus, and the things of God are given our roles within this world by God—just as Jesus and John the Baptist were given their roles. One difference may be that John as a true prophet and Jesus as the Messiah received the information of exactly what their roles were from God in a manner that was much clearer and obvious than the rest of us do. Although, there are certainly moments when we can say that what we are experiencing is something where it sure seems as though God has arranged a "supernatural" event of the Spirit of God, e.g., when we meet someone unexpectedly and our encounter with them results in authentic growth and spiritual benefit with respect to their and/or our belief, knowledge, and understanding of God.

¹⁰⁴ αὐτοὶ ὑμεῖς ὅμοι μαρτυρεῖτε ὅτι εἶπον ᾧ ὅτι οὐκ εἰμι ὁ ἐγὼ ὁ χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμι ἔμπροσθεν ἐκείνου – cf. John 1:19,20, "1:19 Indeed, this is the witness of John. When the Jews of Jerusalem sent to him priests and Levites, they asked him, "Who are you?" 1:20 He was honest and did not deny. Thus, he was honest, "I am not the Messiah." Even John's disciples can and should attest to the fact that he has said that he is not the Messiah and that Jesus is. Therefore, it stands to reason that Jesus is greater than John, and therefore Jesus' baptism process is just as legitimate if not more so than John's—even if John started the actual practice. All John has done is preceded Jesus in time, but not in status while their roles look very similar for the moment. But this will change dramatically when John is thrown into prison by Herod—as John the author has implied in 3:24. It will also change dramatically when Jesus is crucified on a cross.

¹⁰⁵ ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἢ ἐμὴ πεπλήρωται – People of authentic belief (the bride) genuinely belong to Jesus (the groom), while John (the friend of the groom) watches Jesus draw people of belief to himself and away from him. This is only theologically natural not only of John but of everyone else who is properly associated with Jesus through authentic belief. Even our desire is that people believe in and follow Jesus through us, so that we are clearly insignificant in comparison to Jesus in people's lives.

So while Jesus' role and John's role look very similar for the moment because both are drawing people to themselves to be baptized, nevertheless John expresses great humility by saying that he knows that Jesus' role ultimately is greater than his so that he is willing to let this be the case.

The background to the analogy is that the friend (the "best man" more than likely) of the bridegroom is waiting for his procession from his house to his bride's to get her and take her to the wedding ceremony. The friend rejoices when he hears the

bridegroom's voice because it means that he is on his way to complete the process of leading his bride to the ceremony and completing the marriage.

¹⁰⁶ ἐκείνον δεῖ αὐξάνειν. ἐμὲ δὲ ἐλαττοῦσθαι – John completely acknowledges the superior status and role of Jesus as the Messiah, and he has no problem with it. Instead, he rejoices in who Jesus is, even (and perhaps especially) while it means that Jesus is greater in God's eyes than he is. Yes, John has enjoyed a lot of popularity until Jesus arrived on the scene and was declared by him (and by God – cf. Matthew, Mark, and Luke who describe God's voice out of heaven which identifies Jesus as His Son) to be the Son of God and Messiah. But John is perfectly willing to recede into the background so that Jesus may take center stage in Israel (and the world). But little does John know that God's plans for him are to recede through first be imprisoned by Herod and then executed by him (cf. Matthew 14:1-12).

¹⁰⁷ Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος [ἐπάνω πάντων ἐστίν] – It seems more likely that vs. 31-36 are expressions of John the author's ideas, not those of John the Baptist. The language is more like the author's, e.g., John 3:16-21.

Notice that ἄνωθεν is the same word Jesus used in 3:3 to refer to being born “again and from above.” Here it clearly means “from above” in contrast to ἐκ τῆς γῆς = from the earth.

To “come from above” must = to “come from heaven” (cf. 3:13). Two options for to “come from the earth” and “speak from the earth.” First option, it is not necessarily a bad thing if this refers to John the Baptist, who is simply less in status than Jesus and has a less important role in human and Jewish history than that of the Messiah, while also John the Baptist speaks mainly from the scriptures in contrast to Jesus' speaking from what the Father tells him directly to instruct others. Second option, it refers to anyone who does not receive Jesus' witness (3:32) and does not receive eternal life (3:36). Assuming the last part of v. 31 is included in the Greek text and repeats the statement, “He who comes from heaven is above everyone,” then John the author is emphasizing the extremely high role and status of Jesus in comparison to anyone else, whether or not they embrace him as the Messiah. Therefore, option #1 above is correct. In addition, while even John the Baptist is in a sense “from heaven” because God has sent him (cf. 1:6: 6:32), nevertheless he is not as “from heaven” as Jesus who is the Messiah, especially because God the Father is not communicating with him directly as he is with Jesus.

Other statements by John the author in this paragraph bear out the idea that the contrast does involve people who do not receive Jesus' witness (3:32) and who do not obey the Son (3:36), but does not involve them exclusively. Therefore, John's point is to highlight the importance of embracing Jesus as the Messiah and the Son of God in order to gain eternal life and avoid God's wrath and condemnation (cf. 3:18ff.).

Again, Jesus has the highest status and role of all human beings as the Messiah of the Jews and future ruler of the creation as God's proxy and high priest of sinners who enjoy genuine belief in Jesus through the inward work of the Spirit of God.

¹⁰⁸ ὁ ἐώρακεν καὶ ἤκουσεν· οὗτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει – John is stating that Jesus as the Messiah and the one who has come from above, i.e., by God to have the greatest status of all human beings and to present teaching that comes directly from God and not just from the OT scriptures, thus demonstrating through his words and actions what God has revealed to him. This should lead to everyone's appreciating the fresh truth that Jesus presents in order to embrace it and follow it.

However, in comparison to how all of Israel ought to be responding to him, it is as though no one really believes this fact that he is bearing witness to his role as the Messiah. Certainly, there are some who are embracing Jesus as the Son of God, like John the Baptist for example, but everyone ought to be doing so. And yet they are not, which is in line with the outcome of Jesus' role during his first coming, i.e., to be executed by the Romans and Jews.

cf. John 1:11, “He came to his own people, and his own people did not embrace him,” when from a human standpoint they absolutely should have.

¹⁰⁹ ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἔσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν – If a person genuinely accepts what Jesus is saying and doing as evidence to the effect that he is the Messiah, then this same person is concluding that God is the one, true God who speaks the truth about Himself through the Messiah (cf. 3:34). This is obviously an important, if not the most important, element of any person's belief system—that He believes that God exists and speaks the truth through Jesus the Messiah in a clearer and more detailed way than the OT, so that then he is willing to become Jesus' disciple and learn and obey his instructions.

¹¹⁰ ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν ‘τὸ πνεῦμα’ – John the author declares that all that Jesus says is legitimate evidence for his messiahship are the very words which God has given him to speak, and his doing so is caused by the Spirit of God who is abundantly present in Jesus. The Spirit has produced a measure of clarity and accuracy in Jesus' speaking that is unlike that of any other human beings. In other words, God is so closely and intimately working in Jesus that it is guaranteed that Jesus speaks what God wants him to say at every moment in order to bear witness to his status and role as the greatest person in human history, indeed the Messiah.

If God gives His Spirit to sinful human beings (like Nicodemus) so that they become “born from above” in order to obtain eternal life, then His Spirit is working just that much more in Jesus as the unique human being who has the role of the Jewish Messiah and High Priest, who always speaks the truth and is morally perfect.

¹¹¹ ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ – This is John the author's standard message about Jesus. In order to bolster his point in this paragraph, he states categorically that God loves Jesus as the Son of God so much that He has given to Jesus “all” (Gk. “all things,” πάντα) which in this context would be those who are slated by God to receive eternal life as John the Baptist goes on to comment in the next verse.

Otherwise, it would be in line with the ANE idea of the Son of the primary god of a nation, who as the king of that nation rules over the god's property with a level of authority just underneath that of the god himself, to interpret the “all” as either all people,

both believers and non-believers, or all the creation. Therefore, John would be saying that no one on earth has more authority than Jesus over either people or things than Jesus, which would also be in line with the Davidic Covenant of 2 Samuel 7 (cf. Psalm 2,8,45,89).

But I think it makes more sense that John the author is highlighting the importance of genuine belief in order to gain eternal life. Thus, interpreting the “all” as all believers is more coherent. Cf. John 6:39,40, 6:39 “This is the desire of Him who sent me, that all whom He gives to me, I will lose none of them. Instead, I will raise them up on the last day. 6:40 This is the desire of my Father, that everyone who sees the Son and believes in him has eternal life, and I will raise him up on the last day.” Also cf. John 10:27-30, 10:27 “My sheep listen to my voice, and I know them, and they follow me. 10:28 In addition, I give them eternal life, and they never encounter destruction into the age. Plus, no one will yank them out of my hand. 10:29 My Father, who has given them to me, is greater than everyone, and no one is able to yank them out of my Father’s hand. 10:30 I and the Father are one.”

¹¹² ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ ὃδὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωήν, ἀλλ’ ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ’ αὐτόν – Now John the Baptist states explicitly that Jesus is the very means to God’s promise of eternal life through belief in him as God’s proxy, while the converse, rejecting Jesus as God’s proxy and not becoming an ardent follower of him and his instructions for life is to miss out on eternal life and incur God’s wrath (and destruction) instead (cf. 3:15-17).

Thus, five things that John emphasizes in this paragraph in response to his disciples’ question regarding Jesus—1) Jesus’ status and role is the greatest of all person’s on earth in human history, 2) God speaks and acts through Jesus so that Jesus is always perfectly bearing witness to God, 3) Anyone who genuinely acknowledges that Jesus is perfectly bearing witness to God has also concluded that God is the one true God who invisibly and powerfully is working in Jesus to accomplish His plans and purposes, 4) God is fulfilling His Davidic Covenant through Jesus as the ultimate Son of God in the chain of David’s descendants as either actual or possible kings of Israel, and 5) God’s promise of the blessing of eternal life (that He gave to Abraham in Genesis 12:1-3), comes to those who believe that Jesus is God’s Son and proxy on earth who will accordingly embrace all authentic believers.

¹¹³ Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ὣς Ἰωάννης – John the Baptist was probably already attracting a lot of negative reaction from the ruling elite of the Jews because he was becoming so popular and drawing people away from them. All the more Jesus would elicit a negative response as his popularity grew beyond John’s. And for the time being, because it was not the time for him to experience the full brunt of the rulers’ anger and be crucified, he left the center of Judaism, Jerusalem and its surrounding area, and headed back up north to Galilee.

¹¹⁴ καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ’ οἱ μαθηταὶ αὐτοῦ – This is a comment by an eyewitness of these events. Was it beneath Jesus’ dignity to do something so menial as baptize people with water, or is John implying that he was spending his time speaking to the people and perhaps even performing miracles to indicate his messiahship? Something like the latter seems more likely.

¹¹⁵ ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν ὁπάλιν εἰς τὴν Γαλιλαίαν – Concerned about opposition from the Pharisees and not yet ready to deal with the fullness of it, Jesus left the Jerusalem area and went north to Galilee. If they sent a delegation to John asking him whether or not he was the Messiah, Elijah, or the prophet, certainly they were going to do the same to him (cf. 1:24-27).

¹¹⁶ ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας – This sounds more like a theological necessity, that God was directing him through the region of the Samaritans in order for some of them to become believers at this time. Thus, as the Messiah and a prophet of God, Jesus is being directed by God even more closely than any other prophets had been. Although the regular route between Jerusalem and Galilee was along the Jordan River in order to avoid Samaria, this time it became necessary at God’s command for Jesus to travel straight north through the land of Samaria. The reason? In order to encounter the woman at the well and teach his disciples an important lesson about interacting with the socially and religiously unacceptable.

Anchor Bible Dictionary – שַׁמְרִי in 2 Kings 17:29 – [Certainly appears to come from the Hebrew for guard, watch, observe, *shamar*, in which case maybe these people believed that they were the true keepers of the Mosaic Covenant in contrast to the southern Jews who had distorted it.] Two possibilities for origin of the Samaritans. 1) Josephus claims they are colonists brought into the region by the Assyrians after their invasion and destruction of the northern Kingdom of Israel in the 8th century B.C. This includes their coming from Cuthah and their eventually being instructed by an Israelite priest from Assyria after they complained of a proliferation of lions in the area (cf. 2 Kings 17:25-26); 2) The Samaritans themselves insist they were originally members of the Jewish tribes of Ephraim and Manasseh, who read Mt. Gerizim (at the foot of which is the modern city of Nablus) for Mt. Ebal in Deuteronomy 27:4 where Moses order the Israelites to set up stones after they crossed the Jordan River into the land of Israel, thus claiming that Mt. Gerizim is the proper place to worship God instead of Jerusalem, obviously bringing them into conflict with the Jews who claim Jerusalem as God’s place of dwelling and worship. Their word for the Messiah is *Taheb*, meaning Restorer and will model himself after Moses on the basis of Deuteronomy 18:18.

¹¹⁷ Ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἐδωκεν Ἰακώβ ὁ[τῷ] Ἰωσήφ τῷ υἱῷ αὐτοῦ –

cf. **Gen. 23:17** So Ephron’s field, which was in Machpelah, which faced Mamre, the field and cave which was in it, and all the trees which were in the field, that were within all the confines of its border, were deeded over **Gen. 23:18** to Abraham for a possession in the presence of the sons of Heth, before all who went in at the gate of his city. **Gen. 23:19** After this, Abraham buried Sarah his wife in the cave of the field at Machpelah facing Mamre (that is, Hebron) in the land of Canaan. **Gen. 23:20** So the field and the cave that is in it, were deeded over to Abraham for a burial site by the sons of Heth.

cf. **Gen. 25:8** Abraham breathed his last and died in a ripe old age, an old man and satisfied *with life*; and he was gathered to his people. **Gen. 25:9** Then his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar

the Hittite, facing Mamre, **Gen. 25:10** the field which Abraham purchased from the sons of Heth; there Abraham was buried with Sarah his wife.

cf. **Gen. 49:29** Then [Jacob] charged them and said to them, “I am about to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, **Gen. 49:30** in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought along with the field from Ephron the Hittite for a burial site. **Gen. 49:31** “There they buried Abraham and his wife Sarah, there they buried Isaac and his wife Rebekah, and there I buried Leah — **Gen. 49:32** the field and the cave that is in it, purchased from the sons of Heth.”

cf. **Gen. 33:18** Now Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram, and camped before the city. **Gen. 33:19** He bought the piece of land where he had pitched his tent from the hand of the sons of Hamor, Shechem’s father, for one hundred pieces of money. **Gen. 33:20** Then he erected there an altar and called it El-Elohe-Israel.

cf. **Gen. 35:28** Now the days of Isaac were one hundred and eighty years. **Gen. 35:29** Isaac breathed his last and died and was gathered to his people, an old man of ripe age; and his sons Esau and Jacob buried him. [But we don’t know where.]

cf. **Gen. 50:24** Joseph said to his brothers, “I am about to die, but God will surely take care of you and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob.” **Gen. 50:25** Then Joseph made the sons of Israel swear, saying, “God will surely take care of you, and you shall carry my bones up from here.” **Gen. 50:26** So Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt.

cf. **Ex. 13:19** Moses took the bones of Joseph with him, for he had made the sons of Israel solemnly swear, saying, “God will surely take care of you, and you shall carry my bones from here with you.

cf. **Josh. 24:32** Now they buried the bones of Joseph, which the sons of Israel brought up from Egypt, at Shechem, in the piece of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of money; and they became the inheritance of Joseph’s sons.

cf. **Heb. 11:22** By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.

Both Abraham and Jacob had believed in God’s promise of the whole land of Canaan to Abraham’s descendants by purchasing land within it where they were to be buried. Thus, the burying of Joseph’s bones on the land which Jacob had purchased within the boundaries of the whole land which God promised to Abraham, Isaac, and Jacob (cf. Genesis 15) indicates that the people of Israel have finally taken over the land, even if not all of them have obtained changed and sanctified hearts yet. But Joseph was anticipating this along with the resurrection from the dead of authentic believers when he requested that he be buried in the promised land.

Therefore, John the author is reminding his readers that Samaria is part of Israel proper, the land which God originally promised to Abraham in Genesis 12-22. As a result, Jesus is walking through land which he will eventually rule when the Kingdom of Israel comes about at his second coming.

¹¹⁸ ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ ὥρα ἦν ὥς ἔκτε — Nice human touch by John the author. Jesus is clearly displaying his humanity and sits down at the well about noon. Jacob’s well is located at the foot of Mt. Gerizim, which was the center of the Samaritan’s worship of God.

¹¹⁹ Ἔρχεται ἡ γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· δός μοι πεῖν — Nothing unusual here except that Jesus, a Jew, is conversing with a Samaritan woman (cf. 4:9).

¹²⁰ οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσιν — So Jesus is all alone with this woman at the well.

¹²¹ λέγει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμαρίτις· ὥς σὺ Ἰουδαῖος ὢν παρ’ ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὕσης; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις. — See above. Because Samaritans were considered at the most half-breed Jews and, therefore, not fully under either the Abrahamic Covenant or Mosaic Covenant, Jews considered them outcasts. And as the woman implies, it is not just that she is a Samaritan that is unusual for Jesus to be speaking with her, but that she is a woman, and especially they are carrying on their conversation alone.

¹²² ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι· δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν — The gift of God is most likely eternal life that comes through the Spirit’s work within a person to change their heart and cause them to recognize the value of the Messiah for their acquiring God’s forgiveness for the sins. As John the Baptist had said, Jesus is the Lamb of God who takes away the sins of the world. It is all this that Jesus is suggesting that the woman needs to understand. Then she would also understand who he is, the Messiah, who is speaking with her, and the “drink” that she would ask him for is the living water of the Spirit of God inside her that leads to eternal life (v. 14). The water is living because God Himself is life personified and will be causing her to move towards eternal life with His presence within her through His Spirit (cf. 4:14).

Very simply, water is necessary for physical life. Changed inwardness by the Spirit of God is necessary for eternal life, as Jesus explained to Nicodemus in chapter 3.

¹²³ Λέγει αὐτῇ ἡ γυνὴ· κύριε, οὐτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν — The woman clearly does not understand what Jesus is suggesting she should do and is thinking strictly of the physical water of the well.

¹²⁴ μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ — Acknowledging her [partial?] Jewish roots and the significance of Jacob, i.e., “our father,” the one who is the source of even her lineage [to a degree?], the woman wonders if something more significant is going on with Jesus, because he

has just challenged her to understand the gift of God and who it is who is speaking with her (v. 10). Jacob just gave them a plain water well. Jesus is claiming to be someone greater and is seems to be talking about providing her with something greater, even if she misunderstood the exact nature of this “living water” which he can give her (v. 11).

¹²⁵ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν – Physical water satisfies physical thirst for only a while.

¹²⁶ ὃς δ' ἂν πίνη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ ἡμεῖς δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον – Simple principle. If a person has water, he has life. If he has “in him” a “spring of water” through Jesus and from the Father, he has as the future promise of aionic life, a shalom existence in the eternal realm. Thus, the Spirit of God creates a kind of “living” within sinful human beings that moves them towards the culmination of their existences which will be eternal life in the Kingdom of God, first the millennial kingdom and then the eternal realm of the new creation (cf. chapter 3).

¹²⁷ Λέγει πρὸς αὐτὸν ἡ γυνὴ· κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχουμαι ἐνθάδε ἀντλεῖν – The woman is still thinking of physical water and missing the point about the “gift of God” (4:10).

¹²⁸ λέγει αὐτῷ ἡ γυνὴ· κύριε, θεωρῶ ὅτι προφήτης εἶ σύ – The purpose of this request by Jesus for her to bring her husband to him appears in v. 19 where she recognizes that he is a spokesman on behalf of God. Notice “prophet” (προφήτης) here does not mean predictor of the future. Instead, it is simply explainer of the present reality that includes information that has not been revealed to the prophet by anyone on earth but by God alone. Therefore, Jesus got this information from the Father, who is leading him into a conversation with not only this woman now, but also later with her friends in the city of Suchar.

¹²⁹ ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· αὐτῷ· οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω – Here Jesus is demonstrating that his knowledge of her life is coming from God the Father for the purposes of carrying on this conversation. Jesus knows that she has no current husband.

¹³⁰ πέντε γὰρ ἄνδρας ἔσχες καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἡ ἀληθεὶς εἴρηκας – Such intimate information can come only from God the Father by divine revelation, but at least she is speaking the truth, which Jesus firmly acknowledges and in a sense applauds, while also pointing out her sin. This is in line with John the author’s comments at the end of chapter 3 regarding Jesus’ hearing and speaking the truth directly from God so that everyone should believe him, while unfortunately most of Israel does not.

Five “husbands” or five “men”? Husbands can make sense if they all left her for immoral reasons, because she was sleeping around and being completely unfaithful, never intending to be married to them really. This sixth man she is not even planning on marrying in order to avoid the hassle of divorce. It took her five times to learn this lesson. Or she simply has been an adulteress, never having married but always having affairs and continuing to do so. Maybe this makes more sense.

¹³¹ Λέγει αὐτῷ ἡ γυνὴ· κύριε, θεωρῶ ὅτι προφήτης εἶ σύ – Thus she recognizes that this stranger could have obtained this information about her only by direct revelation from God. Here is a place closer to which Jesus wanted the woman to reach in their conversation. She may not understand yet that he is the Messiah, but, by calling him a prophet, she at least implicitly acknowledges God and that He is more in touch with Jesus by providing him with this information than He is with most people. Interestingly enough, this is the only miracle that John records that Jesus performed among the Samaritans, and, yet, they believe his message and in him as the Messiah much more readily than the Jews. But this makes sense in the light of Isaiah 6 and 53:1 as John quotes in John 12:37-41. In other words, God’s intention was to harden the hearts and blind the eyes and stop up the ears of the Jews of Jesus’ day so that he would be rejected by them and suffer their anger on the cross in order to fulfill his role as offering and priest, i.e., crucified Messiah. Thus it is God who opens people’s hearts and minds to the truth of Jesus as the Messiah if and when He desires according to His eternal plans and purposes.

¹³² οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ – By saying that her people’s (the Samaritans’) ancestors worshiped at “this mountain,” the woman is acknowledging the requirement for her people and herself of following the Mosaic Covenant as indicated in Deuteronomy 27,28 when Moses had some of the tribes entering into the land of Canaan stand on Mt. Gerizim to repeat the blessings that come from obeying the covenant and had the other tribes stand on Mt. Ebal across from it to repeat the curses that come from disobeying it. As a result, there was as controversy between the Samaritans and Jews as to the better place to worship God. Was it at Mt. Gerizim/Mt. Ebal according to the Samaritans or at Jerusalem where Solomon built the temple according to the Jews? This is helping to make more sense of the Samaritans’ being Jews from the northern tribes of Israel who consider themselves pure Israel in contrast to the Jews of the southern kingdom.

Then, by using the plural “you say,” the woman refers to the (southern) Jews who consider the proper place to worship God as Jerusalem, which makes sense in the light of the Davidic Covenant and Solomon’s being required by God to build the temple there.

Is she pointing out an ongoing argument between Samaritans and Jews about the proper place of worshiping Yahweh? If so, why? One commentary declares that she is embarrassed by Jesus’ knowledge of her spousal life and changes the subject to avoid having to pursue this line of conversation. But, maybe, because she recognizes that he is speaking on behalf of God, she is generally interested in what he has to say about where and how to worship God properly because she is in the process of acquiring genuine faith. Or a little of both.

¹³³ λέγει αὐτῇ ὁ Ἰησοῦς· πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ – Some carefully chosen words here by Jesus. First, “believe,” i.e., yes, I am a prophet, and it is vital that you take what I say very seriously. Second, “an hour is coming,” i.e., after Jesus qualifies to be everyone’s priest through his death as an offering to God, when the Mosaic Covenant is hugely relativized and eclipsed as it really already is when it comes to

how even Jews should be seeking to obtain God's mercy—not through the animal sacrifices, but through that of the priest according to the order of Melchizedek (Psalm 110:4), thus making God's mercy something completely disconnected from a visible, physical location or place. This will be true even in the millennial kingdom where the Mosaic Covenant is still playing second fiddle to the New Covenant and Jesus as eternal priest. It is not that the place of worship has no significance at all as the Mosaic Covenant prescribes, but that the physical location is nothing in comparison to a person's heart condition. Third, it is the "Father" who is worshiped, i.e., Jesus' Father, because he is the Davidic king. Fourth, Jesus uses the plural "you" and therefore is referring to her ethnic group, the Samaritans, who, once they grasp the significance of him as a crucified Messiah and priest, will also understand the relativized nature of the place of Mt. Gerizim and even Jerusalem for worshiping God. In the light of Jesus' role as king and priest, a person can worship God wherever his heart is located, because it is the inner work of the Spirit of God and the resultant belief and pursuit of moral obedience with repentance that is important to God (cf. vs. 23,24).

¹³⁴ ὅμεις προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνούμεν ὃ οἴδαμεν. ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν – Jesus is telling the Samaritan woman that she does not understand God correctly, and that proper understanding of Him can be found among the Jews, especially one particular Jew—him!!! Jesus certainly cannot be referring to the present Jewish leadership, who demonstrate their misunderstanding of God by rejecting him, but to him as the one Jew who brings salvation to everyone. Therefore, any controversy that might exist between the Samaritans and the Jews as to where it is best to worship God ends at him.

¹³⁵ ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνῆται προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· ὁ πατήρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν. – Jesus is not abolishing the Mosaic Covenant and Jerusalem as an important place with respect to God through its temple.

Option 1 – He is saying that it is the Spirit of God and the truth that He causes a person to understand and embrace about Jesus as the Messiah for belief and living that constitute authentic worship of God. Thus, to worship *in* the Spirit and truth is in association with them inwardly as that which makes for an authentic worshiper of God. Indeed, God is looking for people who are willing (through His Spirit) to worship Him by this means as opposed to focusing on a place and its rituals, liturgy, and culture.

Option 2 – He is saying that genuine worshipers of God do so from inwardness, in their "spirit" which is oriented towards the truth of him as the Messiah.

Either way, it is the intangible and invisible aspect of human beings deep within them where the origin of authentic worship of God is to be found.

And God is not looking for people who scrupulously follow the Mosaic Covenant with precise outward actions at either Mt. Gerizim or Jerusalem. He is looking for people with a deep-seated commitment to the truth that Jesus is the Messiah because of their proper inward orientation. And this, as implied, in the midst of regular life regardless of the opportunities or not to carry out any sort of outward religion that appears to be biblical.

¹³⁶ πνεῦμα ὁ θεός, καὶ τοὺς προσκυνούντας αὐτόν ἐν πνεύματι 'καὶ ἀληθείᾳ' ὅδε προσκυνεῖν –

Option 1 – In line with Option 1 above, to emphasize the point that it is God who produces authentic worshipers of Himself, Jesus clarifies that the Spirit of which he is speaking is the Spirit of God, the invisible work of God in the inner being of people to the effect that they understand, believe, obey, and worship in the manner that God is seeking and requires in order for them to obtain His gift of eternal life through Jesus the Messiah. This is the same thing that Jesus said to Nicodemus in chapter 3.

Option 2 – In line with Option 2 above, to indicate that God is invisible and intangible so that those who are genuine worshipers of God must match this element of his nature within them where that which is invisible and intangible takes place.

¹³⁷ λέγει αὐτῇ ἡ γυνὴ· οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ὅτι πάντα – The woman is obviously impressed with not only what Jesus is saying to her but also the manner of authority with which he is saying it. Thus, there is an implied question in her statement here, "Are you the Messiah?" where she may be drawing on Deuteronomy 18:15-22. He has said a lot to her that sounds like "all things." Or she could be saying that she is going to wait for the Messiah to present the truth about worshiping God to her, but thank you very much Jesus for what you have said to me. It seems more like the former, especially in the light of what Jesus declared in 4:10 and her response in 4:19 to him that he is a prophet.

Then John the author translates Μεσσίας as χριστός for his Gentile readers just to make sure that they understand what she is saying, unless she is the one saying this. But the former seems more likely to me.

¹³⁸ λέγει αὐτῇ ὁ Ἰησοῦς· ἐγώ εἰμι, ὁ λαλῶν σοι – No, this is not a reference to Yahweh's stating his name to Moses in Exodus 3:14, even though the syntax is similar—Εγώ εἰμι ὁ ὢν (ⲉⲓⲙⲓ ⲟⲩⲛ ⲛⲓⲁⲓⲛ). If anything, God states his name later in the verse, "The One (ὁ ὢν) (ⲟⲩⲛ) who is has sent me to you," where the Greek translation is Ὁ ὢν and not Ἐγώ εἰμι.

Therefore, drawing from the context of this conversation between Jesus and the woman, all he is saying is, "I am the Messiah." He is not saying, "I am the God of Exodus 3:14."

Most commentaries state that this is the one time when Jesus explicitly claims to be the Messiah. However, they are misunderstanding his use of the phrase Son of Man, Son of God, etc. in other contexts where he is explicitly claiming the same thing because these phrases mean the same thing as Messiah.

¹³⁹ Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μὲντοι εἶπεν· τί ζητεῖς ἢ τί λαλεῖς μετ' αὐτῆς – Perhaps the protocol for a man to speak with a woman in that culture is that it should be done in public and in a home, although Jesus does speak with the woman with the blood flow who touches his tunic, and he does also with the Syro-Phoenician woman. So maybe it is just that he should be talking to her with others present. But then why do his disciples not question him about speaking alone with the Samaritan woman? They already knew he was unusual and probably concluded that

this was simply part of what made him unusual. He was willing to go beyond social boundaries if it was something the Father wanted him to do.

¹⁴⁰ ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις – Leaving her water jar meant that she was in a rush and did not want to carry anything heavy as she went quickly to inform others of who Jesus was. Or perhaps she was still of the mindset that Jesus was going to provide her with “living water” that would make it unnecessary for her to drink again (cf. John 4:15) and simply did not think that she needed the water jar anymore.

Is τοῖς ἀνθρώποις generic? = people? Probably.

¹⁴¹ δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ᾧ ὅσα ἐποίησα, μήτι οὗτός ἐστιν ὁ χριστός – John’s focus is not on her leaving her water jar but on her statement and question to the people. She had mentioned in 4:25 that her perspective on the Messiah was that he would “proclaim all things to us.” So she is putting this idea together with what Jesus has said about her husbands and is wondering if he really is the one. Did the rest of the people in the city know “all about what [she] had done,” including the five husbands? Probably. I doubt that there was much opportunity in those cities and culture to hide such things from everyone else. Most likely, she also told everyone that Jesus had explicitly said that he was the Messiah.

¹⁴² ῥέξῃθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν – Her statements about what Jesus had said and done were enough to convince the rest of the people to investigate who Jesus is—just in case. But we have to wonder how Jesus’ disciples had treated the people in Sychar from whom they had bought food and what they said, or did not say, to them. In the light of Jesus’ response to them when they tell him to eat, especially the metaphor of the field ready for harvest, very possibly the disciples did not treat the city people very well and said nothing to them about Jesus, thereby missing an opportunity to help these people know about Jesus and obtain eternal salvation.

¹⁴³ Ἐν τῷ μεταξύ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· ῥαββί, φάγε – Parenthetically, Jesus interacts with his disciples about food after the woman leaves (cf. 4:8). They encourage him to eat some food that they have bought in order to help him with his strength since he is weary from the journey (4:6). But it seems that Jesus wants to use this time as a teachable moment in regard to what he senses about the Sychar people and what the disciples are missing.

¹⁴⁴ ὁ δὲ εἶπεν αὐτοῖς· ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε – However, Jesus has another lesson to teach his disciples by switching from the drinking metaphor about living water that results in eternal life in the conversation with the woman to an eating metaphor about being satisfied with the work that God has called him in order to reach the goal that He has specifically assigned for the Messiah. Both metaphors have to do with what a person is taking into him that results in both an outward expression of what is ingested and a future result.

Plus, the disciples are fully grasping the significance of the responsibility that God has assigned Jesus that will spread his influence beyond the Jews to outcasts such as the Samaritans of the city of Sychar, as God and Jesus are about to demonstrate as the people of the city approach him and learn who he is and what he teaches, thereby becoming authentic believers.

¹⁴⁵ Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· μή τις ἠνεγκεν αὐτῷ φαγεῖν – Like the woman who interpreted water as strictly physical, the disciples interpret food likewise. They are not yet seeing this as a teachable moment on their behalf.

¹⁴⁶ λέγει αὐτοῖς ὁ Ἰησοῦς· ἐμὸν βρώμα ἐστὶν ἵνα ᾧ ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον – Jesus ingests God’s ongoing commands to him (that God communicates by means of which we are not told explicitly), and he acts only in a particular way that permits him to reach his goal of dying on the cross, thereby being an offering to God and qualifying to be both high priest and king for those who embrace him as such. In this way, Jesus is collecting (“reaping” from the next analogy) people who will understand God’s gift of eternal life through the crucified Messiah. And in this case, the people of Sychar, whom the Jewish disciples probably consider to be unimportant because they are Samaritans, are the very ones God is sowing for Jesus’ benefit to reap.

Jesus is also relativizing physical food the same way that he relativized physical water as to their importance with respect to the ultimate goal for him (and by extrapolation, for any human being who desires the best outcome for his life of entering into the eternal Kingdom of God and obtaining eternal life). Nothing is more important and nothing is more satisfying to what a person longs for, e.g., to satisfy his thirst or his hunger, than reaching the goal that God has for those who are truly led by the Spirit of God—being king and high priest for Jesus and eternal life for everyone else.

Approximately 40 times in John Jesus mentions that God the Father has sent him. And often he ties this concept to the importance of believing in him, i.e., becoming a disciple of his, so that a person can be said to believe in God also.

¹⁴⁷ οὐχ ὑμεῖς λέγετε ὅτι ὅτι τετράμηνός ἐστιν καὶ ὁ θερισμός ἐρχεται· ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν. ἤδη – Does this harvest analogy have anything to do with the food analogy that Jesus just finished discussing? It seems not. Jesus is switching gears a bit. Here, the point is that God is sowing the seed of the Spirit and truth among the Jews (and Gentiles by extrapolation, e.g., the Samaritans), and Jesus is reaping the fruit of people who are authentically changed inwardly in order for them to obtain eternal life. And together, God the Father and Jesus as His Son are rejoicing together as they watch authentic believers, especially these unexpected people of the city of Sychar, come into existence as such through the work of the Spirit and Jesus’ teaching them.

¹⁴⁸ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ᾧ ὁ σπείρων ὁμοῦ χαίρη καὶ ὁ θερίζων – Now an agricultural metaphor, likening the unbelieving Jewish and now especially the Samaritans to a field of grain that is ripe for harvest by bringing them the Spirit and truth of Jesus’ Messiahship in order that they may believe in him. The fruit for eternal life most immediately will be the new believers of Sychar.

¹⁴⁹ Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ᾧ ἄληθινός ἐστι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. – The sower in this case is God the Father who has sent the Messiah into the world, an idea to be combined in the Jewish people and now most immediately the

Samaritans with authentic belief by His Spirit, thus allowing Jesus to reap the harvest of followers and disciples who believe in him.

¹⁵⁰ ἐγὼ ἄπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε – Jesus also sends his disciples into the midst of the Jewish and non-Jewish people that they, too, may experience the process of people’s combining the ideas of Jesus as the Messiah with authentic belief, so that they all may be gathered to Jesus as his disciples and followers. The others who labored before the disciples are the Jewish prophets and biblical authors who labored to bring their people to a point of authentic belief—also through the inward work of the Spirit of God. But the others may also be those who water the plants of the field by beginning to communicate the gospel message to people, while the apostles will follow this up with more teaching which will all culminate the authentic belief in the people through the work of the Spirit of God.

¹⁵¹ Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν ὅτι αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα – The woman provided a rather simple, yet profound, witness of evidence to the people. Jesus had explicitly said things about her life that he would not know naturally. Therefore, this information had to come to him from God supernaturally, which meant that there was a strong possibility that he was the Messiah and not just another prophet. In addition, the people’s belief occurs supernaturally also as it must be the Spirit of God who has changed their hearts and made them so ready and open to believe in him after what the woman has said.

And we notice that no profound miracles have taken place except Jesus’ comments to the woman about her past history.

¹⁵² ὥς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρίται, ἠρώτων αὐτὸν μείναι παρ’ αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας – As Jesus said, the fields are white for harvest, and he is reaping it in the manner of believing Samaritans who want to know more about him and what he can teach them about the gospel. What did he teach them? Information to the effect that they say in the next verse that he is the “Savior of the world.”

¹⁵³ καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ – And the number of believers among the Samaritans keeps growing as Jesus was reaping the harvest by continuing to speak to all them about himself as the Messiah. Thus, many more people believed that Jesus was the Messiah besides the ones who had already believed because of what the woman had told them.

¹⁵⁴ τῇ γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν ῥῆσιν λαλιάν πιστεύομεν, ἑαυτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου – Another important clue regarding at least the Samaritan’s belief about the Messiah, that he would be their Savior also—physically from their enemies, e.g., the Romans, or spiritually from God’s eternal condemnation? The fact that they say that he is the Savior of the world lends itself to the latter, that their own sin before God is in view here. If this really is the case, then it is remarkable that these non-Jewish Samaritans have developed a perspective on the Messiah that goes beyond his being a national savior of the Jewish people and therefore a perspective that goes beyond the Mosaic Covenant as the means to appealing to God and obtaining from Him forgiveness for sins. We can imagine that in two days Jesus could say a lot that truly informs the people of what it means for him to be the “Savior of the world.” Thus, these people are really getting it in a manner that the apostles have not, because their interactions with the Samaritans were probably not all that gracious on their part.

¹⁵⁵ Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν καὶ εἰς τὴν Γαλιλαίαν – Jesus had left Jerusalem and traveled through Samaria on his way to Galilee. He spent two days with the Samaritans at their request and then continued north to Galilee.

¹⁵⁶ αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει – Remembering the previous story of the warm reception Jesus received in Samaria, John provides this fact about Jesus. Just as the OT prophets had been mostly rejected by the people of either the northern Kingdom of Israel or the southern Kingdom of Judah to whom they had been sent by God, Jesus had predicted that the Jews throughout the land of Israel would mostly reject him—because he knew that he was destined to be executed on the charge of falsely claiming to be the Messiah. Nevertheless, this statement in 4:44 probably refers more to Judea and Jerusalem, the center of the worship of God, in line with 4:1-3 where Jesus is concerned about opposition to him forming on the part of the Pharisees. Thus, in the next verse, 4:45, the Galileans, in contrast to the Pharisees in Jerusalem, welcome him. And Jesus still urges them in 4:48 to be on the lookout for additional signs that he performs that should strengthen their belief in him as the Messiah. In other words, he is indirectly encouraging them to disregard the negative responses he is receiving from the central leadership in Jerusalem and Judea and instead to pay close attention to his actions and his words which prove that he is the Jewish Messiah, their king and high priest for all eternity.

¹⁵⁷ ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἔδεξαντο αὐτὸν οἱ Γαλιλαῖοι πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν – Nevertheless, at first, the Galileans welcome him because they have seen him perform miracles in Jerusalem during the previous festival which they had all attended, and this sets the stage of the royal official’s seeking Jesus’ help in 4:46ff. But the real question is whether or not they will truly believe that he is the Messiah for the sake of their eternal salvations or join the Jewish leadership in Jerusalem who mostly are rejecting his claims to be the Messiah.

¹⁵⁸ Ἦλθεν οὖν πάλιν καὶ εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς οὗ οὐ νόθος ἠσθένει ἐν Καφαρναούμ – τις βασιλικὸς = Gentile of Jew? In the light of Jesus’ statement in 4:48, this is probably a member of Herod Antipas’ court and a Jew whom Herod is using to ingratiate himself to the Jews.

Jesus reappears in Cana where in chapter 2 he had miraculously turned water into fine wine. Therefore, this was a place where the people already knew him to be a miracle worker, and John indicates that a royal official from Capernaum is about to ask him to perform another miracle with Cana as the geographical base for it, too.

Thus, this royal official travels from Capernaum to Cana to speak face to face with Jesus about his son who is ill and about to die, which will precipitate the second miracle Jesus performs in Galilee after turning water into wine.

¹⁵⁹ οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπηλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἡμελλεν γὰρ ἀποθνήσκειν – Certainly, the father’s request seems reasonable in the light of his son’s

desperate and terminal illness. If Jesus will simply travel with him back to Capernaum, he can perform the same kind of miracle which he did in Cana when he turned water into wine.

¹⁶⁰ εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· ἐάν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε – All the commentaries I have read interpret this statement by Jesus to be a rebuke of the man and the Galileans, as though the man ought to believe in Jesus without his miraculously healing his son and the people of Galilee ought to do the same without any more miracles being performed in their midst. But there is one major problem with this interpretation. John ends this story by saying that this was the second sign which Jesus had performed in Galilee, and near the end of his account of Jesus' life, he says, **20:30** “Certainly, Jesus did many other signs in front of his disciples, which have not been written in this book. **20:31** But these have been written so that you may believe that Jesus is the Messiah, the Son of God, and so that you may have life in his name because of your believing.” This shows that Jesus' signs were intended to prove that he was the Messiah and also were intended to invite people to believe in him on the basis of them. So it does not make any sense in John's gospel, especially at this early point in the story, that Jesus would rebuke people for not believing in him unless they saw signs and miracles. As a result, he must be saying the opposite, which must be why the second verb, πιστεύσητε, is in the subjunctive mood with the double negative οὐ μὴ. Thus, I have translated it “you may never believe.” In other words, Jesus is saying that God is verifying and confirming that he is the Messiah by means of these signs and miracles, and he is about to perform one more. Consequently, he is putting people on notice that the miracle is coming and that their authentic belief will follow. Therefore, he is also assuming that God through His Spirit will change people's hearts as a result of their observing his miracles, so that the miracles are an important part of the process of the work of the Spirit. Yet, Jesus is somewhat certain that authentic belief throughout Israel will not occur in the long run because the crucifixion looms large on the horizon, and it will constitute the demonstration of how he, a prophet, is without honor in his homeland (4:44).

¹⁶¹ λέγει πρὸς αὐτόν ὁ βασιλικός· κύριε, κατάρθῃ πρὶν ἀποθανεῖν τὸ παιδίον μου – With this appeal, the royal official is effectively saying that he believes in Jesus to the extent that he knows that he can perform a miracle and heal his child. In other words, while he may be desperate to save his child's life, he also is cognizant of the importance of doing exactly what Jesus is encouraging everyone to do, i.e., believe in him on the basis of his miracles.

¹⁶² λέγει αὐτῷ ὁ Ἰησοῦς· πορεύου, ὁ υἱός σου ζῇ. Ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς καὶ ἐπορεύετο – John the author tells us that the man was sincere in his appeal to Jesus, so that even though Jesus only told him that his son was well and did not actually travel to Capernaum to heal him, he believed in Jesus for this. However, this may not be true belief, but only belief to the effect that he has heard what Jesus has said and is willing to head home to Capernaum to find out if it is true that his son has been healed. Plus, 4:53 seems more likely to be the place in the story where John reveals that the man had acquired authentic belief.

¹⁶³ ἦδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπῆντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ – His slaves must have been so excited that the man's child was healed that they set out to tell him so that he could find out as soon as possible.

¹⁶⁴ ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ἣ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτόν ὁ πυρετός – The man was curious to correlate the time of Jesus' pronouncement and his son's becoming well.

¹⁶⁵ ἔγνω οὖν ὁ πατήρ ὅτι ὅ ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ἣ εἶπεν αὐτῷ ὁ Ἰησοῦς ὁ υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη – The fact that the two events did correlate encouraged the man to move into authentic belief in what Jesus had said and now was confirmed to have taken place. And he must have shared the details of the whole story with the rest of his household, including I would assume his slaves, and they “all” believed in Jesus too as the great healer that he was, hopefully leading up to their believing in him as the Jewish Messiah, too. Again, all this is the proper and expected response to Jesus' performing signs and miracles and why 4:48 cannot be a rebuke of people believing on the basis of these miracles.

¹⁶⁶ Τοῦτο [δὲ] πάλιν δευτέρον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν – In preparation for the end of the letter and 20:30,31, John indicates that this was the second miraculous act of God through Jesus—however, specifically in Galilee (for the purpose of any reader's taking these to heart and believing that Jesus is the long-expected Messiah).

¹⁶⁷ Μετὰ ταῦτα ἦν ἡ ἑορτὴ τῶν Ἰουδαίων καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα – This is the second time that John has mentioned Jesus' going up to Jerusalem for a festival, but this one he does not name. Cf. John 2:13—the Passover, John 7:2ff.—the Feast of Booths, John 10:22—the Feast of Dedication (Hanukkah), and John 11:55; 12:1; 13:1—the Passover.

¹⁶⁸ Ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἑπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἐπιλεγόμενη Ἑβραϊστὶ Βηθζαθά πέντε στοὰς ἔχουσα – The Sheep Gate was first mentioned in Nehemiah 3:1 during the rebuilding of the walls of Jerusalem after the Babylonian captivity. Also mentioned are the Fish Gate (Nehemiah 3:3), the Old Gate (Nehemiah 3:6), the Valley Gate (Nehemiah 3:13), the Gate of Ash-heaps (Nehemiah 3:13,14), the Fountain Gate (Nehemiah 3:15), the Water Gate (Nehemiah 3:26), the Horse Gate (Nehemiah 3:28), the East Gate (Nehemiah 3:29), and the Visitation Gate (ܒܝܬ ܕܝܫܬܐ ܕܡܪܝܝܬܐ) (Nehemiah 3:31).

There are eight gates today originally built in the early 16th century A.D. by the Turkish Sultan Suleiman the Magnificent—the Zion Gate, the Dung Gate, the Gate of Mercy (Golden Gate, Eastern Gate), the Lion's Gate (near the pool of Bethesda), Herod's Gate (Flowers Gate), the Damascus Gate, the New Gate (not actually built in the 16th century), and the Jaffa Gate.

¹⁶⁹ ἐν ταύταις κατέκειτο πλήθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν – The TR adds ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν –

¹⁷⁰ ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὕγις ἐγένετο, ὃ δὴποτε κατείχετο νοσήματι – The TR adds this verse. Certainly the last part of v. 3 in the TR and this verse explain the reason for the gathering of the ill at this pool. Otherwise, one can only deduce their purpose from what the

lame man says in v. 7 after Jesus' question to him.

We notice that John does not comment on whether or not the water actually moved and healed people.

¹⁷¹ ἦν δὲ τις ἄνθρωπος ἐκεῖ ᾠκτάκοντα [καὶ] ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ – Thirty-eight years is a fairly long life for someone in those days, especially someone who had been ill for that long, meaning that he was probably older than 38. Thus, he was probably fairly well-known in Jerusalem and at this pool.

¹⁷² τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον καὶ γνοὺς ὅτι πολὺν ἥδη χρόνον ἔχει, λέγει αὐτῷ· θέλεις ὑγιῆς γενέσθαι – God has communicated supernaturally to Jesus that this man has been ill for thirty-eight years.

Was Jesus' question really intended to find out if the man wanted to be healed, or was it simply a means to begin a conversation with him about his illness so that Jesus could then heal him? Obviously the latter, because the mere presence of this man at the pool indicated that he was hopeful someday of getting well.

¹⁷³ ἀπεκρίθη αὐτῷ ὁ ἀσθενὼν· κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει – Basically the man's answer is Yes, but he is naturally thinking strictly in terms of the apparently only available option of being healed by reaching the moving water ahead of anybody else's doing so. His response is interesting, too, in that it reveals that he really has had no hope of being healed by reaching the moving water first, and yet he continues to lie there by the pool—perhaps simply for the camaraderie.

¹⁷⁴ λέγει αὐτῷ ὁ Ἰησοῦς· ἔγειρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει – Here is an interesting way of Jesus' declaring that this man is healed. He commands him to ACT as though he is healed. In addition, this man becomes the only one of all the sick people whom Jesus heals at this time.

¹⁷⁵ καὶ εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος καὶ ἦρεν τὸν κράβαττον αὐτοῦ καὶ περιπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ – God healed not only his legs but also his brain that had not experienced the pattern of walking for thirty-eight years. That is a complete healing!! It is as though he had never been paralyzed.

Certainly God intentionally worked through Jesus on the Sabbath to heal this man so that there would be a confrontation with the religious establishment concerning the commandment in the Mosaic Covenant to “rest” and do no “work” on the Sabbath.

¹⁷⁶ ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττόν σου – Exodus 20:8, Remember the Sabbath in order to keep it holy. Six days you shall work, and you shall do all your work. But the seventh day is a Sabbath, for Yahweh your God. You shall do no work, you, or your son, or your daughter, your servant or your handmaid, your cattle or your foreigner who is within your gates.

Clearly, the Jews have interpreted this commandment to include such details in a person's life as his picking up his cot after he has been healed of a 38 year paralysis of his legs. They have attached a very broad meaning to the word “work.” It is hard to imagine that people would be so narrow in their thinking that they would imagine that God requires them to be religiously scrupulous and attentive to details to this degree, thus eliminating a miraculous healing of an ailment as something that is legal on the Sabbath—even for God.

¹⁷⁷ ὁ δὲ ἀπεκρίθη αὐτοῖς· ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν ἄρον τὸν κράβαττόν σου καὶ περιπάτει – Is the man trying to put the blame on Jesus so as to deflect the criticism of the Jews? Because he later tells them that it was Jesus, it would seem so.

¹⁷⁸ ἠρώτησαν αὐτόν· τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι ἄρον καὶ περιπάτει – The Jews take the bait and ask who it was who told this man to break the Sabbath, even though this man had obviously been miraculously healed of a thirty-eight year infirmity. This is a lot of religious scrupulousness, i.e., OCD, that blocks a person's ability to see the real goodness in something, e.g., in a miraculous healing by God through the Messiah!

¹⁷⁹ ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ – This is rather striking that he does not know who Jesus is in the light of his having already performed some miracles in Jerusalem in chapter 2.

Why did Jesus disappear into the crowd so quickly? In order not to be noticed and get into a confrontation with the Jews about the Sabbath commandment.

How many modern “healers” immediately leave the scene in order not to be noticed?

¹⁸⁰ μετὰ ταῦτα εὕρισκε αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· ἴδε ὑγιῆς γέγονας, μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν σοι τι γένηται – Did the man go to temple to worship on the basis of his being healed? If so, it seems that it was more out of religious duty than genuine faith because of how he responds to Jesus' encouragement to sin no longer. See below.

Two options for why Jesus urges the man to sin no longer. 1) So that he avoids worse suffering in this life than being paralyzed. 2) So that he avoids eternal condemnation. John the author's overall message in this gospel account and Jesus' message too point towards #2. Cf. John 1:4, etc. In other words, he was encouraging him towards properly deducing from the miracle that he is the Messiah that should lead to authentic belief in him for eternal life.

¹⁸¹ ἀπηλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ – It is not looking good that this man was following Jesus' advice. Rather than pursuing authentic belief in Jesus as the Messiah, he was more concerned about his reputation regarding following the Mosaic Covenant among his fellow Jews.

¹⁸² καὶ διὰ τοῦτο ἐδίδωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ – The combination of performing a miracle and telling the man to pick up his cot constituted breaking the Sabbath in the Jews' minds. Considering this from our historical and religious distance, it is hard to imagine such hardness of heart, but the same is true today when people are offended by someone's not following their religious traditions, even when the person has a genuine desire for God's eternal mercy and life. cf. Exodus 31:14, “Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.”

Plus, the Jews would expect the Messiah, the king of Israel, to uphold the Mosaic Covenant with all its requirements. Cf.

Deuteronomy 17:14-20, Deut. 17:14 “When you enter the land which the LORD your God gives you, and you possess it and live

in it, and you say, 'I will set a king over me like all the nations who are around me,' Deut. 17:15 you shall surely set a king over you whom the LORD your God chooses, one from among your countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your countryman. Deut. 17:16 "Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the LORD has said to you, 'You shall never again return that way.' Deut. 17:17 "He shall not multiply wives for himself, or else his heart will turn away; nor shall he greatly increase silver and gold for himself. Deut. 17:18 "Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests. Deut. 17:19 "It shall be with him and he shall read it all the days of his life, that he may learn to fear the LORD his God, by carefully observing all the words of this law and these statutes, Deut. 17:20 that his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel."

¹⁸³ Ὁ δὲ ὁ[Ιησοῦς] ἀπεκρίνατο αὐτοῖς ὁ πατήρ μου ἕως ἄρτι ἐργάζεται καὶ γὰρ ἐργάζομαι – Jesus is not just saying that God is the author of his existence and has adopted him as his child within the nation of Israel, i.e., that he is an authentic believer in Yahweh, but he is saying two things. First, God is the one breaking the Sabbath by causing the miracle to occur. Second, Jesus is identifying himself as the Messiah by calling God his "Father" according to the Davidic Covenant, where God has promised that the kings of Israel will come from the line of David and be called the Son of God, as Solomon was, along with the rest of the kings of Judah (cf. 2 Samuel 7, Psalm 2,8,89).

The typical way that Jesus' calling God his "Father" is interpreted, especially in the light of the next verse where the Jews thinking that he is "making himself equal with God," is that he is declaring himself to be the co-eternal 2nd person of the Trinity. However, all the Davidic kings, including David according to Psalm 89, could say not only that God was their "Father," but also that they were "equal with God" in the sense that Psalm 8 speaks of, that they had the right to rule over the entire created reality with a level of authority just a little under that of God the Father's Himself. In other words, when someone walked into Solomon's throne room, they needed to think of themselves as coming into the presence of Yahweh, the transcendent Creator and offer Solomon the same deference as God Himself. When Psalm 45:6,7 addresses the king as "God" with the words 45:6 "Your throne, O God, is forever and ever. The scepter of uprightness is the scepter of your kingdom. 45:7 You love righteousness, and you hate evil. Therefore, God, your God has anointed you with the oil of joy above your subjects," the psalmists (the sons of Korah) are calling the Davidic king not only "God" but also the "Messiah" (anointed one). Therefore, it is very likely that this is exactly what the Jews are thinking as students of the Old Testament—Jesus is declaring himself the Messiah and King of Israel with basically equal authority to God. By describing the Jews as thinking that Jesus is "making himself equal with God" in v. 18, John the author is saying that they have their biblical theology correct, while they are refusing to acknowledge that Jesus is their king and Messiah. As a result, Jesus is not claiming to be equal ontologically with the Father (Yahweh), but equal in authority as even David, Solomon, Rehoboam, et al. were as kings of the Israelites from the line of David and according to the Davidic Covenant. In other words, a human being can claim to be equal with God on some other basis than his ontology. It could be on the basis of the way people ought to treat him, i.e., as God's proxy (for example, any of the Davidic kings), or as the icon of God (which Jesus' as described by Paul in 2 Corinthians 4:3,4, "4:3 And if our good news has been concealed, it has been concealed from those who are being destroyed, 4:4 in whom the god of this age has blinded the minds of the unbelieving in order that they may not see the enlightening nature of the good news of the Messiah's awesomeness, who is the icon of God" and Colossians 1:15, "1:15 He is the icon of the invisible God, the firstborn of all creation."

By talking about the Father's being engaged in activity and his being engaged in the same activity, i.e., performing the miracle of healing the paralyzed man in this context, Jesus is pointing to the miracle as proof of his messiahship, which the Jews should recognize so that it should lead to their believing in him as their king. In other words, Jesus is acting in conjunction with the Father as the Father reveals to Jesus what He wants him to do. This is different from an apostle's performing a miracle or a morally perfect person in the eternal Kingdom of God, because along with engaging in the activity of God, Jesus is also God in the story of creation history. No other human being can make this claim.

¹⁸⁴ διὰ τοῦτο ὁ οὖν μάλλον ἐξήρουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυνεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεὸν ἴσον ἑαυτὸν ποιῶν τῷ θεῷ – John is indicating that the Jews considered breaking the Sabbath a capital crime worthy of death. And this is the beginning of the dramatic hostility towards Jesus which will culminate in his crucifixion. cf. Exodus 31:14, "Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people."

cf. Numbers 15:32-36 where the man who was gathering firewood on the Sabbath was stoned to death.

Regarding the phrase "making himself equal with God," see the footnote above for v. 17.

¹⁸⁵ Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς ἁμὴν ἁμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἅψ' ἑαυτοῦ οὐδὲν ἢ μὴ τι βλέπῃ τὸν πατέρα ποιῶντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ – In this paragraph of vs 19-29, Jesus explains what he means both by calling God his "Father" and the fact that God is acting and he is acting in conjunction with the Father.

In this first statement, Jesus declares that whatever miracles and actions he "performs" to demonstrate and prove that he is the Messiah, it really is not he who is providing the power and doing them. It is the Father who is performing the miracles and guiding him by using Jesus as His instrument on earth. Here, "see" does not refer to physical observation but to an intuitive grasp of the transcendent Creator's writing the story in such a way that Jesus understands that he is supposed to do certain things, e.g., heal this man who had been lame for thirty-eight years. Jesus "saw" the Father heading in that direction in the sense that God communicated to him somehow that he was supposed to speak to the man with the result that he would be healed, pick up his cot, and walk, which further resulted in this conversation on the Sabbath with the Jews about his role and identity. Thus, everything

that Jesus is doing that will lead to his crucifixion is an example of follow the leader, where the Father is the leader, and Jesus is the follower.

¹⁸⁶ ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε – It is the transcendent Creator's love for Jesus as the Son of God that results in His indicating to Jesus what he is supposed to do on earth, including the greater activities at the final judgment of both his advocating on behalf of sinful people in order that they may receive God's eternal mercy and condemning people who persist in remaining rebellious towards God throughout their entire lives (cf. 5:21-24 regarding believers mainly and 5:25-29 regarding both believers and unbelievers).

The fact that the Father reveals to Jesus what He does means that the transcendent Creator is certainly the author of everything that happens, but Jesus is the visible performer of certain elements, such as the judgment of people at the resurrection of the dead which will constitute the final judgment (cf. Revelation 20).

¹⁸⁷ ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ – The Father as the transcendent Creator raises people from physical death and makes them physically alive at the end of history so that they may enter into eternal life. Then, Jesus makes people live eternally by virtue of his "judgment" of them to the effect that he advocates on their behalf before God so that God ends up granting them eternal mercy. Cf. vs. 22-29. In this way, the process whereby people enter into the eternal Kingdom of God is a joint effort of both the Father and the Son. The Father raises people from the dead, and Jesus passes judgment on them with the result that they gain eternal life. The Father "makes alive" physically, while the Son "makes alive" judicially by appealing for mercy to the Father and acquiring it for them.

¹⁸⁸ οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ – At the final judgment of the resurrection of the dead, the Father waits for what judgment the Son renders. If it is an appeal for mercy, then the Father grants mercy and eternal life. If it is silence, then the Father executes justice and condemnation on the sinful rebel. It is in this way that the Father shares the responsibility of the judgment process with Jesus as the Messiah and His Son.

¹⁸⁹ ἵνα πάντες τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν – The purpose for God's sharing with Jesus the Messiah the judgment process is so that those who obtain eternal life through his advocacy grant the same level of honor and worship to him as they do to the Father, the transcendent Creator. In contrast, the person who does not end up honoring Jesus because he does not receive eternal life will also not end up honoring the Father and His plans and purposes for the Messiah within the creation.

Or Jesus could be speaking of the present, that believers during his time on earth will honor him because they understand his role as their judge in the future, while unbelievers will honor neither him nor the Father and His plans and purposes. The connection between the Father and Jesus is so close that it is impossible to worship God properly without also worshiping Jesus, and vice versa.

¹⁹⁰ Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν – In this verse, Jesus is definitely referring to people alive with him at that moment on earth, sinners who need him in order to obtain eternal life.

Notice that Jesus does not say, "and believes in me." Instead, he says, "believes in Him who sent me." In other words, these Jews would adamantly claim that they believe in Yahweh, the One who has sent Jesus, even though they would deny the latter point. However, Jesus is saying that they do not believe in Yahweh, despite their energetic claims and even their scrupulous adherence to the details of the Mosaic Covenant. And the reason is that *authentic* belief in Yahweh includes acceptance of Jesus as the Messiah. You cannot have one without the other. Plus, the result of authentic belief will be eternal life and not eternal condemnation and destruction. In this way, the believer has "departed out of death [eternal death] into life [eternal life]." This is the same as saying that the believer is justified before God and stands to be granted eternal life at the judgment.

¹⁹¹ ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα ἥ καὶ νῦν ἐστίν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ἔξουσιν – In vs. 25-29, Jesus addresses the issue of the end result for both believers and unbelievers. Jesus is referring to the same event as the one Paul mentions in 1 Thessalonians 4:17, the resurrection and ascension to meet the Messiah in the air of people of authentic belief, whether they have already died (which means they will undergo a resurrection), or they are still alive (which means they will undergo an ascension). This is also the same event as the first resurrection of Revelation 20. The key will be that these people will hear "the voice of the Son of God," because they "will live," meaning that they will gain eternal life as God's gift of mercy through Jesus' advocacy as their king and priest (cf. Hebrews). Thus, their hearing the voice of Jesus is his speaking on their behalf to the Father and appealing to Him for eternal mercy for them, an effort which will succeed because he is the proper priest who qualified to be such through his crucifixion and death. Jesus is also implying that unbelievers who are raised from the dead in the second resurrection at the end of the millennial kingdom will not hear his voice on their behalf to God for His eternal mercy. He will remain silent when they are judged. The result will be that they will receive condemnation and destruction instead of life eternal.

Nevertheless, Jesus also speaks in regard to this "hour" that he has mentioned that "it is now," meaning that it is in the process of coming about because the Messiah is in the process of fulfilling his God-given goal of qualifying to be people's advocate and the one who returns to set up his kingdom on earth and then in eternity by dying on the cross.

This is similar to John the Baptist's saying, "Repent, for the kingdom of heaven is at hand" (Matthew 3:2).

¹⁹² ὥσπερ γὰρ ὁ πατήρ ἔχει ἐν ἑαυτῷ, οὕτως ἡ καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ – God has established an analogy between Himself and the Messiah within the creation. God has "life" giving ability as part of who He is and what He is about by virtue of His being the Creator. He brings things into existence and causes them to live as long as He wants them to. He has given a similar "ability" to Jesus the Messiah, by virtue of his being people's advocate at the judgment. Jesus can "cause" of

sorts people to exist and live eternally by appealing to the Father for mercy on their behalf. Thus, they both have life-giving ability within them so to speak, and yet we know that Jesus' ability comes from the Father just as his miracles do.

¹⁹³ καὶ ἐξουσίαν ἔδωκεν αὐτῷ ἵνα κρίσιν ποιῇν, ὅτι υἱὸς ἀνθρώπου ἐστίν – This is an explanation of the life-giving ability, i.e., eternal life-giving ability of the Messiah, as stated in the v. 26. Because Jesus is the Son of God, God's proxy and His Son who comes from humanity and is fully human (Son of Man), he has been granted the authority to judge people on the basis of their hearts and belief.

¹⁹⁴ μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἁκούσουσιν τῆς φωνῆς αὐτοῦ – Thus, the "voice" of the transcendent Creator will call people to rise from physical death into at least a moment of resurrection and physical life. However, this will be only for the purpose of Jesus "passing judgment" on them that will result in either eternal life, if Jesus advocates for them before the Father, or does not, if Jesus discerns that they have remained rebels against God throughout their entire lives.

In Revelation 20, we are told that this resurrection actually takes place at two different times—the first time for the righteous and believers during human history and the second time for the unrighteous and unbelievers.

¹⁹⁵ καὶ ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως – As stated in the previous footnote, this is either Jesus' advocating before God on behalf of sinful human beings whose hearts had been changed by God and which change was revealed by authentic belief that results in mercy and eternal life, or his not doing so because people had remained committed to immortality and rejecting God that results in condemnation and eternal destruction. Jesus is definitely siding here with the Pharisees in contrast to the Sadducees who do not believe in the resurrection of the dead and eternal life.

¹⁹⁶ Οὐ δύναμαι ἐγὼ ποιῇν ἄπ' ἐμαυτοῦ οὐδέν καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με – Even though the Father, the transcendent Creator and Storyteller, has granted the assessment of people's inner condition to the Messiah, with the result of either eternal life or eternal death, nevertheless, Jesus reemphasizes the fact that his assessment and advocacy is strictly on the basis of what God ultimately wants, not what he wants. Jesus is completely dependent upon the Father for his thoughts and actions within his role as the Messiah, whether now when he healed the paralyzed man or later when he passes judgment on all human beings who have died and are raised from the dead by the Father to judgment. In other words, this is further explanation of Jesus' absolute reliance on the Father, such that, even though God has given him the right to judge people and either advocate for them or not, God is still the final cause of all this happening.

¹⁹⁷ Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστίν ἀληθής – Jesus' statement here is in line with the Mosaic Covenant, that something should be substantiated on the basis of two or three witnesses, not just one (cf. Deuteronomy 17:6, "By the mouth of two or three witnesses, he who is to die shall be put to death. He shall not be put to death by the mouth of one witness."). Certainly, within the nation of Israel, very important matters, should be done on the basis of more than one witness. What about and identifying the one, unique Messiah, who is the central figure in all history, and providing adequate evidence, witness, and testimony for validating him as the Messiah?

So is Jesus referring to the Mosaic Covenant or to something else? Probably something else, which is the fact that any "prophet's" testimony regarding truth is valid only if God the Father, the transcendent creator is sanctioning what he is saying. Thus, Jesus is saying that his witness or testimony alone, apart from the Father's sanctioning it, is not valid. In other words, Jesus is wanting to point the Jews to God and what he is doing—through both Jesus and John the Baptist. Therefore, valid testimony in regard to him as the Messiah is his, John the Baptist's, the miraculous works of God the Father through Him, and the OT scriptures.

¹⁹⁸ ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστίν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ – Two options – 1) Jesus is immediately jumping to God the Father's witness and testimony regarding him as the most valid. 2) Jesus is referencing John the Baptist and his prophetic testimony as valid in regard to him as that which is in addition to his own, i.e., that makes his own testimony that much more valid because he adds to it. #2 is more coherent with what follows about John the Baptist in 5:33-35.

Thus, Jesus rightly points the Jews' attention to someone else, a second witness, who validates through his prophetic, i.e., sanctioned by God, role that Jesus is the Messiah. And whether or not others agree that this other person's bearing witness is valid, Jesus knows that it is because John was sent by God. And once someone correctly arrives at the conclusion that Jesus is the Messiah, they too will agree that this other person's witness is valid.

Jesus knows that John the Baptist's witness and testimony are valid because of what he will say in v. 37, that God validated Jesus in the very midst of John the Baptist's carrying out his role and ministry, thus sanctioning both Jesus and John the Baptist.

¹⁹⁹ ὅμεις ἀπεστάλακατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ – Jesus then mentions John the Baptist explicitly and refers to the what the Jewish leadership had done, i.e., questioned him as to his identity (cf. John 1), and John actually appropriately bore witness to the fact that Jesus is the Messiah. This is the truth. And it is implied that he was doing this as a bona fide prophet. But then why did the Jewish leaders not believe John. This is the question that they need to ponder in order to be saved.

²⁰⁰ ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε – Jesus is saying that even John's testimony does not originate in him, a human being. He is implying that it comes from the Father—just as all these testimonies (Jesus', John the Baptist's, Jesus' miracles, God's voice and appearance of the dove, and the scriptures) do. Thus, John the Baptist's witness is not for nothing, because John the author commented that John came that people might believe through him (1:7), and Jesus is implying that as a prophet John's testimony was from God.

Jesus also lovingly states that his purpose for talking about this subject is so that the Jews who are listening to him will find their

way to believe in him and be rescued from God's judgment and condemnation. Therefore, the best way to translate ἀλλὰ is with "certainly" and not an adversative such as "but" or even "nevertheless."

