

The GOOD MESSAGE According to JOHN

LAST GENERATION VERSION

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Chapter 1

John's Commentary - the Celestial Origin of the Only-Begotten Son

In the beginning¹ was Logos,² and Logos was with³ God, and Logos was God.⁴ 2 This One was in the beginning with God. 3 Everything originated⁵ through⁶ Him, and without Him nothing originated.⁷ 4 What⁸ has originated in Him⁹ was life, and the Life¹⁰

¹ Logos' agency in the creation is implied in Genesis 1 by the imperatives, "Let there be" and "Let us make."

² Jesus' "name is called Logos of God" (Rev. 19:13, cf. Heb. 4:12-16). The term ἄγγελος (angel, messenger) was already closely associated with λόγος (Kittle, TDNT, Vol. I, pp. 75-76). (cf. Mark 1:1-2 notes).

³ πρὸς + accusative case object when used with stative verbs indicates personal accompaniment in close proximity to the object (Mark 14:49; 2 Cor. 5:8; 1 John 1:2; 1 John 2:1). Compare Prov. 8:30.

⁴ The term θεός (Theos – God) is a masculine, personal noun and always refers to a person holding power and sovereignty over a dominion. It refers to all of the following in Scripture: to the Creator Himself, to the Angel/Messenger of Yahweh (Gen. 16:7-13; Gen. 22:1,11-18; Gen. 48:15-16; Exod. 3:2-7; Jdg. 6:14; Jdg. 13:22), to the Son reigning in His Kingdom (Ps. 45:6-7), to pagan gods with alleged sovereignty over certain aspects of nature (Exod. 12:12), to human rulers (Exod. 7:1; Ps. 82:1,6; Jn. 10:34), to Antichrist (2 Thess. 2:4), and to Satan (2 Cor. 4:4). Logos was "God" (Sovereign) to Adam, Abraham, Moses, etc. as "the Angel/Messenger of Yahweh," because Yahweh's name was upon Him (Exod. 23:20-23). The word "God" does not indicate a particular ontological (divine) nature. This clause cannot mean that Logos possessed God's "divine nature" (as in Trinitarianism) nor that Logos was a "divine Plan" (as in Socinian Unitarianism) which is abstract and non-personal. "God" is always a personal noun. This clause must mean that Logos was what the word "God" itself means, and was intended to link Logos to "the Angel/Messenger of Yahweh" who bore God's name, titles, and authority as God's Agent, as "the image of the invisible God" (Col. 1:15). Verse 18 refers to Him as "the only-begotten God."

⁵ ἐγένετο (aorist indicative form of the verb γίνομαι) – lit "became." In Gen. 1 (LXX), each time God commanded "let there be ...," that thing ἐγένετο (became, originated). John identified the one to whom God spoke as Logos, through whom each of the things mentioned in Gen. 1 ἐγένετο originated.

⁶ δι' αὐτοῦ (through Him, cf. John 1:10; Col. 1:16). When διὰ takes a genitive case object it refers to the use of an agent who is the object of the preposition. God performed all of Jesus' miracles δι' αὐτοῦ "through Him" (Acts 2:22); He saves the world δι' αὐτοῦ (Jn. 3:17); we are saved δι' αὐτοῦ (Rom. 5:9); we have access to God δι' αὐτοῦ (Eph. 2:18); God reconciles all things to Himself δι' αὐτοῦ (Col. 1:20). The Son's presence is required by this clause. If John meant because of, on account of, with reference to, the object would have to be in the accusative case (see Wallace, GGBB, pp. 368-369).

⁷ The Son was God's Agent in creation (John 1:10-11; Col. 1:15-19; Heb. 1:2,8-12), drawn from Solomon's riddle concerning "Wisdom" (Prov. 8:22-31). The riddle was solved by Solomon (Prov. 30:1-4).

⁸ A new sentence begins here, following the Nestle-Aland 28th & UBS 4th editions of the Greek text. The early writers after the Apostles always began a new sentence here in their quotations of this passage.

⁹ Note the change from δι' αὐτοῦ (through Him) to ἐν αὐτῷ (in Him). Logos was not the agent through whom "life" originated, but was the very first "Life" (living being) apart from God.

¹⁰ Logos was called "Life" as a title because life originated in Him as "the first-produced of all creation" (Col. 1:15). "Eve's name means "Life" (Heb. חַוָּה "Eve" – Gen. 3:20). In 1 John 1:1-3 He is called "Logos of Life."

was the Light¹¹ of men, 5 and the Light shines in the darkness, and the darkness did not take hold of it.¹² 6 (A man originated¹³ having been commissioned¹⁴ from beside God.¹⁵ The name [given] to him [was] John. 7 This one arrived¹⁶ for a witness so that he should testify concerning the Light so that all may believe through Him.¹⁷ 8 He was not the Light,¹⁸ but [came] so that he should testify concerning the Light 9 who was the true Light, who, coming into the world,¹⁹ enlightens each man.²⁰) 10 He was in the world,²¹ and the world²² originated through Him,²³ and the world did not know Him.²⁴ 11 He

¹¹ John 12:35-41 Logos (Word) and Wisdom are identified with “light” (Psalm 119:105; Eccl. 2:13-14).

¹² As “Logos” (the Word), the Son brought light through the Law (Ps. 119:105); As “Wisdom” the Son brought light through Solomon, but Israel turned away from the light of the Law and of God’s wisdom.

¹³ John used the same verb (originated) which he had just used regarding the origination of “everything” through Logos. The implication is that John the Baptist also “originated” through the agency of Logos. John’s conception was a miracle exactly as Isaac’s, since both mothers were barren and old.

¹⁴ The perfect participle’s time aspect relationship to the aorist indicative verb “originated” requires that the commissioning occurred before John’s birth. This is explained in Luke’s account since Gabriel announced John’s commission to Zacharias his father before he was conceived (Luke 1:11-19), and John was “filled from the holy Breath from his mother’s womb” (Luke 1:15).

¹⁵ Gabriel announcement to Zacharias: “I am Gabriel, the one having stood before God, and I was commissioned to speak to you and to announce to you these things” (Luke 1:19).

¹⁶ ἔρχομαι come, arrive, in contrast to “originated.”

¹⁷ δι’ αὐτοῦ (same as in vss. 3,10)

¹⁸ That John was “not the Light” shows that “Light” is a reference to a Person, Logos.

¹⁹ While the present participle ἐρχόμενον (coming) can refer to either “each man” or to “the true Light,” the fact that it is in the middle voice implies that the referent brought himself “into the world,” something true of “the true Light” but not true of “each man.”

²⁰ Notice that Logos, in whom “life” originated as “the image of the invisible God, first-produced of all creation” (Col. 1:15), was also the “Light” (Wisdom) who shone in the darkness yet was not comprehended, but was now “coming into the world” as Jesus when “Logos became flesh and dwelled among us” (v. 14).

²¹ He was previously in the world, as the “Light” (Wisdom) was shining in the darkness but not comprehended. Paul referred to Jesus as follows: “But we speak the Wisdom of God in a mystery, having been concealed, whom God predetermined before the ages for our glory, who none of the principle [men] of this age have discovered. For if they had discovered, they would not have crucified the Master of Glory” (1 Cor. 2:7-8).

²² κόσμος (kosmos), same word used in Gen. 2:1 (LXX) to sum up the whole creation.

²³ Because of the requirement of gender and number agreement of personal pronouns with their antecedent, the singular masculine personal pronoun “Him” must refer back to the masculine noun Logos. Verse 3 also states that all things were created through Logos. Thus verse 10 should be understood as: “Logos was in the world,” etc.

²⁴ 1 Cor. 2:7-10

came²⁵ into His own²⁶ [things], and His own²⁷ [people] did not receive Him. 12 But as many as received Him, to them He gave the right to become children of God, to those believing unto the name²⁸ of Him²⁹ 13 who was³⁰ Begotten,³¹ not out of bloods,³² nor out

²⁵ The active voice of the verb requires that Logos Himself acted, came to His own things – the creation, His inheritance (Psalm 2).

²⁶ The word ἰδία (idia – “own”) is neuter plural referring to one’s ownership of things. The world belonged to Logos because the Father promised the inheritance of “the ends of the land” and “the nations” to the Son on the very “Day” that He was begotten (Psalm 2). Since non-personal things cannot hold possession or ownership, Logos must be a person.

²⁷ Here ἱδιοι (idioi) is masculine plural, meaning “His own people,” the people of Logos.

²⁸ Irenaeus interpreted this verse as referring to the name “Logos” (Against Heresies, Bk. V, ch. 18:2). The “Word of the LORD” appeared several times (ex. Gen. 15:1,4; 1 Sam. 3:21), and the Jews considered this “Word” to be the Personal agent of God. See: Jewish Encyclopedia articles: “Shekinah” & “Memra.” This interpretation fits best with the flow of the context, since Logos does not become flesh until v. 14.

²⁹ All of the masculine personal pronouns (He, Him, His) in verses 10-12 must grammatically refer to Logos, which is masculine singular. “His name” in verse 12 also demands that Logos is a personal name.

³⁰ Following the reading contained in the old Latin, Aramaic, Coptic, and Ethiopian copies which have the singular, “*was begotten ...*” referring to Logos, the first “Life” (v. 4, cf. Col. 1:15). The Greek manuscripts have the plural, “*who were begotten,*” however the earliest quotations of this verse (both Greek and Latin) used the singular, including Justin, Irenaeus, and Tertullian who writes: “*The expression is in the singular number, as referring to the Lord, ‘He was born of God.’ And very properly, because Christ is the Word of God, and with the Word the Spirit of God, and by the Spirit the Power of God, and whatsoever else appertains to God.*” (Tertullian, On the Flesh of Christ, ch. 19). These witnesses are older than the Greek copies which have the plural form. The singular reading is the only one consistent with Johannine usage.

³¹ Whenever John referred to Christians being ὁ γεγεννημένος ἐκ τοῦ θεοῦ (“the having been **begotten out of God**”) he always used **the singular number and the perfect tense**. The perfect tense describes a present state that is the result of past completed action (1 Jn. 3:9; 1 Jn. 4:7; 1 Jn. 5:1,4,18). The singular number describes a class of people, not individuals. In baptism believers are “*begotten from above*” (John 3:3-5) by being joined to the “*only-begotten of the Father.*” Thus baptized Christians are considered one with Christ as a single entity. However, here John used the aorist passive indicative which indicates a one-time historical event without implying that the result continued to the present. This is because the next verse says “*and Logos became flesh,*” showing that Logos’ former divine nature did not continue in His humanity (cf. Phil. 2:5-8). This distinction between the singular aorist tense form (referring to the Son’s origin as historically “begotten” out of God) vs. the perfect tense form (referring to the whole class of believers joined to the Son, and thus considered part of “the Begotten”) is also the key to properly understanding two seemingly difficult verses, 1 John 3:9 & 5:18. The whole entity of “the having been begotten out of God” does not sin, because “the Seed [the Son] of Him remains among it,” (the Anointed one remains among the assembly by the holy Breath) which is not able to sin because “out of God it has been begotten” (1 Jn. 3:9). Also, “the whole having been begotten out of God” does not sin because “the One who was begotten [aorist tense – the Son] preserves it, and the wicked do not touch it” (1 John 5:18). Jesus’ prayer in chapter 17 clarifies this concept in which He spoke of the redeemed as a single entity – one – just as the Father and Son are one (viewed as one even though consisting of many distinct persons). In Johannine theology, all of the redeemed become one with Christ and are considered “the whole having been begotten out of God” because Logos was originally and literally begotten out of God.

³² The Hebrew of Lev. 12:4,7; Lev. 20:18; & Ezek. 16:6,22 use the plural “bloods” in reference to menstruation and childbirth. This text does not refer the Son’s birth from the virgin Mary, but the

of the will of the flesh, nor out of the will of a male,³³ but out of³⁴ God.³⁵ 14 And³⁶ Logos became³⁷ flesh,³⁸ and sojourned³⁹ among us,⁴⁰ and we gazed⁴¹ upon His glory,⁴² glory as of the Only-Begotten⁴³ from the Father,⁴⁴ full of grace and truth.

bloodless “begetting” of the Logos out of God at the beginning of creation week.

³³ The Greek word used is not ἄνθρωπος (which refers to man as a human or to mankind in general), but rather ἀνδρῶς which refers to an individual male (as opposed to a female), usually as a husband.

³⁴ ἐκ lit. “out of” showing the source being God Himself.

³⁵ In John 8:42, Jesus said, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον (“For I issued forth **out of God**”).

³⁶ The use of the conjunction καὶ (and) strongly implies the continuation of information concerning the same subject – Logos. Also, the sequence of events (Logos was the first “Life” {v. 3-4}, first begotten out of God {v. 13} but afterward “became flesh” {v. 14}) implies that verse 13 is not referring to His coming in flesh but the origin of Logos.

³⁷ Εγένετο, the same verb used in vss. 3,10 (originated). When used of something concrete that already existed, it describes a complete transformation of ontological nature as in the water *became* wine (John 2:9) and stones *become* bread (Luke 4:3). “Logos **became** flesh” explains Phil. 2:7, the one who was in the form of God and equal with God, “*emptied Himself, taking the nature of a slave, **becoming** in the likeness of men.*” This requires a complete change in ontological nature.

³⁸ It cannot be an impersonal “plan” that became “flesh,” since a “plan” is an abstract noun and does not have any ontological existence or nature.

³⁹ The Greek word means to dwell in a makeshift dwelling – a tent, used as a metaphor for deity dwelling among men (cf. Rev. 21:3).

⁴⁰ The grammar requires that the subject is still Logos, who became flesh, who also sojourned among us. Thus, John clearly referred to Jesus (the one who sojourned among the disciples) as Logos, who was with the Father in the beginning, and through whom God created all things.

⁴¹ Compare 1 John 1:1-3

⁴² Mark 9:1-8; Heb. 1:3. The “glory” of the “only-begotten” was manifested before the creation was cursed. Jesus asked for this “glory” to be restored to Him (John 17:5). Peter, James, and John “gazed upon His glory” in the Transfiguration (2 Pet. 1: 16-18). See also 1 Cor. 2:8.

⁴³ Μονογενής (mono-genes, from “mono” {only} and “gennao” {begotten}, “unigenitus” in the Latin Vulgate). This term requires that the Son had an origin out of God Himself (cf. Jn. 8:42), which is incompatible to both Trinitarianism and Socinian (Biblical) Unitarianism. It was used exclusively used by John in reference to the Son of God. It always means **the sole genetic offspring** in the Bible (cf. Judges 11:34 LXX; Luke 7:12; Luke 8:42; Luke 9:38; Heb. 11:17-18). This term does not mean merely “unique” as it is wrongly translated in some modern versions, apparently to give cover to Trinitarianism. John applied this term to Logos, the Son of God, because of Psalm 2:7, “*You are My Son, Today **I have begotten You.***” (See note on Heb. 11:17).

⁴⁴ The clause “*only-begotten of the Father*” establishes a procreative relationship between the Father and the Son alone (not Mary) as described in Psalm 2:7 & Prov. 8:24 (Prov. 8:25 LXX). The Son was literally the “only-begotten” of the Father’s own essence or “kind,” begotten out of God’s own being as described in John 8:42. For this reason Paul called Him “*the first-produced of all creation*” (Col. 1:15). He was originally “*in the form of God*” and “*equal with God*” (Phil. 2:6 cf. John 5:18).

John the Baptist verified the Son's Pre-human Existence

15 John testifies concerning Him,⁴⁵ and has exclaimed, saying, "This was the One whom I said, 'The One coming after me has out-ranked me because He existed before⁴⁶ me'."

John's Commentary – The Son's Former Appearance to the Patriarchs

16 For out of the fullness⁴⁷ of Him we have received, and grace for grace 17 (because the Law was given through Moses; [but] grace and truth⁴⁸ originated through Jesus the Anointed). 18 Never before has anyone seen God.⁴⁹ The Only-Begotten⁵⁰ God,⁵¹ the one being unto the Father's bosom, that One declared Him.⁵²

⁴⁵ Here the Apostle calls John the Baptist as a witness to what had been just stated, that "Logos became flesh" and that He was "the only-begotten of the Father." John the Baptist testified to these points by claiming that the Son existed before himself, yet John was conceived and born six months before Jesus (Luke 1:36). His testimony demands the previous existence of the "only-begotten of the Father," prior to Logos' becoming flesh. Thus "only-begotten Son" cannot be a reference to the virgin birth.

⁴⁶ The Greek word πρῶτος means "first" or "before" in sequence. While it is true that occasionally it can also mean first in rank, that cannot be the sense here because: (a) the verb ἦν (was, imperfect tense) indicates a situation that existed in the past but no more (which would mean that Jesus used to out-rank John but no longer), and (b) this is contrasted with ὁ ὀπίσω μου ἐρχόμενος (the one coming after me) which refers to time sequence, not to rank, and (c) this statement would be redundant with the clause "has out-ranked me" (essentially implying the following nonsense statement: "the one coming after me has outranked me because he used to outrank me").

⁴⁷ The full measure of the Breath dwelling among mankind – John 3:34; Col. 1:19; Col. 2:9; Eph. 3:19

⁴⁸ The Law contained "Truth" but was not delivered with "grace" but judgment and condemnation. "Truth" delivered in grace (no condemnation) came only through Jesus (v. 14, cf. Rom. 8:1).

⁴⁹ This idea, that the Father has never Himself personally appeared to anyone, is a consistent theme in the New Testament. (John 5:37; John 6:46; Col. 1:15; 1 Tim. 1:17; 1 Tim. 6:16; Heb. 11:27; 1 John 4:12,20).

⁵⁰ See note on Jn. 1:14, cf. Jn. 3:16,18; 1 John 4:9

⁵¹ The majority of later manuscripts have "only-begotten Son" here. However, the very oldest papyrus copies (p66 2nd cent. & p75 3rd cent) along with the oldest 4th - 5th cent. uncial manuscripts (Ⲙ, Β, C), have "only-begotten God." This is consistent with John's statements in vs. 1 & 14 in spite of its apparent awkwardness. It is also a principle of conservative textual criticism that the more difficult reading tends to be the original, since in the copying process the tendency is to correct what the copyist supposes to be difficult and a mistake. For this reason the

⁵² Since John's point was that no one has ever seen God the Father in all of the appearances of "God" and "Yahweh" in the Old Testament, He then identifies exactly who people actually saw in those historical narratives. It was "the only-begotten of the Father" (cf. Exod. 24:9-11 & Acts 7:38) who is "the image of the God who is unseen" (Col. 1:15) and the "exact image of His Being" (Heb. 1:3), which John calls here "the only-begotten God." This title must therefore refer to the Son's preexistence from the beginning of time itself (Day 1 of creation), not merely from the incarnation. "Today I have begotten you" (Psalm 2:7) refers to Day 1 of creation, consistent with Paul's "the first-produced of all creation" (Col. 1:15) and "the first-produced among many brothers" (Rom. 8:29).

John the Baptist's Testimony Concerning Jesus' Identity

19 And this is John's testimony⁵³ when the Judeans sent to him priests and Levites from Jerusalem so that they might ask him, "Who are you?" 20 And he confirmed, and did not deny, confirming that "I am not the Anointed One."⁵⁴ 21 And they asked him again, "Who are you then? Are you Elijah?"⁵⁵ He said, "I am not." "Are you that Prophet?"⁵⁶ And he answered, "No." 22 So they said to him, "Who are you, so that we may give an answer to those sending us. What are you saying about yourself?" 23 He was saying: "I am the voice of one crying in the wilderness, 'Make straight the way of the Master,' according to what Isaiah the prophet said."⁵⁷ 24 (And those who had been sent were from among the Pharisees). 25 And they asked him, and said to him, "So why are you immersing if you are not the Anointed One, nor Elijah, nor the Prophet? 26 John answered them saying, "I am immersing in water. But [in] your midst has stood One whom you have not perceived. 27 It is He, the One coming after me,⁵⁸ of whom I am not worthy so that I might loose the thong of His sandal!" 28 These things occurred in Bethany across the Jordan River where John was immersing. 29 On the morrow he was watching Jesus coming towards him and said: "Look, the Lamb of God, the One taking away the sin of the world! 30 This is about whom I said, 'After me is coming a man who has out-ranked me because He was before me.'⁵⁹ 31 And I had not perceived Him. But so that He may be manifested to Israel,⁶⁰ for this I came immersing in water." 32 Also John testified saying that "I have seen the Breath descending like a dove out of the sky and it remained on Him. 33 And I had not perceived Him except the One sending me to immerse in water, He said to me, 'Upon whomever you may observe the Breath descending and remaining upon Him, this is the One immersing in the holy Breath.' 34 And I have seen and have testified that this is the Son of God."⁶¹ 35 On the morrow John

⁵³ John the Baptist's testimony to the fact stated in vs. 18, that all appearances of "God" or "YHVH" (Jehovah) in the Old Testament were appearances of His Messenger, God's Son.

⁵⁴ Psalm 2:2

⁵⁵ Mal. 4:4-6

⁵⁶ Deut. 18:15, 18-19; John 5:46; Acts 3:22-23

⁵⁷ The quote from Isaiah 40 shows that John the Baptist was to announce the arrival of the LORD (YHVH). *"The voice of one crying in the wilderness: 'Prepare the way of **the LORD**; Make straight in the desert A highway for **our God**. Every valley shall be exalted And every mountain and hill brought low; The crooked places shall be made straight And the rough places smooth; The glory of the LORD shall be revealed, And all flesh shall see it together; For the mouth of the LORD has spoken."* (Isa. 40:3-5 NKJV). John the Baptists' testimony shows that the only-begotten Son was spoken of using God's personal name YHVH.

⁵⁸ Later mss add: "who has out-ranked me."

⁵⁹ v. 15

⁶⁰ Mal. 3:1

⁶¹ It is critical to observe that John the Baptist's testimony about Jesus being "the Son of God" had nothing to do with the virgin birth, but with His prior existence and origin before John. This implies that the title "Son of God" was meant to refer to the preincarnate Logos, illustrating that the interpretation of Psalm 2:7, "You are My Son, Today I have begotten You," was understood as referring to an origin of the Son just

again stood and two from among his disciples, 36 and seeing Jesus walking, he says, "Look, the Lamb of God."⁶²

Jesus' First Disciples

37 And the two disciples heard him speaking and followed Jesus. 38 Yet Jesus having turned and seen them following, says⁶³ to them, "What are you seeking?" But they said to Him, "Rabbi" (which is said to be translated, 'Teacher'),⁶⁴ "where are you staying?" 39 He says to them, "Come and see." So they came and saw where He stays, and they remained beside Him that day. That was about the tenth hour. 40 And it was Andrew, the brother of Simon Peter, one of the two having heard from John and was following Him. 41 And this one first finds his own brother, Simon, and says to him, "We have found the Messiah" (which is translated 'Anointed One').⁶⁵ 42 And he led him towards Jesus. And Jesus having seen him said: "You are Simon, the son of Johannes. You will be called Kaphas⁶⁶" (which is translated 'Peter.').⁶⁷ 43 On the morrow He desired to go into Galilee. And He found Philip, and Jesus says to him, "Follow Me." 44 And Philip was from Bethsaida, out of the city of Andrew and Peter. 45 And Philip finds Nathaniel and says to him, "We have found the One whom Moses wrote about in the Law, also the Prophets – Jesus, son⁶⁸ of Joseph, from Nazareth. 46 And Nathaniel said to him, "Is it possible for anything good to be out of Nazareth?" Philip says to him, "Come and see." 47 Jesus observed Nathaniel coming towards Him and says about him, "Observe! Truly an Israelite in whom is no deception!" 48 Nathaniel says to Him, "From where do you know me?" Jesus responded and said to him, "Before Philip summoned you, being under the fig tree, I observed you." 49 Nathaniel responded and said to Him, "Rabbi, You are the Son of God; You are the King of Israel."⁶⁹ 50 Jesus responded and said to

prior to creation. "Today" refers to Day 1 of creation. The Son's preexistence is proclaimed in all four of the Gospels by applying the title "Son of God" to Him in their narratives.

⁶² This statement harkens back to Abraham's experience when he was about to sacrifice his "only-begotten son" Isaac (cf. Heb. 11:17-18). Abraham said to his son, "God will provide Himself the lamb" (Gen. 22:8). After Isaac's escape from death, "Abraham called the name of the place, The-LORD-Will-Provide; **as it is said to this day**, 'In the Mount of The LORD it **shall be** provided.'" (Gen 22:14). Note that this saying, which stemmed from this incident, referred to a future sacrifice which God would provide on that same mountain (Zion). This sacrifice which God provided was His only-begotten Son. The Son of God was "only-begotten" of the Father in the same sense that Isaac was "only-begotten" of Abraham. God provided a Lamb "of Himself."

⁶³ It was common practice in Hebrew for speakers and writers to use the present tense in narrating a story since it made the story more vivid. The writer's habit of doing this implies he was Jewish.

⁶⁴ That John felt it necessary to define the term "Rabbi" shows that his target audience was Gentile.

⁶⁵ Again, this explanation indicates a Gentile audience since Judeans would need no such translation.

⁶⁶ Kaphas is the Aramaic word for 'stone.'

⁶⁷ Πέτρος (Peter) is the Greek word for 'stone.'

⁶⁸ Jesus was Joseph's legal son by adoption.

⁶⁹ Nathaniel's expectation was based on Psalm 2 which uses both terms.

him, "Because I said to you [that] I observed you under the fig tree you believe? You will see greater than these things." 51 And He says to him, "Truly, truly, I tell you, after this you will see⁷⁰ the heavens having opened, and the messengers of God ascending and descending upon the Son of Man."⁷¹

Chapter 2

Jesus' First Miracle in Cana of Galilee

And on the third day⁷² a marriage occurred in Cana of Galilee, and Jesus' mother was⁷³ there. 2 And Jesus was summoned and His disciples to the wedding. 3 And lacking wine, Jesus' mother says to Him, "They have no wine." 4 Jesus says to her, "What is that to you and to me, woman? My hour is not yet present." 5 His mother says to the servants, "Whatever He may tell you, do it." 6 And there were six⁷⁴ stone water containers lying there, in accord with the [ritual] washing⁷⁵ of the Judeans, holding two or three measures. 7 Jesus says to them, "Fill the water containers with water." And they filled them to the top. 8 And He says to them, "Dip now and carry to the manager." And they carried. 9 Yet as the manager tasted the water having been made⁷⁶ wine, (and had not observed from where it is, but the servants had observed, those dipping the water), the manager calls the bridegroom 10 and says to him, "Every man brings out the best wine first, and whenever they may become intoxicated, then the inferior [is brought out]. You have kept the best wine until now!" 11 This, the beginning of signs, Jesus did in Cana of Galilee, and manifested His glory.⁷⁷ And His disciples

⁷⁰ Just as Jesus perceived Nathaniel under the fig tree without physically being present, and just as Jacob "saw" the ladder in his dream, so also Nathaniel would eventually see just who Jesus was even beyond his current understanding that He was the human Messiah.

⁷¹ In keeping with his theme of revealing Jesus' full identity in the prologue, and in keeping with his stated purpose for writing this Gospel, "that Jesus is the Anointed, the Son of God," (Jn. 20:31), John recorded this statement to Nathaniel as further evidence. This is a reference to Jacob's dream in Genesis 28:11-22. The point was to draw a parallel between Himself (the Son of Man) and Jacob. Jacob's dream was an allegory of the Son of God's own descent from heaven to become the Son of Man. In the dream, the ladder was a bridge between "the Lord" who "stood above it" and the promised Seed of Abraham (Gal. 3:16).

⁷² John began counting days beginning with the testimony of John the Baptist in Jn. 1:19-28, the first day. The second day covers Jn. 1:29-34. The third day covers Jn. 1:35-42. The fourth day covers John 1:43-51. The wedding occurred "on the third day" following the four previous days which would be the seventh. The Marriage Feast of the Lamb (Rev. 19:6-19) will be at the beginning of the Seventh-Day, the Millennial Sabbath (Heb. 4:1-10; Rev. 20:4-5).

⁷³ The imperfect tense of the verb implies that she was there for some time.

⁷⁴ Perhaps one for each of the six work days.

⁷⁵ The washing before a meal (Matt. 15:2)

⁷⁶ John used the same verb γέγομαι (became/become) in Jn. 1:14, "and Logos became flesh."

⁷⁷ John 1:14

believed unto Him. 12 After this He went down into Capernaum, He, His mother, His brothers, and His disciples, and there they stayed many days.

Jesus at the Passover

13 And the Passover of the Judeans was near, and Jesus went up to Jerusalem. 14 And He found in the sanctuary those selling oxen, sheep, and doves, and the money-changers sitting. 15 And having fashioned a whip out of rope, He ejected everyone out of the sanctuary, the sheep and the oxen, and He dumped out the coins of the money-changers, and turned over the tables. 16 And He said to those selling doves, **“Take these away. Do not make My Father’s House a house of merchandise!”** 17 And His disciples remembered what had been written: *“The zeal of Your house devoured Me.”*⁷⁸ 18 Then the Judeans responded and said to Him, *“What sign do you show to us since you do such things?”* 19 Jesus responded and said to them, **“Destroy this temple and within three days I will erect⁷⁹ it.”** 20 The Judeans then said, *“Forty-six years this Temple was built, and you within three days will erect it?”* 21 (Yet He was speaking about the Temple of His body. 22 When, therefore, He was aroused⁸⁰ out from among the dead His disciples remembered that He said this to them and they believed the Scripture⁸¹ and the word which Jesus said). 23 Yet as He was in Jerusalem at the Passover during the Feast many believed unto His name,⁸² observing of Him the signs that He was doing. 24 (Yet Jesus Himself was not entrusting Himself to them, because of His knowledge of all men, 25 because He also had no need so that anyone should inform Him about mankind, for He knew what was in mankind).

Chapter 3

Jesus’ Encounter with Nicodemus

And there was a man out from the Pharisees, Nicodemus [by] name, a ruler⁸³ of the Judeans. 2 This one came to Jesus at night and said to Him, *“Rabbi, we⁸⁴ have observed that you have come from God, a teacher, for no one is able to do these signs which You are doing unless God should be with him.”*⁸⁵ 3 Jesus responded and said to him, **“Truly,**

⁷⁸ Psalm 69:9

⁷⁹ The Greek word ἐγερῶ literally means to get up (stand up erect) after sleep or rest. This does not require that Jesus would raise Himself from the dead, as some claim, since this term does not mean resurrection from death or restored life. Rather, Jesus was implying that He would “get up” and go about His business after God raised Him from the dead (Acts 2:24; Acts 10:40; Acts 13:37).

⁸⁰ Note the passive voice of the verb which requires that another entity (God) raised Him from the dead.

⁸¹ Psalm 16:8-10 & Acts 2:25-28

⁸² John 1:12-14,18 the name only-begotten Son of the Father as per Psalm 2:7

⁸³ Nicodemus was part of the ruling council, the Sanhedrin (cf. Luke 23:50-51 & John 19:38-40).

⁸⁴ Nicodemus was speaking for himself and Joseph of Arimathea, and perhaps a few others of the Sanhedrin.

⁸⁵ John 5:19,30; John 8:28; John 14:10; Acts 2:22; Acts 10:38; 2 Cor. 5:19

truly, I tell you, unless anyone is begotten from above, he is not able to see the Kingdom of God.” 4 Nicodemus says to Him, “How is it possible for a man to be begotten, being old? He is not able to enter his mother’s womb twice and be begotten!” 5 Jesus responded, “Truly, truly, I tell you, unless anyone should be begotten out of water and Breath,⁸⁶ he is not able to enter into the Kingdom of God. 6 What has been begotten out of the flesh is flesh, and what has been begotten⁸⁷ out of the Breath is breath.⁸⁸ 7 You should not be alarmed that I said to you [that] it is necessary to be begotten [from] above. 8 The wind blows where it wills, and you hear the sound of it, but you have not seen from where it comes and where it goes. The whole [entity]⁸⁹ having been begotten out of the Breath⁹⁰ is like this.” 9 Nicodemus answered and said to Him, “How are these things able to occur?” 10 Jesus responded and said to him, “You are the teacher of Israel and do not know these things? 11 Truly, truly, I tell you, that which we⁹¹ have seen⁹² we are speaking,⁹³ and you do not receive our witness. 12 If I⁹⁴ told you the terrestrial things and you are disbelieving, how will you believe if I should tell you the celestial things?”⁹⁵

⁸⁶ Baptism – note the compound object of a single preposition and verb. This implies a single event with both “water” and “Breath” as participating in the same “begetting.” It does not refer to two different kinds of “begetting,” which would require the repetition of the verb and preposition. See also Titus 3:5.

⁸⁷ The perfect tense singular form of the verb is used exclusively by John to refer to the class of believers (cf. notes on John 1:13).

⁸⁸ Logos was the “only-begotten of the Father” (John 1:14), and “God is Breath” (John 4:24), therefore Logos was also “Breath” (of the essence of the Father). This is why John wrote “and Logos was deity” (John 1:1). Everything is begotten according to its kind. Thus the title “Son of God” itself implies deity.

⁸⁹ Paul frequently spoke of all believers within the local assembly as being one body (Rom. 12; 1 Cor. 12). He spoke of all true believers, Jew and Gentile together, as being “one new man” (Eph. 2:15). John frequently wrote of all believers collectively using a unique clause: *πᾶς* + singular articular participle, translated “whosoever” in the KJV. Here John does the same, “the whole [entity] having been begotten out of the Breath,” also “the whole [entity] believing unto Him” (John 3:15-16), etc. The emphasis of such language is on the collective whole not on individuals. This language is important to correctly understanding key passages such as: 1 John 2:23,29; 1 John 3:3,4,6,9,10,15; 1 John 4:7; 1 John 5:1,18; 2 John 1:9.

⁹⁰ Baptized believers are “begotten out of the Breath” of God at baptism because that is when union with the “only-begotten Son” takes place (Rom. 6).

⁹¹ The plural “we” refers to John the Baptist and Jesus both testifying to what they have actually seen and heard. John the Baptist’s testimony is in chapter 1.

⁹² The Greek word means to behold with the eyes, literally, to “stare at.”

⁹³ In John 8:38 Jesus said that He was declaring what He had seen while He was in the Father’s presence.

⁹⁴ Jesus alone, not John the Baptist, was an eyewitness to celestial things because He “came down from the sky” (John 3:13; John 6:38,42; 1 Cor. 15:47).

⁹⁵ Jesus had seen things previously while “beside the Father” (John 8:38).

John's Commentary – Why God sent His only-begotten Son from Heaven

13 And no one⁹⁶ has ascended⁹⁷ into the sky except the One who descended⁹⁸ out of the sky,⁹⁹ the Son of Man¹⁰⁰ [who is in the sky].¹⁰¹ 14 And just as Moses exalted the serpent in the wilderness, in the same way it is necessary for the Son of Man to be exalted,¹⁰² 15 so that the whole [entity] believing unto Him should not be destroyed, but may have age-enduring life. 16 For this is how God loved the world, inasmuch as He gave¹⁰³ His Only-Begotten Son so that the whole [entity] believing unto Him should not be destroyed, but may have age-enduring life. 17 For God did not send His Son into the world so that He should condemn the world, but so that the world may be rescued through Him. 18 The one believing unto Him is not being condemned. But the one disbelieving has already been condemned because he has disbelieved unto the name¹⁰⁴ of the Only-Begotten Son of God. 19 Yet this is the condemnation, that the light has come into the world and men love the darkness rather than the light, for their deeds were evil. 20 For the whole

⁹⁶ The Apostle John wrote this after the destruction of Jerusalem and the deaths of Peter and Paul. In Acts 2:34-35 Peter said that David had not ascended into the sky.

⁹⁷ The perfect tense of the verb requires that after ascending, the Son remained in the sky at the time these words stated. This is proof that verse 13 was John's commentary after the ascension rather than being part of Jesus' dialogue with Nicodemus.

⁹⁸ In John 6:38 Jesus said, "I have descended out of the sky" using the perfect tense of the verb (which requires a continued result of a past action) because He was still present on earth at the time. Here John used the aorist tense (which only describes a past action) because Jesus was no longer on earth when John made this statement. Other passages that refer to the Son of God having descended from the sky are: John 3:31; John 6:33,38,41-42,46,51,62; John 8:23; John 13:3; John 16:27-28; 1 Cor. 15:47; Eph. 4:9-10 (cf. Psalm 139:13-16).

⁹⁹ This is a reference to Solomon's riddle concerning the identity of the Son of God. "Who has ascended into the sky, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know?" (Prov. 30:4)

¹⁰⁰ The Son of God descended from the sky to become flesh, then He ascended to the sky as Son of Man. That He was in the sky (Psalm 110:1) when John wrote this is not only shown from the clause, "the one being in the sky," but also from the perfect tense of the verb translated "has ascended" which requires that the result of ascending continued to the present when John wrote this statement. This is proof that verse 13 was not spoken by Jesus, but was John's commentary, from the perspective of when he wrote this Gospel after the destruction of Jerusalem.

¹⁰¹ The majority of later manuscripts add "who is in the sky," but the oldest manuscripts do not contain this clause. The perfect tense of the verb "has ascended" requires that Jesus was in heaven when this statement was made, and the addition of "who is in the sky" no doubt was meant to reinforce this in order to indicate that verse 13 was John's commentary rather than the words of Jesus.

¹⁰² This does not refer to the crucifixion, but to the exalting of Jesus among the nations through the Great Commission.

¹⁰³ John here describes an immense sacrifice of the Father in giving up His Only-Begotten Son as a sacrifice. God's asking Abraham to offer up his "only-begotten son" (Heb. 11:17) Isaac was in order for Abraham to experience God's own heart. This deeply affected Abraham in his walk of faith, and should affect us also. The Son was not the only one to make a willing sacrifice (See notes on Phil. 2:5-8).

¹⁰⁴ John 1:12

[entity] practicing evil hates the light, and does not come towards the light so that its deeds might not be exposed. 21 But the one practicing the truth comes toward the light so that his deeds may be made apparent that they are having been performed in God.

Jesus' Baptizing in Judea

22 After these things Jesus and His disciples came into the land of Judea, and He stayed there and immersed. 23 But John was also immersing in Enon near Salim since much water was there, and they were coming and being immersed, 24 for John was not as yet having been cast into prison. 25 Then there arose a question from among John's disciples with the Judeans concerning [ritual] cleansing. 26 And they came to John and said to him, "Rabbi, He who was with you on the other side of the Jordan, to whom you have testified, look, He is immersing and all are coming to Him." 27 John responded and said, "A man cannot receive anything unless it may have been given to Him out of the sky. 28 You yourselves are testifying to me that I said I am not the Anointed One, but that I am [one] having been sent before Him. 29 The one having the bride is the bridegroom. Yet the friend of the bridegroom, the one having stood and hearing of Him rejoices because of the voice of the bridegroom. This, then, my joy has been fulfilled. 30 It is necessary for that One to increase, yet me to be made to decrease."

John's Commentary – The Different Perspectives of John the Baptist and Jesus

31 The One coming from above¹⁰⁵ is over all. The one being out of the land is out of the land, and speaks out of the land. The One coming out of the sky¹⁰⁶ is over all. 32 What He has seen and heard, this is what He testifies, and His testimony no one is accepting. 33 [But] the one receiving His testimony is sealing that God is true. 34 For the One whom God sent speaks the declarations of God, for without measure God gives [Him] the Breath.¹⁰⁷ 35 The Father loves the Son and has placed everything in His hand.¹⁰⁸ 36 The one believing unto the Son has age-enduring life, but the disbelieving¹⁰⁹ towards the Son shall not see life, but the wrath of God remains on him.

¹⁰⁵ It is clear that "the one coming from above" is synonymous with "the one coming out of the sky." In John 8:23 Jesus said, "You are from beneath, I am from above. You are of this world, I am not of this world." That is, He originated in the sky, not on earth.

¹⁰⁶ vs. 13 & 1 Cor. 15:47

¹⁰⁷ The prophets spoke by "the Breath of the Anointed one in them" (1 Pet. 1:11).

¹⁰⁸ The Father placed the fate of the whole world in the hands of His Son (Luke 10:22; Jn. 5:22,26,27). Thus, Jesus has a choice whether or not to go through with the crucifixion. This is what He struggled with in the Garden of Gethsemane. Making the choice to continue through His passion was the "perfecting" of the Son by actual obedience unto death (Phil. 2:8) by His own free choice (Heb. 5:6-9).

¹⁰⁹ The term "disbelieving" implies willful rejection of what has been heard (not merely failing to believe, which might be the result of not hearing or understanding). This verse does not necessarily condemn those who have never heard the Gospel.

Chapter 4

Jesus' Detour through Samaria

Then as the Master knew that the Pharisees heard that Jesus immerses and makes more disciples than John, 2 (although, to be sure, Jesus Himself was not immersing but His disciples),¹¹⁰ 3 He left Judea and came again into Galilee. 4 Yet, He was compelled to travel through Samaria. 5 So He comes unto a city of Samaria called Sychar, near the parcel of land which Jacob gave to Joseph his son, 6 and Jacob's Well was there. Then Jesus, having become weary from the journey, was sitting there at the well at about the sixth hour.¹¹¹ 7 A woman from Samaria comes to draw water. Jesus says to her, "Give Me a drink." 8 (For His disciples had gone into the city so that they could buy food). 9 Then the Samaritan woman says to Him, "How are you, being a Judean, asking to drink of me, being a Samaritan woman?" (For Judeans do not have interactions with Samaritans). 10 Jesus responded and said to her, "If you had perceived the gift of God, and who it is asking you to give Me to drink, you would ask Him and He would give to you living water." 11 The woman says to Him, "Master, you do not have a vessel, and the well is deep. From where then do you have living water? 12 You are not greater than our father Jacob who gave us the well and drank out of it and his sons and what was nourished of him." 13 Jesus responded and said to her, "The whole [entity] drinking out of this water will thirst again. 14 But whoever should drink out of the water that I will give to him may absolutely not thirst for the age. But the water which I will give to him will become in him a spring of water pouring forth unto age-enduring life." 15 The woman says to Him, "Master, give to me this water so that I may not thirst nor come here to draw." 16 Jesus says to her, "Go call and bring your husband and return here." 17 The woman responded and said, "I have no husband." 18 Jesus says to her, "You said correctly that you have no husband, for you have had five husbands and the one you now have is not your husband. You have spoken the truth." 19 The woman says to Him, "Master, I see that you are a prophet. 20 Our fathers bowed down in this mountain¹¹² and you [Judeans] say that in Jerusalem is the place where it is required to bow down." 21 Jesus says to her, "Woman, believe Me that an hour is coming when neither in this mountain nor in Jerusalem shall you bow before the Father. 22 You bow before what you have not perceived. We bow before what we have perceived, because the deliverance is out from the Judeans.¹¹³ 23 But an hour is coming, and now is, when

¹¹⁰ Jesus baptized vicariously, through His disciples as His agents, and this continues now.

¹¹¹ John used Roman time reckoning of his Gentile readers. The sixth hour was counted from noon.

¹¹² Mt. Gerizim, the place where Moses himself instructed Joshua to pronounce the blessings upon all Israel (Deut. 11:29-30; Deut. 27:11-12; Josh. 8:33-35). After the destruction of Solomon's Temple by Nebuchadnezzar, the Samaritan Israelites split with the Judeans concerning the place of worship. Under Cyrus, the Judeans rebuilt Jerusalem and the Temple. But the Samaritans insisted on the statements from Moses in Deuteronomy, and built an alternate Temple on Mt. Gerizim.

¹¹³ The Messiah would be of the tribe of Judah, of the line of David.

the true worshipers will worship the Father in Breath¹¹⁴ and truth, for the Father is also seeking such worshipers of Him. 24 God is Breath. And the worshipers of Him must worship in Breath and truth.” 25 The woman says to Him, “I have perceived that Messiah is coming, the One called the Anointed.¹¹⁵ Whenever He may come, He will announce to us all things.” 26 Jesus says to her, “I am [Him], the One speaking to you.” 27 Upon this, His disciples arrived and marveled that He was talking with a woman. Yet no one said, “What are you inquiring,” or “What are you discussing with her.” 28 The woman then abandoned her water-bucket and went away into the city, and says to the people, 29 “Come here, look, a man who told me all things as much as I have done. Is not this the Anointed One?”¹¹⁶ 30 Then they came out of the city and approached towards Him. 31 But in the interim the disciples requested Him saying, “Rabbi, eat.” 32 But He said to them, “I have food to eat which you have not seen.” 33 Then the disciples said to one another, “No one has brought Him anything to eat.” 34 Jesus says to them, “My food is that I should do the will of the One having sent Me, and that I should complete His assignment. 35 Do you not say that there are still four months and the harvest comes? Look! I tell you, Lift up your eyes and observe, because the fields are white and ready for harvest. 36 And the one reaping is compensated,¹¹⁷ and collects fruit unto age-enduring life, so that the one planting may rejoice with the one reaping. 37 For in this [situation] the saying is true, that ‘One is the planter and another is the reaper.’ 38 I sent you to reap that for which you have not labored. Others have labored, and you have come into their labor.” 39 And out from that city many of the Samaritans believed unto Him through the word of the woman, testifying that “He told me all I have ever done.” 40 Then as the Samaritans came to Him, they were asking Him to stay with them, and He remained there two days. 41 And many more believed through His word. 42 Accordingly, to the woman they said that “we no longer believe through your accounting, for we have heard and have seen that this is truly the Savior of the world, the Anointed One.”