²⁰¹ ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ – John the Baptist's actions, words, and bearing witness to Jesus' messiahship were like a lamp that shines in the darkness of the ignorance and sinfulness of man, and apparently some of those present embraced John's witness and believed him—for a while (an "hour" so to speak). But it now appears that their faith has faded, just as it did for many Jews of Jesus' day.

Or Jesus could be referring to their rejoicing and following John until he was imprisoned. Then they lost the opportunity to hear and follow John in his teaching.

Cf. John 2:23 When he was among the people of Jerusalem during the feast of the Passover, many believed in his name, after observing the signs which he did. 2:24 But Jesus did not entrust himself to them, because he himself understood everyone, 2:25 in that he had no need for anyone to bear witness concerning mankind, because he understood what was in man.

Cf. John 8:30 After he said these things, many believed in him. [But then Jesus rebukes them for wanting to kill him (?).]

²⁰² Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν ᾧ μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκεν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, ἡ αὐτὰ τὰ ἔργα ἃ ποιεῖ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν – Jesus is saying that in spite of the correct and valid witness regarding his identity as the Messiah by John the Baptist, the better witness (indeed, far better witness) is what God is doing through Jesus every step along the way of his life, especially when he performs miracles and speaks the truth. And ultimately every action and word of Jesus is like putting down a stepping stone in the mud of lies of this world to the effect that the stepping stones will eventually lead to the goal that God has for Jesus, his qualifying to be the Messiah, king, and priest through his crucifixion and subsequent resurrection from the dead. In this way, Jesus by his own existential choices will bring himself to the goal that God the Father has set before him.

Thus Jesus says that the miracles such as healing the lame man are the very point to indicate that he has a mission from God the Father with the goal of his being the Messiah by dying on the cross and qualifying to be both king and priest for mercy-needing sinful human beings.

²⁰³ καὶ ὁ πέμψας με πατήρ ἡ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἐώρακατε – Jesus repeats the fact that the Father has borne witness to his messiahship through his actions and words so that he can state in the last half of the verse that this was through the audible voice and appearance of the dove at his baptism by John (which must be the reason that he entreats John to baptize him when John hesitates because it is he who needs to be baptized by Jesus – cf. Matthew 3:13-17).

Three options for the second half of the verse. 1) The Jews have never literally heard with their ears nor literally seen with their eyes the transcendent Creator. 2) Jesus is granting that these particular Jews most likely were not there at the Jordan River when the Father spoke out loud about his being His beloved son and God appeared as the dove descending on him. 3) The Jews have not had hearts which are willing to embrace what God is saying through Jesus or doing through him. #1 is quite obvious, and #3 is possible, but #2 allows Jesus to highlight how important the scriptures are to bearing witness to him. Nevertheless, the Jews are unwilling to believe in him.

²⁰⁴ καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἡ ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε – Here is the point of the entire NT (and really the OT properly understood). When God's truth appropriately resides in a sinful human being, then he believes in Jesus as Messiah, King, Priest, Advocate, and Savior—with his life demonstrating this through his actions that are in line with God's moral commandments for sinners who are constantly having to repent in spite of their pursuit of obeying the commandments. Cf. Matthew 3:8 when John the Baptist says to the Pharisees and Sadducees, "Therefore, bear fruit in keeping with repentance."

Thus, this verse goes with the following one. In spite of the diligent study of the OT by these Jews for a good reason, i.e., to discover what is required to gain eternal life, they are unwilling to do what the scriptures teach—which is to believe that the Messiah is the very source of eternal life (in contrast to the Mosaic Covenant, which most Jews believe is their source of eternal life). In other words, they have not believed in Jesus, the one sent by the Father to play the role of the Messiah, king, and priest within His story of the creation and who has had witness borne to this effect by God's work through John the Baptist, Jesus, and Himself (by His voice and the appearance of the dove at Jesus' baptism).

²⁰⁵ ἑραυνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ – Jesus admits that the Jews are diligent Bible students, and they are rightly convinced that it provides the truth about how a person can obtain God's promise and blessing of eternal life. But he will go on to say that simply being a diligent Bible student does not necessarily result in receiving God's promise. One must be willing to embrace the truth of the scriptures.

Two options for the fact that the scriptures bear witness of Jesus – 1) they obviously point directly to Jesus so that it is basically impossible to miss that Jesus specifically is the Messiah. 2) they point to the fact that the Messiah, not the Mosaic Covenant for example, is the source of eternal life, so that if they put all the evidential testimonies together, they should rationally conclude that Jesus is the Messiah.

#2 makes more sense, especially in the light of Jesus' commenting on all the testimony that is available to the Jews—Jesus himself, John the Baptist, God's miracles, God's voice and appearance (which, granted, they did not experience), and the scriptures.

²⁰⁶ καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε – The Jews' unchanged hearts (we may infer) and therefore their unwillingness to see accurately what the Bible is saying about the Messiah's role as Savior, has blinded them to what it teaches. These Jews firmly believe that their study has brought them to the point where they have the promise and blessing of God of eternal life, but they are wrong. They are missing the main point, the full role that the Messiah plays in their obtaining God's

promise. Because, if they truly understood the Bible, they would recognize that Jesus is the Messiah as Savior through the witness which the Father is bearing through his words and actions, particularly his miracles, and John the Baptist's words and actions.

By stating this fact in the negative, Jesus is urging the Jews to change their minds and believe in him so that they may obtain eternal life.

It seems reasonable to think that the Jews' study of the OT, including the prophets' predictions of the coming Branch of David and their worshipping God properly when he does come, has lead them to think that the Messiah's purpose is mainly to destroy their earthly enemies and encourage and lead them to obey the Mosaic Covenant properly. The latter they believe they are doing already so that the Messiah should praise them instead of argue with them and tell them they are wrong.

²⁰⁷ Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω – Defining glory as the praise and adulation that a person receives from others, then Jesus could mean one of two things. 1) He is not receiving adequate praise and worship from the Jews at this point because of their unbelief. 2) Any praise and worship that he receives from mankind is nothing in comparison to the praise (not worship obviously) that he receives from the Father.

Because of ἀλλ' = nevertheless in the next verse, #2 seems more coherent. Ultimately, all he needs (and all any human being should need) is God's approval and affirmation. Yet, Jesus will go on to say that he is not receiving the level of affirmation, praise, and worship that he deserves from the Jews. But good biblical theology, even for Jesus, is all about a person's seeking and receiving God's affirmation, regardless of the level he is receiving from other people. Thus, Jesus does not value man's praise in comparison to God's praise as that which gives him a sense of fulfillment and well-being.

²⁰⁸ ἀλλ' ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς – Even though Jesus does not value man's praise and is not concerned about being affirmed for his status and role and the Messiah from human beings, he, nevertheless, pays attention to how people respond to him and therefore how they are responding to God. If people respond positively to him, then they love God. If they do not, then they do not love God—as Jesus will go on to explain in the next verse.

²⁰⁹ ἐγὼ ἔληλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήμψετε – Jesus clearly sees that these Jews (and the Jewish leadership) are not embracing him as the Messiah as the conversation has gone. And he has come representing God's eternal plans and purposes (just as someone like John the Baptist had done – cf. John 1:6). Therefore, not to embrace Jesus for who he is to reject God's plans and purposes and to fail to love God.

On the other hand, if a person approaches the Jews with plans and purposes other than God's, such as their own leadership in line with their traditions to which they are adhering more than the scriptures (cf. vs. 45-47), then they have no problem embracing this person as authoritative and worth following.

Jesus is stating a simple principle here. People's sinfulness leads them to embrace others who are associated with and all about anyone or everyone else except the one true God, Yahweh. They may sound incredibly bright and wise, and they actually may even express ideas that are in a sense true and helpful and even purportedly from the Bible, actually quoting the Bible. However, if their ultimate reference point is not Yahweh and the scriptures correctly interpreted (cf. vs. 45-47), then they are rejecting truth in the final analysis and embracing falsehood. And Jesus can tell that this is exactly what is happening with these Jews who are diligent Bible students, hearing and analyzing the OT week after week in their synagogues (but probably learning only what their commentators have concluded they mean), because they are not embracing him, the one, true Messiah who has come in association with the Father and God of all reality. They are embracing Moses (they claim), but they are not embracing him. And by not embracing him, they actually are not embracing Moses—who wrote of him (cf. Deut. 18:15 and John 5:46)!

²¹⁰ πῶς δύνασθε ὑμεῖς πιστεῦσαι δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου ὁθεοῦ οὐ ζητεῖτε – As long as a person is more concerned by getting other people's approval, by definition, he cannot be concerned about getting God's approval, which translates into "receiving" Jesus as the Messiah. Jesus said in 5:41 that his own concern is for God's affirmation, which ought to be others' concern too, receiving only God's approval and affirmation if this is the only approval and affirmation they receive. But because these Jews are more concerned about receiving pats on the back from their fellow Jews, they are not truly seeking God's affirmation and therefore will not be able to believe in Jesus as the Messiah. A person must truly set aside his pride and insecurity when it comes to wanting and seeking people's approval in order to believe in a genuine manner in Jesus as the Messiah. Thus, he seeks only God's approval, which will not come ultimately until when Jesus returns and the first resurrection of Revelation 20 takes place.

²¹¹ Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν ὁ Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε – Jesus is attaching himself to the Bible (Moses) and not to the Jewish scholars (sages) who have captured the attention of these Jews and their leaders to the extent that their conclusions have become their traditions to the extent that they think their traditions are actually what the Bible is teaching. And this is the case in spite of the Jews' being diligent students of the Bible.

Therefore, what Jesus is saying here must have come as quite a shock to these Jews—the one whom they claim that they are following, Moses, would accuse them of not following him, because they are not ultimately following Jesus of Nazareth as their Messiah, King, and High Priest. The Jews are claiming to be disciples of Moses and through his writings of the Pentateuch, which includes the Mosaic Covenant, they have the hope of eternal life. They can even quote Moses. But they are not his disciples, because the real test of being Moses' disciple is one's willingness to be Jesus' disciple, as Jesus goes on to explain.

²¹² εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν – Even though Moses directly predicts Jesus in Deuteronomy 18:15, "Yahweh your God will raise up for you a prophet like me from among you, from your brothers. Listen to him," nevertheless, Jesus is probably talking about something broader than this prediction. He is referring to all the teaching of the Pentateuch which speaks of God and how a human being ought to live life. There is also the specific covenant to the Jews of

Exodus through Deuteronomy whereby God describes sin and the condition of human beings who need His mercy.

Jesus is claiming that if the Jews fully grasped and believed all that Moses wrote (the complete meaning of ἐπιστεύετε Μωϋσεί), then they would fully grasp and believe in him on the basis of all that he has been saying about himself and doing to reveal that he is the Messiah, e.g., the miracles.

And Jesus is implying that in spite of their diligent Bible study, they really do not believe the Bible. Quite a warning for us all.

²¹³ εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἑμοῖς ῥήμασιν ῥιστεύσετε – If the Jews do not fully understand and believe Moses' writings of the Pentateuch, then it is impossible for them to understand Jesus and believe in him. The two go hand in glove. Embracing the OT is the same as embracing the NT and vice versa.

Jesus is also claiming that what he says is as correct and authoritative as the OT and what Moses wrote—and therefore should replace even what their scholars have concluded and that has become their tradition. That is quite a claim! Nevertheless, if Jesus truly is a prophet, and more than a prophet by being the icon of God within the human race, then his words are surely even more likely to be authoritative and inerrant than Moses'.

Again, in spite of these Jews' diligent study of Moses' documents, the Pentateuch and, particularly, the Mosaic Covenant with its 613 commandments, they do not genuinely believe what they are studying, even while claiming to believe what they are studying!! The result is that their unwillingness to believe what God is saying through Moses will make it impossible for them to believe what God is saying through Jesus. A person either has the ability to believe with genuine belief all what God says, or he lacks the ability to believe (genuinely!) anything which God says—because it is the Spirit of God who causes authentic belief through His changing people's hearts.

²¹⁴ Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης 'τῆς Γαλιλαίας τῆς Τιβεριάδος' – If we assume that the "other side of the Sea of Galilee" is the eastern side, then Jesus traveled from Jerusalem to this location. The city Tiberias on the southwestern shore was founded around A.D. 20 by Herod Antipas and named for the Roman Emperor Tiberius who ruled from A.D. 14-37. From what John writes here, the lake was also called by this name and might have been better known among Gentiles by this name of the Sea of Tiberias.

²¹⁵ ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, 'ὅτι ἐθεώρουν' τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων – So it sounds as though people followed Jesus from Jerusalem up to the Sea of Galilee. They had seen the miracles which he had performed in Jerusalem where he had healed the sick, and they probably wanted to see more and discover more accurately exactly who this man was. Or some of them were already convinced that he was the Messiah. Cf. 6:15.

²¹⁶ ἀνῆλθεν ῥδὲ εἰς τὸ ὄρος Ἰησοῦς καὶ 'ἐκεῖ ἐκάθητο' μετὰ τῶν μαθητῶν αὐτοῦ – Jesus found a somewhat secluded spot where he could spend some time with his disciples. We do not know exactly which was this mountain, but it was located on the eastern side of the Sea of Galilee, perhaps up in the Golan Heights area above Capernaum.

²¹⁷ ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων – Cf. 2:13. This must have been a year after the events in chapter 2. But if the Passover were approaching, would Jesus soon travel to Jerusalem again for it? No. He remains in Galilee and does not go to Jerusalem until the Feast of Booths in the fall in John 7, thus demonstrating the relative importance of the Mosaic Covenant in comparison to him as the Son of God, the central feature and character of the creation.

So this must be April of A.D. 29.

²¹⁸ Ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι ῥπολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς τὸν Φίλιππον πόθεν ῥἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι – So the crowd found out where he was and followed him up onto the mountain.

²¹⁹ τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν – Jesus tests his disciples in regard to the quantity of food that is going to be necessary to feed this large crowd when God has obviously communicated to him that He will perform a miracle in order to do so. In other words, for Jesus to know what he is about to do, it is God the Father who has revealed this to him in line with what Jesus has explained in John 5, that he does nothing apart from the Father and that it is the Father who performs the miracles through Jesus.

²²⁰ ῥἀπεκρίθη αὐτῷ ῥ[ὁ] Φίλιππος· διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχὺ ῥ[τι] λάβῃ – After all that Philip has seen Jesus do supernaturally from the Father, it does not even occur to him that a miracle is an option. This demonstrates how dense we can be as human beings and how much God is in control of our understanding reality accurately according to His story for each one of us.

²²¹ λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου – Andrew mentions a possibility, but even he is not thinking that it is a viable option.

²²² ἔστιν παιδάριον τὸ ὅδε δὲ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ῥταῦτα τί ἐστίν' εἰς τοσούτους –

²²³ εἶπεν τὸ ῥησοῦς· ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν ῥοὶ ἄνδρες τὸν ἀριθμὸν ῥὼς πεντακισχίλιοι – Jesus proceeds in the direction that will reveal the miracle which God is about to perform. The crowd sat down on the lower part of the mountain or on the plain below it (cf. 6:15).

²²⁴ ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ ῥεύχαριστήσας διέδωκεν τὸ τοῖς ἀνακειμένοις ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον – Already the miracle is unfolding. Jesus hands out as much food as the five thousand men (plus any women and children who might be along?) need in order to satisfy their hunger.

²²⁵ ὥς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόλῃται – In order to demonstrate even more the facts of this miracle, Jesus wants all the leftovers picked up. It would certainly be miraculous enough if five loaves of bread and two fish fed more than five thousand people with no leftovers. But to have leftovers. This is absolutely astounding.

²²⁶ συνήγαγον οὖν καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἔπερίσσευσαν τοῖς βεβρωκόσιν – But why should it surprise us that the Creator of the cosmos who brought everything into existence out of nothing not only multiplies the quantity of food comprised of five loaves of bread and two fish to feed over five thousand people, but also multiplies this quantity so that there are leftovers for dinner the next night? It should not. And all this to provide clear evidence that Jesus is from God (cf. John 3:1ff., 6:14, and Nicodemus' comment) and the long-expected Jewish Messiah.

²²⁷ Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ἔλεγον ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἔρχόμενος εἰς τὸν κόσμον¹ – cf. Deuteronomy 18:15-22—18:15, “Yahweh your God will raise up for you a prophet like me from among you, from your countrymen. You shall listen to him. 18:16 “This is according to all that you asked of Yahweh your God in Horeb on the day of the assembly, saying, ‘Let me not hear again the voice of Yahweh my God, let me not see this great fire anymore, or I will die.’ 18:17 “Yahweh said to me, ‘They have spoken well. 18:18 ‘I will raise up a prophet from among their ‘countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. 18:19 ‘It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him. 18:20 ‘But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, ‘that prophet shall die.’ 18:21 “You may say in your heart, ‘How will we know the word which Yahweh has not spoken?’ 18:22 “When a prophet speaks in the name of Yahweh, if the thing does not come about or come true, that is the thing which Yahweh has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.”

God is saying in Deuteronomy that He is going to raise up multiple prophets in Israel like Moses, who will speak on His behalf, and the Israelites must listen to them for instruction from God and obey what they tell him. On the other hand, if someone presumptuously claims to be a prophet but is a false prophet, then they people should ignore him.

So we can assume that, just as Moses performed the great “signs” before Pharaoh and even of parting the Red Sea, the Jews since then were expecting one, final prophet like Moses to do the same kind of thing in order to reveal his identity as the Messiah and king of Israel. This prophet will demonstrate Or miracles demonstrate to show that God is with him and using him for His special purposes (cf. John 3 and Nicodemus' comment). But John 6:15 reveals that Jesus considered what they were saying and thinking about doing as seeing him as the final king of Israel and Messiah.

²²⁸ Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἐρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα, ἠνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος² – Here we see John the author reveal that these Jews at least believed that the prophet like Moses of Deuteronomy 18:15-22 was the same person as the final king of the Davidic Covenant of 2 Samuel 7, that the Messiah would be both a prophetic leader of Mosaic stature as well as their king to fulfill God's promise to Abraham to make of his descendants a great nation and thereby free them from their enemies and rule them on the land of Israel in complete security according to the OT prophets. However, they did not understand that the restoration of the kingdom was a long way off (cf. Matthew 24 and the Olivet Discourse) and that it would require their king to suffer death by them (!) in order to qualify to be also their priest (cf. Hebrews). They are thinking that the restoration is now. Cf. John 1:19-27. The conversation between Jesus and them in John 6:25ff. bears this out. They want Jesus to free them from the Romans and provide them with free food. Notice their request in 6:34, “Lord, always give us this food.”

²²⁹ Ὡς δὲ ὄψια ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν – From the mountain and the plain where the miracle of feeding the five thousand had taken place.

²³⁰ καὶ ἐμβάντες εἰς τὸ πλοῖον ἦρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. ‘καὶ σκοτία ἦδη ἐγεγόνει’ καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς – Capernaum is on the northwest shore of the Sea of Galilee, so Jesus and his disciples had been on the northeast shore, near Bethsaida and the Golan Heights (cf. the account in Luke), and they were all going to proceed to this city. In addition, it was nighttime, and the disciples left in the boat without Jesus. One has to wonder why they would leave him behind. Were they that anxious to reach Capernaum, which is probably hometown to many of them, thus wanting to get away from the crowds?

²³¹ ἢ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο – It was certainly common for strong winds to descend from the north onto the lake, from the direction of Mt. Hermon, even the wind that is featured in the separate story when the waves are so high that the boat is about to be swamped and Jesus is asleep and oblivious to their danger (Matthew 8:23-27; Mark 4:36-41; Luke 8:22-25).

²³² ἐληλακότες οὖν ὡς ἑσταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν – Here is another miracle which John the author is recording, but this one is quite different from the others. Jesus is not turning water into wine or healing anyone. This is just he who is walking on water.

Certainly, it is demonstrating his authority over the creation as the Son of God, the Davidic king and proxy of God. And John includes the natural emotional response of fear by Jesus' disciples in the boat. This would certainly be quite a sight in the dark of night with a high wind seeing a man walking on the sea and approaching their boat. Who is this man, they must be thinking again?!

Thus, Jesus must have intentionally waited behind when the disciples first entered the boat to go to Capernaum with the Father's indicating that He would perform this miracle of his catching up to them by walking on the sea.

²³³ ὁ δὲ λέγει αὐτοῖς· ἐγὼ εἰμὶ· μὴ φοβεῖσθε – Jesus immediately identifies himself to his disciples when he gets close enough to be heard over the sound of the wind and the waves. Even in the dark he can sense their fear and encourages them not to be afraid, especially since it is only he, their Messiah.

²³⁴ ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἑγένετο τὸ πλοῖον³ ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον – The disciples felt reassured, and because now they knew that it was Jesus whom they were following, they were willing to accept him into the boat and continue their journey to Capernaum.

The “immediately” (εὐθέως) is more likely straightaway or forthwith. They arrive at land, and Matthew 14:34 and Mark 6:53 tell us that they are at Gennesaret which is southwest of Capernaum. This is a little off course that the strong, north wind has blown them, but close enough to Capernaum, where they end up as John tells us in 6:59. This is where the next conversation that John records takes place.

²³⁵ Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης ἔειδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν [ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ] καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον – The way John phrases this sentence, it can be confusing. But the point is that the crowd whom Jesus had fed realized that the disciples had entered into a boat and left, while Jesus had not gotten into the same boat, because they knew that he had sent them away ahead of them and gone away to a secluded place. Therefore, they were wondering what happened to Jesus (cf. 6:25).

²³⁶ ἄλλα ἦλθεν πλοῖ[α]ρ[ι]α ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον ἑυχαριστήσαντος τοῦ κυρίου – John is indicating here that more people came from the western shore of the Sea of Galilee, from the city of Tiberias. So this is an additional group of people who probably heard about the miracle of Jesus’ feeding the five thousand and came to investigate and probably to get fed (cf. 6:26ff.).

²³⁷ ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοῖς εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν – When the people from Tiberias discovered that Jesus was no longer on the northeastern shore, they offered to give the crowd who had been fed by Jesus a ride to Capernaum. How did they know to go there? Perhaps, some of the disciples had told others in the crowd that they were headed to Capernaum, and they considered it likely that Jesus would somehow have gone to the same place. Or they knew this to be the hometown of some of them and assumed correctly they would want to go home.

²³⁸ καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ ῥαββί, πότε ὧδε ἔγγονας – If Jesus had not left the northeast shore in the one remaining small boat available to him and the disciples, then it was only natural that the people were curious how and when he had gotten to Capernaum.

In 6:59, John tells us that Jesus had this conversation with these people in the synagogue of Capernaum.

²³⁹ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν ἁμὴν ἁμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε σημεῖα, ἀλλ’ ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε – Jesus does not answer their question, even though it involves the miracle of his walking on the sea. Instead, he redirects the conversation to why they are even looking for him. At least some of them who were there when he fed the five thousand (not the people from Tiberias) saw the miracle that God performed through him. Indeed, it was a sign to the effect that he is the Messiah. But Jesus is saying that this was not what really attracted their attention. It was the fact that he fed them and filled their bellies with food, satisfying their physical need and hunger. In other words, they are not mostly interested in the meaning of the sign, that he is the Messiah and all that this means, which Jesus will go on to try to persuade them to consider—that he is the source of eternal life. They are mostly interested in having their physical hunger satisfied again. However, to be fair to them, if they are thinking of the combination of the Messiah and the Kingdom of Israel where food will be in abundance (as according to the OT prophets), then they are not interested in just having their physical needs met. They are interested in Jesus’ restoring the Kingdom of Israel and inaugurating a period of time free from all their enemies and with abundance of prosperity and success as a nation. Nevertheless, Jesus is going to encourage them to think about what it would mean to consider the Messiah as food in order to fill out the concept of the Kingdom of God, that it truly is eternal and with the Messiah’s playing the central role in providing people with eternal forgiveness of God through his own death instead of the Mosaic Covenant’s blood sacrifices’ doing so.

In this conversation Jesus is trying to get them to shift from focusing on their physical needs being met through physical food to their eternal needs being met through him. The crowds have correctly identified him as the Prophet and King of Israel, the Messiah, but they have not done so with authentic belief. This conversation shows how it is possible to recognize truth without actually believing the truth in such a way that a person is genuine in his belief.

This is not all that different from believers in the victorious Christian life, that Jesus has come mainly to provide them with an abundant and sinless life this side of eternity. They are not all that interested in eternal life, and to suggest that this is Jesus’ main goal would reveal their lack of authentic belief. They would keep on stressing the victorious Christian life now and mostly ignore the promise of eternal life.

²⁴⁰ ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει – τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός – Thus, Jesus encourages the crowd to do what they need to do not in order to acquire strictly the physical food of the present realm which is necessary for physical existence (even in the restored Kingdom of Israel), but to do what is necessary to acquire “food” that lasts into eternity.

The relative pronoun is ambiguous. It could refer to the “food which endures to eternal life” or to “eternal life.” Since Jesus goes on to say that he is the “bread of life,” it makes more sense to interpret the pronoun as referring to eternal life. It is this which Jesus as the Son of Man (cf. Psalm 8), i.e., the Son of God and Davidic king of 2 Samuel 7, is able to provide them once they acquire the “food which endures,” i.e., once they acquire him through genuine belief in him. Because he is the Messiah, they should believe in him as this food and follow him as their rabbi who instructs them in the correct nature of reality in order to obtain eternal life—as the rest of the passage will bear out.

Indeed, God the Father has designated Jesus as the Messiah for this specific purpose, to be the one who gives eternal life to whom he chooses (cf. John 5), which implies that he intercedes on behalf of people in order to gain forgiveness from God for them. And the way God has done this, i.e., attesting to Jesus’ identity, is through the miracles.

²⁴¹ εἶπον οὖν πρὸς αὐτόν· τί 'ποιῶμεν ἵνα ἐργαζώμεθα' τὰ ἔργα τοῦ θεοῦ – The people understand part of what Jesus has said to them, that they need to obey God. Now they are asking how a person does obey God to acquire the eternal food so to speak that the Messiah can give them. They probably are expecting Jesus' answer to be, "Obey the Mosaic Covenant and offer blood sacrifices to God to obtain His eternal forgiveness," especially because they are Jews and God has given this covenant to them only in order that they demonstrate that they are His chosen ethnic people.

²⁴² ἀπεκρίθη ὁ[ὸ] Ἰησοῦς καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα ῥιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος – While the Jews may have expected Jesus to tell them to obey the Mosaic Covenant in order to obtain the food of eternal life from him, he tells them that proper obedience to God is centered in belief in the one whom God has sent to play out the role of Messiah for them. Thus, they must take what he is doing, i.e., the signs, and what he is saying, that he is the Son of God/Man and Messiah, and believe in him as such. In this way, he becomes the food that they ingest through belief and that results in eternal life, i.e., eternal forgiveness by means of his interceding for them that culminates in eternal life from God. And it is going to involve his death and resurrection, which they most likely have not grasped at all in spite of being students of the OT in their synagogues week after week. Thus, Jesus is hinting that the restoration of the kingdom is a long way off and involves more than his just showing up and miraculously feeding thousands of people. It is going to involve his death.

²⁴³ Εἶπον οὖν αὐτῷ· τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ – Were not some of these people the same ones who the day before had seen the sign of miraculous multiplication of the bread and the fish and, as a result, identified him as the Messiah? Therefore, they are demonstrating that they simply want more food for free. Or the people who ask this specific question are those from Tiberias who heard about the miracle of feeding the five thousand but now want to witness personally their own sign by Jesus to prove that he is the Messiah—and to feed them! Thus, they are seeking food for themselves as they have heard Jesus did for the crowd the day before. Either way, the "crowd" is focused on physical food and not on really understanding what Jesus is trying to teach them about all that it involves for him to be the Messiah so that they may obtain eternal life.

But Jesus does answer their question for a sign in 6:51. The sign will be his crucifixion when he gives his flesh and body on behalf of life for the world.

²⁴⁴ οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶν γεγραμμένον· ἄρτον ἐκ τοῦ οὐρανοῦ ῥέδωκεν αὐτοῖς φαγεῖν – It is very possible that the Jews believed that when the Messiah came, he would provide them with food miraculously in the Kingdom of Israel the same way Moses did in the wilderness, especially since, according to Deuteronomy 18:15, Moses says that a prophet like him will arise among the people and they must listen to him. This would all be a part of God's fulfilling His promise to Abraham to make of the Jews a great nation according to Genesis 12:1-3. Therefore, assuming that Jesus is the prophet like Moses of Deuteronomy 18:15 (as they have correctly identified him in 6:14), then he should be able to provide them with physical sustenance that is ongoing and comes down out of heaven just as Moses did. And the people from Tiberias, who had only heard about the miracle of feeding the five thousand the previous day, would be eager to see a sign to this effect, while the people who had participated in the miracle would be eager to confirm that Jesus was going to set up the Kingdom of God and continue to feed them miraculously.

This is in line with what John the author records in 6:14,15, that the people believed Jesus was the prophet and wanted to make him king. This is also in line with what the Jews are saying to Jesus in 6:30,31. Yet Jesus wants to divert their attention from this notion of physical food which they have derived from Moses to the idea of eating another kind of food which he will explain in 6:46-51 is belief in him for the sake of eternal life and which he is implying involves his offering himself in a propitiatory manner to God so that he may intercede for them as their High Priest and gain eternal forgiveness for them, which the Mosaic Covenant cannot achieve.

²⁴⁵ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς ῥέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν – Jesus admits that the scripture speaks correctly, that the manna which Moses provided came down "out of heaven." However, he is also making a distinction between the "out of heaven[ness]" of Moses' bread and a new kind of bread which God is now giving "out of heaven." In comparison, Moses' bread is not "out of heaven" because it is only physical and cannot gain a person eternal life. The latter is what God is now doing through the one whom He has sent, the Messiah, Jesus of Nazareth, which is where Jesus is encouraging his listeners to focus their attention, because he will be not only their king but also their priest and intercessor through his death and resurrection. Thus, he is the "true bread" out of heaven.

The comparison in this verse is not between Moses and God. It is between manna and Jesus—"bread out of heaven" vs. "true bread out of heaven." This is like Matthew 6:25ff. where Jesus urges the Jews not to seek the things of this life as their primary possessions, but to seek the kingdom of God—through him as the Messiah who sacrifices himself for them and will be raised from the dead.

See the endnote for 3:13 regarding the phrase "out of heaven."

Probably the Jews are even thinking of God's promise of making them a great nation on the land of Israel which would be a part of the whole idea of the Kingdom of God. But Jesus wants them to look beyond the physical sustenance they will need in the millennial kingdom to the eternal sustenance of mercy through him that will persist into eternity beyond this initial stage of the Kingdom of God.

²⁴⁶ ὁ γὰρ ἄρτος ὁ τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ – The bread of God that results in eternal life is a person, Jesus of Nazareth as the Jewish Messiah, the ideas about which people must embrace as true and, therefore, believe in order to gain eternal life from God. Indeed, this bread which is Jesus extends its nourishing qualities of eternal life beyond the nation of Israel to the Gentile people groups of the rest of the world as well (cf. John 3:16 and 6:58). This

is the bread of God that results in eternal life vs. a bread of God that results in biological vitality. The former is Jesus. The latter is manna.

Two options for “world” – 1) the rebellious system antagonistic to God; 2) neutral concept of mankind, albeit sinful mankind. Probably the latter.

Jesus also says that he has “come down out of heaven,” meaning that God has specifically sent him for a very special role, and in his case, the role is that of the long-expected Messiah and priest for the people for the sake of their eternal salvation and life.

Indeed, his role is the most important one in human history and is central to God’s eternal plans and purposes.

²⁴⁷ εἶπον οὖν πρὸς αὐτόν· κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον – Here are people who appear to be interested in Jesus and what he is offering, but they are misunderstanding him. They have correctly identified him as the prophet of Deuteronomy 18:15 and the king of the Davidic Covenant. But the rest of the story ends up demonstrating their lack of true interest and belief. They want physical food from him that they do not have to work for and that will last throughout the rest of their earthly lives (even if what they mean too is that they live in the restored Kingdom of Israel), while Jesus is offering himself as their means to obtain eternal life, something that would sound strange to these Jews who were focused on the sacrifices of the Mosaic Covenant to obtain God’s mercy and on the Messiah to rule over a restored, prosperous, and successful Kingdom of Israel. Thus, Jesus is pointing them towards his death as the Messiah and not just his power to restore the Davidic Kingdom.

²⁴⁸ εἶπεν ὁ αὐτοῖς ὁ Ἰησοῦς· ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ ἠψήσῃ πώποτε – Jesus now states explicitly that the true bread/food that keeps a person alive into eternity is a person, Jesus the Messiah himself. And it is belief in him that constitutes eating and ingesting him. Again, though, it would be easy to construe what Jesus is saying here as somehow he can prevent a person from ever being hungry and thirsty physically in this present realm, that he is here to make people comfortable—like the teaching of the victorious Christian life. Nevertheless, he is the most nourishing element of the creation because of his role of obtaining God’s eternal mercy and life for us instead of the death of “hunger” which would be God’s eternal condemnation and destruction. Nothing satisfies like Jesus. Nothing is as meaningful or fulfilling as Jesus, even before we acquire actual eternal life through him and escape eternal death.

In addition, the interpretation of this whole passage by the Roman Catholic Church that Jesus is talking about the Mass and the bread of the Lord’s Supper changing substantially into the actual body of Jesus (transubstantiation) does not make any sense in the light of Jesus’ emphasis in this passage on belief in him as the manner of eating him and John’s whole gospel’s emphasis on belief in Jesus for the purpose of obtaining eternal life. In other words, Jesus is using the terminology of eating him as a metaphor for believing in him. This is also made clear by his using the phrase “will never thirst,” this is to say will never need anything else but Jesus for obtaining and being satisfied with eternal life which God has promised to those who do believe in Jesus for his being their king and priest.

²⁴⁹ Ἀλλ’ εἶπον ὑμῖν ὅτι καὶ ἐώρακά τε ὅ[με] καὶ οὐ πιστεύετε – Jesus also states explicitly to these people that they have observed his signs (at least those who were there when he fed the large crowd with five loaves and two fish) and heard his words, but he can also sense their utter lack of belief in him as the Messiah as he will be such in its entirety, even though they have identified him as the prophet of Deuteronomy 18:15 and sought to make him their king (cf. 6:14,15). They are not yet grasping the entirety of this truth. There is enough evidence to indicate that Jesus is the Messiah, but they are thinking of only the historical and temporary Kingdom of God on the land of Israel, while Jesus is pushing them to look beyond it to the eternal Kingdom of God (cf. 6:40 – “eternal life”).

Thus, this is another good example of how the Jews have studied the OT, but they have missed the “mystery” of the suffering and death of the Messiah that is necessary for them to obtain God’s eternal mercy and life.

²⁵⁰ πᾶν ὁ δίδωσιν μοι ὁ πατήρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ὁ ἔξω – Now Jesus goes on to indicate the reason why these people are unbelieving. God the Father has not given them to him as his possessions. If He had, they would move with authentic belief in their hearts towards him in their inwardness. In addition, Jesus would certainly not reject them nor turn them away from him, regardless of who they are. If the Father gives him people as his followers, then Jesus accepts them exactly as they are and as the Father’s gift, because they are both on the same page and have the same purposes within the creation. Thus, people’s belief in Jesus begins with the Father, the transcendent Creator, who initiates the process and causes them to believe. And this causing people to perform authentic belief towards Jesus constitutes a gift of these same people to him.

²⁵¹ ὅτι καταβέβηκα ἵνα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με – Once again, Jesus mentions that he has “come down out of heaven,” i.e., God the Father has placed him in His story of the creation for a very specific and special purpose, for his being the Messiah and the central character in His story. Consequently, Jesus follows the actions of the Father to the smallest detail, even if he feels like doing something else, even if he were to feel like rejecting somebody whom God has given to him as his follower and someone to rescue from God’s condemnation for the sake of eternal life. They both are on the same page. Jesus’ willingness to do whatever the Father wants him to do will become clearest when Jesus would like to avoid the suffering on the cross. Yet he will obey God and go through with it. Jesus is 100% committed to obeying the Father at every moment of his existence on earth, no matter how painful it will be and anxious he feels. “come down from heaven” – cf. John 3:13.

²⁵² τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με ὅτι ἵνα πᾶν ὁ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλ’ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ – God’s intention for Jesus is to be the leader of a group of people who, because God has given them to Jesus, he acquires each and every one of them for his group. And this will become obvious near the end of history when Jesus returns and there is a resurrection of the dead who have been authentic believers throughout their lives. Jesus will advocate on their behalf and through the Father’s miraculous work provide them with immortal and morally perfect bodies that will endure

into all eternity.

Jesus says four times in this passage, “I will raise him up on the last day”—6:39,40,44,54. And being raised on the last day at the first resurrection of Revelation 20 is synonymous in this passage with having the food which persists into eternal life (6:27) and living into the age (6:51,58).

It is also striking that Jesus does not mention what he will do with those who are alive when he returns. This is probably because he knows that it is a long way off in history, so that any believers standing there that day with him will die before his return and have to be raised from the dead in order to acquire eternal life.

The “last day” is his return, but not the last day of the existence of this cosmos. Jesus is using OT-like language of the last days, when God fulfills His promise and converts the Jews into the greatest nation.

Another possibility for “I will raise him up on the last day” is the idea of Jesus’ exalting those who believe in him. But the context is so much about acquiring eternal life (in contrast, by inference, to eternal death), that the idea of raising people from the dead makes more sense.

²⁵³ τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσῃ αὐτὸν ἐγὼ ἐν τῇ ἐσχάτῃ ἡμέρᾳ – Emphatic repetition of v. 39. The phrase “who sees the Son” = when he comes in contact with the Son so as to know that he observes the miracles which he performs and hears the words which he speaks to the effect that he is the Messiah. The person who does this and then moves on to authentic belief in Jesus will acquire eternal life. Thus, this person also achieves the first resurrection from the dead in Revelation 20 that results in eternal life. It sounds as though these Jews have either not understood that the OT promises eternal life or not understood that the Messiah is at the very center of God’s plans for people gaining eternal life through his death and resurrection. They have missed this “mystery” in the OT. This is obviously mainly for the Jews living in Israel at that time but can be extrapolated to other people outside Israel and living in different times. When these people also come in contact with the ideas regarding Jesus as the Messiah (or God, e.g., as was the case with Abraham and other OT believers), they too can obtain eternal life by having genuine inwardness that is characterized by belief in the truth about the Messiah.

²⁵⁴ Ἐγγύζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ – The people listening to Jesus object to his arrogance and insanity, that he is saying that he has been sent by God in order to perform a special role, even the role of Messiah and that they need to believe specifically in him (instead of in Moses? Probably) in order to gain God’s ultimate favor of eternal life, which is more important than being freed from their geopolitical enemies. Isn’t he just like Moses, a human being who has no special status other than to be a prophet and a king? They think him to be quite ordinary as a prophet, even as the king of Israel (cf. 6:15), so that to conclude that he is the very center of their relationship with God is not making sense to them. Instead, they would be thinking that their obedience to the Mosaic Covenant, even bringing animal, blood sacrifices to Him to obtain His eternal mercy, is the center of their relationship with God, and that this is what even the Messiah would encourage.

Thus, if Jesus wants to say that he has appeared to free them from the Romans and provide them with consistent food from God, that is fine with them. But anything beyond this is just pure hubris and craziness on his part.

²⁵⁵ καὶ ἔλεγον οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα· πῶς νῦν λέγει ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα – So within the crowd, there were Jews from Nazareth who knew Jesus’ parents and had always assumed that he was another plain vanilla Jew and human being like themselves. This idea then permeated the crowd, and they could not put together the miracles which Jesus had performed and his statements regarding his being the Messiah so as to get past the fact that they had not observed anything unusual about his mother or father or him as he was growing up so as to lead them to conclude that God has a special role for him. This is simply indicative of the stubbornness of human beings to connect the dots of God’s truth and arrive at not only correct conclusions about what God is doing, but also authentic belief in God and Jesus as the Messiah.

We can also notice that their use of the phrase “I have come down from heaven” is not so scandalous to them as to make them think that he is saying that he is God, i.e., the co-eternal 2nd person of the Trinity. He is merely saying that God has sent him and created him to play a very special role in creation. And obviously in this case, the role is that of the Messiah, the Davidic King, and the Priest who offers himself on the cross for obtaining God’s eternal mercy for the people.

Jesus is going to say that, in the final analysis, their unbelief is because God has not given them authentic belief (cf. 6:44).

²⁵⁶ ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· μὴ γογγύετε μετ’ ἀλλήλων – Jesus encourages them not to go the direction which they are and reject him, looking for help merely among one another. In other words, it is not their grumbling which is the problem. It is their inwardness which does not contain authentic belief which is and which requires that people seek help from God to understand reality and to believe what is true. And this is coherent with the next verse regarding God’s drawing people to Jesus with authentic belief.

²⁵⁷ οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν, κἀγὼ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ – Here Jesus provides the ultimate theological truth and basis for people to acquire genuine belief in Jesus as the Messiah that qualifies them for eternal life. It is God the Father who chooses people (as implied by the fact that He draws them to Jesus) and changes them inwardly as the manner of drawing (indeed, dragging, ἐλκύση) them to him with authentic belief. God does not drag people to believe in Jesus against their will, but he drags them into being willing to believe because they cannot cause themselves to believe in and of themselves.

Again Jesus mentions that at the end of the present realm as the millennial kingdom is being established, he will raise these true believers from the dead as the process of their acquiring eternal life existentially (cf. 1 Thessalonians 4, 1 Corinthians 15, and Revelation 20).

²⁵⁸ ἔστιν γεγραμμένον ἐν τοῖς προφήταις· καὶ ἔσονται πάντες διδασκτοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ – Here Jesus explains that God’s drawing people to Jesus involves His instructing them in the truth of Jesus’ identity as the Messiah with God as the one who sends him into the world by creating him, just as Isaiah the prophet talked about in 54:13, where in this chapter God admits that He seemed to abandon the Jews at times but not at the expense of His loyal love to finish fulfilling His promise of making of them a great nation during the millennial kingdom. It will be then that “All your sons will be taught of Yahweh (יְהוָה לְמוֹדֵי יְכֻנָּסִי) (καὶ πάντας τοὺς υἱοὺς σου διδασκτοὺς θεοῦ), and the well-being of your sons will be great (יְכַנְּסֵם שְׁלָמֵם) (καὶ ἐν πολλῇ εἰρήνῃ τὰ τέκνα σου).” But the fact that Jesus uses the plural “prophets” means that his quote from Isaiah 54:13 is intended to refer to many more statements in all the OT prophets to the effect that the people of Israel will truly be taught the right things about God when He fulfills His promise to make them the greatest nation in the world.

Thus, Jesus is laying the theological foundation for the millennial kingdom and his role among the Jews by speaking of God’s fulfilling His promise to make of them a great nation who will believe in him as the Messiah as their hearts are changed and they genuinely embrace the information they have been given about him. Therefore, this becomes the litmus test even for Paul, the apostle to the Gentiles, for how to identify true followers of the one and only God, that they have learned from God so to speak to believe in Jesus as their only means to salvation, mercy, and eternal life from God.

It is one thing to hear from the Father as these Jews are doing from Jesus himself. It is another to learn and embrace this information as true in order to acquire eternal life through Jesus, the bread of life. As Jesus will go on to say, only the Spirit of God causes this to happen (cf. John 3; 6:44; 6:63ff.). Therefore, the emphasis in the quote from Isaiah 54:13 is the words “of God,” meaning by God. Only God causes sinful human beings to hear what He has to say and believe it for the sake of acquiring eternal life.

Thus, to be taught by God = to be drawn by the Father = to hear and learn from the Father.

²⁵⁹ οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα – John switches to the third person, which means that this is most likely his parenthetical statement and not words from Jesus himself. Plus, the οὐχ ὅτι = “It is not that” makes it sound as though this is more parenthetical than part of Jesus’ argument.

In this case, “see” means to observe spiritually by some means which God provides what God is doing so as to walk in life in lockstep with God and know exactly who God is and what He is doing in this world. Jesus is the only person who really gets God. It is not that anyone has understood God as accurately and completely as Jesus. He walks in lockstep with Him and has exactly the same agenda because he is the unique Son of God (permanent and final), the icon of God (as Paul describes him in 2 Corinthians and Colossians 1), and the Planner who has come into existence as a human being (John 1:14). Thus, Jesus is the prophet, Messiah, and priest par excellence. No one obeys and follows God 100% of the time with the central role in human history of his the way that Jesus does. Therefore, to be taught of God properly speaking is to be taught by Jesus—to hear what he has to say and embrace all the truth that he teaches.

²⁶⁰ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον – Jesus repeats his point from above that he is the means to obtaining eternal life. It does not come through the Mosaic Covenant but only through him.

²⁶¹ Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς – He also repeats that he is the source of eternal life by being like bread. If one eats it (believes in Jesus, cf. 6:35), then there is nourishment in eternity to live and not die. This is what Jesus provides in order to escape God’s condemnation and eternal death.

²⁶² οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα· καὶ ἀπέθανον – Jesus explains the obvious fact that the physical manna in the wilderness did not prevent physical death in the case of these Jews’ ancestors who crossed the Sinai desert under the leadership of Moses. He is implying that there is so much more that God desires to grant these Jews, i.e., eternal life even beyond the Kingdom of Israel, which itself is still a great thing.

Another option is to interpret “they died” as they did not acquire eternal life, but it is more coherent that Jesus means physical death in the light of his contrasting the food which disappears (6:27) with the food which persists into eternal life.

²⁶³ οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ – Then Jesus adds that the bread which he is and which the transcendent Creator provides prevents “death” from occurring. But he is referring to eternal death, not physical death. He is the true bread that comes down out of heaven in contrast to the manna which seemed to drop out of the sky, but was nothing in terms of its effectiveness in comparison to Jesus (cf. 6:32). Eating him, i.e., believing in him, is what brings about eternal life with all its benefits of moral perfection and immortality.

²⁶⁴ Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ἔζησει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος ὃς ἐν ἐγὼ δώσω ἢ σὰρξ μου ἐστίν ὑπὲρ τῆς τοῦ κόσμου ζωῆς – A somewhat complicated metaphor that comprises not only the ideas about Jesus as a person but also the ideas about Jesus as the one who gives up his life through death on the cross in order to qualify as the one who can bring about eternal life (“into the age”) for people. Jesus is the food of eternal life which God has provided the Jews (and Gentiles). He also is destined for eternal life himself, i.e., he “lives.” Or he could be saying that he as the “bread which lives” is an organic being, indeed a human being, who provides the sustenance to live for all eternity—by his death. Thus if someone eats of Jesus, i.e., believes in him with genuine belief, then, like Jesus, he will “live” indeed into the eternal age (even if he dies physically, because there will be a resurrection of believers to eternal life in the last day – 6:44, etc.). The bread that Jesus will give and that people must eat is his own body, which he will offer on the cross in order to qualify to be their priest who obtains God’s eternal mercy and forgiveness for them. And the eternal life, which Jesus becomes the means to obtain, is for the entire world, both Jews and Gentiles. This ultimately is the sign for which the Jews ask him in

6:30.

Again, as stated above, Jesus is not talking about transubstantiation of the bread in the Mass within Roman Catholicism.

²⁶⁵ Ἐμάχοντο οὖν ἑπὶ τοῖς ἀλλήλοις οἱ Ἰουδαῖοι λέγοντες· πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα; [αὐτοῦ] φαγεῖν – John the author is revealing that part of the problem of unbelief is people's inability to detect a figure of speech when they hear one. Jesus is not talking about cannibalism, but of course this is the direction their stubborn minds go in trying to understand Jesus. He is talking about belief, which he even indicated in 6:35 and other verses. The issue is coming to Jesus with a heart that is willing to accept who he is and believe that God uses him as an instrument and tool in the process of granting people eternal mercy and life.

²⁶⁶ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίετε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν αἰσιν – Rather than help these unbelieving Jews out and instruct them directly by telling them that they are misunderstanding him because they are taking him literally instead of figuratively, Jesus makes it even more difficult for them to grasp what he is saying and simply continues to speak metaphorically. Because it is God the Father who draws sinners to Jesus, he does not have to worry about keeping his message simple and making it as easy as possible for people to believe in him. In fact, he seems all about making matters worse for these Jews in the midst of their unbelief. Later, Peter and the disciples will demonstrate that God is working within them to cause them to understand Jesus—at least a little so far.

Because human beings are comprised of both flesh and blood. Jesus uses these two words to refer to all that he is about as the unique human being who is at the very center of how people obtain God's eternal mercy and life. People must buy into all the ideas that can be conveyed about Jesus in order to take advantage of what he can do for them in his role as Messiah and priest. Without authentic belief in Jesus, people do not have even the inward element that will lead them in the direction of eternal life.

²⁶⁷ ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἔχει ζωὴν αἰώνιον, καὶ ἡ ἀναστίσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ – Here Jesus repeats the metaphor and the notion of the resurrection to eternal life of believers at the end of the present realm when the millennial kingdom is established (cf. Revelation 20). Another option is that Jesus is saying that God because of him will raise people off the earth, even from their graves, to meet him in the air when he descends to restore the Kingdom of Israel. But the first option is more coherent with the whole passage, including chapter 5.

They have no life within themselves = they do not have what it takes within them to gain eternal life. (Or, they do not have the Holy Spirit within themselves. The former seems more coherent.)

Here is what it takes to gain eternal life—eating Jesus and drinking his blood, i.e., taking the truth that he is speaking about his death and believing it, which constitutes believing in him. He does not explicitly mention his resurrection. But he implies it. If he dies, in order to raise people when he returns, he must rise from the dead.

²⁶⁸ ἡ γὰρ σὰρξ μου ἁληθὴς ἐστὶν βρώσις, καὶ τὸ αἶμά μου ἁληθὴς ἐστὶν πόσις – The metaphor is continued by Jesus, but the issue is not physical eating but belief!

²⁶⁹ ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἐν ἐμοὶ μένει καὶ ἐγὼ ἐν αὐτῷ – Here Jesus adds the idea of a mutual continual association between himself and true believers. They are each “in” one another and stay there for the sake of the resurrection of the believing dead “in the last day,” i.e., when Jesus returns. They are associated with one another so closely that their eternal destinies are the same—life in the Kingdom of God.

²⁷⁰ καθὼς ἁπέστειλέν με ὁ ζῶν πατήρ καὶ ἐγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με καὶ κρείσσονος ζήσκει δι' ἐμέ – Jesus describes a correlation between the transcendent Father's relationship with him and his relationship with authentic believers. The ultimate place of and source for eternal life is God Himself, because He is the one and only eternal being. Jesus exists now to fulfill his role as crucified Messiah because of the source of eternal life, God the Father, has brought him into the story. And anyone who believes what Jesus is doing in his present existence will gain eternal life likewise.

Or, God's purpose for and effect in Jesus' existence and destiny as the very human Messiah is eternal life for Jesus.

Subsequently, Jesus' purpose for and effect in believers' existences and destinies is also eternal life. Just as the Father brings eternal life about for Jesus, Jesus brings eternal life about for believers through his death, resurrection, and intercession as the high priest for sinners (cf. John 5).

The former seems more coherent with even the next verse.

²⁷¹ οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὗ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον ὁ τρώγων τοῦτον τὸν ἄρτον ζήσκει εἰς τὸν αἰῶνα – Again, Jesus points to God's special purpose in regard to Jesus to be the Messiah who provides a different kind of food for people from the manna which also was sent by God for a special purpose—to keep the Israelites physically alive in the Sinai desert. Eating the bread of Jesus, that is to say believing in him with his role as crucified Messiah and priest, will keep people alive in the eternal Kingdom of God after they have received God's mercy through him. Thus, the person who takes advantage of all that Jesus is and does to play his role within human history is the person who will live in the final age of the eternal Kingdom of God, starting with the millennial kingdom for the nation of Israel and finishing with a new creation for both believing Jews and believing Gentiles.

²⁷² Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ – John the author places this conversation in the synagogue in the city of Capernaum on the northern shore of the Sea of Galilee (cf. 6:17).

²⁷³ Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν· σκληρὸς ἐστὶν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν – Here the audience narrows to just his disciples. And the statement of Jesus is hard for them for two reasons. He seems to be suggesting cannibalism with respect to his own body. And he is stating that he, not the Mosaic Covenant, is the means to obtaining eternal life. So not only are the Jews unwilling to ask Jesus to explain himself more clearly but they are not believing that he, who is proclaiming to be the Messiah, is changing the focus for eternal life from the Mosaic Covenant to himself. Most likely, this group of Jews combined various data from the OT from, for example, Deuteronomy 18:5 to Malachi, in such a way as to think that the

Messiah would still encourage them to make the Mosaic Covenant the central feature of their relationship with God and the only means to obtaining all His blessings, including eternal life. The problem is not Jesus and how he is conveying information to them. The problem is the hardness of their hearts and unwillingness to probe deeper into what Jesus is saying.

²⁷⁴ εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς ὅτι τοῦτο ὑμᾶς σκανδαλίζει – Jesus asks his disciples if what he is saying puts them off to the point that they are unwilling to believe that he is the Messiah? And the answer is, Yes, because their unbelief is so deep in their innate sinfulness that they are choosing basically to be offended by what he is saying and reject it as a result.

²⁷⁵ ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον – The meaning of πρότερον in the eleven uses in the NT is either before as a matter of time or first also as a matter of time. Therefore, while Jesus is basically saying, “Wait until you see what happens to me when I ascend from this earth, and will you then be willing to believe that I am the Messiah,” he is also saying that he will disappear from their sight just as they could not see him before God brought him into the story at his birth, etc. He is a special and unique person who has “come from God,” and he is a special and unique person who is “going back to God.” Therefore, he is referring to his unique and special status, not to his ontological nature, because before he came from God, he did not exist except in the mind of God, while after he goes back to God, he does exist. We just do not know exactly where. His emphasis, therefore, is on the word “ascend,” whereby he is including his death, burial, and resurrection in this word. He is asking them if they will be willing to believe he has this unique role of being the only means to eternal life after all the rest that happens to him. And everything that happens to him will reveal his identity as the Son of God just that much more clearly.

It is also possible to understand Jesus to be speaking either 1) of where he was before in the mind of God as the ruler of all creation and therefore out of the people’s sight, or 2) his superior position that he has always had in the mind of God and that he will have existentially when he qualifies to be the ruler of the universe through his willingness to go through with suffering death on the cross and achieves this position at his ascension (cf. Acts 1). Both boil down to basically the same thing—that God has always destined him to “sit at His right hand” and rule over the Kingdom of God. Therefore, before the creation, God had planned for Jesus to ascend from the earth after his death and resurrection in order to “sit at his right hand” (cf. Psalm 110:1) so that he will eventually become the king of the Jews on the land of Israel and the ruler of all other rulers on earth during the time of the millennial kingdom. Thus Jesus asks them, if he were to take up his position either out of their sight or that is more primary than anyone else within the creation (because the word πρότερον is comparative), would this convince them to believe or are they going to grumble and be scandalized as they are now? As he goes on to say, it takes a inner miracle of God for any sinner to believe the truth of God. We choose to believe in Jesus, but only because God causes us to believe. We cannot believe in and of ourselves. Cf. John 6:44, No one is able to come to me unless the Father, who sent me, draws/draws him... And there is John 6:63, The Spirit is the One who grants life. The flesh is worthless.

²⁷⁶ τὸ πνεῦμά ἐστιν τὸ ζωοποιῶν. ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν – Two options – 1) The Spirit of God is that which produces Life eternal for sinners, while their flesh is worthless in this regard because of man’s sinfulness; 2) a sinner’s spiritual condition is that which results in producing an outcome of eternal life, while a person’s physical condition even of having abundant food from God is worthless in this regard.

The first option is obvious, and probably the Jews would not disagree with it. The second option speaks more to the point that Jesus has been making in regard to the necessity of belief in him in order to gain eternal life. He continues to point them away from the physical food to the true food of LIFE, which he is as the Messiah who will give his own life for theirs—if they are willing to change their spiritual condition (which only the Spirit of God can cause) and believe in him.

He is also indicating that the truth contained within what he has been saying (“words” = a metonymy) is that which the constitutes the necessary spiritual condition—when a person believes these words about him as the Messiah and key to eternal life.

²⁷⁷ ἀλλ’ εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς ὅτι οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν – Jesus is only too aware that he is going to be confronted with people of abject unbelief and people of authentic belief—even among his disciples who show outward signs of being willing to follow him, but they lack the inner change and proper spiritual condition to gain eternal life. And in the final analysis they are not moved by the Spirit of God to believe.

Jesus even knows that one of his disciples will end up betraying him that will result in his crucifixion. And he is willing to live with this knowledge and even teach Judas and express his own love towards him all the way to the end of his life.

²⁷⁸ καὶ ἔλεγεν διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν πρὸς ἔμε ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς – Now Jesus explains that his statement about the necessity of God’s drawing people to him is because people are stuck in their unbelief until God does so. There is no hope in ourselves by ourselves of achieving what God requires for us to escape His eternal condemnation. God must work within us and change our hearts, or we will remain unwilling to understand and unwilling to believe in Jesus as the Messiah. Our hearts are simply this committed to evil and rebelling against God until He changes our hearts and causes us to become committed to Him and His truth. Thus, authentic belief and eternal life are a gift from God. Cf. John 6:44 “No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.”

²⁷⁹ Ἐκ τούτου ὅτι πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὁπίσω καὶ οὐκέτι μετ’ αὐτοῦ περιεπάτουν – Jesus’ words are having a winnowing effect on not just the crowds but also his disciples, which is sad to see. Is it really true that simply because Jesus had conveyed his ideas in a highly metaphorical way that required careful interpretation of them, that people remained unbelieving in him as the Messiah and went back to whatever they had been believing about Judaism before? Yes, plus the fact which Jesus has mentioned that the Spirit had not changed their hearts and overcome their innate rebellion against God.

Thus, this is a great example of the depth of human rebellion even when people have heard the truth from the Messiah's own mouth and have personally experienced the wonderful miracles which God has performed through him to prove that he is the Messiah. And not everything which he had said was metaphorical. He had used the word "believe" or a form of it plenty of times to provide the proper clue that this was the issue, not physically eating his body (even in the Roman Catholic Mass via transubstantiation).

²⁸⁰ εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· μὴ καὶ ὑμεῖς θέλετε ὑπάγειν – Now the focus is on the inner circle of his disciples. Have they been given eyes to see and ears to hear what he is saying so that they understand and believe (or are at least curious enough about what he is saying that they want to stick around and finally understand his meaning)?

We still must recognize that "the twelve" here includes Judas Iscariot, who is feigning belief when we know he has none.

²⁸¹ Ἀπεκρίθη αὐτῷ Σίμων Πέτρος· κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις – Peter answers for everyone, except of course Judas Iscariot. They are not leaving because they truly grasp the fact that he is speaking truthfully about his being the means to God's promised blessing of eternal life. They have caught the difference between physical food that God has miraculously provided them through Jesus and the spiritual condition of believing for the sake of eternal life. Only God can produce this radical change that is necessary for every sinner who desires to qualify for eternal life and mercy. Peter and the others know that Jesus has the resources to grant them eternal life. This must also mean that the Spirit of God is authentically working within them and drawing them to Jesus as the Messiah. God is giving them this understanding and belief.

If we look at only v. 68, Peter could say this to any rabbi who speaks truthfully about how to gain eternal life from God. But the fact that he has just listened to Jesus say that he is giving himself so that people may have eternal life shows that he can go on to say what he does in v. 69, which of course applies to only Jesus.

²⁸² ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος – TR – It would make sense that this phrase is original because the Messiah is the Son of God, the king of Israel. However, it is also possible that, when Peter uses this phrase, he and the others do not quite yet grasp the fact that Jesus will have to die on the cross in order to qualify fully for his double role of king and priest.

Both phrases though apply to only Jesus and no other human being on the planet.

²⁸³ καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ Θεοῦ [TR – ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος] – The set apart one or holy one of God must refer to all that makes Jesus different within the human race and even the Jewish nation in order for him to be the Messiah, king, and priest of people. In other words, he is so set apart that there has been, is, and will be no other human beings with the uniqueness of Jesus in his relationship with God and his role in human history to provide sinners with eternal life.

The TR substitutes the words "the Messiah, the son of the living God," the very words that the "Holy One of God" or "set apart one of God" actually means.

[Mark 1:24](#) saying, "What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are — the Holy One of God!"

[Luke 4:34](#) "Let us alone! What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are — the Holy One of God!"

[Acts 3:14](#) "But you disowned the Holy and Righteous One and asked for a murderer to be granted to you, [15](#) but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses."

Are all these uses of "the Holy One of God" showing that this label for the Messiah was only derived from the OT even if it does not specifically refer to him in this way?

²⁸⁴ ἀπεκρίθη ἑαυτοῖς ὁ Ἰησοῦς· οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν ἓεις διάβολός ἐστιν – Picking up on the "we" of Peter's statement, Jesus reveals that not all eleven of the other close disciples agree with Peter, because one of them is going to play the role of his enemy and betray him, which will lead to his crucifixion and death. Thus, the best interpretation of διάβολός is my enemy/adversary, not the actual devil or Satan himself or alternatively an "offspring" of Satan as mentioned in [Genesis 3:15](#).

It is not clear how Jesus has come by this information or if he knows exactly who the individual is. John in the next verse, looking back on this event, comments that now he knows that Jesus was obviously talking about Judas Iscariot.

²⁸⁵ ἔλεγεν δὲ ὁ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἐμελλεν παραδιδόναι αὐτόν, εἰς ἓκ τῶν δώδεκα – And John the author makes explicit who Jesus' enemy is, Judas Iscariot, and that his act, which will reveal his hostility towards Jesus, will be his betraying him to the Jewish authorities, who it is assumed will kill Jesus as completely as they can to eliminate him as their arch rival (in their minds, and actually in the mind of God and Jesus too).

²⁸⁶ Καὶ μετὰ ταῦτα περιπατεῖ ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾗθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν – Throughout this chapter "Jews" refers mostly to the Jewish leadership, the Sanhedrin. We know that the hostility against Jesus by the Jewish leadership began as far back as chapter 5 which were the "these things" that John mentions here and occurred either six or eighteen months earlier. As a result, Jesus certainly expects to die at their hands, even by means of crucifixion. Thus, for this reason, John the author tells the reader that Jesus currently wants to stay away from Jerusalem. Cf. [John 7:6-8](#). Cf.

Cf. [John 5:18](#) For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.

cf. [Exodus 31:14](#), "Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people."

cf. [Numbers 15:32-36](#) where the man who was gathering firewood on the Sabbath was stoned to death.

Regarding the phrase "making himself equal with God," see the footnote above for [5:17](#).

²⁸⁷ Ἦν δὲ ἐγγυὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία – Here “Jews” obviously refers to the ethnic group of the nation of Israel since it is placed with words “the feast of the.”

In Leviticus 23:34ff., God commands the Israelites to live in booths/tents for seven days in order to commemorate God’s causing them to live in temporal dwellings when they were traveling from Egypt to the land of Canaan under Moses’ leadership and God brought them through this experience successfully. In Deuteronomy 16:16, God commands every male to appear in Jerusalem during the three festivals of Unleavened Bread, Weeks, and Booths/Tents to present their offering to God. Therefore, Jesus was actually required to go to Jerusalem. Cf. Exodus 23:14-17. Cf. Exodus 34:22,23.

Expositor’s Bible Commentary – The Feast of Tabernacles was celebrated in the autumn “on the fifteenth day of the seventh month” (Lev 23:34), which would compare roughly to the second week of October in our calendar. It began five days after the Day of Atonement (Yom Kippur) and lasted eight days (Lev 23:33-36; Deut 16:13-17). Each family constructed its own temporary shelter of branches to live in for the period of the feast. This typified the years of wandering in the desert before the people entered the Promised Land. The feast was joyful in character and was a time of thanksgiving for the harvest that marked the transition from nomadic poverty to stable affluence in their own land. It was one of the three annual feasts at which attendance was required of all Jewish men (Deut 16:16).

²⁸⁸ εἶπον οὖν ᾠρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· μετὰβηθι ἐντεῦθεν καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσουσιν ᾠοὺ τὰ ἔργα ᾠ ποιεῖς – Interesting that this is being said to him by brothers of his own family, children whom Joseph and Mary had after Jesus was born, and not by his disciples. But the key is John’s comment in 7:5 that his brothers were not believing that he is the Messiah—after growing up with him, watching him, and listening to their parents presumably helping Jesus to understand that he was the Messiah.

Purportedly the brothers’ purpose of encouraging him to go to the festival in Jerusalem is for his disciples, even those in Jerusalem or those who will become his disciples in Jerusalem, to have the opportunity to observe his miracles.

²⁸⁹ οὐδεὶς γὰρ ᾠτι ἐν κρυπτῷ ποιεῖ· καὶ ζητεῖ ᾠαὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ – For some reason, his brothers seem a bit anxious that Jesus demonstrate his miracle ability to everyone else so that they may know who he is, i.e., the Messiah.

They even add the fact that he should be interested in doing this because it is a universal desire of someone who is an important person. He should push his own agenda publicly in order to accomplish his goals, which is not true for Jesus at his first coming, but it will be at his second coming. At his first coming, Jesus is willing to bide his time until his death as determined by God’s sovereign plan and then let others have authority over him and execute him. At his second coming, he will have authority over the whole world and require that everyone submit to him and the hegemony of the Jewish kingdom.

Here “world” means all those available in Judea and Jerusalem to witness Jesus’ miracles and therefore the system of Judaism that should readily recognize who he is by virtue of the miracles.

²⁹⁰ οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν – John reveals that his brothers have some sort of ulterior motive in encouraging him to show off his miracles and his supposed identity, because they are not actually believing that he is the Messiah. Are they envious of all the positive attention he is getting, and they know too that the Jewish leadership want to kill him, so that the sooner this happens, the better they can feel about themselves? Or are they wanting to associate with him as merely a popular teacher and rabbi? It is probably the latter, that they want to see his popularity enhanced by going to the headquarters of Judaism and attracting even larger crowds with his miracles. Is not this what the Messiah should do?

²⁹¹ λέγει ᾠοὖν αὐτοῖς ὁ Ἰησοῦς· ὁ καιρὸς ὁ ἐμὸς οὐπὼ πάρεστιν, ὁ δὲ καιρὸς ὁ ὕμετερος πάντοτε ἐστὶν ἔτοιμος – Jesus is aware of their unbelief, and, therefore, their ulterior motives, so that he informs them that it is not yet time for him to die, but it is always the time for them to walk into Jerusalem unharmed, implying that it is also always time for them to change from being unbelievers to believers in him as the Messiah and to experience the same kind of hostility from the Jewish leadership that he is (cf. 7:7). They do not really get what it means for him to be the Messiah, because they have not grasped how hostile to him the Jewish leadership are—and that this is God’s purpose for the Messiah at his first coming.

²⁹² οὐ δύναται ὁ κόσμος μισεῖν ὕμᾱς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστὶν – A fundamental principle of reality is that the world, and here specifically the system of Judaism that is characterized by unbelief, cannot hate people who are like them and not like the Messiah, because the world is fundamentally not opposed to itself but to the Messiah. Because Jesus’ brothers are not believing in him, they are of the worldly Jewish system and its culture that is opposed to God. Nevertheless, anyone who is of this system has the opportunity at every moment to change his mind and become a follower of the Messiah. This the brothers of Jesus could choose to do.

This is a very strong statement by Jesus. The world and its various cultures of unbelief, including the current Judaism of his day, can and will never become attracted to Christianity this side of eternity. Indeed, the world, led by the ruler of this world, Satan, will always oppose Christianity (cf. Ephesians 2).