The Second Miracle in Galilee

43 And after the two days He departed there and came unto Galilee 44 (because Jesus Himself testified that a prophet has no honor in his own father-land).¹¹⁸ 45 When therefore He came unto Galilee, all the Galileans received Him, having seen what He

¹¹⁴ That is, in the Assembly, which is “a holy temple in the Lord, in whom you too are being built together in the Breath toward a dwelling place for God” (Eph. 2:21-22).

¹¹⁵ The Samaritan woman believed the Davidic Covenant and its promised anointed King of David’s lineage, cf. 2 Sam. 7; Psalm 89:20-37; Psalm 132:10-18.

¹¹⁶ The Messianic expectation was also common among the Samaritans.

¹¹⁷ Full-time ministers of the Gospel were authorized by Jesus to receive compensation from the field in which they labor. Paul referenced this in 1 Cor. 9:2-14. Yet financial support was to be voluntarily given rather than a hired position with a salary, employees, hirelings (See John 10:11-13).

did in Jerusalem at the Feast, for they also came unto the Feast. 46 Therefore Jesus came again unto Cana of Galilee (where He made the water wine). And there was a certain magistrate whose son was sick in Capernaum. 47 This one, having heard that Jesus is arriving out of Judea unto Galilee, came towards Him and was petitioning Him so that He may come down and may heal his son, for he was about to die. 48 Then Jesus said to him, **“Unless you¹¹⁹ should see signs and miracles you may certainly not believe.”** 49 The magistrate says to Him, **“Master! Come down before my boy dies!”** 50 Jesus says to him, **“Go, your son lives.”** And the man believed the word which Jesus said to him, and went. 51 Yet as he was going down his servants met him and reported, saying that **“Your boy is living.”** 52 He then determined from them the hour in which he had become better. And they said to him that yesterday, at the seventh hour, the fever left him. 53 Then the father knew that [it was] in the hour in which Jesus said to him that **“Your son lives.”** And he believed and his whole household. 54 Again, Jesus performed this second sign having come out of Judea unto Galilee.

Chapter 5

The Lame Man Healed during the Feast

After these things there was a Feast of the Judeans,¹²⁰ and Jesus went up unto Jerusalem. 2 And in Jerusalem there is¹²¹ a pool at the Sheep Gate called in Hebrew ‘Bethesda,’ having five porticoes. 3 In these were laying a large multitude of infirm [people], blind, lame, withered, waiting for the stirring of the water. 4 For a messenger [of the Lord]¹²² used to¹²³ descend into the pool according to the appointed time and disturb the water. Then the first one entering after the disturbance used to become cured of whatever ailment he had. 5 And a certain man was there having been infirm thirty-eight years. 6 Observing this one lying down, and knowing that he already spent much time [in this condition], Jesus says to Him, **“Do you want to become well?”** 7 The infirm one answered Him, **“Master, I have no man so that whenever the water may be disturbed [he] might throw me into the pool. But while I am coming, another steps in before me.”**¹²⁴ 8 Jesus says to him, **“Get up, pick up your mat, and walk.”** 9 And immediately

¹¹⁸ This was the reason Jesus left Judea. The term “father-land” referred to the land of His forefathers, the royal sons of David.

¹¹⁹ “You” is plural, referring to a class of people not specifically to this man.

¹²⁰ Most likely this was the Passover, since in John 4:35 Jesus referred to the barley “harvest” being four months away, which occurred at Passover.

¹²¹ Some have argued that the present tense verb indicates that this Gospel was written before the destruction of Jerusalem. However, as a Judean, John had a habit of using the present tense in place of the past in his historical narrative. So this is of little value in determining the date.

¹²² Some manuscripts add “of the Lord” but this is certainly implied even without the additional words.

¹²³ The imperfect tense of the verb indicates that this no longer occurred when John wrote his Gospel.

¹²⁴ The infirm man’s response to Jesus seems to imply that he was hoping Jesus would throw him into the water when it was disturbed.

the man became well, and picked up his mat and was walking, and that day was a Sabbath. 10 Then the Judeans said to the one having been cured, "It is Sabbath. You are not permitted to carry your mat." 11 He responded to them, "The One making me well, he said to me, 'Pick up your mat and walk.'" 12 Then they asked him, "Who is the man who said to you, 'Pick up your mat and walk?'" 13 (But the one having been healed had not observed who He is, for Jesus withdrew, a crowd being in the place). 14 After these things Jesus finds him in the holy place¹²⁵ and said to him, "See, you have become well. Do not continue sinning, so that something worse may not happen to you." 15 The man came and informed the Judeans that Jesus is the One having made him well.

Violent Objections to Jesus' References to God as uniquely His own Father

16 And because of this the Judeans were pursuing Jesus and were seeking to kill Him, because He was doing these things on a Sabbath. 17 But Jesus replied to them, "My Father is working until now, and I am working."¹²⁶ 18 The Judeans then increasingly sought to kill Him because not only was He breaking the Sabbath,¹²⁷ but was also calling God His own¹²⁸ Father, making Himself equal with God!¹²⁹ 19 Then Jesus responded and said to them, "Truly, truly, I tell you, the Son is powerless¹³⁰ to perform from himself –

¹²⁵ On the Temple grounds

¹²⁶ It was lawful to do good works on the Sabbath, including healing the sick (Matt. 12:9-14; Luke 13:11-17; John 7:19-24).

¹²⁷ Jesus did not break the Sabbath, but they supposed that healing on the Sabbath was breaking it. Thus their charge against Him was false.

¹²⁸ The Greek word ἰδιός (own) refers to that which pertains exclusively to one's self. It is the same word used twice in John 1:11. By Jesus' calling God His "own" Father, the Jews rightly understood Him to imply that God was His Father exclusively, and thus God was not also their Father (cf. John 8:38-42). This is substantially the same sense as John's referring to Jesus as the "only-begotten of the Father" (John 1:14). The same sense is found in Rom. 8:3, "God, sending His own Son in the likeness of sinful flesh ..."

¹²⁹ The Son's equality with God the Father in rank cannot be deduced from the father-son language Jesus used. A father gives origin and existence to his son and is necessarily prior to him. In Jewish thinking, no one could be "equal with God" in rank. The equality in their supposition concerned ontological nature, being of the same "kind," since "kind" begets "kind" (Gen. 1:21-25; Gen. 6:20). A father begets a son of like "kind," equal to himself in ontological nature. The term "only-begotten of the Father" (John 1:14) and "only-begotten Son of God" (John 3:18) imply the same sense. The only other time the Son is said to be equal with God is Phil. 2:6-8 where it describes His ontological nature prior to His emptying Himself in order to become in the likeness of man. Here, John validated Paul's theological statement in Phil. 2 by showing how Jesus' claims that God was His "own Father" imply ontological equality and an origin out of God Himself (John 8:42).

¹³⁰ This is not speaking of authority, but inherent power from His own being to perform the miracles. The reason is stated by Paul in Phil. 2:6-8. The Son, contemplating His nature as being "equal with God" chose to "empty Himself" of that inherent nature in order to become man, being transformed in every way (Heb. 2:16-17). This was necessary for Him to be genuinely "tempted in every way that we are" (Heb. 4:15), and to die a human death. His miracles were never by His own inherent power, but always the Father working through Him by the full measure of the holy Breath bestowed upon Him (John 3:2; John

not even one thing¹³¹ – except as He may observe the Father performing. For whatever He should be performing, these things also the Son likewise does.¹³² 20 For the Father loves the Son and is showing Him everything which He is doing. And greater deeds than these things He will be showing Him so that you may marvel. 21 For even as the Father rouses the dead and makes alive, thus also the Son makes alive whom He wills. 22 For neither does the Father judge anyone, but has delegated all judgment to the Son 23 so that everyone should be honoring the Son accordingly as they are honoring the Father, the One sending Him.¹³³ 24 Truly, truly, I tell you that the one hearing my word and believing unto the One sending Me has age-enduring life, and is not going into condemnation, but has stepped out of death into life. 25 Truly, truly, I tell you that an hour is coming, and now is, when the dead will hear the voice of the Son of God and those hearing shall live. 26 For just as the Father has life in Himself,¹³⁴ in this way He gave also to the Son to have life in Himself¹³⁵ 27 and gave to Him authority to make judgement. 28 Do not marvel at this, that He is a son of man,¹³⁶ because an hour is coming in which all those in the graves shall hear His voice 29 and they will come out, those having done good into resurrection of life, but those practicing what is detestable into resurrection of condemnation. 30 I am powerless to perform from Myself – not one thing.¹³⁷ According as I hear I judge, and My judgment is just because I do not seek My will, but the will of [My] Father, the One having sent Me. 31 If I should testify about Myself, is not My testimony true? 32 There is another who witnesses about Me, and I have observed that the testimony which he testifies about Me is true. 33 You have sent to John,¹³⁸ and he has testified to the truth.¹³⁹ 34 (Yet I do not accept testimony from man, but I say these things so that you might be rescued). 35 He was the lamp, burning and appearing, and you desired to rejoice an hour in his light. 36 Yet I have the

14:10; Acts 10:38).

¹³¹ John 3:2; John 5:30; John 8:28; John 14:10; Acts 2:22; Acts 10:38; 2 Cor. 5:19

¹³² The Father was behind the scenes doing the miraculous works. As the Son perceived what the Father was doing, He then acted in concert. The healing of the lame man at the pool of Bethesda was a case in point. The Son, perceiving that the Father was about to heal the lame man, simply spoke the words telling him to get up, take up his mat, and walk. Thus, Jesus was acting as a conduit or agent through whom God was performing His mighty acts.

¹³³ This is vicarious honor or worship, honoring His Son is honoring God Himself (John 13:20).

¹³⁴ The Father determines who lives and who is destroyed.

¹³⁵ The Son determines the criteria for inheriting age-enduring life.

¹³⁶ The statement which caused offense to the religious leaders was Jesus' claim that God was His Father, thus in their minds making himself "equal with God" (vss. 17-18). This meant that He was claiming to be the "begotten Son" of Psalm 2:7, and thus was of the God-kind when He was "begotten" out of God (cf. John 8:42). The unbelieving religious leaders saw Him as merely a man, the illegitimate son of Mary.

¹³⁷ Jesus made it clear that as Man, He was powerless to raise the dead (v. 19).

¹³⁸ John 1:19-34

¹³⁹ The truth to which John testified was that Jesus was not merely a man, because John stated twice that Jesus existed before him, even though John was born six months before Jesus (John 1:7-8, 15, 30, 34).

testimony greater than John's, for the deeds which the Father gave Me so that I may complete them, the works themselves which I do are testifying about Me that the Father has sent Me. 37 Also, the Father who sent Me, He has testified about Me.¹⁴⁰ Never before have you heard His voice or seen His form.¹⁴¹ 38 And you do not have His word remaining in you, because the One whom He sent, this One you do not believe. 39 You are searching the Scriptures because you suppose to have age-enduring life in them. And those are the ones testifying about Me! 40 And you are unwilling to come to Me so that you may have life. 41 I do not receive glory from men. 42 But I have known you, that you do not have the love of God in yourselves. 43 I have come in the name of My Father and you do not receive Me. If another should come in his own name, that one you will receive.¹⁴² 44 How are you able to believe, receiving glory from one another and you do not seek the glory from the only God¹⁴³? 45 Do not suppose that I will accuse you to the Father. Moses, the one unto whom you have trusted, is the one accusing you.¹⁴⁴ 46 For if you were believing Moses you would have been believing unto Me, for he wrote concerning Me.¹⁴⁵ 47 But if you do not believe his writings, how will you believe My sayings?"

Chapter 6

Feeding of the Five-Thousand

After these things Jesus departed beyond the Sea of Galilee (of Tiberius).¹⁴⁶ 2 And a great crowd was following Him because they were seeing from Him the signs which He

¹⁴⁰ Matt. 3:16-17; John 1:32-34

¹⁴¹ John validated his earlier statement in John 1:18 from Jesus' own mouth: "*Never before has anyone seen God.*" (John 6:46; Col. 1:15; 1 Tim. 1:17; 1 Tim. 6:16; Heb. 11:27; 1 John 4:12,20). When God spoke to the patriarchs, it was always through His personal agent, the Messenger of the Lord, His Son, the Word.

¹⁴² This statement most likely refers to the Antichrist. Note that he comes in his own name, not the name of the Anointed one. The term "Antichrist" means "instead of the Anointed one" or "against the Anointed one." It is not "false" Anointed one, as with an imposter. That is, the Antichrist will not claim to be the Anointed one of Israel, but rather a replacement for Israel's Anointed one. Paul wrote that he will actually enter the Temple of God claiming to be God Himself! (2 Thess. 2:4).

¹⁴³ τοῦ μόνου θεοῦ "the only God" is a clear monotheistic statement from Jesus' own mouth. Even though the Son of God was of the God-kind and thus "equal with God" (John 5:18; Phil. 2:5-8) before He "became flesh," yet at all times He was subject to the Father – the "only God" (the sole sovereign of all and source of all things including the origin of His Only-Begotten Son (cf. John 17:3 & 1 Cor. 8:4-6).

¹⁴⁴ Moses wrote God's words: "*I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.*" (Deut. 18:18-19; cf. Acts 3:22-23)

¹⁴⁵ Moses wrote concerning "the Messenger of the LORD," who appeared to Abraham (Gen. 22:11,15) and to himself (Ex. 3:2), and who withstood Balaam (Num. 22:22-35). He was also the one appointed to lead Moses and Israel to the Promised Land (Ex. 23:20-23; Ex. 32:34 – 33:2), whom Paul identified as the Anointed one (1 Cor. 10:4,9).

¹⁴⁶ John 21:1

was performing on those who were infirm. 3 Yet Jesus came up into the mountain, and was sitting there with His disciples. 4 And the Passover, the Feast of the Judeans, was near. 5 So Jesus, lifting His eyes and seeing that a great crowd is coming toward Him, says to Philip, **“Where will we buy bread so that these may eat?”** 6 (Yet He was saying this, testing him, for He had seen¹⁴⁷ what He was about to do). 7 Philip replied to Him, “Two hundred denarii [worth] of bread is not sufficient for them, so that each may get a morsel.” 8 One of His disciples (Andrew, the brother of Simon Peter) says to Him, 9 “There is one boy here who has five barley loaves and two fish, but what is that for so many?” 10 Yet Jesus said, **“Have the men recline.”** (And there was much grass in the place). Then the men reclined, (the number being about five thousand). 11 So Jesus took the loaves, and giving thanks, He gave to the disciples, and they [distributed] to those reclining, likewise also from the fish, as much as they were wanting. 12 Now as they were filled He says to His disciples, **“Gather the left-over morsels so that nothing may be wasted.”** 13 Then they collected [them] and filled twelve baskets of fragments out of the five barley loaves, in excess to those who had been fed. 14 Then the men, having observed the sign which Jesus did, were exclaiming that “Truly this is the Prophet,¹⁴⁸ the one coming into the world.” 15 Then Jesus, realizing that they are about to come and seize Him so that they may make Him King, slipped away again into the mountain [by] Himself alone.

Jesus' Walking on the Sea

16 But as it became evening, His disciples descended upon the sea, 17 and stepping into the boat, they were proceeding to the other side of the sea, unto Capernaum. And it had already become dark, and Jesus had not yet joined them. 18 In addition, the sea was being awakened by the blowing of a great wind. 19 Then having rowed about twenty-five or thirty stadia,¹⁴⁹ they see Jesus walking on the sea and approaching near the boat, and they became afraid. 20 But He says to them, **“[It] is I. Do not be afraid.”** 21 Then they were desiring to bring Him into the boat, and immediately the boat became upon the land unto which they were going.

The One of Flesh who came down from the Sky¹⁵⁰

22 The next day the crowd, the one which stood on the other side of the sea, having observed that no other boat had been there except the one which His disciples had

¹⁴⁷ Cf. John 5:19-20

¹⁴⁸ Deut. 18:15,18-19 (cf. John 1:21 & Acts 3:22-23)

¹⁴⁹ A stadia was about 620 feet, or about an eighth of a mile. They had rowed about 3.5 US miles (about 5.5 kilometers).

¹⁵⁰ The following dialogue was included by John to again overthrow the Gnostic teachings, this time with Jesus' own words. This dialogue stresses the critical aspects of Jesus' incarnation: that Jesus originated with God and came down to earth from the sky; and that He “became flesh.” (See: 1 John 4:1-3).

stepped into, and that Jesus did not accompany His disciples into the boat but His disciples came alone (23 yet other boats came out of Tiberias near the place where they ate the bread of which the Master gave thanks), 24 when the crowd saw that Jesus is not still there nor His disciples, they also stepped into [the other] boats and came unto Capernaum, seeking Jesus. 25 And finding Him on the other side of the sea, they said to Him, “Rabbi, when have you arrived here?” 26 Jesus responded to them and said, “Truly, truly, I tell you, You seek Me, not because you saw signs, but because you ate from the loaves and were filled. 27 Do not work for food that is perishing, but the food which endures unto age-enduring life which the Son of Man will give you. For this [is] the One the Father, God, sealed.” 28 Then they said to Him, “What should we do so that we may be working the works of God?”¹⁵¹ 29 Jesus responded and said to them, “This¹⁵² is the work of God, so that¹⁵³ you should believe unto that One whom He sent.” 30 Then they said to Him, “What sign are you doing so that we may see and may believe you? What are you performing? 31 Our fathers ate the manna in the wilderness, according as it has been written, ‘He gave them bread out of the sky to eat.’”¹⁵⁴ 32 Then Jesus said to them, “Truly, truly, I tell you, Moses has not given you bread out of the sky, but My Father is giving you the true bread out of the sky, 33 for the bread of God is the One who descends out of the sky and gives life to the world.” 34 Then they said to Him, “Master, give us this bread always.” 35 Yet Jesus said to them, “I am the bread of life. The one coming to Me should absolutely not hunger and the one believing unto Me should absolutely not thirst ever. 36 But I said to you that you have also seen Me and do not believe. 37 All that the Father gives to Me will come to Me, and the one coming to Me I should absolutely not cast out, 38 because I have descended out of the sky,¹⁵⁵ not so that I may do My own will, but the will of the One sending Me.¹⁵⁶ 39 Yet this is the will of the Father who sent Me, so that the whole [entity] which He has given Me I should lose nothing out of it, but I will raise it up in the last day. 40 Yet this is the will of the One who sent Me, so that the whole [entity] seeing the Son and believing unto Him may have age-enduring life, and I will raise this [whole entity] up in the last day.” 41 Then the Judeans were complaining about Him because He said “I am the bread that descended out of the sky,” 42 and they were saying, “Is this not Jesus, the son of Joseph, of whom we have seen [his] father and mother? How then is this one saying that ‘I have descended out of the sky?’” 43 Then Jesus responded and said to them, “Do not

¹⁵¹ That is, laboring for the bread of God that produces age-enduring life.

¹⁵² That is, the miracle of the feeding of the five-thousand

¹⁵³ The Greek word is ἵνα (in order that, so that – pointing to an intended result).

¹⁵⁴ They did not think that the miracle of feeding the crowd of five-thousand was on a par with manna from the sky.

¹⁵⁵ John 3:13; vs. 33

¹⁵⁶ This statement shows that the Son’s descending out of the sky was a conscious and willful act on His part, as in Phil. 2:5-8.

complain with one another. 44 No one is able to come to Me unless the Father, the One having sent Me, should draw him, and I will raise him up in the last day. 45 It has been written in the prophets, 'And they all will be taught of God.' Therefore, the whole [entity] having heard from the Father and having learned comes to Me 46 (not that anyone has seen the Father, except the One who is from God – this One has seen the Father).¹⁵⁷ 47 Truly, truly, I tell you, the one believing unto Me has age-enduring life. 48 I am the bread of life. 49 Your fathers ate the manna in the wilderness and they died. 50 This is the bread which descends out of the sky so that anyone may eat from it and not die. 51 I am the living bread having descended out of the sky. If anyone should ever eat of this bread he shall live unto the age. Yet the bread which I will give is also¹⁵⁸ My flesh, which I will give for the life of the world." 52 Then the Judeans fought among themselves saying, "How is this one able to give to us the flesh to eat?" 53 Then Jesus said to them, "Truly, truly, I tell you, unless you should eat the flesh of the Son of Man and should drink His blood, you do not have life in yourselves. 54 The one eating My flesh and drinking My blood has age-enduring life, and I will raise him up in the last day, 55 for My flesh is truly food, and My blood is truly drink. 56 The one who is eating My flesh and is drinking My blood¹⁵⁹ is remaining in Me and I in him.¹⁶⁰ 57 In the same way as the living Father sent Me, and I live because of the Father,¹⁶¹ also the one eating Me, that one also will live because of Me. 58 This is the bread which descended out of the sky, not as your fathers ate the manna and died. The one chewing this bread will live unto the age." 59 These things He said in a synagogue in Capernaum. 60 Then many from His disciples said, "This is a difficult word, who is able to hear it?" 61 Yet Jesus, having observed in Himself that His disciples are complaining about this, said to them, "Is this offending you? 62 What then if you should see the Son of Man ascending¹⁶² to where He was formerly?¹⁶³ 63 The Breath is what makes alive, the flesh is not benefiting at all. The sayings which I am telling you, [this] is breath and is life. 64 But there are some from among you who do not believe." (For Jesus had seen from the

¹⁵⁷ John 1:18; John 5:37; Col. 1:15; 1 Tim. 1:17; 1 Tim. 6:16; Heb. 11:27; 1 John 4:12,20

¹⁵⁸ Jesus asserted that He personally was "the bread that came down from the sky" (drawing a metaphor from the manna). Yet here He said that His flesh is "also" bread which He will give for the life of the world. By using "also" in this statement Jesus distinguished His flesh as not coming from the sky, yet He Himself did come from the sky. This is explained by John 1:14, "Logos became flesh..."

¹⁵⁹ Matt. 26:26-29

¹⁶⁰ The present participles ("is chewing" and "is drinking") point to continuous or repeated action. This shows communion & fellowship with the local assembly which is fellowship with the Apostles' doctrine and thus with the Son and the Father (1 John 1:3). Remaining in that fellowship is "walking in the light," which John stated was the condition for the blood of the Anointed one continuing to cleanse us from all sin (1 John 1:7).