Jesus also gives the reason why the cultures of this world like Judaism are so opposed to him, because he explicitly communicates to them that they are evil and immoral, which of course no human being likes to hear because we are all such proud beings. It offends our conscience and sense of well-being which we have created by crafting a self-image that feels satisfying and fulfilling to us, even though we know that it is wrong (cf. Romans 1). And Jesus’ communicating what he is to the Jewish leadership is obviously making them angry enough to want to kill him.

²⁹³ ὕμεῖς ἀνάβητε εἰς τὴν ἑορτὴν· ἐγὼ ᾠοὺκ [οὐπὼ – TR] ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς ᾠοὐπὼ πεπλήρωται – With the two variants, “not” and “not yet,” there are two options for understanding what Jesus is saying. #1 – Jesus is saying that at the moment he wants to remain in Galilee and avoid putting himself in a position of being in the presence of people who want him dead, even his brothers, even though he knows that according to Deuteronomy 16 all males, including

him, should attend the Feast of Booths/Tents, or #2 – he does not yet want to go to Jerusalem with a large crowd of disciples which would allow the Sanhedrin to identify him more easily and arrest him; he wants to go in secret as John 7:10 says he ends up doing. The second option seems more reasonable and in line with Jesus' not lying to his brothers.

As a result, Jesus encourages his brothers to go the feast ahead of him. His goal actually is to be killed, but for the time being he is protecting himself even though that the sovereignty of God will protect him even more as stated in [John 7:30](#). Thus, they were seeking to seize him. Yet, no one laid a hand on him, because his hour had not yet come. In this say Jesus is demonstrating prudence in the midst of his trust in the sovereignty of God. He knows that it is not the right time for his death to occur, but he nevertheless protects himself.

²⁹⁴ ταῦτα ὁδὲ εἰπὼν ἑαυτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ – As a result, his brothers do go to Jerusalem, and he stays in Galilee.

²⁹⁵ Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν. τότε καὶ αὐτὸς ἀνέβη· οὐ φανερώς ἀλλ' ὁ[ς] ἐν κρυπτῷ – Nevertheless, Jesus does decide to go to Jerusalem to the feast. Why? For the very reason his brothers want—to demonstrate to the crowds and any of his disciples that he is the Messiah.

²⁹⁶ οἱ οὖν Ἰουδαῖοι ἐξήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον· ποῦ ἐστὶν ἐκεῖνος – In this case again, “Jews” refers to the Jewish leadership instead of the entirety of the Jews, which is what the word “crowds” means in the next verse, 7:12. Not surprisingly, the Jewish leadership are hoping that he will attend the feast in order to carry out their desire to kill him. Thus, they want to identify him, seize him, and get rid of him.

This and the events of v. 12 are all happening before Jesus begins teaching publicly in the temple in v. 14.

²⁹⁷ καὶ γογγυσμὸς ὑπὲρ αὐτοῦ ἦν πολλὸς ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι ἀγαθὸς ἐστὶν. ἄλλοι ὁ[δὲ] ἔλεγον· οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον – Here, “grumbling” means talking in low voices, either positively about Jesus (“He is good”), or negatively about him (“No, instead he deceives the people”). There were a lot of conflicting discussions going on concerning Jesus. And the people spoke in low voices out of fear of the leadership, that they would ostracize from the synagogue anyone who even talked about Jesus (cf. John 9:22 – His parents said this because they were afraid of the Jews; for the Jews had already agreed that if anyone confessed Him to be Christ, he was to be put out of the synagogue).

²⁹⁸ οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων – Here, John the author gives us the definition of “grumbling,” that in midst of the conflicting discussions, no one was willing to talk publicly about Jesus because of the risk of being mistreated by the Jewish leadership who were definitely opposed to him (cf. v. 11). Certainly, this is a natural tendency in human beings to avoid pain, even the pain of rejection.

²⁹⁹ Ἦδη δὲ τῆς ἑορτῆς ἡμεροῦς ἀνέβη Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν – This is a bold move by Jesus, but he does not make himself so publicly known until the middle of the seven-day feast. He will get more protection by being in the crowd where there will be some Jews who are supportive of him. We know also from Matthew 26: 5 that the Jewish leaders were also concerned about starting a riot if they were to seize Jesus and kill him.

It is reasonable to assume that Jesus knows that it will be the Passover and not the Feast of Booths when this will happen.

It was also probably common for rabbis to teach in the porticoes of the temple.

³⁰⁰ ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες· πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς – Why would they say this except that he has not learned the scriptures from them, the supposed leaders of the Jewish people, as well as the fact that he is simply a poor carpenter and stonemason from Nazareth in the backwoods and rough area of Israel, Galilee. This puts him the same category as the crowds who are ignorant of the Torah in the opinion of the Jerusalem Jewish leaders.

Is this also showing that Jesus did his own personal Bible study to learn it? It would seem so, but where would he have gotten access to the written documents? Perhaps in the synagogue in Nazareth with whatever rabbis were available to help him. But not having spent his youth in Jerusalem among the learned scholars of the Jewish leadership, the people presume that he is relatively uneducated in the Torah. But John is telling us that Jesus through his own efforts somehow became highly educated in the OT. Most likely a passion to understand himself and his role drove him to know the OT.

³⁰¹ ἀπεκρίθη οὖν αὐτοῖς ὁ[ς] Ἰησοῦς καὶ εἶπεν· ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με – Two possibilities – 1) God directly taught Jesus the same way He would reveal truths and ideas to the prophets; 2) Jesus taught himself the Bible and is confident that he is speaking accurately about it with respect to himself as the Messiah.

While #1 is certainly plausible, this is probably not a statement by Jesus of direct revelation from God, but one of the divine inspiration of the Bible and Jesus' thorough study of it so that he is now confident that he is prophetically speaking for God who has sent him to be the Jewish Messiah. Any completely accurate and authoritative teaching of and from the Bible is as if God Himself is teaching—whether through an OT prophet, the Messiah (Jesus), or the Messiah's apostles.

Jesus is stating that his study of the Bible has led him to interpret it correctly in contrast to that of the Jewish leadership.

³⁰² εἰάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς πότερον ἐκ τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ – Jesus is saying and even indirectly encouraging that people should desire to become his disciples and to do what God would want them to do—submit themselves to Him and believe that he is the Messiah so as to obey God appropriately from a changed heart. And when a person does this, he has to come to the realization that God is prophetically speaking through Jesus, who is not talking simply on his own. In this way Jesus is saying that the inward spiritual condition of a sinful human being is directly responsible for how he will respond to his intellectual understanding of biblical truth, that a changed heart by the Spirit of God will lead him to embrace the truth while an unchanged heart will lead him to reject it. People of changed hearts really get it, i.e., the truth, and can recognize that God is speaking through Jesus so that he is not just making this stuff up.

Would that this be the case for all Jesus' followers as it is for Jesus—that they learn the scriptures well enough like him to speak the thoughts and ideas of God and not of their own? It is our goal, but only the apostles did so completely accurately and authoritatively. Nevertheless, I think Jesus is saying that diligent and continued Bible study will move a person along towards

acquiring the same theology as him. This is a good reminder not to settle into any particular theological system but to remain in a state of inquiry and study that will constantly refine one's understanding.

³⁰³ ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθὴς ἐστὶν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν – Jesus is verifying that the Father's glory and praise is ultimately his desire, not glory and praise for himself, which a crooked person would desire for himself—implying that this is exactly what the Jewish leaders are doing. They have studied the OT scriptures, but they have not learned them as Jesus has.

It is for this reason that he has learned the scriptures as well as he has so as to make sure that he conveys ideas that come from the transcendent Creator as a morally perfect human being and not ideas that are made up by himself, regardless of how good they may sound. Therefore, his intellectual grasp of the Bible is most excellent and worthy of being heard and learned.

Certainly, this should be any believer's goal, but only the apostles could say that they knew the Bible as well as Jesus and could speak with the same authority. But what a great goal for sinful human beings like us, to seek to know the truth of God as well as Jesus and to speak for God as well as he did, even if we never actually do. Plus, our goal is to glorify God and not ourselves—to be as far from being crooked as we can be.

³⁰⁴ Οὐ Μωϋσῆς ἔδωκεν ὑμῖν τὸν νόμον· καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτείνειν – It is clear to Jesus that the Jewish leaders are unwilling to follow properly God's commandments to the Jewish nation in the Mosaic Covenant because to do so would result in their embracing him as the Messiah. Instead, the leaders claim to follow the greatest leader of the Jews, Moses, but Jesus is boldly stating that they are not following him because they desire to kill him. In addition, it is implicit that their hearts have not been changed by the Spirit of God in order to produce the requisite result of becoming his disciples above and beyond being Moses' disciples.

³⁰⁵ ἀπεκρίθη ὁ ὄχλος· ὁ δαίμονιον ἔχει· τίς σε ζητεῖ ἀποκτείνειν – Jesus was speaking specifically to the leaders, but a crowd, who answer Jesus, were around them. While some of the crowd understand the leaders' antipathy towards Jesus (cf. 7:25), some of them do not. This must be the latter faction who are answering Jesus' question.

³⁰⁶ ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· ἐν ἔργῳ ἐποίησα καὶ ἅπαντες θαυμάζετε – Is Jesus referring to his healing the lame man on the Sabbath in John 5:5-10? Yes. It is the closest recorded miracle in the gospel that could have upset the Jews and their leadership. This also fits with what Jesus says in 7:22-23 as referring to this miracle of healing the lame man during the previous festival. While he may be referring to a miracle which John simply has not recorded and is similar to the one in John 5, it makes more sense that the events of John 5 are in view here.

Here Jesus is answering his own question of v. 19. The Jews' "wondering" about this miracle includes the leadership's disapproval to the extent that Jesus encouraged the healed man to break the Sabbath, which everyone would know could or should incur the death penalty for both (cf. Numbers 15 and the man who collected wood on the Sabbath and then was stoned to death).

³⁰⁷ διὰ τοῦτο ὁ Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν – οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων – καὶ ὅτι ἐν σαββάτῳ περιτέμνετε ἄνθρωπον – In this verse, John in a parenthetical statement identifies the origin of circumcision, that it comes from the Abrahamic Covenant in Genesis 17 and not from Moses and the Mosaic Covenant. And Jesus is pointing out that the Jews without hesitation perform a circumcision on the Sabbath, when they are to do no "work."

Then Jesus points out that if the eighth day of a baby boy's life falls on a Sabbath, then the Jews have no problem performing this "work" if this day is the same as a Sabbath, thus "breaking" Sabbath.

Leviticus 12:3 On the eighth day the flesh of his foreskin shall be circumcised.

³⁰⁸ εἰ περιτομήν λαμβάνει ὁ ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος ὁ Μωϋσέως, ὅτι ὅλον ἄνθρωπον ὕγι' ἐποίησα ἐν σαββάτῳ – cf. Exodus 31:14, "Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people." The Sabbath prohibited activities that were of a repetitive and daily nature, thus allowing the Jews to demonstrate that they understood that life does not consist simply and only in my biological existence. Instead, it is very spiritual in nature in that my creator is the one who causes me to exist in the first place. This is like Paul's statement in Acts 17 that "In Him we live and move and have our being."

cf. Numbers 15:32-36 where the man who was gathering firewood on the Sabbath was stoned to death.

So if circumcising a baby, which is not repetitive and daily activity, is not "work" whereby the Jews are "breaking" the Sabbath, then how can healing someone not be either.

Jesus "made a man whole on the Sabbath" in John 5.

If performing a required ritual, e.g., circumcising a male baby on the 8th day, which is not a daily activity for the purpose of sustaining one's biological viability and therefore is not "breaking" the Sabbath, means that a person remains righteous and obedient before God according to the whole of the Mosaic Covenant, then certainly Jesus' healing someone on the Sabbath means that he is not "breaking" it either. Indeed, as Jesus says, true goodness on the Sabbath is going to make unbelievers who are focused on the rituals of the Mosaic Covenant angry because of their inherent self-righteousness and lack of understanding God what God's love and the Mosaic Covenant is all about.

Likewise, loving people separate from the established, Christian religion and its system, i.e., by not attending a church and supporting the culture of the church overall, is going to make people angry and unwilling to say that this love is genuine and Christian.

³⁰⁹ μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν ἱκρίνετε – Here "see" refers to observing outward and ritual obedience to God and the Mosaic Covenant—looking at things strictly at face value. The Jews' "sight" is only outward. On the face of it, i.e.,

a prima facie judgment, they see a man healing on the Sabbath, when Jews should do not daily and biologically sustaining work, and they conclude immediately (“judge”) that he is evil. But if they were to “judge with proper judgment,” meaning that they would take into account the extenuating circumstances of the man’s physical condition as well as the whole of the Mosaic Covenant = love your neighbor as yourself, then they would see how compassion and love fits with the Sabbath commandment. Therefore, the latter in no way proscribes and forbids the former, especially when they have no objection to someone’s performing the non-daily ritual commandment of circumcision on the Sabbath.

Thus, Jesus encourages these unbelieving Jews to change their view of God’s rules and regulations for assessing what is moral so that they do so correctly and according to what He is truly committed. Again, this is why Jesus said in v. 19 that they are not “doing the Covenant.” They lack the divinely caused inwardness and understanding in order to be able to do so.

³¹⁰ Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτείνειν – Thus, John tells us that Jesus was recognized by some of the people in Jerusalem as the very person whom the Jewish authorities wanted to kill. In this way, John confirms Jesus’ question in 7:19 as being correct to the effect that “they” were seeking to do away with him. There were definitely those among the Jews who wanted him dead, mostly because they consider him as having broken the Sabbath commandment. And it is also interesting that the fact that the leadership wanted to do away with Jesus was so widely known among the Jewish people.

cf. Exodus 31:14, “Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.”

cf. Numbers 15:32-36 where the man who was gathering firewood on the Sabbath was stoned to death.

Regarding the phrase “making himself equal with God,” see the footnote above for v. 17.

³¹¹ καὶ ἶδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς ἐγνώσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ χριστός – Here John the author gives the reader the explicit clue that it is the leaders of the Jews who are seeking to kill Jesus. The leaders are most specifically the “they” of 7:25.

The people who recognized him are surprised that no one is doing anything to stop him. Now they wonder if the rulers have changed their minds and do think that he is the Messiah. But the way they ask the question presents the possibility that these people believe the Jewish leadership to be wrong in their evaluation of Jesus as the Messiah. Therefore, there is a lot of confusion about Jesus’ identity.

³¹² ἀλλὰ τοῦτον οἶδμεν πόθεν ἐστίν· ὁ δὲ χριστός· ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν – My guess is that these people suppose that Jesus is from Nazareth in Galilee. With Micah 5:2 saying that the Messiah comes from Bethlehem, and with some of the people acknowledging this in 7:42, is John the author demonstrating another disagreement in the thinking of the Jews of that day? Some would say that the Messiah comes from Bethlehem, and some would say that no one knows from where he comes. In fact, is this another clue that these people are thinking that the Messiah will merely be an *angelos* of Yahweh, i.e., a direct theophany? But then what about the passages about the descendant of David as king and Messiah? Again, it seems there is quite a bit of confusion and disagreement regarding both Jesus and the concept in the OT of the Messiah.

This particular belief by these Jews also gives John the opportunity to explain why Jesus goes on to say what he does in 7:28.

³¹³ ἔκραζεν· οὖν ἐν τῷ ἱερῷ διδάσκων· ὁ Ἰησοῦς· καὶ λέγων· καμὲ οἴδατε καὶ οἴδατε πόθεν εἰμὶ· καὶ ἀπ’ ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ’ ἔστιν ἀληθινός ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε – Here Jesus claims that the people do know him, probably in the sense that there is enough information to lead them to determine his identity correctly. His miracles demonstrate that God is with him and has sent him, and his statements demonstrate that he is the Messiah. Therefore, there ought to be no confusion in regard to him—that he is the Messiah and has come from God. There is simply an unwillingness on the part of the people (leaders) to believe this.

Jesus says also to these supposed Bible believing and God believing and obeying Jews that not only is his God the one, true God, but also they do not really believe in Him—regardless of their religious diligence with respect to the Mosaic Covenant. This obviously is an important lesson for anyone who thinks he is authentically following God. The crux of the issue is whether or not a person is genuinely believing that Jesus is the Messiah, not merely with his words, but with his heart and actions that are loving and merciful towards all others apart from any religious system such as the Mosaic Covenant or institutionalized Christianity.

³¹⁴ ἐγὼ τὸ οἶδα αὐτόν, ὅτι παρ’ αὐτοῦ εἰμι· κάκεινός με ῥάπεμπελεν – And Jesus states categorically that he does know and believe in God in contrast to the other Jews. He also recognizes that God has brought him into the story of the creation for His personal purposes which Jesus has discovered and is fulfilling.

³¹⁵ Ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ – This level of boldness and claim by Jesus as to God’s divine purposes for him were too much for the people and the rulers. They (or at least some of them) did want to arrest him (and most likely put him to death—for making a divine claim which was false (?)). However, God was making sure that Jesus remained free from their grasp, because the “hour,” “season,” and time of his crucifixion and death had not yet arrived. There is our provoking people to anger and hostility because of our faith in God, and there is God who is authoring the whole story and determines exactly what and when people’s response to us is going to be.

³¹⁶ Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν· εἰς αὐτὸν καὶ ἔλεγον· ὁ χριστός ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ῥεποίησεν – These people get it. They are interpreting the miracles and Jesus’ statements correctly, as revealing his identity and role as the Messiah. And if their belief is truly genuine, then it along with their correct assessment of him has come from the work of the Spirit of God within them.

When Moses tells the Israelites in Deuteronomy 18:15 that God is going to raise up a prophet like him to whom they must listen, referring to another great leader, indeed the greatest leader, of the nation of Israel, it can be inferred that this leader will perform miracles of a great and affirming nature like Moses and that God has sent him and is with him.

³¹⁷ ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος ‘περὶ αὐτοῦ ταῦτα’, καὶ ἀπέστειλαν ‘οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας’ ἵνα πιάσωσιν αὐτόν – Again as in 7:12 “grumbling” means discussion in low voices both positive and negative, but the Pharisees were mostly concerned about the positive statements because they did not believe that Jesus was the Messiah. Indeed, they considered him a charlatan and worthy of death for his speaking in their opinion in a manner contrary to God. Therefore, they sent their own disciples to arrest Jesus and bring him to them. And the next step would be to accuse him of being a false Messiah and sentence him to death—which of course eventually happened.

³¹⁸ Εἶπεν οὖν ὁ Ἰησοῦς ἔτι ‘χρόνον μικρόν’ μεθ’ ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με – As a result, John the author provides an explanation through Jesus’ statements and actions why the Pharisees’ disciples do not end up arresting him as made clear in 7:45ff.

First, Jesus declares that his time on earth is short before he fulfills the purpose of his first coming and is taken from the earth, i.e., just as he was “sent from God” by coming into the world through his birth by Mary, he will “go to Him who sent” him by leaving the world to a place within the creation sequestered and hidden away from the earth and people. And we know that this is until he reappears to complete his mission of setting up the Kingdom of God on earth on the land of Israel.

This leaving the Jewish nation and its believers would especially not make sense to the Jews who had come to understand only that the Messiah would conquer their earthly enemies and remain forever (cf. John 12:34, The crowd then answered Him, “We have heard out of the Law that the Christ is to remain forever; and how can You say, ‘**The Son of Man must be lifted up**’?”), not that he would conquer their sin by becoming a propitiatory sacrifice to God.

cf. Isaiah 9:7, There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore.

cf. Ezekiel 37:25, “They will live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons and their sons’ sons, forever; and David My servant will be their prince forever.

cf. Daniel 7:14, “And to Him was given dominion, Glory and a kingdom, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away. And His kingdom is one which will not be destroyed.”

³¹⁹ ζητήσετέ με καὶ οὐχ εὐρήσετέ ὅ[με], καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν – There are two possibilities for what Jesus means by these Jews’ not finding him after he leaves because they will not be able to come to him – 1) It is because of their rejection of him and rebellion against God that they will neither find nor be able to come to Jesus, so that these particular Jews will not qualify to enter into the eternal Kingdom of God; 2) It is because Jesus simply will be in another part of the creation where they cannot go since they are earthbound. Because of Jesus’ emphasis on belief in him and the One who sent him, it may seem more coherent with previous verses to conclude that #1 is correct. Certainly, these Jews not only cannot visit Jesus wherever he resides until his second coming, but just as certainly they are going to miss out on the eternal Kingdom of God and his residing within it, even though the first stage of it will take place on the earth and the land of Israel.

However, #2 is more straightforward and making the point simply that Jesus will leave the earth (after his crucifixion and resurrection) to be placed in another part of the universe by God until his second coming to restore the Kingdom of Israel. Thus, Jesus is trying to teach his listeners that there is much more involved in what it means for him to be the Messiah than they probably realize, even after their study of the OT. They think that the Messiah appears to set up immediately the Kingdom of Israel so that all Jews who are currently living at the time of the Messiah can be with him in this kingdom. But Jesus is pointing them to something other than this and certainly beyond their expectations of him as the Messiah in order for them to think more deeply about him if they want to choose to believe in him.

Cf. John 13:33 where Jesus tells his apostles that he is going where they cannot come, not because they are not authentic believers, but because he will leave the earth as part of God’s plan which involves a return later in history to restore the Kingdom of Israel (cf. Acts 1:6ff.).

³²⁰ εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· ποῦ ὁ οὗτος μέλλει πορεύεσθαι ὅτι ὡμείς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας – Because these Jews are either not considering him to be the Messiah or not understanding the extent of his role as the Messiah, the only place that they can imagine he could go where they cannot follow him is among the Jews who reside outside the land of Israel—because they lack either the means or even reason to travel to distant lands. Once again, John the author reveals not only their unbelief, but also their complete lack of understanding with respect to Jesus and what it means for him to be the Messiah.

³²¹ τίς ἐστιν ὁ λόγος οὗτος ὃν εἶπεν ὁ Ἰησοῦς καὶ οὐχ εὐρήσετέ ὅ[με], καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν – John shows that they keep repeating Jesus’ statement, trying to figure out what he means. But they remain clueless and confused as well as unwilling to believe what he is saying as the one sent from God to be the Messiah who will leave the earth, only to return to complete his mission of restoring the Kingdom of Israel.

³²² Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραζεν λέγων· εἰάν τις διψᾷ ἐρχέσθω ‘πρὸς με’ καὶ πινέτω – This is the last day of the Feast of Booths, which starts on the 15th day of the 7th month and lasts for seven days (cf. Leviticus 23:34; John 7:2). Reminiscent of John 6 and Jesus’ urging those Jews to eat him by believing in him as the Messiah for the purpose of being nourished properly into eternal life, here he metaphorically portrays himself as water with the same result. “Drinking” him by a properly (inwardly) thirsty person will also result in eternal life.

³²³ ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος ζῶντος – As in John 6 where Jesus interpreted eating him as having belief in him, here he does the same with drinking of him (or from him). He paraphrases Isaiah 44:3; 55:1; 58:11 to the effect that God will make people have such abundant “water” within them when they properly drink from Him and Jesus as the Messiah that it will result in eternal life for them. So on the one hand, sinners need to drink from

Jesus to satisfy their thirst for eternal life and mercy, and they need to have God produce living water within them by His Spirit (cf. the next verse) that manifests itself in belief and love—which corresponds to Romans 5:1-11 and the two ways in which God has loved us, 1) the death of Jesus as the Messiah, and 2) the pouring out of the Spirit in our hearts to believe properly in Jesus.

³²⁴ τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἐμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη – And John the author explains that the living water within believers will be the Spirit of God. John also indicates that this invisible work of God would not take place until after Jesus had been shown by God how great he was as a result of his qualifying for his role as king and priest through his crucifixion and then being resurrected to an immortal state. Acts 2 with even Peter’s sermon and the largescale conversion of Jews demonstrates how this takes place after Jesus’ death, resurrection, and ascension. It is not as though the Spirit of God had never worked to produce living waters in sinners, because certainly this is basically what God had done in OT believers such as Abraham and Moses. And it is not as though Jesus’ disciples such as Peter are not yet believers, but there was still a solidifying of their confidence and belief that would occur after Jesus’ ascension and that would result in a much greater number of bona fide followers of Jesus after he had left the earth. Therefore, John is saying that the Spirit was not yet bringing about all the manifestations of changed inwardness that he would in the apostles’ day, starting at Pentecost.

³²⁵ Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον οὗτός ἐστιν ἄληθως ὁ προφήτης – In this paragraph, once again we have the various responses to Jesus which indicate that the Jews were not agreed on who he was.

Assuming this is the same reference to the “prophet” as John 1:21, then some are saying that he is the prophet of Deuteronomy 18:15. However, since others are saying he is the Messiah, it seems clear that at least these Jews do not consider the “prophet” to be the same person as the “Messiah,” even though it is possible that both groups of Jews mean the same thing by these words. But it is more straightforward to interpret them as talking about two different persons predicted by the OT. Thus, there are those who consider Jesus to be the Messiah, who we can assume is the fulfillment of the Davidic Covenant and king of Israel.

In Luke 1:30ff., Gabriel announces to Mary that she will bear a son who “will be called the Son of the Most High,” and God will give him the “throne of his father David.” Then, in Luke 2:11, an angel announces to the shepherds that “in the city of David, there has been born for you a Savior, who is Christ/Messiah the Lord.” These angels would probably not say such things as they did if it were not possible for the Jews to understand what they mean from their study of the OT.

³²⁶ ἄλλοι ἔλεγον οὗτός ἐστιν ὁ χριστός, οἱ δὲ ἔλεγον μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται – There were also some Jews who believed that Jesus is the Messiah, but they are unclear on how it is that he comes from Nazareth in Galilee instead of Bethlehem when Micah 5:2 says, “But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity.” But these Jews’ question is only because they are ignorant of Jesus’ entire life’s history.

³²⁷ οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν Δαυὶδ ἔρχεται ὁ χριστός – 2 Samuel 7:12-13, “12 “When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. 13 “He shall build a house for My name, and I will establish the throne of his kingdom forever.” While this originally referred to Solomon as David’s descendant, it pointed to Jesus as the final Son of David and king of Israel.

Micah 5:2, “But as for you Bethlehem Ephrathah, too little to be in the clans of Judah, from you will go forth for Me the one who rules in Israel. His goings forth are from ancient times [מִקְדָּמָה, LXX – ἀπ’ ἀρχῆς = from the beginning], from the days of eternity past [מִימֵי עוֹלָם, ἐξ ἡμερῶν αἰῶνος].”

³²⁸ σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι’ αὐτόν – Again, John the author points out that the Jews do not agree on who Jesus is. This is an important issue for John, and it is interesting in the light of other passages in the prophets and the NT which indicate that when God turns the Jews into a great nation, they will all correctly believe that Jesus is their king and priest for the sake of not only their kingdom on the land of Israel, but also the eternal kingdom and God’s eternal forgiveness. In other words, confusion and disagreement among the Jews as to Jesus’ identity is a key indication that they are not yet a great nation according to God’s promise to Abraham.

³²⁹ τινὲς δὲ ᾔθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ’ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὰς χεῖρας – Assuming that it is mostly the leaders who want to arrest Jesus and kill him, they want to do so because both he is claiming to be the Messiah and some of the people are in their opinion falsely believing that he is. But, as John has said, it is not yet God’s time for Jesus to be killed. Everything happens according to the perfect timing of God for how He wants His logos and story to go.

³³⁰ Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι διὰ τί οὐκ ἡγάγετε αὐτόν –

³³¹ ἀπεκρίθησαν οἱ ὑπηρέται οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος – So the Pharisees’ assistants are being affected by Jesus and his words to the extent that they cannot bring themselves to obey their leaders and arrest Jesus. In fact, they say that this is the first time in their lives that they have encountered anyone like him, which in and of itself must have been hurtful and upsetting to their leaders who probably imagined themselves to be the wisest men on the earth because of their study of the OT. As a result, these assistants have wounded the pride of their leaders. And for biblical leaders to operate out of wounded pride is both wrong and dangerous. In comparison, when Paul’s converts in for example Galatia or Corinth were in the process of abandoning his apostolic message and him as a true apostle, it was not Paul’s pride that was hurt but his concern for them from a genuine love that desired their eternal salvation. People can abandon us, and it can hurt because we miss them, but we should not allow our pride to get in the way that typically places us above God. As long as people are truly following God and submitting to the sole authority of the biblical authors, which by the way is His responsibility to cause and not ours, it does not matter who their human leaders are.

³³² ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι μὴ καὶ ὑμεῖς πεπλάνησθε – Rather than think that there is some truth and substance to what their disciples are saying, the Pharisees immediately dismiss their statements and assume that they have fallen under Jesus’ deceptive spell like others. In other words, the Pharisees are completely missing the signs of God’s revealing and affirming Jesus to be the Messiah. As a result, they are stubbornly unwilling to embrace him as their own king and priest. In addition, it is important for all good leaders to be willing to learn from their assistants and students. The apostles may be exempt here, but all the rest of us as Christians should be teaching each other and learning from one another, regardless of our roles as leaders or followers within the Christian community.

³³³ μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων – These leaders think that they have it all figured out and that everyone else should simply fall in line with them. If they have not believed that Jesus is the Messiah, then no one should. So here John provides us with the erroneous and worldly measure of the validity of people’s belief in anything. Are people following the culturally accepted experts of the Christian message and Jesus as the Christ/Messiah—as opposed to each individual’s taking the responsibility to think through the available evidence OF THE BIBLE and come to a rational, personal, and individual decision and conclusion? Certainly there are definite experts who should and can be trusted—the biblical authors, which include the apostles and their very close associates like Mark and Luke for example. But these are the only acceptable and valid experts in truth that pertains to God and Jesus of Nazareth, especially now that the apostles are no longer alive to give their authoritative opinion on what exactly is truth and who understands it. Therefore, just as the Pharisees should not be trusted implicitly to know the biblical truth well enough to follow them without question, so also Bible teachers should not be trusted implicitly to follow them. Each Christian should work hard to achieve a confidence in his own understanding of the Bible, regardless of how deep is his knowledge.

³³⁴ ἀλλ’ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν – A clear example of diligent Bible disciples completely misinterpreting the Bible as demonstrated by their inability and/or unwillingness to connect Jesus and his miracles to the biblical predictions about him. The Pharisees firmly believe that the rest of the Jews lack a proper understanding of the OT because they know that they have not had the same opportunity to study the OT as they have. But ironically this story is pointing out that the Pharisees and chief priests lack a true knowledge of the Torah too. And the Pharisees are going so far as to say that the rest of the people are damned by God, but they probably mean those who are believing that Jesus is the Messiah. Again, ironically, these leaders are under a divine curse if they remain in their current condition of rejecting Jesus as the Messiah. And the common people who do believe are better students of the OT than their leaders, even if the former do not actually know the OT as well.

³³⁵ λέγει Νικόδημος πρὸς αὐτοῦς, ὁ ἑλθὼν πρὸς αὐτὸν [τὸ] πρότερον, εἰς ὃν ἐξ αὐτῶν – cf. John 3.

³³⁶ μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ ᾗ τί ποιῇ – Exodus 23:1, “You shall not lift up a false report. Do not set your hand with someone evil in order to be a false witness.” Deuteronomy 17:6, “By the mouth of two or three witnesses, he who is to die shall be put to death. He shall not be put to death by the mouth of one witness (cf. Deuteronomy 19:15).” Proverbs 18:13, “He who replies a word before he hears, it is folly and disgraceful for him.” Lying about people and slandering and calumniating them is so offensive to God that prohibiting it is an explicit part of the Ten Commandments—Exodus 20:16 “You shall not bear false witness against your neighbor.”

Probably what Nicodemus is recommending is exactly what he did by going to Jesus personally and speaking to him regarding all these matters. In other words, it is important to recognize that Jesus is performing miracles so that God is with him and then hear him out on how he explains such a phenomenon. Certainly, all that witnesses can do is affirm the miracles and Jesus’ statements, so that if it gets to this point, then call forth the witnesses and draw a conclusion on the basis of all the evidence presented by Jesus and others. This is the proper approach to dealing with any situation (especially today when the media are so involved in our learning about what is happening in our world).

³³⁷ μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ ᾗ τί ποιῇ – The Pharisees sound as though they suspect Nicodemus to be one of Jesus’ followers and probably because he is being loyal to his region of the land of Israel, Galilee, if he is from there.

In 7:49, the Pharisees claimed that the crowd do not know the OT. Here, they demonstrate that they lack complete knowledge of it, too, because they are not sure if it speaks of a prophet arising out of Galilee. Certainly, everyone is fixated on the fact that Jesus’ “hometown” is in Galilee, but again, this is because they have not been willing to speak to him and learn his entire story where they would find out that he was born in Bethlehem. We can safely assume that his mother and father told him this.

³³⁸ [Καὶ ἔπορεύθησαν ἕκαστος εἰς τὸν οἶκόν αὐτοῦ,] – There is certainly a valid question of whether or not 7:53-8:11 belong to John’s original document. According to the EBC, it is absent from the earliest copies of the gospel and from the earliest commentaries on it. Nevertheless, as a story of self-righteous human beings who are opposed to Jesus and his role of providing mercy to all sinners who embrace him as their Messiah and high priest, it certainly fits with the truth about God and His Messiah. Basically the meeting of the Pharisees and their disciples was adjourned without any resolution to this issue of Jesus’ identity, and the Pharisees, for whatever reason, were not willing to go and arrest Jesus themselves. Something about him is still a little too intimidating to confront him directly. And, who knows, on a human level, it may have remained this way for quite a while if Judas Iscariot had not ever decided to betray Jesus. There may have been a standoff between them and him until it was just too unbearable to allow him to exist. But what would have been this breaking point? We will never know.

Therefore, the question here is whether this verse and statement about their going to their homes concerns the Jewish leadership or some other group of people from another story? It seems to fit well with the end of John 7, that the leaders were a bit befuddled and left each other to think and research more about what God has said in the OT.

³³⁹ Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν – The Mt. of Olives is located across the Kidron Valley east of the temple mount in Jerusalem and looking down on the temple mount. Was this where Jesus had set up his tent for celebrating the Feast of Booths and so went there for the night? Certainly plausible.

³⁴⁰ Ὁρθρον δὲ πάλιν ἑπαγγέλλεται εἰς τὸ ἱερόν· καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς· – Thus, Jesus once more puts himself out in the open in the temple area and is teaching people. It has to be obvious that there is great interest in what he has to say because of the crowd that has gathered around him to listen to him. This must have been quite frustrating to the Jewish leadership who are already thinking of how they can kill him. And this crowd then becomes the audience in front of whom Jesus deals with the scribes and Pharisees. He continues teaching them by handling the Jewish leaders and the adulterous woman the way he does.

³⁴¹ Ἀγούσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἑνὴν γυναῖκα ἐπὶ μοιχείᾳ· κατελιμμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ – The religious leaders of the Jews, those most familiar with the OT and the laws of the Mosaic Covenant bring to Jesus a woman who has committed adultery. Indeed, they force her to stand in the middle of Jesus and the crowd whom he is teaching. It cannot be any more obvious that the leaders want Jesus to reveal whether or not he is truly willing to submit to the Mosaic Covenant and therefore to God (in their minds). Is Jesus committed to God's covenant with the Jews?

The scene is reminiscent of the one of the man caught collecting firewood on the Sabbath in Numbers 15, the outcome of which was his execution as commanded by God.

³⁴² λέγουσιν αὐτῷ· διδάσκαλε, αὕτη ἡ γυνὴ κατελήπται ἐπ' αὐτοφώρῳ μοιχευομένη· – Thus, there is no question as to her guilt. But where is the man? And how did they become aware of their adultery, something which normally takes place in a very private setting? Did they lay a trap for her, so that the man took part in the conspiracy with the agreement that he would not be brought to justice by the Jewish leadership? Certainly plausible.

³⁴³ ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἐνετείλατο· τὰς τοιαύτας ἁλιθάζειν. σὺ ὅν τι λέγεις – **Lev. 20:10** 'If there is a man who commits adultery with another man's wife, one who commits adultery with his friend's wife, the adulterer and the adulteress shall surely be put to death.' **Deut. 22:22** "If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel."

Also, **Deut. 17:6** "On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness. **Deut. 17:7** The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst."

Actually, the Torah commands that both the man and the woman be stoned to death. Do the Jews really think that Jesus will overlook this fact and comply with their wishes to expose his understanding of the Mosaic Covenant? Probably, which is an example of the natural distortion in people's thinking that takes place when they are devising evil. They are thinking, "Let's get this Jesus," when they cannot see that there is a problem with their approach. Their approach is good enough as far as they are concerned, even if it lacks integrity, which it definitely and obviously does in this case.

Is there anything to the fact that the witnesses would have to throw the first stones? Perhaps not in that the only problem would be how to explain they had become witnesses to such a private affair. But they could easily say that they got word that the man and woman were involved in such a way with one another and, on the basis of their being leaders of the Jewish community, they felt that it was their responsibility to "arrest" them. So this is not that problematic.

Again, where is the man? Maybe the man ran away if it was not a premeditated trap by the leaders, but it is difficult to imagine that he could get away and the woman could not if they were both interrupted together in the very act of adultery.

In addition, the scribes and Pharisees say that Moses has commanded "us," meaning that they are supportive of group justice, which is typically easier than any one person having to take on the responsibility of executing a criminal. And they are acknowledging the long-term effect of the Mosaic Covenant in the existence of the nation of Israel, which it would seem should include Jesus because he is Jesus, despite his being morally perfect. Or was the fact that Jesus was morally perfect excuse him from any obligation to the Mosaic Covenant since it featured sin offerings to God?

Finally, they are explicitly making it known to Jesus that Moses is their leader, not him. And so what does he think of this, that they are perfectly willing to obey Moses, but they definitely do not see Jesus as their Messiah and Davidic king?

Jesus' response will be interesting in that he points them to their own moral condition rather than pointing them to him and rather than demanding that they acknowledge him as their Messiah.

³⁴⁴ τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῳσιν ἑκατέρωθεν αὐτόν· ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ ἑκατέρωθεν εἰς τὴν γῆν – If Jesus did not uphold the Mosaic Covenant and Leviticus 20:10, then they could accuse him of violating the Torah and think that they had grounds to put him to death just as the adulterers were required to be put to death according to the commandment. And this would be the case for Jesus especially because he is claiming to be the Messiah. Someone who claims to be the Messiah and violates the Torah certainly would deserve to die. And if Jesus upheld the Mosaic Covenant, then they could claim that he was acknowledging their leadership, something which he had not done at all. Indeed, Jesus was the maverick who did not look to Jerusalem and the Jewish leadership for instruction on carrying out his role as the Messiah.

And probably part of the popular belief concerning the Messiah was that he would first learn the Torah and then learn how to understand his role as the Messiah from the best students and teachers of the OT, i.e., from the scribes and Pharisees, and then encourage all the Jews to keep the Mosaic Covenant as the most important element of their relationship with God. But Jesus was constantly at odds with their understanding of the Torah and saying things that were so strange that they must be contradictory to the Torah, e.g., "If someone eats my flesh, he will live into the age" in John 6:51.

Why was Jesus writing in the dirt with his finger? Modesty, because the woman was naked? Did not want to acknowledge them

yet so that their self-righteous anger and frustration with him (and the woman) would become just that much more apparent to everyone, including themselves? Probably more the latter because he does eventually straighten up and look at them, which would mean that the woman would be in his sight too. Thus, he wanted these leaders to work themselves up into an angry, self-righteous pitch so that his response would be that much clearer when he presents an entirely contrasting idea. He probably saw them coming with her and just decided to stop teaching the people and wait for them by bending over and writing in the dirt. This way he would not have to acknowledge them right away and he could get them to reveal more explicitly their self-righteousness and anger.

³⁴⁵ ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνέκυσεν καὶ εἶπεν αὐτοῖς· ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ’ αὐτὴν βαλέτω λίθον – The phrase “without sin” means either 1) morally perfect or 2) forgiven by God so that God does not take into account the person’s sin through true repentance and belief in Jesus as the Messiah who intercedes on his behalf. Either one works within the Mosaic Covenant even though it requires only #2, but #1 probably makes more sense as an extreme requirement that Jesus is putting forth in order to push the Jewish leaders to think as carefully as possible about their own immoral condition of sinfulness. Is Jesus changing or repudiating the Mosaic Covenant, or is he only pointing out what the commandment in Leviticus 20:10 implies—that anyone who actually obeys the commandment by executing a violator of the Covenant must also be a person of authentic inwardness, belief and repentance, as will be the case in the millennial kingdom when the entire nation of Israel are people of changed hearts brought about by the Spirit of God? The latter, and he does this by requiring that the scribes go beyond what the Mosaic Covenant itself actually requires. It does not require moral perfection, which Jesus is requiring. It requires only a circumcised and changed heart of a repentant, sinful sinner. Nevertheless, Jesus’ statement is pushing them in this direction by implicitly asking them to face into what is really happening inside them morally. However, there is an additional element which is revealed in Jesus’ statement to her in 8:11.

Thus, Jesus is repudiating the hearts of the scribes and Pharisees, not the Mosaic Covenant. He is saying that true justice by human beings can take place only when there is authentic humility and repentance before God inside the ones exercising it—or when someone is morally perfect, which leaves only Jesus to be properly qualified to exercise justice.

³⁴⁶ καὶ πάλιν κατακύψας ἑξέγραψεν εἰς τὴν γῆν – He again takes his eyes off the Pharisees to give them time to reflect on what he has just said. He is in no rush. They are permitted by him to mull over his statement as long as they want, which is incredibly respectful on his part when we would probably immediately tell them to back off and think about their own inwardness and sin, especially the sin of self-righteousness.

³⁴⁷ οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ’ εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων καὶ κατελείφθη ὁ μόνος καὶ ἡ γυνὴ ἐν μέσῳ οὐδῶσα – The younger scribes and Pharisees were the more tenacious in their belief that there must be some way to counteract what Jesus just said so that they could follow through on executing this woman. They seemed quite eager to do so, which is a good warning for any human being who feels the necessity to bring about quick justice when someone has done something wrong. But even the younger ones finally had to admit that based on what he said, they had no valid grounds to throw a stone at her. So grudgingly they all left.

Therefore, they may not have truly grasped what Jesus was getting at, that they needed either moral perfection as their quality of being or authentic and humble repentance in order to exercise justice, but they were aware of their own immoral condition sufficiently to realize that Jesus had left them no choice but to give up their plan to execute her. Why did they not challenge him on his requiring that they be morally perfect, when it is clear that the Mosaic Covenant does not require this? Perhaps because they did not want to risk getting into a discussion with him about their own sinfulness in comparison to that of the adulterous woman.

So they all left instead of staying there and continuing to interact with Jesus. They had failed in their mission of forcing Jesus to side with them by means of the Mosaic Covenant, and not just side with them, but submit to their leadership in this situation and carry out this woman’s execution with them. This is to say that the “us” of 8:5 includes Jesus. So rather than their following his lead, which has been the implied case throughout the time that he has been teaching and performing miracles, he would have to follow their lead.

³⁴⁸ ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ γύναι, ποῦ εἰσιν; οὐδεὶς σε κατέκρινεν – Finally, Jesus looks up at only the woman and addresses her. His question is basically, “Was there none of these Jewish leaders who truly believed he has the right to carry out the justice of the Mosaic Covenant properly, i.e., with complete humility and repentance before God?”

By asking her this question, he is also encouraging her to examine her own immoral condition, that she and the Jewish leaders are actually just alike. Not one among them is sinless, and they all need God’s mercy and forgiveness equally because of their sinfulness.

This also leads me to think that God’s commanding the Israelites in Numbers 15 to execute the man who collected wood on the Sabbath was not on the basis of their all being people of changed heart with true repentance as their constant practice, but because of His desire to reveal to everyone His seriousness with respect to sin.

³⁴⁹ ἡ δὲ εἶπεν· οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς· οὐδὲ ἐγὼ σε κατακρίνω· ὁ πορεύου, [καὶ] ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε – It is obvious that none of her accusers has been willing to demonstrate that she stands condemned under the Mosaic Covenant, but it seems that Jesus wants to hear her answer to his question. Why? Perhaps because he wants to hear in her voice how she is responding to her sin.

Does Jesus detect and had he detected even before she spoke that she was truly repentant, so that on this basis there is no reason for him as the Messiah to demonstrate condemnation towards her? Or is he saying that, because he is the Messiah who could eventually act as her high priest at the final judgment, he is willing to grant her mercy now under the Mosaic Covenant so that she now has the opportunity to choose to take advantage of his role for the sake of her obtaining eternal forgiveness?

Thus, Jesus is implying that he is the very ground of forgiveness from God so that while he had little if no forgiveness for the animal sellers and moneychangers in the temple in chapter 2, all he has right now for this woman is forgiveness, which trumps the required justice of the Mosaic Covenant. Perhaps he does sense something in her heart that indicates authentic repentance and humility, or perhaps he simply wants to demonstrate what is available from God through him to anyone, including the woman herself, who is willing to watch this exchange and be repentant and humble from a genuine heart. He is not abolishing per se the Mosaic Covenant, but he is demonstrating its significance relative to his role as the eternal priest before God for sinners.

³⁵⁰ Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἔμοι οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς – This conversation in John 8 between Jesus and the Jews is lengthy and confusing, because the two parties use words with different meanings instead of the same meanings. The Jews never really get on the same page as Jesus, because, as Jesus says, they cannot hear his message (8:43). This implies a fundamental truth which we have to realize, that people are going to miss the point of Jesus by a mile unless God causes them to get it. And when they do really get it, then they can embrace it and live their lives on the basis of it. Otherwise, they buy into the lies of Satan who has been, is, and will be leading every culture in history away from the truth of God so that they speak mainly foolishness for the sake of continuing to manifest their innate rebellion against Him.

In the first paragraph of his gospel, John commented that “life” was the central feature of the plan of God and that “life” was also the “light of men” in that it is the primary concept which makes people really wise in this life, i.e., when they grasp the importance of life, indeed eternal life, and trust God for it. In the second paragraph, John the author declared that John the Baptist is not the light, but Jesus is. Here in chapter 8 Jesus is repeating this idea, that he brings knowledge, wisdom, and understanding to mankind by means of his message which he has received from God the Father. As a result, whoever becomes a disciple of Jesus to learn his message, commandments, and instructions will escape being a fool and instead will be a knowledgeable and wise person who gains “life,” i.e., eternal life.

Thus, once again, Jesus is encouraging the Jews to shift their focus from the Mosaic Covenant to him if they truly want the “life” which God can give them. He, not the Mosaic Covenant, is the means to this life.

³⁵¹ Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής – While it is true that even the Mosaic Covenant states that something must be verified by more than one person in order for others to have the confidence that it is true (cf. Deuteronomy 17:6; 19:15), I doubt that it is only this fact which is convincing them that Jesus’ solo statements about himself allow them to dismiss them. They are naturally rebellious and are only using this as an excuse to reject what he is saying. Indeed, Jesus will go on to say that there is another who is bearing proper witness to him as the Messiah, God the Father.

³⁵² ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· κὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς ὁδὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω – Jesus is saying that he is basically above the Mosaic Covenant, indeed even more important than it, because he has been sent by God to fulfill a role within human history that is unlike any other human being’s. And the result will be that he will qualify to become not only the eternal Messiah, but also the eternal High priest of sinners. Plus, of course, he is the very “icon of God” as Paul describes him in 2 Corinthians and Colossians, with such a connection to the Father that he is always perfectly and completely obedient to Him. Jesus is the only morally perfect human being in the history of this realm until the first resurrection.

³⁵³ ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ ὅτι οὐ κρίνω οὐδένα – Two options for what Jesus means by “judge on the basis of the flesh”—1) to evaluate the goodness of human beings strictly by observing their outward behavior as it compares with the requirements of the Mosaic Covenant, or 2) to evaluate the goodness of human beings with a person’s sinfulness, which is in rebellion against God, as the foundation and source of such evaluation. #2 makes more sense in the light of all the other statements in this chapter that Jesus makes concerning these people’s ability (or complete lack thereof) to know God, hear God, etc., while being “of this world” with Jesus’ “message having no place in them,” etc. Thus, Jesus is saying that the very source of their judgment of him is wrong because it is their innate rebellion against God. They not only judge but also condemn the wrong people because they themselves are evil (judge and condemn being the complete meaning of κρίνετε here).

Then Jesus says that he is not condemning anyone—at least not now. He is implying that his main role is to bring mercy and forgiveness to people, not judgment and condemnation, even though we know that the latter will occur at the second resurrection of Revelation 20.

³⁵⁴ καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἁληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ – Here Jesus states explicitly that God is behind everything that he is saying and doing so that ultimately there are two witnesses to Jesus identity.

Therefore, Jesus’ evaluation of people is always correct, because he is taking his cues from God the Father and not just from his own intuition apart from what God speaks to him.

³⁵⁵ καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν – Jesus admits that the Mosaic Covenant which has been the Jews’ Torah and source of instruction does require the testimony of more than one person in order for others to be convinced that something is true.

³⁵⁶ ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ – And Jesus rightly concludes that the transcendent Creator’s testimony along with his own is sufficient to grant confidence to anyone listening to and observing Jesus that he is the Messiah.

³⁵⁷ ἔλεγον οὖν αὐτῷ· ποῦ ἐστιν ὁ πατήρ σου; * ἀπεκρίθη ὁ Ἰησοῦς· οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε – The Jews clearly are not understanding Jesus that he is talking about God as his ultimate witness and source of his existence. They are thinking that he is referring to his physical and earthly father as the source of his existence. Jesus’ response to their question is that they definitely are not understanding him and are not catching on to exactly who he is, the

Messiah, the Son of God, indeed the unique Son of God whose relationship with God the Father is so intimate that anyone who really grasps the existence of this relationship will be able to say that he knows not only God, but also His Messiah, the one who is speaking to them, the fulfillment of the Davidic Covenant and Son of God.

So rather than really answer their question, Jesus chooses to tell them what their question implies, that they are ignorant of important theological truth in the midst of their believing that they are theological stars.

³⁵⁸ Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπὼ ἐληλύθει ἡ ὥρα αὐτοῦ – John the author now provides the reader with the location of this conversation and the fact that in spite of how offended the Jews are by what Jesus is saying, they are leaving him alone according to the divine determinism of God. No one is arresting and stopping Jesus from speaking and acting—yet.

³⁵⁹ Εἶπεν οὖν πάλιν αὐτοῖς ᾧ ἔγω ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν – Jesus is referring to his ascension/eternal life and the fact that these Jews will wonder where he actually has gone when they hear about it. However, if they remain committed to rebelling against God by rejecting him as the Messiah, then they will complete their earthly lives in this state with the result that they will not gain the eternal life that Jesus will after his death and resurrection.

Here is the note from John 7:34 where Jesus makes the same statement – There are two possibilities for what Jesus means by these Jews’ not finding him after he leaves because they will not be able to come to him – 1) It is because of their rejection of him and rebellion against God that they will neither find nor be able to come to Jesus, so that these particular Jews will not qualify to enter into the eternal Kingdom of God; 2) It is because Jesus simply will be in another part of the creation where they cannot go since they are earthbound. Because of Jesus’ emphasis on belief in him and the One who sent him, it may seem more coherent with previous verses to conclude that #1 is correct. Certainly, these Jews not only cannot visit Jesus wherever he resides until his second coming, but just as certainly they are going to miss out on the eternal Kingdom of God and his residing within it, even though the first stage of it will take place on the earth and the land of Israel.

However, #2 is more straightforward and making the point simply that Jesus will leave the earth (after his crucifixion and resurrection) to be placed in another part of the universe by God until his second coming to restore the Kingdom of Israel. Thus, Jesus is trying to teach his listeners that there is much more involved in what it means for him to be the Messiah than they probably realize, even after their study of the OT. They think that the Messiah appears to set up immediately the Kingdom of Israel so that all Jews who are currently living at the time of the Messiah can be with him in this kingdom. But Jesus is pointing them to something other than this and certainly beyond their expectations of him as the Messiah in order for them to think more deeply about him if they want to choose to believe in him.

Cf. John 13:33 where Jesus tells his apostles that he is going where they cannot come, not because they are not authentic believers, but because he will leave the earth as part of God’s plan which involves a return later in history to restore the Kingdom of Israel (cf. Acts 1:6ff.).

This going away from the Jewish nation and its believers would especially not make sense to the Jews who had come to understand only that the Messiah would conquer their earthly enemies and remain forever (cf. John 12:34, The crowd then answered Him, “We have heard out of the Law that the Christ is to remain forever; and how can You say, ‘**The Son of Man must be lifted up**’?”), not that he would conquer their sin by becoming a propitiatory sacrifice to God.

cf. Isaiah 9:7, There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore.

cf. Ezekiel 37:25, “They will live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons and their sons’ sons, forever; and David My servant will be their prince forever.

cf. Daniel 7:14, “And to Him was given dominion, Glory and a kingdom, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away. And His kingdom is one which will not be destroyed.”

³⁶⁰ ἔλεγον οὖν οἱ Ἰουδαῖοι μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει· ὅπου ὁ ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν – It is interesting that these Jews can come up with only the idea of suicide to interpret what Jesus is saying. They are thinking strictly in terms of physical and geographical locations on the earth. So it would be true that if they are living human beings, then the only place they cannot be with Jesus is in death if he dies. Otherwise, they could travel to wherever Jesus travels and be with him. So they are understanding him to be saying that it will be his choice where he goes, meaning then that suicide is the only reasonable option in their minds for where he will go.

³⁶¹ καὶ ἔλεγεν ἑαυτοῖς ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου – This is another way of Jesus saying that these Jews are following the lies of the world and any culture that can be identified as in rebellion against God, while he is following God the Father. And of course Jesus is following God so closely that only he can claim to be the morally perfect Messiah and Son of God.

³⁶² εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν – Because Jesus can tell that these Jews are attracted to the lies of their culture and not to God and him, then if they do not believe that he is “from above” as he says in the previous verse, then they will complete their lives in the present realm committed to their rebellion against God (or they will obtain eternal death because of their rebellion against God?).

It is also important to take note that the rebellious culture of these Jews is one founded on their study of and following the OT, particularly the Mosaic Covenant in the light of the promises of the Abrahamic Covenant. This means that it is just as possible to have a Bible based rebellious culture and society as it is to have a pagan or atheistic based rebellious culture. The issue is not the

source of the ideas of the culture. It is the condition of people's hearts, whether or not they have been changed by the Spirit of God, i.e., whether or not people have been "born of the Spirit" according to Jesus' statements in John 3.

³⁶³ Ἐλεγον οὖν αὐτῷ σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἦ τὴν ἀρχὴν ὃ τί καὶ λαλῶ ὑμῖν – A direct question from the Jews as to Jesus' identity. His response is to refer them to what he has been "saying" all along, which is that he is the Son of God, the Messiah, the Son of Man by means of his signs and his mentioning God as his Father, along with his calling himself the Son of Man and the Son of God in previous chapters.

cf. John 9:22, "His parents said this because they were afraid of the Jews, for the Jews had already agreed that if anyone confessed him to be the Christ, he was to be put out of the synagogue." This verse shows that everyone was quite aware that Jesus had been saying that he was the Messiah. It was common knowledge and basically became the key issue for the Jewish leadership, whether or not people were following him not just as a prophet, but as the Messiah himself. By threatening excommunication from the community of religious Jews, the Jewish leadership hoped to curtail Jesus' popularity.

cf. John 1:51, "Truly, truly I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man."

cf. John 2:16, "and to those who were selling the doves he said, 'Take these things away. Stop making my Father's house a house of commerce.'"

cf. John 2:23, "Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing the signs which he was doing."

cf. John 3:13ff., "No one has ascended into heaven, but there is the one who has descended from heaven, the Son of Man..."

cf. John 4:25,26, "The woman said to him, 'I know that the Messiah is coming. When he comes he will declare all things to us.' Jesus said to her, 'I who speak to you am he.'"

cf. John 5:17, "But he answered them, 'My Father is working until now, and I myself am working.'"

cf. John 5:19ff., "Therefore Jesus answered and was saying to them, 'Truly, truly I say to you, the Son can do nothing of himself, unless it is something which he sees the Father doing, for whatever the Father does, these things the Son also does in like manner...'"

cf. John 6:27ff., "Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on him the Father, God, has set his seal..."

cf. John 6:68,69, "Simon Peter answered him, 'Lord, to whom shall we go? You have the words of eternal life. We have believed and have come to know that you are the Holy One of God.'"

³⁶⁴ πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν, ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον – Jesus says that he could go on talking to these Jews about themselves, and when and if he does, it will be what God has told him, and certainly God always speaks the truth. The result is that Jesus communicates the ideas of God from God to mankind. Thus, he is demonstrating that he is not only a prophet, but also the Messiah.

³⁶⁵ οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν – John the author uses the phrase "the Father" for the first time in 1:14, "the glory as the unique one from the Father," and then also in 1:17; 3:35; 4:21,23; 5:19,20,21,22,23,26, etc. Also cf. 8:16,18. It must have been common for the Jews to refer to God as "the Father."

³⁶⁶ εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς Ἦταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμεαυτοῦ ποιῶ ὅσδεν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ Ἦ ταῦτα λαλῶ – The verb ὑψώ means either lift up physically or in status, i.e., to honor or exalt. Here as in Jesus' use of the verb in the second case in 3:14, it means to honor or exalt. Jesus is telling these Jews that if they honor him for who he is, the Son of God/Man, then they will know "that I am [the Son of Man/God]." In other words, the emphasis is on honoring him and not rejecting him. He goes on to state that his exalted status and role is because God the Father is the One who is directing him in what he does, what he knows, and what he says. This is how he is the Son of God and Messiah, because the Father has never worked so closely and completely with anyone else in human history. And He never will.

³⁶⁷ καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν οὐκ ἀφῆκέν με μόνον Ἦ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε – Jesus is communicating the same ideas as in the previous verse. God's presence is so intimate with Jesus that he is never apart from the Father, so that he always does what God wants and is therefore what is pleasing to God. This clearly makes Jesus morally perfect, which is why again he is the unique Son of God in contrast to David, Solomon, Rehoboam, and the others.

On the other hand, God is with believing sinners too and has sent them into the world to live out His plans and purposes for them. However, because they are not morally perfect like Jesus, they cannot say that they always do the things that are pleasing to Him. Still, they are pleasing to Him because of their ongoing belief, hope, and love that is caused by the Spirit of God.

³⁶⁸ Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν – Therefore, after Jesus has identified himself so explicitly as the Messiah, many of the Jews do end up believing that he is. Or do they? The following conversation between Jesus and them makes their belief questionable. In fact, it makes them sound as though they have ulterior motives for believing in him, i.e., to conspire against him and kill him. This is similar to John's editorial comment in 2:23-25, **2:23** When he was among the people of Jerusalem during the feast of the Passover, many believed in his name, after observing the signs which he did. **2:24** But Jesus did not entrust himself to them, because he himself understood everyone, **2:25** in that he had no need for anyone to bear witness concerning mankind, because he understood what was in man."

Thus, this is a warning to all believers to pay attention to their authenticity of their belief and avoid the false religion within the "Church" of Christianity.

³⁶⁹ Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἔστε – It is interesting that John the author has identified these Jews as those who have believed in Jesus, because they end up in such a contentious conversation with him. We would think that “belief” would lead to agreement and not disagreement.

³⁷⁰ καὶ γινώσθεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς – Knowing that Jesus becomes people’s savior, Jesus must mean freedom ultimately from God’s wrath, condemnation, and destruction for those who would persist in rebelling against him but are freed existentially from even this in the present realm. The rest of the paragraph bears this out.

³⁷¹ ἀπεκρίθησαν πρὸς αὐτόν· σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· ἡ πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε – Again these Jews are thinking in physical and earthly terms. They interpret Jesus to be speaking of social and ethnic slavery and claim that by virtue of their being descendants of Abraham to whom God made the promise to make of them a great nation and bless them, thereby promising to retain them as His people, they are “free” people. And right now, even though the are under the Roman government, they are still essentially free and not slaves per se.

³⁷² ἀπεκρίθη ὁ αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν· τῆς ἁμαρτίας· – But Jesus is talking about these Jews’ moral condition and its eternal consequence of God’s condemnation that puts them in the same situation as all other human beings, i.e., that any human being who commits sin by definition is a slave of sin and sinful, leaving Jesus as the only human being who has never been in this position. Do the Jews realize in the midst of their “belief” in him as the Messiah that they are sinful and require understanding the message about him as savior so that they need moral and legal freedom from condemnation in relationship to God? This is not unlike the statement to Nicodemus in chapter 3 regarding being born of the Spirit which implied the same question.

³⁷³ ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ ὁ υἱὸς μένει εἰς τὸν αἰῶνα· – Jesus uses the analogy of a Roman (or even Jewish) household with slaves and sons to say that if his listeners remain slaves to their sin and inherent moral condition, they will not be members of the “house” of those who inherit eternal life. While, on the other hand, if they genuinely attach themselves to the Son of the household (Jesus), who, by definition, inherits the house, then they too will remain in the house with him eternally (8:36). The “house” must be the eternal Kingdom of God, whether as, in the present moment, only that which can be expected to come in the future or that which authentic believers will inhabit in the future.

³⁷⁴ ἐὰν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε – Thus, it is the Son of the house, Jesus the Messiah, who has the wherewithal to set people free from their sin, their inherent immoral condition, and sin’s eternal consequences of God’s condemnation and destruction by providing forgiveness and mercy from Him to the end that they escape His condemnation and destruction and enter into the Kingdom of God.

³⁷⁵ Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν – Is Jesus really speaking to the same people of “belief?” Probably, because at the end of chapter 2 John the author tells us that Jesus does not necessarily trust any of the Jews who have come to belief in him. Indeed, the gospel of John presents a rather sobering and even frightening look at humanity, that people can believe in Jesus and yet be opposed to him. Thus the importance of taking Jesus very seriously when he makes statements such as “if you remain in my message, you are truly my disciples” (8:31).

So Jesus first says that he realizes that they are truly physical descendants of Abraham to whom God made His promises in regard to them as His chosen people. Then he goes on to say that he also knows that their ultimate intent is to do away with him by killing him. And his reason for making such an accusation against them is that they are not authentically receiving and grasping what he is saying about himself and God.

So it seems they have expressed a belief in Jesus, but he is detecting that it is a false belief, perhaps for the sake of just staying close to him in order to catch him in a statement or act where they can accuse him of blasphemy and bring charges against him in order to execute him. This makes sense of his saying that they want to kill him. Perhaps if they had admitted that they had originally sought to kill him but now had changed their minds because they truly were different people, Jesus would change his mind and regard them as truly believing in him.

Their seeking to kill him has been on the basis of his supposedly violating the Sabbath in John 5 by healing the man on the Sabbath and encouraging him to carry his cot. cf. Exodus 31:14, “Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.”

cf. Numbers 15:32-36 where the man who was gathering firewood on the Sabbath was stoned to death.

³⁷⁶ ἃ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ ἡ λαλῶ καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε – Now Jesus pits the source of their “theological” statements and obedience against his. His are from God the Father. Theirs are from Satan who influences the cultures and societies of this world fundamentally to rebel against God.

In this verse, “seen” and “heard” mean the same thing, i.e., recognized what the source of their understanding of life was saying, even at specific moments of time for Jesus, whether the source was Satan or God the Father, and then spoken about reality from their source’s perspective. In the same way, “speak” and “do” refer to the same thing, the outcome of taking the information from one’s source and living it out.

³⁷⁷ Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. λέγει ὁ αὐτοῖς ὁ Ἰησοῦς· εἰ τέκνα τοῦ Ἀβραάμ ἔστε, τὰ ἔργα τοῦ Ἀβραάμ ἔποιεῖτε – The Jews claim that the source of their statements and obedience is Abraham and the OT which reveals God’s Torah and instructions to him and his descendants. But Jesus indirectly accuses them of not acting in obedience to God as Abraham had, i.e., with genuine belief.

³⁷⁸ νῦν δὲ ζητεῖτέ με ἀποκτεῖναι ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν – Again, Jesus declares that they are intent on killing him (for his violating the Sabbath – cf. John 5), someone who has spoken the truth of God to them, implying that they are committed to falsehood and error instead. Abraham, Jesus says, was

completely different from them. He was a man who was attracted to truth and lived it with the result that he never sought to kill someone who spoke truth from God. Similarly, no person who is a genuine believer in God and His Messiah Jesus should seek to ostracize or distance himself from those who are also genuine pursuers of truth and God's mercy. Otherwise, this person is acting like the Jews of Jesus' day who sought to destroy Jesus.

³⁷⁹ ὑμεῖς ἵ ποιείτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπαν ὁ[οὖν] αὐτῷ ἡμεῖς ἐκ πορνείας ὁὐ γεγεννήμεθα, ἕνα πατέρα ἔχομεν τὸν θεόν – By what Jesus has just said and now what he is saying in regard to how these Jews are doing the deeds of their father, he is telling them that they are not pure descendants of Abraham (even though they can trace their physical lineage back to him). The Jews take offense to this, as though Jesus is accusing them of having come from outside the physical lineage of Abraham which constitutes the Jews. This is how I am taking the phrase ἐκ πορνείας, as referring to being a Gentile instead of a Jew. In addition, they are probably thinking of God's commandment in the Mosaic Covenant not to intermarry with Gentiles (cf. Deuteronomy 7:3).

The other option is that it means born out of wedlock, as if they are fatherless children, which I guess in their minds would make them less than pure Jews. But the first option makes more sense.

These Jews may also be thinking of God's calling the nation of Israel His "Son" and His "Firstborn" in Exodus 4:22,23.

The point is that they claim that they can trace their lineage so to speak back to God's choosing Abraham and his physical descendants, of which they are. While Abraham is their father (8:39), God, having chosen the Israel, is ultimate their "Father."

But Jesus will go on to say that this is not true, because they do not love him.

³⁸⁰ εἶπεν ὁ αὐτοῖς ὁ Ἰησοῦς· εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἡγαπᾶτε ἂν ἐμέ, ἔγω γὰρ ἐκ τοῦ θεοῦ ἐξηλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαντοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἠγάπησεν – Now Jesus lays it on the line. If Abraham were their father, then God would also be their Father, and the result would be that they would love and follow him, because God has sent him on a special mission—to be the Messiah. And Jesus reconfirms that everything which he is about is as a result of God and His sending him on this special mission. Therefore, he is always obedient to God.

³⁸¹ διὰ τί τὴν ᾠαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμόν – And Jesus comments on the effects of these Jews' being so far away from God, even though they think they are not because of their descendancy from Abraham (and most likely too because of their strict obedience to the Mosaic Covenant). They actually cannot receive and grasp what he is saying as truth. Therefore, they are naturally going to conclude that he is speaking falsehood and error. This is the simple effect of their innate sinfulness, i.e., of anybody's innate sinfulness. Jesus is going to be a false teacher, while the culture is telling the truth.

³⁸² ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ ὁὐκ ἔστηκεν, ὅτι ὁὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ – Jesus further makes explicit the serious condition of these Jews, that they are following the father of lies and the one who influences cultures and societies away from God, the devil—even though their rebellious culture is based upon the Bible! As a result, their inherent desire is to want to do what the devil wants, which is to spread lies and oppose God by murdering anyone who is committed to the truth of God.

Jesus says that the devil himself has been committed to lies and falsehood since the beginning of his existence, meaning that this is why God created him. The devil is simply full of lies and not attracted at all to God's truth. Thus, whenever he says anything, one can count on it being a lie, which has its source in exactly who he is, someone inwardly dedicated to being opposed to God. Satan speaks strictly out of himself as a liar and not out of God as Jesus is doing. Thus, the devil is nothing but a liar and the source of all lies against God in any culture in the world—along of course with people's innate sinfulness being a good source of rebellion and lies against God.