¹⁶¹ Jesus' very origin was "out of the Father" (John 8:42).

¹⁶² Psalm 110:1

¹⁶³ That is, the sky (John 3:13; John 6:33,38)

beginning who are the ones not believing and who is the one who will betray Him). 65 And He said, “Because of this I have told you that no one is able to come to Me unless it has been given to him out from My Father.” 66 From this many of His disciples departed, falling behind and no longer walking with Him. 67 Then Jesus said to the twelve, “Do you not also want to go away?” 68 Then Simon Peter responded to Him, “Master, to whom will we go? You have the sayings of age-enduring life. 69 And we have believed and have known that you are the Anointed One, the Son of the living God.”¹⁶⁴ 70 Jesus responded to them, “Did I not choose you the twelve, and one of you is an adversary?” 71 But He was speaking of Judas Iscariot [son] of Simon, for this one was about to betray Him, being one of the twelve.

Chapter 7

Controversy about Jesus' Identity

And after these things Jesus walked in Galilee, for He was not willing to walk in Judea because the Judeans were seeking to kill Him. 2 And the Feast of Tabernacles of the Judeans was near. 3 His brothers therefore said to Him, “Depart from here and go unto Judea so that your disciples may see your works which you do. 4 For no one does anything in secret when He is seeking publicity. If you are doing these things, show yourself to the world.” 5 (For not even His brothers were trusting unto Him). 6 Then Jesus says to them, “The appointed time for Me is not yet present, but your appointed time is always ready. 7 The world is powerless to hate you. But it hates Me because I testify about it that its works are evil. 8 You go up unto this Feast, I am not yet¹⁶⁵ going up to this Feast. Because My appointed time has not yet been filled up.” 9 And having said these things to them, He remained in Galilee. 10 But just as His brothers went up, then He also went up unto the Feast, not openly, but as in hiding. 11 Therefore the Judeans sought Him at the Feast, and said, “Where is He?” 12 And there was much complaining about Him among the crowds. Some indeed said that He is good. But others said, no, but He is leading away the crowds. 13 However, none spoke with boldness about Him because of fear of the Judeans. 14 Yet about the middle of the Feast, Jesus went up to the Temple [grounds] and was teaching. 15 And the Judeans were marveling, saying, “How does this one know writings, not having studied?” 16 Jesus responded to them and said, “My teaching is not mine, but of the One sending Me. 17 If anyone should be willing to do His will, he will know about the teaching whether it is out of God or I speak from Myself. 18 The one speaking from himself seeks his own glory. But the one seeking the glory of the one who sent him, this one is true and no injustice is in him. 19 Has Moses not given you the Law? And none of you does the Law. Why [then] are you seeking to kill Me?” 20 The crowd responded and said, “You

¹⁶⁴ Psalm 2:7; Matt. 3:17; Matt. 16:16-17

¹⁶⁵ The Majority Text has οὐπω (not yet) but the Alexandrian Text has οὐκ (not).

have a demon. Who is seeking to kill you?" 21 Jesus responded and said to them, "I did one deed and you all marvel. 22 And on the Sabbath you circumcise a man because Moses has given you circumcision (not because it is out of Moses, but out of the fathers). 23 If a man receives circumcision on the Sabbath so that the Law of Moses may not be broken, are you indignant because I made a man whole on the Sabbath? 24 Do not judge according to appearance, but judge just judgment." 25 Then some of the Jerusalemites said, "Is this not the one whom they are seeking to kill? 26 And look! He is speaking boldly, and no one is saying anything, unless at such time the rulers know that this is truly the Anointed One! 27 But we have perceived where this one is [from]. Yet the Anointed One, whenever He may come, no one knows where He is from."¹⁶⁶ 28 Therefore Jesus cried out, teaching in the Temple [grounds], and saying, "You have seen Me and you have perceived where I am from.¹⁶⁷ And I have not come from Myself, but the One having sent Me is true, whom you have not perceived. 29 But I have perceived Him, because I am from beside Him and He is the One who sent Me." 30 Therefore they were seeking to arrest Him, but no one laid a hand on Him because His hour had not yet come.

Jesus First Announces His impending Departure back to the Sky

31 Yet many from the crowd believed unto Him and were saying that "Whenever the Anointed One may come will He do more signs than these which this one has done?" 32 The Pharisees heard the crowd murmuring these things about Him, and the Pharisees and the chief priests sent deputies so that they may arrest Him. 33 Therefore Jesus said to them, "I am with you still a little time, and I am going away to the One having sent Me."¹⁶⁸ 34 You will search for Me and will not find Me, and where I am you are

¹⁶⁶ These people were well aware of Micah 5:2 which says that Messiah would come out of Bethlehem, as verse 42 shows. However, they were also aware that the remainder of the verse indicates that Messiah existed before His coming forth from Bethlehem. "And you, Bethlehem, house of Ephratha, are few in number to be reckoned among the thousands of Judah. Yet out of you shall come forth to Me the one to be ruler of Israel; and His goings forth were from the beginning, even from days of the age" (LXX). Note that the prophecy does not say Messiah would be born in Bethlehem, but simply says that He would "go forth" out of Bethlehem. That He would not originate in Bethlehem is clear from what follows, since He has been going forth "from the beginning" (ἀπ' ἀρχῆς). This is the same term John used when referencing the Son's preexistence in 1 John 2:13-14: "I write to you, fathers, because you know him who is from the beginning" (ἀπ' ἀρχῆς). Thus at least some of this crowd expected that the Messiah had an existence prior to His coming forth out of Bethlehem. Yet, it is also clear that there were differences of opinion concerning the origin of Messiah and the meaning of Micah 5:2. (Cf. vs. 42 & Matt. 2:1-6).

¹⁶⁷ John 3:31; John 6:38,62

¹⁶⁸ Here Jesus first announced His going away to the sky during the fall Feasts, six months before His crucifixion. His going away was in fulfillment of Psalm 110:1 and Hosea 5:14-15. The fall feasts (beginning with Rosh Hashanah) marks the end of the sixty-nine "weeks" of Daniel's prophecy (Dan. 9:24-27), after which Messiah would be "cut off."

powerless¹⁶⁹ to come.” 35 The Judeans then said among themselves, “Where is this one about to go that we will not find him? He is not about to go unto the Diaspora of the Greeks and teach the Greeks! 36 What is this word which He said, ‘You will seek me and will not find [me],’ and ‘where I am you are powerless to come’?”

The Promise of the Breath of God

37 Yet in the last day, the great day of the Feast, Jesus having stood up, also cried out saying, “Have anyone who may be thirsty come to Me and drink. 38 The [one] believing unto Me, according as the Scripture said, out of His belly will flow [a spring] of living water.”¹⁷⁰ 39 (But He said this about the Breath which the ones believing unto Him were about to receive. For the holy Breath was not yet,¹⁷¹ because Jesus was not yet glorified).¹⁷²

Controversy concerning Micah 5:2 & Jesus’ Origin

40 Therefore many from the crowd hearing the word were saying, “This is truly the Prophet.”¹⁷³ 41 Others were saying, “This is the Anointed One.” But others were saying, “The Anointed One is not coming out of Galilee! 42 Has not the Scripture said that the Anointed One is coming out of the seed of David and from Bethlehem, the village where David was?”¹⁷⁴ 43 Therefore a schism in the crowd occurred because of Him. 44 And some of them desired to arrest Him, but no one laid hands on Him. 45 Then the deputies came to the chief priests and Pharisees and they said to them, “Why did you not bring him?” 46 The deputies answered, “Never has a man spoken like this man.” 47 Then the Pharisees responded to them, “Not you also have been led astray! 48 None of the rulers believed unto Him, nor any of the Pharisees,¹⁷⁵ 49 but this crowd, not knowing the Law, are cursed.” 50 Nicodemus (the one having come to Him by night,

¹⁶⁹ They were powerless to ascend to the sky. Yet Jesus told His disciples that they also were powerless to ascend to the sky (John 13:33), because the “Son of Man” is the only person to ascend there (John 3:13).

¹⁷⁰ See Isaiah 44:3 & Isaiah 58:11. That Jesus’ statement was made “in the last day, the great day of the Feast” (the last day of the Feast of Tabernacles) is significant, since on that day the libation of water pouring took place. Water was drawn from the pool of Siloam yearly on this day and carried in a procession to the Temple. There the water was poured out as a symbolic representation of the spring-fed river of life prophesied to issue forth from the Temple in Messiah’s Kingdom. This was called “living water” (Zech. 14:8), which will flow down to the Dead Sea and heal everything it touches (Ezek. 47:1-12; Joel 3:18). That spring-fed river is also called “a pure river of water of life” (Rev. 22:1).

¹⁷¹ Cf. Acts 19:2

¹⁷² Psalm 110:1; Eph. 1:19-23; Phil. 2:9-11

¹⁷³ Deut. 18:15, 18-19

¹⁷⁴ See note on verse 27

¹⁷⁵ Were apparently either ignorant or lying, since Nicodemus was at least one of the Pharisees who believed (John 3:2), and Joseph of Arimathea was a member of the Sanhedrin (John 19:38-40; Luke 23:50-51).

being of them), says to them, 51 “No law of ours judges the man unless it should hear from him first and should know what he does.” 52 They responded and said to him, “Not you also are from Galilee! Search and see that no prophet has arisen out of Galilee.” 53 And each one went to his house.

Chapter 8

*The Woman caught in the act of Adultery*¹⁷⁶

Yet Jesus went unto the Mount of Olives. 2 And He came again early unto the Temple [grounds] and the whole [crowd of] people came to Him. And having sat down, He was teaching them. 3 But the scribes and Pharisees led a woman towards Him, having been caught in the act of adultery, and stood her in the midst. 4 They say to Him, “Teacher, this woman was caught and discovered committing adultery. 5 And Moses in the Law directed us that such are to be stoned. What then do you say?” 6 (But they were saying this, testing Him so that they might have something to accuse Him). But Jesus, having bent down, was writing with [His] finger into the ground, ignoring them.¹⁷⁷ 7 But as they were continuing to ask Him, He said to them, “**The sinless one among you, be the first to cast a stone at her.**” 8 And having bent down again, He was writing in the ground. 9 But those having heard, under exposure of conscience, were leaving one by one, beginning from the seniors until the last. And only Jesus was left and the woman having stood in the midst. 10 And having stood up and having seen no one except the woman, He said to her, “**Woman, where are your accusers? Has no one condemned you?**” 11 And she said, “No one, Master.” And Jesus said to her, “**Neither do I condemn you. Go and do not continue sinning.**”

The Validity of Jesus' Testimony

12 Then Jesus spoke to them again saying, “**I am the light of the world. The one following Me will certainly not walk in darkness, but will have the light of life.**”¹⁷⁸ 13 Then the Pharisees said to Him, “You are testifying about yourself. Your witness is not true.” 14 Jesus responded and said to them, “**If I also should testify about Myself, My testimony is true because I have seen from where I came and where I am going.**”¹⁷⁹ But

¹⁷⁶ Verses 2-11 do not appear in some early manuscripts. However, the style is very much like the rest of John's Gospel, with frequent use of both the imperfect and present tenses in historical narrative (where one would expect the aorist tense), something that was a very “Jewish” way of vivid story-telling.

¹⁷⁷ “Ignoring them” does not appear in many manuscripts.

¹⁷⁸ John 1:4 In Scripture, “light” is a metaphor for the knowledge of God given to mankind by revelation. The expression “light of life” refers to the divine knowledge (light) upon the path to immortality (age enduring life) via the resurrection.

¹⁷⁹ As this statement implies, Jesus was going back to where He had come from – the sky (John 6:38&62). There are many similar juxtapositions of where Jesus was from with where He was going at His ascension. See notes on John 3:13.

you have not seen from where I come and where I am going. 15 You judge according to the flesh. I am not judging anyone. 16 And if I should ever judge, yet My judgment is true because I am not alone, but I and the One having sent Me – the Father. 17 And in the Law of yours it has also been written that the witness of two men is true. 18 I am the One witnessing about myself, and the One having sent Me witnesses about Me – the Father.”¹⁸⁰ 19 Then they were saying to Him, “Where is your father?” Jesus answered, “You have neither perceived Me nor My Father. If you had perceived Me, you also would have perceived My Father.”

Rejecting the Son forfeits Immortality

20 These sayings Jesus spoke in the treasury, teaching on the Temple [grounds], and no one arrested Him because His hour had not yet arrived. 21 Then Jesus said to them again, “I am leaving and you will search for Me, and you will die in your sins. Where I am going you are powerless to come.”¹⁸¹ 22 Then the Judeans said, “Will he kill himself since he says, ‘Where I am going you are powerless to come?’” 23 And He said to them, “You are from below; I am from above. You are from this world; I am not from this world.”¹⁸² 24 Therefore I said to you that you will die in your sins. For unless you should believe that I am [this],¹⁸³ you will die in your sins.” 25 Then they said to Him, “Who are you?” And Jesus said to them, “The ‘Beginning!’¹⁸⁴ and that which I am telling you.”¹⁸⁵ 26 I have much to say and to judge concerning you. But the One having sent Me is true. And that which I heard from Him, these are the things I speak unto the world.” 27 They did not know that He was speaking the Father¹⁸⁶ to them. 28 Then Jesus said to them, “Whenever you may exalt the Son of Man, then you will know that I am,¹⁸⁷ and I do nothing from Myself,¹⁸⁸ but according as My Father teaches Me, I say these things. 29 And the One having sent Me is with Me. The Father has not left Me alone because I always do that which is pleasing to Him.” 30 At His saying these things many believed unto Him.

¹⁸⁰ Matt. 3:17; Matt. 17:5; John 10:24-25; John 14:10

¹⁸¹ Psalm 110:1; John 7:33-34

¹⁸² 1 Cor. 15:47

¹⁸³ Rejection of God’s Son forfeits the resurrection to immortality (1 Jn. 5:10-13).

¹⁸⁴ Jesus quoted Prov. 8:22 (LXX) where the “Beginning” is a title for the Son of God (called Wisdom). Paul also applied this title to the Son when speaking of His role in creation, citing Prov. 8:22-30 (LXX). In Col. 1:15 Paul calls the Son, “first-produced of all creation,” then in vs. 18 he wrote, “Who is the Beginning.” Again in Rev. 3:14 Jesus referred to Himself as “the Beginning of the creation of God.” Jesus’ claim to be the “Beginning” points to His celestial origin as well as His role as God’s agent in creation.

¹⁸⁵ In addition to being the one Solomon called the “Beginning,” He is also the one who came down from the sky as stated in the preceding verses. (See also: John 3:13, 31; John 6:33, 38, 41-42, 50-51).

¹⁸⁶ That is, they did not understand that He was speaking words directly from the Father to them.

¹⁸⁷ That is, the “Beginning” (Wisdom of Prov. 8:22) and the one who came down from the sky.

¹⁸⁸ John 3:2; John 5:19,30; John 14:10; Acts 2:22; Acts 10:38; 2 Cor. 5:19

The Son Issued forth out of God, and then Appeared to Abraham & Moses

31 Then Jesus was saying to the Judeans having believed unto Him, “If you should remain in My word, you are truly My disciples. 32 And you will know the truth, and the truth will free you.” 33 They responded to Him, “We are the seed of Abraham, and none [of us] have ever become slaves. How do you say that we will become free?” 34 Jesus responded to them, “Truly, truly, I tell you that the whole sin-practicing-[entity]¹⁸⁹ is the slave of sin. 35 And the slave does not continue in the house unto the age. The Son remains unto the age. 36 If then the Son should free you, you will be free indeed! 37 I have observed that you are the seed of Abraham. But you seek to kill Me, because My word is not contained in you. 38 That which I have seen¹⁹⁰ beside¹⁹¹ My Father I speak. And you also, then, things you heard¹⁹² from¹⁹³ your father are doing.” 39 They responded and said to Him, “Abraham is our father.” Jesus says to them, “If you were the offspring of Abraham, you would be doing the deeds of Abraham.¹⁹⁴ 40 But now you seek to kill Me, a Man who has spoken the truth to you which I heard from God. Abraham did not do this. 41 You are doing the deeds of your father.” Then they said to Him, “We were not begotten out from fornication! We have one Father, God.” 42 Jesus said to them, “If God was your Father, you were loving Me, for I issued forth out of God,¹⁹⁵ and am come. For I have not come from Myself, but He sent Me. 43 Why do you not understand My speech? Because you are powerless to hear My word! 44 You are out of your father the Slanderer, and the desires of your father you want to do. That one was a murderer from the beginning,¹⁹⁶ and was not standing in the truth because truth is not in him. Whenever he may speak the lie, he speaks out of his own because he is a liar and the father of it. 45 But I, because I speak the truth, you do not believe Me. 46 Who among you accuses Me of sin? But if I speak the truth, why are you not believing

¹⁸⁹ Jesus also spoke of the wicked as a single body or entity.

¹⁹⁰ John 1:1; John 3:12-13,31-32

¹⁹¹ παρὰ with a dative case object means “beside, in the presence of”

John 1:1; John 3:12-13

¹⁹² The earliest manuscripts have ἠκούσατε (heard), but later manuscripts have

¹⁹³ παρὰ with a genitive case object means “from” (note the contrast with the previous statement).

¹⁹⁴ Rom. 4:12

¹⁹⁵ ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον (For I out of God issued forth”). Jesus used the same language found in Gen. 15:4 LXX in reference to Isaac’s origin out of Abraham’s own body, “...*This shall not be thine heir; but he that shall come out of thee shall be thine heir.*” The Greek requires that the Son actually came out of the Father, and indicates the essence of “begetting” (cf. Psalm 2:7 & Psalm 110:3 LXX). The use of the aorist tense indicates a historical event in the past, but not a present state as the perfect tense would indicate. This cannot refer to the incarnation, since in no sense could that event be spoken of as the Person of the Son issuing forth out of God Himself. Rather, this statement defines what Jesus meant by calling God His “Father” and acknowledging His title as “The Beginning” (vs. 25). See note on John 16:28.

¹⁹⁶ 1 John 3:8

Me? 47 The One being out of God¹⁹⁷ hears the sayings of God. Therefore you do not hear, because you are not out of God.” 48 Then the Judeans responded and said to Him, “Are we not rightly saying that you are a Samaritan, and have a demon?” 49 Jesus responded, “I have no demon, but I honor My Father and you dishonor Me. 50 Yet I do not seek the glory of Myself. He is the One seeking [it] and judging. 51 Truly, truly, I tell you, if anyone should guard My word, he should certainly not see death for the age.” 52 Then the Judeans said to Him, “Now we have concluded that you have a demon. Abraham died, and the prophets, and you say if anyone should guard my word he will certainly not taste death unto the age! 53 You are not greater than our father Abraham who died and the prophets died! Who are you making yourself? 54 Jesus responded, “If I am glorifying Myself, My glory is nothing. My Father is the One glorifying Me whom you claim that He is your God. 55 And you have not known Him. But I have observed Him.¹⁹⁸ And if I should say that I have not observed Him I will be a liar like you. But I have observed Him and I guard His word. 56 Your father Abraham rejoiced that He should see My day.¹⁹⁹ And he saw [it] and rejoiced.”²⁰⁰ 57 Then the Judeans said to Him, “You have not yet reached fifty years, and you have seen Abraham?”²⁰¹ 58 Jesus said to them, “Truly, truly, I tell you, before Abraham originated, I exist.”²⁰² 59 Then they picked up stones so that they might cast them at Him. But Jesus was concealed and

¹⁹⁷ John consistently used the present tense or perfect tense regarding believers (as a single entity) as being in a state of having been begotten – that is the “elect.” But he used the aorist tense (pointing only to a historical event) in reference to Jesus’ own “begetting” out of God at a specific point in history. Here the present tense indicates the present position of the collective body of believers.

¹⁹⁸ Jesus used the word οἶδα here which is the perfect tense of the verb that means to “see.” This term points to knowledge that comes from observation of some kind, either with the eyes or the mind. However, John also used the normal word for seeing with the eyes (ἐώρακεν – lit. to “stare at”) in John 1:18 & John 6:46 regarding His having seen the Father.

¹⁹⁹ This statement indicates Abraham’s anticipation of a future event of seeing the Son of God. The Messenger of YHVH promised Abraham that He would return “at this set time next year” and that Sarah would conceive the child of promise, for which reason Abraham rejoiced in anticipation of His return and the fulfillment of this promise (Gen. 17:21 & 18:10,14).

²⁰⁰ The Messenger of YHVH, the Son of God, returned to Abraham just as He promised and Sarah conceived Isaac. So afterward, Abraham rejoiced greatly and hosted a great feast on the day that Isaac was weaned (Gen. 21:1-8). And he rejoiced when Melchizedek blessed him, as shown by his paying tithes.

²⁰¹ These Judeans knew exactly what Jesus was claiming that He had seen Abraham face to face, that He was the one who appeared to Abraham in person as YHVH (Gen. 18:1-33).

²⁰² ἐγὼ εἰμί (“I exist” or “I am He”). Jesus claimed continuous existence before Abraham’s origin. That Jesus’ accusers understood that He was claiming to have appeared to Abraham is quite clear from His previous statement and their reaction to it. Trinitarians claim that Jesus was taking to Himself the title “I AM” in Exodus 3, spoken by the Messenger of God. However, there are many “I am” statements in the Gospels which always indicate that the speaker was affirming whatever was in question within that specific context only (cf. Jn. 4:26; Jn. 6:20; Jn. 8:24; Jn. 8:28; Jn. 9:9; Jn. 13:19; Jn. 18:5-6; Jn. 18:8). Here, what was in question was whether Jesus had seen Abraham.

went out of the Temple [grounds], going right through the middle of them, and thus was ushered away.

Chapter 9

Healing of the Man Born Blind

And passing by, He saw a man blind from birth. 2 And His disciples asked Him saying, "Rabbi, who sinned, this one or his parents so that should be begotten blind?" 3 Jesus responded, "Neither this one sinned nor his parents, but so that the acts of God should be displayed in him. 4 I am compelled to work the acts of the One who sent Me during the day. Night is coming when no one has ability to work. 5 So long as I am in the world I am the light of the world." 6 Having said these things, He spit on the ground and made mud out of the spit, and anointed the eyes of the blind [man] with the mud, 7 and said to him, "Go into the pool of Siloam" (which is translated, "having been sent out"²⁰³), "wash!" Then he went and washed and came seeing.