Jesus also identifies Satan as a murderer from the beginning – 1) because he sought to bring about Adam and Eve's death through their rebellion against God, or 2) because he influenced Cain to murder his brother Abel out of envy. Probably #1. Satan tells Eve, "Surely you will not die." But this was a lie, and Satan is the father of lies. He seeks to lead people into denying the truth about God and believing that which is false about the nature of reality.

³⁸³ ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι – In contrast to the devil, Jesus declares that he is someone who always speaks the truth of and about God and reality. Yet, these Jews do not believe what Jesus is saying—because, as he has said, they cannot either believe or understand. They are trapped in their inherent evil and are slaves to sin.

³⁸⁴ τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε ὁμοί – Jesus asks them pointblank to speak up and tell him which one of them is accusing him of being so evil that they want to kill him. If they are not willing to admit their intentions, then he challenges them to admit that he is speaking the truth of God and to believe what he is saying for the sake of their own eternal destinies—if they are willing to grasp this much of what he is saying, that he, and only he (not the Mosaic Covenant), can rescue them from God's eternal condemnation.

³⁸⁵ ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστὲ – Jesus uses the same language here that he has used to describe himself and that John the author has used to describe even John the Baptist, being "from God" (ἐκ τοῦ θεοῦ). However, this phrase means something less than what it does when referring to either Jesus or John the Baptist. They are prophets, and Jesus is even the Messiah. All Jesus means by this phrase with respect to these Jews is that they would have a changed heart by God whereby they can both receive truth as God communicates it through Jesus and even genuinely believe it. But because God has not given them this ability, they are stuck in rejecting what Jesus is saying about God, himself, and them.

Thus, too, "hears" means recognizes and embraces as true. The one who "hears the words of God" recognizes the truth which

comes from him, especially in this case through the Messiah Jesus, and embraces these words and their meaning as complete and utter truth from God.

³⁸⁶ Ἀπεκρίθησαν τῷ οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· οὐ καλῶς ῥέγομεν ἡμεῖς ὅτι Σαμαρίτης εἶ σὺ καὶ δαιμόνιον ἔχεις – Basically the Jews think that Jesus is crazy, because they believe him to be so far off in his assessment of them as trapped in sin and opposed to God.

Clearly, Samaritan is a pejorative term to refer to someone who is outside the limits of God's people. The same would be true of having a demon (and born of sexual immorality above). To be a Samaritan and/or have a demon is to be under the control of Satan instead of God and therefore to be opposed to God. The Jews grasp this concept but cannot see that they are the "Samaritans" and not Jesus.

³⁸⁷ ἀπεκρίθη τῷ Ἰησοῦς· ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με – Jesus' straightforward answer is that they are wrong, while he is honoring God. And by rejecting what he is saying and claiming that he has a demon, the Jews are dishonoring him (and God, as he has indicated by everything that he has said), because Jesus and the Father are that closely associated with one another.

³⁸⁸ ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων – Jesus adds the fact that he has no intention of making himself the ultimate focus of everybody's attention. Instead, it is God who seeks His own glory and who judges people for the sake of glorifying Himself—either to condemn them or to grant them mercy. Indeed, it would also make sense that God applauds Himself as the greatest audience in existence, while any applause that comes from the creation is only secondary in comparison.

³⁸⁹ ἀμὴν ἀμὴν λέγω ὑμῖν, ἑάν τις ῥέγον ἑμὸν λόγον ῥηρήσῃ, θάνατον οὐ μὴ ῥεωρήσῃ εἰς τὸν αἰῶνα – Instead, Jesus is offering a message to the people of the Israel and the world that can ensure a person obtains eternal life. Just as God has required the Jews to guard the message of the Mosaic Covenant, so also He is requiring them to guard even more Jesus' message for the sake of eternal salvation. If they do, then Jesus says that they will not experience the eternal death of destruction "into the age," i.e., into eternity.

³⁹⁰ Εἶπον οἱ οὖν αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· ῥέγον ἑάν τις ῥέγον ἑμὸν λόγον μου ῥηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα – Four options for what the Jews mean. 1) Abraham and the prophets died before Jesus existed. Therefore, they can never obtain eternal life by guarding his message. 2) Abraham and the prophets died, which demonstrates that someone who keeps the prophet Jesus' message, which is supposedly a continuation of God's message, does not escape death and go on to live into the age. 3) Abraham and the prophets clearly had guarded and believed in the message and truth of God, but they did not escape death and in that manner go on to live into the age, i.e., eternally (instead of looking forward to an eventual resurrection from the dead), so that if Jesus is really claiming to be the Messiah and speaking the message of God, then other people who believed the message of God should have gone on living as they would by hearing Jesus' words. 4) Abraham and the prophets were "righteous" men, and they died while believing the truth of God, so that it would take someone greater than they were to cause people to live and not die—physically. Is Jesus claiming this? #4 makes the most sense. Jesus is talking about eternal death while the Jews are referring to physical death. They may even be thinking that even those Jews who are alive when the Messiah comes and restores the Kingdom of David that they will eventually die, never to live again, i.e., they do not believe in eternal life. But Jesus has declared that he will raise up his followers "on the last day" (cf. John 6:39,40,44,54). So perhaps Jesus is try to convince his contemporary members of the Jewish nation not only that he is the long-expected Jewish Messiah, but also that eternal life is part of the promise of God to Abraham and all those who are blessed with him (with the fact that the Messiah must leave ("go where they cannot follow him") and then return to restore the kingdom to Israel (cf. Acts 1:6ff.).

So Jesus is implying something about himself such that his message from God is the one that keeps people from dying, but he means eternally. However, the Jews do not believe this and therefore conclude he is speaking falsehood, i.e., he has a demon.

³⁹¹ μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον. τίνα σεαυτὸν ποιεῖς – If Abraham's and the prophets' "message from God" did not prevent them from dying, then these Jews conclude that Jesus must be saying that he is greater than they all were. If so, then exactly who is he?

Which implies that their "believing in him" mentioned in 8:30,31 is not a believing that he is the Messiah who saves people from sin, but either the Messiah who rescues them from their earthly enemies or just someone who is speaking on behalf of God. And they probably assume that he would simply encourage them in their following the Mosaic Covenant, that this would be his message from God.

But Jesus did call himself the Son of Man in 8:28. So it seems better to think that they really were believing that he is the Messiah, just not in the complete sense which he has been spelling out for them—the savior from God's condemnation into eternity. And it sounds as though they do not expect even the Messiah to live forever in the restored Kingdom of Israel, but die and be succeeded by his son (assuming he is a normal human being who marries and has children).

³⁹² ἀπεκρίθη τῷ Ἰησοῦς· ἐάν ἐγὼ δοξάσω ἑμαυτόν, ἡ δόξα μου οὐδὲν ἔστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι ῥεὸς ἡμῶν ἔστιν – Jesus does not want to answer their question directly, but instead he points them to God the Father in order that he not come across as simply wanting to draw attention to himself and his greatness (as the Messiah). And he declares to these Jews that they actually are not true followers of the very God whom they claim to worship. Thus, they need to look to exactly how God is glorifying Jesus (through his signs) and believe not only God, but then also Jesus for what he does and what he says—that he is the Son of Man/God and Messiah.

³⁹³ καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. κἂν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλ' οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ – Jesus states categorically that these Jews do not know the God of the creation and of the Jewish nation, even though they are members of His chosen people and most likely are following the Mosaic Covenant as strictly

as any Jew of their day. In other words, they say that they know God, but God rejects them. On the other hand, Jesus obeys God and is rightly and intimately connected to God. While the Jews are liars because they say that they are properly worshiping God when they are not, Jesus says that he would be a liar like them if he said that he was not properly obeying God. Therefore, he does know God, and he guards His message that he has received from Him just as these Jews should guard Jesus' message because it comes from God.

³⁹⁴ Ἀβραάμ ὁ πατὴρ ὑμῶν ἡγαλλίασατο ἵνα ᾶ ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν καὶ ἐχάρη – In contrast to these Jews, Jesus declares that their ancestor Abraham's joy was in "seeing" Jesus' "day," by which he means recognizing that God eventually would fulfill His promise of making his descendants a "great nation." Thus, Abraham truly did recognize and acknowledge that this was God's promise and was glad that He would fulfill it, even if he had never heard of Jesus personally or of the fact that the greatness of the Jews would involve a king and priest all wrapped up in one person, Jesus of Nazareth. Thus, we could interpret Jesus as using the words "rejoiced," "saw," and "was" with a modal sense, so that all he is saying is, "Abraham was a man of true belief, and he would have rejoiced to see me standing here as the Messiah, and he would have seen me and would be darn glad to do so." Either way, Jesus is claiming that Abraham had a completely different perspective on God and reality from these Jews, even these Jews who are "believing" in him as the Messiah. Abraham's joy was in the coming of the promised greatness of the nation of Israel, so that if he were standing there today, he would be responding with pure joy and belief in Jesus, i.e., much differently from even the believing Jews with whom Jesus is conversing.

³⁹⁵ εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· πενήκοντα ἔτη οὐκ ἔχεις καὶ Ἀβραάμ ῥέωρακας – The Jews take Jesus literally and ask how it is that he as a young man could have "seen" Abraham, i.e., physically with his eyes and vice versa.

³⁹⁶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραάμ ὀγενέσθαι ἐγὼ εἰμί – Jesus' response is that long before Abraham even existed, i.e., in eternity past when God was formulating His plans and purposes for the entire history of the creation, Jesus was at the very center of God's plans and therefore included in everything God would end up saying along the way to the Jews and the world about what He was eventually going to do, i.e., bring about the eternal Kingdom of God, starting with the Kingdom of Israel on earth with Jesus' ruling over it on the land of Israel according to the promises which God made to Abraham. As a result, Jesus is basically saying, "Before Abraham came into existence, I am the one who was already greater than Abraham, because God had in mind to glorify me."

Thus, even Abraham had put some of this together when God in Genesis 12:1-3 promised the land and greatness of nation to him and his descendants. Abraham could tell that he himself would not see the fulfillment of these promises in his own lifetime, but certainly he would when he obtained eternal life as the ultimate "blessing" of God mentioned in these same verses. In other words, being raised from the dead would be Abraham's ticket to seeing in its reality Jesus' day of the great nation of Israel and the Kingdom of God, even if Abraham did not know all the details of this. As a result, Jesus can say that he is the one in whom Abraham rejoiced when he recognized that "Jesus' day" would occur, bringing about the fulfillment of God's promises to the Jews.

Consequently, Jesus is the one who was already greater than Abraham by the time Abraham appeared in God's story, because Jesus is the driving force intellectually behind all that God is doing within the creation. There is not one sub-atomic particle that does not exist for the express purpose of God's showcasing himself within His story through Jesus of Nazareth, the king over all creation and the very embodiment and incarnation of God. Jesus is the one and only centerpiece of the entirety of cosmic history. Thus, when the Jews ask in v. 53, "Surely you are not greater than our father Abraham, who died," Jesus responds, "Yes I am; indeed before Abraham came into existence there I am in God the Father's mind as the one who was slated to be the very reason why God created not only Abraham but the entire universe and the eternal Kingdom of God." This is the true glory of the Messiah.

³⁹⁷ Ἦσαν οὖν λίθους ἵνα βάλῃσιν ἐπ' αὐτόν. Ἰησοῦς ὁδὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ – The Jews consider Jesus to be so wrong in his statements which are supposedly "from God the Father" that they believe that they can rightly accuse him of being a false prophet worthy of being executed and stoned to death.

cf. Deuteronomy 18:20, "But the prophet who acts presumptuously by speaking in My name a message which I did not command him to speak, or which he speaks in the name of other gods, that prophet will die."

³⁹⁸ Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς – John the author introduces the reader to another opportunity for Jesus to perform a miracle on the Sabbath and to see the reaction of the Jews who mostly oppose Jesus. This chapter, along with the parable and Jesus' explanation in John 10:1-21, provides an excellent example of the religious and cultural attitudes of the contemporary Judaism which Jesus was constantly having to confront. The Jews considered themselves followers of Moses first and foremost with the inference from the OT that the Messiah would perpetuate this primacy of Moses and his covenant while he and the rest of the Jews would obey the covenant together as part of his restoring the Kingdom of David and of Israel.

³⁹⁹ καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ ὁ αὐτοῦ λέγοντες· ῥάββί, τίς ἡμαρτεν. οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ – Here John the author with these disciples is providing some insight into the mentality of the Judaism of Jesus' day, that bad things happen to bad people and good things happen to good people, i.e., if someone violates the Mosaic Covenant, then God will cause something bad to happen to him, while if a person obeys the covenant, even just outwardly, then good things will happen to him. Consequently, the disciples consider the man's blindness to be a result of his parents' sin or his own sin. There are certainly enough stories in the OT of God's immediate response to people's sin, even causing them to die after disobeying Him, to justify the disciples' perspective. There is also the statement in Exodus 20:5 about the sins of the fathers being passed down to future generations, "You shall not worship [false gods] nor serve them, because I am Yahweh your God, a jealous God, visiting the sin of the fathers on the children, on the third and fourth generations of those who hate Me."

But are the disciples thinking that this man sinned before he was even born and God punished him with blindness? The only other

option is that God foresaw that he would commit some grave sin later in his life and made him blind before he was born. The latter makes more sense.

In addition, our tendency even as Christians is always to think in quid pro quo terms in regard to our relationship with God. If we do (externally) something good, then God will reward us with something good in our lives, while if we do something bad, God punishes us with something bad in our lives. We hear Christians say, “God will honor your fasting, your giving, your praying, etc.,” meaning that God will cause something good to happen in your life because of your obedience to him. This has been the mentality behind even such a thing as having a quiet time in the morning of reading the Bible and praying. Such a practice is believed to make a Christian’s day go better than if he did not engage in this regular practice. The opposite is part of Christians’ belief too, that being diagnosed with cancer or having something really awful and/or catastrophic happen in one’s life must be because of some egregious sin.

While there are definitely earthly consequences to our sins as Christians, e.g., if I speak angrily at someone and am in no way justified in doing so, I will hurt them unnecessarily and it will have a detrimental effect on my relationship with him, always to be thinking in terms of God’s punishing me for my sins and rewarding me for my righteous actions does not make sense in the light of Jesus’ life and that of the apostles. They suffered greatly for their obedience to God. God was not punishing them but allowing them to experience the effects of living in a world that is so highly characterized by sin and rebellion against God that Christians become the object of people’s rebellion whether they like it or not.

Life is just plain hard, and it is impossible to make it otherwise until Jesus returns and establishes the millennial kingdom among all the believing Jews on the land of Israel. And then all the rest of us who became believers before his return will be transformed into morally perfect and immortal beings like Jesus, so that sin and bad things will not affect us ever again. In addition, because of Jesus’ presence on earth, sin and violence will be mitigated around the world until the end of the millennial kingdom when God will transform the entire cosmos in an eternal environment with a whole new set of principles that will involve sin and death.

⁴⁰⁰ ἀπεκρίθη Ἰησοῦς· οὐτε οὗτος ἡμαρτεν οὐτε οἱ γονεῖς αὐτοῦ, ἀλλ’ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ – Jesus immediately rejects his disciples’ perspective on this man’s blindness, stating instead that it is because God plans to manifest Himself in a special way by means of this man’s infirmity. In this case, God desires to perform a miracle through Jesus in order to affirm him as the Messiah and to add His own testimony as a witness to this fact (cf. chapter 8). So this man became blind long before Jesus appeared on the scene in Jerusalem to heal him. Thus, we never know how long it may be before God acts to glorify Himself in our lives. We may have to suffer something quite difficult for a long time before we find relief.

⁴⁰¹ ἡμᾶς [ἐμὲ] δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός ἡμεῖς ἕως ἡμέρας ἐστὶν ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι – Because of Jesus’ identifying himself as the “light of the world” in the next verse, it makes sense that here he is talking about something having to do with him as the “day.” The options are 1) his physical morally perfect presence until his arrest, trial, and crucifixion so that the works are only his and morally perfect too and include the miracles which he has been, is, and will be doing until his arrest 2) his physical morally perfect presence until the ascension so that the works are only his and morally perfect too, 3) his presence and that of the apostles so that the works are miracles, 4) the present realm until the final judgment and the 2nd resurrection so that the works are acts of obedience by authentic believers, including by him.

In addition, the TR has ἐμὲ instead of ἡμᾶς, which also makes more sense if the correct option above is #1, because if Jesus is talking about doing morally perfect works that include those of a miraculous nature in complete and total obedience to God as a means to announce that he is the Messiah, then truly only he does these. And they will stop after his arrest when he goes through the dark and painful experience of his arrest and trial, which ends with the crucifixion and basically his ascension. This option seems to make the most sense of the term “night” having a very negative connotation and of Jesus’ mentioning to his mother in chapter 2 that his hour had not yet come, i.e., the hour of his fulfilling his messianic and priestly role by being arrested, tried, and sent to the cross. It will be sad that Jesus is not around even though his apostles will perform miracles as his authoritative spokesmen.

And with the TR having ἐμὲ instead of ἡμᾶς, this also makes more sense if the correct option above is #2, because if Jesus is talking about doing morally perfect works in complete and total obedience to God, then truly only he does these. And they will stop after his crucifixion, resurrection, and ascension.

If he is talking simply about miracles which affirm either him as the Messiah or his apostles as his authoritative spokesmen, which would make sense if the correct option is #3, then as soon as the apostles die, the Jews are going to enter into a time of “night” and not “day” when there is little genuine belief and obedience by them (making the “no one” hyperbolic).

If he is talking about authentic belief and obedience, which would make sense if the correct option is #4, then as soon as God destroys the present realm, which includes the millennial kingdom over which Jesus will have ruled, and creates the one for the eternal Kingdom of God, then this kind of belief and obedience go away—for a better belief and obedience, i.e., that which is morally perfect. But calling this latter situation “night” does not make any sense.

So, again, #1 or #2 makes the most sense and fit with the context of the very next verse which mentions Jesus’ presence in the world as it allows him to be the “Light of the world.” If he is not present, then there is darkness of sorts without his direct contact with the world and his direct performance of miracles that point directly to him. The apostles’ miracles later did point to Jesus, but only indirectly, not directly. Therefore, they were done in a kind of darkness because it was without Jesus’ direct presence (?).

⁴⁰² ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου – cf. John 1:4; 8:12; 12:46. Once again, Jesus refers to his being the focal point of God’s story, even for the Jews who have been given the Mosaic Covenant, and he is implying that his direct presence results in his being the very person who enlightens everyone in their knowledge as to exactly what God is up to in the creation and the world. Everyone should pay attention mainly to Jesus and not to the Mosaic Covenant for wisdom and instructions about life in

this world and the next. And his “in the worldness” will be really only until his death on the cross (and ascension – option #2 above). Because after that, he is resurrected with an immortal body and ascends out of this world. Therefore, the fact that he is about to perform another God-given miracle to affirm his messiahship is to draw attention to his being the one who, as the light of the world, rightly and completely instructs people with respect to God’s central feature of “life,” i.e., eternal life, in the creation (cf. John 1:1-4).

⁴⁰³ Ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος καὶ ἑπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς – This is obviously a very unusual process which Jesus is going through to heal this man’s blindness. Certainly, it is not necessary to make clay from saliva and apply it to anyone to heal him, unless of course God the Father has instructed him to do this exactly as he is, which is the most likely explanation. But why would God want Jesus to do this? It must be part of God’s drawing attention to Jesus and his special role as the Messiah in the world—especially because the Jews are going to consider him as working on the Sabbath by making clay. This will give the blind man an opportunity to tell his story to many more people as well as giving Jesus an opportunity to interact with the man after his conversation with the Jewish leaders. Spit, clay, washing in a pool, and healing a blind man on the Sabbath. Quite a story!

⁴⁰⁴ καὶ εἶπεν αὐτῷ ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο καὶ ἦλθεν βλέπων – This must also be an important part of the process of highlighting Jesus’ importance. By virtue of the man’s obeying Jesus step by step, it adds to the story that he will end up telling to the Jewish authorities to substantiate Jesus’ messiahship. The Pharisees also may consider his washing in the pool to be work on the Sabbath, but they certainly end up concentrating on Jesus and not on the man who now sees.

⁴⁰⁵ Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν – This would be quite a surprise for people who had known this man a long time—his neighbors and those who had seen him in the same place begging day after day for many years, as he had been blind since birth.

⁴⁰⁶ ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν. ἄλλοι ἔλεγον οὐχί, ἀλλ’ ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι ἐγὼ εἰμι – Here is an obvious example of where ἐγὼ εἰμι implies a predicate nominative that can be found before the person uses this phrase, as opposed to thinking that Jesus’ always uses it to refer to Exodus 3:14 in order to claim to be God, indeed God who revealed Himself to Moses as the burning bush. Therefore, it can be shown that Jesus’ use of the phrase means nothing more than he is something that has already been mentioned in the context.

Cf. John 4:26; 6:20,35,41,48,51; 8:12,18,24,28,58; 9:9; 10:7,9,11,14; 11:25; 13:19; 14:6; 15:1,5; 18:5,6,8.

⁴⁰⁷ ἔλεγον οὖν αὐτῷ πῶς ὅ[συν] ἠνεόχθησάν σου οἱ ὀφθαλμοί – Everyone naturally wants to know how he has all of a sudden come by his ability to see.

⁴⁰⁸ ἀπεκρίθη ἐκεῖνος ὅ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπέν μοι ὅτι ὕπαγε εἰς τὸν Σιλωάμ καὶ νίψαι ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα – The man answers exactly as he should, with the whole story of how it happened from Jesus’ name to his making clay to the man’s washing in the pool of Siloam with the result that he can now see. This is **his story**, just each of us as a believer in Jesus has his own story.

⁴⁰⁹ καὶ εἶπαν αὐτῷ ποῦ ἐστιν ἐκεῖνος; λέγει οὐκ οἶδα – Now everyone wants to know where Jesus is. But the man does not know. So his coming back in 9:7 is not to Jesus, because Jesus has left that particular location.

⁴¹⁰ Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν – Why would these people lead him to the Jewish leaders called the Pharisees? Do they simply want to report that God has performed a miracle, or are they concerned about the fact that it that has happened on the Sabbath as the Pharisees will be, believing that Jesus has broken the Sabbath commandment and therefore should be apprehended and punished accordingly? Probably the latter is the correct answer, because as God would have it, most of the Jews end of rejecting Jesus as the Messiah.

⁴¹¹ ἦν δὲ σάββατον ἐν ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς – Here will be the problem—Jesus’ making clay to perform a miracle on the day when God has commanded the Jews to rest and do no work, with the result having developed that the Jews considered performing an act of kindness and compassion, even initiated and completed by God, as a violation of the commandment.

cf. **John 5:16** For this reason “the Jews were persecuting Jesus, because He was doing these things on the Sabbath

cf. **John 7:23** “If a man receives circumcision on the Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on the Sabbath?”

⁴¹² πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς καὶ ἐνιψάμην καὶ βλέπω – This is a shorter rendition of the story, but John the author is probably shortening it for literary purposes while the man told it in the same detail with which he had to his neighbors and those who recognized him as having been blind. The important part is that “he made clay,” which will be used against Jesus to claim that he is a sinner and Sabbath breaker—in spite of the fact that God has performed a compassionate miracle through his actions.

⁴¹³ ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ὅ[δε] ἔλεγον πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς – Certainly the first group of Pharisees would understand that God ultimately is the one who performed the miracle, but their belief regarding the Sabbath commandment would have been such that not even God would perform a miracle through a man who “worked” on the Sabbath day. This is how important the Sabbath is to God!

The second group of Pharisees are looking at the whole picture of Jesus and rightly saying that God is not going to use an abject rebel who is committed to disobeying him to perform all the various signs and miracles which Jesus has been doing. In other words, there has to be something truly of God with respect to Jesus if one simply takes into account the signs and miracles which he has been doing. In which case, the question is, what is this man’s role from God?

We notice that their belief is that a man “from God” (like the prophets and John the Baptist) is not a sinner and that a sinner cannot perform miracles of God.

⁴¹⁴ λέγουσιν οὖν τῷ τυφλῷ πάλιν· τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέφξεν σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν – It is not clear why they even bother to ask the formerly blind man this question, but of course his answer would be something like “He is a prophet,” especially based upon his later theological statements.

⁴¹⁵ Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεπεν ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος – Probably because of the Sabbath issue, most of these Jews reject the man’s claim to have been blind and his explanation of Jesus’ identity, so the next logical step is to find this man’s parents and ask them if he really was born blind. In other words, they are concerned that someone is trying to trick them into believing that Jesus is the Messiah, when they are completely convinced that he is not—especially because he is breaking the Sabbath.

⁴¹⁶ καὶ ἠρώτησαν αὐτοὺς λέγοντες· οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι – So the Jews ask the parents about this man and want to know that their theory is as to his not being able to see, if he really has been blind from birth up to now.

⁴¹⁷ ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν· οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη – The parents confirm that he is their son and that he was born blind. So far so good.

⁴¹⁸ πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς; ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει – So they do know how he regained his sight, but they refuse to say so.

⁴¹⁹ ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ χριστόν, ἀποσυνάγωγος γένηται – Their refusal to state exactly how Jesus healed their son is because they are afraid of the social consequences and do not want to be ostracized from their local “church,” i.e., the synagogue where they gather with friends and family to worship God and receive affirmation for pursuing their religion of the contemporary Judaism of Jesus’ day.

Fear of some grievous loss can be such a strong deterrent to speaking the truth if the result will be this loss. The question we always have to ask ourselves is, Is my lie detracting from the glory of God and will it affect only me without harming others? If the answer is yes, then for the sake of God’s glory, it is better to tell the truth. In the case of the blind man’s parents, they have the opportunity to confess Jesus as the King and Savior to the glory of God with the harm for this being their own social ostracization from the synagogue, which should not ultimately matter to them if they truly desire to participate socially with all the people who will obtain entrance into the eternal Kingdom of God.

⁴²⁰ διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι ἡλικίαν ἔχει, ὅτι αὐτὸν ἐπερωτήσατε – John restates what they said in response to the Jews’ question about how their son was healed and that their reason for not telling the truth is fear of becoming social and religious pariahs and outcasts in the Jewish community.

⁴²¹ Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ· δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλὸς ἐστίν – The Jews want the man to change his statement of Jesus’ identity, even pressuring him to agree with them by strategically preceding their statement of Jesus’ moral condition with the nice religious imperative, “Give glory to God.” The inference which he is supposed to draw is that not agreeing with them is to disobey God, because obviously they are right as the accepted leaders of their contemporary Judaism. They want him to condemn Jesus for having broken the Sabbath and being someone who rejects God’s commandments in the Mosaic Covenant.

⁴²² ἀπεκρίθη οὖν ἐκεῖνος· εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἷδ’ ὅτι τυφλὸς ὦν ἄρτι βλέπω – For the moment, the man refuses to get drawn into their game of assessing Jesus’ exact moral condition and relationship with God, even though in vs. 31ff. he is going to argue that God would not listen to and use an abject rebel to perform such a beneficial miracle for another human being. Instead, he simply states what to him is the obvious fact. He had been blind, but now he is able to see, and there is no refuting this fact, thus begging the question, What are the Pharisees going to do with this evidence and information?

⁴²³ εἶπον οὖν αὐτῷ· τί ἐποίησέν σοι; πῶς ἠνοιξέν σου τοὺς ὀφθαλμούς; – Now they probably hope to catch him in changing his story about how it all happened so that they can still invalidate what he is saying.

⁴²⁴ ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἥδη καὶ οὐκ ἤκούσατε· τί ἡμῖν θέλετε; ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι – These Jews have already declared Jesus to be a violator of the Mosaic Covenant. The man wants to know if they really did not listen very well when he told the story to them the first time, so that perhaps now they are changing their minds and want to hear it one more time to give them that much more confidence to become disciples of this “prophet.” Obviously, he is implying that he is not going to change any part of his story. So they might as well believe everything which he has said.

⁴²⁵ καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπον· σὺ μαθητὴς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί – Here is another window into the issues which Jesus and the apostles had to concern themselves in presenting the gospel to especially the Jews and also to the Gentiles who became influenced by Jews who misunderstood the gospel. The issue is the place of the Mosaic Covenant in the Jews’ lives or in the life of anyone who claims to be worshipping the Jewish God Yahweh along with His Messiah. It was definitely primary with respect to what they considered good instruction from God—even if the Messiah appeared. As a result, they must have believed that the Messiah would encourage the Jews to retain the Mosaic Covenant as the central element of their lives, i.e., that the Messiah was secondary and useful just to lead them against their political enemies to free them from them while also joining them in following the Mosaic Covenant. Indeed, it would make sense that, even after in depth study of the OT, the Jews would believe that the Messiah was no less a “sinner” than they and in need of making sacrifices for his sins just like all the rest of them.

⁴²⁶ ἡμεῖς ὅτι οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν – Taking the two phrases as synonymous, God’s speaking to a person is for the person to be from God. The Jewish Pharisees are rightly convinced that Moses

was from God and that God communicated truth to the Jewish people through him, but they are probably pretty well convinced that Jesus is not from God and that God is not using him as an instrument of truth—because he breaks the Sabbath and claims to be the Messiah all at the same time, a clear contradiction for anyone truly from God like Moses.

⁴²⁷ ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἔν τούτῳ γὰρ ὅτι θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἤνοιξέν μου τοὺς ὀφθαλμούς – Now the formerly blind man presents the Jewish leaders with his own theology. A man has performed a miracle, but the Jewish leaders are not willing to conclude that God is behind it. Indeed, they plead ignorance as to how this man could do such a thing as heal someone of their innate blindness.

⁴²⁸ οἶδαμεν ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῇς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει – The man goes on to say that God does not listen to, i.e., is not pleased with, people who are committed to rebelling against Him, while, in contrast, God is pleased with those who respect and fear Him and obey His commandments.

⁴²⁹ ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέωξεν τις ὀφθαλμούς τυφλοῦ γεγεννημένου – Plus, there is no story in the OT that describes someone's performing this exact miracle of causing a man who was born blind to see.

⁴³⁰ εἰ μὴ ἦν ὁ οὗτος παρὰ θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν – Therefore, the only thing that this man can conclude is that God has sent Jesus, has spoken His truth to him, and has performed the miracle through him, because no one has the ability to do this if he is not from God and God is not communicating through him like a prophet.

This is exactly the correct kind of thinking that all human beings since the time of Jesus and who hear about him should employ. Jesus has performed miracles from God and has claimed to be the long expected Jewish Messiah who will rule the “great nation” of the Jewish people as well as the eternal Kingdom of God while also acting as priest and advocate for all sinners who desire to become his follower. And even a simple man like this formerly blind man understands this better and accepts it more readily than the Pharisees and scribes who have more rigorously studied the OT than he has. But of course, his acceptance of it, if truly genuine, is because of the inner birth that has been brought about by the Spirit of God according to Jesus in chapter 3. In other words, the level of biblical sophistication does not cause a person to believe truth. Neither does the remarkable nature of God's actions within the created reality, including through the Messiah when miracles occur like this one of healing a blind man and making him see. Instead, it is God's inner work within a sinful human being that causes him to believe and accept the truth of what God communicates by the Messiah's actions and words.

⁴³¹ ἀπεκρίθησαν καὶ εἶπαν αὐτῷ ἐν ἁμαρτίαις σὺ ἐγεννήθης ὁλος καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω – They probably make this claim on the basis that he was born blind, meaning that he and/or his parents were so displeasing to God that He punished them by causing him to be blind when he was born, which in their minds would result in his continuing to be displeasing to God and unable to learn biblical theology correctly. Or even if his theology is correct, he is still so immoral because of his being born blind that they would consider him unclean and not want to associate with him.

⁴³² Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω καὶ εὐρὼν αὐτὸν εἶπεν· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου – Jesus probably has discovered through others what the man has said to the Pharisees. And, impressed with his theological understanding, he seeks him out to point him to himself as the Messiah, the Son of Man.

⁴³³ ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· καὶ τίς ἐστιν, κύριε, ἵνα πιστεύσω εἰς αὐτόν – It is important to realize that the man had not yet seen Jesus. So he did not recognize him, except for maybe his voice. But even then, he had believed so far that Jesus was merely a prophet and not the Messiah. Thus, it is assumed that the man understands the phrase “Son of Man” to refer to the Davidic king of Psalm 8, i.e., the Son of God who comes from humanity, whether Solomon or Jesus or any other king of Judah.

⁴³⁴ εἶπεν αὐτῷ ὁ Ἰησοῦς· καὶ ἑώρακας αὐτόν καὶ ὁ λαλῶν μετὰ σοῦ ἑκεῖνός ἐστιν – Basically Jesus is saying, I am he, the Messiah, Son of Man, and Son of God—the one who healed you as more than a prophet!

⁴³⁵ ὁ δὲ ἔφη· πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ – Again, the man proceeded with correct theological and biblical conclusions so as to believe Jesus for what he had done and what he was saying as to his identity in conjunction with what he had done. Therefore, he fell down and worshiped Jesus as the Messiah, the King of Israel who is God's proxy according to the OT. Thus, this simple man becomes more theologically attuned and committed to God than the respected biblical leaders of his day. And the only reason ultimately that he can do this is because of God's working within him to change his heart and cause the dots to connect in his mind regarding the OT knowledge that he had gained through participating in the synagogue during his life.

⁴³⁶ Καὶ εἶπεν ὁ Ἰησοῦς· εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τούτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται – Jesus states that God's purpose for sending him into the world is to be a lightning rod with respect to God's judgment (future judgment, while in the present he is not carrying out the judgment of God – cf. **John 8:15** “You judge according to the flesh; I am not judging anyone.”). Those people who, by God's causation, become humble in the midst of their blindness to their sin will become aware of it, see it for what it is, admit that they are blind and sinful, and then repent before God in order to obtain His eternal mercy—especially as they come in contact with Jesus and his claims through Jesus himself, his living apostles, or the documents of these apostles as they are explained by others with relative clarity and accuracy during the rest of history until Jesus' return. In contrast, those people who are arrogant and believe that they see all that is necessary and important in order to please God and receive His blessing of life will only become even more blind to the depth of their sinfulness with the result that they will incur God's eternal wrath, condemnation, and destruction. Thus, as a result of Jesus' appearance on earth, certain people will go through a radical transition and become followers of him, while others will remain as they are, spiritually blind while thinking that they are enlightened.

⁴³⁷ ῥῆκουσαν ἐκ τῶν Φαρισαίων ὁ ταῦτα οἱ μετ' αὐτοῦ ὄντες καὶ εἶπον αὐτῷ· μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν – Understanding that blindness is a negative quality, the Pharisees ask Jesus if they are those who are blind and slated for judgment instead mercy. But this is basically an admission that they are not blind, and they want Jesus to confirm it.

⁴³⁸ εἶπεν αὐτοῖς ὁ Ἰησοῦς· εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν. ἡ ἁμαρτία ὑμῶν μένει – Is this a positive response by Jesus or negative? If it is positive, then Jesus is saying that if they were blind to their evil, they would say that they have no evil—like the rest of the Pharisees who misperceive their immoral condition. But if they truly understand what is going on with Jesus and the depth of their sinfulness, i.e., if they say that they see, then their evil remains in the sense that they cannot get rid of their sinfulness and have to depend upon Jesus to be their advocate at the final judgment and bring about God's eternal mercy for them.

However, being that these are labelled as Pharisees by John the author, Jesus' response is more likely negative, that he is saying that if they are willing to admit that they are blind because of the depth of their immorality, then they could be forgiven of their evil and sin. However, instead, they say that they see, that they are properly obeying God via the Mosaic Covenant. Therefore, their sin remains and they remain under God's judgment.

To put it simply, Jesus is saying that if they were truly willing to confess their blindness as sinful sinners, then they would be forgiven of their sins. But currently they claim that they see the truth of the Mosaic Covenant clearly, while actually they do not, leading Jesus to conclude that they are not forgiven of their sins, i.e., that their sins remain as problematic for them. This seems the most coherent way to interpret this verse in the light of 9:39.

⁴³⁹ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἀλλ' ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής – Jesus continues talking to the Pharisees who are with him and who just asked him the question in 9:40 about whether or not they are blind. And he uses the analogy of a sheep pen, complete with gate, gatekeeper, hired laborer who cares for the sheep, a wolf who desires to scatter the sheep, and of course the sheep themselves. He presents the metaphor in vs. 1-5 and then explains the meaning of various elements of the metaphor in vs. 7-18.

Assuming that a sheep pen has some kind of fence around it, Jesus says that someone who is interested in the sheep for the purpose most likely of leading and shepherding the sheep (in the context of vs. 1-5) but who does not enter through the actual gate of the pen and instead climbs over the fence needs to be considered a "thief" and a "robber," i.e., someone who will harm the sheep for his own selfish purposes and not genuinely care for them for their own well-being while also trying to steal them from the rightful owner. This implies that only the one who enters through the gate properly, i.e., by having the gatekeeper open the gate for him, is the true shepherd of the sheep. Jesus will call this shepherd the good shepherd, and he will identify himself as this good shepherd. Anyone who does not enter in the "legal" and appropriate way must be identified as a "thief" and a "robber."

⁴⁴⁰ ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων – In contrast to the "thief" and "robber" who climbs over the fence, the person who enters into the pen through the normal means of the gate of the sheep pen is definitely the sheep's shepherd who, it is assumed, will care for the sheep properly—lead them out to fertile pasture so as to find good grass on which they can feed and sustain their lives while he protects them from their natural enemies, e.g., wolves (10:12).

Numbers 27:15 Then Moses spoke to Yahweh, saying, **16** "May Yahweh, the God of the spirits of all flesh, appoint a man over the congregation, **17** who will go out and come in before them, and who will lead them out and bring them in, so that the congregation of Yahweh will not be like sheep which have no shepherd." **18** So Yahweh said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him; **19** and have him stand before Eleazar the priest and before all the congregation, and commission him in their sight."

cf. Ezekiel 34.

⁴⁴¹ τοῦτ' ὁ θυρωρὸς ἀνοίγει καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά – In the picture Jesus is painting, there is a gatekeeper of the sheep pen who opens the gate for only the shepherd. This is why others must climb over the fence, because this is the only way that they can gain access to the sheep.

It is tempting to identify the gatekeeper as God who makes sure that Jesus gains proper access to authentic Jewish believers and prevents the latter from following anyone else ultimately. However, Jesus may be providing only a rough analogy to contrast the Pharisees with himself—that they definitely are like thieves and robbers with respect to the Jewish people while he genuinely cares for them and will provide them the means to gaining the sustenance of life, i.e., eternal life in the "great nation" of Israel and on the eternal earth of Revelation 20 and 21-22 respectively.

In addition, the sheep listen to only the voice of their rightful shepherd. And the shepherd knows each one of them so well that he is acquainted with their names (however they got their names), and he addresses them by their names. He also leads them out of the pen in search of good pastureland. It can be assumed that the shepherd has given them their names. But he knows exactly what each sheep is like—his personality, quirks, likes and dislikes, tendencies, etc. Thus, the shepherd has an intimate relationship with each sheep so that each sheep recognizes the instructions of only the rightful shepherd. He has become familiar with them, and they have become familiar with him to the extent that the sheep will follow only this shepherd with whom they are intimately familiar. They recognize his voice, i.e., the manner in which he speaks to them and instructs them.

⁴⁴² ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ – The sheep trust their shepherd implicitly so that as he leads them out of the pen, they follow right behind him, because they are familiar with his voice, which in this case would include not only the sound of it, but also what he says, his commands, instructions, and encouragement.

⁴⁴³ ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἄλλοτρίων τὴν φωνήν – On the other hand, the sheep are unwilling to follow anyone else. Instead, they flee from him, because they do not recognize his "voice," the sound of it or his instructions and commands, as those of their true shepherd who really understands and cares for them. Instead, this other "voice" is a strange voice with strange and different commands and instructions, and they are so attracted to the rightful shepherd's "voice" and instructions that they want to follow only him.

⁴⁴⁴ Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἐκεῖνοι δὲ οὐκ ἔγνωσαν ‘τίνα ἦν ἃ’ ἐλάλει αὐτοῖς – John the author now tells the reader that these Pharisees did not really grasp what Jesus was saying. So Jesus goes on to explain the parable. παροιμία is used three times in John and once in 2 Peter. It gets translated as figure of speech but can refer to a proverb such as “A dog returns to its own vomit” in 2 Peter 2:22 or to an analogy or parable as here in John 10:6. Therefore, παροιμία probably means the same thing as a παραβολή (parable), which is a word, phrase, statement, paragraph, or series of paragraphs that describe in the world of which the listener/reader is familiar and which corresponds in some way to another thing that the author is teaching.

John also indicates that his listeners, the Pharisees with whom he conversed at the end of chapter 9, do not grasp the meaning of this analogy.

John 16:25 “These things I have spoken to you in figurative language (ἐν παροιμίαις); an hour is coming when I will no longer speak to you in figurative language (ἐν παροιμίαις), but will tell you plainly of the Father.

John 16:29 His disciples said, “Lo, now You are speaking plainly and are not using a figure of speech (καὶ παροιμίαν οὐδεμίαν λέγεις).

2 Peter 2:22 It has happened to them according to the true proverb (τὸ τῆς ἀληθοῦς παροιμίας), “A DOG RETURNS TO ITS OWN VOMIT,” and, “A sow, after washing, returns to wallowing in the mire.”

⁴⁴⁵ Εἶπεν ὁὖν ἄλλιν ὁ Ἰησοῦς ἄμην ἄμην λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων – Now Jesus starts explaining the analogy or parable, and depending upon the correct text, he is going to say that he corresponds either to one or to two elements within it. The NA28 Greek NT and TR claim that ἡ θύρα is the correct reading, in which case Jesus is saying that he is the gate, meaning that he is the proper way into the sheep pen for anyone who genuinely wants to care for the sheep. They must go through him. In other words, if those who claim to care for the sheep do not ultimately refer to him, then they are not going to care for them properly.

An alternative reading is ὁ ποιμὴν, whereby he is saying that he is the shepherd of the sheep. This may make more sense here, because he goes on to compare himself with those who are the thieves and outlaws who do not care for the sheep appropriately but do so out of evil motives. Thus, Jesus would be claiming in this verse that he is the only shepherd of the sheep who rightfully and properly cares for the “sheep,” i.e., the Jewish people who are slated to become the “great nation” of Israel of the God’s first promise to Abraham in Genesis 12:1-3.

Therefore, the “sheep” as the genuine believers in Yahweh (and therefore ultimately in Jesus) are those in the nation of Israel, i.e., believing Jews only. Consequently, Jesus is claiming to be the only legitimate leader of the Jewish people, and specifically the Jewish people of authentic belief, who have been born of the Spirit as he talked about in chapter 3 to Nicodemus. Thus, Jesus is their king, priest, and prophet—their Messiah, who instead of Moses and the Mosaic Covenant is the focal point of their attention, belief, and learning for how to obey God properly. This would come as quite a shock to the Jews who were used to thinking that the Messiah would encourage them to focus on Moses and the Mosaic Covenant instead of on him!

⁴⁴⁶ ὅπαντες ὅσοι ἤλθον [πρὸ ἐμοῦ] κλέπται εἰσὶν καὶ λησταί, ἀλλ’ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα – ἤλθον ^{45vid.75} ^{2b} ^{892^s} 1424 ^{pm} lat sy ^{sp} sa ly pbo; Aug: προ εμου ηλθον Θ ^{f1} 565. ^l 2211 ^l txt ^p ⁶⁶ ^{2a} A B D K L W Ψ ^{f13} 33. 579. 700. 1241 ^{pm} sy ^{h**}; Lcf Assuming that the “before me” is the correct reading, then a few options are possible for who are the thieves and outlaws, 1) all sinful Davidic kings prior to him, including David, 2) the Sanhedrin made up of rebellious Pharisees and Sadducees of Jesus’ day, 3) all sinful OT prophets and leaders of the Jewish people going back at least as far as Moses, 4) anyone in general of an abject rebellious orientation among the Jews who thought they knew how to lead the Jewish people properly, 5) enemies of the Jews, of which there have been many down through history such as the Babylonians and Assyrians and will continue to be, especially the Man of Lawlessness with his armies, until Jesus sets up the millennial Kingdom of Israel at his return as described in the prophets and Revelation 19 & 20.

If the “before me” is not correct, then the aorist is being used in general to refer to anyone who comes to the Jewish people, claims to have an ultimate authority over them, but who is not Jesus. In this case, the Greek phrase πρὸ ἐμοῦ more likely means “instead of me.”

I’m inclined to think that #2 is correct in this context, so that “before me” is also the correct reading. The true believers among the Jews who are listening to and believing Jesus and his instructions in contrast to listening to and believing the Pharisees and their erroneous understanding of the Mosaic Covenant are granted a level of wisdom from God to discern truth from error and remain committed to God and what He has communicated to the Jews through especially Jesus, as well as through their scriptures and their prophets as opposed to being seduced by the false teachers and leaders within the Jewish nation. So Jesus has appeared on the scene and is claiming ultimate leadership of and communication of truth to the nation of Israel, the Jews. And in this context, the false teachers and leaders are the current unbelieving Pharisees and Sadducees of the Sanhedrin, perhaps some of the very people to whom he is now speaking.

⁴⁴⁷ ἐγὼ εἰμι ἡ θύρα δι’ ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει – Again, Jesus says that is the door or gate through whom any Jew who enters into the pen of believing Jews and leaves it to “find pasture” and sustenance will find eternal salvation. The believing Jew will also be led by Jesus out of the pen so to speak to find appropriate grassland on which to feed and be nourished. This grassland is the truth of God properly understood as Jesus teaches them and protects them from their enemies, those who would seek to lead him astray from following God and Jesus, the one true shepherd. Thus, to enter and leave “through” the gate of Jesus is to be a member of the group of Jews who are rescued from God’s condemnation by virtue of belief in Jesus as the Messiah.

These Jews find eternal salvation eventually comprised of the millennial kingdom of Revelation 20 and the eternal earth of Revelation 21-22.

⁴⁴⁸ ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν – It is interesting that Jesus uses the present tense here. Jesus is saying that the thief's intent is to steal, to destroy, and to kill the Jews in regard to their following God. This thief comes "before" and are mostly the men of the current Sanhedrin who are rejecting him as the Messiah. Thus, this is a warning to both the leadership of the Jews and the Jews who are following them to check their hearts and ask themselves if they are biblically committed to God and His plans and purposes that include Jesus as the Messiah. This is the one truth that is most important to recognize and believe as the whole gospel of John is explaining.

In contrast to an unbelieving leader, Jesus' intent is to bring life in the greatest sense of this word to the Jews, just as John the author spoke about in John 1:1-4, that in the plan of God is life, which indeed is eternal life that includes participating in the "great nation" of Israel as the rest of the gospel account goes on to show. Other leaders who are false leaders of the Jews, primarily because they would not embrace Jesus as the Messiah, may claim that their intent and purpose is to lead people to God, but really their intent is to draw attention to themselves selfishly and lead people away from God and His Messiah.

In our day, this could happen even while the leader and his followers preach Jesus, sing to Jesus, and pray to Jesus. Outwardly, they look like genuine Christians, but inwardly they remain abject rebels against God. A selfish, narcissistic church leader is a "thief" and "robber" in contrast to Jesus who unselfishly leads people to authentic truth and life.

⁴⁴⁹ Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων – Now Jesus states that he is not only the legitimate leader of the Jewish people, but he is good because he will lay down his life for them in order to qualify as their priest who gains God's eternal mercy through his advocacy (cf. Hebrews and 1 John 2:1ff.).

cf. [1John 3:16](#) We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.

cf. [John 15:13](#) "Greater love has no one than this, that one lay down his life for his friends."

And he will go on to say in 10:18 that this has been God's commandment to him. In other words, the point here is the "goodness" of Jesus as the ultimate shepherd of believing Jews, and his goodness is defined by his sacrificing his life in order to qualify to be their king and priest in contrast to anyone else, i.e., a hired hand, who is not good like Jesus because he will not sacrifice himself for Jewish believers by dying on the cross.

This laying down his life for the Jewish nation and its believers would especially not make sense to the Jews who had come to understand only that the Messiah would conquer their earthly enemies and remain forever (cf. John 12:34, The crowd then answered Him, "We have heard out of the Law that the Christ is to remain forever; and how can You say, 'The Son of Man must be lifted up'"), not that he would conquer their sin by becoming a propitiatory sacrifice to God.

cf. Isaiah 9:7, There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore.

cf. Ezekiel 37:25, "They will live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons and their sons' sons, forever; and David My servant will be their prince forever.

cf. Daniel 7:14, "And to Him was given dominion, Glory and a kingdom, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away. And His kingdom is one which will not be destroyed."

⁴⁵⁰ ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει – καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει – In this context, the hired laborer is not willing to lose his life to the wolf. Two possibilities for the wolf, remembering that wolves are killers of both sheep and human beings – 1) the Jews who reject Jesus and desire not only to kill him, the good shepherd who lays down his life for the sheep, but also desire to scatter the authentic believers in Jesus as the Messiah in order to break up his movement, or 2) Satan whose intent through the culture of false leaders and teachers within the Jewish community desires to scatter the sheep of Jewish believers by destroying their faith and to kill their leaders, Jesus. The hired laborer is a Jew who does not ultimately care about Jesus' followers and is not willing to associate with them for fear of either being harmed (=ostracized, or even killed) himself by the Jews who desire to scatter his disciples or being considered as believing the truth of the gospel with authentic Christians, thus allowing himself to continue believing the lies of the world or at least look as though he believes the lies of the world that is heavily influenced by Satan. But even in regard to the latter possibility, the ultimate harm from which the hired hand is protecting himself is death, because this is what the wolf brings about for Jesus. Thus, the wolf is the archenemy of the true, Jewish believers, while the hired hand does not have a stake in the preservation of the true, Jewish believers that he feels compelled to guard them in their faith as much as the good shepherd does, who allows himself to be killed (executed on the cross) in order to save the Jewish believers from their archenemy.

⁴⁵¹ ὅτι μισθωτὸς ἔστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων – Thus, the hired hand is any Jew who does not really "own" the sheep, who is not really committed to God, the true and only owner of believing Jews. He is helping to care for the Jewish believers, but he is not committed to God (and to the sheep) such that he is willing to lose his life over his job—as the good shepherd is certainly willing to do, because he is committed to the owner, God the Father, in a perfect way where he is even commanded to lose his life for the sheep (cf. 10:18).

An example of the hired hand could be the parents of the man whose blindness Jesus healed because they are unwilling to face the wrath of the Jewish leadership and be ostracized from the synagogue if they were to acknowledge that Jesus is the Messiah. They have the opportunity to care for authentic followers of Jesus, including their son (assuming he is a genuine believer in Jesus), but they avoid the harsh treatment of the Jews by not answering their questions honestly.

⁴⁵² Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἐμὰ καὶ ἰνὸςκουνσὶν με τὰ ἐμὰ – Once again, Jesus states the nature of his relationship with authentic Jewish believers. There is a mutual "knowledge" of each other so that he leads them well as their rabbi and they follow him well as his disciples. They are committed to his instructions, commandments, and associating with him

that shows that they truly belong to one another. Jesus leads, and they follow. They “recognize” his voice and instructions, because these resonate deep within them. Jesus loves and leads them, because these are truly his sheep to lead, given to him by the Father (cf. John 6).

⁴⁵³ καθὼς γινώσκει με ὁ πατήρ καὶ γὰρ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθῃμι ὑπὲρ τῶν προβάτων – Plus, Jesus lays down his life for the believing Jews, and thereby they become his possessions from the Father with the result as he stated in the previous verse that there is a close and intimate mutual association with one another. And the basis for Jesus’ willingness to die for this people, the believing Jews, is his close relationship with God the Father. God knows and directs Jesus in his role as the Messiah, while Jesus knows and listens implicitly to the Father in order to follow His instructions right down to the minutest detail, which includes his going to the cross and dying for his people (cf. John 5).

⁴⁵⁴ καὶ ἄλλα τὰ πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κάκεινα δεῖ με ἄγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη. εἷς ποιμήν – Jesus is here speaking of Gentiles who will become sheep who belong to him. They will come from another “sheep pen” outside the nation of Israel and join the believing Jews as one group of sheep for whom he is their one and only shepherd who leads them and obtains eternal life for them.

⁴⁵⁵ Διὰ τοῦτό με ὁ πατήρ ἀγαπᾷ ὅτι ἐγὼ τίθῃμι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν – God’s love for Jesus is on the basis of his being willing to obey Him implicitly right onto the cross where he will die. And the result of such obedience by Jesus is that he will regain his life by being raised from the dead. And by implication he will gain his ultimate eternal role of shepherd, king, and priest of those who authentically believe in him.

By inference, God loves His people because they are willing to obey Him, after of course choosing them before the beginning of the creation.

⁴⁵⁶ οὐδεὶς ἄρει αὐτὴν ἀπ’ ἐμοῦ, ὁ ἀλλ’ ἐγὼ τίθῃμι αὐτὴν ἀπ’ ἐμαντοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου – While it will appear as though the Romans and Jews will be taking Jesus’ life from him in such a manner that it will seem as though he has no choice, Jesus is stating that it will ultimately be he who lays down his life rather than their taking it from him. And the basis for his giving his life freely and willingly in the midst of the Romans’ and Jews’ being entirely intent and committed to executing him is the fact that God the Father has commanded him to die in order to qualify for his role and position as king and priest of the eternal Kingdom of God. This Jesus is perfectly willing to do as the good shepherd.

⁴⁵⁷ Σχίσμα τὸ πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους – The effect on the Pharisees of what Jesus has just said is that there is a clear difference of opinion about him. And this kind of difference has already arisen within the crowds (cf. John 7:43; 9:16).

⁴⁵⁸ ἔλεγον ὅδε πολλοὶ ἐξ αὐτῶν τὰ δαιμόνια ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε – Many of the Pharisees think that Jesus is crazy and should be ignored by everyone, probably because he is claiming to be the Messiah but not acting like the Messiah as they understand from the OT that he should act, i.e., like a strong political and military leader who would raise a Jewish army and conquer the Romans.

⁴⁵⁹ ἄλλοι τὸ ἔλεγον· ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι – Others of the Pharisees take into account that he performed the miracle of making the blind man see so that they are concluding that there is truth in what Jesus is saying.

Thus, here we have another simple and clear example of where God is working in certain people’s hearts in order to cause them to be open to the truth of God and Jesus as the Messiah and His not working in other people’s hearts so that they remain closed to this divine truth and reject it. The former are very possibly in the process of being born of the Spirit according to chapter 3 while the latter are still trapped in their innate sinfulness and hostility towards God and the biblical message, in spite of their being not only Jews but also diligent students of the OT and supposed followers of the Mosaic Covenant. This is one of the more striking features of the gospel of John, the obvious difference between these two radically different kinds of Jews, along with the implicit encouragement by John the author for the reader to become one of those who believes Jesus is the Messiah, and this includes the explicit encouragement in John 20:30,31 to trust the signs and miracles which Jesus performed as fully and correctly indicating that he is the Messiah, so that this trust results in genuine belief in him and in eternal life.

⁴⁶⁰ Ἐγένετο τότε τὰ ἐγκαίνια ἐν ὧς ἱεροσολύμοις, ἡμεῶν ἡν – EBC – The Feast of Dedication, now known as Hanukkah, was established as a memorial to the purification and rededication of the temple by Judas Maccabeus on Kislev (December) 25, 165 B.C., after its profanation three years earlier by Antiochus IV Epiphanes. Antiochus, the king of Syria, had captured Jerusalem, plundered the temple treasury, and sacrificed a sow to Jupiter on the temple altar. His attempt to Hellenize Judea resulted in the Maccabean revolt, which, after three years, was successful in defeating the Syrian armies and liberating the Jewish people.

⁴⁶¹ καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος – EBC – Solomon’s Colonnade (or Porch) was a long walkway covered by a roof supported on pillars on the east side of the temple, overlooking the Kidron Valley. The Colonnade served as a shelter from the heat of the sun in summer and from the cold rain in winter. Jesus used it as a center for informal teaching and preaching since there would almost always be some people present for worship at the temple.

⁴⁶² Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ· ἕως πότε τὴν ψυχὴν ἡμῶν αἰρείς; εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν παρρησίᾳ – How much “bolder” or clearer can Jesus be in declaring himself to be the Messiah with the title “Son of Man” such as in 8:28 (cf. Psalm 8) as well as with the multitude of miracles which he has been performing. But these men are testing Jesus. They must already believe that he is not the Messiah because he is merely a man (cf. 10:33; Hebrews 1). In other words, they are sure that he is not a theophany, which certain Jews had concluded for their study of the OT that the Messiah must be. Therefore,

their desire is that Jesus explicitly declare that he is the Messiah so that they can stone him and execute him, ultimately so that they can keep the nation of Israel pure from blasphemers (people who lie about God) like Jesus.

⁴⁶³ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ – Jesus reminds these Jews that he has been declaring himself the Messiah and performing miracles to prove it, but the fact of the matter is that they refuse to believe his words and his actions. Or he is saying that the miracles are his telling them that he is the Messiah. They speak for themselves and declare his Messiahship as if he explicitly stated it with his words. Thus, Jesus points out that his actions, specifically his miracles, send a clear message that he is the Messiah. In other words, it would be nonsense for him to state with his words that he is the Messiah and then perform miracles if his words were not true. Plus, it would be nonsense if he performed the miracles he has and not be the Messiah.

⁴⁶⁴ ἀλλ' ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν τ –

τ καθως ειπον υμιν (+ οτι p⁶⁶*) p⁶⁶ * A D Γ Δ Ψ f^{1,13} 565. 579. 700. 892^S. 1424. ℓ 2211 𐞓 it sy pbo bo^{pt} ; txt p^{66c.75} 𐞕 B K L W Θ 33. 1241. ℓ 844 aur c
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It makes sense that Jesus also says, “just as I told you,” because these Jews obviously are not believing that he is the Messiah. This is why they have asked them to state it boldly and clearly. Thus, Jesus is explicitly telling them that they are in a state of unbelief and not members of the group of people who could consider themselves his followers.
cf. John 10:1-21, the parable of the sheep and the good shepherd.

⁴⁶⁵ τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἄκούουσιν, κἀγὼ γινώσκω αὐτὰ καὶ ἀκολουθοῦσίν μοι – Jesus puts it in other terms that mean the same thing. His followers for whom he cares and whom he leads them into the truth of God would not have to ask him to declare explicitly his messiahship again, because they have already recognized this truth and are definitely onboard with the idea. In addition, Jesus can tell who are his followers precisely because there is an implicit attraction to him and the truth which he is declaring by his words and his actions.

⁴⁶⁶ κἀγὼ εἰδῶμι αὐτοῖς ζῶην αἰώνιον καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου – All three of these statements mean basically the same thing, that Jesus’ sheep, those who become committed to being his disciples and following him, eventually receive the gift of eternal life through him as their advocate at the final judgment (cf. Hebrews and 1 John 2:1ff.). This means also that they will definitely not experience destruction from God’s wrath and condemnation, and no one will be able to prevent them from receiving eternal life. Jesus will always hold on to them and have them as his followers into eternity.

⁴⁶⁷ ὁ πατήρ μου ὃ δέδωκέν μοι πάντων μεῖζόν ἐστιν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς τ –

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Now Jesus lets it be known that God, his Father as the One who defines his role by virtue of his being the unique and eternal Son of God, is ultimately the person who is holding on to all those who become changed by the Spirit (cf. John 3) and committed disciples and followers of Jesus. Certainly, God is greater than anyone, because everyone else is a created being who is utterly dependent on God for his existence and the course of his life. As such, God not only determines who follows Jesus but who remains following him without fail so that all his authentic followers gain eternal life.

⁴⁶⁸ ἐγὼ καὶ ὁ πατήρ τ ἓν ἐσμεν – Interpreting this as a reference to ontological and metaphysical oneness as the trinitarians do makes no sense in this context. It is about oneness of purpose and operation, indeed cooperation, such that the Father and Jesus work in such close conjunction with one another that no one is able to steal away the people whom the Father gives Jesus from either the Father or Jesus. It is a statement of the eternal security of authentic believers, nothing more and nothing less. Even the EBC says that “The Father and Son functioned as one” after talking about these words affirming the trinitarian view which is to take them too far. Thus, Jesus is saying that he and the Father are on the same page when it comes to holding on to those whom God has chosen to be his followers. God is committed to holding on to them through His grace and inward work of causing persevering belief within them, and Jesus is committed to holding on to them by dying on the cross, receiving resurrection from the Father, and continuing in this resurrected existence as the king and priest of willing sinners. And in this way Jesus is also claiming to be the Messiah, the Davidic king who is human and yet the very representative and proxy of God on earth.

⁴⁶⁹ Ἐβάστασαν ἑπτά λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν – cf. John 8:59 where the Jews picked up stones to stone him after his statement, “before Abraham existed, I am.” Thus, the “again” in this verse makes sense, that this is at least the second time that the Jews have so objected to what Jesus is saying about his being the Messiah that they feel justified in executing him for his claim. This is how important the person of the Messiah is to them. If someone is not the bona fide Messiah and yet claims to be, then he is rebelling against God in the most offensive way, and it must be assumed by the Jews that he deserves to die according to Leviticus 24:16, “And the one who makes a false statement in regard to the name of Yahweh shall surely be put to death. All the congregation shall surely stone him. The stranger, as well as the native, when he makes a false statement in regard to the name, shall be put to death.”

⁴⁷⁰ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς τ· διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάσετε – Jesus challenges the Jews on their intentions and focuses on his actions, probably especially the miracles which God has performed through him. He is implying of course that all his actions prove that he is the Messiah, so that the Jews have no grounds for thinking that he is guilty of rebelling against God by making a false statement about God and himself.

⁴⁷¹ ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι τ· περὶ καλοῦ ἔργου οὐ λιθάζομεν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν – Three options – 1) The Jews think that Jesus is claiming to be an *angelos* of Yahweh, a theophany, while he is merely a human being, or 2) the Jews think that Jesus is claiming to be the Davidic king and rightly understand that all the Davidic kings before him could be called “God” as in Psalm 45 because they were God’s proxies on earth, or 3) the Jews

think that Jesus is claiming to be ontologically equal with God the Father as stated in the doctrine of the Trinity. #3 is a nonsensical doctrine and cannot be true anyway. #2 is more probable, along with the proviso that the Jews are still accusing him of breaking the Sabbath from previous events and therefore of being a gross sinner and opposed to God. #1 is like the issue in Hebrews 1, where the Jews to whom Paul is writing believe that the Messiah will be a theophany, an *angelos* of Yahweh and not a mere man. This makes the most sense, so that we have here one group of Jews who are believing this way, when as with Christian doctrines, there were several beliefs in Jesus' day as to what the Messiah was going to be like. If Jesus were interacting with a group of Jews who believed differently, then the conversation would go in a different direct.

Thus, the Jews are saying that Jesus, a mere man, is making himself out to be the Messiah, i.e., an *angelos* of Yahweh, which, they believe is a false claim. Therefore, they also believe that Jesus is making a grossly offensive false statement about God and His purposes with him in line with the prohibition in Leviticus 24:16 and, therefore, deserves to die. Eventually, all the Jews who are offended by Jesus for various reasons will succeed in their intentions according to their assessment of him as someone who is lying about God and his identity when they execute him on the cross.

cf. **John 5:15** The man went away, and told the Jews that it was Jesus who had made him well (ὁ ποιήσας αὐτὸν ὑγιῇ).

cf. **John 8:53** "Surely You are not greater than our father Abraham, who died? The prophets died too; whom do You make Yourself out to be (τίνα σεαυτὸν ποιεῖς)?"

cf. **1John 1:10** If we say that we have not sinned, we make Him a liar (ψεύστην ποιούμεν αὐτόν) and His word is not in us."

cf. **1John 5:10** The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar (ψεύστην πεποιήκεν αὐτόν), because he has not believed in the testimony that God has given concerning His Son.

cf. **Rev. 3:12** 'He who overcomes, I will make him a pillar (ποιήσω αὐτὸν στῦλον) in the temple of My God, and he will not go out from it anymore; and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name.

cf. **Rev. 5:10** "You have made them to be a kingdom and priests to our God (καὶ ἐποίησας αὐτοὺς ἱερεῖς καὶ βασιλείαν καὶ ἱερεῖς); and they will reign upon the earth."

cf. **Rev. 17:16** "And the ten horns which you saw, and the beast, these will hate the harlot and will make her desolate and naked (ἡρημωμένην ποιήσουσιν αὐτήν καὶ γυμνήν), and will eat her flesh and will burn her up with fire.

⁴⁷² ἀπεκρίθη αὐτοῖς [ὁ] Ἰησοῦς· οὐκ ἔστιν γεγραμμένον ὅτι ἐν τῷ νόμῳ οὐ μὲν ὅτι ἐγὼ εἶπα· θεοὶ ἐστε – In response to the Jews' conclusion about him, Jesus reminds them of Psalm 82:6 where God addresses the *sinful and very human* Davidic kings of Israel as "Gods," meaning that he has all the right in the world to claim to be God's proxy and working in perfect conjunction with him as the final, human Davidic king who is morally perfect, so that if anyone wants to call him "God," then it is entirely appropriate that he does so. Cf. Psalm 82:1 also, "God (Elohim) is standing in the congregation of God (El). He judges in the midst of the Gods (Elohim)," meaning that the transcendent Creator stands in the midst of the nation of Israel and judges their kings who are "Gods" because they are His proxies.

This interpretation is in contrast to the EBC's of Psalm 82 where the commentary says that God is addressing Himself to the pagan, false gods of the surrounding peoples.

⁴⁷³ εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο· ἢ καὶ οὐ δύναται λυθῆναι ἡ γραφή· – Jesus' logic is, if God had the psalmist write the "word of God," i.e., the scripture, about the sinful Davidic kings so that He called them "Gods," and the scripture is inerrant and completely true with no falsehood attributed to it, then certainly these Jews who must be believing that the OT is the inerrant word of God, would not want to deny that it is inerrant, would they?

⁴⁷⁴ ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον ὅτι υἱὸς τοῦ θεοῦ εἰμι – Does it make sense that the very person whom God has sent into the world to be the Son of God, the final, unique and eternal Davidic king not claim to be the Messiah and working in perfect conjunction with God the Father? And the implied answer of course is, No, it does not make sense that he would not claim to be the Messiah. And it does not make sense that he is speaking falsehood, especially when Psalm 82 claims that mere men, indeed sinful men, are Sons of God as the kings of Israel.

Here Jesus uses the phrase Son of God in contrast to Son of Man, which is more common for him. This is because Psalm 82 is speaking of the kings of Israel as David's descendants specifically as His Sons, i.e., the Sons of God, who definitely come from the human race and are therefore also Sons of Man.

⁴⁷⁵ εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι – Once again, Jesus backs up his claim as the Messiah by pointing to his actions, specifically the miracles which God is performing through him. And he says first in the negative, if he is not performing miracles and acting in perfect conjunction with God the Father, then the Jews should not believe that he is the Messiah.

⁴⁷⁶ εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε· καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ καὶ ἐγὼ ἐν τῷ πατρὶ – But then he says in the positive, even if it is difficult to believe he is the Messiah simply on the basis of what he says, then believe on the basis of what he does, i.e., miracles especially which God performs through him. Jesus adds that another way to understand his relationship with God is that He and Jesus are "in" one another. But obviously this being "in" each other is different from God's being in Christians through the work of His Spirit. Jesus and the Father are "in" one another to the extent that they are indistinguishable from one another as Jesus carries out his role on the earth. When a person sees Jesus do something or say something, that person is watching God do something and hearing what God is saying. This is the closeness of their relationship with one another.

⁴⁷⁷ Ἐξήτουν [οὖν] αὐτὸν πάλιν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν – Once again, the Jews obviously did not believe Jesus for what he was saying and were seeking to arrest him, probably to put him on trial before the Sanhedrin. But as before in

chapter 2, it was not his hour, and he was able to slip away from them. But we know that eventually it will be the divinely appointed time for Jesus to die, and he will not resist their seizing him in order to execute him on the cross.

⁴⁷⁸ Καὶ ἀπῆλθεν ὁ πάλιν πέραν τοῦ Ἰορδάνου ὅτι τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ – Jesus leaves Jerusalem and goes east down to the Jordan River north of the Dead Sea and remains there for a while.

⁴⁷⁹ καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν ἰσημείον ἐποίησεν ὁὐδὲν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τοῦτου ἀληθὴς ἦν – Probably as a result of all that Jesus had been doing and saying in Jerusalem (as well as in the Galilean area), people followed him to the Jordan River. John the author lets the reader know that these people had picked up on two important pieces of data. The first is that John the Baptist had not performed any miracles in contrast to Jesus’ many miracles and signs. The second is that whatever John the Baptist had proclaimed about Jesus as the Messiah, he was absolutely right, probably referring to the fact that Jesus would not only declare himself to be the Messiah, but that he would back up his claim with signs and miracles which he would perform.

⁴⁸⁰ καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ – These same people then took the next step to draw the conclusion that Jesus is the Messiah and therefore to believe in him (unlike many of the Jewish leaders who refused to allow Jesus’ words and actions to push them to the point of authentic belief). And this becomes the purpose of John’s writing this document as he says in 20:30,31. Some of the Jews believe Jesus that he is the Messiah. And some do not.

⁴⁸¹ ἦν δὲ τις ἄσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης τῆς Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς –

⁴⁸² ἦν δὲ ἡ Μαριάμ ἡ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἥς ὁ ἀδελφὸς ὁ Λάζαρος ἠσθένει – cf. John 12:1-3 & Luke 7:37-39; Matthew 26:6-13; Mark 14:3-9, where only the first two passages mention this incident of Mary. However, Luke 7 may either have been a different woman in a different city (Nain?) or have been Mary’s doing it a second time before the John 12 event. The former probably makes more sense, so that John is referring to the chapter 12 event only. And John probably mentions this here because it had become a well-known event among both Jews and Gentiles in the Judean and Galilean area.

⁴⁸³ ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ – Jesus has obviously visited Bethany and this household before, becoming close friends with all three of these people (cf. 11:5), probably because it had become clear to Jesus that they all had become believers in him as the Messiah.

⁴⁸⁴ ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ’ ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι’ αὐτῆς – By the time Jesus hears of Lazarus’ illness or when he hears about it, he somehow learns from God that the end result is not going to be Lazarus’ dying, or at least remaining dead after he dies. In other words, this is not just any old death by a human being. Instead, this is like the blindness of the man who was born blind and healed by Jesus in John 9. God desires to perform a miracle through Jesus in order to demonstrate his “glory” and magnificence as the Messiah. Therefore, Jesus knows that he must allow Lazarus to die, which will grieve his sisters, whom he loves. But this is all for the sake of “the glory of God” and the Messiah.

⁴⁸⁵ ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον – John the author informs the reader that Jesus truly loves these three people, which probably makes it that much harder for him not to rush to Lazarus’ aid but instead to allow him to die. Therefore, what he is doing is not out of malice or anything close to it. But it is out of love for the Father and for all those, including these three, who will believe (or become stronger in their belief) because of the miracle of raising Lazarus from the dead which he will perform.

⁴⁸⁶ Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπω δύο ἡμέρας – Jesus here surely is following God’s orders even in the midst of his love for the two sisters and their brother, so that he remains away from them in order to allow Lazarus time to die. Probably painful for Jesus too. Thus, sometimes loving people is painful, when we wisely judge that permitting them to continue on the path which they are traveling is better than rescuing them (and us and our feelings of comfort!) from what is inevitably bound to happen in their lives. It is not that we have the same relationship with God the Father as Jesus had, one that knows exactly what He is thinking, saying, and doing at all times, but that we can take the biblical message and come to a wise conclusion with respect to a situation. Jesus is hearing directly from the Father. We are thinking through as best we can how to live out the gospel as obediently to God as possible.

⁴⁸⁷ ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν – After the additional two days beyond the Jordan River north of the Dead Sea, Jesus finally decides to respond to Lazarus’ situation and go visit him near Jerusalem in Bethany, in the region of Judea. And he is choosing this probably in the midst of knowing that this is the last time he will travel to Jerusalem, because he will be arrested and killed.

⁴⁸⁸ λέγουσιν αὐτῷ οἱ μαθηταὶ ῥαββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ – The disciples understand “to Judea again” to mean Jerusalem in particular because this would be where the Jewish leadership would be headquartered. Rightly so, Jesus’ disciples are concerned for his safety, because they know that the Jewish leadership are trying to get rid of him and kill him. But clearly they are not privy to the details of God’s plans for Jesus as Jesus is. Or at least they have not grasped them yet because they are still a bit cloudy in their understanding of what Jesus has taught them, in spite of the genius of their belief. cf. Matthew 20:18-19, “**Matthew 20:18** “Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death **20:19** and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up.”

⁴⁸⁹ ἀπεκρίθη ὁ Ἰησοῦς οὐχὶ δώδεκα ὥραι εἰσιν τῆς ἡμέρας; εἰάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τοῦτου βλέπει – Jesus has already declared himself to be the “light of the world” (John 8:12), the very personification of wisdom and knowledge of the most importance in all of created reality and human history, which, if people grasp this knowledge and believe it and in him, they will obtain the most important element of God’s plan and story involving this creation, eternal life.

Therefore, he is using this parable by saying that people naturally see “the light of this world,” the sun.

Jesus is alluding to the fact that even if he dies (and indeed this time in Jerusalem he will) it is still the right period of time of his life to make it available to people to embrace him as the Messiah and light of world, i.e., to learn who he is and believe in him.

As a result, they will not fall down and miss out on eternal life when they take what they have learned and believe in him.

⁴⁹⁰ ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκóπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ – Naturally, if the sun is not out, then (especially in the ANE where street lights were non-existent), then it is easy to stumble over objects that a person cannot see in front of him.

In contrast, as he reveals who he is during this time before his death, if people reject what they learn, then the great wisdom from God of the Messiah will not reside within and “on” them with the proper result of genuine belief. And they will fall by incurring God’s wrath and eternal destruction. But this is always a possibility as has already been demonstrated by some people who have not believed in him while others have believed in him.

Why is Jesus going back to Jerusalem? He knows what God is up to. Jesus himself is not in the dark with respect to His plans and purposes. And he knows that God protect him long enough to raise Lazarus from the dead so that the miracle will help his disciples to believe in him more firmly and deeply.

Therefore, in these verses of 9-10 Jesus may very well be talking about only himself and not about people in general—even though we can extrapolate and apply these truths to ourselves. And this was true of Jesus all along. Moment by moment he was in the know regarding what God was doing with him and through him. Thus, a major qualitative difference between Jesus and us, that he was always walking in the light and never in the darkness of not understanding exactly what God was doing with him and through him.

⁴⁹¹ Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν ῥεκοίμῃται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν – Jesus knows from God the Father that enough time as elapsed that Lazarus has died from his illness. So it is time to go and raise him from the dead in order to reveal that he is the Messiah, even though his disciples interpret what he is saying differently.

⁴⁹² εἶπαν οὖν· ‘οἱ μαθηταὶ αὐτῷ· κύριε, εἰ ῥεκοίμῃται ῥωθήσεται – Jesus’ disciples think that he means literal sleep and not death. Therefore, why go and wake him up while he is ill. Everyone wakes up naturally when his body feels that it has had enough sleep. So this is what will happen to Lazarus, right?

⁴⁹³ εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ, ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει – The flexibility of language. Actual sleep vs. death.

⁴⁹⁴ τότε οὖν εἶπεν αὐτοῖς· ὁ Ἰησοῦς· παρρησίᾳ· Λάζαρος ῥ ἀπέθανεν – Jesus recognizes that his disciples have misunderstood him and the situation and tells them plainly that Lazarus has died.

⁴⁹⁵ καὶ χαίρω δι’ ὑμᾶς ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλ’ ἄγωμεν πρὸς αὐτόν – Jesus’ joy will be in watching his disciples become deeper in their belief in him once they observe God’s performing the miracle through him of raising him from the dead. In other words, they probably already believe that he is the Messiah, but every miracle which he performs becomes another opportunity to believe this and therefore become even more convinced of Jesus’ role and identity. This is good for anyone who experiences multiply exposures to Jesus and the truth about him, even through the Bible, which is why consistent Bible study is so important. Persevering belief comes about through persistent exposure somehow, somehow to the truth of Jesus—whether through the Bible which we have or through oral teaching which, for example, the apostle Paul and the other apostles provided.

⁴⁹⁶ εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς· ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ’ αὐτοῦ – Thus, Thomas, who actually ends up doubting the other disciples when they report to him that Jesus has risen from the dead (20:24-29), resigns himself here to what he predicts will be their fate and encourages his fellow disciples to accompany Jesus to his and their own deaths. In other words, regardless of what Jesus ends up doing with respect to Lazarus, Thomas is convinced that the Jewish leadership will kill Jesus—and them too. Indeed, they are going to be walking into a very dangerous situation, and it is hard not to blame Thomas for how he is thinking at the moment—with realistic pessimism. Thus, he is choosing to love God and Jesus at the cost of his own life.

⁴⁹⁷ Ἐλθὼν οὖν ὁ Ἰησοῦς ῥ εὗρεν αὐτόν ῥ τέσσαρας ἡδὴ ἡμέρας· ῥ ἔχοντα ἐν τῷ μνημείῳ – Jesus stayed two days across the Jordan River and probably took at least a day (or two) to travel to Bethany. The result was that Lazarus had been dead for four days. Therefore, he was really dead—no question about it. And the miracle Jesus will perform will be as obvious as Lazarus’ death.

⁴⁹⁸ ἦν δὲ ὡς Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε – Fifteen stadia is about two miles, and Bethany is east of Jerusalem.

⁴⁹⁹ πολλοὶ δὲ ἐκ τῶν ῥιουδαίων ἐληλύθεισαν πρὸς ῥ τὴν Μάρθαν καὶ ῥ Μαριάμ ἵνα παραμυθῶνται αὐτὰς περὶ τοῦ ἀδελφοῦ – So there was a pretty good size crowd at the house.

⁵⁰⁰ Ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπῆντησεν αὐτῷ· ῥ Μαριάμ δὲ ἐν τῷ οἴκῳ ῥ ἔκαθέετο – Jesus was still on his way to their home, and Martha went to meet him before he got there. Mary must have been too devastated by her brother’s death to leave the house. She was just plain sad and grieving in her own way, which was different from Martha’s.

⁵⁰¹ εἶπεν οὖν ὡς Μάρθα πρὸς ῥ τὸν Ἰησοῦν· ὁ κύριε, εἰ ἦς ὡδε ῥ οὐκ ἂν ῥ ἀπέθανεν ὁ ἀδελφός μου – Martha knows that Jesus has performed miracles of healing people with different kinds of infirmities and illnesses. So she also knows that he could have healed Lazarus and kept him from dying. Indeed, Everybody of belief knew this. This is what belief is about, that God through Jesus as the Messiah works miracles in order to demonstrate his role and identity.

Perhaps this is Martha’s polite way of asking why he had delayed in responding to their message regarding their brother’s sickness. Did he not love them as he had already demonstrated in their relationship with him during previous visits?

⁵⁰² ο[ἀλλὰ] καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός – Nevertheless, Martha also believes that God can raise Lazarus from the dead if Jesus asks for this, because she also understands that the Father and the Son work in conjunction with one another. Therefore, if Jesus asks the Father to raise him from the dead, it is because he is supposed to ask Him to do so. And she is hopeful that this is the case.

Or she may be stating in polite terms that she is willing to submit to God's sovereign plan for Lazarus and her, because if Jesus has not asked to raise Lazarus from the dead, then this is God's plan.

⁵⁰³ λέγει αὐτῇ ὁ Ἰησοῦς· ἀναστήσεται ὁ ἀδελφός σου – Here Jesus could mean 1) that Lazarus will rise from the dead at the first resurrection of Revelation 20 when he returns, so that she need not grieve so much over his death, or 2) that He is going to raise Lazarus from the dead in a moment, so that she need not grieve over his recent death, which is so say also that Lazarus will die a final physical death later. Either way, Jesus is testing Martha as to her understanding and belief of God's plan for him as the Messiah and for those who are the recipients of God's miracles through him and, if they are believers, that God will restore them to life in the Kingdom of God/Israel in the last day.

My sense is that #1 is correct and that Jesus is pointing Martha towards the distant future, which is his mission on behalf of the Father—to announce and be used by Him to bring about the eternal Kingdom of God. This is also more coherent with 11:25-26 and is always what is most important to Jesus. It is not that his miracles and even raising Lazarus from the dead in a few moments are not important. But even these are “signs” that are intended to demonstrate his identity as the Messiah and to point to the fullness of his responsibility to bring about the Kingdom of God by means of his death and resurrection and the resurrection of all believers.

⁵⁰⁴ λέγει αὐτῇ ὁ Μάρθα· οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ – But Martha interprets Jesus to be referring to the resurrection that is mentioned in 1 Thessalonians 4 and Revelation 20, that of believers who gain immortality and entrance into the eternal Kingdom of God. This will also be when God fulfills His promise to Abraham to turn his descendants into a “great nation.” In other words, Martha knows her OT theology and even had this clarified for her by Jesus during his previous visits to their home.

⁵⁰⁵ εἶπεν ὁ αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι ἡ ἀνάστασις· καὶ ὁ ζῶν· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ἔζησεται – Jesus uses her correct theology to talk about himself in an ultimate way and to describe more completely what he meant in 11:23 about Lazarus' eventually rising from the dead in the distant future. Thus, he now calls for Martha to focus on him as the very means to that resurrection of believers and to their obtaining eternal life. Therefore, even if a believer in Jesus dies, he will live again in eternity after he is raised from the dead and transformed by God into an immortal and moral perfect human being.

⁵⁰⁶ καὶ πᾶς ὁ ζῶν καὶ πιστεύων· εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο – In addition, Jesus says that those who believe in him and gain eternal life will in no way experience death into the future age of the eternal kingdom, meaning also that they will escape God's condemnation and resultant destruction. But this is not really different from the previous verse. Jesus is saying the same thing twice for emphasis' sake.

A typical interpretation is that Jesus is talking about an instant transition from this life at death to eternal life, but the words “into the age” indicate that he is talking about eternal death. Plus, Martha has just stated that Lazarus will rise from the dead in the future resurrection, and Jesus has confirmed her idea as true. The believer in Jesus as the Messiah will not experience “death into the age,” i.e., eternal destruction. The implied idea of course is that the unbeliever will experience this kind of death.

Then Jesus asks Martha if she believes this about him and those who believe in him.

⁵⁰⁷ λέγει αὐτῇ· ναὶ κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος – Martha answers explicitly that she has believed for a while that this is all true about Jesus because he is the Messiah (the Anointed One of God who will act as king of Israel), the Son of God (the fulfillment of the Davidic Covenant (cf. 2 Samuel 7:14) as the permanent and eternal king of Israel), and the one who comes into the world (Psalm 118:26 – [Psalm 118:26](#) Blessed is the one who comes in the name of the LORD. We have blessed you from the house of the LORD.).

To Martha all this means that Jesus is the one whom God has sent into the world specifically for the purpose of saving Israel and establishing the Kingdom of God on the land of Israel.

⁵⁰⁸ Καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν· Μαριάμ· τὴν ἀδελφὴν αὐτῆς· ἡ ἀθήρα εἰποῦσα· ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε – Then Martha when back to the house and alerted her sister Mary that Jesus was asking about her and wanted to see her. But she told Mary this privately so that no one else heard her. This was obviously something that was part of Martha's conversation with Jesus but not explicitly indicated by John in the previous paragraphs.

⁵⁰⁹ ἐκείνη· ὅδε ὡς ἤκουσεν· ἡγέρθη ταχὺ καὶ ἤρχετο πρὸς αὐτόν – Mary's response to Jesus' request was immediate. She went to see him. No hesitation on her part in spite of her grief and sadness. Jesus can have this kind of effect on genuine believers where they want to see him even though they would have trouble doing anything else and seeing somebody else—because he is the Messiah, their Savior, their Lord, their King, their Priest, their immortal, morally perfect friend as the very icon of God. What a wonderful thing for anyone to hear, “The teacher is here and asking for you.” Oh how I would love to hear this myself, which I will at Jesus' return—and so will all believers in previous human history.

⁵¹⁰ οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς· εἰς τὴν κόμην, ἀλλ' ἦν ὅτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῇ ὁ Μάρθα – Jesus had still not entered Bethany, but he stayed in the same spot where Martha had found him and talked to him. Obviously, he was still biding his time before he performed the miracle of raising Lazarus from the dead. This was probably so that he could spend some private (or at least quality) time with both Martha and Mary before he did.

⁵¹¹ οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη· καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ· δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ – The other Jews followed Mary, but they did not know she was going to meet Jesus. They thought she was going to Lazarus' tomb.

⁵¹² Ἡ οὖν Μαριάμ ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς ἵδουσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας λέγουσα Ὁ αὐτῷ κύριε, εἰ ἦς ὥδε οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός – Mary has the same idea as Martha, basically, where has Jesus been since they sent for him with the message that Lazarus was sick? She knows and believes what he is capable of from the Father because he is the Son of God. And she knows that he loves them just as they love him. So why didn't he demonstrate his love for them as they would have expected him to do so? Yes, it is heartbreaking that God does not demonstrate His love for us the way we want and expect. But we still must trust Him that He is doing what is entirely best for Himself, for Jesus the Messiah, and for ourselves—that in the last cast, we will have the opportunity to deepen our belief in Him, even it is painful to do so.

⁵¹³ Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν – Jesus deeply cared that these people had suffered the loss of Lazarus as brother and friend, and the whole experience of their suffering brought a deep element of compassion and suffering into his own being. Plus, there was the suffering of Lazarus when he actually went through the process of dying. God is not to be trifled with and treated without a clear understanding of His majesty and greatness.

So the delay was just as much for him as it was for them and their faith. It gave him the opportunity to feel deeply people's grief over death—and even weep over it (and probably his own fate of dying on the cross, too).

⁵¹⁴ καὶ εἶπεν ποῦ θεοίκατε αὐτόν; λέγουσιν αὐτῷ κύριε, ἔρχου καὶ ἴδε – So now Jesus begins the process of raising Lazarus from the dead. He wants to see the tomb.

⁵¹⁵ ἐδάκρυσεν ὁ Ἰησοῦς – This weeping probably has more to do with the whole issue of death and perhaps Jesus' own upcoming death and suffering for the sake of people's sins. And it is interesting that his weeping is before he actually reaches the tomb (cf. v. 38). All the grief and suffering around him in those who are present affects him deeply too. But isn't death (and destruction) the point, when God has designed the creation to contain "life" (cf. John 1:4).

⁵¹⁶ ἔλεγον οὖν οἱ Ἰουδαῖοι ἴδε πῶς ἐφίλει αὐτόν – The Jews interpret Jesus' weeping as a response to the loss of his close and beloved friend Lazarus, which is partly the case. But it is probably more about the grief of others and his facing into his own death which is soon to take place.

⁵¹⁷ τινὲς δὲ ἐξ αὐτῶν εἶπαν· οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ – Yes, it would have been possible. Their thinking is like that of Martha and Mary. Certainly Jesus could have prevented Lazarus' death the same way that he healed the man who had been blind from birth. So are they questioning why he delayed? Maybe, if they are aware of it as Mary and Martha were because they knew when they had sent word to him of Lazarus' illness.

⁵¹⁸ Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ – When Jesus does reach the tomb, he again becomes deeply stirred within himself over the suffering. When he sees the cave and stone, perhaps he also thinks of his own upcoming death and burial, having been told by God how both these events will occur. In any case, this is a deeply moving event for the Messiah.

⁵¹⁹ λέγει ὁ Ἰησοῦς ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· Ὁ κύριε, ἤδη ὄζει, τεταρταῖος γὰρ ἐστίν – Even though Martha has admitted that God can do anything which Jesus asks, she is still concerned about the physical odiferous effects of death four days after it has occurred. This is certainly not unreasonable for her.

⁵²⁰ λέγει αὐτῇ ὁ Ἰησοῦς· οὐκ εἰπὸν σοι ὅτι ἐὰν πιστεύσῃς ὅψῃ τὴν δόξαν τοῦ θεοῦ – This previous statement by Jesus to Martha is not explicitly written by John. Or it could be that Jesus implied it in what he had already said. And he seems to be referring to what he is doing in regard to Lazarus specifically, i.e., raising him from the dead. But Jesus has orders from God the Father to demonstrate His glory and magnificence by calling Lazarus back to life. So he remains adamant that they should remove the stone from the mouth of the cave.

⁵²¹ ἦραν οὖν τὸν λίθον ὁ δὲ Ἰησοῦς ἤρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου – After the stone has been removed, Jesus lifts his eyes up towards heaven and prays to God the Father, first thanking Him that He listens to him. He knows this because of their relationship as God and the Son of God, the transcendent Creator and Jesus as the icon of God and Davidic king within the creation. And he knows what to pray because he is simply following what God the Father wants him to do (cf. John 5).

⁵²² ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας – Jesus admits to the Father that he has said this out loud so that the crowd of Jews surrounding him and the cave will have the necessary evidence to believe that God has sent him and that he is the Messiah—after the miracle is performed and Lazarus comes back to life.

⁵²³ καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν Λάζαρε, δεῦρο ἔξω – So that everybody can hear, including Lazarus, Jesus commands Lazarus to exit the tomb—alive! And all this obviously involves a direct miracle from God in order for it to occur.

⁵²⁴ ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς· λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν – Immediately Lazarus walks out with his burial clothing basically still intact, so that Jesus has to command his sisters and the crowd to remove this clothing so that he can move freely. Plus, he is alive and therefore no longer needs the burial cloths.

⁵²⁵ Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἃ ἐποίησεν ἐπίστευσαν εἰς αὐτόν – Again, this is the whole point and purpose for this document according to John in 20:30,31. Once people have "observed" what Jesus has done and heard what he has said that pertains to his being the eternal Messiah, they should use this data to believe in him so that they may obtain eternal life and mercy from God through him. However, as is also clear from the gospel of John, there are many, if not most of the, Jews who reject Jesus and do not believe in his role and identity—as is the case in the next verse.

⁵²⁶ τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ὅτι ἐποίησεν ὁ Ἰησοῦς – This is always the case whenever there is an opportunity on the basis of the obvious evidence to believe in Jesus as the Messiah, that there are some people in whom the Spirit does not work so as to change their hearts. Therefore, in their continued rebellion they oppose Jesus, even helping in providing the Jewish leadership with more information and reasons to get rid of him and kill him.

⁵²⁷ Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ ἔλεγον τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος ‘πολλὰ ποιεῖ σημεῖα’ – Sanhedrin literally means the “sitting down.” It is the body of rulers among the Jews with probably the chief priest as its head who are responsible for important decisions related to the civil and religious order of the Jewish people under the present authority of the Romans. Therefore, they work in cooperation with the Roman government for the sake of the Jewish people and their religious and civil practices and for the sake of the Roman government and its right to rule over the Jewish people.

The obvious correct answer to their question is to come to the conclusion that this man is the Messiah and to believe in him.

However, in their own innate rebellion against God, they are unwilling to read Jesus’ signs as originating in God and to allow God to be their God in the fullest sense that they should. This can be only because of their complete rebellion against God. It is an astonishing example of deep our rejection of God lies within us—that obvious indications of God and His plans and purposes cannot in and of themselves have a positive effect on us to make us respond with genuine belief and obedience. It really does take the inner work of the Spirit of God to cause us to respond appropriately.

Matthew is the only other gospel author who probably mentions this same meeting – [Matthew 26:3](#) Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas; 4 and they plotted together to seize Jesus by stealth and kill Him. 5 But they were saying, “Not during the festival, otherwise a riot might occur among the people.

⁵²⁸ ἂν ἀφῶμεν αὐτὸν οὕτως, πάντες ἰσχυροῦσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος – This is such convoluted thinking on the part of the Sanhedrin. If Jesus really is the Messiah, and if they believe from their study of the OT that the Messiah is going to free the Jewish nation from their enemies and that God is going to restore the Jewish people to their land and change all their hearts so that they all engage in authentic belief in Him and in His Messiah, then the last thing that they should do is stop Jesus from continuing to perform his signs and miracles so that “all the people will believe in him.” Instead, they are afraid of losing “their place,” their position and status as respected (?) leaders of the nation of Israel, and their “nation,” their living on the land of Israel, even if it is as subjects of the oppressive Roman government—in stark contrast to what the OT says will be the case when God fulfills His promises to them, i.e., that they will rule over all the nations of the earth! If they understood the scriptures correctly, they would realize that they will truly get their place as those who “reign” and their nation back from the Romans, because Jesus as the Messiah will defeat them as their enemies.

But the Jewish leadership must be convinced that Jesus is a charlatan so that if all the people follow him, it will look like rebellion to the Roman authorities and they will destroy any opportunity for the Jews to act Jewishly together on the land of Israel. In other words, the Jews do not want to lose what they have, even if it is less than what God has ultimately promised them, the restoration of the Kingdom of Israel. What they have is better than nothing. But how ironic that they are rejecting what God has ultimately promised them.

Ironically, in Matthew 24 Jesus predicts that the Romans will take away their place and their nation, which all finally occurs by A.D. 135 during the Bar Kokhba rebellion. And this happens because they reject Jesus as the Messiah.

⁵²⁹ εἰς δὲ οὗτος ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς: ὑμεῖς οὐκ οἴδατε οὐδέν – Thus, Caiaphas starts out sounding as though he is in support of Jesus, because this is what Caiaphas goes on to say is what the rest of the Jews are saying also—kill Jesus in order to save them all from the Romans. Or rather, the rest of the Jews are being indecisive, and Caiaphas brings a decided attitude to the conversation—Jesus must go!

⁵³⁰ οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόλῃται – And Caiaphas encourages the Sanhedrin to plan to kill Jesus so that the very thing which they fear, the whole nation of Israel being destroyed by the Romans, does not occur. Is this really what he means, or does he mean what God wants him to mean, but he is not fully aware of what he means? He has to know what he means, and he must mean that it is vital that Jesus die in order to save the Jewish “nation,” such as it is, from the Romans.

⁵³¹ τοῦτο δὲ ἀφ’ ἐαυτοῦ οὐκ εἶπεν, ἀλλ’ ὁ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους – This sounds as though John the author is indicating that God caused Caiaphas to predict Jesus’ death because it is appropriate for the head of the Jewish religion always to be saying what God is about—even if this person is an abject unbeliever and rebel against God. So Caiaphas meant that Jesus would die to save the Jews from the Romans, and God meant that Jesus would die to save the Jews from Himself—eventually, when Jesus returns and restores the Kingdom of Israel. Or is John saying that this is how Caiaphas’ words could be interpreted if one understands biblical theology and God’s project, regardless of what Caiaphas meant? So this is not actual biblical exegesis but taking an important Jew’s statements and reading into them with biblical theology. Thus, John is speaking ironically.

EBC – John takes Caiaphas’s statement as a kind of double entendre, an unconscious and involuntary prophecy that Jesus would become the sacrifice for the nation that it might not perish. The prophetic quality is attributed to Caiaphas’s high priestly office rather than his personal character. Assuredly Caiaphas would not be reckoned among the prophets. The irony of the statement, which indirectly affirms the sacrificial aspect of Jesus’ death, is paralleled by the record of the rulers’ mockery of Jesus at the Crucifixion: “He saved others, but he cannot save himself” (Mark 15:31). In both instances the sneering remark expressed an unintended truth. The entire statement of Caiaphas is thus interpreted by the author and applied, not only to the nation of Israel, but also to the children of God who had been scattered throughout the world. These words might apply to the Jews of the Dispersion. But in the light of the universalism of this Gospel, they probably refer proleptically to the ingathering of the Gentiles, who become the children of God when they acknowledge the saviorhood of Christ John 1:12; 10:16).

⁵³² καὶ οὐχ ὑπὲρ τοῦ ἔθνους ἰ μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ ῥδιεσκορπισμένα συναγάγῃ εἰς ἓν – John says that Jesus' death will allow him to die for not only the Jews but also for the Gentiles, and all these will be “children of God,” birthed by Him through the work of the Holy Spirit so that they all have genuine belief and become one group of people who acquire eternal life through the Messiah (cf. Ephesians 2:11-22). This is what God meant through Caiaphas' words.

Another option – “nation” = Jews living on the land at that time, and “children...scattered abroad” = Jews in other parts of the Roman Empire. The first option seems more coherent with what follows in John 12:20ff. when some Gentiles request to see Jesus. The “much fruit” that Jesus is going to bear will include Gentiles as genuine believers who will acquire God's eternal mercy and life.

⁵³³ ἀπ' ἐκείνης οὖν τῆς ἡμέρας ῥέβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν – Now the leadership become committed to killing Jesus. His hour is truly about to come as the cross draws nearer. Indeed, chapter 12 begins with Jesus in Bethany just six days before the Passover and therefore seven days before his crucifixion.

So whether the Jews intend to save their nation from the Romans or God intends to save their nation from Himself, Jesus is going to die.

⁵³⁴ ῬΟ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλ' ἀπῆλθεν ῥεκέιθεν εἰς τὴν χώραν ῥέγγυς τῆς ἐρήμου, ῥεἰς Ῥφραῖμ λεγομένην ῥπόλιν, κάκεῖ ῥέμεινεν μετὰ ῥτῶν μαθητῶν – So for a while Jesus leaves Jerusalem to be with his disciples in the city of Ephraim, “near the desert” and probably northeast of Jerusalem. His purpose primarily is to stay clear of the Sanhedrin and their plans to kill him as soon as possible. Yet, it will happen very soon.

⁵³⁵ ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων. * καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτοὺς – As the Passover approaches with its requirement that the Jews celebrate it in Jerusalem, many people from the outlying areas start their journey to the city in order to “purify” themselves with the ceremonial cleansing described by the Mosaic Covenant. Why did they feel they needed this? Had they touched a corpse (cf. Numbers 19:11) or been present when someone died (cf. Numbers 19:14), etc.? Or did they just want to make sure that there would be nothing hindering them from participating in the Passover properly?

cf. John 2:13-25, the first mention by John the author of Jesus' appearing in Jerusalem during the Passover. This is probably three years later, assuming that his public ministry lasted that long.

The Passover (τὸ πάσχα) is one of the three great festivals specified in the Mosaic Covenant to which all Jews were required to celebrate in Jerusalem. Cf. Exodus 12; Leviticus 23; Deuteronomy 16 (includes Feast of Booths and Feast of Weeks in addition to this one, the Passover).

Ex. 12:14 ‘Now this day will be a memorial to you, and you shall celebrate it as a feast to Yahweh. Throughout your generations you are to celebrate it as a permanent ordinance.’

The Passover commemorated God's rescue of the Israelites from slavery in Egypt and the passing over of the Jews' homes by the angel of death because they had spread lamb's blood on the doorposts and the lintel of their doorways. Thus, God killed the firstborn of each Egyptian family, including that of the Pharaoh, while sparing the children of the Jews. It was this final “miracle” which convinced Pharaoh to let the people of Israel go in order to worship their God in the desert. But their leaving Egypt also constituted the beginning of their journey across the Sinai desert to the land of Canaan, which God had promised them.

⁵³⁶ ἐξήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες: τί δοκεῖ ὑμῖν: ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν – Jesus' reputation as someone who claims to be the Messiah and as a performer of miracles and signs has spread throughout the land of Israel so that the people who have traveled to Jerusalem are wondering among one another whether or not he will appear at the feast. John describes these people as standing in the temple, probably because this is where Jesus has spent most of his time teaching when he was in Jerusalem.

⁵³⁷ δεδώκεισαν δὲ ῥοι ἀρχιερεῖς καὶ οἱ Ῥφαρισαῖοι ῥέντολὰς ἵνα ἐάν τις γνῶ τοῦ ἐστὶν μηνύσῃ, ὅπως πιάσωσιν αὐτόν – The orders had finally been issued by the Sanhedrin so that everyone in Jerusalem for the feast of the Passover was aware that they wanted to know where Jesus was in order to arrest him and therefore supposedly to put him on trial, convict him, and then kill him (albeit with the help of the Romans as it will turn out). Cf. 11:53.

⁵³⁸ ῬΟ οὖν Ἰησοῦς πρὸ ῥέξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ῥ, ὃν ἤγειρεν ἐκ νεκρῶν ῬἸησοῦς – Jesus has been playing cat and mouse with the Jewish leadership, but now he knows it is time to elude their grasp no longer and face into the climactic moment to which God has called—his death on the cross, followed by his resurrection and ascension. He will hide himself once more in 12:36, but only right there in Jerusalem as the day of his death draws very near. Six days before the Passover places this event on either Wednesday evening or Thursday day, because the Passover will be on Tuesday evening through Wednesday day the following week. The former is more likely since the meal is an evening event.

⁵³⁹ ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ῥῆ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ῥἐκ τῶν ἀνακειμένων σὺν αὐτῷ – Probably having one of his last meals with his dear friends Martha, Mary, and Lazarus. However, using Bethany as his base of operations during this visit to Jerusalem, he may have stayed in their home each evening.

⁵⁴⁰ ῬΗ οὖν Ῥμαριάμ λαβούσα λίτραν μύρου ῥνάρδου πιστικῆς πολυτίμου ἤλειπεν τοὺς πόδας ῥτοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ: ῆ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου – cf. Luke 7:36-50 about the woman in Nain who did the same thing. While a woman's using her hair to wipe someone's feet sounds very unusual and perhaps inappropriate to us, it must not have been in Jesus' day. Perhaps this was a gesture of extreme humility and respect for the other person. Also cf. Matthew 26:6-13 and Mark 14:3-9 at the home of Simon the Leper in Bethany two days before the Passover, so that this woman probably had heard what Mary had done and wanted to emulate her. Or it was Mary again.

In Zechariah 9:1-8, the Jews have returned to Israel and Jerusalem from exile in Babylon, and it is around 520 B.C. The Persians are ruling them. God predicts that other prosperous cities will be destroyed, but a day is coming when He will camp around Jerusalem, so that never again will they be under the rule of Gentiles. We know that this is when Jesus returns, restores the Kingdom of Israel, and rules the whole earth. This will be the end of the present age as history heads into the millennial kingdom of Revelation 20. Then in Zechariah 9:9-10, God connects the exaltation of Israel to the appearance of their king. He will “cut off” and eliminate their enemies’ chariots and horses, meaning their armies and military gear. He also provides a vision of

Israel's king. His nature will be like one who sits on a donkey, which is a symbol of lowliness, when he first appears to Jerusalem and the Jews. This is the unremarkable Jesus, the peasant laborer from Nazareth in Galilee, the son of a mason and bricklayer. This may not be an actual prediction by God in Zechariah, but only a symbolic vision. Then Jesus takes the vision with its symbol and acts it out for the benefit of the people of Jerusalem and for his disciples. He is creating his own parable and saying, "I am your king," who will eventually destroy your enemies. But first, I have to go through death on the cross.

⁵⁵³ ταῦτα οὐκ ἔγνωσαν· αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη τῷ Ἰησοῦς ὅτι ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ – Even Jesus' disciples were still a bit in the dark as to exactly how all these events were being pieced together by God in conjunction with what had been written in the OT until after his crucifixion, resurrection, and ascension. Thus, "when Jesus was glorified" refers to at least his resurrection, but probably also his ascension and the Holy Spirit's working within the apostles and causing them to grasp the full significance of his death, resurrection, and ascension. This occurred at Pentecost in Acts 2 and is demonstrated by Peter's first sermon in Jerusalem when we see all these ideas and events crystalize in his mind.

⁵⁵⁴ Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτι τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν – In the midst of Jesus' riding on the donkey into Jerusalem and being hailed by the large crowd as their long-expected king and Messiah, the people who had observed Jesus raise Lazarus from the dead were telling everybody they could about this remarkable miracle, which must have added a lot of excitement and energy to the whole scene. And of course this added to the leaders' anxiety about Jesus.

⁵⁵⁵ διὰ τοῦτο ἡ [καὶ] ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν· τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον – Indeed, this miracle became much the basis for the crowd's going out to meet Jesus and hail him as their Messiah.

⁵⁵⁶ οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς· θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἰδεὶ ὁ κόσμος τὸ ὀπίσω αὐτοῦ ἀπήλθεν – Typical of people who will not take responsibility for their sins before God. When things go wrong, they blame one another and will not take responsibility for their own contribution to what is going wrong. It is always everybody else's fault. And these kinds of people also tend to speak in hyperbole, "The whole world is going after him." And little do they know that even some of their own leaders, e.g., Nicodemus, are believing in Jesus and that the rest of the world, i.e., the Gentiles, will actually go after him, at least those chosen by God to do so.

⁵⁵⁷ Ἦσαν δὲ Ἕλληνες τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ – Two options for who these "Greeks" are—

1) Greek-speaking Jews who have come from other parts of the Roman Empire to celebrate the Passover and Feast of Unleavened Bread.

2) Greek-speaking Gentiles who have converted to Judaism and are proselytes and who have come from other parts of the Roman Empire to celebrate the Passover and Feast of Unleavened Bread. Cf. Acts 2:10, "...both Jews and proselytes (προσήλυτοι)." Either way, the fact that they are asking to see Jesus is somehow an important signal to him.

⁵⁵⁸ οὗτοι οὖν προσήλθον Φίλιππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας καὶ ἠρώτων αὐτὸν λέγοντες· κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν – Whether these are Jews or Gentiles, it would appear that they have not any contact with Jesus up to this point and would like an audience (I think) with him to talk to him about who he is.

⁵⁵⁹ ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ, ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ – Philip gets Andrew's opinion on what to do with these Greek-speaking people's request to talk to Jesus.

⁵⁶⁰ Ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων· ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου – Jesus addresses what he says here to the Greek-speaking people from other parts of the Roman Empire who have not the opportunity yet to learn what it means to be his disciples. And he does so by talking about his impending death on the cross.

Jesus knows that it is time to die and fulfill his role during this first coming of his to the earth. He has already said in 10:16 that his "sheep" are going to come from another "enclosure" besides that of the nation of Israel. Because the word about him has spread beyond the boundaries of the ethnic group of Jews to non-Jews, Jesus basically says, "It is time to die and fulfill my role that will culminate at this time in my resurrection and ascension—pointing to my return and establishing the Kingdom of God." It is the hour for his role to be revealed by crucifixion that will lead to his glory as the ruler of the Kingdom of God.

⁵⁶¹ ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὸν καρπὸν φέρει – Jesus will be the model for those who follow him, so that he likens himself to a seed of wheat which must be buried in the ground, i.e., "die," before it can produce the fruit of wheat grain and more seeds. If the seed of wheat sits around and is never placed in the ground to "die," then it will never produce more grain and will remain by itself and alone. If Jesus does not die on the cross, then he too would remain alone and never be able to rescue sinners from God's condemnation and destruction, because he would not qualify to be their priest and advocate before God. Therefore, he must die on the cross in order to gather people to himself.

His disciples must also be willing to die to their human aspirations and desires if God wants them to follow in Jesus' steps and even be killed and crucified by His and their enemies—like the people today in Iran.

The "seed" must be willing to "die"—to stop being a "seed" and become what God wants the person to be and do. Even Jesus had certain human desires as demonstrated by his prayers in the Garden of Gethsemane that never were fulfilled as he obeyed the Father. He let God dictate the terms of his existence, as we should too. We certainly do not have to physically crucified, but we have to "die" to our desires that may be contrary to God's for us in our lives.

To "bear much fruit" is the outcome of our lives, which will be different from that of Jesus. The glory of Jesus is the ruler of the Kingdom of God. Our glory is moral perfection and the eternity of our beingness in subjection of Jesus for all eternity. We must forsake our own vision for our lives for God's vision for us, in order to be Jesus' disciples.

⁵⁶² ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ῥαπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν – The word “hate” in this context is like that of others, “to have a strong aversion to something such that a person does not want to be associated with it.” In this case, Christians have to live in the world and are certainly welcome to enjoy it to the fullest within the boundaries of their faith and obedience to God. However, they still have a strong aversion to its lies, evil, and rejection of God, so that they want to be associated with Him ultimately and not with the world.

Thus, Jesus is talking about our tendency as human beings to adopt the mentality that this time on earth is where we must squeeze every ounce of pleasure, happiness, fulfillment, meaning, and satisfaction out of it. Naturally, this existence feels so real, and our passion to experience it to the fullest feels so right and appropriate that we are of the opinion that it is nothing but necessary to go this direction. However, Jesus insists that we must guard our desire for eternal life as that which is more important than the fullest quality we might want to achieve in this life. And this is in order to gain eternal life. Plus, it will take all the effort that we can muster by the power of the Holy Spirit in order to do so.

We must forsake what we want that is different from what God wants for our existences on this earth.

⁵⁶³ ἔάν τις ἐμοὶ τις διακονῇ, ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμι ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ῥεάν τις ἐμοὶ διακονῇ τιμῇσει αὐτὸν ὁ πατήρ – First, Jesus says that people who believe in him are also people who “serve” him, who use him as their master and leader in their lives. Therefore, he goes on to add, “let this servant follow me,” referring either to taking note of his instructions and commandments to his servants to obey them as that which is most essential in life, or to being willing to suffer death, even on a cross, because of their association with him. The latter seems more coherent in the immediate context. So he is saying, “Let my servant choose to follow my example by being willing to die for the Father’s purposes of bringing about the Kingdom of God.” Second, the person who does this will also end up being where Jesus is, i.e., in the eternal Kingdom of God. Third, Jesus is saying that the person who serves him like this, i.e., by being willing to die just as he is going to die for God’s ultimate cause, God the Father will honor the authenticity of this person’s belief and service of Jesus by welcoming him into the eternal Kingdom of God.

⁵⁶⁴ νῦν ἡ ψυχὴ μου τετάρακται καὶ τί εἶπω; πατήρ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην – Of course Jesus is feeling incredibly high anxiety as he approaches that much more closely the time when he will be crucified, and of course the thought occurs to him to request of God that He rescue him from such an excruciatingly painful death. But does it really make sense that he pray this prayer? Jesus says, No, because this is exactly why God has sent him into the world, to die on the cross in order that sinners who embrace him as their king and priest obtain God’s eternal mercy and life. Therefore, Jesus is staying the course as the Father has directed and commanded him.

ταράσσω – used 17x in NT. 89x in LXX.

John 11:33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled (ἐτάραξεν).

John 13:21 When Jesus had said this, He became troubled in spirit (ἐταράχθη τῷ πνεύματι), and testified and said, “Truly, truly, I say to you, that one of you will betray Me.”

John 14:1 “Do not let your heart be troubled (μὴ ταρᾶσθῃς) ὑμῶν ἡ καρδία); believe in God, believe also in Me.”

John 14:27 “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 (μὴ ταρᾶσθῃς) ὑμῶν ἡ καρδία), nor let it be fearful.”

Genesis 40:6 When Joseph came to them in the morning and observed them, behold, they were dejected (ἐταράχθησαν) (καὶ ἦσαν τεταραγμένοι).

⁵⁶⁵ πατήρ, δόξασόν σου τὸ ὄνομα· ἡ ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα καὶ πάλιν δοξάσω – Thus, Jesus prays that God will make Himself and what He has done magnificent in His own eyes and in the eyes of His creatures, that He will demonstrate His awesomeness and greatness to everyone. And the context would lend itself to Jesus’ referring specifically to his death from which he might want to ask God to rescue him.

God responds audibly from His transcendent position outside the creation saying that He has revealed His magnificence through what He has done through Jesus as the Messiah, and He will do more of the same with Jesus’ death, resurrection, ascension, and eventual role in the eternal Kingdom of God. God could be talking about all that He has done since the beginning of the creation and will do into eternity, but perhaps the context lends itself more to referring to what He has done and will do in conjunction with and through Jesus—because this is what Jesus has asked him to do in regard to his death specifically.

I think God is simply saying, “You can count on it!”

⁵⁶⁶ ὁ ῥοῦν ὄχλος ὁ ῥεσῶς καὶ ἀκούσας ῥελεγεν βροντὴν γεγονέναι, ἄλλοι ῥελεγον ῥεγγελος αὐτῷ ῥελεάληκεν – There is some confusion in the crowd as to the origin of the sound of this voice. Was it commonly heard thunder? Or was it an angel, i.e., either a conventional created being or a theophany without God’s actually revealing Himself by any form?

⁵⁶⁷ ἀπεκρίθη ῥεησοῦς καὶ εἶπεν· οὐ δι’ ἐμὲ ἡ φωνὴ αὕτη ῥεγένονεν ἀλλὰ δι’ ὑμᾶς – Jesus wants to make it clear to the people that God has spoken more for their benefit than for his. He knows that he is in the exact right place in God’s story and that he will obey Him implicitly right onto the cross. However, God just gave people even more explicit evidence regarding what He is doing with Jesus to motivate the people to believe in both Him and Jesus. Will the people take advantage of this evidence and truly adopt a standing of authentic belief? This is the question.

⁵⁶⁸ νῦν κρίσις ἔστιν τοῦ κόσμου· οὗτου, νῦν ὁ ῥρῥων τοῦ κόσμου τούτου ῥεβληθήσεται ῥεξω – Jesus indicates that his death, etc. will provide the basis for God’s judging people in this world, depending on how they respond to what happens to Jesus. If they reject him, even though he died to demonstrate the consequences of their sin and rose from the dead to demonstrate his qualifying to be their king and priest, then they deserve God’s condemnation and destruction. Likewise, his death, etc. spells the end eventually of Satan’s influence over sinners as well as his own demise, by which Jesus is probably referring either to

Satan's being cast out of heaven to the earth so that his activity and influence are reduced (cf. Revelation 12:9) (more likely) or being bound and powerless during the millennial kingdom as described in Revelation 20 (less likely).

The "now" in both cases is referring to Jesus' death by which God will specifically demonstrate His greatness which will have its future effect in the judgment of the world, which will result in either mercy for some or condemnation for others, and to Satan's being thrown down to earth and out of heaven or out of the world altogether during the millennial kingdom and eternally destroyed afterwards. During the millennial kingdom, people's rejecting God and truth will come only from their own sinfulness. Satan will not influence them in this direction as he has since Genesis 3.

⁵⁶⁹ καὶ γὰρ ἔὰν ὑψωθῶ ἐκ τῆς γῆς, ἅπαντας ἐλκύσω πρὸς ἐμαυτόν – From the next verse we know that Jesus is referring to his crucifixion and death. It will be this that is actually attractive to people who are willing to come to grips with their sin before God and who therefore desire God's mercy. They will go to Jesus with genuine belief in him as their king and priest so as to find the solution to their problem of sin and deserving God's condemnation. They will basically say, Yes, Jesus' death is what I deserve, and Jesus' death qualifies him to save me eternally from that death. Thus, Jesus will attract all kinds of people, both Jews and Gentiles, to himself through this crucifixion.

Or Jesus could be saying that his death will attract all people—either in a positive way through authentic belief or in a negative way through hostility and rejection, even of believers.

Kierkegaard interprets his lifting up as his ascension to the high position of his immortality and then comments that Jesus' entire existence during his first appearance was one of lowliness, suffering, and being mostly rejected by people as the example for all Christians to see this life as a similar test of a person's primary desire to obtain eternal life and mercy in eternity, even if it means going through an absolute situation of contemporaneity where the sinner is nailed to a cross exactly as Jesus was (see pg. 171) – cf. *Practice in Christianity*, pgs. 182-183

John 3:14 "As Moses lifted up (καὶ καθὼς Μωϋσῆς ὕψωσεν) the serpent in the wilderness, even so must the Son of Man be lifted up."

John 8:28 So Jesus said, "When you lift up the Son of Man (ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου), then you will know that I am he, and I do nothing on My own initiative, but I speak these things as the Father taught Me."

John 6:44 "No one can come to Me unless the Father who sent Me draws him (ἐὰν μὴ ὁ πατήρ τὸ πέμψας με ἐλκύσῃ αὐτόν); and I will raise him up on the last day."

⁵⁷⁰ τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν – John the author lets the reader know that Jesus was referring to being lifted up on a cross to die a criminal's death.

⁵⁷¹ Ἀπεκρίθη ὁ οὖν αὐτῷ ὁ ὄχλος· ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς ἔλεγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; ὅτις ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; – The people interpret the words "lifted up" as meaning that the Jesus will disappear from the earth, which is contrary to what they have read in the OT regarding the Messiah, that he rules "eternally," into the age. Therefore, they conclude that Jesus cannot be the Messiah if he is going to leave the earth even by being lifted off it. As a result, it makes sense to them that they ask Jesus who is the "Son of Man," the Messiah, since he is not. So, even though they think that the Messiah will be someone like them who needs to obey the Mosaic Covenant, even its sacrifices to appeal to God for mercy for his sins, they also believe that he will live eternally as the king of the restored Kingdom of Israel. Or they could believe that he will marry, have a son, and this son will inherit the throne after the Messiah's death. Probably several possibilities for the ideas of the Messiah circulating within the Jewish community and what they believed. cf. Isaiah 9:7, There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore.

cf. Ezekiel 37:25, "They will live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons and their sons' sons, forever; and David My servant will be their prince forever.

cf. Daniel 7:14, "And to Him was given dominion, glory and a kingdom, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away. And His kingdom is one which will not be destroyed."

⁵⁷² εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὥς τὸ φῶς ἔχετε, ἵνα μὴ τὸ σκοτὶα ὑμῶν καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει – Indirectly Jesus answers their question by once again referring to himself as "the light," the person who can supply true and lasting wisdom about God and the nature of reality to sinners. However, he admits that he will leave and encourages the people to live as people who understand who he is and what his role is as the Messiah who will die for their sins. If they do, then the moral darkness and lack of intelligence of their innate depravity will not determine the outcome of their existence on this earth. He also states explicitly that the person who is controlled by only his sinfulness cannot articulate correctly what is his eternal destiny. He may say that he will enter into the eternal Kingdom of God (by following the Mosaic Covenant as a good Jew), but he is wrong.

⁵⁷³ ὥς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γέννησθε. ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν – Jesus further encourages the people to solidify their belief in him while he walks this earth as the Messiah in order that they may be authentic sons of God who have grasped the wisdom of him as their eternal king and priest. In other words, to be a son of the Light is to be a child of God who embraces His truth and promise of eternal life.

Once again Jesus decides to hide himself from the people in order to avoid arrest for a little while longer.

⁵⁷⁴ Ὅσα αὐτὰ δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν – Once again John the author points out the invaluable and incontrovertible importance of Jesus' performing miracles. They are to demonstrate and prove that he is the Messiah and Son of God who will be king and High Priest for sinners. And he is performing these miracles/signs right in

Basically belief in Jesus and belief in God are one and the same. They are not mutually exclusive at all.

⁵⁸² καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με – This connection between Jesus and God the Father is so close that Jesus demonstrates God perfectly on earth with every move he makes and every word that he speaks. And this has to be because Jesus himself is also as morally and rationally perfect as God the Father. Plus, as Paul says in 1 Corinthians and Colossians, Jesus is the very icon of God in that God is writing Himself into the story of creation by means of Jesus. Therefore, Jesus must have realized that every thought, feeling, and action of his is the thought, feeling, and action of the transcendent Creator as He writes Himself into the story of the creation via Jesus.

⁵⁸³ ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα ὁ πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ – And again Jesus speaks of himself as the “light,” the person who brings correct and accurate understanding of God and His purposes of bringing life, i.e., eternal life, to people through his role as Messiah and High Priest. Thus, his own purpose is to draw people out of their erroneous understanding of God and reality, which Jesus calls “darkness,” and allow them to come into the true understanding called “light” when they genuinely believe in him by having been changed inwardly through the birth of the Holy Spirit (cf. John 3).

⁵⁸⁴ καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων ‘καὶ μὴ φυλάξῃ’ τ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ’ ἵνα σώσω τὸν κόσμον – In the same way, Jesus’ purpose is not to judge and condemn people for their failing to guard his message and believe it. His purpose is to die for people who naturally reject truth and rescue them from their own moral and intellectual darkness and from its consequences of God’s condemnation.

⁵⁸⁵ ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρίνει αὐτόν ὅτι ἐσχάτῃ ἡμέρᾳ – In fact, the very message and words which Jesus is speaking, because they are the message and words of God the Father, will be the person’s judge at the judgment at the end of this realm. The question will be whether or not someone has willingly embraced the truth of what Jesus has said and demonstrated about himself. If he has, then he is not judged and condemned, but saved. If he has not, then he is not saved, but judged and condemned.

Plus, Jesus goes on in John 13-17 to indicate to the 11 disciples that he is passing the torch of proclaiming this message to them. As the Father has sent him, he sends them. He is the Father’s apostle, and they will be his apostles.

⁵⁸⁶ ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ’ ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν ἔδωκεν τί εἰπῶ καὶ τί λαλήσω – Once more Jesus is declaring that he speaks only that which he is passing on from the Creator God, God the Father, to his listeners. He never, never says something which comes from himself and not from God. So he has to be morally, rationally, and intellectually perfect as God is and walking in lock step with Him. This is the same as what Jesus said in John 5.

⁵⁸⁷ καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ – The basic content of Jesus’ message are God’s instructions about how to obtain eternal life, the central feature of the creation as John the author has explained in John 1:1-4. This he knows and understands so that whenever and whatever he teaches people, he is just conveying what God has spoken to him to his listeners in order that they may take God’s instructions and provide themselves with the destiny of eternal life through Jesus. And as John said in the previous paragraph, it will involve Jesus’ rejection by his listeners in order that he may die for them and present himself as an offering to God on their behalf (cf. Isaiah 53).

⁵⁸⁸ Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς – John 13-17 are all Jesus’ comments to his disciples and his commissioning them to be his authoritative apostles. With this speech, he is passing the torch to them so that they know that they will have the responsibility of proclaiming his message to the Jews (and the world) and that they are equipped to do so with all that Jesus has taught them during the last three years and with the work of the Holy Spirit (the “Spirit of Truth”) within them.

This is probably the only time Jesus and all his disciples had a Passover meal together in Jerusalem. In Chapter 2, he is with only five of his disciples. The next Passover is mentioned in John 6:4, but Jesus remains outside Jerusalem during the feeding of the five thousand in Galilee. The events of this Passover begin in John 11.

Jesus seems stressed and troubled, and of course well he should be. He is looking at being cruelly put to death by crucifixion within 24 hours. So here he is not the transcendent God who is coasting through these experiences. In addition, his statements to his disciples are not entirely coherent. Instead, there is a sense of urgency to what he is saying as though he is being distracted by his impending death and the suffering which he is going to endure.

Chapters 13 through 14 take place in the Upper Room where his disciples and he eat the Passover Meal. Then chapters 15-17 take place on their way to the Garden of Gethsemane, and chapter 17 is Jesus’ prayer to God the Father on behalf of himself, the apostles, and those who will become believers in him through their message. Another possibility is that chapters 13-17 are all in the Upper Room, and chapter 18 begins with their leaving the room and making their way to the Garden of Gethsemane.

John makes three assertions in vs. 1-5. The first is this in v. 1 -

1) John is referring to Jesus’ death, that the “hour” of his ordeal has arrived. Jesus loved his disciples to the end of his life. His love was certainly not based upon feelings of affection, but on the choices of actions to do what was, is, and will be good for them. Jesus has always promoted their well-being and made moral choices that enhanced their lives. And he did so repeatedly, even towards Judas Iscariot who is about to betray him, basically making an appeal to him that he can change his mind and repent of his evil intent if he wishes. But Judas never does. Plus, Jesus, even though he is about to die, acts the role of the lowliest servant in a household presenting his disciples with a parable of washing their feet. The foot washing points to the cross and his willingness to die for his disciples—by acting the role of the most heinous and wicked criminal. Instead of looking to the disciples for comfort in the face of his coming ordeal, he does the opposite and demonstrates service to them. Jesus is completely outward directed, not inward directed from the position of his moral perfection.

John says that he is about to “depart out of this world to the Father.” He does not mean that the paradigm we usually use is correct, that the relationship between God and the creation/us is like a two-story building where Jesus is leaving the 1st story and

going back to the 2nd story where he existed from eternity before, i.e., because he was the 2nd person of the trinity before he became a man. Instead, John is saying that Jesus is leaving the history of this present earth where he has existed on our level, so that he will no longer exist as a living human being among the rest of us living human beings. And he is going “to the Father” where his existence will not be in this location, but in another. No human being, including Jesus as a real human being, can exist on the same level as God in His transcendence. Even Jesus is like a character in a novel who has lived and will continue to live on our level and not on the level of the author. John probably does not know exactly where Jesus is going after his ascension. This will be determined by the will of the Father, to go and be wherever the Father wants him to be.

And where is Jesus now? Perhaps nowhere except in the mind of God? This is logically possible, but not really satisfying, that he is only preserved in the mind of the transcendent creator to be brought back into actual existence at a later date. This is the way we need to think about ourselves after our death, but Jesus is different. He is somewhere, because he was restored to existence at his resurrection and given his eternal existence and body. Thus, he has taken on immortality, which we will only when Jesus returns. Thus, he is the trailblazer and firstborn from the dead and we will eventually be conformed to his image. No one but the Father probably knows exactly where Jesus is now. He could even be in another part of this universe or in another dimension.

As a result, John the author now defines Jesus’ “hour” specifically as the time of his crucifixion, which will lead to his resurrection and ascension (and eventually to his return). The first two are also part of the “hour,” because of how John describes it in this verse with the words “to depart out of this world to the Father,” i.e., to gain his immortal body and wait for his second coming in another place within the creation, even if it is in a different creation or dimension from ours.

John also indicates that Jesus had spent his time in the world truly loving those who were “his own,” most specifically those who had become genuine believers in him and were to become designated apostles in contrast to Judas Iscariot. Jesus had lived with them for three years, taught them, and even protected them from the Jewish leadership by avoiding the latter as they were becoming more and more hostile towards him. Jesus had loved them thoroughly and completely to the end of his own life as he should, thus finishing the goal and task which God had given him to serve people through his teaching and miracles that would culminate in his crucifixion, resurrection, and ascension.

In this Upper Room Discourse, Jesus gives these instructions to his disciples—

- 1) They are to serve one another as if they are each other’s house slaves who wash the feet of guests (John 13:12ff.).
- 2) With Judas’ leaving to accomplish his arrest, Jesus will be glorified through his death, resurrection, ascension, and return.
- 3)

⁵⁸⁹ Καὶ δείπνου γινομένου, τοῦ τ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου’ — By the time Jesus and his disciples were enjoying their supper, Satan had influenced Judas Iscariot’s mind and heart to plot and finish the plot to betray Jesus to the Jewish authorities so that they could kill him. There is no detailed explanation of how Satan did this. It could be that Judas simply succumbed to Satan’s influence on the Jewish culture to reject Jesus’ claims as their Messiah and continued to follow through on the logical outcome of being influenced in this way by realizing that now was the time to leave and inform the Sanhedrin that he was ready to lead the temple guards and crowd to arrest Jesus in the Garden of Gethsemane. But it sounds as though Satan had a more direct influence on Judas and his heart and mind, which would be only by the permission of God as the transcendent Creator (cf. Job 1,2). Thus, John the author informs us that what is taking place through Judas has great impetus from the spiritual enemy and adversary of God, the devil and Satan—that the Jewish leadership will think that they have finally gotten rid of Jesus and his lie against God that he is the Messiah.

Thus John’s second assertion of vs. 1-5 is in v. 2 —

2) Jesus’ death is coming as a result of one of the 12 close disciples’ betraying him. And Judas becomes an instrument of Satan and his purposes in order to attempt to undermine the eternal plans and purposes of God. Satan thinks that by putting the Messiah to death, he can foil God’s plans and keep Him from bringing about His kingdom—both the messianic kingdom on this earth and the eternal kingdom of the next earth. But Judas is only Satan’s pawn. When John says that Satan had “put into the heart” of Judas to betray him, he means only that Judas had resolved to betray Jesus. He has existentially closed himself off to any other option. Therefore, this idea ultimately comes from Satan, but not by his taking over Judas’ will so that he is like a zombie, but by somehow (and the Bible does not tell us how exactly) planting ideas effectively in his mind, seductive lies that were attractive to Judas. Following this, Judas decides to go for it, like Eve in the Garden. We don’t know exactly what Judas’ motivation is. Perhaps he thinks that he is helping Jesus, or he honestly believes (like the Sanhedrin) that Jesus is a fraud so that he is angry at him. But maybe it is strictly for the money since he was the keeper of the moneybox and a thief.

How does Satan plant an idea in a human brain? Don’t know, because we don’t know the exact relationship between the human brain and the human mind. Indeed, no one knows this. Difficult question in the philosophy of the human mind. But we all have ideas that pop into our minds, and we don’t know where they came from.

Did Judas’ idea come specifically from Satan or from one of his spiritual servants? Again, we are not told exactly.

⁵⁹⁰ εἰδὼς τ ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας * καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει — And also Jesus knew that he was about to complete his mission whereby, as the center of all cosmic and human history, he would qualify to receive from God the Father the outcome of his messiahship, which would comprise either all the things over which he would rule as God’s proxy, i.e., the entire universe of this realm and the next, or all the people who would become “his own” in the end because of their genuine belief—depending upon how one interprets πάντα as either things or people.

It would seem that John would have used “his own” again to refer to people, while “all things” fills out the notion of the Son of God as God’s proxy within the creation and over all the creation. Thus, the latter makes more sense along with John’s calling God “the Father,” which in the ANE and the Davidic Covenant has been the way God describes Himself in relation to the king of

Israel.

As he has been saying all along, Jesus also knew that God had sent him for his special and unique role as the final Davidic king and that God would receive him as such to cause him to live eternally as this king once he had gone through his death, resurrection, and ascension. Thus, God has sent him by creating him in Mary's womb as a real human being, and God will cause him to leave the earth to remain alive and well in some part of the creation which is never fully specified in order for Jesus to wait until he is to return to restore the Kingdom of Israel. Therefore, the words "he came from God and was going to God" mean that he is in the process of completing his mission on behalf of the Kingdom of God just as all those chosen of God to participate in the eternal kingdom do so. In other words, these words do not necessarily have to be specific to Jesus only, but he is definitely using them as he senses the end of his life on earth via the cross. Thus, to "go to God" is to complete one's mission on this earth for the Kingdom of God.

πρὸς τὸν θεὸν is the same phrase as in John 1:1 but probably does not mean "with God" here. With the verbs of motion of ἐξῆλθεν and ὑπάγει it makes more sense to translate it "to God." Thus, Jesus came "from God" (ἀπὸ θεοῦ) and is going "to God" (πρὸς τὸν θεόν), i.e., onto the earth/into human history as a created, mortal human being and off the earth/out of human history as a created, immortal human being (for the time being).

Thus, John's third assertion in vs. 1-5 is here in vs. 3-5 –

3) Jesus is the most important being in all creation, and yet he took on the role of the lowliest household servant. The highest being became the lowest being. A common way for the NT to describe what belongs to the Messiah is to say that "the Father had given all things to him, into his hands" so that Jesus will be the locus in the creation of all the authority of God Himself over all that God governs, which is everything.

For example, [Matthew 11:27](#) "All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him."

Also, [1 Corinthians 15:27](#) For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him."

Also, [Hebrews 1:2](#) in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

Therefore, when John says that "he came from God and was going back to God," is he speaking literally or metaphorically? I have already discussed this above, but the sense is the latter, because the former simply does not make sense. No created being can logically or theologically exist at the level of uncreated reality, and Jesus was a morally perfect, mortal, created human being and is now a morally perfect, immortal, created human being. Therefore, to "come from God" is to come into existence like any other physical, human being who is born of a mother and to derive his authority from the transcendent creator in order to fill out his role as the icon of God and the Messiah. This is different from John the Baptist in John 1 as someone "sent from God." Neither John nor Jesus came from a position of transcendence outside the creation into the creation. Instead, they both were created into existence. And now Jesus is "going back to God," meaning that he will be raised from the dead and then ascend to "sit at God's right hand," which is also metaphorical. God does not sit on an actual throne, but Jesus will have the authority to rule over the creation as the most important being in created reality and the Son of God who is God's proxy within the creation—like all the Davidic kings of Israel since each one was a Son of God.

Jesus is going to his predestined role of ultimate authority within the creation over all creation, and yet he is serving his disciples as the lowliest person in existence, a Roman slave, which role he will continue right onto the cross so that his disciples (and other authentic believers) may find moral and spiritual cleansing and forgiveness through his advocacy. Thus, he goes from mortal physicality to immortal physicality and acquires authority over God's creation by qualifying for this authority through his obedience to God when he willingly allows himself to be crucified by the Romans and Jews.

⁵⁹¹ ἐγείρεται ἐκ τοῦ δειπνοῦ καὶ τίθησιν τὰ ἱμάτια καὶ λαβὼν λέντιον διέζωσεν ἑαυτὸν – Jesus prepares himself to demonstrate his role as a servant of "his own," i.e., the apostles, who serves them with sacrificial and lowly love and as an example of their role as serving sacrificially and in a lowly manner one another after he is gone. This is in the midst of knowing that "the Father had given all things into his hands." The one who rules over all things within creation is now going to put himself in the role of a slave with respect to those who will serve him by being his authoritative spokesmen. The King is making himself a slave of his subjects, who in turn should be willing to make themselves subjects/slaves of one another and any other fellow followers of the Messiah.

And the implications also seems to be that all followers of the Messiah should serve one another as fellow slaves down through Christian history—doing whatever they can to assist each other in believing and obeying the truth, in persevering in belief and obedience, and in obtaining the outcome of these of the eternal Kingdom of God.

⁵⁹² εἶτα βάλλει ὕδωρ εἰς τὸν ἱνιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διέζωσμένος – It is typically assumed that this Upper Room Discourse of John 13-16 is directly applicable to all Christians, but Jesus says that the Spirit will "bring to your remembrance all that I said to you" (emphasis mine), indicating that he is speaking to only these disciples whom he is commissioning as his apostles. The main point that he is making is that the Father and he are on exactly the same page when it comes to God's ultimate project of using Jesus as the icon of God in the story of bringing about the Kingdom of God. Jesus is the King of the restored Kingdom of Israel, and the priest of all believers who will be blessed with eternal life and forgiveness. The point here includes that the apostles will also be on this same page by means of the work of the Spirit of Truth within them as they keep and guard Jesus' instructions and commandments, to the effect that hopefully all those who become believers because of their proclamation of the message will aspire to be on this same page too.

Nevertheless, there are certain things that do have very similar, if not the same, implications for all believers in Jesus. For

example, as I stated above, all Christians should work hard at being on the same page as the Father and Jesus and loving one another with the same willingness to serve and give up even their right to life for one another as Jesus did—in order to assist their fellow Christians in obtaining eternal life.

Probably, the most important implication for us and any believers after the apostles had died is that we can trust them and their writings to present the same message which Jesus proclaimed and that the Father wanted him to proclaim by working through him and speaking through him as not only a prophet, but the very icon of God. Therefore, the New Testament is our source of authoritative truth with respect to God and His eternal plans and purposes, making studying and learning it (along with the Old Testament) the most meaningful and enjoyable task that any human being can undertake. Cf. 2 Peter 1 – where Peter encourages his readers to add knowledge to their belief as one of the theological and logical ramifications of being Christians.

Studying John 13-17 grounds us in this idea and should provide us with profound assurance, comfort, and confidence that we are on the right track by following Jesus and learning all that he taught his apostles and that they themselves learned from the Old Testament. In addition, those Christians who study the Bible after the time of the apostles must exercise extreme humility because of how difficult a book it is to interpret. This means, too, that they must exercise considerable love towards one another as each person respects the unique mind and journey of other Christians who are seeking to understand the Bible as accurately as possible. Nevertheless, church history has unfortunately demonstrated very much the opposite of humility and love between Christians.