Interrogation of the Formerly Blind Man

8 Then the neighbors and those seeing him previously that he used to be blind, said, "Is this not the one who sits and begs?" 9 Others said that this is he, but others that he is like him. But he said, "I am." 10 Then they said to him, "How were your eyes opened?" 11 He responded and said, "The Man called Jesus made mud and anointed my eyes and said to me, 'Go into the pool of Siloam and wash.' And having gone and having washed, I looked up!" 12 Then they said to him, "Where is he?" He said, "I have not observed." 13 They lead him to the Pharisees, the formerly-blind [man]. 14 But it was a Sabbath when Jesus made the mud and opened his eyes. 15 Then they again asked him along with the Pharisees how he looked up. But he said to them, "He placed mud on my eyes and I washed and I see." 16 Then [some] from among the Pharisees were saying, "This man is not from God because he does not guard the Sabbath." Others said, "How is a sinner-man capable to do such signs?" And a schism was occurring among them. 17 They say to the blind [man] again, "What do you say about him, since he opened your eyes?" But he said that "He is a prophet." 18 Then the Judeans did not believe concerning him, that he used to be blind and looked up, until they summoned the parents of him who looked up. 19 And they asked them saying, "Is this your son whom you claim that he was begotten blind? Then how does he now see?" 20 His parents responded to them and said, "We have observed that this is our son, and that he was begotten blind. 21 But how he now sees, we have not observed, nor who opened his eyes we have not observed. He is mature, ask him. He will speak concerning himself." 22 His parents said these things because they were fearing the Judeans. For the Judeans had already jointly consented so that if anyone should acknowledge that

²⁰³ This is the verb form of the word "Apostle."

He was the Anointed One, he should be put out of the synagogue. 23 Because of this his parents said that “he is mature, ask him.” 24 Then they called out the man who used to be blind a second [time] and said to him, “Give the glory to God. We have observed that this man is a sinner.” 25 Then he responded and said, “Whether He is a sinner, I have not observed. One thing I have observed, that being blind, I now see!” 26 But they said to him again, “What did he do to you? How did he open your eyes?” 27 He responded to them, “I told you already and you did not hear. Why do you want to hear again? Are you not also wanting to become His disciples? 28 Then they reviled him and said, “You are his disciple, but we are disciples of Moses. 29 We have observed that God spoke to Moses, but we have not observed where this one is from. 30 The man responded and said to them, “For in this is an amazing thing, that you have not observed where He is from, yet He opened my eyes! 31 But we know that God does not hear sinners, yet if anyone should be a God-fearer and should do His will, this one He hears. 32 From out of the age it has not been heard that anyone opens the eyes of one having been begotten blind! 33 Unless this One was from God, He was powerless to do anything!” 34 They responded and said to him, “You were begotten completely in sin, and you teach us?” And they threw him out.

The Formerly Blind Man Worships the Son of God

35 Jesus heard that they cast him out, and having found him He said to him, “**Do you believe unto the Son of God?**”²⁰⁴ 36 He responded and said, “Who is He Master, so that I may believe unto Him.” 37 And Jesus said to him, “**You have also seen Him, and He is the One speaking with you.**” 38 And he was proclaiming, “Master, I believe!” And he bowed down before²⁰⁵ Him. 39 And Jesus said, “**I came into this world²⁰⁶ for judgment, so that those not seeing may see, and the seeing ones may become blind.**”

The Pharisees Respond Differently

40 And those from among the Pharisees who were with Him heard these things, and they said to Him, “We are not also blind, [are we]?” 41 Jesus said to them, “**If you were**

²⁰⁴ The Alexandrian Text has “Son of Man.” The Majority Text and Textus Receptus have “Son of God.”

²⁰⁵ The Greek word is a compound of two words, “towards” and “dog-like.” It implies crouching before someone (cf. Matt. 28:9), and licking the hand (Strong’s Lexicon). It is normally translated “worship” in our English Bibles. This kind of reverence is reserved for God alone, as Jesus Himself stated in Matt. 4:10. Being the Son of God, bowing to Jesus is vicarious bowing to God (Matt. 14:33). Thus, Jesus accepted this act many times without rejecting it (Matt. 2:11; Matt. 8:2; Matt. 9:18; Matt. 15:25; Matt. 20:20; Matt. 28:17, etc.).

²⁰⁶ This expression by Jesus is synonymous with similar expressions of His celestial origin: that He “came down from the sky” (John 3:13; John 6:38,42,51), that He “came forth from beside God” (John 16:27), and that He “came forth from beside the Father” (John 16:28).

being blind, you would not have had sin. But now you claim that you see, therefore your sin remains.”

Chapter 10

“Truly, truly, I tell you, the one not entering into the sheepfold through the door, but ascending another way, that one is a thief and a robber. 2 Yet the one entering through the door is the shepherd of the sheep. 3 To him the door-keeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out. 4 And whenever he may bring out his own sheep, he goes before them and the sheep follow him²⁰⁷ because they have recognized his voice. 5 Yet a stranger they will not follow,²⁰⁸ but will flee from him because they have not recognized the voice of strangers.” 6 Jesus told them this parable, but they did not understand what it was He was telling them. 7 Then Jesus told them again, “Truly, truly, I tell you that I am the door of the sheep. 8 All those who came before Me are thieves and robbers but the sheep did not hear them. 9 I am the door. If anyone should enter through Me he will be rescued, and will go in and go out and find pasture. 10 The thief does not come except that he might steal, and might kill, and might destroy. I came so that they might have life, and might have preeminence.²⁰⁹ 11 I am the Good Shepherd.²¹⁰ The Good Shepherd places His soul²¹¹ over the sheep. 12 But the employee, not being the shepherd, whose own the sheep are not, sees the wolf coming and abandons the sheep and flees. And the wolf catches them and scatters the sheep. 13 And the employee flees because he is an employee, and it does not matter to him concerning the sheep. 14 I am the Good Shepherd, and I know Mine, and I am known by Mine, 15 just as the Father knows Me and I know the Father. And I am placing My soul over the sheep. 16 I also have other sheep which are not out of this fold. It is necessary for Me to lead those also, and they will hear My voice and there will be one flock and one Shepherd. 17 For this the Father loves Me, because I am placing My soul so that I may receive it again. 18 No one takes it from Me, but I place it from Myself. I have authority to place it and authority to receive it again. This, the instruction, I received from the Father.” 19 Then a schism again occurred among the Judeans because of these sayings. 20 And many from among them said, “He has a demon and is insane! Why listen to Him?” 21 But others said, “These are not the sayings of one possessed! A demon is powerless to open the eyes of the blind!”

²⁰⁷ Micah 2:12-13 & Rev. 7:17 quoting Isa. 49:10

²⁰⁸ Matt. 24:23-27

²⁰⁹ The adjective cannot modify the feminine noun “life,” since “preeminence” is neuter (cf. Rom. 3:1).

²¹⁰ Micah 2:12-13; Micah 5:1-4

²¹¹ Isaiah 53:10-12

Attempt to Stone Jesus during Hanukkah

22 And The Dedications²¹² occurred in Jerusalem, and it was winter, 23 and Jesus was walking within the Temple [grounds], in the Portico of Solomon. 24 Then the Judeans surrounded Him, and said to Him, "How long will you keep our soul in suspense? If You are the Anointed One, tell us with boldness!" 25 Jesus answered them, "I told you, and you do not believe. The deeds that I do in the name of My Father, these testify about Me. 26 But you do not believe since you are not from My sheep, just exactly as I told you. 27 My sheep hear My voice and I know them and they follow Me. 28 And I am giving them age-enduring life, and they should not be destroyed²¹³ unto the age, and none shall snatch them out of My hand. 29 My Father who has given them to Me is greater than all. And no one is able to snatch out of My Father's hand. 30 I and the Father are one."²¹⁴ 31 Then the Judeans picked up stones again so that they might stone Him. 32 Jesus responded to them, "Many good deeds I demonstrated to you out from My Father. For which deed of them do you stone Me?" 33 The Judeans replied to Him, "We do not stone You for a good deed, but for blasphemy and because you, being a man, make yourself God."²¹⁵ 34 Jesus replied to them, "Has it not been written in your Law, 'I said, "You are gods"?'²¹⁶ 35 If He called those 'gods,' toward whom the word of God came, and the writing cannot be annulled, 36 the One whom the Father set apart and sent into the world, you say 'You are blaspheming' because I said 'I am the Son of God?'²¹⁷ 37 If I am not doing the deeds of My Father, do not believe Me. 38 But if I am doing [them], and if you should not believe Me, believe the deeds so that you may know and may believe that the Father is in Me and I in Him." 39 Then they were seeking to arrest Him again, and He escaped out of their hand. 40 And He went again

²¹² "The Dedications" (Heb. – "Hanukkah") is the eight-day anniversary of the cleansing of the Temple by Judah Maccabee after the abomination of desolation by Antiochus Epiphanes in 165BC. It occurs in December. (cf. Daniel 8:8-14; Daniel 11:31-35; 1 Maccabees 4:36-59).

²¹³ In the clause, "they should not be destroyed," the verb "destroyed" is in the subjunctive mood which refers to the intended result, not necessarily the guaranteed result. However, in the clause "none shall snatch them out of My hand," the verb "shall snatch" is future indicative, stating a fact. No external thing or person is able to cause the destruction of those whom the Father gave to the Son. Judas was one whom the Father gave to the Son, but he destroyed Himself by his own choice. His suicide is the perfect metaphor to describe an apostate from Christ (John 15:1-10; Rom. 11:19-22; 1 Cor. 15:1-2; Col. 1:21-23; Heb. 6:4-8; Heb. 10:23-31; 1 John 5:16-17).

²¹⁴ The Father was in Him doing the miracles (John 14:10) by the Holy Breath (Acts 10:38). Thus, both the power and authority were the Father's (cf. vs. 25).

²¹⁵ The Judeans were not asserting that Jesus claimed to be God Himself, or even "deity." Rather, they were accusing Him of claiming to be the "God" of Psalm 45:6, the ultimate ruler, the Messiah, appointed the throne, a scepter, and a Kingdom by His own "God."

²¹⁶ Psalm 82:6 LXX

²¹⁷ The Psalm Jesus referenced uses the term "gods" for Israel's ruling class, and indicates that they were all "sons" of the Most High God. "I said, 'You are Gods, and all sons of the Most High'." Thus Jesus dismantled their accusation of blasphemy.

across the Jordan unto the place where John was previously immersing, and He remained there. 41 And many came towards Him and were saying that "John did not even do one sign. But all, as much as John said concerning this One was true." 42 And many there believed unto Him.

Chapter 11

Jesus Raises Lazarus from the Dead

And there was a certain Lazarus who was sick from Bethany, from the village of Mary and her sister Martha. 2 (This was the Mary who anointed the Master with ointment and wiped His feet with her hair,²¹⁸ whose brother Lazarus was ill). 3 The sisters then sent [a messenger] to Him, saying, "Master, Look! The one whom you love is ill." 4 But Jesus having heard, said, "**This illness is not with death but for the glory of God, so that the Son of God maybe glorified through it.**" 5 And Jesus loved Martha, and her sister Mary, and Lazarus. 6 Yet as He heard that he is ill, He indeed then remained in the place where He was two days. 7 Then, after this, He says to the disciples, "**We should be going unto Judea again.**" 8 The disciples say to Him, "Rabbi, the Judeans were seeking to stone you now, and are You going there again? 9 Jesus replied, "**Are there not twelve hours of the day? If anyone should be walking in the day he does not stumble because he sees this light of the world. 10 But if anyone should be walking in the night, he stumbles because the light is not in him.**" 11 These things He said, and after this He says to them, "**Lazarus our friend has fallen asleep. But I am going so that I may awaken him.**" 12 Then His disciples said, "Master, if he has fallen asleep he will be delivered." 13 Yet Jesus had been speaking about his death, but they supposed that He was speaking about the rest of sleep. 14 Then Jesus said to them plainly, "**Lazarus died. 15 And I am glad for you so that you may believe, because I was not there. But we should go to him.**" 16 Then Thomas (the one called 'the twin') said to [his] fellow disciples, "We also should go so that we may die with him." 17 Then Jesus, arriving, found him already being in the tomb four days. 18 Yet Bethany was near Jerusalem about fifteen stadia²¹⁹ away, 19 and many Judeans had come to Martha and Mary so that they may comfort them concerning their brother. 20 Then Martha, as she heard that Jesus is coming, met Him. But Mary was seated at home. 21 Then Martha said to Jesus, "Master, if you were here my brother would not have died. 22 But even now I have observed that whatever you should ask God, God will give to you." 23 Jesus says to her, "**Your brother will rise again.**" 24 Martha says to Him, "I have observed that he will rise again in the resurrection in the last day." 25 Jesus said to her, "**I am the resurrection and the life. The one believing unto Me, even if he should die, will live. 26 And the whole**

²¹⁸ John 12:3

²¹⁹ A 'stadia' was a fixed unit of measure. Unless defined in the context, it usually refers to the length of the Greek race course, about 607 ft. Fifteen stadia is a little less than two miles.

[entity] living and believing unto Me will certainly not die for the age. Do you believe this?" 27 She says to Him, "Yes, Master. I have trusted that you are the Anointed [One], the Son of God, the One coming into the world."²²⁰ 28 Having said these things, she went and called Mary her sister privately, saying, "The Teacher is here and is calling you." 29 As she heard, she arises quickly and comes to Him. 30 But Jesus had not yet come into the village, but was in the place where Martha met Him. 31 Then the Judeans who were in the house with her comforting her, having seen Mary that she got up quickly and went out, followed her saying that she is going to the tomb so that she may mourn there. 32 Then Mary, as she came where Jesus was, seeing Him, fell down at His feet saying, "Master, if you were here my brother would not have died!" 33 Then Jesus, as He saw her weeping and the Judeans accompanying her weeping, groaned in breath and stirred Himself 34 and said, "Where have you laid him?" They say to Him, "Master, come and see." 35 Jesus wept. 36 Then the Judeans said, "Look how He loved him." 37 Yet others from among them said, "Was this one, having opened the eyes of the blind, not able to act so that he should not die?" 38 Then Jesus again groaned in Himself, coming unto the tomb. And it was a cave and a stone was lying upon it. 39 Jesus says, "Lift away the stone." Martha, the sister of the one having died, says to Him, "Master, he already stinks, for this is the fourth day!" 40 Jesus says to her, "Did I not tell you that if you would believe you will see the glory of God?" 41 Then they lifted away the stone where the one having died was lying. And Jesus lifted up His eyes and said, "Father, I thank You that You hear Me. 42 And I had observed that you always hear Me. But because of the crowd having gathered around I said [this], so that they may believe that you sent Me." 43 And having said these things, He shouted with a loud voice, "Lazarus, come out here!" 44 And the one having died came out, having been wrapped feet and hands with a burial cloth and his face had been wrapped with a cloth. Jesus says to them, "Loose him and let him go." 45 Then many from among the Judeans who came to Mary, and having stared at what Jesus did, believed unto Him. 46 But some from among them went to the Pharisees and told them what Jesus did.

The Sanhedrin Plot against Jesus

47 Then the chief priests and Pharisees assembled the Sanhedrin and were saying, "What do we do since this man does many signs? 48 If we leave Him like this, all will believe unto Him, and the Romans will come and remove our place and our nation!" 49 But one from among them, Caiaphas, being the chief priest for that year, said to them, "You have not observed a single thing! 50 Neither are you thoroughly considering that it is expedient for us that one man should die for the sake of the people, and not the

²²⁰ John 16:28 makes it abundantly clear that "coming into the world" means coming down from the sky. (cf. John 3:13). Martha's confession was more than "Jesus is the Christ." She acknowledged that He was the Son of God who was to come down from the sky from the Father.

whole nation should be destroyed.” 51 Yet he said this not from himself, but being chief priest for that year, he prophesied that Jesus was intending to die for the sake of the nation, 52 and not only for the sake of the nation, but so that also the children of God, those having been scattered, He may gather into one. 53 Then from that day they conspired together so that they might kill Him. 54 Then Jesus was no longer walking about with boldness in Judea, but departed there unto a place near the wilderness, unto a city called Ephraim. And He was staying there with His disciples. 55 But the Passover of the Judeans was near. And many ascended into Jerusalem before the Passover from the place so that they might purify themselves. 56 Then they were looking for Jesus. And having gathered in the Temple grounds, they were saying among themselves, “What do you suppose, that He will surely not come to the Feast?” 57 But the chief priests and the Pharisees had given instruction so that if anyone should know where He is, he should disclose how they might arrest Him.

Chapter 12

Jesus Dines at Bethany with Mary, Martha, and Lazarus

Then six days before the Passover²²¹ Jesus came into Bethany where Lazarus was, the one who had died whom He aroused from among the dead. 2 Then they made a dinner for Him there, and Martha served. And Lazarus was one of those reclining with Him. 3 Then Mary, taking a pound of expensive oil of spikenard, rubbed Jesus’ feet, and wiped His feet with her hair. And the house was filled with the fragrance of the oil. 4 Then one of his disciples, Judas Iscariot, [son] of Simon (the one about to betray Him), said, 5 “Why was this oil not sold for three-hundred denarii and given to the poor?” 6 Yet he said this, not because he cared about the poor, but because he was a thief and had the money-box and was pilfering what was put in. 7 Then Jesus said, “**Release her. She has kept this for the day of my burial. 8 For the poor you always have with you. But Me you do not always have.**” 9 The large crowd of the Judeans knew that He is there, and they came not only because of Jesus, but so that they may see Lazarus whom He roused from among the dead. 10 Yet the chief priests conspired so that they might kill Lazarus also, 11 because many of the Judeans went because of him and believed unto Jesus.

The Triumphal Entry into Jerusalem

12 The next day,²²² a great crowd coming to the Feast, having heard that Jesus is coming to Jerusalem, 13 took palm branches and came to meet Him. And they were crying out, “*Hosanna, Blessed is the One coming in the name of the Master,*”²²³ the King of Israel! 14 And Jesus, finding a young donkey, sat upon it. Accordingly [this] is what has been written:

²²¹ Passover was on Nisan 14th, which fell on a Thursday night that year. They prepared the meal Saturday evening, after sunset when the Sabbath was past.

²²² Sunday morning, Nisan 9th

15 *“Do not fear, daughter of Zion. Look! Your King is coming sitting upon a colt of a donkey.”*²²⁴
 16 Yet these things His disciples did not realize at first, but when Jesus was glorified, then they were reminded²²⁵ that it was these things which had been written concerning Him, and what things they did to Him. 17 Then the crowd was testifying, those being with Him when He called Lazarus out of the tomb and aroused him from among the dead. 18 Because of this, also [another] crowd met Him because they heard that He had done this sign. 19 Then the Pharisees said among themselves, “You see that you are accomplishing nothing. Look! The world went after Him.”

Jesus Predicts His Death and Ascension

20 But there were certain Greeks from among those going up so that they may bow down at the Feast. 21 Then these came to Philip (from Bethsaida of Galilee) and were asking him, saying, “Master, we want to see Jesus.” 22 Philip comes and tells Andrew, and again Andrew and Philip tell Jesus. 23 But Jesus responded to them saying, **“The hour has arrived so that the Son of Man should be glorified. 24 Truly, truly, I say to you, unless the kernel of grain has fallen into the ground and should die, it remains alone. But if it should die, it carries much produce.”**²²⁶ 25 **The one who loves his own soul²²⁷ will destroy it. And the one hating his soul in this world will guard it for age-enduring life. 26 If anyone should serve Me, let him follow Me. And where I am, there also will My servant be. And if anyone should serve Me, the Father will honor him. 27 My soul has become troubled. And what should I say? ‘Father rescue Me out of this hour?’ But for this I came to this hour! 28 ‘Father, glorify Your name.’”** Then a voice came out of the sky, **“I also glorified it, and I will glorify it again.”** 29 Then the crowd having stood by and having heard said, “It has thundered!” Others said, “A messenger has spoken to Him.” 30 Jesus responded and said, **“This voice has not come because of Me, but because of you. 31 Now is the judgment of this world. Now the ruler of this world will**

²²³ “Hosanna” is Hebrew for “save now.” They were shouting Psalm 118:25-26 *“Save now, I pray, O LORD; O LORD, I pray, send now prosperity. Blessed is he who comes in the name of the LORD! We have blessed you from the house of the LORD.”*

²²⁴ Zech. 9:9

²²⁵ They were reminded by Jesus Himself (Luke 24:27,44-45).

²²⁶ Paul used the same metaphor for death, burial, and resurrection (1 Cor. 15:35-47). This metaphor is the reason for Jesus being referred to as *“the first-produced from among the dead”* (Col. 1:18; Rev. 1:5).

²²⁷ The “soul” is the living body, animated by the breath of life (Gen. 2:7)

be thrown out.²²⁸ 32 And I, if I should be exalted up out from²²⁹ the land,²³⁰ I will draw all towards Myself.”²³¹ 33 But He said this signifying what death He was about to die.²³² 34 The crowd replied to Him, “We heard from the Law that the Anointed One remains unto the age. And how are you saying that the Son of Man must be exalted? Who is this, the Son of Man?” 35 Then Jesus said to them, “The light is still among you for a little while. Walk while you have light so that the darkness may not overtake you. And the one walking in the darkness has not seen where he is going. 36 While you still have light, believe into the light so that you may become sons of the light.” Jesus said these things and departing, He was hidden from them. 37 Yet having done so many signs before them, they did not believe unto Him 38 so that the word of Isaiah the prophet might be fulfilled which he said, “*Master, who has believed our report? And to whom was the arm of the Master revealed?*”²³³ 39 Therefore they were unable to believe because Isaiah said again 40 [that] He has “*blinded their eyes and has hardened their heart so that they should not see with the eyes and apprehend with the heart, and might turn and I might heal them.*”²³⁴ 41 These things Isaiah said when²³⁵ he saw His glory²³⁶ and spoke about Him.²³⁷

²²⁸ Jesus was about to enter His hour of testing, becoming obedient unto death (Phil. 2:8), through which He was to be perfected (Heb. 5:7-9). His victory sealed The Adversary’s fate, snatching The Adversary’s right to reign (Matt. 4:8-9; Eph. 2:2; 2 Cor. 4:4) and claiming it as His own. The word “now” refers to His overcoming in the Garden of Gethsemane. Thus The Adversary “will be” (future tense) thrown out at His second coming. (cf. John 14:30; John 16:11; 2 Cor. 4:4; Eph. 2:2).

²²⁹ The preposition ἐκ means “out from among.”

²³⁰ This is a reference to Jesus’ ascension to the right hand of the Father described in Psalm 110:1.