In the Jewish culture of Jesus' day, the host of a dinner would assign to a servant the menial task of removing his guests' sandals and washing their feet as they entered his house. Probably this act by the servant demonstrated just how welcome the host's guests were and how much he was willing to serve them with the meal. John the Baptist in 1:27 had said that he was not worthy to remove Jesus' sandals, not even to untie the thong of his sandals. Therefore, Jesus is demonstrating how "worthy" his disciples are of his serving them with his entire role as the Messiah, and especially his voluntarily going to the cross, not because they actually deserve his service, but because God and he love them enough to rescue them from God's condemnation and grant them eternal life through Jesus' giving up his life on the cross for them and qualifying to intercede at the final judgment on their behalf. Thus, he is welcoming the disciples into his home and household, his οἰκία that he mentions in 14:1, even though he knows that one of them is going to betray him.

⁵⁹³ Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον ὁ κύριος, λέγει αὐτῷ ὁ κύριος, σὺ μου νίπτεις τοὺς πόδας – Peter wonders about the appropriateness of Jesus' performing such a menial task towards him, probably thinking that if anybody ought to be acting as a servant, it is he and not Jesus. Thus, Peter demonstrates the profundity of what Jesus is doing by objecting to his "Lord" acting in the role of a "slave."

Indeed, Peter recognizes that there is no way in the world Jesus should be washing his feet. He is uncomfortable with the role reversal and lack of esteem that Jesus is exhibiting. Jesus is not living up to what he expects him to be. Yet, Jesus is about to take on the role of a criminal, a wicked man, the most evil person in the world by supposedly blaspheming God when he claims to be the Messiah at his trial before the Sanhedrin. Therefore, Peter needs to get used to this role reversal so that he will be willing to do the same as an apostle of the Messiah for his fellow apostles and Christians—to serve them sacrificially and in any menial, humble way that assists them in their belief, obedience, and obtaining eternal life and salvation.

⁵⁹⁴ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα – Jesus tells Peter that he realizes that he does not understand what he is doing now, but after "these things," which are the rest of the events in his life up that will include especially his death (and then his resurrection and ascension), Peter will finally understand—as demonstrated by his sermon in Acts 2.

Thus, Peter will finally grasp the significance of Jesus' acting the role of a lowly servant after he acts the role of the lowliest criminal/slave on the cross for the sake of his salvation, forgiveness, and eternal life.

⁵⁹⁵ λέγει αὐτῷ Πέτρος οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ ἔάν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ – Peter is trying to take the high road here and grant to Jesus the status and respect that he deserves as his Lord and Messiah which is much higher than Peter's. But because he does not realize completely yet that Jesus' role includes his dying for him (a slave's sacrificial act on Jesus' part on behalf of those whom he serves), he also does not appreciate the symbolism of Jesus' act of washing his feet.

So Peter refuses to allow Jesus to wash his feet, saying that even in the eternal Kingdom of God he would not allow such a thing. Peter had told Jesus in Matthew 16 that he should not be crucified by the Jewish leaders because he wanted a Messiah who always looked victorious. Coming from the same place, refusing to allow the Messiah to suffer and be humiliated. Jesus asserts that this is the only kind of Messiah to whom people can belong to gain God's forgiveness and eternal life. As in Matthew 16, Jesus does not need Peter to tempt him like the devil, and he warns Peter that only those who allow him to suffer and be humiliated can be saved by him.

Therefore, Jesus responds that unless he washes Peter's feet, i.e., serves him in this lowly, menial, and humble manner which will ultimately be by means of his death on the cross, then Peter is not one of his disciples to participate with him and serve him in the eternal Kingdom of God. In other words, Peter must allow Jesus to serve him in the manner that Jesus wants (and God has instructed and commanded him) to in order to be properly associated with Jesus.

This shows that Jesus' love for his disciples is not a feeling, because certainly he does not feel like going to cross for them, but a moral action which will be to their eternal benefit.

⁵⁹⁶ λέγει αὐτῷ ὁ Σίμων Πέτρος κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν – Peter now realizes to a degree the importance of Jesus' serving him in this way and is willing to have Jesus bathe him completely, from head to toe. In other words, he does not want to leave anything undone that Jesus needs to do for him and to him in order for him to

participate with Jesus in the eternal Kingdom of God. If Jesus needs to act as a slave on his behalf in order for him to be with the Messiah, then Peter is saying, “Slave away!” But it seems that Peter still does not really get it, that water washing is not the Jesus’ ultimate act of service. He is still not able to look beyond the foot/body washing to the cross—and then beyond the cross to Jesus’ resurrection, ascension, and return.

It is helpful to see Peter struggle to understand what Jesus is communicating, because certainly we likewise struggle as we study the Bible, which is a difficult book to grasp.

The *μον* in Peter’s statement is doing double duty by referring to his feet and his hands and head.

⁵⁹⁷ λέγει αὐτῷ ὁ Ἰησοῦς ὁ λελουμένος οὐκ ἔχει χρεῖαν· εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ’ ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ’ οὐχὶ πάντες – I am taking the participle *λελουμένος* as passive and not middle voice. He who has received the actions of a slave from Jesus need receive only those actions that Jesus provides (as actually given him by the Father, i.e., dying on the cross). Thus Jesus’ washing a person’s feet at this moment is analogous to his dying on the cross which will lead to his resurrection and ascension and onward to sinners’ being “completely clean” by virtue of their having the guaranteed hope and certainty of obtaining eternal life and mercy from God.

Jesus believes that all the disciples present are effectively rescued from God’s condemnation through his one slavish act of dying on the cross (analogous to washing only their feet and not their hands and head) except for one person, whom we know from the text is Judas Iscariot. He will be the only one who is not changed of heart by the Spirit of God.

Another way to say this is people do not need to tell Jesus to do more than he is assigned by God. They just need to accept what his role involves as a servant of people and they will acquire God’s eternal mercy and life.

Notice that *καθαρός* is the same word used for “pruned” in John 15:3.

⁵⁹⁸ ἥδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι οὐχὶ πάντες καθαροὶ ἐστε. – And Jesus knows exactly who it is who will betray him so that his statement about not all of them being clean and ultimately taking advantage of Jesus’ acting as their slave by dying on the cross is true.

⁵⁹⁹ Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν ὁ καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ· καὶ ἀνέπεσεν· πάλιν, εἶπεν αὐτοῖς· γινώσκετε τί πεποίηκα ὑμῖν – Probably knowing that his disciples do not really grasp the significance of his washing their feet that points to the next major event in his life, the crucifixion, he dresses himself in his clothes and still asks them if they do understand it. He is encouraging them to think about all that is going on in his life and in theirs, because it means the difference between eternal life and eternal destruction for them. The answer from his disciples at this point is still, “No, we’re not sure.”

The answer will be, “I have given you an analogy of my cross that should lead to your serving each other in a sacrificial manner.”

⁶⁰⁰ ὑμεῖς φωνεῖτέ με· ὁ διδάσκαλος, καὶ ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ – Here is a good example of believing something to be true without fully understanding it and its significance. Yes, Jesus’ disciples accept the fact that he is their instructor from God as well as their master and Messiah, their king and ruler. And Jesus admits that this is exactly who he is, so that the word *εἰμὶ* even without *ἐγὼ* means, “I am these two things, your Teacher and Lord,” thus using the context to supply the predicate nominative after the verb. For example, John 8:23,24 – I am *from above and not of this world*.

⁶⁰¹ εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας – Now Jesus presents them with the lesson—his washing their feet, which is his serving them in the most humble and menial way, leads to their being required to wash each other’s feet, which is their serving one another in the most humble and menial way as fellow disciples, apostles, and believers in him. But Jesus is not speaking literally here. Instead, this is a metaphor. If Jesus is willing to sacrifice himself on the cross, then this should lead to their sacrificing themselves for one another as fellow believers. This is the profound love which God required of Jesus and requires of all his followers.

This shows that the washing of feet is not a reference to OT cleansing by means of water as symbolic of forgiveness. Instead, it is a reference to sacrificial serving, that in Jesus’ case does result in forgiveness though the cross and in the apostles’ case will result in mutual love and encouragement in their belief and obedience to God with Jesus as their Messiah and high priest. Thus, both Jesus’ serving them and their serving one another is meant to be beneficial to their ultimate destiny of eternal life, but the focus is on each of them, Jesus included, being willing to be a slave to others for this benefit. Jesus’ slavery will culminate in his death on the cross, which the foot washing is intended as an analogy. Their slavery, too, may culminate in their death, as we find out in Acts happens to James. But it may be simply in other ways short of death.

⁶⁰² ὑπόδειγμα ὁ γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε – Jesus’ now explains the metaphor. His washing their feet (which is analogous to his soon to be given example of dying for them by crucifixion, i.e., not by just any kind of death, such as falling asleep and never waking up, which would be much easier) is what they should imitate for how they should treat one another. They should mimic his humility and willingness to serve them as a slave and in the lowest way necessary and possible as they continue to live out their lives together as the ones who have learned from him how to live—and all for the benefit of their reaching their individual, eternal goals and destinies of life in the Kingdom of God where they will experience glory beyond their imaginations.

This means, too, that his apostles should be willing to give up their lives for one another as Jesus has for them.

⁶⁰³ ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος ἢ μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος ἢ μείζων τοῦ πέμψαντος αὐτόν – Jesus’ further explanation is that they as his slaves are not greater than him, who is their master.

This is the only use of *ἀπόστολος* in John. However, *ἀποστέλλω* is used 28 times, and *πέμπω* is used 32 times. And it is clear from this verse that the two verbs mean the same thing since Jesus combines *ἀπόστολος* with *πέμπω* in the same sentence.

John 20:21 So Jesus said to them again, “Peace be with you; as the Father has sent Me (καθὼς ἀπέσταλκέν με ὁ πατήρ), I also send you (ἐγὼ πέμπω ὑμᾶς).”

Jesus is the disciples’ master, while they are his slaves in this analogy of his washing their feet and encouraging them to do the

same to one another. He is also their sender with their being his apostles, the ones whom he is sending out to carry on the proclamation of the message of his being the Messiah. Thus, Jesus is the one who sends out these disciples to proclaim the message of his gospel, and they are the ones who are sent out by him. Therefore, by definition, he is greater in his role and status than they are and already deserves their respect. But his example of washing their feet is intended to reveal that the master also plays the role of the slave (serving them by dying for them on the cross) while he is still the master. Therefore, the apostles should be willing to act as slaves and “die” for one another because they are not greater in status or role than their master/slave—Jesus.

In addition, they have the equal status with one another and should serve each other similarly.

⁶⁰⁴ εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά – Jesus goes on to say that if these disciples (obviously excepting Judas Iscariot) truly understand their status and role in comparison to his, then they will be blessed with eternal life. Certainly, they are already blessed with good, theological understanding, if they follow his example. But, ultimately, they will be fortunate enough to receive eternal life and forgiveness from God. This will be if they “do these things,” which are the things of serving one another with the greatest humility and deference and being lower in status than he is, all for the benefit of their obtaining God’s promise of eternal mercy and life—the ultimate blessing for any sinful human being in this created reality.

The lesson of this passage does not include Christians’ loving non-Christians, but of course there is always the inference that one can draw that this is certainly biblically appropriate. Neither does the lesson include bosses “serving” those over whom they have authority in business situations, even though it is always a good idea that they lead by the example of their Christian love wherever possible. But it certainly pertains to bosses’ loving other Christians under and around them with sacrificial love when necessary and appropriate in order to demonstrate their genuine belief in Jesus as their ultimate Lord and Master.

⁶⁰⁵ Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα ἑνὸς ἐξελεξάμεν· ἀλλ’ ἵνα ἡ γραφὴ πληρωθῇ· ὁ τρώγων τὸν ἄρτον ἐπὶ ἑμὲ τὴν πτερνισμόν αὐτοῦ – Jesus says again that not all of the disciples present will grasp things and act in a humble and serving manner, and this Upper Room Discourse takes a sharp turn towards identifying his betrayer, Judas Iscariot. Indeed, Jesus knows exactly what kind of men he has chosen, whether they are authentic believers, which eleven of them are, or not.

Or he could be saying that the “chosen” are only the eleven who will become apostles, and it is for this reason that he chose them while picking Judas Iscariot to betray him. So it is either, “I know what you all are like because I chose you specifically for the roles that you will carry out,” or “I know the eleven who will become my apostles because I know that they will be good men who will faithfully fulfill their calling of being my apostles.” I think that it is the former, because Jesus goes on to quote Psalm 41:9 in regard to the one whom he has chosen who will betray him.

This is an interesting turn in the conversation—that, in front of the whole group, Jesus would be so explicit about the man who is betraying him which will lead to his crucifixion.

And he quotes Psalm 41:9 to say that one of them who appears to be with him by sharing a meal with him is actually against him and will betray him, because this is also ordained by God as that which will “fill out” this verse.

Psalm 41’s superscription indicates that it is a psalm of David. Psalm 41:9, “Also my man of peace, whom I trusted, who ate my bread, has caused his heel to become great against me” (בְּרֵעִי הַלֵּוֹיִתִּי אֲכָלָה לֶחְמִי וְהָיָה עָלַי עֵקֶב) (καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου, ἐφ’ ὃν ἠλπίσα ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ’ ἐμὲ πτερνισμόν). The Greek of John 13:18 is different from the LXX of Psalm 41:9, which is more of a direct translation of the Hebrew except for the word “heel.” The LXX has πτερνισμόν which is derived from the word for “heel” but probably means deception or treachery. This gets at the same thing, that David’s close friend cannot be trusted and is acting against him instead of with him. In this psalm, David laments that his enemies rejoice that he is on his deathbed and may die, while he himself considers his sin and is remorseful for it before God. David finds himself poor in spirit in v. 1 of the psalm, not considering the helpless and poor around him. This is like Jesus’ words in Matthew 5:3, “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Then in v. 11, David realizes that God will grant him eternal life, because he has fulfilled the necessary condition of discovering, acknowledging, and confessing his sin in order to appeal to God for eternal mercy. Yet, in v. 9, David sees his close friend act like his enemies, pretending to want his well-being, but out of envy desiring to gain something from his death. To “lift up his heel” against him must be an idiomatic expression meaning to turn against him in his most needed and darkest hour. But David is relying ultimately on God alone for his salvation and obtaining eternal mercy.

Obviously, Judas Iscariot fills out the role of David’s friend by also acting against the Son of God, who David is likewise (cf. Psalm 89). In other words, Psalm 41 is not a direct prediction of Jesus and Judas Iscariot. Instead, the latter two are relating to one another in an analogous fashion to David and his close friend. As a result, the word πληρωθῇ should not be interpreted here as referring to a direct prediction and is better translated “filled out” rather than “fulfilled.”

Plus, Judas does not just hope for Jesus’ death. He is proactive and works towards it by betraying him.

⁶⁰⁶ ἅπ’ ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι· ἵνα πιστεύσητε ὅταν γένηται· ὅτι ἐγὼ εἰμι – From now on Jesus says that, in the rest of this discourse, he will predict what is going to happen before it happens. And here we have another situation where the rest of the predicate nominative of ἐγὼ εἰμι needs to come from the context. And “your Teacher and Lord/Master/Sender” makes the most sense. So having been told by God the Father what will occur, Jesus will pass on this information to his disciples in order to confirm for them that he really is their Teacher, Lord, Messiah, and the one who sends them to be his authoritative spokesmen. In this way, their belief in him and about him can become even more solid, established, and complete, while right now they are lacking in the ability to grasp all that is going on.

⁶⁰⁷ ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἅν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με – This statement seems to be out of order with the context, showing that Jesus’ mind is not entirely organized as he faces into ordeal he will endure of his arrest and trial and especially his crucifixion. It is something that pops into his head because he is thinking

about those who will continue to be genuine followers of him and is apostles and the one who will not, showing that the latter, Judas Iscariot, is receiving neither him nor the One who sent him, God, because of which idea Jesus becomes very troubled as John will go on to say in v. 21.

According to Jesus, there is a chain of sending and proclamation that began with God's sending Jesus and is completed with his sending his apostles (literally, the sent ones). Thus, Jesus is going to send out his apostles as his authoritative spokesmen to proclaim the gospel, and he is telling this to them beforehand. And God has sent Jesus into the world with his special role to proclaim the gospel as the long-expected Jewish Messiah. Therefore, in order to be a sinner who rightly and genuinely believes in God because he is rightly oriented in his heart towards God, a person must receive Jesus' apostles and their message, which means that he will receive Jesus and his message which he has taught to his disciples, which means that he will receive God and His message which He has communicated to Jesus to proclaim. Thus, all three (God, Jesus, and the apostles) are equally authoritative in relating the gospel to others.

This, therefore, demonstrates the importance of the apostolic texts. By studying and listening to them we are listening to God Himself! By inference, elders and pastors of churches, even those assigned this responsibility by an apostle such as Paul, are not "sent" by God and Jesus and an apostle in the same manner as Jesus and the apostles. Therefore, they do not have the same authority as Jesus and the apostles. In fact, they have no "authority" per se, but they are simply to point people to the correct and only authorities—the Bible, the apostles of Jesus, Jesus, and God (in reverse order of ultimate authority).

⁶⁰⁸ Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν ἅμην ἅμην λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με – There may be some time between the previous statement and his part of his discourse. The meal has started. All of them are reclining on their elbows on the floor around several short tables with food on them. And Jesus speaks again. Of course he starts to feel even more deeply his quickly approaching death, especially when it involves the treachery of someone who has claimed to be all for him but who is actually completely against him. And yet this is all part of God's plan, and Jesus must know this too. Here he is demonstrating his humanity, that he is just like us in our aversion to pain and suffering. Will the disciples understand exactly what it means to betray Jesus, that it involves turning him over to the authorities to be executed? Probably not yet.

Another use of ταρασσῶ = stir up, shake up, move, disturb –

John 11:33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled (ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν).

⁶⁰⁹ ἔβλεπον τ εἰς ἀλλήλους οἱ μαθηταὶ τ ἀπορούμενοι περὶ τίνος λέγει – And this would include Judas Iscariot who would still be playing the part of a loyal disciple. He's not going to admit openly what he is already plotting in his heart and mind by virtue of Satan's influence. Plus, he is not the obvious choice to the rest of the disciples. He has demonstrated the same level of interest and appreciation for Jesus and his message that everyone else has, which indicates how authentic faith can be emulated and faked by anyone, even someone as close to Jesus as Judas, so that he does not appear to be an obvious unbeliever like those who explicitly express their hostility towards God (like the Pharisees).

⁶¹⁰ ἦν τ ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς – In Jesus' culture, people would sit at a low table with cushions on which to lie on while resting on an arm. John is saying that there was one of the disciples who was closest to Jesus' head and breast as the two reclined next to one another at the table eating the Passover meal. And there may have been several tables, so that Peter is not at the same table as Jesus and John.

In John 21, there is a scene where Jesus questions Peter, and the same words regarding this disciple are used, "the disciple whom Jesus loved" and "the one who leaned at Jesus' breast," so that the author identifies himself as this disciple. However, we can certainly say that every apostle has been loved by Jesus. So John could be identifying himself as one who has benefited by Jesus' love for everyone. But it is more likely that he is saying that he is particularly close to Jesus as demonstrated by John 19 where he, "the disciple whom Jesus loved," is at the foot of the cross next to Jesus' mother. And Jesus asks John to take care of his mother who was now to see John as her son. Of course, we cannot be 100% certain that John is particularly close to Jesus, but it seems very probable, even though John never names himself as a disciple of Jesus. The only John he mentions is John the Baptist.

Clearly the preposition ἐν does not mean "in" as I have translated it. But I leave it this way to indicate how careful we must be in translating and interpreting the Greek text.

⁶¹¹ νεύει οὖν τούτῳ Σίμων Πέτρος ἑνθέσθαι τίς ἂν εἴη περὶ οὗ λέγει – Peter, probably at a different table but facing John, makes some kind of obvious signal to him to ask Jesus explicitly who it is who is going to betray him. By what follows, I doubt that anyone else notices that Peter makes this gesture to him.

⁶¹² ἀναπεσὼν οὖν ἐκεῖνος οὕτως ἐπὶ τὸ στηθος τοῦ Ἰησοῦ λέγει αὐτῷ κύριε, τίς ἐστιν – John's explicit question, but like Peter's gesture, probably no one else hears him ask it. He just whispers it without making it obvious that he is saying something to Jesus.

⁶¹³ ἀποκρίνεται ὁ Ἰησοῦς τ ἐκεῖνός ἐστιν ὃ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ. βάψας οὖν τὸ ψωμίον [λαμβάνει καὶ] δίδωσιν Ἰουδᾷ Σίμωνος Ἰσκαριώτου – Jesus states explicitly to John the signal that he is going to use, but, again, probably no one else hears that this is going to be the signal. Then he performs it exactly as he said. Therefore, now John knows, and he probably gestures to Peter. But everyone else is still in the dark as demonstrated by vs. 28-29.

Mark 14:20 And He said to them, "It is one of the twelve, one who dips with Me in the bowl."

The above in Mark is probably earlier in the meal.

Perhaps it was common for good friends to feed each other like this as a sign of their friendship and love for one another. Thus,

Jesus may be giving Judas one last indication of his love for him and God's willingness to forgive him and grant him salvation and eternal life if he would but just repent of his sin of planning to betray Jesus.

⁶¹⁴ καὶ ἔμετὰ τὸ ψωμίον ὅτε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς. * λέγει οὖν αὐτῷ ὁ Ἰησοῦς· ὁ ποιεῖς ποιήσον τάχιον – God then causes Satan to become even more influential in Judas so that there is no question but that he is going to follow through on his plans to betray Jesus. And Jesus urges Judas to get on with it. Jesus in his humanity feels that the more quickly he can get this over with, his death on the cross, the better.

cf. [Luke 22:1](#) Now the Feast of Unleavened Bread, which is called the Passover, was approaching. [2](#) The chief priests and the scribes were seeking how they might put Him to death; for they were afraid of the people. [3](#) And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve. [4](#) And he went away and discussed with the chief priests and officers how he might betray Him to them. [5](#) They were glad and agreed to give him money. [6](#) So he consented, and began seeking a good opportunity to betray Him to them apart from the crowd.

It does not make sense that Satan can actually control Judas' will and his choices. Otherwise, Judas would not be accountable for his moral choices, which must also be made by us and our freewill. It is theologically and philosophically impossible for anything within the creation, including drugs, to control our wills. Either God does or no one does. Satan may be able to affect our thoughts, but he cannot control our choices. So John is probably speaking metaphorically. Judas reaches the point in his resolve to betray Jesus that he cannot existentially go back on his plan. He is too far committed to this evil and is going to fulfill it. However, we do not know exactly why Judas is doing this. And why does this gesture from Jesus motivate him to leave the table and the group and go out to finish the task? He may just be angry enough that Jesus has publicly said that someone is going to betray him that he decides to do so with reckless abandon. Or he may be making the final choice to reject God's and Jesus' love as he has already resolved to do.

Judas is like Cain as John describes in 1 John 3:8-15 – [3:8](#) He who practices sin is from (ἐκ) the devil, because the devil continues to sin from the beginning. The Son of God was revealed for this purpose—so that he would destroy the efforts of the devil. [3:9](#) Everyone who has been born from (ἐκ) God does not practice sin, because His seed remains in (ἐν) him. And they are not able to sin, because they have been born from (ἐκ) God. [3:10](#) By this the children of God and the children of the devil are obvious. Everyone who does not practice righteousness is not from (ἐκ) God, including everyone who does not love his brother, [3:11](#) because this is the instruction (ἡ ἀγγελία) which you heard from the beginning, that we love one another—[3:12](#) not like Cain. He was from (ἐκ) the evil one and murdered his brother. And why did he murder him? Because his actions were evil and those of his brother were righteous. [3:13](#) Therefore, do not be surprised, brethren, if the world hates you. [3:14](#) We know that we have departed out of death into Life, because we love the brethren. He who does not love his brother remains in (ἐν) death. [3:15](#) Everyone who hates his brother is a murderer, and you know that every murderer does not have eternal Life remaining in (ἐν) him.

Cain was just an evil man who was going to murder his brother out of envy, because this is what God had planned for him.

⁶¹⁵ τοῦτο ὁ[δὲ] οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ – Again, probably because it was normal for friends to share food with one another as Jesus had with Judas, the rest of the disciples are still in the dark as to what is happening. Only John is aware of Jesus' signal of giving Judas the bread dipped in the meal's food, and he says nothing to the others—probably because Jesus' whispering to him in return has communicated that he wants no one else to know, not even Peter. Everyone else stills think that Judas is a legitimate disciple because he must have acted like one, i.e., like the rest of them in their enthusiasm for Jesus and his message.

⁶¹⁶ τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· ἀγόρασον ὃν χρειαίαν ἔχομεν εἰς τὴν ἑορτήν, ἢ τοῖς πτωχοῖς ἵνα τι δῶν – The disciples are still thinking that Judas Iscariot is honestly one of them as a faithful disciple and that all Jesus is asking him to do is either something quite practical (to buy things they will continue to need for the Passover, even the next day) or something quite moral (to give money to the poor), because Judas was the treasurer of the group and they probably regularly gave of the contributions given to them which sustained them. Thus, they gave to the poor in accordance with the Mosaic Covenant.

⁶¹⁷ λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἔξῃλθεν εὐθύς· ἦν δὲ νύξ – Judas basically followed Jesus' instructions and left immediately to complete his betrayal project.

John tells the reader that it was night as an historical marker since he was an eyewitness of these events. There is nothing symbolic about this. They had started the meal as the sun was going down according to their way of understanding the beginning of the day and the Passover, and now it is obviously later—so much later that it is dark outside and John remembers this detail vividly, as a lot of things probably came back to him because of how eventful and meaningful this night was for all of them.

⁶¹⁸ Ὅτε οὖν ἔξῃλθεν, λέγει ὁ Ἰησοῦς· νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ – Now the ball has really started rolling towards Jesus' execution, resurrection, and ascension—all of which will demonstrate the magnificence (glory) of God, who is saving sinners from His condemnation and bringing them into the eternal Kingdom of God, and the magnificence (glory) of Jesus, whose goal also is to save these sinners and collect them as his own for the eternal Kingdom of God, where he will experience his final glory when he rules for eternity with the status of the icon within the creatoin. By his death now and eventually by his intercession for sinners at the judgment (when he returns, i.e., the first resurrection), Jesus becomes the basis of their salvation (as opposed to the Jews' thinking that the Mosaic Covenant is such). He will be the most glorious being in all human history and for all eternity when he achieves his final exalted status as the ruler of the eternal Kingdom of God. This will make both God the Father and Jesus worthy of the praise that every human being ought to be giving them now and ought to give them into eternity.

Jesus will thus be glorified by restoring the Kingdom of Israel/David as the first stage of the Kingdom of God, which he qualifies

to do also by his obeying God through his death on the cross.

Jesus' reference to himself as the Son of Man is from Psalm 8, David's psalm about the Davidic Covenant and his son, whom the OT reveals as Solomon, as a regular human being who will become God's proxy and will rule over His creation with the authority that is just below that of the transcendent Creator Himself.

Hebrews 2:8-9 – **2:8b** Now, in subjecting all things to him, He has not left one thing that is not subject to him. However, now, we do not yet see all things as being subject to him. **2:9** Yet, we do “see” him, who has been caused to be little lower in status than the *angeloi*, Jesus, and who has been crowned with glory and honor on account of the suffering of death, in order that, with respect to the grace of God, he would taste death on behalf of everyone.

⁶¹⁹ [εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ], καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ᾧ αὐτῷ [ἐν ἑαυτῷ], καὶ εὐθὺς δοξάσει αὐτόν – Jesus is telling his disciples to expect the culmination of his role on earth this first time to occur soon and “without further delay” (the way I have translated εὐθὺς). There will be no more miracles (except for the resurrection) or explicit statements to the crowds of his being the Messiah or long journeys back to Galilee to his home base or short journeys beyond the Jordan but out of reach of the Sanhedrin in Jerusalem. Instead, Jesus is marching right into the teeth of the “trap” which Judas and the Jewish leaders have laid for him which will end in his death on the cross. Therefore, his death, etc. are fast approaching. And his resurrection will be the second step in God's glorifying Himself by means of Jesus and in God's glorifying Jesus after his crucifixion.

And obviously Jesus knows that the end of his physical and mortal life will in fact occur the next morning and day to be followed by his physical resurrection to immortal life.

God will glorify and make Jesus magnificent in what Jesus does, i.e., when he willingly goes to the cross, and He will make Jesus magnificent very soon, i.e., the next day and three days afterwards with his resurrection and then his ascension. God's glorifying Jesus will not be something that Jesus merely receives passively. But he will be an active participant in it through his death by which the world (at least believers) becomes saved from God's eternal condemnation. In other words, God will glorify Jesus “in himself.” This will be the first part of his “glorification” so to speak. The rest will follow with his resurrection, ascension, return, destruction of Israel's enemies, intercession for sinners at his second appearance, and establishing the Kingdom of God first on this earth according to the OT prophets and Revelation 20 and then on the new earth according to Revelation 21.

And in all that happens to Jesus, God Himself will be glorified so that He is admired by Himself and sinners whom He rescues from His wrath and condemnation as He brings to its culmination His eternal plans to create the Kingdom of God for former sinners through Jesus and as a result of their belief in Him and in Jesus.

⁶²⁰ τέκνια, ἔτι μικρὸν ᾧ μεθ' ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι ὅπου ὁ ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν ᾧ λέγω ἄρτι – “Little children” is an endearing way that Jesus is describing his disciples' relationship to God.

ὑπάγω = to go away. Jesus is leaving his disciples, not just to die on the cross, but to be absent until he returns to establish the Kingdom of God. He has spent the last three years with them, but soon he will not be physically available to them.

As a result, the disciples will seek him in the sense that they would prefer to be with him just as they have been during his three years on earth.

His disciples will not be able to follow him for a different reason from the one he had previously given to the other Jews who were unbelievers. Jesus said it to the Jews because their unbelief will prevent them from entering into the Kingdom of God. Jesus is saying it to his disciples because it is not yet time for them to enter into the eternal realm and acquire eternal bodies like the one Jesus will have after his resurrection. They will have to wait until they die and then are resurrected when he returns in order to join him and be with him in his immortal state, which he will acquire 3 days after his crucifixion when God raises him from the dead.

Here is the note from John 7:34, similar to the point in John 8:21 – There are two possibilities for what Jesus means by these Jews' not finding him after he leaves because they will not be able to come to him – 1) It is because of their rejection of him and rebellion against God that they will neither find nor be able to come to Jesus, so that these particular Jews will not qualify to enter into the eternal Kingdom of God; 2) It is because Jesus, continuing to be the created embodiment of God, simply will be in another part of the creation where they cannot go since they are earthbound.

Because of Jesus' emphasis on belief in him and the One who sent him, it may seem more coherent with previous verses to conclude that #1 is correct in John 8. Certainly, these Jews not only cannot visit Jesus wherever he resides until his second coming, but just as certainly they are going to miss out on the eternal Kingdom of God and his residing within it, even though the first stage of it will take place on the earth and the land of Israel.

However, here #2 is more straightforward and making the point simply that Jesus will leave the earth (after his crucifixion and resurrection) to be placed in another part of the universe by God until his second coming to restore the Kingdom of Israel and begin the Kingdom of God. Thus, Jesus is trying to teach his listeners that there is much more involved in what it means for him to be the Messiah than they probably realize, even after their study of the OT. They think that the Messiah appears to set up immediately the Kingdom of Israel so that all Jews who are currently living at the time of the Messiah can be with him in this kingdom. But Jesus is pointing them to something other than this and certainly beyond their expectations of him as the Messiah in order for them to think more deeply about him if they want to choose to believe in him. Plus, they cannot enter into their immortal state until his return and the first resurrection of believers—such as Lazarus as Martha says in John 11:24.

Compare the other passages in the gospels where Jesus predicts his suffering and death, and the apostles do not grasp what he is saying. Therefore, here too, they are still not quite understanding what it really means for him to be the Messiah.

Thus, in John 13:33 (cf. John 7:34; 8:21) Jesus is telling his apostles that he is going where they cannot come, not because they are not authentic believers, but because he will leave the earth as part of God's plan which involves a return later in history to

restore the Kingdom of Israel and to raise them from the dead to become immortal and to be with him in his immortal state (cf. Acts 1:6ff.).

⁶²¹ Ἐντολὴν¹ καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἡγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους – These next two verses also seem a bit out of order. Notice that right after them Peter asks about Jesus' leaving and where he is going, not about what this love is really supposed to look like.

Because Jesus knows that he is leaving for a long time (until his return), he explicitly states the foundation for how his disciples/apostles should relate to one another (which applies to all his disciples from this point on as, for example, Paul describes in his letters—the vital importance of Christians loving Christians). But what is “new” about this commandment? 1) Jesus has not mentioned it yet. 2) It is a different love from the one described in the OT of loving one's neighbor as oneself. 3) Jesus is speaking of the New Covenant.

Corresponding to Jesus' talking about this again in John 15:12, #2 seems more coherent—the sacrificial love of being willing to die for one another, the same love which he has and is in the process of exercising towards them.

Therefore what is new about this instruction is both that he has not emphasized up to this point during the three years and that he says, “just as I have loved you.” Jesus has been consistently teaching his disciples about his being the Messiah and that he is going to die for them (and the world). Now he adds that they must love one another and be willing to continue to teach each other and live sacrificially for one another in the midst of the hostile environment in which Jesus is leaving them. Therefore, this commandment and instruction to love one another also goes beyond the commandment and instruction of the Mosaic Covenant, “to love one's neighbor as oneself.” The latter for the Jews does not necessarily include giving up one's life for one's fellow Jew, while Jesus' instruction does.

As a result, Jesus' apostles (and the people of God who are authentic believers after them) have a higher calling of love than the Jews under the Mosaic Covenant. But have we done a good job of demonstrating this to the world over the last two millennia? Not really, except maybe in small pockets and doses. In fact, Christians have probably more demonstrated the opposite by their conflicts with one another and their self-righteous anger towards unbelievers. Not much love has been expressed in all the doctrinal battles and religious wars that have taken place.

In addition, the love within the Mosaic Covenant was so that fellow Jews would demonstrate the kind of love required of them to be a great nation on earth in line with God's promise to Abraham in Genesis 12:2. Here, the sacrificial love of the disciples for one another is to fulfill the condition and ultimately for the purpose of their each obtaining God's eternal mercy and life (which will also allow them to acquire the right to participate in God's fulfilling His promise of the “great nation” to Abraham).

It makes sense that this use of the singular form of ἐντολή means instruction as a rabbi is giving instruction to his students and disciples, while the plural in 14:15, 14:21, and 15:10 also seems to refer to his whole message and instructions.

⁶²² ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπῃν ἔχητε ἐν ἀλλήλοις – Certainly, Jesus realizes that not everyone is even going to be interested in recognizing who are his disciples through some sort of characteristic that will then attract them to him. Instead, it is merely saying that, if people are interested in knowing what Christianity and Christians are all about, then the sacrificial love that his apostles (and by extrapolation all Christians) perform towards one another will be a great indication.

This is the same kind of teaching and sacrificial love for one another that Jesus has had for his disciples that will allow them to mark themselves as truly being different from the world and so that the world can definitely tell who are followers of Jesus as the Messiah.

⁶²³ Λέγει αὐτῷ Σίμων Πέτρος· κύριε, ποῦ ὑπάγεις; ἀπεκρίθη [αὐτῷ] Ἰησοῦς· ὅπου ἡ ὑπάγω οὐ δύνασάι μοι ἔνιν ἀκολουθεῖσαι, ἀκολουθήσεις δὲ ὕστερον – Notice that Peter latches on to the going away where no one can follow part of what Jesus is saying. He seems to skip right over the love part. In addition, he demonstrates that he has not yet grasped what Jesus has said several times to his disciples that he must die and rise again before he can restore the Davidic Kingdom. Plus, he must leave the earth by ascending from it to some other place within the creation where he will remain until God sends him back for his parousia and he restores the Kingdom of Israel on the land of Israel as the first part of the Kingdom of God.

The verb that Jesus uses is singular. He is speaking specifically to Peter at first. Therefore, one option is that Jesus is talking about his going to the cross. Peter will not follow him to his own death on a cross now. But he will follow him to one later. However, 14:1ff. seems to describe more completely what Jesus means—God's “household” where all of Jesus' disciples will live eternally.

The other option, which is more coherent, is that Jesus answers that it will be later that they join him, meaning when he returns and establishes the millennial kingdom in Israel and he rules over the entire earth. They will then rise from the dead and be with him for all eternity.

⁶²⁴ λέγει αὐτῷ ὁ Πέτρος· ὁ κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθεῖσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω – cf. John 12:34 So, the crowd responded to him, “We have heard from the Torah that the Messiah remains into the age. So why are you saying that the Son of Man must be lifted up? Who is this Son of Man?”

Peter is thinking of some place on earth to which he is willing to follow Jesus, because he still has not grasped the fact that Jesus is going to die, rise from the dead, and ascend to another place in the creation to return at a later date. He is thinking of only the earthly Kingdom of Israel that Jesus as the Messiah should be in the process of establishing now.

But the mention of his own death may be strictly hyperbole to emphasize how loyal he is to Jesus to fight Israel's enemies. In other words, in line with the OT prophecies he firmly believes that the Messiah will conquer their enemies, and, therefore, he will participate in both their defeat and life in the new kingdom afterwards, so that he will not die. As a result, he does not realize that it will be his own death and resurrection that will be necessary to reach immortality and even the restored Kingdom of Israel at

Jesus' return, which is much farther down the road of history.

In addition, how ironic that Peter offers his life for Jesus when it will be Jesus who must offer his life for Peter in order for him to acquire the blessing of Abraham of eternal life. Peter does not yet truly grasp this!!

Matthew 20:17 As Jesus was going up to Jerusalem, he took aside the twelve disciples by themselves, and he said to them on the way, **20:18** Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death. **20:19** Then, they will hand him over to the Gentiles to mock him, beat him with a whip, and crucify him. But on the third day, he will be raised.

⁶²⁵ ἁποκρίνεται Ἰησοῦς· τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ ῥωνήσῃ ἕως οὗ ῥαρνήσῃ με τρίς – Jesus asks just how committed Peter is to him. Is he really willing to give up his life for him? Instead, Jesus predicts Peter's denying him three times before morning actually dawns. But the signal will be a rooster's crowing. When it does, Peter will have done what Jesus is predicting, meaning that he is not really willing to lay down his life for him. This is still Peter's self-bluster at work, which needs to be tempered by God for his own good. Peter is not quite as faithful to Jesus as he thinks—an easy misunderstanding for anyone and thus a good example of the need for extreme humility when we consider our own relationships with God.

Peter's denial ends up being a true moral failure, like that of Judas. However, here as with Judas by kindly sharing bread with him at this meal, Jesus is inviting Peter to engage in honest and helpful self-reflection after he denies him three times. Peter actually does so and feels genuine remorse for his sin of seeking to save his own life instead of being associated with Jesus that could bring death and then resurrection later into the eternal Kingdom of God. Judas could have done the same thing, but instead of remorse and repentance, he goes in the direction of self-pity and self-disgust so that he committed suicide. Even his betrayal of Jesus could have been forgiven, but he chose not to seek it. Instead, he sought to annihilate himself.

⁶²⁶ Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεῦετε εἰς τὸν θεὸν καὶ εἰς ἐμὲ πιστεῦετε – Jesus knows that his saying that he is leaving his disciples sounds quite disturbing to them, and he knows that he is leaving them behind in a very hostile environment of the Jewish leadership who have rejected him and will reject them likewise. The apostles have been with him for three years, and nothing bad has happened to them. Indeed, quite the opposite in that they have observed him perform so many miracles while also declaring himself to be the Messiah. This has been quite a ride for them. And now Jesus is saying that he is leaving them when they have believed from their study of the OT that the messianic kingdom comes into existence when the Messiah arrives. Plus, he is leaving them to take his message to the world, and they probably do not feel very prepared to do so.

What are they going to do without him, especially if they are still thinking that he is restoring the Kingdom of David right away? Are they supposed to complete the task without him? What can he possibly mean that he is going away?

But Jesus encourages them not to despair and not to be troubled by his news, by his absence, by the responsibility that he is giving them, and by the hostility that he knows they will encounter. Ultimately, he is referring to their faith, that they should not allow their faith to disappear so that they would stop being his disciples, even after he has been arrested, sent to die on the cross, resurrected, taken from the world for a while, and then they experience the same kind of treatment from their fellow Jews. Instead, Jesus wants them to believe in God and in him, because ultimately it is God who is bringing about even his death and going away for His eternal purposes of using Jesus for the future Kingdom of God which will first be established on earth as the Kingdom of Israel and then on the new earth as the eternal Kingdom of God.

Jesus is also not saying that they can avoid all fear. Of course they will be afraid, but he encourages them to persevere in their belief in God and him in the midst of their fear and fearful circumstances.

His exhortation to them is to believe in the transcendent Creator and all that He is doing as His project of bringing about the Kingdom of God. In addition, of course, his exhortation is that they believe in him as the one sent by God to fulfill His role as the icon of God, Messiah, Priest, Savior, and Champion.

⁶²⁷ ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἅν' ὑμῖν ὅτι πορεύομαι ἑτοιμάσαι ῥτόπον ὑμῖν – While οἰκία can mean the building or structure that is the dwelling place and house for a family, it can also mean the family as a social unit. It seems better that Jesus is referring to the latter, and that he will go through the entire ordeal of his arrest, trial, and crucifixion in order to provide the ability for them to obtain a position within God's family that will exist for all eternity.

By going through the crucifixion, he will qualify to obtain God's eternal mercy and life for them through his advocacy as their High Priest (cf. Hebrews).

We notice that Jesus uses the verb πορεύομαι, so that he may very well be saying that he is proceeding on the path required of the Father for him to die on the cross and thereby prepare God's positions and place in His family for them.

The analogy of God's family, therefore, refers to the inhabitants millennial kingdom first and the new heavens and earth second who will be resurrected or raptured believers who will be transformed into immortal and morally perfect human beings. Jesus is not talking about "heaven" per se as modern Christians tend to think of eternal life, especially as it is mentioned in funerals and memorial services.

⁶²⁸ καὶ ἔαν πορευθῶ καὶ ἑτοιμάσω ῥτόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ᾗτε – Here Jesus refers to not only his leaving via his death, resurrection, and ascension but also to his return at the end of this age when he and his disciples (including all authentic believers in him) will be together in the Kingdom of God. Jesus will gather together both those who have died in their belief and true believers who happen to be alive at his return (cf. 1 Thessalonians 4).

The disciples' grasping this is obviously key to what Jesus is saying to them here. He is leaving, and they are sad and disturbed. But he will return, and they will be with him into all eternity. They must focus on his return and their eternal existence with him in the Kingdom of God to get them through the rest of their lives on earth and the difficult times which they will experience.

⁶²⁹ καὶ ὅπου ὁ[ἐγὼ] ὑπάγω οἴδατε τὴν ὁδόν· – ‘καὶ τὴν ὁδὸν οἴδατε’ * A C³ D K N Γ Δ Θ Ψ ^{1.13} f^{1.13} 565. 700. 892. 1241. 1424. ℓ 844
 𐀓 lat sy sa ly i txt p⁶²⁹ 𐀀 B C* L Q W 33. 579 a sa^m pbo bo

By using the verb ὑπάγω, Jesus is most likely switching back to the place where he is going that eventually results in the millennial kingdom—the ultimate place where he is going where his disciples may be with him also (cf. v. 3) after his death, resurrection, ascension, and return.

He started this train of thought in 14:1 by instructing them to believe in God and to believe in him. This is the condition which they must fulfill in order to go where he is going. So here in v. 4, he means that, if the disciples have been listening carefully and absorbing what he is saying, then they actually know where he is going once he leaves them and how they can get to the same place when he returns to take them to himself. The place where he eventually abides will be the millennial kingdom and the eternal Kingdom of God. And they also should remember that he and not the Mosaic Covenant is definitely the way there, i.e., the basis of their salvation—through his death, resurrection, ascension, return, and intercession before the Father. Thus, they must believe in God and believe in him.

⁶³⁰ Λέγει αὐτῷ Θωμᾶς ὦ κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· ὦ πῶς ἔδυναμεθα τὴν ὁδὸν εἰδέναι· – Here in vs. 11 there is an interruption from Thomas and Philip before Jesus continues in v. 12.

But Thomas demonstrates by his statement that he is still a little dull of hearing and understanding. “The place and the way, Jesus, what are they?” he asks, because he has not grasped all that he has taught them up to this point—that he is going eventually to the Kingdom of God through the cross, resurrection, ascension, and return. He must still be thinking that the place where the Messiah goes is the earthly Kingdom of Israel, i.e., the restoration of the Davidic Kingdom during this appearance of Jesus as the Messiah (cf. Acts 1:6 – So when they had come together, they were asking Him, saying, “Lord, is it at this time you are restoring the kingdom to Israel?”).

But if he is talking about another place, which he is to a degree, then Thomas also does not know how to get there.

⁶³¹ λέγει αὐτῷ ὁ[ὁ] Ἰησοῦς· ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι’ ἐμοῦ – First, by virtue of Jesus’ role as advocate who dies, he becomes the very basis, means, and way for sinners to obtain eternal life in the Kingdom of God, which is where he is going. As he puts it, “going to the Father” is where he is going, which is his way of also referring to the eternal Kingdom of God, because it is the final goal of the God’s project. This is why I have translated ἔρχεται as “going” instead of “coming.”

Thus, no one can enter the Kingdom of God and eternal life with the Father as the Creator of this eternal kingdom without Jesus’ assistance through his advocacy. He is what a sinner needs to know as that which is true for salvation’s sake so as to believe in Jesus and embrace the truth about him for him to be this person’s “way to the Father” and “way” to eternal life. In other words, Jesus and Jesus alone is the basis of salvation, not anything else, including the Mosaic Covenant. Cf. John 1:17 – 17 For the Law was given through Moses; grace and truth were realized through Jesus Christ.

⁶³² εἰ ἔγνωκάτῃ με, καὶ τὸν πατέρα μου ἔγνώσεσθε. ὁ καὶ ἀπ’ ἄρτι γινώσκετε αὐτὸν καὶ ἑώρακάτε· αὐτόν – Jesus has been saying all along that the connection between God the Father and him is so close that Jesus always performs perfectly what the Father communicates to him and therefore exactly what God the Father would do if He were Jesus as the incarnation of Him, the transcendent Creator. For example, in John 5 Jesus says that he always does what he “sees” the Father doing, which is to say that Jesus recognizes that he is the one character in the story of creation whose every thought, desire, choice, and action is created by God to demonstrate God Himself, albeit as the important person of the Messiah and High Priest of Israel and for the rest of humanity.

Thus, he has also been implying that God does only truly God things through him, i.e., morally perfect things and things that are as if God Himself is there doing them. Therefore, to know Jesus is to know God exactly and correctly, and to watch Jesus act is to watch exactly and correctly God as He acts. There is no difference in character, moral quality, intention, or purpose between God the Father and Jesus, even though there is obviously the difference of Jesus’ being immanent within the creation while the Father transcends it. Jesus as the Son is the very embodiment of the transcendent God, the Father. He is the icon of God within the creation.

Jesus is not saying that he is of the same ontological essence as God as the traditional doctrine of the Trinity claims. Instead, he is the icon of God within humanity.

Therefore, if the disciples have truly understood what is going on with Jesus, then they know what is going on with God. And since they have grasped a lot about Jesus and will understand even more through the work of the parakletos as time goes on, they will be able to say that they truly know God and have watched Him at work through the Messiah—in contrast to the Jewish leaders claiming that they know God and can teach people well about Him.

“From now on” refers to the past three years that God has been revealing Himself through Jesus’ actions and words and the fact that his disciples will take this understanding into the future as they fulfill their roles as his apostles and the Holy Spirit teaches and reminds them of what Jesus has taught them.

⁶³³ Λέγει αὐτῷ Φίλιππος· κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν – Now another disciple, Philip, reveals that he also is a bit dull of hearing and understanding. He does not grasp what Jesus has just said or what he has been saying all along about his relationship to the Father. But how is Philip expecting Jesus to show them the Father? Perhaps through something spectacular in the near future—another mountain experience such that Moses had, or a burning bush experience, etc.?

⁶³⁴ λέγει αὐτῷ ὁ Ἰησοῦς· ὅσοι χρόνῳ μεθ’ ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑώρακός ἐμὲ ἑώρακεν ὦ τὸν πατέρα· ὦ πῶς σὺ λέγεις· δεῖξον ἡμῖν τὸν πατέρα – All the three years that Jesus has spent with Philip and the other disciples and Philip has not fully understood who Jesus is as the very icon of God on earth, i.e., a very special manifestation of God and the embodiment of God in human form. Thus, Jesus says to him that watching and experiencing him is the same as watching and

experiencing God the Father, because this is how closely they are acting in conjunction with one another for all the same reasons. So how is that Philip has missed this point during all the time Jesus has spent with him? Ultimately, the answer is God Himself who has not written into the story yet that Philip would grasp these ideas and fully understand them.

⁶³⁵ οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ ἐστίν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ πατήρ ὃ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ – There are many ways that we could take Jesus' words. If our paradigm is the traditional view of the Trinity, then we would interpret him as saying that the Father and he are of the same essence and that the Father and he speak and do exactly as each other would since they are together the one true God. But if we consider that the Father is the transcendent Creator and Jesus is the human icon of God within the creation who is a character in God's story just as much as all the rest of us human beings are, then we interpret Jesus as saying that the Father and he are on exactly the same page when it comes to what he says and does. Jesus says what the Father causes him to say, and he does what the Father causes him to do. Jesus always says and does God stuff perfectly, because he is God in the story. And God always causes Jesus to say and do exactly and perfectly what He Himself would do and is doing as a human being in the story whose purpose is to be the Messiah, King, High Priest, etc. of Israel and all Gentiles who imitate Abraham's belief (going back to the Abrahamic Covenant of Genesis 12:1-3).

Thus, this is another attempt by Jesus to explain the close relationship between God, the author of the story, and himself as the character in the story who is God. Jesus puts it explicitly, that there is an "in-ness" with respect to the Father and him. Thus, they are acting in perfect conjunction with one another so that there is no difference between them when it comes to knowing exactly who God is.

Notice that Jesus switches to the plural ὑμῖν in the middle of this verse, and continues with it through v. 11. He expands his statements beyond Philip to all the eleven.

And everything which Jesus has said has been words which have come from God for the purpose of revealing God and His character, intentions, thoughts, and purposes. Not one word is Jesus' own per se.

Jesus also puts it in terms of the Father's "abiding" in him to the extent that He performs His (and not Jesus' own) actions in and through him, which would include Jesus' speaking the very words which he speaks. This is how remarkably Jesus reveals who God is. Jesus is the unique character who is God in the story.

cf. John 12:48-50 – "**12:48** The one who rejects me and does not embrace my words has that which judges him. The message which I have spoken will judge him in the last day,"⁶³⁵ **12:49** because I have not spoken in and of myself. But the Father Himself, who sent me, has given me the instruction—what I say and what I speak."⁶³⁵ **12:50** And I know that His instruction is eternal life. Therefore, the things which I speak, they are just as the Father has spoken to me. Thus I speak."

⁶³⁶ πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ· εἰ δὲ μή, διὰ τὰ ἔργα ἃ ἐγὼ ποιῶ πιστεύετε – Jesus urges his disciples to believe in this close connection between the transcendent Creator God and himself. And if they are having trouble doing this simply because he has just explained it to them, he encourages them to believe on the basis of his actions, by which he now most likely means the miracles which God has performed through him. These reveal God's God-ness in him—in conjunction with his words and statements to the effect that he is the Messiah and the very icon of God within the creation. The combination of his explicit claims to be the Messiah and the embodiment of God, which claims are the works of God, and the miracles which God has performed through him, which also are the works of God, are enough evidence to convince anyone of his true identity.

Therefore, Jesus is saying in this paragraph both that he is the icon of God and that he is committed to God perfectly. We cannot be the first, but we can be the second to an extent now, i.e., imperfectly, and will be the second perfectly when Jesus returns and we are transformed into morally perfect beings like Jesus.

⁶³⁷ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ καὶ ὁ πατήρ ποιήσει καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι – First, Jesus offers another exhortation to these eleven men to believe in him. Even though he knows that they are true apostles and true believers, there is always the logical and metaphysical possibility that any one of them stops believing in Jesus. This is why Jesus prays for them in John 17 that the Father keep them.

Second, Jesus says that they will perform the same kind of miracles which he has whereby God will affirm their role and authority as He did for Jesus. However, the apostles will perform "greater" actions and miracles than Jesus. And by this I think that he means that they will be much more successful in the number of positive responses to their miracles and presentation of the gospel to people. In other words, Jesus was a miserable failure as an evangelist, but the apostles will be unusual successes. For example, the first time Peter preaches in Acts 2 at least three thousand people become believers and more people are added each day thereafter for quite a while.

Finally, Jesus seems to base their success on the fact that he is "proceeding to the Father," meaning that he will leave the earth for an undisclosed place in the creation to wait for God the Father to send him back when he will restore the Kingdom of Israel. But what this means for the apostles is that God is going to send the Holy Spirit to them who will work within people's hearts in a greater way than God did during Jesus' ministry.

Thus, since Jesus is speaking specifically to only those who will become his apostles, then they too will speak from God and perform miracles from God as he has—even though none of them is the embodiment of God as only he is. Plus, their actions will in some sense be greater than his, referring most likely to their success and the effect of what they say, i.e., their evangelism, which becomes clear starting with Pentecost in Acts 2 and beyond. This makes the most sense out of what Jesus is saying here.

⁶³⁸ καὶ ὁ τι ἂν ῥαίτησῃ ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ – "In my name" means in line with God's project through Jesus and his function and role of gathering a group of people to him and granting them eternal life as Jesus has said in John 5. If the apostles, who Jesus knows have authentic belief and are destined to obtain eternal life, pray for

eternal life which Jesus has been commissioned by God to grant to those whom He gives him, then this is exactly what Jesus will do for them.

Jesus is not saying that they can use his name, “i.e., “Jesus”, as some sort of magic abracadabra to get whatever they want or think they need in this life. They are to consider his “name,” which is the titles and role that God has assigned him, to get what they ultimately need, which is God’s eternal mercy and life in the Kingdom of God. Very simply, if they pray for entrance into and participation in the Kingdom of God which is what God is bringing about through Jesus, then this is exactly what they will get from God and Jesus.

John 5:21 “For just as the Father raises the dead and makes them live, thus also the Son makes alive whomever he desires” Jesus means that the Father as the transcendent Creator raises people from physical death and makes them physically alive at the end of history so that they may enter into eternal life. Then, Jesus makes people live eternally by virtue of his “judgment” of them to the effect that he advocates on their behalf before God so that God ends up granting them eternal mercy.

John 5:22 “For the Father judges no one, but He has given all judgment to the Son, **5:23** so that everyone may honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him. **5:24** Truly, truly I say to you that the one who hears my message and believes in Him who sent me has eternal life, and he will not come into condemnation. Instead, he has departed out of death into life. **5:25** Truly, truly I say to you that an hour is coming and it is now when the dead will hear the voice of the Son of God, and those who hear will live. **5:26** For just as the Father has life in Himself, thus also He has given to the Son to have life in himself. **5:27** Indeed, He has given the authority to him to pass judgment, because he is the Son of Man.” This all means that the final judgment of the resurrection of the dead, the Father waits for what judgment the Son renders. If it is an appeal for mercy, then the Father grants mercy and eternal life. If it is silence, then the Father executes justice and condemnation on the sinful rebel. It is in this way that the Father shares the responsibility of the judgment process with Jesus as the Messiah and His Son.

Jesus also indicates that God’s purpose for Jesus’ granting eternal life to his apostles (and to others of authentic belief) is so that He, the transcendent Creator, may be considered as wonderful and majestic as He is. In other words, Jesus’ judging sinful human beings and appealing to God for mercy on behalf of some of them is a great thing which only God can take credit for so that He is the one who will be praised and admired for it.

Luke 10:35 καὶ ἐπὶ τὴν αὐρίον ἔκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ εἶπεν ἐπιμελήθητι αὐτοῦ, καὶ **ὁ τι ἂν** προσδαπανήσης ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

John 2:5 λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· **ὁ τι ἂν** λέγη ὑμῖν ποιήσατε.

John 14:13 καὶ **ὁ τι ἂν** αἰτήσητε ἔν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ.

John 15:16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ’ ἐγὼ ἐξελέξαμην ὑμᾶς· καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ. * ἵνα **ὁ τι ἂν** αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου· ὁ δὲ ὑμῖν

⁶³⁹ ἔάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω. – There is a question about whether or not this verse is in the original text. And there is a question about whether it reads, “If you ask me something...”, or “If you ask the Father something...” Regardless, the meaning is the same as the previous verse. If the disciples who become Jesus’ apostles ask for eternal life as that which is God’s project through and with Jesus, then Jesus at the resurrection will make sure they obtain it. ⁶⁴⁰ Ἐὰν ἀγαπᾷτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε – In 13:34,35 Jesus gave his disciples the new instruction to love one another as he has loved them (and will love them), i.e., sacrificially. Here he connects their love for him with their keeping, guarding, and protecting his instructions and teachings—for the purpose of passing them on to others as his authorized spokesmen and apostles (since he will go on to speak of the HS and God’s plan to help them recall and teach what Jesus has taught them. This is like what God commanded and instructed the Jews to do with respect to the Mosaic Covenant, that they should love Him and keep, guard, and protect His commandments and instructions that He gave them through Moses in order to instruct the rest of the world about God. Guarding one’s “Master’s” instructions and commandments is entirely reasonable. And this makes sense for these Jewish believers because Jesus is the basis of their salvation and not the Mosaic Covenant.

Deuteronomy 4:6 “So keep and do them (חֲשׂוֹנֵם וַעֲשׂוֹם), for that is your wisdom and your understanding in the sight of the peoples who will hear all these statutes and say, ‘Surely this great nation is a wise and understanding people.’

Deuteronomy 5:29 ‘Oh that they had such a heart in them, that they would fear Me and keep all My commandments always (כָּל־הַמִּצְוֹת אֲשֶׁר־צִוִּיתִי), that it may be well with them and with their sons forever (וְיָשָׁרָם) (δὲ αἰῶνος)!’

Cf. John 12:49,50 where I translated ἐντολήν as instruction, which fits well here because Jesus is now going to talk about God’s them and loving them sacrificially. Thus, Jesus is referring to his Torah as opposed to Moses’ Torah.

⁶⁴¹ κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ’ ὑμῶν εἰς τὸν αἰῶνα ᾦ – By loving Jesus as the Messiah and keeping and guarding his message, his disciples will receive another helper, someone who is called alongside to provide assistance, which in this context means a teacher and someone who persuades them of the truth of his commandments and instructions. Thus, Jesus was their first helper, and God will give them His Spirit, His invisible work within them, to help them believe, remember, and proclaim the truth of the message which he has taught them during the last three years.

Jesus says that he will ask this of the Father (cf. John 17) for their sake, so that this helper, teacher, and persuader will remain with them into the present age—until the eternal Kingdom of God actually comes into existence when Jesus returns.

Thus, Jesus is implying that the Spirit of God will assist, teach, and persuade others who hear the apostles proclaim the gospel message of Jesus, even though these others will not have the same authority as the apostles. Nevertheless it is the HS who assists sinners by changing their hearts, i.e., setting them apart inwardly, so that they are attracted to biblical truth, embrace it with serious and genuine belief, and become existentially committed to the truth for the sake of their own eternal salvations.

Everything that Jesus says of the Holy Spirit implies that he will be more successful at persuading the apostles than Jesus has

been so far, probably for two reasons. The first is that the Spirit will operate within them on their minds, hearts, and wills, and the second is that the Spirit will accomplish this in contrast to what God had planned for the Jewish people of Jesus' day, which was to reject him and his message (cf. John 12:37). Indeed, even after he had performed so many signs in front of them, they did not believe in him, 12:38 in order that the statement of Isaiah the prophet would be fulfilled, which says, "**Yahweh, who has believed our report, and to whom has the arm of Yahweh been revealed** <Isaiah 53:1>?" 12:39 On account of this they were not able to believe, because again Isaiah said, 12:40 "**He has blinded their eyes and hardened their heart, so that they may not see with their eyes, understand with their heart, be changed, and then I heal them** <Isaiah 6:10>." 12:41 Isaiah said these things, because he saw his glory, and he spoke about him.)

In addition, even these close disciples of Jesus have been a bit dull of understanding up to this point, which is obviously also according to God's plans and purposes. But this will change dramatically when the Spirit of Truth comes upon them the way that he will at Pentecost in Acts 2 and as demonstrated by Peter's first sermon and its effect of at least three thousand people becoming believers as a result.

⁶⁴² τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει ὅτι παρ' ὑμῖν ἔσται καὶ ἐν ὑμῖν ἔσται – Here Jesus calls the helper "the Spirit of Truth," i.e., the special and invisible work of God within the creation who will convince and remind the disciples/apostles of the truth that Jesus has taught them regarding his being the Messiah.

However, the unbelieving Jewish nation, the "the world" in this context, neither "see" nor "know" the Spirit, they do not receive it and its helpful activity within them the way these apostles will. But Jesus also says that the apostles know the Spirit, because it abides with them and will be in them. This is why they see and know the Spirit, because the Spirit first works within them in order that they may recognize it and its helpful work. Thus, they recognize the significance of the Spirit and will recognize its significance when they truly being their mission in Acts 2 and continue it throughout the account of Acts.

On the other hand, the cosmos, the established order of Judaism of Jesus' day, will not receive the Spirit had enjoy its benefits that ultimately lead to eternal life. The people of the cosmos are ungodly and unwilling to embrace God as He truly is. In contrast, Jesus says that his disciples do know about and recognize the significance of God's work through His Spirit, that they are his disciples precisely because the Spirit remains with them and in them during their experience as mortal and sinful human beings on this earth.

Perhaps Jesus is referring to an eternal effect of the Spirit within them when he uses the future tense καὶ ἐν ὑμῖν ἔσται. But it makes more sense in this context that he is speaking of the Spirit's presence within them once he physically leaves and the Spirit is given to them by the Father.

⁶⁴³ Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς –

Three options –

1) Even though Jesus will leave them by dying on the cross, he will not abandon them completely, because he will rise from the dead and appear to them.

2) Even though he is leaving "to go to the Father," Jesus says that he will not abandon them completely, because the Father will send the Spirit to be with them, which is basically the same as Jesus' being with them. This is why I put quotation marks around the "I."

3) Even though Jesus is leaving now, he will return at his second coming to receive the apostles into the millennial kingdom and Kingdom of God.

Because of the previous paragraph and John 14:23, "...we will make our abode/dwelling place with him," I'm inclined towards the option #2 in this paragraph. #3 is too far down the road for all this work for the apostles' carrying on the responsibility of proclaiming the message of the gospel.

4) After his death, resurrection, and ascension, Jesus will return with the Father to dwell in the apostles as some sort of metaphysical being.

#4 does not make any sense in the light of Jesus' being a created human being. #1 is not as much comfort to the disciples in the light of their being left alone even after Jesus' ascension. #2 is of much more comfort, but the greater context and greater comfort is that these apostles will enjoy the Father's invisible presence and Jesus' physical presence after he returns and establishes the Kingdom of God in Israel first and then on the eternal earth. So #3 seems the most coherent with the whole text.

Thus, Jesus is saying that he will not abandon them physically forever. Instead, eventually they will be reunited in the eternal Kingdom of God when he comes to them at the time of his return. They just need to hang in there, even by going through the experience of their own death, to reach this momentous and much more comforting occasion.

⁶⁴⁴ ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς ὃδὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ῥήσετε – Jesus is saying that soon the cosmos, by which he means mainly the ruling Jewish authorities of his day, will not physically see him—and never will again until the final judgment. Jesus will be gone from their sight forever. Nevertheless, he will reveal himself to his disciples—with the same four options as above. Again, I think that #3 is correct. His apostles will see him again when he returns. Plus, they will live for all eternity just as he will be living already for all eternity. God will grant Jesus and immortal body when He resurrects him from the dead, and He will do the same for Jesus' apostles when He raises them from the dead at Jesus' return. Thus, his life follows his death, and their life follows their deaths.

⁶⁴⁵ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἡγνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐν ὑμῖν –

Again, the four options above where I still think that #3 is correct. Thus, "in that day" is when Jesus returns to restore the Kingdom of Israel on the land of Israel. Jesus says that the apostles will truly know that Jesus is perfectly aligned with God the Father in His plans and purposes so that they experience together the eternal Kingdom of God, and the same is true for the

apostles and Jesus. They are perfectly aligned with one another and will live together in the Kingdom of God. This is their greatest comfort, more than having the HS as their helper during the remaining time on this earth before they die—as great as that will be.

⁶⁴⁶ ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ῥαγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ γὰρ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμμενόν – Again, Jesus says that loving him is the same as keeping, guarding, and protecting his commandments and instructions. This is also the person who will find himself loved by God when Jesus returns to establish the first stage of the Kingdom of God on this earth and foremost on the land of Israel. In addition, this person will find himself loved by Jesus who will reveal himself physically to him at his return. Thus, Jesus will make himself clear, i.e., clearly seen as a physical human being, to anyone who has loved him by keeping his instructions.

⁶⁴⁷ Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· κύριε, ὅ[καί] τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ – So another disciple, Judas, who is obviously not Judas Iscariot (as John indicates through his editorial comment) is revealing his own dullness of understanding, that he has not grasped that Jesus is going to die, rise from the dead, ascend off the earth, and return later to take them to himself in the Kingdom of God. And perhaps the word μέλλεις indicates that Judas is thinking that this is going to happen rather soon—in spite of what he heard in the Olivet Discourse with the other disciples about the lengthy time interval between Jesus' first and second appearances.

Plus, it would make sense to these Jews that Jesus would reveal himself to everyone as the Messiah who restores the Kingdom of Israel. Wouldn't all Israel and all the Roman Empire grasp what is happening if he were to do this in their day?

⁶⁴⁸ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν καὶ πρὸς αὐτὸν ἔλυσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα – Being a bona fide disciple of Jesus who learns about reality from him and how to live as his follower is someone whom God loves (because He loved him first) so that God with Jesus will establish their presence with him when Jesus returns and sets up the Kingdom of Israel on the land of Israel and then in the eternal Kingdom of God on the new earth. Obviously, the other kind of person in this world is someone who rejects Jesus' teaching and whom therefore God does not love and who does not get eternal salvation and life.

Here, Jesus uses the word λόγον to refer to his entire message, the same as τὰς ἐντολάς above.

John 14:2 In my Father's family are many places (**μοναὶ** πολλαί). If it were not so, I would tell you, because I proceed to prepare a position for you.

⁶⁴⁹ ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρὸς – This is the other kind of person in this world, the one who does not truly love Jesus, even if they say they do, because they do not keep, guard, and protect his message as it really is. Instead, they reject his message and pay no attention to it, or they reject it by changing it into something they want it to be.

Also, once more Jesus affirms that everything he has said and is saying comes directly from God the Father and not from himself only. He is thus closely acting in conjunction with God since he is God in the flesh and communicates the words, Torah, message, and instruction (all meaning the same thing) of God the transcendent creator. Therefore, to reject Jesus' message either completely or partially is to reject God's message and God Himself.

⁶⁵⁰ Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων – During the time that Jesus has been physically present with his disciples, he has been relating and continues to relate this information to them about how to gain eternal life and understand reality as God and Jesus understand it.

⁶⁵¹ ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν ὁ[ἐγώ] – This is the summation of what Jesus is communicating to these eleven disciples in John 13-17. Once Jesus leaves, the Father will work within these disciples through His Holy Spirit, His invisible work in the word, so as to replace Jesus by teaching and causing the disciples to remember everything which he originally taught them when he was physically with them during the three years of their time together.

The Holy Spirit will not teach them new things, but the ideas and truth which Jesus has taught them—"all that I said to you."

They will not receive new revelation like the OT prophets, Isaiah, Jeremiah, et al. Instead, God will cause them to remember what Jesus taught them, and they themselves will teach this information with the same clarity and accuracy which Jesus employed in his teaching them.

God will send the Holy Spirit "in the name" of Jesus, which is to say, for the purpose of glorifying and exalting Jesus as the icon of God in creation and the eternal Messiah and King of Israel.

The "everything" which the Holy Spirit will cause them to remember and which Jesus taught them is all that God has wanted to communicate to mankind for the purpose of people knowing God and being saved through Jesus from His wrath and condemnation in order to gain eternal life in the Kingdom of God.

Thus, the apostles will remain on the same page as the Father and Jesus and carry on the proclamation of Jesus' message to the Jews and the world.

⁶⁵² Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδιά μηδὲ δειλιάτω – Once again, Jesus expresses his concern for his apostles because he knows that he is physically leaving them in a hostile environment and world. So he wants to reassure them that they have nothing to be afraid of and that they are not going to be left totally alone.

Three options for what Jesus means by "peace" – 1) cessation of conflict between God and the apostles; 2) an inner tranquility that is not despairing or hopeless because of the hope of the gospel; 3) future existence of moral perfection and immortality in the Kingdom of God where nothing will exist that may make them afraid.

In this context, where Jesus encourages them not to let their hearts be troubled and be afraid, either #2 or #3 makes sense. These

two options are very closely related since the hope of the gospel of #2 is #3, so that I think that it is a combination of the two. Jesus is saying that they should not despair because they have a guaranteed future in the Kingdom of God which is going to be pain and suffering free with nothing to make them afraid ever again.

In contrast, the world offers peace and security through material means, even drugs and alcohol, that is only for a person's temporary existence in this realm. And it is a vastly limited and uncertain peace for people while being only temporary. In contrast, Jesus is leaving behind with his disciples a peace and wholesome experience of peace where they need not be afraid or troubled by their experiences in the present realm, because their purpose is God's and the Messiah's purpose that will culminate in the eternal Kingdom of God. Their experience is actually the message of the gospel that promises them eternal peace and shalom, the same as Jesus' own destiny, and they will have the Spirit of Truth to remind them constantly of the whole point of their lives as Jesus' apostles. This is what he is leaving with them so that they can keep their hearts from being dislodged from their belief in God and him, even as they experience some degree of inevitable fear in the same hostile environment which is going to express itself dramatically towards Jesus the next day when he is crucified. The apostles have God's promise of eternal peace and shalom, i.e., eternal life in the Kingdom of God, through Jesus' work as their Messiah and the Spirit's work as their continued helper, teacher, and persuader of the truth of gospel that points them towards eternal life.

⁶⁵³ ἡκούσατε ὅτι ἐγὼ εἶπον ὑμῖν ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἡγαπατέ με ἐχάρητε ἂν ὅτι ἵ πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ ἵ μεζὼν μου ἐστίν – Jesus reminds these men that he said in 14:1-4 that he is leaving them only to return to them later, so that they need not fret and be in despair.

In fact, Jesus indicates that their lives will be better in a sense without him after he leaves. This is because he is “going to the Father,” meaning that he will be completing his work as the crucified Messiah who qualifies to intercede on their behalf and obtain eternal life for them as the king of the Kingdom of God. They will not like it that Jesus leaves, especially at first, but the more they grasp how significant his leaving is, the more they will rejoice in his leaving as they will benefit eternally from it. Another option is that his leaving will result in God's work within them through His Spirit as being “greater” than Jesus' work among them and what God has done in their lives so far. They will experience the difference through their greater understanding of the gospel and greater performance of miracles and signs with their effect of seeing more people become authentic believers than when Jesus was physically present with them. Therefore, when he says, “I am coming to you,” it could mean the same as in the previous verses that he will come to them in the manner of the Holy Spirit who will remind them of his message of truth and continue to ground them in it, including providing them with the confidence that God will fulfill His promise of eternal life towards them. However, I think that the first option is correct in this context. Jesus is pointing these men ultimately to their eternal destiny through him.

As a result, it is better that Jesus goes to the Father as indicating that he is completing his mission that God has ordained for him to become their High Priest and Savior through his death and resurrection. This is what Peter reiterates in his first sermon in Acts 2 where he puts it in terms of his “being lifted up to the right hand of God,” which is followed by the pouring out of the Spirit on the disciples/apostles (all 120 or so who were present together) and will ultimately result in entering the Kingdom of God when he returns.

⁶⁵⁴ καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε – Jesus has made it clear what will happen to him in regard to his arrest, trial, scourging, and crucifixion that will also lead to his resurrection, ascension, and return. If he had not told his apostles about all this, they would have been completely blindsided by his arrest and suffering which could have had a detrimental existential effect on their faith. But now they know so that they will not be surprised and they can prepare themselves for all the events that are about to take place and will occur in the future.

Therefore, these events occurring in the manner in which Jesus has told them will allow them to strengthen their belief in God and in him, because it is God who is in complete control of all reality and is causing these events to happen according to His eternal plans and purposes to bring about the Kingdom of God.

⁶⁵⁵ Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν. ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ ὅς ἐστι οὐδέν' –

There seem to be two good options for what Jesus means by “the ruler of the world/cosmos” –

1) Satan as the archenemy of God whom most sinful human beings follow so as to carry out his purposes to try to sabotage God's purposes. Therefore, Jesus is saying that he is coming in the form of the Jewish Sanhedrin who will charge him with blasphemy in regard to his claim to be the Messiah so that they can take him to Pilate and convince him to crucify him.

2) The Jewish Sanhedrin as the leaders of this particular cosmos, the erroneous Jewish religious system based on a misunderstanding of the Mosaic Covenant who are about to charge him with blasphemy in regard to his claim to be the Messiah so that they can take him to Pilate and convince him to crucify him.

#2 probably makes more sense in the context, especially if Jesus means that the Jewish leaders “have nothing in him” in the sense that there is no evidence whatsoever to charge him with a capital crime and execute him. Therefore, they will have to fabricate evidence or skip this step altogether in order to accomplish their purpose of executing him.

⁶⁵⁶ ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἔνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν – But Jesus' death will be further evidence to the world/cosmos of the misguided Jewish culture that he loves God the Father, because God has commanded and instructed him to die for the world (cf. Isaiah 53). In other words, Jesus is perfectly willing to carry out the command and instruction of the Father for him to be executed on a cross after being mistreated by his own people and their leaders.

Therefore, nothing is amiss in what is happening and about to happen to Jesus, specifically his dying on the cross. Everything is right on schedule, and Jesus is obeying God perfectly and completely and is willing to do so. This is in spite of his upcoming prayers in the Garden of Gethsemane as recorded by the other gospels where Jesus is in such agony over the prospect of being

crucified that he wonders if there might be another way for him to accomplish his purpose of qualifying to be the world's King and High Priest. These prayers do not contradict what Jesus is saying here. They merely reveal his dislike for pain just like every other human being, while he is still morally perfectly willing to obey God by going through the pain and suffering of crucifixion. So Jesus is in the process of finishing the task of his first appearance. Now he simply says, let's all go to see how this plays itself out, what the Father has planned for me and my death, resurrection, and ascension, along with God's giving you the Holy Spirit in the manner in which He will when you become sufficiently convinced and understanding of the truth of the Jesus' message when that happens.

Consequently, this verse ends with Jesus telling his apostles that it is time to head towards his public arrest in the Garden of Gethsemane.

⁶⁵⁷ Ἐγὼ εἶμι ἡ ἄμπελος ἡ ἀληθινὴ καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν –

Isaiah 5:1-7 Let me sing now for my well-beloved a song of my beloved concerning His vineyard. My well-beloved had a vineyard on a fertile hill. **5:2** He dug it all around, removed its stones, and planted it with the choicest vine. And He built a tower in the middle of it and also hewed out a wine vat in it; then He expected it to produce good grapes, but it produced only worthless ones. **5:3** And now, O inhabitants of Jerusalem and men of Judah, judge between Me and My vineyard. **4** What more was there to do for My vineyard that I have not done in it? Why, when I expected it to produce good grapes did it produce worthless ones? **5** So now let Me tell you what I am going to do to My vineyard: I will remove its hedge and it will be consumed; I will break down its wall and it will become trampled ground. **6** I will lay it waste; It will not be pruned or hoed, but briars and thorns will come up. I will also charge the clouds to rain no rain on it.” **7** For the vineyard of Yahweh of hosts is the house of Israel and the men of Judah His delightful plant. Thus He looked for justice, but behold, bloodshed; for righteousness, but behold, a cry of distress. In the above passage, Isaiah sings a song for God who planted His vineyard, the Jews in the land of Israel, after He brought them out of slavery in Egypt. And He expected that they would produce the fruit of genuine, belief based righteousness in obedience to the Mosaic Covenant, i.e., with circumcised hearts. But now the “inhabitants of Jerusalem and men of Judah” are producing “worthless” grapes of unbelieving disobedience, even if they are outwardly following the Mosaic Covenant. And God is prophesying that He will bring judgment and destruction on the Jews for their disobedience.

Jesus takes this parable of the vineyard which was sung by Isaiah 700 years earlier and emphasizes what he has been saying to his disciples, that he is the true vine and not the Mosaic Covenant, that the Jews can be associated with him either correctly—by genuine belief and righteousness that comes from a changed inwardness, or incorrectly—by maybe claiming to be his followers but then not having a changed heart, so that when they encounter suffering and especially persecution because of following him, they change their minds and leave him, thus incurring God's wrath, condemnation, and destruction.

Thus, Jesus is the “true” vine, and Moses, along with the erroneous Jewish religious system, is not. He is the central figure in human history, while Moses is secondary. Therefore, it is being associated with Jesus that is ultimately most important for any Jew (or Gentile).

And God is definitely the vineyard owner who assesses the quality of the grapes, i.e., the quality of the inwardness and actions of the Jews, and either enhances the inwardness of true believers so that they become even more committed in their belief in God and Jesus and their in their pursuit of righteousness and goodness in line with the biblical moral commandments.

In other words, in this Jewish context, their perspective is that Moses (and the Mosaic Covenant) is the true vine such that the Messiah becomes an add on to him (it). Consequently, they would also interpret Jeremiah 31:31-34 and God's forgiveness of the Jews' sins as occurring through their more correctly obeying the Mosaic Covenant by virtue of God's writing it on their hearts. In other words, they would have missed the piece of the puzzle of the David's “Lord” (*Adonai*) being a “high priest according to the order of Melchizedek” (Psalm 110 & Hebrews).

It has been popular in Gentile Christianity to interpret Jesus as saying that he is the “true vine” to the extent that the Jews are no longer God's vineyard. Instead, the church made up of mostly Gentiles is. But this misunderstands the whole Bible, that even in the gospels of the NT Jesus is claiming to be the fulfillment of God's promise to Abraham to make his physical descendants the “great nation” of the world on the land of Israel. The vineyard is still the nation of Israel and the Jews, while Gentiles hitchhike off this and acquire the blessing of the second promise to Abraham of participation in the “great nation” of Israel and eternal life on the eternal earth of Revelation 21-22.

⁶⁵⁸ πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει αὐτό, καὶ πᾶν τὸ ‘καρπὸν φέρον’ καθαίρει αὐτὸ ἵνα ‘καρπὸν πλείονα’ φέρῃ – Jesus speaks of two kinds of branches. The first are “in him,” but they do not bear fruit. The second are “in him,” and they do bear fruit. God removes the first kind of branch from the vine, while He prunes the second kind.

Who are these “branches”? The first must be Jews who claim to be associated with Jesus, but do not ultimately persevere in their faith so as to grow in their commitment to him and to the moral commandments of God in their actions that come from genuine belief and changed inwardness. The second are Jews who believe in Jesus and remain committed to him through even the suffering of persecution. They fundamentally desire God's mercy and eternal life through Jesus and will not give up on this goal no matter what they encounter in life.

Therefore, what is the fruit? Different options are 1) Other believers through evangelism. 2) The defining characteristic(s) of an authentic believer (commitment to being different from an abject rebel against God), which includes a commitment to the truth of the gospel, Jesus' *logos*, i.e., message, and one's role and function as the spiritual gift which God has granted him—in the case of the apostles, to be specifically commissioned to carry on the proclamation of the gospel.

#2 makes more sense in the light of Jesus' exhortation to remain or abide in him, i.e., staying committed to the truth which he has taught them and therefore to God and him. It also makes sense in the light of the massive rejection of his message by the Jews that is going to culminate in his death the next day. They are believing what they think is the message of the OT centered in

Moses and the Mosaic Covenant, but they are failing to see that by rejecting Jesus' message, they are not believing in the OT, because it speaks of him

John 5:46 "For if you believed Moses, you would believe me, for he wrote about me"

John 9:28 They reviled him and said, "You are His disciple, but we are disciples of Moses."

What does it mean for the Father to prune Jesus' disciples and these apostles? In the light of 15:3, it means to move them along in growing in their understanding of all that Jesus has taught, the message of his being the Messiah with all its implications, and to become even more committed to it and their lives of moral obedience to God.

Thus, the branches are people whereby fruitful branches are genuine disciples of belief and in the case of the apostles, their apostolic function, while unfruitful branches lack authentic belief and incur God's wrath, condemnation, and destruction. Pruning is coming to an understanding of the message of Jesus as the Messiah and growing in that message that enables a person to remain committed to the truth and pursue a greater understanding of it and goodness which we will enjoy perfectly in the eternal Kingdom of God.

⁶⁵⁹ ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ἡ ὑμῖν – Here Jesus indicates that this parable is not specifically for the apostles, because they are already clean/pruned. Therefore, he is looking into the future to those who will be affected by their teaching his message to them.

Jesus also explains what it means to be a "pruned" branch in him who is the vine. A disciple has received the message which he has presented of himself as the Messiah, and, we can assume, has embraced it and committed himself to it for the basis of how he lives life so that this person remains committed to it with the help of God and eventually obtains eternal life.

But it also seems that Jesus is talking about the completeness of the message as he has presented to these men during the last three years. In other words, the more the message that Jesus has taught and a disciple ends up hearing and understanding, the more this person can be considered to be a pruned and bona fide branch of the vine, who is Jesus.

⁶⁶⁰ μέντε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ ἐὰν μὴ ἡ μένη ἐν τῇ ἀμπέλῳ. οὕτως ὁ οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ ἡμέντε – Jesus exhorts his disciples who are becoming apostles (and by extrapolation, those who exist after them who become believers) to "remain in him," meaning that they continue to be committed to him as their Messiah and on the same page as he is in regard to his message through the work of the Spirit of God within them. This will mean that they will bear the fruit of being genuine, committed believers who will acquire eternal life through his advocacy. It is only by being associated with Jesus and not through a misunderstanding to Moses whereby he obeys God's commandments in and of himself that a Jew can remain fully and genuinely committed to God in order to receive God's blessing of the "great nation" on the land of Israel and eternal life in the Kingdom of God.

Jesus has already said that not bearing fruit results in being removed by God from him as the vine. And it is obvious that branches bear fruit only if they are attached to the vine. Otherwise they die. And this is eternally for sinful human beings. In other words, unless (ἐὰν μὴ) people remain committed to God and the truth while being genuine believers and within their roles during God's salvation history, they cannot acquire salvation and eternal life through Jesus.

⁶⁶¹ ἐγὼ εἰμι ἡ ἀμπελος. ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν ὅτι οὐδὲν – Now Jesus says explicitly that remaining associated with him through his message and authentic belief will result in his disciples' bearing not just a little fruit, but much fruit, which, again, is that they be and remain committed inwardly to God and Jesus for the sake of their own eternal destinies.

If a person does not remain committed to God with Jesus (and not the Mosaic Covenant for example) as central to his relationship with the transcendent Creator, then he is only demonstrating his rebellion against God and his deserving eternal condemnation and destruction. He "can do nothing," which is to say that he cannot obtain eternal life and salvation in and of himself, i.e., apart from being associated with Jesus and receiving his advocacy at the final judgment for God's granting him forgiveness and eternal life.

We know that Jesus is talking about obtaining eternal life and not, for example, about being able to live a victorious Christian life or even doing righteousness because of the context whereby he says in the next verse that someone who does not remain in him will be thrown into the fire and burned, i.e., he will be destroyed eternally. In other words, he is not talking about victorious Christians vs. defeated Christians in regard to their sin, but authentic Christians who gain eternal life and hypocritical Christians who are punished with eternal destruction.

⁶⁶² ἐὰν μὴ τις ἡ μένη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα καὶ ἐξηράνθη καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν ἡ καίεται – The "someone" here is specifically one of his disciples who claims to be a disciple but does not remain committed to him in the midst of persecution and suffering so that in the end, that person is subjected to eternal destruction.

The "branch" does not simply die, but it is burned and destroyed, meaning that it has been deemed rebellious against Jesus and God and therefore worthy of His condemnation. Thus, all Christians should see themselves as intimately connected to Jesus by their belief in him, his message, and their role in order to bear the fruit of their lives and interacting with other human beings, both Christians and non-Christians, that affects their eternal destinies—either that of salvation and life or condemnation and destruction.

Jesus is implying that a person can start off looking as though he is a genuine follower of Jesus, but it is perseverance in remaining committed to him, his message, and God's project of bringing about people who eventually will be morally perfect and immortal that demonstrates that they are not associating with Jesus and his community simply for appearance's sake. Instead, they are genuine in their desire for God's forgiveness and eternal life and salvation. They do not want to be destroyed but to live with Jesus for all eternity.

⁶⁶³ ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν ἡμῖν, ὃ ἐὰν θέλητε αἰτήσασθε, καὶ γενήσεται ὑμῖν – The context is about eternal life. Therefore the “whatever you desire” and that Christians ask for is eternal salvation and life. It is not about anything that they find themselves wanting as human beings on this earth—a new car, a new job, a husband or wife, etc. Jesus assumes that his authentic followers will want what he wants, the Kingdom of God, so that they will ask for this and it will happen for them—when Jesus returns and takes them to himself as he has said to these disciples.

By extrapolation, the genuine believer can also ask for what he wants in *this life* that gets him to eternal life, if this is something that God believes that he truly needs and has planned for him to have it.

⁶⁶⁴ ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου, ἵνα ἡ καρπὸν πολλὸν φέρητε καὶ γένησθε ἡμοὶ μαθηταί – Obviously, God’s answering the requests of Jesus’ disciples to gain eternal life by giving them whatever they need now to do so and then granting them eternal life when Jesus returns makes God look majestic, magnificent, wonderful, and awesome. And certainly this is the case for Christians who are struggling to persevere in their belief in the midst of persecution and suffering.

This is what constitutes being a disciple of Jesus and that which glorifies God.

⁶⁶⁵ Καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ ὑμᾶς ἠγάπησα· μένετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ – Jesus now leaves the specific language of the metaphor of the vine and branches and says the same kinds of the things explicitly.

God has “loved” Jesus by instructing him to be the Messiah in order to become qualified to be the most important human being in all history—the icon of God and King/High Priest of Israel and of the eternal Kingdom of God. and to fill out his role as such through all that Jesus has done in proclaiming the gospel through his words and actions. Thus, God’s love for Jesus is also His commitment to him to work through him and see him fulfill his role as the Messiah so that he becomes the ruler of the creation within the creation as God’s icon and proxy. In other words, God’s love involves not only His instructions but also His loyalty to Jesus to see him through all that He has instructed him.

And as God has loved and been committed to Jesus so that he achieves his ultimate role and the most important person within the creation, so Jesus has been committed to his disciples to teach them and instruct them that they may fulfill their eternal destinies and acquire salvation and life in the Kingdom of God. This obviously will include all that they will do in the present realm to carry on the proclamation of the message of Jesus as the final Jewish Messiah and High Priest.

Thus, he encourages them to remain committed to him and how he has loved them with his teaching and instructing them for the intended purpose of eternal life for them.

⁶⁶⁶ ἐὰν τὰς ἐντολάς μου τηρήσητε, μένετε ἐν τῇ ἀγάπῃ ὅμου, καθὼς ἔγωγ ἡ τὰς ἐντολάς τοῦ πατρός μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ – This is how Jesus’ disciples remain in his love, by keeping his instructions and remaining committed to them and him. And this is likewise how Jesus has remained in his Father’s love, by keeping His instructions which he is still in the process of doing right up to the moment of his death on the cross—for this is his role during his first appearance. Jesus’ instructions all pertain to what he has taught them, how he has acted towards them, and what they are supposed to do with his teaching and example as his apostles. If they keep all this by remaining committed to God, him, everything which he has taught them, then this will constitute their remaining in his love in the same manner that he has kept and performed God’s commandments for him as the Messiah and remained in His love.

In other words, God’s “love” for Jesus includes Jesus’ going to the cross to fulfill his role as the Messiah. And Jesus’ love for his disciples includes their persevering in their belief to the end of their lives whatever their role ends up being in this realm.

⁶⁶⁷ Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ἡ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ – Jesus’ joy is to do the will of His Father and God, the transcendent Creator in order to achieve what God has for him on the other side of the cross—becoming the eternal ruler and King and High Priest of God’s people in the Kingdom of God. Jesus wants the same kind of joy to exist in his disciples to the fullest as they look forward to their participation in the eternal Kingdom of God with him and finally being completely free of sin, persecution, and any other kind of suffering and pain.

Thus, he wants the same thing for his disciples, that they experience the true joy of authentic obedience to him and ultimately to God also. This will mean that their joy will be as great as possible within this world, which offers many things to make people joyful. But none of these things can compare for his disciples to being committed to the one true God who loves them and has presented to them the Messiah, the truth of the gospel, and a role within this world to reveal God and Jesus to other sinners, which culminates in eternal life for them.

⁶⁶⁸ Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπάτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς – cf. John 13:34, where Jesus has said this previously. By repeating this commandment here, Jesus is highlighting just how important it is that his disciples who are also apostles demonstrate the same level and kind of love towards one another as he has towards them, because they live in a world where most of the people are members of the local cosmos and are hate both Jesus and God (John 15:17-21).

⁶⁶⁹ μεῖζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα ὅτις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ – Here Jesus again defines the kind of love he is talking about. He is about to lay down his life for his friends, these disciples, when he willingly is executed on the cross. This is the same level and kind of love that he is commanding and instructing his disciples to show towards one another after he has gone—in contrast to the world/cosmos which will hate them (vs. 17-21).

⁶⁷⁰ ὅμοις τῷ φίλοι μου ἐστε ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν – By loving one another in this manner, they demonstrate that they are truly Jesus’ friends and close companions, which is necessary in order to remain a branch attached to the vine who bears the fruit of commitment to God that results in eternal life and that is in stark contrast to the way the world/cosmos will treat them.

⁶⁷¹ οὐκ ἐτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἵρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισά ὑμῖν – I take the οὐκ ἐτι λέγω as meaning “I would never call you slaves,” because Jesus has all along been making known what he has heard from the Father to them by teaching them the gospel with his words and demonstrating it through his actions. A slave never completely knows what are the plans and purposes of his master. He can

eventually guess along the way as he spends more time with his master and obeys his orders. But these disciples are different. Jesus has been disclosing to them everything about God's plans and purposes for him, so that they can truly consider themselves his friends and very close disciples. Thus, he has called them his "friends," who not only have been willing to hear everything he has to say from the God the Father, but who also are committed to these things which include their becoming authoritative apostles.

And this is probably unlike the rabbis and their students of Jesus' day, that the former would always think of themselves as too far above their disciples to call them friends. But Jesus is definitely feeling his humanity as he struggles with what is going to happen during the next twelve hours and he eventually dies on the cross. His humanity is helping him to identify⁸ with his disciples and sense his friendship with them even more than before.

Or is it possible that Jesus considered them like slaves when they began their discipleship journey with him at his baptism in John 1, because at that time they knew next to nothing about in comparison to what they know now? Probably not, because his intention all along was to teach them everything which God taught him. Jesus has taught them everything that God wanted him to teach them and they have not run away screaming "heretic." They are definitely his friends, and eventually they will end up remaining loyal to him after his execution as a criminal by the Jewish leadership.

⁶⁷² οὐχ ὑμεῖς με ἐξελεξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς 'καὶ ἔθηκα ὑμᾶς' ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέριτε καὶ ὁ καρπὸς ὑμῶν μένη. * ἵνα ὅτι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου 'δῶ ὑμῖν' – Jesus reminds these disciples that this whole process of their becoming apostles began with his ultimately choosing them (because of God's working through him because He had chosen them to be Christians and apostles before He brought the creation into existence—in spite of the fact that it appeared that two of John the Baptist's disciples, Andrew and someone else, chose Jesus back in chapter 1; but cf. Luke 5 where Jesus chooses Simon, Andrew, James, and John by the shore of the Sea of Galilee by telling the first two to cast their nets again and a huge catch occurs).

What Jesus therefore means is that he has intentionally kept these men close to him because he has all along recognized that God the Father has brought them to him so that they may become his apostles who will "bear the fruit" of apostleship.

In line with the metaphor of the vine and its branches, the result of Jesus' choosing them is that they will bear the fruit of remaining committed to him, so that then they can ask of the Father "in Jesus' name," meaning according to his role and eternal responsibility of bringing about the Kingdom of God and ruling it such they will participate in it too.

They will fundamentally want eternal life, and God will grant it to them because of their close association with Jesus. For these men, their eternal life cannot come about apart from their fulfilling their roles as apostles, just as it cannot come about for any other Christian without his fulfilling his role within the hostile cosmos that he inhabits.

John 14:12 "Truly, truly I say to you, the one who believes in me, the actions which I perform, he will perform, and he will do greater things than these, because I am proceeding to the Father. **14:13** Indeed, whatever you ask in my name, this I will do, so that the Father may be glorified in the Son. **14:14** Whatever you ask in my name, I will do."

⁶⁷³ Ταῦτα ἐντέλλομαι ὑμῖν. ὅτι ἀγαπᾶτε ἀλλήλους – "These things" are what Jesus has just said, that he chose them for a very specific purpose—that they obtain eternal life by filling the role of being his authoritative spokesmen. And if they truly grasp the significance of this information that includes their eternal destiny and their role, then it makes all the more sense for them to love one another in a sacrificial way, i.e., as he has and is loving them.

So again, Jesus is adamant that these disciples love one another as part and parcel of their responsibility and being associated with him. Plus, it will be very helpful to them as they encounter the opposition of the Jewish and Roman communities to the gospel that they have each other's love and back, i.e., that they remain completely supportive of one another regardless of how much suffering they experience, while remembering that he specifically chose them for their role and destiny. They are in this together—to live and to work together, and to die together if necessary on behalf of the gospel.

⁶⁷⁴ Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρότερον ὁ ὑμῶν μείσθηκεν – Jesus has given them good reason to love one another. He has loved them sacrificially, and he has chosen them for their role and eternal destiny. Now he says that his love for them and their love for one another is in contrast to the hatred they will experience from the world/cosmos, by which it makes the most sense that he means the erroneous, religious established order of the Judaism and Jewish leaders of his day.

It is a truism that each and every cosmos is hostile to God and truth, whether it was that in Jesus' day or that in our day. And the cosmos does not have to pretend to be based upon the Bible as in Jesus' day or as represented by any erroneous, Christian religious system during the last two thousand years. It may be blatantly pagan, atheistic, or even polytheistic such as the religions of the ANE or the revived animistic materialism of our day. As long as people are unwilling to embrace all the truth of God that is found in the Bible so that they are fundamentally hostile to the Bible, they are a cosmos like that of Jesus' day on the land of Israel.

Thus, Jesus presents his apostles with the sobering news that unbelievers will form the same opinion and adopt the same attitude and posture towards them that they do towards him, i.e., that of rejection and a desire to get rid of them so that they do not have to deal with them. As the whole, unbelieving world includes a strong aversion to Jesus (and to the transcendent Father) so that, in this case, the Jews are stuck in their cultural religion of erroneous Judaism, it will reject, ostracize, persecute, and kill Jesus and his followers. Therefore, they really will suffer for the sake of the gospel—thereby finding their love for one another truly helpful in weathering the storms of persecution.

Later in this paragraph, Jesus makes it clear that the "cosmos" he mentions here has its focal point in the Jews who will reject him soon to the point of having the Romans crucify him. Thus, the Romans are included in this "cosmos." According to Jesus, anyone who does not existentially buy into the biblical truth of God and Jesus "hates" this truth.

⁶⁷⁵ εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἔστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος· – Obviously, as Jesus says, people of like-mindedness will accept and love one another. They will not reject each other. Consequently, the unbelievers who make up the “cosmos” are not against one another as they are against people of authentic belief in Jesus, especially these disciples who are becoming apostles. Indeed, God through Jesus has led these men out of unbelief into genuine belief and obedience to Him and the Messiah, making them different enough from the world of unbelievers that they will be fundamentally be rejected by them with the same kind of opposition that they reject Jesus.

Thus, Jesus is indicating that there are two kinds of people on earth—those who are attracted to the truth of God (by virtue of God’s inward work within them) and those who are offended by the truth of God. The former are not “from the cosmos” but belong to Jesus, while the latter are “from the cosmos.” There really is no middle ground. It is a remarkable thing when we think about all the billions of people God has created within human history and that most of them live out their existences on earth only to be destroyed by God.

But it is also remarkable that western Christians at least are *currently* experiencing relatively little persecution compared to other time periods and other places in the world. And this may be changing.

⁶⁷⁶ μνημονεύετε τοῦ λόγου οὗ· ἐγὼ εἶπον ὑμῖν οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. * εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν – cf. John 13:16 “Truly, truly I say to you, a slave is not greater than his master, and an apostle (the one who is sent) is not greater than the one who sent him.”

Jesus has already mentioned to them in this discourse that they are like slaves in relationship to him as their master—while he prefers to call them friends because of their willingness to embrace everything that he has taught them from the Father.

Therefore, if people (the Jews) treat the master (Jesus) in a particular way (by killing him), the slave (any one of his apostles) who is not greater than his master cannot escape the same treatment. He has thrown his lot in with his master and must follow him into whatever difficult circumstances he finds himself, even death.

Therefore, people who reject and treat Jesus badly will do the same to his disciples, including these men who are becoming apostles. And people who embrace Jesus’ teaching and follow him as the Messiah will embrace the apostles’ teaching because of its exact and authoritative nature in comparison to Jesus’ teaching. It is a rough road that the apostles are looking at for the rest of their lives, and Jesus wants them to be completely prepared for it—emotionally, psychologically, and spiritually.

⁶⁷⁷ ἀλλὰ ταῦτα ὅπαντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, * ὅτι οὐκ οἶδασιν τὸν πέμψαντά με – On account of the apostles’ close association with Jesus’ and his project of becoming the king and savior of sinners for the eternal Kingdom of God through his death, i.e., “on account of [his] name,” those who reject him will reject them. And in the final analysis, their treating his disciples this way is because they have refused to embrace the one true God as their God, regardless of whether they are Jews who are following the Mosaic Covenant, but from unchanged hearts, within this particular “cosmos” of which Jesus is speaking, or they are Gentiles down through history who in one way or another are ignoring God, also as a result of their unchanged hearts. To know God is to be 100% for Jesus and the project God has given him as the Messiah.

⁶⁷⁸ Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας ὁ αὐτῶν – Here Jesus must name the specific sin of rejecting him as the Messiah and crucifying him, because even if he had not appeared, all the unbelieving Jews (and Gentiles) who have come in contact with him were already sinners who deserved God’s condemnation. But now that Jesus has appeared, spoken, and demonstrated the actions of God through his miracles and love for people, especially for his disciples, then everyone who has heard and watched him act has been confronted with the most obvious evidence of his identity and role as the Messiah. And by coming in contact with this evidence, each person cannot defend himself before God by saying that he could not reasonably come to the conclusion that Jesus is the Messiah. Their sin of rejecting him is therefore completely inexcusable, and they all deserve God’s judgment.

⁶⁷⁹ ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ – Again, Jesus and God the Father are so tightly connected to one another in intention and purpose that to reject one is the reject the other. This is what the unbelieving Jews who have encountered Jesus must come to realize in the midst of their thinking that they are properly obeying God by their commitment to and following scrupulously the Mosaic Covenant. They have missed the point that Jesus was making to Nicodemus in John 3 about being born again by the Spirit in order to overcome the inner obstacle of a person’s inherent immoral condition.

⁶⁸⁰ εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ ὁ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασιν καὶ μεμίσηκασιν ὅτι καὶ ἐμὲ καὶ τὸν πατέρα μου – Who else in human history has performed as many miracles as Jesus and of such a kind where people are raised from the dead and thousands are fed from five loaves of bread and two fish? No one. Thus, he is saying the same thing as above by referring to his actions, his miracles, which all have come through him from God the Father as he said in John 5. But even after observing his miracles, which Jesus states no one else has done (not even John the Baptist, cf. John 10:41), the people have equally rejected Jesus and God the Father. This is not good. Do not Jesus’ miracles make people think a little harder about what is going on with him?

And to hate God while claiming to love God according to the Mosaic Covenant is to be so self-deceived that a person is basically blind to his spiritual condition. This is the same as hating God while claiming to love Him according to the New Testament as many so-called Christians do. Again, this is self-deception of a particular dark and evil kind. When unwillingness to embrace God is hidden behind an outward claim to believe in and follow God, even to believe in and follow Jesus and his instructions, this reveals a terrible psychological and spiritual condition that obviously requires a miracle of God to escape. And fortunately God is a God of miracles when He so chooses to free a sinner from such profound self-deception.

⁶⁸¹ ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος· ὅτι ἐμίσησάν με δωρεάν –

cf. all of Psalm 35, especially v. 19, “Do not let those who are wrongfully my enemies rejoice over me. Nor let those who hate

me without cause wink the eye (וְלֹא בְלִי אֵינִי מְרַחֵם עַל הָעֵינַיִם) (μη ἐπιχαρείησάν μοι οἱ ἐχθροί μου αἰδίκως οἱ μισοῦντές με δωρεάν καὶ διανεύοντες ὀφθαλμοῖς).

cf. all of Psalm 69, especially v. 4, “Those who hate me without cause are more than the hairs on my head. Those who would destroy me are powerful, being wrongfully my enemies. What I did not steal, I have to restore (וְשָׁקַר לֹא-לִי לְהַיָּיֵת אֶנִּי וְאֶשְׁפֹּר אֶנִּי) (ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου οἱ μισοῦντές με δωρεάν ἐκραταιώθησαν οἱ ἐχθροί μου οἱ ἐκδιώκόντές με ἀδίκως ἃ οὐχ ἥρπασα, τότε ἀπετίγγουν).”

Both Psalm 35 and Psalm 69 are by David, who is lamenting the treatment by others who have no good reason to act so hurtfully towards him. He is their king, zealous for God and His temple, but even the people closest to him in his family have risen up against him to harm him. Therefore, Jesus as the final Davidic king can draw upon the same writings by David to point out that their fullness can now be found in how the unbelieving Jews, especially the leaders, are conspiring to treat him. If it happened to David as the first Messiah (Anointed One) and truly legitimate king of Israel, then certainly it can and must happen to Jesus, the final Messiah and Son of God, for whom it is necessary to complete his role on earth by dying on the cross at the hands of the Jews and the Romans in order to qualify for his role as High Priest and king of sinners.

⁶⁸² “Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ – But Jesus reminds his disciples that his mistreatment and leaving will not mean that they are left alone. Instead, Jesus will send the Spirit of Truth to them by asking the Father to do so (cf. 14:16-17; 14:26). The Spirit will provide them with God’s internal operation and will continue to remind them of what Jesus had taught them about the gospel of his messiahship and will empower them to carry out their roles as apostles who are authoritatively proclaiming his message.

⁶⁸³ καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἐστέ – cf. 1 John 1:1, ὃ ἦν ἀπ’ ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς.

As the Spirit of God brings to mind for the apostles their understanding of Jesus as the Messiah and all that this involves, they will make it known to others as they carry out their roles as authoritative spokesmen for Jesus. This will be in the midst of their bearing the fruit of their internal and unwavering commitment to the gospel as branches in the vine of Jesus. And they will be able to do this not only because of what the Spirit reminds them, but because they have been learning what Jesus taught them from the beginning of their time with him as his disciples. In other words, they have the most complete understanding of the gospel, which is intended to provide them with the best foundation for making their own commitment to it and then conveying its ideas to others. Indeed, they are the best and only candidates for being his apostles—until Paul comes along and takes fourteen years to restudy the OT and get it right. With all this good and accurate information, these disciples/apostles will be able to teach others so that they can become believers in Jesus too.

The world is infused with hostility towards God and Jesus, while authentic Christians are infused with love for God and for His truth that has come to us through Jesus and his apostles. Therefore the darkness of the world and its lies will never extinguish the light of the gospel, while the light of the gospel will not eliminate the darkness of the world entirely until Jesus returns and God destroys this realm after the millennial kingdom and creates a new earth which will exist for the rest of eternity.

⁶⁸⁴ Ταῦτα λελάληκα ὑμῖν ἵνα ὁ μὴ σκανδαλισθῇτε – “These things” are the comments about the world’s hating both Jesus and the disciples in the previous paragraph, along with the encouragement that the Spirit of God will help, teach, and persuade them of the truth of the gospel. Jesus wants these disciples who are becoming his apostles to be fully aware of what they are getting themselves into, and to understand that most people in their immediate “world” or cosmos who comprise the erroneous Jewish religious system are going to remain opposed to God for a long time. God has commissioned him to enter the human race and carry out his role which includes dying on the cross, and the same people who will crucify him will be hostile towards his disciples, too.

Of course there is absolutely no good reason for people to oppose God, Jesus, and the disciples. But fortunately God will ensure that these apostles, who are chosen to carry out the continued proclamation of the gospel, will persevere in their belief and role as authoritative spokesmen for Jesus.

⁶⁸⁵ ἀποσυναγώγους ποιήσουσιν ὑμᾶς· * ἀλλ’ ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὁ ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ θεῷ – Jesus says that very simply the disciples are no longer like the rest of the Jewish people in their thoughts and attitudes towards God and him, which is why people will oppose them just as much as they do God and Jesus. If the disciples thought, acted, and lived with the same purpose and intention as the rest of the Jewish people, then they would be accepted by them. Instead, there are a lot of unhealthy folks who simply do not like healthy people, and the apostles will be the healthiest of all who have lived on earth except Jesus, because they will be immersed in the biblical truth in the correct way and will even become Jesus’ authoritative spokesmen on God’s and his behalf.

In this context, Jesus is most likely referring to the cosmos of the nation of Israel, the Jews, who believe that they are being fully obedient to the Mosaic Covenant and OT by killing these false prophets, Jesus’ disciples, even though it is actually the apostles who will be the truest prophets with the most complete and clearest information about God and His Messiah, Jesus of Nazareth. Therefore, the leaders of the Jews, the scribes, Pharisees, and priests, will ban the apostles from the synagogue, making them truly outcasts in the Jewish community, similar to the Amish who would ban sinners from their community. They will be shunned and lose their place in the society of the Jews in Israel—all for the sake of Jesus and the truth of God.

In addition, the Jews who kill these apostles will assume that they are simply following their Torah given to them by God by ridding their nation of these sinners and their lies, thus purging the land of such evil. This is just how wrong people can get the Bible while boldly claiming that they are genuine worshipers of God.

John 9:22 His parents said these things because they were afraid of the Jews, because the Jews had already agreed that if anyone confessed him to be the Messiah, he would be expelled from the synagogue (*ἄποσυνάγωγος γένηται*).

John 12:42 Nevertheless, even many of the rulers believed in him, but, because of the Pharisees they were not admitting it, so that they would not be banished from the synagogue (*ἄποσυνάγωγοι γένωνται*).

Deuteronomy 13:1 “If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder,... **13:5** But that prophet or that dreamer of dreams shall be put to death, because he has counseled rebellion against Yahweh your God who brought you from the land of Egypt and redeemed you from the house of slavery, to seduce you from the way in which Yahweh your God commanded you to walk. So you shall purge the evil from among you.”

In fact, all of Deuteronomy 13 is worth looking at in this regard.

⁶⁸⁶ καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ – Jesus comments again that other Jews will treat them badly because they are not willing to embrace God and Jesus as the Messiah as the one true God and his proxy on earth respectively. He is not talking about intellectual knowledge but a close personal relationship with God that is based upon a genuine belief in the actual truth of the Bible, not on lies that have been derived from it but are clearly false ideas because they have twisted the scriptures and made them say only what they want them to say.

These Jews will think that they know God properly, but their hearts are such that they are not willing to embrace the OT’s message of the centrality of the Messiah as both ruler and priest (cf. John 5:31-40).

⁶⁸⁷ ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα ὁ αὐτῶν μνημονεύητε ὁ αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ’ ὑμῶν ἦμην – As a way of encouraging them when the persecution comes, Jesus is telling them about it ahead of time. Then, the disciples can remember what Jesus has said and say to themselves, “Jesus warned us that this was going to happen. So we might as well get used to it and endure the persecution with authentic belief.”

He waited until now because there was no reason to tell them before since he was living among them and preventing the persecution from happening to them on account of the fact that it was not yet time for him to experience the full rejection of the Jews and be crucified.

“Their hour” = the time when these things that Jesus is describing occur, i.e., later after he has ascended and left them.

⁶⁸⁸ νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἑρωτᾷ με· ποῦ ὑπάγεις – However, now Jesus is about to leave the disciples through his death, resurrection, and ascension, in order to go to the Father who has sent him to fulfill this role of becoming the persecuted and crucified Messiah. Therefore, it makes sense that he inform them of the kind of experience from the same Jewish people that they can expect as his disciples and apostles in the future.

Plus, no one is asking him where he is going because Peter did ask in 13:36 and he told them back in John 14. Therefore, they must be in the process of understanding him better—which is implied by Jesus’ statement in the next verse that they are sad about his leaving. But it also may be that they are struggling within themselves to talk about his leaving them. They really are troubled and just cannot talk about right now.

⁶⁸⁹ ἀλλ’ ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν – But Jesus can tell in their eyes as he looks at him and they look at him that all this talk about his leaving and their coming under persecution is making the disciples sad and grieving so that they are truly troubled in their hearts, because they are so used to having him and his protection from any hostility from the Jews that they all experienced during the last three years. Therefore, the last thing they want at this moment is that he abandon them, which is what it must feel like. They are not fully grasping yet the significance of God and His Helper, the Holy Spirit, in their future lives after Jesus is gone.

⁶⁹⁰ ἀλλ’ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρεῖ ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ ᾤμῃ ἀπέλθω, ὁ παράκλητος ὁ οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἔὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. – Jesus is saying that their whole experience as his followers will change once “the Helper,” the Holy Spirit, comes to them. Certainly the Holy Spirit has been working and is continuing to work within them at this very moment—moving them to belief and encouraging them in their belief to value and appreciate what Jesus has been saying over the last three years and now in his last discourse with them before he dies on the cross. But Jesus is saying that the Spirit will do even more once he leaves by causing more people to believe through their ministries. Plus, they will experience clearer knowledge and understanding of the truth about God and him.

And Jesus will send the Helper to them because of his praying for this in John 17 so that the Father, the transcendent God who creates all reality, will work through them, within them, and among them in this even more demonstrative way than He is at the present moment. Yes, it will result in persecution, but their experience will still be theologically and humanly better than it is now, because it will be that much richer as God causes them to become more successful evangelists that Jesus.

Implied is that God’s plan has not included either that Jesus be fully accepted by the Jewish people during his first appearance and he knew this all along. Plus, he knew that his disciples would not completely understand what he taught them until after he was gone. Thus, God has always wanted them to enjoy their fullest experience of grasping and relating the truth in Jesus’ absence, which is a little difficult to appreciate—that their role apart from Jesus will be richer than their role with Jesus. One would think that nothing can top being with the Messiah personally. But Jesus is saying that there is—their being helped by the Holy Spirit more deeply and completely after he leaves, and then their carrying out their responsibility of proclaiming the gospel and seeing God work in the hearts of thousands of people to make them authentic believers in the same Messiah, Jesus of Nazareth.

And all this is similar to what God has done at various times during the last two thousand years—using Christians to proclaim the gospel and causing many people in many cultures to believe it and enjoy one another’s fellowship and mutual encouragement in the midst of their cosmos of unbelief.

⁶⁹¹ Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως – Indeed, the Helper and Spirit of God will work not only in the disciples who will become apostles, but also in unbelievers within the currently hostile, Jewish society. Two possibilities for what Jesus means by what the Holy Spirit will do—

1) The Spirit of God will continue his work from the beginning of the human race to make all human beings aware of what is possible to recognize at their time of history, i.e., that they are sinners in need of the grace and mercy of God, even if they do not become authentic believers (cf. Romans 1).

2) The Spirit of God will make certain Jews aware of who Jesus is and what they have done by crucifying him so that they actually repent of their sin and become authentic believers.

The second option fits the context better, that the “world” is the Jewish society of unbelievers who have conspired with their leaders, the Sanhedrin, to kill Jesus, but then have a change of heart and believe in him while also recognizing that God is bringing judgment on the nation of Israel according to Daniel 9 and other OT passages.

⁶⁹² περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ – Jesus specifies the sin which the Holy Spirit will cause sinners to recognize in the light of their mistreatment of Jesus and the coming judgment of the nation for it, that he summarizes by saying that they did not believe in him.

The Spirit of God will convince them of their sin by changing their hearts—at least for some of them.

By the way, great examples of this change are the prayers of the Puritans.

⁶⁹³ περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὅτι ὑπάγω καὶ οὐκέτι θεωρεῖτέ με – In line with interpreting v. 9 the way I did, and because Jesus mentions specifically that he is going away to the Father and the disciples (along with the unbelieving Jews) will no longer see him, he is referring here to his righteousness of obeying God and fulfilling his mission of displaying himself as the Messiah, right down to the moment of dying on the cross. The Holy Spirit will convince certain Jews that Jesus did exactly the right thing so that the last thing they should have done was accuse him of blasphemy and put him to death.

⁶⁹⁴ περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται – Two obvious possibilities for “the ruler of this world /cosmos”—

1) Satan who injects lies into the multiple cultures of the world and people embrace his lies and disobey God in various ways, including rejecting Jesus as the Messiah;

2) The Jewish leaders, the Sanhedrin, who are at the top of the nation of Jews who are rejecting Jesus as their Messiah and even killing him by crucifixion, thus calling down God’s judgment on them in a manner similar to what God did to the northern Kingdom of Israel and the southern Kingdom of Judah as a consequence for their disobedience seven hundred years earlier and six hundred years earlier respectively.

It seems weird to interpret the “ruler,” which is singular, with a group of men, but it makes more sense in this context to go the direction of #2.

Therefore, Jesus is saying that the Jewish leaders have been judged for their act of disobedience to God by killing Jesus. We know that the first major demonstration of God’s judgment was the destruction of Jerusalem and the temple in A.D. 70, while the last major demonstration will be the death of all unbelieving Jews just before and in the midst of Jesus’ return during The Great and Terrible Day of the Lord.

⁶⁹⁵ Ἐτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ’ οὐ δύνασθε βαστάζειν ἅρτι – Jesus could go on, but he has chosen to limit how much information he is going to share with the disciples right now. Their capacity to absorb the ideas of the truth of him, his death, etc. is reaching its limit. They probably are not emotionally or psychologically capable of taking in any more information of this sort. They are pretty much on overload by this time.

Does he ever add these “many things” to what he teaches them? He does either between his resurrection and ascension fifty days later, or he is referring to the Spirit’s doing so after he ascends—that God will cause them to grasp that much better all that Jesus explained to them during the three years he was with them. The latter is more coherent with vs. 13-15, but we can imagine that the fifty days between the resurrection and ascension may have contained more instruction by the risen Jesus. And because it did, it will be these ideas that the Spirit will cause them to grasp better and better as time continues after Jesus ascends.

⁶⁹⁶ ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἑν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει ἅψ’ ἑαυτοῦ, ἀλλ’ ὅσα ἴακούσῃ λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν – Nevertheless, there is coming a time, when Jesus is gone, when these disciples will be able to absorb more information, and the Holy Spirit as the Helper will play the same role that he has been playing and is playing with them now in order make sure that they understand all that is necessary to be his authoritative spokesmen. Yet the Spirit of God will not be coming up with the information himself. Instead, *as with Jesus*, it will be coming from God the Father.

Two options for “the things that are coming”—

1) Future events at the return of Jesus such as what John records as visions in the book of Revelation.

2) Things that the apostles need to learn in addition to what Jesus has taught them.

I am inclined to think that #1 is correct in that it includes #2. Thus, it is new revelation, i.e., the book of Revelation, and it is solidification in their minds of things about the future which Jesus has taught them from the OT.

So Jesus is talking about both new revelation from God to the apostles and renewed revelation that is found in the OT which Jesus has actually taught them along the way in the three years with them. The “things that are coming” refer to Jesus’ return and the establishment of the Kingdom of God, first through the restoration of the Kingdom of Israel and then through the earth of the new creation (cf. 1 Corinthians 15; 2 Peter 3; and Revelation).

⁶⁹⁷ ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν – God’s purpose for His Spirit is not to draw attention to the Spirit but to keep Jesus at the center of what He helps the disciples to understand better and then proclaim to others. This

obviously is in contrast to what Pentecostal and charismatic Christians do with the biblical message. The Holy Spirit reveals the magnificence of Jesus as the Messiah to the apostles and then to the rest of the world. And this will be because the Spirit will receive his information from God about Jesus as the central figure within the creation as the next verse describes. It will not be because the Spirit is speaking from himself. Implied is that God the Father's purpose is to keep Jesus the central figure in human history and not anyone else—including the Holy Spirit—as Jesus goes on to explain.

⁶⁹⁸ πάντα ὅσα ἔχει ὁ πατήρ ἐμά ἐστιν διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν· – Here Jesus explains what he means by the Spirit's receiving the information from him which will glorify Jesus after he leaves. God has not given all things, i.e., the universe and the Kingdom of God, to the Holy Spirit for him to rule over them. Instead, all things (or all the elect and the eternal Kingdom of God?) are ultimately owned by God and provided to Jesus as God's proxy to rule over them (in line with the Davidic Covenant and calling Jesus the Son of God). As a result, whatever the Spirit of God, i.e., God's work within the creation and in people specifically, passes on for the apostles to know and learn will have as their focus Jesus as the Messiah. So to receive information from God that is important and vital to the apostles and the world is to say that the information has Jesus as its main subject.

This is why I have translated ἐκ τοῦ ἐμοῦ with "things about me"—meaning things of Jesus and that pertain to Jesus and definitely not to the Spirit. But it is also implied that anything which the Father has as the owner of what He has created is also what Jesus owns as God's human proxy within the creation.

⁶⁹⁹ Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὤψεσθέ με – Two options here—

1) Jesus is referring to his burial after death when they will not be able to see him and then to his resurrection when they will see him when he appears to them before his ascension.

2) He is referring to his burial after his death and then to his return when they will see him into eternity.

The first option is more likely here in the light of 16:20ff. and his disciples' mentioning in the next verse Jesus' departure to the Father, i.e., his ascension. Indeed, they are confused and sad about what is going to happen soon to Jesus so that they are having trouble grasping all that he is saying.

⁷⁰⁰ εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· τί ἐστιν τοῦτο ὃ λέγει ἡμῖν μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὤψεσθέ με; καὶ ὅτι ὁ ὑπάγω πρὸς τὸν πατέρα – The disciples are still quite unclear as to how Jesus' life is going to end and what his ultimate purpose is according to God's instructions. And they are trying to correlate his statements about their not seeing him in a little while and then their seeing him again afterwards with his saying that he is going away to his Father. This confusion among them is in line with what he has said above about how it is to their advantage that he leaves and the Spirit enlightens them and clarifies in their minds all that is going on with him.

⁷⁰¹ ἔλεγον οὖν· τί ἐστιν τοῦτο· ὃ λέγει· ὅτι μικρὸν· οὐκ οἶδαμεν· τί λαλεῖ – The disciples freely admit that they are in the dark and confused.

⁷⁰² Ἔγνων· ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἑρωτᾶν, καὶ εἶπεν αὐτοῖς· περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον· μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὤψεσθέ με – Jesus acknowledges their confusion and tells the disciples explicitly that he knows what they are talking about. He can probably hear them mumbling among themselves.

⁷⁰³ ἄμην ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς· ὁ δὲ κόσμος χαρήσεται ὑμεῖς· ὁ λυπηθῆσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται – Jesus admits that the disciples will experience extreme sadness in a short while at the same time that his enemies among the Jews and probably the Romans will rejoice that he has been killed and supposedly gotten rid of. This is their not seeing him when he is also buried.

Nevertheless, the disciples will eventually find themselves rejoicing as the world did when he died—because of his resurrection and understanding much better his purpose as the crucified Messiah who will ascend from the earth and then return later to restore the Kingdom of Israel and establish the Kingdom of God. This is their seeing him again.

⁷⁰⁴ ἡ γυνὴ ὅταν τίκῃ λύπην ἔχει, ὅτι ἤλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον – Now Jesus uses the analogy of a woman in labor. She suffers during this time and then also experiences the pain of childbirth. However, once the baby is born, it is such a wonderful experience to have the new child who has come from her body into the world as another living being that she forgets how painful the actual birth was and focuses her attention on the newborn baby for whom she has so much joy.

The disciples are like the woman who is giving birth to Jesus' leaving them through death. But once he dies, is buried, and leaves them, he will return. And his return will fill them with so much joy because of all that it means that they will forget to a degree just how hard it was to lose him to crucifixion. Thus, they will rejoice in him and all that his death and resurrection mean to them as sinners—and as apostles who will receive the Spirit of God to understand him better and to carry out their responsibility of continuing to proclaim the gospel as their continued journey in this realm towards the eternal Kingdom of God which is their ultimate goal as it is his too.

⁷⁰⁵ καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὀψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν – Jesus knows that the disciples are grieving over his leaving them, and they will grieve even more than they are now once he has been crucified. Indeed, they will weep and lament—which is partially or even mostly because they will not understand what his death really means. However, when he reappears to them after his resurrection, they will experience a joy that will not and cannot be completely destroyed by anyone or any circumstance which they encounter afterwards. This is because they will eventually (at Pentecost especially) understand just how significant his death and resurrection are, especially for the sake of their own eternal destinies. And this eternal perspective will stay with them through thick and thin for the rest of their lives on earth. They may weep again as is natural and common for human beings in sad situations, but their grief will not completely extinguish their joy and knowing that the eternal Kingdom of God awaits them after their own deaths.

⁷⁰⁶ Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. * ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν – Jesus’ resurrection will basically answer all the questions the disciples have had about what is really going on with him, because it will highlight the fact that he has conquered death and brought salvation from God’s condemnation to sinners. And if they need to ask him for anything, he will be gone so that it will obviously make sense that they ask the Father. In this regard, as they eventually engage in their responsibility as apostles and they will ask God for what a sinner ultimately wants from Him in the light of his belief in Jesus and the role that God has assigned to Jesus—eternal life. And God will grant him eternal life in accordance with Jesus’ obedience by going to the cross that a sinner’s belief that he is the basis and means for his own personal salvation and eternal life.

⁷⁰⁷ ἕως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου· ῥαίτε καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη – Jesus encourages the disciples to make their request for eternal life that is in accordance with who he is and what his role is within the creation as the crucified and risen Messiah. They have not asked this of God yet because Jesus has been with them and they have not completely understood what his existence is all about. They have had only to follow him and listen to him while he has protected them from both the Jewish leaders and the Romans.

But now it will be their turn to ask God for all that He has promised them through the Messiah after he dies, is buried, rises from the dead, and ascends to return one day and complete his mission. Therefore, it will make sense for them to seek from God what he has always intimated—eternal life through him and his death and resurrection. And once they obtain eternal life existentially, they will experience the greatest joy possible for a human being when they enter into the Kingdom of God.

⁷⁰⁸ Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἁπαγγελῶ ὑμῖν – Jesus has used a lot of metaphors to describe the truth of his role and that of the apostles, while also speaking to them quite explicitly about what is going on with him. And the result has been that they do not grasp what he is saying, and they are confused.

But he (and they) is approaching the time when what he says to them they will actually understand, because they all will be beyond these last moments of his mortal existence, and he will be the immortal Son of God. Jesus is probably referring to the 50 day period between the Passover and Pentecost after which he ascends from the earth. They will rejoice in his resurrection and future return, and the Spirit of God will allow them to hear much better what Jesus teaches them during that time.

⁷⁰⁹ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα ὑπὲρ ὑμῶν – After all these events of his death, resurrection, and even ascension have taken place, the disciples will ask of God what they ultimately want from being with and believing in Jesus, and that is eternal life. Even though Jesus will pray for them in John 17, they will pray for themselves once he leaves because this is just the way reality works. Christians pray for themselves for what they really want, which is eternal life.

⁷¹⁰ αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφίληκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ [τοῦ] θεοῦ ἐξῆλθον – Even though Jesus will pray for the disciples in John 17, the fact that God the Father Himself loves them means that they can pray to Him for the same things Jesus prays for, and God will listen to them. And this is also because the disciples have loved Jesus with authentic, biblical love and they have become genuine believers in and followers of Jesus (of course because of God’s having changed their hearts through the work of His Spirit!).

Their love for Jesus and belief in Jesus means that God loves them and answers their prayers for eternal salvation and life.

⁷¹¹ ἐξῆλθον παρὰ τοῦ πατρὸς· καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα – Jesus’ journey of sorts is to have been commissioned by God with the very special role of being the Messiah in order to die and move on through resurrection and ascension out of the present realm to head towards the inception of the Kingdom of Israel and the eternal Kingdom of God in line with God’s eternal plans and purposes. Thus, he has come to the earth “from the Father” so to speak, and he is leaving the earth “to the Father”—only to return later to establish the Kingdom of God/Israel. He came from the Father in that God created a zygote in Mary’s womb and he was born of her. And he is going to the Father in that he will leave the earth after his death and resurrection to await in some part of the creation his return.

This means that he did not enter the world to stay in the world. He entered in order to leave it and then return at a much later time. This is what he wants his disciples to grasp and to believe and to springboard off of in their prayers to the Father for eternal life, because this is a summary of his first appearance as the Messiah. He came to leave, and he leaves to come again and remain permanently.

Two points –

1) Jesus contradicts the pagan perspective of Christianity that Mary and the saints are before God and pass on our requests to God. This view was shaped by Neoplatonism that says we are so far removed from God that we cannot ask anything of Him. But He is right here with us as the One who is constantly creating us.

2) Implicit is that the eleven who ask for eternal life also WANT it. This is what Kierkegaard means by the purity of heart is to will one thing—eternal life by having the passion and desire for it. Therefore, Jesus cannot intercede for someone who does not fundamentally want eternal life. This also means that we must want it with an “infinite passion for the infinite,” to use more of Kierkegaard’s words.

⁷¹² Λέγουσιν· οἱ μαθηταὶ αὐτοῦ· ἴδε νῦν ὅ ἐν παρρησίᾳ λαλεῖς καὶ παροιμίαν οὐδεμίαν λέγεις – Yes, Jesus’ comments are more explicit, but the other important thing that is happening that makes sense is that God is beginning to open the eyes of their hearts and minds a little bit more as they approach the moment (at Pentecost) when the Spirit will truly have persuaded them of truths they have not yet fully grasped.

⁷¹³ νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρειαῖν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες – The lightbulb is turning on with the effect that the disciples are gaining a clearer understanding of all that Jesus has been teaching

them. They understand that he has been sent by God, but notice that they say nothing about his going back to God. They have not yet fully grasped what this last part is all about. And we should not expect them to understand it because of the common view among the Jews that the Messiah would come and restore the Kingdom of Israel right away. So only one appearance of the Messiah and not two.

⁷¹⁴ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· ἄρτι πιστεύετε – The question which Jesus is asking has to do not only with belief but with understanding. Are the disciples really understanding better? And the answer is, Yes. But there is also an implied exhortation in the light of what Jesus goes on to say that each apostle make the existential commitment to God and the truth for the sake of their own eternal salvations. Plus, they each needs to grow in their understanding.

⁷¹⁵ ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια καμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν – As the time of his crucifixion approaches, Jesus admits that it will result in their losing their togetherness and their confident understanding as a group, because they will become confused about what is really happening. We know what John and Peter did during Jesus' trial and what John did during his crucifixion. We do not know what the other apostles did. But perhaps we can assume that out of fear they scattered to be by themselves in Jerusalem. Thus, they abandoned Jesus in his darkest hour.

Nevertheless, Jesus assures them that he will not be alone because he always has God's presence. He may be saying this more for himself than for them, but it will still be important for them to remember this in the midst of their confusion. And he will demonstrate his being the Messiah and Son of God when God the Father raises him from the dead, and he reappears to them. God will never leave Jesus out His plans and purposes but will continue to use him as will be shown by both his death and his resurrection.

Two kinds of fear –

- 1) Rational fear in the face of danger to take rational action, and
- 2) Irrational fear rooted in unbelief, not connected to belief in God and His promises, which leads to taking action out of desperation to preserve one's life at any cost (we dare not lose our life).

They will probably be driven by #2, and it will call in question how deeply they believe. Fortunately, Jesus is going to pray that they persevere in their belief. And they will!!

⁷¹⁶ Ταῦτα ὁ λέλάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ὁ ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον – Jesus has told them ahead of time about how scattered they will become because of his crucifixion so that he can assure them that the end of this experience will be his reappearance according to God's power and work towards him. Therefore, they can relax and look forward to the shalom of eternal life while going through all this upcoming difficult experience when they are scattered. Indeed, they can anticipate this eternal shalom throughout their entire lives in this world where they will encounter persecution and opposition, because Jesus has won the battle against the world of Jewish hostility which opposes God and truth. And he has won this battle by qualifying through his death on the cross to be their intercessor at the judgment. And the ultimate outcome of this battle victory will be their own salvations and the success of their carrying out their responsibilities as apostles. As a result, they can walk through the rest of their lives with courage and whatever sense of peace God affords them, knowing that He will make sure all this happens according to His sovereign plans.

It is tempting to interpret εἰρήνην as strictly a feeling of peace in this world that all Christians can have through faith. But the rest of what Jesus says about the world/cosmos and his conquering it, i.e., his becoming the means for sinners to gain eternal life, is more in line with interpreting the word as the shalom of the future Kingdom of God with whatever feeling of peace a person can experience in his own circumstances as a human being created by God.

1 John 5:4ff. – the victory over the world is our faith, the one who believes that Jesus is the Son of God in spite of all the obstacles that the world puts in our path to undermine our belief and seduce us away from it.

The disciples will have all kinds of pressures that could move them away from their belief that Jesus is the Messiah and thus rob them of their goal of eternal life. Jesus is offering them comfort in that he has conquered the world/cosmos not in the sense that he will keep them in their belief because of the power that he has, but in the sense that he is an example of God's having the ability to keep those who belong to Him.

Hebrews 3 & 4 – Jesus faced the same temptations and hardships that we do, but obviously without sin. God kept him sinless.

Hebrews 12 – the witnesses who are a cloud around us, the long list in chapter 11 who kept their faith in the face of temptations.

We see Jesus at the end of the race so that we do not lose our hope in the promises of God.

If God can keep Jesus in belief, then He can keep the apostles (and us too) in belief.

Philippians 1 – God will perfect the good work, i.e., bring it to its appropriate conclusion and end.

⁷¹⁷ Ταῦτα ἐλάλησεν ὁ Ἰησοῦς καὶ ἐπ' αἶρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπεν· πατήρ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δόξῃ σέ – Jesus has finished his comments and instructions to the disciples, and now he turns to prayer to God the Father. Perhaps they stop at the brook in the Kidron Valley before the Garden of Gethsemane as he prays (cf. 18:1). Verses 1-3 are the first part of this prayer, that God the Father glorify Jesus as His son, to whom He has given the authority to grant eternal life and eternal death to all human beings—obviously based upon the condition of their hearts.

“Lifting his eyes towards heaven” – not that God the Father is more up than down or in even some other direction because He is everywhere that something which He has created exists, our tendency and even that of Jesus is to look up with our eyes as we contemplate that God is certainly “above” us by virtue of His being uncreated in contrast to our being created. Therefore, God is of a higher level of being than we are so that it is only natural that we physically look up when we think of and pray to God.

“Father” – Jesus addresses God as probably both the transcendent Creator of whom he is His proxy as the king of Israel and the source of his physical and personal existence on the earth. We can likewise claim the latter while certainly not having any claim

to the former.

“the hour has come” – The first thing Jesus says is that he knows the culmination of his earthly existence in his present body has arrived where he is going to die on the cross. This is “the hour” which “has come,” which will also set in motion the future events of completing Jesus’ role as the future and eternal king of the Kingdom of God.

“Glorify Your Son” – In line with crucifixion and as a result of this event, Jesus asks God to make him glorious and magnificent by taking him through the difficult process of becoming an offering to God in order to qualify for his roles as eternal King and High Priest. This is to say that it is Jesus’ death that makes him such a wonderful, magnificent, and glorious king and high priest. He was willing to obey God the Father to the point where he allowed himself to be crucified when he deserved to be worshiped by these people instead.

so that Your Son may glorify You” – By going through this experience of death, Jesus is also saying that he will demonstrate God’s magnificence and glory, because he is willing to obey His command implicitly to die on the cross and show not only God’s justice, but also His mercy and power through the resurrection, ascension to the right hand of God, and the return that follows as he qualifies to become a High Priest for all sinners and king of the eternal Kingdom of God. In other words, it truly is God’s justice, mercy, forgiveness, love, and power that make Him such a wonderful God, and Jesus reveals these characteristics of God in the most wonderful way.

⁷¹⁸ καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ ὁ δώσῃ αὐτοῖς ζωὴν αἰώνιον –

“just as You gave him authority over all flesh” – Back in John 5:19-29, Jesus indicated that as God’s proxy within the creation, he had been given the right and authority to determine who acquires eternal life and who acquires eternal death and annihilation. We know also from the book of Hebrews that Jesus’ role as the Son of God is to qualify as the high priest of sinners so as to intercede on their behalf and obtain God’s eternal mercy and forgiveness for them in eternal life.

“so that, everyone whom You gave him, he may give to them eternal life” – Thus Jesus is looking forward to demonstrating God’s glory and magnificence just as God has given Jesus the authority eventually to determine everyone’s eternal destiny with the specific purpose that he grant eternal life through his advocacy before God to all the true believers whom God gives him from the entirety of sinful humanity throughout all history.

Therefore, Jesus is implying that he will not advocate for sinful unbelievers whom God has not given to him to associate with him so that he in this way will determine their eternal destiny when they receive God’s condemnation and destruction.

⁷¹⁹ αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ ἵνα ᾗ γνώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ᾠκέσταιας Ἰησοῦν Χριστόν –

“And this is eternal life” – Jesus is not indicating what is eternal life, but instead is setting down the condition by which sinful human beings can obtain eternal life.

“that they know You, the only true God, and Jesus the Messiah, whom You sent” – Jesus is making it clear that a person cannot obtain eternal life without knowing God and him, whom God has commissioned to be the Messiah within the nation of Israel and the world. To be given eternal life by the Messiah happens specifically because a sinner has chosen to pursue understanding God and the Messiah with all available means, especially the means of the learning the content of the Bible. This is not a simple intellectual belief in or assent to God. It is that which Søren Kierkegaard calls an “infinite passion for the infinite” and which Jesus described as a “hungering and thirst for righteousness”—for forgiveness and moral perfection. This is a personal human being having as close a personal relationship with God as one can as someone who exists at every moment only by virtue of God’s creating him on an ongoing basis.