²³¹ Jesus was exalted to the right hand of God, from where He directed His Apostles in their mission to continue to exalt the Son of God among all nations (Isa. 52:13; Acts 2:33-36; Acts 5:30-32; Eph. 1:15-23; Phil. 2:9).

²³² Jesus was not signifying His manner of execution (crucifixion), but rather the intended result of His death – for judgment of the world and the overthrow of the Adversary, when the Son is exalted (Phil. 2:6-10; 1 Pet. 3:22).

²³³ Isaiah 53:1

²³⁴ Isaiah 6:9-10

²³⁵ A few very old Greek manuscripts have ὅτι (because), but the vast majority of manuscripts have ὅτε (when). This reading is also supported by the Latin Vulgate “quando” (when) and the Ancient Aramaic Peshitta translation which also has “when.”

²³⁶ John was careful to point out that the Son personally shared in God’s “glory” before becoming flesh (John 17:4-5,24, cf. John 1:14).

²³⁷ Isaiah saw the Son’s “glory” and wrote about Him. This is more than Isaiah merely perceiving Christ’s glory prophetically. Note that John quoted two passages from Isaiah, both of which John claimed revealed the Son’s glory to Isaiah. The first was from Isaiah 53 where Christ is portrayed as the suffering Servant, yet even here His eventual exaltation is mentioned in Isa. 52:13 and Isa. 53:12. However, the second quote from Isa. 6:1-10, specifically vs. 10, matches John’s statement much closer. This section begins with: “*I saw the Lord sitting on a throne, high and lifted up.*” It is important to interpret John’s statement above in light of the whole Gospel, esp. John 1:18 that no one has seen God at any time but that His only-begotten Son is the one who made Him known. Isaiah’s statement, “*I saw the Lord*” does not use

42 However, many from among the rulers believed unto Him, but because of the Pharisees they did not acknowledge [Him] so that they would not be ejected from the synagogue, 43 for they loved the praise of men even more than the praise of God. 44 But Jesus cried out and said, *“The one believing unto Me is not believing unto Me, but unto the One sending Me. 45 And the one seeing Me sees the One sending Me.”*²³⁸ 46 I have come a light into the world so that the whole [entity] believing unto Me should not remain in darkness. 47 And if anyone should ever hear my sayings and should not believe, I will not judge him. For I did not come so that I should judge the world, but so that I may save the world. 48 The one rejecting Me and not receiving my sayings has this judging him: The word which I have spoken, this will judge him in the last day, 49 because I have not spoken from Myself, but the One sending Me, the Father, He gave me instruction what I should say and what I should speak. 50 And I have seen that His instruction is age-enduring life. Whatever, I say then, according as the Father has declared to Me, thus I speak.

Chapter 13

Jesus washes the Disciples' Feet two Days before Passover

Yet before the feast of the Passover,²³⁹ Jesus having perceived that His hour had arrived so that He may depart out of this world to the Father, having loved His own in the world (He loved them unto the end), 2 and supper having occurred, the Slanderer having already put into the heart of Judas Iscariot [son] of Simon so that he might betray Him,²⁴⁰ 3 and Jesus having perceived that the Father had given everything into

God's name "Yahweh," but uses the lesser, generic term "Lord," (Adonay, comp. Ps. 110:1) as the one Isaiah claimed to have seen. Likewise, in vs. 8 this same "Adonay" (who Isaiah distinguished from "Yahweh of Hosts" in v. 3) spoke to Isaiah as follows: *"Whom shall I send, and who will go for Us?"* The plural "Us" that Isaiah was called to be the agent of at least two persons.

²³⁸ John 1:18; John 14:9

²³⁹ Verse 1 begins with the statement, *"Before the feast of the Passover."* The things listed after this statement all the way down to verse 4 use past tense participles. Then verse 4 begins with Jesus rising after supper. The relationship between the tenses of the participles and the main verb require that they were all true before Jesus arose from supper. The opening statement in verse 1 requires that Jesus' arising after supper was before the feast of Passover began. Consequently, this chapter cannot describe the Passover meal at all. Rather, it describes the supper at the home of Simon the leper recorded in Matthew 26:6-13 which occurred on Nisan 11 (Tuesday evening), two days before the Passover (Matt. 26:2).

²⁴⁰ See notes on vs. 27. The Adversary had planted this seed in Judas' heart when Jesus rebuked him three days earlier at the home of Mary, Martha, and Lazarus (John 12:3-8).

His hands and that He came forth²⁴¹ from God and is departing to God,²⁴² 4 He arises from supper and lays aside [His] garments, and having taken a towel, He girded Himself. 5 Then He puts water into a basin and began to wash the feet of the disciples and to wipe with the cloth with which He was girded. 6 Then He comes to Simon Peter and he says to Him, “Master! Are You washing my feet?” 7 Jesus responded and said to him, “**What I am doing you have not now observed, but you will understand after these things.**” 8 Peter says to Him, “You may certainly not wash my feet unto the age!” Jesus replied to him, “**Unless I should wash you, you have no part with Me.**” 9 Simon Peter says to Him, “Master! Not my feet only, but also the hands and head.” 10 Jesus says to him, “**The one having been bathed has no need except to wash the feet, but is entirely clean. And you are clean, but not all [of you].**” 11 For He had perceived the one betraying Him. Because of this He said you are not all clean. 12 When He therefore had washed their feet and taken His garments and again reclined, He said to them, “**Do you know what I have done to you? 13 You call Me ‘Teacher’ and ‘Master,’ and rightly [so], for I am. 14 If then I, Master and Teacher, washed your feet, you are indebted to wash each other’s feet. 15 For I gave you an illustration so that just as I did to you likewise you should do. 16 Truly, truly, I say to you, A servant is not greater than his master nor is one sent greater than the one sending him. 17 If you have perceived these things, you are happy if you should do them. 18 I am not speaking about all of you. I have perceived those whom I chose. But so that the Scripture may be fulfilled, ‘the one eating bread with me lifted up his heel upon me,’²⁴³ 19 from now on I am telling you before it occurs so that when it should occur you may believe that I am.”²⁴⁴ 20 “Truly, truly, I say to you, the one receiving anyone I may send receives Me. And the one receiving Me receives the One who sent Me.”**

Jesus Predicts His Betrayal

21 Having said these things, Jesus was troubled in the Breath and testified and said, “**Truly, truly I say to you that one from among you will betray Me.**” 22 Then the

²⁴¹ The Greek word ἐξῆλθεν is the verb meaning to come or go with the preposition ἐξ (out from within) prefixed to it. Friberg Greek Lexicon defines it as to “go or come out of,” thus requiring a previous presence within what is indicated in the context or supplied by the prepositional phrase that follows. Here it requires that Jesus was in the immediate presence of God before He came. See John 16:27-30 where the same verb is used three times and is also contrasted with Jesus’ returning back to the Father’s presence in heaven.

²⁴² The statement that Jesus “*came forth from God*” is juxtaposed with the statement that He was “*departing to God*,” shows clearly that He did not originate in Mary’s womb. If “departing to God” refers to His ascension to the sky, then “came forth from God” must refer to His coming down from the sky. This point is clear in John’s Gospel in such passages as John 3:13. The same kind of juxtaposition occurs in John 16:27-28, also proving that Jesus preexisted in the sky as Son of God.

²⁴³ Psalm 41:9

²⁴⁴ That is, “I am the one spoken about in this Psalm.”

disciples looked at one another being perplexed concerning what He says. 23 And one of His disciples whom Jesus loved was reclining on Jesus' breast. 24 Then Simon Peter motions to him to ask who it might be about whom He speaks. 25 He then, leaning back on the breast of Jesus says to Him, "Master, who is it?" 26 Jesus responded, "It is the one to whom I, having dipped the morsel, will give it." And having dipped the morsel, He gives it to Judas Iscariot [son] of Simon. 27 And after [receiving] the morsel, at that time the Adversary entered into him.²⁴⁵ Then Jesus says to him, "What you are doing do quickly." 28 But none of those reclining knew why He said this to him. 29 For some supposed that since Judas had the purse that Jesus tells him [to] buy the things we need for the feast [of Passover],²⁴⁶ or so that he should give [something] to the poor.²⁴⁷

Jesus Prepares His Disciples for His Departure

30 Accordingly, taking the morsel he immediately departed, and it was night. 31 As soon as he left, Jesus says, "Now the Son of Man is glorified, and God is glorified in Him. 32 If God is glorified in Him, God also will glorify Him in Himself, and will glorify Him quickly. 33 Children, I am still with you a little while. You will seek Me, and just as I said to the Judeans that 'where I am going you are powerless to come,' I am also saying to you now."²⁴⁸ 34 I am giving you a new command so that you may love one

²⁴⁵ According to Luke, the Adversary entered Judas before the day of Passover, after which he went to bargain with the chief priests concerning a price for Jesus' betrayal (Luke 22:3-4). According to Matthew and Mark, the supper Judas left to bargain with the chief priests was at the home of Simon the leper in Bethany before the Passover (Matt. 26:1-17; Mark 14:1-11). This is further proof that this supper described in John 13-14 was at the house of Simon, and was not the Passover as is commonly supposed. Notice that there is no mention during this supper about the formal Passover elements, the unleavened bread and the cup of wine, or Jesus linking these to His body and blood or to the New Covenant.

²⁴⁶ Since supper had already ended (vs. 2), and the disciples supposed that Jesus sent Judas to buy supplies for the upcoming Passover, this meal could not be the Passover but occurred before it.

²⁴⁷ According to Matthew and Mark, the disciples were indignant because a woman had poured expensive scented oil on Jesus' head at this meal, rather than it being sold and the money given to the poor (Matt. 26:6-12; Mark 14:3-9). At a previous meal, Judas Iscariot had made the same objection when Mary anointed Jesus' feet with expensive scented oil (John 12:4).

²⁴⁸ Jesus first announced His impending departure from rebellious Israel at the Feast of Tabernacles, six months earlier. He told the scribes and Pharisees, "I am with you still a little time, and I am going away to the one having sent Me. You will search for Me and will not find Me, and where I am you are powerless to come" (John 7:33-34). Here He addressed His disciples who also could not follow Him for a different reason. He was speaking of His ascension to the sky to be seated at the Father's right hand in fulfillment of Psalm 110:1,4. Neither the unbelieving scribes and Pharisees or Jesus' disciples could follow Jesus into the sky because as John explained to his readers, "And no one has ascended into the sky except the one who descended out of the sky, the Son of Man." (John 3:13). This precludes both the Platonic concept of an immortal soul's departure from the body to ascend into "the heavens" as well as the supposed pre-tribulation rapture to "heaven" after the resurrection. After Jesus' ascension to the Father's right hand, Peter preached that even "David did not ascend into the heavens, but he says himself: 'The LORD said to my Lord, "Sit at My right hand, until I make Your enemies Your footstool'"' (Acts 2:34-35). "Heaven" is not accessible to any human except Jesus.

another accordingly as I loved you, so that you also may love one another. 35 In this all will know that you are my disciples, if you should have love in one another.” 36 Simon Peter says to Him, “Master, where are you going?” Jesus replied to him, “Where I am going you are powerless now to follow Me.²⁴⁹ But afterward, you will follow Me [again].”²⁵⁰ 37 Peter says to Him, “Master, why am I powerless to follow you now? I will lay down my soul for you.” 38 Jesus responded to him, “Will you lay down your soul for Me? Truly, truly I say to you, the rooster shall certainly not crow until you will renounce Me three times.

Chapter 14

“Do not let your hearts²⁵¹ be troubled. You trust unto God; trust also unto Me. 2 There are many chambers²⁵² in the House of My Father,²⁵³ otherwise I [would have] told you. I am going to make room for you.²⁵⁴ 3 And if I should leave and make room for you, I am coming again and I will gather you to Myself, so that you may also be where I am.²⁵⁵ 4 And where I am going you have observed, and the path you have observed.”²⁵⁶ 5

²⁴⁹ Jesus was going into the Holy of Holies in the Temple in the sky. As with the Temple on earth, which was a copy of the heavenly Temple, no one could enter except the High Priest (Heb. 8:1-6; Heb. 9:7,23-28).

²⁵⁰ When Jesus returns from being seated at the Father’s side (Psalm 110:1,4), He will reign in Zion, and His followers will be ‘volunteers’ during His reign (Psalm 110:2-3). The disciples will follow Jesus’ later in the resurrection (Heb. 9:28).

²⁵¹ “Heart” is singular in the Greek, however the pronoun “your” is plural, referring to the eleven disciples, not only to Peter.

²⁵² Solomon’s Temple included three-story “side chambers” all around the Temple structure, on the south, west, and north. These were temporarily dwellings for the Levites during their rotation duties at the Temple (1 Kings 6:5-10; 1 Chron. 9:24-33; 1 Chron. 23:27-28; 1 Chron. 28:11-13). After the Temple’s destruction by Nebuchadnezzar, the rebuilt Temple also had these chambers for the priests and Levites (Ezra 8:29). Yet the Kingdom Temple will also have these many chambers in three stories (Ezek. 41:6-11,26; Ezek. 42:1-14). These three-story chambers of the Kingdom Temple are what Jesus referred to. The disciples will have a place in these chambers (Matt. 19:28; Luke 22:28-30).

²⁵³ Jesus previously referred to the Temple in Jerusalem as the House of His Father (John 2:16; Luke 2:49).

²⁵⁴ Jesus gave a series of parables concerning God’s “Vineyard” in Matthew 20-21, borrowed from Isaiah 5. The last parable showed that the current Levitical priesthood was to be overthrown and evicted from God’s house, and replaced in the Kingdom by a new Temple priesthood of Christ’s faithful followers. See also: Rev. 3:12; Rev. 20:4-6.

²⁵⁵ John 17:24, referring to Christ’s reigning as King on Mount Zion (Psalm 2).

²⁵⁶ The disciples were familiar with Psalm 110:1 which explains where the Messiah must go, to be seated at the Father’s side until His enemies were to be made His footstool. They were also familiar with Psalm 22, which describes the Messiah’s suffering crucifixion (vss. 1-21) prior to His reign (vss. 22-31). The path to the Father’s right hand in the sky went through Calvary. But as is apparent from the following discussion, the disciples had not yet connected the dots, or fully understood when Jesus previously told them that He must be crucified (Luke 24:6-7; John 12:23-32). Then He must go alone with His own blood into the Holy of Holies in the Temple in the sky to perform His high-priestly service. Only our High Priest according to the order of Melchizedek was allowed to go into the sky in person (Heb. 8:1-6; Heb.

Thomas says to Him, “Master, we have not observed where you are going, and how can we observe the path?” 6 Jesus says to him, “I am the Path²⁵⁷ and the Truth²⁵⁸ and the Life.²⁵⁹ No one comes toward the Father except through Me. 7 If you had known Me, you would have known the Father also. And after this you know Him and have seen Him.” 8 Philip says to Him, “Master, show us the Father and it satisfies us.” 9 Jesus says to him, “So much time I am with you, and you have not known Me, Philip? The one having seen Me has seen the Father,²⁶⁰ and how are you saying show us the Father? 10 Do you not believe that I am in the Father and the Father is in Me?²⁶¹ The sayings that I speak to you, I am not speaking from Myself. Also the Father, the One dwelling in Me,²⁶² He is performing the deeds.²⁶³ 11 Trust Me that I am in the Father and the Father is in Me. But if not, trust Me because of the deeds themselves. 12 Truly, truly I say to you, the one trusting²⁶⁴ unto Me, the deeds which I do that one will do likewise, and he will do greater than these because I am going to My Father. 13 And whatever you may ask in My name,²⁶⁵ this I will do so that the Father may be glorified in the Son. 14 If you should ask anything in My name, I will do [it].²⁶⁶

The “Advocate” – the “Breath of Truth” from the Father

9:7,23-28).

²⁵⁷ Matt. 7:14

²⁵⁸ See vs. 16

²⁵⁹ John 5:25-29

²⁶⁰ John 12:45

²⁶¹ John 17:20-23; 2 Cor. 5:19; Col. 1:19; Col. 2:9

²⁶² Jesus identified the Spirit/Breath dwelling in Him as the “Father,” which is also the “Advocate” promised to the disciples in the following verses.

²⁶³ John 3:2; John 5:19,30; John 8:28; Acts 2:22; Acts 10:38

²⁶⁴ That is, any of the disciples Jesus was addressing.

²⁶⁵ Asking in Jesus’ name means asking by His authority in His absence, and refers to their asking the Father directly after His ascension (John 16:22-27).

²⁶⁶ That Jesus did from the sky what the Apostles asked the Father in His name is shown from His personal interaction with them through the “Breath of Truth” after His ascension to the sky. For example, Jesus’ dispatched an angel to release Peter from prison in response to prayers on his behalf (Acts 12:1-17). Peter said, “Now I know truly that the Master sent forth His angel and delivered me,” (v. 11), and again, “he fully explained how the Master led him out of the prison” (v. 17).

15 “If you love Me guard²⁶⁷ My commands 16 and I will ask the Father and He will give you another advocate²⁶⁸ so that He²⁶⁹ may remain²⁷⁰ with you unto the age,²⁷¹ 17 the Breath of Truth²⁷² which²⁷³ the world is powerless to receive because it does not observe it²⁷⁴ nor know it. But you know it because it continues beside you²⁷⁵ and will be among

²⁶⁷ τηρῶ – to set a guard, to protect from loss, injury, or escape by being carefully attentive

²⁶⁸ The “advocate,” the “the Breath of Truth,” proceeds forth from the Father (John 15:26), and is the conduit or mechanism through which Christ is present with God’s people (vs. 18, 23; Eph. 2:18-22). Paul dealt with this idea in Rom. 8:9-11,26-27,34 (see footnotes). John himself did not understand the “advocate” to be a third distinct Person, since he coined an entirely new term for the advocate – “the anointing” – which is neuter in gender and thus not a personal term: καὶ ὑμεῖς χοῖσμα ἔχετε ἀπὸ τοῦ ἁγίου (“and you have an anointing from the Holy One”) – 1 John 2:20; τὸ χοῖσμα ὃ ἐλάβετε ἀπ’ αὐτοῦ (“the anointing which you received from Him”) ... ὡς τὸ αὐτοῦ χοῖσμα διδάσκει ὑμᾶς περὶ πάντων καὶ ἀληθὲς ἐστὶν (“as the anointing of Him teaches you concerning all things and is true”) – 1 John 2:27. This “anointing” is the invisible presence of both the Father and the Son without either God’s fullness being confined to a location (2 Chron. 2:6 & 6:18), or the physical presence of Jesus.

²⁶⁹ In translating to English, both third person verbs, one translated “He will give” and the other translated “He may remain” have the same referent, the Father. Since both are third person verbs, they require a third person pronoun to be added in English in order to reflect the third person aspect of the verb. The Father Himself gives this aspect of Himself (the Breath of Truth) so that He can remain with them in this limited manifestation of His presence.

²⁷⁰ Some very ancient copies have “He may be” instead of “He may remain.”

²⁷¹ In Matthew 28:20, Jesus told the disciples, “I am with you always, even unto the end of the age.” In Matthew 18:20, Jesus said, “For where two or three are gathered together in My name, I am there in the midst of them.” Jesus had just made it clear that He was going away to the Father, and that the disciples would not see Him. However, the promise of “another advocate” was not a promise of a third Person, but of a limited extension of the Father’s presence in completely new way. This is made clear in verses 18,21,23. At that time, the Father was in the Son (by the holy Breath) who was present bodily. But after Jesus’ going away to the Father, both Father and Son would dwell in the assembly which is the “holy Temple,” a “dwelling place of God in the Breath” (Eph. 2:21-22).

²⁷² Jesus is “the Truth” (v. 6). The “Breath of Truth” is not a distinct Person, but the antithesis of the “breath of error” (1 John 4:6).

²⁷³ Note that the reflexive pronoun is neuter, not masculine. The gender of the pronoun is determined by the gender of its antecedent in Greek. Since “Breath” is neuter, pronouns that refer to it must also be neuter. In the same way, because “advocate” is masculine in Greek, pronouns that refer to it are masculine in Greek. Unlike English, a masculine noun and pronoun do not necessarily imply personhood. Many non-personal nouns (and their accompanying pronouns) are non-personal things in Greek. Most English translations render this neuter pronoun as “whom” which implies personhood. But this imposes Trinitarian presuppositions of the translators into the text. The Greek does not justify this.

²⁷⁴ Again, the pronoun is neuter not masculine because the antecedent (Breath) is neuter. It is obvious that both “advocate” and “Breath of Truth” are used interchangeably, even though one is neuter and the other is masculine in Greek. Thus, no case can successfully be made that the masculine “advocate” must be a person based on the gender of either the noun or the pronouns. The masculine noun “advocate” was used figuratively according to Jesus Himself (John 16:25).

²⁷⁵ That is the limited presence of the Father through the “Breath” which was in Jesus Himself (John 1:16; John 3:34; John 14:8-11; John 17:21; Acts 10:38).

you; 18 I will not leave you orphans, I am coming to you.²⁷⁶ 19 A little while, and the world sees Me no longer.²⁷⁷ But you see Me, because I live (and you also will live²⁷⁸). 20 In that day you will know that I am in My Father and you in Me²⁷⁹ and I among you.²⁸⁰ 21 The [one]²⁸¹ having My commands and guarding them, this is the [one] loving Me. And the [one] loving Me will be loved by My Father, and I will love him and will show Myself to him.” 22 Judas (not Iscariot) says to Him, “Master, what has happened that you are about to show yourself to us and not to the world?” 23 Jesus responded and said to him, “If anyone should love Me, he will guard My word. And My Father will love him, and we will come toward him and will make an abode beside him. 24 The one not loving Me does not guard my words, and the word which you hear is not Mine, but the Father who sent Me. 25 I have spoken these things to you [while] still beside you. 26 But the advocate, the holy Breath, which the Father will dispatch in My name, He will teach you everything and remind you of everything I said to you. 27 Peace I leave with you; My peace I give to you. Not according as the world gives am I giving you. Do not let your heart be disturbed nor be afraid. 28 You heard that I said to you, I am leaving and I am coming to you.²⁸² If you were loving Me, you would rejoice because I said I am going towards the Father, because My Father is greater than I.²⁸³ 29 And now I have declared to you before it occurs, so that when it may occur, you may believe. 30 I will not be speaking with you much longer, for the ruler of this world²⁸⁴ is coming and he has nothing in Me. 31 But, so that the world may know that I love the Father, and according as He directed Me, thus I do.” “Arise, we should be leaving from here.”²⁸⁵

²⁷⁶ Here Jesus shows that the Father’s limited presence, which is the “advocate,” will be the means of conveying Jesus’ own presence among them in an entirely new way. Jesus comes to dwell in the assembly in the coming of “the Breath of Truth” extending from the Father, as stated emphatically by Paul in 2 Cor. 3:17-18. This precludes the “Breath of Truth” or “advocate” from being a distinct Person.

²⁷⁷ After Jesus rose from the dead, He only showed Himself to His followers, never to unbelievers (1 Cor. 15:4-8). See also vs. 22.

²⁷⁸ The resurrection to immortality

²⁷⁹ See the parable of the True Vine in John 15:1-7. This concept is also illustrated in Paul’s teaching concerning the assembly being “the Body of the Anointed.” (See: 1 Cor. 12:27; Eph. 1:19-23; Eph. 4:12).

²⁸⁰ Note the expression “I among you” explains the meaning of the Breath of Truth “among you” in vs. 17. It is the presence of Jesus in the assembly in a new way that is not bodily, yet real just the same.

²⁸¹ The singular present participle can refer to either an individual or to a group.

²⁸² Jesus was leaving them bodily, but was coming to them in a new form, the “Breath of Truth” in the local assembly (vss. 18,20-21,23).

²⁸³ John 10:29

²⁸⁴ John 12:31; John 16:11; 2 Cor. 4:4; Eph. 2:2

²⁸⁵ The discussion in John 13-14 took place at the home of Simon the leper (see notes on John 13:1-4). During this supper, Jesus identified Judas as His betrayer, and the Adversary entered into him (John 13:27-30), after which Judas left this meal early and went to confer with the chief priests to betray Jesus (Luke 22:3-4). This is apparently the reason Jesus here insisted that they should be leaving the home of Simon. John did not provide an account of where Jesus and His disciples went from there. In Matthew’s

Chapter 15

The True Vine, the Branches, and the Farmer

“I am the true vine, and My Father is the farmer. 2 Every branch in Me not carrying fruit, He takes it away. And each one carrying fruit, He prunes it so that it may carry more fruit. 3 You are already clean²⁸⁶ through the word which I have spoken to you. 4 Continue in Me and I in you. Just as a branch is powerless to carry fruit from itself unless it continues in the vine, thus likewise [are] you if you should not continue in Me. 5 I am the vine, you are the branches. The one continuing in Me and I in Him, this one carries much fruit because apart from Me you are powerless to do even one thing.²⁸⁷ 6 If anyone should not continue in Me, he was cast out like the branch and was dried up, and they are gathering them and casting them into the fire and being burned up. 7 If you should continue in Me and My sayings should continue in you²⁸⁸ whatever you desire you will ask and it will happen to you.²⁸⁹ 8 In this My Father was glorified, that you may carry much fruit²⁹⁰ and [that] you will become My disciples. 9 Just as the Father loved Me, I also loved you. Continue in My love. 10 If you should guard My commands you will continue in My love,²⁹¹ just as I have guarded the commands of My Father and I continue in His love.

Jesus' "Friends" will be His Witnesses

11 “I have said these things to you so that My joy may continue in you, and your joy may be filled. 12 This is My command so that you may love one another according as I loved you. 13 No one has greater love than this so that anyone should lay down his soul²⁹² for his friends. 14 You are My friends if you should do whatever I command you. 15 I no longer call you servants, because the servant has not observed what his master is doing. But I have called you friends because everything I heard from My Father I made known to you. 16 You did not choose Me, but I chose you and appointed you so that

and Mark’s accounts of this supper (Matt. 26; Mark 14), the next day Jesus instructed the disciples concerning their preparing to observe the Passover. Both Gospels then pick up their narratives at the Passover supper. John mentioned nothing of Jesus and His disciples eating the Passover meal itself. However, chapter 18 begins with them departing from Jerusalem to go to the Garden of Gethsemane, thus apparently leaving the upper room where they ate the Passover meal in Jerusalem (Mark 14:13). Jesus’ words in chapters 15-17 could have occurred at any time between their leaving the house of Simon and completing the Passover meal two evenings later.

²⁸⁶ John 13:10

²⁸⁷ John 5:19,30

²⁸⁸ Matt. 7:21-27; 1 John 2:24; Rev. 3:10

²⁸⁹ The Father’s granting petitions depends on the petitioner’s obedience to the Son (1 John 3:18-24).

²⁹⁰ That is “the fruit of the Breath” (Gal. 5:22-23; Eph. 5:9-10).

²⁹¹ 1 John 2:24

²⁹² See Isa. 53:10-12

you should go forth and carry fruit, and your fruit should continue, so that whatever any of you should ask the Father in My name He may give you. 17 These things I command you so that you may love one another. 18 If the world hates you, you know that it hated Me before you. 19 If you were out of the world, the world would love its own. But because you are not out of the world, but I chose you out from the world, the world hates you because of this. 20 Remember the word which I said to you, ‘A servant is not greater than his master.’ If they pursue Me they will also pursue you. If they guard My word, they will also guard yours. 21 But all these things they will do to you because of My name, because they have not perceived the One having sent Me. 22 If I had not come and spoken to them, they would not have sin. But now they have no pretense concerning their sin. 23 The one hating Me also hates My Father. 24 If I did not do the deeds among them which no one else has done, they would not have sin. But now they have seen, and they have also hated Me and My Father. 25 But so that the word having been written in their Law may be fulfilled, that *“they hated Me gratuitously.”*²⁹³ 26 Yet, when the advocate should come which I will send to you from the Father – the Breath of Truth which²⁹⁴ goes forth from the Father – that will testify about Me. 27 Yet you also are witnessing, because you are with Me from the beginning.²⁹⁵

Chapter 16

“I have said these things to you so that you might not be tripped [up]. 2 They will excommunicate you from the synagogues; indeed the hour is coming so that the entire [mob] murdering you might be supposing to perform a service for God. 3 And they will do these things to you because they do not know the Father nor Me. 4 But I have told you these things so that when the hour should come, you might remember them, that I told you. But I did not tell you these things from the beginning because I was being with you. 5 But now I am going to the One having sent Me, and none from among you asks Me, “Where are You going?” 6 But because I told you these things, sorrow has filled your heart.

The “Advocate” – the “Breath of Truth” of the Father

7 “Yet I am telling you the truth. It is beneficial for you that I should go away, for unless I should go away, the advocate will not come to you. But if I should go I will send Him to you. 8 And having come, He will refute the world concerning sin, and concerning

²⁹³ Psalm 35:19 LXX

²⁹⁴ Here the relative pronoun is neuter in Greek because its antecedent is the neuter term “Breath of Truth,” but the pronoun is masculine when its antecedent is the masculine term “advocate.” Yet, it is clear that both terms refer to the same thing. The term “advocate” would normally refer to a person if used literally. But Jesus explained in John 16:25 that He was speaking metaphorically.

²⁹⁵ 1 John 2:24

justice, and concerning judgment. 9 Indeed, concerning sin because they do not believe unto Me; 10 yet concerning justice, because I am going to My Father and you do not see Me still; 11 concerning judgment, because the ruler of this world²⁹⁶ has been sentenced. 12 I still have much to tell you, but you are powerless to carry it right now. 13 But when He should come, the Breath of Truth, He will lead you into all the truth, for He will not speak from Himself, but will speak what He hears, and will inform you [about] what is coming. 14 He will glorify Me because He will take from mine and will relay-message to you. 15 Everything, whatever the Father has is Mine. Therefore I said He²⁹⁷ will take from mine and will relay-message to you.

A short Interval of Sorrow followed by great Joy

16 "In a little while you will not see Me,²⁹⁸ and again in a little while you will see Me."²⁹⁹
 17 Then some from among His disciples said to one another, "What is this that He is saying to us, 'In a little while you will not see Me, and again in a little while you will see Me?' also that 'I am going away to the Father?'" 18 Then they said, "What is this 'little while' which He says? We have not perceived what He is saying." 19 Then Jesus knew that they desired to ask Him, and He said to them, "Are you inquiring about this among one another because I said, 'in a little while you will not see Me, and again in a little while you will see Me'? 20 Truly, truly I tell you that you will lament and wail. And the world will rejoice, but you will be sorrowful. However, your sorrow will turn itself into joy! 21 The woman, whenever she may be birthing, has sorrow because her

²⁹⁶ John 12:31; John 14:30; 2 Cor. 4:4; Eph. 2:2

²⁹⁷ The Father

²⁹⁸ The disciples not seeing Jesus in a "little while" was because of His burial in the tomb three days after this meal which occurred at the home of Simon the leper (see note on John 13:1).

²⁹⁹ Many manuscripts add, "because I go to the Father." However, the oldest copies do not have this clause. The inclusion of the clause seems to imply that Jesus would remain in the sky only a "little while" after His ascension. However, Jesus explained what He meant in the following verses, which imply that the "little while" when they would not see Him would be immediately followed by their seeing Him again, and their sorrow being turned into joy at that time. It is difficult to suppose that Jesus meant the disciples' would remain sorrowful until His second coming from the sky. Rather, His disciples would remain sorrowful while He remained in the tomb, but their sorrow would turn to joy when they saw Him alive again following His resurrection. Therefore we have adopted the shorter (and older) reading.

hour arrived. But when she should deliver the child, she no longer remembers the travail because of the joy that a man was begotten into the world. 22 You also, then, have sorrow now. But I will see you again and your heart shall rejoice and no one takes your joy from you. 23 In that day you will not ask Me for anything. Truly, truly, I tell you that whatever you ask the Father in My name He will give to you. 24 So far you have not asked anything in My name. Ask and you will receive so that your joy may be having been filled.

Metaphors vs. Plainness of Speech

25 “I have spoken these things to you in metaphors.³⁰⁰ The hour is coming when I will no more speak to you in metaphors, but I will relay to you plainly concerning the Father.³⁰¹ 26 In that day you will ask in My name. Also I am not telling you that I will ask the Father for you.³⁰² 27 For the Father Himself loves you because you have loved Me and have believed that I came forth³⁰³ from beside God.³⁰⁴ 28 I issued forth out of³⁰⁵ the Father and I have come into the world. Again, I am leaving the world and am going to the Father.”³⁰⁶ 29 His disciples say to Him, “Look! Now you are speaking plainly and

³⁰⁰ Jesus’ speaking of the Father’s limited presence with them used metaphors, both as an “advocate” and as the “Breath of Truth.” This is what brings the presence of both the Father and the Son among God’s people, who become “*the Temple of God in the Breath*” as an assembly (Eph. 2:17-22).

³⁰¹ Notice that Jesus’ use of metaphors, “advocate” and “Breath of Truth,” are contrasted with His later speak to them plainly about the Father. This strongly implies that the previous metaphors (which are not immediately plain to them) were indeed metaphors about the Father Himself.

³⁰² After the resurrection, Jesus no longer acted as an intermediary for His followers in prayers. Instead, they were instructed to address the Father directly in His name (by the authority granted by Him to us). This is the only kind of prayer that we are authorized to do. We do not pray to the Son or to an alleged third Person.

³⁰³ See note on John 3:13

³⁰⁴ God loves those who have believed His testimony concerning His Son (1 John 5:10-12), the testimony that Jesus, as the “Son of God,” came down from the sky to become the “Son of Man.” Logos was “*in the beginning with God*” (John 1:2), through whom all things were created (John 1:3), and that “*Logos became flesh, and sojourned among us, and we gazed upon His glory, glory as of the Only-Begotten from the Father*” (John 1:14).

³⁰⁵ There is a very important variant reading here in the oldest manuscripts. Most manuscripts have ἐξῆλθον παρὰ τοῦ πατρὸς (“I issued forth from beside the Father”), but the oldest uncial manuscript (B) has ἐξῆλθον ἐκ τοῦ πατρὸς (“I issued forth out of the Father”) which is also stated plainly in John 8:42 where all copies agree.

³⁰⁶ It is clear that Jesus was speaking literally, that He was referring to His impending ascension to the sky with the words, “*I am leaving the world and am going to the Father.*” This statement is placed in juxtaposition to the preceding statement, “*I came forth from beside the Father and I have come into the world.*” These two juxtaposed statements require that His descent from the sky from the Father’s side must be literal because the other statement is literal. This is conclusive proof of the preexistence of the Son of God in the sky prior to the incarnation. John 3:13 has the same juxtaposition. See also: John 3:13,31; John 6:33,38,41-42,46,51,62; John 8:23; John 13:3; John 16:27-28; Eph. 4:9-10.

not at all speaking a metaphor. 30 We have now observed that You have seen everything, and [we] have no need that anyone should question³⁰⁷ You. We believe in this: that You came forth from God.”³⁰⁸ 31 Jesus replied to them, “At present you believe. 32 Look! The hour is coming and has now arrived that you should be scattered each to his own and you should leave Me alone. And I am not alone because the Father is with Me. 33 I have told you these things so that you may have peace in Me. In the world you will have tribulation. But be courageous, I have conquered the world.”

Chapter 17

Jesus' Prayer for His Followers

Jesus said these things,³⁰⁹ and lifted His eyes to the sky and said, “Father, the hour has come. Glorify Your Son so that Your Son also may glorify You. 2 According as You gave Him authority of all flesh, so that everything that You have given to Him He may give to them, [even] age-enduring life. 3 Yet this is the age-enduring life: that they may know You, the only True God, and the One whom You sent, Jesus the Anointed. 4 I glorified You upon the Land, I finished the work which you have given Me, so that I may complete it. 5 And now You, Father, glorify Me beside Yourself³¹⁰ with the glory³¹¹ which I was having beside You³¹² before what the world [was] to be.³¹³ 6 I revealed Your name³¹⁴ to the men whom you have given to Me out from the world. They were Yours, and You have given them to Me, and they have kept Your word. 7 Now they have known that everything, as much as you have given to Me, is from You 8 because the sayings which You have given to Me I have delivered to them, and they received them. And they understood that I truly came forth from beside You, and they believed that

³⁰⁷ That is, to interrogate in order to challenge, to find fault, or to uncover lies.

³⁰⁸ The disciples acknowledged that Jesus was not speaking metaphorically or in figurative language when He said that He came forth from beside the Father and into the world (cf. 1 John 5:9-15).

³⁰⁹ The text is unclear whether “these things” refers to the previous chapter or the prayer which follows.

³¹⁰ Psalm 110:1

³¹¹ John referred to this as “the glory as of the only-begotten from the Father” (John 1:14)

³¹² Prov. 8:18,30-31

³¹³ πρὸ τοῦ τὸν κόσμον εἶναι, that is before what the world was to become and now is, in a fallen state. The Son of God was beside God prior to the curse. Here John affirmed from Jesus’ own prayer what he had written in John 1:1-3. He affirmed this again in vs. 24.

³¹⁴ One will search in vain to find God’s personal name YHVH anywhere in the Gospels or the entire New Testament. However, the name “Father,” which was implied in Psalm 2:7; Prov. 8:22-25; Prov. 30:4, was repeatedly revealed to the disciples by Jesus. God was a “Father” because He had an “only-begotten Son” from the beginning. This mystery was concealed in the Old Testament Scriptures (1 Cor. 2:7-8; Col. 2:2-3). But it was clearly revealed through Jesus Himself, first with the voice from the sky at His baptism, and then His repeatedly referring to God as His own personal “Father” (John 5:17-18). He then encouraged His disciples to also address God as their Father (Matt. 6:9; John 20:17), something Jews never had done previously in prayers. This relationship was only by being made one with Jesus Christ, “the only-begotten of the Father” (John 1:14).

You sent Me.³¹⁵ 9 I ask for their sakes. I do not ask for the world, but for those whom You have given to Me, because they are Yours. 10 And all Mine are Yours, and Yours are Mine, and I have been glorified in them. 11 And I am not continuing in the world, but these are in the world and I am coming to You. Holy Father, guard them in Your name which³¹⁶ You have given to Me,³¹⁷ so that they may be one just as We are. 12 While I have been with them in the world, I kept them in Your name which³¹⁸ You have given to Me. I guarded and none from among them self-destroyed³¹⁹ except the son of destruction,³²⁰ so that the Scripture might be fulfilled.³²¹ 13 Yet now I am coming to You, and I am saying these things in the world so that they may have My joy having been filled in them. 14 I have given to them Your word. And the world hates them because they are not out from the world, just as I am not out from the world. 15 I am not asking so that You would take them out of the world, but so that You might guard them out from among³²² the wicked.³²³

The Oneness of Father and Son to be shared by All Believers

16 “They are not out from the world, just as I am not out from the world. 17 Sanctify them in Your truth – Your Logos³²⁴ is Truth.³²⁵ 18 Since you sent Me into the world,³²⁶ I also sent them unto³²⁷ the world,³²⁸ 19 and for their sakes I sanctify Myself so that they

³¹⁵ John 16:27-30

³¹⁶ The relative pronoun ᾧ is neuter singular and refers back to “name,” but is wrongly translated “those whom” (referring to the disciples) in the KJV, NKJV. Compare vs. 12.

³¹⁷ Note that God’s name was given to the Son by God indicating that He did not possess it by nature (cf. Exod. 23:20-23).

³¹⁸ The Textus Receptus has οὓς (“those”- masculine plural), but NA/UBS text has ᾧ (“which” – neuter singular referring to “name.”

³¹⁹ It is significant that Jesus used the verb for destroy in the aorist tense and middle voice. The middle voice implies that the subject participates in both doing the action and receiving the action. That is, Judas was self-destroyed because of his own choice. Compare this to John 10:27-29.

³²⁰ Paul used the same expression for the Antichrist (2 Thess. 2:3).

³²¹ Matt. 27:9-10

³²² Rev. 3:10 uses the same clause, “guard ... out from among,” implying safely escorting them out from within the object of the preposition.

³²³ ἐκ τοῦ πονηροῦ – the KJV has “from the evil.” Other translations have “from the evil/wicked one,” referring to the Adversary. Either translation is possible. However, the preposition ἐκ implies a presence within or among the object. It is hard to imagine Jesus’ asking for His followers to be preserved out from within the Adversary. Compare Psalm 37. It most likely refers to presence among the wicked as a class of people.

³²⁴ John 1:1

³²⁵ Psalm 119:160 “The Beginning of Your Word is truth,” cf. John 14:6

³²⁶ John 16:27-30; John 17:8; 1 Tim. 1:15; Heb. 10:5; 1 John 1:9;

³²⁷ The same clause εἰς τὸν κόσμον can mean “into the world” or “unto the world” depending on context. (Compare John 8:26 & John 16:21).

³²⁸ Luke 9:1-6

also may be having been sanctified in truth. 20 Yet I am not asking concerning these alone, but also concerning those who will believe unto Me through their word, 21 so that they all may be one, just as You, Father, are in Me and I in You, so that they may be one in Us,³²⁹ so that the world may believe that You sent Me. 22 And I have given to them the glory which You have given to Me, so that they may be one, just as We are one – 23 I among them and You in Me, so that they may be completed into one, and that the world may know that You sent Me, and that You love them just as You love Me. 24 “Father, I desire those whom You have given Me that where I am these also may be with Me,³³⁰ so that they may see My glory which You gave Me, because You loved Me before the overthrow³³¹ of the world.³³² 25 Righteous Father, also the world did not know You. But I knew You and these knew that You sent Me. 26 And I made known Your name to them and will make it known so that the love with which You loved Me may be among them, and I among them.”³³³

Chapter 18

Jesus' Betrayal and Arrest

Having said these things, Jesus departed with His disciples across the Kedron creek-bed where there was a garden, into which He entered and His disciples. 2 But Judas, the one betraying Him, had also observed the place because Jesus gathered there with His disciples many times. 3 Then Judas, collecting the squad [of soldiers] and deputies of the chief priests and Pharisees, comes there with lanterns and torches and weapons. 4 Then Jesus, having perceived all that is coming upon Him, having come out, said to them, “Whom are you seeking?” 5 They replied to Him, “Jesus the Nazarene.” Jesus says to them, “I am.” (Yet Judas His betrayer stood with them). 6 Then just as He said to them “I am,” they went backward and fell to the ground. 7 Then again, He asked them, “Whom are you seeking?” And they said, “Jesus the Nazarene.” 8 Jesus replied, “I told you that I am. If then you seek Me, let these go away,” 9 (so that the word may be fulfilled which He said, that “those whom You have given to Me, out of them I ruined³³⁴ none”).³³⁵ 10 Then Simon Peter, having a sword, drew it and struck a servant of the chief priest, and cut off his right ear. And the name of the servant was Malchus. 11 Then

³²⁹ Compare Isa. 6:8.

³³⁰ John 14:1-3

³³¹ The Father and Son had a relationship prior to the fall of mankind and the curse put upon the ground and upon mankind (Gen. 3:9-19). This agrees with John 1:1.

³³² Vs. 5

³³³ Jesus' made known God's name as His "Father." Since His followers would become one with Him, this makes God their Father also. See Rom. 8:29.

³³⁴ This is the same Greek word used of Judas' destruction (John 17:12). However, there it was in the middle voice implying self-destruction, while here it is in the active voice implying Jesus' causing the action of ruining.

³³⁵ John 17:12-13

Jesus said to Peter, **“Return your sword to its sheath. Should I certainly not drink the cup which the Father has given to Me?”**

Jesus Questioned by the Sanhedrin

12 Then the squad, and the colonel, and the deputies of the Judeans arrested Jesus and bound Him, 13 and led Him to Annas first, (for he was father-in-law of Caiaphas who was chief priest that year 14 and Caiaphas was the one having counseled the Judeans that it is expedient for one man to be destroyed for the people).³³⁶ 15 But Simon Peter and another disciple³³⁷ were following Jesus. And that disciple was known to the chief priest, and he came with Jesus into the court of the chief priest. 16 But Peter had stood before the door outside. Then the other disciple who was known to the chief priest went out and spoke to the door-keeper, and brought Peter inside. 17 Then the servant-girl, the door-keeper, says to Peter, “Are you not also from among the disciples of this man?” He says, “I am not!” 18 And the servants and deputies had stood around, having kindled a fire because it was cold and they were warming themselves. And Peter was with them, having stood, was also warming himself. 19 Then the chief priest asked Jesus about His disciples and about His teaching. 20 Jesus responded to him, **“I have spoken to the world with boldness. I have continually taught in the synagogue and in the holy place where the Judeans always gather, and I said nothing in secret. 21 Why are you asking Me? Ask those who have heard what I spoke to them. Look, these have observed what I said.”** 22 But having said these things, one of the deputies having stood by gave Jesus a slap, saying, “Do you answer the chief priest like this?” 23 Jesus replied to him, **“If I spoke wickedly, testify concerning the wickedness, but if correctly, why are you striking Me?”** 24 Then Annas sent Him, having been bound, to Caiaphas the chief priest. 25 But Peter was standing and warming himself. Then they said to him, “Are you not also from among His disciples?” He denied and said, “I am not.” 26 One from among the servants of the chief priest, being a relative of the one whom Peter struck the ear, says, “Did I not see you in the garden with him?” 27 Then again Peter denied, and immediately a rooster crowed.

Jesus turned over to the Romans

28 Then they lead Jesus from Caiaphas into the Pretorium. But it was early morning and they did not enter the Pretorium so they might not be defiled, rather so that they may eat the Passover.³³⁸ 29 Then Pilate came out to them and said, “What accusation do you

³³⁶ John 11:49-52

³³⁷ This was John himself since John typically refrained from identifying himself in his narrative (John 13:23; John 20:2-6; John 21:7,20).

³³⁸ The term “Passover” was generically used as a synonym for the entire 7-day feast of Unleavened Bread (Lk. 22:1), for which all observers were required to be “purified” and free from any defilement as prescribed under the Law of Moses (Lev. 22:1-7; Num. 9:1-14).

bring against this man?" 30 They replied and said to him, "Unless he was a criminal, we would never deliver him to you." 31 Then Pilate said to them, "You take him and judge him according to your law." The Judeans said to him, "It is not allowed for us to kill anyone," 32 (so that the word of Jesus might be fulfilled which He said, signifying the kind of death He was about to be dying).³³⁹ 33 Then Pilate came again into the Pretorium and summoned Jesus and said to Him, "Are you the king of the Judeans?"³⁴⁰ 34 Jesus replied to him, "Do you say this from yourself? Or have others said this to you about Me?" 35 Pilate responded, "I am not a Judean. Your nation and the chief priests turned you over to me. What did you do?" 36 Jesus replied, "My Kingdom is not out from this world. If My Kingdom was out from this world, then My deputies would have resisted so that I would not have been handed over to the Judeans. But My Kingdom is not now³⁴¹ from here." 37 Then Pilate said to Him, "Are you not then a king?" Jesus responded, "You say that I am a king. For this I have been begotten,³⁴² and for this I have come into the world,³⁴³ so that I should testify to the truth. The whole [entity]³⁴⁴ being from the truth hears My voice." 38 Pilate says to Him, "What is truth?" And having said this, he again went out to the Judeans and says to them, "I find no cause in him. 39 But it is a custom to you that I should release one to you during the Passover. Do you desire then that I should release to you the king of the Judeans?" 40 Then they all shouted again saying, "Not this one, but Barabbas!" Yet Barabbas was a robber.

Chapter 19

Then Pilate took Jesus and flogged Him. 2 And the soldiers wove a wreath out of thorns, placed it on His head, and wrapped Him in a purple cloak. 3 And they were saying, "Hail, king of the Judeans," and were giving Him blows. 4 Then Pilate came out

³³⁹ Jesus previously predicted His death, that He would be delivered over to the Gentiles (Romans) and killed by crucifixion, a Roman form of execution (Matt. 20:19; Matt. 26:2; Mark 10:33-34). His death at the hands of the Romans was necessary so that He might be exalted through the Gospel among all nations (John 12:20-33).

³⁴⁰ "King of the Judeans" comes from Psalm 2:6, "Yet I have set My King On My holy hill of Zion."

³⁴¹ Jesus did not deny that His Kingdom would be on the earth. Rather, He denied that it was out from the present system of human government, which is why Matthew calls it "the Kingdom of Heaven," borrowing from Daniel 2:44.

³⁴² This is a reference to Jesus' birth from Mary since "begotten" in the perfect tense (which implies that Jesus' present state was the continuing result of having been begotten). When referring to the Son's begetting out of the Father the aorist tense is always used (because it does not indicate a present resulting state, something which did not continue into His humanity). See notes on John 1:13 & Phil. 2:6-7.

³⁴³ These two statements form a parallelism, where being "begotten" by Mary and coming "into the world" are the same event. Thus, coming "into the world" does not refer to His public ministry, but to His birth from Mary (John 3:11-13; John 3:17; John 10:36; John 16:21,28; John 17:18; Heb. 10:5).

³⁴⁴ See footnotes for John 1:13 and John 3:8, also compare John 3:13-21.

again and says to them, "Look, I am leading Him outside to you so that you may know that I find no cause in him." 5 Then Jesus came outside wearing the wreath of thorns and the purple cloak, and he says to them, "Observe, the man." 6 Then when the chief priests and deputies saw Him, they shouted saying, "Crucify, crucify!" Pilate says to them, "You take and crucify him, for I find no cause in him." 7 The Judeans replied to him, "We have a law, and according to our law he must die, because he made himself 'Son of God'."³⁴⁵ 8 Then when Pilate heard this word, he was increasingly afraid. 9 And he entered the Pretorium again and says to Jesus, "Where are you [from]?" But Jesus gave him no reply. 10 Then Pilate says to Him, "You are not speaking to me? Have you not observed that I have authority to crucify you and I have authority to release you?" 11 Jesus replied, "You would have no authority against Me unless it had been given to you from above. Therefore, the one handing Me over to you has the greater sin." 12 From this, Pilate was seeking to release Him. But the Judeans were yelling, saying, "If you should release this one you are no friend of Caesar! Everyone who makes himself king is opposing Caesar!" 13 Then Pilate, hearing this word, led Jesus outside and sat down on the judgment seat, to the place called the Pavement, but in Hebrew, Gabbatha. 14 And it was the preparation of the Passover, and about the sixth hour, and he says to the Judeans, "Look, your king." 15 But they shouted, "Away, away, crucify him." Pilate says to them, "Will I crucify your king?" The chief priests replied, "We have no king except Caesar." 16 Then at that time he gave Him to them so that He might be crucified, and they took Jesus and led [Him] away.

The Crucifixion

17 And bearing His cross He came unto what is called "Place of the Skull," which in Hebrew is called "Golgotha." 18 There they crucified Him, and two others with Him, on this side and that side, but Jesus in the middle. 19 But Pilate also wrote a sign and put it on the cross, having been inscribed, "Jesus the Nazarene, the King of the Judeans." 20 Then many of the Judeans read this title because the place where Jesus was crucified was near the city, and it had been written in Hebrew, Greek, and Latin. 21 Then the chief priests of the Judeans said to Pilate, "Do not write 'The King of the Judeans,' but that He said 'I am King of the Judeans'." 22 Pilate replied, "What I have written, I have written." 23 When the soldiers crucified Jesus, then they took His garments and made four parts, a part to each soldier, and the coat. But the coat was seamless, woven from the top throughout the whole. 24 Then they said to one another, "We should not tear it [apart], but we should cast lots concerning it, whose it should be," so that the Scripture may be fulfilled, the one saying, "*They parted My garments among themselves and over My*

³⁴⁵ Being "Son of God" implied equality with God in ontological nature (John 5:18), having been begotten out of God (John 8:42; Psalm 2:7). This unique origin is why John used the term "only-begotten" for Jesus.

garments they cast lot.”³⁴⁶ Then the soldiers indeed did these things. 25 But His mother stood beside the cross of Jesus and His mother’s sister, Mary of Clopas, and Mary the Magdalene. 26 Then Jesus seeing the mother and the disciple whom He loved having stood by, says to His mother, **“Woman, look, your son.”** 27 Afterwards He says to the disciple, **“Look, your mother.”** And from that hour the disciple took her into his own [home]. 28 After this, Jesus having perceived that everything had already been accomplished, so that the Scripture might be complete, says, **“I am thirsty.”** 29 Then a vessel filled with vinegar sat [nearby]. And filling a sponge with vinegar and placing it with hyssop,³⁴⁷ they brought it to His mouth. 30 Then after Jesus received the vinegar, He said, “It has been accomplished.” And lowering His head, He surrendered the breath.³⁴⁸ 31 Then the Jews, since it was the preparation [for the Sabbath], so that bodies would not remain on the cross during the Sabbath (for that Sabbath was a High day),³⁴⁹ asked Pilate so they might break their legs and be taken away. 32 Then the soldiers came and indeed broke the legs of the first and of the other of those having been crucified with Him. 33 But upon coming to Jesus, as they saw Him having already died, they did not break His legs. 34 But one of the soldiers pierced His side with his lance, and immediately blood and water came out. 35 And the one having seen has testified and his witness is true, and he has perceived that he speaks truths so that you may believe.³⁵⁰ 36 For these things occurred so that the Scripture might be fulfilled, *“no bone of him shall be broken.”*³⁵¹ 37 And again, a different Scripture says, *“They will look upon Him whom they pierced.”*³⁵²

Jesus Keeps His Sabbath Rest in the Sleep of Death

38 Yet after these things, Joseph from Arimathea (being a disciple of Jesus, but secretly through fear of the Judeans) requested Pilate so that he might take the body of Jesus, and Pilate gave permission. Then he came and took the body of Jesus. 39 And Nicodemus, the one having come first to Jesus at night,³⁵³ came also bringing a mixture

³⁴⁶ Psalm 22:18 – exact quote from the LXX

³⁴⁷ Hyssop was used for medicinal purposes

³⁴⁸ Luke 23:46 has, *“Father, into Your hands I entrust My breath.”* Having said this, He exhaled.” See: Job 34:14-15; Eccl. 3:18-21; Eccl. 12:7.

³⁴⁹ The weekly Sabbath also corresponded to the first day of Unleavened Bread, Nisan 15 (Lev. 23:6-7).

³⁵⁰ John made a point of testifying that he personally saw Jesus’ side pierced, and both blood and water gushing out, in order to refute those who claimed that Jesus was not really dead and Gnostics who claimed that He only appeared human.

³⁵¹ Exod. 12:46, John’s including this fact is consistent with his portrayal of Jesus as the Passover lamb (John 1:29,36) in support of Paul’s teaching (1 Cor. 5:7).

³⁵² Zech. 12:10. Only a portion of this prophecy was fulfilled at the crucifixion, the piercing of Jesus. Their looking upon Him whom they previously pierced is fulfilled at His return, as the context of Zech. 12 shows. (See also Rev. 1:7).

³⁵³ John 3:1-2

of myrrh and aloe, about a hundred pounds. 40 Then they took the body of Jesus and bound it with linen and the spices, according to the current custom of the Judeans to intern. 41 Yet there was in the place where He was crucified a garden, and in the garden a new tomb in which no one had been placed. 42 Then, because it was the [Sabbath] preparation of the Judeans, [and] because the tomb was nearby, they placed Jesus there.

Chapter 20

The Resurrection on the Day of First-fruits

But on the first [day]³⁵⁴ of the Sabbaths³⁵⁵ Mary the Magdalene comes early (still being dark) to the tomb and sees the stone having been removed out from the tomb. 2 Then she runs and comes to Simon Peter and to the other disciple whom Jesus loved and says to them, “They took away the Master out of the tomb, and we have not seen where they put Him!” 3 Then Peter and the other disciple came out, and they were going to the tomb. 4 But the two were racing together, and the other disciple ran swiftly ahead of Peter and arrived first unto the tomb. 5 And bending down, he sees the linens, however he did not go in. 6 Then Simon Peter arrives, following him, and went into the tomb and

³⁵⁴ Since the word μιᾷ (first) is inflected in the singular number and feminine gender the word “day” (which is singular, feminine) must be supplied in translation. That is, μιᾷ in this context can only mean “first day.” It cannot mean “first Sabbaths” because there is no number and gender agreement, as “Sabbaths” is plural, neuter.

³⁵⁵ τῇ μιᾷ τῶν σαββάτων, lit. “the first [day] of the Sabbaths,” was the technical name for the day of the “First-fruits” offering. It was the day following the weekly Sabbath during the week of Unleavened Bread. This annual Sunday always began the 50-day (7-Sabbath) countdown to Pentecost (Lev. 23:10-11,15-16). It is a technical term referring to an annual observance, day-1 of the 50-day countdown, not a term that can refer to any other Sunday. This is consistent in all four Gospels and two other occurrences in the New Testament, (Acts 20:6-7; 1 Cor. 16:2-8) where it refers to the assembly gathering for the anniversary of Jesus’ resurrection. Jesus’ resurrection on Firstfruits, an annual feast day, provides no support for regular Sunday gatherings.

saw the linens lying. 7 And the towel which was on His head was not lying with the linens, but in a separate place, having been folded. 8 Then the other disciple who arrived first went into the tomb and saw and believed,³⁵⁶ 9 (for they had not yet perceived the Scripture that He must arise from among the dead).³⁵⁷ 10 Then the disciples departed again to their own [fellow disciples]. 11 But Mary had stood facing the tomb crying outside. Then as she was crying she bent down into the tomb 12 and sees two messengers in white, seated one towards the head and one towards the feet where the body of Jesus was placed. 13 And they say to her, “Woman, why are you crying?” She says to them “Because they have taken away my Master and I have not observed where they placed Him.” 14 And having said these things, she turned about and sees Jesus having stood, and she had not perceived that it is Jesus. 15 Jesus says to her, “**Woman, why are you crying? Whom are you seeking?**” She, supposing that He is the gardener, says to Him, “Master, if you took Him, tell me where you put Him, and I will take Him away.” 16 Jesus says to her, “**Mary!**” Having turned, she says to Him, “Rabboni!”³⁵⁸ which means “teacher.” 17 Jesus says to her, “**Do not touch Me, for I have not yet ascended to My Father. But go to My brothers³⁵⁹ and say to them, ‘I am ascending to My Father and your Father, and My God³⁶⁰ and your God’.**”³⁶¹ 18 Mary the Magdalene comes, reporting to the disciples that she has seen the Master and He said these things to her.

Jesus shows Himself to the Disciples³⁶²

19 Then, being towards evening of that day – the first [day] of the Sabbaths³⁶³ – and the doors having been closed where the disciples had been assembled because of fear of the Judeans, Jesus came and stood in their midst and says to them, “**Peace to you.**” 20 And saying this, He showed them His hands and side. Then the disciples rejoiced, having seen the Master. 21 Then Jesus said to them again, “**Peace to you. According as the Father has commissioned Me, I also send you.**” 22 And having said this, He blew³⁶⁴ and

³⁵⁶ See: John 2:19-22; John 10:17-18; Matt. 16:21; Matt. 17:23; Matt. 20:19; Matt. 27:62-66

³⁵⁷ Psalm 16:8-11; Acts 2:24-32; Acts 13:34-37

³⁵⁸ This is the Aramaic equivalent to the Hebrew term “rabbi.”

³⁵⁹ Rom. 8:29; Heb. 2:17

³⁶⁰ That Jesus referred to the Father as “My God” shows that the term “God” is relational. It means one’s ultimate authority. See also: John 17:3; Psalm 22:1; Matt. 27:46; Rev. 3:12

³⁶¹ YHVH is both “God” and “Father” to Jesus and to His “brothers.” Rom. 15:6; 2 Cor. 1:3; 2 Cor. 11:31; Eph. 1:3; Col. 1:3; 1 Pet. 1:3

³⁶² Luke 24:33-43

³⁶³ See note on John 20:1.

³⁶⁴ The same word is used in the LXX when God breathed the “breath of life” into Adam (Gen. 2:7). It is also used of the breath of life returning to the dead in the resurrection (Ezek. 37:9). They were to receive the holy Breath as a deposit on the resurrection.

says to them, "Receive the holy Breath.³⁶⁵ 23 If you should ever forgive the sins of anyone, they are forgiven to them. If anyone's [sins] you should retain, they are retained."³⁶⁶

Jesus shows Himself again with Thomas present

24 But Thomas, one of the twelve (the one called 'Twin'), was not with them when Jesus came. 25 Then the other disciples said to him, "We have seen the Master." But he said to them, "Unless I should see the imprints of the nails in His hands and I should thrust my finger into the imprint of the nails and put my hand into His side, I will certainly not believe. 26 And after eight days³⁶⁷ His disciples were inside and Thomas with them, the doors having been closed, Jesus comes and stood in the midst and said, "Peace to you." 27 Afterward He said to Thomas, "Bring your finger here and observe My hands; and bring your hand and thrust it into My side, and do not become a disbeliever, but a believer." 28 And Thomas responded and said to Him, "My Master and my God!"³⁶⁸ 29 Jesus says to him, "Because you have seen Me, Thomas, you have believed. Blessed [are] those not having seen and have believed." 30 Then, indeed many other signs Jesus did in the sight of His disciples which are not having been written in this scroll. 31 But

³⁶⁵ This command concerned Pentecost, of which Jesus' action here was merely symbolic and a reminder (John 7:39). Jesus made it clear that the advocate, the Breath of Truth, will not come until Jesus ascends to the sky (John 16:7; Acts 1:8).

³⁶⁶ This authority was granted to the Apostles only. See Matt. 16:19

³⁶⁷ The following Monday (if using inclusive reckoning) or Tuesday (if using exclusive reckoning). A full week would be indicated by saying "after seven days."

³⁶⁸ ὁ κύριός μου καὶ ὁ θεός μου (lit. "the Master of me and the God of me") Note the definite article used with both titles separated by "and." According to Sharp's Rule, this construction must mean that "Master" and "God" are not the same person. Granville Sharp listed this verse as an exception to his rule. But it is not an exception. It was at this moment that Thomas suddenly understood and acknowledged what Jesus meant when He said to him just before the crucifixion, "If you had known Me, you would have known the Father also. And from now on you know Him and have seen Him" (John 14:7). Philip then asked Jesus to show the Father to them. But Jesus replied, "So much time I am with you, and you have not known Me, Philip? The one having seen Me has seen the Father, and how are you saying show us the Father? Do you not believe that I am in the Father and the Father is in Me? The sayings that I speak to you, I am not speaking from Myself. Also the Father, the one dwelling in Me, He is performing the deeds. Trust Me that I am in the Father and the Father is in Me. But if not, trust Me because of the deeds themselves" (John 14:9-11). Thomas suddenly understood what Paul later stated in 2 Cor. 5:19, "that God was in Christ reconciling the world to Himself." "My Master" refers to Jesus and "my God" refers to the invisible God in Jesus who was performing all of His works (especially raising Him from the dead) which Thomas could now perceive in the risen Jesus.

these things have been written so that you should believe that Jesus is the Anointed, the Son of God,³⁶⁹ and so that believing you may have life in His name.³⁷⁰

Chapter 21

Jesus Appears to the Disciples in Galilee

After these things Jesus manifested Himself again to the disciples on the Sea of Tiberias.³⁷¹ He appeared thus: 2 There were likewise Simon Peter and Thomas (the one called 'Twin') and Nathaniel from Cana of Galilee, and the [sons] of Zebedee, and two others from His disciples. 3 Simon Peter says to them, "I am going fishing." They say to him, "We are coming with you." They went out and stepped into the boat immediately. And in that night they caught nothing. 4 But having become morning already, Jesus [came] to the beach and stood. However, the disciples had not observed that it is Jesus. 5 Then Jesus calls to them, "**Children, do you have any fish?**" They replied to Him, "No!" 6 And He said to them, "**Cast the net to the right side of the boat and you will find.**" Then they cast [the net], and they were not strong [enough] to draw [it in] from the abundance of fish. 7 Then the disciple, the one whom Jesus loved, says to Peter, "It is the Master!" Then Simon Peter, hearing that it is the Master, put on [his] outer garment, (for he was naked), and threw himself into the sea. 8 But the other disciples came in the boat, for they were not far from the land (but about two-hundred cubits) dragging the net of fish. 9 Then as they stepped onto the land, they see embers lying, and a fish lying, and bread. 10 Jesus says to them, "**Bring from the fish you now caught.**" 11 Simon Peter stepped up and drew the net onto the land full of one hundred fifty-three large fish. And being so many, the net did not split. 12 Jesus says to them, "Come here, eat!" But none dared to ask Him, "Who are You?" having seen that it is the Master. 13 Then Jesus comes and takes the bread and gives to them, and the fish likewise. 14 This was already the third [time] Jesus was shown to His disciples, having been awakened out from among the dead.

Jesus' Charge to Peter

³⁶⁹ Jesus being the Anointed, the Son of God, is a direct reference to Psalm 2 where He is called God's Anointed (vs. 2) and His Son (vs. 7). This was Peter's confession which the Father revealed to him (Matt. 16:16; John 6:69). Acknowledging this was the "good confession" required for baptism (1 Tim. 6:12-13). Confessing that Jesus is the "Anointed" acknowledges Jesus as the son of David according to the Davidic Covenant (1 Chron. 17:1-15; Psalm 89:20-37; Psalm 132:11). Confessing that Jesus is the "Son of God" acknowledges that Jesus was literally "begotten" by God Himself (Psalm 2:7), having "issued forth out of God" (John 8:42) as Logos (John 1:1), being His "only-begotten Son" (John 3:16), and that the one who was "only-begotten of the Father" then "became flesh" (John 1:14), having come down from the sky (John 3:13), and then afterwards having ascending to where He was before (John 6:62; John 16:27-29).

³⁷⁰ 1 John 5:10-13

³⁷¹ In circa AD20 the Romans named a city on the west shore of the Sea of Galilee "Tiberias" after the Roman Emperor Tiberius.

15 Then when they had eaten, Jesus says to Simon Peter, **“Simon, [son] of Jonas, do you love Me more than these [men]?”** He says to Him, “Yes, Master, You have observed that I love You.” He says to him, **“Feed My lambs.”** 16 He says to him again a second time, **“Simon, [son] of Jonas, do you love Me?”** He says to Him, “Yes, Master. You have observed that I love You.” He says to him, **“Shepherd My sheep.”** 17 He says to him the third [time], **“Simon, [son] of Jonas, do you love Me?”** Peter grieved because He said to him the third time, do you love Me. And he said to Him, “Master, you have observed everything; You know that I love You!” Jesus says to him, **“Feed My sheep. 18 Truly, truly I tell you, when you were young you were girding yourself and going wherever you wished. But when you should be old, you will stretch out your hands and another will gird you, and will carry you where you do not want [to go].”** 19 But He said this signifying what [kind of] death he will glorify God. And having said this, He says to him, **“Follow Me.”** 20 And having turned Peter looked at the disciple whom Jesus loved, following, who reclined at the dinner on His chest, and said, “Master, who is the one betraying You?” 21 Peter, seeing him, says to Jesus, “Master, what about him?” 22 Jesus says to him, **“If I should desire him to continue until I am coming, what is it to you? You be following Me.”** 23 Then this word went out among the brothers that this disciple does not die. And Jesus did not say to him that he does not die, but if I should desire him to continue until I am coming,³⁷² what it is to you. 24 This one is the disciple testifying concerning these things and writing these things. And we have observed that his testimony is true. 25 Yet there are also many other things Jesus did, which if written each one, I suppose the world itself would contain the written scrolls, Amen.

³⁷² See notes on Rev. 10:11 – 11:13 & Rev. 12:6