So Jesus is affirming to God the Father that he will give eternal life to only those who truly embrace God and him with authentic inwardness, sincerity, and subjectivity. In other words, grasping the primary significance and importance of God in a person’s understanding of and living in the reality which we inhabit goes hand in glove with obtaining the most desirable element of human existence, life in the eternal Kingdom of God after the present life. Thus, appreciating within his whole being God for who He is, Jesus for who he is, and the value of existence after this present one in eternity is the greatest action a sinful human being can perform.

⁷²⁰ ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς ὅτι ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω –

“I have glorified You on the land” – Jesus says that he has revealed God’s magnificence on the land of Israel, the very place where God has centered His activity during the Old Testament but has been quite absent since the return of the exiles from Babylon and their rebuilding Jerusalem and the temple around 520 B.C.

“by having completed the task which you have given me to do” – Jesus has done everything which God has instructed him to do during his life by not only speaking about the good news of God’s mercy and eternal kingdom through him as the Messiah but also by performing miracles that reveal God as the one who has affirmed and verified him as the Messiah. And proclaiming the gospel and performing miracles together is the greatest manner in which God’s glory has been revealed up to this time, because Jesus is the central feature of the creation history. As a result, he with his life, death, resurrection, and ascension puts every other thing that is wonderful and awe inspiring in perspective. Knowledge of him is essential while knowledge of everything else outside the biblical record is not absolutely necessary (accidental according to Aristotle and Kierkegaard). Nothing compares in glory within the creation to Jesus and his obedient actions that will culminate in the millennial kingdom and the eternal Kingdom of God.

⁷²¹ καὶ νῦν δόξασόν με σύ, ὦ πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣν εἶχον ἔμπροσθεν τοῦ κόσμου εἶναι παρὰ σοί. –

“So, now, glorify me, Father, together with yourself” – Once again, Jesus requests of God the Father, the transcendent creator, to make him magnificent within the creation as the most important created being in all human history, and to do so so that God Himself displays His magnificence in conjunction with what God is doing with and for Jesus.

“with the glory which I had in your sight before there was the cosmos” – If Jesus were speaking of an Orthodox Trinitarian

situation, i.e., of his preexistence as the 2nd person of the Trinity, he would have referred to the glory that he had with the Father before his incarnation. Instead, he refers to glory that he had with Him “in [His] sight before there was a cosmos.” What makes the most sense of these words? That he is speaking of what the transcendent Creator did before He brought the cosmos into existence, which was to formulate the story of history which features Jesus as the very center and most important element of this history (cf. John 1:1-18). Therefore, Jesus is saying, “Father, glorify me with Your own glory, i.e., with what You had in mind and had planned before You brought the cosmos into existence,” which was to make Jesus’ glory the most glorious glory of the creation and the same glory as the Father’s. This was Jesus’ glory “in the sight” so to speak of God the Father. He saw what He was going to do with Jesus, and this is what He is in the process of doing with Jesus.

So the two glories of God and of Jesus are actually the same, that which Jesus will acquire as the ruler of the cosmos as God’s proxy because of his having qualified for it by completing his task which ends with his death on the cross. From the moment of Jesus’ death, his earthly and temporary task is done, and from the moment of his resurrection and transformation into an immortal being, he begins his eternal responsibility of living as an indestructible man who stands ready to restore the Kingdom of Israel and bring about the eternal Kingdom of God (cf. Psalm 110).

The phrase “with You” (παρά σοι) could be similar to John 1:1 in regard to the logos which was “with God” (πρός τὸν θεόν), i.e., a part of what God was all about before He actually brought the creation into existence. Or παρά σοι could mean “in Your sight/in Your judgment” as in 1 Peter 2:4 And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God (παρά δὲ θεῷ ἐκλεκτὸν ἑντιμον).

Cf. John 17:24, “Father, regarding those whom You have given me, I desire that where I am, they may also be with me, so that they may behold my glory which You have given to me, because You loved me before founding the world.”

⁷²² Ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκας καὶ τὸν λόγον σου ἑτεήρηκαν –

“I have revealed Your name to the men whom You gave to me out of the cosmos” – Jesus’ task from God during this first appearance was to teach and inform a group of group of men about God and what He is up to in this creation. Jesus affirms that this is what he has done to the eleven disciples who are still with him and are headed with him towards his arrest which will lead to his crucifixion. Jesus has taught these men God’s “name,” all that He is and all that He is doing within the history of this earth to accomplish His plans and purposes. And these men have belonged to God in such a way that God has then taken them and given them to Jesus, which most likely means that these are the specific eleven men whom God chose before the creation of the universe and would inject into His story when it was time for them to be taught by the Messiah in order to pass on his information to the rest of the Jews and the world through their speaking and writing. Thus, these men came “out of the cosmos,” which is to say out of the Jewish religious system which is like all other religious systems that ultimately ignore God and His plans the desires for human beings. Therefore, to come out of the cosmos is to leave unbelief and to embrace authentic belief in God.

“They were Yours, and You gave them to me.” – Jesus acknowledges that these eleven disciples who are becoming his apostles belonged to God, probably in the sense that God chose them before He brought the creation into existence when He was composing the story which is was going to tell once the creation began. And God has given these same eleven men to Jesus as his disciples whom he has taught all about who God is and what He is doing by means of Jesus as the Messiah, king, and high priest of sinners to provide them with the necessary basis and means for acquiring eternal life.

“And they have kept Your message” – Jesus also acknowledges that these same eleven disciples have learned, retained, and continued to grasp and live the message which he taught them for the purpose of their passing on this message to the Jews and Gentiles after he has left the world when he ascends from the earth to await his return to restore the Kingdom of Israel and thereby begin the Kingdom of God.

Thus, Jesus affirms that he has accomplished the task of passing on the information about God’s “name,” i.e., His plans and purposes that include every detail of the history of the universe and that specifically involves Jesus as the Messiah, to these disciples who are present with him while he is praying. And these are the men who belong to God because God had chosen and predestined them from before He brought the creation into existence. Therefore, God specifically gave them to him to become not just his close disciples, but also his authoritative apostles, the ones whom he sends into the world to continue proclaiming the same message which he has proclaimed to them. These men had been to some degree a part of the cosmos of the erroneous, Jewish, religious system and its opposition to God. But then God transitioned them through the inner work of His Spirit so that they are no longer members of this Jewish group of rebels. They became genuine followers of God and Jesus as the Messiah. And these disciples have learned, embraced, and guarded the message and information which Jesus has conveyed to them throughout the time that they have been with them, thus making them ready to proclaim it after his ascension. They certainly have struggled to understand the information Jesus gave them, but they have persevered in learning and grasping it.

⁷²³ νῦν ἔγνων ὅτι πάντα ὅσα ἔδωκάς μοι παρά σου εἰσιν – Because of all the information which Jesus has taught these disciples, they have a firm grasp on the fact that everything which he has taught them comes from God so that there is nothing which can be said about Jesus in regard to who he is and what his role is in human history except that it is something that God has provided him and is carrying out through him. As Jesus has said before, this is because the two of them, God and Jesus, are working in such complete coordination with one another that it is as though they are acting as one. Whatever a person sees Jesus doing can be said to be what God is doing, and whatever a person hears Jesus saying can be said to be what God is saying. They are exactly on the same page because Jesus is the very icon of God as a human being and is fulfilling the responsibility which God has given him.

⁷²⁴ ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον ἡ καὶ ἔγνωσαν ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας –

“because the words which You gave me I have given to them” – Once again Jesus says out loud that the information and ideas which God has wanted him to speak to his disciples is exactly what he has done. He has taught them the truth from God and pertaining to himself as the Messiah.

“And they received them and truly know that I have come from You” – The words and information which Jesus has communicated to his disciples has not fallen on deaf ears. Indeed, the disciples have embraced all of Jesus’ truth which has made them realize that God has sent him for the very purpose of his being the Messiah.

“And they believe that You have sent me” – To have come from God is to be sent by God, and the only reason why Jesus would be sent by Him is to fulfill the entire role of being the Messiah for sinful Jews within Israel and sinful Gentiles throughout the rest of the world.

In a sense, every human being is sent by God and from God—to fulfill that particular human being’s purposes for God within history (cf. John 1:6 and John the Baptist). But Jesus is definitely unique in his sentness, and he has made known to these disciples everything which God has communicated to him. The result is that the disciples have embraced as complete truth what Jesus has said to them so that they sincerely understand that he has been commissioned by God to carry out *his specific role as the Messiah*, meaning also that they believe that God has instructed him and commanded him to be involved in the world as such.

⁷²⁵ Ἐγὼ περὶ αὐτῶν ἐρωτῶ, οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν –

“I am asking for their benefit” – Here Jesus is contrasting praying for these specific men vs. praying for the Jewish nation and perhaps even beyond even it, i.e., for the Gentiles. Thus, Jesus wants the Father to act on behalf of these men and for their earthly spiritual benefit, that they may have persevering faith and courage to expound the gospel in all circumstances in which God may call them to do so. This earthly temporary benefit will also result in their eternal benefit and forgiveness and existence in the Kingdom of God.

“I am not asking for the benefit of the cosmos, but for the benefit of those whom You have given me, because they are Yours” – It is not that Jesus cares nothing about unbelievers, but here he wants to pray specifically for his disciples/apostles, because he is mostly concerned right now for their faith and its perseverance. These are the ones who belong to God as Jesus’ apostles, because God chose them before He brought the creation into existence to be Jesus’ disciples and apostles. Thus, they are authentic believers whom he has taught during the last three years, and he is praying that they may remain true to their task as he has to his and proclaim the gospel as he did—for their eternal benefit also of obtaining the Kingdom of God.

On the other hand, Jesus must know that those within the Jewish cosmos and erroneous religious system who remain hostile to God will never reach the Kingdom of God. Instead, they will incur His wrath and eternal destruction.

⁷²⁶ καὶ τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμά, καὶ ἡ δέδοξαί μοι ἐν αὐτοῖς – Jesus and God the Father co-own these disciples, because nothing which belongs to God for the rest of eternity does not also belong to Jesus when it comes to what God is using to fulfill His plans for Jesus as Messiah, King, and High Priest. Therefore, Jesus states that his magnificence as the icon of God and Messiah has been revealed in the case of these disciples by virtue of their believing all the truth which he has taught them. This implies that all that he has done and will do in the future to fulfill his messianic and glorious role, including most immediately his crucifixion and then his resurrection and ascension, will have a profound effect on them into eternity.

⁷²⁷ καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ ἡ αὐτοὶ ἐν τῷ κόσμῳ εἰσὶν, κἀγὼ πρὸς σὲ ἔρχομαι ὦ πατήρ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ὅ ἡ δέδωκάς μοι, ὥστε ὡς ἐν καθὼς ἡμεῖς –

“I am no longer in the world, and they are in the world. And I am coming to You” – Soon Jesus will go through death on the cross, resurrection from the dead, and ascension from the earth to God, i.e., to a specific place within the creation where he will reside until it is time for him to return and established the Kingdom of God. However, after Jesus ascends and leaves the world, his disciples will still be in the same hostile environment that he is currently in. He will be safe from his enemies and from harm after he leaves the world, but the will continue to be in danger and at risk of being killed.

“Holy Father, keep them in Your name, which You have given to me, so that they may be one, just as we are one” – Jesus addresses God as “Holy Father,” which probably refers to His being not only the source of his own existence, but also the uncreated God for whom Jesus is the Son and proxy as God within the creation according to ANE beliefs among even pagan worshipers. Plus, God is unique as the only source of existence for Jesus and other human beings within the creation and the only true God for whom the kings of Israel could be appropriate proxies and representatives. In addition, Jesus wants God to keep these disciples understanding and believing all that he has taught them about God and His eternal plans and purposes, i.e., His “name.” This is the information which God had given to Jesus and which Jesus has passed on to them. God the Father and Jesus the Son have been “one” in their understanding of reality and their desires and choices to fill out this understanding as it pertains to the Kingdom of God and Jesus’ role as the Messiah. Jesus is praying that God will cause the disciples/apostles to understand, believe, and proclaim exactly the same information and message which the two of them have held. This will be the apostles’ being “one” as God and Jesus are “one.”

Thus, Jesus is specifically praying for apostles in these verses. He already figures that his responsibilities for explicitly conveying God’s message through his words to the apostles has come to an end. He is on his way to leaving the world through his death, resurrection, and ascension and segueing to the next phase of his existence of waiting for the moment when God the Father instructs him to return and set up the millennial kingdom, the first stage of the Kingdom of God. Now there will be time for his apostles to engage in proclaiming God’s message once he is truly gone from the world, and he wants them to do so with the same unity and being exactly on the same page as he has been with the Father, the transcendent Creator

1 John 1:1-4 – 1:1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that

which we looked at and our hands touched, constituting the message of Life (περὶ τοῦ λόγου τῆς ζωῆς). **1:2** Indeed, Life was made to appear, and we have seen and are bearing witness to and proclaiming to you eternal Life, which was a possession of (πρὸς) the Father and was made to appear to us. **1:3** That which we have seen and heard, we are indeed proclaiming to you in order that you also you will have a common understanding with (μετά) us. And our understanding is in common with (μετά) the Father and with (μετά) His Son, Jesus the Messiah. **1:4** And we are writing these things in order that your joy may be full to the utmost.

⁷²⁸ ὅτε ἦμην μετ' αὐτῶν ἡ ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματι ἡ σου ὅ ἡ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ὅ ἐξ αὐτῶν ἀπόλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ –

“When I was with them, I was keeping them in Your name, which You have given me” – Jesus explicitly states that he fulfilled his responsibility of keeping his disciples in the name of God, which is to say, in all the important and pertinent information about God in regard to His eternal plans and purposes of bringing about the Kingdom of God through Jesus as the Jewish Messiah. And Jesus also says that this is the same information which God had given to him. Thus, Jesus became the conduit to the apostles of the message from God of his being the Messiah.

“And I guarded them” – Jesus is saying that he did what he could do to keep these men in the truth and believing the truth during the three years that he encountered all the various circumstances in Israel, including and especially the hostility from the Jewish leaders.

“and not one of them pursued destruction, except the son of destruction” – I am interpreting the verb ἀπόλετο as pursuing eternal destruction that comes from willfully betraying Jesus as the Messiah instead of believing and embracing him as such. This obviously refers to Judas Iscariot, that rather than pursuing eternal life and existence in the Kingdom of God, he set his heart on eternal destruction and non-existence that comes through the judgment and condemnation of God. Therefore, he was the “son of destruction,” the proxy on earth of not the God of life but the force of evil and annihilation.

“so that the scripture would be fulfilled” – There does not seem to be any specific OT passage that predicts the betrayal of one of the Messiah’s disciples but instead a general message that this is what will happen. Jesus provides an example of this in John 13:18 – “I am not talking about all of you. I know the ones whom I have chosen. But in order that the scripture be filled out, ‘He who eats my bread has lifted up his heel against me <Psalm 41:9>.’”

Thus, Jesus did what he had to do and what he could do to protect his apostles from giving up their faith. During the last three years while they have been together, he has been guarding them from leaving God and him by continually communicating God’s eternal plans and purposes (His “name”) to them. The only one who rejected this message was the “son of destruction,” Judas Iscariot, which was always part of God’s plan anyway. This is either the son *who pursues and receives destruction* because of his rebellion against God, or the son *who causes Jesus’ destruction* by betraying him. The former makes a little more sense to me, that Jesus is pointing out his eternal motives and destiny in contrast to eternal life which he has mentioned above. Thus the choices and pursuits that lead to the destiny of destruction is what Judas displayed while the apostles revealed the opposite that lead to eternal life.

⁷²⁹ νῦν δὲ πρὸς σὲ ἔρχομαι καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἡ ἐν ἑαυτοῖς –

“But now I am coming to You” – Jesus repeats that he is leaving the world and going to God in the sense that he will no longer be physically involved in Israel and the world and what God will continue to do until He sends him back to begin the Kingdom of God.

“and I am speaking these things in the cosmos” – Jesus also repeats that he is making his words present in this cosmos of specifically the Jewish nation of Israel that is currently hostile to him. Of course, the Roman Empire is not going to be any more friendly than the Sanhedrin.

“so that they may have in themselves my joy which has become the fullest” – Jesus’ hope and expectation for his disciples is that this very information about his crucifixion, resurrection, and ascension that will eventually culminate in his return and the Kingdom of God that has brought a full element of joy to his heart will fill their hearts with joy also. This is true joy in the midst of sorrow and suffering, genuine joy in the midst of a hostile environment and feeling quite alone with respect to the larger unbelieving community. This is why he keeps speaking of what God is doing and has sent him to do so that these men will hear it over and over for the sake of their own joy.

Thus, Jesus comments that part of the reason why he is saying all this to God and in the presence of his disciples as he approaches the time of his death and moving on to the next stage of his journey towards the eternal Kingdom of God is so that the disciples can experience joy to the maximum which comes from knowing God the Father, Jesus the Messiah, and all the truth that Jesus is expressing in regard to the truth which he has communicated to them during the last three years. True joy is found in grasping the biblical message and God’s plans to bless Jesus and believers with eternal life. This is the joy that fills Jesus’ heart in spite of the trauma he will soon experience.

Hebrews 12:1 Therefore, indeed, because we have so great a cloud of witnesses surrounding us, let us also lay aside every impediment and the sin that so easily distracts us, and let us run with endurance the race that is set before us **12:2** while we fix our eyes on Jesus, the leader in belief and the one who finished his race (τὸν... τελειωτὴν). For the joy set before him, he endured the cross, while thinking nothing of the humiliation, and he has sat down at the right hand of the throne of God. **12:3** Consider him who has endured such hostility by sinners towards himself, in order that you not become weary in regard to the real purpose of your lives and give up. **12:4** You have not yet opposed them to the point of blood in your struggling against sin.

⁷³⁰ ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου καὶ ὁ κόσμος ἐμίσησεν αὐτοῦς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου ὁ καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου –

“I have given them Your message” – Jesus repeats that the information about God’s eternal plans which He has given to him is

exactly what he has passed on to these disciples.

“and the cosmos hates them” – Here is the new thought, that as the community of erroneous Judaism there on the land of Israel has hated and rejected Jesus as their Messiah, so also as a result of these men holding to the same message from God as Jesus, the Jewish community hates and rejects them too. Thus, the apostles are facing the same hostility as Jesus because of believing the same ideas as God and Jesus.

“because they are not from the cosmos, just as I am not from the cosmos” – This may be obvious, but if a person is not willing to align himself religiously and philosophically with the unbelieving community, whether in Israel or in the Gentile countries and nations, then this person is “not from the cosmos” like Jesus and will experience some degree of rejection and ostracization while looking forward with joy to the future Kingdom of God just as Jesus is looking forward to it with joy.

Thus, Jesus affirms out loud that he has presented God’s message of the Messiah to these disciples with the result that the unbelieving Jewish culture has already started opposing them and rejecting them. The disciples and Jesus are different from the Jewish leaders (and the Roman leaders) in their understanding of the nature of reality, and the unbelieving world cannot handle having this competing view in existence and will try to get rid of it one way or another.

⁷³¹ οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ’ ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. – Jesus knows that the disciples are staying in the hostile Jewish cosmos and in the midst of its erroneous religious system while he is leaving. It would be easy for Jesus to pray that God take them out of this hostile environment just as God is taking him out of it. Instead, his prayer is that God the Father keep them and protect them from Satan, “the evil one,” and his lies and deception that appear so easily through the cultures of the world and that can sound so convincing as truth. Satan loves to intimidate Christians into giving up their faith and their role as disciples of Jesus who proclaim through their actions and words the good news of eternal salvation from God’s wrath and destruction through Jesus.

Would it not be great if the apostles could follow Jesus through being raptured off the earth immediately after his resurrection or at least at the same time as his resurrection? But God’s plans for them is to proclaim the gospel in the hostile Jewish environment and then most likely be killed for their faith, which will definitely test their faith. Thus he is praying that God will protect them from Satan’s lie that giving up one’s faith in God and Jesus to keep this life is better than holding on to it and possibly losing one’s life in the present realm while gaining eternal life after Jesus returns.

⁷³² Ἐκ τοῦ κόσμου οὐκ εἰσιν καθὼς ἐγώ. οὐκ εἰμι ἐκ τοῦ κόσμου. – Jesus repeats this very important fact that there are two kinds of people in this world, those who oppose God and are hostile to Him, the “cosmos,” and those who are like Jesus and believe a completely different message and live this message which calls for a different kind of morality from the world’s definition.

Probably for the disciples sake he says this again that their disconnection from unbelievers is just like his disconnection from them, that none of them is interested in buying into the lies and opposition to God’s truth as the rest of the world does by following Satan. To separate oneself from the world spiritually, intellectually, and morally is to court great opposition, persecution, and even death at the hands of those who are hostile to God.

⁷³³ ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ. ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν –

“Set them apart in the truth” – This is the key for Jesus, that God make his disciples a completely (not just a little!) different kind of people from the cosmos and the hostile Jewish (and Roman) religious community. The way that this happens is in regard to the truth of the message which God has given to Jesus and that Jesus has given to his disciples—that God cause them to become inwardly understanding and committed to the good news of salvation through Jesus so that no one and nothing will dislodge them from this information which is the only complete and accurate truth in the world. In addition, I think that we can assume that Jesus has in mind that the set apartness of his apostles involve their proclaiming the gospel as he has.

This is what Soren Kierkegaard calls the “eternal essential truth,” because only it is absolutely necessary for a human being to be a human being. Every other kind of truth is “accidental,” i.e., not absolutely necessary, because only the gospel will lead to eternal life.

Thus, here is the key to surviving the suffering of persecution and opposition from other human beings—holding on to the truth of the gospel for the sake of obtaining eternal life in the Kingdom of God. Jesus says that he has made the disciples different intellectually with the message which God the Father has been communicating to him with his passing it on to them, because this is the message which is absolutely true and has no element of falsehood in it. And it is the message of LIFE (cf. John 1:1-5 and 1 John 1:1-4).

⁷³⁴ καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, ἡγὰρ ἡ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον – God the Father commissioned Jesus to perform the role of the Messiah during his life for the purpose of becoming Messiah, King, and High Priest for sinners and to proclaim the truth of eternal salvation through him to his disciples who are becoming apostles. Jesus has now commissioned his disciples to perform the role of his authoritative apostles for the purpose of continuing the proclamation of the gospel of the Messiah which God has first given to Jesus about himself. And the arena in which both these performances have been and will be carried out is “the cosmos,” which is most specifically the nation of Israel and its hostility towards God as representative of the Roman Empire and the rest of the world which is similarly hostile to God.

Obviously, Jesus is referring mainly to God’s sending him to proclaim the message of truth because he is sending his disciples to proclaim this same message—and not die for the sins of the world. The same kind of authority with which the uncreated God created Jesus and commissioned him to teach his disciples (and anyone else who was willing to listen and hopefully embrace his message) is the same kind of authority with which Jesus is commissioning his apostles to do the same—with the implied same level of authority and accuracy as Jesus.

⁷³⁵ καὶ ὑπὲρ αὐτῶν ὁ ἐγὼ ἀγιαζῶ ἐμαυτόν, ἵνα ὅσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ – The cross on which Jesus dies is the very center of human history for the sake of rescuing sinful human beings from God’s eternal wrath and destruction. Thus, Jesus is making himself special according to all God’s instructions pertaining to him as the Messiah, especially by his willingly going to the cross in order to fulfill all that is necessary for him to qualify as King and High Priest for sinners. This will be the basis for the apostles themselves to be made special in the world within the truth of the gospel as they continue to proclaim it on behalf of Jesus. In other words, it makes no sense for the apostles to preach Jesus if Jesus does not die on the cross in obedience to God. Therefore, Jesus sets himself apart for these men by dying on the cross so that they may become set apart by believing in this truth when they go out and speak about his being the Messiah.

⁷³⁶ Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ –

“And I am not asking for the sake of these only” – Jesus tells the Father that he is not praying for only these apostles in regard to his requests.

“but also for those who believe in me through their message” – Instead, Jesus is praying for future believers who come by their belief through hearing about him from the apostles (and then by extrapolation those believers who hear about Jesus through the written apostolic documents of the New Testament).

Thus, Jesus is asking all this of God the Father for both these disciples who will turn into apostles and for their listeners (and readers) who will embrace the message of the gospel and believe in Jesus as the Messiah as they do. While Jesus may be thinking of those Jews in particular who will believe because of their hearing the gospel directly from the apostles and in their presence, he may also be referring by extrapolation to all believers throughout the rest of history until his return. In other words, Jesus is aware that the time between his appearances will be long and extended, thus making it necessary after the apostles die for people to become believers as a result of their documents (that he also knows will be part of the story which the Father has devised before the foundation of the cosmos). Consequently, Jesus is praying for even us who have become believers in him in the 20th and 21st centuries.

⁷³⁷ ἵνα πάντες ἐν ὧσιν, καθὼς σύ, Πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας –

“so that they all may be one, just as You, Father, are in me, and I am in You” – Here is what Jesus is praying to God on behalf of the apostles and those who come to believe in him as a result of the apostles’ proclaiming the same gospel and message which he has been teaching them. It is so that the apostles and their fellow believers may be “one.” What is the oneness here? Jesus goes on to say in the next part of the verse.

“so that they also may be in us, so that the cosmos may believe that You sent me” – The oneness is to be “in” God and Jesus, so that the unbelieving world by believe that Jesus is the Messiah sent from God. This means that the future believers will have the same purpose as the apostles and God and Jesus to proclaim the message of eternal salvation that comes through Jesus. Is this so that the unbelieving world may become authentic believers? It does not seem so. Probably what Jesus is referring to is that the cosmos will have to acknowledge at some level that God is bringing about the Kingdom of God and that Jesus is the basis and means by which He is doing this, even if it means that they do not enter into eternal life themselves.

Thus, the effect of many people believing the apostles about Jesus will be that they are of all one purpose of being his fellow disciples with the one goal of eternal life from God through him and the purpose of proclaiming the gospel to the unbelieving world. So this oneness of purpose and goal will be like the oneness of purpose and goal of God the Father and Jesus with their project of together rescuing authentic believers for the sake of eternal life in the world even if not all the world believes. Jesus is asking that all those who become believers through the apostles’ proclaiming the gospel will be on exactly the same page as the Father, he, and the apostles are and proclaim his message with and after the apostles.

Assuming the “world” is a different group of people from the “all,” then another result of all authentic believers in Jesus having together one purpose and goal is eventually the rest of humanity will have to admit that God truly did commission Jesus to be the Jewish Messiah and Savior of mankind, even if this is at the second resurrection and final judgment when they incur God’s condemnation and destruction. Thus, all of humanity acknowledge the truth of God even if they have not come to authentic belief in it.

Or the “world” (“cosmos”) refers to those whom the Holy Spirit will convict and convince inwardly of the truth of the gospel, so that many more than just the apostles will become believers (cf. John 16:8,9). My guess is that the former is correct, not this.

⁷³⁸ κἀγὼ τὴν δόξαν ἣν ῥέδωκάς μοι ῥέδωκα αὐτοῖς, ἵνα ὧσιν ἐν καθὼς ἡμεῖς ἐν –

“And the glory which You have given to me, I have given to them” – Jesus indicates to the Father that he has passed on to his apostles the same “glory” which God had given to him. Is this the glory of being the king of Israel and the Kingdom of God or is this a metonymy for the entire plans and purposes which God formulated in eternity past that the OT authors foretold to a degree and Jesus has taught completely to his disciples during the last three years? The latter makes more sense in this context, that Jesus is all about the glory of God through his role and his apostles’ role of taking the complete picture of God’s eternal plans and purposes and proclaiming them to the cosmos, the unbelieving world that is mostly hostile to God.

“so that they may be one, just as we are one” – Jesus’ purpose for communicating the glorious message of salvation through him, Messiah, is so that his apostles may enjoy the same expectation of this glory as God enjoys with Jesus as the basis and instrument by which this salvation and eternal life comes about.

Thus, Jesus has also shared the story and prediction of God’s and his magnificence, which God gave him, with his apostles so that future believers may also embrace it, in order that they all may unified in the goal and purpose of participating in the eternal Kingdom of God. In other words, this is in no way ontological oneness that Trinitarians like to talk about. This is teleological oneness of looking forward to the coming glory of God, the Messiah, the apostles, and future (and past) believers.

⁷³⁹ ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὅσιν τετελειωμένοι εἰς ἓν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας –

“I in them and You in me” – This is another way of expressing the same thing in the previous verse—that God is “in” Jesus by virtue of the two of them sharing the glorious message of future salvation and life for believing sinful human beings that originates with God the Father and then Jesus’ sharing this with his apostles so that all three (God the Father, Jesus the Son, and Jesus’ apostles) are inwardly committed to exactly the same goal of the Kingdom of God.

“so that they have become completed for the purpose of oneness” – The apostles’ looking forward to the same glorious outcome of the creation as God and Jesus means that they have arrived at a final sense of completedness together that makes them one together in their goal. A human being, whether Jesus or any of the apostles, cannot reach a more final understanding of the nature of reality than the “essential eternal truth” (cf. Soren Kierkegaard). We can gain a complete and accurate understanding of any other aspect of the created reality, but this never makes us complete for the purpose of essential oneness. It is only grasping God’s eternal plans and purposes of the Kingdom of God that does so.

“so that the cosmos may know that You sent me” – Again I think that Jesus is referring to an intellectual knowledge of God and Jesus as that which even the unbelieving community within Israel and outside the Jews acquires eventually when they will all realize the truth of God and Jesus and His plans and purposes. But for some it will be too late to recognize this because it will occur at the second resurrection and the final Great White Throne Judgment.

“and that you loved them just as You loved me” – The unbelieving cosmos will not help but see and admit that God loved the apostles as He loved Jesus by using them in the profound way He has as Jesus’ authoritative spokesmen as members of the original group who formed the launching pad for historic Christianity immediately after Jesus and until he returns. By extrapolation, God loves all other believers to the same extent and in the same manner as He loved Jesus to accomplish all His plans for eternal salvation for believing sinful human beings.

Thus, the prepositional phrases “in them” and “in me” are simply another way to express the same idea as in the previous verse—oneness of purpose, being on the same page as to what everyone is thinking about the outcome of the creation and the people who are authentic believers in Jesus, i.e., life in the glorious eternal Kingdom of God.

As Jesus finds his completeness in obeying God who is directing him in his life towards the goal which He has for him, the apostles and all other believers in their message will find their completeness in basically the same goal with Jesus’ directing them through what he has taught them.

As Jesus has already expressed in v. 21, the rest of humanity will find out and have to admit that God specifically commissioned Jesus to perform the role of Messiah and that God has loved and worked in the apostles and believers just as He has done so in Jesus. God is just as committed to the apostles and all other authentic believers as He has been committed to Jesus to ensure he and they perform successfully their roles of persevering in embracing the truth of the gospel and expressing it in some important way in order to qualify for living in the glory of the eternal Kingdom of God.

⁷⁴⁰ Πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ κάκεινοι ὥσιν μετ’ ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν ἣν ἐμήνῃ, ἣν δέδωκάς μοι ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου –

“Father” – once again Jesus addresses God as not only the source of his human existence, but also as the transcendent Creator of whom he is the sole proxy and icon according to the Davidic Covenant.

“I desire that what you have given me that where I am, they may also be with me” – It is interesting that the neuter singular accusative ὃ is used to refer to that which God has given to Jesus (“to me”). In this context, it could mean the entire creation since Jesus as the Son of God and God’s proxy will eventually rule over the entirety of what God has made. Or it could mean the apostles as that specific group of sinners who become his authoritative spokesmen and suffer similar hostility from the Jewish (and Roman) cosmos. The latter seems more coherent as Jesus goes on to use the masculine plural nominative κάκεινοι to refer to who (or what) these ὃ are. As a result, Jesus is saying to God that he desires (θέλω) that these men, whom God has given to him (because God chose them to be his apostles before He brought the creation into existence) be with him in future Kingdom of God.

“so that they may behold my glory” – This future kingdom is where the apostles will “see” his “glory”—the grandeur of Jesus in his role as the king of Israel and the eternal Kingdom of God.

“which You have given to me, because You loved me before founding the cosmos” – And God has also given this glory to Jesus not because He had great affection for him, but because He has chosen to “love,” care, and purposefully put him in this role as the central figure in all cosmic history. And God decided to do this when only He existed and He had not brought the cosmos into existence yet. In other words, this story was predestined by God before he started telling it in Genesis 1:1. And here we see that cosmos has a much broader meaning than before. It refers to the entirety of the creation as that within which the story of Jesus and sinful human beings takes place on this tiny little planet in one solar system in one galaxy among over 200 billion galaxies. Wow!

Thus, Jesus is specifically asking God that his apostles (and by extrapolation, all believers after them and because of their ministry) may eventually join him in the eternal Kingdom of God and observe just how magnificent Jesus will be as the Messiah, King, and High Priest of sinners. And this will be because God chose to love Jesus and provide him with this wonderful outcome of his existence within the creation as its central feature.

And God has given these apostles to Jesus as part of His eternal plans and purposes. They are an important part of the story as his apostles. And future Christians will be important parts of the story also as they proclaim the gospel in their own way and with their own effects that are produced by God.

⁷⁴¹ ἱστάμενος δίκαιος, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω, * καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας – “Righteous Father” – unusual adjective, but must mean good, that Jesus is addressing his God and creator as the one who is good by virtue of all that He has chosen to do within this creation that features Jesus as the Messiah and icon of God.

“indeed, the cosmos does not know You, but I know You” – Jesus makes a categorical statement to God to the effect that while most of sinful humanity do not fully acknowledge God and embrace Him as their Savior for the purpose of acquiring eternal life, he the Messiah and central figure in history does fully know and believe God to be who He is.

“And these know that You sent me” – Jesus then communicates to God that the very men whom He has given to him to be his apostles also know and embrace God as he does, so that he can say that they have grasped that God has sent Jesus for the unique and specific role which he has been living within human history at that time and will continue to live at some point in the future. Jesus is God’s apostle as these men are Jesus’ apostles.

Thus, in contrast to unbelievers who reject God’s purposes for Jesus, his apostles grasp the fact that God has commissioned him to be the Jewish Messiah. This is because the former are unwilling to understand God in contrast to the apostles. And all this comes about because God is acting rightly and correctly according to His morally perfect character and purposes that are entirely fitting for Him and who He is. He is the “Righteous Father.”

⁷⁴² καὶ ἐγνώρισά αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἡ καὶ ἐν αὐτοῖς –

“And I have made known Your name to them” – Jesus finishes his prayer to God by stating that he has communicated the proper information regarding God’s “name,” i.e., all His plans and purposes to which all His names refer, to his apostles so that they can know what he knows about what God is doing with and through him.

“and I will make it known” – In addition, Jesus will communicate God’s plans and purposes in the future to these same men, which probably means that his crucifixion, resurrection, ascension, and eventually return and establishment of millennial kingdom and eternal kingdom will all together will make all this known to his apostles, too (and to all other believers by extrapolation).

“so that the love with which You have loved me may be in them and I may be in them” – The purpose for Jesus communicating all this information to his apostles is so that the commitment and care which God has displayed and made happen to Jesus to reach his goal as the eternal king of the Kingdom of God will be the same commitment and care that God will make happen to the apostles (and to all other believers by extrapolation). This love will be “in them” and Jesus will be “in them” too—meaning that God’s commitment to them and Jesus’ commitment to them will both be parts of who they are in the eternal Kingdom of God.

Thus, Jesus has directly communicated to the apostles God and His plans and purposes, i.e., His “name,” so that God’s love may be in them through the Spirit’s causing them to believe the message which Jesus has presented to them, which also means that Jesus is, in effect, in them too. They will continue to be loved by God and perform their role of being Jesus’ authoritative spokesmen with the message of God which Jesus has taught them.

There will be a coordinated effort on the part of God, Jesus, and the apostles to make the good news of Jesus as Messiah known so that more people may become believers down through the rest of history until Jesus’ return. In this way, God will love the apostles as He has loved Jesus, ensuring that they fulfill their apostolic responsibility as Jesus has fulfilled his messianic responsibility, especially since the apostles will be proclaiming the value and importance of Jesus’ messianic responsibility. Thus, Jesus will be “in them,” in the apostles by virtue of their proclaiming him as the Messiah and featuring him in their lives through their actions and words. And the final result of all this will be their being the eternal Kingdom of God as Jesus will be also.

⁷⁴³ Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρὼν ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ – According to the other gospels this is where Jesus will pray separately in the Garden of Gethsamene, taking Peter, James, and John with him away from the others. This is also where Judas Iscariot will betray him, and he will be arrested.

⁷⁴⁴ ἦδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ – A favorite retreat with his disciples just outside the city of Jerusalem.

⁷⁴⁵ ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν – Judas and the others were prepared not to be stopped in their mission of arresting Jesus and bringing him to stand trial before the High Priest and Sanhedrin.

⁷⁴⁶ Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς: τίνα ζητεῖτε – Jesus knows exactly that this is the true beginning of the end of his mortal life on earth and actually preempts those who have come to arrest him by initiating this question with them.

⁷⁴⁷ ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς: ἐγὼ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ’ αὐτῶν – Another instance where clearly ἐγὼ εἰμι is not being used to refer to Exodus 3:14 but obtains the rest of its predicate nominative within the context, i.e., “he.”

⁷⁴⁸ ὡς οὖν εἶπεν αὐτοῖς: ἐγὼ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαὶ – God’s ultimate causation makes them do what they should do as human beings, fall to the ground and not arrest the true Messiah and Son of God.

⁷⁴⁹ Πάλιν οὖν ἐπηρώτησεν αὐτοὺς: τίνα ζητεῖτε; οἱ δὲ εἶπαν Ἰησοῦν τὸν Ναζωραῖον – So Jesus poses the question a second time.

⁷⁵⁰ ἀπεκρίθη Ἰησοῦς: εἶπον ὑμῖν ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τοὺτους ὑπάγειν – From a sovereign standpoint, it is not time for the disciples to get involved, except Peter and John as will be the case.

⁷⁵¹ ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι οὐς δέδοκάς μοι οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα – cf. John 17:12

⁷⁵² Σίμων οὖν Πέτρος ἔχων μάχαιραν εἴλκυσεν αὐτὴν καὶ ἔπαισεν τὸν ἄρχιερέως δοῦλον· καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτᾶριον· τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος – It is interesting that Peter actually had a sword, and then he uses it. Did he really think that he could defend Jesus from this crowd of men who had come to arrest him?

⁷⁵³ εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ· οὐ μὴ πῖω αὐτό – The “cup to drink from the Father” is the cross. And of course Jesus should drink this cup in order to qualify to be the Messiah and Priest for sinners. We also know from Luke 22:51 that Jesus heals Malchus’ ear right away.

⁷⁵⁴ Ἡ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδωσαν αὐτὸν – So finally the arrest and the moment has come when Jesus is now under the direct control of the Jewish leadership, which will all end with his crucifixion and resurrection. This account by John of his trial, appearances before the Sanhedrin and Pilate, and crucifixion is shorter than in the other gospel accounts.

⁷⁵⁵ καὶ ἤγαγον πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· – Annas had been the High Priest, and still being alive it probably felt appropriate to everyone to hold his trial at his house.

⁷⁵⁶ ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ – cf. John 11:50. Caiaphas had meant is statement for the sake of saving the present nation of Israel from the Romans if Jesus’ movement should grow and become a true threat to the Romans.

⁷⁵⁷ Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής· ὃ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεὶ καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως – This other disciple is John. It would be interesting to know how John had come to know the High Priest, especially since he was from Galilee.

⁷⁵⁸ ὁ δὲ Πέτρος εἰστίκει πρὸς τῇ θύρᾳ ἔξω. * ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσηγάγεν τὸν Πέτρον – This is necessary to the story for Peter to deny Jesus three times before the morning arrives.

⁷⁵⁹ λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρὸς· μὴ καὶ σὺ ἐκ τῶν μαθητῶν οἷ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος· οὐκ εἰμί – Denial #1.

⁷⁶⁰ εἰστίκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακίαν πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ’ αὐτῶν· ἐστὼς καὶ θερμαινόμενος – The others who are near Peter for his second and third denials.

⁷⁶¹ Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδασχῆς αὐτοῦ – This is not appropriate that Jesus be questioned directly by his accusers and judge, and Jesus knows it. The Mosaic Covenant requires that someone be convicted on the basis of two or three witnesses (Deuteronomy 19:15).

⁷⁶² ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· ἐγὼ παρρησίᾳ ἔλεγάμην τῷ κόσμῳ, ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν – Jesus comments that there have been plenty of opportunities for those present and others to hear exactly what is his message and who are his disciples.

⁷⁶³ τί με ῥωτᾷς; ῥώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ – It is perfectly legitimate for Jesus to say this rather than answer Annas’ question and incriminate himself. He is basically telling them that they should bring evidence against him if they plan on charging him.

⁷⁶⁴ ταῦτα δὲ αὐτοῦ εἰπόντος εἰς ἡμερολογεῖσθαι τὸν ὑπηρετῶν· ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπὼν· οὕτως ἀποκρίνη τῷ ἀρχιερεὶ – Yes, Jesus could have sounded rude when he spoke to the high priest, but he was correct in basically telling them that they needed to bring evidence against him and not ask him what he had done or was doing.

⁷⁶⁵ ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις – This is the point. Jesus is saying that they all need to bring evidence against him that either demonstrates that he was wrong in what he said to the high priest or has done something wrong such that he should be standing there on trial before them.

⁷⁶⁶ ἀπέστειλεν οὖν αὐτὸν ὁ Ἀννας δεδεμένον πρὸς Καϊάφην τὸν ἀρχιερέα· – on to Caiaphas’ house.

⁷⁶⁷ Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ· μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν· οὐκ εἰμί – Peter’s denials took place at Annas’ house according to the other gospel accounts.

⁷⁶⁸ λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον· οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ – And this slave would have also seen Jesus heal his relative’s ear.

⁷⁶⁹ πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν – Luke 22:61,62 says that Jesus looked at Peter at this moment, and Peter went out and wept bitterly.

⁷⁷⁰ Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρῶτ’ * καὶ αὐτοὶ οὐκ εἰσηλθόντες εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν· ἀλλὰ φάγωσιν τὸ πᾶσχα – Probably inferred from the Mosaic Covenant on the basis of other ways of incurring seven days of defilement that anyone who entered a Gentile’s home would be guilty of such.

⁷⁷¹ Ἐξῆλθεν οὖν ὁ Πιλάτος ἔξω πρὸς αὐτοὺς καὶ ῥησίν· τίνα κατηγορίαν φέρετε ὅ[κατὰ] τοῦ ἀνθρώπου τούτου – Good question.

⁷⁷² ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· εἰ μὴ ἦν οὗτος ὁ κακὸν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν – This makes it sound as though Pilate’s question and tone of voice indicated that he had grave doubts as to why this should all be happening. They must have included that their charge against Jesus was that he claimed to be their king, the Messiah, because Pilate asks Jesus about this in the next verses.

⁷⁷³ εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· λάβετε τὸν αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον· αὐτῷ οἱ Ἰουδαῖοι ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα – Pilate was probably already familiar with the fact that the Jews were constantly accusing and trying their own people on the basis of their own law in the Mosaic Covenant. So why not now, too? This statement by the Jews that it is illegal to execute someone most likely pertained to crucifixion only, because they have no problem stoning Stephen to death in Acts 7:58-60.

⁷⁷⁴ ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν – In other words, no one was going to stone him to death according to the Jewish way. Instead, he was going to be crucified according to the Roman way.

⁷⁷⁵ Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ· σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων – Another direct question, now as to his identity and role within the Jewish nation.

⁷⁷⁶ ἀπεκρίθη ὁ Ἰησοῦς· ἀπὸ σεαυτοῦ ὅς τοῦτο λέγεις ἢ ἄλλοι εἰπὸν σοι περὶ ἐμοῦ – Jesus is asking Pilate where he got this information, and does it really matter to him?

⁷⁷⁷ ἀπεκρίθη ὁ Πιλάτος· μή τι ἐγὼ Ἰουδαίος εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἄρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας – Pilate says that it was the Jews who told him about this. Otherwise, as a Gentile he would not know about even the possibility of this being the case.

⁷⁷⁸ ἀπεκρίθη Ἰησοῦς· ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὕπηρέται οἱ ἐμοὶ ἠγωνίζοντο [ἀν] ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν – “From this world” means has its beginning and is sanctioned by other human beings in order for it to be legitimate, including using coercive force from a military that is raised strictly through human beings. Instead, Jesus’ kingdom has its source, its beginning, and its legitimacy strictly from God the Father, the transcendent Creator according to His eternal plans and purposes. And it will begin in this world as the restoration of the Kingdom of Israel and end in a new heavens and earth after the millennial kingdom.

⁷⁷⁹ εἶπεν οὖν αὐτῷ ὁ Πιλάτος· οὐκοῦν βασιλεὺς εἰ σὺ; ἀπεκρίθη ὁ Ἰησοῦς· σὺ λέγεις ὅτι βασιλεὺς εἰμι· ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον· ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς – Pilate is catching on. Yes, Jesus is a king, and with the words, “You say that I am a king,” Jesus is affirming this fact. Plus, this is Jesus’ divinely given purpose in addition to being a witness through his actions and words to that which is the truth, i.e., God’s truth of His eternal plans and purposes. And, finally, those people who genuinely seek and recognize the truth will learn it from him and follow him and what he says. Of course, this happens because God causes people to be “of the truth” in this manner, open to it and willing to embrace it and live by it when they hear it.

⁷⁸⁰ λέγει αὐτῷ ὁ Πιλάτος· τί ἐστὶν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἐξηλθεν πρὸς τοὺς Ἰουδαίους καὶ λέγει αὐτοῖς· ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν – Alas, even Pilate wonders exactly what is the truth, which reveals that he himself is certainly not yet at the point given by God to recognize Jesus as the very personification of truth. Basically, he cannot because of the role he must play in the story of handing Jesus, an innocent man, over to be crucified.

Yet, Pilate still does not think Jesus has done anything wrong and says so to the Jewish crowd. Perhaps, Jesus’ comments about his kingdom’s not being from this world fall short of actual insurrection in even Pilate’s mind.

⁷⁸¹ ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν· ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων – I am sure Pilate knows what is the answer to this question.

⁷⁸² ἐκραύασαν οὖν πάλιν ὀλέγοντες μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραββᾶς ληστής – Again, Pilate could have probably guessed that their answer would be something like this.

⁷⁸³ Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν – EBC – The scourging of Jesus was the usual accompaniment of crucifixion. The Roman scourge consisted of a wooden handle to which several rawhide thongs were fastened. Into each thong small butterfly shaped pieces of metal or bone were fixed. Wielded by a powerful arm, the scourge was a deadly weapon, which in a few strokes would strip the flesh from a man’s back. Frequently death followed immediately so that the victim did not survive for crucifixion. Evidently Pilate intended to make an appeal to the sympathy of the mob, in hope that they would be satisfied with the scourging and would call for Jesus’ release.

⁷⁸⁴ καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν – Most likely just a crude joke by the Roman soldiers. The fact that Pilate permitted it showed just how hard-hearted he was.

⁷⁸⁵ καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον· χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα –

⁷⁸⁶ Καὶ ἐξηλθεν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς· ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ – Yes, he finds Jesus innocent, but he felt compelled to subject him to the traditional whipping and scourging.

⁷⁸⁷ ἐξηλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον· καὶ λέγει αὐτοῖς· ἰδοὺ ὁ ἄνθρωπος – Was this a sympathy attempt by Pilate to show that Jesus had suffered enough, so that the Jews would stop demanding that he be crucified?

⁷⁸⁸ Ὅτε οὖν εἶδον αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ ὕπηρέται ἐκραύασαν ὀλέγοντες· σταύρωσον ὁ σταύρωσον· * λέγει αὐτοῖς ὁ Πιλάτος· λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· * ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν – But the Jews are still adamant that Jesus should die on a cross. Pilate knows that they cannot and will not crucify him themselves, that it will require Roman soldiers to accomplish this. Probably he is still looking for a way out of Rome’s being involved in the death of this innocent Jewish man.

⁷⁸⁹ ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· ἡμεῖς νόμον ἔχομεν καὶ κατὰ τὸν νόμον ὁ φεῖλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἐάντων ἐποίησεν – cf. **Deut. 18:20** But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.

Also **Lev. 24:16** Moreover, the one who blasphemes the name of the LORD shall surely be put to death; all the congregation shall certainly stone him. The alien as well as the native, when he blasphemes the Name, shall be put to death. Because Deuteronomy 18:20 speaks of stoning to death the false prophet, the Jews are probably using Leviticus 24:16, because it is not explicit regarding the manner of execution, to demand that Jesus be crucified.

The Jews’ definition of “Son of God” is probably more in line with the OT and the ANE than with traditional Christianity, that

Jesus has claimed to be the Davidic king who is God's proxy and representative on earth and who rules over all of God's property, which is the entire universe.

⁷⁹⁰ Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη – Pilate's definition of "Son of God" is also probably much closer to the Jews', the OT, and the ANE than with traditional Christianity. This is what frightens him, that Jesus is claiming to be some god's proxy on earth. But which god's and how did he come by this title and role?

⁷⁹¹ καὶ εἰσηλθὲν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ· πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ – Thus, Pilate wants to know not just Jesus' origin, but how he claims to have come by the title and role of Son of God. What god has sent him for this? Ironically, Jesus remains silent, when this is the perfect opportunity to bear witness of God the Father as the one true God of all reality. Jesus is intentionally missing out on a prime evangelistic moment.

⁷⁹² λέγει· ὁὖν αὐτῷ ὁ Πιλάτος· ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρώσαι σε – And this is why Jesus is remaining silent, because he knows that the purpose of this moment is not to convince Pilate that he is the unique true Son of God of all human history, but to let Pilate follow through on handing him over to be crucified according to God's eternal plans and purposes.

Pilate thinks that he has more power and authority and control over reality than he does.

⁷⁹³ ἀπεκρίθη [αὐτῷ]· ὁ Ἰησοῦς· οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παρὰ σοῦ μέ σοι μείζονα ἁμαρτίαν ἔχει – Jesus corrects him, that it is God the Father who ultimately determines just how much authority Pilate (or any ruler) is permitted to wield in this world.

Jesus says that, as a result, the Jews who should know their scriptures better, are willfully rejecting him who has clearly demonstrated that he is their Messiah, thus also revealing that their evil is in fact greater than Pilate's. Pilate is not absolved from blame, but the Jews are even more blameworthy.

⁷⁹⁴ Ἐκ τούτου ὁ Πιλάτος ἐζητεῖ ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες· ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεὺς ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι – Now Pilate is totally confused and disturbed and simply wants to release Jesus and be done with this whole uncomfortable affair. But the Jews really put the screws to him and make the argument that anyone who calls himself king (even if he claims that his kingdom is not from this world and therefore does not appear to be a threat to earthly kingdoms like Rome) is a traitor to the Roman Emperor, which surely must deserve the sentence of death on a cross.

⁷⁹⁵ ὁ οὖν Πιλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν καὶ ἐκάθισεν ἐπὶ τῷ βήματι· εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθα –

⁷⁹⁶ ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὥς· ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις· ἴδε ὁ βασιλεὺς ὑμῶν – Is the sixth hour noon? Probably, and John is saying that all this took place before the noon hour.

⁷⁹⁷ ἐκραύγασαν οὖν ἐκεῖνοι· ἄρον ἄρον, σταυρώσον αὐτόν. * λέγει αὐτοῖς ὁ Πιλάτος· τὸν βασιλεὺς ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἄρχιερεῖς· οὐκ ἔχομεν βασιλεῖα εἰ μὴ Καίσαρα – Indeed, it is true that the Jews have no king but the Roman Emperor, because they have truly rejected their only king, Jesus. But this also means that, if they continue in their opposition to Jesus, that they will never have any other king but Caesar, because they will not participate in the Kingdom of God of Jesus but be condemned and destroyed in the 2nd resurrection instead.

⁷⁹⁸ Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. * Παρέλαβον οὖν τὸν Ἰησοῦν – Pilate hands Jesus over to his soldiers to crucify Jesus, and they immediately take him and lead him out to do so.

⁷⁹⁹ καὶ βαστάζων ἐαυτῷ τὸν σταυρὸν ἐξηλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα – John does not mention as the other gospels do that Simon of Cyrene was pressed into service to carry Jesus' cross for him, obviously because Jesus was too weak to carry it after the whippings and mistreatment by the Romans. So he did go out from Pilate's residence "bearing his own cross" but then handed it over to Simon a little later as explained by the other gospels.

⁸⁰⁰ ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν – Other than God's sovereignty, we can only wonder why Jesus was placed in the middle.

⁸⁰¹ ἔγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένος, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων – This was the charge against Jesus, that he is a traitor to the Roman Empire, even though Pilate knows that he actually is not.

⁸⁰² τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένος Ἑβραϊστὶ, Ῥωμαϊστὶ, Ἑλληνιστὶ – Anyone who passed by the spot could not help but learn what the issue was with Jesus.

⁸⁰³ ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἄρχιερεῖς τῶν Ἰουδαίων μὴ γράφῃ· ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν· βασιλεὺς εἰμι τῶν Ἰουδαίων – The Jewish leadership are worried that people will misconstrue the meaning of Pilate's inscription, that only the Romans oppose Jesus while the Jews may not. They want it to be clear that even they reject Jesus as their king by virtue of his saying that he is the king without its actually being true.

⁸⁰⁴ ἀπεκρίθη ὁ Πιλάτος· ὁ γέγραφα, γέγραφα – Pilate says he is not going to change the inscription and lets it stand as is.

⁸⁰⁵ Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιῳτῇ μέρος. καὶ τὸν χιτῶνα· ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου – Thus, we can deduce that there were four soldiers assigned to this detail to crucify Jesus and probably the others, too. It was probably a common practice to divide up among the soldiers the condemned man's property that was still on him. Clearly, he was not going to need it anymore.

⁸⁰⁶ εἶπον οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνας ἔσται ἵνα ἡ γραφὴ πληρωθῇ ἣ λέγουσα, Διεμερίσαντο τὰ ἱμάτιά μου ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν – Jesus' outer tunic, which must have been quite bloody from the scourging and drops of blood from the crown of thorns, was a

single piece of cloth. So the soldiers decided to cast lots for it rather than rip it into four pieces.

Psalm 22:18, They have divided my garments among them, and for my clothing they cast lots (לְהַלְלֵי יְהוָה יַעֲבֹדוּ וְעַל-לְבוּשִׁי יַעֲבֹדוּ) (διεμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον). John quotes the LXX exactly. This Psalm seems more full of metaphorical expressions of what David is going through as a result of opposition to him. But the metaphorical language fits exactly in with what Jesus experienced at his crucifixion. This “fills out” the scripture of Psalm 22:18 very well, even if it is not a direct prophecy of what happens to Jesus. As the first Son of God, David goes through something very similar to what Jesus encounters among his countrymen too.

⁸⁰⁷ Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Ἡ Μαρία ἡ τοῦ Κλωπᾶ καὶ Ἡ Μαρία ἡ Μαγδαληνὴ – The women among his disciples are faithfully there, but except for John the men have scattered, which is exactly what was prophesied of them.

⁸⁰⁸ Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρί ὦ γύναι, ἴδε ὁ υἱός σου –

⁸⁰⁹ εἶτα λέγει τῷ μαθητῇ ἴδε ἡ μήτηρ σου. καὶ ἂπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια – Mary adopts John as her own son, and John embraces Mary as his mother for whom he should care from now on.

⁸¹⁰ Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἥδη πάντα τετέλεσται, ὥστε τὴν τελειωθὴν ἡ γραφή, λέγει διδώ – cf. Psalm 69:21, And they gave me bitter herbs for my food, and for my thirst they gave me sour wine to drink (γῆλην ἡλίαν ἡλίαν ἡλίαν ἡλίαν ἡλίαν) (καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολὴν καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος).

⁸¹¹ σκευὸς ὃ ἐκεῖτο ὄξους μεστόν· σπύγγον οὖν μεστόν τοῦ ὄξους ὑσώψῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι – While, as with Psalm 22, David may be describing his suffering in highly metaphorical terms, John still sees a “filling out” of verse 21 with Jesus’ own experience of requesting something to drink because he is thirsty. Why was the wine there? Perhaps to help the Roman soldiers muster up the courage, albeit false, in order to carry out the nauseating business of crucifying an innocent man by driving nails through his hands and feet.

⁸¹² ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα – Jesus feels death coming on and knows that the end of his journey as the mortal Messiah has arrived, so that, for the moment, he is confident that he has accomplished all that God has commanded him from his birth to his death.

⁸¹³ Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἣν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα κατεργασθῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν – EBC – Mark (15:42) agrees with John that Jesus died on the day preceding the Sabbath, hence, on Friday, “the day of Preparation.” The day began at sunset on Thursday and ended at sunset on Friday. The meal Jesus and his disciples ate must have been on Thursday night, which would actually fall on the Passover since the day began in the evening, not in the morning, as in the Western calendar. The removal of bodies from the cross was a concession to Jewish religious scruples. The Romans usually left the bodies of criminals on their crosses as a warning to potential offenders, much as pirates in the eighteenth century were hung in chains so that passing ships might see their fate. The Jewish law forbade leaving hanged bodies on a gallows overnight (Deut 21:22-23; Josh 8:29). The soldiers broke the legs of the living victims to hasten death. The only way a crucified man could obtain a full breath of air was to raise himself by means of his legs to ease the tension on his arms and chest muscles. If the legs were broken, he could not possibly do so; and death would follow shortly because of lack of oxygen.

⁸¹⁴ ἦλθον οὖν οἱ στρατιῶται καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ –

⁸¹⁵ ἐπὶ δὲ τὸν Ἰησοῦν ἔλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη –

⁸¹⁶ ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἔξηλθεν εὐθὺς αἷμα καὶ ὕδωρ – EBC – The flow of “blood and water” has been variously explained. Ordinarily dead bodies do not bleed because there is no action of the heart to produce arterial pressure. One suggestion is that since the body was erect, the flow was due to gravity and that the crassamentum (the heavy, red corpuscles) and the serum (the yellowish white aqueous part) of the blood had already begun to separate. Another is that either the stomach or the lungs contained water that flowed with the blood.

⁸¹⁷ καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἄληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα ὁ καὶ ὑμεῖς πιστεύ[σ]ητε – So the author of this gospel account is also the same disciple who was standing by and adopted by Jesus’ mother at the foot of the cross, because he obviously remained there and watched the soldiers break the legs of the other two men and pierce Jesus’ side with a spear, so that the water and blood flowed out, confirming that he was already dead. And John’s bearing witness to all this material is in order that any reader of the account may believe that Jesus is the crucified Messiah.

⁸¹⁸ ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ· ὅσπου οὐ συντριβήσεται αὐτοῦ – Exodus 12:46, It shall be eaten in one house.

You are not to bring any of the food outside from the house. And you are not to break any bone of it (וְלֹא תִשְׁבְּרֶנּוּ אֶת-אֶחָד מֵעַצְמֵי הַבְּשָׂרִים) (ἐν οἰκίᾳ μιᾷ βρωθήσεται, καὶ οὐκ ἐξοίσετε ἐκ τῆς οἰκίας τῶν κρεῶν ἕξω· καὶ ὅσπου οὐ συντριβήσεται ἅπ' αὐτοῦ).

Numbers 9:12, They shall leave none of it until morning, nor break any bone of it. They shall do it according all the statute of the Passover (וְעָשׂוּ אֶת-חֻקֵּי פֶסַח כְּכָל-בְּרִית יְהוָה אֲשֶׁר-עָשָׂה אֶת-יִשְׂרָאֵל בְּיָדָם מִן-יְהוָה) (οὐ καταλείψουσιν ἅπ' αὐτοῦ εἰς τὸ πρωὶ ὅσπου οὐ συντριβήσουσιν ἅπ' αὐτοῦ· κατὰ τὸν νόμον τοῦ πασχα ποιήσουσιν αὐτό).

Psalm 34:30, He guards all his bones. Not one of them is broken (וְיָגֹדֵם יְהוָה אֶת-כָּל-עֲצָמוֹתָיו) (κύριος φυλάσσει πάντα τὰ ὀστέα αὐτῶν ἐν ἑξ αὐτῶν οὐ συντριβήσεται). The superscription of this psalm indicates that David wrote after feigning madness before Abimelech, who drove him away, and he departed. David is describing how God rescues the righteous from the wicked, so that God guards the righteous man’s body, and the wicked are not able to break any of his bones. This, too, was probably a psalm about David himself to be applied to other righteous people within the nation of Israel.

⁸¹⁹ καὶ πάλιν ἑτέρα γραφὴ λέγει· ὄψονται εἰς ὃν ἐξεκένθησαν – Zechariah 12:10, I will pour out on the house of David and the inhabitants of Jerusalem the Spirit of grace and supplications, and they will look on me whom they pierced. And they will mourn for him, as one mourns for an only son, and they will weep bitterly as one weeps bitterly for a firstborn (עֲלֵיו כְּהַמָּר עַל-הַבְּכוֹר). יוֹשֵׁב יְרוּשָׁלַם חֵן וְתַנְחֻנוּיִם וְהִכְיטוּ אֵלָיו אֶת אֲשֶׁר-דָּקְקוּ וְסָפְדוּ עָלָיו כְּמִסְפַּד עַל-הַיָּחִיד וְהָמָר עַל-בֵּית דָּוִיד וְעַל יוֹשֵׁב יְרוּשָׁלַם חֵן וְתַנְחֻנוּיִם וְהִכְיטוּ אֵלָיו אֶת אֲשֶׁר-דָּקְקוּ וְסָפְדוּ עָלָיו כְּמִסְפַּד עַל-הַיָּחִיד וְהָמָר) (καὶ ἐκχεῶ ἐπὶ τὸν οἶκον Δαυιδ καὶ ἐπὶ τοὺς κατοικοῦντας Ἱερουσαλὴμ πνεῦμα χάριτος καὶ οἰκτιρμοῦ, καὶ ἐπιβλέσονται πρὸς με ἀνθ' ὧν καταρχήσαντο καὶ κόπονται ἐπ' αὐτὸν κοπετόν ὡς ἐπ' ἀγαπητόν καὶ ὀδυνηθήσονται ὀδύνην ὡς ἐπὶ πρωτοτόκῳ). The Hebrew says “pierced” while the LXX says “mocked.” John clearly uses as verb which means “pierced,” so that we have to wonder about what the LXX translators were doing. There does not appear to be a Hebrew verb that means “mock” and is close in spelling to the word in the MT of Zechariah 12:10.

⁸²¹ ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν ‘πρὸς αὐτὸν νυκτὸς τὸ’ πρῶτον, ‘φέρων ῥίμια σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατὸν –
⁸²² ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὁθονίοις μετὰ τῶν ἁρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις
ἐνταφιάζειν – Thus, two prominent leaders of the Jews have become disciples of Jesus and want to treat his body respectfully.

⁸⁴⁷ ἂν τινων ἀφῆτε τὰς ἀμαρτίας ἡσυχάζονται αὐτοῖς, ἂν τινων κρατῆτε κεκράτηνται – It is not that the apostles will have the actual authority to forgive sins or not, but their proclaiming Jesus' message of the gospel will result in people either believing or not believing, which will basically be the same thing as the apostles' bringing about forgiveness of sins for people or the opposite, their eternal condemnation. In other words, Jesus is highlighting just how meaningful will be the apostles' role of explicitly communicating the gospel. For people who hear it and either embrace it or reject it, it will determine their eternal destiny.

⁸⁴⁸ Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς –

⁸⁴⁹ ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· ἐώρακαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς· ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἡλῶν καὶ βάλλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἡλῶν καὶ βάλλω μου τὴν χεῖρα εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω – Thomas' desire to see clear evidence of Jesus' having risen from the dead cannot be a bad thing or wrong, because Jesus himself showed the other apostles exactly this same evidence in 20:20 so that they could believe in him on the basis of this evidence.

⁸⁵⁰ Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· εἰρήνη ὑμῖν –

⁸⁵¹ εἶτα λέγει τῷ Θωμᾷ· φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός – This is not a rebuke by Jesus of Thomas' request and requirement of clear evidence. It is simply an invitation to examine the evidence and appropriately respond with authentic belief.

⁸⁵² ἀπεκρίθη ὁ Θωμᾶς καὶ εἶπεν αὐτῷ· ὁ κύριός μου καὶ ὁ θεός μου – It stands to reason on the basis of both Thomas' being a genuine apostle (in contrast to Judas Iscariot) and the evidence which Jesus has just showed him of his hands and his side that Thomas draw the conclusion that this is the risen Jesus whom he can call both Master and God as God's proxy and the Davidic king, i.e., the Son of God.

⁸⁵³ ῥέγει αὐτῷ ὁ Ἰησοῦς· ὅτι ἐώρακάς με πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες ὁ καὶ πιστεύσαντες – Because what has just transpired is all appropriate, I would take this as a statement by Jesus and not a rhetorical question. He is simply pointing out that Thomas has definitely believed in his being the resurrected Lord on the basis of good and appropriate evidence, and those who believe without this direct evidence but on the basis of the eyewitness accounts of the apostles will also obtain the same blessing from God as the apostles, i.e., eternal mercy and life.

⁸⁵⁴ Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν ὅ[αὐτοῦ], ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ – John is referring to the entire three years of Jesus' being present with his disciples. He performed many other messianic actions and miracles than John has recorded in this document.

⁸⁵⁵ ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἔστιν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζώητε ὁ καὶ ἔχητε ἐν τῷ ὀνόματι αὐτοῦ – But John has presented as much information about Jesus' messianic actions as he has deemed appropriate to lead a reader of this gospel account to embrace it as all true and therefore believe in Jesus for the sake of obtaining life, i.e., eternal life, from God. Thus, John's story comes full circle from what he first said in John 1:1-4 about God's purpose to make life the central feature of human experience and obtainable by grabbing on to the most important information within reality that makes a person wise.

⁸⁵⁶ Μετὰ ταῦτα ἐφανερώσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ὅτι ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος ἐφανερώσεν δὲ οὕτως – In Matthew 26:32 Jesus tells his disciples that after he is raised from the dead, he will go ahead of them to Galilee (cf. Matthew 28:7,10,16).

⁸⁵⁷ ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο – The two sons of Zebedee are James and John. John is the author of this account.

⁸⁵⁸ λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἀλιεύειν. λέγουσιν αὐτῷ· ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἔξηλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπιάσαν οὐδέν – Their lack of fish has all been planned by God for how this story will continue to unfold.

⁸⁵⁹ Πρωῖας δὲ ἦδη γενομένης ἔστη ὁ Ἰησοῦς ἡρῶν τὸν αἰγιαλόν, οὐ μέντοι ἦδεισαν οἱ μαθηταί ὅτι Ἰησοῦς ἔστιν –

⁸⁶⁰ λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· παιδιά, μὴ τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· οὐ – Jesus could probably tell by how the boat was sitting as well as how discouraged the fishermen looked, but he also probably knew that they were without fish by God the Father's having communicated this to him for the purposes of demonstrating another sign and miracle.

⁸⁶¹ ὁ δὲ εἶπεν αὐτοῖς· βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὕρησете. ὁ ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων – Of course Jesus was correct, and this constituted another sign, not that it violated the laws of physics, but that it was an unexpected event within the laws of nature.

⁸⁶² λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ· ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ κύριός ἐστιν τὸν ἐπενδύτην διεξώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν – Thus, Peter swims to shore to meet Jesus.

⁸⁶³ οἱ δὲ ἄλλοι μαθηταί τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλ' ὥς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων –

⁸⁶⁴ ὧς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακίαν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον – Did Jesus get this fish from some other fishermen, or did they appear miraculously?

⁸⁶⁵ λέγει αὐτοῖς ὁ Ἰησοῦς· ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν –

