

# Gospel According to John

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## Translation

### Chapter 12

**1** Now Jesus, six days before the Passover, entered Bethany, where Lazarus was living, whom Jesus had raised from among the dead.

**2** As a courtesy, they prepared a dinner for Him, and Martha served it. Furthermore, Lazarus was one of those who reclined at the table with Him.

**3** Then Mary, after retrieving a pound of pure, very expensive, perfumed ointment from the oil of the nard plant, anointed the feet of Jesus and wiped His feet dry with her hair. Consequently, the house was filled with the fragrance of the perfumed ointment.

**4** Then Judas Iscariot, one of His disciples, the one who was destined to betray Him, asked:

**5** Why was this perfumed ointment not sold for three hundred denarii and given to the poor?

**6** However, he did not ask this because he cared for the poor himself, but because he was a thief and held the money bag. He made it a habit to steal that which was periodically deposited.

**7** Then Jesus replied: Leave her alone, because she observed this preparation with a view towards the day of My future burial,

**8** For you will always have the poor with you, but you will not always have Me.

**9** Then a large crowd of people among the Jews discovered that He was there, and they came publicly not because of Jesus only, but so that they might also see Lazarus, whom He had raised from the dead.

**10** Meanwhile, the chief priests deliberated specifically for the purpose of murdering Lazarus,

**11** Since many of the Jews were departing because of him and were believing in Jesus.

**12** On the next day, a large crowd of people who came to the feast, when they heard that Jesus was coming to Jerusalem,

**13** Took branches from palm trees and went out for the purpose of meeting Him, and they shouted: We pray, blessed and praiseworthy is the One who is coming in the name of the Lord, even the King of Israel.

**14** Then Jesus, after locating a young donkey, sat upon it, just as it stands written:

**15** Stop being afraid, daughter of Sion. Behold, your King is coming, seated on a young donkey, a female ass.

**16** His disciples did not understand at first, but when Jesus was glorified, then they remembered that these things had been written about Him and these things would be done to Him.

**17** Meanwhile, the crowd which was with Him when He called Lazarus out from the tomb and raised him out from the dead, continued to bear testimony.

**18** Because of this, the crowd also came to meet Him, since they heard He had performed this miracle.

**19** Consequently, the Pharisees brought accusations face-to-face to one another: Do you not see why you have accomplished nothing? Look, the world has begun to follow after Him.

**20** Now there were some Greeks who had come for the purpose of worshipping at the feast.

**21** Then these same ones approached Philip, the one from Bethsaida of Galilee, and made a request of him, saying: Sir, we would like to meet Jesus.

**22** Philip departs and confers with Andrew. Andrew departs, likewise Philip, and they confer with Jesus.

**23** Then Jesus replied to them with discernment, saying: The hour has been approaching and has now arrived, in order that the Son of Man might be glorified.

**24** Most assuredly I am saying to you, unless a grain of wheat, which has fallen, dies, it will abide alone, but if it dies, it will bring forth much fruit.

**25** He who is fond of his earthly life may lose it, while he who detests his earthly life in the sphere of this world system will guard and protect it with a view to eternal life.

**26** If anyone wants to serve Me, let him make it a practice to keep on following Me. Furthermore, wherever I am, there also will My servant be. If anyone makes it a practice to serve Me, the Father will honor him.

**27** Now that My soul has been stirred up, what then shall I say as a result: Father, please deliver Me from this hour? Rather, I have arrived at this hour for this reason.

**28** Father, You may glorify Your name. Then a voice came out of heaven: Indeed, I have glorified it and I will glorify it again.

**29** Then the crowd which was standing nearby and listening, claimed that thunder had occurred. Others asserted: An angel spoke to Him.

**30** Jesus replied with discernment and said: This voice did not come for My benefit, but for your benefit.

**31** The judgment of this world system has now arrived. The prince of this world system will now be thrown out.

**32** And when I have been lifted up from beneath the earth, I will draw all kinds face-to-face to Me.

**33** In fact, He said this for the purpose of predicting what kind of death He was destined to die.

**34** Then the crowd replied to Him with discernment: We have heard and understand from the law that the Messiah will abide unto the ages. So how can You say that the Son of Man must be lifted up? Who is this Son of Man?

**35** Then Jesus replied to them: The Light is only going to be with you for a short time. Keep on walking while you have the Light, so that darkness does not apprehend you. Indeed, the one who continues to walk in darkness does not understand where he is going.

**36** While you have the Light, keep on believing in the Light, so that you may become sons of light. Jesus spoke these things, and after departing, He was concealed from them.

**37** But in spite of the fact that He had performed so many attesting signs before them, they did not believe on Him,

**38** So that the word of Isaiah, the prophet, would be fulfilled, who asked: Lord, who will believe our report? And to whom will the arm of the Lord be revealed?

**39** They did not have the ability to believe due to one fact that Isaiah explained next:

**40** He has completely blinded their eyes and hardened the mentality of their soul, with the result that they could not see with their eyes nor understand with the mentality of their soul and be converted so I might heal them.

**41** Isaiah explained these things because he saw His glory and spoke with respect concerning Him.

**42** Nevertheless, even among the ruling authorities many believed on Him, though they would not acknowledge it because of the Pharisees, so that they might not become excommunicated from the synagogue.

**43** For they loved the praise of men more than the praise of God.

**44** Then Jesus shouted out loud and said: He who believes on Me is not believing exclusively on Me, but also on Him who sent Me.

**45** Furthermore, he who sees Me is seeing Him who sent Me.

**46** I came into the world a light, so that every one who believes on Me may not abide in the sphere of darkness.

**47** Furthermore, if anyone hears My words but does not observe them, I will not judge him, for I did not come for the purpose of judging the world, but for the purpose of saving the world.

**48** He who makes it a habit to ignore Me and does not take hold of My words, may possess the One who will evaluate him. The word which I have spoken will evaluate him on the last day,

**49** Because, as for Me, I have not spoken from Myself as a source, but He who sent Me, the Father Himself, gave me a mandate regarding what I should say and how I should proclaim it.

**50** Furthermore, I know beyond a shadow of a doubt that His mandate is eternal life. Therefore, whatever I proclaim, just as the Father has spoken to Me, in this manner I will proclaim.

## **Chapter 13**

**1** Now before the feast of the Passover, Jesus, knowing beyond a shadow of a doubt that His hour had arrived, resulting in His eventual departure from this world to the presence of the Father, holding in the highest esteem His own, those in the world, displayed His profound love for them to the very end.

**2** So while the supper was in progress, and the devil had already been deposited into the mentality of the soul of Iscariot, belonging to Simon, so that as a result Judas would betray Him,

**3** And knowing beyond a shadow of a doubt that the Father had placed all things into His hands, and that He had come from God and was going to return face-to-face with God,

**4** He was roused from the supper, but laid aside His robe and cloak, and after grabbing a linen towel, He wrapped it around Himself.

**5** Then He poured water into a wash basin and began to wash the disciple's feet and to wipe them dry with the linen towel which was wrapped around Him.

**6** Then He came face-to-face with Simon Peter. He asked Him: Lord, are you going to wash my feet?

**7** Jesus answered with discernment and said to him: What I am about to do you do not understand at this time, but you will comprehend after these things.

**8** Peter replied to Him: You will never wash my feet during this age! Jesus replied to him with discernment: If I do not wash you, you cannot have a continuous relationship with Me.

**9** Simon Peter exclaimed to Him: Lord, not my feet only, but also my hands and my head!

**10** Jesus replied to him: He who has been completely bathed does not have a need, except to wash his feet, since he is entirely clean. Indeed, you all are clean, but not every one of you,

**11** For He knew the one who was in the process of betraying Him. Because of this, He declared: You are not all clean.

**12** Then after He had washed their feet and had picked up His robe and had taken His place at the table again, He asked them: Do you understand what I have done and am going to do in the near future for you?

**13** You call Me the Teacher and the Lord, and you are speaking accurately, because I am.

**14** Since, therefore, I alone, the Teacher and the Lord, have washed your feet, you should also make it a practice to wash each other's feet,

**15** For I have provided you with an example, so that just as I have done for you, you should also make it a habit to do.

**16** Most assuredly I am saying to you: A slave is not greater than his master, nor is the envoy greater than the one who sent him.

**17** If you understand these things, you can have spiritual happinesses if you make it a practice to do them.

**18** I am not speaking concerning all of you. I have known from the beginning and I still know whom I have chosen. Nevertheless, in order that the Scripture may be fulfilled: He who is eating bread with me has lifted up his heel against me.

**19** I am telling you now before it comes to pass, so that when it comes to pass, you will believe that I am He.

**20** Most assuredly I am saying to you: He who receives the Person of importance Whom I will send, is receiving Me, and he who receives Me, is receiving Him Who sent Me.

**21** After saying these things, Jesus became disturbed in His disposition when He confirmed by testimony and said: Most assuredly I am saying to you, that one of you will betray Me.

**22** The disciples continued to look at each other, being at a loss about whom He was referring to.

**23** One of His disciples, whom Jesus held in high esteem, was reclining on his arm near Jesus' chest.

**24** Consequently, Simon Peter signals to him with a nod, that he might inquire which one he might be, concerning whom He has been referring to.

**25** Accordingly, he who was leaning on his elbow near Jesus' chest, asked Him: Lord, who is it?

**26** Jesus answered with discernment: He is the one to whom I will give a small piece of bread after I have dipped it. Accordingly, He selected a small piece of bread and after He had dipped it, He gave it to Judas, related to Simon Iscariot.

**27** Furthermore, in company with the small piece of bread, at that time Satan entered into him. Then Jesus said: That which you are planning to accomplish, start carrying it out immediately.

**28** However, not one of them who was reclining at the table understood the connection behind what He had said to him,

**29** For some of them supposed, since Judas carried the money bag, that Jesus had said to him: Buy in the marketplace whatever we have need of for the feast, or, that he should give something to the poor.

**30** Then, after taking hold of the small piece of bread, he immediately departed. Accordingly, night began to take place.

**31** Then, when he had departed, Jesus said: Now the Son of Man will be glorified and God will be glorified in Him.

**32** Since God will be glorified in Him, God will also glorify Him in Himself. In fact, He will glorify Him immediately.

**33** Students, I will be with you for a short time yet. You will continue to search for Me, but just as I told the Jews, that “Where I am going, you are not able to go,” so also I am telling you now.

**34** I am giving a new mandate to you, that you should exercise virtue love towards one another of the same kind, just as I have exercised virtue love toward you, with the result that you increasingly exercise virtue love towards one another of the same kind.

**35** By this everyone will know that you are My disciples, if you increasingly have and hold within yourself virtue love towards one another of the same kind.

**36** Simon Peter asked Him: Lord, where are you going? Jesus replied to him with discernment: Where I am going you are not able to follow Me just now, but you will follow later.

**37** Peter asked Him: Lord, why am I not able to follow You right now? I will lay down my life on your behalf.

**38** Jesus replied with discernment: Will you lay down your life on My behalf? Most assuredly I am saying to you: A rooster will absolutely not crow until which time you have denied Me three times.

## **Chapter 14**

**1** Stop allowing the mentality of your soul to be continually disturbed. Keep on putting your confidence in God and keep on putting your confidence in Me.

**2** There are many abiding places in My Father's house. Indeed, if it were not true, would I have told you that I am going to prepare a place for you?

**3** Furthermore, after I go and prepare a place for you, I will return again and will receive you with favor face-to-face with Myself, so that where I Myself am residing, there you may also be residing.

**4** And where I am departing, you know the road.

**5** Thomas asked Him: Lord, we do not know where you are going. How is it possible to know the road?

**6** Jesus answered him: I alone am the road and the truth and the life. No one comes face-to-face to the Father except through Me.

**7** If you had come to know Me in the past with the result that you knew Me well in the present, then you would also know the Father. However, from now on you may come to know Him and experience Him.

**8** Philip said to Him: Lord, show us the Father and it will be enough for us.

**9** Jesus replied to him: Have I been with you for such a long time, Philip, and still you have not come to a firm knowledge of Me? He who has come to know Me spiritually in the past with the result that he knows Me spiritually now knows the Father. How is it possible that you are requesting: Show us the Father?

**10** Are you not confident that I am in the Father and the Father is in Me? The words which I am speaking to you I am not communicating from Myself as the ultimate source. Furthermore, the Father who continues to abide in Me keeps on performing His works.

**11** Keep on increasing your confidence in Me, that I am in the Father and the Father is in Me. But if not, keep on increasing your confidence because of the works themselves.

**12** Most assuredly I am saying to you: He who increases his confidence in Me should be able to perform the works which I am performing, and even perform a greater quantity than these, since I am about to go face-to-face to the Father.

**13** Furthermore, whatever you may request in My Name, this I will accomplish, so that the Father may be glorified in the Son.

**14** If you ask Me anything in My Name, I will do it.

**15** If you love Me, you will keep My mandates.

**16** Also, I will ask the Father and He will give another of the same kind of Advocate to you, with the result that He will be with you in perpetuity,

**17** The Spirit of Truth, Whom the world is not able to grasp, because it cannot see nor know Him. You know Him, because He abides with you and will reside in you.

**18** I will not leave you, orphaned. I will return face-to-face to you.

**19** A little while longer, and the world will not see Me any more, but you will continue to see Me. Because I will continue to live, you will continue to live also.

**20** In that day, you will know that I am in My Father and you are in Me and also I will be in you.

**21** He who keeps My mandates at his disposal and continues to execute them, that person only is the one who is progressively exercising virtue love for Me. Furthermore, the one who is progressively exercising virtue love for Me will be increasingly loved by My Father. Not only that, but I will also increasingly love him and will progressively reveal Myself to him.

**22** Judas, not Iscariot, asked Him: Lord, what has happened in the past that is unfolding in the present concerning Yourself that You are about to explain to us, but not to the world?

**23** Jesus answered with discernment and said to him: If anyone continues to exercise virtue love for Me, he will increasingly keep and apply My Word. Furthermore, My Father will increasingly love him and We ourselves will come face-to-face with him and will build an abiding place with him.

**24** He who is not continuously, progressively exercising virtue love for Me is not increasingly keeping and applying My words. In fact, the word which you are hearing is not My own possession, but belongs to the Father who sent Me.

**25** I have communicated these things to you repeatedly while abiding with you.

**26** However, the Intercessor, the Holy Spirit – Whom the Father will send in My Name – He will teach you everything and will remind you of all the things which I have communicated to you.

**27** Peace I am leaving you; the peace which I am giving to you is Mine, not as the cosmic system gives me I giving to you. Stop allowing the mentality of your soul to be agitated or fearful.

**28** You were listening when I told you: I am going away, but will return face-to-face to you. If you were exercising virtue love for Me, you would be pleased, because I will be proceeding face-to-face to the Father, since the Father is greater than Me.

**29** And now I have told you before it happens, in order that when it happens, you may believe.

**30** I will no longer communicate many things with you, for the prince of the world is coming, and he has absolutely nothing within himself with reference to Me.

**31** But in order that the world might understand that I love the Father, and insofar as the Father has commanded Me, I will simply proceed. Get up. Let us leave here.

## **Chapter 15**

**1** I alone am the Vine, the true One, and My Father is the Vinedresser.

**2** Every vine branch in Me which does not consistently bear fruit, He lifts it up. And every vine branch which does consistently bear fruit, He periodically prunes it, so that it may continue to bear more fruit.

**3** You are already pruned ones through the word which I have spoken to you in the past and am speaking to you now.

**4** Abide in Me, and I in you. Just as a vine branch is not able to bear fruit from itself as a source, if it does not abide in the vine, likewise neither you, unless you keep on abiding in Me.

**5** I alone am the Vine, you are the vine branches. He who keeps on abiding in Me, and I in him, this one will bear much fruit, because without Me you are not able to produce anything.

**6** If anyone does not keep on abiding in Me, he will be cast aside like a vine branch that has been withering. In fact, they will gather them together and will throw them into the fire and they will be burned.

**7** If you will abide in Me and My spoken words abide in you, when you ask for what you wish, it will, in fact, take place for you.

**8** My Father will be glorified by this, that you continue to bear fruit and you become My disciples.

**9** Just as the Father has loved Me, I have also loved you. Get ready to begin and continue to abide in the sphere of My love.

**10** If you keep My mandates, you will abide in the sphere of My love complex, just as I have kept My Father's mandates and am abiding in the sphere of His love complex.

**11** I have communicated these things to you so that My inner happiness may increasingly reside in you, and your inner happiness might become full to the point of overflowing.

**12** This is My mandate, that you should keep on exercising virtue love with reference to each other just as I have exercised virtue love with reference to you.

**13** Nobody has greater virtue love than this, that someone lays down his life on behalf of his friends.

**14** You are My friends if you make it a practice to do the things am commanding you.

**15** I will no longer call you servants, because a servant does not understand what his master is doing. Instead, I will call you friends, since all the things which I have heard from My Father, I have revealed to you.

**16** You did not choose Me, but rather I chose you and appointed you, so that you might go and continuously bear fruit and your fruit might persist, so that whatever you might ask the Father in My Name, He will give it to you.

**17** I am giving orders to you with reference to these things so that you will keep on exercising virtue love towards one another.

**18** Since the cosmic system will hate you, you should understand that it hated Me before you.

**19** If you make it a habit to live according to the cosmic system, the cosmic system would be favorably disposed towards one of its own people. But since you do not make it a habit to live according to the cosmic system – and I did indeed elect you out from the cosmic system – because of this, the cosmic system will hate you.

**20** Keep on remembering the proverb which I communicated to you: The slave is not greater than his master. If they have persecuted Me, they will also persecute you. If they pay attention to My word, they will also pay attention to yours.

**21** Furthermore, they will do all these things to you because of My Name, since they do not know the One who sent Me.

**22** If I had not come before them publicly and talked to them, they would not have considered sin, but now they have no excuse for their sin.

**23** He who hates Me also hates My Father.

**24** If I had not performed works among them which nobody of the same kind could perform, they would not have considered sin. But now they have also seen and they still hate both Me and My Father.

**25** But, in order that the word which stands written in their law might be fulfilled: They hated Me without cause.

**26** When the Advocate arrives, Whom I will send to you from the side of the Father - the Spirit of Truth Who will proceed from the side of the Father - He will testify concerning Me.

**27** Furthermore, you will also testify, because you have been with Me from the beginning.

## **Chapter 16**

**1** I have told you in the past and I'm telling you these things again, so that you may not become shocked and fall apart spiritually.

**2** They will expel you from the synagogues. In fact, the time will come when anyone who attempts to kill you will believe that he is offering an act of worship to God.

**3** Now they will do these things because they have not come to know the Father nor Me.

**4** Furthermore, I am telling you these things, so that when their time comes, you may remember them because I informed you. Also, I did not communicate these things to you at the beginning, because I was with you.

**5** But now I am about to return home face-to-face to Him Who sent Me, and yet not one of you has asked Me: Where are you going?

**6** Instead, because I am telling you these things, grief is filling up the mentality of your soul to the point of overflowing.

**7** Nevertheless, I am going to keep on telling you the truth. It is advantageous for you that I depart, for if I do not leave, the Advocate will not come face-to-face to you. But when I depart, I will send Him face-to-face to you.

**8** Furthermore, after He has arrived, He will enlighten the world about sin and about righteousness and about judgment:

**9** On the one hand (a), about sin, because they do not believe on Me;

**10** On the other hand (b), about righteousness, because I am returning face-to-face to the Father and you will no longer see Me;

**11** On the other hand (c), about judgment, because the ruler of this world system has been judged in the past and is now under judgment.

**12** I still have many things to tell you, but you are not able to bear them now.

**13** However, when He comes, the Spirit of Truth, He will instruct you in all Truth. In fact, He will not speak from Himself as the ultimate source, but everything that He hears, He will communicate, even proclaiming things which are coming.

**14** He will glorify Me, because He will select from that which pertains to Me and will reveal it to you.

**15** Everything that the Father has within Himself is Mine. Because of this, I can say that He will select from that which pertains to Me and will reveal it to you.

**16** Now in a little while, you will no longer see Me visibly, but a short time later, and you will see Me reappear.

**17** Consequently, some of His disciples asked among themselves: What is this which He is telling us, Now in a little while, you will no longer see Me visibly, but a short time later and you will see Me reappear? And also, Because I am going face-to-face to the Father?

**18** Then they asked: What is this which He keeps on saying, In a little while? We did not understand the first time and we still do not understand what He is talking about.

**19** Jesus recognized that they wanted to ask Him a question, so He addressed them: Are you searching for clarification among yourselves concerning this point that I communicated, Now in a little while, you will no longer see Me visibly, but a short time later and you will see Me reappear?

**20** Most assuredly I am saying to you: You shall weep and mourn, but the cosmic system shall be happy. You shall be distressed, but your grief shall be turned into inner happiness.

**21** When a woman gives birth, she experiences increasing pain and anguish, because her time has arrived. But as soon as she has given birth to a child, she no longer remembers the anguish due to a state of inner happiness, because a human being was delivered into the world.

**22** Likewise, you, in a similar fashion, are now experiencing increasing pain and anguish. But I will see you again, and the mentality of your soul will receive inner happiness. Furthermore, nobody will take your inner happiness away from you.

**23** And in that day, you will not ask Me any questions. Most assuredly I am saying to you: If you request anything from the Father in My Name, He will give it to you.

**24** Up to the present time you have not requested anything in My Name. Keep on asking and you will receive, in order that your inner happiness might continue to be full to the point of overflowing in the present and remain so until the end.

**25** I have communicated these things to you in the past and I am continuing to communicate them in the present by means of figures of speech. The time is coming when I will no longer communicate to you by means of figures of speech, but instead I will tell you about the Father with plain speech.

**26** In that day, you will request in My Name, but I am not telling you that I Myself will ask the Father on your behalf,

**27** For the Father Himself has affection for you, because you have shown affection for Me in the past and continue to have it now, and have believed in the past and continue to believe that I came from the presence of God.

**28** I originated from the Father and came into the world. In turn, I am leaving the world and returning face-to-face to the Father.

**29** His disciples replied: We notice that you are now communicating with plain speech and are no longer speaking with figures of speech.

**30** Now we recognize and understand fully that You know all things and have no need for anyone to petition you. Because of this, we believe that you came from God.

**31** Jesus replied to them with discernment: Are you just now beginning to believe?

**32** Look, the time has now arrived – you are going to be dispersed, each man to his own, and you will abandon Me. However, I will not be alone, because the Father will be with Me.

**33** I have communicated these things to you, so that you might have continuing peace in Me. You will have outside pressure in the cosmic system, but be courageous. I have conquered in the past and will keep on conquering the cosmic system.

## **Chapter 17**

**1** Jesus communicated these things, and while lifting up His eyes toward heaven, He said: Father, the time has arrived. You may begin to glorify Your Son, so that the Son may glorify You,

**2** Insofar as You entrusted Him with authority over all flesh, so that with reference to all those You have entrusted to Him, He will give them eternal life.

**3** Furthermore, this is eternal life: that they might come to know You on an increasingly personal basis, the only true God, as well as the One You sent, Jesus Christ.

**4** I have glorified You on earth, having completed the work which You gave Me to do.

**5** And now, Father, may You glorify Me at Your side with the glory which I had with You before the universe existed.

**6** I have made Your Name known to the men whom You gave to Me out from the cosmic system. They were Yours, and then You entrusted them to Me. Furthermore, they have kept Your Word.

**7** As things now stand, they know that all things which You have entrusted to Me are from You,

**8** Because I gave the spoken words to them which You entrusted to Me, and they themselves received them. Furthermore, they truly understand that I descended from Your side and they believe that You sent Me on a divine mission.

**9** I make a request concerning them. I do not make a request concerning the cosmic system, but rather concerning those You gave to Me, because they are Yours.

**10** In fact, all those who are Mine are Yours, and those who are Yours are Mine, and I stand glorified in them.

**11** When I am no longer in the world, but they themselves remain in the world, and I have returned face-to-face to You, holy Father, guard and protect them at the mention of Your Name, which You have given to Me, so that they might be one just as we are.

**12** While I was with them, I constantly guarded and protected them in Your Name – those whom You gave and entrusted to Me. Furthermore, none of them were lost but the son of perdition, so that the Scripture might be fulfilled.

**13** But now I am returning face-to-face to You, so I have been communicating these things in the world, so that they might have an ever increasing supply of My inner happiness, being filled to the point of overflowing in themselves.

**14** I gave Your Word to them repeatedly and the cosmic system came to hate them, because they are not from the cosmic system just as I am not from the cosmic system.

**15** I do not ask that You should remove them from the cosmic system, but that You will guard and protect them from the wicked one.

**16** They are not from the cosmic system just as I am not from the cosmic system.

**17** Sanctify them in the sphere of the truth. Your Word is truth.

**18** Just as You sent Me on a mission into the cosmic system, I also am about to send them on a mission into the cosmic system.

**19** Similarly, I have been sanctifying Myself, so that they also might become the same, sanctified by means of the truth.

**20** Now I am not making this prayer request on behalf of them only, but also on behalf of those who will believe on Me through their word,

**21** In order that all might become one, just as You, Father, are in Me and I in You, so that they also might be in Us, with the result that the world might come to believe that You sent Me on a mission.

**22** And as for Me, the glory which You have given to Me, I have given to them, in order that they may become one, just as We are One.

**23** I in them and You in Me, in order that they may live as one, after being brought to a state of spiritual maturity, so that the world may come to know that You sent Me and loved them just as You loved Me.

**24** Father, with reference to that which You have given to Me, I desire that where I am, they may also be with Me, so that they may see My glory, which You gave to Me because You loved Me before the foundation of the world.

**25** Righteous Father, to be sure, the world did not come to know You, but I know You and these have come to know that You sent Me on a divine mission.

**26** Furthermore, I have made Your Name known to them and I will keep on making it known, so that the love with which You have loved Me might reside in them and I in them.

## **Chapter 18**

**1** After He said these things, Jesus proceeded with His disciples to the other side of the Kedron brook where there was a garden, into which He and His disciples entered.

**2** But Judas, the one who was engaged in the act of betraying Him, also knew the place well, since Jesus gathered His disciples together there on many occasions.

**3** Consequently, Judas, after requisitioning the cohort of soldiers, and police officers from the chief priests and Pharisees, arrived there with torches and lamps and weapons.

**4** Jesus, therefore, knowing all the things which were coming upon Him, stepped forward and asked them: Who are you looking for?

**5** They answered Him with discernment: Jesus from Nazareth. He replied to them: "I am." Furthermore, Judas, the one who was engaged in the act of betraying Him, also stood with them.

**6** Immediately after He said to them: "I am," they stepped backwards and collapsed to the ground.

**7** Then He interrogated them further: Who are you looking for? And they replied: Jesus from Nazareth.

**8** Jesus replied with discernment: I told you that "I am." Therefore, since you are looking for Me, dismiss these so they may leave,

**9** In order that the word which He spoke might be fulfilled: With reference to those whom you have given to Me, I have not lost any from among them.

**10** Then Simon Peter, who had a sword, drew it and struck the slave of the High Priest and cut off his right ear. The slave's name was Malchus.

**11** In turn, Jesus said to Peter: Put the sword back into the sheath. The cup which the Father gave Me, shall I not drink it?

**12** Then the cohort of soldiers and the military tribune and the Jewish officers apprehended Jesus and tied Him up,

**13** And led Him face-to-face to Annas first, since he was the father-in-law of Caiaphas, who was the high priest that year.

**14** Now Caiaphas was the one who had given advice to the Jews, that it was advantageous for one man to die on behalf of the people.

**15** Meanwhile, Simon Peter and another disciple tried to follow Jesus. And since that disciple was known by the high priest, he also accompanied Jesus into the courtyard of the high priest.

**16** However, Peter remained outside standing at the door. Consequently, the other disciple, known by the high priest, stepped out and spoke to the doorkeeper and then escorted Peter in.

**17** Then the female slave, the doorkeeper, asked Peter: Aren't you also one of this man's disciples? He replied: I am not.

**18** Now some slaves and officers, after building a charcoal fire because it was cold, stood firm and tended to and tried to warm themselves. Furthermore, Peter was also there, standing firm and tending to and warming himself.

**19** Then the high priest began interrogating Jesus concerning His disciples and His teaching.

**20** Jesus answered him with discernment: I have always communicated openly to humanity in general. I have always taught in a synagogue or in the temple, where all kinds of Judeans make it a practice to assemble together. In fact, I have communicated nothing in secret.

**21** Why are you interrogating Me? Start interrogating those who listened to what I was communicating to them. You may start by considering them; they know what I have proclaimed in the past and am still maintaining.

**22** Now, after He had asserted these things, one of the officers who was standing by inflicted a blow to Jesus' face, and said with a scornful rebuke: How dare you answer the high priest in this manner?!

**23** Jesus answered him with discernment: If I have spoken erroneously, then issue a clarifying statement concerning the error. But if I have spoken correctly, then why are you striking Me?

**24** Subsequently, while remaining tied-up, Annas sent Him face-to-face to Caiaphas, the high priest.

**25** Meanwhile, Simon Peter was still present, standing firm and tending and warming himself. Then they asked him: Are you not also one of His disciples? He repudiated them, and replied: I am not.

**26** One of the slaves of the chief priest, being a relative of the man whose ear Peter had cut off, asked: Did I not see you in the garden with Him?

**27** Then Peter denied again, and immediately a rooster crowed.

**28** Meanwhile, they led Jesus from Caiaphas into the governor's official residence. However, it was early in the morning, and they themselves would not enter into the governor's official residence, so that they might not become defiled, but might eat the Passover.

**29** Consequently, Pilate went outside face-to-face to them and asked for confirmation: What accusation are you bringing against this man?

**30** They replied with discernment and said to him: If this man was not habitually engaged in doing evil, we would not have delivered Him to you.

**31** Then Pilate said to them: You take Him and judge Him according to your law. The Jews replied to him: We are not permitted to kill anyone,

**32** In order that the prediction of Jesus would be fulfilled, which He communicated when He signified beforehand what kind of death He was destined to die.

**33** Then Pilate entered into the governor's official residence again, and he summoned Jesus and asked Him: Are You the King of the Jews?

**34** Jesus asked with discernment: Did you conclude this yourself, or did others maintain this charge about Me to you?

**35** Pilate answered with discernment: I am not a Jew, am I? Your people, even the high priests, delivered you to me. What did you do?

**36** Jesus answered with discernment: My kingship is not of this world. If My kingship was of this world, then My officers would fight with all their strength so that I would not be delivered to the Jews. But My kingship is not here at the present time.

**37** Then Pilate asked Him: So then, are you a king? Jesus answered with discernment: You have concluded that I am a king. I was born for this purpose, in fact, for this purpose I entered the universe, so that I might bear witness to the truth. Everyone who makes it a habit to live according to the truth is listening to My voice.

**38** Pilate asked Him: What is truth? Then after he had asked this, he went out again face-to-face to the Jews, and said to them: I have found nothing with respect to grounds for a legal charge in Him.

**39** But there is a custom with you that I should pardon and release one to you at the Passover. Do you want me, therefore, to pardon and release to you the King of the Jews?

**40** Then they shouted in turn, saying: Not this man, but Barabbas! Now Barabbas was a robber.

## **Chapter 19**

**1** Consequently, Pilate had Jesus seized and then scourged.

**2** Furthermore, the soldiers, having woven a victor's crown made of thorns, place it upon His head and wrapped a purple robe around Him,

**3** And they presented themselves face-to-face to Him one after the other and shouted in turn: Hail, King of the Jews! In the same manner, they took turns inflicting Him with blows to the face.

**4** Then Pilate went outside again and said to them: Behold, I have brought Him outside to you, so that you may know that I have found no legal grounds for conviction in Him.

**5** Then Jesus came outside, wearing the victor's crown made of thorns and the purple robe. And he said to them: Look! The man!

**6** However, when the chief priests and police officers saw Him, they shouted, yelling: Crucify! Crucify! Pilate replied to them: You take Him and crucify Him, for I have found no legal grounds for conviction in Him.

**7** The Jews replied to him with discernment: We have a law, and according to the law He must die, because He claimed Himself to be the Son of God.

**8** Consequently, when Pilate heard this declaration, he became afraid to an even greater degree,

**9** And entered into the governor's official residence again and asked Jesus: Where are You from? But Jesus would not give him an answer.

**10** Consequently, Pilate asked Him: Aren't You going to speak to me? Don't You understand that I have the authority to release You and I have the authority to crucify You?

**11** Jesus answered with discernment: You would not have authority over Me in any capacity, unless it was delegated to you from above. Because of this, he who delivered Me to you has the greater sin.

**12** Because of this, Pilate strived to release Him, but the Jews shouted, yelling: If you release this man, you are not a friend of Caesar! Every man who claims himself to be a king is speaking against Caesar!

**13** Then Pilate, after hearing these complaints, brought Jesus outside and sat down on a judicial bench at a place called the Stone Platform, that is, in Hebrew, Gabbatha.

**14** Now it was the day of preparation for the Passover. It was about the sixth hour. And he shouts to the Jews: Look! Your King!

**15** However, they shouted: Do away with Him! Do away with Him! Crucify Him! Pilate asked them: Shall I crucify your king? The chief priests answered with discernment: We have no king except Caesar.

**16** Consequently, then, he surrendered Him to them in order that He might be crucified. Then they took Jesus away,

**17** And bearing the cross Himself, He proceeded to a place called Skull, which is called Golgotha in Hebrew,

**18** Where they crucified Him, and two others with Him - one on each side and Jesus in the middle.

**19** Furthermore, Pilate also wrote an inscription and fastened it to the cross, on which it was written: Jesus of Nazareth, the King of the Jews.

**20** Now many Jews read this inscription, because the place where He was crucified was near the city. In addition, it was written in Hebrew, Latin, and Greek.

**21** However, the chief priests of the Jews pleaded with Pilate: Please do not allow it to remain written: "The King of the Jews," but rather, "This man claimed, I am King of the Jews."

**22** Pilate replied with discernment: That which I have written, stands written.

**23** Then some soldiers, after they had crucified Jesus, grabbed His clothing and divided them into four parts, to each soldier a part, including His tunic. Now His tunic was seamless, woven from the top throughout.

**24** Consequently, they discussed face-to-face with each other: "Let us not rip it apart, but rather cast lots for it, concerning whom it will belong to," in order that the scripture might be fulfilled, which said: "They distributed My clothing among themselves, but they cast lots for My garment." Therefore, the soldiers indeed carried this out.

**25** Meanwhile, standing near the cross of Jesus, were His mother and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.

**26** Now, when Jesus saw His mother, and the disciple whom He held in high esteem standing by, he said to His mother: Woman, look at your son.

**27** Then He said to His disciple: Look at your mother. And from that hour, the disciple received her as his own relative.

**28** After this, Jesus, knowing that all things had now been brought to a conclusion, in order that the scripture might be fulfilled, said: I am thirsty.

**29** A vessel was standing there full of sour wine. So after attaching a sponge full of sour wine to a hyssop branch, they placed it to His mouth.

**30** Then, after Jesus had received the sour wine, He said: "It has been accomplished." Then, after bowing His head, He dismissed His spirit.

**31** Now the Jews, because it was the day of preparation, so that bodies would not remain on the cross on the Sabbath – for that Sabbath was special – pleaded with Pilate that their legs might be broken and they might be carried away.

**32** In reply, soldiers came and broke the legs of the first one and then of the other one who had been crucified with Him.

**33** But upon coming to Jesus, after they saw He had already died, they did not break His legs.

**34** Nevertheless, one of the soldiers pierced His lung with a spear and immediately blood clots and serum came out.

**35** Furthermore, he who saw it has confirmed it; indeed, his testimony is true and accurate. As a matter of fact, he stands in close relation that he is telling the truth, so that you also might come to believe it,

**36** For these things took place so that the scripture might be fulfilled: Not a bone of His will be broken.

**37** And again, another scripture says: They will look on Him whom they pierced.

**38** Now after these things, Joseph from Arimathaea, who was a student of Jesus, but concealed due to fear of the Jews, pleaded with Pilate, that he might take down and carry away the body of Jesus. When Pilate granted him permission, then he took down and carried away His body.

**39** Now Nicodemus also appeared, he who came to Him initially at night, and brought a mixture of myrrh and aloes, about one hundred pounds.

**40** Then they took the body of Jesus and wrapped it with linen bandages accompanied by aromatic oils and spices, just as the Jewish habit was when preparing for burial.

**41** Now, there was a garden near the place where He was crucified, and in the garden a new tomb, in which no one had ever been buried.

**42** Therefore, due to the preparation of the Jews, and because the tomb was nearby, they buried Jesus there.

## **Chapter 20**

**1** Now, on the first day of the week, Mary Magdalene arrived early in the morning at the tomb while it was still dark, and she discovered that the stone had been removed from the tomb.

**2** Then she ran and came face-to-face to Simon Peter and the other disciple whom Jesus was fond of, and reported to them: They have removed the Lord from the tomb and we do not know where they have laid Him.

**3** Then Peter and the other disciple proceeded and arrived at the tomb.

**4** As a matter of fact, the two began running together, but the other disciple ran ahead, quicker than Peter, and arrived at the tomb first,

**5** And after crouching, he noticed strips of linen cloth lying there. However, he did not enter.

**6** Then, when Simon Peter arrived, who was following him, he entered the tomb and also observed the strips of linen cloth lying there,

**7** And the facecloth which was around His head, not lying with the strips of linen cloth, but folded up neatly in a separate place by itself.

**8** Then, in turn, the other disciple who had arrived at the tomb first, also entered and understood and believed.

**9** For they did not yet comprehend the scripture, that it is a necessity for Him to rise out from the dead ones.

**10** Then the disciples returned again to their own places.

**11** Now, Mary stood outside, facing the tomb and weeping and wailing. Then, while she was weeping and wailing, she crouched down and looked into the tomb,

**12** And she observed two angels sitting there in brilliant white, one facing the head and one facing the feet, where the body of Jesus had been lying.

**13** And they asked her: Woman, why are you weeping and wailing? She replied to them: Because they removed my Lord and I do not know where they have laid Him.

**14** After saying these things, she turned around, backwards, and observed Jesus standing there, but she did not recognize that it was Jesus.

**15** Jesus asked her: Woman, why are you weeping and wailing? Who are you looking for? She, supposing that he was the gardener, asked Him: Sir, if you removed Him, tell me where You have laid Him, so I may carry Him away.

**16** Jesus said to her: Mariam. She, after turning around, said to Him in Aramaic: Rabboni, which means, Teacher.

**17** Jesus said to her: Stop clinging to Me, for I have not yet ascended face-to-face to the Father, but rather go face-to-face to My brethren and tell them I am going to ascend face-to-face to My Father, even your Father, and My God, even your God.

**18** Mariam the Magdalene appeared before the public and reported to the disciples: I have seen the Lord! In addition, He had spoken these things to her.

**19** Then, when it was evening on that day, the first day of the week, the doors having been shut and barricaded where the disciples were assembled due to fear of the Jews, Jesus appeared and stood in their midst and said to them: Peace to you.

**20** And after He said this, He showed them His hands and side. Consequently, after looking over the Lord, the disciples became jubilant.

**21** Then Jesus said to them again: Peace to you. Just as the Father sent Me on a mission in the past which is in effect up to this moment, I am also sending you.

**22** And after saying this, He breathed on them and said: Receive the Holy Spirit.

**23** If you proclaim the remittance of the sins of someone, they have been forgiven of them in the past with the result that they are in a current state of forgiveness. If you deny with reference to someone, they have been denied in the past with the result that they are in a current state of being denied.

**24** But Thomas, one of the Twelve, who was called Didymus, was not with them when Jesus had appeared.

**25** Therefore, the other disciples tried to assure him: We have seen the Lord. But he said to them: If I do not see the mark of the nails in His hands, and put my finger into the place of the nails, and put my hand into His side, I will definitely not believe.

**26** Now after eight days, His disciples were inside again, including Thomas with them. Jesus appeared, the doors having been shut and barricaded, and stood in their midst, and said: Peace to you.

**27** Then He said to Thomas: Reach your finger out here, and look at My hands. Then reach your hand out and put it into My side. Then stop being progressively faithless, but instead faithful.

**28** Thomas replied with discernment and said to Him: My Lord and my God.

**29** Jesus said to him: Because you have seen Me, you have believed. Happinesses to those who have not seen Me, yet will believe.

**30** As a matter of fact, Jesus also performed many other attesting signs in the sight of the disciples, which have not been written in this book.

**31** But these have been documented so that you may come to believe that Jesus is now and always has been the Christ, the Son of God, and that, after you have believed, you might continue to have life in His Name.

## **Chapter 21**

**1** After these things, Jesus revealed Himself again to the disciples at the Sea of Tiberias. Now He revealed Himself as follows.

**2** There were together: Simon Peter, and Thomas, the one who was called Didymus, and Nathanael, the one from Cana of Galilee, and the offspring of Zebedee, and two others of His disciples.

**3** Simon Peter announced to them: I am going to fish. They replied to him: Likewise; we are coming with you. They departed and embarked on the commercial fishing boat, but during that night they caught nothing.

**4** When morning was about to arrive, Jesus stood on the shore. However, the disciples did not recognize that it was Jesus.

**5** Then Jesus shouted to them: Young lads, do you have any fish? They answered Him with discernment: No!

**6** Then He shouted to them: Cast the net on the right side of the boat and you will find some. In response, they cast the net and they were no longer able to haul it back because of the abundance of fish.

**7** Then that disciple whom Jesus held in high esteem proclaimed to Peter: It is the Lord! Consequently, when Simon Peter heard that it was the Lord, he put on his fishing uniform - for he was naked - and threw himself into the sea.

**8** Meanwhile, the other disciples proceeded by means of a small skiff – for they were not far from dry land, only about two hundred cubits – dragging the net containing fish.

**9** Then when they got out onto the shore, they saw a charcoal fire which had been set up, as well as a fish and a loaf of bread which had been laid upon it.

**10** Jesus said to them: Bring some of the fish which you just caught.

**11** Simon Peter got up and dragged the net full of large fish – one hundred fifty three - onto the shore. Even though there were so many, the net did not split apart.

**12** Jesus said to them: Come! Eat breakfast. Now none of the disciples presumed to inquire of Him: Who are you? Because they knew that it was the Lord.

**13** Jesus went and took the loaf of bread and distributed it to them, and likewise the fish.

**14** Jesus had already made Himself visible to the disciples for this third time since He was raised from among the dead.

**15** Then, when they had finished eating breakfast, Jesus asked Simon Peter: Simon, of Jonas, do you love Me with virtue love more than these? He replied to Him: Yes, Lord. You know that I have brotherly love for You. He said to him: Keep on feeding My lambs.

**16** He asked him again a second time: Simon, of Jonas, do you love Me with virtue love? He replied to Him: Yes, Lord. You know that I have brotherly love for You. He said to him: Keep on shepherding My sheep.

**17** He asked him a third time: Simon, of Jonas, do you love Me with brotherly love? Peter was distressed that He had asked him a third time: Do you love Me with brotherly love? So he replied to Him: Lord, You know all things. You have come to comprehend that I have brotherly love for You. Jesus said to him: Keep on feeding My sheep.

**18** Most assuredly I am saying to you: When you were young, you girded yourself and walked wherever you wanted. But when you grow old, you will stretch out your hands and another will gird and lead you where you do not want.

**19** Now He made this prediction for the purpose of indicating beforehand by what manner of death he will glorify God. Then, after making this prediction, He said to him: Keep on following Me.

**20** Peter, having turned around, noticed the disciple whom Jesus loved, following – the one who had also reclined near the chest of Jesus during the supper, and asked: Lord, who is the one who is going to betray You?

**21** Then Peter, after seeing him, asked Jesus: But Lord, what about him?

**22** Jesus answered him: If I want him to continue living until I return, what is it to you? You keep on following Me.

**23** Consequently, this message returned to the brethren, that this disciple will not die. But Jesus did not tell him that he would not die, but rather: If I want him to continue living until I return, what is it to you?

**24** This is the disciple who is bearing testimony about these things and who has written these things. Indeed, we know that his testimony is accurate and true.

**25** Now there are many other things, which Jesus also did, which are of such a quality that, if they could be documented, I suppose that the planet itself would not even have enough room for the books which could be written.

## Expanded Translation

John 12:1 Now Jesus, six days before the Passover, entered Bethany, where Lazarus was living, whom Jesus had raised [resuscitated] from among the dead.

John 12:2 As a courtesy, they prepared a dinner for Him, and Martha served it [waitress]. Furthermore, Lazarus was one of those who reclined at the table with Him.

John 12:3 Then Mary, after retrieving a pound of pure, very expensive, perfumed ointment from the oil of the nard plant, anointed [poured and rubbed it into] the feet of Jesus and wiped His feet dry with her hair. Consequently, the house was filled with the fragrance of the perfumed ointment.

John 12:4 Then Judas Iscariot, one of His disciples, the one who was destined to betray Him, asked:

John 12:5 Why was this perfumed ointment not sold for three hundred denarii and given [redistribution of wealth] to the poor?

John 12:6 However, he did not ask this because he cared for the poor himself, but because he was a thief and held the money bag [acting treasurer]. He made it a habit to steal that which was periodically deposited [he skimmed off the top].

John 12:7 Then Jesus replied: Leave her alone, because she observed this preparation [performed this honor] with a view towards the day of My future burial,

John 12:8 For you will always have the poor with you [no human scheme can eliminate poverty], but you will not always have Me.

John 12:9 Then a large crowd of people among the Jews discovered that He was there [in Bethany], and they came publicly not because of Jesus only, but so that they might also see Lazarus, whom He had raised [resuscitated] from the dead.

John 12:10 Meanwhile, the chief priests deliberated [secret counsel] specifically for the purpose of murdering Lazarus,

John 12:11 Since many of the Jews were departing [from the influence of their spiritual leaders] because of him [Lazarus] and were believing in Jesus.

John 12:12 On the next day, a large crowd of people who came to the feast, when they heard that Jesus was coming to Jerusalem,

John 12:13 Took branches from palm trees and went out for the purpose of meeting Him, and they shouted: We pray [to God], blessed and praiseworthy is the One who is coming in the name of the Lord, even the King of Israel.

John 12:14 Then Jesus, after locating a young donkey, sat upon it, just as it stands written [in Zech. 9:9]:

John 12:15 Stop being afraid, daughter of Sion [Jerusalem]. Behold, your King is coming, seated on a young donkey, a female ass.

John 12:16 His disciples did not understand at first, but when Jesus was glorified, then they remembered that these things [waving of palm branches, cheering] had been written about Him and these things would be done to Him.

John 12:17 Meanwhile, the crowd which was with Him when He called Lazarus out from the tomb and raised [resuscitated] him out from the dead, continued to bear testimony.

John 12:18 Because of this [testimony concerning the miracle of Lazarus' resuscitation], the crowd also came to meet Him, since they heard He had performed this miracle.

John 12:19 Consequently, the Pharisees brought accusations face-to-face to one another [arguing factions]: Do you not see why you have accomplished nothing [blame game]? Look, the world [those hostile to the Jewish leadership in Jerusalem] has begun to follow after Him.

John 12:20 Now there were some Greeks [Hellenistic Jews] who had come for the purpose of worshipping at the feast [Passover].

John 12:21 Then these same ones [Hellenistic Jews] approached Philip, the one from Bethsaida of Galilee, and made a request of him, saying: Sir, we would like to meet Jesus.

John 12:22 Philip departs and confers with Andrew. Andrew departs, likewise Philip, and they confer with Jesus.

John 12:23 Then Jesus replied to them with discernment, saying: The hour has been approaching and has now arrived [crucifixion, death and burial], in order that the Son of Man might be glorified [resurrection, ascension and session].

John 12:24 Most assuredly I am saying to you, unless a grain of wheat, which has fallen, dies [death of Christ], it will abide alone, but if it dies, it will bring forth much fruit [spiritual harvest].

John 12:25 He who is fond of his earthly life may lose it [both physically and spiritually], while he who detests his earthly life in the sphere of this world system [Satan's cosmos diabolicus] will guard and protect it [by remaining in fellowship] with a view to eternal life [both temporal and qualitative].

John 12:26 If anyone wants to serve Me [application of His teaching], let him make it a practice to keep on following Me [intake and metabolization of His teaching]. Furthermore, wherever I am, there also will My servant be [divine guidance]. If anyone makes it a practice to serve Me [application of doctrine], the Father will honor him [respect and reward].

John 12:27 Now that My soul has been stirred up [disturbed at the thought of becoming sin for us], what then shall I say as a result: Father, please deliver Me from this hour? Rather [instead], I have arrived at this hour for this reason [predetermined event].

John 12:28 Father, You may glorify Your name [Jesus accepts His role in the plan of redemption and consents to the crucifixion]. Then a voice came out of heaven: Indeed, I have glorified it [Jesus' dramatic entrance at the virgin birth] and I will glorify it again [Jesus' dramatic exit at the crucifixion].

John 12:29 Then the crowd which was standing nearby and listening, claimed that thunder had occurred. Others asserted: An angel spoke to Him.

John 12:30 Jesus replied with discernment and said: This voice did not come for My benefit, but for your benefit.

John 12:31 The judgment of this world system has now arrived. The prince of this world system [Satan] will now be thrown out [rejected and ejected from heaven].

John 12:32 And when I have been lifted up [resurrection & ascension] from beneath the earth [Hades], I will draw all kinds [Jew & Gentile, male & female, slave & free] face-to-face to Me.

John 12:33 In fact, He said this for the purpose of predicting what kind of death He was destined to die [substitutionary atonement on behalf of the elect].

John 12:34 Then the crowd replied to Him with discernment: We have heard and understand from the law that the Messiah will abide unto the ages [into eternity future]. So how can You say that the Son of Man must be lifted up? Who is this Son of Man?

John 12:35 Then Jesus replied to them: The Light [Jesus] is only going to be with you for a short time. Keep on walking [thinking and behaving according to divine standards] while you have the Light, so that darkness [Satan's power system] does not apprehend you. Indeed, the

one who continues to walk in darkness [thinking and behaving according to demonic and human standards] does not understand where he is going [totally disoriented].

John 12:36 While you have the Light [Jesus Christ as the Light of the world], keep on believing in the Light, so that you may become sons of light [as opposed so sons of darkness]. Jesus spoke these things, and after departing, He was concealed [supernaturally hidden] from them.

John 12:37 But in spite of the fact that He had performed so many attesting signs [miracles] before them, they [the vast majority] did not believe on Him,

John 12:38 So that the word [prophecy] of Isaiah, the prophet, would be fulfilled, who asked: Lord, who will believe our report [preached message]? And to whom will the arm of the Lord be revealed [the elect are a small percentage of the overall population]?

John 12:39 They did not have the ability to believe [reprobation] due to one fact that Isaiah explained next:

John 12:40 He has completely blinded their eyes and hardened the mentality of their soul, with the result that they could not see with their eyes nor understand with the mentality of their soul and be converted so I might heal them.

John 12:41 Isaiah explained these things because he saw His glory [sovereignty and omnipotence] and spoke with respect concerning Him.

John 12:42 Nevertheless, even among the ruling authorities many believed on Him, though they would not acknowledge it because of the Pharisees, so that they might not become excommunicated from the synagogue.

John 12:43 For they loved the praise of men more than the praise of God.

John 12:44 Then Jesus shouted out loud and said: He who believes on Me is not believing exclusively on Me, but also on Him [the Father] who sent Me.

John 12:45 Furthermore, he who sees Me is seeing Him [the Father] who sent Me.

John 12:46 I came into the world a light, so that every one who believes on Me [believers] may not abide in the sphere of darkness.

John 12:47 Furthermore, if anyone hears My words but does not observe them [experiential sanctification], I will not judge him [during the dispensation of the Hypostatic Union], for I did not come [1st advent] for the purpose of judging the world [which is hostile to God, lost in sin, ruined, depraved], but for the purpose of saving the world.

John 12:48 He [the reversionistic believer] who makes it a habit to ignore Me and does not take hold of My words [ignores the spiritual life], may possess [positionally] the One who will

evaluate him [at the Judgment Seat of Christ]. The word [norms and standards of Bible doctrine] which I have spoken will evaluate him on the last day [Judgment Seat of Christ],

John 12:49 Because, as for Me, I have not spoken from Myself as a source, but He who sent Me, the Father Himself, gave me a mandate regarding what I should say [content] and how I should proclaim it [method of delivery].

John 12:50 Furthermore, I know beyond a shadow of a doubt that His mandate [the effect of it] is eternal life. Therefore, whatever I proclaim, just as the Father has spoken to Me, in this manner I will proclaim.

John 13:1 Now before the feast of the Passover, Jesus, knowing beyond a shadow of a doubt that His hour had arrived, resulting in His eventual departure from this world to the presence of the Father, holding in the highest esteem His own [peculiar people: the elect], those in the world, displayed His profound love for them to the very end.

John 13:2 So while the supper was in progress, and the devil had already been deposited into the mentality of the soul of Iscariot, belonging to Simon, so that as a result [of satanic infiltration] Judas would betray Him,

John 13:3 And knowing beyond a shadow of a doubt that the Father had placed [appointed] all things into His hands [divine sovereignty], and that He had come from God and was going to return face-to-face with God,

John 13:4 He was roused from the supper [encouraged by the others to begin the festivities], but laid aside His robe and cloak, and after grabbing a linen towel, He wrapped it around Himself.

John 13:5 Then He poured water into a wash basin and began to wash the disciple's feet and to wipe them dry with the linen towel which was wrapped around Him.

John 13:6 Then He [Jesus] came face-to-face with Simon Peter. He [Peter] asked Him: Lord, are you going to wash my feet?

John 13:7 Jesus answered with discernment and said to him: What I am about to do [humiliation of footwashing] you do not understand at this time, but you will comprehend after these things [humiliation of the cross].

John 13:8 Peter replied to Him: You will never wash my feet during this age [as long as we are alive on planet earth]! Jesus replied to him with discernment: If I do not wash you [cleanse from sin], you cannot have a continuous relationship [experiential] with Me.

John 13:9 Simon Peter exclaimed to Him: Lord, not my feet only, but also my hands and my head!

John 13:10 Jesus replied to him: He who has been completely bathed [regeneration] does not have a need [to have his hands and head washed again], except to wash his feet [to eliminate the daily defilement of sins], since he is entirely clean [positionally]. Indeed, you all [His disciples] are clean [true believers], but not every one of you [Judas Iscariot was an exception],

John 13:11 For He knew [omniscience] the one [Judas Iscariot] who was in the process of betraying Him. Because of this [divine foreknowledge], He declared: You are not all clean [the spiritual side of the footwashing was a waste of time for Judas].

John 13:12 Then after He had washed their feet and had picked up His robe and had taken His place at the table again, He asked them: Do you understand what I have done [feet-washing as a symbol] and am going to do in the near future for you [points to His spiritual death on the cross positionally and the ministry of the Holy Spirit experientially]?

John 13:13 You call Me the Teacher and the Lord, and you are speaking accurately, because I am [affirmation of deity].

John 13:14 Since, therefore, I alone, the Teacher and the Lord, have washed your feet, you should [by mutual obligation] also make it a practice to wash each other's feet,

John 13:15 For I have provided you with an example [feet-washing as a teaching aid for the confession of sins], so that just as I have done for you [service with genuine humility], you should also make it a habit to do [use customs as teaching aids to communicate doctrine].

John 13:16 Most assuredly I am saying to you: A slave is not greater than his master, nor is the envoy [messenger] greater than the one who sent him.

John 13:17 If you understand these things [the doctrines behind the ritual teaching aid], you can have spiritual happinesses [divine blessings] if you make it a practice to do them [correct thought followed by correct action].

John 13:18 I am not speaking [of the potential for spiritual happiness] concerning all of you. I have known from the beginning and I still know [omniscience] whom I have chosen [selected as one of my inner circle of disciples]. Nevertheless, in order that the Scripture may be fulfilled: He who is eating bread with me has lifted up his heel against me.

John 13:19 I am telling you now before it comes to pass [foreknowledge], so that when it comes to pass [foreordination], you will believe that I am He [the Messiah, God the Son].

John 13:20 Most assuredly I am saying to you: He who receives the Person of importance [the Holy Spirit] Whom I will send, is receiving Me [the Son], and he who receives Me, is receiving Him [the Father] Who sent Me.

John 13:21 After saying these things, Jesus became disturbed in His disposition [state of mind] when He confirmed by testimony and said: Most assuredly I am saying to you, that one of you [Judas Iscariot] will betray Me.

John 13:22 The disciples continued to look at each other, being at a loss [hesitant & perplexed] about whom He was referring to.

John 13:23 One of His disciples, whom Jesus held in high esteem [virtue love], was reclining on his arm near Jesus' chest [close quarters].

John 13:24 Consequently [because John was seated closest to Jesus], Simon Peter signals to him with a nod, that he [John] might inquire which one he [the betrayer] might be, concerning whom He has been referring to.

John 13:25 Accordingly [because of his close proximity to Jesus at the table], he [John] who was leaning on his elbow near Jesus' chest, asked Him: Lord, who is it?

John 13:26 Jesus answered with discernment: He is the one to whom I will give a small piece of bread after I have dipped it. Accordingly, He selected a small piece of bread and after He had dipped it, He gave it to Judas, related to [son of] Simon Iscariot.

John 13:27 Furthermore, in company with the small piece of bread [perfectly coordinated event], at that time [synchronized] Satan entered into [possessed] him. Then Jesus said: That which you are planning to accomplish, start carrying it out immediately.

John 13:28 However, not one of them who was reclining at the table understood the connection [strategic importance] behind what He had said to him,

John 13:29 For some of them supposed, since Judas carried the money bag, that Jesus had said to him: Buy in the marketplace whatever we have need of for the feast, or, that he should give something to the poor.

John 13:30 Then, after taking hold of the small piece of bread, he [Judas] immediately departed. Accordingly, night began to take place [sunset].

John 13:31 Then, when he had departed, Jesus said: Now [an important milestone in God's plan of redemption] the Son of Man will be glorified [voluntary self-surrender] and God will be glorified in Him [by giving up His Son to imminent death].

John 13:32 Since God [the Father] will be glorified in Him [by the redemptive work of the Son], God will also glorify Him [by means of His death, resurrection and ascension] in Himself [same divine essence]. In fact, He [God the Father] will glorify Him [Jesus] immediately [in a matter of hours].

John 13:33 Students [in His traveling seminary], I will be with you for a short time yet [a little while longer]. You will continue to search for Me [after the resurrection], but just as I told the Jews, that “Where I am going [face-to-face with the Father], you are not able to go,” so also I am telling you now.

John 13:34 I am giving a new mandate [1st problem-solving device for the upcoming Church Age dispensation] to you [His disciples as the first recipients of the Christian way of life], that you should exercise [basic] virtue love towards one another of the same kind [fellow disciples], just as I have exercised [advanced] virtue love toward you [in the prototype divine dynasphere], with the result that you increasingly exercise virtue love [progress from basic to advanced] towards one another of the same kind [fellow believers].

John 13:35 By this everyone will know that you are My disciples, if you increasingly have and hold within yourself [by progressing from basic to advanced] virtue love towards one another of the same kind [fellow believers].

John 13:36 Simon Peter asked Him: Lord, where are you going? Jesus replied to him with discernment: Where I am going [face-to-face with the Father] you are not able to follow Me just now, but you will follow later [at the moment of his death by crucifixion].

John 13:37 Peter asked Him: Lord, why am I not able to follow You right now? I will lay down my life on your behalf.

John 13:38 Jesus replied with discernment: Will you lay down your life on My behalf? Most assuredly I am saying to you: A rooster will absolutely not crow until which time you have denied Me three times.

John 14:1 Stop allowing the mentality of your soul to be continually disturbed. Keep on putting your confidence in God [the Father] and keep on putting your confidence in Me [faith rest].

John 14:2 There are many abiding places in My Father’s house [heaven]. Indeed, if it were not true, would I have told you that I am going to prepare a place for you [each and every one of the eleven remaining disciples]?

John 14:3 Furthermore, after I go and prepare a place for you [the Groom builds a house for His bride], I will return again [at the rapture] and will receive you with favor face-to-face with Myself [the Groom comes for His bride], so that where I Myself am residing, there you may also be residing [Groom and Bride living in the same house together].

John 14:4 And where I am departing, you [disciples] know the road.

John 14:5 Thomas asked Him: Lord, we do not know where you are going. How is it possible to know the road?

John 14:6 Jesus answered him: I alone am the road [one way] and the [redemptive] truth and the [everlasting] life. No one comes face-to-face to the Father [in heaven] except through Me.

John 14:7 If you [disciples] had come to know Me [doctrine in the soul] in the past with the result that you knew Me well in the present [but you don't], then you would also know the Father [the Father and Son are one in essence]. However, from now on [it's not too late to begin] you may come to know Him [doctrine upon doctrine] and experience Him [advance to spiritual maturity].

John 14:8 Philip said to Him: Lord, show us the Father [theophany] and it will be enough for us [a miraculous manifestation will ameliorate their doubts].

John 14:9 Jesus replied to him: Have I been with you [disciples] for such a long time, Philip, and still you [in particular] have not come to a firm knowledge of Me? He who has come to know Me spiritually in the past with the result that he knows Me spiritually now knows the Father [Father and Son are one in essence]. How is it possible that you [Philip] are requesting: Show us [the disciples] the Father?

John 14:10 Are you [Philip] not confident that I am in the Father and the Father is in Me [one in essence]? The words [hearing] which I am speaking to you [disciples] I am not communicating from Myself as the ultimate source. Furthermore, the Father who continues to abide in Me keeps on performing His works [observation].

John 14:11 Keep on increasing your confidence in Me, that I am in the Father and the Father is in Me [concentrate on the divine attributes]. But if not [if you can't manage to do this], keep on increasing your confidence because of the works themselves [focus on My spiritual production].

John 14:12 Most assuredly I am saying to you [disciples]: He who increases his confidence in Me [by the intake, metabolization and application of doctrine] should be able to perform the works [spiritual production] which I am performing, and even perform a greater quantity than these, since [due to the time limitation on My earthly ministry] I am about to go face-to-face to the Father.

John 14:13 Furthermore, whatever you [disciples] may request in My Name [prayer], this I will accomplish [during the interim period between dispensations], so that the Father may be glorified [attested] in the Son.

John 14:14 If you [disciples living during the interim period between dispensations] ask Me anything in My Name [prayer request from one of lower rank], I will do it.

John 14:15 If you love Me [virtue love], you will keep My mandates [that He was enumerating in the Upper Room Discourse].

John 14:16 Also, I will ask the Father [on terms of equality] and He will give another of the same kind [deity] of Advocate [Helper, Energizer] to you, with the result that He [the Holy Spirit] will be with you in perpetuity [during the Church Age and beyond],

John 14:17 The Spirit of Truth [veracity], Whom the world [of unbelievers] is not able to grasp, because it cannot see nor know Him [no frame of reference]. You know Him, because He abides [currently] with you [externally] and will [in the near future] reside in you [internally].

John 14:18 I will not leave you, orphaned [without spiritual parents]. I will return face-to-face to you [indwelling us with the Spirit at Pentecost].

John 14:19 A little while longer, and the world [unbelievers] will not see Me any more, but you [disciples] will continue to see Me [spiritually]. Because I will continue to live [executing His plan from heaven], you will continue to live also [indwelt by the Spirit for a spectacular ministry on earth].

John 14:20 In that day [Church Age dispensation], you will know that I am in My Father [one in essence] and you are in Me [union with Christ as positional truth] and also I will be in you [indwelling of the Son].

John 14:21 He who keeps My mandates [Church Age protocol] at his disposal [metabolized doctrine in the soul] and continues to execute them [application of doctrine to daily life], that person only [he alone] is the one who is progressively exercising virtue love for Me [spiritual growth]. Furthermore, the one who is progressively exercising virtue love for Me [continued spiritual growth] will be increasingly loved by My Father [reward for faithfulness]. Not only that, but I will also increasingly love him [reward for faithfulness] and will progressively reveal Myself to him [Christ intimacy increases as the faithful believer progresses from spiritual self-esteem to spiritual autonomy to spiritual maturity].

John 14:22 Judas [Thaddaeus Lebbaeus], not Iscariot, asked Him: Lord, what has happened in the past that is unfolding in the present concerning Yourself that You are about to explain to us [during a private session with the disciples], but not to the world [public announcement to those outside of the upper room]?

John 14:23 Jesus answered with discernment and said to him: If anyone continues to exercise virtue love for Me [spiritual momentum], he will increasingly keep and apply My Word [consistently metabolize and execute doctrinal principles]. Furthermore, My Father will increasingly love him [as a reward for faithfulness] and We ourselves [both Father and Son] will come face-to-face with him [intimate fellowship] and will build an abiding place [spiritual house] with him [construct an edification complex in his soul].

John 14:24 He who is not continuously, progressively exercising virtue love for Me [making spiritual progress] is not increasingly keeping and applying My words [doctrinal principles]. In fact, the word [doctrinal teaching] which you are hearing is not My own possession, but belongs to the Father who sent Me.

John 14:25 I have communicated these things [doctrinal principles] to you repeatedly while abiding with you [on earth].

John 14:26 However, the Intercessor, the Holy Spirit – Whom the Father will send in My Name – He will teach you everything [spiritual] and will remind you of all the things [doctrinal principles] which I have communicated to you.

John 14:27 Peace [spiritual tranquility] I am leaving you; the peace which I am giving to you is Mine, not as the cosmic system gives [fleeting] am I giving to you. Stop allowing the mentality of your soul to be agitated [troubled] or fearful [cowardly].

John 14:28 You were listening when I told you: I am going away [ascension], but will return face-to-face to you. If you were exercising virtue love for Me, you would be pleased, because I will be proceeding face-to-face to the Father, since the Father is greater than Me [higher rank].

John 14:29 And now I have told you before it happens, in order that when it happens [His death, resurrection, and ascension], you may believe [confirmation].

John 14:30 I will no longer communicate many things [doctrinal teachings] with you, for the prince [ruler] of the world [Satan] is coming, and he has absolutely nothing within himself with reference to Me [the antithesis of holiness].

John 14:31 But in order that the world [believers and unbelievers] might understand that I love the Father, and insofar as the Father has commanded Me, I will simply proceed [obedience without question]. Get up. Let us leave here.

John 15:1 I alone am the Vine, the true One, and My Father is the Vinedresser.

John 15:2 Every vine branch in Me [Christians only] which does not consistently bear fruit [lack of spiritual growth], He [the Father as the Vinedresser] lifts it up [help and encouragement for new believers]. And every vine branch which does consistently bear fruit [spiritual growth], He periodically prunes it [cleansing and testing], so that it may continue to bear more fruit [spiritual progress].

John 15:3 You [disciples] are already pruned ones through the word [doctrine] which I have spoken to you in the past and am speaking to you now [He has prepared them to bear more fruit when He departs].

John 15:4 Abide in Me [maintain continuous fellowship], and I in you [reciprocal relationship]. Just as a vine branch is not able to bear fruit from itself as a source, if it does not abide in the vine, likewise neither you, unless you keep on abiding [maintaining continuous fellowship] in Me [the True Vine].

John 15:5 I alone am the Vine [source of life], you are the vine branches. He who keeps on abiding in Me [maintains continuous fellowship], and I in him [reciprocity], this one will bear much fruit [spiritual growth], because without Me you are not able to produce anything [powerless in the spiritual life].

John 15:6 If anyone [of the eleven disciples, who are all believers] does not keep on abiding in Me [temporal fellowship with the Lord], he will be cast aside [out of fellowship with the Lord] like a vine branch [sprig] that has been withering [lack of spiritual growth]. In fact, they [angels] will gather them together [cuttings: works] and will throw them into the fire [Evaluation Seat of Christ] and they will be burned [loss of rewards].

John 15:7 If you [eleven disciples] will abide in Me and My spoken words abide in you, when you ask for what you wish, it will, in fact [as an answer to prayer], take place for you [preparing them for the interim period between the end of the dispensation of the Hypostatic Union and the beginning of the Church Age, during which time they would be empowered to perform miracles].

John 15:8 My Father will be glorified by this, that you [disciples] continue to bear fruit [spiritual growth] and you become My disciples [representatives to Church Age believers].

John 15:9 Just as the Father has loved Me [from eternity past], I have also loved you [during the dispensation of the Hypostatic Union]. Get ready to begin and continue to abide [during the Church Age with the advent of the Spirit] in the sphere of My love [complex].

John 15:10 If you keep My mandates [Church Age protocol], you will abide in the sphere of My love complex [operational system], just as I have kept My Father's mandates [standard operating procedures] and am abiding in the sphere of His love complex [prototype system].

John 15:11 I have communicated these things [doctrinal principles] to you so that My inner happiness may increasingly reside in you [continual spiritual growth], and your inner happiness might become full to the point of overflowing.

John 15:12 This is My mandate, that you should keep on exercising virtue love with reference to each other [fellow disciples or believers] just as I have exercised virtue love with reference to you.

John 15:13 Nobody has greater virtue love than this, that someone lays down his life on behalf of his friends.

John 15:14 You [disciples] are My friends if you make it a practice to do the things [Church Age mandates] I am commanding you.

John 15:15 I will no longer call you servants, because a servant does not understand what his master is doing. Instead, I will call you friends, since all the things [Bible doctrine] which I have heard from My Father, I have revealed to you.

John 15:16 You did not choose Me [free will has its limitations], but rather I chose you [election by sovereign grace] and appointed you [for a particular ministry], so that you might go [accept your divine commission] and continuously bear fruit [evangelism] and your fruit might persist [pastoral responsibility], so that whatever you might ask the Father in My Name [petition by prayer], He will give it to you.

John 15:17 I am giving orders to you with reference to these things [Upper Room and Farewell discourses], so that you will keep on exercising virtue love towards one another [they will need this new protocol to continue to grow spiritually as a team].

John 15:18 Since the cosmic system [those in it] will hate you [those residing and functioning in the divine dynasphere], you should understand that it hated Me before you [suffering by association].

John 15:19 If you make it a habit to live according to the cosmic system, the cosmic system [those in it] would be favorably disposed towards one of its own people. But since you do not make it a habit to live according to the cosmic system – and I did indeed elect you out from the cosmic system – because of this [combination of positional and experiential truth], the cosmic system [those in it] will hate you.

John 15:20 Keep on remembering the proverb [doctrine] which I communicated to you: The slave is not greater than his master. If they have persecuted Me [and they did], they will also persecute you. If they pay attention to My word [some did], they will also pay attention to yours.

John 15:21 Furthermore, they will do all these things to you because of My Name, since they do not know the One [the Father] who sent Me.

John 15:22 If I had not come before them publicly [Jewish and Roman authorities] and talked to them, they would not have considered sin, but now they have no excuse for their sin.

John 15:23 He who hates Me also hates My Father.

John 15:24 If I had not performed works among them which nobody of the same kind [religious leaders] could perform, they would not have considered sin. But now they have also seen [attesting miracles] and they still hate both Me and My Father.

John 15:25 But, in order that the word which stands written in their law [Psalm 35:19, 69:4] might be fulfilled: They hated Me without cause.

John 15:26 When the Advocate [Holy Spirit] arrives, Whom I will send to you from the side of the Father - the Spirit of Truth Who will proceed from the side of the Father - He will testify concerning Me.

John 15:27 Furthermore, you [disciples] will also testify, because you have been with Me from the beginning [of His earthly ministry].

John 16:1 I have told you in the past and I'm telling you these things again [warnings about hatred from the cosmic system], so that you may not become shocked and fall apart spiritually [stumble in the spiritual life: implode, explode and revert].

John 16:2 They will expel you from the synagogues [excommunication]. In fact, the time will come when anyone who attempts to kill you will believe that he is offering an act of worship to God [because blasphemy in the Jewish religion was punishable by death].

John 16:3 Now they will do these things [attempts to destroy you] because they have not come to know the Father nor Me.

John 16:4 Furthermore, I am telling you these things [predictions], so that when their time comes [persecution by the Jewish and Roman leaders], you may remember them because I informed you. Also, I did not communicate these things to you at the beginning [of My ministry], because I was with you [protecting them from harm].

John 16:5 But now I am about to return home face-to-face to Him [the Father] Who sent Me, and yet not one of you has asked Me [due to preoccupation with themselves]: Where are you going?

John 16:6 Instead, because I am telling you these things [predictions concerning His departure and their persecution by the cosmic system], grief is filling up the mentality of your soul to the point of overflowing [overwhelmed with sorrow].

John 16:7 Nevertheless, I am going to keep on telling you the truth. It is advantageous for you that I depart [leave planet Earth], for if I do not leave, the Advocate will not come face-to-face to you. But when I depart, I will send Him face-to-face to you.

John 16:8 Furthermore, after He [the Holy Spirit] has arrived, He will enlighten [expose and maybe convict] the world about sin and about righteousness and about judgment:

John 16:9 On the one hand (a), about sin, because they do not believe on Me;

John 16:10 On the other hand (b), about righteousness, because I am returning face-to-face to the Father and you will no longer see Me;

John 16:11 On the other hand (c), about judgment, because the ruler of this world system [Satan] has been judged in the past and is now under judgment.

John 16:12 I still have many things [prophetic teachings] to tell you, but you are not able to bear [carry] them now.

John 16:13 However, when He comes, the Spirit of Truth, He will instruct you [teaching ministry of the Spirit] in all Truth [Bible doctrine]. In fact, He will not speak from Himself as the ultimate source, but everything that He hears [from the Father and the Son in heaven], He will communicate, even [especially] proclaiming things which are coming [eschatology, pneumatology, experiential sanctification].

John 16:14 He [the Holy Spirit] will glorify Me, because He will select from that [body of OT doctrine] which pertains to Me and will reveal it to you.

John 16:15 Everything [all doctrine] that the Father has within Himself is Mine. Because of this [unlimited supply of absolute Truth], I can say that He [the Holy Spirit] will select from that [body of OT doctrine] which pertains to Me and will reveal it to you.

John 16:16 Now in a little while [a few short hours], you will no longer see Me visibly [in a physical body], but a short time later [a few days], and you will see Me reappear [in a resurrection body].

John 16:17 Consequently, some of His disciples asked among themselves: What is this which He is telling us, Now in a little while [a few short hours], you will no longer see Me visibly [in a physical body], but a short time later [a few days] and you will see Me reappear [in a resurrection body]? And also, Because I am going face-to-face to the Father?

John 16:18 Then they asked: What is this which He keeps on saying, In a little while? We did not understand the first time and we still do not understand what He is talking about.

John 16:19 Jesus recognized that they wanted to ask Him a question, so He addressed them: Are you searching for clarification among yourselves concerning this point that I communicated, Now in a little while [a few short hours], you will no longer see Me visibly [in a physical body], but a short time later [a few days] and you will see Me reappear [in a resurrection body]?

John 16:20 Most assuredly I am saying to you: You shall weep and mourn, but the cosmic system [those in it] shall be happy. You shall be distressed, but your grief shall be turned into inner happiness.

John 16:21 When a woman gives birth, she experiences increasing pain and anguish, because her time has arrived. But as soon as she has given birth to a child, she no longer remembers the anguish due to a state of inner happiness, because a human being was delivered into the world.

John 16:22 Likewise, you, in a similar fashion, are now experiencing increasing pain and anguish. But I will see you again [after the resurrection], and the mentality of your soul will receive inner happiness. Furthermore, nobody will take your inner happiness away from you [permanent possession].

John 16:23 And in that day [the transition period between the dispensation of the Hypostatic Union and the Church Age], you will not ask Me any questions [the teaching ministry of the

Holy Spirit will take over]. Most assuredly I am saying to you: If you request anything from the Father [in prayer] in My Name, He will give it to you.

John 16:24 Up to the present time [imminent dispensational change] you have not requested anything in My Name. Keep on asking [prayer petition] and you will receive, in order that your inner happiness might continue to be full to the point of overflowing in the present and remain so until the end.

John 16:25 I have communicated these things [Bible doctrine] to you in the past and I am continuing to communicate them in the present by means of figures of speech. The time is coming [dispensational change] when I will no longer communicate to you by means of figures of speech, but instead I will tell you about the Father with plain speech.

John 16:26 In that day [during the Church Age dispensation], you will request in My Name [prayer], but I am not telling you that I Myself will ask the Father on your behalf,

John 16:27 For the Father Himself has affection for you [personal relationship], because you have shown affection for Me in the past and continue to have it now [category 3 friendship], and have believed in the past and continue to believe that I came from the presence of God [deity of Christ].

John 16:28 I originated from the Father [His deity preexisted in heaven] and came into the world [became part of humanity on planet Earth]. In turn, I am leaving the world [planet Earth] and returning face-to-face to the Father [in heaven].

John 16:29 His disciples replied: We notice that you are now communicating with plain speech [frankness & simplicity] and are no longer speaking with figures of speech [metaphors & similes].

John 16:30 Now [since you have spoken to us in simplicity and frankness] we recognize and understand fully that You know all things [divine omniscience] and have no need for anyone to petition you [prayer requests go straight to the Father]. Because of this, we believe that you came [descended] from God.

John 16:31 Jesus replied to them with discernment: Are you just now [after 3-1/2 years in His traveling seminary] beginning to believe?

John 16:32 Look, the time has now arrived – you are going to be dispersed [scattered by Roman soldiers], each man to his own [mind your own business and go home], and you will abandon Me. However, I will not be alone, because the Father will be with Me.

John 16:33 I have communicated these things [prophetic events] to you, so that you might have continuing peace in Me. You will have [meet face-to-face] outside pressure [affliction, oppression] in the cosmic system, but be courageous. I have conquered in the past and will keep

on conquering [prevailing over] the cosmic system [we are affiliated with the Winner of the angelic conflict].

John 17:1 Jesus communicated these things [final words to His disciples], and while lifting up His eyes toward heaven, He said: Father, the time has arrived [for the fulfillment of the plan of redemption on the cross]. You may begin to glorify Your Son [during the betrayal, arrest, and trials], so that the Son may glorify You [by submitting to the cross],

John 17:2 Insofar as You entrusted Him with authority over all flesh [human beings], so that [according to the divine plan] with reference to all those You have entrusted to Him [the elect, His sheep], He will give them eternal life.

John 17:3 Furthermore, this is eternal life: that they [the elect, His sheep] might come to know You on an increasingly personal basis [as a result of the intake, metabolization, and application of Bible doctrine in the filling of the Holy Spirit], the only true God, as well as the One You sent, Jesus Christ.

John 17:4 I have glorified You [the Father] on earth, having completed the work which You gave Me to do.

John 17:5 And now, Father, may You glorify [reward] Me at Your side [right hand] with the glory which I had with You before the universe existed [eternity past].

John 17:6 I have made Your Name [Person] known to the men [disciples] whom You gave to Me out from the cosmic system. They were Yours [in eternity past], and then [in time] You entrusted them to Me. Furthermore, they have kept Your Word [divine evaluation focused on successes, not failures].

John 17:7 As things now stand, they [disciples] know that all things which You have entrusted to Me are from You [the basic relationship between the Father and Son is understood],

John 17:8 Because I gave the spoken words to them which You entrusted to Me, and they themselves received them. Furthermore, they truly understand that I descended [to earth] from Your side [in heaven] and they believe that You sent Me on a divine mission.

John 17:9 I make a request [prayer] concerning them [primarily the disciples, secondarily the elect]. I do not make a request [prayer] concerning the cosmic system [the non-elect: those whose father is the devil], but rather concerning those [the elect] You gave to Me [in eternity past], because they are Yours [the Father's sheep].

John 17:10 In fact, all those [the elect] who are Mine are Yours [mutual, double ownership and eternal relationship], and those who are Yours are Mine [because the Father and Son are one in essence], and I stand glorified in them [viewing His death for them on the cross as if it has already occurred].

John 17:11 When I am no longer in the world [absent from planet Earth], but they themselves [the eleven disciples] remain in the world [enveloped by Satan's cosmic system], and I have returned face-to-face to You, holy Father, guard and protect them [spiritually] at the mention of Your Name [prayer request addressed to the Father], which You have given to Me, so that they might be one [united in mind, will & purpose] just as we are.

John 17:12 While I was with them [on planet Earth in the midst of Satan's cosmic system], I constantly guarded and protected them [spiritual custodian over the disciples] in Your Name – those whom You gave and entrusted to Me [the eleven elect disciples]. Furthermore, none of them were lost [ruined] but the son of perdition [Satan's ambassador, Judas Iscariot], so that the Scripture [Psalm 41:9] might be fulfilled.

John 17:13 But now I am returning face-to-face to You [Father], so I have been communicating these things [Church Age doctrines] in the world [on planet Earth], so that they might have an ever increasing supply of My inner happiness [from living in the prototype divine dynasphere], being filled to the point of overflowing in themselves [from living in the operational divine dynasphere].

John 17:14 I gave Your Word to them repeatedly [repetition] and the cosmic system came to hate them [the world hates Christians], because they are not from the cosmic system just as I am not from the cosmic system [seed of the woman as opposed to the seed of the serpent].

John 17:15 I do not ask that You should remove them from the cosmic system [take them off planet Earth], but that You will guard and protect them from the wicked one [Satan, the creator of the cosmic system].

John 17:16 They are not from the cosmic system just as I am not from the cosmic system [seed of the woman as opposed to the seed of the serpent].

John 17:17 Sanctify them [experientially] in the sphere of the truth. Your Word [Bible doctrine] is truth [veracity].

John 17:18 Just as You sent Me on a mission into the cosmic system, I also am about to send them on a mission into the cosmic system.

John 17:19 Similarly, I have been sanctifying Myself, so that they also might become the same [by following My example], sanctified [experientially] by means of the truth [doctrine in the soul].

John 17:20 Now I am not making this prayer request on behalf of them [the eleven disciples] only, but also on behalf of those [future Christians] who will believe on Me through their word [spoken & written evangelistic message],

John 17:21 In order that all [believers] might become one [Church], just as You, Father, are in Me and I in You, so that they also might be in Us, with the result that the world [the elect that have not yet believed] might come to believe that You sent Me on a mission.

John 17:22 And as for Me, the glory which You have given to Me, I have given to them [positional unity], in order that they may become one [experiential unity], just as We are One.

John 17:23 I in them [My words] and You in Me [positional unity], in order that they may live as one [experiential unity], after being brought to a state of spiritual maturity [experiential sanctification], so that the world [the elect who have not yet believed] may come to know that You sent Me and loved them [His sheep] just as You loved Me.

John 17:24 Father, with reference to that [body of believers] which You have given to Me, I desire that where I am [in heaven or in the Millennial kingdom], they may also be with Me, so that they may see My glory, which You gave to Me because You loved Me before the foundation of the world.

John 17:25 Righteous Father, to be sure, the world [unbelievers] did not come to know You, but I know You and these [eleven disciples] have come to know that You sent Me on a divine mission.

John 17:26 Furthermore, I have made Your Name known to them and I will keep on making it known, so that the love with which You have loved Me might reside in them and I in them [indwelling of Christ].

John 18:1 After He said these things [completed His prayer to the Father], Jesus proceeded with His disciples to the other side of the Kedron brook where there was a garden [Gethsemane], into which He and His disciples entered.

John 18:2 But Judas, the one who was engaged in the act of betraying Him, also knew the place well, since Jesus gathered His disciples together there on many occasions [secret meeting place].

John 18:3 Consequently, Judas, after requisitioning the cohort of soldiers [600 Roman troops], and police officers [temple guards] from the chief priests and Pharisees, arrived there [at the Garden of Gethsemane] with torches and lamps and weapons.

John 18:4 Jesus, therefore, knowing all the things [divine omniscience] which were coming upon Him [they were destined to occur], stepped forward [without intimidation] and asked them [politely]: Who are you looking for?

John 18:5 They answered Him with discernment [arrogantly]: Jesus from Nazareth. He replied to them [politely]: "I am [affirmation of deity]." Furthermore, Judas, the one who was engaged in the act of betraying Him, also stood with them.

John 18:6 Immediately after He said to them: “I am,” they [the entire military contingent] stepped backwards and collapsed to the ground [a momentary display of divine omnipotence forced them to genuflect].

John 18:7 Then He interrogated them further [His tone changed from His humanity to His deity]: Who are you looking for? And they replied [respectfully]: Jesus from Nazareth.

John 18:8 Jesus replied with discernment: I told you that “I am.” Therefore, since you are looking for Me, dismiss these [eleven men] so they may leave,

John 18:9 In order that the word which He spoke might be fulfilled: With reference to those [eleven elect disciples] whom you have given to Me [in eternity past], I have not lost any from among them.

John 18:10 Then Simon Peter, who had a sword, drew it and struck the slave of the High Priest and cut off his right ear. The slave’s name was Malchus.

John 18:11 In turn, Jesus said to Peter: Put the sword back into the sheath. The cup [metonym for undergoing a violent death] which the Father gave Me, shall I not drink it?

John 18:12 Then the cohort of soldiers and the military tribune [commander] and the Jewish officers apprehended Jesus and tied Him up,

John 18:13 And led Him face-to-face to Annas first [high priest emeritus], since he was the father-in-law of Caiaphas, who was the high priest that year.

John 18:14 Now Caiaphas was the one who had given [previous] advice to the Jews, that it was advantageous for one man [Jesus in particular] to die on behalf of the people.

John 18:15 Meanwhile, Simon Peter and another disciple tried to follow Jesus. And since that disciple [probably John] was known by the high priest [recognized as a frequent visitor], he also accompanied Jesus into the courtyard of the high priest.

John 18:16 However, Peter remained outside standing at the door. Consequently, the other disciple [John], known by the high priest, stepped out and spoke to the doorkeeper and then escorted Peter in.

John 18:17 Then the female slave, the doorkeeper, asked Peter [to confirm her suspicions]: Aren’t you also one of this man’s disciples? He replied: I am not.

John 18:18 Now some slaves and officers, after building a charcoal fire because it was cold, stood firm and tended to [the fire] and tried to warm themselves. Furthermore, Peter was also there, standing firm and tending to [the fire] and warming himself.

John 18:19 Then the high priest [Annas] began interrogating Jesus [preliminary hearing] concerning His disciples [to determine the extent of the rebellion] and His teaching [to document the nature of his heresy and blasphemy].

John 18:20 Jesus answered him with discernment: I have always communicated openly to humanity in general. I have always taught in a synagogue or in the temple, where all kinds of Judeans [rich & poor, free & slave, brilliant & unintelligent] make it a practice to assemble together. In fact, I have communicated nothing in secret [like the closed door sessions the Sanhedrin had been holding against Him].

John 18:21 Why are you interrogating Me? Start interrogating those [potential witnesses] who listened to what I was communicating to them [Jesus knows how the law of evidence should work and demands that Annas adhere to it]. You may start [following legal protocol] by considering them; they know what I have proclaimed in the past and am still maintaining.

John 18:22 Now, after He had asserted these things [His legal right to call witnesses for His defense], one of the officers who was standing by inflicted a blow to Jesus' face [struck Him with a rod], and said with a scornful rebuke: How dare you answer the high priest in this manner?!

John 18:23 Jesus answered him [the officer] with discernment: If I have spoken erroneously [about My legal rights under the Mosaic Law], then issue a clarifying statement concerning the error. But if I have spoken correctly [and I have], then why are you striking Me [violence during a legal hearing is forbidden by the law]?

John 18:24 Subsequently, while remaining tied-up, Annas sent Him face-to-face to Caiaphas, the high priest.

John 18:25 Meanwhile, Simon Peter was still present, standing firm and tending [the fire] and warming himself. Then they [some of the soldiers and slaves around the campfire] asked him: Are you not also one of His disciples? He repudiated them, and replied: I am not.

John 18:26 One of the slaves of the chief priest, being a relative of the man whose ear Peter had cut off, asked: Did I not see you in the garden with Him?

John 18:27 Then Peter denied again [3rd time], and immediately a rooster crowed.

John 18:28 Meanwhile, they [the temple guards] led Jesus from Caiaphas into the governor's official residence [Praetorian Guard HQ]. However, it was early in the morning, and they themselves would not enter into the governor's official residence, so that they might not become defiled, but might eat the Passover.

John 18:28 Meanwhile, they [the temple guards] led Jesus from Caiaphas into the governor's official residence [Praetorian Guard HQ]. However, it was early in the morning, and they

themselves would not enter into the governor's official residence, so that they might not become defiled, but might eat the Passover.

John 18:29 Consequently [because the Jewish contingent wouldn't enter the Roman governor's official residence], Pilate went outside face-to-face to them and asked for confirmation: What accusation are you bringing against this man?

John 18:30 They replied with discernment [blackmail] and said to him: If this man was not habitually engaged in doing evil, we would not have delivered Him to you [don't question our assessment of Him if you want to keep your job as Governor].

John 18:31 Then Pilate said to them: You take Him and judge Him according to your law [delegation of authority]. The Jews replied to him: We are not permitted to kill anyone [before the Passover],

John 18:32 In order that the prediction of Jesus would be fulfilled, which He communicated when He signified beforehand what kind of death He was destined to die.

John 18:33 Then Pilate entered into the governor's official residence [praetorium] again, and he summoned Jesus and asked Him: Are You [in particular] the King of the Jews?

John 18:34 Jesus asked with discernment: Did you conclude this yourself, or did others maintain this charge about Me to you?

John 18:35 Pilate answered with discernment: I am not a Jew, am I? Your people, even the high priests, delivered you to me. What did you do?

John 18:36 Jesus answered with discernment: My kingship is not of this world [satanic system]. If My kingship was of this world [satanic system], then My officers would fight with all their strength so that I would not be delivered to the Jews. But My kingship is not here [place] at the present time.

John 18:37 Then Pilate asked Him: So then, are you a king? Jesus answered with discernment: You have [already] concluded that I am a king. I was born for this purpose, in fact, for this purpose I entered the universe, so that I might bear witness to the truth. Everyone who makes it a habit to live according to the truth [Bible doctrine] is listening to My voice [teaching].

John 18:38 Pilate asked Him [with cynicism and sarcasm]: What is truth? Then after he had asked this, he went out again face-to-face to the Jews, and said to them: I have found nothing with respect to grounds for a legal charge [indictment] in Him [as far as I'm concerned, He's an innocent man].

John 18:39 But there is a custom with you that I should pardon and release one [convicted criminal] to you at the Passover. Do you want me, therefore, to pardon and release to you the King of the Jews?

John 18:40 Then they shouted in turn, saying: Not this man [Jesus], but Barabbas! Now Barabbas was a robber [community organizing insurrectionist].

John 19:1 Consequently [after the Jewish leaders picked Barabbas over Jesus], Pilate had Jesus seized and then scourged.

John 19:2 Furthermore, the soldiers, having woven a victor's crown made of thorns, place it upon His head and wrapped a purple robe around Him,

John 19:3 And they presented themselves face-to-face to Him one after the other and shouted [mockingly] in turn: Hail [pleased to meet you], King of the Jews! In the same manner [one after the other], they took turns inflicting Him with blows to the face.

John 19:4 Then Pilate went outside again and said to them [the Jewish leaders]: Behold, I have brought Him outside to you, so that you may know that I have found no legal grounds for conviction in Him [no crime was committed].

John 19:5 Then Jesus came outside, wearing the victor's crown made of thorns and the purple robe. And he [Pilate] said to them: Look! The man!

John 19:6 However, when the chief priests [Annas and Caiaphas] and police officers [temple guards] saw Him, they shouted, yelling: Crucify! Crucify! Pilate replied to them: You take Him and crucify Him, for I have found no legal grounds for conviction in Him.

John 19:7 The Jews [chief priests and temple guards] replied to him with discernment: We have a law, and according to the law He must die, because He claimed Himself [blasphemy] to be the Son of God.

John 19:8 Consequently, when Pilate heard this declaration, he became afraid to an even greater degree,

John 19:9 And entered into the governor's official residence again and asked Jesus: Where are You from? But Jesus would not give him an answer.

John 19:10 Consequently, Pilate asked Him: Aren't You going to speak to me? Don't You understand that I have the authority to release You and I have the authority to crucify You?

John 19:11 Jesus answered with discernment: You would not have authority over Me in any capacity, unless it was delegated to you from above. Because of this [divinely delegated authority], he [Caiaphas] who delivered Me to you has the greater sin [judicial lying and murder].

John 19:12 Because of this [Jesus' words made an impression on him], Pilate strived to release Him, but the Jews shouted, yelling: If you release this man, you are not a friend of Caesar

[Tiberius]! Every man who claims himself to be a king is speaking against [challenging] Caesar!

John 19:13 Then Pilate, after hearing these complaints, brought Jesus outside and sat down on a judicial bench [bema: judgment seat] at a place called the Stone Platform, that is, in Hebrew, Gabbatha.

John 19:14 Now it was the day of preparation for the Passover [Friday]. It was about the sixth hour [6 o'clock in the morning]. And he shouts [in a bitter taunt] to the Jews: Look [Caiaphas]! Your King [the entire crowd]!

John 19:15 However, they shouted: Do away with Him! Do away with Him! Crucify Him! Pilate asked them: Shall I crucify your king? The chief priests [Annas, Caiaphas] answered with discernment: We have no king except Caesar [Tiberius].

John 19:16 Consequently, then, he [Pilate] surrendered Him to them [the Jewish leaders] in order that He might be crucified. Then they [Roman guards] took Jesus away,

John 19:17 And bearing the cross Himself, He proceeded to a place called Skull, which is called Golgotha in Hebrew,

John 19:18 Where they [Roman soldiers] crucified Him, and two others with Him - one on each side and Jesus in the middle.

John 19:19 Furthermore, Pilate also wrote an inscription and fastened it to the cross, on which it was written: Jesus of Nazareth, the King of the Jews.

John 19:20 Now many Jews read this inscription, because the place where He was crucified was near the city [Jerusalem]. In addition, it was written in Hebrew [local Jews], Latin [Roman government], and Greek [commerce & culture].

John 19:21 However, the chief priests of the Jews [Annas and Caiaphas] pleaded with Pilate: Please do not allow it to remain written: "The King of the Jews," but rather, "This man claimed, I am King of the Jews."

John 19:22 Pilate replied with discernment: That which I have written, stands written.

John 19:23 Then some soldiers, after they had crucified Jesus, grabbed His clothing and divided them into four parts, to each soldier a part, including His tunic [undergarment]. Now His tunic was seamless, woven from the top throughout.

John 19:24 Consequently, they discussed face-to-face with each other: "Let us not rip it apart, but rather cast lots [gamble] for it, concerning whom it will belong to," in order that the scripture [Psalm 22:18] might be fulfilled, which said: "They distributed My clothing among

themselves, but they cast lots [gambled] for My garment [one-piece, seamless tunic].”  
Therefore [because it was divinely decreed], the soldiers indeed carried this [prophetic act] out.

John 19:25 Meanwhile, standing near the cross of Jesus, were His mother [Mary] and His mother’s sister [Salome], Mary the wife of Clopas, and Mary Magdalene.

John 19:26 Now, when Jesus saw His mother, and the disciple whom He held in high esteem [John] standing by, he said to His mother: Woman, look at your son [John].

John 19:27 Then He said to His disciple [John]: Look at your mother. And from that hour, the disciple received her as his own relative.

John 19:28 After this, Jesus, knowing that all things had now been brought to a conclusion, in order that the scripture [Psalm 22:15] might be fulfilled, said: I am thirsty.

John 19:29 A vessel was standing there full of sour wine. So after attaching a sponge full of sour wine to a hyssop branch, they placed it to His mouth.

John 19:30 Then, after Jesus had received the sour wine, He said: “It [redemption] has been accomplished.” Then, after bowing His head, He dismissed His spirit.

John 19:31 Now the Jews, because it was the day of preparation [Friday], so that bodies would not remain on the cross on the Sabbath – for that Sabbath was special [Passover] – pleaded with Pilate that their legs might be broken [to quicken death] and they might be carried away [removed for immediate burial].

John 19:32 In reply, soldiers came and broke the legs of the first one and then of the other one [one on each side] who had been crucified with Him.

John 19:33 But upon coming to Jesus, after they saw He had already died, they did not break His legs.

John 19:34 Nevertheless, one of the soldiers pierced His lung with a spear and immediately blood clots and serum came out.

John 19:35 Furthermore, he [John, the author] who saw it has confirmed it; indeed, his testimony is true and accurate. As a matter of fact, he stands in close relation [stakes his reputation] that he is telling the truth, so that you also might come to believe it,

John 19:36 For these things took place so that the scripture [Numbers 9:12] might be fulfilled: Not a bone of His will be broken.

John 19:37 And again, another scripture [Zech. 12:10] says: They will look on Him whom they pierced.

John 19:38 Now after these things, Joseph from Arimathaea, who was a student of Jesus, but concealed [in secret] due to fear of the Jews, pleaded with Pilate, that he might take down and carry away the body of Jesus. When Pilate granted him permission, then he took down and carried away His body.

John 19:39 Now Nicodemus also appeared, he who came to Him initially at night, and brought a mixture of myrrh and aloes, about one hundred pounds.

John 19:40 Then they took the body of Jesus and wrapped it with linen bandages accompanied by aromatic oils and spices, just as the Jewish habit was when preparing for burial.

John 19:41 Now, there was a garden near the place where He was crucified, and in the garden a new tomb, in which no one had ever been buried.

John 19:42 Therefore, due to the preparation of the Jews [for the Passover], and because the tomb was nearby, they buried Jesus there.

John 20:1 Now, on the first day of the week [Sunday], Mary Magdalene arrived early in the morning at the tomb while it was still dark, and she discovered that the stone had been removed from the tomb [violently disengaged from its track or groove].

John 20:2 Then she ran and came face-to-face to Simon Peter and the other disciple [John] whom Jesus was fond of, and reported to them: They have removed the Lord from the tomb and we do not know where they have laid Him.

John 20:3 Then Peter and the other disciple [John] proceeded [on the trail] and arrived at the tomb.

John 20:4 As a matter of fact, the two began running together, but the other disciple [John] ran ahead, quicker than Peter, and arrived at the tomb first,

John 20:5 And after crouching [stooping], he [John] noticed strips of linen cloth lying there. However, he did not enter.

John 20:6 Then, when Simon Peter arrived, who was following him, he entered the tomb [without hesitation] and also observed the strips of linen cloth lying there,

John 20:7 And the facecloth which was around His head, not lying with the strips of linen cloth, but folded up neatly in a separate place by itself.

John 20:8 Then, in turn, the other disciple [John] who had arrived at the tomb first, also entered and understood [comprehended the significance of what he had only noticed earlier] and believed [in the resurrection].

John 20:9 For they did not yet comprehend the scripture [Psalm 16:10], that it is a necessity for Him to rise out from the dead ones [resurrection].

John 20:10 Then the disciples [John & Peter] returned again to their own places [homes or lodging places].

John 20:11 Now, Mary stood outside, facing the tomb and weeping and wailing. Then, while she was weeping and wailing, she crouched down [stooped] and looked into the tomb,

John 20:12 And she observed two angels sitting there in brilliant white, one facing the head and one facing the feet, where the body of Jesus had been lying.

John 20:13 And they asked her: Woman, why are you weeping and wailing? She replied to them: Because they removed my Lord and I do not know where they have laid Him.

John 20:14 After saying these things, she turned around, backwards [180 degrees], and observed Jesus standing there, but she did not recognize that it was Jesus.

John 20:15 Jesus asked her: Woman, why are you weeping and wailing? Who are you looking for? She, supposing that he was the gardener, asked Him: Sir, if you removed Him, tell me where You have laid Him, so I may carry Him away.

John 20:16 Jesus said to her [in Aramaic]: Mariam. She, after turning around, said to Him in Aramaic: Rabboni, which means, Teacher.

John 20:17 Jesus said to her: Stop clinging to Me, for I have not yet ascended face-to-face to the Father, but rather go face-to-face to My brethren and tell them I am going to ascend face-to-face to My Father, even your Father, and My God, even your God.

John 20:18 Mariam the Magdalene appeared before the public and reported to the disciples: I have seen the Lord! In addition, He had spoken these things to her [which she now conveyed to them word-for-word].

John 20:19 Then, when it was evening on that day, the first day of the week [Sunday night], the doors having been shut and barricaded where the disciples were assembled [hiding from the world] due to fear of the Jews, Jesus appeared and stood in their midst and said to them: Peace to you.

John 20:20 And after He said this, He showed them His hands and side. Consequently, after looking over the Lord [brief examination], the disciples became jubilant.

John 20:21 Then Jesus said to them again: Peace to you. Just as the Father sent Me on a mission in the past [first commission] which is in effect up to this moment, I am also sending you [second commission begins].

John 20:22 And after saying this, He breathed on them and said: Receive the Holy Spirit [special enduement, not baptism or indwelling of the Spirit].

John 20:23 If you proclaim the remittance of the sins of someone [confirming their belief in the Gospel], they have been forgiven of them in the past with the result that they are in a current state of forgiveness [by God]. If you deny with reference to someone [not confirming their belief in the Gospel], they have been denied in the past with the result that they are in a current state of being denied [their sins are not forgiven by God].

John 20:24 But Thomas, one of the Twelve, who was called Didymus [the twin], was not with them when Jesus had appeared.

John 20:25 Therefore, the other disciples tried to assure him: We have seen the Lord. But he said to them: If I do not see the mark [impression] of the nails in His hands, and put my finger into the place [holes] of the nails, and put my hand into His side [gash], I will definitely not believe.

John 20:26 Now after eight days, His disciples were inside again, including Thomas with them. Jesus appeared, the doors having been shut and barricaded, and stood in their midst, and said: Peace to you.

John 20:27 Then He said to Thomas: Reach your finger out here, and look at My hands. Then reach your hand out and put it into My side. Then stop being progressively faithless [getting worse by the day], but instead faithful [believing].

John 20:28 Thomas replied with discernment and said to Him: My Lord and my God.

John 20:29 Jesus said to him: Because you have seen Me, you have believed. Happinesses to those who have not seen Me, yet will believe.

John 20:30 As a matter of fact, Jesus also performed many other attesting signs in the sight of the disciples, which have not been written in this book.

John 20:31 But these [attesting signs] have been documented so that you may come to believe that Jesus is now and always has been the Christ, the Son of God, and that, after you have believed [positional: justification salvation], you might continue to have life [experiential: sanctification salvation] in His Name.

John 21:1 After these things [in Jerusalem], Jesus revealed Himself again to the disciples at the Sea of Tiberias. Now He revealed Himself as follows.

John 21:2 There were together: Simon Peter, and Thomas, the one who was called Didymus [the twin], and Nathanael [Bartholomew], the one from Cana of Galilee, and the offspring [sons] of Zebedee [John and James], and two others of His disciples.

John 21:3 Simon Peter announced to them: I am going to fish. They replied to him: Likewise; we are coming with you. They departed and embarked on the [Peter's] commercial fishing boat, but during that night they caught nothing.

John 21:4 When morning was about to arrive [daybreak], Jesus stood on the shore. However, the disciples did not recognize that it was Jesus.

John 21:5 Then Jesus shouted to them: Young lads, do you have any fish? They answered Him with discernment: No!

John 21:6 Then He shouted to them: Cast the net on the right side of the boat and you will find some. In response, they cast the net and they were no longer able to haul it back because of the abundance of fish.

John 21:7 Then that disciple whom Jesus held in high esteem [John] proclaimed to Peter: It is the Lord! Consequently, when Simon Peter heard that it was the Lord, he put on his fishing uniform - for he was naked - and threw himself [diving] into the sea.

John 21:8 Meanwhile, the other disciples proceeded by means of a small skiff [row boat] – for they were not far from dry land, only about two hundred cubits [300 feet] – dragging the net containing fish.

John 21:9 Then when they got out [of the skiff] onto the shore, they saw a charcoal fire which had been set up, as well as a fish and a loaf of bread [breakfast appetizers] which had been laid upon it.

John 21:10 Jesus said to them: Bring some of the fish which you just [recently] caught.

John 21:11 Simon Peter got up [from the campfire] and dragged [miraculously by himself] the net full of large fish – one hundred fifty three - onto the shore. Even though there were so many, the net did not split apart.

John 21:12 Jesus said to them: Come! Eat breakfast. Now none of the disciples presumed to inquire of Him: Who are you? Because they knew that it was the Lord.

John 21:13 Jesus went [to the fire] and took the loaf of bread and distributed it to them, and likewise the fish.

John 21:14 Jesus had already made Himself visible to the disciples for this third time since He was raised from among the dead.

John 21:15 Then, when they had finished eating breakfast, Jesus asked Simon Peter: Simon, [son] of Jonas, do you love Me with virtue love more than these [disciples]? He replied to Him: Yes, Lord. You know that I have brotherly love for You. He said to him: Keep on feeding My lambs [teach new converts basic doctrine].

John 21:16 He asked him again a second time: Simon, [son] of Jonas, do you love Me with virtue love? He replied to Him: Yes, Lord. You know that I have brotherly love for You. He said to him: Keep on shepherding My sheep [teach Church Age protocol to those who have already learned basic doctrine].

John 21:17 He asked him a third time: Simon, [son] of Jonas, do you love Me with brotherly love? Peter was distressed that He had asked him a third time: Do you love Me with brotherly love? So he replied to Him: Lord, You know all things. You have come to comprehend [from my prior confessions] that I have brotherly love for You. Jesus said to him: Keep on feeding My sheep [mature believers still need doctrine every day].

John 21:18 Most assuredly I am saying to you [Peter]: When you were young, you girded yourself and walked wherever you wanted. But when you grow old, you will stretch out your hands and another will gird and lead you where you do not want [crucifixion].

John 21:19 Now He made this prediction for the purpose of indicating beforehand by what manner of death he [Peter] will glorify God. Then, after making this prediction, He said to him [Peter]: Keep on following Me.

John 21:20 Peter, having turned around [he was walking beside Jesus], noticed the disciple [John] whom Jesus loved, following – the one who had also reclined [on his elbow] near the chest of Jesus during the supper, and asked: Lord, who is the one who is going to betray You?

John 21:21 Then Peter, after seeing him [John], asked Jesus: But Lord, what about him [John]?

John 21:22 Jesus answered him [Peter]: If I want him [John] to continue living until I return [2nd Coming], what is it to you [mind your own business]? You keep on following Me.

John 21:23 Consequently, this message [gossip] returned to the brethren, that this disciple [John] will not die. But Jesus did not tell him [Peter] that he [John] would not die, but rather: If I want him to continue living until I return, what is it to you?

John 21:24 This is the disciple [John] who is bearing testimony about these things and who has written these things. Indeed, we [pastors in Ephesus] know that his testimony is accurate and true.

John 21:25 Now there are many other things, which Jesus also did, which are of such a quality that, if they could be documented, I suppose that the planet itself would not even have enough room for the books which could be written.

## Chapter 12

LWB **John 12:1** Now Jesus, six days before the Passover, entered Bethany, where Lazarus was living, whom Jesus had raised [resuscitated] from among the dead.

KW **John 12:1** Now Jesus, six days before the Passover came to Bethany where Lazarus was, whom Jesus raised out from among the dead.

KJV **John 12:1** Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

### *TRANSLATION HIGHLIGHTS*

Six days before the Passover was to begin, Jesus entered the town of Bethany (Ingressive Aorist tense). Up to this time, He had been living with His disciples in the nearby town of Ephraim. This small town was about 20-miles northeast of Jerusalem, on the edge of the wilderness. Perhaps Jesus had remained in relative seclusion with His disciples in Ephraim for a few weeks, or maybe He traveled to other towns such as Jericho (Luke 18:35 – 19:10). Commentators are divided over His exact whereabouts on any particular day. In any case, John lets us know that this town of Bethany was the one where Lazarus was living, the same Lazarus that Jesus has resuscitated from among the dead (Dramatic Aorist tense).

### *RELEVANT OPINIONS*

Despite the fact that there had been a decline in His popularity because He refused to become involved in a political coup (6:15) and because some of His teaching was obscure to His listeners (6:52-66), He nevertheless retained a loyal group of disciples, and a large segment of the populace still regarded Him with awe. They expected that He might still decide to use His miraculous powers on their behalf and establish a new political and economic order that would make Israel dominant among the nations. (F. Gaebelein) Six days before the Passover probably means the Sabbath before His death. According to John, Jesus died on Friday, and six days before that would be a Sabbath. But it is difficult to ascertain with exactness what day is intended. (W. Nicole) The Bethany mentioned here is not the Peraean Bethany to which Jesus retreated in 10:40; it is a Judean town in close proximity to Jerusalem. (G. O'Day) This chapter in the Gospel of John marks the beginning of Christ's final week before the cross ... Within a week Jesus would complete His messianic work on a cross outside the city walls. (E. Towns)

**John 12:1** **Now** (transitional) **Jesus** (Subj. Nom.), **six** (cardinal) **days** (Adv. Gen. Time) **before the Passover** (Prep. Gen.), **entered** (ἔρχομαι, AAI3S, Ingressive, Deponent) **Bethany** (Acc. Place), **where** (particle) **Lazarus** (Subj. Nom.) **was living** (εἰμί, Imperf.AI3S, Descriptive), **whom** (Acc. Appos.) **Jesus** (Subj. Nom.) **had raised** (ἐγείρω, AAI3S, Dramatic; resuscitated) **from among the dead** (Abl. Separation).

<sup>BGT</sup> **John 12:1** Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.

<sup>VUL</sup> **John 12:1** Iesus ergo ante sex dies paschae venit Bethaniam ubi fuerat Lazarus mortuus quem suscitavit Iesus

**LWB John 12:2** As a courtesy, they prepared a dinner for Him, and Martha served it [waitress]. Furthermore, Lazarus was one of those who reclined at the table with Him.

<sup>KW</sup> **John 12:2** So they made Him a meal at eventide, supper. And Martha was serving, but Lazarus was one of those who were at the table with Him.

<sup>KJV</sup> **John 12:2** There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

### **TRANSLATION HIGHLIGHTS**

The coordinating conjunction in this passage is one of response; they responded to His arrival with respect and courtesy. They prepared a traditional, multi-course dinner for Him in Bethany (Constative Aorist tense), called a *deipnon*. And true to form, Martha waited (Latin: ministered) on His table. Furthermore, Lazarus was among those who reclined at the table with Him (Pictorial Present tense). Jesus had probably healed Simon of leprosy, which was why the dinner was at his house. It is highly doubtful that they would have eaten there if he still had the disease!

### **RELEVANT OPINIONS**

The *deipnon* was a full meal or feast that satisfied hunger, not a mere snack. It was the principal meal of the day, answering to the late dinner ... a common, daily meal, an agape or love-feast. In the apostolic period it was celebrated daily. (M. Vincent) The normal, or at least ideal, posture for the “*deipnon*” was to recline, both for men and women. (A. McGowan) This supper was prompted by love for the Lord, specifically by gratitude for the raising of Lazarus. (W. Hendriksen) In Jerusalem they were plotting and planning His death but, here in Bethany, His friends plan a dinner party for Him. (J. McGee) In the previous chapter we have seen Him weeping with those who wept, here we behold Him rejoicing with those who rejoice! (A. Pink)

John does not tell us in whose house they made the dinner or supper, and unless Simon the leper is a member of the family, we cannot suppose it was in the quiet home of Bethany that this feast in honor of Jesus was held, but that it took place, as the synoptists positively declare, “in the house of Simon the leper.” Simon may easily have been one of the many lepers whom our Lord healed, and whose soul was filled with accordant gratitude. (H. Reynolds) The giving of a banquet was a common means of honoring a guest in the Near East. (E. Towns) Before the *treachery* of Judas, Christ receives the *testimony* of Mary’s affection. (A. Pink)

**John 12:2** As a courtesy (response), they prepared (ποιέω, ΑΑΙ3Ρ, Constative) a dinner (Acc. Dir. Obj.; supper) for Him (Dat. Adv.)

**there** (Adv. Place), **and** (continuative) **Martha** (Subj. Nom.) **served** (διακονέω, Imperf.AI3S, Descriptive; waitress) **it** (ellipsis). **Furthermore** (continuative), **Lazarus** (Subj. Nom.) **was** (εἰμί, Imperf.AI3S, Descriptive) **one** (Pred. Nom.) **of those** (Abl. Separation) **who reclined at the table** (ἀνάκειμαι, PMPtc.GMP, Pictorial, Substantival, Articular) **with Him** (Dat. Accompaniment).

<sup>BGT</sup> **John 12:2** ἐποίησαν οὖν αὐτῷ δείπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἰς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ.

<sup>VUL</sup> **John 12:2** fecerunt autem ei cenam ibi et Martha ministrabat Lazarus vero unus erat ex discumbentibus cum eo

**LWB John 12:3** Then Mary, after retrieving a pound of pure, very expensive, perfumed ointment from the oil of the nard plant, anointed [poured and rubbed it into] the feet of Jesus and wiped His feet dry with her hair. Consequently, the house was filled with the fragrance of the perfumed ointment.

<sup>KW</sup> **John 12:3** Then Mary, having taken a pound of nard ointment, unadulterated, very valuable, spread it on the feet of Jesus, rubbed it in, and dried His feet with her hair. And the house was filled with the aroma of the ointment.

<sup>KJV</sup> **John 12:3** Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

### **TRANSLATION HIGHLIGHTS**

After retrieving a pound (pint) of pure, very expensive perfumed ointment from the oil of the nard plant (Temporal Participle), Mary poured and rubbed it into the feet of Jesus (Constative Aorist tense) and wiped His feet dry with her hair (Constative Aorist tense). As a result, the entire house was permeated with the aroma (Latin: odor) of her perfumed ointment (Latin: unguent). This shouldn't be too hard to imagine, because a pound is a large amount of perfume! The cost of this ointment is estimated at 300 denarii, which was about a year's salary/wages. This costly display of love towards Jesus should be easy to understand, if for no reason other than He had brought her brother back to life. But she knew He was the Messiah, which added yet another profound dimension to her outward display of worship.

### **RELEVANT OPINIONS**

The essence of this ointment was derived from pure *nard*, which is an aromatic herb grown in the high pasture-land of the Himalayas, between Tibet and India. In view of the fact that it had to be procured in a region so remote, and carried on camel-back through miles and miles of mountain-passes, it was very high-priced. Note, moreover, that *this* nard was no substitute. On the contrary, it was the genuine article. (W. Hendriksen) This woman in Luke's narrative was a sinful woman who is portrayed as deeply penitent, whereas this woman is deeply devoted to Jesus and agrees completely with Luke's own picture of Mary of Bethany. In both instances

Jesus' feet are wiped by the woman's hair. (D. Guthrie) *Myron*, which Mary pours on Jesus' feet, is not oil, but perfume. Nard was a well-known aromatic, and expensive, Eastern perfume. (B. Witherington, III)

**John 12:3** Then (inferential) Mary (Subj. Nom.), after retrieving (λαμβάνω, AAPTc.NFS, Constative, Temporal) a pound (Acc. Measure) of pure (Descr. Gen.), very expensive (Descr. Gen.), perfumed ointment (Obj. Gen.) from the oil of the nard plant (Abl. Source), anointed (ἀλείφω, AAI3S, Constative; spread it) the feet (Acc. Dir. Obj.) of Jesus (Poss. Gen.) and (connective) wiped His (Poss. Gen.) feet (Acc. Dir. Obj.) dry (ἐκμάσσω, AAI3S, Constative) with her (Poss. Gen.) hair (Instr. Means). Consequently (inferential), the house (Subj. Nom.) was filled (πληρώω, API3S, Constative; permeated) with the fragrance (Obj. Gen.; smell, aroma) of the perfumed ointment (Gen. Content).

<sup>BGT</sup> **John 12:3** Ἡ οὖν Μαριὰμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.

<sup>VUL</sup> **John 12:3** Maria ergo accepit libram unguenti nardi pistici pretiosi unxit pedes Iesu et extersit capillis suis pedes eius et domus impleta est ex odore unguenti

LWB **John 12:4** **Then Judas Iscariot, one of His disciples, the one who was destined to betray Him, asked:**

<sup>KW</sup> **John 12:4** Then Judas, the Iscariot, one of His disciples, the one who was about to be betraying Him, says,

<sup>KJV</sup> **John 12:4** Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

### **TRANSLATION HIGHLIGHTS**

It was never an accident or coincidence that Judas Iscariot, one of His disciples, would someday betray Him (Futuristic Present tense). He was appointed in eternity past to hand Jesus over (Gnomic Present tense) to the authorities. Speaking from the divine perspective, there was never a chance in God's plan for Judas to change his mind. Speaking from the human perspective, one of the worst things about this betrayal was that Judas was one of His own disciples. It's bad enough to be betrayed by a stranger, but to be betrayed by a close friend, that's a difficult experience to endure.

### **RELEVANT OPINIONS**

The very name *Iscariot* exhales an evil odor, the absolute opposite of that of Mary's ointment. (R. Lenski) The contrast between the generosity of Mary and the selfishness of Judas is striking. (W. Hendriksen) Thus we have the stench of avarice in the same room as the perfume of love.

(B. Thomas) Judas was called a disciple, but he was apparently not saved. This alone alerts us to the fact that Jesus did not always equate being a “disciple” with being a Christian. (J. Dillow) Judas was the original protester, and his evil example affected the other apostles. What a solemn case is this of evil communications corrupting good manners. (A. Pink)

**John 12:4** Then (inferential) Judas Iscariot (Subj. Nom.), one (Nom. Appos.) of His (Gen. Rel.) disciples (Adv. Gen. Ref.), the one (Nom. Appos.) who was destined (μέλλω, PAPtc.NMS, Gnostic, Substantival) to betray (παραδίδωμι, PAInf., Futuristic, Inf. As Dir. Obj. of Verb; hand over) Him (Acc. Dir. Obj.), asked (λέγω, PAI3S, Aoristic):

<sup>BGT</sup> **John 12:4** λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἰς [ἐκ] τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι·

<sup>VUL</sup> **John 12:4** dicit ergo unus ex discipulis eius Iudas Scariotis qui erat eum traditurus

**LWB John 12:5** Why was this perfumed ointment not sold for three hundred denarii and given [redistribution of wealth] to the poor?

<sup>KW</sup> **John 12:5** Why was not this ointment sold for three hundred denarii and given to poor people?

<sup>KJV</sup> **John 12:5** Why was not this ointment sold for three hundred pence, and given to the poor?

### **TRANSLATION HIGHLIGHTS**

Judas was a thief, like all socialistic redistributionists. He did not care about the poor. He only cared about stealing wealth from those who earned it and giving a slice of it to himself – a typical, crooked politician. Or like modern redistributionists, he would steal it from those who worked hard for it, and give it to some lazy parasites *after* taking his percentage off the top. This thinking was and still is satanic to the core. So when he asks why the expensive perfumed ointment wasn't sold for 300-denarii (Gnostic Aorist tense) and distributed to the poor (Culminative Aorist tense), it was an assumption he never questioned because of his total immersion in *cosmos diabolicos*. According to the satanic doctrines underlying socialism, it wasn't fair for Mary to have such wealth while others were poor. And it definitely wasn't fair for her to do whatever she wanted to do with her private property. The arrogance of Judas was colossal and hypocritical. If he was alive today, his criminal character would qualify him for the position of Federal Reserve Chairman, Secretary of the Treasury, or a broker for the IMF.

### **RELEVANT OPINIONS**

John is careful to point out that the only person Judas Iscariot was concerned about was himself. He identified Judas as a thief, using the word *kleptes*, which referred to those who steal according to a carefully devised plan. Probably the disciples first learned of his thievery after his death when an audit of their resources was conducted. (E. Towns) Either by the course of events

which followed (for example, the actual betrayal of Jesus by Judas for 30 pieces of silver), or by direct revelation, or both, the evangelist subsequently gained an insight into the soul of the traitor. (W. Hendriksen) May I say to you today, the real test of a Christian, the hard-coin test, is the way he handles his finances. (J. McGee) Sinful motive often hides itself under the mask of reverence for another virtue. (H. Reynolds) Devotion cannot be measured in terms of pounds and pence, although some people think it can. (F. Bruce)

**John 12:5** Why (interrogative) was this (Nom. Spec.) perfumed ointment (Subj. Nom.) not (neg. adv.) sold (πιπράσκω, API3S, Gnomic) for three hundred (Gen. Measure) denarii (Obj. Gen.) and (continuative) given (δίδωμι, API3S, Culminative) to the poor (Dat. Ind. Obj.)?

<sup>BGT</sup> **John 12:5** διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;

<sup>VUL</sup> **John 12:5** quare hoc unguentum non veniit trecentis denariis et datum est egenis

**LWB John 12:6** However, he did not ask this because he cared for the poor himself, but because he was a thief and held the money bag [acting treasurer]. He made it a habit to steal that which was periodically deposited [he skimmed off the top].

<sup>KW</sup> **John 12:6** But he said this, not because he was concerned about the poor, but because he was a pilferer, and holding the purse, purloined the things thrown in.

<sup>KJV</sup> **John 12:6** This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

### **TRANSLATION HIGHLIGHTS**

Judas was a chameleon who pretended to care for the poor while he repeatedly stole funds from the money bag (Iterative Imperfect tense). He was a small-time, crooked banker or treasurer for the disciples who could not be trusted with money. He was a thief, from the Greek *klepto*, where we get our English word *kleptomaniac*. His arrogant, bureaucratic sin nature believed he deserved to be supported by the donations of hardworking Christians. Any time there was a substantial collection of funds deposited into the money bag (Iterative Present tense), he skimmed some of it off-the-top for himself. In this case, he was angry because he wanted to steal part of a potential year's wages from Mary, but her "squandering" of the perfumed ointment prevented him from doing so. He was mad because of the lost opportunity to steal money from her. Judas was a typical socialist politician, who was always looking for a way to steal other people's money under the guise of helping the poor. He operated on envy and covetousness.

### **RELEVANT OPINIONS**

In this case hypocrisy is linked with secret criminality: Judas was actually a thief. (R. Lenski) Here Judas is said not only to have carried the money-box but to have appropriated its contents. (F. Bruce) This idea would best be expressed with the English idiom "carried off" or the slang

use of “lifting” in the sense of shoplifting. Judas was not only in control of the disciples’ finances, he was stealing from them on the side. (E. Towns) He was the kind of thief who as yet was undiscovered. He still enjoyed the confidence of all. (W. Hendriksen) The suggestion of Judas is put down by the evangelist to the sheerest covetousness. (H. Reynolds)

**John 12:6** However (adversative), he did not (neg. adv.) ask (λέγω, AAI3S, Constative) this (Acc. Dir. Obj.) because (causal) he cared (μέλω, Imperf.AI3S, Descriptive) for the poor (Gen. Adv.) himself (Dat. Appos.), but (contrast) because (causal) he was (εἰμί, Imperf.AI3S, Descriptive) a thief (Pred. Nom.) and (connective) held (ἔχω, PAPtc.NMS, Static, Circumstantial) the money bag (Acc. Dir. Obj.). He made it a habit to steal (βαστάζω, Imperf.AI3S, Iterative) that (Acc. Dir. Obj.) which was periodically deposited (βάλλω, PPPTc.ANP, Iterative, Attributive).

<sup>BGT</sup> **John 12:6** εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ’ ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.

<sup>VUL</sup> **John 12:6** dixit autem hoc non quia de egenis pertinebat ad eum sed quia fur erat et loculos habens ea quae mittebantur portabat

**LWB John 12:7** **Then Jesus replied: Leave her alone, because she observed this preparation [performed this honor] with a view towards the day of My future burial,**

<sup>KW</sup> **John 12:7** Then Jesus said, Let her alone. It was in order that with a view to the day of the preparation of my body for entombment she might take care of it,

<sup>KJV</sup> **John 12:7** Then said Jesus, Let her alone: against the day of my burying hath she kept this.

### **TRANSLATION HIGHLIGHTS**

The Greek is a little tricky in this phrase, because one has to combine elements of the act Mary had performed (*tereo*) with the idea that she was preparing Him for His upcoming burial (*entaphiasmou*). Mary understood that Jesus was going to die soon. She had paid close attention to His words during Bible study. She was both excited and thankful to have her brother back and cognizant that that very act performed by Jesus might lead to His arrest and execution, if the Jewish leaders had their way. The idea of “advance preparation” is contained in the idea of His future burial.

Once the authorities arrested Jesus, it might be the last time any of them would see Him. Better to anoint Him with perfume now, than not have an opportunity later. This mixture of joy over Lazarus and sorrow over Jesus combined to make such a display of affection even more pronounced (Purpose Subjunctive mood). Jesus knew that she understood a few things He had taught her, among which was His upcoming crucifixion (Luke 10:39-42). So He tells Judas and the other disciples to leave her alone (Imperative of Prohibition). In other words: Stop hassling her, she knows what she is doing.

## RELEVANT OPINIONS

Her faith had laid hold of the fact that He was going to die. She had learned much at His feet! How much we miss through our failure at this point. (A. Pink) When Mary is being criticized by all, Jesus comes to the rescue ... In order to arrive at what is probably the meaning of the words of Jesus in 12:7, the preceding context must be kept in mind ... Mary knew what she was doing. She actually believed that before long Jesus would be put to death by His enemies. Would His friends be given the opportunity to anoint His body? Yet, this honor must not be withheld. (W. Hendriksen) My friend, learn about Him now. Do not substitute activity for sitting at His feet. (J. McGee)

Mary, then, has kept the ointment in order to embalm Jesus with it on this day, as though He were already dead. (M. Vincent) This anointing was His true embalming ... It is possible that Mary herself, enlightened by her love, had a presentiment that this was the last tribute she could ever pay her Lord. (W. Nicole) Jesus immediately took Mary's part. He would have nothing to do with the criticism brought against her. (L. Morris) With this act of devotion Mary shows an insight into Jesus' departure that the disciples will be lacking even after they have been taught about it in the farewell discourses. (A. Lincoln)

**John 12:7** Then (inferential) Jesus (Subj. Nom.) replied (λέγω, AAI3S, Constative): Leave her (Acc. Dir. Obj.) alone (ἀφίημι, AAImp.2S, Constative, Prohibition), because (causal) she observed this (Acc. Dir. Obj.; honorable) preparation (τηρέω, AASubj.3S, Dramatic, Purpose; observed) with a view towards the day (Prep. Acc.) of My (Poss. Gen.) future burial (Adv. Gen. Ref.),

<sup>BGT</sup> **John 12:7** εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό·

<sup>VUL</sup> **John 12:7** dixit ergo Iesus sine illam ut in die sepulturae meae servet illud

**LWB John 12:8** For you will always have the poor with you [no human scheme can eliminate poverty], but you will not always have Me.

<sup>KW</sup> **John 12:8** For the poor always you have with you, but me you do not always have.

<sup>KJV</sup> **John 12:8** For the poor always ye have with you; but me ye have not always.

## TRANSLATION HIGHLIGHTS

Pouring perfumed ointment on Jesus' feet in preparation for His future burial was more important than selling the expensive perfume and feeding the poor (Latin: paupers) with the proceeds. This passage must drive socialists crazy. It does not lend support to their welfare schemes. There will be no end to poverty until the Millennium. Jesus was not going to be around much longer; once He was crucified, lots of poor people would remain (Futuristic Present tense).

His need had a higher priority. While there is nothing wrong with feeding the poor – in fact, it will reap rewards if done in the filling of the Spirit – worshipping God is a higher priority. What Mary did was honorable and a sign of spiritual understanding.

### **RELEVANT OPINIONS**

He is telling them that *just now* anointing Him in anticipation of His burial is more important than the care of the poor. (W. Hendriksen) Although compassion and generosity are Christian virtues practiced by individual believers in the divine dynasphere, Christianity is not a program of social action. Christianity is not a crusade to eradicate evil from the devil's world but a system of personal spiritual growth. Understanding and applying the truth provides genuine solutions to life's problems. (R.B. Thieme, Jr.)

**John 12:8** For (explanatory) you will always (adv.) have (ἔχω, PAI2P, Futuristic) the poor (Acc. Dir. Obj.) with you (Gen. Accompaniment), but (adversative) you will not (neg. adv.) always (adv.) have (ἔχω, PAI2P, Futuristic) Me (Acc. Dir. Obj.).

<sup>BGT</sup> **John 12:8** τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

<sup>VUL</sup> **John 12:8** pauperes enim semper habetis vobiscum me autem non semper habetis

**LWB John 12:9** Then a large crowd of people among the Jews discovered that He was there [in Bethany], and they came publicly not because of Jesus only, but so that they might also see Lazarus, whom He had raised [resuscitated] from the dead.

<sup>KW</sup> **John 12:9** Then the common people among the Jews learned that He was there, and they came, not only because of Jesus, but also in order that they might see Lazarus whom He raised out from among the dead.

<sup>KJV</sup> **John 12:9** Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

### **TRANSLATION HIGHLIGHTS**

A rather large crowd of people living among the Jews, but not including the Jewish leaders, discovered that Jesus was in Bethany (Ingressive Aorist tense). They came to Bethany not only to see Jesus, but also to see Lazarus (Culminative Aorist tense), whom Jesus had resuscitated from the dead (Dramatic Aorist tense). As you've no doubt heard before: Don't stay too long in the same place or you will be found. The gossip mill grinds forward; news travels fast. Many of these people decided it would be a great opportunity to see both Jesus and Lazarus at the same time, with less travel expense incurred.

### **RELEVANT OPINIONS**

Friday evening and Saturday, in the midst of great excitement, people are telling each other, “Have you heard the latest? Jesus is actually coming. He has already arrived at Bethany.” And so on Saturday evening they came flocking out of the city on their way to Bethany. (W. Hendriksen) Resuscitation restores an individual to his mortal body, but he subsequently dies again. Resurrection gives the believer his resurrection body so that never again will he die. (R.B. Thieme, Jr.) Jesus was not the only attraction; the risen man Lazarus was a rival in popularity, and by this ocular, tangible specimen of the supernatural resources of Jesus, they would deepen their interest and strengthen their convictions. (A. Lincoln)

**John 12:9** Then (inferential) a large (Nom. Measure) crowd of people (Subj. Nom.) among the Jews (Abl. Separation) discovered (γινώσκω, AAI3S, Ingressive) that (introductory) He was (εἰμί, PAI3S, Durative) there (Adv. Place; in Bethany), and (continuative) they came publicly (ἔρχομαι, AAI3P, Constative, Deponent) not (neg. adv.) because of Jesus (Causal Acc.) only (Acc. Spec.; alone), but (adversative) so that (purpose) they might also (adjunctive) see (ὁράω, AASubj.3P, Culminative, Purpose) Lazarus (Acc. Dir. Obj.), whom (Acc. Appos.) He had raised (ἐγείρω, AAI3S, Dramatic; resuscitated) from the dead (Abl. Separation).

<sup>BGT</sup> **John 12:9** Ἔγνων οὖν [ὁ] ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶν καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν.

<sup>VUL</sup> **John 12:9** cognovit ergo turba multa ex Iudaeis quia illic est et venerunt non propter Iesum tantum sed ut Lazarum viderent quem suscitavit a mortuis

**LWB John 12:10** Meanwhile, the chief priests deliberated [secret counsel] specifically for the purpose of murdering Lazarus,

<sup>KW</sup> **John 12:10** But the chief priests took counsel to kill Lazarus also,

<sup>KJV</sup> **John 12:10** But the chief priests consulted that they might put Lazarus also to death;

### **TRANSLATION HIGHLIGHTS**

While friends of Lazarus and followers of Jesus traveled to Bethany, the chief priests held a secret counsel for the purpose of murdering Lazarus (Dramatic Aorist tense). They didn't want any evidence or positive testimony about Jesus to remain, so even those whom He healed or resuscitated had to be dealt with. You couldn't contrast two more opposite groups of people: conspirators in secret chambers planning nefarious deeds and worshippers on the road to visit loved ones. Similar contrasts can be made today. Global socialists in Congress are hammering-out ways to destroy the United States and steal the wealth of its citizens while the hard-working among us watch our assets (pensions, 401K plans, real estate) dissolve before our very eyes.

### **RELEVANT OPINIONS**

Lazarus's presence was such a credible evidence of Christ's power that large numbers began following Jesus because of him. This created a major problem for the chief priests in particular. (E. Towns) The chief priests were absolutely ruthless. In order to gain their objective they were willing to kill not only Jesus but also Lazarus. (W. Hendriksen) They deliberated to kill Lazarus as well as Jesus. (H. Reynolds) The leaders of the people have often been the bitterest opponents of truth and progress. They have opposed every true reform, and instead of leading the people to the light, they have stood between the people and it, and have attempted to extinguish it. If the leaders of the people are so opposed to truth, what can be expected of the people themselves? When they will not lead the people, the people should lead them and help themselves. (B. Thomas) So long as he was around, people would remember the "sign" that had been performed for him, and acknowledge Jesus as the resurrection and the life. (F. Bruce)

**John 12:10** Meanwhile (inferential), the chief priests (Subj. Nom.) deliberated (βουλεύω, AMI3P, Constativē; consulted one another) specifically (adv.; namely) for the purpose of murdering (ἀποκτείνω, AASubj.3P, Dramatic, Purpose) Lazarus (Acc. Dir. Obj.),

<sup>BGT</sup> **John 12:10** ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

<sup>VUL</sup> **John 12:10** cogitaverunt autem principes sacerdotum ut et Lazarum interficerent

**LWB John 12:11** Since many of the Jews were departing [from the influence of their spiritual leaders] because of him [Lazarus] and were believing in Jesus.

<sup>KW</sup> **John 12:11** Since many of the Jews because of him went away and were believing in Jesus.

<sup>KJV</sup> **John 12:11** Because that by reason of him many of the Jews went away, and believed on Jesus.

### **TRANSLATION HIGHLIGHTS**

The chief priests did not like competition. Many in their congregation were departing from temple influence because of the miracle of Lazarus's resuscitation and consequently were believing in Jesus. The only solution they could come up with is to murder both Jesus and Lazarus. We see here the forerunner of Chicago-style politics. Everything is done behind closed doors with no transparency, the participants are all deceitful workers, and even murder is not beyond the scope of their evil plans.

### **RELEVANT OPINIONS**

Not only were they in danger of losing their place in the nation, the presence of Lazarus alive after he had been dead challenged one of their fundamental beliefs – that the dead are not raised. (E. Towns) It would seem that the decision with respect to Lazarus was never carried out. (W. Hendriksen) Nothing so enrages the enemies of Christ as the enlargement of His kingdom. (H. Reynolds) Physical death cannot destroy Divine life and energy. Physical death cannot destroy

Divine purposes. Physical death cannot destroy spiritual principles, but rather increase and intensify them. (B. Thomas)

**John 12:11** Since (explanatory) many (Subj. Nom.) of the Jews (Adv. Gen. Ref.) were departing (ὑπάγω, Imperf.AI3P, Descriptive; ignoring the influence of the Jewish leaders) because of him (Causal Acc.; Lazarus) and (continuative) were believing (πιστεύω, Imperf.AI3P, Descriptive) in Jesus (Acc. Dir. Obj.).

<sup>BGT</sup> **John 12:11** ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

<sup>VUL</sup> **John 12:11** quia multi propter illum abibant ex iudaeis et credebant in Iesum

**LWB John 12:12** On the next day, a large crowd of people who came to the feast, when they heard that Jesus was coming to Jerusalem,

<sup>KW</sup> **John 12:12** The next day the common people who came to the feast, having heard that Jesus is coming into Jerusalem,

<sup>KJV</sup> **John 12:12** On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

### **TRANSLATION HIGHLIGHTS**

The crowd of people at the feast had their eyes and ears open for the latest gossip. When they came to the feast, and heard that Jesus was coming to Jerusalem (Futuristic Present tense), they left the celebration and went outside the city limits to meet Him. This is what is commonly referred to as the Triumphal Entry into Jerusalem. Of course, the reason why it is considered “triumphal” is that He was fulfilling Messianic prophecy.

### **RELEVANT OPINIONS**

It was a large crowd, a Passover multitude, that came pouring out of Jerusalem’s eastern gate that Sunday morning. (W. Hendriksen) While one group accompanied Jesus as He rode into the city, the second came out of the city to meet Him waving palm branches and chanting part of the Great Hallel, a series of Hebrew hymns. (E. Towns) Our Savior entered Jerusalem on the very day which marked the completion of the sixty-ninth “hebdomad” of Daniel 9. (R. Anderson)

**John 12:12** On the next day (Adv. Time), a large (Nom. Measure) crowd of people (Subj. Nom.) who came (ἔρχομαι, AAPtc.NSM, Constatative, Substantival, Deponent) to the feast (Acc. Place), when they heard (ἀκούω, AAPtc.NMP, Ingressive, Temporal) that (introductory) Jesus (Subj. Nom.) was coming (ἔρχομαι, PMI3S, Futuristic, Deponent) to Jerusalem (Acc. Place),

<sup>BGT</sup> **John 12:12** Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα

<sup>VUL</sup> **John 12:12** in crastinum autem turba multa quae venerat ad diem festum cum audissent quia venit Iesus Hierosolyma

**LWB John 12:13** Took branches from palm trees and went out for the purpose of meeting Him, and they shouted: We pray [to God], blessed and praiseworthy is the One who is coming in the name of the Lord, even the King of Israel.

<sup>KW</sup> **John 12:13** Took the branches of the palm trees and went out with a view to meeting Him. And they kept on shouting, Save now. Let Him who comes in the name of the Lord, the One who in times past has been eulogized, be regarded as such at present, even the King of Israel.

<sup>KJV</sup> **John 12:13** Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

### **TRANSLATION HIGHLIGHTS**

The crowd who came out of Jerusalem to meet Jesus took palm branches and went out to meet Him as He came down the road (Constative Aorist tense). Many of them shouted (Dramatic Imperfect tense): Hosanna (we pray), blessed and praiseworthy is the One who is coming in the name of the Lord (Intensive Perfect tense). And they also called Him the King of Israel (Dramatic Present tense). That sure went over well with the high priests! This was somewhat similar to a Roman victory parade, except Jesus did not enter the city on a chariot behind a team of horses. Zechariah predicted this entry into the city (9:9), but nobody seemed to notice that He was fulfilling prophecy. Of course the palm fronds were probably waving sporadically, but I like to think they were in unison like “the wave” at a sporting event. The prayer they shouted along with the victory palms was addressed to God the Father. Psalm 118 was one of the Hallelis sung at the Passover; this prayer was a partial quotation of that psalm.

### **RELEVANT OPINIONS**

At the sight of Jesus the people, having cut palm fronds from the palm trees, which in those days lined the road from Jerusalem to the mount of Olives, probably began to wave these in token of rejoicing ... It is also clear that very many of those people who cheered so loudly and who supplicated with such enthusiasm were hoping that this Messiah would answer their *earthly* expectations. They hailed Him as the King of Israel, the One who was about to re-establish “the kingdom of our father David.” (W. Hendriksen) The palm branches of palm trees, which they waved probably in triumph, was a custom in token of the approach of a conqueror ... He is hailed by the people as King of Israel, as the Head of the coming kingdom of their father David, and as giving glory to God. (H. Reynolds) Jesus, without repudiating the title which they gave Him, repudiated the military and political ideas which they associated with it by His following action. (F. Bruce)

**John 12:13** Took (λαμβάνω, AAI3P, Constative) branches (Acc. Dir. Obj.) from palm trees (Abl. Separation, Source) and (continuative) went out (ἐξέρχομαι, AAI3P, Constative, Deponent) for the purpose of meeting (Acc. Purpose) Him (Dat. Ind. Obj.), and (continuative) they shouted (κραυγάζω, Imperf.AI3P, Dramatic): We pray (indeclinable; Hosanna), blessed and praiseworthy is (εὐλογέω, Perf.PPtc.NMS, Intensive, Attributive) the One (Subj. Nom.) who is coming (ἔρχομαι, PMPTc.NMS, Dramatic, Substantival, Deponent) in the name (Loc. Sph.) of the Lord (Adv. Gen. Ref.), even (ascensive) the King (Nom. Appos.) of Israel (Gen. Place).

<sup>BGT</sup> **John 12:13** ἔλαβον τὰ βαῖα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἐκραύγαζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [καὶ] ὁ βασιλεὺς τοῦ Ἰσραήλ.

<sup>VUL</sup> **John 12:13** acceperunt ramos palmarum et processerunt obviam ei et clamabant osanna benedictus qui venit in nomine Domini rex Israhel

LWB **John 12:14** Then Jesus, after locating a young donkey, sat upon it, just as it stands written [in Zech. 9:9]:

<sup>KW</sup> **John 12:14** And Jesus, having found a young donkey, sat upon it, even as it stands written,

<sup>KJV</sup> **John 12:14** And Jesus, when he had found a young ass, sat thereon; as it is written,

### **TRANSLATION HIGHLIGHTS**

Jesus located a young donkey and sat upon it (Constative Aorist tense). This manner of entry into the city was predicted in Zechariah 9:9 (Gnomic Present tense), although it was not understood by the disciples or other citizens at the time.

### **RELEVANT OPINIONS**

As He arrived in the city that day, He was (1) received by the crowds, (2) rejected by the Pharisees, and (3) requested by the Gentiles. (E. Towns) The foal implies that the animal had never borne another burden. (H. Reynolds) The choice of an ass as the royal mount, both in the oracle and in its historical fulfillment, underlines this king's peaceful policy. (F. Bruce)

**John 12:14** Then (inferential) Jesus (Subj. Nom.), after locating (εὐρίσκω, AAPtc.NMS, Constative, Temporal) a young donkey (Acc. Dir. Obj.), sat (καθίζω, AAI3S, Constative) upon it (Prep. Acc.), just as (subordinating) it stands (εἰμί, PAI3S, Gnomic) written (γράφω, Perf.PPtc.NNS, Intensive, Attributive):

<sup>BGT</sup> **John 12:14** εὐρὼν δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἔστιν γεγραμμένον·

<sup>VUL</sup> **John 12:14** et invenit Iesus asellum et sedit super eum sicut scriptum est

LWB **John 12:15** Stop being afraid, daughter of Sion [Jerusalem]. Behold, your King is coming, seated on a young donkey, a female ass.

<sup>KW</sup> **John 12:15** Stop fearing, daughter of Sion. Behold, your King is coming, seated upon a donkey's colt.

<sup>KJV</sup> **John 12:15** Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

### **TRANSLATION HIGHLIGHTS**

Zechariah 9:9 commands the daughter of Sion, the people from the city of Jerusalem, to stop being afraid (Imperative of Prohibition). Their King is coming, as prophesied, seated on a young, female donkey (Pictorial Present tense). According to Zechariah, the Shepherd-King that was coming was the Messiah. "Fear not, daughter of Sion; behold, thy King comes, sitting on an ass's colt." (Zech. 12:15)

### **RELEVANT OPINIONS**

Jesus knew the significance of what was taking place. Jesus emphasized "this day" and "the time" to the Jewish people (Luke 19:42-44) because He stood before them as the embodiment of this astonishing prophecy. The time of visitation had come on the exact day prophesied, but the Jewish people had missed it because of their unbelief. (M. Hitchcock) By riding into Jerusalem as king but on an ass, not on a war horse, He continued to claim to be Messiah but ruling by spiritual force for spiritual ends. (W. Nicole) The crowds were proclaiming Jesus to be the political Messiah they had been looking forward to ... Jesus did not come to conform to this crowd's desires for a political solution to the bondage to the Roman overlords. (B. Witherington, III) Just as the "ass" was well suited to the One who had laid aside His glory, so the white "war-horse" of Revelation 19 is in perfect keeping with the fact that He is now "crowned with glory and honor." (A. Pink)

If a king were coming to make war, he rode his horse. If he was coming in peace, however, he would ride into the city on a donkey. (E. Towns) The divine prophetic clock for the 70 weeks or 490-year period began ticking on March 5, 444 B.C. when the Persian king Artaxerxes issued a decree allowing the Jews to return, under Nehemiah's leadership, to rebuild the city of Jerusalem (Nehemiah 2:1-8). From the time the countdown began until the coming of the Messiah will be 69 sets of seven (7+62), or 483 years. This exact period of time, which is 173,880 days, is the precise number of days that elapsed from March 5, 444 B.C. until March 30, A.D. 33, the day Jesus rode into Jerusalem for His triumphal entry (Luke 19:27-44). The precision with which this prophecy was fulfilled is staggering! That's why I call it the greatest prophecy ever given. It stands as monumental proof of the inspiration of the Bible. (M. Hitchcock)

**John 12:15** Stop (neg. particle) being afraid (φοβέω, PMImp.2S, Descriptive, Prohibition), daughter (Subj. Nom.) of Sion (Poss. Gen.). Behold (interjection; look), your (Gen. Rel.) King (Subj.

Nom.) is coming (έρχομαι, PMI3S, Pictorial, Deponent), seated (κάθημαι, PMPtc.NMS, Pictorial, Modal, Deponent) on a young donkey (Prep. Acc.), a female ass (Adv. Gen. Ref.).

<sup>BGT</sup> **John 12:15** μή φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.

<sup>VUL</sup> **John 12:15** noli timere filia Sion ecce rex tuus venit sedens super pullum asinae

**LWB John 12:16 His disciples did not understand at first, but when Jesus was glorified, then they remembered that these things [waving of palm branches, cheering] had been written about Him and these things would be done to Him.**

<sup>KW</sup> **John 12:16** These things His disciples did not understand at the first, but when Jesus was glorified, then they remembered that these things had been written of Him and were on record, and that these things they did to Him.

<sup>KJV</sup> **John 12:16** These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

### ***TRANSLATION HIGHLIGHTS***

His disciples did not understand the prophetic significance of the Lord riding into Jerusalem on a young donkey (Constative Aorist tense). But later, after Jesus was glorified (Culminative Aorist tense), they would remember that these things had been prophesied concerning Him in Zechariah 9:9 (Latin: recorded). By glorification, we're referring to His resurrection, ascension, session, and sending His Spirit to them – but primarily with His ascension.

### ***RELEVANT OPINIONS***

These things means: the waving of palm-branches, spreading of branches in the way, the cheering, etc. (W. Hendriksen) Many of Jesus' utterances were obscure to His disciples because of their insufficient spiritual background. (R. Zuck) Men often act and speak without perceiving the full meaning of word or deed, not grasping the link of connection thus instituted between a consecrated past and a predestined future. Words and actions are freely done from personal motives and in entire spontaneity when they are nevertheless fulfilling the Divine purpose and working out the plan of God. The revealing moment comes, and the whole significance flashes into view. (H. Reynolds) His being "glorified" is not confined to His being raised from the dead; it is one continuous movement of which His crucifixion (His being "lifted up"), resurrection and ascension are phases. (F. Bruce)

**John 12:16 His** (Gen. Rel.) **disciples** (Subj. Nom.) **did not** (neg. adv.) **understand** (γινώσκω, AAI3P, Constative) **at first** (Acc. Time), **but** (adversative) **when** (temporal) **Jesus** (Subj. Nom.) **was glorified** (δοξάζω, API3S, Culminative), **then** (temporal) **they remembered** (μιμνήσκομαι, API3P, Constative, Deponent) **that** (introductory) **these**

things (Subj. Nom.) had been (εἰμί, Imperf.AI3S, Historical) written (γράφω, Perf.PPtc.NNP, Intensive, Temporal) about Him (Dat. Ref.) and (continuative) these things (Acc. Dir. Obj.) would be done (ποιέω, AAI3P, Culminative) to Him (Dat. Adv.).

<sup>BGT</sup> **John 12:16** ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.

<sup>VUL</sup> **John 12:16** haec non cognoverunt discipuli eius primum sed quando glorificatus est Iesus tunc recordati sunt quia haec erant scripta de eo et haec fecerunt ei

**LWB John 12:17** Meanwhile, the crowd which was with Him when He called Lazarus out from the tomb and raised [resuscitated] him out from the dead, continued to bear testimony.

<sup>KW</sup> **John 12:17** Then the crowd which was with Him when He called Lazarus out from the tomb and raised him out from among the dead kept on bearing testimony.

<sup>KJV</sup> **John 12:17** The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

### ***TRANSLATION HIGHLIGHTS***

While Jesus made His entrance into Jerusalem on a young donkey, the crowd of people who had been with Him at the tomb (Historical Present tense) when He called Lazarus out from it and resuscitated him from the dead (Dramatic Aorist tense), continued to tell their story to anyone who would listen. They testified to the miracle they had seen, which only stirred up the emotions and ‘hope for change’ that the Jews were looking for. The story had to be told over and over again, because raising someone from the dead was not a common occurrence!

### ***RELEVANT OPINIONS***

The day before, news of Lazarus’s resurrection [resuscitation] attracted the people to Bethany. Now it was attracting masses to Christ. In light of the earlier accounts of the people’s willingness to recognize Jesus as Messiah, it is likely most of the mob were still thinking of Him primarily as a political Savior from the bondage of Rome. (E. Towns) Those who had actually beheld the miracle, and were as eye and ear witnesses of the event, who had hovered about Bethany since his return to it – these were bearing witness. They spread themselves abroad in the crowd of Galilaean pilgrims and others, and were uttering their testimony on all sides. (H. Reynolds)

**John 12:17** Meanwhile (inferential), the crowd (Subj. Nom.) which was (εἰμί, PAPtc.NMS, Historical, Attributive) with Him (Gen. Accompaniment) when (temporal) He called (φωνέω, AAI3S, Constativ) Lazarus (Acc. Dir. Obj.) out from the tomb (Abl. Separation) and (connective) raised (ἐγείρω, AAI3S, Dramatic; resuscitated) him

(Acc. Dir. Obj.) out from the dead (Abl. Separation), continued to bear testimony (μαρτυρέω, Imperf.AI3S, Iterative).

<sup>BGT</sup> **John 12:17** ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

<sup>VUL</sup> **John 12:17** testimonium ergo perhibebat turba quae erat cum eo quando Lazarum vocavit de monumento et suscitavit eum a mortuis

LWB **John 12:18** **Because of this [testimony concerning the miracle of Lazarus' resurrection], the crowd also came to meet Him, since they heard He had performed this miracle.**

<sup>KW</sup> **John 12:18** On this account also the crowd went and met Him, because they heard that He had performed this attesting miracle.

<sup>KJV</sup> **John 12:18** For this cause the people also met him, for that they heard that he had done this miracle.

### ***TRANSLATION HIGHLIGHTS***

The testimony by those who were present during the resurrection of Lazarus was quite effective. Another segment of the crowd came to meet Jesus (Constative Aorist tense) because they heard He had performed this miracle (Dramatic Perfect tense). This does not mean they became believers in Him. This would be comparable to the “loaves and fishes” crowd, the holy-roller contingency, so to speak. They came to see another miracle or to meet the man who had performed this one, to see whether it was possible that He was the predicted Messiah.

Even today, there are a lot of reasons why people come to church. Some may be genuinely following a prompting of the Holy Spirit and will eventually become believers. But others are in dire straits financially or emotionally and are looking for assistance. This was quite common during the Great Depression at the Salvation Army centers. Many people came for bread and a bowl of soup, not necessarily to hear about Christ. A portion of the crowd John is describing are hoping that Jesus was a man who could deliver them from the political rule of Rome.

### ***RELEVANT OPINIONS***

It is likely most of the mob were still thinking of Him primarily as a political Savior from the bondage of Rome. (E. Towns) A large number of those who were present in Bethany originally are now among the crowds assembling for the festival and are bearing their own witness to others about what has happened. (A. Lincoln)

**John 12:18** Because of this (Causal Acc.; testimony concerning the miracle of Lazarus' resurrection), the crowd (Subj. Nom.) also (adjunctive; motivation for another part of the crowd) came to meet (ὑπαντάω, AAI3S, Constative) Him (Dat. Ind. Obj.), since (explanatory) they heard (ἀκούω, AAI3P, Constative) He had

**performed** (ποιέω, Perf.AInf., Dramatic, Purpose/Result) **this** (Acc. Spec.) **miracle** (Acc. Dir. Obj.; attesting sign).

<sup>BGT</sup> **John 12:18** διὰ τοῦτο [καὶ] ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.

<sup>VUL</sup> **John 12:18** propterea et obviam venit ei turba quia audierunt eum fecisse hoc signum

**LWB John 12:19** Consequently, the Pharisees brought accusations face-to-face to one another [arguing factions]: Do you not see why you have accomplished nothing [blame game]? Look, the world [those hostile to the Jewish leadership in Jerusalem] has begun to follow after Him.

<sup>KW</sup> **John 12:19** Therefore the Pharisees said to one another, Be considering that you are not doing even on thing that would be of help to us. Look! The world went away after him.

<sup>KJV</sup> **John 12:19** The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

### ***TRANSLATION HIGHLIGHTS***

The Pharisees brought accusations against some of the other leadership factions in Jerusalem. Things were going ‘south’ fast. Everyone was finger-pointing, what we would call today “playing the blame game.” None of the favored policies on how to handle Jesus had worked. The Pharisees were the most vociferous: Don’t you see why you have accomplished nothing (Aoristic Present tense)? Look (Imperative of Command), everyone who has been hostile towards our leadership has begun to follow after Him (Ingressive Aorist tense). This would be comparable to the non-denominational crowd ignoring the self-appointed religious leaders and following their own leader, Jesus. They were not interested in the religious hierarchy, the middlemen; they were going straight to the Source Himself. The leaders who said, “Just ignore Him and He will go away,” were being put on the spot by those who wanted Jesus dead. “See how your indifference to this matter has worked out! See what a lax attitude toward this man has done! Look at the mess we have now!”

### ***RELEVANT OPINIONS***

They are repenting that they had not followed out the coercive plans and murderous designs of Caiaphas, and had been content with half-measures. (H. Reynolds) The “world” here probably means the public in general. (W. Hendriksen) The world is sometimes spoken of as that which is hostile to God, lost in sin, ruined, or depraved. (Gingrich) The world might also be interpreted as all those who were in Jerusalem for the Passover, regardless of what town they were from. (LWB) Perhaps they feared that Jesus had gained too much popular support for their plot to succeed as easily as they had hoped. (D. Guthrie)

This dark background of hate in the hearts of all the leaders in Jerusalem makes the whole spectacle on Palm Sunday dramatic in the highest degree: and this the more when we realize that

all this murderous hate was perfectly known to Jesus, and that in the very face of it He followed His sure course. (R. Lenski) The Pharisee's cry of dismay is a superb example of Johannine irony. An exaggerated utterance, it was prophetic of the inability of the Jewish opponents of Jesus to frustrate His task of bringing to humankind God's saving sovereignty. (G. Beasley-Murray)

**John 12:19** Consequently (inferential), the Pharisees (Subj. Nom.) brought accusations (λέγω, AAI3P, Constativ) face-to-face to one another (Prep. Acc.; arguing factions): Do you not (neg. adv.) see (θεωρέω, PAI2P, Pictorial, Interrogative; observe) why (result; how) you have accomplished (ὠφελέω, PAI2P, Aoristic) nothing (Acc. Dir. Obj.)? Look (ὀράω, AAImp.2S, Constativ, Command), the world (Subj. Nom.; those hostile to the Jewish leadership in Jerusalem) has begun to follow (ἀπέρχομαι, AAI3S, Ingressive, Deponent) after Him (Gen. Accompaniment).

<sup>BGT</sup> **John 12:19** οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτοὺς· θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπήλθεν.

<sup>VUL</sup> **John 12:19** Pharisaei ergo dixerunt ad semet ipsos videtis quia nihil proficimus ecce mundus totus post eum abiit

LWB **John 12:20** Now there were some Greeks [Hellenistic Jews] who had come for the purpose of worshipping at the feast [Passover].

<sup>KW</sup> **John 12:20** Now, there were some among those who went up, Greeks, for the purpose of worshipping at the feast.

<sup>KJV</sup> **John 12:20** And there were certain Greeks among them that came up to worship at the feast:

### **TRANSLATION HIGHLIGHTS**

Now it just so happened that a contingent of Hellenistic Jews had come all the way to Jerusalem (Aoristic Present tense) for the purpose of worshipping at the Feast of the Passover. These were not Gentiles, or they would not have been interested in Jewish worship. They were Jews who spoke Greek because they lived in Greece and did not know Hebrew. They were tourists who had planned their trip to coincide with the Passover. There are tourists from different religious sects and denominations who even today plan their vacation in Jerusalem around some of the religious celebrations. In the same manner, I vacationed in Venice during Easter once, and planned to be there so I could see the Catholic pageantry take place. While I totally disagreed with its content, it was quite a spectacle to see. The Latin Vulgate contributed the theory that they were non-Jews (Gentiles), but this is completely unnecessary because they were in fact interested in the Passover. I do not agree with William Hendriksen that these were *proselytes*, although it is admittedly a minor point of debate.

### **RELEVANT OPINIONS**

The identity of the Greeks at the feast is difficult to ascertain. Some believe they were Hellenistic Jews; other believe they were Gentile proselytes to Judaism who wanted to meet Jesus; others believe they were Gentiles who lived in Galilee. (E. Towns) They were evidently Greek proselytes who would be able to join the Jews in the Temple worship. (D. Guthrie) They were not Gentiles, but proselytes of the gate, of Gentile extraction, who had been admitted to Jewish privileges. They came to the Passover as reverent and earnest worshippers. They probably belonged to one of the Greek cities of Decapolis, which were full of Greeks. (H. Reynolds)

**John 12:20** Now (inferential; in fact, furthermore) there were (εἰμί, Imperf.AI3P, Descriptive) some (Nom. Measure) Greeks (Pred. Nom.; Hellenistic Jews) among them (Gen. Assoc.) who had come (ἀναβαίνω, PAptc.GMP, Aoristic, Substantival) for the purpose of worshipping (προσκυνέω, AASubj.3P, Constative, Purpose) at the feast (Loc. Time, Place; Passover).

<sup>BGT</sup> **John 12:20** Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.

<sup>VUL</sup> **John 12:20** erant autem gentiles quidam ex his qui ascenderant ut adorarent in die festo

**LWB John 12:21** Then these same ones [Hellenistic Jews] approached Philip, the one from Bethsaida of Galilee, and made a request of him, saying: Sir, we would like to meet Jesus.

<sup>KW</sup> **John 12:21** Then these went to Philip, the one from Bethsaida of Galilee, and they were requesting him, saying, Sir, we are desiring to see Jesus.

<sup>KJV</sup> **John 12:21** The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

### **TRANSLATION HIGHLIGHTS**

The small group of Hellenistic Jews approached Philip, the disciple who was from Bethsaida, Galilee, and made a request know to him. They said, “Sir, we would like to meet Jesus.” The use of the tendential present tense means they asked Philip politely and respectfully, expressing their wish to see Him if possible. Requests like this would normally be granted to someone who has traveled a great distance - a courtesy call, if you will. Although an answer to their request is not recorded, I would imagine that if there was time, Jesus would have met with them. It’s rather difficult to picture Jesus refusing an audience with anyone who wanted to meet Him. But the urgency of upcoming events may have prevented Him from entertaining these visitors from Greece.

### **RELEVANT OPINIONS**

It is not surprising that they hesitate to approach the Lord directly. It is not clear to them whether He will welcome an interview. So they ask Philip to act as an intermediary. (W. Hendriksen) It

was a personal and intimate acquaintance with Him that their souls craved. (A. Pink) Their presence at the Passover suggests that these Greek-speaking Jews are thought of as either proselytes or so-called God-fearers. (A. Lincoln)

**John 12:21** Then (inferential) these same ones (Subj. Nom.) approached (προσέρχομαι, AAI3P, Constative, Deponent) Philip (Dat. Ind. Obj.), the one (Dat. Appos.) from Bethsaida (Abl. Source) of Galilee (Gen. Place), and (continuative) made a request (ἔρωτάω, Imperf.AI3P, Descriptive) of him (Acc. Rel.), saying (λέγω, PAptc.NMP, Static, Modal): Sir (Voc. Address), we would like (θέλω, PAI1P, Tendential) to meet (ὁράω, AAInf., Constative, Epexegetical) Jesus (Acc. Dir. Obj.).

<sup>BGT</sup> **John 12:21** οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας καὶ ἠρώτων αὐτὸν λέγοντες· κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

<sup>VUL</sup> **John 12:21** hii ergo accesserunt ad Philippum qui erat a Bethsaida Galilaeae et rogabant eum dicentes domine volumus Iesum videre

**LWB John 12:22 Philip departs and confers with Andrew. Andrew departs, likewise Philip, and they confer with Jesus.**

<sup>KW</sup> **John 12:22** Philip goes and tells Andrew. Andrew goes and Philip, and they tell Jesus.

<sup>KJV</sup> **John 12:22** Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

### **TRANSLATION HIGHLIGHTS**

Rather than ask Jesus directly, Philip takes their request and confers with Andrew on the matter (Pictorial Present tense). Either Philip was a bit shy to speak to Jesus alone, or perhaps Andrew was the designated secretary for Jesus' speaking engagements and travel itinerary and knew where He was at that time. Andrew then departs (Aoristic Present tense), with Philip following him, and together they confer with Jesus on the matter.

### **RELEVANT OPINIONS**

It has been suggested that Andrew and Philip are singled out again, here as intermediaries for the Greeks because they were the only two disciples known by distinctively Greek names. (A. Lincoln) The problem being too big for Philip, he consults his friend and fellow-townsmen, Andrew. (W. Hendriksen) Philip went to Andrew, who is often characterized as bringing people to Jesus. He would know where Jesus was and how to get there. (E. Towns)

**John 12:22** Philip (Subj. Nom.) departs (ἔρχομαι, PMI3S, Aoristic, Deponent) and (continuative) confers (λέγω, PAI3S, Pictorial) with Andrew (Dat. Assoc.). Andrew (Subj. Nom.) departs (ἔρχομαι, PMI3S, Aoristic, Deponent), likewise (connective; along with) Philip

(Subj. Nom.), **and** (continuative) **they confer** (λέγω, PAI3S, Pictorial) **with Jesus** (Dat. Assoc.).

<sup>BGT</sup> **John 12:22** ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέα, ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ.

<sup>VUL</sup> **John 12:22** venit Philippus et dicit Andreae Andreas rursus et Philippus dixerunt Iesu

LWB **John 12:23** Then Jesus replied to them with discernment, saying: The hour has been approaching and has now arrived [crucifixion, death and burial], in order that the Son of Man might be glorified [resurrection, ascension and session].

<sup>KW</sup> **John 12:23** And Jesus answers them, saying, The hour has come and is here in order that the Son of Man be glorified.

<sup>KJV</sup> **John 12:23** And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

### **TRANSLATION HIGHLIGHTS**

Jesus heard their request on behalf of the Hellenistic Jews, but He knew that His hour had now arrived (Intensive Perfect tense) and He must proceed with the events leading up to the crucifixion. He answered them with this discernment of upcoming events (Aoristic Present tense). By telling them that His hour had come (crucifixion), I think He was informing them that His private appearances had come to an end. Maybe He met with them, and maybe He did not. The purpose for this particular hour in history was so He might be glorified (Subjunctive of Intended Result). First came the cross, His death and eventual burial; then came the resurrection, ascension and session. These predetermined events superceded any requests for personal consultation.

### **RELEVANT OPINIONS**

The term *hour*, it is hardly necessary to point out, must not be taken too literally, as if it referred to a period of exactly sixty minutes. It is the designated time, the season in which the Lord entered the valley of most intense suffering, followed by the just and promised reward: the resurrection, ascension, and coronation. (W. Hendriksen) The “suffering glorification” was contradictory to Jewish ideas ... As Jesus taught these principles, it was as though the shadow of the cross passed over Him. (E. Towns) There is no intimation that the curiosity of the Greeks was satisfied ... The Greeks must wait until the grain of wheat has died. (A. Knoch) The Son of Man is about to ascend into His eternal throne, to clothe Himself with all authority of judgment and mercy in heaven and earth. (H. Reynolds)

**John 12:23** **Then** (inferential) **Jesus** (Subj. Nom.) **replied to them** (Dat. Ind. Obj.) **with discernment** (ἀποκρίνομαι, PMI3S, Aoristic, Deponent), **saying** (λέγω, PAPtc.NMS, Static, Modal): **The hour** (Subj. Nom.) **has been approaching and has now arrived** (ἔρχομαι, Perf.AI3S,

Intensive, Deponent), **in order that** (purpose) **the Son** (Subj. Nom.) **of Man** (Gen. Rel.) **might be glorified** (δοξάζω, APSubj.3S, Dramatic, Purpose or Intended Result).

<sup>BGT</sup> **John 12:23** ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων· ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

<sup>VUL</sup> **John 12:23** Iesus autem respondit eis dicens venit hora ut clarificetur Filius hominis

<sup>LWB</sup> **John 12:24** Most assuredly I am saying to you, unless a grain of wheat, which has fallen, dies [death of Christ], it will abide alone, but if it dies, it will bring forth much fruit [spiritual harvest].

<sup>KW</sup> **John 12:24** Most assuredly, I am saying to you, unless the grain of wheat, having fallen into the earth, die, it itself remains alone. But if it die, much fruit it bears.

<sup>KJV</sup> **John 12:24** Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

### ***TRANSLATION HIGHLIGHTS***

Jesus continued His imminent prophetic teaching with an emphatic: truly truly, or most assuredly, I am saying to you. He is addressing everyone within hearing distance. Unless a grain of wheat, which has fallen to the ground (Culminative Aorist tense), dies (Dramatic Aorist tense), it will abide alone (Gnomic & Futuristic tense). This dying seed is a metaphor for the death of Christ on the cross. Technically, seeds don't die, which would have made this statement all the more pronounced and perplexing to some of the crowd. It is true, however, that without germination it will abide alone and produce nothing. In this case, however, if the Lord Jesus Christ would have said "No" to the plan of the Father in which He was to die on the cross, He would have remained alone without a bride and without a harvest of souls (Gnomic & Futuristic tense).

This is a hypothetical statement, but it does point to His willingness to submit to the Father's will and volunteer to die on the cross as He had planned in eternity past. But if it dies, and according to the 3<sup>rd</sup> class condition it may or may not die (Potential Subjunctive mood), then it will bring forth much fruit (Gnomic & Futuristic tense). A germinated seed brings forth fruit. Jesus Christ did die on the cross (Dramatic Aorist tense), and through that death He brought forth much fruit – salvation for all of His elect. Individually, we are part of His spiritual harvest. Collectively, we are His bride. Had He ignored the request of the Father and refused the cross, He would have had neither bride nor spiritual harvest. Believers would not have their sins forgiven, and would not receive a resurrection body so we might "abide" with Him forever.

### ***RELEVANT OPINIONS***

The grain of wheat perishes, and is not apparent (as the seeds of dicotyledonous plants are) in the new plant. The saying is more than a mere parabolic similitude: the divine Will, which has fixed

the law of the springing-up of the wheat-corn, has also determined the law of the glorification of the Son of Man, and the one in analogy with the other, i.e., both through death. (H. Alford) Apart from the cross there is no spiritual harvest. (W. Hendriksen) It was necessary for Jesus Christ to come into the world and go to the cross of Calvary, to die, and to be raised out from among the dead before there could be any life for the elect. (W. Best) The seed reaches its full and proper development by being sown in the ground and dying. It is this process, apparently destructive, and which calls for faith in the sower, which disengages the forces of the seed and allows it to multiply itself. To preserve the seed from this burial in the ground is to prevent it from attaining its best development and use. (W. Nicole)

The necessity of His death is here brightly expressed, and its proper operation and fruit – life springing forth out of death – imaged forth by a beautiful and deeply significant law of the vegetable kingdom. (R. Jamieson) Christ had respect herein to the blessed fruits of His death, in the conversion, salvation, and eternal happiness of those that should be redeemed by Him. This consequence of His death, He calls His glory; and His obtaining this fruit, He calls His being glorified; as the flourishing, beautiful produce of a corn of wheat sown in the ground is its glory. Without this He is alone, as Adam was before Eve was created. But from Him, by His death, proceeds a glorious offspring; in which are communicated His fullness and glory; as to fill His emptiness, and relieve his solitariness; by Christ's death, His fullness is abundantly diffused in many streams; and expressed in the beauty and glory of a great multitude of His spiritual offspring. (J. Piper)

**John 12:24** Most assuredly (asseverative; emphatic "truly") I am saying (λέγω, PAI1S, Static) to you (Dat. Adv.; including everyone else in the periphery), unless (subordinating conj. with neg. particle) a grain (Subj. Nom.; seed) of wheat (Gen. Spec.), which has fallen (πίπτω, AAPtc.NMS, Culminative, Attributive) into the ground (Acc. Place), dies (ἀποθνήσκω, AASubj.3S, Dramatic, Result; death of Christ), it (Subj. Nom.) will abide (μένω, PAI3S, Gnostic & Futuristic; remains) alone (Pred. Nom.), but (contrast) if (protasis, 3<sup>rd</sup> class condition, "maybe it will, maybe it won't") it dies (ἀποθνήσκω, AASubj.3S, Dramatic, Potential), it will bring forth (φέρω, PAI3S, Gnostic & Futuristic; yield) much (Acc. Measure) fruit (Acc. Dir. Obj.).

<sup>BGT</sup> **John 12:24** ἀμήν ἀμήν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

<sup>VUL</sup> **John 12:24** amen amen dico vobis nisi granum frumenti cadens in terram mortuum fuerit <sup>25</sup> ipsum solum manet si autem mortuum fuerit multum fructum

**LWB John 12:25** He who is fond of his earthly life may lose it [both physically and spiritually], while he who detests his earthly life in the sphere of this world system [Satan's cosmos diabolicus] will guard and protect it [by remaining in fellowship] with a view to eternal life [both temporal and qualitative].

<sup>KW</sup> **John 12:25** He who is fond of his soul-life, is losing it. And he who is hating his soul-life in the sphere of this world with a view to life eternal, is preserving it safe and unimpaired.

<sup>KJV</sup> **John 12:25** He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

### **TRANSLATION HIGHLIGHTS**

Jesus was no doubt fond of His life on earth, but not to the point of rejecting the Father's plan for Him to die on the cross. He knew that Satan was in control of the world system, and that being too fond of life in that system could lead to disobedience. The same is true for the believer. If undue affection for this earthly life causes us to be sinful and rebellious, we may lose our life physically and spiritually (Tendential Present tense). The thing we hold on to the most may turn sour and destroy our spiritual life. Jesus did not consider His life on earth to be more important than giving it up according to the Father's plan. The person who detests his earthly life in the sphere of this world system, which is controlled by Satan, will guard and protect that life (Predictive Future tense) with a view to eternal life.

The important phrase is "in the sphere of this world system," which is a reference to the *cosmos diabolicus* that Satan operates against us. Satan includes as much evil and potential for sin in his system that he can muster, all for the purpose of steering us away from God and under the influence of his dominion. A mature believer knows this and does his best to guard and protect himself from its snares. It's not that he detests life and cannot find happiness in it; he detests life on this planet as it is structured by the world system designed by Satan. A mature believer detests Satan's *cosmos diabolicus* and keeps himself free from its influence by the continued filling of the Holy Spirit. His eyes are focused, as was Jesus, on the future eternal life in heaven (temporal) and the quality of spiritual life he may life while remaining on earth (qualitative).

The most important thing in this life on earth is our relationship to Jesus Christ. Any plan, goal or innocent pleasure that interferes with this daily walk with Him is a compromise with the world system designed and controlled by Satan. The inner happiness we should experience every day should be "in the sphere of the Spirit" rather than "in the sphere of the world system." Jesus was willing to end His physical life in order to preserve His spiritual life. We should be willing to do the same, if that time should occur in His plan. This is a matter of priorities, viewpoint, and obedience - execution of the protocol plan of God. The only thing we take with us after physical death is our spiritual fruit from executing His plan. The things of this world remain behind. The qualitative side of eternal life is related to rewards.

*Psuche* has a number of possible translations. Many commentators interpret it as soul-life, the seat and center of the inner life of a person in its many and varied aspects, desires, feelings, emotions. Others interpret it as an expression of the self. Still others understand it as the seat and center of life that transcends the earthly. In this context, I prefer to interpret it as the earthly life itself. A person should not detest his soul-life, his self, or his transcendent center of life. By focusing on the second phrase, the only *life* that should be detested by a believer is that *earthly life* which is in the sphere of (or controlled by) the world system. I see a distinct contrast in this

passage between earthly life (Greek: *psuche*, Latin: *animam*) without God and eternal life (Greek: *zoe*, Latin: *vitam*) with God – physically to be sure, but primarily experientially.

### **RELEVANT OPINIONS**

The solemn truth stated in verse 24 applies to Christ, to Him alone. He alone dies as a *substitute*, and in doing so bears much fruit. Nevertheless, there is an analogous principle which operates in the sphere of men. It is the one stated in verses 25-26. (W. Hendriksen) He draws, from a law of the superiority of the Divine life to the fear of death and to the fact of death, a justification of His own approaching doom. He can only by dying live His perfect life, win His greatest triumph, reap His world-wide harvest ... There is a love of this mere physical life that imperils the higher life. (H. Reynolds) Anything in life can become an idol including goals, interests, and loves. A believer should undergo a spiritual death to self. (E. Blum) The Christian who squanders his life on worldly pursuits will forfeit an abundant eternal experience. (R. Wilkin)

This is an idiom for caring more for life than for Christ. (E. Bullinger) The two words translated “life” are different. The first, *psyche*, is generally rendered “soul” and denotes the individual personality, with all its related experiences and achievements. The second, *zoe*, in Johannine usage is usually coupled with the adjective eternal (*aionios*) and means the spiritual vitality that is the experience of God ... The expression “who hates his life” need not be understood to mean a contempt for oneself of a suicidal impulse. Rather, it is a hyperbolic expression that means one is to base his priorities on that which is outside of himself. He is to place others or Another above himself. In this instance, it is to make Christ the Master of one’s life. (F. Gaebelein)

**John 12:25** He (Subj. Nom.) who is fond of (φιλέω, PAPtc.NMS, Descriptive, Substantival; has affection for) his (Gen. Poss.) earthly life (Acc. Dir. Obj.) may lose (ἀπόλλυμι, PAI3S, Tendential) it (Acc. Dir. Obj.), while (inferential, contrast) he (Subj. Nom.) who detests (μισέω, PAPtc.NMS, Descriptive, Substantival) his (Poss. Gen.) earthly life (Acc. Dir. Obj.) in the sphere of this (Dat. Spec.) world system (Loc. Sph.; cosmos diabolicus) will guard and protect (φυλάσσω, FAI3S, Predictive) it (Acc. Dir. Obj.) with a view to eternal (Acc. Extent of Time) life (Acc. Gen. Ref., Qualitative).

<sup>BGT</sup> **John 12:25** ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

<sup>VUL</sup> **John 12:25** ipsum solum manet si autem mortuum fuerit multum fructum adfert qui amat animam suam perdet eam et qui odit animam suam in hoc mundo in vitam aeternam custodit eam

LWB **John 12:26** **If anyone wants to serve Me [application of His teaching], let him make it a practice to keep on following Me [intake and metabolization of His teaching]. Furthermore, wherever I am, there also will My servant be [divine guidance]. If anyone makes it a practice to serve Me [application of doctrine], the Father will honor him [respect and reward].**

<sup>KW</sup> **John 12:26** If anyone habitually serves Me, let him as a habit of life keep on following with Me, and where I am, there also the servant who is mine shall be. If anyone is serving Me, him will the Father honor.

<sup>KJV</sup> **John 12:26** If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

### **TRANSLATION HIGHLIGHTS**

*Following* and *serving* Jesus is equivalent to *residence* and *function* inside the sphere of divine power, i.e., the filling of the Holy Spirit. That is an application to the Church Age believer, of course, because the *filling of the Spirit* was not yet available to the disciples. In their case, *following* was focused on listening to His teachings. If anyone wants to serve Jesus (Tendential Present tense), then let him make it a habit to keep on following Jesus (Iterative Present tense). The 3<sup>rd</sup> class condition means maybe a person will want to serve Jesus and maybe he won't. The imperative of entreaty means this is a recommended procedure straight from the Lord. The believer who wants to follow and serve is not alone. Wherever the Lord is, either in heaven or on earth, His servant is there with Him. This is both a prediction and a guarantee.

It is important that the person who wants to serve the Lord should first follow Him. Doctrinal intake and metabolization (following) comes first, application (serving) comes second. Mary is your example, not Martha. Anyone who makes it a habit to keep on serving Jesus (Iterative Present tense), the Father will honor him. Again, this is both a prediction and a guarantee. The Father will respect the obedient believer and will recommend him for various service rewards at the Evaluation Seat of Christ. The fruits of your spiritual service for Christ may not bring you fame, popularity or recognition on earth, but it is not going unnoticed in heaven. Don't expect the cosmic system to bless you for your service to Christ! Some people are blessed by God for their Christian service, while others will receive the bulk of their rewards in heaven.

### **RELEVANT OPINIONS**

Every Christian has this eternal or divine life now, but he has it in its fullness only when his entire personality with all its likes and desires is surrendered to Christ. It is close to the same thing to say that the Christian will experience the fullness of God's blessing only when he consciously and deliberately walks in God's way. (J. Boice) The passage does not say that anyone who has believed on Christ shall be with Christ and be honored by Him. Having fellowship with Christ (i.e., being "with Christ") and being honored by Him are benefits conferred only upon those Christians who serve and follow Him. (J. Dillow) If anyone serves Me, let him follow Me all the way, even though it be the way of self-denial and the cross, bearing in mind that the way of the cross leads to the crown. See Matt. 10:37-39, 16:24-26; Luke 9:23-26, 17:32-33. (W. Hendriksen) This overflowing esteem that the Father has for His only Son spills over onto all who serve the Son. (J. Piper)

**John 12:26** If (protasis, 3<sup>rd</sup> class condition, "maybe they will, maybe they won't") anyone (Subj. Nom.) wants to serve (διακονέω, PASubj.3S, Tential, Potential; attempts, is thinking about) Me (Dat. Adv.), let him make it a practice to keep on following (ἀκολουθέω, PAImp.3S, Iterative, Entreaty) Me (Dat. Adv.). Furthermore (adjunctive), wherever (subord. particle) I (Subj. Nom.) am (εἰμί, PAIS, Descriptive), there (Adv. Place) also (adjunctive) will My (Nom. Poss.) servant (Subj. Nom.; table waiter) be (εἰμί, FMI3S, Predictive & Gnostic). If (protasis, 3<sup>rd</sup> class condition, "maybe they will, maybe they won't") anyone (Subj. Nom.) makes it a practice to keep on serving (διακονέω, PASubj.3S, Iterative, Potential) Me (Dat. Adv.), the Father (Subj. Nom.) will honor (τιμάω, FAIS, Predictive & Gnostic) him (Acc. Dir. Obj.).

<sup>BGT</sup> **John 12:26** ἐὰν ἐμοί τις διακονῆ, ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐάν τις ἐμοὶ διακονῆ τιμήσει αὐτὸν ὁ πατήρ.

<sup>VUL</sup> **John 12:26** si quis mihi ministrat me sequatur et ubi sum ego illic et minister meus erit si quis mihi ministraverit honorificabit eum Pater meus

**LWB John 12:27** Now *that* My soul has been stirred up [disturbed at the thought of becoming sin for us], what then shall I say as a result: Father, please deliver Me from this hour? Rather [instead], I have arrived at this hour for this reason [predetermined event].

<sup>KW</sup> **John 12:27** Now has my soul been troubled, with the result that it is in a state of agitation. And what shall I say? Father, save me [in and through and] out of this hour. Certainly on account of this I came to this hour. Father, glorify your Name.

<sup>KJV</sup> **John 12:27** Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

### **TRANSLATION HIGHLIGHTS**

Now that Jesus' soul was troubled (Intensive Perfect tense), he asks them a rhetorical question. What shall I say as a result (Culminative Aorist tense): Father, please deliver Me (Imperative of Entreaty) from this hour? In other words, should He beg for this event to pass Him by? He is going to take the sins of all believers upon Himself on the cross. Wouldn't that cause your soul to be disturbed?! He had an emotional response to what lay before Him. He was sinless, but He would take all sin upon Himself. Jesus does not back away. Instead, He correctly concludes that He arrived on earth (Culminative Aorist tense) for this very purpose. At the precisely correct time in God's predetermined plan, at this very hour, He was about to be judged, scourged, and crucified. He was not about to turn away from the very purpose for which He came to earth.

I'm also intrigued by the possibility that this is an *epanorthosis*, or correction – a recalling of what has been said, in order to correct it as by an afterthought. (E. Bullinger) If this is true, then

we have a classic case of Jesus speaking in hypostatic union – first from His humanity, then from His deity. When He prays, “Father, please deliver Me from this hour,” He was praying from His humanity. When He continues His prayer with, “I have arrived at this hour for this reason,” He was praying from His deity. I’m not totally sold on this idea, but it is worth noting.

### **RELEVANT OPINIONS**

That cup was the cup of wrath, the cup of divine judgment that our sins had filled, the cup that was overflowing with the indignation of a holy God against iniquity. Jesus could not have been perfect, holy Man if He had not shrunk from the drinking of that cup. (H. Ironside) If there was ever a moment of decision in the life of Christ, this was it. (E. Towns) The contemplation of this terrible ordeal fills his soul with nameless anguish ... The horrors of the impending cross were felt now as never before ... Though His soul is filled with horror, He did not even for a single moment rebel against the will of the Father. To accomplish that will was His inmost desire both now and in Gethsemane. (W. Hendriksen) He recoils, not from subjection to His Father’s will, but to show how tremendous a self-sacrifice that obedience involved. (R. Jamieson) He felt that the hour of His extremest travail had come upon Him. (H. Reynolds)

He was in turmoil because of the prospect of being made sin in His death. (E. Blum) Matthew, Mark and Luke tell us that He prayed earnestly in the Garden of Gethsemane that the cup which He was soon to drink might pass from Him. What was that cup? Was it His physical death? If so, Jesus had less courage than did Socrates who faced his death with self-control and died calmly conversing of immortality. The only explanation other than the view that Jesus was a coward whose faith failed is that His death was quite different from that of the Athenian philosopher or our own. He was to die not only physically but also spiritually, thus being separated from God because of sin and thus bearing the wrath of God against sin on our behalf. The unique quality of His death was that on Calvary He experienced the horror of the wrath of God while making propitiation. (J. Boice)

**John 12:27** Now (temporal) that (ellipsis) My (Gen. Poss.) soul (Subj. Nom.) has been stirred up (ταράσσω, Perf.PI3S, Intensive; disturbed), what (interrogative) then (adverb) shall I say as a result (λέγω, AASubj.1S, Culminative, Result): Father (Voc. Address), please deliver (σώζω, AAImp.2S, Dramatic, Entreaty) Me (Acc. Dir. Obj.) from this (Dat. Spec.) hour (Adv. Gen. Time)? Rather (contrast;; instead) I have arrived (έρχομαι, AA1S, Culminative, Deponent) at this (Acc. Spec.) hour (Acc. Extent of Time) for this reason (Acc. Purpose; preordained event).

<sup>BGT</sup> **John 12:27** Νῦν ἡ ψυχὴ μου τετάραται, καὶ τί εἶπω; πατέρ, σώσον με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

<sup>VUL</sup> **John 12:27** nunc anima mea turbata est et quid dicam Pater salvifica me ex hora hac sed propterea veni in horam hanc

LWB **John 12:28** Father, You may glorify Your name [Jesus accepts His role in the plan of redemption and consents to the crucifixion]. Then a voice came out of heaven: Indeed, I have glorified *it* [Jesus' dramatic entrance at the virgin birth] and I will glorify *it* again [Jesus' dramatic exit at the crucifixion].

<sup>KW</sup> **John 12:28** Then there came a voice out of heaven, I both glorified it and will again glorify it.

<sup>KJV</sup> **John 12:28** Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

### **TRANSLATION HIGHLIGHTS**

This phrase from Jesus makes a lot more sense if you understand the Imperative of Permission. Rather than shrinking at the prospect of the cross and rejecting the Father's plan, Jesus accepts His role in the plan of redemption and gives Him the okay (divine concurrence) to go ahead with it. That is what is meant by: Father, you may glorify Your name. Jesus is not going to do anything that would cast dispersion on the Father's reputation. He is voluntarily going to the cross as planned. Jesus is not giving the Father "permission" to go through with the divine plan, but He is "giving consent to the request or desire of Another." *Glorification* can be understood as receiving supreme honor, confirming His divine plan, and clarifying (Latin) His divine attributes.

Then the Father responded to Jesus from heaven, even though the others around Him only heard a loud, thunderous noise. Indeed, I have glorified My name (Constative Aorist tense) and I will glorify it again (Predictive Future tense). His name is filled in elliptically by the words "it." The first act of glorification was the virgin birth of Jesus and the upcoming glorification will be His crucifixion. The Father was glorified by the dramatic entrance of Jesus Christ into the world and He will be glorified again by the crucifixion of His uniquely born Son. The Father also magnified His name through each miracle performed by Jesus, but His entrance and exit from this world were the two greatest events.

### **RELEVANT OPINIONS**

The multitude hears a noise coming from above but is unable to understand the message. (W. Hendriksen) We should think of the death of Jesus as the way the Father vindicated His name – his reputation – from all accusations of unrighteousness in the forgiveness of sinners. (J. Piper) The main concern of Jesus in approaching the agony of death centered on the glory of the Father. True, salvation of sinners constituted a goal, but it was a sub-final goal. The display of the glory of God in the harmonization of love and justice stands peerless as the preeminent purpose of the cross. (T. Nettles) His prayer was acknowledged by a heavenly voice – the phenomenon which the rabbis knew as the *bath qol*, the daughter (or echo) of the voice of God. To Him it was articulate and intelligible; the others heard the sound, but could not distinguish the sense. (F. Bruce)

**John 12:28** **Father** (Voc. Address), **you may glorify** (δοξάζω, AAImp.2S, Constative, Permission; honor) **Your** (Poss. Gen.) **name** (Acc. Dir. Obj.; reputation). **Then** (inferential) **a voice** (Subj. Nom.) **came** (έρχομαι, AAI3S, Dramatic, Deponent) **out of heaven** (Abl. Source, Gen. Place): **Indeed** (affirmative), **I have glorified** (δοξάζω, AA11S, Constative) **it** (ellipsis) **and** (continuative) **I will glorify** (δοξάζω, FA11S, Predictive & Gnostic) **it** (ellipsis) **again** (adv.).

<sup>BGT</sup> **John 12:28** πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα καὶ πάλιν δοξάσω.

<sup>VUL</sup> **John 12:28** Pater clarifica tuum nomen venit ergo vox de caelo et clarificavi et iterum clarificabo

LWB **John 12:29** Then the crowd which was standing nearby and listening, claimed that thunder had occurred. Others asserted: An angel spoke to Him.

<sup>KW</sup> **John 12:29** Then the crowd, the one standing by and hearing, was saying, Thunder has come to pass. Others were saying, An angel has spoken to him.

<sup>KJV</sup> **John 12:29** The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

### **TRANSLATION HIGHLIGHTS**

There was confusion over what had just taken place. Some of the crowd which was standing near Jesus and listening carefully (Attributive Participle) claimed that thunder had occurred (Dramatic Perfect tense). Others, however, claimed: An angel spoke to Him (Dramatic Perfect tense). Whatever happened, they all agreed it was unusual if not supernatural. In modern parlance, we would probably hear something like this: Dude, did you hear that noise coming out of the sky?

### **RELEVANT OPINIONS**

This was the third recorded time God broke the silence of heaven and spoke audibly to the people during Christ's life. Each of these instances marked the beginning of a new phase in Jesus' ministry: Mark 1:11 at the baptism, the beginning of Jesus' ministry; Mark 9:7 at the transfiguration, the beginning of Jesus' last trip to Jerusalem; John 12:28 at the temple, the beginning of the passion of Christ. (E. Towns) They gave it a natural explanation. That is the same reaction many people still have today. They say God's Word is full of errors and the miracles can't be accurate. Because they don't believe in them, they say it just "thundered." (J. McGee)

**John 12:29** **Then** (inferential) **the crowd** (Subj. Nom.) **which** (Nom. Appos.) **was standing nearby** (ἴστημι, Perf.APtC.NMS, Descriptive, Attributive) **and** (connective) **listening** (ἀκούω, AAPtc.NMS, Constative, Attributive), **claimed** (λέγω, Imperf.AI3S, Descriptive)

that thunder (Acc. Dir. Obj.) had occurred (γίνομαι, Perf.AInf., Dramatic, Modifier, Deponent; came about). Others (Subj. Nom.) asserted (λέγω, Imperf.AI3S, Descriptive): An angel (Subj. Nom.) spoke (λαλέω, Perf.AI3S, Dramatic) to Him (Dat. Ind. Obj.).

<sup>BGT</sup> **John 12:29** ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι, ἄλλοι ἔλεγον· ἄγγελος αὐτῷ λελάληκεν.

<sup>VUL</sup> **John 12:29** turba ergo quae stabat et audierat dicebant tonitruum factum esse alii dicebant angelus ei locutus est

LWB **John 12:30** Jesus replied with discernment and said: This voice did not come for My benefit, but for your benefit.

<sup>KW</sup> **John 12:30** Answered Jesus and said, Not on my account has this voice come, but for your sakes.

<sup>KJV</sup> **John 12:30** Jesus answered and said, This voice came not because of me, but for your sakes.

### **TRANSLATION HIGHLIGHTS**

Even though the voice from heaven came in response to Jesus (Dramatic Perfect tense), it was audible for the benefit of those near Jesus and not Him particularly. Jesus informed them of this fact because He knew what they were thinking. His reply validated that a voice did indeed occur and that it was nothing special for Him because He spoke with the Father on a regular basis.

### **RELEVANT OPINIONS**

If anyone still refused to admit this, it was his own fault. (W. Hendriksen) Three times the Father spoke audibly to the Son: at the beginning, in the middle, and at the end of His Messianic career, and in each case it was in view of His death ... The first time the Father's voice was heard was at Christ's consecration to His *prophetic* office; the second time it was in connection with His forthcoming decease, His *priestly* work, the offering Himself as a Sacrifice for sin; here, it followed right on His being hailed as *king*, and who was about to be invested (though in mockery) with all the insignia of royalty. (A. Pink)

**John 12:30** Jesus (Subj. Nom.) replied with discernment (ἀποκρίνομαι, API3S, Constative, Deponent) and (connective) said (λέγω, AAI1S, Constative): This (Nom. Spec.) voice (Subj. Nom.) did not (neg. adv.) come (γίνομαι, Perf.AI3S, Dramatic, Deponent) for My benefit (Causal Acc.), but (adversative) for your benefit (Causal Acc.).

<sup>BGT</sup> **John 12:30** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς.

<sup>VUL</sup> **John 12:30** respondit Iesus et dixit non propter me vox haec venit sed propter vos

LWB **John 12:31** The judgment of this world system has now arrived. The prince of this world system [Satan] will now be thrown out [rejected and ejected from heaven].

KW **John 12:31** Now is a judgment of this world. Now the ruler of this world will be thrown out, clean out.

KJV **John 12:31** Now is the judgment of this world: now shall the prince of this world be cast out.

### **TRANSLATION HIGHLIGHTS**

The cosmic system that causes us so much grief was about to be judged (Futuristic Present tense). Jesus was predicting its future judgment almost as if it had already been completed historically. As far as He was concerned, it was already a *fait accompli*. Not only was the system about to be judged, but the prince of the system was going to be rejected by God and ejected from heaven (Predictive Future tense). First he will be thrown out of heaven; later he will be thrown off planet earth. The Church Age was going to begin soon, in which Satan would have approximately two thousand years to complete his earthly rebellion before being imprisoned during the Millennium. The death, resurrection, ascension and session of Jesus Christ put the finishing touch on God's plan for the sinful cosmos and its leader.

### **RELEVANT OPINIONS**

The apostle Paul alludes to Satan as the governmental chief or ruler of the realm of evil supernaturalism, employing the same word *archon* ("prince") that Jesus used to describe Satan's leadership over this evil world system. (M. Unger) The casting of Satan out of heaven is equated here with the purging of heaven. (E. Towns) The world, as a system is characterized by corruption, and those who are in the world partake of the defilement and the corruption of the world system ... The system of which Satan is the prince and the god was to come under a divine judgment. (J. Pentecost) In effect He declared: "My death on the cross will mark, on the one hand, the judgment of God-opposing humanity and the defeat of Satan, its prince, and, on the other hand, the supplanting of Satan's rule by My own dominion, which will extend over the whole of humanity, embracing the Gentile world as well as Jewry." (R. Kuiper)

In this sphere Satan rules over unregenerate mankind. He secured the scepter of government in the earth from Adam, by right of conquest (Gen. 3:1-6; Matt. 4:8-9), and has organized the present world-system upon his own cosmic principles of pride, ambition, selfishness, force, greed, and pleasure. Imposing, outwardly religious, scientific, cultured, elegant, this world-system, nevertheless, is dominated by Satanic principles, and is beneath its deceptive veneer a seething cauldron of national and international ambitions, and commercial rivalries. Satan and his elaborately organized hierarchy of evil (Dan. 10:13; Eph. 6:12) are often the invisible agents, and the real motivating power and intelligence behind the dictators, kings, presidents, and governors, who are the visible rulers. Armed force and periodic wars, with wholesale murder and violence, are its indispensable concomitants. (M. Unger)

Evil encompasses the policy, purpose, and modus operandi of Satan. Evil is Satan's thinking and reflects the subtlety of his genius; sin and human good are part of his policy. Satan uses evil to corrupt the human race in his attempt to control the world he now rules ... Widespread historical suffering always involves three sources: Satan, man, and God. Satan rules the world. Even in his fallen state, Satan is still the most powerful creature (apart from the resurrected humanity of Christ) ever to come from the hand of God. The devil is an extraordinary genius of unparalleled executive ability. The cosmic system is his brilliant strategy and policy for ruling his kingdom ... He rules through the policy that he calls good but that God calls "evil" (Gal. 1:4). Evil is the sum total of Satan's genius; it is the thinking of Satan as opposed to the thinking of Christ, Bible doctrine. Satan sponsors many different, even antithetical, ideas and false systems of thought by which he seeks to gain control of the human soul and hence of the entire human race. (R.B. Thieme, Jr.)

A perfect judgment of Satan has been secured through the Cross, but the execution of that sentence is yet future. (L. Chafer) This expulsion and destruction of the power and works of the devil was one great end assigned to the manifestation of the Son of God. (H. Reynolds) We believe, then, the first stage in the "casting out" of Satan occurred at the Cross, the next will be when he is "cast out" of heaven into the earth; the next, when he is "cast into the bottomless pit" and the final when he is "cast into the lake of fire and brimstone." (A. Pink) In the trial that is constituted by His public mission, Jesus has been judged and condemned by this world and its powers, but when that trial is seen in cosmic perspective, the reverse is true. The hour of His death and glory that is now beginning is in fact God's judgment of this world in its alienation from and opposition to God. (A. Lincoln)

**John 12:31** The judgment (Subj. Nom.) of this (Gen. Spec.) world system (Obj. Gen.) has now (temporal) arrived (εἰμί, PAI3S, Futuristic & Historical; is present). The prince (Subj. Nom.) of this (Gen. Spec.) world system (Obj. Gen.) will now (temporal) be thrown out (ἐκβάλλω, FPI3S, Predictive; rejected & ejected).

<sup>BGT</sup> **John 12:31** νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω·

<sup>VUL</sup> **John 12:31** nunc iudicium est mundi nunc princeps huius mundi eicietur foras

**LWB John 12:32** **And when I have been lifted up [resurrection & ascension] from beneath the earth [Hades], I will draw all kinds [Jew & Gentile, male & female, slave & free] face-to-face to Me.**

<sup>KW</sup> **John 12:32** And as for myself, when I am lifted up out from underneath the earth, all men will I draw to myself.

<sup>KJV</sup> **John 12:32** And I, if I be lifted up from the earth, will draw all *men* unto me.

### **TRANSLATION HIGHLIGHTS**

After the crucifixion, Jesus spent three days in Hades, speaking to the people there. When it was time for His resurrection, He was “lifted up” (Dramatic Aorist tense) from this place beneath the earth. Paradise was where all Old Testament saints resided until His resurrection. OT believers did not go directly to heaven; they resided in Paradise until Jesus came to them after his death on the cross. Jesus’ body went into the grave or tomb (Luke 23:53), His soul went to Paradise (Luke 23:43), and His spirit went to the Father (Luke 23:46). When He was lifted up from beneath the earth (Temporal Subjunctive mood), He brought Paradise to heaven with Him as a reward.

According to Scripture, Hades had three distinct regions before the resurrection: Paradise or Abraham’s Bosom, Torments, and Tartarus. The souls of unbelievers remain in Torments until the Great White Throne Judgment. The angels who rebelled in Genesis 6 remain in Tartarus until the Great White Throne Judgment. So Jesus’ three day visit to Hades was actually a victorious proclamation to those in all three regions, and a briefing session for the inhabitants in Paradise as to what was going to happen next in God’s plan. According to 1 Peter 3:19-20, Jesus gave a victory speech in Tartarus. Perhaps He spent one day in each region?

After the resurrection, ascension and session (Latin: exaltation), the Church Age would begin. His earthly ministry, which to this point was almost solely for the benefit of the Jews, would then be opened to Gentiles as well. The Greek word “*pas*” refers to “all kinds” of people, primarily all the Gentile nations that were not part of His initial ministry to the Jews. The elect includes people of all races, nations, financial status, gender, etc. The Holy Spirit would begin His calling and regenerating ministry on earth to Gentiles as well as Jews at Pentecost.

### ***RELEVANT OPINIONS***

A moment ago the Greeks had requested to see Jesus. That is definitely the context. These Greeks represented the nations – elect from every nation – that would come to accept Christ by living faith, through the sovereign grace of God ... Jesus promises to draw *all men* to Himself. This *all men*, in the given context which places Greeks next to Jews, must mean *men from every nation*. That idea is found in the Fourth Gospel again and again: salvation is not dependent upon blood or race (1:13, 8:31-59); Jesus is the Savior not only for the Jews but also for the Samaritans; hence, He is the Savior *of the world* (4:42); He has other sheep which are not of this (Jewish) fold, those *others* being from the Gentile world (10:16); He will die not for the (Jewish) nation only, but that He may gather into one the children of God who are scattered abroad (11:51); in brief, He is the Lamb of God (1:29) who takes away the sin of the *world* ... By means of His crucifixion, resurrection, ascension and coronation Jesus attracts to Himself (i.e., to abiding faith in Himself) all of God’s elect, from every age, clime, and nation. He draws them by means of His Word and Spirit. This activity of the Spirit is the reward for the Son’s being lifted up. From this work of drawing sinners to Christ the operation of the Holy Spirit in the heart in *regeneration* must not be excluded. (W. Hendriksen)

Reformed exegetes believe that “all men” refers to Jews and Gentiles, not to every individual person, and the context points this direction. But even more devastating to the Arminian undersanding is a simple question: does the cross draw every single individual man? Is that what the Bible really teaches about the cross? Surely not! The cross is foolishness to Gentiles and a

stumbling block to Jews, as Paul taught in 1 Corinthians 1:22-24. Paul knew this truth just as Jesus taught it: “to those who are the called, both Jews and Greeks ...” To whom is Christ the power and wisdom of God? To “the called.” (J. White) “All men” in John 12:32 refers to all – both Jew and Gentile – that the Father has given to the Son ... The immediate context, in which Jesus pronounces the climactic fulfillment to His ministry as Gentiles seek Him out (John 12:20, 23), suggests that “all” here refers to the elect of both Jewish and Gentile origin, not to the general benevolent effects of the atonement on the human race as a whole. (R. Yarbrough) Here “all men” reminds the reader of what triggered these statements, namely, the arrival of the Greeks, and means “all people without distinction, Jews and Gentiles alike,” not all individuals without exception. (T. Schreiner)

There are passages where the Universalist interpretation depends solely upon the simplistic and naïve assumption that the biblical words “all” and “world” mean every human being who ever lived or shall ever live. What the Universalists fail to observe is that biblical words should be interpreted in terms of how they are used. Once it is admitted that the words “all” and “world” are used in passages where they cannot mean all of humanity, the simplistic assumption of the Universalist must be rejected. We must stress the importance of hermeneutics at this point. A word must not be arbitrarily defined. Its meaning must be established on the basis of its usage by the biblical authors. The Universalist pours his own meaning into the biblical words “world” and “all.” (R. Morey) The phrase “draw all men to Me” draws attention here. In addition to John’s riveting phrase in 11:52 – “the children of God that were scattered abroad,” referring to the benefits of Christ’s death as going beyond the Jewish nation only – a consideration from John 12 shows clearly Jesus’ intent in this statement. Jesus is responding to information Philip brought Him that Greeks were seeking Him. This fact gave rise to a discourse upon His death, by which act He becomes Messiah for Greeks as well as Jews – “all men.” (T. Nettles)

If this means “all without exception,” then it is not true, for all men have not been drawn unto Him. But it is most blessedly true, if it means “all without distinction,” as it surely does ... It must, therefore, be the figure *synecdoche*, by which the genus is put for the species; and “all” means people of all sorts and conditions and nations and tongues, as distinguished from the one nation, Israel, which heretofore had been partaker of the Divine favour. (E. Bullinger) It follows that all are not drawn, but that God bestows this grace on those whom He has elected. (J. Calvin) God knew that, lifted up on the cross, He would draw unto Himself from every kindred and tribe and people and nation a throng which no man could number. (R. Kuiper) The preposition “from” (*ek*) in “lifted up from the earth” really means “out from” rather than “away from.” It connotes not only being lifted or suspended above the earth, as on a cross, but being brought up out of the earth. (F. Gaebelien)

**John 12:32** **And** (continuative) **when** (temporal) **I have been lifted up** (ὑψώω, ASubj.1S, Dramatic, Temporal) **from beneath the earth** (Abl. Separation, Gen. Place; out from), **I will draw** (ἔλκω, FAI1S, Predictive; drag) **all kinds** (Acc. Dir. Obj.; Jew, Gentile, male, female, free, slave) **face-to-face to Me** (Prep. Acc.).

<sup>BGT</sup> **John 12:32** καὶ γὰρ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν.

<sup>VUL</sup> **John 12:32** et ego si exaltatus fuero a terra omnia traham ad me ipsum

LWB **John 12:33** In fact, He said this for the purpose of predicting what kind of death He was destined to die [substitutionary atonement on behalf of the elect].

<sup>KW</sup> **John 12:33** And this He was saying, indicating what sort of death He was about to be dying.

<sup>KJV</sup> **John 12:33** This he said, signifying what death he should die.

### **TRANSLATION HIGHLIGHTS**

This was no offhand remark by Jesus. He said it with a purpose in mind (Telic Participle). He was foretelling – predicting in advance (Futuristic Present tense) – what kind of death He was about to die (Tendential Imperfect tense). The crucifixion was a horrible way to die (Dramatic Present tense). He did not have morphine to ease the pain. He was not in a hospice. He had not reached a ripe, old age. But He knew this was the Father’s plan designed in eternity past and it was His role to endure it in time. His death was to be substitutionary and effective for every single person the Father gave to Him. It accomplished exactly what it was supposed to accomplish for a specific number of persons. Nothing was left to chance. There was no roll of the dice.

### **RELEVANT OPINIONS**

It was His atoning death, not His exemplary life that attracts people to Himself. (E. Towns) This terminology, namely, being raised up on a cross in a Roman execution, is beyond doubt that its double meaning brings together Jesus’ crucifixion and His exaltation in a single thought. (A. Lincoln)

**John 12:33** In fact (inferential), He said (λέγω, Imperf.AI3S, Descriptive) this (Acc. Dir. Obj.) for the purpose of predicting (σημαίνω, PAPtc.NMS, Futuristic, Telic; foretelling) what kind of (Instr. Means) death (Dat. Disadv.) He was destined (μέλλω, Imperf.AI3S, Tendential; about to undergo) to die (ἀποθνήσκω, PAInf., Dramatic, Result).

<sup>BGT</sup> **John 12:33** τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

<sup>VUL</sup> **John 12:33** hoc autem dicebat significans qua morte esset moriturus

LWB **John 12:34** Then the crowd replied to Him with discernment: We have heard and understand from the law that the Messiah will abide unto the ages [into eternity future]. So how can You say that the Son of Man must be lifted up? Who is this Son of Man?

<sup>KW</sup> **John 12:34** Then the crowd answered Him, As for us, we heard out of the law that the Christ lives forever. And how is it that you are saying, It is a necessity in the nature of the case for the Son of Man to be lifted up?

<sup>KJV</sup> **John 12:34** The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

### **TRANSLATION HIGHLIGHTS**

The crowd sensed a disconnect between the words of Jesus and what they had read and heard in the law. They were suspicious of Him and replied to Him with discernment (Constative Aorist tense). We have heard from the rabbis and have understood the law to teach that the Messiah will abide unto the ages (Futuristic Present tense). None of them understood the prophecies about His death and resurrection from the dead. To their way of understanding, once the Messiah arrived He would set up the Millennial Kingdom and live forever. They had no comprehension of the Church Age dispensation which was about to begin.

How could this man Jesus say that the Son of Man must (Gnomic Present tense) be lifted up (Dramatic Aorist tense)? If the Messiah arrives and lives forever - as is attested by Psalm 110:4, Isaiah 9:7, Ezekiel 37:25 and Daniel 7:14 - what is this nonsense about His dying and being raised again? What are you talking about? Who is this Son of Man you are referring to? They understood from His earlier teachings (John 1:51, 3:13-14, 5:27, 6:27, 6:53, 6:62, 8:28 and 9:35) that the Son of Man was the Messiah. But this description of future events surrounding the Son of Man did not add up. He must not be the Messiah or He would not be leaving them.

### **RELEVANT OPINIONS**

In the Gospels, with the sole exception of 12:34, the term *the Son of Man* is never used by anyone else than by Jesus Himself. It is His self-designation ... Jesus probably used this self-designation in order to indicate His own heavenly, transcendent nature. He is the One who comes from above, the One to whom the final judgment has been committed, who will come with the clouds in great glory. He is, accordingly, not at all the political, earthly, nationalistic Messiah of Jewish expectation. (W. Hendriksen) The Jews misunderstood the Scriptures and were perplexed, resulting in their doubting the claims of Jesus. (E. Towns) They did not identify the Son of Man with the Messiah ... To be our Christ, and die, is a contradiction in terms. (H. Reynolds)

**John 12:34** Then (inferential) the crowd (Subj. Nom.) replied to Him (Dat. Ind. Obj.) with discernment (ἀποκρίνομαι, API3S, Constative, Deponent): We (Subj. Nom.) have heard and understand (ἀκούω, AAI1P, Constative) from the law (Abl. Source) that (introductory) the Messiah (Subj. Nom.) will abide (μένω, PAI3S, Futuristic & Durative) unto the ages (Acc. Extent of Time; into eternity). So (coordinating) how (interrogative) can You (Subj. Nom.) say (λέγω, PAI2S, Static, Interrogative Ind.) that

(introductory) the Son (Subj. Acc.) of Man (Adv. Gen. Ref.) must (δεῖ, PAI3S, Gnostic) be lifted up (ὑψώω, APInf., Dramatic, Inf. As Dir. Obj. of Verb)? Who (Subj. Nom.) is (εἰμί, PAI3S, Descriptive, Interrogative Ind.) this (Nom. Spec.) Son (Pred. Nom.) of Man (Adv. Gen. Ref.)?

<sup>BGT</sup> **John 12:34** Ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

<sup>VUL</sup> **John 12:34** respondit ei turba nos audivimus ex lege quia Christus manet in aeternum et quomodo tu dicis oportet exaltari Filium hominis quis est iste Filius hominis

**LWB John 12:35** Then Jesus replied to them: The Light [Jesus] is only going to be with you for a short time. Keep on walking [thinking and behaving according to divine standards] while you have the Light, so that darkness [Satan’s power system] does not apprehend you. Indeed, the one who continues to walk in darkness [thinking and behaving according to demonic and human standards] does not understand where he is going [totally disoriented].

<sup>KW</sup> **John 12:35** Therefore Jesus said to them, Yet a little time the light is among you. Be ordering your behavior according as you are having the light, in order that darkness may not overtake you. Indeed, he who is ordering his behavior within the sphere of the darkness just mentioned, does not know where he is departing.

<sup>KJV</sup> **John 12:35** Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

### **TRANSLATION HIGHLIGHTS**

Then Jesus replied to them: The Light is only going to be with you for a short time (Futuristic Present tense). Jesus, of course, is the Light. He is predicting His imminent death on the cross. Keep on walking while you have the Light (Iterative Present tense). His listeners were questioning Him about the resurrection, but He takes them back a step and reminded them that He is still present and they should be thinking and behaving according to His divine standards while He is still with them to be emulated on a daily basis. The durative present means they should continue this practice for as long as He is with them. Once He has departed this life, they will receive new protocol to live by – Church Age protocol. This protocol will be focused on the intake, metabolization and application of Bible doctrine in the filling of the Spirit.

The reason He is commanding them to think and behave according to divine standards (Imperative mood) is so that darkness does not apprehend and overtake them (Potential Subjunctive mood). The power of darkness which Satan wields is not something to be taken lightly. It is a beguiling force which can slowly draw-in even the best of Christians, and eventually consume them if they are not careful. Light and darkness are mutually exclusive spheres of thinking and operation. You can only be in one sphere at a time. The person who steps out of the sphere of Light – the divine standards and power of Jesus Christ – walks in darkness

(Iterative Present tense) and is enticed to keep on walking in darkness (Durative Present tense). This walking or stepping (Latin: ambulate) is both thought and action.

There is only one verb for this walking, but I see three stages in His warning. The believer who treats darkness lightly (no pun intended) starts thinking or behaving like Satan. If he doesn't remedy that situation, he may continue to think and behave like Satan without realizing it; that's the iterative nature of erroneous walking. Days can go by and he is no longer in fellowship with the Lord. He is now locked into a manner of thinking and behaving which is contrary to the Light of Jesus Christ; this is the durative nature of erroneous walking. Once this pattern sinks in, the believer will no longer recognize that he has been overcome by darkness (Intensive Perfect tense). The darkness of satanic thinking and behaving (Gk: *skotos*) gradually extinguishes the Light of Jesus Christ in the soul (Gk: *photos*). *Photos* is overcome by *skotos*.

It does not happen all at once, in a moment of time. Thinking and behaving in the sphere of darkness is an increasingly deceitful process. Once it starts, the person is engulfed in it to the point where he cannot see any Light at all. In the initial stages, he does not notice that anything has changed in his thoughts and behavior. In the middle stage, he does not comprehend that he has deviated from the Light at all. In the final stage, he has completely deviated from divine norms and standards and has no idea that he has reversed course in the spiritual life (*reversionism*) and has become a captive in Satan's cosmic system (Gnomic Present tense). It always happens this way, a little at a time. One covert thought or overt sin leads to another which leads to another. Eventually the believer is consumed in darkness and has no idea of his condition or how to get out even if he did realize something was wrong.

### **RELEVANT OPINIONS**

Any man to whom the Gospel is proclaimed receives a certain amount of illumination, namely, in the sense that he gets to know the will of God for his life. Much is given to him ... But in spite of all this, ever so many people who hear the Gospel do not walk in the light, i.e., they do not *show by their daily conduct* that they have accepted and appropriated the truth as proclaimed by Christ, the Light. (W. Hendriksen) Jesus, knowing that His hearers could not understand His doctrine and realizing that most of the mystery doctrines were not yet to be revealed, returned to His revelation of Himself as light, to urge His listeners to walk in the light and believe the light. (E. Towns) It was only a matter of hours now, at very most a few days - probably from Tuesday afternoon to Thursday night. (W. Hendriksen) The darkness to be dreaded is the darkness of spiritual insensibility. The soul that shuns the light learns to hate the light. (B. Thomas)

**John 12:35** Then (inferential) Jesus (Subj. Nom.) replied (λέγω, AAI3S, Constativ) to them (Dat. Adv.): The Light (Subj. Nom.) is only (adv.; yet, still) going to be (είμι, PAI3S, Futuristic) with you (Dat. Accompaniment) for a short (Acc. Measure) time (Acc. Extent of Time). Keep on walking (περιπατέω, PAImp.2P, Iterative, Command) while (temporal) you have (ἔχω, PAI2P, Durative) the Light (Acc. Dir. Obj.), so that (purpose) darkness (Subj. Nom.) does not (neg. particle) apprehend (καταλαμβάνω, AASubj.3S, Culminative,

Purpose & Potential; overtake) you (Acc. Dir. Obj.). Indeed (affirmative), the one (Subj. Nom.) who continues to walk (περιπατέω, PAptc.NMS, Iterative & Durative, Substantival) in darkness (Loc. Sph.) does not (neg. adv.) understand (οἶδα, Perf.AI3S, Intensive; recognize, comprehend) where (adv.) he is going (ὑπάγω, PAI3S, Gnostic; departing, deviating, headed).

<sup>BGT</sup> **John 12:35** εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.

<sup>VUL</sup> **John 12:35** dixit ergo eis Iesus adhuc modicum lumen in vobis est ambulate dum lucem habetis ut non tenebrae vos comprehendant et qui ambulat in tenebris nescit quo vadat

**LWB John 12:36** While you have the Light [Jesus Christ as the Light of the world], keep on believing in the Light, so that you may become sons of light [as opposed so sons of darkness]. Jesus spoke these things, and after departing, He was concealed [supernaturally hidden] from them.

<sup>KW</sup> **John 12:36** According as you are having the aforementioned light, be believing in the light in order that you may become sons of light. These things Jesus spoke, and having gone off, He was hidden from them.

<sup>KJV</sup> **John 12:36** While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

### **TRANSLATION HIGHLIGHTS**

Jesus Christ is the Light of the world. He announced this publicly on more than one occasion. He knew His life on earth was coming to an end. While His people still had the Light among them (Durative Present tense), He commanded them (Imperative mood) to keep on believing in the Light (Durative Present tense). This is not an evangelistic altar call; He was addressing those who had already believed in Him to continue doing so. Initial belief in Christ would classify them as *children* of Light; remaining faithful to Him in life would classify them as *sons* of light. The positional or initial faith in Him emphasizes His person as the Light (upper case). The experiential or continuing faith in Him emphasizes their sphere of operation in light (lower case) as opposed to darkness. Becoming “sons of light” is optional (Potential Subjunctive), not a guarantee – it depends on your daily walk.

Initial belief in the Light would be ingressive, while continuing to function in the light is iterative and durative. The former is a one-time event, the latter a continuous series of daily decisions. The ultimate goal for all believers, regardless of dispensation, is not to remain little *children* but to become spiritual *sons* in light. Those who continue to believe in Him are both in the sphere of light (as opposed to the sphere of darkness) and of light (associated with the divine as opposed to the demonic). Jesus proclaimed these things about Himself and then departed (Temporal Participle). He was immediately concealed from the crowd supernaturally (Dramatic

Aorist tense). He did not hide from them (active voice), as the Latin “absconded” points to, but was somehow made invisible to them by the Father (passive voice). This was the end of His public ministry to the Jews.

### **RELEVANT OPINIONS**

It becomes evident that under the light He refers to Himself. He urges them to yield to that light in Him which penetrates the conscience ... To be sons of light is to be such as find their truest life in the truth, recognizing and delighting in all that Christ reveals. (W. Nicole) It seems probable that His final departure from the Jewish multitude, His withdrawal from the nation of Israel, took place when He left the temple on Tuesday afternoon ... What we have in verses 44-50 was not spoken afterward but is a summary of all His public teaching ... Becoming sons of light, i.e., lights, means having the light of Christ not only round about you but within your hearts and minds. (W. Hendriksen)

This is a step beyond mere believing, though it is related to it. It involves continuing activity of progression. In other words, a proper response to Jesus involves much more than merely committing oneself to a set of truths and acting upon them once. Rather, it involves committing oneself to Jesus, who is on the move, and following Him continuously. It means walking in his steps. It means doing what He does, thinking as He thinks, acting as He acts. To do that is to walk in the light, for He is the light. To refuse to follow Him is to fall back into darkness. (J. Boice) Our understanding of Christ will continue to grow when we are willing to simply obey what we know. (E. Towns)

**John 12:36** While (temporal) you have (ἔχω, PAI2P, Durative) the Light (Acc. Dir. Obj.), keep on believing (πιστεύω, PAImp.2P, Iterative & Durative, Command) in the Light (Prep. Acc.), so that (purpose) you may become (γίνομαι, AMSubj.2P, Culminative, Potential, Deponent) sons (Pred. Nom.) of light (Gen. Assoc.). **Jesus** (Subj. Nom.) spoke (λαλέω, AAI3S, Constative) these things (Acc. Dir. Obj.), and (continuative) after departing (ἀπέρχομαι, AAPtc.NMS, Constative, Temporal, Deponent), He was concealed (κρύπτω, API3S, Dramatic; hidden) from them (Gen. Accompaniment).

<sup>BGT</sup> **John 12:36** ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν.

<sup>VUL</sup> **John 12:36** dum lucem habetis credite in lucem ut filii lucis sitis haec locutus est Iesus et abiit et abscondit se ab eis

LWB **John 12:37** **But in spite of the fact that He had performed so many attesting signs [miracles] before them, they [the vast majority] did not believe on Him,**

<sup>KW</sup> **John 12:37** But in spite of the fact that He had performed so many attesting miracles before them, they kept on not believing on Him,

<sup>KJV</sup> **John 12:37** But though he had done so many miracles before them, yet they believed not on him:

### **TRANSLATION HIGHLIGHTS**

Jesus performed many miracles in the presence of many people (Dramatic Perfect tense), but in spite of these attesting miracles, most of them did not believe on Him (Inceptive Perfect tense). The inceptive perfect is close to the ingressive aorist; both actions emphasize a beginning in time and in this case refers to initial faith in Christ. His elect came to believe in Him at the assigned time determined by God, but overall the majority did not. Miracles do not save people; Jesus saves people. Do not assume that a person who witnessed a miracle or was part of a miracle automatically becomes a believer. Contrary to what is preached by some “charismatic” preachers, this is not true.

### **RELEVANT OPINIONS**

By and large the people’s response to Christ’s ministry had been that of unbelief ... there was a constant and progressive unwillingness to accept Jesus with a genuine, living faith ... Though there were exceptions here and there, and though all of these exceptions taken together constitute a sizeable group (12:11), on the whole Israel grew more and more callous spiritually. Though many were convinced that He was, indeed, the Messiah, even this knowledge did not issue in genuine faith. (W. Hendriksen) On the whole, the Jews reacted to Christ with mental attitude sins of resentment, jealousy, and hostility. They became disillusioned because He did not immediately establish the Messianic Kingdom by defeating their external enemies and resolving their national grievances as prophesied in the OT millennial passages – Isaiah 33:17-22; Jeremiah 23:5-6; Daniel 7:14. (R.B. Thieme, Jr.) The signs had not generally led to faith and Isaiah’s prophecy is cited in support of this fact. (D. Guthrie)

**John 12:37** But (adversative) in spite of the fact that He had performed (ποιέω, Perf.APtC.GMS, Dramatic, Concessive; although, even though) so many (Acc. Measure) attesting signs (Acc. Dir. Obj.; miracles) before them (Prep. Gen.; in front of, in their presence), they did not (neg. adv.) believe (πιστεύω, Imperf.AI3P, Inceptive) on Him (Prep. Acc.),

<sup>BGT</sup> **John 12:37** Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,

<sup>VUL</sup> **John 12:37** cum autem tanta signa fecisset coram eis non credebant in eum

**LWB John 12:38** So that the word [prophecy] of Isaiah, the prophet, would be fulfilled, who asked: Lord, who will believe our report [preached message]? And to whom will the arm of the Lord be revealed [the elect are a small percentage of the overall population]?

<sup>KW</sup> **John 12:38** In order that the word of Isaiah the prophet might be fulfilled who said, Lord, who believed our preaching? And the Lord’s power, to whom was it revealed?

<sup>KJV</sup> **John 12:38** That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

### **TRANSLATION HIGHLIGHTS**

Both the purpose and result of the statement in verse 37 is given so that an OT prophecy by Isaiah would be fulfilled (Culminative Aorist tense). The very mention of the fact that the majority of Israel did not believe in Jesus was a fulfillment of prophecy (Result Subjunctive mood). In that prophecy, Isaiah asked: Lord, who will believe our report (Futuristic Aorist tense)? And to whom will the arm of the Lord be revealed (Futuristic Aorist tense)? The elect is always a “remnant according to grace.” When the gospel is preached, rarely are the recipients the majority in attendance.

There are exceptions, of course, such as accounts in Acts and certain church services and evangelistic meetings. Isaiah was conscious of the fact that even during his time relatively few accepted his message; the majority rejected it. The answer to Isaiah’s questions are immediately given in the next few verses. The ability to believe in Christ is sovereignly bestowed by God. He decides who will believe and when. This was predestined in eternity past and will unfold on schedule in time. Nothing in God’s plan is left to chance, right down to the minutest detail of who will believe and when.

### **RELEVANT OPINIONS**

Exactly that prophecy had now been fulfilled, for nearly everybody failed to accept Christ with genuine faith. (W. Hendriksen) Jesus’ predictions require that other humans do precisely what Jesus predicted they would. Yet, these are not presented as mere guesses regarding the future. Rather, Jesus *knows* what other free agents will in fact choose to do, *states* what these future actions will be, and provides His *reason* for so doing, namely, “so that when it does occur, you may believe that I am He.” (B. Ware) This unbelief did not at all set aside the purposes of God, but, on the contrary, fulfilled them. (R. Jamieson)

**John 12:38** so that (purpose) the word (Subj. Nom.; prophecy) of Isaiah (Abl. Source; Isaiah 53:1), the prophet (Gen. Appos.), would be fulfilled (πληρώω, APTSubj.3S, Culminative, Result), who (Acc. Appos.) asked (λέγω, AAI3S, Constative): Lord (Voc. Address), who (Subj. Nom.) will believe (πιστεύω, AAI3S, Futuristic, Interrogative Ind.) our (Abl. Source) report (Dat. Ind. Obj.; preaching)? And (continuative) to whom (Dat. Adv.) will the arm (Subj. Nom.) of the Lord (Poss. Gen.) be revealed (ἀποκαλύπτω, API3S, Futuristic, Interrogative Ind.)?

<sup>BGT</sup> **John 12:38** ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῆ ὃν εἶπεν· κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίνι ἀπεκαλύφθη;

<sup>VUL</sup> **John 12:38** ut sermo Esaiiae prophetae impleretur quem dixit Domine quis credidit auditui nostro et brachium Domini cui revelatum est

LWB **John 12:39** They did not have the ability to believe [reprobation] due to one fact that Isaiah explained next:

<sup>KW</sup> **John 12:39** On account of this they were not able to be believing, because again said Isaiah,

<sup>KJV</sup> **John 12:39** Therefore they could not believe, because that Esaias said again,

### ***TRANSLATION HIGHLIGHTS***

The vast multitude did not have the power to believe in Jesus Christ due to one reason which Isaiah explained next in his prophecy (Constative Aorist tense). Nobody can believe in Jesus from his own power. He must be one of God's elect and he must receive the power to believe from the Holy Spirit at regeneration. Without this divine enablement, nobody would believe in Jesus- because our will is totally unable to do so in its sinful condition. This may be hard for those of the Arminian persuasion to accept, but the human will is not greater than the will of God.

### ***RELEVANT OPINIONS***

Just as in the days of Isaiah, so also now the Lord had hardened the people's heart, with this purpose in mind, namely, that they might not perceive the meaning of his preaching. (W. Hendriksen) Surely if one's entire position is based upon the assertion that *all* are able to believe, a clear Scriptural passage that speaks of anyone's inability to believe should receive a large amount of in-depth, contextual response. (J. White) Scripture frequently speaks of God predestinating sinful acts, while still speaking of the culpability of men. This may be difficult for men in their finitude to harmonize, but the solution does not lie in denying either truth ... That some cannot believe because grace that is efficacious is withheld according to God's eternal decree is pellucid from such passages as John 12:39-40. (A. Baker)

Many texts teach reprobation: Proverbs 16:4, John 12:39-40, John 13:18, John 17:12, 1 Peter 2:8, Jude 4. Each of these verses (and others) teaches that God passes by some persons, destining them to destruction rather than to salvation ... In some ways election and reprobation are the same: both flow from the eternal counsel or will of God rather than the will of man, and both have as their ultimate purpose the revelation of God's glory. (J. Boice) Reprobation must be seen to be a corollary of election, because election leaves no escape, and because God's holiness demands that God condemn those not rescued by election. Such a conclusion is supported by direct statements of reprobation such as Romans 9:10-24 and 11:5-10. (A. Baker)

This "could not" must not be weakened into a "would not." Unbelief falls under the divine decree of blinding and hardening. We seem to be faced with the theologically dubious assertion of a divine rejection (reprobation) even before any decision by human beings ... The blinding which is an act of divine will, enacted in historical events but including within it responsible human decisions, has already been mentioned with the same starkness in 9:39 ... This blinding

penetrates to the depths of a person, to his heart, and brings about a stiffening or hardening of the whole inner being., making him radically incapable of understanding or conversion. (R. Schnackenburg)

Divine sovereignty is strongly insisted upon. The quotation is from Isaiah 6:9ff ... The present passage assigns everything to the will of God. Unless His hand is in it nothing is possible ... God's purposes are not frustrated by the opposition of evil men. They are accomplished. (L. Morris) Above everything else, we must say that if God chooses to intervene in a specific way in an individual life to harden that life so that the individual cannot believe on Jesus, then God is right in so acting. God is just, and no man (least of all ourselves) has the slightest grounds for rebuking Him ... If God hardens hearts as a result of which men and women cannot believe and are judged for it, then that is just the way it is, and God is guiltless. We are in no position to judge Him by our limited wisdom and inadequate standards. (J. Boice)

If a superficial reading finds this harsh, manipulative, even robotic, four things must constantly be borne in mind: (1) God's sovereignty in these matters is never pitted against human responsibility; (2) God's judicial hardening is not presented as the capricious manipulation of an arbitrary potentate cursing morally neutral or even morally pure beings, but as a holy condemnation of a guilty people who are condemned to do and be what they themselves have chosen; (3) God's sovereignty in these matters can also be a cause for hope, for if He is not sovereign in these areas there is little point in petitioning Him for help, while if He is sovereign the anguished pleas of the prophet Isaiah – and of believers throughout the history of the church – make sense; (4) God's sovereign hardening of people in Isaiah's day, His commissioning of Isaiah to apparently fruitless ministry, is a stage in God's strange work that brings God's ultimate redemptive purposes to pass. (D. Carson)

**John 12:39** They did not (neg. adv.) have the ability (δύναμαι, Imperf.MI3P, Descriptive, Deponent; power) to believe (πιστεύω, PAInf., Tendentia, Inf. As Dir. Obj. of Verb) due to one fact (Causal Acc.) that (causal) Isaiah (Subj. Nom.) explained (λέγω, AAIS3, Constativa) next (adv.; in turn):

<sup>BGT</sup> **John 12:39** διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν Ἡσαΐας·

<sup>VUL</sup> **John 12:39** propterea non poterant credere quia iterum dixit Esaias

LWB **John 12:40** **He has completely blinded their eyes and hardened the mentality of their soul, with the result that they could not see with their eyes nor understand with the mentality of their soul and be converted so I might heal them.**

<sup>KW</sup> **John 12:40** He has blinded their eyes with the present result that they are still blind, and He hardened their heart, in order that they might not see with their eyes and perceive with the heart and change their mind and I should heal them.

<sup>KJV</sup> **John 12:40** He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

### ***TRANSLATION HIGHLIGHTS***

God the Father has completely blinded the eyes of the non-elect multitude (Intensive Perfect tense) and hardened the right lobe of their soul (Dramatic Aorist tense) with the result that they could not see with their eyes (Ingressive Aorist tense) nor understand with the mentality of their soul (Ingressive Aorist tense) and be converted (Culminative Aorist tense). The blinding and hardening originate from God, not man. God is the subject and He actively performs both on His own initiative. There is no passive voice here, so no mention of man having anything to do with the blinding or hardening. God selects those that are His (the elect) and blinds and hardens the rest (the non-elect).

The second half of this passage is a perfect 3-point outline of the salvation experience. First an unbeliever sees, then he understands, and then he is converted. This seeing (Latin: ocular) and understanding (Latin: intelligence) is both ingressive and dramatic. It requires the regenerating power of the Holy Spirit to begin and come to an effective conclusion. Without God taking the initiative, nobody would see or understand the Gospel. The blind would remain so, and not even realize that they are blind to spiritual matters. The soul would remain hardened and not even understand that he is spiritually dead. He would, therefore, not be converted and the Lord would not have the opportunity to heal him (Deliberative Future tense).

### ***RELEVANT OPINIONS***

The blinding of the eyes had as its purpose that the people might not be able to see Christ's mighty deeds as signs, pointing to him as the Son of God, the Christ ... The reason why the Lord had blinded their eyes and hardened their hearts was in order that they might not turn to Him and, as a result, be healed ... Any attempt to change the clear meaning of a text in order to bring it into harmony with one's particular theology is reprehensible. We should let the passage stand just as it is, and not tamper with it in any way. (W. Hendriksen) God exercises a perfect control over every sinful agent in all his acts; and it is not more clearly revealed, that God hates the wicked acts of wicked men, than that He controls and directs them to the accomplishment of His purpose (J. Dagg)

All men are sinners by nature and unbelief is sin. Men do not possess a natural bias toward the gospel. It is only as God opens hearts that any man ever responds in faith. Who would dare to deny that God could have given the enemies of Christ faith in John 12:39 as He did to another enemy of Christ in Acts 9:5ff? If God would have willed to have given the Jews faith in John 12, as He did Saul in Acts 9, they would have been converted. But, instead, God left them in their sinful unbelief and even increased their numbness to spiritual truths. This verse clearly shows that while men are fully responsible, God is not frustrated by man's unbelief. (A. Baker) God commands all men everywhere to love Him with all their heart, soul, mind and strength, but sin does not allow any of the fallen sons of Adam to do so. (J. White)

God can do what He pleases, and He has reason for doing so ... Hardening is ascribed to God and man. The solution to the problem of hardening is not that man hardens himself and God reacts to

man's action. The Bible clearly states that God hardens hearts (Rom. 9:18, John 12:40). God's hardening men's hearts is not by mere permission; it is a punitive action. (W. Best) Now, if God invited all men to come to Him, and then shut the door of mercy against any who were desirous of entering, His invitation would be a mockery and unworthy of Himself; but we insist on it, that he does not invite all men to come to Him in a saving way, and that every individual person who is, through His gracious influence on his heart, made willing to come to Him, shall sooner or later be surely saved by Him, and that by an everlasting salvation. (J. Zanchius)

**John 12:40** He has completely blinded (τυφλόω, Perf.AI3S, Intensive) their (Poss. Gen.) eyes (Acc. Dir. Obj.) and (continuative) hardened (πωρόω, AAI3S, Dramatic; dulled) the mentality of their (Poss. Gen.) soul (Acc. Dir. Obj.), with the result that (result) they could not (neg. particle) see (ὁράω, AASubj.3P, Dramatic & Ingressive, Result) with their (Dat. Poss.) eyes (Instr. Means) nor (conj.) understand (νόέω, AASubj.3P, Dramatic & Ingressive, Result) with the mentality of their (Dat. Poss.) soul (Instr. Means) and (continuative) be converted (στρέφω, APSubj.3P, Dramatic & Culminative, Result) so (adjunctive) I might heal (ιάομαι, FMI1S, Deliberative, Deponent) them (Acc. Dir. Obj.).

<sup>BGT</sup> **John 12:40** τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσομαι αὐτούς.

<sup>VUL</sup> **John 12:40** excaecavit oculos eorum et induravit eorum cor ut non videant oculis et intellegant corde et convertantur et sanem eos

**LWB John 12:41** **Isaiah explained these things because he saw His glory [sovereignty and omnipotence] and spoke with respect concerning Him.**

<sup>KW</sup> **John 12:41** These things said Isaiah because he saw His glory, and he spoke concerning Him.

<sup>KJV</sup> **John 12:41** These things said Esaias, when he saw his glory, and spake of him.

### **TRANSLATION HIGHLIGHTS**

Isaiah explained the cause of the blinding and hardening of unbelievers because he saw with clarity the glory of God (Constative Aorist tense). And because of His sovereignty and omnipotence, he spoke about Him with great respect. He saw a vision of this glory in Isaiah 6:1-5 and tried to explain to others what he had seen in verse 9-10.

### **RELEVANT OPINIONS**

Isaiah had seen not only the suffering of the Servant of Jehovah but also His glory. (W. Hendriksen) The evangelist's commentary in verse 41 leaves scarcely any doubt about his meaning: God was responsible for the blinding and hardening, and Jesus, God's representative, could have brought healing. According to the divine ordinance expressed in the *hina me* in verse

40, however, Jesus is not destined to heal these people, hardened as they are to the core and incapable of change. In the hardening He brought upon them, which makes them incapable of seeing in faith and inwardly understanding, God has also deprived these people of the possibility of salvation and healing through His Son, the eschatological bringer of salvation ... Compared with the other instances of the use of the hardening text in the NT (Mark 4:12; Matt. 13:13-15; Luke 8:10; Acts 28:26-27), the Johannine form is one of the sharpest in that it attributes the blinding and hardening to God directly and without disguise. Of a reference to the devil as agent there is no sign at all. (R. Schnackenburg)

**John 12:41** Isaiah (Subj. Nom.) explained (λέγω, AAI3S, Constative) these things (Acc. Dir. Obj.) because (causal) he saw (ὀράω, AAI3S, Constative) His (Poss. Gen.) glory (Acc. Dir. Obj.; majesty) and (connective) spoke (λαλέω, AAI3S, Constative) with respect concerning Him (Prep. Gen.).

<sup>BGT</sup> **John 12:41** ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

<sup>VUL</sup> **John 12:41** haec dixit Esaias quando vidit gloriam eius et locutus est de eo

<sup>LWB</sup> **John 12:42** Nevertheless, even among the ruling authorities many believed on Him, though they would not acknowledge *it* because of the Pharisees, so that they might not become excommunicated from the synagogue.

<sup>KW</sup> **John 12:42** Yet, nevertheless, even from among the rulers many believed on Him, but because of the Pharisees they kept on not confessing in order that they might not become those excluded from the synagogue,

<sup>KJV</sup> **John 12:42** Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

### **TRANSLATION HIGHLIGHTS**

Nevertheless, there were some of God's elect even among the ruling authorities of Israel, who eventually believed on Him (Culminative Aorist tense). Even though they believed on Christ, many of them would not acknowledge that fact publicly (Tendential Imperfect tense), because the Pharisees might have them ejected from the synagogue (Potential Subjunctive mood) and excommunicated from the center of Jewish life (Dramatic Aorist tense). In other words, there were overt believers in public, but also covert believers among the Jewish officials. Fear of the governing officials was a real thing, and excommunication from Jewish life was not a thing to be taken lightly.

### **RELEVANT OPINIONS**

Nicodemus and Joseph of Arimathea were probably among this group of secret disciples. To publicly identify with Christ involved being expelled from the synagogue, and these believers were apparently not yet ready to make that kind of an open commitment. The problem with

secret discipleship is that it amounts to a contradiction in terms. Sooner or later, either their secrecy will destroy their discipleship or their discipleship will destroy their secrecy. (E. Towns) The fear of class exclusion, the dread of running counter to the current opinion of the Church or the world, has led to much of the misery of both. (H. Reynolds)

**John 12:42** Nevertheless (inferential), even (ascensive) among the ruling authorities (Gen. Assoc.; rulers) many (Subj. Nom.) believed (πιστεύω, AAI3P, Culminative) on Him (Prep. Acc.), though (adversative) they would not (neg. adv.) acknowledge (ὁμολογέω, Imperf.AI3P, Tential) it (ellipsis) because of the Pharisees (Causal Acc.), so that (result) they might not (neg. particle) become (γίνομαι, AMSubj.3P, Dramatic, Potential, Deponent) excommunicated from the synagogue (Pred. Nom.).

<sup>BGT</sup> **John 12:42** ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὁμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται.

<sup>VUL</sup> **John 12:42** verumtamen et ex principibus multi crediderunt in eum sed propter Pharisaeos non confitebantur ut de synagoga non eicerentur

LWB **John 12:43** For they loved the praise of men more than the praise of God.

<sup>KW</sup> **John 12:43** For they deemed precious the good opinion of men rather than the good opinion of God.

<sup>KJV</sup> **John 12:43** For they loved the praise of men more than the praise of God.

### **TRANSLATION HIGHLIGHTS**

Those believers who lived covertly among the ruling authorities loved the honor, opinion and praise of men more than the honor, opinion and praise of God (Constative Aorist tense). This is why they remained secretive about their belief in Christ. Their priorities were all fouled-up in spite of the fact that they were Christians.

### **RELEVANT OPINIONS**

Alongside the divine decision to harden, stands, almost without any connection, the moral failure of men. (R. Schackenburg) They loved the glory of men – the flatteries of the members of the Sanhedrin – rather than the glory of God. (W. Hendriksen) To undergo such a ban would not necessarily lead to their physical death but it would be to experience a form of social death, and so there were many in the evangelist's time who were sympathetic to Jesus' claims but chose to remain in the synagogue and keep their form of belief secret. (A. Lincoln) Sadly, their faith was still so weak that they would not take any step that would threaten their position in the synagogue. (D. Carson)

**John 12:43** For (explanatory) they loved (ἀγαπάω, AAI3P, Constative) the praise (Acc. Dir. Obj.; honor, opinion, reputation) of men (Abl. Source) more (Adv. Degree) than (coordinating) the praise (Acc. Dir. Obj.; honor, opinion) of God (Abl. Source).

<sup>BGT</sup> **John 12:43** ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ θεοῦ.

<sup>VUL</sup> **John 12:43** dilexerunt enim gloriam hominum magis quam gloriam Dei

**LWB John 12:44** Then Jesus shouted out loud and said: He who believes on Me is not believing exclusively on Me, but also on Him [the Father] who sent Me.

<sup>KW</sup> **John 12:44** And Jesus called out loud and said, He who believes on Me does not believe on Me but on Him who sent Me.

<sup>KJV</sup> **John 12:44** Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

### **TRANSLATION HIGHLIGHTS**

Then Jesus shouted out loud and said: He who believes on Me is not believing *exclusively* on Me but also on the Father who sent Me. The coordinating conjunction “*alla*” means *likewise* or *but also* in this passage. It adds definition to the second occurrence of believing, making it a joint-expression of faith in both the Son and the Father. Believing in Jesus Christ means you likewise believe in the Father. Members of deity can’t be separated from each other in the realm of salvation; they function as One.

### **RELEVANT OPINIONS**

Knowing Christ means knowing the Father. Loving Christ means loving the Father. Receiving Christ means receiving the Father. Christ and the Father are one. (W. Hendriksen) The idea that He is God’s agent, so that those who believe in Him actually believe in the One who sent Him, finds sanction not only in John, but also in the Synoptics. (D. Carson) At times Jesus was quiet and subdued. At other times, as here, He was vehement and compelling. (J. Stott) He judges no man. His teaching is simply the expression of His Father’s command. (B. Wescott)

**John 12:44** Then (continuative) Jesus (Subj. Nom.) shouted out loud (κράζω, AAI3S, Constative) and (connective) said (λέγω, AAI3S, Constative): He (Subj. Nom.) who believes (πιστεύω, PAptc.NMS, Descriptive, Substantival) on Me (Acc. Dir. Obj.) is not (neg. adv.) believing exclusively (πιστεύω, PAI3S, Static) on Me (Acc. Dir. Obj.), but also (adjunctive; likewise) on Him (Acc. Dir. Obj.; the Father) who sent (πέμπω, AAPtc.AMS, Constative, Substantival) Me (Acc. Dir. Obj.).

<sup>BGT</sup> **John 12:44** Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν· ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,

<sup>VUL</sup> **John 12:44** Iesus autem clamavit et dixit qui credit in me non credit in me sed in eum qui misit me

LWB **John 12:45** Furthermore, he who sees Me is seeing Him [the Father] who sent Me.

<sup>KW</sup> **John 12:45** And he who is contemplating Me with discernment, is contemplating with discernment Him who sent Me.

<sup>KJV</sup> **John 12:45** And he that seeth me seeth him that sent me.

### **TRANSLATION HIGHLIGHTS**

The person who observes Jesus and perceives that He is the Christ is seeing the Father who sent Him to planet earth. The use of the gnomic present tense means it is impossible to see Jesus Christ and not see the Father at the same time. The word *always* or *likewise* could be added to the translation to bring out the gnomic sense. This *seeing* is a close observation, a contemplation of the deity of the Son and the Father.

### **RELEVANT OPINIONS**

Since Jesus is God's fully authorized representative, to believe in Jesus is to believe in God and to see Jesus is to see God. (A. Lincoln) So far as the believer beheld Christ, he beheld Him from whom Christ came. Belief passed through the veil: vision apprehended outwardly God in His relation to men ... The thought here is of the intent, patient, progressive contemplation of Christ leading to the fuller knowledge of Him from whom He came. (B. Wescott)

**John 12:45** Furthermore (adjunctive), he (Subj. Nom.) who sees (θεωρέω, PAPtc.NMS, Descriptive, Substantival; observes and perceives who it is he is seeing) Me (Acc. Dir. Obj.) is seeing (θεωρέω, PAI3S, Gnomic) Him (Acc. Dir. Obj.) who sent (πέμπω, AAPtc.AMS, Constative, Substantival) Me (Acc. Dir. Obj.).

<sup>BGT</sup> **John 12:45** καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.

<sup>VUL</sup> **John 12:45** et qui videt me videt eum qui misit me

LWB **John 12:46** I came into the world a light, so that every one who believes on Me [believers] may not abide in the sphere of darkness.

<sup>KW</sup> **John 12:46** I, in contradistinction to all others, have come a light into the world, in order that everyone who place his trust in Me may not remain in the sphere of the darkness.

<sup>KJV</sup> **John 12:46** I am come a light into the world, that whosoever believeth on me should not abide in darkness.

## TRANSLATION HIGHLIGHTS

Jesus Christ came into the world as a light (Dramatic Perfect tense), so that every believer may not abide in the sphere of darkness (Culminative Aorist tense). Believing is the first requirement, but after that Jesus did not want to abandon His sheep to Satan's sphere of influence. His light enabled them to abide in Him rather than being left to live in the sphere of darkness (Potential Subjunctive mood). That doesn't guarantee that all believers will choose to live in the light, but at least the opportunity is present. Without the presence of His light, believers would have no option but to abide in darkness like unbelievers.

## RELEVANT OPINIONS

God's promises are for those who believe. To be sure, the Gospel is proclaimed to a wider circle, but the illumination of those who do not accept Jesus by faith is merely outward. In their hearts the darkness remains. In fact, it even becomes more intense. (W. Hendriksen) This was the office of Christ, to make all things clear. His Person when seen in its fullness illuminates the mysteries of life. There is darkness over the world, and without Him it must remain. Faith in Him brings pure vision. (B. Wescott)

**John 12:46** I (Subj. Nom.) came (ἔρχομαι, Perf.A1S, Dramatic, Deponent) into the world (Acc. Place) a light (Pred. Nom.), so that (purpose) every (Nom. Measure) one (Subj. Nom.) who believes (πιστεύω, PAPtc.NMS, Static, Substantial) on Me (Prep. Acc.) may not (neg. particle) abide (μένω, AASubj.3S, Culminative, Potential) in the sphere of darkness (Loc. Sph.).

<sup>BGT</sup> **John 12:46** ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

<sup>VUL</sup> **John 12:46** ego lux in mundum veni ut omnis qui credit in me in tenebris non maneat

**LWB John 12:47** Furthermore, if anyone hears My words but does not observe them [experiential sanctification], I will not judge him [during the dispensation of the Hypostatic Union], for I did not come [1<sup>st</sup> advent] for the purpose of judging the world [which is hostile to God, lost in sin, ruined, depraved], but for the purpose of saving the world.

<sup>KW</sup> **John 12:47** And if anyone hears My words and does not keep them, I am not judging him, for I did not come to be judging the world but in order that I might save the world.

<sup>KJV</sup> **John 12:47** And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

## TRANSLATION HIGHLIGHTS

Jesus did not come to judge those who had heard His words (Potential Subjunctive mood) but were not observing them (Culminative Aorist tense). At this time in God's plan, the dispensation

of the Hypostatic Union, Jesus was not functioning as a judge over the spiritual life of believers. The evaluation of Christians will occur in the future at the Judgment Seat of Christ, after He returns at the rapture. At this point in time, He was not judging their lives (Gnomic Present tense) to determine how successfully they were following His mandates (Latin: custodians). His purpose during the 1<sup>st</sup> advent was not to judge the world (Dramatic Aorist tense), but to save the world (Dramatic Aorist tense). The use of the word *kosmos* (world) here refers to that which is hostile to Jesus, lost in sin, ruined and totally depraved. When He returns at the rapture, He will come to judge the world.

The tribulation will consist of seven years of horrific judgment on the inhabitants of planet earth as well as its ordered universe. Jesus is making a dispensational distinction on their behalf, and is talking to believers only. He is explaining that He didn't come at this time to become King over Israel, to deliver them from their enemies, and to usher in the Millennial Reign. These are all future events that will occur after His crucifixion. They understood some of the OT prophecies, but they had their timing of events all wrong. It should also go without saying, but He is not offering an altar call to unbelievers in this passage – and the use of the word *world* is not referring to the extent of the atonement. A lot of Arminian nonsense could be avoided if words were understood in their dispensational context and if the audience is identified – in this case believers and not unbelievers.

### **RELEVANT OPINIONS**

Those who reject the light do not require additional judgment from Jesus; they have simply rejected the salvation that would deliver them from the judgment already otherwise theirs. (C. Keener) The declaration of verse 47 does not exclude the personal role of Jesus in this great act. It merely says that the sentence which He will pronounce at that time will be simply that which will follow from the position which the man has taken with regard to His world. (F. Godet) The judgment followed naturally (so to speak) from His manifestation. (B. Wescott)

**John 12:47** **Furthermore** (adjunctive), **if** (protasis, 3<sup>rd</sup> class condition, "maybe he will, maybe he won't") **anyone** (Subj. Nom.) **hears** (ἀκούω, AASubj.3S, Constative, Potential) **My** (Poss. Gen.) **words** (Obj. Gen.) **but** (adversative) **does not** (neg. adv.) **observe** (φυλάσσω, AASubj.3S, Culminative, Potential; keep) **them** (ellipsis), **I** (Subj. Nom.) **will not** (neg. adv.) **judge** (κρίνω, PAI1S, Gnomic) **him** (Acc. Dir. Obj.), **for** (explanatory) **I did not** (neg. adv.) **come** (ἔρχομαι, AA11S, Constative, Deponent; 1<sup>st</sup> advent) **for the purpose of judging** (κρίνω, AASubj.1S, Dramatic, Purpose) **the world** (Acc. Dir. Obj.; which is hostile to God, lost in sin, ruined, depraved), **but** (contrast) **for the purpose of saving** (σώζω, AASubj.1S, Dramatic, Purpose) **the world** (Acc. Dir. Obj.; which is hostile to God, lost in sin, ruined, depraved).

<sup>BGT</sup> **John 12:47** καὶ εἰάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.

<sup>VUL</sup> **John 12:47** et si quis audierit verba mea et non custodierit ego non iudico eum non enim veni ut iudicem mundum sed ut salvificem mundum

LWB **John 12:48** He [the reversionistic believer] who makes it a habit to ignore Me and does not take hold of My words [ignores the spiritual life], may possess [positionally] the One who will evaluate him [at the Judgment Seat of Christ]. The word [norms and standards of Bible doctrine] which I have spoken will evaluate him on the last day [Judgment Seat of Christ],

<sup>KW</sup> **John 12:48** He who rejects Me and does not receive My words has the One who judges him. The word which I spoke, that will judge him on the last day,

<sup>KJV</sup> **John 12:48** He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

### **TRANSLATION HIGHLIGHTS**

Do not assume that because a person does not take interest in the Bible and the Christian way of life that he is not a believer. The vast majority of believers make it a habit to ignore (Latin: spurn) Jesus Christ (Iterative Present tense) and do not receive and execute His words (Iterative Present tense). Still, they may genuinely possess (Potential Indicative mood) the One who will evaluate them at the Judgment Seat of Christ (Futuristic Present tense). Furthermore, this evaluation will be quite simple for Jesus. The norms and standards of Bible doctrine which He has spoken will themselves evaluate every believer (Predictive Future tense) on the last day. We will be evaluated by the content and standards of Bible doctrine. That is, after all, what He left us *with* to order our lives *by*. In accounting lingo, on the debit side will be divine mandates for our dispensation, on the credit side will be any rewards we have accrued for adhering to those mandates. Everything else we have thought, said or done will be burned.

### **RELEVANT OPINIONS**

The doctrine of man's accountability and responsibility to God is set forth so plainly, so fully and so constantly throughout the Scriptures that he who runs may read it, and only those who deliberately close their eyes to it can fail to perceive its veracity and force. The entire volume of God's Word testifies to the fact that He requires from man right affections and right actions, and that He judges and treats him according to these ... Men are responsible to employ in God's service the faculties He has given them. (A. Pink) The term *last day* is an expression which is related to the resurrection and judgment program. (J. Pentecost) The word may be refused, but it cannot be banished. It still clings to the hearer as his judge. (B. Wescott)

**John 12:48** He (Subj. Nom.) who makes it a habit to ignore (ἀθετέω, PAptc.NMS, Iterative, Substantival) Me (Acc. Dir. Obj.) and (continuative) does not (neg. particle) take hold of (λαμβάνω, PAptc.NMS, Iterative, Substantival; receive and execute) My (Gen. Poss.) words (Acc. Dir. Obj.; experiential sanctification), may possess (έχω, PAI3S, Tendential, Potential Ind.; acknowledge,

positional truth) **the One** (Acc. Dir. Obj.) **who will evaluate** (κρίνω, PAPtc.AMS, Futuristic, Substantival; experiential truth) **him** (Acc. Dir. Obj.; at the Judgment Seat of Christ). **The word** (Subj. Nom.; norms and standards of Bible doctrine) **which** (Acc. Appos.) **I have spoken** (λαλέω, AAI1S, Constative), **that** (Nom. Appos.) **will evaluate** (κρίνω, FAI3S, Predictive) **him** (Acc. Dir. Obj.) **on the last** (Dat. Spec.) **day** (Loc. Time; Judgment Seat of Christ),

<sup>BGT</sup> **John 12:48** ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

<sup>VUL</sup> **John 12:48** qui spernit me et non accipit verba mea habet qui iudicet eum sermo quem locutus sum ille iudicabit eum in novissimo die

LWB **John 12:49** Because, as for Me, I have not spoken from Myself as a source, but He who sent Me, the Father Himself, gave me a mandate regarding what I should say [content] and how I should proclaim it [method of delivery].

<sup>KW</sup> **John 12:49** Because, as for myself, not from myself as a source did I speak, but He who sent me, the Father himself, has given me a commandment what I should say and what I should speak.

<sup>KJV</sup> **John 12:49** For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

### **TRANSLATION HIGHLIGHTS**

Jesus did not speak these words from Himself as a source, but from the Father who sent Him (Dramatic Aorist tense). The Father gave Him a mandate (Intensive Perfect tense) regarding what He should say and how He should proclaim it (Relative Clause). Nothing was left to chance. Both the Father and the Son were in perfect unity on the content and method of delivery. The interrogative accusatives are identical, but there is a number of ways they can be translated depending on the verbal connection.

The Greek word *lego* focuses on the content of the message while *laleo* focuses on the mode of delivery. This enables us to translate the first interrogative as *what* and the second instance as *how*. I do not agree with those who make no distinction between the two verbs. God is not throwing words around so carelessly. The distinction I make between these two words in this context is similar to that described by Gordon Fee when he contrasts *orthodoxy* with *orthopraxy* – correct *belief* and correct *action*.

### **RELEVANT OPINIONS**

To Jesus the Word of God was the standard for judging and being judged on the beliefs and practices we embrace. (R. Baxter) Orthodoxy is correct belief. Orthopraxy is correct action. Through the prophets God calls the people of ancient Israel and Judah to a balance of right belief

and action. (G. Fee) My words and their manner and opportunity and tone are all of them the outcome of the Father's mandate. (H. Reynolds) Because of His total dependence on the Father, His words not only witness to the truth but also serve as the final arbiter of that truth. (A. Lincoln)

**John 12:49** Because (causal), as for Me (Ind. Nom.), I have not (neg. adv.) spoken (λαλέω, AAI1S, Constative) from Myself as a source (Abl. Source), but (contrast) He (Subj. Nom.; the Father) who sent (πέμπω, AAPtc.NMS, Dramatic, Substantival) Me (Acc. Dir. Obj.), the Father (Nom. Appos.) Himself (Nom. Appos.), gave (δίδωμι, Perf.AI3S, Intensive) Me (Dat. Adv.) a mandate (Acc. Dir. Obj.) regarding what (Acc. Dir. Obj., interrogative) I should say (λέγω, AASubj.1S, Constative, Relative Clause) and (connective) how (Acc. Dir. Obj.) I should proclaim (λαλέω, AASubj.1S, Constative, Relative Clause) it (ellipsis).

<sup>BGT</sup> **John 12:49** ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἶπω καὶ τί λαλήσω.

<sup>VUL</sup> **John 12:49** quia ego ex me ipso non sum locutus sed qui misit me Pater ipse mihi mandatum dedit quid dicam et quid loquar

LWB **John 12:50** Furthermore, I know beyond a shadow of a doubt that His mandate [the effect of it] is eternal life. Therefore, whatever I proclaim, just as the Father has spoken to Me, in this manner I will proclaim.

<sup>KW</sup> **John 12:50** And I know with a positive knowledge that His commandment is life eternal. Therefore, the things which I am speaking, just as the Father has spoken to Me, thus do I speak.

<sup>KJV</sup> **John 12:50** And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

### **TRANSLATION HIGHLIGHTS**

Jesus knows beyond a shadow of a doubt (Intensive Perfect tense) that the Father's mandate is eternal life. That means His mandate is completely beneficial to all those who follow it. Therefore, Jesus will proclaim (Futuristic Present tense) His message in the same manner that the Father had spoken to Him (Intensive Perfect tense). Jesus will not deviate in either words or methodology from the pattern the Father provided to Him.

### **RELEVANT OPINIONS**

The instruction given to Jesus was to procure, to reveal, and to proclaim everlasting life. (W. Hendriksen) Talk of eternal life enables the judgment motif that runs throughout the ministry to end on a positive note. (A. Lincoln) Jesus has lived in unqualified obedience to His Father; He is now about to die in the same unqualified obedience, for He who is the Word-made-flesh is also

the Lamb of God who takes away the sin of the world. (D. Carson) If the word of Jesus is the standard of judgment, it is because it is that of God himself, both as to *substance* and as to *form*. (F. Godet) The Father's commandment not only is directed towards life, to quicken or to support it. It is life. Truth realized is that by which we live. The commandment of God is the expression of absolute Truth. (B. Wescott)

**John 12:50** Furthermore (adjunctive), I know beyond a shadow of a doubt (οἶδα, Perf.A1S, Intensive) that (introductory) His (Poss. Gen.) mandate (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) eternal (Nom. Measure) life (Pred. Nom. ; metonymy of effect). Therefore (inferential), whatever (Acc. Dir. Obj.) I (Subj. Nom.) proclaim (λαλέω, PAI1S, Descriptive), just as (comparative) the Father (Subj. Nom.) has spoken (λέγω, Perf.AI3S, Intensive) to Me (Dat. Adv.), in this manner (adv.) I will proclaim (λαλέω, PAI1S, Futuristic).

<sup>BGT</sup> **John 12:50** καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

<sup>VUL</sup> **John 12:50** et scio quia mandatum eius vita aeterna est quae ergo ego loquor sicut dixit mihi Pater sic loquor

## Chapter 13

LWB **John 13:1** Now before the feast of the Passover, Jesus, knowing beyond a shadow of a doubt that His hour had arrived, resulting in His eventual departure from this world to the presence of the Father, holding in the highest esteem His own [peculiar people: the elect], those in the world, displayed His profound love for them to the very end.

<sup>KW</sup> **John 13:1** Now, before the feast of the Passover, Jesus, since He knew that His hour had come the purpose of which was that He should pass over out of this world to the Father, having loved with a divine, self-sacrificial love His uniquely-owned ones, those in the world, He loved them to the uttermost.

<sup>KJV</sup> **John 13:1** Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

### **TRANSLATION HIGHLIGHTS**

What a powerful picture of how Jesus maintained His composure prior to His arrest, conviction and crucifixion! Before the feast of the Passover began, Nisan 13, He already knew beyond a

shadow of a doubt (Intensive Perfect tense) from His divine omniscience that His hour had come (Culminative Aorist tense). He would be departing planet earth very soon (Dramatic Aorist tense) and would be face-to-face with the Father. Without allowing the mental attitude sins of fear, worry and anxiety to infiltrate His thinking and emotions, He continued to hold His chosen people (Constative Aorist tense) in the highest possible esteem. He was surrounded by His very own, His particular people, His elect sheep. He would be leaving them for heaven soon, a sphere of living totally different from the sphere of life on planet earth, while they remained in the world as witnesses to His matchless grace and mercy.

During the feast at Simon the leper's house, and every hour up to the point of His death on the Cross, He continued to display His profound love for His people (Constative Aorist tense). He even displayed His love by holding a "working dinner" so He could impart to them His final words of wisdom before imminent departure. He did not let the extreme outside pressures against Him to become inside stress in His soul. He walked by Bible doctrine and maintained virtue love to the very end. Even while hanging on the cross, He comforted those around Him, including a thief who had also been crucified alongside Him and who came to believe in Him before he died. It's difficult to comprehend how He displayed His love to each and every one of His sheep as He contemplated the events that lay before Him. But it is not difficult to express gratitude to Him, because I am one of those whom He looked down through history and expressed His dying love for, as my Substitute.

The transitional particle "now" and the context which follows, points to the time in which He devoted to His disciples before being arrested. Even though they did not understand much of what He taught them while He was alive, they were His inner circle. He retreated from the hustle of the world and gave special attention to them during His remaining hours on earth. The feast of the Passover was a seven day celebration. Accordingly, there were many meals to be shared by those who traveled long distance to Jerusalem. The Last Supper, which John says nothing about compared to the Synoptics, would occur on Thursday evening. Jesus would display His profound love for them throughout this meal and as many times as He came into contact with them before His death on Friday. He maintained His love and composure for His sheep during a series of speedy trials and an ultimate execution.

### ***RELEVANT OPINIONS***

John 13-16 is generally referred to as "the Upper Room Discourse." Christ is with His disciples for the last time before the crucifixion. Here He expresses His love for them and explains something of what they will face in the future. As in no other place in Scripture, the reader sees into the heart of the Savior ... John uses the verb *egapesen* ("loved"), indicating the discriminating love of choice and selection. (E. Towns) We speak about Christ's reassuring knowledge. He was able to see not only the cross but also the crown. This inner conviction gave Him (in His human nature) that rest and stability of mind which made it possible for Him, in spite of the fact that He was standing on the threshold of Gethsemane, Gabbatha, and Golgotha, to condescend to the disciples in an act of infinite love and tenderness. (W. Hendriksen) In John, although other occurrences of the same evening are related, this whole transaction [the Lord's Supper] is passed over without notice." (R. Emerson) He says He will depart out of this "world"

(*kosmos*), meaning the world system. It is a man's world, a world of sin. It is a civilization that is anti-God and anti-Christ, and it is under judgment. Because He is leaving this world, He washes their feet. (J. McGee)

Considering how much has been made of the sacrament of the Lord's Supper by the Christian Church, it is remarkable that the passage connected with this text [in 1 Corinthians] should be the only apostolic teaching we have respecting its observance. We have in the Gospels the records of the incident from which it takes its origin, but though we should have expected Peter or John to give us complete counsels for its observance, neither of them refers to it. It even seems that, but for the accident of an abuse creeping into the Corinthian Church, we should have been left entirely without apostolic precedent or instruction concerning it. We can clearly see that it was then a meal, not a service; a feast, not a fast; a communion not an administration; a means of remembrance, and not a mystical presence. (R. Tuck) Please see my Translation Highlights and Relevant Opinions on 1 Corinthians, chapters 10-11 for my position on this ritual. (LWB) The Passover feast began on the 15<sup>th</sup> Nisan at sunset, the Passover lamb being slain the afternoon of 14<sup>th</sup> Nisan. (A. Robertson) This is not the Lord's Supper. Actually, John does not even record the Lord's Supper ... There is a great danger in putting importance on a ritual rather than on the person of Jesus Christ. It is more important to know the Word of God than it is to partake of Communion. (J. McGee)

Quaker Robert Barclay argued in his Catechism of 1673 that the followers of Christ were indeed asked to commemorate His life and sacrifice by breaking bread and drinking wine. It was to continue until the Lord comes. But Jesus did come to His followers, according to John 14:18-23: "Those who love Me will keep My word, and My Father will love them, and *We will come to them*, and make Our home with them" (NRSV). There is, therefore, no need to continue the observance. (D. Durnbaugh) If I was Jewish and alive for the three days following His crucifixion, I would faithfully adhere to His ritual mandate "until He returns." He did return, after spending three days in Hades. He was resurrected. He was seen by many of His followers upon His return. He not only "came to them," but He now indwells all believers! So what is the point in continuing an external ritual during the Church Age dispensation, when the object of that ritual has already returned and indwells us all? (LWB) This knowledge was strictly prophetic. It was no mere forecast, grounded on a calculation of the extremeness of Jewish hatred. He had often evaded arrest, because "His hour had not yet come." (H. Reynolds) We are left here in this world, and its dust is defiling, unfitting us for entrance into the Holiest. Here in John 13 we see Christ *fitting* us for that place. (A. Pink)

One cannot suppose that God from all eternity foreordained the crucifixion to happen on a certain date – the fullness of time, not when His hour had not yet come, but only when His hour had come – and then hoped someone would turn up to crucify Christ. Quite the contrary, Herod and Pontius Pilate were individually included in the eternal plan; and because they were so foreordained they came together to do whatever God had before decided. The word is "foreordained" or "predetermined." Must not they who say that God does not foreordain evil acts now hang their heads in shame? The idea that a man can decide what he will do, as Pilate decided what to do with Jesus, without that decision being eternally controlled and determined by God, makes nonsense of the whole Bible. (G. Clark) Just before, John means, not 24-hours

before, that is our Thursday evening (beginning of 15<sup>th</sup> of Nisan, sunset to sunset Jewish day), since Jesus was crucified on Friday 15<sup>th</sup> of Nisan. Hence Jesus ate the regular Passover meal at the usual time. The whole feast, including the feast of unleavened bread, lasted 8 days. (A. Robertson)

The observance of the Passover meal was formally established. The paschal meal ran after the following routine: (1) a benediction, (2) cup of wine, (3) the hands of the company washed, the master of the feast passing the basin while reciting a prayer, (4) bitter herbs dipped in sauce and eaten, (5) the lamb brought in with other portions of the meal, (6) a benediction and second eating of bitter herbs, (7) a second cup of wine with questions and answers as to the origin of the feast, (8) singing of the first part of the Hallel (Psalm 113-114) followed by a benediction, (9) the master of the feast washes his hands and makes a sop by wrapping a bit of lamb with unleavened bread in bitter herbs and dipping it in the sauce, for each one present in turn, (10) each eats as much as he likes, finishing with a piece of lamb, (11) a third cup of wine after washing hands, (12) singing of second part of the Hallel (Psalm 115-118) in conclusion, (13) a fourth cup of wine. (Shepard, J. Pentecost) We know for a fact that early Jews, including even the more religiously conservative among them, had by Jesus' day adopted and adapted the customs of Greco-Roman dining to suit their own ends and religious practices. (B. Witherington, III)

They were "in the world." This expression is significant, as implying that Christ's disciples were the objects of His affection, notwithstanding that they were encompassed by life's difficulties and temptations, notwithstanding that in their character they bore traces of this world's influences and assaults ... The constancy of our Saviour's affection is not attributable to any qualities in His disciples, which could deserve and retain His interest and attachment ... For the explanation of this marvelous constancy we must look to Christ's own character, to His faithful, unchanging nature, free from every caprice, from every unkindness. It is His nature to love, and to love without fickleness or weariness. (J. Thomson) From the very beginning, John makes it clear that there was an appointed hour for Jesus. Till that hour came He was perfectly safe. He could not die. He could not even be arrested. He was safe from men. But when His hour was come, nothing could prevent His death. The Gospel moves inevitably, remorselessly, to its predetermined climax. (L. Morris) Here in chapter 13 and onwards, He makes known His own most gracious work for *maintaining* believers in fellowship with Himself. (A. Pink)

He knew that His death would involve His escape from an evil and hostile world. He had lived in it now about 33-years. He had spent a quiet youth, and the greatest portion of His manhood seemed to have been peaceful and happy; but the last 3 years He had borne the heat and burden of the day, and experienced the most hostile opposition of the world which He had come to benefit. He knew that His death would involve His escape from this, which in itself would doubtless be a relief. He knew that His death would involve His *going home*. (B. Thomas) There is no clear indication at all in these chapters that Jesus is celebrating a Passover meal. Rather, we are told that this event transpired not only before Passover day but "before the festival of the Passover." The Fourth Evangelist is portraying the disciples sharing a *farewell meal* with Jesus. This dinner is not portrayed as a Passover meal. Instead of a Passover meal, what we have in these chapters is a portrayal of a Greco-Roman banquet complete with a closing symposium, in

which Jesus acts as the sage who offers the teaching, and the religious rites associated with such meals. (B. Witherington, III)

The central design of the “Paschal Discourse” of Christ was to lead His own into a spiritual understanding of their *new* place before the Father, and their *new* position in the world, as distinguished from the portion and place which they had had in Judaism. What we have in John 13 to 17 takes the place of the long Olivet discourse recorded by each of the Synoptists. Here, instead of taking His seat upon the Mount, He brings the disciples, in spirit, into heaven, and reveals the glories, blessedness, and holiness of the Sanctuary there ... “This world” was evidently a terrible place in the Lord’s mind. He could not stay here. He had made the world, but sin has made this world what it is. (A. Pink) John is concerned more with meaning than with ceremonial, so he gives us teaching which brings out the significance of the rite everywhere practiced by Christians ... Hoskyns protests against views which stress the sacraments, or which reduce the action to a lesson in humility. John “is not preoccupied with two sacraments, as Loisy seems to be; he is preoccupied with the Jesus of History, with His life, death, and resurrection ... This is a continued warning against externality. More than an action is enjoined. It is a spirit, an attitude to others. (L. Morris)

Scholars often talk of two or three farewell discourses and indeed the discourse material here may well have come from three different stages in the tradition, but in their present form they constitute one major speech, running from 13:31 to 16:33. Jesus’ words in 14:31 – “Rise, let us go from here” – indicate a break or pause, dividing the farewell speech into two major parts – 13:31 to 14:31 and 15:1 to 16:33. Jesus’ prayer in 17:1-26 then forms a clear concluding unit for the farewell ... There is no decisive reason why the Last Supper was not in fact a Passover meal. (A. Lincoln) The difference between God’s relationship to the world and His relationship to His own has sometimes been stated in this way: *God has done some things for all men*, that is, everyone in the world. He has created them, sustained them, kept them from the worst that is possible, even tolerated them and thus kept them for a time from hell. On the other hand, *God has done all things for some men*. These are His own. They do not lack and will never lack any good thing. (J. Boice) The object of the love of God in Christ, in these chapters, is therefore not the lost world, but the newly forming people of God, the disciples of the Messiah, the nascent church, the community of the elect. Jesus had loved His own all along; he now showed them the full extent of His love. (D. Carson)

**John 13:1** Now (transitional) before (prep.) the feast (Gen. Absolute) of the Passover (Gen. Spec.), Jesus (Subj. Nom.), knowing beyond a shadow of a doubt (οἶδα, Perf.APtc.NMS, Intensive, Modal) that (introductory) His (Poss. Gen.) hour (Subj. Nom.) had arrived (ἐρχομαι, AAI3S, Culminative, Deponent), resulting (result) in His eventual departure (μεταβαίνω, AASubj.3S, Dramatic, Result) from this world (Abl. Separation) to the presence of the Father (Prep. Acc.), holding in the highest esteem (ἀγαπάω, AAPtc.NMS, Constativ, Circumstantial; admiration) His (Acc. Poss.) own (Acc. Dir. Obj.; particular people: the elect), those (Acc. Appos.) in the world (Loc. Sph.), displayed His profound love for (ἀγαπάω,

AAI3S, Constative; proved, showed) them (Acc. Dir. Obj.) to the very end (Acc. Extent of Time).

<sup>BGT</sup> **John 13:1** Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς.

<sup>VUL</sup> **John 13:1** ante diem autem festum paschae sciens Iesus quia venit eius hora ut transeat ex hoc mundo ad Patrem cum dilexisset suos qui erant in mundo in finem dilexit eos

**LWB John 13:2** So while the supper was in progress, and the devil had already been deposited into the mentality of the soul of Iscariot, belonging to Simon, so that as a result [of satanic infiltration] Judas would betray Him,

<sup>KW</sup> **John 13:2** And supper being in progress, the devil having already hurled into the heart of Judas Iscariot, son of Simon, with a force so that it stayed there, to betray Him,

<sup>KJV</sup> **John 13:2** And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

### **TRANSLATION HIGHLIGHTS**

The supper was in progress (Temporal Participle) and the devil had already deposited evil, traitorous thoughts into the soul of Judas Iscariot (Consummative Perfect tense). As a result of these conspiratorial thoughts, which will quickly turn into outright satanic possession, Judas was empowered to betray Jesus (Futuristic Aorist tense). It would not be long before Judas would hand Him over to the Jewish authorities for money. But just in case he might have second thoughts or regrets about the matter and decide not to follow through on it, the slanderer himself (Satan) deposited himself into Judas' mind. Obviously, Judas was not a Christian; He was not regenerate. He sat under His teaching, ate meals with Him, and followed Him on foot cross-country. But he never believed in His divinity; He never accepted Him as his Savior.

There are many parallels, in my opinion, between the acts of Judas prompted by Satan and the acts of progressive (communist) politicians today. There is an evil entity (Satan) acting behind or within them. Whatever the case may be, I believe we are living in the end times. The Lord may return soon and take His people away from the cosmic system at the rapture. Or He may let us witness, and in some cases share in the experience, His judgment on a God-forsaking earth. The downward spiral we are experiencing is no accident. "History is not at the mercy of the whims or passions of politicians or tyrants. The reins are firmly in the hands of the Lord of history, and 'He has set a day when He will judge the world with justice' (Acts 17:31). That day was entered in the calendar of God when the world was made. It is drawing daily nearer." (B. Milne)

### **RELEVANT OPINIONS**

It was the devil who had injected this vile purpose into the heart of Judas Iscariot, Simon's son. (W. Hendriksen) As men yield to and comply with the devil's insinuations, he gains increasing

control over them, and God permits him to enter and indwell them. (A. Pink) The devil has power to inject evil into the hearts of men. There is great mystery in the methods of his operation, but the facts of his influence over men are without dispute among those who believe in Scripture. (H. Reynolds) Satan's way, described vividly in Isaiah 14:12-14, is simply personal advancement at the expense of others, in this case at the expense of God. (J. Boice) The betrayal was not simply engineered by Judas for the money, but had been planned by Satan all along. (P. Comfort) A perfect example of this satanic preoccupation with self combined with political arrogance and approbation lust, can be seen in the Obama administration and its engineered economic crisis. (LWB) The supper (Gr. *deipnon*) in view was the evening meal (v. 30). It was a Passover meal. (T. Constable)

Satan has wrought havoc on the human race. He is a murderer and the author of murder, as Jesus told His listeners. The first crime following the Fall of Adam and Eve was a murder; as a result of the Fall, Cain murdered his brother. We also read that Satan entered into Judas to betray Christ into the hands of His enemies so that they might kill Him. Satan's history is written in blood. (J. Boice) There is no wickedness, indeed, that is perpetrated by men, to which Satan does not excite them, but the more hideous and execrable any crime is, the more ought we to view in it the rage of *the devil*, who drives about, in all possible directions, men who have been forsaken by God. (J. Calvin) A supper having commenced, or being then in progress – without doubt the meal in which our Lord terminated the OT dispensation and introduced the New, which John discriminates, therefore, from the Passover proper referred to in verse 1. (H. Reynolds)

The Lord's Supper receives no mention in the 4<sup>th</sup> Gospel. On this fact Bishop Ryle strikingly says, "I think it was specially intended to be a witness forever against the growing tendency of Christians to make an idol out of the sacraments. Even from the beginning there seems to have been a disposition in the Church to make a religion of forms and ceremonies rather than of heart, and to exalt outward ordinances to a place which God never meant them to fill. Against this teaching John was raised up to testify. The mere fact that in his Gospel he leaves out the Lord's Supper altogether, and does not even name it, is strong proof that the Lord's Supper cannot be, as many tell us, the first, chief, and principle thing in Christianity. His perfect silence about it can never be reconciled with this favorite theory. It is a most conspicuous silence ... If the sacrament of the Lord's Supper really is the first and chief thing in Christianity, why does John tell us nothing about it? (A. Pink)

The plot against Jesus, however mediated by wicked human beings, was nothing less than satanic. (D. Carson) By the time this meal began, Judas had already committed himself to betray Christ. (E. Towns) Satan and Judas formed a conspiracy of evil. (P. Comfort) Even treachery could not quench His love. (A. Garvie) The devil had already taken position, deep in the intimate circle of Jesus' disciples, in the heart of Judas Iscariot, by nudging him to the decision to betray Jesus ... Here it is the demonic starting point in the process that pervades the entire story from start to finish as a chain of faithlessness: from Judas to the Sanhedrin, from the Sanhedrin to Pilate, and from Pilate to the executioners. (H. Ridderbos) It's not difficult to see parallels between the faithlessness of various religious and political groups behind Jesus' crucifixion and the political conspiracy unfolding in our country today. The progressive movement, a euphemism for communism, is in power and poised to destroy this nation. (LWB)

**John 13:2** So (adjunctive) while the supper (Gen. Absolute) was in progress (γίνομαι, PMPTc.GNS, Descriptive, Temporal, Deponent), and the devil (Gen. Absolute; slanderer) had already (temporal) been deposited (βάλλω, Perf.APtc.GMS, Consummative, Circumstantial; poured) into the mentality of the soul (Prep. Acc.) of Iscariot (Poss. Gen.), belonging to Simon (Abl. Source, Gen. Relationship), so that as a result (purpose/result) Judas (Subj. Nom.) would betray (παραδίδωμι, AASubj.3S, Futuristic, Result; deliver, hand over) Him (Acc. Dir. Obj.),

<sup>BGT</sup> **John 13:2** καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου,

<sup>VUL</sup> **John 13:2** et cena facta cum diabolus iam misisset in corde ut traderet eum Iudas Simonis Scariotis

**LWB John 13:3** **And knowing beyond a shadow of a doubt that the Father had placed [appointed] all things into His hands [divine sovereignty], and that He had come from God and was going to return face-to-face with God,**

<sup>KW</sup> **John 13:3** Jesus knowing that all things the Father gave into His hands and that from God He had come and to God He was departing,

<sup>KJV</sup> **John 13:3** Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

### ***TRANSLATION HIGHLIGHTS***

Jesus knew beyond a shadow of a doubt (Gnomic Perfect tense) that the Father had given Him sovereign, omnipotent power over all things (Constative Aorist tense). He originated from the presence of God in eternity past before His humanity was born on earth (Constative Aorist tense) and He was going to return face-to-face with the Father in heaven soon (Futuristic Present tense). His time for departing life on earth had almost arrived and it was no surprise to Him. This is difficult for us to imagine. How many times have we wished we could see 5-minutes, 5-hours or 5-years into our future? And yet if we could, we might chose to avoid the path set before us. But Jesus, knowing the terrible events about to unfold for Him, remained steadfast on His pre-planned path in obedience to the Father.

### ***RELEVANT OPINIONS***

Jesus waited a long time. The disciples had already occupied their places around the U-shaped table. The food was on the table, and the meal was about to begin. Still no one offered to perform the duty of the servant. The water-pitcher, the wash-basin, and the apron-towel, placed there in the plain sight of all, frowned upon them. These utensils constituted a silent accusation against these men! Still no one moved. It was then that Jesus acted. (W. Hendriksen) John 13:3 divulges Jesus' awareness that "the Father had put all things under His power." "All things" must include

the grace to save and keep His own. Conversely, unless Jesus' followers submit to the explicit means He furnishes for their deliverance, they (13:8) have no part with Him. (T. Schreiner) He was empowered to fulfill the sovereign will of God in judgment and salvation, a sovereignty which the world and the devil himself cannot destroy but only subserve. (G. Beasley-Murray) The sense of absolute sovereignty is the more impressive here in the prospect of apparent defeat. Even through treachery and death lay the way to the Resurrection. (B. Wescott)

**John 13:3** And knowing beyond a shadow of a doubt (οἶδα, Perf.APtC.NMS, Gnostic, Circumstantial) that (introductory) the Father (Subj. Nom.) had placed (δίδωμι, AAI3S, Constative; given, appointed) all things (Acc. Dir. Obj.) into His (Dat. Poss.) hands (Prep. Acc.), and (continuative) that (introductory) He had come from (ἐξέρχομαι, AAI3S, Constative, Deponent; descended from) God (Abl. Source) and (connective) was going to return (ὑπάγω, PAI3S, Futuristic) face-to-face with God (Prep. Acc.),

<sup>BGT</sup> **John 13:3** εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

<sup>VUL</sup> **John 13:3** sciens quia omnia dedit ei Pater in manus et quia a Deo exivit et ad Deum vadit

**LWB John 13:4** **He was roused from the supper [encouraged by the others to begin the festivities], but laid aside His robe and cloak, and after grabbing a linen towel, He wrapped it around Himself.**

<sup>KW</sup> **John 13:4** Arises from the supper and lays aside His outer garments, and having taken a towel, He bound it around Himself.

<sup>KJV</sup> **John 13:4** He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

### **TRANSLATION HIGHLIGHTS**

Jesus was encouraged by the others at the table to rise and begin the festivities with a standard greeting and blessing over the food (Pictorial Present tense). But He surprised them by setting His robe and cloak aside (Pictorial Present tense), grabbing a linen towel nearby, and wrapping it around His waist (Culminative Aorist tense) so He could perform a ceremonial foot-washing. *Outer garments* is in the plural, which means He probably had a robe for His body and a cloak for His shoulders. All outer clothing was generally removed and placed to the side so they would not get in the way of foot-washing. The length of the towel was gradually unrolled from His waist as needed, perhaps a foot of material for each person's feet.

### **RELEVANT OPINIONS**

It was customary for the host to rise and engage in a ceremonial washing of hands. Edersheim believes it was at this point Jesus rose to wash not His hands but the disciples' feet. (E. Towns) When Christ during His ministry went into a strange synagogue He was greeted as a rabbi and

welcomed in that assembly. A rabbi was normally designated by the color of the tassels or ribbons sewn onto his robe. It may be that Christ wore the robe of a rabbi. Such a robe would have entitled Him to respect and honor. In Israel only the priest was held in higher esteem than the rabbi. All that the Jews knew of the OT was taught by the rabbis. It was such a garment as this that Christ laid aside in order to wrap a towel around His waist. A towel was the sign of a servant. A servant had no position and no honor. How fitting that Christ should have laid aside the robe of honor and put Himself in a Servant's place! (J. Pentecost)

**John 13:4** He was roused (ἐγείρω, PPI3S, Pictorial) from the supper (Abl. Separation), but (adversative) laid aside (τίθημι, PAI3S, Pictorial) His (Acc. Poss.) robe (Acc. Dir. Obj.; cloak), and (continuative) after grabbing (λαμβάνω, AAPtc.NMS, Constativ, Temporal; seizing) a linen towel (Acc. Dir. Obj.), He wrapped it around (διαζώννυμι, AAI3S, Culminative; wrapped) Himself (Acc. Place).

<sup>BGT</sup> **John 13:4** ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·

<sup>VUL</sup> **John 13:4** surgit a cena et ponit vestimenta sua et cum accepisset linteum praecinxit se

**LWB John 13:5** Then He poured water into a wash basin and began to wash the disciple's feet and to wipe *them* dry with the linen towel which was wrapped around *Him*.

<sup>KW</sup> **John 13:5** Next, He throws water into the basin and began to be washing the feet of the disciples and to be wiping them off with the towel with which He was girdled.

<sup>KJV</sup> **John 13:5** After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

### **TRANSLATION HIGHLIGHTS**

Next Jesus poured some water into a wash basin (Pictorial Present tense) and began to wash the disciple's feet (Ingressive Aorist tense). He used the linen towel which He had wrapped around His waist (Attributive Participle) to wipe the disciple's feet dry after washing them. The progressive present tense means He went from disciple to disciple, one after the other, washing their feet. As the towel absorbed the moisture, He would let out another foot or so of the towel wrap with each new person. This was quite a gesture on the Lord's part, and it of course offered another opportunity for teaching them something quite important.

There were no paved roads in that day. They were either dirt, or at best, cobblestone. Sandals were the common form of footwear, so anyone who had traveled awhile would have dusty, dirty feet. That dust would also contain dried horse manure, since that was the highest form of transportation around. Anyone who has hiked Bright Angel trail down the south rim of the Grand Canyon knows exactly what I mean. In other words, this was not an enjoyable job. It was usually

reserved for slaves, but there were none present and nobody had volunteered. Somebody had to do it, however, or the smell would interfere with an enjoyable meal and social discourse.

### **RELEVANT OPINIONS**

Footwashing in the Near East was an important but undesirable task. Because of the sandal-type footwear worn and the dusty roads, most hosts would have a servant wash the feet of their guests. Although rabbis were highly regarded and their followers would do almost anything for them, they would not normally wash their feet. That was the duty of a slave, and even then, a slave of Jewish birth could not be forced to wash feet. (E. Towns) The feet speak of the walk of a person ... The disciple's feet needed washing! Jesus washed their feet with water, not with blood. That is important to see. I hear many people talking about coming anew to the fountain filled with blood and being cleansed. This dishonors our Lord. The blood of Jesus Christ, God's Son, cleanses us from all sin – past, present, and future – in one application. There is only one sacrifice ... But my friend, we need to be purified along the pilgrim pathway; in our walk through the world we get dirty, and we need washing. We shall see that our Lord washed His disciple's feet for this very definite purpose. (J. McGee)

Christ is here seen as the Laver which stood between the brazen altar and the sanctuary, and which was approached only after the brazen altar had done its work. (A. Pink) As the participants in a Passover meal came to the place where it was customary to wash the feet, either a servant would be provided to do the washing or the one in the lowest position would assume a servant's role and wash the feet of all at the meal. The submission to the washing was a sign of confession of the need for cleansing and an affirmation of faith that when Messiah came, He would provide cleansing for His people. None of the disciples would have thought of arising from the table to wash the feet of those present, for that would have been a public pronouncement that they considered themselves the least, when each one wanted to be the greatest. Their failure to put themselves in a servant's place revealed their own insecurity. (J. Pentecost) The water-pitcher, the wash-basin, and the apron-towel, placed there in plain sight of all, frowned upon them. These utensils constituted a silent accusation against these men! Still no one moved. (W. Hendriksen)

At the beginning of John 12 we behold the *feet* of the Lord; in John 13 we see the *feet* of the disciples. The "feet" of Christ were *anointed*, those of the disciples were *washed*. As the Savior passed through this sinful world He contracted no defilement. He left it as He came: "holy, harmless, and undefiled." The "feet" speak of the walk, and the fact that Christ's feet were *anointed* with the fragrant spikenard tells of the sweet savor which ever ascended from Him to the Father, perfectly glorifying Him as He did in every step of His path ... A careful study will show that in the Old and New Testaments alike the "blood" is Godward, the "water" is saintward, to remove impurity in practice: the one affects our *standing*, the other our *state*; the former is for *judicial* cleansing, the latter is for *practical* purification. In the types, Leviticus 16 makes known God's requirements for the making of atonement; Numbers 19 tells of God's provision for the defilements of the way, as Israel journeyed through the wilderness. The latter was met not by blood, but by "the water of purification." Judicial cleansing from the guilt of all sin is the inalienable portion of every believer in the Lord Jesus Christ. Moral cleansing, the

practical purification of the heart and ways from all that defiles and hinders our communion with God is by *water*, that is, the *Word*, applied to us in power by the Holy Spirit. (A. Pink)

**John 13:5** Then (consecutive, temporal; next) He poured (βάλλω, PAI3S, Pictorial) water (Acc. Dir. Obj.) into a wash basin (Prep. Acc.) and (continuative) began (ἄρχω, AMI3S, Ingressive) to wash (νίπτω, PAInf., Progressive, Inf. As Dir. Obj. of Verb) the disciple's (Poss. Gen.) feet (Acc. Dir. Obj.) and (continuative) to wipe them (ellipsis) dry (ἐκμάσσω, PAInf., Progressive, Inf. As Dir. Obj. of Verb) with the linen towel (Instr. Means) which (Dat. Ref.) was (εἰμί, Imperf.AI3S, Descriptive) wrapped around (διαζώννυμι, Perf.MPTc.NMS, Descriptive, Attributive) Him (ellipsis).

<sup>BGT</sup> **John 13:5** εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

<sup>VUL</sup> **John 13:5** deinde mittit aquam in pelvem et coepit lavare pedes discipulorum et extergere linteo quo erat praecinctus

**LWB John 13:6** Then He [Jesus] came face-to-face with Simon Peter. He [Peter] asked Him: Lord, are you going to wash my feet?

<sup>KW</sup> **John 13:6** So He comes to Simon Peter. He says to Him, You – my feet you are washing?

<sup>KJV</sup> **John 13:6** Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

### **TRANSLATION HIGHLIGHTS**

As Jesus proceeded to wash the disciple's feet (Progressive Present tense), one by one, He eventually came face-to-face with Simon Peter. Peter asked Him: Lord, are you going to wash my feet (Pictorial Present tense)? Apparently it took awhile to sink in, as Jesus washed the feet of a few other disciples, but eventually Peter saw what was happening and he realized there was something wrong with this protocol. Why should the Lord wash anyone's feet? He was God! They should be washing *His* feet. The disciples whose feet were washed before Peter did not object to the procedure, or at least John did not comment on any objections.

Also absent from John's comments are any mention of the contrast of advents as related to the concept of the Servant King. Jesus came as a servant during the 1st advent, but He will come as the King in glory at the 2nd advent. The Latin word for "wash" is *lavas*, which coincidentally (double entendre) is the name of a sandpaper-like soap, Lava. In 1893, a bar soap formulated with volcanic pumice particles for extra scrubbing power was created in St. Louis, Missouri. Lava® was chosen as the name to remind consumers of the pumice it contains.

### **RELEVANT OPINIONS**

Peter sees the incongruity of what is happening. The Lord of glory, on the one hand, and Peter's dirty feet, on the other; what a contrast! To this disciple the very idea of the Lord washing Peter's feet was intolerable. (W. Hendriksen) First, see if the behavior in the biblical culture means something different in our culture ... Second, determine the timeless principle expressed in the practice ... Third, determine how the principle can be expressed in a cultural equivalent. (R. Zuck) Christ will "serve forever." Today He is serving us, applying the Word (by His Spirit) to our practical state, dealing with what unfits us for fellowship with Himself on high ... The water with which the Savior here cleansed the soiled feet of His disciples was an emblem of the Word. (A. Pink)

**John 13:6** Then (inferential) He came (ἔρχομαι, PMI3S, Progressive & Aoristic, Deponent) face-to-face with Simon Peter (Prep. Acc.). He asked (λέγω, PAI3S, Aoristic) Him (Dat. Ind. Obj.; Jesus): Lord (Voc. Address), are you (Subj. Nom.) going to wash (νίπτω, PAI2S, Progressive & Pictorial, Interrogative Ind.) my (Gen. Poss.) feet (Acc. Dir. Obj.)?

<sup>BGT</sup> **John 13:6** ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· λέγει αὐτῷ· κύριε, σύ μου νίπτεις τοὺς πόδας;

<sup>VUL</sup> **John 13:6** venit ergo ad Simonem Petrum et dicit ei Petrus Domine tu mihi lavas pedes

**LWB John 13:7** Jesus answered with discernment and said to him: What I am about to do [humiliation of footwashing] you do not understand at this time, but you will comprehend after these things [humiliation of the cross].

<sup>KW</sup> **John 13:7** Answered Jesus and said to him, That which I am doing, as for you, not now do you know with an absolute and complete knowledge, but you shall learn by experience after these things.

<sup>KJV</sup> **John 13:7** Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

### ***TRANSLATION HIGHLIGHTS***

Jesus knew what Peter was thinking and crafted His reply to him with discernment (Constative Aorist tense). What He was about to do on the cross (Futuristic Present tense), a remote reference to be sure, Peter did not understand at that time (Intensive Perfect tense). But after His crucifixion and resurrection, Peter would comprehend some of Jesus' teachings that were obscure to him (Predictive Future tense). There was also a near reference in His words "what I am about to do" that pointed to His feet washing. Peter did not understand why Jesus was washing their feet before the dining table, but He would realize later that His act pointed to His future humiliation on the cross.

### ***RELEVANT OPINIONS***

Such an act of humiliation for the physical comfort of Peter was too much! He completely failed to realize that what the Lord was trying to do at this moment was part and parcel of all the events of this memorable night and of the hours that were to follow it. (W. Hendriksen) You do not see the significance of it now, but you will later, when the Holy Spirit has come. (A. Pink)

**John 13:7** **Jesus** (Subj. Nom.) **answered with discernment** (ἀποκρίνομαι, API3S, Constative, Deponent) **and** (continuative) **said** (λέγω, AAI3S, Constative) **to him** (Dat. Ind. Obj.): **What** (Acc. Dir. Obj.) **I** (Subj. Nom.) **am about to do** (ποιέω, PAI1S, Futuristic) **you** (Subj. Nom.) **do not** (neg. adv.) **understand** (οἶδα, Perf.AI2S, Intensive) **at this time** (temporal), **but** (contrast) **you will comprehend** (γινώσκω, FMI2S, Predictive) **after these things** (Prep. Acc.).

<sup>BGT</sup> **John 13:7** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα.

<sup>VUL</sup> **John 13:7** respondit Iesus et dicit ei quod ego facio tu nescis modo scies autem postea

**LWB John 13:8 Peter replied to Him: You will never wash my feet during this age [as long as we are alive on planet earth]! Jesus replied to him with discernment: If I do not wash you [cleansed from sin], you cannot have a continuous relationship [experiential] with Me.**

<sup>KW</sup> **John 13:8** Peter says to Him, You shall by no means wash my feet, no, never. Jesus answered him, If I do not wash you, you do not have a part with Me.

<sup>KJV</sup> **John 13:8** Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

### **TRANSLATION HIGHLIGHTS**

Peter replied to Jesus: You will never wash my feet (Subjunctive of Prohibition) as long as we are alive on planet earth! He was quite emotional about the prospect, although misinformed as to its nature. The double negatives communicate his emotional rejection of the thought of Jesus washing his soiled feet. Jesus smiled inwardly and replied to the excitable Peter with discernment: If I do not wash you (Dramatic Aorist tense), you cannot have a continuous relationship with Me (Durative & Iterative Present tense). The key to this passage and the discussion which follows is understanding the difference between a bath where the entire body is washed and feet-washing where only incidental dirt (on the feet) is washed away. The bath (*leloumenos*) is positional (Acts 9:37), while the feet-washing (*nipto*) is temporal.

Jesus did not mention feet in His reply, because He was comparing the humiliating practice of washing soiled feet with the humiliation He was going to endure on the cross for the saints. The current humiliation was nothing compared to the ultimate humiliation that was to come. Peter was so bound to the present that he could not see the future implication. A bath would be the symbol of the initial cleansing from sin accomplished on the cross and the believer's positional sanctification. The washing of feet and "follow-up feet-washings" that would occur daily are

symbols of maintaining experiential sanctification. If Jesus does not periodically cleanse Peter from temporal sin, Peter will be unable to have an experiential relationship with Jesus. Holiness cannot stand the presence of sin. Sin must be cleansed in order for there to be a relationship with deity. This experiential relationship is both durative and iterative in nature.

Sin is first dealt with in its entirety (an entire bath), then the sins which occur afterward are washed away (feet). The “full-body cleansing from sin” was accomplished on the cross by Jesus for His elect; the believer has nothing to do but passively accept it. Spiritual “feet washing” is accomplished daily by the Father when we confess our sins. The cleansing and forgiveness of sin in 1 John 1:9 is a requirement for intimate communion with the Son of God. “Having a party” (engagement, affair, business) with Jesus may sound rather flippant, but it is the outcome of the temporal cleansing from sin obtained by the confession of sins to the Father in prayer. If we are faithful to acknowledge our sins to God, He is faithful to provide us with an “intimate party atmosphere” with Jesus.

### **RELEVANT OPINIONS**

Jesus is constantly thinking about the whole work of humiliation, of which this feet-washing is only a part ... Believers are joint-heirs with Christ. But if Christ does not wash Peter, the latter will not share with the former. (W. Hendriksen) Jesus was symbolically portraying the humiliation of His death in the act of washing His disciples’ feet ... John’s usage of the term *wash* here and later in this discourse (15:3) seems to refer to spiritual purity rather than physical cleanliness. (E. Towns) Christ was not saying that Peter would have no relationship to Him, but He was saying that Peter could not experience *fellowship* with Him until he was willing to accept this ministry. Peter’s outburst revealed the deep longing of his heart for a deeper and more intimate fellowship with the Lord. (J. Pentecost) I do not believe that any believer goes through a day without getting just a little dirty. He says that we cannot have fellowship with Him if we are dirty. So the washing of the feet is the cleansing in order to restore us to fellowship. (J. McGee)

The oriental background here is that of the Roman baths, where the Roman would perform a complete ablution (*louo*). But by the time he reached his home, his feet would be dusty, and he would have his slave wash (*nipito*) them. He stayed bathed until he reached home, and did not need *louein* but only *niptein*. So the believer is *leloumenos*, completely washed from his sins at Calvary, but as he walks through this life, sin at times enters his experience. He need not go back to the cross to be bathed (*louo*) all over again in the fountain filled with blood, for he stays bathed until he reaches heaven. But he needs to confess that sin, and be washed (*nipito*) from the defilement which that sin brought into his life. (K. Wuest) It is the Word of God that will keep the believer clean. And when we sin, how are we cleansed? 1 John 1:9. Too many people treat sin as a light matter. My friend, may I say to you, the feet speak of the walk, and when you and I become disobedient, we are not walking in His way. That is sin, and that needs to be confessed. (J. McGee) What is meant by “no part with Me?” The word “part” refers to fellowship. (A. Pink)

Indeed, it is a common fault, that ignorance is closely followed by obstinacy. It is a plausible excuse, no doubt, that the refusal springs from reverence for Christ; but since he does not absolutely obey the injunction, the very desire of showing his respect for Christ loses all its

gracefulness. The true wisdom of faith, therefore, is to approve and embrace with reverence whatever proceeds from God, as done with propriety and in good order ... Until a man renounce the liberty of judging as to the works of God, whatever exertions he may make to honor God, still pride will always lurk under the garb of humility. (J. Calvin) The all-over washing we receive in Him is “once for all”; it is only that our daily walk soils our feet. Only our feet need cleansing every day if we walk in His fellowship unbrokenly. For the rest, we are clean in His sight – forever, in this sense eternally sanctified. (A. Custance) Friends, in order to have our feet washed we must first confess our sin. To confess means to agree with God. It means to say the same thing God says about our sin. (J. McGee)

This refers to severance of fellowship and end of usefulness in Christ’s cause ... If the Christian does not confess, he is not forgiven. This certainly appears to be a penalty for willful sin ... This relationship with Christ is changeable and depends upon our responses in faith to His love and grace. Within this relationship God requires performance in order to secure His approval and His future inheritance. As any father would, He disciplines His children. If our son disobeys us, we still love him, and he will always be our son. But our fellowship is broken until he confesses. Similarly, our fellowship with God is hampered and His blessing is withdrawn from the believer who refuses to respond to His grace displayed in justification. To deny this is simply to deny that God holds us accountable for our behavior. (J. Dillow) Instead of gladly submitting to the most high Sovereign now performing the service of a slave, he plunges still further into worse error. (A. Pink) The external washing was intended to be a picture of spiritual cleansing from evil. (F. Gaebelien)

**John 13:8** Peter (Subj. Nom.) replied (λέγει, PAI3S, Aoristic) to Him (Dat. Ind. Obj.): You will never (neg. adv., neg. particle; certainly not) during this age (Acc. Extent of Time; ever, in perpetuity, during life on planet earth) wash (νίπτω, AASubj.2S, Dramatic, Prohibition) my (Poss. Gen.) feet (Acc. Dir. Obj.). **Jesus** (Subj. Nom.) replied to him (Dat. Adv.) with discernment (ἀποκρίνομαι, API3S, Constative, Deponent): If (protasis, 3<sup>rd</sup> class condition, rhetorical) I do not (neg. particle) wash (νίπτω, AASubj.1S, Dramatic, Potential; cleanse from sin) you (Acc. Dir. Obj.), you cannot (neg. adv.) have (ἔχω, PAI2S, Durative & Gnostic; possess) a continuous relationship (Acc. Dir. Obj.; party, affair: neither positional or experiential) with Me (Gen. Accompaniment).

<sup>BGT</sup> **John 13:8** λέγει αὐτῷ Πέτρος· οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ· ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ’ ἐμοῦ.

<sup>VUL</sup> **John 13:8** dicit ei Petrus non lavabis mihi pedes in aeternum respondit Iesus ei si non laveris te non habes partem mecum

**LWB John 13:9** Simon Peter exclaimed to Him: Lord, not my feet only, but also my hands and my head!

<sup>KW</sup> **John 13:9** Simon Peter says to Him, Lord, not my feet only but also my hands and my head.

<sup>KJV</sup> **John 13:9** Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

### **TRANSLATION HIGHLIGHTS**

Simon Peter was not a man of moderation, but you can't fault him for his zeal. The way he saw it, if the act of Jesus washing his feet would give him continuous fellowship with the Lord, then he wanted Jesus to wash his hands and head, too! The more the better! Bring it on! If this was a matter of degree, then he wanted more than just the basics. But he was confusing positional truth with experiential truth. Peter's hands and head had already been figuratively cleansed at the moment of salvation; they don't need cleansing again. Once saved, always saved. Hands and head represent positional truth, a one-time cleansing. But feet represent experiential truth figuratively, so they need to be cleansed periodically – the rebound technique as delineated in 1 John 1:9. Peter's positional relationship with the Lord was sealed for all eternity by the washing of regeneration. Peter's experiential relationship with the Lord depended on continual washings by the daily (or multiple times a day) confession of sin.

### **RELEVANT OPINIONS**

The underlying principle is that those who have received the first bath of regeneration (Titus 3:5) do not need to be bathed again (saved again), although they may need to “wash” (be cleansed of sin) from time to time (1 John 1:9). The first washing deals with *relationship*, the second with *fellowship*. (E. Towns) If you want joy in your life today, Christian friend, go to Him and confess. This is one of the problems in our Christian congregations today. We may have our heads full of doctrine, but our feet smell. Brother, there is nothing that smells as bad as unwashed feet! Maybe that is the reason some of our services don't smell so good. That is the reason we don't reach more people for Christ. We need to confess in order to have fellowship with Christ. (J. McGee) Separation from Jesus was abhorrent to him. (F. Gaebelin) When by our negligence (for there never is a necessity that we should do it) we have defiled our feet, and we have made ourselves unfit to enter spiritually into the presence of God, Christ purifies us by the word, so that communion may be re-established between our souls and God. It is a question of our walk down here essentially. (J. Darby)

**John 13:9** Simon Peter (Subj. Nom.) exclaimed (λέγω, PAI3S, Aoristic) to Him (Dat. Ind. Obj.): Lord (Voc. Address), not (neg. particle) my (Poss. Gen.) feet (Acc. Dir. Obj.) only (adv.), but (adversative) also (adjunctive) my (Acc. Poss.) hands (Acc. Dir. Obj.) and (connective) my (Acc. Poss.) head (Acc. Dir. Obj.)!

<sup>BGT</sup> **John 13:9** λέγει αὐτῷ Σίμων Πέτρος· κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.

<sup>VUL</sup> **John 13:9** dicit ei Simon Petrus Domine non tantum pedes meos sed et manus et caput

LWB **John 13:10** Jesus replied to him: He who has been completely bathed [regeneration] does not have a need [to have his hands and head washed again], except to wash his feet [to eliminate the daily defilement of sins], since he is entirely clean [positionally]. Indeed, you all [His disciples] are clean [true believers], but not every one of you [Judas Iscariot was an exception],

<sup>KW</sup> **John 13:10** Jesus says to him, He who has been bathed all over stays bathed, and does not have need except to wash his feet but is entirely clean. And, as for you, you are clean ones, but not all,

<sup>KJV</sup> **John 13:10** Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

### **TRANSLATION HIGHLIGHTS**

Jesus replied to Peter and further explained the difference between one-time bathing and periodic washing. A person who has been completely bathed (Intensive Perfect tense – regeneration) does not have a need to be bathed again (Gnomic Present tense). Salvation is a one-time event, as well as the positional cleansing that occurs with it. But everyone has to periodically wash his feet, probably many times a day depending on the number of sins committed. A person who has been completely bathed is entirely clean, positionally. He has a permanent positional relationship with the Lord. He only needs experiential washing to restore temporal fellowship with the Lord. He is positionally sanctified, but needs to be repeatedly sanctified experientially. Jesus then looks at His disciples as a group, gathered for the feast, and acknowledges that they are all positionally clean. But there is an exception: Judas Iscariot was not a true believer and did not have a permanent positional relationship with the Lord. In fact, he was about to show his true colors by betraying Jesus to the Jewish authorities.

### **RELEVANT OPINIONS**

The first washing is once and for all (Heb. 10:1-12), but daily sins need confession and cleansing (1 John 1:9). The blood cleanses eternally from *guilt* before the law, but the believer needs constant cleansing from the daily *defilement* of sins. (E. Towns) Judas was not spiritually clean. (W. Hendriksen) When the Lord washed the feet of His disciples He gave a vivid illustration of forgiveness. Actually, there are two facets to the illustration. His washing of the disciples' feet pictures His keeping us clean by His constant ministry of intercession. We have been washed at salvation, but we need help to be kept in fellowship, which He does for us by washing our feet ... And it is the ministry of forgiving one another. Notice again that the innocent party takes the initiative in forgiving the one whose feet are dirty. (C. Ryrie) Jesus did not regard Judas as a justified man. He shows the disciples that He is not the dupe of the traitor's hypocrisy. (H. Reynolds) Those who are regenerated by the Holy Spirit and have their *standing* in Christ need only the washing of the hands and feet, i.e., the cleansing of their works and ways by "washing of water by the Word." (E. Bullinger)

Regeneration is a once-for-all cleansing; conversion is the continuation of the renewal which began in regeneration. In regeneration we have God's power, the power of the indwelling Spirit; in conversion, the power is not "of" us but "in" us by God's sovereign choice. Regeneration is the "cause" of an individual turning to the Lord; conversion is the regenerate person "actually" turning. God does not repent and believe for man, but He enables man to do what he could not do by nature ... The act of God in regeneration is followed by the act of man in conversion. God's act in regeneration initiates action in man, which is conversion. Conversion is a spiritual act; but there can never be a spiritual act apart from spiritual life, which is wrought in the heart of the sinner in regeneration. (W. Best) What is here spoken of is not the forgiveness of sins, but the renewal, by which Christ, by gradual and uninterrupted succession, delivers His followers entirely from the sinful desires of the flesh. (J. Calvin) This footwashing represented to them, besides its lesson of humility and brotherly love, their daily need of cleansing from daily pollution, even after spiritual regeneration, at the hands of their Divine Master. (H. Alford)

Some will enter the New Jerusalem with special honor, and some will not. This privilege goes to those who "wash their robes." This refers to confession of sin in the life of the believer and removal of all that is impure. The need to "wash" the robes can be paralleled with the Lord's instruction concerning the need to wash the feet, daily confession. (J. Dillow) Christ taught that the one who previously had been washed all over was in a relationship to Himself. But in order to enjoy the *fellowship* that comes from the relationship, it was necessary to receive cleansing from Christ the Servant. Christ thus showed that as a Servant obedient to His Father He would provide for their salvation (the bath) and for continuing fellowship with Him as a result - the sponging off of the feet. (J. Pentecost) It is the daily cleansing which we are taught to seek, when in the spirit of adoption we say, "Our Father which art in heaven ... forgive us our debts;" and, when burdened with the sense of manifold shortcomings - as what tender heart of a Christian is not? - is it not a relief to be permitted thus to wash our feet after a day's contact with the earth? This is not to call into question the completeness of our past justification. (R. Jamieson)

Jesus refers to Christians who are "bathed," who are "completely clean," i.e., regenerate. But a bathed, regenerate person sometimes needs washing. In fact, if he does not go through this washing he has no part with Christ. To wash means to wash in part, but to bathe means "to wash all over." The former refers to cleansing from daily sin by confession (1 John 1:9), whereas the latter refers to regeneration. Christ teaches here that, if a person who has been bathed refuses daily washing, he will have to part with Him. This is what is meant by a carnal Christian ... There are two kinds of forgiveness in the NT. One pertains to our eternal salvation (justification by faith), the other to our temporal fellowship with the Father. Just as our children may sin within our family, the believer may sin within God's family. Our child is always our child, but until he confesses, our fellowship is not good. In God's family the same principle applies. There is a forgiveness for salvation and a forgiveness for restoration ... The forgiveness related to restoration of fellowship is parallel in thought with the cleansing of the feet of the already bathed, regenerate man. (J. Dillow) The Word of God is the water which is applied to our hearts and consciences and cleanses us from all defilement. (H. Ironside)

**John 13:10** **Jesus** (Subj. Nom.) **replied** (λέγω, PAI3S, Aoristic) **to**  
**him** (Dat. Adv.): **He** (Subj. Nom.) **who has been completely bathed**

(λούω, Perf.PPtc.NMS, Intensive, Substantival) **does not** (neg. adv.) **have** (ἔχω, PAI3S, Gnostic) **a need** (Acc. Dir. Obj.; to have his hands and head washed again), **except** (conditional, neg. particle) **to wash** (νίπτω, AMInf., Constative, Conditional) **his** (Acc. Poss.) **feet** (Acc. Dir. Obj.), **since** (inferential) **he is** (εἰμί, PAI2S, Descriptive) **entirely** (Nom. Measure) **clean** (Pred. Nom.; positionally). **Indeed** (emphatic), **you all** (Subj. Nom.; disciples) **are** (εἰμί, PAI2S, Descriptive) **clean** (Pred. Nom.; positionally), **but** (contrast) **not** (neg. adv.) **every one of you** (Nom. Measure; Judas Iscariot was not a true believer),

<sup>BGT</sup> **John 13:10** λέγει αὐτῷ ὁ Ἰησοῦς· ὁ λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες.

<sup>VUL</sup> **John 13:10** dicit ei Iesus qui lotus est non indiget ut lavet sed est mundus totus et vos mundi estis sed non omnes

LWB **John 13:11** For He knew [omniscience] the one [Judas Iscariot] who was in the process of betraying Him. Because of this [divine foreknowledge], He declared: You are not all clean [the spiritual side of the footwashing was a waste of time for Judas].

<sup>KW</sup> **John 13:11** For He knew the one who was betraying Him. On this account He said, Not all are clean ones.

<sup>KJV</sup> **John 13:11** For he knew who should betray him; therefore said he, Ye are not all clean.

### **TRANSLATION HIGHLIGHTS**

Jesus knew with an absolute certainty (Intensive Perfect tense) who the person was at the table who was in the process of betraying Him (Progressive Present tense) to the Jewish authorities. Judas Iscariot had already made conspiratorial plans to betray Jesus behind His back. He had made arrangements to identify and turn Him over to the Jewish authorities for an agreed upon sum of money. Knowing that these events would eventually unfold in time (foreknowledge), Jesus made the following statement: You are not all clean (Gnostic Present tense). Judas was a traitor and the footwashing ritual was a complete waste of time on him spiritually. He was not spiritually cleansed by the ritual.

### **RELEVANT OPINIONS**

There was one in the apostolic group who had never been cleansed at all. (E. Towns) It is not a question of this man losing his spiritual life. It is rather a revelation that he never *had* a spiritual life! He is not a sheep who has become unclean; he is a pig that has returned to its wallowing again, or a dog that has returned to its vomit. That is the picture of Judas Iscariot. Yet, he was there in the Upper Room and this man got his feet washed. He received the washing by the Word of God, and he rejected it totally. (J. McGee) The total impression given by this use of *oida* is

that Jesus was living by a program He completely understood and that it was not simply a series of accidents He had to meet fortuitously. (F. Gaebelien)

Jesus distinguished the two types of spiritual cleansing that believers experience, forensic and family forgiveness. When a person believes in Jesus as Savior, God removes all the guilt of that person for sins committed in the past, present, and future (cf. Rom. 5:1; 8:1; et al.). Jesus spoke of this forensic or legal forgiveness as a total bath (Gr. *louo*). After a person believes in Jesus as Savior, he or she commits sins and those sins hinder the believer's fellowship with God (cf. Matt. 6:12, 14-15; Luke 11:4; et al.). Jesus compared this family forgiveness to washing (Gr. *nipto*) the feet, which become dirty while walking through life. Therefore Jesus was illustrating the importance of believers obtaining spiritual cleansing from God periodically when He washed the disciples' feet. We obtain this cleansing by confessing our sins to God (1 John 1:9; cf. 1 John 2:24; 5:13). The basis for both types of forgiveness is Jesus' work on the cross. (T. Constable)

**John 13:11** For (explanatory) He knew (οἶδα, Perf.AI3S, Intensive; omniscience) the one (Acc. Gen. Ref.) who was in the process of betraying (παραδίδωμι, PAPtc.AMS, Progressive, Substantial, Articular) Him (Acc. Dir. Obj.). Because of this (Causal Acc.), He declared (λέγω, AAI3S, Constative): You are (εἰμί, PAI2P, Gnostic) not (neg. adv.) all (Nom. Measure) clean (Pred. Nom.; guilt-free).

<sup>BGT</sup> **John 13:11** ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι οὐχὶ πάντες καθαροὶ ἐστε.

<sup>VUL</sup> **John 13:11** sciebat enim quisnam esset qui traderet eum propterea dixit non estis mundi omnes

**LWB John 13:12** Then after He had washed their feet and had picked up His robe and had taken His place at the table again, He asked them: Do you understand what I have done [feet-washing as a symbol] and am going to do in the near future for you [points to His spiritual death on the cross positionally and the ministry of the Holy Spirit experientially]?

<sup>KW</sup> **John 13:12** Then when He had washed their feet and had taken His outer garments and had taken His place at the table again, He said to them, Do you understand what I have done to you?

<sup>KJV</sup> **John 13:12** So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

### **TRANSLATION HIGHLIGHTS**

After Jesus finished washing their feet (Culminative Aorist tense), He picked up His robe and took His place at the table again (Constative Aorist tense). Peter may or may not have been the last person to have His feet washed, but the Lord decided to explain His remark to Peter to the entire group. At that point in time, He asked them an important question: Do you realize what I have just done to you and what I am going to do for you in the near future? The dramatic perfect tense points to both the act of footwashing He had just performed as well as to what that act pointed to in the near future (double reference). His foot-washing was both a positional and experiential symbol: positionally, it pointed to His cleansing them of sin (one-time event at

regeneration) and His continual cleansing them of sins after He sends the Holy Spirit to planet earth. He did this not by exerting His authority, but by humbling Himself to the point of washing their feet – a job usually reserved for slaves at that time.

### **RELEVANT OPINIONS**

Feet-washing was (a) an essential element in Christ’s humiliation, (b) a symbol of that humiliation – the water that washed away physical filth was a true symbol of Christ’s suffering during His entire life on earth and especially on the cross, whereby He not only atones for the guilt of His people but also merits for them the sanctifying work of the Holy Spirit, and (c) a lesson in humility – in other words, an example. (W. Hendriksen) Jesus asks, “Do you know what I have done to you?” not, “Do you understand now how to perform this rite?” (B. Witherington, III) There is not a one of us who goes through a day without some sin. We need to confess that to the Lord and be cleansed. We are washed by the Word of God. *We put our feet into His hands*, which means that we are completely yielded to Him. This places us in fellowship with the Lord Jesus. Friend, don’t let a single day go by without this fellowship. Don’t let sin come in and break this fellowship with Him. (J. McGee)

The washing of our feet is imperative if we are to enjoy fellowship with the Holy One of God. “Grace” has given us a place *in Christ*, now “truth” operates to maintain our place *with Christ* ... There is a double washing for the believer: the one of his entire person, the other of his feet; the former is once for all, the latter needs repeating daily. In both instances the “washing” is by the Word ... The opening portion of John 13 makes known the provision which Divine love has made for failure in our walk as we journey this world-wilderness, and the means which are used to maintain us in fellowship with Christ ... When Aaron and his sons were consecrated, they were bathed all over (Exodus 29:4; Lev. 8:6): but at the “laver” it was only their hands and feet (Exodus 30:19, 21) which were daily cleansed ... The blood for penal expiation, the water for moral purification. But mark the order: first, the “blood” to satisfy the demands of a holy God, then the “water” to meet the needs of His defiled people! (A. Pink)

**John 13:12** Then (transitional) after (temporal) He had washed (νίπτω, AAI3S, Culminative) their (Poss. Gen.) feet (Acc. Dir. Obj.) and (continuative) had picked up (λαμβάνω, AAI3S, Constative) His (Gen. Poss.) robe (Acc. Dir. Obj.; cloak) and (continuative) had taken His place at the table (ἀναπίπτω, AAI3S, Constative) again (adv.), He asked (λέγω, AAI3S, Constative) them (Dat. Adv.): Do you understand (γινώσκω, PAI2P, Dramatic, Interrogative Ind.; realize) what (Acc. Dir. Obj.) I have done and am going to do in the near future (ποιέω, Perf.AI1S, Dramatic) for you (Dat. Adv.)?

<sup>BGT</sup> **John 13:12** Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν [καὶ] ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς· γινώσκετε τί πεποίηκα ὑμῖν;

<sup>VUL</sup> **John 13:12** postquam ergo lavit pedes eorum et accepit vestimenta sua cum recubisset iterum dixit eis scitis quid fecerim vobis

LWB **John 13:13** You call Me the Teacher and the Lord, and you are speaking accurately, because I am [affirmation of deity].

KW **John 13:13** You call Me the Teacher and the Lord, and well do you say, for I am.

KJV **John 13:13** Ye call me Master and Lord: and ye say well; for so I am.

### **TRANSLATION HIGHLIGHTS**

The disciples addressed Jesus as the Teacher and the Lord, depending on the occasion. Jesus confirms their address by acknowledging that He is indeed both the Teacher and the Lord. When they call Him both in public (Iterative Present tense) and in private, they are correct in their assumption. Using the affirmation of deity, Jesus claims to be the “I am.” He is not just a teacher, but *the* Teacher. And He is not just a teacher (equivalent to a rabbi) or the Teacher (equivalent to the Chief Rabbi or High Priest), but is also *the* Lord. There is no doubt that He is affirming His deity in this passage. He is not just a noble man with important philosophical and religious ideas to communicate; He was and is God.

### **RELEVANT OPINIONS**

He was, indeed, the owner of all things; moreover, He was equal in essence and authority with God the Father ... Those who claim that Jesus never represented Himself as the rightful object of worship are clearly wrong. (W. Hendriksen) Practical submission to Jesus means the studying and reception of His doctrines, and obedience to His commands. (J. Thomson) Deeply humbling is it to discover how little we understood the love and the grace which had been acting on our behalf. (A. Pink)

**John 13:13** You call (φωνέω, PAI2P, Static; address) Me (Acc. Dir. Obj.) the Teacher (Pred. Nom.) and (connective) the Lord (Pred. Nom.), and (continuative) you are speaking (λέγω, PAI2P, Iterative; asserting, maintaining) accurately (adv.; correctly), because (causal) I am (εἰμί, PAI1S, Gnostic).

BGT **John 13:13** ὑμεῖς φωνεῖτέ με· ὁ διδάσκαλος, καί· ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ.

VUL **John 13:13** vos vocatis me magister et Domine et bene dicitis sum etenim

LWB **John 13:14** Since, therefore, I alone, the Teacher and the Lord, have washed your feet, you should [by mutual obligation] also make it a practice to wash each other's feet,

KW **John 13:14** Since therefore I, the Lord and the Teacher, washed your feet, you also have a moral obligation to be washing one another's feet,

KJV **John 13:14** If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

## **TRANSLATION HIGHLIGHTS**

Since Jesus, who was the Teacher and the Lord, washed their feet (Culminative Aorist tense) in humility, it stands to reason that the disciples should likewise make it a habit to wash each other's feet (Iterative Present tense). If they understood His words and actions towards them, while acknowledging His deity, they should do the same for each other out of mutual obligation (Tendential Present tense). Instead of climbing to the top of a chain of command so they could rule over others, they should humbly take care of each other. After all, Jesus was the Supreme Commander of the universe, yet He humbled Himself to the point of performing a slave's duty on their behalf. Washing each other's feet is not a physical ritual, but a *spiritual analogy* for the confession of sins. Jesus is teaching them the first problem-solving device of the Church Age so they will be prepared to teach others when He is gone and the Spirit has arrived.

## **RELEVANT OPINIONS**

Surely, if the Lord of glory is willing to be "girded around" with a towel, having taken the form of a servant, actually washing and drying the feet of those who are so very far below Him, it ought to be easy for mere disciples to render loving service to one another in the spirit of genuine humility! (W. Hendriksen) They were to follow His example. They were not to become lords over others. They were to become servants of others. (J. Pentecost) Jesus is here not talking about believers' relationships with the outside world; He is referring to their relationships with each other. (A. Kostenberger) The teacher is *believed*; the Lord is *obeyed*. Here Christ proceeded to enforce and apply what He had just done unto them. (A. Pink)

**John 13:14** Since (circumstantial), therefore (inferential), I alone (Subj. Nom.), the Teacher (Nom. Appos.) and (connective) the Lord (Nom. Appos.), have washed (νίπτω, AAI1S, Culminative) your (Poss. Gen.) feet (Acc. Dir. Obj.), you (Subj. Nom.) should (ὀφείλω, PAI2P, Tendential; as an obligation, debt) also (adjunctive) make it a practice to wash (νίπτω, PAInf., Iterative, Inf. As Dir. Obj. of Verb) each other's (Gen. Poss.) feet (Acc. Dir. Obj.),

<sup>BGT</sup> **John 13:14** εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·

<sup>VUL</sup> **John 13:14** si ergo ego lavi vestros pedes Dominus et magister et vos debetis alter alterius lavare pedes

LWB **John 13:15** For I have provided you with an example [feet-washing as a teaching aid for the confession of sins], so that just as I have done for you [service with genuine humility], you should also make it a habit to do [use customs as teaching aids to communicate doctrine].

<sup>KW</sup> **John 13:15** For I gave to you an example that just as I did to you, you also should be doing.

<sup>KJV</sup> **John 13:15** For I have given you an example, that ye should do as I have done to you.

### **TRANSLATION HIGHLIGHTS**

Jesus was not instituting a new feet-washing ritual. The Greek word “*hupodeigma*” meaning *example* or *pattern* precludes such a legalistic notion. An *example* is not in the same category of recurring behavior as a law or ritual. Feet-washing was merely an example of service with genuine humility that the disciples should show each other because they are fellow Christians. Jesus did not command them to do this for each other as if it were a law or ritual (Imperative of Command), but rather urged them to serve each other as a matter of mutual respect (Hortatory Subjunctive). He wanted them to treat each other with respect as a matter of practice, a beneficial habit to form (Iterative Present tense) as opposed to negative habit-forming behavior.

In addition, if you pay close attention to the analogy of feet-washing, you will find that it represents *rebound* or the confession of sins. This is basic Church Age doctrine, signaling a change in protocol that will occur with the indwelling of the Holy Spirit. It was a teaching aid for the disciples, to show them the manner and the topic of Church Age protocol – which would be elaborated on in 1 John 1:9. Jesus used a common feet-washing ritual to teach the doctrine of the confession of sins – a daily spiritual exercise that cleanses you from the defilement of the world. They were to do the exact thing after He was gone – use whatever customs or commonly known traditions to teach Church Age doctrine to believers.

### **RELEVANT OPINIONS**

It should be stressed that what Jesus had in mind was not an *outward ritual* but an *inner attitude*, that of humility and eagerness to serve. (W. Hendriksen) Ceremonialism rapidly develops, too often in proportion to the *absence* of spiritual life. (A. Edersheim) Surely to insist upon literal foot-washing from this verse is to miss the meaning as well as the spirit of the whole passage. It is *not* with literal water (any more than the “water” is literal in John 3:5; 4:14; 7:38) that the Lord would have us wash one another. It is the Word of which “water” is the emblem. (A. Pink)

**John 13:15** For (explanatory) I have provided (δίδωμι, AAI1S, Constative) you (Dat. Adv.) with an example (Acc. Dir. Obj.; pattern, model), so that (purpose) just as (comparative) I (Subj. Nom.) have done (ποιέω, AAI1S, Culminative) for you (Dat. Adv.), you should also (adjunctive) make it a habit to do (ποιέω, PASubj.2P, Iterative, Hortatory).

<sup>BGT</sup> **John 13:15** ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε.

<sup>VUL</sup> **John 13:15** exemplum enim dedi vobis ut quemadmodum ego feci vobis ita et vos faciatis

LWB **John 13:16** Most assuredly I am saying to you: A slave is not greater than his master, nor is the envoy [messenger] greater than the one who sent him.

<sup>KW</sup> **John 13:16** Most assuredly, I am saying to you, A slave is not greater than his master, nor even one who is sent on a mission greater than the one who sent him.

<sup>KJV</sup> **John 13:16** Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

### **TRANSLATION HIGHLIGHTS**

Jesus begins his “verily, verily” introduction which is equivalent to our “pay close attention to what I am about to say.” A slave is not greater than his master - by comparison (Gnomic Present tense). An envoy is not greater than the one who sent him - by comparison (Constative Aorist tense). If it is not beneath the dignity of Jesus to wash their feet, it should not be beneath their dignity to wash each other’s feet. The disciples are not greater than Lord Jesus, yet He washed their feet in genuine humility. The disciples have been sent on a mission, but they are not greater than the Lord who sent them on this mission. If the master (Jesus) and the one who sent them on a mission (Jesus) is willing to serve them with genuine humility, how much more should they be willing to serve each other with genuine humility.

### **RELEVANT OPINIONS**

If humility is the proper attitude for the Lord and Sender, how unremittingly should not the servant and commissioned individual exercise himself in this grace and grow in it. (W. Hendriksen) After the strong asseverative “I tell you the truth,” Jesus deepens the teacher/pupil contrast by introducing two other pairs: master/servant (understood to be a slave) and superior/messenger. (D. Carson)

**John 13:16** Most assuredly (asseverative; emphatic “truly”) I am saying (λέγω, PAI1S, Static) to you (Dat. Adv.): A slave (Subj. Nom.) is (εἰμί, PAI3S, Gnomic) not (neg. adv.) greater than (Pred. Nom., comparative) his (Gen. Rel.) master (Obj. Gen.), nor (neg. conj.) is (ellipsis) the envoy (Subj. Nom.; messenger) greater than (Pred. Nom., comparative) the one (Obj. Gen.) who sent (πέμπω, AAPtc.GMS, Constative, Substantival) him (Acc. Dir. Obj.).

<sup>BGT</sup> **John 13:16** ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

<sup>VUL</sup> **John 13:16** amen amen dico vobis non est servus maior domino suo neque apostolus maior eo qui misit illum

**LWB John 13:17** If you understand these things [the doctrines behind the ritual teaching aid], you can have spiritual happinesses [divine blessings] if you make it a practice to do them [correct thought followed by correct action].

<sup>KW</sup> **John 13:17** Since you know these things, spiritually prosperous ones you are if you are doing them.

<sup>KJV</sup> **John 13:17** If ye know these things, happy are ye if ye do them.

### **TRANSLATION HIGHLIGHTS**

If you understand this teaching on genuine humility - and the 1<sup>st</sup> class conditional clause asserts that the disciples did indeed understand His teaching – then they have the opportunity (Potential Indicative mood) to exercise that knowledge by serving one another with genuine humility (Iterative Present tense) and to teach the doctrines behind the ritual (as a teaching aid) to other believers. Thought precedes action. Correct thought (Bible doctrine) should be followed by correct action (execution of divine protocol in daily life). Application of doctrine should follow the intake and metabolization of doctrine. Sometimes the execution of doctrine is overt, sometimes it is hidden. Correct thinking is also application of doctrine. But in this example, the application of correct doctrinal thinking is to serve one another with genuine humility. If the disciples are able to serve each other with genuine humility, they have the potential of being spiritually happy. This spiritual blessings or inner happinesses (plural) depends on their correct application of His teaching (Tendential Present tense). This is a promise with a condition.

### **RELEVANT OPINIONS**

The blessedness here spoken of is a matter not (at least, not primarily) of feeling, but of inner spiritual condition or state. (W. Hendriksen) Mere admiration of an ethical or a Christian principle degenerating into a heartless and fruitless ceremony is hardening to the heart and deadening to the conscience. The same truths had been taught independently of parable and symbol in Matthew 23:8-12, 20:28. (H. Reynolds) The twelve had abundant means of knowing Christ, of becoming acquainted with His character and His will. But through our possession of the NT we have sufficient opportunities of learning Christ. (J. Thomson)

There is no happiness in mere doing. To leave the right thing undone, and to do the wrong thing, equally lead to misery. Increase of activity, unless the right principles and methods underlie it, only means increase of mischief and misery. We must not be deceived by mere external activity. There may be a great deal of real doing – doing such as Jesus counts doing, where there is little to show men. The right spirit must pervade and suffuse the doing, and it can only pervade and suffuse what is right in itself. (D. Young)

**John 13:17** **If** (protasis, 1<sup>st</sup> class condition, “and you do”) **you understand** (οἶδα, Perf.AI2P, Intensive) **these things** (Acc. Dir. Obj.), **you can have** (εἰμί, PAI2P, Tendential, Potential Ind.) **spiritual happinesses** (Pred. Nom.; a privileged recipient of divine favor) **if** (protasis, 3<sup>rd</sup> class condition, “maybe you will, maybe you won’t”) **you make it a practice to do** (ποιέω, PASubj.2P, Iterative, Potential; execute) **them** (Acc. Dir. Obj.).

<sup>BGT</sup> **John 13:17** εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.

<sup>VUL</sup> **John 13:17** si haec scitis beati eritis si feceritis ea

LWB **John 13:18** I am not speaking [of the potential for spiritual happiness] concerning all of you. I have known from the beginning and I still know [omniscience] whom I have chosen [selected as one of my inner circle of disciples]. Nevertheless, in order that the Scripture may be fulfilled: He who is eating bread with me has lifted up his heel against me.

<sup>KW</sup> **John 13:18** Not concerning all of you am I speaking. I know whom I have selected; but in order that the scripture may be fulfilled; He who eats bread with me lifted up his heel against me.

<sup>KJV</sup> **John 13:18** I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

### ***TRANSLATION HIGHLIGHTS***

There was one exception in the ranks of the disciples. There was person who would never be able to experience spiritual happiness. There was one person who could not accurately understand His teaching or correctly apply that teaching in daily life. Jesus knew from His divine omniscience (Intensive Perfect tense) every one of those whom He had chosen in eternity past (Dramatic Aorist tense). It is true that He knew that Judas Iscariot was an unbeliever and would always be an unbeliever. He was not one of those whom Jesus had chosen in eternity past. But election is not the emphasis here. Selection as one of His disciples is the type of *choosing* He is referring to. “I know whom I have chosen” means I know that even of these chosen twelve disciples, one of you is false (6:70). There is no “election to salvation” here, but rather selection of the original twelve disciples. While it is true that the Father did not elect Judas to salvation, it is also true that (even though he was a traitor to the Lord) Jesus fulfilled scripture by selecting him as one of His inner circle of disciples.

So in order for the Scripture to be fulfilled (Purpose Subjunctive mood), He noted this exception to those present. According to Psalm 41:9, the one who was eating bread with Him (Pictorial Present tense), would lift up his heel against Him (Culminative Aorist tense). David was citing his betrayal by Ahithophel in this passage, but Jesus applied it prophetically to Himself and His betrayal by Judas. Predestination is at the forefront of this prophetic fulfillment. Jesus knew what Judas would eventually do to Him even when He chose him to be one of His disciples. The man, Judas, who is eating bread with Him, is about to “kick Him in the head” by betraying Him to the Jewish authorities. While this was shocking news in and of itself, it was even more shocking to find out that none of the other disciples had any idea which one of them Jesus was referring to! The worst enemy of Jesus was able to put on a smile and exude fake ‘sincere love’ for Jesus while being an unbeliever – and nobody suspected him of anything. He had the ability to put on a smile while kicking the Lord to the curb. He “strapped one on” all of them.

### ***RELEVANT OPINIONS***

When, after little while, they receive the surprise of their lives with respect to Judas, they will begin to realize that Jesus had known it all along, and that what was happening was not a

frustration but a fulfillment of the divine plan ... When from among many disciples (in a general sense) Jesus had chosen the Twelve (Luke 6:13), He had also chosen Judas – not unto salvation, but to be one of the apostles. Thoroughly aware of what He was doing, He had included in His selection the man who was going to betray Him ... Judas, in a manner such that it leaves him, and him alone, completely responsible for his deed, must fulfil prophecy; he must carry out God's plan with respect to the Christ and himself. (W. Hendriksen) Judas was not an object of Christ's saving choice. This cannot refer to discipleship, for Judas was chosen to office just like the other apostles – but to grace and salvation. (H. Reynolds) The expression “lifted up his heel” is based on the metaphor of a sudden kick of a mule or horse. (E. Towns) Similar rhetoric of ultimate dependence is present in other contexts: Jesus knows those whom He has chosen ... Believers are ultimately dependent on a gracious working that is deeper and more powerful than human resolve or response could, or should, hope to be. (T. Schreiner)

God's prophecies are not mere predictions which God knows will happen, but rather are divine intentions which *He makes sure will happen* ... John is exulting not in the marvelous foreknowledge of God to predict a bad event, but in the marvelous sovereignty of God to *make sure that the bad event comes about*. Fulfilled prophecy, to John's mind, is not only prediction, but also *promised performance* ... The events were not a coincidence that God merely foresaw, but a plan which God purposed to bring about. (J. Piper) The very circumstance – that they will persevere – he ascribes to their *election*. But as He governs those whom He has *elected*, all the engines which Satan can employ will not prevent them from persevering to the end with unshaken firmness ... Christ speaks of the eternal *election*, by which we become the children of God, and by which God predestinated us to life before the creation of the world ... *Whom I have chosen* is far more powerful, for He testifies that they who were *elected* before the creation of the world were *elected* by Himself. So remarkable a demonstration of His Divine power ought to affect us more deeply, than if the Scriptures had called Him God a hundred times. (J. Calvin)

The key question in Eph. 1:3-5 is what does “He chose us in Him” mean? Is this Paul's way of saying that God did not choose specific individuals? Or is it his way of saying that the individuals who were chosen were chosen in relation to Christ? The wording of the text is fully honored in the second view because all elect individuals are elect with a view to their relation to Christ. Christ was not an afterthought to election. As God contemplated electing people for salvation, He contemplated them as coming to salvation in relation to Christ. There is nothing about the phrase “chose us in Christ” that demands a non-individual interpretation. On the contrary, there are numerous passages that demand an individual view of election, e.g., Matt. 22:14; 1 Cor. 1:27-28; James 2:5; John 6:37, 39, 10:16, 26, 13:18, 17:6, 9, 24; Rom. 8:28-33, 11:4-7, etc. (J. Piper) Election is an act of God, and not the result of the choice of the elect. (J. Boyce) These individuals become a class of believers because they are elect; they do not become elect because they are believers ... Election is to salvation and not to mere external privileges. (T. Nettles) The number of the elect “is so certain and definite, that it cannot be either increased or diminished.” (London Confession)

Now what Christ suffered, who is our Head and our Pattern, we, who are His members, ought to endure patiently. And, indeed, it has usually happened in the Church in almost every age, that it has had no enemies more inveterate than the members of the Church; and, therefore, that

believers may not have their minds disturbed by such atrocious wickedness, *let them accustom themselves early to endure the attacks of traitors*. (J. Calvin) It is clear that Ephesians 1:4 does not teach that Christ is the only elect man. Barth has no firm exegetical basis for his extravagant claims as to Christ being the elect man or the electing God. Barth's appeal to Scripture to prove that Christ is the electing God is flaccid. His argument is weak because Scripture normally ascribes election to either the triune God or the Father. It is true that Christ called men in accordance with the decree of election. However, election of men to eternal life was prior to Christ's earthly choice – Matt. 16:17; John 6:37, 45, 65, 17:6, 9, 24; Eph. 1:4. (A. Baker) It is evident that He was not speaking of election to salvation, but to the apostolate. Where *eternal election* is in view the Scriptures uniformly ascribe it to God the Father. But where it is a question of ministry or service, in the NT, the choice and the call usually proceed from the Lord. (A. Pink)

The final section of John's Gospel (13:1 – 21:25) reiterates and in some ways deepens the conception of divine election already established in earlier chapters. (T. Schreiner) John tells us in his Gospel that there are OT prophesies of events surrounding the death of Christ that involve sin. This means that God intends to bring about the death of Christ that involves things that He forbids. These events include Judas' betrayal of Jesus, the hatred Jesus receives from His enemies, the casting of lots for Jesus' clothing, and the piercing of Jesus' side. John expresses his theology of God's sovereignty with the words, "These things happened in order that the scripture be fulfilled." The events were not a coincidence that God merely foresaw, but a plan that God purposed to bring about. (T. Schreiner, L. Morris) We must certainly distinguish between what God would like to see happen and what He actually does will to happen ... God wills to harden some men's hearts so that they become obstinate in sinful behavior that God disapproves. (Marshall) He has just told them they are happy if they do these things, but there is one man among them who cannot do them. Do you know why? He has not believed. Jesus has already told them that all of them are not clean ... Judas did not have this faith. (J. McGee)

**John 13:18** I am not (neg. adv.) speaking (λέγω, PAI1S, Static) concerning all (Gen. Measure) of you (Adv. Gen. Ref.). I (Subj. Nom.) have known from the beginning and I still know (οἶδα, Perf.AI1S, Intensive) whom (Acc. Dir. Obj.) I have chosen (ἐκλέγω, AMI1S, Dramatic; selected as a disciple). Nevertheless (adversative), in order that (purpose) the Scripture (Subj. Nom.; Psalm 41:9) may be fulfilled (πληρώω, APSubj.3S, Culminative, Purpose): He (Subj. Nom.) who is eating (τρώγω, PAPtc.NMS, Pictorial, Substantival) bread (Acc. Dir. Obj.) with me (Gen. Accompaniment) has lifted up (ἐπαίρω, AAI3S, Culminative) his (Poss. Gen.) heel (Acc. Dir. Obj.) against me (Gen. Opposition).

<sup>BGT</sup> **John 13:18** Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῆ· ὁ τρώγων μου τὸν ἄρτον ἐπήρειν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

<sup>VUL</sup> **John 13:18** non de omnibus vobis dico ego scio quos elegerim sed ut impleatur scriptura qui manducat mecum panem levavit contra me calcaneum suum

LWB **John 13:19** I am telling you now before it comes to pass [foreknowledge], so that when it comes to pass [foreordination], you will believe that I am He [the Messiah, God the Son].

<sup>KW</sup> **John 13:19** From now on, I am telling you before it comes to pass, in order that you might be believing whenever it comes to pass, that I AM.

<sup>KJV</sup> **John 13:19** Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

### **TRANSLATION HIGHLIGHTS**

John uses three aorist tenses to paint a picture of events as they unfold. Jesus tells them what is going to happen in advance (Ingressive Aorist tense: foreknowledge), so that when it comes to pass (Gnomic Aorist tense: foreordination), they will believe that He is God (Culminative Aorist tense). Jesus knows that this event will occur in the future, because it was foreordained to occur by the sovereignty and omnipotence of God the Father. When this temporal event unfolds, it will (hopefully) lead to a definite result on their part. Only God could accurately predict an event like this and how it will unfold when and by whom. The “I am” in an often used phrase for His deity. They understand to an extent that He is the Messiah, but they do not completely understand that He is God. When they remember His predictive words, those words will reinforce their initial belief and cause it to solidify and grow.

### **RELEVANT OPINIONS**

When Judas by and by betrays the Master with a kiss, and the latter has seemingly suffered a defeat, when the Messiah experiences the bitter agonies of Gethsemane, Gabbatha, and Golgotha, the disciples must continue to believe. (W. Hendriksen) His selection of Judas was not an accident or a failure in God’s plan. Jesus chose a betrayer among His 12 disciples in order to fulfill the Scripture, namely, Psalm 41:9. (E. Blum) Nothing proves more conclusively their Divine origin than the accurate and literal fulfillment of their prophecies. Predictions were made of events which were not to transpire till hundreds, and in some cases thousands, of years afterwards; minute details are furnished, and the specific accomplishment of them can only be accounted for on the ground that He who knows the end from the beginning was their Author. (A. Pink)

**John 13:19** I am telling (λέγω, PAI1S, Static) you (Dat. Adv.) now (temporal; at the present time) before it comes to pass (γίνομαι, AMInf., Ingressive, Temporal, Deponent, Articular), so that (purpose) when (temporal) it comes to pass (AMSubj.3S, Gnomic, Temporal), you will believe (πιστεύω, AASubj.2P, Culminative, Result) that (introductory) I am (είμι, PAI1S, Descriptive) He (Pred. Nom.).

<sup>BGT</sup> **John 13:19** ἀπ’ ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγώ εἰμι.

<sup>VUL</sup> **John 13:19** amodo dico vobis priusquam fiat ut credatis cum factum fuerit quia ego sum

LWB **John 13:20** Most assuredly I am saying to you: He who receives the Person of importance [the Holy Spirit] Whom I will send, is receiving Me [the Son], and he who receives Me, is receiving Him [the Father] Who sent Me.

<sup>KW</sup> **John 13:20** Most assuredly, I am saying to you, He who receives whomever I shall send, me he receives. And the one who receives me, receives Him who sent me.

<sup>KJV</sup> **John 13:20** Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

### **TRANSLATION HIGHLIGHTS**

This is a perfect Trinitarian statement, directly from the lips of Jesus. He who receives the Holy Spirit (Customary Present tense) when Jesus sends Him to earth (Futuristic Aorist tense), is in essence receiving Jesus as God (Customary Present tense). And he who receives Jesus as God (Customary Present tense) is receiving God the Father Who sent Jesus to earth (Dramatic Aorist tense). The trinity is inseparable. You cannot believe in one Person of the Godhead and not legitimately believe in the others. They are one in essence. Some commentators think the enclitic pronoun and the untranslatable particle combined with the subjunctive refers to any ambassador Jesus sends on a mission. That is one possible interpretation, proposed by Dana and Mantey.

They translate the subjunctive mood as Potential, but I translate it as a Local Clause where the action of sending the Holy Spirit is expected to take place in the future. The indefinite, enclitic pronoun can also refer to “a certain man” or “a person of importance.” I opt for this translation because I think He is referring primarily to the Holy Spirit and perhaps, only secondarily, to a human ambassador. There is a definite dispensational change about to take place. He has just taught them about the confession of sins (rebound) through the analogy of feet-washing, and now the coming of the Holy Spirit Who will indwell them (positionally) and fill them (experientially) after the confession of sins. He is providing His disciples with a preview of Church Age protocol.

### **RELEVANT OPINIONS**

Christ and His sender are one. It is impossible to accept the one and reject the other. The two are inseparable. (W. Hendriksen) When the devil cannot estrange us from Christ by hatred of His doctrine, he excites either dislike or contempt of the ministers themselves. (J. Calvin) Instead of the apostles being stumbled by the apostasy of one of their number, it should strengthen their faith in every written word of God to know that that very Word had long before announced what they were on the eve of witnessing. (A. Pink)

**John 13:20** Most assuredly (asseverative; emphatic “truly”) I am saying (λέγω, PAI1S, Static) to you (Dat. Adv.): He (Subj. Nom.) who receives (λαμβάνω, PAPtc.NMS, Customary, Substantial) the Person of importance Whom (Acc. Dir. Obj.; the Holy Spirit) I will send (πέμπω, AASubj.1S, Futuristic, Indefinite Local Clause Where

the Action is Expected to Take Place in the Future) **is receiving** (λαμβάνω, PAI3S, Customary) **Me** (Acc. Dir. Obj.), **and** (continuative) **he** (Subj. Nom.) **who receives** (λαμβάνω, PAPtc.NSM, Customary, Substantival) **Me** (Acc. Dir. Obj.; the Son), **is receiving** (λαμβάνω, PAI3S, Customary) **Him** (Acc. Dir. Obj.; the Father) **Who sent** (πέμπω, AAPtc.AMS, Dramatic, Substantival) **Me** (Acc. Dir. Obj.).

<sup>BGT</sup> **John 13:20** ἀμήν ἀμήν λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

<sup>VUL</sup> **John 13:20** amen amen dico vobis qui accipit si quem misero me accipit qui autem me accipit accipit eum qui me misit

**LWB John 13:21** After saying these things, Jesus became disturbed in His disposition [state of mind] when He confirmed by testimony and said: Most assuredly I am saying to you, that one of you [Judas Iscariot] will betray Me.

<sup>KW</sup> **John 13:21** Having said these things, Jesus was distressed in His spirit and testified and said, Most assuredly, I am saying to you, One of you shall betray Me.

<sup>KJV</sup> **John 13:21** When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

### **TRANSLATION HIGHLIGHTS**

After saying these things (Temporal Participle), Jesus became troubled (Dramatic Aorist tense) in His human spirit. He had to repeat a prophetic pronouncement which He had previously mentioned in verses 10 and 18 to get their attention, and it was one that caused His state of mind to become agitated. These first couple of hints were difficult enough for Him to acknowledge in His humanity, but the rest of the disciples apparently didn't pick up on them so He had to speak about His betrayal in a more clear and painful manner. One of them – whom we know was Judas Iscariot – was going to betray Him (Predictive Future tense). One of His disciples who had followed Him, walked with Him, and was even now dining with Him, was going to turn Him over to the authorities. Yes, Jesus was God, but He was also human – and in His humanity He had anguish of spirit because one of His inner circle of friends was going to turn on Him.

### **RELEVANT OPINIONS**

The difficulty the disciples had in accepting this statement is later underscored in that although both Matthew (Matt. 26:25) and John (John 13:26) were present and saw that Jesus clearly identified Judas as the betrayer, John claims no one knew the intent of Judas as he left. (E. Towns) There is a distinction between being “in” Christ and being “of” Christ. Judas was in Christ in the sense of being in the sphere of Christ's influence without being of Christ positionally. He was in the sphere of Christian profession, but he did not possess Jesus Christ as Savior and Lord ... A religious hypocrite deceives many people. (W. Best) This is the Johannine equivalent of the strand of Synoptic teaching in which Jesus shrinks from that death wherein He

is identified with sinners. But this is the way whereby Jesus will accomplish His appointed task. (L. Morris)

It is of great importance for us to know this, because His zeal is held out for our imitation, that we may be moved with deep horror by those monsters which overturn the sacred order of God and of His church. (J. Calvin) “When Jesus had thus said, He was troubled in spirit, and testified, and said” as if the utterance was almost choked, and the thing would hardly come out. (R. Jamieson) It must be remembered that, although there were enemies without, traitors could only arise from within. An open foe one knows how to treat; one may evade or overcome. But a secret foe, in the court, in the camp, in the household, is far more dangerous. (J. Thomson) While predictive prophecy and divine foreknowledge in no way deny human freedom and responsibility, they do limit its parameters. (T. Schreiner, B. Ware)

From this and other scriptures it is evident that Christ possessed a true humanity not only in its material aspects as indicated in His human body, but in the immaterial aspect specified in Scripture as being His soul and spirit. It is therefore not sufficient to recognize that Jesus Christ as the Son of God possessed a human body, but it is necessary to view Him as having a complete human nature including body, soul and spirit. (J. Walvoord) The agitation was in the highest region of the spiritual life. (M. Vincent) Appearances are important, but they are not incontestable evidence of the presence or absence of the divine life. (J. Boice) Jesus expresses discomfort before the destructive activity of Satan. Although the victor over the devil and all his works, Jesus does not face him in serene detachment. (J. Stott)

**John 13:21** After saying (λέγω, AAPtc.NMS, Culminative, Temporal) these things (Acc. Dir. Obj.), Jesus (Subj. Nom.) became disturbed (ταράσσω, API3S, Dramatic) in His (Dat. Poss.) disposition (Loc. Sph.; spirit, state of mind) when (temporal) He confirmed by testimony (μαρτυρέω, AAI3S, Constative) and (connective) said (λέγω, AAI3S, Constative): Most assuredly (asseverative; emphatic “truly”) I am saying (λέγω, PAI1S, Static) to you (Dat. Adv.), that (introductory) one (Subj. Nom.) of you (Partitive Abl.) will betray (παραδίδωμι, FAI3S, Predictive) Me (Acc. Dir. Obj.).

<sup>BGT</sup> **John 13:21** Ταῦτα εἰπὼν [ὁ] Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν· ἀμήν ἀμήν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

<sup>VUL</sup> **John 13:21** cum haec dixisset Iesus turbatus est spiritu et protestatus est et dixit amen amen dico vobis quia unus ex vobis tradet me

LWB **John 13:22** **The disciples continued to look at each other, being at a loss [hesitant & perplexed] about whom He was referring to.**

<sup>KW</sup> **John 13:22** The disciples kept on looking to one another, being at a loss concerning whom He was speaking.

<sup>KJV</sup> **John 13:22** Then the disciples looked one on another, doubting of whom he spake.

## **TRANSLATION HIGHLIGHTS**

Who is Jesus talking about? Not me! Is He talking about you? They continued to look at each other (Iterative Imperfect tense), still wondering whom Jesus was referring to. The Latin Vulgate uses a word to describe their attitude, from which word we get our English word “hesitant.” After the several hints offered by Jesus, they weren’t totally clueless about Judas. But nobody was willing to point the finger at him or anyone else, perhaps because of their disbelief. They couldn’t believe any of His inner circle would do such a thing, even though Jesus had provided ample information about His betrayal – as listed by Towns below. He knew exactly what was going to happen and who was going to do it, down to the last minute detail. There was never the slightest hint that Judas would or could change his mind, but he was still responsible for the sinful act on his part.

## **RELEVANT OPINIONS**

Christ’s Appeals (Warnings) to Judas (E. Towns)

- Announcement of His betrayer a year earlier (6:70-71)
- Seating arrangement at the table – Judas in the place of honor
- Jesus washed his feet (13:5, 12)
- Announcement that one of the disciples was unclean (13:10-11)
- Appeal to the Scriptures (13:18, Psalm 41:9)
- Double “truly” concerning the betrayer (13:21)
- Identification of Judas in the presence of Matthew (Matt. 26:25)
- Handing of the sop to Judas – an act of honor (13:26)
- Sending Judas out to accomplish his task – forcing his hand (13:27)
- Addressing him as a friend in the garden (Matt. 26:50)

In this connection, Jesus characterized the act of the betrayer as being: (a) a deed which did not take Him by surprise, but had been fully determined in the eternal counsel of God, and (b) one for which the doer was, nevertheless, fully responsible. (W. Hendriksen) From His words thus far the disciples had not gathered the gravity of the situation. That their Master was not completely happy about all of them was evident; that one of their present company was going to turn traitor came as a shock when He told them so expressly. (F. Bruce)

**John 13:22** The disciples (Subj. Nom.) continued to look (βλέπω, Imperf.AI3P, Iterative) at each other (Prep. Acc., reciprocal), being at a loss (ἀπορέω, PMPTc.NMP, Descriptive, Modal; uncertain) about whom (Adv. Gen. Ref.) He was referring to (λέγω, PAI3S, Descriptive).

<sup>BGT</sup> **John 13:22** ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.

<sup>VUL</sup> **John 13:22** aspiciabant ergo ad invicem discipuli haesitantes de quo diceret

LWB **John 13:23** One of His disciples, whom Jesus held in high esteem [virtue love], was reclining on his arm near Jesus' chest [close quarters].

<sup>KW</sup> **John 13:23** There was one of His disciples reclining on the bosom of Jesus whom Jesus loved.

<sup>KJV</sup> **John 13:23** Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

### **TRANSLATION HIGHLIGHTS**

One of Jesus' disciples, traditionally identified as John because of other references in John (13:23, 19:26, 20:2, 21:7, 21:20), was reclining on his arm or leaning on his elbow (Pictorial Present tense) near Jesus' chest. Leonardo Da Vinci was not historically accurate in his painting of the Last Supper. Tall tables and large sitting chairs like we have today were not the custom in the Middle-east at that time. The chairs or stools in his rendition were the custom about 1500 years later. He also had to change the table shape and squeeze all the participants onto one side in order to include their faces.

John had his back turned away from the person next to him in the seating arrangement and was close enough to have Jesus' undivided attention if desired. The table was about a foot off the ground, and there were no chairs to sit on. They leaned on pillows or mats - alternating from one hand to the other and occasionally on their elbows - with their feet stretched-out behind them to be as far away from the food and drink on the table as possible. Nobody wanted to smell dirty feet while they ate dinner. John was not leaning on Jesus' chest; he was merely in close quarters. The seat to the right of the host was the most honored dining position in this scenario.

The Greek word for "loved" is *agapao*, what we know as virtue love or impersonal love. It is not *phileo*, the word for brotherly love. The emphasis on this word here may mean that Jesus offered John the seating place next to His right, a place of honor in oriental custom. It does not mean that Jesus loved John and didn't care much for the other disciples, nor does it mean John was His personal favorite at every meal. A lot of sentimental nonsense has been inserted into the understanding of this passage over the years.

### **RELEVANT OPINIONS**

The occupants of the Upper Room were reclining on couches, divans, or mattresses around a low table. One entering the room one would be able to see these divans arranged in inverted U-shaped fashion, with the guests reclining at the opposite end of the table and on the two sides. Each man, facing the table, would be lying slantwise, with his feet extended toward the floor. He would be stretched out on his left side and leaning on his left arm, in order to keep the right arm and hand free to handle the food. Naturally, the person on the right would have his back turned to his neighbor. (W. Hendriksen) This passage shows clearly that it means "reclining," for John was not sitting on Jesus' breast! (R. Earle) When people reclined on cushions around a triclinium, leaning on their left elbows, the head of the person on the right would be close to the other person's chest. (C. Kruse)

**John 13:23** One (Subj. Nom.) of His (Gen. Rel.) disciples (Partitive Abl.), whom (Acc. Gen. Ref.) Jesus (Subj. Nom.) loved (ἀγαπάω, Imperf.AI3S, Periphrastic), was (εἰμί, Imperf.AI3S, Descriptive) reclining on his arm (ἀνάκειμαι, PMPTc.NMS, Pictorial, Modal, Deponent; leaning on his elbow) near Jesus' (Gen. Poss.) chest (Loc. Place).

<sup>BGT</sup> **John 13:23** ἦν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς.

<sup>VUL</sup> **John 13:23** erat ergo recumbens unus ex discipulis eius in sinu Iesu quem diligebat Iesus

LWB **John 13:24** **Consequently [because John was seated closest to Jesus], Simon Peter signals to him with a nod, that he [John] might inquire which one he [the betrayer] might be, concerning whom He has been referring to.**

<sup>KW</sup> **John 13:24** Therefore, Simon Peter nods to this one and says to him, Tell me who it is concerning whom He is speaking.

<sup>KJV</sup> **John 13:24** Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

### **TRANSLATION HIGHLIGHTS**

Since John was seated closest to Jesus, Simon Peter urges him to ask Jesus who the betrayer is. He signals to John with a secretive nod (Pictorial Present tense). John asks Jesus this question in the next verse, so we know that Peter's nod was understood and effective. Who might this person be (Deliberative Optative mood) that Jesus has been referring to (Historical Present tense)? As mentioned in verse 22, there have been plenty of hints. It's possible that Peter thought John knew the identity of this person because he was sitting closer to Jesus and was privy to additional information. Or maybe Peter had been carrying on a side conversation with another disciple and thought he had missed something else Jesus had said. But Jesus is going to point Judas out again, in a more direct manner, so there would be no doubt that it was Judas.

### **RELEVANT OPINIONS**

Simon was convinced that John knew whom Jesus had in mind when He said, "One of you will betray Me." (W. Hendriksen) When Peter speaks to John, the word *neuri* ("gestured") literally means "to nod to someone as a signal." Luther used the word *winkle* (winked) in his German translation. (E. Towns) Typically, it was Peter who recovered first, and even he was sufficiently cowed that, instead of blurting out his question, he signaled to "the disciple whom Jesus loved" to prompt him to ask the question discreetly. (D. Carson)

**John 13:24** Consequently (inferential; because John was seated closest to Jesus), Simon Peter (Subj. Nom.) signals to him (Dat.

Ind. Obj.; this one: John) with a nod (νεύω, PAI3S, Pictorial), that he might inquire (πυνθάνομαι, AMInf., Constative, Purpose) which one (Subj. Nom.; disciple) he might be (είμι, PAOpt.3S, Descriptive, Deliberative: "might this person be", Interrogative), concerning whom (Adv. Gen. Ref.) He has been referring to (λέγω, PAI3S, Aoristic).

<sup>BGT</sup> **John 13:24** νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.

<sup>VUL</sup> **John 13:24** innuit ergo huic Simon Petrus et dicit ei quis est de quo dicit

LWB **John 13:25** Accordingly [because of his close proximity to Jesus at the table], he [John] who was leaning on his elbow near Jesus' chest, asked Him: Lord, who is it?

<sup>KW</sup> **John 13:25** That one, having leaned thus on the breast of Jesus, says to Him, Lord, who is it?

<sup>KJV</sup> **John 13:25** He then lying on Jesus' breast saith unto him, Lord, who is it?

### **TRANSLATION HIGHLIGHTS**

Since John was in close proximity to Jesus at the table, he heeded Peter's secretive nod and asked Jesus: Lord, who is it? John wasn't sure himself, and he didn't seem to mind being the point-person for the inquiry. It was a direct question – no frills, couched words, riddles, etc. No doubt John thought everyone needed confirmation of the betrayer's identity. We sense no reticence in his question.

### **RELEVANT OPINIONS**

John was probably sitting to the left of Jesus, which would have been reserved for the honored guest. (E. Towns) The easiest way for him to address Jesus was to lean back until his head literally rested on Jesus' chest. (D. Carson)

**John 13:25** Accordingly (inferential), he (Subj. Nom.; John) who was leaning on his elbow (ἀναπίπτω, AAPTc.NMS, Constative, Substantival) near Jesus' (Poss. Gen.) chest (Acc. Place), asked (λέγω, PAI3S, Aoristic) Him (Dat. Ind. Obj.): Lord (Voc. Address), who (Subj. Nom.) is it (είμι, PAI3S, Descriptive, Interrogative Ind.)?

<sup>BGT</sup> **John 13:25** ἀναπεσὼν οὖν ἐκεῖνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ· κύριε, τίς ἐστίν;

<sup>VUL</sup> **John 13:25** itaque cum recubisset ille supra pectus Iesu dicit ei Domine quis est

LWB **John 13:26** Jesus answered with discernment: He is the one to whom I will give a small piece of bread after I have dipped it. Accordingly, He selected a small piece of bread and after He had dipped it, He gave it to Judas, related to [son of] Simon Iscariot.

<sup>KW</sup> **John 13:26** Then Jesus answers, That one it is for whom I will dip the morsel, He takes it and gives it to Judas, son of Simon Iscariot.

<sup>KJV</sup> **John 13:26** Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

### **TRANSLATION HIGHLIGHTS**

Jesus knew John and Peter were trying to corner Him with this question, so He answered with discernment (Aoristic Present tense). The person who is going to betray Me is the one to whom I will give a small piece of bread (Predictive Future tense) after I have dipped it (Predictive Future tense). The use of *kai* is coordinate, rather than subordinate in this case. It can be translated “when it comes to pass” or simply as the temporal *after*. Accordingly, after making this prediction, Jesus selected a small piece of bread (Customary Present tense) by either tearing it from a loaf of bread or choosing it from among other piece that had already been prepared for eating. He dipped it in wine (if the communicative idea was flesh and blood) or a special sauce (Culminative Aorist tense) and gave it to Judas (Pictorial Present tense), the son of Simon Iscariot. There was no doubt as to the identity of the betrayer now. Anyone who was paying the least bit of attention would know what Jesus had said and who He had given the bread to.

### **RELEVANT OPINIONS**

The dipping of a piece of bread was a significant part of the Passover ritual. In the course of the paschal meal, the master of the feast would pick up some unleavened bread, which was a flat cake. He would put bits of lamb on the piece of bread, sprinkle some bitter herbs on it, and then roll it. Then he would dip the bread containing the meat and herbs into a bitter sauce. This bread would then be handed to a guest. The ritual would be repeated until a piece of bread had been provided for each guest. This was a highly significant part of the paschal meal. The lamb anticipated God’s Lamb, who would provide God’s salvation for sinners. In preparing the bread with the meat and herbs dipped in sauce, the master of the feast was reminding the participants of God’s promise to provide salvation. In receiving the piece of bread, each participant acknowledged his sin. Each also affirmed his faith in God’s promise that He would send a Messiah to take away sin by the sacrifice of Himself, and each professed his willingness to receive the salvation which Messiah would offer. (J. Pentecost)

So having dipped it into a vessel filled with bitter herbs, vinegar, and salt, or into one which contained a sauce made of mashed fruit (probably dates, figs, and raisins, representing the fruits of the land), water, and vinegar – the two (bitter herbs and mashed fruit) may even now have been combined in one bowl, as was the practice in later years -, He took it out again and gave it to Judas, the son of Simon Iscariot ... Judas was ready to betray the One out of whose very hand he had been fed! (W. Hendriksen) It was significant that Christ gave the first piece of bread to Judas Iscariot. It was customary to offer the first piece to the most honored guest at the feast. Judas had been placed on our Lord’s left, therefore he shared with John the places of honor. In fact the place of highest honor had been given to Judas. This was an evidence of the love and the

grace of the Lord, who knew what was in Judas' heart before the seats were assigned around the table. (J. Pentecost) He was revealed by an act of kindness. One would think that he would be pointed out in a voice of thunder and in looks of lightning. This would be manlike; but as Jesus was God-like, Jesus was kind to Judas to the last. He was determined to the utmost to block up his course with kindness, and that no act of his could furnish him with the faintest shadow of excuse for his foul deed. (B. Thomas)

**John 13:26** Jesus (Subj. Nom.) answered with discernment (ἀποκρίνομαι, PMI3S, Aoristic, Deponent): He (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) the one (Pred. Nom.) to whom (Dat. Disadv.) I will give (δίδωμι, FAI1P, Predictive) a small piece of bread (Acc. Dir. Obj.) after (temporal, coordination; when it comes to pass) I have dipped (βάπτω, FAI1S, Predictive) it (Dat. Ind. Obj.). Accordingly (inferential), He selected (λαμβάνω, PAI3S, Customary) a small piece of bread (Acc. Dir. Obj.) and (continuative) after He had dipped (βάπτω, AAPtc.NMS, Culminative, Temporal) it (ellipsis), He gave (δίδωμι, PAI3S, Pictorial) it (ellipsis) to Judas (Dat. Disadv.), related to Simon Iscariot (Gen. Rel.; his son).

<sup>BGT</sup> **John 13:26** ἀποκρίνεται [ὁ] Ἰησοῦς· ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ. βάψας οὖν τὸ ψωμίον [λαμβάνει καὶ] δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτου.

<sup>VUL</sup> **John 13:26** respondit Iesus ille est cui ego intinctum panem porrexero et cum intinxisset panem dedit Iudae Simonis Scariotis

**LWB John 13:27** Furthermore, in company with the small piece of bread [perfectly coordinated event], at that time [synchronized] Satan entered into [possessed] him. Then Jesus said: That which you are planning to accomplish, start carrying it out immediately.

<sup>KW</sup> **John 13:27** And after the morsel, then there entered into that one, Satan. Then Jesus says to him, That which you are doing, do at once, and more quickly.

<sup>KJV</sup> **John 13:27** And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

### **TRANSLATION HIGHLIGHTS**

The preposition *meta* combined with the temporal adverb *tote* point to a perfectly coordinated event according to God's timing. The very second Judas' hand touched the dipped bread that Jesus gave him, Satan entered into Judas and possessed him (Dramatic Aorist tense). It was as if their wristwatches were synchronized. This was not a case of demon possession; this was a rare instance of Satan possession. The devil didn't delegate this task to one of his demons; he wanted to take care of it firsthand. Of course, due to His divine omniscience, Jesus knew what would happen beforehand. And once Satan took possession of Judas, Jesus told him (them) that the time for the act of betrayal had arrived. That which Satan had been planning (Futuristic Present tense), and which Judas unconsciously agreed to by accepting a bribe from the Jewish leaders

(Tendential Present tense), was about to begin. Jesus commanded him (Imperative mood) to put his plan into motion without delay (Ingressive Aorist tense). Today we might say “you’re burning daylight” or “get on with it.” The time had come and Jesus was not into procrastination even when His life was at stake. Who was Jesus addressing in the singular, Judas or Satan? I wish this question had been framed in the plural, because that would have cleared the matter up for me. Was Jesus looking at Satan and addressing him, or was He speaking only to Judas?

### ***RELEVANT OPINIONS***

Satan takes full possession of the betrayer’s soul. Judas is now a completely hardened individual. (W. Hendriksen) Some suppose that Satan ought to prevent the crucifixion, but we must not presume that Satan understood how the cross would accomplish his defeat and our redemption. We read distinctly that “Satan entered into” Judas. Satan thought that the crucifixion of Christ would destroy Him. How he must have congratulated himself on his success as our Lord died in shame and disgrace on Calvary’s cross! Doubtless it was a great shock and disappointment to him when Christ arose from the dead, but imagine his dismay when he discovered that he had tricked himself by crucifying Christ. (C. Stam) It seems that the moment he took the bread “Satan entered into him.” Judas left the bread untouched and went out from the Lord’s presence. (J. Pentecost) The time for hints is past, and the moment of the explicit disclosure has come. (R. Jamieson) After Satan entered Judas, Judas went to the chief priests and asked, “What are you willing to give me to betray Him to you?” (Matt. 26:15) The price agreed upon was 30 shekels of silver, or the price of a slave. (E. Hindson)

More often evil spirits imperil man’s well-being by subjecting him to temptation. Many Scriptures specifically ascribe this power to Satan, and his solicitations are represented as both negative and positive (Matt. 13:38-39). He not only takes away the good seed, but sows the tares. Assuredly this power of temptation is possessed by Satan’s many subordinate evil spirits, through whose instrumentality he accomplishes his nefarious purposes. “The prince of the powers of the air, the spirits that are now at work in the hearts of the sons of disobedience” (Weymouth) may be thought of as conjointly, perpetually, and indefatigably engaged in a vast program of suggestion and solicitation for evil. (M. Unger) Jesus only could see this. He could see that dark form by Judas’s side, waiting for admission; he had been there a long time fanning the temptation and ripening the dread resolve and preparing the place ... Satan entered, and Jesus was left out, and the last sop of love was introductory to the final possession of the demon of hatred and avarice. (B. Thomas)

“If you have any manhood in you, and you are not altogether incarnate demon, make haste, let Me remain no longer in suspense; carry out the purpose now and at once.” (H. Reynolds) It is evident that the Adversary did not think him capable of committing the capital crime, so he forces him forward by actually obsessing him, and controlling his mind and his actions until it had been accomplished. He was not himself when he did it. But later, when he realized what he had done, his heart was filled with bitter regret and he did not hesitate to fling the money he had received into the faces of the chief priests, and acknowledged his terrible trespass. (A. Knoch) By this means Jesus nullified His fellowship with Judas, with the effect virtually of handing him over to Satan. (G. Beasley-Murray) This is Satan himself, not one of his spirits. In the entire war

upon Jesus (beginning with the temptation in the wilderness) the head of the hellish kingdom operates in person ... Just as there are degrees of receiving the Holy Spirit, so there are degrees of letting Satan rule the heart ... When men are determined to do evil, a higher hand controls their deeds for ends that are utterly beyond them. (R. Lenski)

The dwelling of Satan in a soul has its degrees, as well as that of the Holy Spirit. The present moment is that in which the will of Judas was finally confiscated by the power to which he had gradually surrendered himself. (F. Godet) Satan's entrance into Judas contrasts starkly with the promise of God's Spirit entering the other disciples in 14:20. Yet, as in the OT and general early Jewish perspective in which God is sovereign over the devil, Jesus here remains in control, so that the devil, like Judas, essentially (even if perhaps unwittingly) executes Jesus' will concerning the passion. (C. Keener) When Jesus gave the morsel to Judas, "Satan entered into him" and possessed him completely. The evil union was complete, a terrible copy of the supreme oneness between Jesus and His followers. (P. Comfort) Just as Jesus was God in the flesh, Judas was the devil in flesh. Jesus was God, yet man; Judas was devil, yet man. It is not strange that Satan abode in the flesh of Judas Iscariot, in the same way that God abode in the flesh of Jesus; and on this occasion he took complete control of Judas, causing him to obey his evil wishes to the fullest extent. (O. Greene)

For myself I have no doubt that Iscariot thought that the Lord would escape out of the hands of men, as He had done, when His hour was not yet come: his remorse, when he knew that Jesus was condemned, makes me think it - a remorse which only found other hearts as hard as his own, and indifferent to his misery; an appalling picture of man's heart under the influence of Satan. Then, almost the final phase of this influence, Satan hardens Judas against all feeling of humanity, and of man towards the man of his acquaintance, and finishes all by abandoning him, giving him up to despair in the presence of God. (J. Darby) Evidently Satan himself rather than just one of his demonic assistants gained control of Judas ... Undoubtedly Satan took control because he wanted to destroy Jesus. We should not conclude that Satan necessarily or directly controls everyone who opposes God's will. Judas' case was particularly significant in view of the situation ... The opportunity for repentance had passed due to persistence in unbelief. Therefore Jesus did not appeal to Judas to change his mind but to get on with his evil work "quickly" (Gr. *tacheion*). Jesus' hour had come, and it was essential that Judas not thwart God's plan by delaying. (T. Constable)

Is Judas not responsible because Satan entered into him? There is a tension in the Bible between the actions of the spiritual realm (God hardening Pharaoh's heart) and human responsibility in the physical realm. Humans are surely not as free in their choices as they think. All of us are historically, experientially, and genetically conditioned. Added to these physical determiners is the spiritual realm (God, Spirit, angels, Satan, and demons). This is the mystery! However, humans are not robots; we are responsible for our actions, choices, and their consequences. Judas acted! He did not act alone! But he is morally responsible for his actions. Judas' betrayal was predicted. Satan was the instigator. (B. Utley) We have already noticed the distinction between his putting it into his heart and his entering in the energy of active power, overcoming scruples or difficulties, and the corruption of the heart in desire, and the like answerable work of the Spirit of God in us ... Satan had already gained Judas's lusts, and suggested the evil; but here he

takes possession of him in a personal way, Satan enters into him. He hardens his heart against every natural feeling. (J. Darby)

**John 13:27** Furthermore (continuative), in company with the small piece of bread (Prep. Acc.; perfect timing), at that time (temporal; coordinated event) Satan (Subj. Nom.) entered into (εἰσέρχομαι, AAI3S, Dramatic, Deponent; possessed) him (Acc. Dir. Obj.). Then (temporal) Jesus (Subj. Nom.) said (λέγω, PAI3S, Aoristic) to him (Dat. Ind. Obj.): That which (Acc. Gen. Ref.) you are planning to accomplish (ποιέω, PAI2S, Futuristic & Tendentia), start carrying it out (ποιέω, AAImp.2S, Ingressive, Command) immediately (temporal; without delay, quickly).

<sup>BGT</sup> **John 13:27** καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς· ὃ ποιεῖς ποιήσον τάχιον.

<sup>VUL</sup> **John 13:27** et post buccellam tunc introivit in illum Satanus dicit ei Iesus quod facis fac citius

**LWB John 13:28** However, not one of them who was reclining at the table understood the connection [strategic importance] behind what He had said to him,

<sup>KW</sup> **John 13:28** Now, no one of those at the table understood with reference to what He spoke to him,

<sup>KJV</sup> **John 13:28** Now no man at the table knew for what intent he spake this unto him.

### **TRANSLATION HIGHLIGHTS**

In spite of all the hints and this obvious method of pointing out the betrayer, not one of the disciples who were reclining at the table (Customary Present tense) understood the strategic importance of what Jesus had said to Judas (Dramatic Aorist tense). The great betrayal was about to occur and they were clueless. Judas was just told by the Lord to “get on with it” and they had no idea what was transpiring. The only people present who knew what was about to happen were Jesus and Judas. Even John didn’t figure it out until later. Again, “him” is in the singular, but it does not specify whether Jesus was speaking to Satan or Judas. I like to think both, even though the only person who could see Satan enter and go to work was Jesus.

### **RELEVANT OPINIONS**

They were not immediately able to connect the words of dismissal with the symbolic action of identification. (W. Hendriksen) It is remarkable that Judas should have so successfully concealed his real character and designs from his fellow-disciples. (H. Reynolds)

**John 13:28** However (adversative), not one (Subj. Nom.) of them (Partitive Acc.) who was reclining at the table (ἀνάκειμαι, PMPTc.GMP, Customary, Substantival) understood (γινώσκω, AAI3S,

Dramatic) the connection behind what (Acc. Gen. Ref.) He had said (λέγω, AAI3S, Constative) to him (Dat. Disadv.; Judas),

<sup>BGT</sup> **John 13:28** τοῦτο [δὲ] οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ·

<sup>VUL</sup> **John 13:28** hoc autem nemo scivit discumbentium ad quid dixerit ei

**LWB John 13:29** For some of them supposed, since Judas carried the money bag, that Jesus had said to him: Buy in the marketplace whatever we have need of for the feast, or, that he should give something to the poor.

<sup>KW</sup> **John 13:29** For certain were thinking that since Judas held the purse, Jesus said to him, Purchase in the market what things we need for the feast, or, that he should give something to the poor.

<sup>KJV</sup> **John 13:29** For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

### **TRANSLATION HIGHLIGHTS**

Before we become too harsh on the disciples, it may have been simply a case of inattention. Some of those who were sitting close to Jesus may have heard the word “betrayed” clearly and distinctly, but some of the others were busy thinking or talking about other things and did not catch the importance of Jesus’ words. When Jesus said, “That which you are planning to accomplish, start carrying it out immediately,” they thought He was telling Judas to go to the marketplace and buy groceries (Imperative mood) for the feast. As the designated treasurer for the group, Judas carried the money bag (Descriptive Imperfect tense). It only made sense that he would be sent on an errand to buy food. Or, some of the other disciples thought that Jesus was instructing him to give (Concessive) some money to the poor. So there were plausible explanations for His words in the minds of some disciples who were not paying strict attention. They probably shrugged-off any notions of a literal betrayal by a fellow disciple. Apparently they did not consider the fact that the marketplace was probably closed and that Judas would have a difficult time finding food and wine for the feast.

### **RELEVANT OPINIONS**

Some disciples had already figured out why Judas was sent out, but their conclusions were wrong. (E. Towns) Apparently, the Lord and His disciples kept a fund out of which they gave to those who were needy. (J. Boice) An evil person gives to a depraved society out of what appears to be a good motive to cover up an evil work. Many people spend money to help the poor in preference to exalting Christ. (W. Best) The mention of the common purse is reminiscent of Greco-Roman meals held by collegia or trade associations where there would be a sort of treasurer’s report and where charitable acts or future spending would be discussed. (B. Witherington, III) The Lord did not work miracles in order to procure the food needed by Himself and His apostles. It also shows that they did not *beg*, but managed their temporal affairs with prudence and economy. (A. Pink)

**John 13:29** For (explanatory) some of them (Subj. Nom.) supposed (δοκέω, Imperf.AI3P, Descriptive), since (subordinating) Judas (Subj. Nom.) carried (έχω, Imperf.AI3, Descriptive; held) the money bag (Acc. Dir. Obj.), that (explanatory) Jesus (Subj. Nom.) had said (λέγω, PAI3S, Aoristic) to him (Dat. Ind. ): Buy in the marketplace (άγοράζω, AAImp.2S, Constative, Command; purchase) whatever (Obj. Gen.) we have (έχω, PAI1P, Customary) need of (Acc. Dir. Obj.; whatever groceries we are missing) for the feast (Prep. Acc.), or (disjunctive), that (explanatory) he should give (δίδωμι, AASubj.3S, Constative, Concessive) something (Acc. Dir. Obj.) to the poor (Dat. Adv.).

<sup>BGT</sup> **John 13:29** τινές γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ [ὁ] Ἰησοῦς· ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν, ἢ τοῖς πτωχοῖς ἵνα τι δῶ.

<sup>VUL</sup> **John 13:29** quidam enim putabant quia loculos habebat ludas quia dicit ei Iesus eme ea quae opus sunt nobis ad diem festum aut egenis ut aliquid daret

**LWB John 13:30** Then, after taking hold of the small piece of bread, he [Judas] immediately departed. Accordingly, night began to take place [sunset].

<sup>KW</sup> **John 13:30** Then, having taken the morsel, that one went out immediately. And it was night.

<sup>KJV</sup> **John 13:30** He then having received the sop went immediately out: and it was night.

### **TRANSLATION HIGHLIGHTS**

After taking hold of the piece of bread offered to him by Jesus (Temporal Participle), Judas immediately departed (Culminative Aorist tense). He wasn't alone – Satan indwelt him. Accordingly, at the precise moment he took the piece of bread and got up to leave, night began (Inceptive Imperfect tense). His satanic indwelling and departure to perform his dastardly act of betrayal was timed perfectly to occur at sunset, a divine attestation of the evil forces behind it. The singular “he” continues as a primary referenced to Judas, but Judas and Satan are now one.

### **RELEVANT OPINIONS**

While referring to the physical darkness of that time, John seems to be implying the spiritual state into which Judas had entered. (E. Towns) The dramatic phrase “in the night” is surely a peep into the black soul of Judas, and an indication that the Evil One needs blackness to carry out his work. (L. Morris, J. Billings) Let it be noted that the audience for these words [Upper Room Discourse] included only regenerate men. Judas Iscariot had already departed. (Z. Hodges) When God does, He does slowly. What the devil does, he does quickly. The Devil must move fast because his days are limited. God has all eternity to accomplish His purposes. Often we fail to understand that. (J. McGee)

It is important to remember that Judas had already left the circle of those thus addressed ... Were it not for Paul's inspired statement in his letter to the Corinthians which tells us that these words ("This is My body which is given for you") were spoken after and not before supper, we could not be sure that Judas was excluded. If Judas had still been present, the Lord's inclusive address to His disciples (which He spoke of His sacrifice as being applicable to them all without discrimination) would have been inappropriate. Here Scripture has thus been marvelously hedged about. Jesus was able to say "which is shed for you (plural)" because all who were then present to whom He addressed His words were chosen vessels of His grace. (A. Custance)

Now it was night, the time when man does no work, but when the authority of darkness is most active. Not Judas, or the chief priests, or the scribes or Pharisees were the most malignant opponents of Christ. They, like Judas, were but puppets in the hands of His unseen spiritual adversaries. He was the One Who would crush the serpent's head; but He was also the One Whose heel the serpent would bruise. And now was the time. Satan uses all his arts and exerts all his power to crush Him. (A. Knoch)

**John 13:30** Then (inferential), after taking hold of (λαμβάνω, AAPtc.NMS, Constative, Temporal) the small piece of bread (Acc. Dir. Obj.), he (Subj. Nom.; Judas) immediately (adv.) departed (ἐξέρχομαι, AAI3S, Culminative, Deponent). Accordingly (transitional; consequently), night (Pred. Nom.) began to take place (εἶμι, Imperf.AI3S, Inceptive).

<sup>BGT</sup> **John 13:30** λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς. ἦν δὲ νύξ.

<sup>VUL</sup> **John 13:30** cum ergo accepisset ille buccellam exivit continuo erat autem nox

**LWB John 13:31** Then, when he had departed, Jesus said: Now [an important milestone in God's plan of redemption] the Son of Man will be glorified [voluntary self-surrender] and God will be glorified in Him [by giving up His Son to imminent death].

<sup>KW</sup> **John 13:31** Then, when he had gone out, Jesus says, Now is the Son of Man glorified, and God is glorified in Him.

<sup>KJV</sup> **John 13:31** Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

### **TRANSLATION HIGHLIGHTS**

As soon as (after) Judas walked out the door (Culminative Aorist tense) to put his act of betrayal into motion, Jesus gave the remaining disciples another prophetic statement. Now the Son of Man will be glorified (Futuristic Aorist tense) and God will be glorified in Him. An alternative translation of *exalted* or *magnified* is totally acceptable. All of the events that were transpiring were according to God's plan and perfect timeline. The temporal "now" points to an important milestone in this plan about to unfold, as well as the beginning of the Upper Room and Farewell discourses. Judas will betray Jesus according to plan and He will soon be arrested. How was

Jesus glorified at this auspicious moment? By not preventing Judas from doing his dastardly deed. He could have ordered the other disciples to tie him up while He made His escape, but He stood firm and allowed events to unfold. He also could have said one word (“Stop!”), and Satan would have been unable to proceed with his plan through Judas. But God was using both Satan and Judas to fulfill His plan to His glory. How was God glorified? By allowing these events to transpire against His uniquely born Son without coming to His rescue. The Father could have stopped everything. Jesus could have escaped and stopped everything. But both of them stuck with the plan that was predestined by the Trinity in eternity past.

### **RELEVANT OPINIONS**

God’s eternal decree is absolutely unchangeable and is sure to be realized. But now, with the dismissal of Judas, the realization of this plan in history has reached another decisive stage. (E. Towns) One the eve of His judgment by the Father, Christ displayed His utter confidence in the Father’s plan by announcing its success: the formation of the Church through which God would glorify Him forever. (R.B. Thieme, Jr.) The guilty deed of Judas fitted in with the eternal purposes of God and the mission of Jesus better than he would think. (B. Thomas) Now the departure of Judas puts the actual machinery of arrest, trial and execution into motion. (D. Carson)

That the glory of God is the highest and last end of the work of redemption, is confirmed by the song of the angels at Christ’s birth (Luke 2:14) ... God’s glory, or the praise of His glory, is spoken of as the end of the work of redemption (Eph. 1:3) ... and once again mentioned as the great end of all in Ephesians 1:12-14. (J. Piper) With the departure of Judas, Jesus commenced the long farewell discourse to His disciples. At its beginning there is a prime example of wrong chapter division, for the unity of the text is not broken at 14:1. (F. Gaebelein) With the departure of Judas all the actors in the drama, and Jesus in particular, are committed to their courses of action, which make the crucifixion virtually accomplished. (G. Beasley-Murray)

**John 13:31** Then (transitional), when (temporal; after) he had departed (ἐξέρχομαι, AAI3S, Culminative, Deponent), Jesus (Subj. Nom.) said (λέγω, PAI3S, Aoristic): Now (temporal) the Son (Subj. Nom.) of Man (Gen. Spec.) will be glorified (δοξάζω, API3S, Futuristic) and (continuative) God (Subj. Nom.) will be glorified (δοξάζω, API3S, Futuristic) in Him (Loc. Sph.).

<sup>BGT</sup> **John 13:31** Ὅτε οὖν ἐξῆλθεν, λέγει Ἰησοῦς· νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·

<sup>VUL</sup> **John 13:31** cum ergo exisset dicit Iesus nunc clarificatus est Filius hominis et Deus clarificatus est in eo

**LWB John 13:32** Since God [the Father] will be glorified in Him [by the redemptive work of the Son], God will also glorify Him [by means of His death, resurrection and ascension] in Himself [same divine essence]. In fact, He [God the Father] will glorify Him [Jesus] immediately [in a matter of hours].

<sup>KW</sup> **John 13:32** Since God is glorified in Him, God will also glorify Him in himself, and forthwith will glorify Him.

<sup>KJV</sup> **John 13:32** If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

### **TRANSLATION HIGHLIGHTS**

God the Father was glorified (Futuristic Aorist tense) by the redemptive work of the Son. He in turn glorified His Son, Jesus, by His death, resurrection and ascension (Predictive Future tense). And since the Father and the Son share the same divine essence, the Father glorified the Son in Himself. In fact, the Father was about to glorify the Son (Predictive Future tense) in a few short hours. His arrest in the garden was imminent, and His trials, execution by crucifixion, and resurrection would all occur in a few short days.

### **RELEVANT OPINIONS**

In a few hours the Son of man would be entering Gethsemane! (W. Hendriksen) It may be that this material was delivered on successive nights during Passover week. (B. Witherington, III) Jesus, by perfectly revealing the Father to human beings, has brought glory to the Father ... God is glorified in Jesus' temporal obedience, sacrifice, death, resurrection and exaltation – one event; Jesus is glorified in the same event, in the eternal presence and essence of His heavenly Father, partly because by this event He re-enters the glory He had with the Father before the Word became incarnate, before the world began. The entire event displays the saving sovereignty of God, God's dawning kingdom. (D. Carson) For the moment no one could follow Him. Who could pass through death, Satan's power, and the judgment of God, being made sin before God, and enter beyond it all into glory? (J. Darby)

**John 13:32** Since (conditional) God (Subj. Nom.; the Father) will be glorified (δοξάζω, API3S, Futuristic) in Him (Loc. Sph.; by the redemptive work of the Son), God (Subj. Nom.) will also (adjunctive) glorify (δοξάζω, FAI3S, Predictive) Him (Acc. Dir. Obj.; by means of His death, resurrection and ascension) in Himself (Loc. Sph.; They are One in essence). In fact (emphatic), He will glorify (δοξάζω, FAI3S, Predictive) Him (Acc. Dir. Obj.; Jesus) immediately (temporal; at once, in a matter of hours).

<sup>BGT</sup> **John 13:32** [εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ,] καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

<sup>VUL</sup> **John 13:32** si Deus clarificatus est in eo et Deus clarificabit eum in semet ipso et continuo clarificabit eum

**LWB John 13:33** Students [in His traveling seminary], I will be with you for a short time yet [a little while longer]. You will continue to search for Me [after the resurrection], but just

**as I told the Jews, that “Where I am going [face-to-face with the Father], you are not able to go,” so also I am telling you now.**

<sup>KW</sup> **John 13:33** Little children, yet a little while I am with you. You shall seek Me. And even as I said to the Jews, Where I am departing you are not able to come, so now I am telling you.

<sup>KJV</sup> **John 13:33** Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

### ***TRANSLATION HIGHLIGHTS***

Jesus’ 3-year ministry was equivalent to a traveling seminary. His disciples were His primary students. He has just predicted (Prophetic Present tense) that He will be with them for a little while longer. After He has departed this life to be with the Father, they would continue to search for Him (Predictive Future tense), but they would not be able to find Him. He told the Jewish leaders this very thing, and now He is telling them the same. They may be His disciples, His seminary students, but they would not be able to go (Infinitive of Prohibition) to the place where He was going. They didn’t have the power to do this and still remain on earth in human bodies. The only way they (or any of us for that matter) can go to where He is, with the Father, is through death. The vocative of address “students” is the beginning of the Upper Room and Farewill discourses.

As you will see, what some commentators believe was one long discourse held in the upstairs dining room was really two discourses – one in the upstairs dining room and the other as they walked to the garden. The chapter divisions are not always exact according to this schema, but there is a noticeable 3-part outline in Jesus’ last conversation with His disciples. From 13:33 to 14:31 the tone of *comfort* is predominant. From 15:1 to 15:17 the tone of *admonition* is predominant. From 15:18 to 16:33 the tone of *prediction* is dominant. The Upper Room discourse extends from 13:33 to Jesus’ dismissal from the house in verse 14:31. The Farewell discourse extends from 15:1 to His final words to His disciples in verse 16:33. Chapter 17 contains His prayer to the Father just before He is arrested in chapter 18.

### ***RELEVANT OPINIONS***

Knowing that in a few more hours the daily association with His disciples would end, never to be resumed in that earthly fashion ... Jesus implies that the disciples, though spiritually immature, are, nevertheless, very dear to Him. (W. Hendriksen) These same twelve Jewish men were now considered separate from the nation of Israel, which Christ identifies with “the world” that rejected Him (John 15:18 – 16:4). In contrast He anticipated His betrayal and announced His glorification. The message of His glorification reveals unprecedented assets for the Church Age believer, which will indeed glorify Him to the maximum. (R.B. Thieme, Jr.) The word emphasizes the idea of kinsmanship. (B. Wescott)

The disciples, already alarmed by the predictions that Christ was going to leave them and that they would not be able to follow Him, are now informed that Christ is going to come for them

and take them to the Father's house. This was an obvious contradiction of their previous hope that Christ was going to reign on earth and quite different in its general character. It indicated that their hope was heavenly rather than earthly and that they were going to be taken out of the earth to heaven rather than for Christ to come to the earth to be with them. (J. Walvoord)  
Students often would imitate their teachers in various respects. (C. Keener)

**John 13:33** Students (Voc. Address), I will be (εἰμί, PAI1S, Prophetic) with you (Gen. Accompaniment) for a short time (Acc. Extent of Time) yet (temporal; a little while longer). You will continue to search for (ζητέω, FAI2P, Predictive) Me (Acc. Dir. Obj.), but (adversative) just as (comparative) I told (λέγω, AAI1S, Constativ) the Jews (Dat. Adv.), that (introductory) "Where (subordinating conj.) I am going (ὑπάγω, PAI1S, Descriptive), you (Subj. Nom.) are not (neg. adv.) able (δύναμαι, PMI2P, Descriptive, Deponent; don't have the power) to go (ἔρχομαι, AAInf., Dramatic, Prohibition)," so also (adjunctive) I am telling (λέγω, PAI1S, Prophetic) you (Dat. Adv.) now (temporal).

<sup>BGT</sup> **John 13:33** τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθειν, καὶ ὑμῖν λέγω ἄρτι.

<sup>VUL</sup> **John 13:33** filioli adhuc modicum vobiscum sum quaeritis me et sicut dixi iudaeis quo ego vado vos non potestis venire et vobis dico modo

LWB **John 13:34** **I am giving a new mandate [1<sup>st</sup> problem-solving device for the upcoming Church Age dispensation] to you [His disciples as the first recipients of the Christian way of life], that you should exercise [basic] virtue love towards one another of the same kind [fellow disciples], just as I have exercised [advanced] virtue love toward you [in the prototype divine dynasphere], with the result that you increasingly exercise virtue love [progress from basic to advanced] towards one another of the same kind [fellow believers].**

<sup>KW</sup> **John 13:34** A commandment, a new one, I am giving you, that you should be constantly loving one another with a divine and self-sacrificial love; even as I have loved you, you also be loving one another.

<sup>KJV</sup> **John 13:34** A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

### **TRANSLATION HIGHLIGHTS**

This is a somewhat subtle introduction to the Church Age dispensation which was about to begin. Jesus gives His student-disciples a new mandate for this dispensation. They should exercise basic impersonal and virtue love toward each other (Iterative Present tense). And if there is any confusion as to what that means, He Himself is to be their example. They are to exercise this mandate just as He has exercised virtue love towards them (Constativ Aorist tense). Over time, there should be a beneficial result in their lives. What starts out as a precept to

follow eventually becomes a principle to live by. Their virtue love should become more and more advanced (Progressive Present tense), so that they grow from a mere relaxed attitude around each other to forming a bond of love between them. Impersonal love should be exercised toward unbelievers and antagonistic believers, and in the case of believers it should progress to virtue love. If they are diligent in exercising this problem solving device, they will become a closer-knit group during the trials and tribulations that are coming their way as persecuted Christians.

He doesn't want them to scatter or return to their former life after He is gone. He wants them to stay in close touch, working together towards the same evangelistic goals and metabolizing Bible doctrine together on a daily basis. Their exercise of this problem-solving device should begin within their inner circle (fellow disciples) and gradually expand to those outside their inner circle (fellow believers). The use of *allos* instead of *heteros* emphasizes believers rather than unbelievers, although I don't press that issue too strongly in this passage. Notice the high standard He sets for them: just as He has exercised toward them – an especially astounding statement because it includes His exercise of impersonal love towards Judas who was in the process of betraying Him at that very moment. Perhaps you have arrived at this stage of application; every time I think I have had success in this area I am tested and found lacking in my application of this spiritual principle towards specific individuals whom I will not name. ☺

The comparative “just as” points to His fulfillment of God's prototype plan, the system of power that He tested for 33-years and was about to turn over to all Christians with the indwelling of the Holy Spirit. “Just as” He fulfilled this mandate in the prototype power system – the divine dynasphere – He commissioned His disciples first and the rest of Church Age believers second, to fulfill this mandate in the operational power system. One of the primary gates or problem-solving devices in this power system is impersonal and virtue love. Both believers and unbelievers can exercise impersonal love toward one another, but only believers can exercise virtue love toward one another. Impersonal love is a relaxed mental attitude toward another human being. The exercise of virtue love requires the possession of virtue love, and the possession of virtue love requires the indwelling of the Holy Spirit (so you must be a Christian) and the consistent filling of the Spirit (continued residence and function inside the power system) of sphere of divine love.

### ***RELEVANT OPINIONS***

Virtue love is the combination of gates 5 and 6 of the divine dynasphere, which include personal love for God, spiritual self-esteem, spiritual autonomy, and impersonal love for all mankind. (R.B. Thieme, Jr.) The precept is a rule, made by Jesus and illustrated by His own example, for the regulation of the conduct and inner attitude of the disciples, toward Christ, one another, and the world ... The newness of the precept here promulgated is evident from the fact that Jesus requires that His disciples shall love one another as He loved them! (W. Hendriksen) The commandments of Christ are not the law, or any aspect of the law; they rather constitute “the law of love” and the “perfect law of liberty.” They enter into the teachings of grace as those teachings are set forth by Christ, and by those to whom He gave authority and commandment ... At no time did He use the term *my commandments* until He used it with His disciples in the

upper room, and at the time when He was unfolding the new principles which were to condition the daily living of those who should stand on resurrection ground, in the new creation, and under grace. (L. Chafer)

Jesus Christ was personally passing along the dynamics of His own life to be the Christian way of life for the Church. Throughout His incarnation He had utilized the system of divine power that the Father had designed to support His humanity. On the eve of His crucifixion, Christ bequeathed this proven system of divine power to every Church Age believer. This power system – the dynamics of the Christian way of life – lies at the heart of mystery doctrine. Church Age doctrine was concealed until the Christian way of life went into effect. (R.B. Thieme, Jr.) Jesus did not intend His new command to become a pious slogan, but to describe concretely the new fellowship He came to create. (D. Carson) The law required love to be to another “as thyself.” To love as Christ has loved us is infinitely higher, and humanly impossible ... The standards of the teaching of grace surpass the standards of the laws of the kingdom ... This is a great advance over the standard of love demanded under the law of Moses. (L. Chafer)

A believer with impersonal love does not rely on the object of his love for strength and power; he is sustained by Bible doctrine in his own soul. No variables or unpredictables are involved except those controlled by his own self-determination. Based on his own right decisions over an extended period of time to learn and apply doctrine, he can solve or cope with the problems of personal love and maintain a marvelous relationship with another person, or he can be content alone. He functions consistently whether faced with hostility or admiration, antagonism or personal love. His attitude of impersonal love does not depend on emotional stimulation, reciprocation, or attraction. He cannot be manipulated by flattery or approbation. This is the genuine and honorable independence of the believer who is spiritually self-sustaining. He does not depend on the advice of others or on a pastor’s counseling; Bible doctrine in his own soul gives him the strength and wisdom to live his own life before the Lord. Although genuinely humble and teachable, he is not controlled by what anyone else thinks, says, or does. Impersonal love, generated in the believer’s soul no matter whom he encounters, is the only category of love that can fulfill the divine mandates to love all believers. (R.B. Thieme, Jr.)

To the Christian, Jesus is the Master in all conduct, the spiritual Power that accounts for the renewed character in all its phases. (J. Thomson) The high standards of the present age – where we are commanded to love as Christ loves and where every thought is commanded to be brought into obedience to Christ (2 Cor. 10:5), are impossible apart from the power of the Spirit ... Since this is a superhuman manner of life, the believer must depend upon the indwelling Spirit. (C. Chafer) Here the mark of discipleship is following their Master’s example; pupils imitated their teachers ... The behavior of disciples also was held to reflect, positively or negatively, on the reputation of their teachers. (C. Keener)

**John 13:34** I am giving (δίδωμι, PA1LS, Static) a new (Compl. Acc.) mandate (Acc. Dir. Obj.) to you (Dat. Adv.), that (introductory) you should exercise virtue love (ἀγαπάω, PASubj.2P, Iterative, Relative Clause) towards one another (Acc. Dir. Obj., reciprocal; fellow disciples), just as (comparative) I have exercised virtue

love (ἀγαπάω, AAI1S, Constative) toward you (Acc. Dir. Obj.), with the result that (result) you (Subj. Nom.) increasingly exercise impersonal love (ἀγαπάω, PASubj.2P, Progressive, Result) towards one another of the same kind (Acc. Dir. Obj., reciprocal; fellow believers).

<sup>BGT</sup> **John 13:34** Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπάτε ἀλλήλους.

<sup>VUL</sup> **John 13:34** mandatum novum do vobis ut diligatis invicem sicut dilexi vos ut et vos diligatis invicem

**LWB John 13:35** By this everyone will know that you are My disciples, if you increasingly have and hold within yourself [by progressing from basic to advanced] virtue love towards one another of the same kind [fellow believers].

<sup>KW</sup> **John 13:35** In this all shall know that you are My disciples, if you constantly have love among one another.

<sup>KJV</sup> **John 13:35** By this shall all *men* know that ye are my disciples, if ye have love one to another.

### **TRANSLATION HIGHLIGHTS**

Everyone will know (Latin: cognizant) that they are His disciples if they will continue to show advancement (Progressive Present tense) in their exercise of virtue love towards one another. This is not a guaranteed outcome. The 3<sup>rd</sup> class conditional clause with the Potential Subjunctive mood means this is the goal, but it is up to them to faithfully apply Bible doctrine in this area of life. Growth occurs gradually and in stages, three of which He lays out in this pericope. He is laying the groundwork for the Church Age dispensation which is about to begin. Impersonal or virtue love is one of the primary spiritual functions or protocol for this age.

First, there is impersonal love and a relaxed mental attitude towards all mankind. Second, there is a relaxed mental attitude and basic virtue love towards fellow believers. Third, there is advanced virtue love towards those in your inner circle of doctrinal comrades. I am trying to state this principle in words that don't overlap *agape* into *phileo*, since John uses only *agape* in his narrative. But there is an element of ever-widening circles from those closest to them (fellow disciples), to other Christians they don't know (fellow believers), to unbelievers who might someday become believers.

### **RELEVANT OPINIONS**

It is by the outward manifestation of this glorious quality that disciples of the Master can expect to exert an influence upon the world, so that men will begin to recognize that to Christ and to no one else these believers belong. (W. Hendriksen) It is those who share the Spirit and are bound in mutual love who make up the body of Christ, the Church. Since it is a fellowship of the Spirit, it is essentially invisible to the world. In one sense, of course, it is visible, like the Gnostic communities. It consists of real men and women, who still live "in the flesh." But here we are

faced with a paradox. This conglomeration of believers is also the eschatological community, the “body of Christ,” whose existence is not subject to objective proof. Those who are united in the Church are not bound together by any worldly interests or motives. They are not joined by a common nationality, or even by an Idea, but by the Spirit which dwells in each of them. And just because of this, just because the Church depends for its existence, not on worldly motives or resources, but on the power available through the grace of God, Paul can describe it as that cosmic entity, the body of Christ. (R. Bultmann)

Some Christians are admirable, but then again others are among the most arrogant, self-righteous, boorish, obnoxious people on the face of the earth. Even a wonderful, mature believer can have a personality, background, lifestyle, or combination of interests that makes him utterly incompatible with you. According to divine mandates you must love all these believers. Obviously your exclusive personal love cannot be granted to rude, arrogant believers or to those trying to do the impossible – *personally* love all Christians. The only love you can possess for most individuals is based, not on their weaknesses, idiosyncrasies, or incompatibility with you, but on the strength of your own character. Through impersonal love your attitude toward everyone will be basically the same, manifested in courtesy, thoughtfulness, sensitivity to the feelings of others, tolerance, and flexibility in nonessential areas of disagreement or dispute. Such attitudes can be consistently maintained toward any believer, regardless of how incompatible your personalities or modus vivendi may be. Christian love is not condescending, hypocritical, or self-righteous. (R.B. Thieme, Jr.) The key to good works is unbroken fellowship with Jesus Christ. As we walk in the light, we reflect His light, much as the moon reflects the light of the sun ... Bearing fruit may well mean having love for each other. (E. Radmacher)

Impersonal love is not a stoic, artificial, emotionless façade, but rather a gracious attitude consistent with the doctrine in your soul. The policy of impersonal love is simply this: integrity toward all, no matter who or what they are. Through this attitude your spiritual aristocracy is revealed as you honorably represent Christ in the devil’s world. Impersonal love must be directed not just toward other believers but toward unbelievers as well. You need not determine that a person is a Christian before you exhibit Christian love. This explains God’s command that you love your neighbors – everyone in your periphery – and even your enemies. Personal love for another member of the human race is not a virtue in itself but must rely on the true virtue of impersonal love. The divine mandates to love all mankind command us to develop integrity and, in all our relationships with other people, to live by our own honor ... In the application of doctrine, Christ continually switched from personal to impersonal love. God the Father incorporated impersonal love into His blueprint for the divine dynasphere knowing that Jesus would be surrounded by vacillating, unreliable people. (R.B. Thieme, Jr.) No, love is not an automatic response which every believer inevitably gives to God. (Z. Hodges)

**John 13:35** By this (Instr. Means) everyone (Subj. Nom.) will know (γινώσκω, FMI3P, Predictive) that (introductory) you are (εἰμί, PAI2P, Descriptive) My (Dat. Assoc.) disciples (Pred. Nom.), if (protasis, 3<sup>rd</sup> class condition, “maybe you will, maybe you won’t”) you increasingly have and hold within yourself (ἔχω, PASubj.2P, Progressive, Potential) virtue love (Acc. Dir. Obj.) towards one

**another of the same kind** (Dat. Adv., reciprocal; fellow believers).

<sup>BGT</sup> **John 13:35** ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

<sup>VUL</sup> **John 13:35** in hoc cognoscent omnes quia mei discipuli estis si dilectionem habueritis ad invicem

LWB **John 13:36** **Simon Peter asked Him: Lord, where are you going? Jesus replied to him with discernment: Where I am going [face-to-face with the Father] you are not able to follow Me just now, but you will follow later [at the moment of his death by crucifixion].**

<sup>KW</sup> **John 13:36** Simon Peter says to Him, Lord, where are you departing? Answered Jesus, Where I am departing you are not able to follow with Me, but you shall follow later.

<sup>KJV</sup> **John 13:36** Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

### **TRANSLATION HIGHLIGHTS**

Simon Peter asked Jesus: Lord, where are you going? Jesus replied to him with a discerning answer: Where I am going, you are not able to follow just now (Constative Aorist tense), but you will follow later (Predictive Future tense). Jesus was about to meet the Father face-to-face in heaven at the resurrection. Peter would not go there until after his own death. The two temporal adverbs mean “not now, but later.” The time for Peter to join Him in heaven was scheduled for a later date, but he would not only follow Jesus relatively soon, but would die by crucifixion in the same manner as Jesus.

### **RELEVANT OPINIONS**

He wants to keep Jesus with him here on earth. But if Jesus is going to depart from the company, Peter at least desires to go with Him. (W. Hendriksen) Peter, and doubtless others amongst the Eleven who are slower to respond, are less interested in the new commandment than in the threatened departure of their Master. Peter asks the obvious question: Lord, where are you going? Knowledge of the Master’s plans and continued intimacy are more attractive than obedience. (D. Carson)

**John 13:36** **Simon Peter** (Subj. Nom.) **asked** (λέγω, PAI3S, Aoristic) **Him** (Dat. Ind. Obj.): **Lord** (Voc. Address), **where** (Adv. Place) **are you going** (ὕπάγω, PAI2S, Static, Interrogative Ind.)? **Jesus** (Subj. Nom.) **replied to him** (Dat. Adv.) **with discernment** (ἀποκρίνομαι, API3S, Constative, Deponent): **Where** (Adv. Place) **I am going** (ὕπάγω, PAI2S, Static) **you are not** (neg. adv.) **able** (δύναμαι, PMI2S, Descriptive, Deponent) **to follow** (ἀκολουθέω, AAIInf., Constative, Inf. As Dir. Obj. of Verb) **Me** (Dat. Adv.) **just now** (Temporal

Adv.), **but** (adversative) **you will follow** (ἀκολουθέω, FAI2S, Predictive) **later** (Temporal Adv.).

<sup>BGT</sup> **John 13:36** Λέγει αὐτῷ Σίμων Πέτρος· κύριε, ποῦ ὑπάγεις; ἀπεκρίθη [αὐτῷ] Ἰησοῦς· ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.

<sup>VUL</sup> **John 13:36** dicit ei Simon Petrus Domine quo vadis respondit Iesus quo ego vado non potes me modo sequi sequeris autem postea

LWB **John 13:37** Peter asked Him: Lord, why am I not able to follow You right now? I will lay down my life on your behalf.

<sup>KW</sup> **John 13:37** Peter says to Him, Lord, why am I not able to follow you right now? My life on your behalf I will lay down.

<sup>KJV</sup> **John 13:37** Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

### **TRANSLATION HIGHLIGHTS**

Peter didn't like the Lord's answer, so he asked Him: Lord, why can't I follow you right now? Then he really went overboard and stated: I will lay down my life on your behalf (Predictive Future tense). This boast was easier said than done. Peter was not as ready to die as he thought. But his bold talk was catching, because the rest of the disciples were not to be out-boasted. "Likewise also said all the disciples." We learn from Matthew 26 and Mark 14 that "all" the disciples agreed with Peter, that "all" of them would be ensnared, that "all" of them said "impossible," and that eventually "all" of them would leave Him and flee for their own lives.

### **RELEVANT OPINIONS**

Having been just moments earlier rebuked for an impetuous statement (13:8-9), perhaps Peter should have known better than to make another dogmatic statement concerning what he would or would not do. (E. Towns) In his over-confidence Peter failed, not at his weakest point, but at his strongest. He was no coward. He was ready to die for Jesus; yet, he trembled at the innocent question of a serving maid. (J. Boice) Peter is unwilling to wait: Lord, why can't I follow you now? The question betrays fundamental ignorance of the eschatological shift even then taking place, of the utter uniqueness of the Master and His sacrifice. (D. Carson)

**John 13:37** **Peter** (Subj. Nom.) **asked** (λέγω, PAI3S, Aoristic) **Him** (Dat. Ind. Obj.): **Lord** (Voc. Address), **why** (interrogative) **am I not** (neg. adv.) **able** (δύναμαι, PMI1S, Descriptive, Deponent) **to follow** (ἀκολουθέω, AAInf., Constative, Inf. As Dir. Obj. of Verb) **You** (Dat. Adv.) **right now** (Temporal Adv.)? **I will lay down** (τίθημι, FAI1S, Predictive; surrender) **my** (Poss. Gen.) **life** (Acc. Dir. Obj.) **on your behalf** (Gen. Accompaniment).

<sup>BGT</sup> **John 13:37** λέγει αὐτῷ ὁ Πέτρος· κύριε, διὰ τί οὐ δύναμαι σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.

<sup>VUL</sup> **John 13:37** dicit ei Petrus quare non possum sequi te modo animam meam pro te ponam

**LWB John 13:38 Jesus replied with discernment: Will you lay down your life on My behalf? Most assuredly I am saying to you: A rooster will absolutely not crow until which time you have denied Me three times.**

<sup>KW</sup> **John 13:38** Answers Jesus, Your life on behalf of Me you will lay down? Most assuredly, I am saying to you, A rooster shall positively not crow until you deny Me three times.

<sup>KJV</sup> **John 13:38** Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

### **TRANSLATION HIGHLIGHTS**

Jesus knew in His omniscience that Peter was in error, so He responded with discernment to the contrary. Will you lay down your life on My behalf (Predictive Future tense)? On the contrary ... at least in the short term ... most assuredly I am saying to you: A rooster will absolutely not crow (Subjunctive of Emphatic Negation) until which time you have denounced Me three times (Predictive Future tense). When confronted in the near future, Peter would indeed repudiate any association with Jesus in order to save his own life. The combination of the Emphatic Negation, a negative particle and a negative adverb means there would not be a single rooster *on the face of the earth* that would crow until Peter's denial. Not only was a specific rooster designated in God's plan to fulfill this prophecy, but all the other roosters on planet earth were rendered silent until this one crowed after Peter's tragic repudiations.

### **RELEVANT OPINIONS**

The mention of the crowing of the rooster refers not only to the time, but also to the actual crowing which would indicate the time. Peter was actually going to hear this crowing ... in his subconscious mind the reference to the crowing of the rooster becomes firmly fixed. When the proper moment arrives, this hidden memory will suddenly pull the rope that will ring the bell of Peter's conscience. (W. Hendriksen) Our Lord's prediction had such an overwhelming effect upon Peter that he did not utter another word during all the following discourses. (H. Reynolds)

Jesus' knowledge of the future is evidence that He has knowledge of God. Beyond these explicit statements, we also find Jesus in John telling Peter of his denial before the rooster crows, and predicting the kind of death Peter would die (21:18-19), and predicting that Judas would be the one who would betray Him (6:64, 70-71). In all of these cases, Jesus' predictions require that other humans do precisely what Jesus predicted they would. Yet, these are not presented as mere guesses regarding the future. Rather, Jesus knows what other free agents will in fact choose to do, states what these future actions will be, and provides his reason for doing so, namely, "so that when it does occur, you may believe that I am He." (G. Johnson)

He will give his own grand words the lie by doing the exact opposite of what he says. Instead of laying down his life, he will save it and save it by denying Jesus, not once, not even only twice, but thrice, in three acts, not by implication or silence, but by the loudest declarations with the tongue with which he now speaks in public, before many witnesses ... Peter will completely disavow Jesus as though he never had the least to do with Him. (R. Lenski) Let us learn to distrust our own strength, and to betake ourselves early to the Lord, that He may support us by His power. (J. Calvin)

**John 13:38** Jesus (Subj. Nom.) replied with discernment (ἀποκρίνομαι, PMI3S, Aoristic, Deponent): Will you lay down (τίθημι, FAI2S, Predictive, Interrogative Ind.) your (Poss. Gen.) life (Acc. Dir. Obj.) on My behalf (Gen. Accompaniment)? Most assuredly (asseverative; emphatic "truly") I am saying (λέγω, PAI1S, Static) to you (Dat. Ind. Obj.): A rooster (Subj. Nom.) will absolutely not (neg. adv. & neg. particle) crow (φωνέω, AASubj.3S, Gnostic, Emphatic Negation) until (temporal) which time (Adv. Gen. Time) you have denied (ἀρνέομαι, FMI2S, Predictive, Deponent; repudiated, disowned) Me (Acc. Dir. Obj.) three times (adv.).

<sup>BGT</sup> **John 13:38** ἀποκρίνεται Ἰησοῦς· τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

<sup>VUL</sup> **John 13:38** respondit Iesus animam tuam pro me ponis amen amen dico tibi non cantabit gallus donec me ter neges

## Chapter 14

**LWB John 14:1** Stop allowing the mentality of your soul to be continually disturbed. Keep on putting your confidence in God [the Father] and keep on putting your confidence in Me [faith rest].

<sup>KW</sup> **John 14:1** Let not your heart continue to be agitated. Be putting your trust in God. Also be putting your trust in Me.

<sup>KJV</sup> **John 14:1** Let not your heart be troubled: ye believe in God, believe also in me.

### **TRANSLATION HIGHLIGHTS**

Judas is a traitor. Peter is going to deny the Lord three times. Jesus is going to leave them and they cannot follow Him. Talk about a trifecta of bad news! No wonder the disciples were agitated and confused. They all wondered what was in store for them. Jesus knows this and

warns them to stop allowing the mentality of their soul (Imperative of Prohibition) to be continually agitated (Iterative Present tense). They are not applying doctrine in a tranquil fashion. They are falling apart emotionally. Instead, they should be placing their confidence (Durative Present tense) in God the Father and the Lord Jesus Christ (unity of Father and Son). Jesus commands them to do so (Imperative mood), perhaps to shock them out of the ‘funk’ they had fallen into. They need to have a relaxed mental attitude about the entire situation, an application of the *faith rest drill*. The best translation is not “believe” but rather “trust” or “have confidence in.”

The world then, like the world now, seemed to be careening out of control. They are about to witness the crucifixion of their Messiah. But what they needed to do was keep on trusting in the Lord in spite of it. Starting in the last chapter, the Lord is providing His disciples with some basic Church Age protocol which has not arrived yet, but is soon to begin. It will be their job to convey His teachings, the exercise of these problem-solving devices, when the Holy Spirit indwells them and empowers them for effective service in this new dispensation. But they were not ready for Him to leave them now. With such great and unknown changes about to begin, they wanted Him physically present to walk them through their new spiritual life. They wanted face-to-face teaching, not the ministry of the Spirit which they did not understand at this time.

Thieme sees a connection between the three rejections of the Lord by Peter and the three imperatives in this passage, as if the Lord was addressing Peter specifically to offset the disturbed state of mind he had after being informed of his upcoming display of cowardice. In other words, the Lord would be saying, “Yes, Peter, you will deny Me three times, but don’t be alarmed. I still have a place for you in heaven.” I find the idea to be plausible in the first half of the passage, which has a singular verb. But the second and third imperatives are plural, which would “open up” the conversation to the others present. Also, the singular verb is connected to a plural personal pronoun (“your”) and a singular direct object (“heart”). This combination has caused a lot of theological wrangling over the years by translators. One could argue that the first half of the verse belongs in chapter 13 where the Lord is speaking directly to Peter, while the second half of the verse belongs in chapter 14 where He begins to address the others along with Peter.

### ***RELEVANT OPINIONS***

He exhorts them not any longer to be troubled, tempest-tossed, agitated, thrown into a state of confusion and perplexity. (W. Hendriksen) The word “kardia” (heart) is not a reference to the physical organ of the circulatory system, but rather the seat of a person’s conscious life in its moral, intellectual, volitional, and emotional aspects. It was the Jewish way of expressing the idea of a person’s personality. (E. Towns) Simpler words there could hardly be, but what depth of feeling and height of glory! Jesus was departing, despised of Israel. He was His disciples’ beloved Lord, yet one was the traitor, another His denier. Who could wonder if all of them were troubled? Let them be assured that grace would turn all for good and to God’s glory. “Let not your heart be troubled. Ye believe on God,” though you never saw Him. “Believe on Me” when I depart unto the Father and you cease to see Me. Let your faith rise from its Jewish form to its Christian character and fullness. (W. Kelly)

Did the disciples have cause to be troubled? Certainly they did! From this we learn that it is not wrong to honestly recognize and analyze our problems ... Nothing is gained by minimizing the problems. Christians are realists. They are realists about all of life's problems. At the same time, however, we must add that they are realists about the power of God and His promises. (J. Boice) In order to quiet their fears, Christ first exhorted them to faith. (J. Pentecost) Not without good reason does Christ confirm His disciples by so many words, since a contest so arduous and so terrible awaited them; for it was no ordinary temptation, that soon afterwards they would see Him hanging on a cross; a spectacle in which nothing was to be seen but grounds for the lowest despair. The season of so great distress being at hand, He points out the remedy, that they may not be vanquished and overwhelmed ... We ought always to attend to the time when these words were spoken, that Christ wished His disciples to remain brave and courageous, when they might think that everything was in the greatest confusion; and therefore we ought to employ the same shield for warding off such assaults. (J. Calvin)

The "trouble" from which that one heart of theirs is breaking is not the mere sentimental sorrow of parting with a friend, but the perplexity arising from distracting cares and conflicting passions. (H. Reynolds) What are we to do with despair? The answer is that we are to take ourselves in hand and by a deliberate exercise of mind strengthen our faith in God ... trusting in Him. Our text is a call to become strong Christians, not the kind who weep and wail and expect everyone to pity them. (J. Boice) Faith banishes fear ... faith is enjoined as the antidote of trouble ... Trouble naturally attacks the heart ... Faith in God and Christ fortifies the heart against trouble ... The freedom of the heart from trouble depends upon its own state and action ... The means of fortifying the heart against trouble are within our reach ... To keep troubles out from the heart is far easier than to drive them out once they are in. (B. Thomas) Trouble on the surface, peace in the depths. Their hearts were not to be as the waters of the lake, instantly responding to every breeze that set them in agitation. The surface is a mass of tossing billows; it cannot for a moment resist the wind; but the wind tries in vain to blow its turmoil down into the depths. So we cannot help the surface trouble, but whatever the changes of life, our hearts are kept in peace. (D. Young)

The thought of Him dying, and of their parting with Him, was unbearable. Moreover, they must have asked themselves, How can *this* be reconciled with His Messiahship? Are we, after all, to give up our hope that this is He who would redeem Israel? And what is to become of us! We have forsaken all to follow Him, will He now forsake us, leaving us amid enemies, as sheep in the midst of wolves, to suffer the fierce malignity of His triumphant foes! (A. Pink) If Peter is going to deny Jesus, what hope was there for the rest of them? They can only find real hope and confidence by focusing on God rather than on themselves. The form of the word *trust* often has the nuance of continuing on in an activity or state, as it does here. They are to stop letting their hearts be disturbed and hold firm their trust in God and in Jesus. They are to do so not by focusing on their feelings, which would simply trap them in self-preoccupation, but by focusing on objective reality, namely, the Father and the Son ... By living from God's reality rather than their own feelings and the appearances of the world, they are engaging in the battle that Jesus himself is waging. (J. Whitacre)

**John 14:1** Stop (neg. particle) allowing the mentality of your (Poss. Gen.) soul (Subj. Nom.) to be continually disturbed (ταράσσω, PPImp.3S, Iterative & Durative, Prohibition; agitated, thrown into confusion). Keep on putting your confidence (πιστεύω, PAImp.2P, Durative, Command) in God (Prep. Acc.) and (continuative) keep on putting your confidence (πιστεύω, PAImp.2P, Durative, Command) in Me (Prep. Acc.).

<sup>BGT</sup> **John 14:1** Μὴ ταρασσεσθῶ ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεὸν καὶ εἰς ἐμὲ πιστεύετε.

<sup>VUL</sup> **John 14:1** non turbetur cor vestrum creditis in Deum et in me credite

**LWB John 14:2** **There are many abiding places in My Father’s house [heaven]. Indeed, if it were not true, would I have told you that I am going to prepare a place for you [each and every one of the eleven remaining disciples]?**

<sup>KW</sup> **John 14:2** In the house of my Father there are many dwelling places. Indeed, if it were not so, in that case I would have told you, for I go to prepare a place for you.

<sup>KJV</sup> **John 14:2** In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

### **TRANSLATION HIGHLIGHTS**

There are many abiding places in the Father’s house ... homes of rest, peace, and security. Indeed, if this were not true (but it is true), would Jesus have told them beforehand (Constativ Aorist tense) that He was about to depart for the purpose for preparing a place for them (Ingressive Aorist tense)? The Latin word *mansiones* has caused considerable confusion on what the Father’s house is. The Father’s house is wherever He is dwelling in a given dispensation: it could be in the Garden of Eden, in a tent, in a tabernacle, in the Millennial Temple, in heaven, or in the new heavens and earth. He wasn’t leaving His disciples forever; they would join Him again soon in a special place in *heaven*. His crucifixion, although terrible to contemplate, had a bright side. They would be meeting in heaven soon, in resurrection bodies! *His* resurrection would provide for *their* eventual resurrection. Consider for a moment how magnificent these “abiding places” will be, since He has been *preparing* them for us. Compared to the refashioning of the earth in six days, heaven is going to be an incredible, unfathomable place to live.

All of the disciples Jesus was addressing were living in the Jewish dispensation. They were looking for an earthly kingdom and worship in an earthly temple – with their Messiah at the helm. But without exception, they were all about to enter the Church Age dispensation. At that point, they would cease being the wife of Yahweh and would become part of the bride of Christ. Their future would no longer be part of the earthly millennium in their current physical body, but they would become part of a heavenly organization in a resurrection body like the one Jesus would receive in short order. Their new abiding place would be in heaven, not on earth. Their home or sphere of residence would eventually be in the heavenly Jerusalem, rather than the future restored earthly Jerusalem. “The living will realize the fulfillment of the national promises

of the OT in the millennium, while the resurrected will realize the fulfillment of the expectation of a 'city which has foundations' during the millennial age." (J. Pentecost) "My Father's house" is hardly the description of anything on this earth!

Jesus had not been giving them false hopes. His departure was not the end of God's plan for their lives. He was not leaving them without any further consideration as to their wellbeing. He was not abandoning them to the world system to fend for themselves. He would send the Holy Spirit in short order, and then begin preparing a place in heaven for them. He wasn't returning to the Father to live in heaven alone. He was coming back for them and would bring Him to His dwelling place to live forever. That dwelling place would not be independent mansions, but adjoining rooms to His dwelling place. And, yes, we are indwelt by all three members of the Godhead. But that is not the *dwelling* Jesus is referring to here. We will receive the keys to our dwelling place at the rapture, when we will be taken from earth to meet our Groom in heaven. It will probably be more of an apartment or "crib," but it will be made by Divine hands. The important thing is not how big or luxurious it will be, but that Jesus will be there.

Even though there is not a recorded passage (to my knowledge) in which Jesus had taught them this doctrine before, I still agree with Rieu, Bullinger, Phillips, Knox and others that the use of an Interrogative Indicative mood renders the best translation. Lots of things Jesus taught were not recorded. The last verse in this Gospel answers this objection: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." And as for the Father's house being His Person rather than a location in His presence, I find that hard to square with Proverbs 23:6 – "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever." It's a difficult stretch to empty the idea of a dwelling place or geographical location (whether in heaven or on earth) from this imagery.

### ***RELEVANT OPINIONS***

The human heart longs for an assurance of a blessed, immortal place where the good, the forgiven, the blessed are at home with God; when sin, disappointment, human failure, heartache, disease, and death are forever ended ... Certain it is that countless millions have learned not to let their hearts be troubled as the sweet realization of Heaven as an actual place has come home to their hearts. (J. Rice) What was Christ talking about when He referred to His Father's house? He was speaking about heaven. In the New Testament, heaven is called a country (Heb. 11:16). That tells us of its vastness. It is also called a city (Heb. 11:10) because of the many inhabitants it will have. It is called a kingdom (Matt. 4:17) because of its orderliness, and it is called paradise (Luke 23:43) because of its beauty. But what I like best is when Christ calls heaven "my Father's house." As a child, Whenever I traveled away from home, I always thought the best thing I could possibly do was go back to my father's house. Going to heaven won't be like going into a giant palace where we have to be formal. When we go there, it'll be like going home: you can throw off your coat, kick off your shoes, and get comfortable. (J. MacArthur)

**THE HOPE OF THE COMING OF THE LORD FOR HIS SAINTS — THE CONTRAST TO HIS APPEARING.** With this, the hope revealed in John 14: 1-3 is in perfect keeping. Here the

land and the city, the people and the temple, vanish into nothingness. Not a word is said about misleaders, false Christs or false prophets. We don't hear of wars or rumors of wars, of nation rising against nation and kingdom against kingdom, of famine, of earthquakes, of tribulation and murder, of hatred from all the nations for Christ's name, of internal discord and treachery and hatred as the love of the many decayed, or of the glad tidings of the kingdom preached in the whole inhabited earth for a testimony unto all the nations. Still less is there room here for the special and awful sign, according to Daniel's prophecy, of an idol standing in the sanctuary, the harbinger of speedy desolation when the godly in Judaea must flee immediately to save their lives or yet worse. There is not a hint here of the tribulation beyond parallel to fall at the close on the nation of Israel.

In chapter 14 we have a wholly different state. We see people about to be severed from such anxieties and elevated by incomparably higher associations, who have no fears of flight in winter or on sabbath and are in no way warned for themselves against the cry of Messiah here or there, or the great signs and wonders which Satan will be allowed to work in the hour when God retributively sends an energy of error that they all might be judged who did not believe the truth, but had pleasure in unrighteousness.

Still more complete and manifest is the difference of the Christian hope in John 14 from the Presence of the Son of man in Matthew 24, "As the lightning goeth forth from the east and shineth to the west," especially with the accompanying words, "wherever the carcass is, there will the eagles be gathered." This latter is the Lord coming in the accomplishment of His judgment, not of His love; His coming for the earth, not for the Father's home above. The figures employed point only to His judicial dealings, with which sun, moon and stars sympathize. For "immediately after the tribulation of those days the sun shall be darkened and the moon not give her light and the stars shall fall from heaven and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the land (or earth) lament, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other."

Here in Matthew 24 is no gathering of saints to Christ in heavenly glory, but the coming of the Son of man to whom all judgment is committed; and His appearing is as sudden as the lightning flash. The governing powers, supreme, derivative and subordinate, no more fulfill their office; all shall be shaken. The sign is not as before of apostate religion for the godly to flee and escape, but of their Deliverer to destroy those who destroy the earth. The Son of man appearing in heaven is the sign of His speedily coming to the earth to judge the living and the dead. Hence it is no longer those in Judaea, but "all the tribes of the land" (or earth) that lament and see Him coming; whereas Christians at that time are manifested, neither after nor before, but in glory with Him. While He is hidden, so are they; when He is manifested, so are they, having been previously caught up. It is His elect of Israel accordingly who are gathered together when He sends forth His angels with a great sound of trumpet and comes in His kingdom.

It is plain that when the Lord presents Himself for the earth and for the earthly people, the traits which characterize the solemn event are the apostasy and the man of sin usurping God's

prerogatives even in His temple, the desolation and the tribulation that ensue beyond all that ever had been or that is to be, and the Son of man appearing to take vengeance on the portentous and blasphemous lawlessness, and to deliver Israel by the destruction of their enemies.

Our position is the completely distinct one of His coming to receive us to Himself for the place which He is gone to prepare for us in the Father's house, that where He is we may be also. It is the consummation of the sovereign grace which has associated us with Him, so that we are risen with Him even now, one spirit with the Lord, and can say with the beloved apostle that "as He is, so are we in this world." We await His coming to be caught up together with the dead in Christ risen first, in clouds to meet the Lord, into the air, and thus to be ever with the Lord. We are not of the world as He is not, and we look for Him to make it a reality by taking us up to heaven as He Himself ascended there. Here, we do not have judicial dealing with our enemies to make the earth the scene of His righteous rule, but giving us part with Himself in His joy and glory on high, though we shall also reign over the earth when He takes His great power and reigns. (W. Kelly) One day He would come as a Bridegroom for His bride and take them to the place that He had been preparing for them during the time of His absence. (J. Pentecost) We should not think so much of "rooms" in God's house, but of the privilege of abiding in God's presence. (C. Kruse)

Now it is in this connection that the Lord assured them that His going away to the Father's house had as its purpose a *reunion*, and was not a permanent separation ... The Father's house is heaven ... Without My death there would be no place for you; without My ascension and the sending of the Spirit, you would not be made ready for the place. (W. Hendriksen) Revelation 21:16 tells us how large the city in heaven will be: "The city lieth foursquare, and the length is as large as the breadth; and [an angel] measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." That description gives us a cube with equal sides of approximately fifteen hundred miles in every direction. An Australian engineer calculated that would be 2,250,000 square miles. To give you a reference point, London is 140 square miles. At the ratio of population in London, the heavenly city could hold 100 billion people. It could hold even more than thirty times the population of our world right now and still have plenty of room to spare. Now that's many dwelling places! (J. MacArthur) The idea that Jesus is presently constructing dwelling places for believers in heaven and has been doing so for 2,000 years is not what Jesus meant here. (T. Constable)

Keener and others understand the dwelling places in 14:2 as being a reference to the many believers who will constitute the habitation for God in the new temple, the church ... Or, as noted by Borchert, "the concept of dwelling is actually focused in two different directions: in the first the disciples are to gain their dwelling in the divine domain, and in the second the persons of the Godhead come to dwell in the disciples." [None of these theories hold water, in my opinion] Jesus could scarcely have used more specifically localized language. Surely, He was referring, not to the spiritual sphere of individualized salvation, but to a location in heaven where He intended to take His disciples in the great eschatological event we refer to as the rapture. (G. Gunn) Indeed, the object of His going was the opposite of what they feared: it was to prepare by His death and resurrection a place for them. (A. Edersheim) In what sense? First, to establish their right to be there. Second, to take possession of it in their name. Third, to conduct them

thither at last. (R. Jamieson) He is going home to His Father's house, but had there been room in it only for Himself, He would necessarily have told them that this was the case, because the very reason of His going was to prepare a place for them. (W. Nicole)

"My Father's house" is the dwelling place in which devout believing souls would abide forever ... As you have made ready this guest-chamber for Me, I am going to make ready a presence-chamber for you in the heavenly Jerusalem. (H. Reynolds) As God's house, it has been built and furnished by the Divine Architect, who has arranged it to suit the needs of all His children ... There is room for all, for the young and the old, the ignorant and the learned, the great and the despised. (B. Thomas) Probably the greatest obstacle in the way of a posttribulational rapture are John 14:1-3, 1 Corinthians 15:50-58, and 1 Thessalonians, passages in which the rapture is predicted but not a word is said of anything remotely resembling the Tribulation. There is not a single rapture passage that warns of an impending Tribulation for the church. (C. Feinberg) A "yo-yo" rapture (as Gleason Archer describes the posttribulational rapture), where the raptured believers on the way to the "Father's house" are intercepted and carried back to earth by the Lord as He comes in glory, does not harmonize well with the concept that He will come and take the believers to His Father's house. (W. Willis)

Our ultimate home will be in the holy city, the New Jerusalem, which God will bring down on the new earth *after* the victorious millennial reign of our Lord Jesus Christ on the present earth. Can you imagine a heavenly high-rise fifteen hundred miles high and fifteen hundred miles square? (E. Radmacher) After meeting Christ in the air they will go to the Father's house as promised in John 14:1-3 and in the heavenly sphere will fulfill predicted events which will take place in heaven prior to Christ's second coming to earth ... When this event takes place, the church will be forever with the Lord, and the marriage union is consummated ... After meeting Christ in the air at the time of the rapture, the church will proceed to heaven. There, according to many NT passages, the church will be judged for reward. (J. Walvoord) "Mansions" is not a good translation, for we are talking about room or rooms within a place, not separate heavenly condominiums. The point here is that there is plenty of room for all who abide in Jesus. Jesus, then, is going to prepare the way and a place for believers. He was God's agent on earth, He is the believer's agent in heaven. (B. Witherington, III)

**John 14:2** **There are** (εἰμί, PAI3P, Descriptive) **many** (Nom. Measure) **abiding places** (Pred. Nom.; abodes) **in My** (Gen. Rel.) **Father's** (Poss. Gen.) **house** (Loc. Place; family). **Indeed** (affirmative), **if** (protasis, 1st class condition, "but it is true") **it were not** (neg. particle) **true** (ellipsis), **would I have told** (λέγω, AA1S, Constativ, Interrogative Ind.) **you** (Dat. Adv.) **that** (introductory) **I am going** (πορεύομαι, PMI1S, Descriptive, Deponent) **to prepare** (ἐτοιμάζω, AAInf., Ingressive, Inf. As Dir. Obj. of Verb; make ready) **a place** (Acc. Dir. Obj.) **for you** (Dat. Adv.)?

<sup>BGT</sup> **John 14:2** ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν;

<sup>VUL</sup> **John 14:2** in domo Patris mei mansiones multae sunt si quo minus dixissem vobis quia vado parare vobis locum

**LWB John 14:3** Furthermore, after I go and prepare a place for you [the Groom builds a house for His bride], I will return again [at the rapture] and will receive you with favor face-to-face with Myself [the Groom comes for His bride], so that where I Myself am residing, there you may also be residing [Groom and Bride living in the same house together].

<sup>KW</sup> **John 14:3** And if I go and prepare a place for you, again I come and will receive you to Myself in order that where I am also you may be.

<sup>KJV</sup> **John 14:3** And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

### **TRANSLATION HIGHLIGHTS**

The temporal subjunctive mood combined with a temporal conjunction points to a time in the future “after” Jesus has gone to prepare a place for the eleven disciples (Futuristic Present tense). After He has prepared that place, He will return (Futuristic Present tense). I wonder if Douglas MacArthur was quoting this passage after leaving the Philippines? He was trying to comfort those he was leaving behind while he returned to the U.S. for battle plans; Jesus was trying to comfort those he was leaving behind while He prepared a place for them when they died. The disciples did not want Him to leave, but this would not be the last time they would see Him. He will also receive them face-to-face again (Predictive Future tense) and it would be a favorable reception rather than the unpleasant circumstances about to take place on earth (crucifixions, beheadings, stonings, etc.). Jesus was returning to heaven, where He would reside for a couple thousand years (Durative Present tense) and where they would reside with Him until the Millennial Reign on earth (Durative Present tense). His departure was only temporary; there would be a reunion soon enough. When will that reunion occur?

The next “return” of Jesus will be the rapture, not the Second Advent. These disciples, who were soon to be living in the Church Age dispensation, will be part of the first resurrection at the beginning of the rapture. They will share life with us in the New Jerusalem, the heavenly Jerusalem. As members of the Church Age, they will share in the promises given to Church Age believers, rather than the promises given to national Israel. They ceased to be an *earthly* people when they left the Jewish dispensation, lived through the dispensation of the Hypostatic Union, and entered the Church Age. Think about how exciting (and confusing) it must have been to have lived during three different dispensations! During the Age of Israel, everything was about the nation. During the time of the Hypostatic Union, everything was about the man Christ Jesus walking on earth. And during the Church Age, their hope centered on the rapture and living with Him in heaven in resurrection bodies. The transformation in thinking - from living with Him on earth to residing with Him in heaven - required dramatic *change management!*

Perhaps the best way to understand this passage is to recall the Jewish custom of marriage. The groom built or prepared a house for his future bride – in this case, in heaven. After it was

finished, the groom came for his bride in person – in this case, He will return for His bride at the rapture. They were married and attended a wedding banquet or feast – this will happen in heaven while the Tribulation is transpiring on earth. This would include a honeymoon period as well. They later returned to their new house and lived together in it – which is a representation of life and fellowship together in the New Jerusalem, the heavenly city. In other words, the Jewish custom of marriage is a teaching aid to represent a basic overview of God’s eschatological plan for Church Age believers. A few other things should be noted here. The bride of Christ is composed of Christians only. The interfaith fantasy world that tries to interpret “many mansions” as representing other religions having representatives in heaven is satanic. Nor is Jesus referring to an earthly temple during the millennium. That temple is alluded to as a figure only.

### **RELEVANT OPINIONS**

In John 14: 1-3, the rapture is implied in our Lord's coming again and receiving us unto Himself. Neither time nor season, neither contingent change nor prophetic date, neither general state of the earth nor specific sign of any sort, finds the least place. Infinite love of the Son in communion with the Father elevates us above all such thoughts into an incomparable blessedness above with Christ. It is inconceivable that any Christian mind fail to discern the rapture in what the apostle Paul announced in 1 Thessalonians 4: 16-17 and 2 Thessalonians 2: 1 and 1 Corinthians 15: 51-52, with details as to the dead saints and the living ones. Philippians 3: 20-21 and Jude 24 sustain the same heavenly truth. In all it is the same translation of the saints to be with the Lord above. (W. Kelly) This promise relates not to (1) His return to establish the kingdom, or (2) His return for us at death, or (3) His return to us with peace when we are troubled ... but rather (4) His bodily return for His own – the Rapture. (E. Towns) So wonderful is Christ’s love for His own that He is not satisfied with the idea of merely bringing them to heaven. He must needs take them into His own embrace. (W. Hendriksen)

When the Lord comes in restoring mercy for Israel, we read that in that day a “great” trumpet shall be blown and that His angels will be sent with a great trumpet, or a great sound of trumpet. This expresses what is wholly absent when Scripture tells of His coming in love and majesty to make good His love to the heavenly saints. His appearing to Israel is bound up with the infliction of judgments on the apostates, Jewish and Gentile, and the punishment of the enemies of His people and of the wicked in general. As with His own ascension, our rapture will be the triumph of grace which leaves the world unmolested for the moment, though the providential inflictions of God soon begin to follow in measured order and increasing degree, till all culminates in the day of the Lord at their close, as detailed in the Book of Revelation. (Kelly) Preparing the disciples for the ultimate reality of his own death, resurrection, and ascension would require them to embrace some spiritual truth, and finally understand difficult concepts of the Father’s relationship and unity with the Son. One of the complex elements of this truth is the use of the word *monh*, transliterated *mone*, and translated mansion in the King James Version. A more accurate translation would be “a dwelling place.” The use of the term *mansion* has fed into a western cultural exploitation of the translation promising heavenly and earthly wealth known as the prosperity gospel. (G. Finch)

Before entering on the examination of other testimony, I take the opportunity of noticing the blighting effect of only seeing an earthly or Jewish position in John 14: 1-3. But notice that the Lord spoke of their being with Him, “that where I am, ye also may be.” This is quite different than being in Him. We do hear of this in the different intimation of verse 20 where He said, “In that day ye shall know that I am in My Father and ye in Me, and I in you.” This beyond question is realized today, as the context also shows both before and after, where the Lord says, “I will not leave you orphans (or desolate), I am coming unto you” (v. 18), and “If one love Me, he will keep My word; and My Father will love him, and we will come unto him and make our abode with him” (v. 23). But in verse 3 there is distinctive care to preclude the confusion, as the word is “I am coming again and will receive you unto myself.” It is not the spiritual coming of the Father and the Son to abide with the obedient saint here, but Christ's personal coming again to receive us unto Himself, that where He is (that is, in His Father's house of many mansions, in which He even then speaks of Himself, as in chapter 17: 11), we also may be. Can one conceive of greater havoc done through Judaizing the hope? Never have I known any truth as to which the least taught had more hearty communion with the most deeply instructed than in looking onward to be with Christ on high according to this promise of our Lord. (W. Kelly)

In more recent times, however, there have been attempts to “de-eschatologize” this precious promise. If the promise could be shown to be non-eschatological, then an important support for the pretribulational rapture would be removed. These non-eschatological views have included: Christ's post-resurrection appearances, the coming of the Holy Spirit at Pentecost, Christ's coming to the individual believer at salvation, Christ's coming to the individual believer at death, and Christ's coming to the believer at any time of need in answer to prayer ... Non-eschatological views hold that “to myself” means into the body of Christ. This requires the following sequence:

1. I go to the Father (death, resurrection, ascension)
2. I come again (at salvation or at Pentecost)
3. I receive you unto myself (Spirit baptism – entrance into the body of Christ)

If this is what Jesus intended, then Jesus receives his followers to a different locale than where he went - He went to heaven, but receives them into the church ... Unless Jesus was being intentionally devious, it must be assumed that He was still speaking of heaven ... Since the destination points to a venue in heaven, not earth, the promise cannot point to a posttribulational rapture and is most consistent with a pretribulational rapture ... So, while some might suggest that the believer has already arrived at the Father's house, our word of encouragement is: No, we're not there yet. Just be patient, we'll be there soon. (G. Gunn)

Our Lord will call to Himself through the glorious experience of resurrection and transformation every believer in the Lord Jesus Christ, and the Church will no longer be on the earth as a temple to manifest the glory of God. (J. Pentecost) The believer is united to Christ by faith in such a manner that if Jesus rose from the dead, the believer must be raised also. We were united to Him in death. So also will we be in the resurrection. (J. Boice) As Christ committed His saints into the safe-keeping of the Holy Spirit (John 16:7, 14:16), so the Spirit will yet deliver up those saints unto Christ, as the word “receive” in John 14:3 plainly implies. (A. Pink) In relation to the

eternal destiny of the church saints, it is to be observed that their destiny primarily is related to a Person rather than a place. While the place looms with importance, the place is overshadowed by the Person into whose presence the believer is taken. (J. Pentecost) This was an obvious contradiction of their previous hope that Christ was going to reign on earth and quite different in its general character. It indicated that their hope was heavenly rather than earthly and that they were going to be taken out of the earth to heaven rather than for Christ to come to the earth to be with them. (J. Walvoord) John 14:3 is the only verse in the Gospels that is commonly accepted by contemporary pretribulationists and posttribulationists alike as a reference to the rapture. (W. Brindle)

There have been those who have identified this coming of the Lord Jesus with the coming of the Holy Spirit at Pentecost spoken of later. But this is not right. In the case of the Spirit, Jesus comes to the believer and the believer receives Him. In this verse, Jesus receives the believer so that the believer may be with Him in heaven ... There was a time in the history of the western world when thoughts about the life to come were popular. But ours is a secular and scientific age. Thus, in today's world, thoughts about heaven seem to be either a form of escapism or mere speculation. We suffer from this purely secular outlook. But as we study about heaven, let us take note that heaven should be far more interesting to us than we naturally imagine. (J. Boice) Despite "my Father's house" serving as a reference to the Jerusalem temple in 2:16, there is little warrant for finding here either a reference to rooms in the heavenly temple or to the believing community as a spiritual temple. The imagery is more general and taken from apocalyptic writings about the afterlife. (A. Lincoln) Though these disciples undoubtedly did not realize it at the time, Jesus was evidently speaking of His return for them at the Rapture rather than His return at the Second Coming. (T. Contable)

**John 14:3** **Furthermore** (continuative), **after** (future temporal; when) **I go** (πορεύομαι, PASubj.1S, Futuristic, Temporal, Deponent) **and** (continuative) **prepare** (ετοιμάζω, AASubj.1S, Futuristic, Temporal) **a place** (Acc. Dir. Obj.) **for you** (Dat. Adv.), **I will return** (ἔρχομαι, PMI1S, Futuristic, Deponent) **again** (adv.; at the rapture) **and** (continuative) **will receive you** (Acc. Dir. Obj.) **with favor** (παραλαμβάνω, FMI1S, Predictive) **face-to-face with Myself** (Prep. Acc., Accompaniment), **so that** (purpose) **where** (particle) **I Myself** (Subj. Nom.) **am residing** (εἰμί, PAI1S, Durative), **you** (Subj. Nom.) **may also** (adjunctive) **be residing** (εἰμί, PASubj.2P, Durative, Result).

<sup>BGT</sup> **John 14:3** καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμί ἐγὼ καὶ ὑμεῖς ᾗτε.

<sup>VUL</sup> **John 14:3** et si abiero et praeparavero vobis locum iterum venio et accipiam vos ad me ipsum ut ubi sum ego et vos sitis

LWB **John 14:4** **And where I am departing, you [disciples] know the road.**

<sup>KW</sup> **John 14:4** **And where I am departing, you know the road.**

<sup>KJV</sup> **John 14:4** And whither I go ye know, and the way ye know.

### **TRANSLATION HIGHLIGHTS**

Jesus is about to depart to meet His Father in heaven. He is going home. Earth is not His permanent dwelling place, nor is it ours. There is only one way or road to the Father, and they knew which road that was (Intensive Perfect tense). The only way was through Him, and the road He was traveling led directly to the cross. No man could come to the Father except through Him. Buddha didn't know the way. Mohammed didn't know the way. They went to hell, not to heaven where the Father dwells. But the eleven disciples knew the way. They believed in Christ. They knew *the way* that had to be followed. They would find "the house of the Lord" (Psalm 23:6) at the end of the road. Since they were His sheep, they would hear His voice. So "the way" or "the road" is not a geographical location, but a description of the work of Christ on the cross and believing in it.

### **RELEVANT OPINIONS**

They ought to have known, if they did not know, after His telling them so frequently of the way He was talking through suffering, self-sacrifice, and aloneness, by spiritual processes rather than secular triumphs, but giving His life a ransom for many, by laying it down that He might take it again. (H. Reynolds) Here again the disciples do not yet know the way. They are not portrayed in the farewell discourses as any more spiritually perceptive than they were in the earlier parts of the Gospel, but at least a partial rationale for this obtuseness will also be provided in these discourses – they had not yet received the Paraclete who would lead them into all truth. (B. Witherington, III) Throughout His ministry, Jesus had been showing them the way, but as Thomas indicated, they did not fully understand. (E. Blum)

During His public ministry and in His private intercourse with them, the apostles had heard repeated statements from His lips concerning His approaching sufferings and death, statements which appear to us simple and plain, but which perplexed and amazed them. (A. Pink) Jesus is asserting that they know how to follow Him. He has been showing them the way in the whole body of His teaching. (L. Morris) He had spoken about the place He was going – to the Father – and the way He was to get there – by way of the cross and resurrection – and He expected His disciples to understand this. (C. Kruse) In John 14:1-6, Jesus describes the rapture and the promise of our future home with Him. (E. Hindson)

**John 14:4** And (continuative) where (subordinating) I (Subj. Nom.) am departing (ὑπάγω, PAI1S, Descriptive; going home), you know (οἶδα, Perf.AI2P, Intensive) the road (Acc. Dir. Obj.; way, journey).

<sup>BGT</sup> **John 14:4** καὶ ὅπου [ἐγὼ] ὑπάγω οἶδατε τὴν ὁδόν.

<sup>VUL</sup> **John 14:4** et quo ego vado scitis et viam scitis

LWB **John 14:5** Thomas asked Him: Lord, we do not know where you are going. How is it possible to know the road?

KW **John 14:5** Thomas says to Him, Lord, we do not know where you are going; how is it possible for us to know the road?

KJV **John 14:5** Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

### ***TRANSLATION HIGHLIGHTS***

Thomas was dense. He wasn't the sharpest crayon in the box when it came to spiritual matters. All this time he had spent with the Lord and he still thought about material things instead of spiritual matters. He thought the Lord was talking about a physical road to walk on. But at least he wasn't shy. He came right out and told the Lord: We do not know where you are going (Intensive perfect tense). The intensive perfect means: We don't have the slightest idea what your plans are or where you are going next. We don't have your travel itinerary in our hands. So how is it possible for us to know (Intensive Perfect tense) where you are going and which road to follow? They did not have His omniscience (*dunamis*: power, inherent ability) to be able to know His next destination. Peter had some doctrine in his soul, but had difficulty applying it correctly in circumstances such as these. But Thomas didn't have much doctrine in his soul, so even the most basic teachings eluded him. Even today, we have a few Peter's scattered here-and-there and millions of Christians like Thomas. The number of Christians in the world like Paul would probably fit in my study!

### ***RELEVANT OPINIONS***

He may have thought that Jesus was referring to his departure in death, or else he may have opined that the Master was leaving for another place on earth. (W. Hendriksen) Thomas had put his twofold question thus: What was the goal? And, what was the way to it? In His answer, Christ significantly reversed this order, and told them first what was the way – Himself; and then what was the goal. If they had spiritually known Him as the way, they would also have known the goal, the Father, and now, by having the way clearly pointed out, they must also know the goal, God. (A. Edersheim) Did the "father's house" mean some palace situated outside Palestine, and did Christ's "going away" signify His removing to that palace? He was not sure, and tells the Lord so. (A. Pink) Thomas was utterly honest, pessimistic, and uninhibited. He did not suppress his feelings but voiced his despair. (F. Gaebelien)

At the end of the ministry of Christ on earth, He gave two farewell addresses. The one on the Mount of Olives concerned Israel and looked to the completion of the Jewish age; the other in the upper room concerned the church and looked upon the cross as an accomplished fact. To Israel He promised that He would return in power and glory to set up the kingdom; the church has His word that He will come again to receive her to Himself that where He is, there she may be also. Israel is spoken of as the servant of the Lord. The church of Christ is in Christ in a most vital relationship as His Body and Bride. As to the kingdom reign, the nation Israel will be

subjects of the King; the church, His Bride, will reign with Him as co-reigners. (C. Feinberg) He imagined that the Messiah's reign was to be on earth. Where, then, could be the royal home to which the Messiah was about to depart, and into which He was to gather His saints? (H. Reynolds)

**John 14:5** **Thomas** (Subj. Nom.) **asked** (λέγω, PAI3S, Aoristic) **Him** (Dat. Ind. Obj.): **Lord** (Voc. Address), **we do not** (neg. adv.) **know** (οἶδα, Perf.AI1P, Intensive) **where** (Adv. Place) **you are going** (ὑπάγω, PAI2S, Futuristic). **How** (interrogative) **is it possible** (δύναμαι, PMI1P, Descriptive, Interrogative Ind., Deponent; can we have the power or ability) **to know** (οἶδα, Perf.AInf., Intensive, Inf. As Dir. Obj. of Verb) **the road** (Acc. Dir. Obj.)?

<sup>BGT</sup> **John 14:5** Λέγει αὐτῷ Θωμᾶς· κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;

<sup>VUL</sup> **John 14:5** dicit ei Thomas Domine nescimus quo vadis et quomodo possumus viam scire

**LWB John 14:6** **Jesus answered him: I alone am the road [one way] and the [redemptive] truth and the [everlasting] life. No one comes face-to-face to the Father [in heaven] except through Me.**

<sup>KW</sup> **John 14:6** Jesus says to him, I alone, in contradistinction to all others, am the road and the truth and the life. No one comes to the Father except through Me.

<sup>KJV</sup> **John 14:6** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

### **TRANSLATION HIGHLIGHTS**

Jesus answered Thomas (Aoristic Present tense): I alone am the road and the truth and the life (Gnomic Present tense). Jesus is obviously describing Himself with three examples (*hendiatris*), but it is more than just a description. “The gnomic present is used to express a universal truth, a maxim, a commonly accepted fact, a state or condition which perpetually exists.” (Brooks & Winbery) He always has been and always will be the one and only Person through Whom anyone can come face-to-face with the Father. You cannot gain access to the Father through Joseph Smith, or Mary, or the pope, or Buddha, or Muhammed. There is no way to the Father in heaven except through Jesus. This is a universal truth, a commonly accepted fact, a condition that perpetually exists. Any other road (path, way) that claims to lead to heaven is a lie. Any other claim that does not proceed from Jesus is false. Jesus is the only way to eternal life. The use of *ego eimi* is one of His seven great “I AM’s” in the Gospel of John.

The definite articles are also important in this passage. Jesus is not just *one* of the ways, nor does He merely *show* us the way, He *is* the way. There are no other roads to the Father in heaven; nobody else can get you there. Jesus is not just *one piece* of the truth, nor does He merely *teach* us truth, He *is* the truth (veracity). Nothing needs to be added and nothing can be taken away

from Him. He is the embodiment of redemptive truth. Jesus is not merely an *example* of good life, nor does He merely *show* us how to live a good life, He *is* the life (spiritual). All three claims are absolute. There are no substitutes. There is no such thing as “Jesus *and*.” Any other message that *adds* to “Christ alone” is false. Any other message that *adds* to “faith alone” is false. Every man and woman who has ever lived and who will someday live on earth is totally dependent on Jesus Christ for salvation. No Jesus Christ ... no salvation. As deity, as God incarnate in the flesh, He is here claiming *exclusive* access to the Father.

### ***RELEVANT OPINIONS***

Although all the religions of humanity contain elements of truth, yet Christianity is the only true religion. The God of the Bible, who is the God of Christianity, is God alone. All other gods are idols. Jesus Christ, the Christian Saviour, is the one Saviour. There is no other. Salvation by grace, which is the Christian way of salvation, is the only way. Salvation by human effort, which is recommended by all other religions, can only end in destruction. Christian heterosoterism, that is, salvation by another, namely God, rules out autosoterism, that is, salvation by self. (R. Kuiper) Any one of these three claims would have been staggering. (E. Towns) If God has no avenue of communication with mankind apart from His Word (incarnate or otherwise), mankind has no avenue of approach to God apart from that same Word, who became flesh and dwelt among us in order to supply such an avenue of approach. (F. Bruce) Truth has to be dogmatic. (J. McGee)

All three concepts are active and dynamic. The way *brings* to God; the truth *makes* men free; the life *produces* fellowship ... Since men are absolutely dependent upon Christ for their knowledge of redemptive truth and also for the spark that causes that truth to live in their souls (and their souls to become alive to that truth), it follows that no one comes to the Father but through Him. With Christ removed there can be no redemptive *truth*, no *everlasting* life; hence, no way to the Father. (W. Hendriksen) God is revealed in the God-Man, Jesus Christ, whose thinking is Bible doctrine. Each line of Scripture is essential to God’s revelation of Himself. (R.B. Thieme, Jr.) We live in an age of religious pluralism, when Christianity’s exclusive claims are considered inappropriately narrow, even intolerant, and when pluralism itself has, ironically, become the dogma by which all truth claims are judged. It has been said that pluralism accepts no absolute claims other than its contention that there are no absolute truth claims. (A. Kostenberger)

Truth is not to be found in a system of philosophy, but in a Person – Christ is “the truth.” He reveals God and exposes man. In Him are hid “all the treasures of wisdom and knowledge.” (A. Pink) What shall we say about the multitudes who die without ever hearing the name of Christ as the Savior of sinners? The compassionate heart wants to say God will make an exception in their case and somehow apply the finished work of Christ to them whether they ever hear the Gospel and respond to it or not. But there simply is no biblical basis for such a conclusion. We must rest in God’s sovereign wisdom and goodness and leave the mystery of His will and ways with Him. (R. Lightner) Jesus is the way to God because He is the truth from God and the life from God. He is the truth because He embodies God's supreme revelation (1:18; 5:19; 8:29). He is the life because He contains and imparts divine life (1:4; 5:26; 11:25; cf. 1 John 5:20). Jesus was

summarizing and connecting many of the revelations about Himself that He had previously given the Eleven. (T. Constable)

We should not overlook the faith involved both in the utterance and in the acceptance of those words, spoken as they were on the eve of the crucifixion. 'I am the Way,' said one who would shortly hang impotent on a cross. 'I am the Truth,' when the lies of evil people were about to enjoy a spectacular triumph. 'I am the Life,' when within a matter of hours his corpse would be placed in a tomb. (L. Morris) Jesus was not saying that He was one way to God among many. He was not saying that He pointed the way to God either. He said that no one comes to God the Father but through faith in Himself. This means that religions that assign Jesus a role that is different from the one that the Bible gives Him do not bring people to God or eternal life. This is an exclusive claim to being the only way to heaven (cf. 10:9; Acts 4:12; 1 Tim. 2:5). It is only because of Jesus Christ's work on the cross that anyone can enter heaven. (T. Constable) No one can claim to know God while rejecting Jesus His Son. (C. Kruse)

What a shocking claim! It is very restrictive but also very obvious that Jesus believed that only through a personal relationship with Himself can one know God. This have often been called the exclusivistic scandal of Christianity. There is no middle ground here. This statement is true or Christianity is false. (B. Utley) "Way" speaks of a connection between two, the link between God and man. "Truth" reminds us of the complete reliability of Jesus in all that He does and is. And "life" stresses the fact that mere physical existence matters little. The only life worthy of the name is that which Jesus brings, for He is life itself. (L. Morris) People sometimes suggest that we are narrow-minded as Christians when we say that Christ is the only way to God, and we have to confess that this is precisely what we are at this point. We are as narrow as the Lord Jesus Christ. The Lord said – this is the emphasis of this verse – that He is the only way to God ... Therefore, in turning from Him to try to find another way we dishonor Him. (J. Boice)

**John 14:6** **Jesus** (Subj. Nom.) **answered** (λέγω, PAI3S, Aoristic) **him** (Dat. Adv.): **I alone** (Subj. Nom.) **am** (εἰμί, PAI1S, Gnostic) **the road** (Pred. Nom.) **and** (connective) **the truth** (Pred. Nom.) **and** (connective) **the life** (Pred. Nom.). **No one** (Subj. Nom.) **comes** (ἔρχομαι, PMI3S, Gnostic, Deponent) **face-to-face to the Father** (Prep. Acc.) **except** (conditional & neg. particle) **through Me** (Abl. Means, Agency).

<sup>BGT</sup> **John 14:6** λέγει αὐτῷ [ὁ] Ἰησοῦς· ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.

<sup>VUL</sup> **John 14:6** dicit ei Iesus ego sum via et veritas et vita nemo venit ad Patrem nisi per me

LWB **John 14:7** If you [disciples] had come to know Me [doctrine in the soul] in the past with the result that you knew Me well in the present [but you don't], then you would also know the Father [the Father and Son are one in essence]. However, from now on [it's not too late to begin] you may come to know Him [doctrine upon doctrine] and experience Him [advance to spiritual maturity].

<sup>KW</sup> **John 14:7** If you had learned to know Me through experience, in that case also My Father you would have come to know. From now on you are beginning to know Him, and have seen Him with discernment.

<sup>KJV</sup> **John 14:7** If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

### ***TRANSLATION HIGHLIGHTS***

If the disciples had come to know Jesus during His three year ministry with them, they would have come to know Him rather well by now (Intensive Perfect tense). But the 2<sup>nd</sup> class conditional clause means they had not come to know Him well, in spite of all His teaching and miracles. Some of them, like Peter, had some doctrine in the soul - but was unable to apply it correctly. The other, like Thomas, only absorbed a fraction of what Jesus had taught them. If they had paid closer attention and learned what He had taught them, they would also know the Father will by this time (Gnomic Future tense). The gnomic future states what will always happen, if the proper conditions are present. But they didn't learn enough about Jesus to be able to know the Father, because they failed to meet the conditions. The Father and the Son are identical in essence, so if they had succeeded in knowing the Son, they would have succeeded in knowing the Father. Unfortunately, that knowledge hadn't materialized at this time.

However, the good news is, from now on there is an intensified opportunity for them to come to know the Father (Progressive Present tense). This opportunity is inchoative, which means they have to start paying closer attention to doctrine. And if they do concentrate on doctrine, this opportunity is also progressive – they will learn about and experience the Father spiritually more and more. Each day they have the opportunity to add more knowledge of Him, and more experience of His grace and mercy towards them (Consummative Perfect tense). They can move from the understanding of basic doctrine as children to spiritual adolescence and eventually to spiritual adulthood. To a great extent, they had failed as students in His traveling seminary. There was still opportunity to know the Father and the Son and that opportunity starts immediately. It's not too late to get cracking! The road to learning about the Father and experiencing His grace and mercy in the mental and spiritual realm is *still* open to Church Age believers, and that road is through learning Bible doctrine from Jesus Christ in the filling of the Spirit.

### ***RELEVANT OPINIONS***

Knowing God is to walk in fellowship with Him. It does not refer to the entrance into eternal life at justification, but to the continuing experience with Christ called fellowship. (J. Dillow) Without Christ men are Cains – wanderers. Without Christ men are under the power of the Devil, the father of lies. (A. Pink) “From now on” designates the great new period beginning with the events of this night and extending to all the great experiences about to follow in quick succession. (R. Lenski) He is so closely identified with the Father that we need not look away from Jesus to see the Father. His divine words and works are a token of that fact. (E. Towns)

In one sense it was true that the disciples did not know: they had not paid sufficient attention to the words of Jesus! They did not know the Lord as fully as they would have known Him had they given closer heed to all His words and admonitions. Moreover, had they done so, they would have had a fuller and richer perception of the Father also. (W. Hendriksen) It does not follow that every one who is guided by Christ is directly conscious of His guidance. (B. Wescott) Likewise, it does not follow that every one who is guided by *Satan* is directly conscious of his guidance. (LWB)

**John 14:7** If (protasis, 2<sup>nd</sup> class condition, "but you haven't") you had come to know Me (Acc. Dir. Obj.; doctrine in the soul) in the past with the result that you knew Me well in the present (γινώσκω, Perf.AI2P, Intensive), then you would also know (γινώσκω, FMI2P, Gnostic) the Father (Acc. Dir. Obj.). However (adversative), from now on (temporal) you may come to know (γινώσκω, PAI2P, Inchoative & Progressive) Him (Acc. Dir. Obj.) and (continuative) experience Him (Acc. Dir. Obj.) spiritually (όράω, Perf.AI2P, Consummative; mental knowledge from doctrine in the soul).

<sup>BGT</sup> **John 14:7** εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε. καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐώρακατε αὐτόν.

<sup>VUL</sup> **John 14:7** si cognovissetis me et Patrem meum utique cognovissetis et amodo cognoscitis eum et vidistis eum

**LWB John 14:8 Philip said to Him: Lord, show us the Father [theophany] and it will be enough for us [a miraculous manifestation will ameliorate their doubts].**

<sup>KW</sup> **John 14:8** Phillip says to Him, Lord, show us the Father at once, and it is sufficient for us.

<sup>KJV</sup> **John 14:8** Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

### **TRANSLATION HIGHLIGHTS**

The Q&A session went from dumb to dumber. If you thought Peter's silence after bragging about his willingness to die for the Lord and Jesus' prediction was bad ... and then the question asked by Thomas from the land of "no doctrine in the soul" was worse ... then listen to Philip here. He actually requests that the Lord present the Father to them in Person (Constative Aorist tense) so they would be satisfied that He exists and they can believe His words about meeting Him face-to-face in their own "abiding place." The perfective present means this miraculous manifestation would be all they need to be confident in the future. It sounds like a request from an unbeliever, doesn't it? Philip was so clueless about Who was before him – and arrogant to the max – that he actually says (in other words): "Who cares about doctrinal teaching? Give us a miraculous manifestation of the Father! You can solve the problem right now by giving us a theophany." He was the designated holyroller among the disciples. Next to Judas, who had zero doctrine in the soul, Philip was probably next in line.

## RELEVANT OPINIONS

He was asking for a theophany: a visible manifestation of the Father's glory, such as had been granted to Moses and other believers in the old dispensation. He did not seem to realize that a far greater privilege than that which Moses enjoyed while on earth, had been given to him! (W. Hendriksen) Philip, with his fellow disciples, had not yet learned the sacred truth that they had already had the opportunity of seeing in the life of the God-Man the most explicit manifestation of the Father. (H. Reynolds) The new dispensation naturally seemed to call for a new manifestation of the divine glory. (B. Wescott)

**John 14:8** Philip (Subj. Nom.) said (λέγω, PAI3S, Aoristic) to Him (Dat. Ind. Obj.): Lord (Voc. Address), show (δείκνυμι, AAImp.2S, Constative, Entreaty) us (Dat. Adv.) the Father (Acc. Dir. Obj.) and (connective) it will be enough (ἀρκέω, PAI3S, Perfective; sufficient, satisfied) for us (Dat. Adv.).

<sup>BGT</sup> **John 14:8** Λέγει αὐτῷ Φίλιππος· κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

<sup>VUL</sup> **John 14:8** dicit ei Philippus Domine ostende nobis Patrem et sufficit nobis

**LWB John 14:9** **Jesus replied to him: Have I been with you [disciples] for such a long time, Philip, and still you [in particular] have not come to a firm knowledge of Me? He who has come to know Me spiritually in the past with the result that he knows Me spiritually now knows the Father [Father and Son are one in essence]. How is it possible that you [Philip] are requesting: Show us [the disciples] the Father?**

<sup>KW</sup> **John 14:9** Jesus says to him, Such a long time I am with you, yet you have not come to have an experiential knowledge of me, Phillip? He who has discerningly seen me has seen the Father with discernment. How is it that you, you are saying, Show me the Father at once?

<sup>KJV</sup> **John 14:9** Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

## TRANSLATION HIGHLIGHTS

I sense some frustration in Jesus' voice here. He is dumbfounded that He has been with the disciples for such a long time (Durative Present tense) and yet Philip still does not have a settled conviction on who He is (Intensive Perfect tense). He has told them about His relationship to the Father so many times, they should all know (Latin: cognition) He is the Son of God. Anyone who has come to know Him spiritually (Intensive Perfect tense) likewise knows the Father spiritually (Intensive Perfect tense), because the Father and the Son are one in essence. How is it possible, after all this time in His traveling seminary, that Philip can ask Jesus to show the disciples the Father (Imperative of Entreaty)? It's mind boggling. All that teaching seems to have been wasted on Philip.

The alternate use of singulars (Philip) and plurals (the disciples) leads me to believe that either Philip was timidly hiding behind the entire group as he asked the question, or he genuinely thought that all of them wanted a physical manifestation of the Father just like he did. The holyroller nature of Philip comes out here; he wasn't interested in doctrine as much as he was interested in miracles. This brings another question to mind, a more personal one: Have you been a Christian for many, many years and have you come to a firm knowledge of Jesus Christ through His Word during that period of time? Or are you just like Philip – attending church, singing songs, socializing in various programs for the single, marrieds, divorcees, the elderly – yet not advancing in Bible doctrine?

### **RELEVANT OPINIONS**

Philip was longer with Jesus than most of the disciples. The words have a touch of sadness and disappointment, as if Philip had failed to benefit by all the teaching and experience of three years. (H. Reynolds) The disciples were witnesses to the revelation of the Father every day they were with Christ ... Since Christ was so conscious of His identity with His Father, He expressed surprise when the disciples failed to recognize it by now. Philip demonstrated his lack of understanding when he asked for an experience inferior to those he had experienced daily in his contacts with God incarnate. (E. Towns) The kind of seeing that Philip had in mind does not lead to a true knowledge of anyone ... In spiritual things belief must come first, after which true seeing will follow. (J. Boice)

The kind of recognition which Jesus has in mind is spiritual in character. It amounts to seeing by faith the Father in the Son. (W. Hendriksen) Any teacher will be able to testify how exasperating it can be when one's students still have not grasped a given lesson that the teacher has sought to impart to them for a long time. (A. Kostenberger) There is no right understanding of Jesus Christ until the Father is actually seen in Him. He is not known in His humanity until the Divine Personality flashes through Him on the eyes of faith. (H. Reynolds) Jesus does not call for a blind faith. He calls for a thinking faith. (J. Boice) Jesus' criticism of Philip also warns them not to look for special visionary experiences of God or any form of direct union with God, but to be content simply to believe in Jesus and His Word. (R. Schnackenburg)

**John 14:9** **Jesus** (Subj. Nom.) **replied** (λέγω, PAI3S, Aoristic) **to him** (Dat. Adv.): **Have I been** (εἰμί, PAI1S, Durative, Interrogative Ind.) **with you** (Gen. Accompaniment; the disciples) **for such a long** (Dat. Measure) **time** (Loc. Time), **Philip** (Voc. Address), **and still** (adversative) **you** (Philip) **have not** (neg. adv.) **come to a firm knowledge of** (γινώσκω, Perf.AI2S, Intensive) **Me** (Acc. Dir. Obj.)? **He** (Subj. Nom.) **who has come to know Me** (Acc. Dir. Obj.) **spiritually in the past with the result that he knows Me well spiritually now** (ὁράω, Perf.APtC.NMS, Intensive) **knows the Father** (Acc. Dir. Obj.) **spiritually** (ὁράω, Perf.AI3S, Intensive). **How is it possible that** (interrogative) **you** (Subj. Nom.; Philip) **are requesting** (λέγω, PAI2S, Aoristic): **Show** (δείκνυμι, AAImp.2S,

Constative, Entreaty) **us** (Dat. Adv.; the disciples) **the Father** (Acc. Dir. Obj.)?

<sup>BGT</sup> **John 14:9** λέγει αὐτῷ ὁ Ἰησοῦς· τοσοῦτῳ χρόνῳ μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακῶς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις· δεῖξον ἡμῖν τὸν πατέρα;

<sup>VUL</sup> **John 14:9** dicit ei Iesus tanto tempore vobiscum sum et non cognovistis me Philippe qui vidit me vidit et Patrem quomodo tu dicis ostende nobis Patrem

LWB **John 14:10** Are you [Philip] not confident that I am in the Father and the Father is in Me [one in essence]? The words [hearing] which I am speaking to you [disciples] I am not communicating from Myself as the ultimate source. Furthermore, the Father who continues to abide in Me keeps on performing His works [observation].

<sup>KW</sup> **John 14:10** Do you not believe that I am in the Father and that the Father is in Me? The words which I am speaking to you, not from myself as a source am I speaking. But the Father who is in Me is abiding, He is doing His works.

<sup>KJV</sup> **John 14:10** Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

### **TRANSLATION HIGHLIGHTS**

Jesus is a bit incredulous that Philip was with Him for three years and still was not confident that He was in the Father and the Father was in Him. After three years of daily teaching, Philip should have come to a firm and settled understanding that the Father and the Son were one in essence. They share the same divine attributes. The three Members of the Trinity, two mentioned here, are coexistent and coeternal. This is *basic* doctrine Philip should have grasped by now. Jesus addresses His question directly to Philip, since he asked the question, but He adds the other disciples to His audience when He makes His statement of facts. This is precisely the manner that Philip used in asking his question of Jesus, but including the others as if he were requesting clarification for them all.

As a matter of fact, every word that Jesus speaks to them comes directly from the Father as the ultimate source (Gnomic Present tense). And every work, every act of divine production that Jesus performs, is actually the Father performing through Him. This has always been true and always will be true (Durative & Gnomic Present tense). The Father abides in Jesus continuously (Durative Present tense) and never stops performing spiritual works through Him. This spiritual production is mutual and encompasses thoughts, words and deeds – the latter two confirmed by their *hearing* and *observation* and the first understood as the primary motivator. The Father, the Son, and the Spirit share the same thoughts and are always 100% in unison in words and deeds.

### **RELEVANT OPINIONS**

The Father and the Son (also the Spirit) do not exist apart as human individualities do, but in and through each other as moments in one divine, self-conscious life ... This, however, does not

mean that the Father is acting like a ventriloquist who speaks through his dummy. On the contrary, the Son speaks the mind of the Father *because this is also His mind*. (W. Hendriksen, J. Orr) My teaching is not self-originated, but on the contrary, my whole Life is the manifestation of the Father's will. (B. Wescott)

**John 14:10** Are you not (neg. adv.) confident (πιστεύω, PAI2S, Descriptive, Interrogative Ind.) that (introductory) I (Subj. Nom.) am (εἰμί, PAI3S, Gnostic) in the Father (Loc. Sph.) and (connective) the Father (Subj. Nom.) is (ellipsis) in Me (Loc. Sph.)? The words (Acc. Dir. Obj.) which (Acc. Gen. Ref.) I (Subj. Nom.) am speaking (λέγω, PAI1S, Static) to you (Dat. Adv.) I am not (neg. adv.) communicating (λαλέω, PAI1S, Gnostic) from Myself as the ultimate source (Abl. Source). Furthermore (continuative), the Father (Subj. Nom.) who continues to abide (μένω, PAPtc.NMS, Durative, Substantival) in Me (Loc. Sph.) keeps on performing (ποιέω, PAI3S, Durative & Gnostic) His (Abl. Source) works (Acc. Dir. Obj.; spiritual production).

<sup>BGT</sup> **John 14:10** οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστίν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.

<sup>VUL</sup> **John 14:10** non credis quia ego in Patre et Pater in me est verba quae ego loquor vobis a me ipso non loquor Pater autem in me manens ipse facit opera

**LWB John 14:11** **Keep on increasing your confidence in Me, that I am in the Father and the Father is in Me [concentrate on the divine attributes]. But if not [if you can't manage to do this], keep on increasing your confidence because of the works themselves [focus on My spiritual production].**

<sup>KW</sup> **John 14:11** Be believing me, that I am in the Father and that the Father is in me. But if not, because of the works themselves be believing.

<sup>KJV</sup> **John 14:11** Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

### **TRANSLATION HIGHLIGHTS**

Jesus commands the disciples to keep on increasing their confidence in Him (Imperative mood). The progressive present means this is a non-stop, continuous learning experience. Trust and confidence in the Lord should always be increasing as Bible doctrine is metabolized in the soul. The first doctrinal application they should focus on is the divine attributes of the Father and the Son, that they are One in essence. But if they can't seem to grasp how the attributes are shared by the Father and Son, then go back to the basics – focus on the works they can see with their eyes.

What Jesus wants them to do is increase their confidence and faith in Him (Progressive Present tense) by understanding doctrine. If that is too difficult at this stage in their spiritual growth, then

they should repeat His words over-and-over again and try to understand what He has said. If that fails, they should at least acknowledge His works and realize that they could only be performed by Deity. Jesus couldn't perform them without the Father, so They must be working together in unison. This is what we would call "seeing is believing." It is the lowest kind of faith.

### **RELEVANT OPINIONS**

They are urged to take Jesus at his word. This is ever the highest type of faith. But if this be difficult for them, let them then believe because of the works considered by themselves. (W. Hendriksen) What for us is a miracle is for Him nothing more than a normal work. (L. Morris) To believe on the basis of the miracles is not the best kind of faith, but it is true faith regardless. It is better than no faith at all. (J. Boice)

**John 14:11** Keep on increasing your confidence in (πιστεύω, PAImp.2P, Progressive, Command) Me (Dat. Adv.), that (explanatory) I (Subj. Nom.) am (ellipsis) in the Father (Loc. Sph.) and (connective) the Father (Subj. Nom.) is (ellipsis) in Me (Loc. Sph.). But (adversative) if (protasis, 2<sup>nd</sup> class condition, "but you can't") not (neg. particle; otherwise), keep on increasing your confidence (πιστεύω, PAImp.2P, Progressive, Command) because of the works (Causal Acc.; spiritual production) themselves (Acc. Spec.).

<sup>BGT</sup> **John 14:11** πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

<sup>VUL</sup> **John 14:11** non creditis quia ego in Patre et Pater in me est <sup>12</sup> alioquin propter opera ipsa credite amen amen dico vobis qui credit in me opera quae ego facio et ipse faciet et maiora horum faciet quia ego ad Patrem vado

**LWB John 14:12** Most assuredly I am saying to you [disciples]: He who increases his confidence in Me [by the intake, metabolization and application of doctrine] should be able to perform the works [spiritual production] which I am performing, and even perform a greater quantity than these, since [due to the time limitation on My earthly ministry] I am about to go face-to-face to the Father.

<sup>KW</sup> **John 14:12** Most assuredly, I am saying to you, he who believes in Me, the works which I am constantly doing, also that one shall do. And greater than these shall he do because I am proceeding to the Father.

<sup>KJV</sup> **John 14:12** Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

### **TRANSLATION HIGHLIGHTS**

Jesus is speaking to His disciples in the upper room, those who will perform attesting miracles to usher in the new dispensation. He is not speaking to Church Age believers; He is speaking to

disciples who lived during the Hypostatic Union and were about to execute a temporary, miraculous ministry to prove that Gentiles (as well as Jews) are now part of God's plan. The disciple who increases his confidence in the Lord (Progressive Present tense) should be able to perform the works (Deliberative Future tense) which Jesus was currently performing (Dramatic Present tense). After Jesus departs to be face-to-face with the Father, He will send the Holy Spirit to earth to empower them for a special ministry. They will be empowered to perform a large *quantity* of miraculous works (Deliberative Future tense), the greatest of which is to preach the Gospel and watch the Holy Spirit regenerate the elect by the Word of Truth. They will also be able to raise the dead and heal all manner of disease and terminal illness.

The use of the deliberative future speaks to "the possibility, desirability, or necessity of a proposed action." Unless they fall flat on their face in unbelief, there is no reason why each disciple should not grow in the grace and knowledge of the Lord Jesus Christ to the point in which He may use them as dynamic representatives. They will be empowered by the Holy Spirit to the point where they can perform many of the same miracles He performed while on earth, but an even greater *quantity* of miracles than Jesus because His ministry only lasted 3-1/2 years. The progressive present means their confidence in Him must continue to grow over time, as doctrine circulates in their soul by the filling of the Spirit. Just because He is leaving them physically, does not mean His power is leaving them altogether. The Holy Spirit will continue to supply them with a measure of delegated omnipotence – a small taste of the same power Jesus had while on earth. They will have many years to expand on His ministry after He is gone.

### **RELEVANT OPINIONS**

How then do we account for contemporary "healings"? There are any number of answers. (a) They may be psychosomatic healings: Thus the miracle observed is produced by the mind of the individual. Such healing can be produced by the "positive thinking" of the "healer" and the surrendered mind of the seeker. Let no one blasphemously say that these are the answer to John 14:12! (b) In many cases no real healing took place at all, in a miraculous sense. As W.A. Criswell put it: But how do these professional miracle workers succeed and continue? For the simple reason that 85% of all the sick will get well anyway, and to the other 15% the divine healers can blandly and piously say, "You do not have the faith." It is a sure-fire racket, far more certain than betting on horses at the race tracks or playing the game tables in Las Vegas. If the odds are 85% in your favor, how can you lose? (R. Baxter)

Some Christians erroneously apply this verse to contemporary miracle workers, claiming Jesus promised Christians would do greater miracles than Christ ... Those who apply this verse to signs and wonders demonstrate an inconsistency in practicing healings but not resurrections. (E. Towns) The miracles in the physical realm are subservient to those in the spiritual sphere: the former serve to prove the genuine character of the latter. (W. Hendriksen) Under this commission Christ's disciples were given *greater* miraculous powers than before (Mark 16:17-18, early Acts). Again a further development of the *same* program. (R. Stam) The absent Christ is represented on earth by many believers over a long period, rather than by Himself alone over the brief span of the Incarnation. As a unique body of believers, the Church is united with Christ,

imitates Him, glorifies Him, accompanies Him, and will rule with Him forever. Never before in history have all these privileges been extended to mankind. (R.B. Thieme, Jr.)

Not only is there a wondrous exhibition of His power when the Spirit regenerates a soul, but there is also a blessed manifestation of His love. In the exercise of His gracious office towards God's elect and in His work in them, the Holy Spirit proves to a demonstration that His love toward the heirs of glory is ineffable and incomprehensible. (A. Pink) "Greater works" refers not to degree, but in kind – the conversion of thousands in a day, by His Spirit accompanying them. (R. Jamieson) Simon Peter, who had denied Him on the night He was arrested, preached a sermon on the Day of Pentecost and 3000 people became believers! (J. McGee) There is no Christian on earth today who can do the miracles which Christ did – cleanse the leper, give sight to the blind, raise the dead. To meet this difficulty it has been replied, This is due to a deficiency in the Christian's faith. But, this is simply a begging of the question. Our Lord did not say, "He that believes on Me *may* do the works that I do, but *shall* do." (A. Pink)

The disciples could achieve multiplication of their numbers, reach out to more in the world as many individuals than even Jesus on earth would have been able to reach. (J. Walvoord) It is well to remark here, that the disciples never did any miracles to save themselves from suffering, or to heal their friends when they were ill. Paul left Trophimus sick at Miletus; it was only God's mercy that healed Epaphroditus. The miracles performed by the apostles were the confirmation of the testimony, of which Christ glorified with the Father was the object and source. (J. Darby) Pink shows that the verse was fulfilled in the early miracles performed by the apostles, as Hebrews 2:4 seems to indicate. (J. Boice) There are a few miracles of healing, but the emphasis is on the mighty works of conversion. (L. Morris)

**John 14:12** Most assuredly (asseverative; emphatic "truly") I am saying (λέγω, PAI1S, Static) to you (Dat. Adv.; including everyone else in the periphery): He (Subj. Nom.) who increases his confidence (πιστεύω, PAPtc.NMS, Progressive, Substantival) in Me (Prep. Acc.) should be able to perform (ποιέω, FAI3S, Deliberative) the works (Acc. Dir. Obj.; spiritual production) which (Acc. Gen. Ref.) I (Subj. Nom.) am performing (ποιέω, PAI1S, Dramatic), and even (adv.; likewise) perform (ποιέω, FAI3S, Deliberative) a greater quantity than (Comparative Acc.) these (Nom. Appos.), since (explanatory) I am about to go (πορεύομαι, PMI1S, Static, Deponent) face-to-face to the Father (Prep. Acc.).

<sup>BGT</sup> **John 14:12** Ἀμήν ἀμήν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι.

<sup>VUL</sup> **John 14:12** alioquin propter opera ipsa credite amen amen dico vobis qui credit in me opera quae ego facio et ipse faciet et maiora horum faciet quia ego ad Patrem vado

LWB **John 14:13** Furthermore, whatever you [disciples] may request in My Name [prayer], this I will accomplish [during the interim period between dispensations], so that the Father may be glorified [attested] in the Son.

<sup>KW</sup> **John 14:13** And whatever you may ask in my Name, this I will do, in order that the Father may be glorified in the Son.

<sup>KJV</sup> **John 14:13** And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

### **TRANSLATION HIGHLIGHTS**

After Jesus departs to be with the Father, the disciples are going to be empowered to perform miracles just like He performed miracles. Whatever they might request in His Name, He will honor that request and accomplish a miracle (Predictive Future tense). This promise isn't being made so they can attract attention to themselves. They are being empowered so that those who see the miracles may glorify the Father (Purpose Subjunctive mood) in the Son. Jesus will be absent from the earth, but the miracles will continue in His Name. One person performing miracles on behalf of the Father will become eleven persons performing miracles – and even this will expand to other Christians during the brief interim period. As long as the prayer was in agreement with the will of God, the result (*whatever*) was certain.

These “attesting miracles” (sign gifts) will be performed by the disciples (and in some cases other believers whom Jesus honors) in the name of Jesus during the *transition period* from the end of the Hypostatic Union to the beginning of the Church Age dispensation. The purpose will be to attest that Jesus and the Father are One in essence, and that Jesus did indeed return to His rightful place in heaven. Jesus was speaking to the disciples in the upper room, and this promise is addressed to them only. This is not a promise for Church Age believers. Once the transition period between dispensations ended, the need for miraculous signs and wonders ceased. All attention then centered on the completion of the canon of Scripture. Once the new dispensation was inaugurated, the new protocol for that dispensation began.

### **RELEVANT OPINIONS**

This does not mean that we can ask for any foolish or sinful thing and get it. To ask in Christ's name means to ask in accordance with His will. But it does mean that when we ask in accordance with that will we can be confident. (J. Boice) The word *whatever* comprises much territory. It refers to both the *great* works and the *greater* works of verse 12 ... Only such prayers, however, are answered which are in Christ's name. (W. Hendriksen) When we pray in Jesus' Name, we are asking on the basis of His credibility. (E. Towns) Christ had taught them at length concerning dispensations (Matt. 23:27-25:46). Furthermore, the concept of dispensations was already familiar to them: the anticipation of a messianic kingdom of God on earth was part of the OT heritage. (R.B. Thieme, Jr.) “In My Name” is not a magical formula of invocation. (E. Blum) He did not wish it to be used as a magical charm like an Aladdin's lamp. In prayer we call on Him to work out His purpose, not simply to gratify our whims. (F. Gaebelin)

**John 14:13** Furthermore (continuative), whatever (Subj. Nom., protasis, 3<sup>rd</sup> class condition) you may request (αἰτέω, AASubj.2P,

Constative, Indefinite Local Clause Where the Action is Expected to Take Place in the Future) **in My** (Poss. Gen.) **Name** (Loc. Sph., Instr. Means), **this** (Acc. Dir. Obj.) **I will accomplish** (ποιέω, FAILS, Predictive), **so that** (purpose) **the Father** (Subj. Nom.) **may be glorified** (δοξάζω, APSubj.3S, Culminative, Purpose) **in the Son** (Loc. Sph.).

<sup>BGT</sup> **John 14:13** καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ.

<sup>VUL</sup> **John 14:13** et quodcumque petieritis in nomine meo hoc faciam ut glorificetur Pater in Filio

**LWB John 14:14** **If you [disciples living during the interim period between dispensations] ask Me anything in My Name [prayer request from one of lower rank], I will do it.**

<sup>KW</sup> **John 14:14** If you ask Me anything in My Name, I will do it.

<sup>KJV</sup> **John 14:14** If ye shall ask any thing in my name, I will do it.

### ***TRANSLATION HIGHLIGHTS***

Jesus issues a promise to the eleven disciples. If they ask Him anything (Potential Subjunctive mood) in His Name, He will do it (Predictive Future tense). They must make their prayer request (a) directly to Him, and (b) in His Name, for the request to be answered. *The results were designed to attest to His divinity and to usher in a new dispensation.* He would answer their requests because His veracity demanded it. This power was not given to the disciples for their own amusement or celebrityship. All answered prayers are designed to point to Jesus. He will answer their requests because the interim period between the dispensation of the Hypostatic Union and the Church Age needed confirmation in the eyes of Jews and Gentiles. Jews living under the law had to see that the Jewish dispensation was over and their Messiah, whom they had rejected, had come. They also needed proof that Gentiles were now included in God's dispensational plan.

Gentiles would observe these miracles and many would come to believe in Jesus Christ. Once the Church Age dispensation was in full swing - with its central focus on the intake, metabolization, and application of Bible doctrine in the filling of the Spirit – the need for attesting miracles ceased. Everyone would know that divine protocol had changed and that the national promises of Israel were on hold until the last believer during the Church Age was brought in. *This is not a promise for believers living today.* Charismatic groups (aka: faith teachers) who use this verse out of context and purport to perform miracles are heretical liars and cultists. When they start raising the dead, we will entertain their claims. That doesn't mean God has ceased to perform miracles. He is free to perform a miracle any time He chooses, but He does not do so through any *formula* during this dispensation. Beware of wolves in sheep's clothing.

### ***RELEVANT OPINIONS***

The resplendent attributes of God will shine forth in all their beauty in and by means of these works. (W. Hendriksen) In the upper room on the night before His crucifixion, Christ prophesied the coming of the Church Age. (R.B. Thieme, Jr.) These verses have been so misunderstood. A great many people have picked this up like a dog picks up a bone and runs with it. They say they prayed and God just didn't answer their prayer. I've had Christian people tell me that they took that verse at face value. They prayed and God didn't answer their prayer. They ask me what was wrong. I tell them that they are reading something into the verse that is not there at all. They need to keep on reading. This is all tied into one package. (J. McGee) This does not refer primarily (or even secondarily) to believers' ability to work miracles like Jesus did ... Rather, what was envisioned here are works of a more general nature, works performed at a stage in salvation history where Jesus' cross-work has been completed and the Spirit energizes believers' ministry in a way unprecedented in previous times. (A. Kostenberger)

From what has been said above it will be seen that Christ was very far from handing His disciples a "blank check" (as some have expressed it), leaving *them* to fill it in and assuring them that God would honor it because it bore His Son's signature. Equally so is it a carnal delusion to suppose that a Christian has only to work himself up to an expectation to suppose that God *will* hear his prayer, in order to obtain what he asks for. To apply to God for any thing in the name of Christ, the petition must be in *keeping with* what Christ is. We can only rightly ask God for that which will magnify His Son. To ask in the name of Christ is, therefore, to set aside our own will, and bow to the perfect will of God. If only we realized this more, what a *check* it would be on our oftentimes rash and illconsidered requests! How many of our prayers would never be offered did we but pause to inquire, Can I present *this* in *that* Name which is above every name? (A. Pink)

**John 14:14** If (protasis, 3<sup>rd</sup> class condition, "maybe you will, maybe you won't") you ask (αἰτέω, AASubj.2P, Constative, Potential; prayer request from one of lower rank) Me (Acc. Dir. Obj.) anything (Acc. Gen. Ref.) in My (Poss. Gen.) Name (Loc. Sph.), I (Subj. Nom.) will do (ποιέω, FAILS, Predictive) it (ellipsis).

<sup>BGT</sup> **John 14:14** εἰάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.

<sup>BNM</sup> **John 14:14** εἰάν@cs τὶς@rians αἰτέω@vsaa2p ἐγὼ@rpa-s ἐν@pd ὁ@ddns ὄνομα@ndnsc ἐγὼ@rpg-s ἐγὼ@rpn-s ποιέω@vifa1s

<sup>VUL</sup> **John 14:14** si quid petieritis me in nomine meo hoc faciam

LWB **John 14:15** **If you love Me [virtue love], you will keep My mandates [that He was enumerating in the Upper Room Discourse].**

<sup>KW</sup> **John 14:15** If you are loving Me with a divine and self-sacrificial love, the commandments which are mine you will keep.

<sup>KJV</sup> **John 14:15** If ye love me, keep my commandments.

## ***TRANSLATION HIGHLIGHTS***

If the disciples loved Jesus from the virtue in their soul, generated by doctrinal principles (Potential Subjunctive mood), they will keep His mandates (Predictive Future tense). This is not a reference to the Ten Commandments. Jesus had already begun to give them new mandates that would carry them through His absence from earth (interim phase) into the Church Age. So far, the new mandates He has communicated to them in the upper room were:

12:26 Keep on following Me – a reference to the intake, metabolization, and application of His teaching.

12:35 Keep on walking - thinking and behaving according to divine standards - while you have the Light.

12:36 Keep on believing in the Light, so that you may become sons of light - as opposed so sons of darkness.

13:14 Make it a practice to wash each other's feet – a teaching aid for rebound, the confession of sins.

13:15 Make it a habit to serve with genuine humility and use teaching aids to communicate doctrine.

13:34 Exercise basic virtue love towards one another (their fellow disciples) and increase that virtue love (progress or expand from basic to advanced) towards their fellow believers.

14:1 Stop allowing the mentality of your soul to be continually disturbed.

14:1 Keep on putting your confidence (faith rest technique) in God (the Father) and keep on putting your confidence in Me (the Son).

14:7 Come to know Him (doctrine upon doctrine) and experience Him spiritually - by advancing to spiritual maturity.

14:11 Keep on increasing your confidence in Me.

Jesus was not just “whistling Dixie” in the upper room. He was about to face death on the cross. These mandates He was communicating to them during His last hours on earth were crucial to their survival and the growth of the future Church.

## ***RELEVANT OPINIONS***

Clllose adherence to Christ in all things, especially in the midst of the world's opposition to the gospel of Christ, demonstrates our obedience to the word of His patience. This intent of the mind

and spirit requires the care of the heart and the diligence of the whole person in keeping this Word. If we have an intimate acquaintance with the gospel in all its excellence, knowing the Word as one of mercy, holiness, freedom, and consolation, we will value it as our chief and only treasure. We will also make it our business to give ourselves to it in obedience. Then when there is opposition and apostasy that tests the patience of Christ to the utmost, God will preserve us from the hour of temptation. (J. Owen)

The emphasis is on a love that expresses itself in obedience rather than obedience motivated by love. (E. Towns) In the Upper Room Discourse our Lord unveiled something entirely new: the protocol plan of God for the Church Age. (R.B. Thieme, Jr.) A prayer that will enable God to be glorified in the Son is the prayer that He will answer. (J. McGee) Christ after His departure continues His work for His disciples, and provide for them an abiding Advocate. The efficiency of His action for them depends upon their fellowship with Him through loving obedience. (B. Wescott)

**John 14:15** If (protasis, 3<sup>rd</sup> class condition, "maybe you do, maybe you don't") you love (ἀγαπάω, PASubj.2P, Descriptive, Potential; virtue love) Me (Acc. Dir. Obj.), you will keep (τηρέω, FAI2P, Predictive) My (Acc. Poss.) mandates (Acc. Dir. Obj.; observe).

<sup>BGT</sup> **John 14:15** Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε·

<sup>VUL</sup> **John 14:15** si diligitis me mandata mea servate

**LWB John 14:16** Also, I will ask the Father [on terms of equality] and He will give another of the same kind [deity] of Advocate [Helper, Energizer] to you, with the result that He [the Holy Spirit] will be with you in perpetuity [during the Church Age and beyond],

<sup>KW</sup> **John 14:16** And as for Myself, I will ask the Father, and another Counselor of the same kind as I am He will give to you in order that He might be with you forever,

<sup>KJV</sup> **John 14:16** And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

### **TRANSLATION HIGHLIGHTS**

Jesus does not plan to leave the disciples with a list of mandates and no assistance to adhere to them. He is going to ask the Father (Predictive Future tense) to send another Advocate to them in the near future (Predictive Future tense). This Advocate, Helper and Energizer is the Holy Spirit; the phrase "another of the same kind" refers to His deity just as Jesus is deity. As a result, the Holy Spirit will be with us in perpetuity (Durative Present tense). The singular points primarily to the Church Age dispensation, where the Holy Spirit indwells every believer. He will be with us through the Church Age, and when the rapture occurs, He will depart planet earth with us. The Spirit will not be on earth during the Tribulation. The Greek word for "ask" in this passage (*erotao*) is different than the word for "ask" in verse 14 (*aiteo*). The word "ask" in this

passage is based on the co-equal and co-eternal nature of two Members of the Trinity. The word "ask" in verse 14 is a request from one of lower rank (humanity) to one of higher rank (deity).

If you compare Matt. 24:21 ... "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," with 2 Thess. 2:7 ... "He who now letteth will let, until he be taken out of the way," a horrible translation if I ever saw one (referring to the restraining ministry of the Holy Spirit) ... and with "You are the light of the world," then it seems impossible for the Tribulation to occur unless the Holy Spirit has left planet earth, because His restraining ministry would prevent the tribulation from occurring. Furthermore, believers as the "light of the world" must leave with Him ... since in John 14:16 "the Holy Spirit will be with you in perpetuity (forever)," so there is no chance that He will depart planet earth and leave us here (unless God is lying to us and the Holy Spirit plans to abandon us) ... and if you reverse the events in John 16:7 "for if I go not away, the Comforter will not come unto you" - which would infer that if Jesus didn't leave the Holy Spirit wouldn't come to indwell us - so likewise, if the Holy Spirit remains on earth indwelling believers, then Jesus can't return to execute judgment ... then the deceptive work of Satan (which is already going on but will be magnified beyond comprehension) cannot reach its highest point in human history during the Tribulation with the Holy Spirit and the Church still present on earth.

### **RELEVANT OPINIONS**

One of the clearest indications of the full divinity of the Holy Spirit is found on the lips of Jesus when He promised to send the Spirit to the disciples to be "another Counselor." Here the important word is *another* ... Since the word *allos* rather than *heteros* occurs in this text, Jesus is saying that He will send the disciples a person just like Himself, that is, one who is fully divine. (J. Boice) Though the Holy Spirit was already dwelling with the disciples by His omnipresence, He was to come to them in a special sense and would fulfill a special ministry as "another Helper." The Holy Spirit, like the Son, is one with the Father in nature, though all are different personalities. (E. Towns) The passage clearly indicates that the Holy Spirit is not merely a power but a *person*, just like the Father and the Son ... The word *another* indicates one like myself, who will take my place, do my work. Hence, if Jesus is a person, the Holy Spirit must also be a person. (W. Hendriksen) The omnipotence of God the Holy Spirit enables the individual believer to execute the protocol plan of God. Operating the divine dynamis, the Spirit applies the power necessary for perception and application of Bible doctrine by which the believer advances to spiritual maturity. (R.B. Thieme, Jr.)

Here, as in all the Scriptures, the Spirit of God is declared to be a Person, rather than an influence. He is revealed as being equal in deity and attributes with the other Persons of the Godhead. However, though ceaselessly active in all the centuries before the cross, it was not until after that great event that He became an *abiding* Presence in the hearts of men. He often came upon people as revealed in the events which are recorded in the OT. He came upon them to accomplish certain objects and left them, when the work was done, as freely as He had come. So far as the record goes, no person in that whole period had any choice, or expected to have any choice, in the sovereign movements of the Spirit. Elisha and David are sometimes thought to be exceptions ... In light of subsequent revelation in the NT the prayer of David, "and take not thy

Holy Spirit from me,” cannot reasonably be made now. The Spirit has come to abide. (L. Chafer) “Helper” designates an inclusive ministry ... as consoler, encourager, comforter, strengthener, counselor, teacher, and friend. (R. Zuck) Each Church Age believer also has available to him the power of God the Father and God the Son. Each person of the Trinity exercises His absolute power in behalf of the Church Age believer. (R.B. Thieme, Jr.)

The essential character of the Spirit’s relation to men during the period of the Gospels is that of transition, or progression, from the age-long relationships of the OT to the final and abiding relationships in this dispensation of grace. The early instruction of the disciples had been in the OT, and the statement from Christ that the Spirit might be had by asking (Luke 11:13) was so new to them that, so far as the record goes, they never asked. This new relationship, suggested by the statement, “How much more shall your heavenly Father give the Holy Spirit to them that ask Him,” characterizes a forward step in the *progressive relationship* of the Spirit with men during the Gospel period ... The Spirit who was “with” them was soon to be “in” them ... The abiding presence of the Spirit is in answer to the prayer of the Son of God, which prayer cannot be unanswered. The Christian may “grieve” and “quench” the Spirit, but there is no Scripture which teaches that the Spirit will be grieved *away* or quenched *away*. (L. Chafer) Divine omnipotence and divine problem-solving devices are now found in the operational divine dynasphere, which belongs to every Church Age believer. (R.B. Thieme, Jr.)

**John 14:16** Also (conj. used as adverb), I will ask (ἐρωτάω, FAI1S, Predictive) the Father (Acc. Dir. Obj.) and (continuative) He will give (δίδωμι, FAI3S, Predictive; appoint) another of the same kind of (Gen. Spec.) Advocate (Acc. Dir. Obj.; counsellor, helper) to you (Dat. Adv.), with the result that (result) He will be (εἰμί, PASubj.3S, Durative, Result) with you (Gen. Accompaniment) in perpetuity (Acc. Extent of Time; unto the age, forever),

<sup>BGT</sup> **John 14:16** καὶ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ’ ὑμῶν εἰς τὸν αἰῶνα ᾦ,

<sup>VUL</sup> **John 14:16** et ego rogabo Patrem et alium paracletum dabit vobis ut maneat vobiscum in aeternum

LWB **John 14:17** **The Spirit of Truth [veracity], Whom the world [of unbelievers] is not able to grasp, because it cannot see nor know Him [no frame of reference]. You know Him, because He abides [currently] with you [externally] and will [in the near future] reside in you [internally].**

<sup>KW</sup> **John 14:17** The Spirit of the Truth, whom the world is not able to receive because it does not know Him experientially. But, as for you, you know Him experientially, because by your side He dwells, and in you He shall be.

<sup>KJV</sup> **John 14:17** *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

### **TRANSLATION HIGHLIGHTS**

The Holy Spirit is also known as the Spirit of Truth – not the Spirit of *a truth*, but the Spirit of *the Truth*. The world system - and its unbelieving inhabitants - does not have the power (Gnomic Present tense) to grasp the Holy Spirit because it (they) are unable to see or know Him experientially (Gnomic Present tense). Neither the world collectively nor unbelieving individuals in the world have the inherent power to perceive the Spirit. He is revealed by divine *election* only. You must be *chosen* to be able to discern His existence. You must be given *ears to hear* and *eyes to see*. The revelation of the Spirit to individuals is based on the sovereignty of God.

The Spirit is only recognized and experienced by His sovereign grace. The gnomic present points to the absolute nature of this revelation or lack thereof. There are no exceptions. His essence is invisible, but Christians – particularly the disciples in this context – know Him experientially, because He abides with them (Durative Present tense). This “abiding” during the dispensation of the Hypostatic Union is external only. But after Pentecost, the Holy Spirit will reside in them, internally – known theologically as the *indwelling* of the Holy Spirit (Predictive Future tense). *With you* means abiding by your side; *in you* means residing in your human spirit.

### **RELEVANT OPINIONS**

Men are so infatuated with lies, they cannot receive the Spirit of truth ... The Son of God represented the unregenerate as not having the least degree of spiritual discernment and knowledge, as being completely destitute of holiness. Nothing but total depravity can make man so blind to spiritual things as to be thoroughly opposed to them. (A. Pink) By *the world* John means the world of men and women who are separate from Christ. Apart from the work of the Holy Spirit in leading people to Christ, no one can either see, know or receive spiritual things. They cannot see because they are spiritually blind. They cannot know because the things of the Spirit are spiritually discerned. (J. Boice) The Spirit who is and has the truth of God is portrayed in Scripture as revealing truth, testifying to the truth, and defending the truth ... This title of the Holy Spirit is foundational to the teaching or illuminating ministry of the Holy Spirit. (E. Towns)

Although indwelling was not unknown in the OT, it was not universal among all believers. Our Lord Himself draws the contrast when He summarized the Spirit’s relation to men in the OT as being *with* them. Now He is *in* believers, and that apparently is a different relationship. (C. Ryrie) As the believer’s Paraclete, the Holy Spirit is their Support in weaknesses, their Counselor in difficulties, their Consoler in afflictions, their Teacher in ignorance. (R. Zuck) The sinner is not dying; he is spiritually dead. Every faculty of his being is completely ruined. He cannot see, understand, receive, come, cease from sin, call, please God, or enter the kingdom. Man’s only hope of spiritual life is in the life-giving power of God’s Spirit. Spiritual arguments to an unregenerate man are only warm clothes to a corpse. (W. Best) The Church Age believer “knows” the Spirit but “beholds” Christ, in contrast to the world which neither beholds nor knows the Holy Spirit. (R.B. Thieme, Jr.)

The Church Age is unique in many respects, among them the fact that this is the only dispensation devoid of prophecy. The Church Age began with the Day of Pentecost, A.D. 30, which was prophesied (Acts 1:5,8), and will conclude with the Rapture, which was also

prophesied. There is no intervening prophecy between these termini of the Church Age. (R.B. Thieme, Jr.) The fact that Christ is still positioned in heaven clearly indicates that the Holy Spirit carries on in Christ's absence as His "substitute Teacher." (R. Zuck) The Holy Spirit had a limited ministry to believers of OT dispensations, but the modus operandi of believers changed dramatically when the Church Age began. The Spirit *endued* certain believers of the past; He *indwells* all believers in the Church Age. We have a superior system, energized by God, that even mature OT believers did not possess. Never before has every believer been commanded to "be filled with the Spirit" and to "walk by means of the Spirit." (R.B. Thieme, Jr.)

Nowhere in the entire national heritage of Israel was any believer personally in union with the Messiah, indwelt by Him, or indwelt by the Holy Spirit as described in this final discourse before the cross. An hour of momentous change had arrived. Only the Church was in view. (R.B. Thieme, Jr.) No one can receive the Holy Spirit as an act of the will. The Holy Spirit must be given. (J. Boice) The man of the world cannot see Him because He is seen and worshipped in spirit and truth. He is seen with the spiritual eye. It is only by the Spirit of God that these eyes and ears can be opened to understand the Word of God. (J. McGee) The world is materialistic and thereby basically hostile to anything which does not conform to the nature of matter. (D. Ellis) The Arminian doctrine destroys the distinction between efficacious and common grace, or at best makes efficacious grace to be an assistance without which salvation is impossible, while the Calvinist makes it to be an assistance by which salvation is made certain. (L. Boettner)

**John 14:17** The Spirit (Acc. Appos.) of Truth (Gen. Spec., Qualitative), Whom (Acc. Gen. Ref.) the world (Subj. Nom.; unbelievers) is not (neg. adv.) able (δύναμαι, PMI3S, Gnostic, Deponent; does not have the power) to grasp (λαμβάνω, AAInf., Constative, Inf. As Dir. Obj. of Verb), because (causal) it cannot (neg. adv.) see (θεωρέω, PAI3S, Gnostic) nor (neg. conj.) know (γινώσκω, PAI2P, Gnostic; perceive, understand experientially) Him (Acc. Dir. Obj.; invisible essence). You (Subj. Nom.; disciples) know (γινώσκω, PAI2P, Static; perceive, understand experientially) Him (Acc. Dir. Obj.), because (causal) He abides (μένω, PAI3S, Durative; dwells) with you (Dat. Accompaniment) and (continuative) will reside (εἰμί, FMI3S, Predictive) in you (Loc. Sph.).

<sup>BGT</sup> **John 14:17** τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.

<sup>VUL</sup> **John 14:17** Spiritum veritatis quem mundus non potest accipere quia non videt eum nec scit eum vos autem cognoscitis eum quia apud vos manebit et in vobis erit

LWB **John 14:18** **I will not leave you, orphaned [without spiritual parents]. I will return face-to-face to you [indwelling us with the Spirit at Pentecost].**

<sup>KW</sup> **John 14:18** I will not leave you behind, helpless. I come to you.

<sup>KJV</sup> **John 14:18** I will not leave you comfortless: I will come to you.

## **TRANSLATION HIGHLIGHTS**

This is a difficult passage for some believers to understand. Jesus promised that He would not leave the disciples (Predictive Future tense) as orphans – without spiritual parents. The Latin points to His promise not to “relinquish” them from His care. When He departed, He sent them the Holy Spirit at Pentecost to indwell them. And as a matter of fact, Jesus did return *physically*, face-to-face to the disciples in His resurrection body several times, as attested in Acts. But more importantly, He returned to all Christians *spiritually* at Pentecost. When the Holy Spirit came to indwell believers, He also made it possible for the Father and Son to indwell them. We are, in fact, indwelled by all three Members of the Trinity. Jesus did return face-to-face to the disciples, in more ways than one. In one way - due to His omnipresence - He resides in heaven, yet He indwells us all. In another way, He appeared to the disciples and others after the resurrection.

## **RELEVANT OPINIONS**

Though physically and visibly He would leave His disciples and go to the Father, yet spiritually and invisibly He would come to them and remain with them. He leaves and yet remains; He is with us always yet comes again. Divine paradox! (E. Towns) The knowledge of the believer’s intimate union with Christ was a fruit of Pentecost. (W. Hendriksen) The same Lord who was *with* the heroes of the OT dwells *in* every Church Age believer. The personal, indwelling presence of Christ is a compelling reason for giving priority to relationship with God over relationships with people or things. First priority goes to assimilating Bible doctrine, called the “mind of Christ” (1 Cor. 2:16), so that the believer can experience occupation with Christ. Occupation with Christ is the mature believer’s awareness of the One he loves. (R.B. Thieme, Jr.) There was no public manifestation, as He intimated, and the private manifestation of the post-resurrection appearances would verify His acceptance by the Father and His union with the Father. (F. Gabelein)

**John 14:18** I will not (neg. adv.) leave (ἀφήμι, FAI1S, Predictive; abandon) you (Acc. Dir. Obj.), orphaned (Noncomplementary Acc., Appos.; without spiritual parents). I will return (ἔρχομαι, PMI1S, Futuristic, Deponent; spiritually) face-to-face to you (Prep. Acc.; at Pentecost).

<sup>BGT</sup> **John 14:18** Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.

<sup>VUL</sup> **John 14:18** non relinquam vos orfanos veniam ad vos

**LWB John 14:19** **A little while longer, and the world [unbelievers] will not see Me any more, but you [disciples] will continue to see Me [spiritually]. Because I will continue to live [executing His plan from heaven], you will continue to live also [indwelled by the Spirit for a spectacular ministry on earth].**

<sup>KW</sup> **John 14:19** Yet a little while, and the world no longer sees me, but as for you, you see me. Because I live, also you shall live.

<sup>KJV</sup> **John 14:19** Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

### **TRANSLATION HIGHLIGHTS**

Time is drawing to a close for Jesus' earthly ministry. It won't be long before He is crucified by men and resurrected by God. The world of unbelievers will not see Him (Futuristic Present tense) on earth any more, but the disciples will continue to see Him spiritually (Durative Present tense). Jesus will still be alive (Durative Present tense), continuing His program from heaven. The disciples will continue to live (Progressive Future tense) because He continues to live. As a matter of fact, the *quality* of their "living" after He has returned to heaven will increase dramatically, because the Holy Spirit will indwell them for a spectacular ministry in His physical absence. Up to this point, they have been spectators; they are about to become participants. Jesus will be managing His plan from Home Base in heaven, while they will be empowered to perform miracles, signs and wonders to attest to His deity on earth.

### **RELEVANT OPINIONS**

As far as they are concerned, this life will blossom forth more abundantly on and after Pentecost. (W. Hendriksen) The Lord's affirmation "because I live" must be viewed as resurrection life. As a Divine Person, the Lord Jesus possesses independent, infinite, immutable, eternal life. Therefore, in Him is life, and there will ever be life. All life proceeds from this independent fountain of life, Jesus Christ Himself. Through His life, all life is sustained. By this life, life shall be perfected. Not until Christ's death on the cross and His resurrection out from among the dead could His life be displayed to the elect. (W. Best)

**John 14:19** A little while (Acc. Extent of Time) longer (adv.; further), and (continuative) the world (Subj. Nom.; unbelievers) will not (neg. adv.) see (θεωρέω, PAI3S, Futuristic) Me (Acc. Dir. Obj.) any more (adv. continued), but (contrast) you (Subj. Nom.; disciples) will continue to see (θεωρέω, PAI2P, Durative) Me (Acc. Dir. Obj.). Because (causal) I (Subj. Nom.) will continue to live (ζάω, PAI1S, Durative & Futuristic), you (Subj. Nom.) will continue to live (ζάω, FAI2P, Progressive) also (adjunctive).

<sup>BGT</sup> **John 14:19** ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.

<sup>VUL</sup> **John 14:19** adhuc modicum et mundus me iam non videt vos autem videtis me quia ego vivo et vos vivetis

<sup>LWB</sup> **John 14:20** In that day [Church Age dispensation], you will know that I am in My Father [one in essence] and you are in Me [union with Christ as positional truth] and also I will be in you [indwelling of the Son].

<sup>KW</sup> **John 14:20** In that day you shall know experientially that I am in My Father and you in Me and I in you.

<sup>KJV</sup> **John 14:20** At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

### **TRANSLATION HIGHLIGHTS**

“In that day” is a reference to the Church Age dispensation that was about to begin at Pentecost. When that time begins, with the indwelling of the Holy Spirit, the disciples will know and understand (Predictive Future tense) that Jesus is in His Father. This use of “in” refers to the sphere of their shared divine essence. The Father and Son are one in essence, coexistent and coeternal. They will also know and understand that they are positionally “in” Christ. They will be in His sphere by the regeneration of the Spirit. Finally, Jesus Christ will indwell the disciples as well as all other believers during the Church Age. The inclusion of other believers in this indwelling is taught elsewhere in Scripture. The indwelling of the Father, Son, and Spirit “in” the believer began at Pentecost.

The disciples were among the first to experience this dawning of the new dispensation and its attendant change in protocol. This is a highly elliptical passage. The “am” and “are” and “will be” are elliptical “be” verbs added to smooth the passage out in English. It is also acceptable to omit them: “I in My Father, you in Me, and I in you.” All three of these locatives are *positional* spheres; this is not an *experiential* verse. The *purpose* for the indwelling of the Trinity in believers is for *spiritual growth*, but this passage emphasizes the *fact* that the *positional* indwelling is actually going to occur in the near future and continue throughout the Church Age. Jesus is speaking about the union of Himself and the Father, and Himself and the believer.

### **RELEVANT OPINIONS**

There was a time when the individual was not *in Christ*, which is the present estate of all who are unsaved. There follows a time when the individual, being saved, is *in Christ*. This great change consists in the fact that he has been placed in that vital organic union with Christ by the baptism with the Spirit. By the Spirit he has been baptized into the very body of Christ, and this ministry of the Spirit, likewise, unites all who are saved into a unity of their own, for they are “made to drink into one Spirit.” In the spiritual realm, Christ is the sphere of the believer’s position. He encompasses, surrounds, encloses, and indwells the believer. The believer is *in Christ*, and Christ is *in* the believer. (L. Chafer)

Between the Father and the Son there is basically (as the root of the unity in outward operation) a unity of *essence*. This unity is *absolute*, incapable of growth. (W. Hendriksen) The phrase “in Christ,” found throughout the NT epistles, is a technical term for the Church Age believer’s astounding, absolutely unprecedented union with Christ ... God the Son indwells us as a sign or badge of the royal family ... Jesus Christ, the God-Man, is the foundation for two invisible, spiritual “temples” designed for worship of God throughout eternity. These two figurative buildings are Israel and the Church. (R.B. Thieme, Jr.) The union is regarded first in its spiritual completeness, and then in its historical completeness. (B. Wescott)

**John 14:20** In that (Dat. Spec.) day (Loc Time; Church Age dispensation), you (Subj. Nom.; disciples) will know (γινώσκω, FMI2P, Predictive) that (introductory) I (Subj. Nom.) am (ellipsis) in My (Gen. Rel.) Father (Loc. Sph.) and (connective) you (Subj. Nom.) are (ellipsis) in Me (Loc. Sph.; positional truth) and also (adv.) I (Subj. Nom.) will be (ellipsis) in you (Loc. Sph.; indwelling of Christ).

<sup>BGT</sup> **John 14:20** ἐν ἐκείνῃ τῇ ἡμέρᾳ γινώσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν.

<sup>VUL</sup> **John 14:20** in illo die vos cognoscetis quia ego sum in Patre meo et vos in me et ego in vobis

**LWB John 14:21** He who keeps My mandates [Church Age protocol] at his disposal [metabolized doctrine in the soul] and continues to execute them [application of doctrine to daily life], that person only [he alone] is the one who is progressively exercising virtue love for Me [spiritual growth]. Furthermore, the one who is progressively exercising virtue love for Me [continued spiritual growth] will be increasingly loved by My Father [reward for faithfulness]. Not only that, but I will also increasingly love him [reward for faithfulness] and will progressively reveal Myself to him [Christ intimacy increases as the faithful believer progresses from spiritual self-esteem to spiritual autonomy to spiritual maturity].

<sup>KW</sup> **John 14:21** He who has my commandments and habitually keeps them, that one is he who is loving Me with a divine and self-sacrificial love. And he who is loving Me thus, shall be loved with the same kind of love by My Father, and I shall love him with a divine and self-sacrificial love, and I shall disclose Myself to him.

<sup>KJV</sup> **John 14:21** He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

### ***TRANSLATION HIGHLIGHTS***

The disciple (or believer) who keeps Jesus' mandates at his disposal (Durative Present tense) and continues to execute them during the Church Age dispensation (Iterative Present tense) is the type of person who is exercising virtue love for Jesus (Progressive Present tense). "Keeps His mandates at his disposal" is another way of expressing the metabolization of Bible doctrine. The intake of doctrine is a given, since you can't hold fast or keep ready on the launching pad of your soul something which you have not heard or read. "Continuing to observe" His mandates is the repeated exercise or application of doctrine to life. Talk is cheap. Saying you love the Lord is easy; actually proving it by metabolizing doctrine and consistently applying it to daily life is arduous. The only person who truly loves Jesus is the person who is continually metabolizing and applying Bible doctrine; all other believers are lying to themselves, to others, and to God. Moreover, if a person continues to metabolize and apply doctrine to daily life, he progresses in the spiritual life while other believers are retrogressing.

Furthermore, if a believer executes this divine protocol during the Church Age, and continues to progress spiritually by exercising virtue love for Christ (Progressive Future tense), he will be increasingly loved by the Father (Progressive Future tense). There is no such thing as equality before God. He loved Jacob; He hated Esau. He loves positive believers more than He loves negative believers. Those believers who faithfully execute His plan (Latin derivative: *diligence*) please Him on an increasing, progressive basis. The idea of “increasing, progressive exercise of virtue love” and “increasing, progressive spiritual growth” permeates this marvelous passage. Every use of *agapao* could also be translated by the word “constantly” or “continuously” exercising (believer) or expressing (God) virtue love. The idea of rewards for faithfulness is also present in this promise. The believer who is faithful in the intake, metabolization, and application of Bible doctrine (and him alone) is rewarded by an expression of virtue love from the Father.

Not only will the Father be pleased with the faithful believer on an increasing basis, and reward him spiritually for his diligent efforts and expressions of virtue love ... but Jesus Christ will also love this type of believer on an increasing basis (Progressive Future tense). Not only does the believer who is faithful in the Word grow from spiritual childhood to spiritual adolescence to spiritual adulthood, but the Lord’s love for him increases along the way. The amount of time in fellowship with the Father and the Son increases as well as the quality of that time. This is the heart of experiential sanctification. The more you study a person – in this case the Father and the Son through the Word – the more you learn about them and the closer your relationship becomes. And in this case, the more you continue to execute His mandates, the more He will reveal Himself to you (Progressive Future tense). Jesus Christ will make Himself known to the believer who faithfully metabolizes and executes doctrinal principles on an increasing, progressive basis.

The message in this verse is progress, progress, and progress. There is no standing still in the spiritual life. But that doesn’t mean there aren’t errors in judgment or application along the way. That doesn’t mean there aren’t times when “all hell breaks loose” and the pressures of life overcome your time schedule so much that doctrine slips in priority for awhile. But if you allow that to continue for weeks, you are going to eventually regress rather than progress. God’s plan allows the positive believer to recover and regain momentum. It’s also possible - even probable - that after making considerable progress over a period of time, the positive believer will not be appreciated for his progress by those around him. Have you ever noticed that when you are growing the most spiritually, others in your periphery will hate you for it? If they don’t actually hate you for it, it does irritate them to a great extent. All of the disciples found this out after Jesus departed from earth. Some of them were executed for their progress. So don’t be surprised if some of your friends and family become totally antagonistic to your spiritual growth.

### ***RELEVANT OPINIONS***

The joyful and obedient recognition of Christ’s sovereignty – hence, the *keeping* of His *precepts* – is the proof of genuine discipleship ... Now the one who *constantly* keeps the precepts which he has as an abiding possession, he (he alone, the pronoun *ekeinos* is emphatic) shows thereby

that he *constantly* loves the Lord Jesus Christ ... This intelligent and purposeful love is made manifest by the Spirit. The expression, “and will manifest Myself to him” takes on reality in the lives of believers again and again. This manifestation of Christ to the believer is ever in the Spirit and through the Word. (W. Hendriksen) Experiencing God’s love is not automatic, but contingent ... This love is a part of our experience as redeemed saints, part of our sanctification and not our justification. (G. Derickson, E. Radmacher) He is referring to giving obedient believers special insight into His Word, assuming they read, study, and meditate on it. (R. Wilkin)

If we love God we shall do His bidding, promote His interests, seek His glory. And this not sporadically but *uniformly and constantly*; not in being devout at certain set times ... but respecting His authority in all the details of our daily lives. Only thus does love perform its function and fulfill its design. (A. Pink) In this fellowship with God there must be *growth*. Believers must grow in the area of knowledge. They must grow, or increase, in love. Believers must choose the way of complete obedience to God’s will ... Believers glorify God by their growth and fruitfulness as they abide in Christ, as their mind, heart, and will are in harmony and fellowship with the mind and the heart and the will of the Redeemer. This is God’s purpose in creation and in your re-creation in Christ. (J. Pentecost) While God loves all believers because they are in Christ, He has a special love for obedient believers. Jesus is teaching that progressive sanctification is by faith *plus works*. Rather than guaranteeing that all believers persevere in good works, this passage teaches that it is commanded and expected. (R. Wilkin)

This self-manifestation of Christ is inseparably connected with loving obedience to Him ... This self-manifestation of Christ is *gradual and progressive*. (B. Thomas) When there is disobedience, God does not express His love as fully because He chooses to discipline the believer. (T. Constable) He who has My commandments, as being My disciple by outward profession, but also *holds them by the inner possession of a living faith and keeps them ... and tereo* is more of the inner will to keep them, than the absolute observance, which can only follow on *high degrees of spiritual advancement*. (H. Alford) The Father’s love is *experienced* by the obedient believer and, though present to all believers, missed in the *experience* of the disobedient believer. This is the difference between what we often call positional (justification) truths and conditional (sanctification) truths – point versus process. (G. Derickson, E. Radmacher)

**John 14:21** He (Subj. Nom.) who keeps (έχω, PAPtc.NMS, Durative, Substantial; metabolizes) My (Poss. Gen.) mandates (Acc. Dir. Obj.; Church Age protocol) at his disposal (continuation of verb) and (continuative) continues to execute (τηρεω, PAPtc.NMS, Iterative, Substantial; observes) them (Acc. Dir. Obj.), that person only (Nom. Appos., emphatic: alone) is (ειμι, PAI3S, Descriptive) the one (Pred. Nom.) who is progressively exercising virtue love for (αγαπαω, PAPtc.NMS, Progressive, Substantial) Me (Acc. Dir. Obj.). Furthermore (continuative), the one (Subj. Nom.) who is progressively exercising virtue love for (αγαπαω, PAPtc.NMS, Progressive, Substantial) Me (Acc. Dir. Obj.) will be increasingly loved (αγαπαω, FPI3S, Progressive) by My (Gen. Rel.) Father (Subj.

Gen.). Not only that (coordinating; in addition), but I will also (Subj. Nom.) increasingly love (ἀγαπάω, FAIIS, Progressive) him (Acc. Dir. Obj.) and (continuative) will progressively reveal (ἐμφανίζω, FAIIS, Progressive; disclose, make known) Myself (Acc. Dir. Obj.) to him (Dat. Adv.).

<sup>BGT</sup> **John 14:21** ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ γὰρ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἑμαυτόν.

<sup>VUL</sup> **John 14:21** qui habet mandata mea et servat ea ille est qui diligit me qui autem diligit me diligetur a Patre meo et ego diligam eum et manifestabo ei me ipsum

**LWB John 14:22 Judas [Thaddaeus Lebbaeus], not Iscariot, asked Him: Lord, what has happened in the past that is unfolding in the present concerning Yourself that You are about to explain to us [during a private session with the disciples], but not to the world [public announcement to those outside of the upper room]?**

<sup>KW</sup> **John 14:22** Judas says to him, not Iscariot, Lord, and what has come to pass that to us you are about to be disclosing yourself and not to the world?

<sup>KJV</sup> **John 14:22** Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

### ***TRANSLATION HIGHLIGHTS***

Another disciple named Judas, but not Judas Iscariot, asked the Lord a question. Lord, what has happened in the past and is currently unfolding in the present (Intensive Perfect tense) concerning Yourself that You are about to reveal to us (Progressive Present tense), but not to the outside world? Why are You telling us these things in private, rather than in public where everyone could hear You? If these things are so important, why aren't You explaining them to everyone? What is so special about these things that the only recipients are we eleven disciples? Why are You saying this in private rather than publicly in the street or forum? Judas doesn't understand why He is explaining these things to them. Are they so special? Why are they the only ones to hear about the coming dispensation change? Why are some of the new mandates being revealed to them only? One or a combination of these things may have been going through Judas' mind, as he asked the fourth and final question in the upper room.

### ***RELEVANT OPINIONS***

What a contrast in these two Judases. At that moment Judas Iscariot was receiving thirty pieces of silver, the price of blood, for the betrayal of his Master. The other Judas was at the same time in close fellowship with Jesus, asking about the nature of intimate Christianity. (E. Towns) Get into the limelight. Win applause. Overthrow the opposition. There seems to have been something of that spirit in Judas. (W. Hendriksen) This question apparently arose because of the apostle's

expectation that Christ would set up David's throne and rule over David's kingdom. (J. Pentecost)

**John 14:22** Judas (Subj. Nom.; Thaddaeus Lebbaeus), not (neg. adv.) Iscairiot (Nom. Appos.), asked (λέγω, PAI3S, Aoristic) Him (Dat. Ind. Obj.): Lord (Voc. Address), what (Nom. Interrogative; how) has happened in the past that is unfolding in the present (γίνομαι, Perf.AI3S, Intensive, Deponent, Interrogative Ind.; occurred, transpired) concerning Yourself (Acc. Gen. Ref.) that (introductory) You are about to (μέλλω, PAI2S, Tendentia; destined) explain (ἐμφανίζω, PAInf., Progressive, Inf. As Obj. of Verb; reveal) to us (Dat. Adv.), but (contrast) not (neg. adv.) to the world (Dat. Disadv.; those outside the upper room: non-disciples)?

<sup>BGT</sup> **John 14:22** Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· κύριε, [καὶ] τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;

<sup>VUL</sup> **John 14:22** dicit ei ludas non ille Scariotis Domine quid factum est quia nobis manifestaturus es te ipsum et non mundo

**LWB John 14:23** Jesus answered with discernment and said to him: If anyone continues to exercise virtue love for Me [spiritual momentum], he will increasingly keep and apply My Word [consistently metabolize and execute doctrinal principles]. Furthermore, My Father will increasingly love him [as a reward for faithfulness] and We ourselves [both Father and Son] will come face-to-face with him [intimate fellowship] and will build an abiding place [spiritual house] with him [construct an edification complex in his soul].

<sup>KW</sup> **John 14:23** Answered Jesus and said to him, If anyone as a habit of life loves Me with a divine and self-sacrificial love, My word he will keep, and My Father will love him, and to him we shall come, and an abiding place with him we shall make for ourselves.

<sup>KJV</sup> **John 14:23** Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

### ***TRANSLATION HIGHLIGHTS***

Jesus understood the thought process behind Judas' question and replied to him with discernment (Constative Aorist tense). If anyone exercises virtue love towards Jesus on a continuous, progressive basis (Potential Subjunctive mood), he will increasingly keep and apply My Word (Progressive Future tense). This is the test of a faithful believer: Does he metabolize Bible doctrine on a continual basis and consistently execute divine principles from that Word in daily life? If he does, he is exercising virtue love for Jesus Christ on an increasing basis, i.e., he has momentum in the spiritual life. If he doesn't, he does not really love Jesus. He is lying to himself, to others, and to the Lord. If you don't love Bible doctrine, you don't love the Lord.

Furthermore, as Jesus said just minutes earlier, if a believer is faithful in these things, the Father will love him on an increasing basis (Progressive Future tense). Again, this is a promise of spiritual reward for the believer who is faithful in metabolizing and applying Bible doctrine. Both the Father and the Son will come face-to-face with the growing believer (Predictive Future tense) and will build an abiding place with him (Predictive Future tense). The Father and Son will become increasingly intimate with the positive believer, even building a *spiritual house or edification complex* in his soul. In this instance, it is not “in” the believer (indwelling), but “with” the believer (fellowship) ... and is only true of the believer who meets the qualifications.

### **RELEVANT OPINIONS**

This presence is very real. Its operation can be felt. The Spirit will convict of sin, lead to daily repentance, impart assurance of salvation, bestow the peace of God that passes all understanding, admonish, comfort; all of this in connection with *the Word*. (W. Hendriksen) Jesus explained that if the disciples would continue loving Him and keeping His words, both He and the Father would indwell them. Thus the believer is not only the temple of the Holy Spirit, but also the dwelling place of the Father and Son. (E. Towns) Christ was promising a restoration of intimate fellowship – not with the nation or with the world – but with those who had believed on Him. (J. Pentecost) There is, then, a sense in which the Father’s love is the reward of the affectionate obedience of Christ’s people. The filial dutifulness and affection are approved, and the approval is manifested by the tender affection of the paternal heart. (B. Thomas)

The Lord here repeats that God has fellowship only with those whose hearts *welcome* Him, who love Him, and whose love is manifested by submission to His Word. *Then* He loves in return. (A. Pink) The presence of Christ must be distinguished from the presence of the Holy Spirit and likewise Their respective indwellings of the believer. In a similar way, the indwelling of the Father must not be made identical with the indwelling of Christ or of the Holy Spirit. The fact is that all three Persons of the Trinity indwell the believer and, as Griffith Thomas states, if One is present the Other is also present although Their persons can be distinguished and in some cases Their ministries. (J. Walvoord) This is more than indwelling. It is a *fullness of residence* that involves mastery of the house. (G. Derickson, E. Radmacher)

The Father and I will come together in the power of the Spirit, and we will dwell within the loving and obedient soul. This phrase suggests the mystical union of the Divine Personality with that of those who have entered into spiritual relation with Christ through love and obedience. (H. Reynolds) Obedience here takes the form of keeping the Master’s word. This involves our (1) becoming acquainted and familiar with His Word; (2) retaining His Word in memory and often recalling it; (3) reverencing His Word as in itself authoritative, and as in many ways binding especially upon us; (4) obeying cheerfully and constantly the Word which is believed to be authoritative and Divine. (B. Thomas) “Little faith will take your soul to heaven, but great faith will bring heaven to your soul. Your heart can become a 'heaven on earth' as you commune with the Lord and worship Him.” (C. Spurgeon)

There are no requirements or mystical rites to be performed, to place one in a mood to receive the Holy Spirit. There are no promises here of any ecstatic trances or emotional fits that one may

know he has the Holy Spirit dwelling within him. The very simple and plain promise is that the one who believes, trusts, loves and obeys Christ will be indwelt by the Spirit of God ... The power of the Holy Spirit will be manifest as the Christian saturates his very life and being with the precepts and principles taught in the Bible, which is the living voice of the Holy Spirit, and puts them into practice in his life. As the Christian has the mind to surrender to the instructions of the Holy Spirit as He speaks through the written Word, the Holy Spirit possesses him, leads him and uses him. (P. Butler) Butler starts out well by eliminating the emotional baggage of the so-called “charismatic” believer. But he adds trusting, loving and obeying Christ as prerequisites for *indwelling*, whereas they should really be prerequisites for the *filling* of the Spirit. The only prerequisite for the indwelling of the Holy Spirit is initial faith in Christ. (LWB)

**John 14:23** Jesus (Subj. Nom.) answered with discernment (ἀποκρίνομαι, API3S, Constative, Deponent) and (connective) said (λέγω, AAI3S, Constative) to him (Dat. Adv.): if (protasis, 3<sup>rd</sup> class condition, “maybe he will, maybe he won’t”) anyone (Subj. Nom.) continues to exercise virtue love for (ἀγαπάω, PASubj.3S, Progressive, Potential) Me (Acc. Dir. Obj.), he will increasingly keep and apply (τηρέω, FAI3S, Progressive; metabolize and execute) My (Poss. Gen.) Word (Acc. Dir. Obj.; Bible doctrine). Furthermore (continuative), My (Gen. Rel.) Father (Subj. Nom.) will increasingly love (ἀγαπάω, FPI3S, Progressive) him (Acc. Dir. Obj.) and (continuative) We ourselves (the Father and Son) will come (ἔρχομαι, FMI1P, Predictive, Deponent) face-to-face with him (Prep. Acc.; intimate fellowship) and (continuative) will build (ποιέω, FMI1P, Predictive; construct) an abiding place (spiritual house: edification complex of the soul) with him (Prep. Acc.).

<sup>BGT</sup> **John 14:23** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονήν παρ’ αὐτῷ ποιησόμεθα.

<sup>VUL</sup> **John 14:23** respondit Iesus et dixit ei si quis diligit me sermonem meum servabit et Pater meus diliget eum et ad eum veniemus et mansiones apud eum faciemus

LWB **John 14:24** **He who is not continuously, progressively exercising virtue love for Me [making spiritual progress] is not increasingly keeping and applying My words [doctrinal principles]. In fact, the word [doctrinal teaching] which you are hearing is not My own possession, but belongs to the Father who sent Me.**

<sup>KW</sup> **John 14:24** He who is not habitually loving Me with a divine and self-sacrificing love, My words he is not keeping. And the word which you are hearing is not mine but belongs to Him who sent Me, the Father.

<sup>KJV</sup> **John 14:24** He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

### **TRANSLATION HIGHLIGHTS**

The believer who is not exercising virtue love for Christ on a continuous, progressive basis is not keeping and applying the doctrinal principles Jesus is teaching (Progressive Present tense). You either make progress in the spiritual life or you do not love Jesus. He is repeating this spiritual truth over and over again until they get it. There is no time to be a slacker in the Christian life. Does this sound harsh? If it does, you'd better acknowledge your sins and begin the restoration process – because you are probably in reversionism. After all, this isn't a case of Jesus misrepresenting the spiritual life. The doctrinal teaching which He has been giving them was not His own invention or possession. It belongs to the Father who sent Jesus to earth (Dramatic Aorist tense). The source of this teaching is in heaven. The Father owns it and the Son delivers it to us. The Spirit helps us learn and apply it. It is a perfect plan with perfect protocol. The Trinity is behind these teachings, not a mere man. Reject them and you are rejecting God.

### **RELEVANT OPINIONS**

These *words* can be viewed severally, as so many precepts. They can also be viewed as a unit: Christ's *word*, His *teaching*, as the rule for doctrine and life. Note that here in verse 24 we first have the plural, then the singular. (W. Hendriksen) The Spirit does not operate independent of His Word in possessing a man and dwelling within him. Just as a father's personality penetrates and bears fruit in the lives of his children through the father's teaching and deeds, so the Personality of the Heavenly Father, His Spirit, penetrates and bears fruit in the lives of His children through the Father's Word and deeds as they are witnessed to in the Bible. (P. Butler) I like the experiential nature of Butler's understanding of the Holy Spirit, but I think there is a confusing overlap between *indwelling* and *filling* on his part. (LWB)

**John 14:24** He (Subj. Nom.) who is not (neg. particle) progressively exercising virtue love for (ἀγαπάω, PAPtc.NMS, Progressive, Substantival) Me (Acc. Dir. Obj.) is not (neg. adv.) increasingly keeping and applying (τηρέω, PAI3S, Progressive) My (Poss. Gen.) words (Acc. Dir. Obj.; doctrinal principles). In fact (emphatic), the word (Subj. Nom.; doctrinal teaching) which (Acc. Appos.) you are hearing (ἀκούω, PAI2P, Static) is (εἰμί, PAI3S, Descriptive) not (neg. adv.) My own possession (Nom. Possession), but (contrast) belongs to the Father (Gen. Poss.) who sent (πέμπω, AAPtc.GMS, Dramatic, Substantival) Me (Acc. Dir. Obj.).

<sup>BGT</sup> **John 14:24** ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.

<sup>VUL</sup> **John 14:24** qui non diligit me sermones meos non servat et sermonem quem audistis non est meus sed eius qui misit me Patris

LWB **John 14:25** I have communicated these things [doctrinal principles] to you repeatedly while abiding with you [on earth].

<sup>KW</sup> **John 14:25** These things I have spoken to you while abiding with you.

<sup>KJV</sup> **John 14:25** These things have I spoken unto you, being yet present with you.

### **TRANSLATION HIGHLIGHTS**

Jesus is going to pass the baton to the Holy Spirit in their near future. Up to this time, He has communicated important doctrinal principles to them on a repeated basis (Iterative Perfect tense) while living on earth with them (Durative Present tense). But He is going to depart soon and return to heaven, and the mode of communication will be through the written Word of God in the Spirit rather than by face-to-face teaching. And it will be their job to carry the message publicly as His representatives.

### **RELEVANT OPINIONS**

*These things*, in view of *while still remaining with you*, which is surely very general, cannot be restricted to the words spoken that night, but obviously indicate *all* His teaching up to this very moment. (W. Hendriksen) This is Christ's pre-authentication of the New Testament. (C. Scofield) Many of the things Christ spoke to His disciples had been forgotten by them. And much of what He said was not comprehended at the time, and so would be more easily forgotten. Many of Jesus' utterances were obscure to His disciples because of their insufficient spiritual background. (R. Zuck)

**John 14:25** I have communicated these things (Acc. Dir. Obj.; doctrinal principles) to you (Dat. Adv.) repeatedly (λαλέω, Perf.A11S, Iterative) while abiding (μένω, PAPTc.NMS, Durative, Temporal; living, dwelling) with you (Dat. Association).

<sup>BGT</sup> **John 14:25** Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων·

<sup>VUL</sup> **John 14:25** haec locutus sum vobis apud vos manens

**LWB John 14:26** However, the Intercessor, the Holy Spirit – Whom the Father will send in My Name – He will teach you everything [spiritual] and will remind you of all the things [doctrinal principles] which I have communicated to you.

<sup>KW</sup> **John 14:26** And the Counsellor, the Holy Spirit, whom the Father will send in my Name, that One will teach you all things and recall to your mind all things which I spoke to you.

<sup>KJV</sup> **John 14:26** But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

### **TRANSLATION HIGHLIGHTS**

Jesus is leaving planet earth and is delegating His teaching ministry to the Holy Spirit. God the Father will send the Holy Spirit (Predictive Future tense) to earth to take the place or Person of Jesus as Counselor, Intercessor and Teacher. The Holy Spirit will teach the disciples, as well as all Church Age believers, all things spiritual (Predictive Future tense). He will also remind the

disciples of all the doctrinal principles (Predictive Future tense) which Jesus had taught them while residing on earth (Constative Aorist tense). Thank goodness we don't have to rely on the note-taking abilities of the disciples! And thank the Lord for sending us the Holy Spirit to teach us and counsel us through life! We have no idea what life would be like without His presence on earth. Thank the Lord that the Holy Spirit also called to remembrance all the wonderful teachings of Jesus to the disciples so they could be accurately recorded in Scripture!

### **RELEVANT OPINIONS**

It is in John's writings that is found the ungrammatical use of the masculine pronoun standing in place of the neuter word for spirit ... He is a distinct Person. The Holy Spirit is not merely another form of Christ, for He is distinct from the Son, being another Comforter who bears witness to the Son. He is distinct from the Father and yet is mentioned along with the Father and Son as part of the Trinity. (C. Ryrie) The disciples were likely to forget certain things that happened, but the Holy Spirit would bring to their minds the historical events connected with the life, death and resurrection of Jesus Christ. (J. Boice) The sending of the Holy Spirit and also His work on earth is in complete harmony with Christ's name, that is, with His self-revelation in the sphere of redemption ... The two *everythings* may be viewed as concentric circles, for also by means of recalling the old, the Spirit would be teaching the new ... The special guidance of the Spirit was necessary in order to convey to their minds the exact meaning of Christ's words in the light of His atonement and glorification. (W. Hendriksen)

There is warrant for expanding the meaning of "all things" beyond simply salvation or redemption truth to the broader concept of "all that belongs to the sphere of spiritual truth so that nothing that is essential to the knowledge of God or the guidance of life shall be wanting." (R. Zuck) This promise was twofold: (1) the disciples would be reminded of the facts so that their records would be inerrant, and (2) the disciples would be taught accurately the meaning of those facts so that their ideology would be correct. The accuracy of the recording and interpreting is dependent on the work of the Spirit; to deny either is to defame His work. (C. Ryrie) The Holy Spirit's teaching involves content or truth ("all things") and is directed toward persons ... Though all believers are potentially capable of receiving the Spirit's teaching, not all actually do, because the things of God are revealed by the Spirit only to *spiritual* (Spirit-filled) Christians. That there are two classes of Christians, some worldly and others spiritual, is clear from 1 Corinthians 3:1. (R. Zuck) The same omnipotent Member of the Godhead was in turn sent by the Father and the Son to be the power source for the new royal family. The Holy Spirit reproduces in us the virtues of Christ when we advance in the divine dynasphere. (R.B. Thieme, Jr.)

Though God uses Christian teachers to communicate His Word, ultimately learners are independent of man and must be taught by God. The saints whom John was addressing (1 John) especially needed this thought emphasized. They were in danger of following the man-made teachings of Gnosticism, rather than seeking to continue to be taught by the Holy Spirit through the Word. (R. Zuck) When the Holy Spirit seeks to do His work of teaching and instructing us in the things of Christ, He never appeals to the old mind. He never addresses truth to the natural man, with his natural capacity. It is the new mind in Christ that is the vehicle through which divine truth is learned and appropriated ... Until Christ died and the Holy Spirit came on the day

of Pentecost to indwell the body of believers, and to do His work of teaching, there was no new mind in believers which could be the vehicle to receive divine truth, nor was there a Teacher to impart that truth. But since then all who are new creatures in Christ Jesus have new minds, and God, through the Holy Spirit, can teach us the things concerning Christ. (J. Pentecost) Initially Bible doctrine, communicated by a pastor-teacher is made understandable to the human spirit by the Holy Spirit. (R.B. Thieme, Jr.)

How urgently we need a Divine Teacher! A natural and notional knowledge of Divine things may be obtained through men, but a spiritual and experiential knowledge of them can only be communicated by God Himself. I may devote myself to the study of the Scriptures in the same way as I would to the study of some science or the mastering of a foreign language. By diligent application, persevering effort, and consulting works of reference (commentators, etc.), I may steadily acquire a comprehensive and accurate acquaintance with the letter of God's Word, and become an able expositor thereof. But I cannot obtain a heart-affecting, a heart-purifying, and a heart-molding knowledge thereof. None but the Spirit of truth can write God's law on my heart, stamp God's image upon my soul, and sanctify me by the Truth. (A. Pink) The Spirit inspired the apostles to write the NT canon, including the doctrines of the Church Age, the "mystery" that had not been revealed in the OT but was now pertinent to the royal family. (R.B. Thieme, Jr.)

This is where certain Christian groups have gone astray in recent years: in an effort to recover biblical teaching on the Spirit, people have lost sight of the fact that it is Jesus, not the Spirit, who remains central in the teaching of the NT. (A. Kostenberger) But in us He does not work through His own vast knowledge; He works through the doctrine we have learned. The doctrine we learn is the doctrine God the Holy Spirit has taught us as our Mentor. Where there is no doctrine, there is no divine thought pattern and no divine viewpoint basis for the Holy Spirit's sustained control of the soul. Immediately the Holy Spirit controls the soul when we rebound, but if no doctrine resides there as a system of thinking, the Spirit's control will be short-lived and ineffectual. (R.B. Thieme, Jr.)

**John 14:26** However (contrast), the Intercessor (Subj. Nom.; Helper, Counsellor), the Holy Spirit (Nom. Appos.) - Whom (Acc. Appos.) the Father (Subj. Nom.) will send (πέμπω, FAI3S, Predictive) in My (Poss. Gen.) Name (Loc. Sph.; Person) - He (Subj. Nom.) will teach (διδάσκω, FAI3S, Predictive) you (Acc. Dir. Obj.) everything (Acc. Dir. Obj.; spiritual) and (connective) will remind you (Acc. Dir. Obj.) of (ὑπομιμνήσκω, FAI3S, Predictive) all the things (Acc. Gen. Ref.) which (Acc. Appos.) I (Subj. Nom.) have communicated (λέγω, AAI1S, Constative) to you (Dat. Adv.).

<sup>BGT</sup> **John 14:26** ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμπει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομιμήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ].

<sup>VUL</sup> **John 14:26** paracletus autem Spiritus Sanctus quem mittet Pater in nomine meo ille vos docebit omnia et suggeret vobis omnia quaecumque dixerō vobis

**LWB John 14:27** Peace [spiritual tranquility] I am leaving you; the peace which I am giving to you is Mine, not as the cosmic system gives [fleeting] am I giving to you. Stop allowing the mentality of your soul to be agitated [troubled] or fearful [cowardly].

**KW John 14:27** Peace I am leaving behind for you. Peace which is mine I am giving to you. Not such as the world gives, do I give to you. Let not your heart continue to be agitated, neither let it continue to be fearful.

**KJV John 14:27** Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

### ***TRANSLATION HIGHLIGHTS***

Jesus left the possibility of spiritual tranquility (Static Present tense) to His disciples when He left them after the crucifixion. The peace which He left them was His peace, His spiritual tranquility, not the type of superficial peace that the cosmic system gives (Customary Present tense) its followers. The world has a measure of its own version of peace that it gives to its slaves, but there is nothing spiritual or long-lasting with this type of peace. The world's peace ranks low on Maslow's hierarchy of needs.

Jesus sized the situation up rather well, understanding that His last teachings in the upper room worried the disciples to a considerable degree. He commands them to stop allowing the mentality of their soul to be agitated (Imperative of Prohibition). They were troubled that Jesus was leaving them and anxious because they couldn't go along. They were also afraid of the new dispensation that was about to begin and the change in protocol they had to learn. Jesus also told them to stop being cowardly. Since the Holy Spirit would be arriving soon, there was no reason to be afraid.

### ***RELEVANT OPINIONS***

The world may give outward pleasure, physical rest and enjoyment, honor, wealth, but never that inner assurance which is the reflection of the smile of God in the heart of His child. (W. Hendriksen) Motivated by the person of Jesus Christ who dwells in you, instead of the fear that inexorably intrudes on your daily life, you find blessing, encouragement, and strength from the inventory of doctrine in your soul. Self-pity arouses only weakness and discouragement. When disaster strikes, you must not seek solace from trouble through panhandling your self-pity; rather you must reflect the serenity of Jesus Christ with whom you are permanently united. Only then will you experience victory over fear. (R.B. Thieme, Jr.)

In the person of Judas, Satan was literally coming to initiate Christ's arrest and crucifixion. But this did not trouble Jesus, for He had peace even when confronted by Satan's activity. (J. Boice) This peace was the quietness that would come to their hearts from trusting God and from knowing that He was in control of all events that touched their lives. (J. Pentecost) Believer's peace is not related to circumstances, but to a tranquility based on His promises and His presence. (B. Utley) In times of outward peace anyone can be at peace, or at least many can. But

it takes an exceptional peace, a supernatural peace, to prevail in the midst of great outward trouble and inner distress. (J. Boice)

In more than thirty important passages the Greek word “*kosmos*,” signifying in Greek literature from Homer on down “an apt and harmonious arrangement or constitution, order” is employed in the NT to portray the whole mass of unregenerate men alienated from God, hostile to Christ, and organized governmentally as a system or federation under Satan. (M. Unger) Christ gives sincerely out of a genuine love for His own, effectively, bountifully, at great personal cost, and above all to those who clearly need His gift. (J. Boice) The Lord would also impart peace, give comfort to troubled hearts, and remove fear. (E. Hindson)

**John 14:27** Peace (Acc. Dir. Obj.; spiritual tranquility) I am leaving (ἀφίημι, PA11S, Static; giving, providing) you (Dat. Adv.); the peace (Acc. Appos.) which (Acc. Gen. Ref.) I am giving (δίδωμι, PA11S, Static) to you (Dat. Adv.) is (ellipsis) Mine (Gen. Poss.), not (neg. particle) as (coordinating) the cosmic system (Subj. Nom.) gives (δίδωμι, PA11S, Customary) am I (Subj. Nom.) giving (δίδωμι, PA11S, Customary) to you (Dat. Adv.). Stop (neg. particle) allowing the mentality of your (Poss. Gen.) soul (Subj. Nom.) to be agitated (ταράσσω, PPImp.3S, Descriptive, Prohibition; troubled, disturbed) or (neg. particle) fearful (δειλιάω, PAImp.3S, Descriptive, Prohibition; timid, cowardly).

<sup>BGT</sup> **John 14:27** Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδιά μηδὲ δειλιάτω.

<sup>VUL</sup> **John 14:27** pacem relinquo vobis pacem meam do vobis non quomodo mundus dat ego do vobis non turbetur cor vestrum neque formidet

**LWB John 14:28** You were listening when I told you: I am going away [ascension], but will return face-to-face to you. If you were exercising virtue love for Me, you would be pleased, because I will be proceeding face-to-face to the Father, since the Father is greater than Me [higher rank].

<sup>KW</sup> **John 14:28** You heard that I said to you, I am departing and I am coming to you. If you were loving Me, you would in that case already have rejoiced that I am proceeding to the Father, for the Father is greater than I.

<sup>KJV</sup> **John 14:28** Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

### **TRANSLATION HIGHLIGHTS**

Jesus was going home to be face-to-face with the Father (Futuristic Present tense). The disciples should have been happy for Him, since He would be returning home. But all they could think about was themselves. They were not exercising virtue love for Jesus at this time (Iterative

Imperfect tense). The Father and the Son were co-existent, co-eternal, and shared all the divine attributes. It was only natural for Him to be at home, face-to-face with His Father. Yet the disciples were afraid and could not be happy with His upcoming reunion. Though co-equal with the Father in essence, the Father held a higher rank in the divine order of things.

### **RELEVANT OPINIONS**

If the disciples had made more progress in love for their Master, they would not have been so filled with anxious fears. (W. Hendriksen) Arians and Jehovah's Witnesses argue from the statement, The Father is greater than I, that Jesus is a lesser god. But this would make Jesus a created being or would lead to polytheism, both of which are clearly unbiblical. (E. Blum) Throughout this discourse and in the Prayer which follows in chapter 17, the Lord Jesus is represented as the Father's Servant, from whom He was to render an account; for whose glory He acted, and under whose authority He spake. But there is another sense, more pertinent, in which the Son was inferior to the Father. In becoming incarnate and tabernacling among men, He had greatly humiliated Himself, by choosing to descend into shame and suffering in their acutest forms. (A. Pink) Jesus was speaking from the standpoint of His humanity, the incarnate state He assumed in order to fulfill the purposes of redemption. (F. Gaebelien)

The Lord refers here, not to the inferiority of His human nature, nor to His mere Mediatorship, as implying a servant's position, but to His subordination as a Son to the Father, in His essential Godhead. (H. Reynolds) This is the favorite verse of Unitarians, who deny the absolute Deity of Christ and His perfect equality with the Father – a truth which is clearly taught in many scriptures. Those who use these words of our Lord in support of their blasphemous heresy, wrest them from their context, ignoring altogether the connection in which they are found ... The contrast which the Savior drew between the Father and Himself was *not* concerning *nature*, but official character and position. (A. Pink) Here is amazing condescension – the Lord of glory dwelling in vessels of clay. (J. Walvoord) God will work out His beneficent purpose through the terrifying events of the coming hours, and the disciples may be sure that He will do the like for them in their hours of testing. (G. Beasley-Murray)

**John 14:28** You were listening (ἀκούω, AAI2P, Constative) when (introductory) I (Subj. Nom..) told (λέγω, AAI1S, Constative) you (Dat. Ind. Obj.): I am going away (ὑπάγω, PAI1S, Futuristic), but (adversative) will return (ἔρχομαι, PMI1S, Futuristic, Deponent) face-to-face to you (Prep. Acc.). If (protasis, 2<sup>nd</sup> class condition, "but you don't") you were exercising virtue love for (ἀγαπάω, Imperf.AI2P, Iterative) Me (Acc. Dir. Obj.), you would be pleased (χαίρω, API2P, Constative; happy), because (causal) I will be proceeding (πορεύομαι, PMI1S, Futuristic, Deponent) face-to-face to the Father (Prep. Acc.), since (causal) the Father (Subj. Nomm.) is (εἰμί, PAI3S, Gnostic) greater than (Nom. Measure) Me (Obj. Gen.).

<sup>BGT</sup> **John 14:28** ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπάτέ με ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων μου ἐστίν.

<sup>VUL</sup> **John 14:28** audistis quia ego dixi vobis vado et venio ad vos si diligeretis me gauderetis utique quia vado ad Patrem quia Pater maior me est

LWB **John 14:29** And now I have told you before it happens, in order that when it happens [His death, resurrection, and ascension], you may believe [confirmation].

<sup>KW</sup> **John 14:29** And now I have told you before it comes to pass in order that whenever it does come to pass you may believe.

<sup>KJV</sup> **John 14:29** And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

### **TRANSLATION HIGHLIGHTS**

Jesus has told them about many things that are going to occur in the near and distant future (Intensive Perfect tense) - before they actually happen (Ingressive Aorist tense). So when they finally do happen (Temporal Subjunctive mood), the disciples may look upon those events and believe that Jesus is God and that He knows (omniscience) and controls (omnipotence) the course of history. The events He has been focusing on in the upper room discourse have been His imminent betrayal, crucifixion, resurrection and ascension. “You may believe” in this context has nothing to do with believing that Jesus is the Christ, because all of the disciples present believed in Him. It is referring to a *confirmation* of that belief.

### **RELEVANT OPINIONS**

The disciples did believe this, but their faith was feeble; it required confirmation. It was to be exposed to severe trials, and needed support; and the declaration by Him of these events before they took place was of all things the best fitted for giving their faith that required confirmation and support. (A. Pink, J. Brown) They will trust their Master all the more when they see His words verified. (L. Morris)

**John 14:29** And (continuative) now (temporal) I have told (λέγω, Perf.AI1S, Intensive) you (Dat. Adv.) before (subordinating) it happens (γίνομαι, AMInf., Ingressive, Temporal, Deponent), in order that (purpose) when (temporal) it happens (γίνομαι, AMSubj.3S, Constative, Temporal, Deponent), you may believe (πιστεύω, AASubj.2P, Culminative, Potential).

<sup>BGT</sup> **John 14:29** καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.

<sup>VUL</sup> **John 14:29** et nunc dixi vobis priusquam fiat ut cum factum fuerit credatis

LWB **John 14:30** I will no longer communicate many things [doctrinal teachings] with you, for the prince [ruler] of the world [Satan] is coming, and he has absolutely nothing within himself with reference to Me [the antithesis of holiness].

<sup>KW</sup> **John 14:30** Many things no longer will I speak with you, for there comes the ruler of the world; and in Me he has nothing.

<sup>KJV</sup> **John 14:30** Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

### ***TRANSLATION HIGHLIGHTS***

The upper room discourse was the last major teaching opportunity for the disciples. Jesus would not communicate much with them after this occasion (Predictive Future tense). One of the reasons is because the time was drawing close for Satan to come after Him (Futuristic Present tense). Satan is the prince of the cosmic system and the cosmic system hates Jesus. The world system murdered Jesus according to Satan's wishes, but was ordained in eternity past by God the Father. Satan has absolutely nothing (double negative) within himself that can be considered a frame of reference to Jesus. They are as opposite as day and night, good and evil. Verses 30-31 are a high-level outline of the conflict of the dynaspheres. The prince of the world and his cosmic system is at war with the Son of God and His divine dynasphere. Victory is certain, but the battle must still be waged.

### ***RELEVANT OPINIONS***

In His sight the highest moral, educational, and religious ideals that the unregenerate world can comprehend are but a part of the confusion and darkness of this age when coupled with a rejection of His testimony in regard to His Son as their atoning Savior. Thus, it is presented from the Scriptures that the present age and its great federation is, in God's sight, most unholy ... The emphasis of the Scriptures on the power and authority of Satan in this age may be seen. And though the exact limits of his power under the restraining hand of God are not revealed, it would be unreasonable to deny that he is the god of this age, the head of the great world system; and, though unknown to them, the director of the affairs of unregenerate men. (L. Chafer) Widespread historical suffering always involves three sources: Satan, man, and God. Satan rules the world. Even in his fallen state, Satan is still the most powerful creature (apart from the resurrected humanity of Christ) ever to come from the hand of God. The devil is an extraordinary genius of unparalleled executive ability. The cosmic system is his brilliant strategy and policy for ruling his kingdom. (R.B. Thieme, Jr.)

There was nothing in Christ that was capable of responding to Satan's vile solicitations, no movement of His appetites or affections of which he could take advantage. Christ was inclined only to what is good. (A. Pink) Evil encompasses the policy, purpose, and modus operandi of Satan as the ruler of this world by which he seeks to capture and control the human soul, establish his own millennium and become the victor in the angelic conflict. Evil is Satan's thinking; sin and human good are part of his policy. Satan uses evil to corrupt the human race in his attempt to control the world he now rules. (R.B. Thieme, Jr.) Jesus was aware of the footsteps of Judas, Roman soldiers, temple-police, members of the Sanhedrin, all of them inspired by Satan. They were starting out even now and were on their way to capture Jesus. (W. Hendriksen) God's perfect system – the Christian way of life – is greater than any human system or individual

Christian. God's plan works in every generation, for anyone who will follow its mandates. The divine system transforms all kinds of believers into mature Christians, winners in the devil's world. (R.B. Thieme, Jr.)

In this sphere Satan rules over unregenerate mankind. He secured the scepter of government in the earth from Adam, by right of conquest, and has organized the present world-system upon his own cosmic principles of pride, ambition, selfishness, force, greed, and pleasure. Imposing, outwardly religious, scientific, cultured, elegant, this world-system, nevertheless, is dominated by Satanic principles, and is beneath its deceptive veneer a seething cauldron of national and international ambitions, and commercial rivalries. Satan and his elaborately organized hierarchy of evil are often the invisible agents, and the real motivating power and intelligence behind the dictators, kings, presidents, and governors, who are the visible rulers. Armed force and periodic wars, with wholesale murder and violence, are its indispensable concomitants. (M. Unger) There is a legal connotation here: the devil can make no charge against Jesus. (G. Osborne)

Today, Satan is the sovereign of the world, and he rules through the policy that he naturally calls good but that God calls "evil" (Gal. 1:4). Evil is the sum total of Satan's genius; it is the thinking of Satan as opposed to the thinking of Christ, Bible doctrine. Satan sponsors many different – even antithetical – ideas and false systems of thought by which he seeks to gain control of the human soul and hence of the entire human race. When we understand Satan's reason for revolting against his own Creator and recognize his correct objectives, we have a frame of reference for understanding evil. (R.B. Thieme, Jr.) If we did not have the witness of Holy Scripture as to the conditions that were to prevail in the world, we might become discouraged. (H. Ironside) Just as the world hated Jesus during His earthly mission, the world will continue to hate Him once He is exalted, though the focus of persecution will shift toward Jesus' followers. (A. Kostenberger)

The devil is called the prince of this world, not because he has a kingdom separate from God, but because by God's permission, he exercises his tyranny over the world. (J. Calvin) The "ruler of the world" is about to meet his downfall, as Jesus said a few days earlier (12:31). He does not know this: his plan is to overthrow the sent one of God; but there is nothing in Jesus that he can lay hold of so as to gain an advantage over Him. The outcome of the impending spiritual conflict will be Jesus' vindication. (F. Bruce) Satan entered into Judas; the spirit of evil was rampant in all the machination of the leaders of the people. The eagles of this impure host were gathering. (H. Reynolds) The meaning is that Satan has no basis for accusation, no power over, or nothing in common with Jesus at all. (B. Utley)

**John 14:30** **I will no longer** (neg. adv.) **communicate** (λαλέω, FAI1S, Predictive) **many things** (Acc. Dir. Obj.) **with you** (Gen. Accompaniment), **for** (explanatory) **the prince** (Subj. Nom.; ruler) **of the world** (Adv. Gen. of Place; Satan) **is coming** (ἔρχομαι, PMI3S, Futuristic, Deponent), **and** (continuative) **he has** (ἔχω, PAI3S, Static) **absolutely** (neg. adv.) **nothing within himself** (Acc. Dir. Obj.) **with reference to Me** (Dat. Ref.; in common with the Lord).

<sup>BGT</sup> **John 14:30** οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν,

<sup>VUL</sup> **John 14:30** iam non multa loquar vobiscum venit enim princeps mundi huius et in me non habet quicquam

**LWB John 14:31** **But in order that the world [believers and unbelievers] might understand that I love the Father, and insofar as the Father has commanded Me, I will simply proceed [obedience without question]. Get up. Let us leave here.**

<sup>KW</sup> **John 14:31** But in order that the world may come to know experientially that I love the Father, and even as the Father commanded Me, thus I am doing. Be arising. Let us be going from this place.

<sup>KJV</sup> **John 14:31** But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

### ***TRANSLATION HIGHLIGHTS***

Judas Thaddeus Lebbaeus had asked Jesus a question, wondering why this last teaching opportunity had been reserved for disciples only. Jesus responds to that question just before they leave the upper room. In order for the world of believers to understand that He loves the Father (Potential Subjunctive mood), He is going to simply obey the Father's commands and proceed with the divine plan (Futuristic Present tense). There will be no arguments, no questions, just obedience out of love. Then Jesus urges them all to get up (Imperative of Command) and leave the upper room (Hortatory Subjunctive mood). As they cleaned-up and departed, Jesus continued to teach them as they walked to their next destination. They didn't jump up and run to the garden! They took their time - a leisurely walk and talk. There was exactly the right amount of time left for Jesus to discuss the contents of chapters 15-17 before He was arrested.

### ***RELEVANT OPINIONS***

Jesus here says that He will not resist, but instead will go forth boldly, on His way to meet Satan's representatives. He will do this because He lays down His life voluntarily. This was in accordance with the Father's commandment. And the world is going to see this. (W. Hendriksen) At this point Jesus and His disciples rose from the table. Whether the conversation continued in the house or after they left it may be doubtful ... Bengel thinks they may have paused in the courtyard of the house. (W. Nicole) We must suppose that after these words were spoken the Lord, with the eleven, at once left the house and went on the way which finally led to Gethsemane; and consequently that the discourses which follow were spoken after He had gone from the upper room and before He crossed the Kidron. (B. Wescott)

Not long after our Lord spoke to His disciples the words on which we have been reflecting, He and they left the Upper Room. "Arise, let us go from here," He said, and thus that final supper, with all its rich spiritual fellowship, came to an end. No doubt Jesus and the disciples had arrived at the Mount of Olives, dotted as it were with vineyards and orchards, when the next recorded

words were spoken. (Z. Hodges) It is not impossible that the words were followed immediately by action, and that the following two chapters were spoken as the little band walked to Gethsemane, or, as some think, at a halt somewhere along the way, possibly at the temple. (L. Morris) Possibly, Jesus had left the upper room and was teaching along the way to Gethsemane. (B. Utley)

**John 14:31** But (contrast) in order that (purpose) the world (Subj. Nom.; believers and unbelievers) might understand (γινώσκω, AASubj.3S, Constative, Potential) that (introductory) I love (ἀγαπάω, PAI1S, Gnostic) the Father (Acc. Dir. Obj.), and (continuative) insofar as (adv.) the Father (Subj. Nom.) has commanded (ἐντέλλομαι, AMI3S, Constative, Deponent) Me (Dat. Ind. Obj.), I will simply (adv.; in this manner, without further ado) proceed (ποιέω, PAI1S, Futuristic). Get up (ἐγείρω, PPImp.2P, Static, Command). Let us leave (ἄγω, PASubj.1P, Static, Hortatory) here (Adv. Place).

<sup>BGT</sup> **John 14:31** ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

<sup>VUL</sup> **John 14:31** sed ut cognoscat mundus quia diligo Patrem et sicut mandatum dedit mihi Pater sic facio surgite eamus hinc

## Chapter 15

LWB **John 15:1** I alone am the Vine, the true One, and My Father is the Vinedresser.

<sup>KW</sup> **John 15:1** I, in contradistinction to anyone else, am the vine, the genuine vine, and my Father is the tiller of the soil.

<sup>KJV</sup> **John 15:1** I am the true vine, and my Father is the husbandman.

### **TRANSLATION HIGHLIGHTS**

Jesus probably saw one of many vines on the way to the garden and realized what a great metaphor it would be for His next lesson. As He stated: I alone am the Vine, the genuine article (Gnostic Present tense). Muhammed, Buddha, and Joseph Smith are not the Vine and in fact, are not even branches on the one and only Vine, Jesus Christ. The nation Israel was not the vine, nor was Judaism. A new dispensation was dawning. The dispensation of Israel ended with the birth of Christ and the dispensation of the Hypostatic Union was coming to an end. This entire discourse, from the Upper Room to the Farewell in the vineyard, was preparing the disciples for the Church Age. God the Father is the Vinedresser (Gnostic Present tense). The vinedresser

(Latin: *agricola*, farmer: agriculture) takes care of the vines by pruning branches so they will bear more fruit. The pruning in this viticulture metaphor represents *experiential sanctification*, not justification salvation. The eleven disciples were already Christians; Judas was no longer with them. As the Q&A session in the upper room proved, they had not grown much spiritually during His earthly ministry. Jesus is introducing new *experiential protocol* that will go into effect shortly after His resurrection.

### **RELEVANT OPINIONS**

When one examines a natural vine that is never trimmed, it is difficult to determine where the vine ends and the branches begin. So it should be difficult to tell when a believer is inspired by Christ or by self ... The relationship between the believer and his or her Lord is so intertwined it is almost impossible to speak of one without the other. The message of the vine in this chapter sets forth the vital and intimate union of the believer with Christ. Spiritual life and fruitfulness have their source in Him and are manifestations of the reality of that union. (E. Towns) Jesus continues His instruction with the vivid figurative language of the vine and the branches as they walk toward the garden ... When Jesus calls His Father the Vinedresser, He is describing Him in terms of His relationship and attitude as well as His actions in the lives of the disciples ... Jesus does not focus on Israel/Judah, but on the disciples. He does not focus on the nation's sin and responsibility, but on the disciples bearing fruit ... Jesus is not contrasting true and false believers. Rather He is focusing on the relationship believers have with the Father and the resulting fruitfulness that brings. (G. Derickson, E. Radmacher)

A vine that is cared for and carefully pruned by the husbandman will consistently bear fruit. Israel was never a vine like this. (E. Towns) John 15:1-8 is a section that underscores the importance of sustaining a vital spiritual union with the exalted Christ via the Holy Spirit and forms the literary "peak" of the entire Farewell Discourse ... This leads Jesus to elaborate on both the closeness of His relationship with His disciples subsequent to His exaltation and on the world's hatred of Him and His followers. (A. Kostenberger) It is possible that if the text of this discourse was spoken as they walked from the upper room in Jerusalem down into the Kidron Valley and across to the Mount of Olives, they could have seen the great golden vine, the national emblem of Israel, on the front of the temple. (M. Tenney) The vine as a symbol of Israel appears on coins of the Maccabees. (L. Morris) It has been the belief of many expositors that our Lord gave this chapter in a discourse down in the Valley of Kidron or on the side of the Mount of Olives, because we know that there was a vineyard in that area which covered that valley. We also know that it was full moon because it was the time of the Passover. He may well have spoken these words as they walked through the vineyard. (J. McGee)

Theologically, then, John's point is that Jesus now replaces Israel as the focus of God's plan of salvation, with the implication that faith in Jesus becomes the decisive characteristic for membership among the people of God. Israel, ethnically constrained as God's chosen people, has been transmuted into the new messianic community, made up of believing Jews and Gentiles, united by their faith in Jesus the Messiah. This does not mean that there no longer remains a place for Jews in the family of God. What it does mean, however, is that Jews must come to God on His terms, not theirs. A paradigm shift has taken place in which faith in Jesus has superceded

keeping of the Law as the primary religious point of reference ... John does not teach a replacement theology whereby the church takes the place of Israel. It is not believers in Jesus who are depicted as the vine. Rather, the vine is Jesus. Jesus Himself is therefore the replacement for Israel ... God still has a purpose for ethnic Israel. At the present time, His focus has shifted to bringing in the Gentiles, but at the end of salvation history His attention will once again be directed to the Jewish nation. (A. Kostenberger)

All that Israel was destined to be, but failed to be, Jesus was – the true (ideal) vine, producing acceptable fruit for God in His personal life and in the lives of His disciples, united to Him by faith. (D. Ellis) The persons addressed in John 15 were the eleven disciples. It was not to unsaved people, not to a mixed multitude Christ was speaking, but to believers only ... Israel, as the type, had proved to be a failure. In contrast from this failure and degeneracy of the typical people, Christ says “I am the true vine” – the antitype which fulfills all the expectations of the Heavenly Husbandman. (A. Pink) The material creations of God are only inferior examples of that finer spiritual life and organism in which the creature is raised up to partake of the divine nature. (H. Alford) They are like the branches which crown a fruitful vine and offer to the world its savory fruits. But the world, instead of blessing them, will take the axe to destroy this noble plant of heaven. Its hatred, however, will have no other effect than to display the divine force which will sustain them and by means of which they will overcome the world. (F. Godet)

**John 15:1** I alone (Subj. Nom.; one and only) am (εἰμί, PAI1S, Gnostic) the Vine (Pred. Nom.), the true One (Nom. Appos.; genuine article), and (continuative) My (Gen. Rel.) Father (Subj. Nom.) is (εἰμί, PAI1S, Gnostic) the Vinedresser (Pred. Nom.).

<sup>BGT</sup> **John 15:1** Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν.

<sup>VUL</sup> **John 15:1** ego sum vitis vera et Pater meus agricola est

**LWB John 15:2** Every vine branch in Me [Christians only] which does not consistently bear fruit [lack of spiritual growth], He [the Father as the Vinedresser] lifts it up [help and encouragement for new believers]. And every vine branch which does consistently bear fruit [spiritual growth], He periodically prunes it [cleansing and testing], so that it may continue to bear more fruit [spiritual progress].

<sup>KW</sup> **John 15:2** Every branch in Me not bearing fruit He takes away. And every branch bearing fruit, He cleanses it in order that it may keep on bearing fruit.

<sup>KJV</sup> **John 15:2** Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

### **TRANSLATION HIGHLIGHTS**

Every vine branch in the sphere of Jesus (restricted to believers only) which does not consistently bear fruit (Iterative Present tense), the Father as the Vinedresser lifts it up (Dramatic Present tense). *Fruit* in this metaphor is spiritual production, visible and invisible. If a believer is

consistently taking in Bible doctrine and applying it to daily life in the filling of the Spirit, he is growing spiritual and producing fruit. Please note that *fruit* is not the same thing as *works*. Fruit grows naturally on the vine when proper protocol is adhered to; generally, works is energy of the flesh without the filling of the Spirit. The Vinedresser helps fruit to grow on the vine by supporting it with Bible doctrine and the Holy Spirit. The believer does not work legalistically to produce spiritual growth; he produces spiritual growth by metabolizing Bible doctrine in the filling of the Spirit. Some of this production (fruit) will be invisible (in his soul) while some of it will be visible (observed in the exterior environment). “Lifting up” is on an exception basis and it depends entirely on the sovereignty of God for intervention. It should eventually be replaced by “pruning” in a believer’s Christian walk.

The Lord graciously helps new believers and struggling believers to produce fruit by logistical grace support. He gives them everything they need to fulfill divine protocol (Bible doctrine and the indwelling of the Spirit) and sometime steps in and helps them out by utilizing His divine sovereignty and omnipotence. As a young believer, I was rescued on many occasions by His grace and mercy. I’ve always liked a phrase that I obtained from Dr. Keith Lamb during a Doctrines of Grace class: “Grace is giving me what I don’t deserve, while mercy is not giving me what I do deserve.” Like a vine branch that requires support to produce fruit, He placed a rock under me to keep me going during difficult times in my early Christian walk. The Vinedresser still supports me in my Christian walk today, but according to different standards. A believer who has been following divine protocol for many years is expected to produce fruit in the filling of the Spirit without emergency “lifting up.” He is then pruned often. Elementary school children are expected to need extra help and TLC, but they are also expected to grow up.

*Airo* can also be translated as “take away,” and there is a school of thought that interprets this part of the passage differently according to this translation. In this scenario, the believer who does not produce fruit is “punched-out.” He or she dies the *sin-unto-death*, a state in which many believers live the last part of their life on earth in a state of constant sin - without being in fellowship and therefore producing no spiritual fruit. These believers are reversionists who refuse to embrace doctrine and are finally taken out of this life under divine discipline. This translation is possible; this interpretation is plausible. I do not agree with it. Those who espouse it are *free-will theists*, who see little (if any) sovereign or omnipotent activity of the Lord on behalf of believers today - outside of their imposed box in which the utilization of problem-solving devices in the filling of the Spirit actually *controls* one’s destiny between birth and death with no further input or assistance from God. This philosophical notion approaches deism; God is effectively banished or put on the sidelines by your freewill. He is not allowed to act (under the umbrella of *justice*) unless you are positive.

On the one hand, there is a danger of *arrogant self-sufficiency* on the part of those who *limit God’s activity to what you allow Him to do* by virtue of your metabolization of Bible doctrine in the filling of the Spirit. This *will worship* is a form of idolatry. By contrast, God is free to do anything He pleases anytime He pleases. He does not have to answer to anyone or play by man’s rules. Yes, He brought you into life and He can take you out. But He can also step in and assist you in a time of need, even if you are behaving like a prodigal, if He so desires. The question is ... do you want to roll the dice and gamble that it is His will to help you out while you continue

to live in reversionism? Because on the other hand, there is a danger of *arrogant presumption* by those who remain negative to doctrine and assume the Lord will rescue them from themselves, while they continue to grieve and quench the Spirit and ignore Bible doctrine. I know believers in both of these theological camps, but I try to stay out of the erroneous thinking that each embrace.

Do not 'box God in' by worshipping your own freewill (self-idolatry gone mad) to the point of exerting it over God's freewill to do whatever He wants with the kings of the earth, tiny sparrows, and you. Jesus Christ controls history; your volition does not control events independent of Him. If He wants you to go somewhere or do something, you will go there and you will do it. If He does not want you to go somewhere or do something, it will not happen. From divine perspective, He controls everything and everybody. From human perspective, we make daily decision to order our lives. Banishing God's will or ignoring the consequences of your will are both unacceptable. Do not presume upon His mercy and grace by shirking your responsibility to embrace the Christian way of life during the Church Age dispensation. He will do His part in His great plan; you just pay attention to your part – and by the way, keep those two parts separate! Message to freewill theists: Get off of God's throne and let Him run this show. Message to reversionists: Get off of your hands and embrace Bible doctrine in the filling of the Spirit.

And every vine branch which is consistently bearing fruit (Iterative Present tense), the Vinedresser periodically prunes (Iterative Present tense) so that it may continue to bear more fruit (Potential Subjunctive mood). *Pruning* is a metaphor for testing. The idea behind testing is to provide additional impetus for spiritual growth. The believer learns from his mistakes and is able to continue momentum in the spiritual life. Testing is not discipline; failure to learn from mistakes brings discipline. The seasoned believer is expected to see where he failed, make changes in his application of Bible doctrine, and then move forward quickly. Every success after pruning brings more success. Initial fruit bearing (Latin: fructose) brings fruit in even greater abundance. When a vine branch is lifted up or pruned, it is a good thing. The goal behind each is to produce fruit. Furthermore, the only vine branch that produces fruit is the one connected to the Vine, Jesus Christ. All vine branches in this context, therefore, are Christians.

In my seminary days, in Dr. Earl Radmacher's class on *hermeneutics*, there was a tremendous amount of debate on this passage. Most of the debate was on U.S. versus Israeli viticulture practices. Two things were certain and I believe unanimous in our class: vine branches represented true Christians and the Father *lifted believers up rather than cut them off*. Nobody interpreted this passage in the sense of justification, where a believer could lose his salvation. And nobody thought the Father judged a new believer harshly, but rather provided him with help and encouragement. The main argument was whether all Christians *automatically* bear fruit or whether they were *responsible* for bearing fruit. We all agreed that there are only three options: not bearing fruit, bearing fruit, and bearing more fruit – and only Christians can bear fruit. The Vinedresser does prune, but that pruning is a result of the believer's confession of sin. Daily confession of sin (cleansing) is closely related to the metaphor of pruning. *Kathairo* can be translated as both pruning and/or cleansing.

As discussed in our classroom, there are two main interpretations of this verse. The first comes from the justification-salvation point of view, where the vine branches that don't bear fruit are considered to be unbelievers. John MacArthur, a pastor I have considerable respect for, espouses this view. However, I don't agree with this view. The second interpretation is the sanctification-salvation point of view, in which the issue is not whether a vine branch is a Christian or not, but whether the Christian bears fruit or not. The first view focuses on *union* with Christ and is primarily positional; the second view focuses on *communion* with Christ and is totally experiential. Dr. Joseph Dillow, a visiting professor during those days, espouses the second view – the same view held by Chafer, Scofield and other Dallas Seminary professors of that generation. There was also a side discussion in class related to “more fruit,” in which more fruit also brings future rewards for winner believers (*metachoi*). I espouse this view.

### **RELEVANT OPINIONS**

The idea that unfruitful banches cannot be either regenerate or abiding should be rejected. Ask yourself: Does any plant in God's kingdom have fruit instantaneously with life? What Jesus has said in the first two verses of this beautiful analogy is nothing short of pure encouragement. He has introduced us to a very special “TLC” rule of our Father. He has told the eleven that God the Father cares for them like a vinedresser cares for his grapes ... God the Father is caring for both groups of believers – those ready to bear fruit and those who are not. (G. Derickson, E. Radmacher) The focus here is fruit bearing; the vinedresser does not cut away a vine because it has no fruit but gently lifts it up to the sun so it has an opportunity to bear fruit. The first step is not judgment but encouragement. (E. Towns) Those who are brought into close contact with Christ are compared with branches that are in the vine. Some bear fruit; others do not. The responsibility is wholly theirs. (W. Hendriksen) With John, the kind of relationship pictured in the vine-branch imagery describes an experience that can be ruptured (John 15:6) with a resultant loss of fellowship and fruitfulness. (Z. Hodges)

When the time comes for fruit, the vinedressers begin to lift them off the ground. And today, 2000 years later, you can see the vine-tenders on the West Bank of the Jordan doing it the same way they did it then. They get a rock (about 8-10 inches high), pick up the stalk and put the rock under the top end of the stalk. They go to the next one and do the same thing. Several days later they come back and move that rock back a little further toward the root and do the same to every stalk in the vineyard. Several days later they will repeat the process until they get that stalk positioned properly for fruit-bearing. In the process the branches have been “taken away” or “lifted” from the ground. This lifting is not judgment, but blessing for the branch ... Further, on the basis of the relationship of the action to fruiting, Jesus is most likely referring to the stage of seasonal care the vineyards were entering at the time He spoke, namely spring training and trimming ... By removing them from the ground and placing them on the trellis the rows of plants would benefit from unhindered aeration that was considered an essential element to proper fruit development. To see *airei* as removal (judgment or discipline) is to contradict the actual practice of the time. (G. Derickson, E. Radmacher)

In Jesus' allegory (or symbolic discourse), He is the true vine, God the Father is the gardener, and believers are the branches. In keeping with the vineyard imagery, God the Father prunes the

branches “in” Jesus in order to make them more fruitful. The branches – i.e., believer’s – only responsibility is to remain vitally connected to the vine (Jesus), sustaining a spiritual union through the Holy Spirit. (A. Kostenberger) Actually, the believer doesn’t sustain his *union* with Christ - which is positional and will never change – but he is responsible for sustaining his *communion* with Christ – which is experiential and changes from day to day. (LWB) Jesus earlier taught about the mutual indwelling of believers and Himself (14:20). Therefore it seems clear that Jesus was speaking here of genuine believers such as the Eleven, not simply professing believers. (T. Constable) In the spring vinedressers both lifted up unfruitful branches and pruned (Gr. *kathairo*) fruitful branches of grapevines. Jesus gave this teaching in the spring when farmers did what He described in this verse. (G. Derickson)

Jesus was teaching that the Father gives special support to believers who are not yet bearing fruit. In viticulture this involves lifting the branch off the ground so it will not send secondary roots down into the ground that will prove unhealthful. Lifting the branch off the ground onto a pole or trellis also enables air to dry the branch and prevent it from getting moldy and becoming diseased. (T. Constable) What makes the difference between a fruitful Christian and a non-fruitful one is closeness to Christ and conscious dependence on Him. (J. Boice) While the cutting off may be understood to refer to a pruning process in which a gardener removes a branch, the Greek word translated “cuts off” normally is rendered “lifts up.” This may be preferable here. To conserve moisture in a dry land, vines were allowed to run on the ground until the blossoms began to appear. It was then necessary for the gardener to lift the vines off the ground so that the blossoms could germinate. Vines were lifted up either on sticks or stones. The vines thus were put in a place where they could produce fruit. Thus Christ was saying that His Father had the responsibility of putting each branch in a place where it could bear fruit. (J. Pentecost)

R.K. Harrison argues that the word translated “takes away” is best rendered “lifts up” as it is ten times in John’s gospel. He says, contrary to Laney, that it was a common practice to lift fallen vines with meticulous care and allow them to heal. The writer has observed this practice himself in the vineyards behind his home in Austria. If that is the meaning, then a fruitless branch in fellowship with Christ is lifted up to put it into a position of fruit bearing. This would suggest that the heavenly vinedresser first encourages the branches and lifts them in the sense of loving care to enable them to fruit. If after this encouragement, they do not remain in fellowship with Him and bear fruit, they are cast out. So verse 6 and verse 2 do not have to be parallel. We have here in verse 2 a divine promise that every unfruitful Christian who is not bearing fruit and yet is walking in fellowship will receive divine encouragement. It is possible for a true Christian to be in fellowship with God and yet not be bearing fruit for an extended period of time. The Puritans called it “the dark night of the soul,” and their practical treatises on sanctification are full of discussions of how to trust God during this time. (J. Dillow)

Trellising of vines seems to have been introduced by the Romans as one of their advancements in viticulture and was used extensively in Palestine. It allowed air to flow through the branches to dry the dew more quickly. Pliny described five approaches to training grapevines “with the branches spreading about on the ground, or with the vine standing up of its own accord, or else with a stay but without a cross-bar, or propped with a single cross-bar, or trellised with four bars in a rectangle.” Thus when Jesus related His analogy, the disciples would probably have been

familiar with both trailing and trellising practices ... It would be better to see Jesus indicating what actually occurred during the spring, namely, certain nonfruiting branches were tied to the trellises along with the fruiting branches while the side shoots of the fruiting branches were being “cleaned up.” The nonfruiting branches were allowed to grow with full vigor and without the removal of any side growth or leaves, since the more extensive their growth the greater the diameter of their stem where it connected to the vine, giving greater ability to produce more fruit the following season. Removing the nonfruiting branches from the ground and placing them on the trellis would allow the rows of plants to benefit from unhindered aeration, considered an essential element to proper fruit development. To see *airei* as removal (judgment or discipline) is to contradict the actual practice of the time. (G. Derickson)

Thus a true believer who experiences the inner transforming work of the Spirit at conversion may not necessarily give external testimony to that transformation by his or her character or conduct immediately. It would be very rare for a Christian to resist the Spirit's promptings so consistently and thoroughly that he or she would never bear any fruit, but Jesus allowed for that possibility here. (T. Constable) In verse 2 the verb is *airo*, to lift up or raise up. He raises it from the ground where it can bear no fruit, and tends it, that it may bring forth fruit. (E. Bullinger) Here in verse 2 Jesus was speaking of the vinedresser's action in the spring. The cleansing by the divine Vinedresser refers to removing bugs and disease from the branches and to removing small unwanted suckers, that is, “cleaning up” the branches. As believer's obey God's Word (15:3), they are cleansed of sin; they can bear even more spiritual fruit. (E. Radmacher) He speaks of pruning or cleansing, because our flesh abounds in superfluities and destructive vices, and is too fertile in producing them, and because they grow and multiply without end, if we are not cleansed or pruned by the hand of God. (J. Calvin)

Jesus was teaching that the Father gives special support to believers who are not yet bearing fruit. In viticulture this involves lifting the branch off the ground so it will not send secondary roots down into the ground that will prove unhealthful. Lifting the branch off the ground onto a pole or trellis also enables air to dry the branch and prevent it from getting moldy and becoming diseased. (T. Constable) Grapevines, in contrast to other types of wood, do not have many uses. Their total value is that they can produce fruit, specifically, grapes. Vines do not yield timber from which people can make other things (Ezek. 15). They are "good for either bearing or burning, but not for building." Similarly the only reason believers exist is to bear spiritual fruit. (W. Wiersbe) It will be seen that the idea is not necessarily that the husbandman cuts away the unfruitful branch, it rather suggests patient care, raising the branch, training it, lifting it into the air and sunshine, so that He can say at the end ‘what could have been done more?’ (Isa. 5:4). This attitude, too, is in the spirit of Isaiah 42:3, ‘A bruised reed shall He not break’. (C. Welch)

Dr. Charles Ryrie, also of Dallas Theological Seminary, agrees with Pink and Chafer that the unfruitful branches in verse 2 refer to believers. He differs from Chafer, however, in that he does not understand *airo* to refer to the taking of a believer to heaven, rather he understands that the believer is encouraged or "lifted up" in this life. (C. Smith) The “purging” in this verse literally means cleansing. When I was in the Bethlehem area, I saw that in their vineyards they let the grapevines grow on the ground, and they propped them up with a rock. Because the grapes get dirty and pests get on them, they actually go around and wash the grapes before they get ripe. So

the Lord comes to our lives; He lifts us up and washes us so that we may bear more fruit. (J. McGee) It is possible to come into this organic relation with the true Vine, to be in it and to be a part of it, and to bring forth no fruit. (H. Reynolds) We, indeed, know the power of the devil, the world, and the flesh, and we see the spiritual wrecks produced by this power. Yet how one who has gained the life in Christ can consent to have it destroyed in his soul remains a mystery of darkness – unnatural, unreasonable, devilish. (R. Lenski)

This translation (lifts up) makes better sense of the passage in every way, and in addition it is much better theology ... Grapes are not like squash or pumpkins which develop quite well while lying on the ground. They must hang free. Consequently, any branch that trails on the ground is unproductive. It would be a strange vinedresser who immediately cuts off such a branch without even giving it a chance to develop properly ... Pruning in spiritual terms refers to God's work in removing that which is spiritually detrimental from a given Christian's life. It means to have our bad habits stripped away. It means to have our priorities reordered, our values changed. At times it may mean the removal of friends who are hindering rather than advancing our spiritual growth ... What should happen is that we first of all draw near to God and become productive. After that, as the harmful things begin to be cut away, we hardly feel their going ... As we grow close to the Lord Jesus Christ, the dead wood and parasites will begin to fall away. (J. Boice)

**John 15:2** Every (Nom. Measure) vine branch (Subj. Nom.) in Me (Loc. Sph.; positional truth: Christians only) which does not (neg. particle) consistently bear (φέρω, PAPtc.ANS, Iterative, Attributive) fruit (Acc. Dir. Obj.; spiritual production), He lifts it (Acc. Dir. Obj.) up (αἴρω, PAI3S, Dramatic). And (continuative) every (Nom. Measure) vine branch (ellipsis) which does (neg. particle) consistently bear (φέρω, PAPtc.ANS, Iterative, Attributive) fruit (Acc. Dir. Obj.; spiritual production), He periodically prunes (καθαίρω, PAI3S, Iterative; purifies, cleanses) it (Acc. Dir. Obj.), so that (purpose) it may continue to bear (φέρω, PASubj.3S, Iterative, Potential) more (Acc. Measure) fruit (Acc. Dir. Obj.).

<sup>BGT</sup> **John 15:2** πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ.

<sup>VUL</sup> **John 15:2** omnem palmitem in me non ferentem fructum tollet eum et omnem qui fert fructum purgabit eum ut fructum plus adferat

**LWB John 15:3** You [disciples] are already pruned ones through the word [doctrine] which I have spoken to you in the past and am speaking to you now [He has prepared them to bear more fruit when He departs].

<sup>KW</sup> **John 15:3** As for you, already you are cleansed ones because of the word which I have spoken to you.

<sup>KJV</sup> **John 15:3** Now ye are clean through the word which I have spoken unto you.

## **TRANSLATION HIGHLIGHTS**

The eleven disciples are already pruned vine branches (Descriptive Present tense). All of the doctrine that He has taught them over the past 3-1/2 years, including the new dispensational protocol He is teaching them now (Intensive Perfect tense), has effectively pruned them to bear more fruit. Jesus has prepared them to continue His ministry when He departs. Depending on which translation you prefer – pruning or purifying – both refer to preparation for fruitfulness in the Christian life. That life is about to enter into a new phase for them with the dawning of the Church Age and its accompanying indwelling of the Spirit. This is experiential truth, not positional truth; this is sanctification salvation, not justification salvation. He has washed them through His teaching; He has purged them through His doctrine. They are ready for their next stage of spiritual growth and He is now imparting to them the new protocol they will adhere to for future fruit-bearing. Please note that the Father is the Vinedresser and the tool He uses to prune or cleanse with is *doctrine*.

## **RELEVANT OPINIONS**

This is 1 John 1:9 forgiveness and confession. This, again, is seen in the nature of the purpose of the cleansing. The cleansing to which Jesus refers has prepared them for service, not for heaven ... This verse likely has the concept of OT ceremonial cleansing in view. When a priest entered into his period of service in the temple, he began first by going through the process of becoming ceremonially clean before the Lord. This included washings as well as offering certain sacrifices for his sin. When he had completed the cleansing process, he was qualified to serve. This is what Jesus is picturing here more than the idea of God purging specific sins from someone's life. (G. Derickson, E. Radmacher) This cleansing is the first condition of a fruitful life. (E. Towns) When Christ spoke of the Father as cleansing the vine so that it would be fruitful, He had in mind the Father's work of removing from the branch anything that would interfere with the production of fruit. (J. Pentecost) He points out the means of pruning, namely, doctrine. The Word itself is the instrument of cleansing. (J. Calvin) The word of Christ dwelling in them by faith is the purifying principle. (H. Alford)

The purging is accomplished by the Word of God. The cleansing power of the Word of God is a wonderful thing. We hear so much today about modern wash-day miracles, but I've never found them to be as miraculous as the claims made for them. The only true wash-day miracle is the cleansing power of the Word of God ... In our walk down here we get dirty and need the Word of God to cleanse us continually. That is one reason to study the Bible – to be cleansed ... Believe me, God uses the Word of God to reveal to us when we are not walking according to His will. The real test which reveals whether a person is genuine in his relationship to God is whether he is studying the Word of God and whether he is letting it have its way in his life! God intends for us to be obedient to His Word ... I don't think that you will ever be clean before God if you don't study the Word of God. I believe that the people who are really dangerous are the ones who are as active as termites in our churches, but who are reluctant to study the Word of God. I consider them the most dangerous element against the Word of God and the cause of Christ in this world. My friend, we need to study the Word of God and apply it to our lives. (J. McGee)

Some people imagine they can have the person of Christ without the doctrine of Christ. They like the idea of Jesus, but they shy away from His teaching. Some even revolt against it. But their goal is impossible, for He has declared that He will come to none and make His abode with none except those who keep His commandments. Spurgeon once wrote on this theme, “We cannot separate Christ from the Word; for, in the first place, He is the Word; and in the next place, how dare we call Him Master and Lord and do not the things which He says, and reject the truth which He teaches? We must obey His precepts or He will not accept us as disciples.” We must be filled with His Word, the Bible, and live by it. Indeed, this last is the key to salvation itself as well as to all spiritual vitality and growth. (J. Boice) The Word of Christ is the instrument of a daily judgment, of a constant and austere discipline which God exercises on the soul which remains attached to Him. (F. Godet) He is pointing out the way in which they may continue to progress spiritually. (L.Morris)

**John 15:3** You (Subj. Nom.; disciples) are (εἰμί, PAI2P, Descriptive & Historical) already (adv.; now) pruned ones (Pred. Nom.; cleansed) through the word (Prep. Acc.) which (Acc. Appos.) I have spoken to you in the past and am speaking to you (Dat. Adv.) now (λαλέω, Perf.AI1S, Intensive).

<sup>BGT</sup> **John 15:3** ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

<sup>VUL</sup> **John 15:3** iam vos mundi estis propter sermonem quem locutus sum vobis

**LWB John 15:4** **Abide in Me [maintain continuous fellowship], and I in you [reciprocal relationship]. Just as a vine branch is not able to bear fruit from itself as a source, if it does not abide in the vine, likewise neither you, unless you keep on abiding [maintaining continuous fellowship] in Me [the True Vine].**

<sup>KW</sup> **John 15:4** Maintain a living communion with me, and I with you. Just as the branch is unable to be bearing fruit from itself as a source unless it remains in a living union with the vine, so neither you, unless you maintain a living communion with me.

<sup>KJV</sup> **John 15:4** Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

### **TRANSLATION HIGHLIGHTS**

I like the translation *abide*, but Wuest also has an excellent one that you might prefer: “maintain a living communion with.” This is a continuation of the experiential theme. *Abiding* is continued fellowship with deity, in this case Jesus Christ. He commands the disciples (Imperative mood) to maintain a living communion with Him (which command means it was possible for them not to obey the command and reject that communion) and He in effect promises to maintain a living communion with them. Fellowship is a reciprocal arrangement. A vine branch does not have the inherent power to bear fruit (Gnomic Present tense). It must be continuously connected to the vine (Durative Present tense). It is the same with the disciples as well as Christians today.

Experiential sanctification – fellowship with God – is not a guarantee. The 3<sup>rd</sup> class condition means “maybe you will maintain continuous communion with Christ and maybe you won’t.”

*Abiding* is maintaining fellowship with the Lord in the filling of the Spirit, while *bearing fruit* is the internal and external production from the application of doctrine to life. One thing is certain: you can’t bear fruit without Jesus Christ, the true Vine, communing with you. The amount of fruitfulness is closely tied to your level of fellowship with Christ – intimate knowledge of Him through His Word. And Church Age protocol does not work unless you keep on abiding in Him (Iterative Present tense). Again, the 3<sup>rd</sup> class condition means “maybe you will maintain continuous communion with Christ and maybe you won’t.” It’s up to you. The potential is there, but the result is not guaranteed. In this metaphor, the vine branch is the believer and the vine is Jesus Christ. The former must be in fellowship with the latter or the system is non-functional and there is no fruit produced - just *human good* and dead works.

### **RELEVANT OPINIONS**

These are things that the individual believer must choose to do. They are not automatic. They are our responsibility ... If abiding is automatic, then Jesus would not have commanded them to abide. He commands them to abide if they are to bear fruit; thus, it had to be possible for them to fail to abide and fail to bear fruit ... It describes a relationship of submission and dependence on our part and a relationship of nurture and enablement on His. (G. Derickson, E. Radmacher) “Abide in Me” is in agreement with numerous exhortations addressed to believers, warning them against apostasy and bidding them to abide in the faith. They move on the plane of human responsibility. It is certainly true that once a man is truly saved, he remains saved forever; yet, God does not keep a man on the way of salvation without exertion, diligence, and watchfulness on man’s part. (W. Hendriksen)

He did not speak of abiding as the inevitable condition of believers. Jesus' described His relationship with believers as more or less intimate depending on their love and obedience to Him (14:23-24). He did not present abiding and not abiding as white and black categories, as being either completely in or completely out of fellowship. Rather He presented our relationship to Him much more realistically, namely, as having a more or less intimate relationship. (T. Constable) There is a story about Spurgeon who stopped in the middle of the street, removed his hat, and prayed. One of his deacons saw this and asked him about it. Spurgeon said that a cloud had come between him and his Lord and he wanted to remove it immediately; he had stopped to confess his sinful thought. We need to confess our sins to the Lord to abide in Him, to stay in constant communion with Him. (J. McGee) Abiding in Christ is the very power of keeping evil as mentally a stranger as practical. (J. Darby)

The word “abide” calls us to vigilance, lest at any time the *experimental* realization of our union with Christ should be interrupted. (A. Pink) Now if one fails here, if there is no communion, if fellowship is not maintained, if the spirit of prayer is lacking, if the Word of God is neglected, then the testimony soon counts for nothing. (H. Ironside) John 15 names the *conditions* of fruitfulness: union with Christ, purging by the Father, abiding in Christ, and Christ and His Word abiding in us. (A. Pink) The secret of fruitfulness is found in abiding (or remaining) in the True

Vine, and not by the effort of the branches trying to produce grapes. (E. Towns) The theme here formulated is not that of the moral powerlessness of the natural man for any good; it is that of the unfruitfulness of the believer left to his own strength, when the question is of producing or advancing the spiritual life, the life of God, in himself or in others. (F. Godet)

**John 15:4** Abide (μένω, AAImp.2P, Constative, Command) in Me (Loc. Sph.), and I (Subj. Nom., coordinating conj. & pronoun) in you (Loc. Sph.). Just as (comparative) a vine branch (Subj. Nom.) is not (neg. adv.) able (δύναμαι, PMI3S, Gnostic, Deponent; does not have the power) to bear (φέρω, PAInf., Static, Inf. As Dir. Obj. of Verb) fruit (Acc. Dir. Obj.) from itself as a source (Abl. Source), if (protasis, 3rd class condition, "maybe it will and maybe it won't") it does not (neg. particle) abide (μένω, PASubj.3S, Durative, Conditional Clause) in the vine (Loc. Sph.), likewise (comparative adv.; in this manner) neither (neg. adv.) you (Subj. Nom.; disciples), unless (neg. particle combined with protasis of a 3<sup>rd</sup> class condition) you keep on abiding (μένω, PASubj.2P, Iterative, Relative Clause) in Me (Loc. Sph.).

<sup>BGT</sup> **John 15:4** μέναιτε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ ἐὰν μὴ μένη ἐν τῇ ἀμπέλω, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.

<sup>VUL</sup> **John 15:4** manete in me et ego in vobis sicut palmes non potest ferre fructum a semet ipso nisi manserit in vite sic nec vos nisi in me manseritis

**LWB John 15:5** **I alone am the Vine [source of life], you are the vine branches. He who keeps on abiding in Me [maintains continuous fellowship], and I in him [reciprocity], this one will bear much fruit [spiritual growth], because without Me you are not able to produce anything [powerless in the spiritual life].**

<sup>KW</sup> **John 15:5** As for myself, I am the vine. As for you, you are the branches. He who maintains a living communion with me and I with him, this one is bearing much fruit, because apart from me you are not able to be doing anything.

<sup>KJV</sup> **John 15:5** I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

### **TRANSLATION HIGHLIGHTS**

Jesus and Jesus alone is the Vine, the source of life and spiritual nourishment. Believers, in this case the disciples, are the vine branches. The believer who keeps on abiding in Christ (Iterative Present tense) will bear much fruit (Futuristic Present tense). This is a guarantee. If you consistently follow Church Age protocol, as the Lord was spelling out to the disciples, you will produce fruit. This fruit can be thoughts and attitudes as well as actions. His system is flawless. If you adhere to it, it will not fail. If you do your part, He will do His part and abide in you. This reciprocity is part of *experiential sanctification*, daily fellowship with the Lord.

The vine branches must be connected to the Vine or there is no spiritual life. A believer who is not filled with the Spirit is not abiding in Christ. If you are not abiding in Christ, you do not have the power to do anything in the spiritual life that is acceptable by divine standards. Without abiding in Him, all your efforts are human good and will be burned-up at the Evaluation Seat of Christ. God does not want you to work your buns off. God wants fellowship, an intimate relationship with Him. If you decide to create your own protocol instead of exercising His protocol, you will produce *absolutely nothing* of value spiritually. The double negative (*ou ... ouden*) eliminates everything you produce without abiding in Him.

### **RELEVANT OPINIONS**

Because the infection of sin is always in us, we need every moment the conquering counteraction of the Spirit. (L. Chafer) The believer has no power of his own to bring forth any fruit to the glory of God ... Clearly this refers not to the vital union existing between Christ and the believer, which shall never be broken, either by his own volition or the will of God, through all eternity; but to the interruption of fellowship and dependency upon Him, mentioned in the immediate context ... Not only will the allowance of any known sin break our fellowship with Him, but concentration on any thing but Himself will also surely do it. Satan is very subtle. If only he can get us occupied with ourselves, our fruit-bearing, or our fruit, his purpose is accomplished ... Satan has no more effectual method of severing the soul from Christ, and arresting the bringing forth of fruit to the glory of God, than when he can persuade Christians to feast upon their own fruit. (A. Pink) The passage certainly teaches the inability of man to do that which is good in the sight of God. (W. Hendriksen)

Obviously it is impossible for a branch to bear any fruit if it has no contact with the life-giving vine. Many unbelievers appear to bear the fruit of godly character and conduct, but their fruit is phony. It is similar to plastic fruit that one could hang on trees to give them the appearance of being healthy and productive. It is natural, though not inevitable, that a branch that has vital connection with the vine bear some fruit. The way to bear much fruit is for the branch to maintain unhindered fellowship with the vine by allowing the vine to have its way with the branch. The alternative would be resisting the Holy Spirit's work by neglecting and disobeying God. (T. Constable) The secret of fruitfulness is found in abiding (or remaining) in the True Vine, and not by the effort of the branches trying to produce grapes. (E. Towns) Abiding is a metaphor for relationship. It describes a relationship of submission and dependence on our part and a relationship of nurture and enablement on His part. (G. Derickson, E. Radmacher)

**John 15:5** I alone (Subj. Nom.) am (εἰμί, PAI1S, Descriptive) the Vine (Pred. Nom.), you (Subj. Nom.) are (ellipsis) the vine branches (Pred. Nom.). He (Subj. Nom.) who keeps on abiding (μένω, PAPtc.NMS, Iterative, Substantival) in Me (Loc. Sph.), and I (Subj. Nom., coordinating) in him (Loc. Sph.), this one (Nom. Appos.) will bear (φέρω, PAI3S, Futuristic) much (Acc. Measure) fruit (Acc. Dir. Obj.), because (explanatory) without Me (Prep. Gen.) you are not (neg. adv.) able (δύναμαι, PMI2p, Descriptive,

Deponent) **to produce** (ποιέω, PAInf., Static, Inf. As Dir. Obj. of Verb) **anything** (Acc. Dir. Obj.; in the spiritual life).

<sup>BGT</sup> **John 15:5** ἐγὼ εἶμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ ἐν αὐτῷ οὗτος φέρει καρπὸν πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

<sup>VUL</sup> **John 15:5** ego sum vitis vos palmites qui manet in me et ego in eo hic fert fructum multum quia sine me nihil potestis facere

**LWB John 15:6** If anyone [of the eleven disciples, who are all believers] does not keep on abiding in Me [temporal fellowship with the Lord], he will be cast aside [out of fellowship with the Lord] like a vine branch [sprig] that has been withering [lack of spiritual growth]. In fact, they [angels] will gather *them* together [cuttings: works] and will throw them into the fire [Evaluation Seat of Christ] and they will be burned [loss of rewards].

<sup>KW</sup> **John 15:6** If anyone is not maintaining a living communion with me, he was thrown outside as the branch is and was caused to wither. And they gather them and into the fire they throw them, and they are burned.

<sup>KJV</sup> **John 15:6** If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

### **TRANSLATION HIGHLIGHTS**

If any disciple (or believer) does not keep on abiding in Christ experientially (Iterative Present tense), he will be cast aside like a withering vine branch (Futuristic Present tense). The 3<sup>rd</sup> class conditional clause means this is a distinct possibility. It was possible for the disciples to turn their back on Bible doctrine and not be filled with the Spirit. They could be distracted by something in Satan’s cosmic system and reject the protocol plan of God for the Church Age. And without maintaining a vital connection to the Lord, a vine branch would indeed wither. Does this disciple lose his salvation? That is one interpretation, although the entire body of Scripture rejects this notion. This is a *sanctification-salvation* passage, not a *justification-salvation* verse. The topic is still fellowship and *communion* with the Lord, not permanent *union* with Him. The fire is not hell, but rather the Bema Seat for evaluation of works. The *singular* (person) and the *plural* (works) is an important textual and theological consideration mentioned by many translators. “The believer’s works are a metonymy for the believer himself.” (J. Dillow)

Angels will gather the withered vine branches (sprigs, shoots) which have been pruned due to lack of fruit and will throw these cuttings into the fire and they will be burned (Futuristic Present tense). The believer (the eleven disciples extended to include us) isn’t burned in the fire, but his *cuttings* (works, human good) are gathered to be burned at the Bema or Evaluation Seat of Christ. The believer is still attached to the Vine, but the branches (plural) that should normally come out of the vine branch (singular) are missing. This is a reference to the evaluation of our works for rewards, not our salvation. Don’t be in such a hurry to cast *believers* into hell-fire! A vine branch who refuses to abide in Christ will not produce fruit - no matter how hard the individual tries by creating his own plan in place of God’s plan – and in spite of pruning his

withering branches will be burned. He will receive no rewards for his life on earth. His works will be burned like wood, hay and stubble – rather than receiving rewards based on fruit that is equated to gold, silver and precious stones.

### ***RELEVANT OPINIONS***

The point of the figure of the vine and the branches is not to portray organic connection but enablement and fellowship. This casting out then is not from salvation but from fellowship ... The believer who does not remain in fellowship because of disobedience is cast out in judgment and withers spiritually, and faces severe divine discipline in time and loss of reward at the judgment seat of Christ. (J. Dillow) The verse begins with “anyone” (singular) but ends with “they are burned” (plural), which is a reference to his rewards being lost (1 Cor. 3:12-15). The fire is not a reference to hell, where the unsaved are punished, but to the fire of the bema judgment where Christians are judged. (E. Towns) Though such an individual may linger on in this life for a while longer, he has no peace. (W. Hendriksen) Many may seem to be a part of Christ, to be sacramentally or outwardly united to Him, and even to be drawing some real advantages from the contact, and yet their end is fruitlessness, rottenness, removal, fire. (H. Reynolds)

These shoots would be too small and succulent to do anything more than wither away after being pulled off the branch. They are sprigs that wither, not branches ... Rather than being a warning of discipline or judgment, verse six is an illustration of uselessness in light of post-harvest, dormancy inducing, pruning ... The burning need not describe judgment ... It is simply one of the steps in the process being described. It is simply what happens to pruned materials. Their uselessness, not their destruction, is being emphasized. (G. Derickson, E. Radmacher) The destiny of these unfruitful branches is divine discipline in time, possible physical death, and loss of rewards at the judgment seat of Christ ... The Lord is saying that, if a true Christian does not remain in fellowship with Him, he will be thrown away. The reference is to the severance of branch from the vine. This casting out is not from salvation, but from fellowship. The result is that these branches, the carnal Christians, are cast into the fire. (J. Dillow)

The pruned branches from the vineyard were dried and then used to heat the ovens in which the daily bread was baked. After these branches had been burned, the ashes were scattered by the wind. Christ said anything these men might produce apart from a vital relationship with Him would be tested by fire. It would be reduced to ashes, proven worthless, and swept away. This was a severe warning to these men that they could not depend on their own resources to discharge the ministry entrusted to them. They must, instead, depend completely on Him so that His life worked in them. Then He would produce His own fruit through them, and that fruit would survive the test of fire. (J. Pentecost) Jesus was speaking in this context of abiding and non-abiding disciple believers and gave no hint that He was speaking about unbelievers. (T. Constable) It is the Christian’s works rather than the Christian himself which are destroyed. (J.. Boice) Jesus is thinking of the unfaithful believer; it is a warning which the disciples should recall to mind after they have received the gifts of Pentecost. (F. Godet)

**John 15:6** If (protasis, 3<sup>rd</sup> class condition, “maybe yes, maybe no”) anyone (Subj. Nom.; disciples) does not (neg. particle) keep on abiding (μένω, PASubj.3S, Iterative, Potential) in Me (Loc. Sph.), he will be cast (βάλλω, API3S, Futuristic) aside (adv.) like (comparative) a vine branch (Pred. Nom.; sprig, shoot) that has (coordinating) been withering (ξηραίνω, API3S, Culminative). In fact (emphatic), they will gather them (Acc. Dir. Obj.; sprigs, cuttings) together (συνάγω, PAI3P, Futuristic) and (continuative) will throw (βάλλω, PAI3P, Futuristic) them (ellipsis) into the fire (Acc. Place) and (connective) they will be burned (καίω, PPI3S, Futuristic).

<sup>BGT</sup> **John 15:6** εἰ μὴ τις μένη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα καὶ ἐξηράνθη καὶ συναγούσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

<sup>VUL</sup> **John 15:6** si quis in me non manserit mittetur foras sicut palmes et aruit et colligent eos et in ignem mittunt et ardent

**LWB John 15:7** **If you [eleven disciples] will abide in Me and My spoken words abide in you, when you ask for what you wish, it will, in fact [as an answer to prayer], take place for you [preparing them for the interim period between the end of the dispensation of the Hypostatic Union and the beginning of the Church Age, during which time they would be empowered to perform miracles].**

<sup>KW</sup> **John 15:7** If you maintain a living communion with me and my words are at home in you, I command you to ask, at once, something for yourself, whatever your heart desires, and it will become yours.

<sup>KJV</sup> **John 15:7** If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

### **TRANSLATION HIGHLIGHTS**

If the disciples will abide in Christ (Futuristic Aorist tense) and His spoken words abide in them (Potential Subjunctive mood), Jesus gives them a promise in return. The use of a 3<sup>rd</sup> class conditional clause means maybe they will maintain continuing fellowship with Him and maybe they won't. And maybe His spoken words will abide in them and maybe they won't. In order for this promise to materialize, they must be in temporal (experiential) fellowship with Him and His words must be circulating in the mentality of their soul. If they reject His fellowship and do not heed His words, the promise is nullified. What is the promise? When they ask for something (Constative Aorist tense) that they want to happen (Futuristic Present tense) in prayer, it will happen (Predictive Future tense) for them as they wish. If they meet the two conditions, their prayers will be answered. That doesn't mean Jesus will be a slot machine for them. If they meet the two qualifiers, they won't ask for silly, superficial things ... like a million dollars to materialize, or to receive new clothes and a palace with servants to wait on them. This type of

thing would not be in line with the condition that *His words are abiding in them and changing their motivation in life*. If the Spirit is influencing them they will not ask for such things.

I think it is also important to remember that Jesus was addressing the eleven disciples. Yes, there was a reference here that could be applied to all believers, but He was *specifically* addressing the eleven. The next leg of their journey would usher in the Church Age. There would be attesting miracles during this interim. They were about to enter a transition period between His departure from earth after the crucifixion and resurrection while waiting for the advent of the Holy Spirit at Pentecost. During this transition they would be given power to perform miracles just like Jesus, in order to present a testimony to the world that Jesus was the true Messiah, whom the Jews had crucified. They would witness to both Jews and Gentiles during the physical absence of their Master. So the main thrust of this passage was to encourage *them* to abide in Him and to allow His words to abide in *them*, so that *they* would be empowered to pray for certain miracles (sign-gifts) to happen. Today we focus on the intake, metabolization and application of Bible doctrine in the filling of the Spirit. We do not focus our attention on miracles because the transition period is over and we are firmly under the protocol plan for the Church Age. The witness to the nation of Israel and the inclusion of the Gentiles in God's plan has been underway for 2,000 years.

### **RELEVANT OPINIONS**

The believer must be in harmony and intimate communion with Christ by abiding in His words. (E. Towns) This is a glorious promise which becomes an even more glorious reality in the lives of all God's true children whenever they, by God's sovereign grace, truly measure up to the stipulation mentioned in the if-clause. (W. Hendriksen) In so doing the Holy Spirit is using Jesus' word to affect our motives and worldview. As we come into line with Christ's character through this process, we in turn ask for those things that reflect His desires and values. Then we are said to be asking in His name, according to His character, as a result of our fellowship with Him. Doing this, we can expect Him to answer precisely because we are asking for those things He already wants ... He intercedes on our behalf according to God's good pleasure in ways we cannot comprehend or approach in our finite humanity. (G. Derickson, E. Radmacher) And mark that it is Christ's words *abiding* in us. It is no fitful, spasmodic, occasional exercise and experience, but constant and habitual communion with God through the Word, until its contents become the substance of our innermost being. (A. Pink)

Miracles introduced a new era of revelation ... to convince Jewish unbelievers of the truthfulness of the gospel as they did at Pentecost ... Apostles were special people for a special time. What they did does not need continual repetition ... The apostles had miraculous power as the messengers of the Word of God, and this same power was given to those closely associated with them who were commissioned by them. But that power never went any further. In fact, after the church was born at Pentecost, no miracle ever occurred in the entire NT record except in the presence of an apostle or one directly commissioned by an apostle. One never reads in the NT about any specific miracle occurring at random among the Christian believers. Scripture repeatedly makes it plain that the apostles were unique ... The apostolic age was unique and it ended. History says it, Jesus says it, theology says it, and the NT itself attests to the fact. (J.

MacArthur) Two conditions here qualify the promise: If you abide in Me ... and My words abide in you. Not only must the heart be occupied with Christ, but the life must be regulated by the Scriptures. (A. Pink)

Under these definite conditions, the fullest liberty can be granted. It is thus designed that the Spirit-filled Christian is to be free to do in perfect liberty all that his heart prompts him to do; for, when Spirit-filled, he pleases only “to will and to do of His good pleasure.” This is “fulfilling the law of Christ.” It also fulfills, supersedes, and surpasses all that is contained in any other law. (L. Chafer) The believer’s prayer must be consistent with God’s essence, objectives, and modus operandi. Hence, accurate and careful doctrinal thinking is the basis for effective prayer. When his prayers reflect God’s own thoughts and desires, the believer can be confident of receiving affirmative answers. Jesus explained in Matt. 6:7 that wrong and sloppy thinking guarantees failure in prayer. (R.B. Thieme, Jr.) The Lord commands us to pray for what we desire. Failure to do so is sin. Prayer is the appointed means through which God blesses us and supplies our needs. (K. Wuest) For God to gratify us in everything we requested, would not only be dishonoring to Himself, but, oftentimes, highly injurious to ourselves ... While the believer is in fellowship with the Lord and is governed from within by His Word, he will not ask for things “amiss.” (A. Pink)

What many Christians fail to realize is that we can’t draw the sword from someone else’s scabbard. If we don’t wear it, we can’t wield it. If the Word of God does not abide in us, we will reach for it in vain when the enemy strikes. But if we do wear it, if it lives within us, what mighty warriors we can be! (J. Piper) What erroneous conclusions have been drawn from these words! How often they have been appealed to in order to justify the most unworthy views of prayer! The popular interpretation of them is that if the Christian will only work himself up to an importunate pleading of this promise before the throne of grace, he may then ask God for what he pleases, and the Almighty will not – some go so far as to say He *cannot* – deny him. We are told that Christ has here given us a blank check, signed it, and left us to fill it in for what *we* will. But 1 John 5:14 plainly repudiates such a carnal conception: “according to *His* will.” Why is there so little power of prayer in our own times? Simply because there is so little communion with Christ, and so little strict conformity to His words. Men do not abide in Christ, and therefore pray in vain. (A. Pink)

The believer in Christ, full of His words, evermore consciously realizing union with Christ, charged with the thoughts, burning with the purposes, filled with the words of Jesus, will have no will that is not in harmony with the Divine will. Then faith is possible in the fulfillment of his own desire, and prayer becomes a prophecy and pledge of the answer. (H. Reynolds) All bringing forth fruit is the result of answered prayer for the assisting grace of God: and therefore the answer of all prayer is here promised to those who abide in Christ and have His word abiding in them. (H. Alford) Jesus wishes to make known to His own by this change of expression, that it is the constant remembrance of and habitual meditation upon His words, which is the condition on which He will be able continually to make His strength dwell in them and act through them. (F. Godet) The results of an abiding life are three-fold: (1) prayer is effectual – verse 7, (2) fruit is perpetual – verse 8, and (3) joy is celestial – verse 9. (L. Chafer) Until we are really there – entirely set apart to Christ, the deeper and richer promises of holiness, and the bigger answers to

prayers, can no more be ours than the fruitage and bounties of Canaan could be enjoyed by an old-time Israelite living on the wrong side of Jordan. (J. Baxter)

**John 15:7** If (protasis, 3<sup>rd</sup> class condition, “maybe you will, maybe you won’t”) you (disciples) will abide (μένω, AASubj.2P, Futuristic-Proleptic, Potential) in Me (Loc. Sph.) and (connective) My (Gen. Poss.) spoken words (Subj. Nom.) abide (μένω, AASubj.3S, Futuristic-Proleptic, Potential) in you (Loc. Sph.), when (conj.) you ask for (αἰτέω, AMImp.2P, Constative, Condition) what (Acc. Dir. Obj.) you wish (θέλω, PASubj.2P, Futuristic, Indefinite Local Clause Where the Action is Expected to Take Place in the Future), it will (as an answer to prayer), in fact (emphatic), take place (γίνομαι, FMI3S, Predictive, Deponent; happen) for you (Dat. Adv.).

<sup>BGT</sup> **John 15:7** ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη, ὃ ἐὰν θέλητε αἰτήσασθε, καὶ γενήσεται ὑμῖν.

<sup>VUL</sup> **John 15:7** si manseritis in me et verba mea in vobis manserint quodcumque volueritis petetis et fiet vobis

**LWB John 15:8** My Father will be glorified by this, that you [disciples] continue to bear fruit [spiritual growth] and you become My disciples [representatives to Church Age believers].

<sup>KW</sup> **John 15:8** In this My Father is glorified, namely, that you are bearing much fruit. So shall you become my disciples.

<sup>KJV</sup> **John 15:8** Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

### **TRANSLATION HIGHLIGHTS**

The Father will be glorified (Futuristic Aorist tense) by the eleven disciples when they continue to bear fruit (Iterative Present tense) and when they become His disciples (Constative Aorist tense). The potential subjunctive means this is a possibility only; they must decide individually whether they will meet both qualifications. Another way of stating this, is that they should glorify Him “in word and deed.” They are already His disciples, but that privilege is about to enter a new phase and they will have to follow Him and represent Him to both Jews and Gentiles in the new dispensation. To become His true disciples, they must become delegates or representatives of Him to the world and especially to Church Age believers. They are to usher in new divine protocol. And they are to adhere to that protocol themselves so as to produce much fruit (spiritual growth) in the eyes of others. If they stop short now, and either quit growing spiritually or refuse to be His representatives to the world, they will not glorify God. They must change their status from being disciples who *follow* Christ to being disciples who *represent* Christ. Their internship is over; it’s time to leave the classroom and become productive in the world.

## **RELEVANT OPINIONS**

The emphasis is that true discipleship is a growing experience. (E. Towns) That those who, by God's grace, are already disciples *become* disciples more and more. (W. Hendriksen) The secret to taking off the masque of the world system around us and letting the real divine nature come shining through is seen in the renewing of the mind ... Love and good works are not automatic products of our justification, but the expression of our faith which must be brought forth by us, and which we must encourage in other believers as well if we wish to see them manifested at all ... Their failure to abide would result in personal uselessness, not condemnation ... He was telling them how they were going to be evangelists, not how they could get regenerated. (G. Derickson, E. Radmacher) Notice that Jesus did not say that a believer will inevitably produce fruit. It is possible for a believer to give little or no outward evidence of being a disciple of Jesus (v. 2). This is one of the greatest problems in the church today: genuine Christians who make little or no attempt to follow God's will for their lives. (T. Constable)

It is essential for Jesus' followers to understand the role Jesus' vital connection to His sender (the Father) had in His mission, for it is this same vital connection they are called to sustain with Jesus as they embark on their own mission, which is in reality nothing but an extension of Jesus' mission in the power of the Holy Spirit ... Rather than retreat into communal life, believers are therefore summoned to go and bear fruit, proclaiming the forgiveness of sins and the availability of eternal life to all who believe in God's Son ... The circle begun with Jesus' death is not closed until His redeemed community goes and accomplishes its mission. (A. Kostenberger) The granting of petitions to abiding believers glorifies the Father. Answered prayer is one form of fruitfulness. All fruitfulness springs ultimately from the Son, the vine. Therefore it is really the Son who is bringing glory to the Father through His abiding disciples (cf. 13:31; 14:13; 17:4). The believer's fruitfulness is one means by which the Son glorifies the Father. (T. Constable)

John 15 tells us that when a believer is in fellowship with Christ but is not bearing fruit due to immaturity or injury, our Lord lovingly lifts him up so that he can bear fruit. The believer who is in fellowship with Christ and who is bearing fruit is pruned so that he can bear more fruit. The analogy of the vine and the branches signifies fellowship with Christ, not organic connection with Him. The believer who does not remain in fellowship through disobedience is cast out in judgment, withers spiritually, and faces severe divine discipline in time and loss of reward at the judgment seat of Christ. There is nothing in this passage which demands that he lose his salvation. Neither is there anything here to suggest that all believers will always bear fruit. It is only the believer who remains in fellowship who will bear fruit. (J. Dillow) Note that the word is *become*, not *be*. Christian discipleship implies progress and growth. (M. Vincent) The condition for abiding in Christ is to remain under the action of His word in the enjoyment of His love. (F. Godet)

**John 15:8** **My** (Gen. Rel.) **Father** (Subj. Nom.) **will be glorified** (δοξάζω, API3S, Futuristic-Proleptic; honored) **by this** (Instr. Means), **that** (introductory) **you continue to bear** (φέρω, PASubj.2P, Iterative, Potential) **much** (Acc. Measure) **fruit** (Acc. Dir. Obj.; spiritual production) **and** (connective) **you become** (γίνομαι,

AMSubj.2P, Constative, Potential, Deponent) **My** (Gen. Rel.) **disciples** (Pred. Nom.; apprentices, delegates).

<sup>BGT</sup> **John 15:8** ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

<sup>VUL</sup> **John 15:8** in hoc clarificatus est Pater meus ut fructum plurimum adferatis et efficiamini mei discipuli

**LWB John 15:9** **Just as the Father has loved Me [from eternity past], I have also loved you [during the dispensation of the Hypostatic Union]. Get ready to begin and continue to abide [during the Church Age with the advent of the Spirit] in the sphere of My love [complex].**

<sup>KW</sup> **John 15:9** Just as the Father loved me, I also loved you. Remain within the sphere of the love which is mine.

<sup>KJV</sup> **John 15:9** As the Father hath loved me, so have I loved you: continue ye in my love.

### ***TRANSLATION HIGHLIGHTS***

The Father loved Jesus throughout the ages (Culminative/Perfective Aorist tense), and Jesus loved the disciples in the same manner (Constative Aorist tense). The emphasis on the Father's love is that it began in eternity past and has continued in a perfect state to the time in which Jesus was addressing the disciples on this topic. It has not wavered in the past and will remain true to the end. Jesus loved the disciples in the same manner, but with an emphasis on its entirety rather than on beginning or ending. He loves them now (during the time in which He was speaking to them) and would continue to love them after He returned to heaven. He then encourages them to start abiding in the sphere of His love complex (Imperative of Command). Love is a system. The ingressive is understood as the beginning of a new dispensation with new protocol.

A very slight emphasis on the beginning of this action is intended, as there was certainly some level of love for Jesus in progress by each of them. But Jesus is going to elaborate on what this new definition of love is, since it will take on a whole dimension with the indwelling and filling of the Spirit. With the advent of the Spirit, they are going to enter into a state or condition (sphere) of love that is far more powerful and exacting than that which they experienced while walking with Him on earth. This concept of "abiding" in His love is new and requires elaboration, which He is about to provide. The protocol for abiding in His love during the Church Age is quite different from the protocol during the Age of Israel and the dispensation of the Hypostatic Union. He is preparing them to "get ready" - effective change management.

### ***RELEVANT OPINIONS***

Before He departed, Christ gave the divine support system to us ... Ten days after our Lord ascended and was seated in heaven, the Church Age began, and the divine dynashpere was the first blessing given to each member of the royal family. On the night He was betrayed, fifty days

before the Church Age began, our Lord prophesied to His disciples that they would receive the same system of divine power that had sustained and blessed Him throughout the First Advent. He taught them that His love in the prototype divine dynasphere was patterned after the love of God. Genuine human love is patterned on divine love. As the original recipient of the love complex, the Lord Jesus Christ bequeathed to the royal family this unique gift designed for Him by God the Father. Christ lived and functioned for 33 years in the very system in which we are now commanded to live. He succeeded in fulfilling perfectly God's plan, not in His own power but in the power of the Holy Spirit. (R.B. Thieme, Jr.)

Believers are called to remain in Jesus' love. They will do so as they "obey His commands," that is, to abide by His teaching and follow His instructions. Jesus' body of teaching thus becomes a "new law" for believers in keeping with, and yet transcending, the pattern set with the regulations found in the Mosaic law ... The law of Moses plays no explicit role in John's moral vision; it is read as prefiguring Jesus, and its meaning is seemingly absorbed into His person ... The unit elaborating on Jesus' "new commandment" in 13:34-35, that is, 15:9-17, is preceded by 15:1-8, a section that underscores the importance of sustaining a vital spiritual union with the exalted Christ via the Holy Spirit and forms the literary peak of the entire Farewell Discourse ... How do believers, then, "remain" in Jesus? By continuing in His Word and in His love and by keeping His commands, especially the "new command" to love one another as Jesus loved His followers. (A. Kostenberger)

John's favorite term for an intimate walk with Christ is "abide." This term is His word for something conditional in the believer's relationship with Christ, fellowship within the family. (J. Dillow) When Jesus commands them to continue in His love He clearly implies by the command that they may not, and that it is by choices they make that they may or may not. Thus, not every believer can be described as continuing in Jesus' love! It is possible, by disobedience, to fail to continue. (G. Derickson, E. Radmacher) The love of Christ is the sphere or atmosphere in which the disciple lives. (H. Reynolds) And how so? By faithfulness to His injunctions like that which He Himself testifies with reference to the will of the Father ... Thus through obedience their joy will increase even to fullness. For every act of fidelity will draw closer the bond between Jesus and themselves. (F. Godet)

**John 15:9** Just as (comparative) the Father (Subj. Nom.) has loved (ἀγαπάω, AAI3S, Culminative or Perfective) Me (Acc. Dir. Obj.), I (Subj. Nom.) have also (adjunctive) loved (ἀγαπάω, AAI1S, Constative) you (Acc. Dir. Obj.). Get ready to begin and continue to abide (μένω, AAImp.2P, Ingressive, Command) in the sphere of My (Dat. Poss.) love complex (Loc. Sph.).

<sup>BGT</sup> **John 15:9** Καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ ὑμᾶς ἠγάπησα· μένετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

<sup>VUL</sup> **John 15:9** sicut dilexit me Pater et ego dilexi vos manete in dilectione mea

LWB **John 15:10** If you keep My mandates [Church Age protocol], you will abide in the sphere of My love complex [operational system], just as I have kept My Father's mandates

**[standard operating procedures] and am abiding in the sphere of His love complex [prototype system].**

<sup>KW</sup> **John 15:10** If my commandments you keep, you will remain within the sphere of my love, just as I have kept the commandments of my Father and am remaining within the sphere of His love.

<sup>KJV</sup> **John 15:10** If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

### ***TRANSLATION HIGHLIGHTS***

Jesus' mandates for the Church Age encompass everything the disciples and other believers need to know for maintaining intimate fellowship with the Trinity. If you keep His mandates for the Church Age (Potential Subjunctive mood), you will abide in the sphere of His love (Predictive Future tense). The futuristic-proleptic aorist points forward in time. His mandates include confession of sin (rebound), being filled with the Spirit, walking by the Spirit, and the metabolization and application of Bible doctrine. This is a divine promise; if you pay attention to and consistently apply His mandates, you will abide in the *operational* love sphere. The 3<sup>rd</sup> class condition means it is possible for a believer to reject His mandates and therefore not abide in His sphere of love, i.e., love complex. This sphere of love was given to the Son by the Father in *prototype* form and Jesus tested it during the Hypostatic Union.

Notice the personal pronouns: the operation love complex was designed by the Father (His) and was field-tested by the Son (My). The same personal pronouns are used for the mandates: the Father gave SOP (standard operating procedures) to the Son for executing the test-drive of the prototype system, and after passing the test-drive, Jesus gave us SOP for using the operational system. This sphere of love passed the most difficult set of tests imaginable, including supporting Jesus when He died on the cross. Jesus kept His Father's mandates (Intensive Perfect tense) and at the time of His speaking to the disciples, He was still (durative) abiding in the sphere of His Father's love (Static Present tense). The system works. He had just put it through rigorous *acceptance testing* and it passed with flying colors. There were no quality errors to log related to the system, only operator errors for those who don't follow the SOP correctly.

### ***RELEVANT OPINIONS***

This is not some mystical experience. It is simple obedience ... Jesus is describing a conditional (experiential) truth, the *experience* of the believer ... Jesus offered Himself as the model of the believer. He kept His Father's commandments and thereby remained in His love. He proved His love for His Father to His disciples through His obedience to the Father. (G. Derickson, E. Radmacher) Experiential sanctification is called "godliness." True godliness runs far deeper than the shallow legalisms that so many Christians practice. Genuine godliness is abiding in the sphere of Christ's love, which He equated with obedience to His commandments. The sphere of Christ's love is the divine dynasphere. The commandments of the Christian way of life coalesce as one consistent system, a single complex of interrelated and mutually supporting elements, an

integrated sphere of divine power. This divine system of love and power is the place of godliness. The Christian way of life is life in the divine dynasphere. (R.B. Thieme, Jr.)

Jesus Christ was personally passing along the dynamics of His own life to be the Christian way of life for the Church. Throughout His incarnation He had utilized the system of divine power that the Father had designed to support His humanity. On the eve of His crucifixion, Christ bequeathed this proven system of divine power to every Church Age believer ... God's system is designated the "sphere of love" or love complex to emphasize love as the supreme Christian virtue. The New Testament commands us to love, but no one can obey these commands without understanding that love is an entire sphere, a complex of interrelated elements, a system of power ... The divine dynasphere coordinates every legitimate temporal and spiritual activity in life. By consistently living in this power system, the believer obeys all God's mandates. (R.B. Thieme, Jr.) If the true Christian refuses to obey, he will apparently no longer remain in Christ's love. (J. Dillow)

Just as Christ's abiding in the Father was the continuous enjoyment of the position that was His, so our abiding in Christ is the continuous enjoyment of the position that is ours. (W. Cook) The third condition of a fruitful life is obedience. (E. Towns) The idea is not that we can withdraw from the circle of God's love by being disobedient. God does not stop loving His disobedient children (cf. Luke 15:11-24). It is rather that we can withdraw from the enjoyment and blessings of His love. (T. Constable) The commandments of Christ are only His grace teachings; this term being not once employed by Christ before He began in the upper room to unfold the believer's life and walk in grace. (L. Chafer) To abide in Jesus' love means to remain in the sphere of His love. The obedient believer pleases Him and is especially loved by Him. The disobedient believer displeases Him (Eph. 4:30) and is not the object of His love (Jude 20-21) in an experiential sense. (R. Wilkin)

**John 15:10** If (protasis, 1<sup>st</sup> class condition, "maybe you will, maybe you won't") you keep (τηρέω, AASubj.2P, Futuristic-Proleptic, Potential; pay attention to) My (Gen. Poss.) mandates (Acc. Dir. Obj.; Church Age protocol), you will abide (μένω, FAI2P, Predictive) in the sphere of My (Gen. Poss.) love complex (Loc. Sph.), just as (comparative) I have kept (τηρέω, Perf.AI1S, Intensive) My (Gen. Rel.) Father's (Gen. Poss.) mandates (Acc. Dir. Obj.) and (continuative) am abiding (μένω, PAI1S, Static & Durative) in the sphere of His (Gen. Poss.) love complex (Loc. Sph.).

<sup>BGT</sup> **John 15:10** εἰάν τις ἐντολάς μου τηρήσῃ, μείνῃ ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

<sup>VUL</sup> **John 15:10** si praecepta mea servaveritis manebitis in dilectione mea sicut et ego Patris mei praecepta servavi et maneo in eius dilectione

LWB **John 15:11** I have communicated these things [doctrinal principles] to you so that My inner happiness may increasingly reside in you [continual spiritual growth], and your inner happiness might become full to the point of overflowing.

<sup>KW</sup> **John 15:11** These things have I spoken to you that the joy which is mine may be in you, and that your joy may be filled full.

<sup>KJV</sup> **John 15:11** These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

### **TRANSLATION HIGHLIGHTS**

Jesus has communicated these Biblical principles to the disciples (Intensive Perfect tense) so that His inner happiness might reside in them (Progressive Present tense) increasingly every day. The potential subjunctive mood means maybe it will and maybe it won't. Each disciple (and each believer by extension) makes daily decisions to remain in fellowship with Jesus or not, and whether to experience His spiritual happiness or not. It is also His desire that their own inner happiness from the doctrine resident in their soul might become full to the point of overflowing (Potential Subjunctive mood). The inner happiness of Jesus grows in the believer until it becomes the inner happiness of the believer. Then it has reached its goal and overflows into life (Futuristic-Proleptic Aorist tense).

### **RELEVANT OPINIONS**

John used the verb *plerothe* ("may be made full") here to describe the progressive fulfillment of the disciple's joy. (E. Towns) They needed this, for at present they were troubled and filled with sorrow. (W. Hendriksen) Not to pursue our joy every day in the Word of God is an abandonment of the revealed will of God. It is sin. Oh, that we might not treat the Bible as a trifle! If we do, we oppose ourselves and despise the saints who labored and suffered for the Word of God. (J. Piper) To have one's joy "made full" is not to become a Christian but, being a Christian already, to act like it ... It is something which is experienced by those who are already regenerate, the disciples in this case. (J. Dillow) The inner peace of God departs when we sin. Happiness is gone. Sin produces unrest and inner struggles. (R. Lightner) The A.V. loses the distinction between the *absolute* joy which is Christ's, and the *progressive*, but finally consummated joy which is the disciple's. (M. Vincent) Joy is not an automatic result of the atonement. It is contingent on ongoing obedience. (R. Wilkin)

When Bible doctrine and virtue love fill your soul, you will enjoy contentment in the midst of thought, people, system, and disaster testing. The happiness of God is enduring and self-sustaining. When your spiritual life takes precedence over circumstances, you carry God's happiness with you as a constant companion. Your divine inner happiness and spiritual maturity conquer any human unhappiness or fearful situations and generate a tremendous capacity for life. No set of circumstances can defeat you ... The spiritually adult believer approaches the perception of doctrine with a new mental attitude. He concentrates on the mind of Christ (1 Cor. 2:16) because he is occupied with the Person of Christ (Phil. 1:21) and has begun to share the

happiness of God. The believer knows that he has attained spiritual adulthood because his perception, metabolism, and application of doctrine cease to be a means to an end and instead become ends in themselves. He takes genuine pleasure in the Word of God. The perception of Bible doctrine is the highest form of worship ... Now in spiritual maturity at Gate 8, his happiness is fulfilled or complete. (R.B. Thieme, Jr.)

**John 15:11** I have communicated (λαλέω, Perf.A11S, Intensive) these things (Acc. Dir. Obj.) to you (Dat. Adv.) so that (purpose) My (Nom. Poss.) inner happiness (Subj. Nom.) may increasingly reside (εἰμί, PASubj.3S, Progressive, Potential) in you (Loc. Sph.), and (continuative) your (Poss. Gen.) inner happiness (Subj. Nom.) might become full to the point of overflowing (πληρώω, APSubj.3S, Futuristic-Proleptic, Potential).

<sup>BGT</sup> **John 15:11** Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἣ ἐμὴ ἐν ὑμῖν ᾗ καὶ ἡ χαρὰ ὑμῶν πληρωθῆ.

<sup>VUL</sup> **John 15:11** haec locutus sum vobis ut gaudium meum in vobis sit et gaudium vestrum impleatur

**LWB John 15:12** **This is My mandate, that you should keep on exercising virtue love with reference to each other [fellow disciples or believers] just as I have exercised virtue love with reference to you.**

<sup>KW</sup> **John 15:12** This is the commandment which is mine, namely, that you should be loving one another with a divine and self-sacrificial love just as I loved you.

<sup>KJV</sup> **John 15:12** This is my commandment, That ye love one another, as I have loved you.

### **TRANSLATION HIGHLIGHTS**

Jesus gives the disciples a new mandate for the Church Age: that they should exercise virtue love toward each other (Appositive Subjunctive mood). This should be done on a daily basis (Iterative Present tense). He is their model or example, since He has been exercising virtue love for them for quite some time (Constative Aorist tense). Virtue or impersonal love as a problem-solving device in the filling of the Spirit is one of the basic mandates for Church Age believers. This is a restatement of His new mandate in 13:34. It will enable them to maintain a relaxed mental attitude toward those in the cosmic system.

### **RELEVANT OPINIONS**

By exemplifying the love of God in their dealings with one another, according to Jesus' vision, believers will draw yet others from the world into the circle of God's love for them in Christ, extending the circle of loving oneness beyond the triune Godhead and Jesus' first followers to future generations of believers. (A. Kostenberger) The high standards of the present age – where we are commanded to love as Christ loves and where every thought is commanded to be brought into obedience to Christ (2 Cor. 10:5) – are impossible apart from the power of the Spirit. (J. Walvoord)

Because Jesus Christ fulfilled the Mosaic Law, His Church is free from the Law (Gal. 5:1). Freedom from the Mosaic Law is not lawlessness or lack of direction. Instead, this royal liberty exists within the framework of God's protocol for the Church Age. The Christian lives under a new law initially announced by Christ and executed in the power of the Holy Spirit (Rom. 8:2-4). Just as the humanity of Christ matured under this powerful system of divine assets (Luke 2:40, 52), Church Age believers also have an extraordinary opportunity to advance spiritually. (R.B. Thieme, Jr.)

**John 15:12** This (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) My (Nom. Poss.) mandate (Pred. Nom.), that (introductory) you should keep on exercising virtue love (ἀγαπάω, PASubj.2P, Iterative, Appositive) with reference to each other (Acc. Gen. Ref., Substantive, Reciprocal Relationship) just as (comparative) I have exercised virtue love (ἀγαπάω, AAIS, Constative) with reference to you (Adv. Acc. Rel., Substantive).

<sup>BGT</sup> **John 15:12** Αὕτη ἐστὶν ἡ ἐντολὴ ἣ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς.

<sup>VUL</sup> **John 15:12** hoc est praeceptum meum ut diligatis invicem sicut dilexi vos

**LWB John 15:13** Nobody has greater virtue love than this, that someone lays down his life on behalf of his friends.

<sup>KW</sup> **John 15:13** Greater love than this no one has, namely, that anyone lay down his life on behalf of his friends.

<sup>KJV</sup> **John 15:13** Greater love hath no man than this, that a man lay down his life for his friends.

### **TRANSLATION HIGHLIGHTS**

Jesus exhibited the supreme application of virtue love (Gnomic Present tense) by dying on the cross for His friends (Dramatic Aorist tense). He died for them physically and spiritually as their Substitute. At this point in time, Jesus has not gone to the cross. So this passage is not only instructive as a pattern for the spiritual life, but it is imminent and prophetic. He is about to pay the supreme sacrifice out of obedience to His Father and virtue love for many who do not reciprocate love for Him in return.

### **RELEVANT OPINIONS**

It is this love that motivated Jesus to leave heaven, to serve unthankful people, and ultimately to die for us. (G. Derickson, E. Radmacher) Really Jesus did more than lay down His life for His friends. He died for His enemies (cf. Matt. 5:43-47; Rom. 5:8-10). However in the context of this audience His statement was true as it stands. The most a person can do for a friend is to die for him or her. (T. Constable)

**John 15:13 Nobody** (Subj. Nom.) **has** (ἔχω, PAI3S, Gnostic; possesses) **greater** (Acc. Measure) **virtue love** (Acc. Dir. Obj.) **than this** (Gen. Comparison), **that** (introductory) **someone** (Subj. Nom., Appos.) **lays down** (τίθημι, AASubj.3S, Dramatic, Result) **his** (Poss. Gen.) **life** (Acc. Dir. Obj.) **on behalf of his** (Gen. Rel.) **friends** (Gen. Substitution).

<sup>BGT</sup> **John 15:13** μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ.

<sup>VUL</sup> **John 15:13** maiorem hac dilectionem nemo habet ut animam suam quis ponat pro amicis suis

**LWB John 15:14 You [disciples] are My friends if you make it a practice to do the things [Church Age mandates] I am commanding you.**

<sup>KW</sup> **John 15:14** As for you, friends of mine you are, if you habitually do that which I am enjoining upon you.

<sup>KJV</sup> **John 15:14** Ye are my friends, if ye do whatsoever I command you.

### **TRANSLATION HIGHLIGHTS**

The key to being designated a friend of Jesus is obedience to His mandates. You are considered one of His friends if you execute His mandates for the Church Age (Potential Subjunctive mood). If you reject His mandates, you are not considered to be one of His friends. And we aren't talking about an occasional act of obedience; His requirement is that you make it a habit – a daily practice – to execute His mandates (Iterative Present tense). Jesus is not begging you to be obedient to His mandates; He is commanding you to do so. This is not a positional passage, but an experiential one. Just because you are a believer *positionally* does not mean you are a friend of Jesus *experientially*. You must meet His conditions for friendship and they are continuous, not one-time decisions.

### **RELEVANT OPINIONS**

This expression places all the stress on human responsibility. (W. Hendriksen) Jesus made it clear that only those Christians who “do the will of My Father in heaven” are His “friends” (Matt. 12:48-50). He told them that *friendship with Him was conditional*: “You are My friends if you do what I command.” There was no question about the disciples’ regenerate state, but there was a question about whether or not they would continue to walk in fellowship with their King and be His “friend.” The *metachoi* of King Jesus are His co-heirs in the rulership of the messianic kingdom. They are those friends, partners, and companions who have endured the trials of life, were faithful to the end, who will therefore obtain the inheritance-rest. (J. Dillow) Friendship with God is not something all believers possess. (R. Wilkin)

**John 15:14 You** (Subj. Nom.) **are** (εἰμί, PAI2P, Descriptive) **My** (Gen. Rel.) **friends** (Pred. Nom.) **if** (3<sup>rd</sup> class condition, “maybe you

will, maybe you won't") you make it a practice to do (ποιέω, PASubj.2P, Iterative, Potential) the things (Acc. Dir. Obj.; Church Age mandates) I (Subj. Nom.) am commanding (ἐντέλλομαι, PMI1S, Static, Deponent) you (Dat. Adv.).

<sup>BGT</sup> **John 15:14** ὑμεῖς φίλοι μου ἐστε ἐὰν ποιῆτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν.

<sup>VUL</sup> **John 15:14** vos amici mei estis si feceritis quae ego praecipio vobis

**LWB John 15:15 I will no longer call you servants, because a servant does not understand what his master is doing. Instead, I will call you friends, since all the things [Bible doctrine] which I have heard from My Father, I have revealed to you.**

<sup>KW</sup> **John 15:15** No longer do I call you slaves, because the slave does not have an instinctive perception of what his master is doing. But you I have called friends, because all things which I heard from my Father I made known to you.

<sup>KJV</sup> **John 15:15** Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

### ***TRANSLATION HIGHLIGHTS***

Jesus will not call His disciples servants ever again (Futuristic Present tense). They know too much and have been through too much (Intensive Perfect tense) to remain servants. They have progressed from merely receiving orders from their Master to actually hearing and beginning to understand His thoughts and plans. They are receiving a battlefield promotion from *servants* to *friends*, and that is what He is going to call them going forward (Futuristic Perfect tense). Since He has revealed to them (Culminative Aorist tense) all the Bible teachings He has heard from His Father, it only makes sense to recognize their elevated status since the beginning of His ministry on earth. And now that He has told them everything that they need to know, it is time for Him to depart and for them to exercise that knowledge while continuing His ministry.

### ***RELEVANT OPINIONS***

In the OT, only Abraham was identified as a friend of God (2 Chronicles 20:7, Isaiah 41:8, James 2:23). But now every believer can enter this unique relationship and experience intimate communion with God. (E. Towns) When emphasis is to be placed on the closeness of the fellowship between the Master and his disciples, the name *servants* is no longer the proper term. (W. Hendriksen) The point is rather that now, in the upper room, He is admitting them to the inner motives of His ministry and impending sacrifice. It is not for the slave to know why his master says, "Do this;" it is for the slave to do it: his not to reason why. But with a friend one shares one's hopes and plans ... To His friends, then, Jesus has disclosed all that He Himself has learned from the Father. (F. Bruce) Maturity in the Christian comes from understanding and believing God's Word and thereby having the mind of Christ. (R. Wilkin)

**John 15:15** I will no longer (neg. adv.) call (λέγω, PAI1S, Futuristic) you (Acc. Dir. Obj.) servants (Acc. Appos.), because (causal) a servant (Subj. Nom.) does not (neg. adv.) understand (οἶδα, Perf.AI3S, Intensive) what (Acc. Dir. Obj.) his (Gen. Rel.) master (Subj. Nom.) is doing (ποιέω, PAI3S, Static). Instead (adversative), I will call (λέγω, Perf.AI1S, Futuristic) you (Acc. Dir. Obj.) friends (Complementary, Acc. Appos.), since (explanatory) all the things (Subj. Nom.) which (Acc. Gen. Ref.) I have heard (ἀκούω, AAI1S, Constative) from My (Gen. Rel.) Father (Abl. Source), I have revealed (γνωρίζω, AAI1S, Culminative; made known) to you (Dat. Adv.).

<sup>BGT</sup> **John 15:15** οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.

<sup>VUL</sup> **John 15:15** iam non dico vos servos quia servus nescit quid facit dominus eius vos autem dixi amicos quia omnia quaecumque audivi a Patre meo nota feci vobis

**LWB John 15:16** You did not choose Me [free will has its limitations], but rather I chose you [election by sovereign grace] and appointed you [for a particular ministry], so that you might go [accept your divine commission] and continuously bear fruit [evangelism] and your fruit might persist [pastoral responsibility], so that whatever you might ask the Father in My Name [petition by prayer], He will give it to you.

<sup>KW</sup> **John 15:16** You did not make me the object of your choice for yourselves, but I selected you out for myself, and I appointed you in order that you might be going away and constantly bearing fruit, and that your fruit might be remaining, in order that whatever you might ask the Father in My Name, He may give it you.

<sup>KJV</sup> **John 15:16** Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

### **TRANSLATION HIGHLIGHTS**

The disciples did not choose Jesus as their Savior (Constative Aorist tense), but rather He chose them (Gnomic Aorist tense). Free will has its limitations. The eleven disciples, as well as all believers, were elected by God in eternity past. He chose His elect out of the world by sovereign grace before any of us were born. This selection was according to His omnipotence, not merely His foreknowledge of events. Arminianism and its branches of “human freewill” worship are crushed by Jesus at this point in His instruction. The first two verbs are both *eklego* and refer to divine election. They are positional in nature and completely exclude man’s alleged ability to save himself by his own volition. This is an abominable heresy refuted throughout Scripture. Unfortunately, there are many Christians who do not allow God to be God and man to be man, and who constantly confuse the two. Traditional Calvinists tend to overlook the concept of spiritual *mission* in the second part of the passage, while traditional Arminians tend to overlook the concept of spiritual *birth* in the first part of the passage.

Not only was Jesus the source of election, He was also the source of appointing men to service. The verb *tithemi* means He also decided who the eleven disciples would be and that their ministry would be to usher in the Church Age dispensation (Gnomic Aorist tense). He elected them to salvation and appointed them for a particular service. He made both selections – to salvation and to service – completely by Himself with no input from those considered. He did not ask the opinion of any disciple; He did not ask the opinion of any of us either. There was no invitation, only a pronouncement. Even the type of spiritual service was determined beforehand. He did not look upon sinful humanity and ask, “Who wants to become a Christian?” Neither did He look upon sinful humanity and ask, “Who wants to be a disciple that will usher in the new dispensation?” He made both choices by His freewill – first their *spiritual birth* and then their *spiritual mission* on earth. Traditional Calvinists tend to overlook *human responsibility* in this passage, while traditional Arminians tend to overlook the *sovereignty of God* in this passage.

There was a purpose for His electing them to salvation and appointing them to their unique spiritual service. First, He elected them so they might continuously bear fruit (Iterative Present tense). The *positional* decrees in the first half of this passage now lead to the *experiential* options in the second half of the passage. The potential subjunctive mood means they must accept their appointment as ambassadors of the Church Age and they must bear spiritual fruit accordingly. God the Father picked them up by the scruff of their necks, placed them in union with Christ, and gave them an appointment to high spiritual office. But He did not make them bear fruit. The sovereignty of God did His part, now the responsibility of man must do his part. Jesus chose them not only to bear fruit on a daily basis, but He wants their fruit to be ripe and delicious, not premature or rotten. The first instance of bearing fruit is a reference to *evangelism*; the second instance of bearing fruit is a reference to *pastoral responsibility*. In order for the Church to grow, God has appointed evangelists, pastors and teachers. During the transition from the dispensation of the Hypostatic Union to the Church Age, the eleven disciples fulfilled both needs.

It is not enough to preach the Gospel and watch the grace of God regenerate believers in Christ. They must also care for the new fruit and make sure it ripens spiritually (Durative Present tense). Without doctrinal teaching, new fruit might fall off the vine prematurely or turn rotten. New believers must be taught the protocol plan of God in order to produce their own fruit. New believers must be taught how to “abide” in Christ just like the disciples learned to abide in Christ. Teaching new believers how to metabolize and apply Bible doctrine in the filling of the Spirit is how the disciple’s fruit “persists” or “abides.” One of the special functions of the future ministry of the eleven disciples is permission to ask the Father for a sign or miracle (Constative Aorist tense). If they are obedient in following His plan, and they ask Him for signs and miracles in prayer, He will give it to them (Culminative Aorist tense). This might include a miracle that leads a skeptic to believe in Christ, or a prayer request for monetary and other support to train up pastors, evangelists, and teachers. If they ask, God will provide.

Another important verb in this passage is *hupago*, which means “go.” When Jesus initially selected each of His disciples, He called them out of the mass of humanity into relative seclusion. He walked with them, talked with them, and trained them in His small, traveling seminary. But now the time is approaching for the Master’s departure and they will be called

upon to return to the world they once lived in to carry on His ministry. When that time arrives in the very near future, they must be willing to accept their appointment to service (Potential Subjunctive mood). They could refuse and instead return home to fish or collect taxes. Or they could accept and fulfill the purpose for which He originally called them. As a group of eleven, they had eaten together, traveled together, and slept together. Once Jesus departs, their individual ministries would lead them in different directions. Their solidarity would remain when they were filled with the Spirit, but their physical location would be removed from each other. The Father, Son and Spirit remained One even when separated, and so would the disciples.

### **RELEVANT OPINIONS**

The vine metaphor of chapter 15 is linked with references to the disciples' "going" and bearing fruit. These two connections clearly indicate that the circle begun with Jesus' death is not closed until His redeemed community goes and accomplishes its mission ... The issue is no longer one of others joining Jews in their special and privileged position with God, but for Jews to join the universal messianic community inaugurated by the mission of the Messiah, the Son of God, that is, Jesus. The eschatological time of harvest had dawned. (A. Kostenberger) It was Christ who had elected these men for Himself out of a world of darkness, in order that they might be His followers and as such might bear fruit, and this not merely for a time or by spurts but abidingly. Unto that purpose He had also appointed them; that is, He had set them apart from the world and had promised to give them the required qualification ... We agree entirely with Dr. F.W. Grosheide that the election of which the present passage speaks is not that unto office, but that which pertains to every Christian. All believers are chosen out of the world (verse 19) to bear fruit. Though this is an act which takes place in time, it has its basis in election "before the foundation of the world." (W. Hendriksen)

It is clear that this divine election is necessitated by the fact that the disciples, like all humans, were prior to that election part of the world and in bondage to sin and moral darkness ... What is more, John stresses that apart from divine election, it is impossible for anyone to be saved and receive eternal life. This shows that prior to the human choice to believe, resulting in salvation and eternal life, is the divine choice of election, enabling some, but mysteriously not others, to believe and place their trust in Christ. On a human level, this may be counter-intuitive and hard to understand, if not appear to militate against human notions of fairness. Yet this reality is clearly taught in several Johannine passages, most notably Jesus' pronouncements in 8:47, 10:26, and 14:17 ... Jesus' answer is bound with believers' election. This election – issuing in their new *spiritual birth* from God – extricates believers from the world, as it were, and places them in a state of separation from the world and consecration in the truth. This, in turn, is a prerequisite for the effective *mission* in the world. Thus, believers are (1) born of God, (2) set apart from the world, and (3) sent back into the world with the saving message of the gospel. (A. Kostenberger) The truth is that men believe only because they have already been (Acts 13:48) "appointed to eternal life." Synergism stands condemned because it pulls the sovereignty of God from the throne and exalts the will of the creature. (A. Baker)

Despite the Arminian claim that election is not for salvation but for service, this passage reveals that it is for both. Jesus chose the eleven out of the world so that they would belong to Him (John

15:19; salvation) and also so that they would bear lasting fruit (John 15:16; service). The choice of John 6:70 was Jesus' choice of twelve men to be His disciples. The choice of John 15:16, 19 was a choice of the eleven disciples "out of the world" that results in their belonging no longer to the world, but to Jesus. (R. Peterson) Scripture tells us plainly that election means God's choice of the individual and not the individual's choice of God ... Our security lies outside of ourselves, solely in the faithfulness of the Lord our Savior and in the unchangeableness of God's purposes in numbering us among His elect. We were His choice, not He ours. In this lies our security ... There is no doubt that the teaching of the truth of election usually causes offense to those who have been brought up to believe that it is up to man to decide for himself whether he will become a Christian or not. We do not like to be told that the choice is not ours, even when the fact is plainly stated in Scripture. (A. Custance) The great Augustine, in his book of Retractions, ingenuously acknowledges his error in having once thought that faith foreseen was a condition of election; he owns that opinion is equally impious and absurd, and proves that faith is one of the fruits of election, and consequently could not be, in any sense, a cause of it. (J. Zanchius)

A great many people do not like the doctrine of election, but it is wonderful and practical. Many a discouraged Christian has cast himself on the Lord saying, "Lord, you called me and chose me and I'm your child." Dr. G. Campbell Morgan said, "He chose me, therefore I am His responsibility." That is trust! ... Answers to our prayers are a pretty good barometer of our spirituality. (J. McGee) Too often is salvation made a matter of the sinner's choice. This sadly mars the full and clear apprehension of God's love which it is intended to reveal. All active effort in redemption is the outflow of divine love, and is entirely on God's side. All the sinner's activity is a hindrance. He would choose any one but God. His part is a passive or a negative one ... He chooses, He calls, He glorifies. He does not give man his choice or a chance. He has the wisdom and the power to impel men to fall into line with His purpose no matter what their natural inclination may be. (A. Knoch) Salvation rests on divine initiative and not on the will of man. (G. Clark) This is further proof of His love, in His choosing His, when they had not chosen Him. (H. Alford) Again, if faith or works were the cause of election, God could not be said to choose us, but we to chose Him, contrary to the whole tenor of Scripture. (J. Zanchius) The Arminian says that he chooses Christ. Christ says, "No, you did not choose Me. Rather I chose you." (E. Palmer)

Believers are ultimately dependent on a gracious working that is deeper and more powerful than human resolve or response could, or should, hope to be. (J. Schreiner) The disciples had not followed Jesus by some chance impulse; they had been chosen. (F. Gaebelein) The privilege bestowed on the disciples was not on account of their worth, but through electing grace. (G. Beasley-Murray) If one is going to sign Jesus' name to a prayer to the Father, one had better be sure that it is the sort of prayer Jesus would Himself endorse and sign His name to in the first place. Asking "whatever you will" presupposes abiding in and by Christ's will and Word. (B. Witherington, III) The very origin of the relation thus formed between them depends only on Him. Jesus has the consciousness of the greatness of the proof of love which He has given them by associating them of *His own impulse* in that work which constitutes the highest activity of which man can be judged worthy ... All this as the fruit of the free initiative of His love towards them. (F. Godet) There is no place in Scripture for an election which is carefully adjusted to the foreseen actions of the creature. The divine will is never made dependent on the creaturely will

for its determinations. (L. Boettner) Christ's negative remark is just a forceful way of saying that although a Christian may think that he is the decisive factor in choosing Christ, the truth is that ultimately it is Christ who chose the believer. (E. Palmer)

Foreseen faith and good works are never to be looked upon as the cause of divine election. They are rather its fruits and proof. They show that the person has been chosen and regenerated. To make them the basis of election involves us again in a covenant of works, and places God's purposes in *time* rather than in *eternity*. This would not be *pre-destination* but *post-destination*, an inversion of the Scripture account which makes faith and holiness to be the *consequents*, and not the *antecedents*, of election ... When to Paul's statement that it is "not of works, but of Him that calls," the Arminian replies that it is of *future* works, he flatly contradicts the apostle's own words ... Foreordination in general cannot rest on foreknowledge; for only that which is certain can be foreknown, and only that which is predetermined can be certain. The Almighty and all-sovereign Ruler of the universe does not govern Himself on the basis of a foreknowledge of things which *might haply* come to pass. Through the Scriptures the divine foreknowledge is ever thought of as dependent on the divine purpose, and God foreknows only because He has pre-determined. His foreknowledge is but a transcript of His will as to what shall come to pass in the future, and the course which the world takes under His providential control is but the execution of His all-embracing plan. His foreknowledge of what is yet to be, whether it be in regard to the world as a whole or in regard to the detailed life of every individual, rests upon His pre-arranged plan. (L. Boettner)

**John 15:16** You (Subj. Nom.; disciples) did not (neg. adv.) choose (ἐκλέγω, AMI2P, Constative) Me (Acc. Dir. Obj.), but rather (adversative) I (Subj. Nom.) chose (ἐκλέγω, AMI1S, Dramatic & Gnostic; elected) you (Acc. Dir. Obj.) and (continuative) appointed (τίθημι, AAI1S, Dramatic & Gnostic; ordained) you (Acc. Dir. Obj.), so that (purpose) you (Subj. Nom.) might go (ὑπάγω, PASubj.2P, Futuristic, Potential) and (connective) continuously bear (φέρω, PASubj.2P, Iterative, Potential) fruit (Acc. Dir. Obj.; spiritual production) and (continuative) your (Poss. Gen.) fruit (Subj. Nom.) might persist (μένω, PASubj.3S, Durative, Potential; remain), so that (result) whatever (Acc. Gen. Ref.) you might ask (αἰτέω, AASubj.2P, Constative, Potential) the Father (Acc. Dir. Obj.) in My (Poss. Gen.) Name (Loc. Sph.), He will give (δίδωμι, AASubj.3S, Culminative, Result) it (ellipsis) to you (Dat. Adv.).

<sup>BGT</sup> **John 15:16** οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν.

<sup>VUL</sup> **John 15:16** non vos me elegistis sed ego elegi vos et posui vos ut eatis et fructum adferatis et fructus vester maneat ut quodcumque petieritis Patrem in nomine meo det vobis

LWB **John 15:17** I am giving orders to you with reference to these things [Upper Room and Farewell discourses], so that you will keep on exercising virtue love towards one another [they will need this new protocol to continue to grow spiritually as a team].

<sup>KW</sup> **John 15:17** These things I am enjoining upon you, namely, that you should be loving one another with a divine and self-sacrificial love.

<sup>KJV</sup> **John 15:17** These things I command you, that ye love one another.

### ***TRANSLATION HIGHLIGHTS***

Jesus was not patting the disciples on the head and telling them sweet stories about their future. Things were about to get tough and He would not be there physically to help them through the trials and tribulations. He was issuing orders, not making suggestions. Bearing fruit and having unbroken fellowship with Him was not icing on the cake, it was the cake itself. If they do not heed His commands on these experiential topics (sanctification), they would not survive the dispensational *change management* process. He commands them to do these things so they will keep on exercising virtue love towards one another (Iterative Present tense). It is a blending of purpose and result; He expects them to do what He asks and be successful in the spiritual life. Once He is gone, it will be their mutual adherence to Church Age protocol that keeps them united as one and working together.

### ***RELEVANT OPINIONS***

But to what does “these things” refer? It refers to all what Jesus has commanded them that evening ... All of these truths are necessary elements to expressing mutual love, and so He says that such was His purpose in teaching them. (G. Derickson, E. Radmacher) The Olivet Discourse is addressed only to Israel in a context concerning the divine discipline against the Jews for rejecting the Messiah (Matt. 23). In contrast, Christ addressed the Upper Room Discourse to His disciples as the nucleus of the approaching Church Age ... In context He anticipated His betrayal and announced His glorification. This message of His glorification reveals unprecedented assets for the Church Age believer, which will indeed glorify Him to the maximum. The content of this discourse is new. Nowhere in the entire national heritage of Israel was any believer personally in union with the Messiah, indwelt by Him, or indwelt by the Holy Spirit as described in this final discourse before the cross. An hour of momentous change had arrived. Only the Church was in view. (R.B. Thieme, Jr.)

The warning which the Lord Jesus here gave the apostles is much needed by young believers today. The inexperienced Christian supposes that the hatred of the world against him is a reproach. He thinks that he is to blame for it. He imagines that if only he were kinder, more gentle, more humble, more Christlike, the enmity of unbelievers would be overcome. This is a great mistake. The truth is, the more Christlike we are the more we shall be antagonized and shunned ... If when the purest love which was ever manifested on earth, if goodness incarnate was hated by men in general, if the brighter His love shone, the fiercer was the enmity which it met with in response, then how can we expect to be admired and esteemed by the world? And

how all of this rebukes the popularity which so many professing Christians, yea, and many of the professed servants of the Christ now enjoy! Have we forgotten that severe rebuke in James 4:4, “You adulterers and adulteresses, know you not that the *friendship* of the world is enmity with God? Whosoever therefore will be a *friend* of the world is the *enemy* of God?” (A. Pink)

**John 15:17** I am giving orders (ἐντέλλομαι, PMI1S, Deponent; Static, commanding) to you (Dat. Adv.) with reference to these things (Acc. Gen. Ref.; bearing fruit), so that (purpose) you will keep on exercising virtue love (ἀγαπάω, PASubj.2P, Iterative, Purpose/Result) towards one another (Acc. Dir. Obj., reciprocal pronoun).

<sup>BGT</sup> **John 15:17** ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους.

<sup>VUL</sup> **John 15:17** haec mando vobis ut diligatis invicem

**LWB John 15:18** Since the cosmic system [those in it] will hate you [those residing and functioning in the divine dynasphere], you should understand that it hated Me before you [suffering by association].

<sup>KW</sup> **John 15:18** If, as is the case, the world is hating you, you know by experience that me it has hated and still does before it hated you.

<sup>KJV</sup> **John 15:18** If the world hate you, ye know that it hated me before *it hated* you.

### **TRANSLATION HIGHLIGHTS**

Satan’s cosmic system hated Christianity then and it still hates it now (Futuristic Present tense). This is not hypothetical; this is absolute fact. The 1<sup>st</sup> class condition means it is true, an absolute fact that they should all grasp without question. The cosmic system loves those who live in its spheres (arrogance and hatred complex of sins), but it hates those who live in the divine dynasphere. Jesus was preparing them for the intense suffering they are going to experience because of their affiliation with Him. They should not think it is personal as much as they should understand (Potential Indicative Expressing Obligation) that it is because they are His disciples. The cosmic system hates Jesus Christ (Intensive Perfect tense) and all those who are associated with Him. When this hatred turns into outright persecution, they should remember what it eventually did to Him. They are following in His footsteps and will suffer because of it. When it comes, they should not be surprised.

This passage is the beginning of Jesus’ prediction of events that will happen in the near future. We have already covered 13:33 to 14:31, where the tone of *comfort* was predominant. Then from 15:1 to 15:17 the tone of *admonition* was predominant. Now, from 15:18 to 16:33, the tone of *prediction* will be dominant. He will be leaving them soon and they will remain behind on planet Earth to usher in a new dispensation with new protocol. He has discussed the new dispensational protocol with them in the first two sections (comfort and admonition), and now as He heads for His arrest, incarceration, trials and execution, He gives them a heads-up on what is going to

transpire after He is gone. The transition between dispensations is no small thing. During the transition from the Hypostatic Union to the Church Age, Jesus will leave and the Holy Spirit will arrive. During the transition from the Church Age to the Tribulation, the rapture will occur and the Holy Spirit will leave. These are monumental changes!

Believers who are alive during both of these transitions will experience intensified hatred from the cosmic system. Satan hates God's plan and attacks His representatives on earth with extreme malice. The disciples (*mathetes*) will become apostles (*apostoles*) and will usher in the Church Age under extreme persecution, but they will have the indwelling Holy Spirit to help them weather the storm. Believers who are alive up to the moment of the rapture will usher in the Tribulation under extreme pressure from the cosmic system, as Satan marshals his forces for his final showdown with the Lord. Although there are obvious differences between these two historical transitions, there is one commonality: the cosmic system (and those who are residing and functioning in the cosmic system) will hate Christians, especially those who are growing in the grace and knowledge of our Lord Jesus Christ. Jesus wants them (and us) to know who and why certain people hate us, because if you don't know these facts, you won't be able to prepare an adequate defense.

The warnings in this last section (*prediction*) of the Farewell discourse should also be applied to us today. The beginning of the Church Age dispensation occurred during a time of *intensified angelic conflict*. The end of the Church Age and the Tribulation will also occur during a time of intensified angelic conflict. I could be wrong, since "no man knows the hour," but I believe we are living in the final days before the rapture. The angelic conflict and hatred from the cosmic system towards *mature* believers is cranking-up to a level I have not seen in my lifetime. "People who are living in Satan's world, but who have given their allegiance to God, are warriors in rebellion against Satan. They are in every sense of the word *holy rebels*. This is the essence of spiritual warfare. If you are a believer in the Lord Jesus Christ as your Savior, then you too have declared war against Satan ... Once you were saved you became a significant soldier in the greatest war ever fought, a spiritual war fought between the power of God (light) and the forces of Satan (darkness)." This and the quotations that follow are from Ice and Dean.

The believer who executes the protocol plan of God during the Church Age is an enemy of Satan, just like the disciples who were about to usher in this new dispensation were enemies of Satan. The world was, and still is, Satan's dominion. His *kosmos* – "which encompasses the entire world system, including all the ideas and philosophies which Satan is promoting among people to establish his kingdom on the earth" – is antithetical to the divine system and those believers who operate in the divine system. "Some of the more popular of these ideas today are secular humanism, evolution, psychology, materialism, Marxism, and the New Age movement." All unbelievers reside and function in Satan's system, and the vast majority of Christians have also been enticed and lured into his system. So not only were the disciples going to meet with hatred and persecution from unbelievers, they would also meet with the same treatment from many of their fellow believers. Can you think of a scenario that is more difficult and defeating than fighting enemies on the inside as well as the outside?

What is Satan's battle plan against growing believers? His plan is to attack the mature believer on all sides at every possible opportunity, from the built-in evil and unfairness of his system to the operatives working in his system – up to and including some of the mature believer's own soldiers (friendly fire). His goal is to frustrate and tire the mature believer to the point where he/she remains out of fellowship for longer periods of time and eventually abandons the intake, metabolization and application of Bible doctrine. "Unfortunately, the superficial knowledge that most Christians have of God's Word makes them easy marks for Satan's deceptions." At this juncture in history, as the global economy is teetering on the brink of total collapse, pressure to embrace the rules of the cosmic system in order to survive is great. As a Christian soldier working in a multinational corporation that operates according to Satan's system, I can vouch for the intensity of this pressure. "Pride, self-conceit, a sense of grasping, and destructive covetousness characterizes Satan's world system" and variations on these themes have completely taken control of my work environment.

Virtually everyone I work with on a daily basis has embraced the idea that "security and fulfillment can be attained in life apart from submission to God." This is understandable when we realize how the cosmic system controls unbelievers with its false promises. The disciples would certainly find hatred from the cosmic system in the coming months and years as they evangelized and pastored new believers. But the worst sting is being hated and attacked by *fellow believers*. "Just as governments have their traitors and spies within the camp, so Christians have theirs." During times of high unemployment - when fear, worry, and anxiety run rampant even among believers – one's career or employment survival become gods. The sweetest, smiling Christian who lives in the cosmic system during times like these can become a tool (on the aggressor squad) for testing positive believers who are trying to live in the divine system - especially a phenomenon I have experienced which would be classified as *the woman as the aggressor*. "Satan uses the rebellious heart of a Christian as a base of operations" against the believer who is trying to progressively, step-by-step, day-by-day, live according to divine protocol.

It was not going to be easy for the disciples to make spiritual progress during their dispensational transition, and it is not going to be easy for us during this stage of Satan's final desperation. I myself would like to find a mountain cabin and hide there with my wife until the rapture occurs! But that emotional response is due to the intensified stage of the angelic conflict in which we live, which is another way of saying, "I'm tired of suffering." Like Tevye in the movie *Fiddler on the Roof*, I look toward heaven and ask the Lord if He couldn't choose somebody else for awhile! Suffering takes the energy out of a person, even if it is for blessing. It makes you want to give up and go along with the cosmic system. "We cannot think of a single instance of believers wanting to quit the Christian life that does not in some way relate to suffering ... suffering certainly does not feel good ... Therefore many Christians want to quit the race when they begin experiencing some pain or discomfort. If suffering is not handled with endurance and faith, a believer will be tempted to drop out of the race."

The disciples didn't realize it yet, but their days in Jesus' traveling seminary were actually "times of refreshing." While Jesus was living with them, they didn't have to worry about food, money, or shelter. He was always there to provide whatever they needed, as well as instruct them

in divine principles. But now that He is about to depart, they are going to be thrust forward into a ministry that could be described as a *pressure-cooker*. They needed comfort, admonition and prediction of coming events in order to endure to the end. We need the same comfort, admonition and prediction of coming events today. Hatred from the cosmic system is increasing. “The apostasy of the last times during the Church Age leads up to and helps prepare the world for the coming false religion during the tribulation period.” We are witnesses to this apostasy. We may not come out of this battle unscathed. But we must stand firm like the disciples and resist the flesh, the world and the devil. And don’t be surprised when the cosmic system or those in the cosmic system hate you.

### ***RELEVANT OPINIONS***

In the future this hatred against them would manifest itself again and again and would even increase, as the book of Acts indicates. This hatred proceeds from the world, the realm of evil, the society of wicked men who have set themselves against Christ and His kingdom. (W. Hendriksen) In contrast to the love they are to express toward one another, they can expect hatred to be expressed toward them by the world ... The normal attitude of the anti-God world system is hatred and hostility. (G. Derickson, E. Radmacher) The spiritually autonomous believer is motivated by love for God, not by a desire to prove himself to God or man. Furthermore, the Bible doctrine in his soul is far too great a treasure to be flaunted before the enemies of the truth. He finds opportunities to present the Gospel in order to pass on the good news. His purpose is neither to gain God’s approbation nor to expose himself to the world’s hatred. (R.B. Thieme, Jr.)

Just as the world hated Jesus during His earthly mission, the world will continue to hate Him once He is exalted, though the focus of persecution will shift toward Jesus’ followers ... The disciples share with Jesus an other-worldly orientation and the resulting suffering of rejection in the world ... Love among believers will therefore provide a stark contrasting witness to the world’s spiritual darkness. It will also provide a community of support and encouragement as believers together face the world’s rejection and hostility. (A. Kostenberger) This hatred for God and truth, and unwillingness to come to the true and living God, is changed only by the power of grace in regeneration. (W. Best) A person cannot be an intimate friend of Jesus (i.e., an abiding believer) without drawing hatred from His enemies. (T. Constable) The sequence is intentionally arranged so that the community of those who love one another is confronted with a world of hatred. (R. Schnackenburg)

I believe that a Christian’s popularity can be an indication of how he is representing Christ to the world. I do not believe a Christian can be popular in the world. Beware of a compromising position in order to be popular. The world will not love a real child of God. The world will love you if you are of the world. You don’t have to act oddly or be super-pious. The world will hate you if you are a child of God. This is difficult, especially for young people who want so much to be popular. Let’s tell our young people what the Lord says. They are not going to be popular with the world if they are the children of God ... May I say again, beware of the Christian who is popular with the world. (J. McGee) This world will detest the higher and unworldly standard

which you will set up. (H. Reynolds) The world assumes this attitude because it rejects all who do not conform to its life style. (F. Gaebelien)

The world likes a pattern; it likes to be able to label a person and to classify him and to put him in a pigeon-hole. And anyone who does not conform to the pattern will certainly meet trouble. If this is true of any difference at all, as it seems to be, how much more true is it of that radical difference caused by the transformation of some individuals by the Spirit and power of Jesus Christ. They are not like the world – at least they had best not be. They have other experiences, loyalties, and goals. So the world hates them. (J. Boice) We should not be discouraged if we are called upon to pass through some very severe trials. You said you wanted to walk with God, you wanted to live for Him, you wanted Christ to be magnified in your experiences, whether by life or by death. God may give you some very strange and bitter and peculiar experiences in order that this wish of yours might be fulfilled. (H. Ironside) By their union with Christ, the disciples represent henceforth on earth a principle foreign to humanity which lives apart from God, to the world. This manifestation therefore appears strange to the world; it is offended by it; it will seek to get rid of it. (F. Godet)

Jesus' followers are to expect to encounter the negative response of human society, whose organization and structures reflect its opposition to the divine purposes and to the divine representatives, whether they be Jesus Himself or those who continue His cause. Instead of acknowledging them as representatives of its source and of that which sustains it, this world perceives them as a threat to its cohesiveness and reacts in rejection, enmity and hatred ... Jesus has chosen them out of the world, and the unbelieving world does not take kindly to those who are no longer willing to live by its values and standards ... To receive the world's love or approval they would, in effect, have to renounce the choice of them by God's Son to share in His and the Father's love. (A. Lincoln) Since the disciples are members of Christ like branches are members of a vine, they receive what He receives – both the sunshine and rain of the love of the Father and the storms of the hatred of those who are in rebellion against the Father. (R. Whitacre)

**John 15:18** Since (protasis, 1<sup>st</sup> class condition, "and it will") the cosmic system (Subj. Nom.; those in it) will hate (μισέω, PAI3S, Futuristic; abhor, detest) you (Acc. Dir. Obj.), you should understand (γινώσκω, PAI2P, Gnostic, Potential Ind. Expressing Obligation) that (explanatory) it hated (μισέω, Perf.AI3S, Intensive) Me (Acc. Dir. Obj.) before you (Prep. Gen.).

<sup>BGT</sup> **John 15:18** Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

<sup>VUL</sup> **John 15:18** si mundus vos odit scitote quia me priorem vobis odio habuit

**LWB John 15:19** **If you make it a habit to live according to the cosmic system, the cosmic system [those in it] would be favorably disposed towards one of its own people. But since you do not make it a habit to live according to the cosmic system – and I did indeed elect you out from the cosmic system – because of this [combination of positional and experiential truth], the cosmic system [those in it] will hate you.**

<sup>KW</sup> **John 15:19** If out of the world you were, the world in that case would be fond of that which is its own private possession. But because out of the world you are not but I selected you for myself out of the world, on this account the world hates you.

<sup>KJV</sup> **John 15:19** If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

### ***TRANSLATION HIGHLIGHTS***

If the disciples (or any believer for that matter) made it a habit to live according to the dictates of the cosmic system (Iterative Present tense), the cosmic system (those in it) would be favorably disposed towards them (Voluntative Imperfect tense) because they would be “one of them.” Believers who are constantly out of fellowship don’t have problems with people in the cosmic system, because they are living in the cosmic system with them! All unbelievers, by definition, are enslaved to Satan’s cosmic system. That is the only sphere they are able to operate in. Most believers, unfortunately, also reside in the cosmic system. Most of the time, you can’t tell the two apart. In my seminary days, we called such Christians “saved, sanctified, and stupefied.” Today we call them reversionists. If you meet a Christian who never seems to have a problem, who seems to be cruising through life without a hitch, there is a distinct possibility that this Christian spends the bulk of his/her time residing and functioning in the cosmic system.

Jesus makes a rather offhand complement to His disciples, by acknowledging that they do not make it a habit to live according to the dictates of the cosmic system (Iterative Present tense). This compliment is supported by the 2<sup>nd</sup> class conditional clause ... “but you don’t make it a habit to live according to the cosmic system.” At least while they are following Him daily, they are making continual progress in the spiritual life. And He reminds them again that He did indeed elect them out from the cosmic system (Constative Aorist tense). So they have two things going for them: (a) *positionally*, Jesus elected them out from the world system and separated them from its exclusive power, and (b) *experientially*, they are walking with Him and are making progress in the spiritual life. But Jesus is about to endure the crucifixion and will be leaving them, so He needs to delineate the new protocol they are to live by and what failure to live by that protocol will do to their spiritual life.

Because of their election out of the world system and their refusing to live according to the dictates of the cosmic system, the cosmic system (and the people in it) will hate them (Futuristic Present tense). This is not an exception, this is *always* true (Gnomic Present tense). The conflict of the dynaspheres – divine power versus satanic power – will challenge them every day. The more they choose to live in the sphere of divine power, the more the cosmic system will hate them. There will be one thought test, people test, system test, and disaster test after another as long as they embrace Bible doctrine every day. If they get weary from this testing, and decide that they want to get along with the world, all they have to do is grieve and quench the Spirit rather than be filled with the Spirit. All they need to do is reject Bible doctrine and the cosmic system will embrace them as comrades. It’s not easy being a Christian in fellowship. Satan offers a labyrinth of sins and distractions to lure you into his sphere of influence.

Digression: What about Christians hating the cosmic system and those who are in the cosmic system? The first half of the question is quite easy. The cosmic system is Satan's sphere of influence. It is evil and sinful and we are required as Christians to hate evil and sin. But what about people who are residing and functioning in the cosmic system? Any time a believer sins, he or she enters the cosmic system. So all of us at one time or another spend some time under Satan's sphere of influence. The goal, of course, is to spend as little time there as possible and to return to the sphere of divine power, the divine system. We do that by confession of sin as delineated in 1 John 1:9. But some believers spend most (if not all) of their time in the cosmic system. And all unbelievers live in its tenacles every day of their life. We are commanded in 1 John 2-3 to separate from those in the cosmic system *mentally* and if necessary, to avoid them *physically* if we believe we cannot remain in fellowship when socializing with them.

We are also told to exercise virtue love towards the brethren, our brothers in the Lord, etc. These references are to fellow believers. We are required to go the extra mile for them because they belong to Jesus Christ. We also know that hatred is a sin and a complex of evil activity in Satan's system. So we are to avoid the mental attitude sin of hatred at all costs. But there are many verses in Scripture which teach hatred for evil and sin that also include those who are involved in it. A perfect example is Psalm 139:21-22. "Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies." The Greek word for hatred (*misos*) is the same word we have in this passage. And the word for perfect (*teleios*) means fully developed ... a fully developed hatred. Here are a few more examples of hatred which is sanctioned by God.

Psalm 26:5 "I have hated the congregation of evil doers; and will not sit with the wicked."

Psalm 31:6 "I have hated them that regard lying vanities: but I trust in the LORD."

2 Chronicles 19:2 "And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD."

Proverbs 29:27 "An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked."

What kind of hatred is this that we are enjoined by Scripture to express? Hatred for evil and sin is expanded to include people in these and other passages. Doesn't this contradict what we read in Matthew 5:43-44? "You have heard that it was said, You shall love your neighbor, and hate your enemy. But I say to you, love your enemies, and pray for those who persecute you." Rather than explain these verses away by citing this passage, which most ministers today do without shame, let's try to understand what God is trying to tell us so we can walk the thin line between love and hate. Here's my viewpoint on this troubling subject, as discussed by Vincent Cheung in his "Systematic Theology."

As Gerstner points out, it is popular to teach that “God hates the sin but loves the sinner,” and that believers ought to hold the same attitude. However, the above verses contradict the notion that we are to love the reprobates, but hate their sins; they indicate that we are to hate both the evil people and their evil deeds ... If a person is the aggregate of his thoughts and actions, and the thoughts and actions of the reprobates are continuously evil, then it is nonsense to say that one can love the sinner and hate the sin, since one cannot be considered apart from the other. Gerstner agrees: “As far as ‘hatred of sins’ is concerned, sins do not exist apart from the sinner. God does hate sinning, killing, stealing, lying, lusting, etc., but this alludes to the perpetrator of these crimes.” Misconceptions about what it means to love our enemies have resulted in a loss of holy indignation and bold opposition against those who hate God. The desire to obey Christ’s command to love our enemies is commendable, but as mentioned, He is telling us only to do good to those who hate us. This is analogous to the general benevolence that God shows toward all human beings (Matt. 5:43-45).

However, the Bible never says to think of the reprobates as something they are not; rather, the scriptural position is that all reprobates are depraved fools and evil rebels. To think of them as something better amounts to a rejection of Scripture. Therefore, although we are to exhibit a general benevolence toward the reprobates, we must also imitate God’s holy hatred against them, and be jealous for His honor. The way some people “love” their enemies amounts to taking sides with them against God, but the reprobates are still reprobates even if we are commanded to love them. We love them when we offer to do them good and refuse to do them harm (Romans 12:20-21, 13:10). On the other hand, we have nothing but hatred (Psalm 139:22) for the reprobates in that we oppose the totality of who they are, what they believe, and what they do. We strive to diminish their influence and resist their agendas by the power of the gospel. Contrary to popular belief, we are even to rejoice over the judgments that God inflicts upon the reprobates (Psalm 48:11, 58:10; Proverbs 11:10; Rev. 18:20).

Biblical hatred may be defined as “an intense aversion or active hostility that is expressed in settled opposition to a person or thing.” Love and hate in our context are not emotions, but volitions. They are policies of thought and action toward their corresponding objects. Since God is impassable, and His mind cannot be disturbed, it means that divine love is not a disturbance of the mind, but an intellectual disposition of favor towards its objects; hate is the opposite. Likewise, when the Bible commands believers to hate certain people or things, it is dictating our intellectual dispositions of favor and disposition, not our emotions. What most Christians fail to understand is in what sense we are to love the reprobates and in what sense we are to hate them. Now it should be clear that we love the reprobates in the restricted sense of showing them general benevolence, but we hate them in the rather unrestricted sense that we are against everything about them. Therefore, both the love God and Christians have toward the reprobates are on a more restricted level, offering to them temporal kindness, while on a deeper level the two groups are in direct opposition.

Complete hostility to the thoughts and actions (beliefs, desires, preferences, values, lifestyles, habits, etc.) of another person, which is the same as hating the person himself, is hatred at the deepest level, much deeper than stripping him of his temporal and superficial welfare. By this definition, God and Christians hate the reprobates at the deepest level possible, and likewise, the

reprobates hate God and Christians at the deepest level possible ... Therefore, for one who regards Christianity as false, there is nothing in me for him to love. He cannot love me and hate my beliefs – I *am* my beliefs; I *am* a Christian. Likewise, I may treat the reprobate with kindness in speech and action (and in this sense I walk in love toward him), but if I regard his entire worldview and lifestyle as sinful, and if it is my duty from God to order both the private and public aspects of my life in opposition to such a worldview and lifestyle, then I indeed hate him at the deepest possible level. The reason that we are to do good to the reprobates even though we must have “nothing but hatred” (Psalm 139:22) for them is that God has reserved for Himself the right to avenge His own honor and to preserve justice for His elect (Romans 12:19).

### ***RELEVANT OPINIONS***

The world would be friendly with the disciple if the disciple was of the world, but friendship with the world is hostility toward God. When given the alternatives, the disciple has no choice but to anticipate opposition from the world, knowing that when it comes it vindicates his discipleship. (E. Towns) This election – issuing in the new spiritual birth from God – extricates believers from the world, as it were, and places them in a state of separation from the world and consecration in the truth ... It is clear that this divine election is necessitated by the fact that the disciples, like all humans, were prior to that election, part of the world and in bondage to sin and moral darkness ... Jesus makes it clear that human sinfulness requires divine election ... In the context of the preparation of His followers, Jesus predicts that they will be persecuted in the days subsequent to His exaltation. (A. Kostenberger) It is important to realize this, for we sometimes act as though it is surprising that upright worldly men oppose the things of God. On the contrary, it is inevitable. (L. Morris)

Jesus said that the hostility normally placed on those excluded from the synagogue or who were not members of Jewish society would characterize the whole world’s response to them ... The antagonism that Jesus is describing to them will be a constant experience. The hatred they will face will be permanent and constant. This says something to us today. We see growing antagonism even in the United States toward Evangelical Christianity ... If we are His and bearing fruit for Him, if we are called by Him out of the evil world system, then we will always find rejection and slander the normal response of our society. We live in a nation which is part of the God-hating world, not a Christian or semi-Christian nation. The more we reflect Jesus’ character to our society, the more it will respond to us the same way the world of His day did to Him. (G. Derickson, E. Radmacher) Let any servant of God today expound the truths of divine Election and foreordination, and he will be assailed the most fiercely by those who claim to be the people of God. (A. Pink) Nowadays a man can be persecuted even for working too hard or too long. (W. Barclay)

The world had received them when they were a part of it, but now they were no longer a part of it; so the world hated them. (J. Pentecost) Progressively becoming more like Christ (2 Cor. 3:18) is the essence of sanctification. However, we live in a world that opposes Christ, so we face constant pressure to lose our focus on Christ. Believers live in a tension between two biblical doctrinal polarities – separation and fellowship. On the one hand, the Bible warns believers to separate from sin and unbelief. On the other hand, the Bible often encourages believers to

maintain fellowship with fellow believers as well as to reach out to those who are without Christ. (E. Radmacher) The world is not said to hate the believer because that believer may occasionally fall from his high standing, or that he may at times be chargeable with some form of dissembling or hypocrisy, it is charged with hatred simply because it hates Christ Himself and all His ways. (C. Welch) It is not the weaknesses or inconsistencies of Christians that the world hates, but their grace. (J. Ryle) It is dangerous to have and to practice a higher standard than the standard of the world. (W. Barclay) The world and discipleship are two clearly separated spheres, pointing to the gulf between God and everything that is against God. (R. Schnackenburg)

The man who is conformed to this world, who takes part in its politics, who shares in its pleasures, who acts according to its principles, even though he bears the name of Christ, will not be ostracized or persecuted. The woman who is conformed to this world, who follows its fashions, who enjoys its society, who works for its reformation, will not be shunned by it. The world loves its own. But those who walk in separation from the world (and they are few in number), those who follow a rejected Christ, will know something of what it means to enter into “the fellowship of His sufferings.” (A. Pink) The hatred of the world, instead of being depressing, should be exhilarating, as being an evidence and guarantee that they have been chosen by Christ. (W. Nicole) The world cannot endure the thought of God’s sovereignty and electing love. The world is enraged at the very idea of Christians being the singled-out favorites of God. Nothing so stirs up the enmity of the carnal mind as to hear of God’s sovereignty: choosing some, passing by others. (F. Grant) How good it would be for us sometimes, when we are worrying about our feelings and about our prayer-life, if an angel were to appear to us and say, “Don’t waste your time worrying about these things. What you need to do is to get on with the business of being persecuted.” (Lloyd)

Not even modern wars are found with great intensity at every moment. World War II had preliminary months that were called “the phony war.” The interval between World War II and the inevitable World War III has been called “the cold war.” From the human point of view, it may appear that there are similar phases of relaxation of intensity in the invisible war. But in this realm of character, “Man looks upon the outward appearance.” There is no truce in the invisible war. There is no armistice in the invisible war. What may appear to be only a skirmish may in reality be a major engagement. The importance of spiritual battle is not to be measured by the number of troops engaged, but by the principles involved and, above all, by the exhibition of another phase of the impotence of any will that is not the will of God. There are hundreds of millions of battles being fought every day in the invisible war. The field of each battle is the heart of man ... The battle between the Lord and Satan in the soul of man cannot be over the possession of the soul. The battle is within the soul of the redeemed one as to whether he will honor and glorify God or whether he will live to his own ends. (D. Barnhouse)

**John 15:19** If (protasis, 2<sup>nd</sup> class condition, “but you don’t”) you make it a habit to live (εἰμί, Imperf.AI2P, Iterative) according to the cosmic system (Abl. Means, Source), the cosmic system (Subj. Nom.; those in it) would be favorably disposed towards (φιλέω, Imperf.AI3S, Voluntative; love, be friends with) one of its own people (Acc. Dir. Obj., Relationship). But (contrast) since

(causal) you do not (neg. adv.) make it a habit to live (εἰμί, PAI2P, Iterative) according to the cosmic system (Abl. Means, Source) - and I did indeed (affirmative; certainly, by the way) elect (ἐκλέγω, AMI1S, Constativ; choose, select) you (Acc. Dir. Obj.) out from the cosmic system (Abl. Separation) - because of this (causal; combination of positional and experiential truth), the cosmic system (Subj. Nom.; those in it) will hate (μισέω, PAI3S, Futuristic & Gnostic) you (Acc. Dir. Obj.).

<sup>BGT</sup> **John 15:19** εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

<sup>VUL</sup> **John 15:19** si de mundo fuissetis mundus quod suum erat diligeret quia vero de mundo non estis sed ego elegi vos de mundo propterea odit vos mundus

LWB **John 15:20** **Keep on remembering the proverb [doctrine] which I communicated to you: The slave is not greater than his master. If they have persecuted Me [and they did], they will also persecute you. If they pay attention to My word [some did], they will also pay attention to yours.**

<sup>KW</sup> **John 15:20** Be remembering the word which I spoke to you, A slave is not greater than his master. Since me they persecuted, also you will they persecute. Assuming that they kept my word, also yours they will keep.

<sup>KJV</sup> **John 15:20** Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

### **TRANSLATION HIGHLIGHTS**

Jesus was persecuted by the authorities, and He is God incarnate, so His disciples should not think that anything less than the same persecution will come their way. He reminds them of this by reiterating a proverb He gave them back in chapter 13 (Constativ Aorist tense). He commands them to remember this proverb (Imperative mood) because they will have to apply it in their own lives very soon. “The slave is not greater than his master.” The gnostic present points to this as an absolute maxim. If the Jewish and Roman authorities persecuted Him (Dramatic Aorist tense), and they most certainly did, then they should understand that these same authorities will persecute them (Predictive Future tense). The students will suffer along with their teacher. They are going to meet with the same hostility. There is no legal or spiritual exemption. On the other hand, when a group of people pay attention to His words and keep them, they will likewise do the same for His disciples (Predictive Future tense). They must be prepared to accept both the negative and positive depending on who crosses their paths in the future. They are not to expect better treatment from Satan’s cosmic system than what Jesus received. The two 1<sup>st</sup> class conditions point to the affirmative nature of both scenarios.

### **RELEVANT OPINIONS**

The principle here laid down, namely, that servants can expect the same treatment as their lords, operates in two directions: unfavorably (similar persecution) and favorably (similar obedience). (W. Hendriksen) Having spoken of persons, He likewise makes mention of doctrine. Nothing gives greater uneasiness to the godly than when they see the doctrine, which is of God, haughtily despised by men; for it is truly shocking and dreadful, and the sight of it might shake the stoutest heart. But when we remember, on the other hand, that not less obstinate resistance was manifested against the Son of God Himself, we need not wonder that the doctrine of God is so little revered among men. When he calls it *His doctrine* and *their doctrine*, this refers to the ministry. Christ is the only Teacher of the Church; but He intended that *His doctrine*, of which He had been the first Teacher, should be afterwards preached by the apostles. (J. Calvin) The world may boast of its liberal principles; it may for a time tolerate a lukewarm Christianity; but let the people of God be out and out for Him, and the secret hatred of the heart will soon manifest itself ... the world's rage and ban will be displayed. (A. Pink)

The world is the Christian's enemy because it represents a philosophy diametrically opposed to the will and ways of God. It is a system headed by the devil and at odds with God. The world hates the believer who lives for Christ. The Lord told His disciples of their coming conflict with the world. The world's hatred for the believer manifests itself in various ways. It is not always in a direct and violent way. More often it is in subtle and insidious ways. Satan's anti-God philosophy is evident in every phase of modern education. Hatred makes itself known in the business world, social life, the entertainment world, and even in religion ... Satan is the god of this age, the prince of the power of the air, the prince of the world. The one who is in the world but not of it must expect constant opposition from him ... He tries every possible strategy to trick the child of God. He hinders the work of God and seeks to frustrate the work of God in the believer's life. He is the epitome of wickedness. The believer's downfall is his highest concern and his efforts are always corrupt and evil. (R. Lightner) If we are seeking its love (the world) it will only be at the cost of faithfulness to Christ. (H. Ironside)

It can be seen by even the casual reader that the thought that was uppermost in the mind of Christ, as He came to the last evening of His life and faced the cross, was the terrible struggle that would face His loved ones when He left them alone as His representatives in the alien province of earth ... The world, of course, is composed of human beings, and in the mass has been abandoned by God, sentenced to judgment, and left to be the scene of the Christian's conflict and victory ... The Lord is not dealing primarily with the world today; He is in the process of calling out His flock ... The Lord announced that in the midst of His own planting of wheat, the enemy would come with a planting of imitation wheat. This would grow in such a mingling confusion that no man could tell true from the false. Moreover, He commanded His disciples – and through them His followers in all the centuries since – not to attempt any separation during this present age. Any such attempt to winnow the true wheat from the imitation wheat during this present age would only endanger some of His true wheat, some of which evidently looks so much like the devil's planting that even spiritual men are unable to tell them apart. The disciples were to go on sowing the seed. They were not to be concerned about the mingling of the true with the false. (D. Barnhouse)

They will follow your teaching as little as they have followed mine. (G. Beasley-Murray) The observance of the teachings of Christ was only a hypothesis contradicted by the sad reality. (Lagrange) Before Jesus engages in the last and fiercest strife against the prince of the world, He teaches His disciples by means of a simple allegory (vine-branches) the demands their discipleship imposes upon them (obedience) and the conditions under which it can become effective (hatred from the world) ... There was indeed a time when they would not have been the objects of the world's hatred at all. But Jesus has separated them from the world. (R. Tasker) One thing I am sure of is, that there will never be a Christian in that day who will wish he had been a little more worldly or enjoyed more of the frivolity of the present moment. But there will be tens of thousands of believers who will in that day be willing to give almost anything if they had been more interested in the things of the Lord during the little time they spent in this scene. God give us to live as those who have been chosen out of the world! (H. Ironside) Jesus has the satisfaction of rescuing isolated individuals from this ruin. (F. Godet)

**John 15:20** Keep on remembering (μνημονεύω, PAImp.2P, Iterative, Command) the proverb (Obj. Gen.) which (Adv. Gen. Ref.) I (Subj. Nom.) communicated (λέγω, AAI1S, Constative) to you (Dat. Adv.): The slave (Subj. Nom.) is (εἰμί, PAI3S, Gnostic) not (neg. adv.) greater than (Pred. Nom.) his (Gen. Rel.) master (Gen. Comparison). If (protasis, 1<sup>st</sup> class condition, "and they did") they have persecuted (διώκω, AAI3S, Dramatic) Me (Acc. Dir. Obj.), they will also (adjunctive) persecute (διώκω, FAI3P, Predictive) you (Acc. Dir. Obj.). If (protasis, 1<sup>st</sup> class condition, "and they did") they pay attention to (τηρέω, AAI3P, Constative; heed, keep) My (Gen. Poss.) word (Acc. Dir. Obj.), they will also (adjunctive) pay attention to (τηρέω, FAI3P, Predictive; heed, keep) yours (Acc. Poss.).

<sup>BGT</sup> **John 15:20** μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

<sup>VUL</sup> **John 15:20** mementote sermonis mei quem ego dixi vobis non est servus maior domino suo si me persecuti sunt et vos persequentur si sermonem meum servaverunt et vestrum servabunt

LWB **John 15:21** Furthermore, they will do all these things to you because of My Name, since they do not know the One [the Father] who sent Me.

<sup>KW</sup> **John 15:21** But these things, all of them, they will do to you on account of all that I am in my Person, because they do not know the One who sent Me.

<sup>KJV</sup> **John 15:21** But all these things will they do unto you for my name's sake, because they know not him that sent me.

### **TRANSLATION HIGHLIGHTS**

The Jewish and Roman authorities will persecute the disciples (Predictive Future tense) not because of who they are, but because of the name of Jesus. The reason they will persecute them is because they do not know the Father (Intensive Perfect tense) who sent Him. If they would have made the connection between God the Father and God the Son, they might have reconsidered their evil deeds – but they didn't know God. So the disciples shouldn't get worked-up and disturbed, wondering what they had done to provoke such treatment from the world system or the people in it. They do not need to pour over every decision in their life, looking for a time when they veered down the wrong path and brought this hatred down upon themselves. All they need to do is to execute the protocol plan of God for the new dispensation and hatred from the world will pursue them for no other reason than that they are following the way of Jesus.

### **RELEVANT OPINIONS**

The enemy will hate this name and will persecute the disciples when they proclaim it. (W. Hendriksen) Their antagonism to the gospel and persecution of Christians in fact reveals their ignorance of God. (G. Derickson, E. Radmacher) We find that the Bible teaches that the world hates Christ, is embraced by Satan, and is at enmity with the true people of God. God sees the course of this age, that it is evil, and, far from doing anything about it, God has definitely abandoned the race to its rush toward judgment. That judgment will surely come, and it will be at a time when there is a mixture of good and evil, which God shall separate by supernatural means through the personal intervention of the Lord Jesus Christ and His angels. God is at work today choosing individuals out of the wreck before He plunges the whole mass into the terrible judgments that are comparable only to the destruction of Sodom by fire and the destruction of the earth by the flood. (D. Barnhouse)

**John 15:21** Furthermore (explanatory), they will do (ποιέω, FAI3P, Predictive) all (Nom. Measure) these things (Acc. Dir. Obj.) to you (Prep. Acc.) because of My (Poss. Gen.) Name (Causal Acc.; Person), since (causal) they do not (neg. adv.) know (οἶδα, Perf.AI3P, Intensive) the One (Acc. Dir. Obj.; the Father) who sent (πέμπω, AAPTc.AMS, Constative, Substantival) Me (Acc. Dir. Ob.).

<sup>BGT</sup> **John 15:21** ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.

<sup>VUL</sup> **John 15:21** sed haec omnia facient vobis propter nomen meum quia nesciunt eum qui misit me

**LWB John 15:22** **If I had not come before them publicly [Jewish and Roman authorities] and talked to them, they would not have considered sin, but now they have no excuse for their sin.**

<sup>KW</sup> **John 15:22** If I had not come and spoken to them, sin they would not have had. But now they do not have an excuse for their sin.

<sup>KJV</sup> **John 15:22** If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

### **TRANSLATION HIGHLIGHTS**

Jesus came before the Jewish and Roman authorities and talked to them about sin (Constative Aorist tense). Up to that point, the Jews thought they were in great shape as the chosen people of God and the Romans were living a life of idolatry. Neither group even considered the topic of sin (Voluntative Imperfect tense) until Jesus pointed it out. Now their conscience bothered them because they understood what sin was and now they had no excuse for their own sin. They could no longer claim “ignorance is bliss,” thanks to Jesus. The Jews had no reason for rejecting their Messiah, as He claimed to be, and the Romans could not “party on indefinitely” without knowing that they, too, were in sin. The cat was out of the bag. They were all accountable for their individual decisions. There was nowhere to run and nowhere to hide. They rejected Jesus Christ as Savior and that rejection was also sin.

### **RELEVANT OPINIONS**

God placed the responsibility of discernment on the people and so their rejection of Jesus was inexcusable ... Though they might want to cover their real motives and seem righteous, their rejection of Jesus’ words exposes their true attitudes. Their sin cannot be hidden behind religious terminology and practices, something distinctly true of the religious leaders of Jesus’ day. (G. Derickson, E. Radmacher) Their state before God was a condition of absolute sin, uncloaked hatred, alas! when there was adequate manifestation of Him, of the Son and of the Father. It is a terrible position ... Adversaries, of course, have for themselves taken an outside position; but the non-abiders seem then to get into it. (J. Darby)

He uncovers the inner corruption and hypocrisy of men, and they react violently to the disclosure. He strips away all excuses and exposes their selfishness and rebellion against God. (F. Gaebelin) The ultimate reason for the world’s hatred of Jesus is that He testifies that its deeds are evil. Christ’s followers will be hated by the same world, partly because they are associated with the one who is supremely hated, and partly because, as they increase in the intimacy, love, obedience and fruitfulness depicted in the preceding verses, they will have the same effect on the world as their Master. They, too, will appear alien ... The world is a society of rebels, and therefore finds it hard to tolerate those who are in joyful allegiance to the king to whom all loyalty is due. (D. Carson)

**John 15:22** If (protasis, 2<sup>nd</sup> class condition, “but I did”) I had not (neg. particle) come before them publicly (ἔρχομαι, AAI1S, Constative, Deponent) and (connective) talked (λαλέω, AAI1S, Constative) to them (Dat. Adv.), they would not (neg. adv.) have considered (ἔχω, Imperf.AI3P, Voluntative) sin (Acc. Dir. Obj.), but (adversative) now (temporal) they have (ἔχω, PAI3P, Descriptive) no (neg. adv.) excuse (Acc. Dir. Obj.) for their (Poss. Gen.) sin (Obj. Gen.).

<sup>BGT</sup> **John 15:22** εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχουσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.

<sup>VUL</sup> **John 15:22** si non venissem et locutus fuisset eis peccatum non haberent nunc autem excusationem non habent de peccato suo

LWB **John 15:23** **He who hates Me also hates My Father.**

<sup>KW</sup> **John 15:23** He who hates me, hates my Father also.

<sup>KJV</sup> **John 15:23** He that hateth me hateth my Father also.

### **TRANSLATION HIGHLIGHTS**

He who hates Jesus Christ, the Son of God, also hates God the Father. The two are One in essence, and there is no separation possible. So particularly for the Jews who thought they worshipped God, this was a damning proclamation. They could not claim they loved God and curse Jesus in the same breath. Those Jewish leaders who were plotting Jesus' arrest and murder were especially guilty of hating God the Father, whether they knew it or not.

### **RELEVANT OPINIONS**

A person may imagine that he loves the Father while he hates the Son, but he deceives himself. (W. Hendriksen) Jews today do not worship God, nor do Muslims, even though they claim to worship the God of Abraham. To worship God we must worship Jesus. (G. Derickson, E. Radmacher) A non-Christian may claim that even though he is not a Christian, he does not hate God or the Bible. But when the word of God in its purity is proclaimed to him, he will soon manifest his arrogance, rebellion, and hatred. Those who reject Jesus Christ who is the way, the truth, and the life also reject the Father because no one can come to the Father except through Jesus Christ. (W. Best) Reverse-process reversionism is the status quo of unrestrained and perpetual sinfulness, fragmentation, and extensive cosmic involvement. The believer is brainwashed by satanic propaganda. In this stage he is described as a hater of God. (R.B. Thieme, Jr.) The world does not hate *their idea* of God, as some vague Someone out yonder. It is Christ they hate. (J. McGee)

**John 15:23** He (Subj. Nom.) who hates (μισέω, PAPtc.NMS, Descriptive, Substantival) Me (Acc. Dir. Obj.) also (adjunctive) hates (μισέω, PAI3S, Gnostic) My (Gen. Rel.) Father (Acc. Dir. Obj.).

<sup>BGT</sup> **John 15:23** ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

<sup>VUL</sup> **John 15:23** qui me odit et Patrem meum odit

LWB **John 15:24** **If I had not performed works among them which nobody of the same kind [religious leaders] could perform, they would not have considered sin. But now they have also seen [attesting miracles] and they still hate both Me and My Father.**

<sup>KW</sup> **John 15:24** If I did not do the works among them which no other one did, sin they would not have had. But now they have both seen and hated both me and my Father, and they still maintain that attitude of hate.

<sup>KJV</sup> **John 15:24** If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

### **TRANSLATION HIGHLIGHTS**

Jesus repeats an earlier statement about his coming to earth and talking publicly with the Jewish and Roman authorities, but this time He adds the performance of miracles (Dramatic Aorist tense) which many of them witnessed. And these weren't "run-of-the-mill" miracles, because none of the other religious leaders were able to perform them (Potential Indicative Expressing Obligation). If they planned to reject His claims to deity, they could at least duplicate His miracles as part of their defensive stance against Him. But none of them were able to do this. And for many of them, they would not have considered sin as a possibility (Voluntative Imperfect tense) until after seeing some attesting miracles. But now they not only heard Him speak, but they also saw Him perform attesting miracles – yet they still hated both Jesus and His Father (Intensive Perfect tense). They were doubly condemned.

### **RELEVANT OPINIONS**

The signs Jesus performed, including those recorded by John, demonstrated His deity and are some of what He is alluding to here ... Thus, one thing we can see in all of this is that, though they may not cause faith, miracles do call for a response by the person who witnesses them and makes that person responsible before God for how they respond. (G. Derickson, E. Radmacher) The world and the ecclesiastics (Sanhedrin) had united in this attitude of hostility to Christ and in reality to God. (A. Robertson) By coming and speaking to them, Jesus incited the most central and controlling of sins: rejection of God's gracious revelation, rebellion against God, and decisive preference for darkness rather than light ... Whatever pretence the world might have conjured up to justify its evil before the coming of Christ, it has entirely lost it now that this sublime revelation from God Himself has come. (D. Carson)

**John 15:24** If (protasis, 2<sup>nd</sup> class condition, "but I did") I had not (neg. particle) performed (ποιέω, AAI1S, Dramatic) works (Acc. Dir. Obj.) among them (Gen. Association) which (Acc. Gen. Ref.) nobody (Subj. Nom.) of the same kind (Descr. Nom.; religious leaders) could perform (ποιέω, AAI3S, Dramatic, Potential Ind. Expressing Obligation), they would not (neg. adv.) have considered (ἔχω, Imperf.AI3P, Voluntative) sin (Acc. Dir. Obj.). But (adversative) now (temporal) they have also (adjunctive) seen (ὁράω, Perf.AI3P, Dramatic) and (continuative) they still hate (μισέω, Perf.AI3P, Intensive) both (adjunctive) Me (Acc. Dir. Obj.) and (connective) My (Gen. Rel.) Father (Acc. Dir. Obj.).

<sup>BGT</sup> **John 15:24** εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχουσαν· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.

<sup>VUL</sup> **John 15:24** si opera non fecissem in eis quae nemo alius fecit peccatum non haberent nunc autem et viderunt et oderunt et me et Patrem meum

**LWB John 15:25** But, in order that the word which stands written in their law [Psalm 35:19, 69:4] might be fulfilled: They hated Me without cause.

<sup>KW</sup> **John 15:25** But, in order that the word which in their law stands written might be fulfilled: They hated me without just cause.

<sup>KJV</sup> **John 15:25** But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

### **TRANSLATION HIGHLIGHTS**

According to the prophetic element in Psalm 35:19 and 69:4 which stands written (Descriptive Perfect tense): They hated Jesus without cause (Constative Aorist tense). There was no reason or excuse they could offer that would convince an objective person that Jesus should be crucified. But the law had to be fulfilled (Culminative Aorist tense), just as it had been planned in eternity past (Purpose Subjunctive mood). The law, in this instance, refers to the entire O.T. Scripture – but especially these two psalms. Everything down to the emotional content of His persecutors was fulfilled exactly as foretold in prophetic Scripture.

### **RELEVANT OPINIONS**

In and by means of all this hatred, God is fulfilling His plan of redemption. The hatred of men must result in Christ's crucifixion, in order that men (His people) might be saved. Yet the eternal decree is being fulfilled in such a manner that the guilt rests on man, not on God! (W. Hendriksen) There was nothing whatever in either His character or conduct which merited their vile contempt and enmity. They loved the darkness and therefore hated the light ... Did anyone force them to be of such an abominable disposition? Surely not; they were hearty in it. Were they of such bad temper against their wills? No indeed. They were voluntary in their wicked hatred of Christ. They loved darkness. They were infatuated by their corruptions and delighted in gratifying them. (A. Pink) All these passages speak of hatred which lacks any reasonable foundation. It is this kind of hatred that the Jews had exercised toward Christ. (L. Morris) Those who hate Jesus without any cause are, like the traitor, the subject of scriptural prophecy. (R. Schnackenburg) Ultimately, Jesus is the innocent victim of humanity's rejection of its Creator's good purposes for it revealed Him, and this world's evil exposed in that rejection remains irrational and mysterious. (A. Lincoln)

The upper-room discourse is the genesis of the Epistles of the NT; for in it, in germ form, the great doctrines of grace are announced. The phrase *my commandments* is reserved until this grace-revelation, because this term refers to the teachings of grace, rather than to the law ... There is no record of any assumption of the law on the part of Gentiles before the death of Christ

... Christ, in this discourse, has taken His followers beyond the cross and is unfolding to them the very foundations of the new teachings of grace ... By this Scripture not only is the whole law system definitely declared to be done away with during the dispensation of grace; but it is noticeable that the law, as law, is never once applied to the believer as the regulating principle of his life under grace. This is not an accidental omission; it is the expression of the mind and will of God. Thus it may be concluded that the written law of Moses is not intended to be the rule of the believer's life under grace. Yet, on the other hand, the abiding principles of the law which are adaptable to grace, are carried forward and restated under the teachings of grace; not as law, but reformed to the mold of infinite grace. (L. Chafer) They hate Jesus Christ because they have created a false god who is not the God of the Bible. (J. McGee)

**John 15:25** But (adversative), in order that (purpose) the word (Subj. Nom.) which stands written (γράφω, Perf.PPtc.NMS, Descriptive, Attributive) in their (Poss. Gen.) law (Loc. Sph.) might be fulfilled (πληρώω, APSubj.3S, Culminative, Purpose): They hated (μισέω, AAI3P, Constative) Me (Acc. Dir. Obj.) without cause (Adv. Acc., Manner; for no reason).

<sup>BGT</sup> **John 15:25** ἀλλ' ἵνα πληρωθῆ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι ἐμίσησάν με δωρεάν.

<sup>VUL</sup> **John 15:25** sed ut impleatur sermo qui in lege eorum scriptus est quia odio me habuerunt gratis

**LWB John 15:26** **When the Advocate [Holy Spirit] arrives, Whom I will send to you from the side of the Father - the Spirit of Truth Who will proceed from the side of the Father - He will testify concerning Me.**

<sup>KW</sup> **John 15:26** Whenever the Counsellor comes whom I shall send to you from the presence of the Father, the Spirit of the Truth who from the Father's presence proceeds, that One will testify concerning Me.

<sup>KJV</sup> **John 15:26** But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

### **TRANSLATION HIGHLIGHTS**

The Holy Spirit as Advocate was going to arrive on earth soon after Jesus was crucified (Culminative Aorist tense). When the exact time arrived (Temporal Subjunctive mood), Jesus would send Him to the disciples and other Christians (Predictive Future tense) from the side of the Father in heaven. The Spirit would proceed from the Father and upon arrival would testify concerning the deity of Christ (Predictive Future tense). The veracity of God the Father, God the Son, and God the Holy Spirit would be vindicated. The *absolute indwelling* of the Spirit and the *relative filling* of the Spirit would begin and always testify to the truth of Jesus' identity and works.

### **RELEVANT OPINIONS**

As we speak the words of truth from the Word of God, the Holy Spirit brings inner conviction to unbelievers concerning Jesus Christ. The Spirit never glorifies Himself, and it is an indictment against certain movements in the contemporary church that they have overlooked this principle. (G. Derickson, E. Radmacher) He has been given to come to our aid in living the Christian life amidst every conceivable circumstance. (R. Baxter) As the believer's Paraclete, the Holy Spirit is their Support in weaknesses, their Counsellor in difficulties, their Consoler in afflictions, their Teacher in ignorance. (R. Zuck) The Spirit bears His testimony to us in our renewed minds. He is a Witness for the Lord Jesus by all that is revealed in the Sacred Volume concerning Him. (A. Pink) When foretelling this hatred of the world toward the disciples, something is implied, namely that the disciples will not withdraw from the world but will face the world just as Jesus faced it and will bring the testimony of Jesus to bear upon the world just as Jesus bore His testimony. (R. Lenski)

The same omnipotent Member of the Godhead was in turn sent by the Father and the Son to be the power source for the new royal family. The Holy Spirit reproduces in us the virtues of Christ when we advance in the divine dynasphere. The Spirit's title, Paracletos, just be understood in terms of power within the divine system, in which we, like the humanity of Christ, must live in the devil's world. (R.B. Thieme, Jr.) Such an overwhelming task demands heavenly support and sponsorship. This Jesus provides with his eschatological gift to his disciples - the promised Holy Spirit - and his upper room teaching explains exactly how the Spirit will be their sponsor in the work of prophetic proclamation. This is the climactic purpose of the ministry of the Holy Spirit in the fourth gospel, and John has been building toward it since Jesus' baptism in John 1:32-34. (W. Russell) Jesus interrupts Himself for a moment in order to show immediately to the disciples the power which will sustain them in this terrible conflict. He only indicates this help for a moment in passing. (F. Godet)

**John 15:26** When (temporal) the Advocate (Subj. Nom.; Helper, Energizer) arrives (ἐρχομαι, AASubj.3S, Culminative, Temporal, Deponent), Whom (Acc. Appos.) I (Subj. Nom.) will send (πέμπω, FAI1S, Predictive) to you (Dat. Adv.) from the side of the Father (Abl. Source) - the Spirit (Nom. Appos.) of Truth (Adv. Gen. Ref.) Who (Nom. Appos.) will proceed (ἐκπορεύομαι, PMI3S, Futuristic) from the side of the Father (Abl. Source) - He will testify (μαρτυρέω, FAI3S, Predictive) concerning Me (Prep. Gen.).

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

<sup>VUL</sup> **John 15:26** cum autem venerit paracletus quem ego mittam vobis a Patre Spiritum veritatis qui a Patre procedit ille testimonium perhibebit de me

LWB **John 15:27** Furthermore, you [disciples] will also testify, because you have been with Me from the beginning [of His earthly ministry].

<sup>KW</sup> **John 15:27** And you also are bearing testimony because from the beginning with me you are.

<sup>KJV</sup> **John 15:27** And ye also shall bear witness, because ye have been with me from the beginning.

### **TRANSLATION HIGHLIGHTS**

Not only does the Father and the Holy Spirit bear witness to the deity of Christ, but the disciples will also be called upon to bear witness to Him (Futuristic Present tense). This is a command (Imperative mood), not a request. Jesus did not choose His disciples without a reason; He had a plan for each of them to fulfill. There was a reason they had been chosen to walk, talk and travel with Him during His earthly ministry. They had been with Him from the very beginning (Durative Present tense), and they would be with Him to the end. There was a purpose behind their selection for this honor. But even though this was addressed to His disciples, that doesn't mean that believers today do not have a responsibility to testify about Jesus Christ. We all do!

### **RELEVANT OPINIONS**

There is little in the immediate context that indicates that the disciples were even now doing their duty with respect to the work of bearing witness ... Because from the very beginning of Christ's ministry these disciples have been eye-witnesses, they too must testify. (W. Hendriksen) The apostles possess a treasure which is peculiar to them, and which the Spirit could not communicate to them – the *historical* knowledge of the ministry of Jesus from its beginning to its end. The Spirit does not teach the facts of history; He reveals their meaning. But this historical testimony of the apostles would, without the Spirit, be only a frigid narrative incapable of creating life. It is the Spirit which brings the vivifying breath to the testimony. By making the light of the divine thought fall upon the facts, He makes them a power which lays hold upon souls. The apostolic testimony and the testimony of the Spirit unite, therefore, in one and the same act, but they do so while bringing to it, each of them, a necessary element, the one, the historical narration, the other, the inward evidence. (F. Godet)

**John 15:27** Furthermore (adjunctive; also, in addition), you (Subj. Nom.; disciples) will also (adjunctive) testify (μαρτυρέω, PAImp.2P, Futuristic, Command), because (causal) you have been (εἰμί, PAI2P, Durative) with Me (Gen. Accompaniment) from the beginning (Adv. Gen. Time; of His earthly ministry).

<sup>BGT</sup> **John 15:27** καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

<sup>VUL</sup> **John 15:27** et vos testimonium perhibetis quia ab initio mecum estis

## **Chapter 16**

LWB **John 16:1** I have told you in the past and I'm telling you these things again [warnings about hatred from the cosmic system], so that you may not become shocked and fall apart spiritually [stumble in the spiritual life: implode, explode and revert].

<sup>KW</sup> **John 16:1** These things I have spoken to you in order that you may not be made to stumble.

<sup>KJV</sup> **John 16:1** These things have I spoken unto you, that ye should not be offended.

### **TRANSLATION HIGHLIGHTS**

Jesus is warning His disciples once again (Iterative Perfect tense) about the persecution that is coming their way from the cosmic system. Those in Satan's system have been focusing their hatred on Him, but once He is gone they will regroup and launch an all-out attack (the Greek word *skandalizo* means *to stumble into a baited trap*) on His disciples and followers. In this context, "stumbling" is not a literal tripping over your own feet, but is a vivid word for portraying someone who becomes shocked when outside pressures mount and who falls apart spiritually and emotionally rather than applying doctrine to the situation. Outside pressures were about to become fierce. Saul of Tarsus, who would later become the apostle Paul, will be the champion persecutor of the Judaism. He will be their delegated hit man, arresting Christians and even having some executed, until He is stopped by the Lord in his tracks on the road.

Jesus has been repeatedly warning his disciples about the cosmic system so that when the vicious attacks to their reputation, finances and families begin ... they will not be so shocked by the hatred of the cosmic system that they become angry and dejected, implode in their spiritual life, explode on those around them, and enter reversionism (Culminative Aorist tense). He did not want them to be blindsided, but to understand and prepare for coming events. The tendency towards reversionism was a distinct possibility for them, especially when under the pressure of losing their life's savings, their homes, and perhaps their lives (Potential Subjunctive mood) for following Christ. When extreme pressure occurs in your life, the goal is to have enough Bible doctrine in your soul to avoid disillusionment, disorientation, bitterness and unhappiness.

We are in an increasingly similar situation today, with the global economy melting down in order for Satan to consolidate his forces in Europe for takeover by the Antichrist. The latest billion-dollar U.S. taxpayer bailouts have sent enormous funds overseas to the IMF for future use by the *man of sin*. Satan's 3-stage attack on the U.S. is in full swing, following the outline given by Arno Gaebelein in 1933: (1) Bible criticism and modernistic apostasy, (2) atheism, socialism, and communism, and (3) ruin. "Disorders and bankruptcy will shortly appear everywhere. Hatred will be accentuated by an economic crisis which will stop financial transactions and all industrial life ... Having organized a general economic crisis by all possible underhanded means and with the help of gold which is all in our hands, we will throw great crowds of workmen on the street, simultaneously, in all countries of Europe."

It would be all too easy to conclude that God has abandoned planet Earth and that Satan will win the final battle. But Jesus does not want us to become disillusioned and abandon the spiritual life

anymore than He did His disciples. His goal was to warn them ahead of time so they could marshal their spiritual, financial, and physical resources to weather the storm that was coming. The same is true for us today. We are living in an intensified stage of the angelic conflict and evil is cranking-up globally. This time the U.S. is not sitting on the sidelines; we are in the eye of the storm.

### **RELEVANT OPINIONS**

Just as in the 14<sup>th</sup> chapter the tone of *comfort* was predominant, and in the 15<sup>th</sup> chapter that of *admonition*, so in the 16<sup>th</sup> that of *prediction* prevails. (W. Hendriksen) The word “*scandalizo*” means “caused to stumble.” The opposition and hatred that they would receive from the world would be so severe and offensive that it could cause many to stumble in their faith. (E. Towns) The true Church is left here, not to perfume the dung heap of a fallen humanity, but to save as many individuals out of the wreck as is possible before the final destructive crash comes. The Lord taught this truth to the Jews at a moment when their mental and spiritual outlook was distorted by their political position. They were living, slaves of Rome, in occupied territory. They were looking for any leader who would take the foot of Rome from their prostrate neck and raise them so that they in turn could put their foot on the prostrate neck of their enemy. (D. Barnhouse) The hatred of the leaders was more moral, more positively diabolical, as the Lord had said to them. (chap. 8). The masses were jealous for their religion, as Paul acknowledged (Acts 22: 3); the leaders detested that which was manifested, because it was the light. Terrible state! (J. Darby)

They will know that not only the treachery of Judas and the departure of Jesus, but also the hatred of the world, was included in God’s plan for their own progress in salvation. (W. Hendriksen) Not only will they be excommunicated from the synagogues of the old Israel, but the hour is not far distant when to murder them will be regarded as an act of worship acceptable to God, so ignorant will their persecutors show themselves to be of the true character both of Jesus and His heavenly Father. (R. Tasker) The opposition and hatred that they would receive from the world would be so severe and offensive that it could cause many to stumble in their faith. (E. Towns) Some of Jesus’ words relate specifically to the work of His disciples after His departure, and other words relate to all believers – particularly in relation to the Holy Spirit. (E. Hindson) Christ was preparing them for the reception that would be given to them. (J. Pentecost) For the moment He passes over the terrible stumbling and falling of that very night, whose shadows were deepening as the hours moved on, and He anticipated their future temptations and the source of their ultimate heroism. (H. Reynolds)

If they meditate deeply on this doctrine, they will be fully prepared for resistance. Let us remember that what He said to the disciples is also spoken to us. And, first, we ought to understand that Christ does not send His followers into the field unarmed, and, therefore, that, if any man fail in this warfare, his own indolence alone is to blame. And yet we ought not to wait till the struggle be actually commenced, but ought rather to endeavor to become well acquainted with these discourses of Christ, and to render them familiar to our minds, so that we may march into the field of battle, as soon as it is necessary; for we must not doubt that the victory is in our hands, so long as those admonitions of Christ shall be deeply imprinted on our minds ... They

who think that they know it by heart when they are beyond arrow-shot, are no sooner obliged to enter into actual combat than they give way, as if they were utterly ignorant, and had never received any instruction. Let us, therefore, accustom ourselves to use this armour in such a manner that it may never drop out of our hands. (J. Calvin)

The work of the Holy Spirit in the church is done in the context of persecution. The Spirit is not a guide and a helper for those on a straight path, perfectly able to manage on their own. He comes to assist men caught up in the thick of the battle, and tried beyond their strength ... It is hard to believe that a cause is truly God's when it seems to meet with no success, and all power is on the other side. But Jesus prepares them so that they will not be taken by surprise and overcome in the collapse of a starry-eyed optimism. (L. Morris) They would be regathered when they saw that everything Jesus had predicted had happened as He said, and thereby were reminded that He was indeed in control of His own destiny and circumstances ... When we look at Peter's actions and words in John 18 and Acts 2 and 4 we can see nothing but stark contrasts. Where he cowers before women and slaves on the night of Jesus' arrest, he boldly proclaims Jesus before thousands and stands firm before the Sanhedrin, the most powerful men in the country apart from Pilate. (Derickson, Radmacher)

**John 16:1** I have told you (Dat. Adv.) in the past and I'm telling you these things (Acc. Dir. Obj.; warnings about hatred from the cosmic system) again (λαλέω, Perf.A11S, Iterative), so that (purpose) you may not become shocked and fall apart spiritually (σκανδαλίζω, APSubj.2P, Culminative, Potential; caused to fall, led into sin, take offense at somebody, become angered).

<sup>BGT</sup> **John 16:1** Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

<sup>VUL</sup> **John 16:1** haec locutus sum vobis ut non scandalizemini

**LWB John 16:2** They will expel you from the synagogues [excommunication]. In fact, the time will come when anyone who attempts to kill you will believe that he is offering an act of worship to God [because blasphemy in the Jewish religion was punishable by death].

<sup>KW</sup> **John 16:2** They will make you outcasts from the synagogue. In fact, there comes an hour that everyone who kills you will be of the opinion that he is offering a sacred service to God.

<sup>KJV</sup> **John 16:2** They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

### **TRANSLATION HIGHLIGHTS**

The Jewish leaders will hate the followers of Jesus Christ so much that they will have them expelled from the synagogues (Predictive Future tense), excommunicating them from all religious and social life in the community. In fact, the time will come (Futuristic Present tense) when anyone who attempts to destroy the disciples – financially, spiritually, socially and even physically by murder – will believe after considering the facts from his erroneous perspective

(Deliberative Subjunctive mood) that he is actually providing an act of worship to God by doing so (Dramatic Present tense). Never mind that the Mosaic Law says, “Do not commit murder.” They will believe that this disciple or that disciple is an exception to the rule because they adhere to the teachings of Jesus.

There is nothing in the Greek that says this is only a remote possibility. This is a prediction from the Lord that actually came true. The disciples were the first in a long string of martyrs who were murdered because they followed Jesus Christ. In many cases, there were many “devout Jews” were tried to kill them. Today we might say, “Take a number,” because there were so many enemies that wanted Christians to die. Believing that Jesus was God was considered blasphemy by religious Jews, and was punishable by death. The time may come when those in the cosmic system in leadership position will think that destroying you financially, socially and even physically is the answer to their problems. And they will think they are doing the world a favor by “getting you out of the way of progress.”

### ***RELEVANT OPINIONS***

While such action may have little impact on Christians today, it could devastate the Jewish Christians of the early church. To be expelled from the synagogue was to be cut off socially from a society of family and friends. Some rabbis taught that God would not hear prayers unless they were voiced within the walls of a synagogue. So for some, being expelled would seem like being cut off from God Himself. (E. Towns) They would be viewed by their former friends as worse than pagans. They would lose their jobs, would be exiled by their families, and would even lose the privilege of honorable burial. Worse than this even, they would actually be killed. (W. Hendriksen) The magnitude of Caiaphas’ sin lay first of all in his rejection of Jesus Christ and, secondly, in his ruthless use of others – Pilate, the Roman soldiers, the incited, howling mob – to carry out his evil design. (R.B. Thieme, Jr.)

They would be excluded from the society in which they moved. They would lose the privileges of employment in the nation. They would be deprived of schools to which they could send their children. By being put out of the synagogue, they would in effect be reduced to poverty. In addition, many would be killed, and those who killed them would believe that they were being faithful to God. (J. Pentecost) Believers are subject not only to persecutions, but to ignominy and reproaches ... We ought not to be dismayed by the perverse judgments of men, but ought to endure boldly the reproach of the cross of Christ, satisfied with this single consideration, that our cause, which men unjustly and wickedly condemn, is approved by God. (J. Calvin) He treated them herein not as children, but as soldiers in a spiritual war, whose allegiance He did not doubt, and of whose fortitude He was perfectly assured. (H. Reynolds) This is a worse response than that of the world in general. We can expect the world to misunderstand, but not the religious leaders. (Derickson, Radmacher)

The scribes and priests, by whom the apostles were condemned, boasted that they were appointed by God to be judges of the Church; and, indeed, the ordinary government of the Church was in their hands, and the office of judging was from God, and not from men. But by their tyranny, they had corrupted the whole of that order which God had appointed. The

consequence was, that the power which had been given to them for edification, was nothing else than a cruel oppression of the servants of God ... They are ambitious, cruel, and proud, but they cover all these vices with the cloak of zeal, that they may indulge in them without restraint. To this is added what may be called a furious drunkenness, after having tasted the blood of martyrs. (J. Calvin) They were to expect no relentings, for murderers by conscience are surely unrelenting, as it is the power of Satan. (J. Darby) The greatest danger the disciples will confront from the opposition of the world is not death but apostasy. (D. Carson)

When the walk of the Christian condemns that of the worldly professor, when faithfulness to his Lord prevents him from doing many things which the world does, and when obedience to the Word obliges him to do many things which the world dislikes, then enmity is at once aroused and persecution follows – persecution just as bitter and real today, though its *forms* be changed ... It has been the same in every age: godliness has always met with hatred and hostility. “They hate him that rebukes in the gate, and they abhor him that speaks uprightly.” It is the same now. In spite of the boasted liberalism of the day, men are still intolerant, and manifest their enmity just so far as they dare. (A. Pink) They would be rejected by their religious companions and ecclesiastical authority. This was a more definite trial than viewing it as the general hatred of the world, which knew not the Father nor Him. The Church (that is, as Jews) were to hate them and reject them. Their excommunication was as a matter of course. (J. Darby)

**John 16:2** They will expel (ποιέω, FAI3P, Predictive; excommunicate) you (Dat. Disadv.) from the synagogues (Acc. Separation). In fact (adversative), the time (Subj. Nom.) will come (έρχομαι, PMI3S, Futuristic, Deponent) when (purpose, temporal) anyone (Subj. Nom.) who attempts to kill (ἀποκτείνω, AAPTc.NMS, Ingressive, Substantival) you (Acc. Dir. Obj.) will believe (δοκέω, AASubj.3S, Futuristic, Deliberative, Final Clause) that he is offering (προσφέρω, PAInf., Dramatic, Result) an act of worship (Adv. Acc.; religious service) to God (Dat. Ind. Obj.).

<sup>BGT</sup> **John 16:2** ἀποσυναγωγους ποιήσουσιν ὑμᾶς· ἀλλ’ ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ θεῷ.

<sup>VUL</sup> **John 16:2** absque synagoga facient vos sed venit hora ut omnis qui interficit vos arbitretur obsequium se praestare Deo

**LWB John 16:3** Now they will do these things [attempts to destroy you] because they have not come to know the Father nor Me.

<sup>KW</sup> **John 16:3** And these things they will do because they did not come to know the Father nor me in an experiential manner.

<sup>KJV</sup> **John 16:3** And these things will they do unto you, because they have not known the Father, nor me.

### **TRANSLATION HIGHLIGHTS**

Jesus continues to point out to the disciples that the reason why the Jewish leaders and others in the cosmic system will do these horrible things to them (Predictive Future tense) is not because of anything they have done wrong. There is no point in their retracing all the things they might have said or done to make the Jewish and Roman leaders so angry at them. They were Christians and that was enough for the religious leaders to want them dead. It is all about their affiliation with Jesus Christ - and yours, too, in many cases, even though you may not realize it. They will attempt (and in many cases succeed) in destroying the lives of the disciples and other Christians because the Jewish leaders did not come to know the Father or Jesus (Ingressive Aorist tense). They may carry on with their religious pretenses, but in reality they have never had a relationship with the Father and they aren't interested in having one with Jesus. The god they worship is not the Father; it is a god of their own making. If they wanted to know the one true God, they had opportunities, but they weren't interested.

### **RELEVANT OPINIONS**

The hostile Jews have created their own god. The true God as revealed in Jesus Christ they did not serve. (W. Hendriksen) Friend, if you stand for the Word of God, you will find that the world won't love you. You will experience the hatred that Christ experienced. (J. McGee) The Christian can rejoice in persecutions because he knows that God has certain purposes. (J. Boice) Not to know God is to spawn hostility toward those who do. (D. Carson) The evil act followed on the blind thought. (B. Wescott)

**John 16:3** Now (emphatic) they will do (ποιέω, FAI3P, Predictive) these things (Acc. Dir. Obj.; attempts to destroy you) because (causal) they have not (neg. adv.) come to know (γινώσκω, AAI3P, Ingressive) the Father (Acc. Dir. Obj.) nor (neg. conj.) Me (Acc. Dir. Obj.).

<sup>BGT</sup> **John 16:3** καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

<sup>VUL</sup> **John 16:3** et haec facient quia non noverunt Patrem neque me

LWB **John 16:4** Furthermore, I am telling you these things [predictions], so that when their time comes [persecution by the Jewish and Roman leaders], you may remember them because I informed you. Also, I did not communicate these things to you at the beginning [of My ministry], because I was with you [protecting them from harm].

<sup>KW</sup> **John 16:4** But these things I have spoken to you in order that whenever their hour comes, you might recall them to mind, that I told you. And these things to you from the beginning I did not tell, because I was continually with you.

<sup>KJV</sup> **John 16:4** But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

### **TRANSLATION HIGHLIGHTS**

Jesus is telling His disciples about coming events (Intensive Perfect tense) that are going to be hard for them to accept or understand. He does not want them to fall apart spiritually. When the time comes for the Jewish and Roman leaders to crucify Him (Temporal Subjunctive mood), He wants them to remember (Result Subjunctive) that He told them about it ahead of time (Culminative Aorist tense). When they are destroyed financially, arrested, and in some cases killed, they will recall that their Lord told them it would happen and they were not to blame. It will be somewhat comforting for them to look back and remember when He predicted these horrible things (Latin: reminisce) and understand that God the Father ordained these events.

“Their” time means the Jewish and Roman leaders have not only been given permission from the Father to persecute Jesus first and later the disciples, but *He has arranged historical events to make sure it happens that way*. Nothing is left to chance; that is a pagan philosophical concept. Furthermore, in case they were wondering why He hadn’t warned them about these particular events earlier in His ministry, it was because He was with them every day (Durative Imperfect tense). There was no need to worry them unnecessarily. As long as He was with them, they were protected. But now He was preparing to leave and they needed to know what was going to transpire in the near future. They were going to suffer as He was about to suffer.

### **RELEVANT OPINIONS**

In this conversation He is anticipating the new conditions and relationships which were to obtain after His cross. (L. Chafer) Now that they have been warned beforehand, their very suffering (when it arrives) will confirm their faith in Jesus ... The fact that the world hates the disciples because Jesus has chosen them out of the world, that this hatred was in reality directed against Jesus and against the Father, that it was absolutely inexcusable and was rooted in the sinister condition of the heart which deliberately refused to acknowledge the true God, that the time was actually coming when men would regard the putting to death of Christ’s followers to be tantamount to an act of worship altogether pleasing to God – these things, with that emphasis and in that forthright manner, had never been revealed before. (W. Hendriksen) We are God’s shock troops in a hostile world. (Derickson, Radmacher)

They had no need of confirmation, while they enjoyed leisure and freedom from persecution; but now He tells them that they must change their mode of life, and as a new condition awaits them, He likewise exhorts them to prepare for a conflict. (J. Calvin) "Their hour" (NASB) refers to the time when the disciples' persecutors would control their fate. Ironically their hour would appear to be the time of their greatest victory, but really it would be the time of their greatest defeat. Conversely Jesus' "hour," His passion, would appear to be the time of this greatest defeat, but really it would be the time of His greatest victory. The memory that Jesus had forewarned His disciples about, would enable them to realize that things were not out of control when they seemed to be. This remembrance would really strengthen their faith in Jesus rather than weakening it. (T. Constable)

**John 16:4** Furthermore (continuative), I am telling (λαλέω, Perf.A11S, Intensive) you (Dat. Adv.) these things (Acc. Dir. Obj.; predictions of coming persecution), so that (purpose) when

(temporal) their (Poss. Gen.) time (Subj. Nom.) comes (ἔρχομαι, AASubj.3S, Ingressive, Temporal, Deponent), you may remember (μνημονεύω, PASubj.2P, Aoristic, Result) them (Acc. Dir. Obj.) because (causal) I (Subj. Nom.) have informed (λέγω, AAI1S, Culminative) you (Dat. Adv.). Also (adjunctive), I did not (neg. adv.) communicate (λέγω, AAI1S, Constative) these things (Acc. Dir. Obj.) to you (Dat. Adv.) at the beginning (Adv. Gen. Time; of My ministry), because (causal) I was (εἰμί, Imperf.MI1S, Durative) with you (Gen. Accompaniment).

<sup>BGT</sup> **John 16:4** ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην.

<sup>VUL</sup> **John 16:4** sed haec locutus sum vobis ut cum venerit hora eorum reminiscamini quia ego dixi vobis haec autem vobis ab initio non dixi quia vobiscum eram at nunc vado ad eum qui me misit et nemo ex vobis interrogat me quo vadis

**LWB John 16:5** But now I am about to return home face-to-face to Him [the Father] Who sent Me, and yet not one of you has asked Me [due to preoccupation with themselves]: Where are you going?

<sup>KW</sup> **John 16:5** But now I am going away to Him who sent me, and yet not one of you is asking me, Where are you departing?

<sup>KJV</sup> **John 16:5** But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

### **TRANSLATION HIGHLIGHTS**

Jesus is about to return to heaven to be face-to-face with the Father (Tendential Present tense). This is a good place to return to! He was with the Father before He was sent to planet Earth in hypostatic union (Constative Aorist tense). Now He is preparing to return home. And yet the disciples are so focused on His leaving them behind and what that will mean for the course of their lives, that they aren't considering the fact that Jesus might be excited to return home to be with the Father. Not one of them has shifted his focus off himself and changed his perspective to that of Jesus. Not one of them has asked Him: Where are you going? If they had, they would be excited for Him. In John 14:28, Jesus told them: "You were listening when I told you, I am going away [ascension], but will return face-to-face to you. If you were exercising virtue love for Me, you would be pleased, because I will be proceeding face-to-face to the Father, since the Father is greater than Me [higher rank]." But they were still stuck on themselves and had forgotten both where He was going AND that He was going to return.

### **RELEVANT OPINIONS**

Hitherto Christ had Himself borne the storm of hostility, and shielded the disciples: now He was to leave them, and the wrath of His enemies would be diverted upon them, though they would have another Advocate. (B. Wescott) In their sorrow, the disciples had considered only

themselves, thinking of their grief and pain without the Lord to sustain them. (E. Towns) This was the proper moment for questions, questions as to what that return to the Father would mean for Him, and for them. But there were no questions. In this failure to ask questions there was an element of selfishness. (W. Hendriksen) They who had hitherto been allowed to remain at their ease, were called to severe and arduous battles for the future. (J. Calvin) None of the inner ring of disciples entertained the idea, before the cross, that the Messiah would simultaneously be conquering king, suffering, dying servant and resurrected Lord. (D. Carson)

**John 16:5** But (adversative) now (temporal) I am about to return home (ὑπάγω, PAI1S, Tendential) face-to-face to Him (Prep. Acc.; the Father) Who sent (πέμπω, AAPtc.AMS, Constativ, Substantival) Me (Acc. Dir. Obj.), and yet (ascensive) not one (Subj. Nom.) of you (Partitive Abl.) has asked (ἑρωτάω, PAI3S, Aoristic) Me (Acc. Dir. Obj.): Where (Adv. Place) are you going (ὑπάγω, PAI2S, Descriptive, Interrogative Ind.)?

<sup>BGT</sup> **John 16:5** Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· ποῦ ὑπάγεις;

<sup>VUL</sup> **John 16:5** haec autem vobis ab initio non dixi quia vobiscum eram at nunc vado ad eum qui me misit et nemo ex vobis interrogat me quo vadis

**LWB John 16:6** **Instead, because I am telling you these things [predictions concerning His departure and their persecution by the cosmic system], grief is filling up the mentality of your soul to the point of overflowing [overwhelmed with sorrow].**

<sup>KW</sup> **John 16:6** But because these things I have spoken to you, grief has filled your heart and is now controlling it.

<sup>KJV</sup> **John 16:6** But because I have said these things unto you, sorrow hath filled your heart.

### **TRANSLATION HIGHLIGHTS**

Instead of wondering where Jesus is going and contemplating what these changes will mean to Him, the disciples were only concerned about things from their own perspective. The mentality of their soul was filled with grief and sorrow to the point of overflowing (Intensive Perfect tense). The more Jesus told them, the more they panicked about His leaving them and what they were going to face next without Him. Their emotions had taken control of their thinking process and they were overwhelmed with sorrow at the realization of their upcoming loss. The *comfort* Jesus had given them in chapter 14, and the *admonition* on how to live the spiritual life with the coming of the Holy Spirit, were totally forgotten when He presented the the imminent *predictions* of His departure and their persecution in chapter 16. The chapter divisions are not exact, but the flow of His discourse did change directions and adhere to this scheme.

### **RELEVANT OPINIONS**

The issue in the royal family of God is whether the believer is influenced by doctrine or by evil. Negative volition toward doctrine causes the believer to be changed by evil. Reversionists are always influenced by evil. Evil provides false security for reversionists. The supergrace believer is protected from evil because he has maximum doctrine in his soul. The believer is commanded to put away evil. The mature believer, possessing a balance of residency between doctrine in the soul and the filling of the Spirit, avoids evil. Doctrine is the neutralizer of evil. (R.B. Thieme, Jr.) The prospect of misunderstanding and suffering and separation to be faced, shut out all thoughts of consolation and strength. (B. Wescott)

They felt the effect of the circumstances upon themselves, but did not think of the purposes of God which were being accomplished in those circumstances, for the Son of God was not going out of this world by an accident. It is the same thing in our most minute circumstances: not a sparrow falls to the ground without our Father. That which troubled them was in reality the work of redemption. Moreover, that which constitutes our cross in this world answers to glory and happiness in the other. (J. Darby) This word was used to describe every kind of pain, physical or emotional, though the pain may not be outwardly expressed. It describes an inner pain that cuts so deep, it hurts too much to cry. (E. Towns)

**John 16:6** Instead (contrast), because (causal) I am telling (λαλέω, Perf.AI1S, Intensive) you (Dat. Ind. Obj.) these things (Acc. Dir. Obj.), grief (Subj. Nom.; sorrow, affliction) is filling up the mentality of your (Poss. Gen.) soul (Acc. Dir. Obj.) to the point of overflowing (πληρώω, Perf.AI3S, Intensive).

<sup>BGT</sup> **John 16:6** ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

<sup>VUL</sup> **John 16:6** sed quia haec locutus sum vobis tristitia implevit cor vestrum

**LWB John 16:7** Nevertheless, I am going to keep on telling you the truth. It is advantageous for you that I depart [leave planet Earth], for if I do not leave, the Advocate will not come face-to-face to you. But when I depart, I will send Him face-to-face to you.

<sup>KW</sup> **John 16:7** But I am telling you the truth. It is advantageous for you that I go away. For if I do not go away, the Counsellor will positively not come to you. But if I depart, I will send Him to you.

<sup>KJV</sup> **John 16:7** Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

### **TRANSLATION HIGHLIGHTS**

The disciples were totally preoccupied with themselves. They were full of grief in their anticipation of Jesus leaving them and facing persecution without Him didn't thrill them either. But that emotional state was not going to stop Jesus from telling them the truth (Iterative & Futuristic Present tense). It was to their advantage that He depart planet Earth after the resurrection (Dramatic Aorist tense), because the Advocate would not come to earth and indwell

them until He departed (Predictive Future tense). This was the next phase in the Father's dispensational plan (Temporal Subjunctive mood), and Jesus wasn't about to stand in its way (Result Subjunctive mood). And He reiterates His promise to them once again: I will send Him face-to-face to you (Predictive Future tense) after I leave planet Earth. The Advocate, Helper and Energizer is none other than the Holy Spirit.

### **RELEVANT OPINIONS**

It must be borne in mind that the gift of the Holy Spirit is a reward upon Christ's work (Acts 2:33). But a reward is not given until the task for which it is given has been accomplished. (W. Hendriksen) The doctrine of *procession* describes how the members of the Trinity function under the decree: The Father sends the Son; the Father and Son send the Holy Spirit. Among themselves, the members of the Godhead function in a way which is immanent (complete and changeless), intrinsic (within the Godhead), and subjective (subjectivity is perfect when God is dealing with Himself) ... God the Holy Spirit, who takes an active role leading up to our salvation and who provides certain blessings connected with salvation itself, must continue to provide understanding after salvation in His imperceptible, behind-the-scenes work of glorifying the Lord Jesus Christ. (R.B. Thieme, Jr.)

The Lord Jesus said that His departure was for their advantage. Let this be a lesson to us that we be not hasty in accepting things at first sight. Let us not say, when perhaps we are on the very road to blessing, all these things are against us. Expediency implies suitability of actions to circumstances, of means to accomplish an end, that end being what seemed meet unto Christ. Man recognizes the meaning of the word and thinks he acts upon it; but being evil, he often forgets moral principles. Moreover, he is so ignorant he often chooses wrong means. But with God there are no mistakes. There is absolute righteousness in Him; He does right with the right motive, in the right way, and at the right time. He sees the end from the beginning. (W. Best)

Again, John uses *ou me*, a strong double negative, in the phrase "the Helper shall not come," to emphasize the certainty that the Holy Spirit definitely would not come if Jesus did not depart. (E. Towns) The dispensation of personal presence was thus succeeded by the dispensation of spiritual power. (H. Reynolds) He has been given to come to our aid in living the Christian life amidst every conceivable circumstance. (R. Baxter) Apart from His presence, neither church nor government would have the ability to hinder the program and power of Satan. (J. Pentecost) The gift of the Spirit at and since the day of Pentecost, was and is something totally distinct from any thing before that time: a new and loftier dispensation. (H. Alford) The fact that Christ is still positioned in heaven clearly indicates that the Holy Spirit carries on in Christ's absence as His "substitute Teacher." (R. Zuck)

**John 16:7** **Nevertheless** (adversative; in spite of their preoccupation with themselves), **I** (Subj. Nom.) **am going to keep on telling** (λέγω, PAI1S, Iterative & Futuristic) **you** (Dat. Adv.) **the truth** (Acc. Dir. Obj.). **It is advantageous** (συμφέρω, PAI3S, Descriptive) **for you** (Dat. Adv.) **that** (purpose) **I** (Subj. Nom.) **depart** (ἀπέρχομαι, AASubj.1S, Dramatic, Purpose, Deponent; leave

planet Earth), **for** (explanatory) **if** (protasis, 3<sup>rd</sup> class condition, "maybe I do, maybe I don't") **I do not** (neg. particle) **leave** (ἀπέρχομαι, AASubj.1S, Dramatic, Result, Deponent), **the Advocate** (Subj. Nom.; Helper, Energizer) **will not** (neg. adv.) **come** (ἔρχομαι, FMI3S, Predictive, Deponent) **face-to-face to you** (Prep. Acc.). **But** (contrast) **when** (temporal, coordinating) **I depart** (ἀπέρχομαι, AASubj.1S, Dramatic, Temporal, Deponent; leave planet Earth), **I will send** (πέμπω, FAI1S, Predictive) **Him** (Acc. Dir. Obj.) **face-to-face to you** (Prep. Acc.).

<sup>BGT</sup> **John 16:7** ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

<sup>VUL</sup> **John 16:7** sed ego veritatem dico vobis expedit vobis ut ego vadam si enim non abiero paracletus non veniet ad vos si autem abiero mittam eum ad vos

**LWB John 16:8** Furthermore, after He [the Holy Spirit] has arrived, He will enlighten [expose and maybe convict] the world about sin and about righteousness and about judgment:

<sup>KW</sup> **John 16:8** And having come, that One will convict the world with respect to sin, and with respect to righteousness, and with respect to judgment;

<sup>KJV</sup> **John 16:8** And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

### **TRANSLATION HIGHLIGHTS**

After the Holy Spirit has arrived on planet Earth (Temporal Participle), He will convict the inhabitants of the world (Predictive Future tense) about sin, righteousness, and judgment. The only way they can know about sin is to compare their words and deeds to the standard of God. The standards of God are His righteousness; the standards of fallen men are sin. Once the comparison of man is made to the standards of God, judgment is in order. The Spirit will enlighten everyone, but will only convict God's elect in time. The word enlighten or convict (*elegkei*) is a legal term that refers to a prosecutor demonstrating the guilt of the accused in court. In some cases, the accused acknowledges his guilt; in other cases, he ignores it. The word includes the demonstration of sin to everyone, but the acceptance of sin to relatively few. There are a lot of possible translations of this word into English (17 instances in one table by Moulton and Milligan).

### **RELEVANT OPINIONS**

When men are at peace with themselves on the basis of their own convictions and rational principles, their peace is false and will not abide. (J. Owen) One of the principal duties of the Spirit today is to give demonstrable proof to the world of sin, righteousness, and judgment. (C. Ryrie) From Acts 2:22-41, 7:51-57, 9:1-6, and 1 Cor. 14:24 and 2 Cor. 2:15-16, and Titus 1:13, we learn that in some cases the result will be conversion; in others, hardening and everlasting

punishment ... The word *convict* does not have the same meaning for all. By and large the wicked *world* continues in open hostility to God, His Christ, and His people. Though its guilt has been *exposed* or *proved*, it does not repent. (W. Hendriksen) The three words, *amartia*, *dikaiousune*, and *krisis*, comprehend the great steps of advance in spiritual truth among men. (H. Alford)

The Holy Spirit, and He only, can and does make a particular application of the redemption purchased by Christ, to every elect soul. The Spirit of God applies this redemption by convincing us of our sinful, lost and miserable condition, and then discovering the glorious Savior, as He is offered to us in the Gospel, in His suitableness and sufficiency and enabling us to embrace Him with our whole souls, whereby He is made unto us wisdom, righteousness, sanctification and redemption. (T. Nettles) The Spirit would not just accuse people of sin, but would bring an inescapable sense of guilt before God upon them (cf. 2 Sam. 12:7; Ps. 51:4).<sup>533</sup> This sense of guilt is an indispensable prerequisite for salvation. (D. Carson)

The title *paraclete* (i.e., one called along side to help, cf. 15:26) is an appropriate one for the Spirit. He acts as a prosecuting attorney by demonstrating the guilt of those whom Jesus accused with His teaching. Earlier Jesus had spoken of the Paraclete as the defender of believing disciples (14:16-18), but now the Eleven learned that He is also the prosecutor of unbelieving sinners. Believers are witnesses, the Holy Spirit is the prosecuting attorney, and the lost are guilty sinners. (T. Constable) The world had already conducted its own trial of Jesus; therein He was declared to be guilty of heinous sin – sedition against Caesar and blasphemy against God, hence a man without righteousness and worthy of death. (J. Beasley-Murray) “I came not to send peace, but a sword” (Matt. 10:34). To send a “sword” was not the nature of Christ’s mission, but, because of the perversity of fallen human nature, it was the *effect* of His being here. (A. Pink)

**John 16:8** Furthermore (adjunctive), after He has arrived (ἔρχομαι, AAPtc.NMS, Dramatic, Temporal, Deponent), He (Subj. Nom.) will enlighten (ἐλέγχω, FAI3S, Predictive; expose, convict, convince, point out, bring to light) the world (Acc. Dir. Obj.) about sin (Adv. Gen. Ref.) and (connective) about righteousness (Adv. Gen. Ref.) and (connective) about judgment (Adv. Gen. Ref.):

<sup>BGT</sup> **John 16:8** καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·

<sup>VUL</sup> **John 16:8** et cum venerit ille arguet mundum de peccato et de iustitia et de iudicio

LWB **John 16:9** On the one hand (a), about sin, because they do not believe on Me;

<sup>KW</sup> **John 16:9** With respect to sin on the one hand, because they are not believing on Me;

<sup>KJV</sup> **John 16:9** Of sin, because they believe not on me;

### **TRANSLATION HIGHLIGHTS**

The summary Jesus just presented in verse 8 is expanded on in the next three passages in outline form. The correlative particles could be translated as “a,b,c” or “1,2,3” to represent a list. Typically, the first instance (*men*) is followed by a second instance (*de*), which means “on the one hand ... on the other hand.” When there is more than two instances (multiple *de*), it is rather strange in English to translate it as “on the one hand ... on the other hand ... on the other hand” in sequence. After all, we only have two hands. This is where the idea of a list or outline comes into play. The first thing the Holy Spirit will do is reveal the essence of sin to man: that unbelief (not believing on Christ as Savior) is a sin. Let me repeat what John has just said here: *Unbelief is a sin*. There are some who claim that Jesus died for all the sins of all men (the heresy of unlimited atonement), but then deny that unbelief is a sin - because if Jesus died for the sin of unbelief, then man cannot be held accountable for his unbelief.

John Owens completely demolished this absurd notion in his treatise *The Death of Death in the Death of Christ*. A summary statement that is relevant to this passage is as follows:

“The Father imposed His wrath due unto, and the Son underwent punishment for, either:

All the sins of all men.  
All the sins of some men, or  
Some of the sins of all men.  
In which case it may be said:

That if the last be true, all men have some sins to answer for, and so, none are saved.  
That if the second be true, then Christ, in their stead suffered for all the sins of all the elect in the whole world, and this is the truth.  
But if the first be the case, why are not all men free from the punishment due unto their sins?  
You answer, "Because of unbelief."

I ask, Is this unbelief a sin, or is it not? If it be, then Christ suffered the punishment due unto it, or He did not. If He did, why must that hinder them more than their other sins for which He died? If He did not, He did not die for all their sins!”

### ***RELEVANT OPINIONS***

There will be genuine sorrow and a fleeing to the Savior for refuge and pardon. There will be many instances of true conversion ... As a result of the operation of God’s sovereign grace, men from every clime and nation will accept Jesus as their Lord and Savior. (W. Hendriksen)  
Because man in his depraved state is blind and insensitive to the work of God, it is clear from Scripture that men do not turn to God apart from the moving of His Spirit in their hearts. (L. Chafer)  
Those who receive the revelation of the Holy Spirit will understand that their sin which keeps them from being saved is the sin of unbelief. (J. Walvoord)  
Even though he would be considered an Arminian, at least Walvoord acknowledges that unbelief is a sin. Many Arminians actually deny that unbelief is a sin and that Christ did not die for this sin on the cross! This is blasphemy. (LWB)  
The very definition of sin is unbelief. (J. Michaels)

The essence of all sin is unbelief, a refusal to surrender heart and will to the Divine will and authority, though the world generally had taken different views of it. (H. Reynolds) Today the greatest sin is the failure to believe in Jesus. (E. Blum) To reject Christ is sin. (J. McGee) Unbelief will be apprehended to be sin. (W. Nicole) The essence of sin is unbelief, which is not simply a casual incredulity nor a difference of opinion; rather, it is a total rejection of God's messenger and message ... Jesus insisted that sin was fundamentally repudiation of His message and His mission. (F. Gaebelien) The recognition that the prime sin is unbelief in relation to God's revelation in Christ runs through our Gospel (cf. 1:11, 3:19, 15:22). Such unbelief entails rejection, not ignorance, of the proclamation of Christ in the Gospel. (R. Beasley-Murray)

Of what sin does the Holy Spirit come to convict? Listen, "of sin, because they believe not on Me." That is the great outstanding, damning sin which, if not repented of, is going to sink men to the depths of perdition for all eternity. (H. Ironside) The want of belief in Christ when He is made known, lies at the root of all sin, and reveals its nature. (B. Wescott) The sin of unbelief, refusing to accept Jesus and His revelation, is extremely serious, because it is a rejection of the one God sent, His one and only Son. It is tantamount to a rejection of God Himself. (C. Kruse) The great opening of sin to the world is to show them that its root and essence is *unbelief in Christ* as the Son of God. (H. Alford) The Spirit will show that men are sinners because of their unbelief in Christ. (D. Guthrie) The supreme sin lies in unbelief. (D. Ellis)

**John 16:9** On the one hand (correlative), about sin (Adv. Gen. Ref.), because (causal) they do not (neg. adv.) believe (πιστεύω, ΠΑΙ3Ρ, Aoristic) on Me (Prep. Acc.);

<sup>BGT</sup> **John 16:9** περι ἀμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

<sup>VUL</sup> **John 16:9** de peccato quidem quia non credunt in me

**LWB John 16:10** **On the other hand (b), about righteousness, because I am returning face-to-face to the Father and you will no longer see Me;**

<sup>KW</sup> **John 16:10** With respect to righteousness on the other hand, because to the Father I am going away and no longer are you seeing Me;

<sup>KJV</sup> **John 16:10** Of righteousness, because I go to my Father, and ye see me no more;

### **TRANSLATION HIGHLIGHTS**

The second item in Jesus' 3-point outline is righteousness, again prefaced by a correlative conjunction. He assures them that He is returning to the Father (Gnomic Present tense) and that they would no longer see Him in the flesh (Futuristic Present tense). The religious Jews thought they were being righteous by crucifying Jesus, but they were instead demonstrating their unrighteousness. The fact that the Father accepts Jesus in heaven is proof of His righteousness. The Father and the Son are the embodiment of righteousness, +R.

### **RELEVANT OPINIONS**

The Spirit delights to point men who are destitute of any righteousness of their own to a Seated Christ in heaven, who is “made unto us righteousness.” (H. Ironside) He is not here to improve it, and make it a better place to live in, but to establish its consummate sin, to furnish proof of its guilt, and thus does He vindicate that blessed One whom the world cast out ... It is the Spirit’s presence on earth which establishes Christ’s righteousness, and the evidence that He has gone to the Father ... The world was unrighteous in casting Him out; the Father righteous in glorifying Him, and this is what the Spirit’s presence here established ... It is heaven’s reversal of the world’s treatment of Christ. (A. Pink)

To the world there would be no evidence of righteousness in the death of Christ, but the contrary; nor even outwardly in the act of vicarious suffering. To the world it was the triumph of unrighteousness. And not only so, but the apparent utter dereliction or failure of God in upholding that which was righteous. (J. Darby) Though rejected by the world, He was welcomed by the Father, welcomed home via the cross, the cross which led to the crown. No longer were the disciples going to observe His day-by-day activities as He went in and out among them. (W. Hendriksen)

**John 16:10** On the other hand (correlative), about righteousness (Adv. Gen. Ref.), because (causal) I am returning (ὑπάγω, PAI1S, Gnostic) face-to-face to the Father (Prep. Acc.) and (continuative) you will no longer (neg. adv.) see (θεωρέω, PAI2P, Futuristic) Me (Acc. Dir. Obj.);

<sup>BGT</sup> **John 16:10** περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με·

<sup>VUL</sup> **John 16:10** de iustitia vero quia ad Patrem vado et iam non videbitis me

**LWB John 16:11** **On the other hand (c), about judgment, because the ruler of this world system [Satan] has been judged in the past and is now under judgment.**

<sup>KW</sup> **John 16:11** And with respect to judgment, because the ruler of this world has been judged and is now under judgment.

<sup>KJV</sup> **John 16:11** Of judgment, because the prince of this world is judged.

### **TRANSLATION HIGHLIGHTS**

The 3<sup>rd</sup> point in Jesus’ outline is judgment. This not only applies to their judgment if they continue in their unbelief, but more importantly in the context of the hatred of the cosmic system for Christians, the ruler of this world system has been judged in the past with the result that he stands judged at this very moment (Intensive Perfect tense). Satan hates Christians, and his cosmic system hates Christians, but none of that really matters in the end because both he and his system has already been judged at the cross. The end of the angelic conflict is already known: Satan and his cosmic system lose and will be judged. Jesus Christ and His followers have already won and will be glorified.

## **RELEVANT OPINIONS**

Satan as “prince (ruler) of this world” and “prince (ruler) of the power (forces) of the air” is chief of the realm of evil supernaturalism, but he is not alone in the exercise of spiritual authority. As an eminent spirit-creature, whose position is so exalted that even Michael the Archangel in a dispute with Satan about the body of Moses did not dare to “bring against him a railing accusation.” He has a vast host of spirit beings under him who fight to hold and extend their dominion over men’s lives and who assist in the government of the world system. (M. Unger) At the last day this sentence will be made manifest to the entire universe “when the devil that deceived them is cast into the lake of fire and brimstone” (Rev. 20:10). Hence, the world, by clinging to the advice of Satan in condemning Jesus, stands convicted. Summing up, it has become evident that through the preaching of the Gospel, the Holy Spirit helps the Church, and that He does this by convicting the world with respect to *its own sin* of not believing in Christ, with respect to *the righteousness of Christ*, who by His going to the Father is fully vindicated, and with respect to *the judgment of God* pronounced on the prince of the world. (W. Hendriksen)

If you assent with your mind that judgment has been passed upon Satan, that he is a defeated foe; then you are putting on the helmet of salvation. If you feel that your adversary is invincible, if you are convinced that the enemy who had ambushed you on the road cannot be defeated, then you are defeated. That defeat took place in your mind. But if you hold as truth the word of Christ, that at the cross Satan was judged, that Satan is a defeated foe, and if you believe that you can walk in the train of Christ’s triumph, that attitude is going to bring you victory in Jesus Christ ... James says that if you, as a child of God, firmly stand on your ground because your feet are shod with the hobnail boots provided in the gospel, and refuse to be moved before the onslaught of the adversary, the devil will turn and run. We have concluded that Satan is anything but a coward. We have been led to believe that he is absolutely fearless. Satan is a coward. Satan is compelled to come against us with deception. He is compelled to use a cloak of secrecy. Because of his cowardice, he tries to overwhelm us with fright just as a lion strikes terror into a man with his mighty roar. If the child of God takes a stand against the evil one, that firm stand will cause him to turn tail and run. (J. Pentecost)

Widespread historical suffering always involves three sources: Satan, man, and God. Satan rules the world. Even in his fallen state, Satan is still the most powerful creature (apart from the resurrected humanity of Christ) ever to come from the hand of God. The devil is an extraordinary genius of unparalleled executive ability. The cosmic system is his brilliant strategy and policy for ruling his kingdom ... Satan’s arrogance, his cosmic system, his frustration, violence, and ultimate incompetence create an environment of misery on earth ... Evil encompasses the policy, purpose, and modus operandi of Satan as the ruler of this world by which he seeks to capture and control the human soul, establish his own millennium and become the victor in the angelic conflict ... Evil is Satan’s thinking and reflects the subtlety of his genius; sin and human good are part of his policy. Satan uses evil to corrupt the human race in his attempt to control the world he now rules ... Satan is the sovereign of the world, and he rules through the policy that he naturally calls good but that God calls “evil.” Evil is the sum total of Satan’s genius; it is the thinking of Satan as opposed to the thinking of Christ, Bible doctrine. Satan sponsors many different – even

antithetical – ideas and false systems of thought by which he seeks to gain control of the human soul and hence of the entire human race. (R.B. Thieme, Jr.)

People who have rejected Christ are united with the prince of this world, who is under judgment. (J. Pentecost) All false judgment is related to him who was a liar from the beginning, whose children we are if we echo his values. (B. Witherington, III) Satan, so long as he retains the government, perplexes, and disturbs all things, so that there is an unseemly and disgraceful confusion in the works of God; but when he is stripped of his tyranny by Christ, then the world is restored, and good order is seen to reign. (J. Calvin) For the Word of God to regenerate, the Holy Spirit must supernaturally remove the spiritual blindness of unbelievers to enable them to receive the saving power of the Word. (R. Zuck) Though morally fallen and now judged in the Cross, Satan has not lost his position, and he has lost but little of his power ... A perfect judgment of Satan has been secured through the Cross, but the execution of that sentence is yet future. (L. Chafer)

**John 16:11** On the other hand (correlative), about judgment (Adv. Gen. Ref.), because (causal) the ruler (Subj. Nom.; prince) of this (Gen. Spec.) world system (Obj. Gen.) has been judged in the past and is now under judgment (κρίνω, Perf.PI3S, Intensive).

<sup>BGT</sup> **John 16:11** περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

<sup>VUL</sup> **John 16:11** de iudicio autem quia princeps mundi huius iudicatus est

<sup>LWB</sup> **John 16:12** **I still have many things [prophetic teachings] to tell you, but you are not able to bear [carry] them now.**

<sup>KW</sup> **John 16:12** I have yet many things to be saying to you, but you are not able to be bearing them now so far as your understanding and receiving of them is concerned.

<sup>KJV</sup> **John 16:12** I have yet many things to say unto you, but ye cannot bear them now.

### **TRANSLATION HIGHLIGHTS**

Jesus has a lot more Church Age doctrines – especially prophetic ones that concern immediate events that they will personally witness and experience - to teach them (Durative Present tense), but they are not in the right frame of mind or emotional state to hear them at this point in time (Durative Present tense). Their frame of reference during the 3-1/2 years of traveling with Jesus was not sufficient for advanced doctrine. They did not possess an edification complex of the soul because they were relative neophytes in the spiritual life. The mere mention that He is going to leave them had overwhelmed them with grief. And when He told them that they were going to be persecuted by the cosmic system, they were really overloaded with grief. He would like to tell them more, but they just can't bear it. It would push them over the edge, psychologically speaking. If He revealed more of the future to them, it would “strip their intellectual gears.” If you asked them, they would want to hear more truth. But to borrow a movie phrase: “they can't handle the truth.” Jesus is aware of their limitations at this time and is merciful.

## RELEVANT OPINIONS

The present administration of God is in grace, not in Law, Judgment, or Glory. It belongs to the time which is called “the Administration of the Mystery” or that Secret “which in other ages was not made known to the sons of men.” It was “hid in God from the beginning of the world.” It was “kept secret since the world began.” But Paul was made the special administrator of all the Truth connected with it. It was committed to him by God and the Word of God could not be “fully preached” without it. The Word of truth can be preached today, but it cannot be “fully preached” without this truth connected with this Mystery. Here then, at the outset, we have various administrations suited to the various and corresponding Times and Dispensations, during which they were carried out, and in force. In “other ages” certain truths were hidden, which are contrasted with the truths which are “now revealed.” In the same way the Lord Jesus said, “I have yet many things to say unto you, but you cannot bear them now.” It is clear therefore that, while “God has spoken,” everything which He has said belongs to its own proper Time and Dispensation. These times in which, or concerning which, He spoke, must therefore be carefully distinguished. “The Word of truth” must be rightly divided in this important matter, or, clearly, *we shall not get the truth.* (E. Bullinger)

Understanding the principle of learning readiness, Jesus explained that the Holy Spirit would complete their education at a later time. (E. Towns) The disciples were sorely in need of spiritual strengthening ... The doctrine with respect to the cross does not attain to full development until Jesus has been crucified; the full significance of the work of the Holy Spirit is not made known until the Holy Spirit has been poured out. (W. Hendriksen) We possess no capacity to assimilate doctrine apart from the unseen power of the Holy Spirit. We are able to understand spiritual truth only when filled with the Spirit. As doctrine accumulates in our souls, the Holy Spirit uses that doctrine to increase our capacity to understand more doctrine. The more you learn, the more you can learn. Doctrine builds on doctrine ... Unless we know pertinent doctrine, the inner conflict between the Holy Spirit and the sin nature is no contest and favors the former tyrant. We must understand the doctrines that the Holy Spirit uses to control the soul. (R.B. Thieme, Jr.) Other truths were yet to be imparted, which, in the present stage of their spiritual growth, would be quite unintelligible. They were the truths concerning His incarnation and death, the relation of grace to the Law, the inclusion of the Gentiles in the kingdom of God, the final apostasy, the destiny of the Church till its end. (H. Reynolds)

**John 16:12** I still (adv.) have (ἔχω, PA1S, Descriptive) many things (Acc. Dir. Obj.; doctrines) to tell (λέγω, PAInf., Durative, Inf. As Dir. Obj. of Verb) you (Dat. Adv.), but (adversative) you are not (neg. adv.) able (δύναμαι, PMI2P, Descriptive, Deponent) to bear (βαστάζω, PAInf., Durative, Inf. As Dir. Obj. of Verb; carry) them (ellipsis) now (temporal adv.).

<sup>BGT</sup> **John 16:12** Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι·

<sup>VUL</sup> **John 16:12** adhuc multa habeo vobis dicere sed non potestis portare modo

**LWB John 16:13** However, when He comes, the Spirit of Truth, He will instruct you [teaching ministry of the Spirit] in all Truth [Bible doctrine]. In fact, He will not speak from Himself as the ultimate source, but everything that He hears [from the Father and the Son in heaven], He will communicate, even [especially] proclaiming things which are coming [eschatology, pneumatology, experiential sanctification].

**KW John 16:13** However, whenever that One comes, the Spirit of the truth, He will lead you into all the truth, for He will not speak from Himself as a source, but as many things as He hears He will speak, and the things that are coming He will make known to you.

**KJV John 16:13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

### **TRANSLATION HIGHLIGHTS**

When the Holy Spirit comes (Temporal Subjunctive mood), He will instruct us in all truth (Predictive Future tense). The Holy Spirit came at Pentecost (Ingressive Aorist tense). The Holy Spirit is also known as the Spirit of Truth, since He shares the divine attribute of veracity. His teaching ministry began with the disciples and has been ongoing ever since His arrival, indwelling and filling. And while Jesus was only able to communicate so much truth in His few remaining hours on Earth, the Spirit would teach the disciples (and us) in all truth – not just partial truth, but *all* truth. There are no doctrines that should not be understood or should not be communicated once we understand them. The Holy Spirit only speaks those things that He hears from the Father and the Son from heaven (Predictive Future tense). He does not focus on His ministry, but on Christ. The Spirit remains in the background while glorifying Jesus Christ. He is not the ultimate source of a system of teaching that He has come up with on His own. The Trinity was unanimous in their plan and purpose.

Furthermore, He communicates doctrine to us in the Word of God at exactly the right frequency or level of importance that each particular doctrine has in the mind of Christ. That is why verse-by-verse teaching is so crucial. Men have their favorite teachings which they would like to focus on, and others they would prefer to skim over lightly. The Word of God, however, is the Mind of Christ and is in perfect proportions in all its parts. There is just the right amount of positional truth, just the right amount of experiential truth, and just the right amount of prophecy. There is probably an emphasis here on prophecy, since it makes up such a large percentage of Scripture. He will also proclaim to us (Predictive Future tense) future events which are coming (Attributive Participle). He will especially focus on prophetic events, in this case those which will effect the disciples during their lifetime. They can't handle a "data dump" of such events at this time, but once the Spirit arrives, there will be time for Him to unfold coming events at a slower pace. He will also teach us to interpret historical trends, so we can tell when the hour is near.

### **RELEVANT OPINIONS**

“All things which the Father has” are included in the things of Christ and “things to come,” and these form the boundless field into which the believer may be led by the divine Teacher. This storehouse of divine reality will no doubt engage our minds and hearts forever; but Christians may be even now entering and progressing in these realms of truth and grace. (L. Chafer) Of course the presence of the Spirit does not in itself guarantee that the believer will be taught, but it makes it possible. (C. Ryrie) In addition to eschatological truths, these also included the doctrines of ecclesiology, pneumatology, and the union of believers with Christ and their transformation into the image of Christ. (E. Towns) The Holy Spirit never rides a hobby. He never stresses one point of doctrine at the expense of all the others. He leads into all the truth. (W. Hendriksen) The promise must refer to the main features of the new Christian dispensation. The Spirit would guide them in that new economy in which they would no longer have the visible example and help and counsel of their Master. (W. Nicole)

As the Church is guided “into all truth” by the Spirit of truth,” the foundation head of all true inspiration, so He is opposed, in His beneficent ministrations, by Satan, “the spirit of error,” the arch-enemy of truth and the great deceiver, who, with his demon helpers, is the source of all false inspiration. But since Satan is a mere creature, and, unlike the Holy Spirit, neither infinite nor omnipresent, he requires the aid of an innumerable host of wicked, deluding spirits to carry on effectively his vast program of doctrinal corruption and deception. As the “Spirit of truth” inspires the genuine prophets and teachers of God, so the “spirit of error,” and his spirit-satellites, energize the “many false prophets” who are “gone out into the world.” Hence the Apostle John, like the Apostle Paul, traces error to its real source in satanic and demonic activity, rather than in the human agent. (M. Unger) The verbs “shall” and “will” are repeated eleven times in these four verses, in order to impress us with the importance of the promise and the absolute certainty of its performance. (E. Bullinger)

God does not work in some static way so that our period of history is absolutely identical to earlier periods and to those to come. Rather, God is doing unique things in history – working with people, unfolding a plan – so that what each of us does is important. Moreover, these workings are leading to the day of the Lord’s return, at which time God will gather His own out of the world and demonstrate to all that the Lord’s way is the only true way. (J. Boice) The ministry of the Holy Spirit in teaching the truth of God is indispensable. But the Scriptures which speak of it do not say that this ministry is always direct. In fact, nothing is said about the means the Spirit may use in order to teach us. It may be direct, as one quietly meditates on a passage, but it may be through intermediate means. Some of these means are the books of men, the teachers given to the Church, concordances and even English dictionaries. Ultimately it is the Spirit who does the teaching whether He chooses to use intermediate means or not. And He must do it if we are to grasp the truth. (C. Ryrie)

**John 16:13** However (adversative), when (temporal) He (Subj. Nom.; that One) comes (ἐρχομαι, AASubj.3S, Ingressive, Temporal, Deponent), the Spirit (Nom. Appos.) of Truth (Gen. Spec.; veracity), He will instruct (ὁδηγέω, FAI3S, Predictive; guide, lead, teaching ministry of the Holy Spirit) you (Acc. Dir. Obj.) in all (Dat. Measure; not just partial) Truth (Loc. Sph.; Bible

doctrine). In fact (inferential; indeed), He will not (neg. adv.) speak (λαλέω, FAI3S, Predictive) from Himself as the ultimate source (Abl. Source), but (contrast) everything that (Acc. Dir. Obj.) He hears (ἀκούω, FAI3S, Predictive; from the Father and the Son), He will communicate (λαλέω, FAI3S, Predictive), even (ascensive; emphatic: especially) proclaiming (ἀναγγέλλω, FAI3S, Predictive; revealing, announcing) things (Acc. Dir. Obj.; future events) which are coming (ἔρχομαι, PMPTc.ANP, Futuristic, Attributive, Deponent, Articular).

<sup>BGT</sup> **John 16:13** ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

<sup>VUL</sup> **John 16:13** cum autem venerit ille Spiritus veritatis docebit vos in omnem veritatem non enim loquetur a semet ipso sed quaecumque audiet loquetur et quae ventura sunt adnuntiabit vobis

LWB **John 16:14** He [the Holy Spirit] will glorify Me, because He will select from that [body of OT doctrine] which pertains to Me and will reveal it to you.

<sup>KW</sup> **John 16:14** The One shall glorify Me, because He shall take out from that which pertains to Me and make it known to you.

<sup>KJV</sup> **John 16:14** He shall glorify me: for he shall receive of mine, and shall shew it unto you.

### **TRANSLATION HIGHLIGHTS**

The Holy Spirit did not come to glorify Himself, but to give honor and glory to Jesus Christ. He will select from the entire body of Old Testament doctrine (Predictive Future tense) all those things which pertain to Jesus and will reveal those hidden truths to us (Predictive Future tense). Of course, Jesus is relating this fact to His disciples, but He is informing them how the Spirit will teach all believers through the Word of God. First, He will teach the disciples about the portraits, types and prophecies in the OT. Then He will empower some of the disciples to write New Testament canon using that revealed knowledge. Finally, He will enable all believers during the Church Age to understand and see Jesus in both Old and New Testaments.

### **RELEVANT OPINIONS**

The glorification of Christ is the hallmark of all true ministry of the Spirit in our midst. So it is with the gifts. Contrary to much that is taught, sung, believed, preached and written, the gifts do not glorify and magnify the Holy Spirit. (R. Baxter) This is especially true today of the so-called “charismatic movement,” which focuses (allegedly) on the Holy Spirit and eclipses Christ. (LWB) The Holy Spirit does not glorify personalities, preachers, the virgin Mary, a church, or church ordinances. (E. Towns) The Spirit *indwells* the body so Christ may take up residency there, while the *filling* of the Spirit enables the believer to reflect the glory of the resident Christ. (R.B. Thieme, Jr.) A whole new order of things was before the Apostles – the abolition of the Jewish, the establishment of the Christian dispensation, and the relation of the New to the Old,

together with many kindred questions. (A. Edersheim) We have the marvelous privilege of knowing the things which are to come, when all the world is wondering what the future has in store. The man of God who knows his Bible can look ahead and know just what is coming. (H. Ironside)

The mission of the Holy Spirit to the royal family is not to make a name for Himself by interjecting ecstatic experiences but to reveal the Lord Jesus Christ. The so-called charismatics and other denominations that exaggerate the function of the third Person of the Trinity distort God's game plan. Their emotionalism is "dissipation," not the ministry of God the Holy Spirit to spiritual aristocracy ... The mission of glorifying Christ on earth was assigned to the Holy Spirit. The Holy Spirit empowered the apostles to spread the Gospel of Christ and to record Church Age doctrine in the New Testament; the Spirit also empowers us to glorify Christ inside the divine dynasphere ... The omnipotence of God the Holy Spirit enables the individual believer to execute the protocol plan of God. Operating the divine dynasphere, the Spirit supplies the power necessary for perception and application of Bible doctrine by which the believer advances to spiritual maturity. (R.B. Thieme, Jr.) If a person or group is glorifying someone or something other than Christ, it is not biblical. (E. Towns)

**John 16:14** He (Subj. Nom.; the One: the Holy Spirit) will glorify (δοξάζω, FAI3S, Predictive; honor) Me (Acc. Dir. Obj.), because (causal) He will select (λαμβάνω, FMI3S, Predictive; choose) from that which (Abl. Separation, Whole; body of OT doctrine) pertains to Me (Adv. Gen. Ref.; My memory) and (continuative) will reveal (ἀναγγέλλω, FAI3S, Predictive) it (ellipsis) to you (Dat. Adv.).

<sup>BGT</sup> **John 16:14** ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.

<sup>VUL</sup> **John 16:14** ille me clarificabit quia de meo accipiet et adnuntiabit vobis

**LWB John 16:15** **Everything [all doctrine] that the Father has within Himself is Mine. Because of this [unlimited supply of absolute Truth], I can say that He [the Holy Spirit] will select from that [body of OT doctrine] which pertains to Me and will reveal it to you.**

<sup>KW</sup> **John 16:15** All things, as many as the Father has, are mine. On this account I said that He takes out from that which pertains to me and shall make it know to you.

<sup>KJV</sup> **John 16:15** All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

### **TRANSLATION HIGHLIGHTS**

All doctrine that the Father possesses within Himself and has at His disposal belongs to Jesus (Gnomic Present tense). Jesus did not relinquish His veracity or foreknowledge in hypostatic union. That is a heretical teaching based on a misunderstanding of *kenosis*. Bible doctrine is the mind of Christ; He is the Word incarnate. The Holy Spirit, as the 3<sup>rd</sup> Person of the Trinity, possesses that same doctrine. The Spirit will select from that body of Old Testament doctrine

(Futuristic Present tense) everything which pertains to the memory of Jesus Christ and will reveal it to the disciples (Predictive Future tense). He has access to an unlimited supply of absolute Truth because He shares the attributes of the Father and Son. This revealing began at Pentecost, led to the writing and completion of the canon of Scripture, and continues today through the teaching and preaching of the Word through pastors, teachers and evangelists. The teaching ministry of the Holy Spirit continues to glorify Christ by revealing Him to Church Age believers in the Word of God.

### **RELEVANT OPINIONS**

Until Christ died and the Holy Spirit came on the day of Pentecost to indwell the body of believers, and to do His work of teaching, there was no new mind in believers which could be the vehicle to receive divine truth, nor was there a Teacher to impart that truth. (J. Pentecost) The message of the Spirit was a message of absolute divine Truth; that Truth which belonged to the Father belonged also to the Son; therefore Christ could say that the Spirit would take of that which was His in order to fulfill His works. (B. Wescott)

A person can become so fascinated with what is to come that he does not live for Christ now. Sometimes that happens. But the importance of prophecy is in the indication that God is still at work in history ... It is not just that we are told certain doctrines in order that we might know things. Nor are the end times revealed so that we can simply have a private inside track to the meaning of history. These things are taught to us in order that the Lord Jesus Christ might be glorified. (J. Boice) While the world is busily engaged in the work of *rejecting* the Christ and persecuting His Church, the Holy Spirit, through the preaching of the apostles, will *glorify* Christ. (W.Hendriksen)

**John 16:15** Everything (Subj. Nom.; all doctrine) that (Acc. Measure) the Father (Subj. Nom.) has within Himself (ἔχω, PAI3S, Gnostic; at His disposal), is (εἰμί, PAI3S, Descriptive) Mine (Nom. Poss.). Because of this (causal; unlimited supply of absolute truth), I can say (λέγω, AAI1S, Constative) that (introductory) He will select (λαμβάνω, PAI3S, Futuristic; choose) from that which (Abl. Separation, Whole; body of OT doctrine) pertains to Me (Adv. Gen. Ref.; My memory) and (continuative) will reveal (ἀναγγέλλω, FAI3S, Predictive) it (ellipsis) to you (Dat. Adv.).

<sup>BGT</sup> **John 16:15** πάντα ὅσα ἔχει ὁ πατήρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.

<sup>VUL</sup> **John 16:15** omnia quaecumque habet Pater mea sunt propterea dixi quia de meo accipit et adnuntiabit vobis

LWB **John 16:16** Now in a little while [a few short hours], you will no longer see Me visibly [in a physical body], but a short time later [a few days], and you will see Me reappear [in a resurrection body].

<sup>KW</sup> **John 16:16** A little while and no longer are you attentively contemplating Me, and again a little while, and you shall look at Me with a discerning sight.

<sup>KJV</sup> **John 16:16** A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

### **TRANSLATION HIGHLIGHTS**

This passage contains idioms and ellipsis. The repetition of *micros* in the Greek is correlative, similar to *men de* which is translated “on the one hand, on the other hand.” In this case, it means “in a little while, and a short time later.” The first “little while” refers to His remaining hours on Earth before He is crucified. The second “short time later” refers to His return to Earth in a resurrection body. There are two different Greek verbs for “see” in this passage, too. The first instance (*theoreo*) refers to seeing Jesus visibly in His physical body. “No longer seeing Him physically” is a reference to His death. The second instance (*orao*) refers to seeing Jesus in His resurrection body. The second instance points to an experience or witness of Jesus reserved for a select few. Jesus revealed Himself after His resurrection to the disciples and other close followers; He did not appear publicly for everyone to see.

The second instance of “seeing” can be understood as a compound verb of sorts, because their “seeing” is tied to His “reappearance.” The adverb *palin*, which means *again*, emphasizes His return as a re-appearance. You could translate this as “appear again” or combine them in English as “reappear.” Without the idiom related to the loss of physical presence (death) and regaining presence spiritually (resurrection), the passage is rather awkward – unless as some commentators theorize, that He is emphasizing a kind of spiritual “seeing” in the second verb as opposed to physical “seeing” in the first verb. The Latin Vulgate ignores the two different Greek verbs entirely and makes them the same exact word. “Wishing to prepare for the disciples’ question in verse 17 about Jesus’ going to the Father (and overlooking Jesus’ statement in verse 10), copyists have added, with minor variations, the phrase *because I go to the Father.*” (B. Metzger)

### **RELEVANT OPINIONS**

Within a few hours these disciples would lose sight of Jesus as He would be physically removed from their presence. They would not see Him. But within a few days they would come to a greater realization of spiritual truth and forever after have a different vision of Christ. (E. Towns) Crucifixion, resurrection, and the outpouring of the Holy Spirit must never be separated. Jesus himself has shown that they are inseparably linked, so that the one means nothing without the other. (W. Hendriksen)

**John 16:16** **Now** (coordinating) **in a little while** (Nom. Measure/Time; a few short hours), **you will no longer** (temporal adv.) **see Me** (Acc. Dir. Obj.) **visibly** (θεωρέω, PAI2P, Futuristic; physical sight), **but** (contrast) **a short time later** (Nom. Measure/Time; a few days), **and** (continuative) **you will see Me** (Acc. Dir. Obj.) **reappear** (ὀράω, FMI2P, Predictive; witness,

experience, combined with the adverb *palin* "again" brings out the "re" before "appear").

<sup>BGT</sup> **John 16:16** Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.

<sup>VUL</sup> **John 16:16** modicum et iam non videbitis me et iterum modicum et videbitis me quia vado ad Patrem

LWB **John 16:17** Consequently, *some* of His disciples asked among themselves: What is this which He is telling us, Now in a little while [a few short hours], you will no longer see Me visibly [in a physical body], but a short time later [a few days] and you will see Me reappear [in a resurrection body]? And also, Because I am going face-to-face to the Father?

<sup>KW</sup> **John 16:17** Therefore, some of His disciples said to one another, What is this which He is saying to us, A little while and no longer are you attentively contemplating Me, and, again a little while, and you shall look at Me with a discerning sight? And, Because I am going away to the Father?

<sup>KJV</sup> **John 16:17** Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

### **TRANSLATION HIGHLIGHTS**

Some of the disciples were still confused and talked among themselves asking each other (Constative Aorist tense): What is He telling us? What does He mean when He says: Now in a little while, you will no longer see Me visibly (Futuristic Present tense), but a short time later, and you will see Me reappear (Predictive Future tense)? And also the prediction He made that "I am going home face-to-face to the Father" (Futuristic Present tense)? Some of the disciples, if not most, had no idea what Jesus meant by this prediction. Furthermore, they were most likely afraid to ask for fear of looking stupid in front of the others. In this recount, we have the prediction of His death, resurrection, *and* ascension. The Latin copyist in the prior verse added this last phrase about the ascension after looking at this passage.

### **RELEVANT OPINIONS**

With muffled voices and in low tones, they kept asking each other what might be the meaning of this *mashal*. (W. Hendriksen) There was no place in their theology for His leaving them and returning to the Father. (A. Pink) They were still struggling with the ideas He has presented to them that evening, especially since they did not have the conceptual categories to understand that the Messiah would suffer and die, leave them, and be replaced by another Comforter. (Derickson, Radmacher)

**John 16:17** Consequently (inferential), some (ellipsis) of His (Gen. Rel.) disciples (Partitive Abl.) asked (λέγω, ΑΑΙ3Ρ, Constative) among themselves (Acc. Association): What

(interrogative) is (εἰμί, PAI3S, Descriptive) this (Pred. Nom.) which (Acc. Appos.) He is telling (λέγω, PAI3S, Static) us (Dat. Adv.), Now (coordinating) in a little while (Nom. Measure/Time; a few short hours), you will no longer (temporal adv.) see Me (Acc. Dir. Obj.) visibly (θεωρέω, PAI2P, Futuristic; physical sight), but (contrast) a short time later (Nom. Measure/Time; a few days), and (continuative) you will see Me (Acc. Dir. Obj.) reappear (ὀράω, FMI2P, Predictive; witness, experience, combined with the adverb palin "again" brings out the "re" before "appear")? And also (adjunctive): Because (causal) I am going home (ὑπάγω, PAI1S, Futuristic) face-to-face to the Father (Prep. Acc.)?

<sup>BGT</sup> **John 16:17** εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν· μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί· ὅτι ὑπάγω πρὸς τὸν πατέρα;

<sup>VUL</sup> **John 16:17** dixerunt ergo ex discipulis eius ad invicem quid est hoc quod dicit nobis modicum et non videbitis me et iterum modicum et videbitis me et quia vado ad Patrem

**LWB John 16:18** Then they asked: What is this which He keeps on saying, In a little while? We did not understand the first time and we still do not understand what He is talking about.

<sup>KW</sup> **John 16:18** Therefore, they were saying, This, what is it that He is saying, The little while? We do not know with a positive knowledge what He is saying.

<sup>KJV</sup> **John 16:18** They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

### **TRANSLATION HIGHLIGHTS**

Some of the disciples were particularly confused about Jesus' phrase: In a little while. They heard Him say it twice in verse 16 and it did not register (Iterative Present tense). They did not understand what He meant by it the first time and they still don't understand what He meant by it the second time (Intensive Perfect tense). They had no idea what He was talking about (Aoristic Present tense). It's an easy thing for us to see as Monday morning quarterbacks, because we know the narrative of the crucifixion, resurrection and ascension into heaven. But it was a riddle to those who were trying to put the pieces together at that time.

### **RELEVANT OPINIONS**

Though these men are puzzled, they fear to ask Jesus to help them out of their difficulty. (W. Hendriksen) Only after Jesus' resurrection did the disciples begin to put it all together. And some had to have their eyes opened progressively (Luke 24:13-35) as He came to them in His resurrection body. (E. Hindson) They were alarmed, but could not attach their alarm to any definite object of dread. (W. Nicole) What are these strange intervals, marked by separation and change, which break the tenour of our intercourse? (B. Wescott) It is evident from this that they

were indeed unprepared to handle more than what Jesus had already told them that evening. (Derickson, Radmacher)

**John 16:18** Then (inferential) they asked (λέγω, Imperf.AI3P, Descriptive): What (interrogative) is (εἰμί, PAI3S, Descriptive) this (Pred. Nom.) which (Acc. Appos.) He keeps on saying (λέγω, PAI3S, Iterative), In a little while (Nom. Measure/Time; a few short hours)? We did not (neg. adv.) understand the first time and we still do not understand (οἶδα, Perf.AI1P, Intensive) what (Acc. Dir. Obj.) He is talking about (λαλέω, PAI3S, Aoristic).

<sup>BGT</sup> **John 16:18** ἔλεγον οὖν· τί ἐστὶν τοῦτο [ὃ λέγει] τὸ μικρόν; οὐκ οἶδαμεν τί λαλεῖ.

<sup>VUL</sup> **John 16:18** dicebant ergo quid est hoc quod dicit modicum nescimus quid loquitur

**LWB John 16:19** Jesus recognized that they wanted to ask Him a question, so He addressed them: Are you searching for clarification among yourselves concerning this point that I communicated, Now in a little while [a few short hours], you will no longer see Me visibly [in a physical body], but a short time later [a few days] and you will see Me reappear [in a resurrection body]?

<sup>KW</sup> **John 16:19** Jesus perceived that they were desiring to be asking Him, and said to them, Concerning this are you inquiring of one another, that I said, A little while and no longer are you attentively contemplating me, and, Again a little while and you shall look at me with a discerning sight?

<sup>KJV</sup> **John 16:19** Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

### **TRANSLATION HIGHLIGHTS**

Jesus was not surprised that they did not follow His last prediction. He knew their thinking (Latin: cognizant) and heard them asking each other questions (Constative Aorist tense). He knew they wanted to ask Him a question (Tendential Present tense) but were afraid to ask, so He beat them to the punch and addressed them while they were trying to figure out the meaning of His prophecy. Are you searching for clarification (Latin: interrogation) among yourselves (Tendential Present tense) concerning this particular point I was making? The point they were confused on was His double prediction concerning His death and resurrection in verse 16. He used the same Greek word twice in one sentence (*mikros*), but the different Greek words (*theoreo* and *oraō*) for “seeing” gave each use of *mikros* a whole new meaning. They were stumped trying to figure out what His cryptic phrase meant. They would like to interrogate Him to get all the pertinent details, but their despondency prevented them from doing so.

### **RELEVANT OPINIONS**

He knew both their desire and their hesitancy ... What the disciples did not understand now they would grasp later. But the pressing need of the moment was to dispel their *gloom*. (W. Hendriksen) The truth seems to be, that on this occasion they were both ashamed and afraid to seek the information which they were anxious to obtain – ashamed to acknowledge their ignorance on a subject on which their Master had so often addressed them; and afraid, it may be equally, that they should draw down on themselves a faithful, though kindly rebuke. (A. Pink) Anyone who has taught a class knows how obvious it is when students try to converse in secret while the teacher speaks. (Derickson, Radmacher)

**John 16:19** **Jesus** (Subj. Nom.) **recognized** (γινώσκω, AAI3S, Constative; perceived, noticed) **that** (introductory) **they wanted** (θέλω, Imperf.AI3P, Descriptive) **to ask Him** (Acc. Dir. Obj.) **a question** (ἐρωτάω, PAInf., Tential, Inf. As Dir. Obj. of Verb; interrogation), **so** (coordinating) **He addressed** (λέγω, AAI3S, Constative) **them** (Acc. Dir. Obj.): **Are you searching for clarification** (ζητέω, PAI2P, Tential, Interrogative Ind.) **among yourselves** (Gen. Assoc.) **concerning this point** (Adv. Gen. Ref.) **that** (introductory) **I communicated** (λέγω, AAI1S, Constative), **Now** (coordinating) **in a little while** (Nom. Measure/Time; a few short hours), **you will no longer** (temporal adv.) **see Me** (Acc. Dir. Obj.) **visibly** (θεωρέω, PAI2P, Futuristic; physical sight), **but** (contrast) **a short time later** (Nom. Measure/Time; a few days), **and** (continuative) **you will see Me** (Acc. Dir. Obj.) **reappear** (ὀράω, FMI2P, Predictive; witness, experience, combined with the adverb *palin* "again" brings out the "re" before "appear")?

<sup>BGT</sup> **John 16:19** Ἐγὼ [ὁ] Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον· μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;

<sup>VUL</sup> **John 16:19** cognovit autem Iesus quia volebant eum interrogare et dixit eis de hoc quaeritis inter vos quia dixi modicum et non videbitis me et iterum modicum et videbitis me

LWB **John 16:20** Most assuredly I am saying to you: You shall weep and mourn, but the cosmic system [those in it] shall be happy. You shall be distressed, but your grief shall be turned into inner happiness.

<sup>KW</sup> **John 16:20** Most assuredly, I am saying to you, You shall weep audibly, and you shall audibly lament, and the world shall rejoice. As for you, you shall be made to grieve, but your grief shall become joy.

<sup>KJV</sup> **John 16:20** Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

### **TRANSLATION HIGHLIGHTS**

Jesus issues an emphatic statement to the disciples, probably looking each of them in the eye to make sure they are getting the import of His predictions and understand the seriousness of what

is about to happen next. He tells them without qualification that they will weep and mourn for Him when He is being crucified and when He is no longer with them. All of the verbs are in the predictive future tense. All of His predictions will come true. They will be distressed by the terrifying events around His death, but there is good news for those who weather the storm. Their grief will be turned into inner happiness. They will grow spiritually from the upcoming trials and tribulations. They will see Him later in His resurrection body and understand that the plan of God was being accomplished even through the worst of it.

### **RELEVANT OPINIONS**

The disciples' sorrow will not be of a permanent nature. While it is present, it will, indeed, be very painful. (W. Hendriksen) The disciples' lamenting and weeping and the world's rejoicing when Christ went back to the Father were predicted by Jesus Christ. The world will rejoice when Christians are caught up to be with the Lord. (W. Best) Separation from Jesus means sadness. Restoration of fellowship means joy. Therefore we learn that no Christian can have fullness of joy without vital fellowship with Jesus Christ. (J. Piper) The "world" that would rejoice at His disappearance would be restricted to those who could not rest until they had got Him out of the way and felt relief and satisfaction when they thought they had accomplished their purpose. His return would fill them with dismay, but it would fill His friends with gladness. (F. Bruce)

When I shall be removed from you by death, the world will proclaim its triumphs over you. You will feel the deepest anguish. The world will pronounce itself to be happy, and you to be miserable. I have resolved, therefore, to furnish you with the necessary arms for this warfare ... We know that the apostles, so long as they lived, sustained a severe warfare, that they endured base reproaches, that they had many reasons for weeping and lamenting; but, renewed by the Spirit, they had laid aside their former consciousness of weakness, so that, with lofty heroism, they nobly trampled under foot all the evils that they endured. (J. Calvin) The world will rejoice, because to some extent it will be the world's doing, and it will fancy for a little while that it has got its way and succeeded excellently well. (H. Reynolds)

**John 16:20** Most assuredly (asseverative; emphatic "truly") I am saying (λέγω, PAI1S, Static) to you (Dat. Adv.): You (Subj. Nom.) shall weep (κλαίω, FAI2P, Predictive) and (connective) mourn (θρηνέω, FAI2P, Predictive), but (contrast) the cosmic system (Subj. Nom.; those in it) shall be happy (χαίρω, FPI3S, Predictive). You (Subj. Nom.) shall be distressed (λυπέω, FMI2P, Predictive), but (adversative) your (Gen. Poss.) grief (Subj. Nom.; sorrow, affliction) shall be turned (γίνομαι, FMI3S, Predictive, Deponent; established, produce) into inner happiness (Prep. Acc.).

<sup>BGT</sup> **John 16:20** ἀμήν ἀμήν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

<sup>VUL</sup> **John 16:20** amen amen dico vobis quia plorabitis et flebitis vos mundus autem gaudebit vos autem contristabimini sed tristitia vestra vertetur in gaudium

LWB **John 16:21** When a woman gives birth, she experiences increasing pain and anguish, because her time has arrived. But as soon as she has given birth to a child, she no longer remembers the anguish due to a state of inner happiness, because a human being was delivered into the world.

KW **John 16:21** The woman, whenever she is about to bear, has grief, because her hour has come. But whenever she bears the child, no longer does she remember her anguish because of her joy that a man was born into the world.

KJV **John 16:21** A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

### **TRANSLATION HIGHLIGHTS**

Jesus compares the anguish that His disciples will experience when He is gone and the inner happiness they will experience when He returns in His resurrection body to the birth of a child. When a woman gives birth (Temporal Subjunctive mood), she experiences increasing levels of pain and anguish up to the moment of birth (Progressive Present tense). This is due to the arrival of her delivery date (Ingressive Aorist tense) which had been closely tracked up to the time when her water breaks. But once she has given birth to a child (Culminative Aorist tense), she forgets the pain and anguish (Latin: pressure) she had endured (Aoristic Present tense) due to a state of inner happiness that occurs when a new human being is delivered into the world (Dramatic Aorist tense). It is an exciting time and the elation of a new son or daughter being born eclipses the labor pains and the anguish of delivery. The disciples will experience a similar type of increasing anguish when Jesus is crucified, followed by inner happiness when they realize He has risen according to God's predetermined plan.

### **RELEVANT OPINIONS**

Jesus used a common OT illustration of childbirth to help the disciples understand how their deep sorrow could result in lasting joy. (E. Towns) The woman in travail is the common figure for terror-stricken anguish in the OT. (W. Nicole) Jesus' point is that the woman focuses on her child and rejoices in its birth to the extent that the pain she has just experienced is no longer the focus of her attention. This, too, will be their experience. (Derickson, Radmacher)

**John 16:21** When (temporal) a woman (Subj. Nom.) gives birth (τίκτω, PASubj.3S, Dramatic, Temporal), she experiences increasing (έχω, PAI3S, Progressive) pain and anguish (Acc. Dir. Obj.), because (causal) her (Poss. Gen.) time (Subj. Nom.) has arrived (έρχομαι, AAI3S, Ingressive, Deponent). But (adversative) as soon as (temporal) she has given birth to (γεννάω, AASubj.3S, Culminative, Temporal) a child (Acc. Dir. Obj.), she no longer (neg. adv.) remembers (μνημονεύω, PAI3S, Aoristic) the anguish (Acc. Dir. Obj.) due to a state of inner happiness (Acc. Attendant Circumstances),

**because** (causal) **a human being** (Subj. Nom.) **was delivered** (γεννάω, API3S, Dramatic) **into the world** (Acc. Place).

<sup>BGT</sup> **John 16:21** ἡ γυνὴ ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

<sup>VUL</sup> **John 16:21** mulier cum parit tristitiam habet quia venit hora eius cum autem pepererit puerum iam non meminit pressurae propter gaudium quia natus est homo in mundum

LWB **John 16:22** Likewise, you, in a similar fashion, are now experiencing increasing pain and anguish. But I will see you again [after the resurrection], and the mentality of your soul will receive inner happiness. Furthermore, nobody will take your inner happiness away from you [permanent possession].

<sup>KW</sup> **John 16:22** And as for you, you therefore now are having grief. But again I shall see you, and your heart shall rejoice, and your joy no one will snatch away from you.

<sup>KJV</sup> **John 16:22** And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

### **TRANSLATION HIGHLIGHTS**

The disciples are already experiencing increasing levels of pain and anguish at the thought of Jesus dying and leaving them behind (Progressive Present tense). But Jesus comforts them with the promise that He will see them again soon (Predictive Future tense). When He returns in resurrection body, the mentality of their soul will recall His predictions and will then rest in inner happiness. Furthermore, nobody will ever be able to take away that inner happiness of seeing Him alive again in His resurrection body. This event will happen in the near future and the promise of perpetual inner happiness related to His resurrection is certain to remain with them. It will always be a source of joy for them (Gnomic Present tense).

### **RELEVANT OPINIONS**

Jesus promised His disciples that their sorrow and tribulation in the world would also be turned to joy. (E. Towns) The world must unavoidably be soon deprived of its *joys*, which it seeks only in fading things. (J. Calvin) The time of transition from their present state to that future state was necessarily a period of anguish, and that time was even now come ... The turn of the sentence implies that they would have enemies, but that their enemies would not prevail. (B. Wescott)

**John 16:22** Likewise (comparative), **you** (Subj. Nom.), **in a similar fashion** (comparative), **are now** (temporal) **experiencing increasing** (ἔχω, PAI2P, Progressive) **pain and anguish** (Acc. Dir. Obj.). **But** (adversative) **I will see** (ὄρώ, FMI1S, Predictive) **you** (Acc. Dir. Obj.) **again** (temporal), **and** (continuative) **the mentality of your soul** (Subj. Nom.) **will receive inner happiness** (χαίρω, FPI3S, Predictive). **Furthermore** (continuative), **nobody** (Subj. Nom.) **will**

**take your** (Poss. Gen.) **inner happiness** (Acc. Dir. Obj.) **away** (αἴρω, PAI3S, Futuristic & Gnostic) **from you** (Abl. Separation).

<sup>BGT</sup> **John 16:22** καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν.

<sup>VUL</sup> **John 16:22** et vos igitur nunc quidem tristitiam habetis iterum autem videbo vos et gaudebit cor vestrum et gaudium vestrum nemo tollit a vobis

**LWB John 16:23** **And in that day [the transition period between the dispensation of the Hypostatic Union and the Church Age], you will not ask Me any questions [the teaching ministry of the Holy Spirit will take over]. Most assuredly I am saying to you: If you request anything from the Father [in prayer] in My Name, He will give *it* to you.**

<sup>KW</sup> **John 16:23** And in that day you shall ask me no question about anything. Most assuredly, I am saying to you, Whatever you shall request of the Father, He will give it to you in view of all that I am in His estimation.

<sup>KJV</sup> **John 16:23** And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

### **TRANSLATION HIGHLIGHTS**

During the interim period after the close of the dispensation of the Hypostatic Union and the beginning of the Church Age, the disciples will not ask Jesus any questions (Predictive Future tense). The indwelling of the Holy Spirit and the function of His teaching ministry will answer all of their questions. They need Jesus to spell things out now, but the Spirit will take over this ministry after He is gone. Furthermore, Jesus had another promise to make to them. As disciples they were called to spread the gospel after His departure. They became His delegates on earth. Along with this responsibility, they would be given temporary access to extraordinary power through prayer to the Father. If they request anything from the Father in the Name of Jesus, the Father will give it to them (Predictive Future tense).

The 1<sup>st</sup> class conditional clause means they would indeed request certain things from the Father. They would become temporary instruments of supernatural power, with the ability to perform miracles just like Jesus. These attesting miracles would validate the truth of Jesus' person as the Son of God, confirm the beginning of a new dispensation, and verify that the disciples were His true ministers. The disciples would undergo pressure, anguish, trials, tribulation and even death because of their relationship to Jesus Christ. But they would also receive clarifying answers from the Holy Spirit and the ability to pray for divine assistance and be blessed by obtaining confirming answers to their prayers. The phrase "in that day" restricts the extraordinary nature of their upcoming ministry to the transition period between dispensations.

### **RELEVANT OPINIONS**

This promise of answered prayer was made earlier in the evening (14:13-14), but when people are hurting deeply, often they do not feel like praying. Our times of sorrow are not times to quit praying but rather to grow spiritually in every area including our prayer life. (E. Towns) In the light of Christ's resurrection, as interpreted by the Holy Spirit poured out on the day of Pentecost and present with the Church ever afterward, the meaning of *all* such matters would become perfectly clear. (W. Hendriksen) This promise does not give praying souls carte blanche. These words of our Lord are in perfect accord with those of the apostle John, "If we ask anything according to his will He hears us." What is it to ask "in the name of Christ?" Surely it is very much more than a prayer formula. (A. Pink) "Praying in My Name" refers to one who is abiding in Him, obeying Him. You cannot simply tag His name onto the end of a request and expect to get what you ask. That is not what He is saying. (J. McGee) If some of us did not have some special exercises to make us go to God, we would probably move on from day to day forgetting the privilege of speaking to the Father. (H. Ironside)

**John 16:23** And (continuative) in that (Dat. Spec.) day (Loc. Time), you will not (neg. adv.) ask Me (Acc. Dir. Obj.) any (Acc. Measure; none) questions (ἑρωτάω, FAI2P, Predictive). Most assuredly (asseverative; emphatic "truly") I am saying (λέγω, PAI1S, Static) to you (Dat. Adv.): If (protasis, 1<sup>st</sup> class condition, "and you will") you request (αἰτέω, AASubj.2P, Constative, Conditional; prayer) anything (Acc. Dir. Obj.) from the Father (Acc. Source) in My (Gen. Poss.) Name (Loc. Sph.), He will give (δίδωμι, FAI3S, Predictive) it (ellipsis) to you (Dat. Adv.)

<sup>BGT</sup> **John 16:23** Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐγὼ οὐκ ἐρωτήσετε οὐδέν. ἀμήν ἀμήν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν.

<sup>VUL</sup> **John 16:23** et in illo die me non rogabitis quicquam amen amen dico vobis si quid petieritis Patrem in nomine meo dabit vobis

**LWB John 16:24** Up to the present time [imminent dispensational change] you have not requested anything in My Name. Keep on asking [prayer petition] and you will receive, in order that your inner happiness might continue to be full to the point of overflowing in the present and remain so until the end.

<sup>KW</sup> **John 16:24** Up to this time you requested not even one thing in my Name. Be constantly making request, and you shall receive, in order that your joy, having been filled completely full, might persist in that state of fullness in present time.

<sup>KJV</sup> **John 16:24** Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

## **TRANSLATION HIGHLIGHTS**

So far the disciples have always had Jesus at their side, so they have not had to request anything from the Father in His Name (Constative Aorist tense). But now that He is about to depart planet Earth, He commands them (Imperative mood) to keep on petitioning the Father in prayer (Iterative Present tense) and they will receive an answer from Him (Predictive Future tense). Jesus is teaching them how to pray to the Father in the Name of the Son in the filling of the Spirit. And they should not give up praying, because one of the purposes of prayer is that their inner happiness might continue to be (Durative Present tense) full to the point of overflowing both now and in the future (Intensive Perfect tense). The very act of praying in the prescribed manner calms the soul and induces inner happiness ... plus, there is a promise that the Father will hear and provide them with an answer. The same is true for us in the Church Age. Even in the midst of your enemies, with the “jeers of their hellish laughter” ringing loudly in the public’s ears, you may be filled with inner happiness as a result of the filling of the Spirit and the Father’s answer to prayer. This is a promise.

### **RELEVANT OPINIONS**

In our time of sorrow, our response should be to continually pray to the Father rather than questioning Him. (E. Towns) Through constant fellowship with God in prayer and through receiving answers to prayer, whatever was lacking in the disciples’ joy would be supplied, until the cup of joy is filled to the brim. (W. Hendriksen) The privilege of praying in the name of the Lord Jesus Christ, which under grace is extended to every child of God, lends to prayer a characteristic which lifts it to an infinite degree above every other form of prayer that ever was or will be. (L. Chafer) The disciples had not appealed to the Father in Jesus' name before now. As Old Testament believers, they had undoubtedly grounded their petitions on God's promises in the Old Testament. However the entrance that Jesus now gave them with the Father would assure an even warmer response to their prayers than Old Testament saints received. (T. Constable)

**John 16:24** Up to the present time (temporal) you have not (neg. adv.) requested (αἰτέω, AAI2P, Constative) anything (Acc. Dir. Obj.) in My (Poss. Gen.) Name (Loc. Sph.). Keep on asking (αἰτέω, PAImp.2P, Iterative, Command; prayer) and (continuative) you will receive (λαμβάνω, FMI2P, Predictive), in order that (purpose) your (Poss. Gen.) inner happiness (Subj. Nom.) might continue to be (εἰμί, Durative, PASubj.3S, Result) full to the point of overflowing in the present and remain so until the end (πληρόω, Perf.PPtc.NFS, Intensive, Attributive).

<sup>BGT</sup> **John 16:24** ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

<sup>VUL</sup> **John 16:24** usque modo non petistis quicquam in nomine meo petite et accipietis ut gaudium vestrum sit plenum

**LWB John 16:25** **I have communicated these things [Bible doctrine] to you in the past and I am continuing to communicate them in the present by means of figures of speech. The time**

**is coming [dispensational change] when I will no longer communicate to you by means of figures of speech, but instead I will tell you about the Father with plain speech.**

<sup>KW</sup> **John 16:25** These things have I spoken to you by way of illustration in similes and comparisons. An hour comes when no longer in similes and comparisons will I speak to you, but plainly, without the use of similes and comparisons I will tell you concerning the Father.

<sup>KJV</sup> **John 16:25** These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

### ***TRANSLATION HIGHLIGHTS***

Jesus knows the future because He possesses the divine attribute of omniscience. That does not mean He is obligated to tell the disciples or us what is going to happen next. As humans with sin natures, we do not have the capacity to deal with a certain knowledge of future events. Some of the doctrinal teachings that Jesus has communicated to the disciples required an element of obfuscation, so He used a number of figures of speech (Intensive Perfect tense) to couch those doctrines until the time was ripe for fuller revelation (Latin: proverbs). The dispensation of the Hypostatic Union was about to come to an end and the Church Age was about to begin (Durative Present tense).

Once the Holy Spirit comes to Earth and indwells believers, Jesus will no longer have to communicate doctrine to them by figures of speech (Predictive Future tense). He will be able to tell them about the Father with plain speech, rather than with similes, metaphors and other comparative devices. He will not have to couch His teachings about their relationship to the Father, Son and Spirit in the Church Age dispensation behind such figures as the shepherd and his sheep, feetwashing and bathing, the vine and the vine branches, bearing fruit and pruning, and burning dry twigs. He will then speak with frankness and simplicity and allow the Holy Spirit to bring doctrinal truths home to the believer with clarity.

### ***RELEVANT OPINIONS***

The revelation of the Father's love in delivering up His own Son and in sending the Spirit must for a while remain veiled. But a great change is coming. In the era of the Spirit this revelation (although of necessity adapted to finite, human mind) will be clear, free, unrestricted, full. It will no longer be characterized by veiled utterances. This promise was fulfilled. Anyone who turns from the teaching of Jesus, as recorded in *the Gospels*, to the teaching of Jesus (through the apostles), as recorded in *the epistles*, is immediately aware of the difference. (W. Hendriksen) Jesus used parables to teach the multitudes because they were not ready to receive clear teaching (Mark 4:33-34). He interpreted some of His parables for the disciples because they could receive some clear teaching. However, He also used enigmatic language with the disciples because even they were not ready to understand some things yet. (T. Constable)

That part of His eternal existence falling between His incarnation and ascension formed a brief parenthesis in His intimate position with the Father. (E. Towns) I agree with Robert B. Thieme,

Jr. that this brief period from the birth to the death/resurrection of Christ warrants a dispensation of its own. The *hypostatic union* was a unique event and time on earth that lasted for many years, compared to the short period of days between His resurrection and the advent of the Holy Spirit. Jesus' 33-year ministry on earth was too long to serve as a transition period only; it needs to be added to the traditional dispensational framework as espoused by Dallas Theological Seminary professors of the past generation – Chafer, Scofield, Ryrie, Walvoord, etc. But the time between the ascension of Christ to heaven and the advent of the Holy Spirit at Pentecost was only 10-days, a period of time so short that nobody argues for an additional dispensation here. (LWB)

**John 16:25** I have communicated these things (Acc. Dir. Obj.) to you (Dat. Adv.) in the past and I am continuing to communicate them in the present (λαλέω, Perf.AIIS, Intensive) by means of figures of speech (Instr. Means; similes, metaphors, comparisons). The time (Subj. Nom.) is coming (έρχομαι, PMI3S, Durative, Deponent) when (temporal) I will no longer (neg. adv.) communicate (λαλέω, FAIIS, Predictive) to you (Dat. Adv.) by means of figures of speech (Instr. Means), but instead (contrast) I will tell (ἀπαγγέλλω, FAIIS, Predictive; report, proclaim) you (Dat. Adv.) about the Father (Prep. Gen.) with plain speech (Instr. Means; simplicity, frankness).

<sup>BGT</sup> **John 16:25** Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελωῶ ὑμῖν.

<sup>VUL</sup> **John 16:25** haec in proverbii locutus sum vobis venit hora cum iam non in proverbii loquar vobis sed palam de Patre adnuntiabo vobis

LWB **John 16:26** **In that day [during the Church Age dispensation], you will request in My Name [prayer], but I am not telling you that I Myself will ask the Father on your behalf,**

<sup>KW</sup> **John 16:26** In that day in view of all that I am in His estimation you shall request something for yourselves, and I do not say to you that I will ask the Father in behalf of you,

<sup>KJV</sup> **John 16:26** At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

### **TRANSLATION HIGHLIGHTS**

The method of prayer is changing with the dawn of the Church Age dispensation. From the beginning of that dispensation at Pentecost, the disciples are to pray directly to the Father (Predictive Future tense) in the Name of Jesus Christ in the filling of the Holy Spirit. This was a definite change in protocol for the disciples. They were used to praying directly to the Father without the filling of the Holy Spirit and without mentioning the Name of Jesus Christ. How their prayers will be heard by the Father will also change. Jesus clarifies that just because they use His Name in their prayer requests does not mean He is telling them (Gnomic Present tense)

that He will personally ask the Father on their behalf (Predictive Future tense). Their relationship to the Father because of what Jesus is about to do for them is changing.

If all you read is this half of the sentence, this might seem like a bad deal. But the reason why He won't pray for them is because He won't need to do so; they are going to pray for themselves! Jesus will still intercede for them, but only after they pray to the Father directly. Jesus prayed to the Father on behalf of the disciples while He absent from the Father living on planet Earth. But now He is in heaven with face-to-face access to the Father, so His prayer "from afar" is not needed. Believers are to pray for themselves to the Father "from afar," citing the Name of Jesus Christ as their representative, and the intercession by Jesus on our behalf and the answering of our prayers from heaven will continue in this new fashion.

### **RELEVANT OPINIONS**

The prediction contained in these two verses does not mean that in the dispensation of the Spirit all intercession for the disciples is going to cease ... In the dispensation of the Spirit, the disciples will reach maturity so that *they themselves also*, in the Name of the Son, *will approach the Father*. (W. Hendriksen) There is no need that Christ should make special prayer to the Father, as though He were merciful and the Father needed to be appeased towards those for whom He had prepared so great a salvation. (H. Reynolds) It would be unnecessary for Jesus to make requests on their behalf, for they would be able to present their own petitions ... The relation Jesus had established with the disciples became the ground for their direct relationship with the Father. (F. Gaebelien) The Lord is now describing the fullness of their state of communion with Himself and the Father by the Spirit. (H. Alford)

**John 16:26** In that (Dat. Spec.) day (Loc. Time; Church Age dispensation), you will request (αἰτέω, FMI2P, Predictive; prayer) in My (Poss. Gen.) Name (Loc. Sph.), but (adversative) I am not (neg. adv.) telling (λέγω, PAI1S, Gnostic) you (Dat. Ind. Obj.) that (explanatory) I Myself (Subj. Nom.) will ask (ἐρωτάω, FAI1S, Predictive; implore, beseech) the Father (Acc. Dir. Obj.) on your behalf (Prep. Gen.),

<sup>BGT</sup> **John 16:26** ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

<sup>VUL</sup> **John 16:26** illo die in nomine meo petetis et non dico vobis quia ego rogabo Patrem de vobis

LWB **John 16:27** For the Father Himself has affection for you [personal relationship], because you have shown affection for Me in the past and continue to have it now [category 3 friendship], and have believed in the past and continue to believe that I came from the presence of God [deity of Christ].

<sup>KW</sup> **John 16:27** For the Father Himself is fond of you because you have been fond of me and still are, and have believed that I from the presence of God came and still hold to that belief.

<sup>KJV</sup> **John 16:27** For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

### **TRANSLATION HIGHLIGHTS**

The reason the disciples and all Church Age believers can pray directly to the Father in the Name of Jesus is because the Father has affection for us (Dramatic Present tense). This affection is because we have shown affection for Christ in the past and we continue to do so now (Intensive Perfect tense). We have a personal relationship with the Father because of our personal relationship to Jesus Christ. The disciples were the first to experience this and teach it to other Church Age believers. And what was the foundation of this personal relationship? The baseline for this personal relationship is belief in the deity of Christ (Intensive Perfect tense), that He came to planet Earth in hypostatic union from the presence of God the Father in heaven (Constative Aorist tense). Their relationship to the Father became closer the minute they believed in Jesus, and ours did, too. Furthermore, that personal relationship continues to grow as we continue to fellowship with Jesus Christ.

### **RELEVANT OPINIONS**

As a result of Jesus' speaking plainly to His disciples rather than in proverbs, they affirmed their knowledge and belief that Jesus came from God. (E. Towns) The Father Himself, without any pleading on my part, loves you with the love which springs from a natural relationship, for the disciples are also sons. (B. Wescott) He has just introduced the eleven to an idea no Jew could normally fathom. They can be friends of God! They can have a relationship with God that is not distant or dependent on intermediaries such as the priests. God will be personally interested in them and feel affection toward them. (Derickson, Radmacher) For a believer to abide experientially in the love of God, he must hold fast to the faith both doctrinally and morally. (R. Wilkin)

**John 16:27** For (explanatory) the Father (Subj. Nom.) Himself (Nom. Appos.) has affection for (φιλέω, PAI3S, Dramatic; care, friendship) you (Acc. Dir. Obj.), because (causal) you (Subj. Nom.) have shown affection for Me (Acc. Dir. Obj.) in the past and continue to have it now (φιλέω, Perf.AI2P, Intensive; category 3 friendship), and (continuative) have believed in the past and continue to believe (πιστεύω, Perf.AI2P, Intensive) that (introductory) I (Subj. Nom.) came (ἐξέρχομαι, AAI1S, Constative, Deponent; originated) from the presence of God (Gen. Place).

<sup>BGT</sup> **John 16:27** αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ [τοῦ] θεοῦ ἐξῆλθον.

<sup>VUL</sup> **John 16:27** ipse enim Pater amat vos quia vos me amastis et credidistis quia ego a Deo exivi

LWB **John 16:28** I originated from the Father [His deity preexisted in heaven] and came into the world [became part of humanity on planet Earth]. In turn, I am leaving the world [planet Earth] and returning face-to-face to the Father [in heaven].

<sup>KW</sup> **John 16:28** I came out from the Father and have come into the universe. Again I leave the universe behind and proceed on my way to the Father.

<sup>KJV</sup> **John 16:28** I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

### **TRANSLATION HIGHLIGHTS**

Jesus gives the disciples a high-level overview of His travel itinerary. He originally came from the Father in heaven (Ingressive Aorist tense) and entered into the world on planet Earth (Dramatic Perfect tense). This “origination” from the ultimate source of God the Father refers to His deity and existence outside of time. His descension/incarnation was a momentous event in human history. Undiminished deity came to Earth as a member of humanity, entering time. Now that He is about to accomplish His purpose for coming to earth, He is going to leave planet Earth and return to the Father in heaven (Futuristic Present tense). This is the simplest, plainest statement of what is about to happen that He has given to the disciples so far. There are no figures of speech used in this prediction.

### **RELEVANT OPINIONS**

The note of victory prevails. We behold the Son of man in the full consciousness of His triumph. Every word spells exultation over the accomplishment of the task which had been assigned. Every clause is filled with resolute determination to carry out the Father’s will. In principle the battle has already been fought. (W. Hendriksen) The verse is indeed a brief summary of the whole historic work of Christ; clause answers to clause: the Mission, the Nativity, the Passion, the Ascension. (B. Wescott)

**John 16:28** I originated (ἐξέρχομαι, AAI1S, Ingressive, Deponent) from the Father (Abl. Source) and (connective) came (ἐξέρχομαι, Perf.AI1S, Dramatic, Deponent; descended) into the world (Prep. Acc.; planet Earth, created universe). In turn (adv.), I am leaving (ἀφίημι, PAI1S, Futuristic; departing) the world (Acc. Dir. Obj.; planet Earth, created universe) and (connective) returning (πορεύομαι, PMI1S, Futuristic, Deponent) face-to-face to the Father (Prep. Acc.).

<sup>BGT</sup> **John 16:28** ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

<sup>VUL</sup> **John 16:28** exivi a Patre et veni in mundum iterum relinquo mundum et vado ad Patrem

LWB **John 16:29** His disciples replied: We notice *that* you are now communicating with plain speech [frankness & simplicity] and are no longer speaking with figures of speech [metaphors & similes].

KW **John 16:29** His disciples say, Behold, now in plainness of words are you speaking, and not with even one simile or comparison are you uttering your thoughts.

KJV **John 16:29** His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

### TRANSLATION HIGHLIGHTS

The disciples sense a pause in Jesus' teaching, so they interject an acknowledgement that they recognize He has changed His methodology from communicating with figures of speech to communicating with plain speech. They probably agreed with each other – and we would probably concur – that they preferred simplicity and frankness as opposed to language couched in similes and metaphors. They appreciated the change, but did not understand that there were some things that He wanted to tell them that were still too much for them to bear at this time. They were learning some things well, but were still over-estimating their ability to hear *everything* frank and simple. Jesus will predict another series of events that will happen within the next day that they would probably deny no matter how simple and frank He says it: they would all abandon Him when He is arrested and hide in their own homes.

### RELEVANT OPINIONS

Earlier they failed to understand the meaning of Jesus' statements, but now they knew. In this sense this verb makes the disciples' spiritual progress. Still, their present knowledge falls short of Jesus' knowledge. (E. Towns) After what had to seem like a long series of vague and confusing statements by Jesus, they feel that they have come to grips with His point. (Derickson, Radmacher)

**John 16:29** His (Gen. Rel.) disciples (Subj. Nom.) replied (λέγω, PAI3P, Aoristic): We notice (interjection, transitive; have observed, are aware of) that (ellipsis) you are now (temporal) communicating (λαλέω, PAI2S, Static) with plain speech (Instr. Means; simplicity, frankness) and (connective) are no longer (Acc. Means; in no way) speaking (λαλέω, PAI2S, Static) with figures of speech (Acc. Means; similes, metaphors, proverbs,).

BGT **John 16:29** Λέγουσιν οἱ μαθηταὶ αὐτοῦ· Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς καὶ παροιμίαν οὐδεμίαν λέγεις.

VUL **John 16:29** dicunt ei discipuli eius ecce nunc palam loqueris et proverbium nullum dicis

LWB **John 16:30** Now [since you have spoken to us in simplicity and frankness] we recognize and understand fully that You know all things [divine omniscience] and have no need for

**anyone to petition you [prayer requests go straight to the Father]. Because of this, we believe that you came [descended] from God.**

<sup>KW</sup> **John 16:30** Now we know positively that you know all things and that you do not have need that anyone keep on questioning you. By this we believe that from God you came forth.

<sup>KJV</sup> **John 16:30** Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

### **TRANSLATION HIGHLIGHTS**

Now that Jesus suspended His communication with figures of speech and spoke to them with simplicity and frankness, they recognized and understood fully (Intensive Perfect tense) that He possessed divine omniscience and knew all things (Intensive Perfect tense). They also understood that from now on they go straight to the Father in prayer and that Jesus has no need for them to petition Him directly for their needs (Gnomic Present tense). And in the third confession, they acknowledge what He has just told them ... that He came from the Father and was returning to the Father. They are repeating what He has just said to Him as a way of clarification and to let Him know they are paying attention. Because of His divine omniscience and the new protocol for prayer He has just given them, they believe without a shadow of a doubt (Gnomic Present tense) that Jesus descended from God (Dramatic Aorist tense). This declaration was probably meant to assure Him that they will not desert Him in His time of need, even though He just predicted that they will do that very thing.

### **RELEVANT OPINIONS**

The direct statement He had just made clarified their understanding and eliminated the need for further questioning. (F. Gaebelein) Earlier they failed to understand the meaning of Jesus' statements, but now they knew. In this sense this verb marks the disciples' spiritual progress. Still, their present knowledge falls short of Jesus' knowledge. (E. Towns) They have once again caught the vision of Christ's deity shining through the veil of His humanity ... Within a few hours it will be obscured once more. (W. Hendriksen) There may be an allusion to the unvoiced uncertainties which could only with difficulty be framed as articulate questions: Jesus shows the ability to read them and answer them without their having first to be put into words. (F. Bruce)

**John 16:30** **Now** (temporal; since you are speaking to us in plain speech) **we recognize and understand fully** (οἶδα, Perf.AI1P, Intensive) **that** (introductory) **You know** (οἶδα, Perf.AI1P, Intensive) **all things** (Acc. Dir. Obj.; divine omniscience) **and** (continuative) **have** (έχω, PAI2S, Gnomic) **no** (neg. adv.) **need** (Acc. Dir. Obj.) **for** (explanatory) **anyone** (Subj. Nom.) **to petition** (έρωτάω, PAsubj.3S, Gnomic, Pred. Nom.; prayer request) **you** (Acc. Dir. Obj.). **Because of this** (Instr. Cause), **we believe** (πιστεύω, PAI1P, Gnomic) **that** (introductory) **you came** (έξέρχομαι, AAI2S, Dramatic, Deponent; descended) **from God** (Abl. Source).

<sup>BGT</sup> **John 16:30** νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.

<sup>VUL</sup> **John 16:30** nunc scimus quia scis omnia et non opus est tibi ut quis te interroget in hoc credimus quia a Deo existi

LWB **John 16:31** **Jesus replied to them with discernment: Are you just now [after 3-1/2 years in His traveling seminary] beginning to believe?**

<sup>KW</sup> **John 16:31** Jesus answered them, Do you just now believe?

<sup>KJV</sup> **John 16:31** Jesus answered them, Do ye now believe?

### **TRANSLATION HIGHLIGHTS**

Jesus replied to them with discernment, having heard their admission that now that He has spoken to them without figures of speech, they finally understand. After 3-1/2 years in His traveling seminary, have they *just now* begun to believe these things (Tendential Present tense)? I sense a bit of sarcasm in Jesus' voice as He asks this question. What had they been thinking of Him during this prolonged period of daily instruction? After all this time, are they *just now* becoming convinced of who He is? Have they been ignoring Him all this time and *just now* they are giving credence to what He has been teaching them?

### **RELEVANT OPINIONS**

The faith that they had here affirmed would soon be tested. When Christ was arrested, these men would flee to seek safety. They would leave Christ with His captors. (J. Pentecost) The NIV translation, "You believe at last!" is an interpretation that the reader should understand as ironical. (T. Constable) Their enthusiastic confidence is shattered by Jesus. (J. Beasley-Murray) Jesus' response indicates that they are still not fully cognizant of what He is telling them. (Derickson, Radmacher)

**John 16:31** **Jesus** (Subj. Nom.) **replied to them** (Dat. Ind. Obj.) **with discernment** (ἀποκρίνομαι, API3S, Constativē, Deponent): **Are you just now** (temporal, immediate past) **beginning to believe** (πιστεύω, PAI2P, Tendential, Interrogative Ind.; convinced in, give credence to)?

<sup>BGT</sup> **John 16:31** ἀπεκρίθη αὐτοῖς Ἰησοῦς· ἄρτι πιστεύετε;

<sup>VUL</sup> **John 16:31** respondit eis Iesus modo creditis

LWB **John 16:32** **Look, the time has now arrived – you are going to be dispersed [scattered by Roman soldiers], each man to his own [mind your own business and go home], and you will abandon Me. However, I will not be alone, because the Father will be with Me.**

<sup>KW</sup> **John 16:32** Behold, an hour comes, yes, it has come, that you shall be scattered, each one to the things he possesses, and me you will leave alone. And yet I am not alone, because the Father is with me.

<sup>KJV</sup> **John 16:32** Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

### **TRANSLATION HIGHLIGHTS**

Jesus gives them an all points bulletin: now here this. The time has now arrived (Consummative Perfect tense) when they are going to be scattered (Latin: dispersed) by Roman soldiers (Dramatic Aorist tense) and told to go home and mind their own business. They will have no choice but to obey the armed authorities or they will be arrested. All of them, including John, will go home. All of them will abandon Jesus (Result Subjunctive mood) to the arresting authorities (Latin: relinquish). They may talk boldly among themselves while they are in relative seclusion with the Lord, but when swords and spears are aimed at them, they will all back off. Jesus knows and predicts this is about to happen, but He reassures them a bit by telling them He won't be totally alone (Gnomic Present tense). He never is. His human companions would all abandon Him, but the Father will be with Him (Futuristic Present tense). The interjection "look" may have included a finger pointing in the distance. Jesus could already see Judas (and those accompanying him) on their way to arrest Him. That is how quickly this future event will unfold.

### **RELEVANT OPINIONS**

The word John uses here to describe the scattering of the disciples is *skorpisthete* ('shall be scattered'), the normal word used to describe the scampering of the sheep when the wolf attacks the flock. (E. Towns) To the world, no doubt, it seemed that Christ was defeated. Nothing seems further from victory than a corpse on a cross. Small wonder that even to the disciples it seemed that evil was triumphant as the prophecy of Jesus was fulfilled that they would be scattered and leave Him alone, and that they would weep and lament while the world rejoiced, and the reference to their fear of the Jews. (L. Morris) Whoever shall meditate on this in a proper manner will remain firm, though the whole world should be shaken, and the revolt of all men will not overturn his faith; for we do not render to God the honor which is due to Him, if we are not satisfied with having God alone. (J. Calvin) They think they are ready. They think they understand. They will soon have their faith and understanding tested, and fail, but only temporarily. (Derickson, Radmacher)

**John 16:32** Look (interjection; behold, see here, now here this), the time (Subj. Nom.) has now (temporal) arrived (ἔρχομαι, Perf.AI3S, Consummative, Deponent) - you are going to be dispersed (σκοπίζω, ASubj.2P, Dramatic, Result; scattered by Roman soldiers), each man (Nom. Measure) to his own (Acc. Place; tending to their own personal matters at home), and you will abandon (ἀφίημι, AASubj.2P, Dramatic, Result) Me (Acc. Dir. Obj.). However (adversative), I will not (neg. adv.) be (εἰμί, PAI1S, Gnomic)

**alone** (Pred. Nom.), **because** (causal) **the Father** (Subj. Nom.) **will be** (εἰμί, PAI3S, Futuristic) **with Me** (Gen. Accompaniment).

<sup>BGT</sup> **John 16:32** ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια καὶ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστίν.

<sup>VUL</sup> **John 16:32** ecce venit hora et iam venit ut dispergamini unusquisque in propria et me solum relinquantis et non sum solus quia Pater mecum est

LWB **John 16:33** **I have communicated these things [prophetic events] to you, so that you might have continuing peace in Me. You will have [meet face-to-face] outside pressure [affliction, oppression] in the cosmic system, but be courageous. I have conquered in the past and will keep on conquering [prevailing over] the cosmic system [we are affiliated with the Winner of the angelic conflict].**

<sup>KW</sup> **John 16:33** These things I have spoken to you in order that in me peace you may be having. In the world you are having tribulation. But be having courage. I have come off victorious over the world with a permanent victory.

<sup>KJV</sup> **John 16:33** These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

### **TRANSLATION HIGHLIGHTS**

Jesus concludes His final message to the disciples by telling them that He has been communicating these prophetic events to them (Intensive Perfect tense) so when the trials and tribulations come they might have continuing peace in Him (Durative Present tense). The potential subjunctive mood means this is only an option. They might choose to panic, engage in any number of mental and emotional sins, and not enjoy peace in Him. They are all going to face severe trials and tests (Latin: pressure) in the world. They are going to face affliction and oppression from all sides because of their relationship to Jesus Christ. Their goal, as well as ours, is to not allow the outside pressures of the world to become stress in the soul.

The cosmic system and those who live in it hate Christ and those who follow Him faithfully. So Jesus commands them (Imperative mood) to be courageous. The durative present tense means they should be courageous at all times, even when they are being dispersed by the Roman soldiers, and even when facing death. Jesus has already conquered the cosmic system and He will continue to prevail over it (Intensive Perfect tense). They are affiliated with the winner of the angelic conflict, not the loser. They live *in the sphere* of the world and will face tribulation, but they also live *in the sphere* of Christ and will have ultimate victory. In the world they will experience trouble, but in Christ they may experience peace.

### **RELEVANT OPINIONS**

One way that God accomplishes His glory in the life of the Christian is through suffering. The Christian life is difficult, and God never promised otherwise. In addition to all the hardships of

living in a fallen world – disease, disaster, and death – the Christian is always at risk of persecution. Calvinism is committed to realism, and Calvin himself observed that “all whom the Lord has chosen and received into the society of His saints, ought to prepare themselves for a life that is hard, difficult, laborious, and full of countless griefs.” This is because the Christian life is patterned after the life of Christ. (J. Boice) The world which inflicts tribulation on them is His enemy as well as theirs. But it is a beaten enemy: the cross which the Lord in spirit has already embraced marked His triumph and the world’s downfall. (F. Bruce) While the Christian is left down here he suffers from the weakness and weariness of the body, from temporal losses and disappointments, from the severing of cherished ties, as well as from the sneers and taunts, the hatred and persecution of the world. (A. Pink)

He speaks of His triumph as an already accomplished fact, and, by implication, the spiritual victory of His disciples is also guaranteed ... Just as a mortally wounded animal continues to fight, so the attacks of the enemy on Christians are simply the death agonies of a conquered foe. The Christian life is significant in that it involves living in two worlds. It is only in Christ that we can find true peace. (E. Towns) Since Christ has overcome the satanic cosmos, by His strategic victory on the cross, believers can also defeat the world and “overwhelmingly conquer through Him who loved us.” (R.B. Thieme, Jr.) The disciples are not to let the world get them down. (B. Witherington, III) The great difficulty of a Christian life is to live in the world and in Christ at the same time. It would be easy to live in the world in complete agreement with it, and it would be easy to live in heaven as a perfect saint; but to live in the world and in Christ means a conflict with the former, and it is the difficulty to triumph. (H. Reynolds)

As our sluggishness must be corrected by various afflictions, and as we must be awakened to seek a remedy for our distress, so the Lord does not intend that our minds shall be cast down, but rather that we shall fight keenly, which is impossible, if we are not certain of success; for if we must fight, while we are uncertain as to the result, all our zeal will quickly vanish. When, therefore, Christ calls us to the contest, He arms us with assured confidence of victory, though we must still toil hard. (J. Calvin) Christ’s people must endure tribulation. This is the consequence of their remaining for a season in a world where sin and sorrow still prevail ... Tribulation is discipline; the wheat is threshed in order that it may be set free from the husks and straw, and the character of Christians is, as a matter of fact, refined and purified by the winnowing of affliction and persecution. (H. Reynolds) The world ever tries to *crowd out* the true believer. (W. Hendriksen)

The storms of trial and persecution may sometimes beat fiercely upon us, but let them only drive us closer to Christ. (A. Pink) In the circumstances and in the things that were passing, they would have testing, painful no doubt, but which would detach them from the world, and make them feel the contrast between what was such and their position. (J. Darby) The two spheres of existence mentioned in this verse are constantly at odds. Christians belong to both spheres. (D. Carson)

**John 16:33** **I have communicated** (λαλέω, Perf.A11S, Intensive) **these things** (Acc. Dir. Obj.; prophetic events that are soon to transpire) **to you** (Dat. Adv.), **so that** (purpose) **you might have**

(ἔχω, PAsubj.2P, Durative, Potential) continuing peace (Acc. Dir. Obj.) in Me (Loc. Sph.). You will have (ἔχω, PAI2P, Futuristic; meet face-to-face) outside pressure (Acc. Dir. Obj.; tribulation, affliction, oppression) in the cosmic system (Loc. Sph.), but (adversative) be courageous (θαρσέω, PAImp.2P, Durative, Command). I (Subj. Nom.) have conquered in the past and will keep on conquering (νικάω, Perf.AIS, Intensive; prevail, overcome) the cosmic system (Acc. Dir. Obj.).

<sup>BGT</sup> **John 16:33** ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

<sup>VUL</sup> **John 16:33** haec locutus sum vobis ut in me pacem habeatis in mundo pressuram habetis sed confidite ego vici mundum

## Chapter 17

<sup>LWB</sup> **John 17:1** Jesus communicated these things [final words to His disciples], and while lifting up His eyes toward heaven, He said: Father, the time has arrived [for the fulfillment of the plan of redemption on the cross]. You may begin to glorify Your Son [during the betrayal, arrest, and trials], so that the Son may glorify You [by submitting to the cross],

<sup>KW</sup> **John 17:1** These things spoke Jesus, and having lifted up His eyes to heaven, He said, Father, the hour has come. Glorify your Son in order that the Son may glorify You,

<sup>KJV</sup> **John 17:1** These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

### **TRANSLATION HIGHLIGHTS**

Jesus communicated His final words to His disciples in 16:33 (Culminative Aorist tense). Then He lifted His eyes toward heaven (Constative Aorist tense), eyes opened, and addressed the Father in prayer. In fact, this entire chapter is one long prayer, commonly referred to as His *High Priestly Prayer*. The time has finally arrived for the accomplishment of the plan of redemption on the cross (Consummative Perfect tense). Jesus gives the Father His concurrence (Imperative of Permission) to begin the process of glorifying His Son (Ingressive Aorist tense). The idea of “beginning this process” points to Jesus being conscious of the calendar He lived by. All of the events around His life and death were predestined in eternity past and would happen at the precise moment in history that the Father planned.

The initial stages are the betrayal by Judas and His arrest in the garden. Then there will be bogus trials in which He will be falsely charged and found guilty by Jewish and Roman leadership of

crimes that deserve death according to the Mosaic Law. Finally, the Son will glorify the Father by submitting to crucifixion on the cross (Culminative Aorist tense). The time from His arrest to His death was measured in hours, as hinted at by ingressive and culminative aorists in the same sentence. He received speedy trials and immediate execution, all in a manner of hours. "Jesus is glorified when the radiance of His attributes is displayed." This was accomplished by His resurrection and ascension.

### **RELEVANT OPINIONS**

"The hour has arrived" shows once more that Jesus is conscious of the fact that for every event in the mighty drama of redemption (yes and for every event that ever takes place in history) there is a stipulated moment in the eternal decree. It is clear from the context that Jesus was thinking not only of the hour of His *death*, but of the entire *consummation* and His earthly ministry: *death, resurrection, ascension, and coronation*, His entire going to the Father. (W. Hendriksen) Logistical grace guarantees the temporal necessities, such as food, shelter, clothing, air to breathe, transportation, and especially the spiritual essentials that enable you to metabolize Bible doctrine and grow spiritually. These include the local church as a classroom, the Bible as the textbook, a pastor who studies and communicates the Word of God, and GAP. Every blessing of logistical grace is supplied so you can advance into the greater spheres of grace, the supergrace and ultrasupergrace life. (R.B. Thieme, Jr.)

The prayer naturally divides itself into three parts: First, what relates to the Son Himself, who offered the prayer (1-5); secondly, what had reference more immediately to those Eleven disciples in whose hearing the prayer was uttered (6-19); thirdly, what belongs to all who should believe in Him through their word (20-24), to the end of the world. (R. Jamieson) It is the longest prayer in the Bible, although it would take you only three minutes to read it. I think that is a good indication of the length of public prayers. If you can't say all you've got to say in three minutes, then you've got too much to say. I'll be very frank with you. I think brief prayers, thought out right to the point, are more effective than these long, rambling ones we hear. No wonder prayer meetings are as dead as a dodo bird! (J. McGee) It was the hour for fulfilling and accomplishing many prophecies, types and symbols which for hundreds and thousands of years pointed forward to it. (A. Pink)

Once the prayer is ended, the final events of Jesus' earthly life ensue in rapid succession: the arrest, the Jewish and Roman trials, the crucifixion, the burial, the empty tomb, and Jesus' resurrection appearances. (A. Kostenberger) The eminent Scottish Reformer, John Knox, had this chapter read to him every day during his last illness, and in the closing scene, the verses that were read from it consoled and animated him in the final conflict. (A. Pink) Just as the time of the birth of Christ was determined by the Father, so the time of the death of Christ was set by the Father. (J. Pentecost) Even when He prayed for Himself, it was with a view of accomplishing something for others. (E. Towns) Apparently our Lord prayed this prayer as He was walking along. It says that He "lifted up His eyes to heaven," which means that His eyes were open. Of course we can pray without bowing our heads and closing our eyes. We can pray as we walk or as we work or as we drive. (J. McGee)

The Son glorified the Father by revealing in this act the sovereignty of God over evil, the compassion of God for men, and the finality of redemption for believers ... Jesus focused His entire career on fulfilling the Father's purpose and on delivering the Father's message. (F. Gaebelin) There can be no real prayer until there is a turning away from all creature dependencies: "I will lift up mine eyes unto the hills. From whence comes my help? My help comes from the Lord, which made heaven and earth" (Psalm 121:1-2). The believer looks around, and finds no ground for help; his relief must come from God above. (A. Pink) As so often in Scripture, emphasis on God's sovereignty functions as an incentive to prayer, not a disincentive. (D. Carson) The prayer of Jesus recorded in this chapter is not identical with the prayer in Gethsemane reported in the Passion narrative of the synoptic Gospels: Matt. 26:36-45, Mark 14:32-41, and Luke 22:39-46. (F. Gaebelin)

In general, to glorify someone means to hold him or her up for honor and praise. So on one level the Son is asking that His own honor be revealed, namely, that He is one with God; Jesus in turn will glorify the Father as He continues to reveal Him as one worthy of all praise and worship. In John, however, glorification also has a more specific meaning: the death of the Son of God. (R. Whitacre) There was a double object of desire, a double subject of prayer; the glorification of the Father in the bestowal of eternal life upon the elect, and the glorification of the Son as subsidiary to this as the necessary and effectual means of accomplishing it. (A. Pink) This glorification embraced His death, resurrection, and session at God's right hand, as accredited Mediator. (W. Nicole) The Father is glorified when there is imparted to men a true knowledge of Himself. (J. Thompson)

**John 17:1** **Jesus** (Subj. Nom.) **communicated** (λαλέω, AAI3S, Culminative) **these things** (Acc. Dir. Obj.; final words to His disciples), **and** (continuative) **while lifting up** (ἐπαίρω, AAPtc.NMS, Constativae, Temporal) **His** (Poss. Gen.) **eyes** (Acc. Dir. Obj.) **toward heaven** (Acc. Place), **He said** (λέγω, AAI3S, Constativae): **Father** (Voc. Address), **the time** (Subj. Nom.) **has arrived** (ἔρχομαι, Perf.AI3S, Consummativae, Deponent). **You may begin to glorify** (δοξάζω, AAImp.2S, Ingressive, Permission; honor, magnify) **Your** (Gen. Rel.) **Son** (Acc. Dir. Obj.), **so that** (purpose) **the Son** (Subj. Nom.) **may glorify** (δοξάζω, AASubj.3S, Culminativae, Result) **You** (Acc. Dir. Obj.),

<sup>BGT</sup> **John 17:1** Ταῦτα ἐλάλησεν Ἰησοῦς καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν· πᾶτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ,

<sup>VUL</sup> **John 17:1** haec locutus est Iesus et sublevatis oculis in caelum dixit Pater venit hora clarifica Filium tuum ut Filius tuus clarificet te

LWB **John 17:2** Insofar as You entrusted Him with authority over all flesh [human beings], so that [according to the divine plan] with reference to all those You have entrusted to Him [the elect, His sheep], He will give them eternal life.

<sup>KW</sup> **John 17:2** Even as you gave to Him authority over all flesh, in order that all that You have given Him as a permanent gift, He should give to them life eternal.

<sup>KJV</sup> **John 17:2** As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

### **TRANSLATION HIGHLIGHTS**

Jesus was able to glorify the Father at the cross because the Father had entrusted Him with authority over all flesh (Constative Aorist tense). “All flesh” is a Semitism for all human beings. The plan, however, was specifically designed in eternity past for the elect. The Father entrusted the Son with His sheep (Intensive Perfect tense). The purpose clause separates general humanity in the first phrase from the elect in the second phrase. The two groups are *not* identical. The Son will provide them with eternal life (Consummative Perfect tense). The Son will not fail to provide eternal life for any sheep. He fulfilled His responsibility on the cross historically and is in the process of fulfilling it today with the help of the Holy Spirit.

This is a passage that supports definite atonement. Every person that Jesus died for on the cross will receive eternal life. Is it possible for the Son to not give eternal life to any person whom He was entrusted with by the Father? That notion is blasphemous and is nowhere taught in Scripture! The design of the atonement was to save all of those whom the Father entrusted to Jesus (*election*), and all of them without exception will be saved. Not only that, but all of them will receive eternal life – a statement that confirms the *eternal security* of the believer. If the two groups mentioned in this passage – all human flesh and those entrusted to Christ according to the divine plan of predestination – are identical, then Christ failed to give eternal life to all men.

### **RELEVANT OPINIONS**

The security of the believer rests on the Father’s faithfulness to answer the prayers of His Son. (E. Towns) Those who are saved are gathered from every tribe, tongue, people, and nation, as is the consistent teaching of the Gospel according to John ... Not only are the elect gathered out of the nations, but in order to gather them Jesus actually has received authority *over everybody*, without exception. In order to save *some* (out of every nation) the One who saves them must have absolute authority over *all*. That the scope and design of the atonement is nevertheless limited is clear from the words, “that to all whom thou hast given Him He might give eternal life.” Jesus is thinking of all those who have been given to Him in the eternal decree of election. (W. Hendriksen) His people are here described (as earlier in John 6:37-39) as the sum total of those whom the Father has given Him. (F. Bruce) The Son is thus sovereign over all people but only grants the gift of eternal life to the elect. (R. Peterson)

There is explicit reference to the election of believers. This is concentrated in John 17, where Jesus speaks of all those whom the Father gave to Him, again stressing the Father’s active volition as a causative factor in persons receiving eternal life ... No declarations that we do not become Christians without creative prevenient grace could be clearer. This (and other passages) show that this grace is given according to a pretemporal divine plan, whereby its present

recipients were chosen as sinners to be saved. (T. Schreiner) Christ does not say that He has been made Governor over the whole world, in order to bestow life on all without any distinction; but He limits this grace to those who have been given to Him. But how were they given to Him? For the Father has subjected to Him the reprobate. I reply, it is only the elect who belong to His particular flock, which He has undertaken to guard as a Shepherd. So then, the kingdom of Christ extends, no doubt, to all men, but it brings salvation to none but the elect, who with voluntary obedience follow the voice of the Shepherd. (J. Calvin)

The place which God destined Him to occupy was that of rightful authority over the whole human race, with complete control of all events in connection with them. The work appointed Him was to give eternal life to all the elect. But in order to the accomplishment of this purpose the Son must be glorified by expiating sin upon the Cross, by being raised from the dead, and by being set at God's right hand so as to be put into actual possession of this authority and power. How cogent was His plea! Unless the Father glorified Him, He could not establish the ends of His mediatorial office. The Father, in His eternal counsels, had appointed the Son to save a portion of the human race; to conduct to glory many sons, who, like their brethren in the flesh, were going to destruction. These had been given to Christ to save ... If ever they were to be saved they must have eternal life bestowed upon them by the Saviour, and for Him to impart this inestimable boon, He must be exalted to the place of supreme dominion. (A. Pink)

Those who are given to Christ are those who are drawn by the Father's grace to see His perfect self-revelation in the face of Jesus Christ ... It is strongly urged by many that this eternal life is a present realizable possession ... The *aionion* blessedness may have a partial realization here and now, but not till our vision is less clouded and our perils are less severe shall we fully apprehend it. (H. Reynolds) The Father has given the Son the power to give life and to judge; He has in the first place given Him the power to give life, but He has also given Him the power to judge those who do not hear Jesus ... The Son's all-embracing plenary power is presented as a saving power for all men who belong to Him. (R. Schnackenburg) Both divine sovereignty and human responsibility have been stressed throughout this Gospel, but there is never any doubt that all depends upon the Father's grace. (R. Whitacre) To raise the eyes towards heaven is a natural effort of the soul to the end of escaping from the earthly prison, an aspiration after beholding the living God, whose glory is, above all, resplendent in the pure serenity of the heavens. (F. Godet)

Is it the will of the Father to give eternal life to all mankind without exception because Christ died for them upon the condition of faith, or is it the will of the Father to give eternal life to as many as He gave Christ to die for? Is an indefinite atonement (whether viewed from an Arminian or modified Calvinist perspective) or a definite atonement in harmony with the doctrine of total depravity and the biblical teaching that saving faith is a gift of God? Which one is in harmony? Both cannot be ... How can there be harmony in the purpose and among the members of the Godhead when the Father sent His Son to die for a definite people and the Holy Spirit to apply salvation to that same people; yet Christ, out of His great philanthropy for mankind, purposed in Himself to die for the sins of each and every individual, foreknowing that a multitude would perish because the Holy Spirit, in obedience to the will of the Father, was not going to apply the substitutionary benefits of His atonement to each and every one of them? (G. Long, Douty)

**John 17:2** Insofar as (Adv. Degree; since) You entrusted Him (Dat. Adv.) with (δίδωμι, AAI2S, Constative) authority (Acc. Dir. Obj.) over all (Gen. Measure) flesh (Obj. Gen.; human beings, mortals), so that (purpose; according to the divine plan) with reference to all (Acc. Gen. Ref.; the elect) those (Acc. Absolute, Spec.; whom) You have entrusted to (δίδωμι, Perf.AI2S, Intensive) Him (Dat. Adv.; His sheep), He will give (δίδωμι, AASubj.3S, Consummative, Result) them (Dat. Adv.) eternal (Acc. Extent of Time) life (Acc. Dir. Obj.).

<sup>BGT</sup> **John 17:2** καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

<sup>VUL</sup> **John 17:2** sicut dedisti ei potestatem omnis carnis ut omne quod dedisti ei det eis vitam aeternam

**LWB John 17:3** Furthermore, this is eternal life: that they [the elect, His sheep] might come to know You on an increasingly personal basis [as a result of the intake, metabolization, and application of Bible doctrine in the filling of the Holy Spirit], the only true God, as well as the One You sent, Jesus Christ.

<sup>KW</sup> **John 17:3** And this is the eternal life, namely, that they might be having an experiential knowledge of you, the only genuine God, and of Him whom you sent on a mission, Jesus Christ.

<sup>KJV</sup> **John 17:3** And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

### **TRANSLATION HIGHLIGHTS**

Eternal life is not only temporal, extending into eternity future; it is also qualitative, the highest quality of life possible for man. The highest quality of this eternal life can be experienced when a believer comes to know the Father on an increasingly personal basis (Progressive Present tense) as the only true God. This qualitative nature of eternal life is not a guarantee for all believers; it is a result of experiential sanctification. Experiential sanctification during the Church Age dispensation is defined as the intake, metabolization, and application of Bible doctrine in the filling of the Holy Spirit. This progressive experience requires positive decisions every day (Potential Subjunctive mood). This is the type of eternal life that the Father and Son desire for every believer. Both the Father, and the Son whom He sent to earth in hypostatic union (Dramatic Aorist tense), want a personal relationship with you. The only way that happens is through positive volition towards Bible doctrine. Since that is what the Father and the Son desire for us, we should get started on this path as soon as possible!

### **RELEVANT OPINIONS**

To *know* the Father and Jesus Christ (for He is the only way to the Father) refers not merely to abstract knowledge, but to joyful *acknowledgment* of His sovereignty, glad *acceptance* of His

love, and intimate *fellowship* with His person - through Scripture, that is, through His Word to us; and through prayer, that is, through our word to Him. (W. Hendriksen) A Christian cannot live on the association with other Christians and never personally develop intimacy with Christ. A Christian cannot borrow fellowship with God. He must possess it. We cannot substitute fellowship with other Christians for fellowship with God and assume that because we attend Bible studies and go to church that we really know Him. (J. Dillow) Eternal life, then, consists in the knowledge of God ... Nor is this knowledge a matter simply of intellectual apprehension: it involves a personal relationship. The Father and the Son know each other in a mutuality of love, and by the knowledge of God men and women are admitted to the mystery of this divine love, being loved by God and loving Him – and one another – in return. (F. Bruce)

Just as there are two kinds of inheritance, two dimensions to salvation, there seem to be two sides to eternal life. We must remember that eternal life in the Bible is not a static entity, a mere gift of regeneration that does not continue to grow and blossom. No, it is a dynamic relationship with Christ Himself ... He explained in John 10:10 that this life was intended to grow and become more abundant. But growth is not automatic; it is conditioned on our responses. Only by the exercise of spiritual disciplines, such as prayer, obedience, faith, study of the Scriptures, and proper responses to trials, does our intimacy with Christ increase ... Possessing eternal life is one thing, but “taking hold” of it is another. The former is static; the latter is dynamic. The former depends on God; the latter depends on us. The former comes through faith alone; “taking hold” requires faith plus obedience. (J. Dillow) Jesus defines eternal life in terms of knowing God ... The knowledge of God is a continually growing experience. (E. Towns) Knowing Him changes us and introduces us into a different quality of living. (L. Morris)

It will be of importance for us now to bring into one view those three articles of faith; first, that the kingdom of Christ brings life and salvation; secondly, that all do not receive life from Him, and it is not the office of Christ to give life to all, but only to the elect whom the Father has committed to His protection; and thirdly, that this life consists in faith, and Christ bestows it on those whom He enlightens in the faith of the Gospel. Hence we infer that the gift of illumination and heavenly wisdom is not common to all, but peculiar to the elect. It is unquestionably true that the Gospel is offered to all, but Christ speaks here of that secret and efficacious manner of teaching by which the children of God only are drawn to faith. (J. Calvin) Eternal life, as defined here by Jesus, involves the experience of knowing the only true God through His Son. It is a personal relationship of intimacy which is continuous and dynamic ... Thus a person who knows God has an intimate personal relationship with Him. And that relationship is eternal, not temporal. Eternal life is not simply endless existence. Everyone will exist somewhere forever (Matt. 25:46), but the question is, In what condition or in what relationship will they spend eternity? (E. Blum)

We must distinguish between Christ’s universal authority and His narrower charge. Authority has been given Him over all; but out of this “all” is an elect company, committed to Him as a charge. This was typified by Joseph of old; authority over all Egypt was conveyed to him by the king, but his brethren had a special claim upon his affections. “The keys of heaven are in the hands of Christ; the salvation of every human soul is at His disposal” (Ryle). The elect were given to Christ by way of reward (Isa. 53:10-12), and by way of charge in John 6:37 and 18:9.

(A. Pink) As John emphasizes, the possession of eternal life is not relegated to some time subsequent to death; people can have eternal life already in the here and now (John 5:24). In this emphasis on the present possession of eternal life (His “inaugurated eschatology”), John differs from the perspective conveyed by the Synoptics who, in keeping with the Jewish attitude prevalent at the time of Christ, view eternal life primarily as a possession to be attained in “the age to come.” But in John, the distinction between “the present age” and “the age to come” is collapsed. (A. Kostenberger)

This is striking, that eternal life consists in knowledge, or rather the *pursuit* of knowledge, since the present tense marks *a continuance*, *a progressive* perception of God in Christ, That they might *learn to know*. (M. Vincent) Spiritual or eternal life consists in knowing, living on, having communion with, and enjoying endless satisfaction in the Triune God through the one Mediator. (A. Pink) We participate in the divine nature, and we are in the position of Christ: sons according to the good pleasure of the Father's will. That is the nature of this life ... The glory of Christ Himself will be the full manifestation of this life, and we shall participate in it, we shall be like Him. Still it is an inward life, real and divine, by which we live, although we possess it in these poor earthen vessels. It is no longer we that live, but Christ that lives in us. (J. Darby) Jesus proceeded to define the nature of eternal life. Eternal life is essentially knowing God experientially through faith in His Son (cf. 3:5; Jer. 31:34; Hab. 2:14; Heb. 8:11). Jesus described it in terms of relationship rather than duration. Everyone will live forever somewhere. However the term "eternal life" as Jesus used it means much more than long life. (T. Constable)

Verse 3 defines the nature of eternal life. It is not described in chronological terms but by a relationship. Life is active involvement with environment ... For the complete fulfillment of our being, we must know God. This, said Jesus, constitutes eternal life. Not only is it endless, since the knowledge of God would require an eternity to develop fully, but qualitatively it must exist in an eternal dimension. (F. Gaebelein) Such knowledge advances beyond the intellect to include relationship and communion; its revelation by the Son entails entry into the *koinonia* (fellowship) of the Father and the Son, which is the heart of life in the saving sovereignty. (G. Beasley-Murray) The only way to know God is through the revelation He has made, and He has revealed Himself in His Son. It is not possible to know God in any way that we choose. We must know Him in Him whom He has sent, namely Jesus Christ. (L. Morris) Eternal life is not so much everlasting life as personal knowledge of the Everlasting One. (D. Carson) Eternal life is in essence quality of life rather than quantity of life. It is life “knowing God.” (J. Stott)

Eternal life lies not so much in the possession of a completed knowledge as in the striving after a growing knowledge. So too the tense of the verb marks continuance, progress, and not a perfect and past apprehension once for all ... The knowledge which is life, the knowledge which from the fact that it is vital is always advancing, is two-fold: a knowledge of God in His sole, supreme majesty, and a knowledge of the revelation which He has made in its final consummation in the mission of Christ ... Knowledge is thus faith perfected. (B. Wescott) The stress on knowledge sounds Gnostic. In a sense it is, and early Christians believed they had the true knowledge, as opposed to that which is “falsely called knowledge.” (R. Whitacre) Not only is it endless, since the knowledge of God would require an eternity to develop fully, but qualitatively it must exist in an eternal dimension. (M. Tenney) The knowing here is progressive and its object is true as

contrasted with false deities. (D. Guthrie) It seems more likely that Jesus is saying that eternal life *makes it possible* for the disciples (and all believers) to know God *in their experience*. Whether they do depends on whether they abide in Jesus. (R. Wilkin)

**John 17:3** Furthermore (inferential, continuative), this (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) eternal (Qualitative Nom., Extent of Time) life (Pred. Nom.): that (introductory) they might come to know You (Acc. Dir. Obj.) on an increasingly personal basis (γινώσκω, PAsubj.3P, Progressive, Potential), the only (Acc. Spec.) true (Complementary Acc.) God (Pred. Acc.), as well as (adjunctive; also, including) the One (Acc. Dir. Obj.) You sent (ἀποστέλλω, AA12S, Dramatic), Jesus Christ (Acc. Appos.).

<sup>BGT</sup> **John 17:3** αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

<sup>VUL</sup> **John 17:3** haec est autem vita aeterna ut cognoscant te solum verum Deum et quem misisti Iesum Christum

**LWB John 17:4** I have glorified You [the Father] on earth, having completed the work which You gave Me to do.

<sup>KW</sup> **John 17:4** I glorified You on earth, having carried through to completion that which you have given Me to do.

<sup>KJV</sup> **John 17:4** I have glorified thee on the earth: I have finished the work which thou gavest me to do.

### **TRANSLATION HIGHLIGHTS**

From the moment He was born in hypostatic union, Jesus Christ never stopped glorifying the Father on earth (Constative Aorist tense). Now that He has reached the appointed end of His life on earth, He can safely conclude in His prayer to the Father that He has completed the work (Culminative Aorist tense) which He appointed and entrusted to Him to do (Result Subjunctive mood) in eternity past. The cross was still before Him, but it was only a matter of hours before He would be crucified and resurrected. There was no doubt that these final events would occur, so He could speak of them as already accomplished.

### **RELEVANT OPINIONS**

He had brought this task to its predestined goal. (W. Hendriksen) Christ has glorified the Father in His person (Heb. 1:3). He glorified Him by His miracles (Matt. 9:8). He glorified Him by His words, constantly ascribing all praise to Him (Matt. 11:25). But above all He had glorified Him by His holy life. (A. Pink) The night has come when the earthly ministry is at an end. Jesus Christ, whom the Father has sent, has completed His task. The whole work of the earthly manifestation of the Word was at an end. Suffering remains, the issues of the conflict with evil have to be encountered; but the die is cast – the thing is done. (H.Reynolds)

**John 17:4** **I** (Subj. Nom.) **have glorified** (δοξάζω, AAI1S, Constative) **You** (Acc. Dir. Obj.) **on earth** (Loc. Place), **having completed** (τελειόω, AAPtc.NMS, Culminative, Circumstantial) **the work** (Acc. Dir. Obj.) **which** (Acc. Appos.) **You gave** (δίδωμι, Perf.AI2S, Consummative; entrusted, appointed) **Me** (Dat. Ind. Obj.) **to do** (ποιέω, AASubj.1S, Culminative, Result).

<sup>BGT</sup> **John 17:4** ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω·

<sup>VUL</sup> **John 17:4** ego te clarificavi super terram opus consummavi quod dedisti mihi ut faciam

**LWB John 17:5** **And now, Father, may You glorify [reward] Me at Your side [right hand] with the glory which I had with You before the universe existed [eternity past].**

<sup>KW</sup> **John 17:5** And now glorify Me, Father, beside yourself, with the glory which I was constantly having with you before the universe existed.

<sup>KJV</sup> **John 17:5** And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

### ***TRANSLATION HIGHLIGHTS***

When Jesus used the temporal adverb “now,” He was referring to the immediate future which was only hours away. He was praying as if His crucifixion on the cross had already occurred, since in His mind it was already an accomplished event. He prays to the Father to glorify Him for His perfect obedience by allowing Him to return to heaven at His right side (Imperative of Entreaty). He also expects to be glorified with the Father in the same manner as that which He possessed (Durative Imperfect tense) before the universe was created (Historical Present tense). Jesus belongs in heaven, but voluntarily took upon Himself humanity and lived on earth as His part in the salvation of the chosen people, both Jew and Gentile. The imperfect tense points to the glory He previously possessed as not quite complete; in the divine plan, His glory would be complete only after He became the God-Man and returned victorious from the cross.

### ***RELEVANT OPINIONS***

Why then does He say that it was only to a small number of persons that He manifested the name of His Father, but because the elect alone profit by the grace of the Spirit, who teaches inwardly. Let us therefore infer that not all to whom the doctrine is exhibited are truly and efficaciously taught, but only those whose minds are enlightened. Christ ascribes the cause to the election of God; for He assigns no other differences as the reason why He manifested the name of the Father to some, passing by others, but because they were given to Him. Hence it follows that faith flows from the outward predestination of God, and that therefore it is not given indiscriminately to all, because all do not belong to Christ. (J. Calvin)

“Thine they were” – By adding these words, He points out, first, the eternity of election; and, secondly, the manner in which we ought to consider it. Christ declares that the elect always belonged to God. God therefore distinguishes them from the reprobate, not by faith, or by any merit, but by pure grace; for, while they are alienated from Him to the utmost, still He reckons them as His own in His secret purpose. The certainty of that election by free grace lies in this, that He commits to the guardianship of His Son all whom He has elected, that they may not perish ... The word of God flows out to the reprobate, but it takes root in the elect, and hence they are said to keep it. (J. Calvin) Notwithstanding all the temptations to unfaithfulness which have assailed them during these years, they have kept in their heart the teaching of Jesus. (F. Godet)

Christ is represented as leaving a glory He originally enjoyed and returning to it when His work on earth was done, and as the result of that work. (W. Nicole) To become a servant Christ had to veil His preincarnate glory, “the glory which He ever had with God the Father before the world was.” He was called upon to enter into hypostatic union with unglorified humanity and restrict those expressions of His deity that would prevent Him from executing the plan of the Father. (R.B. Thieme, Jr.) Jesus is again requesting that the Father glorify Him. This time He is thinking especially of the reward upon His mediatorial work. He yearns to go home to His Father. (W. Hendriksen) While on earth the earthly tabernacle was Christ’s glory. Now the Word is prepared to return to His proper place. (E. Towns)

**John 17:5** And (continuative) now (temporal), Father (Voc. Address), may You (Subj. Nom.) glorify (δοξάζω, AAImp.2S, Dramatic, Entreaty) Me (Acc. Dir. Obj.) at Your side (Loc. Place) with the glory (Instr. Manner) which (Dat. Ref.) I had (έχω, Imperf.AIIS, Durative) with you (Dat. Assoc.) before the universe (Subj. Acc.) existed (είμι, PAInf., Historical, Antecedent Time).

<sup>BGT</sup> **John 17:5** καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

<sup>VUL</sup> **John 17:5** et nunc clarifica me tu Pater apud temet ipsum claritatem quam habui priusquam mundus esset apud te

LWB **John 17:6** I have made Your Name [Person] known to the men [disciples] whom You gave to Me out from the cosmic system. They were Yours [in eternity past], and then [in time] You entrusted them to Me. Furthermore, they have kept Your Word [divine evaluation focused on successes, not failures].

<sup>KW</sup> **John 17:6** I made known your Name to the men whom you gave me out of the world. They were yours, and you gave them to me, and your word they have held to firmly.

<sup>KJV</sup> **John 17:6** I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

## **TRANSLATION HIGHLIGHTS**

Jesus made the Person of the Father known (Constative Aorist tense) to the men whom the Father entrusted to Him out from the cosmic system. The primary reference is to the disciples; the secondary reference extends to all the elect, His sheep. They belonged to the Father *in eternity past*, and then He entrusted them to Jesus *in time* during the dispensation of the hypostatic union (Constative Aorist tense). Jesus' next statement of evaluation is astounding. He tells the Father that His disciples have kept His Word (Intensive Perfect tense). If I was writing this passage in the canon of Scripture, I would have at least used the Imperfect tense – since the disciples barely had a grasp of basic doctrine after three years in Jesus' traveling seminary.

Jesus chided them Himself on numerous occasions when they over-estimated what they had learned. But His evaluation of His disciples (and each of us by extension) is totally gracious and merciful when giving a progress report to the Father. This is encouraging news when you think about it. Since the first day we attended kindergarten, we have been evaluated by others on how we learn and perform. When we fail, there is rarely a measure of grace and mercy like that which Jesus just presented to the Father in prayer. It is nice to know that our evaluation before the Father is more gracious and merciful than our evaluation before men! We may fail on a daily basis to perfectly execute the protocol plan of God, but Jesus' focus will be on our successes.

### **RELEVANT OPINIONS**

This is Jesus' way of talking about election in the Gospel of John. God has chosen a people for His own. These are His elect sheep. He then gives them to His Son so that they can be saved by faith in Him. (J. Piper) Here is the first proof that the Lord had more than the eleven disciples in view. He designedly employed language that was strictly applicable to *all* His believing people at that time. During His earthly life He had made known the Father's name to far more than the Eleven ... But only those who had been given Him by the Father were able to receive this manifestation. Christ has made known the Father to *all* the elect ... Christ is speaking of a *special* company which had been given to Him. The reference, then, is to the sovereign election of God, whereby He chose a definite number to be His *peculiar people* ... Despised by Israel they might be, hated by men in general, the special objects of Satan's enmity; yet were they the peculiar favorites of God. (A. Pink)

Whoever thus comes to birth does not by this dramatic experience become a child of God, but actually has already become a child of God by a prior experience of supernatural conception. When he comes to birth, he has already been introduced into the family of God, and for this reason and for no other reason is able to hear God's words. (A. Custance) Not to everyone was this Name made known; only to those who in the eternal decree of election had been *given* (hence, subsequently *drawn*) to the Son by the Father ... He is thinking of all the elect, but here particularly of the disciples who are with him ... By virtue of the divine decree these men belonged to the Father. In order that this eternal counsel might become effective in their lives, they had been *given* to Jesus, so that He by means of His atoning sacrifice might save them. (W. Hendriksen) Jesus viewed these disciples as those whom God had given to Him out of the world (cf. 6:37; 15:19), not as those who had chosen to follow Him. (T. Constable)

**John 17:6** I have made Your (Gen. Poss.) Name (Acc. Dir. Obj.; Person) known (φανερῶ, AAI1S, Constative; revealed) to the men (Dat. Adv.; disciples) whom (Acc. Appos.) You gave (δίδωμι, AAI2S, Constative; entrusted) to Me (Dat. Adv.) out from the cosmic system (Abl. Separation). They were (εἰμί, Imperf.AI3P, Descriptive) Yours (Dat. Poss.; in eternity past), and then (continuative, temporal; in time) You entrusted (δίδωμι, AAI2S, Constative; gave) them (Acc. Dir. Obj.) to Me (ellipsis). Furthermore (inferential), they have kept (τηρέω, Perf.AI3P, Intensive; observed, guarded) Your (Gen. Poss.) Word (Acc. Dir. Obj.).

<sup>BGT</sup> **John 17:6** Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκας καὶ τὸν λόγον σου τετήρηκαν.

<sup>VUL</sup> **John 17:6** manifestavi nomen tuum hominibus quos dedisti mihi de mundo tui erant et mihi eos dedisti et sermonem tuum servaverunt

**LWB John 17:7** **As things now stand, they [disciples] know that all things which You have entrusted to Me are from You [the basic relationship between the Father and Son is understood],**

<sup>KW</sup> **John 17:7** Now, they have known that all things, as many as You have given to Me are from You,

<sup>KJV</sup> **John 17:7** Now they have known that all things whatsoever thou hast given me are of thee.

### ***TRANSLATION HIGHLIGHTS***

As things now stand, the disciples know (Latin: cognizant) that all things which the Father has entrusted to the Son originated from the Father (Intensive Perfect tense). This may seem elementary to us, but it was quite a mental accomplishment without the indwelling and filling of the Spirit. None of the disciples were OT scholars. Even if they were, that didn't mean they would have recognized Jesus as the Messiah sent from heaven. But now, as Jesus was facing His final hours on earth, they acknowledged His deity and personal relationship to the Father. They do not yet understand the intricacies behind this relationship, but they do realize that the Father sent the Son to earth as His representative to men.

### ***RELEVANT OPINIONS***

They acknowledged with genuine acknowledgment that I came from thee, from thy very presence, so that in my entire mission I truly represent thee; yes, they believed that thou didst commission me. (W. Hendriksen) The “world” as a whole had failed to recognize Jesus as the revealer of the Father, but a select company of men and women was given to Him “out of the world” – those who are called “His own people” in John 13:1. They showed themselves to be truly “His own people” by believing in Him, acknowledging that His teaching came from God

and accepting it accordingly. (F. Bruce) He desires solemnly to commit to the Father's keeping those who have believed. He prays for them in distinction from the world, and for the present sets the world aside. (W. Nicole) If a single one of God's elect were to perish, the glory of the perfect Servant would be tarnished for all eternity. How absolute, then, is or security! (A. Pink)

**John 17:7** As things now stand (temporal), they know (γινώσκω, Perf.AI3P, Intensive; understand) that (introductory) all things (Subj. Nom.) which (Acc. Appos.) You have entrusted to (δίδωμι, Perf.AI2S, Intensive; given) Me (Dat. Adv.) are (εἰμί, PAI3P, Gnostic; originated) from You (Abl. Source),

<sup>BGT</sup> **John 17:7** νῦν ἔγνωσαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν·

<sup>VUL</sup> **John 17:7** nunc cognoverunt quia omnia quae dedisti mihi abs te sunt

**LWB John 17:8** **Because I gave the spoken words to them which You entrusted to Me, and they themselves received them. Furthermore, they truly understand that I descended [to earth] from Your side [in heaven] and they believe that You sent Me on a divine mission.**

<sup>KW</sup> **John 17:8** Because the words which you gave me, I have given them, and they themselves received them and recognized truly that from your presence I came forth, and they believed that you sent me on a mission.

<sup>KJV</sup> **John 17:8** For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

### **TRANSLATION HIGHLIGHTS**

Jesus communicated the exact spoken words to His disciples that the Father entrusted to Him (Intensive Perfect tense) when the plan was originally designed in eternity past. The disciples received His spoken words after three years of repetition in His traveling seminary. Furthermore, continuing with His progress report to the Father, the disciples now truly understand (Culminative Aorist tense) that Jesus descended to earth from the side of the Father in heaven (Dramatic Aorist tense). They finally understand and believe that the Father sent His Son on a divine mission to planet earth (Cuminative Aorist tense).

### **RELEVANT OPINIONS**

This trust is no mere emotion but is based on joyful and genuine acceptance of certain basic truths concerning God as revealed in Christ. (W. Hendriksen) We all possess the old sin nature as the inner distorter of life, and Satan's influence is too powerful for us to resist in our own strength. (R.B. Thieme, Jr.) To Christ's eyes they have already come out of their fiery trial faithful and true. (H. Reynolds) Commendably they accepted Jesus' teachings even though they did not understand them fully, and what they understood they believed. (T. Constable) The imparting of these *rhemata* was the efficient cause of their faith. (H. Alford) This was no longer

within the province of knowledge; it was a conclusion of faith. Yet here again in due course “faith” is transformed into knowledge. (B. Wescott)

**John 17:8** Because (causal) I gave (δίδωμι, AAI2S, Constatative) the spoken words (Acc. Dir. Obj.) to them (Dat. Adv.) which (Acc. Appos.) You entrusted to (δίδωμι, Perf.AI1S, Intensive) Me (Dat. Ind. Obj.), and (continuative) they themselves (Subj. Nom.) received (λαμβάνω, AAI3P, Culminative) them (ellipsis). Furthermore (continuative), they truly (adv., affirmative) understand (γινώσκω, AAI3P, Culminative) that (introductory) I descended (ἐξέρχομαι, AAI1S, Dramatic, Deponent; to earth) from Your side (Abl. Place; in heaven) and (continuative) they believe (πιστεύω, AAI3P, Culminative) that (introductory) You (Subj. Nom.) sent Me (Acc. Dir. Obj.) on a divine mission (ἀποστέλλω, AAI2S, Culminative).

<sup>BGT</sup> **John 17:8** ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

<sup>VUL</sup> **John 17:8** quia verba quae dedisti mihi dedi eis et ipsi acceperunt et cognoverunt vere quia a te exivi et crediderunt quia tu me misisti

LWB **John 17:9** **I make a request [prayer] concerning them [primarily the disciples, secondarily the elect]. I do not make a request [prayer] concerning the cosmic system [the non-elect: those whose father is the devil], but rather concerning those [the elect] You gave to Me [in eternity past], because they are Yours [the Father’s sheep].**

<sup>KW</sup> **John 17:9** As for myself, I make request concerning them. Not concerning the world do I make request, but concerning those whom you have given me, because they are yours,

<sup>KJV</sup> **John 17:9** I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

### **TRANSLATION HIGHLIGHTS**

Jesus is making a prayer request on behalf of the eleven disciples and the rest of the God’s elect scattered across the globe. The perfective present points to the result or the state of being of the elect. The reality of their eternal status was decreed in eternity past; Jesus is praying for the application of redemption to them when He dies on the cross. Jesus does not make a prayer request on behalf of those who are permanent residents of Satan’s cosmic system. This prayer is for the disciples and the elect only. He is offering this prayer only for those whom the Father gave Him in eternity past (Intensive Perfect tense) - the elect, His sheep - because they have always belonged to the Father (Gnomic Present tense). If you don’t see *unconditional election* and the *sovereign grace* of God in this passage then you don’t understand this passage at all.

He prayed for the salvation of His eleven disciples, and for all believers down through history who would eventually believe in His work on the cross. He did not pray for those who would

never believe in Him. They are “of their father the devil” and they always will be. He only prayed for those who are “of their Father in heaven.” This is a clear presentation of *definite atonement*. The Father did not give Him every member of the human race. Jesus would not pray for those the Father did not give Him. He did not die for every member of the human race; He died for His sheep. The Spirit does not regenerate every member of the human race. Predestination and election from the sovereignty of God are in full view in this passage, as well as the limited extent and ultimate effectiveness of the atonement to accomplish its purpose.

The Father did not entrust every member of the human race to Jesus’ care. If He did, then all human beings would ultimately be saved. There would be no purpose for Hades or eternal punishment for unbelievers. This is part of the blasphemy that Arminians teach, knowingly or unknowingly. All men are certainly not saved; Jesus’ prayer cannot fail; therefore Jesus did not pray for all men. Every person that Jesus prayed for will receive the benefits of that prayer, so His prayer was obviously restricted to “those whom the Father entrusted to Him.” Those who try to *expand* the plan of redemption - to include those whom the Father did not give to the Son, and those whom Jesus refused to pray for, and those whom the Spirit will not regenerate - are teaching heresy. The church is rampant with such heretical teachings today. The Reformation is being turned on its head.

### **RELEVANT OPINIONS**

It is with reference to the elect that Jesus is making request, in order that the full merits of His redemption may be applied to them, namely, to *the given ones*. It is for these given ones that He lays down His life; hence, it is also *for them* – for them *alone* – that He makes this request ... All this is particular, not universal. (W. Hendriksen) Indisputably Christ’s sacrificial work and His intercessory work are both priestly activities and therefore simply two aspects of His atoning work. Therefore the scope of the one cannot be wider than the scope of the other. If Christ prayed exclusively for those whom the Father had given Him, He also bought only these with His blood ... The truth of the matter is that the atoning work of Christ saves all whom it was designed to save; namely, all whom the Father had given Him, His people, His sheep, His church, God’s elect. (R. Kuiper) The Lord did not intercede for all transgressors, but for those given Him in the covenant of redemption. He saw His people and was perfectly, absolutely satisfied. (W. Best) The unbelieving kosmos has in fact excluded itself from the divine sphere and to pray for it, asking God to keep it in His name (v. 11) and sanctify it in His truth (v. 17) would therefore be meaningless. (R. Schnackenburg)

Christ not only dies for His sheep, but also prays for them. His special work of intercession is definite in its design. Jesus here intercedes in behalf of those whom the Father has given Him. It is abundantly clear that this does not include all mankind. The Father gave to Christ a *limited* number of people. These are the ones for whom Christ prays. They are also the ones for whom Christ dies. Jesus does not pray for the whole world. He says that directly and clearly. He prays specifically for the ones given to Him, the elect. (R. Sproul) We cannot help but point to the fact that John uses the term “world” in many different ways. It cannot be assumed that “world” means the same thing in every context. (J. White) He openly declares that He does not pray for the world, because He has no solicitude but about His own flock, which He received from the

hand of the Father. (J. Calvin) Jesus uses the word *world* to refer to those not given to Him by the Father. (R. Peterson) Christ's prayer was particularly for the Eleven, though it applies to all believers. (E. Blum) To pray for the *kosmos* would be almost an absurdity, since the only hope for the *kosmos* is precisely that it should cease to be the *kosmos*. (C. Barrett) Is it conceivable that an omniscient God could possibly have intended to offer His Son savingly for those for whom the Son was not even willing to pray? (R. Wright)

One cannot suppose that God from all eternity foreordained the crucifixion to happen on a certain date – the fullness of time, not when His hour had not yet come, but only when His hour had come – and then hoped that someone would turn up to crucify Christ. Quite the contrary, Herod and Pontius Pilate were individually included in the eternal plan; and because they were so foreordained they came together to do whatever God had before decided. The idea that a man can decide what he will do, as Pilate decided what to do with Jesus, without that decision's being eternally controlled and determined by God, makes nonsense of the whole Bible. (G. Clark) Christ expressly declares that they who are given to Him belong to the Father; and it is certain that they are given so as to believe, and that faith flows from this act of giving. If the origin of faith is this act of giving, and if election comes before it in order and time, what remains but that we acknowledge that those whom God wishes to be saved out of the world are elected by free grace? (J. Calvin) It is not for the unsaved that our Lord is carrying out His High-Priestly intercession in heaven, but for those who have been given to Him out of the world. (H. Ironside)

If Christ's death was intended to save all men, then we must say that God was either unable or unwilling to carry out His plans. But since the work of God is always efficient, those for whom atonement was made and those who are actually saved must be the same people. Arminians suppose that the purposes of God are mutable, and that His purposes may fail. In saying that He sent His Son to redeem all men, but that after seeing that such a plan could not be carried out He "elected" those whom He foresaw would have faith and repent, they represent Him as willing what never takes place, - as suspending His purposes and plans upon the volitions and actions of creatures who are totally dependent on Him. No rational being who has the wisdom and power to carry out his plans intends what he never accomplishes or adopts plans for an end which is never attained. Much less would God, whose wisdom and power are infinite, work in this manner ... Since the work of God is never in vain, those who are chosen by the Father, those who are redeemed by the Son, and those who are sanctified by the Holy Spirit, - or in other words, election redemption, and sanctification, - must include the same persons. The Arminian doctrine of universal atonement makes these unequal and therefore destroys the perfect harmony within the Trinity ... Christ died not for an unorderedly mass, but for His people, His bride, His Church. (L. Boettner)

It should be evident from Scripture that God does not manifest the same uniform affection or goodness toward all mankind, as Arminian unlimited redemptions claim ... To say that Christ's sacrificial death, which is the highest expression of divine love to man, applies equally to all without exception and then observe that a multitude of mankind has and is entering a Christless eternity certainly does not magnify God's love or His wisdom. Will God love those who are in hell equally with the redeemed who are with Christ in eternity? Certainly not! A love of such design cannot be that love of God which is immutable and eternal ... In effect, the universal

redemptionist's view reduces to this: God loved each and every one enough to have Christ die for them, but He did not love them enough to save them, or for that matter, enough to pray for them ... Intercession unquestionably pertains to Christ's priestly office and He exercised this function, in part, while on earth (although the emphasis in the Book of Hebrews, especially Heb. 6:19-20, lies on His heavenly intercession. The extent of Christ's intercession cannot be separated from the extent of His sacrifice. Those for whom He interceded on earth are God's elect – both those already saved and those “also which shall believe on me.” (G. Long)

**John 17:9** I (Subj. Nom.) make a request (ἑρωτάω, PAI1S, Perfective; prayer) concerning them (Prep. Gen.; the disciples, the elect). I (Subj. Nom.) do not (neg. adv.) make a request (ἑρωτάω, PAI1S, Perfective; prayer) concerning the cosmic system (Prep. Gen.; the non-elect: those who are part of Satan's system), but rather (contrast) concerning those (Gen. Spec.; the elect) You gave to (δίδωμι, Perf.AI2S, Intensive; entrusted to) Me (Dat. Adv.), because (causal) they are (εἰμί, PAI3P, Gnostic) Yours (Dat. Poss.).

<sup>BGT</sup> **John 17:9** Ἐγὼ περὶ αὐτῶν ἑρωτῶ, οὐ περὶ τοῦ κόσμου ἑρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν,

<sup>VUL</sup> **John 17:9** ego pro eis rogo non pro mundo rogo sed pro his quos dedisti mihi quia tui sunt

**LWB John 17:10** In fact, all those [the elect] who are Mine *are* Yours [mutual, double ownership and eternal relationship], and those *who are* Yours *are* Mine [because the Father and Son are one in essence], and I stand glorified in them [viewing His death for them on the cross as if it has already occurred].

<sup>KW</sup> **John 17:10** And all things that are mine are yours, and the things that are yours are mine, and I stand glorified in them.

<sup>KJV</sup> **John 17:10** And all mine are thine, and thine are mine; and I am glorified in them.

### **TRANSLATION HIGHLIGHTS**

In this highly elliptical passage, Jesus identifies the disciples (primarily) and the elect (secondarily) as being mutually chosen ones by the Father and the Son. This was true in eternity past when they were chosen, it remains true at the moment when Jesus made this comment, and it will remain true in the future (Gnostic Present tense). The elect have always been and always will be His sheep. The nominative is both possessive and relationship; the elect belong to both the Father and the Son and they are eternally related to the Father and Son. This is true for every single Christian; the Father did not give more people to Jesus than He actually died for, and those whom Jesus died for do not exceed those whom the Father gave Him.

There is no dis-harmony in the plan of redemption. Jesus is glorified in the elect *because* He actually accomplishes redemption for each and every one of them. There is mutual, double ownership and eternal relationship in this passage. The Father and Son are one in divine essence.

Their will and purpose are one. They represent the same sheep. The disciples - and the rest of the elect by extension - will receive salvation and Jesus will be glorified in them. The consummative perfect points to the certainty of the near future (His death for them on the cross) as if it has already occurred. There is no chance of failure. No one in the plan will be lost.

### **RELEVANT OPINIONS**

This mutual *ownership* implies mutual *interest*, and this mutual interest assures mutual *action*. (W. Hendriksen) For the unbelieving, Christ prayed not: “For whom He is the Propitiation, He is an Advocate; and for whom He died, He made intercession, and for no others in a spiritual saving way. (J. Gill) The interests of the Father and the Son could not be separated; what belonged to the one belonged to the other. (A. Pink)

**John 17:10** In fact (affirmative), all those (Subj. Nom.; the elect) who (Nom. Appos.) are (εἰμί, PAI3S, Gnostic) Mine (Nom. Poss., Rel.) are (ellipsis) Yours (Nom. Poss., Rel.), and (continuative) those (Nom. Appos.) who are (ellipsis) Yours (Nom. Poss., Rel.) are (ellipsis) Mine (Nom. Poss., Rel.), and (continuative) I stand glorified (δοξάζω, Perf.PI1S, Consummative) in them (Loc. Sph.).

<sup>BGT</sup> **John 17:10** καὶ τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμέ, καὶ δεδόξασμαι ἐν αὐτοῖς.

<sup>VUL</sup> **John 17:10** et mea omnia tua sunt et tua mea sunt et clarificatus sum in eis

**LWB John 17:11** **When I am no longer in the world [absent from planet Earth], but they themselves [the eleven disciples] remain in the world [enveloped by Satan’s cosmic system], and I have returned face-to-face to You, holy Father, guard and protect them [spiritually] at the mention of Your Name [prayer request addressed to the Father], which You have given to Me, so that they might be one [united in mind, will & purpose] just as we are.**

<sup>KW</sup> **John 17:11** And as for Myself, no longer am I in the world, but they themselves are in the world, and I am coming to You. O holy Father, maintain a watchful care over them in Your Name, which You have given Me, in order that they may be one even as we.

<sup>KJV</sup> **John 17:11** And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

### **TRANSLATION HIGHLIGHTS**

Jesus knows He is going to be absent from the physical body and face-to-face with the Father very soon (Perfective Present tense), so He speaks as if His death, burial, resurrection and ascension has already occurred. When Jesus is no longer on planet Earth (Futuristic Present tense), but the eleven disciples are still on planet Earth (Durative Present tense), they are going to need help. Satan’s cosmic system, the world, is an evil place. They will not be able to withstand this evil spiritually without divine guidance and assistance. Jesus asks the Father

(Imperative of Entreaty) to guard and protect them in this world (Constative Aorist tense) when they mention His Name in prayer - so they may be united in mind, will and purpose (Potential Subjunctive).

The emphasis here is on *spiritual protection*, since all of us must some day die (unless the rapture occurs first) and will be tested by those in the cosmic system throughout our life in order to apply Bible doctrine to daily life. These prayers, according to Church Age protocol, are to be addressed to the Father in the Name of Jesus Christ in the filling of the Holy Spirit. The emphasis here, however, is on addressing their prayers to the Father. When persecution starts and they need help, they are to ask the Father for divine assistance by praying directly to Him. *Father* is the Name which He possesses and is how Jesus addresses Him in prayer. The disciples and all Church Age believers are to address their prayers to the Father in the same manner.

### **RELEVANT OPINIONS**

These words are ominous in the context of John's Gospel, for "the evil one" was even then entering into Judas, and "the world" was to condemn Christ to death before morning. This was the deadly environment in which the disciples were to be left. Left to themselves they would surely perish. But Christ prays for them. Although their danger is great, they are to be kept by God's power. (J. Boice) Jesus makes an appeal to the moral and spiritual qualities which characterize the Father, and by virtue of which He is the cause of these same qualities (however dimly present) in the hearts of believers. He asks the Father to stand guard over these men, and to keep them under His divine surveillance from whatever might harm them spiritually. (W. Hendriksen)

This is Christ's prayer for all believers, for unity, not for organic union of which we hear so much. The disciples had union, but lacked unity or oneness of spirit. (A. Robertson) This refers not to a manifestation of ecclesiastical oneness; rather is it a oneness of personal knowledge of and fellowship with the Father and the Son, and therefore oneness in spirit, affection, and aim. It is a oneness which is the outcome not of human agreement or effort, but of Divine power, through making each and all "partakers of the divine nature." (A. Pink) God's holiness is the guarantee that He will keep the saints from the evil of the world. (E. Towns)

**John 17:11** When (temporal) I am (εἰμί, PAI1S, Futuristic) no longer (neg. adv.) in the world (Loc. Place), but (adversative) they themselves (Subj. Nom.; disciples) remain (εἰμί, PAI3P, Durative) in the world (Loc. Place), and (coordinating) I have returned (ἔρχομαι, PMI1S, Perfective, Deponent) face-to-face to You (Prep. Acc.), holy (Descr. Nom.) Father (Voc. Address), guard and protect (τηρέω, AAImp.2S, Constative, Entreaty) them (Acc. Dir. Obj.) at the mention of Your (Poss. Gen.) Name (Associative Instrumental), which (Dat. Ref.) You have given (δίδωμι, Perf.AI2S, Consummative) to Me (Dat. Adv.), so that (purpose) they might be (εἰμί, PASubj.3P, Durative, Potential) one (Pred. Nom.; united in mind,

will and purpose) **just as** (comparative) **we** (Subj. Nom.) **are** (ellipsis).

<sup>BGT</sup> **John 17:11** καὶ οὐκέτι εἰμι ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσὶν, καὶ γὰρ πρὸς σὲ ἔρχομαι. πᾶτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὡσιν ἐν καθῶς ἡμεῖς.

<sup>VUL</sup> **John 17:11** et iam non sum in mundo et hii in mundo sunt et ego ad te venio Pater sancte serva eos in nomine tuo quos dedisti mihi ut sint unum sicut et nos

**LWB John 17:12** While I was with them [on planet Earth in the midst of Satan’s cosmic system], I constantly guarded and protected them [spiritual custodian over the disciples] in Your Name – those whom You gave and entrusted to Me [the eleven elect disciples]. Furthermore, none of them were lost [ruined] but the son of perdition [Satan’s ambassador, Judas Iscariot], so that the Scripture [Psalm 41:9] might be fulfilled.

<sup>KW</sup> **John 17:12** When I was with them, I constantly maintained a watchful care over them in your Name, those whom you have given Me, and I guarded them, and no one of them was lost except the son of perdition in order that the Scripture might be fulfilled.

<sup>KJV</sup> **John 17:12** While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

### **TRANSLATION HIGHLIGHTS**

While Jesus was on planet Earth in hypostatic union, and particularly during His 3-1/2 year ministry, He constantly guarded and protected the disciples (Durative Imperfect tense) in the Father’s Name. This was not an easy job (Latin: custodian), since they were in the midst of Satan’s cosmic system. Jesus was under continual persecution from Satan, as well as those who followed Him. In His humanity, He had His hands full guarding and protecting His sheep from evil. Jesus then *qualifies* His statement by eliminating Judas Iscariot from the other eleven disciples. The eleven were elect; Judas was not. The eleven were Christians; Judas was not. This was no accident. This was not a function of Judas’ freewill controlling his own destiny. Judas was selected in eternity past by God the Father to betray Jesus, as prophesied in Psalm 41:9. *Judas did not have the power to refuse his assignment by God and thereby change history.*

None of the original disciples apostasized except Judas Iscariot (Culminative Aorist tense), which was part of God’s predetermined plan. Jesus did not lose Judas. The Son lost *none* of those whom the Father gave to Him. Judas, the son of perdition, the chosen ambassador of Satan, was not entrusted to the Son by the Father as one of the elect disciples in the first place. He was deliberately placed among the others as a counterfeit disciple - a spy, a traitor, and eventually a betrayer. The plan made in eternity past was not defeated by Judas saying “No” to Jesus Christ. That’s blasphemy! There was never a chance that Judas would become a Christian. There was never a chance that Judas might refuse the money and not betray Jesus. Jesus Christ controls history, not man. *Chance* left to man’s free will is a pagan concept. Even the prophecy of the son of perdition was fulfilled (Result Subjunctive mood).

## RELEVANT OPINIONS

He certainly does not intend to convey the thought that in the case of Judas He had failed miserably to carry out the assignment given to Him ... Though, on the one hand, Judas was fully responsible, on the other hand, this deed was included in the divine decree from eternity, and in prophecy. (W. Hendriksen) The loss of Judas was in keeping with the prophetic Scripture concerning Jesus' betrayal by a friend. (E. Towns) This verse (and others such as Prov. 16:4, John 12:39-40, John 13:18, 1 Peter 2:7-8, and Jude 4) teaches reprobation - that God passes by some persons, destining them to destruction rather than to salvation. (J. Boice) It is interesting to note in this context that when praying for His disciples, Jesus did not bother praying for Judas Iscariot, whom He recognized as "doomed to destruction." (J. Spiegel) Even people's volitionally free acts fit into God's sovereign plan. (E. Blum) Judas was the son of perdition, a Semitism referring to his eternal destiny. (R. Wilkin)

Christ did not purchase a conditional salvation for all men. He purchased an absolute salvation for the elect. The entire chapter of John 17 teaches the same truth. The Savior actually redeemed every person, without exception, for whom He died. (W. Best) Judas was "given" to Christ and "chosen" by Him as an apostle, but he was never given to Him by a special act of grace, nor "chosen in Him" and united in Him as a member of Him, as the rest of the apostles and as all the election of grace are. (A. Pink) By the Father's power, imparted to Jesus, Jesus himself had guarded them as a treasure entrusted to Him by the Father, and now He gives an account of His stewardship. (F. Bruce) Note carefully, He did not say, "except the son of perdition," rather, "but the son of perdition." The disjunctive particle is used here, as frequently in Scripture, to contrast those belonging to two *different* classes. (A. Pink)

**John 17:12** While (temporal adv.; as long as) I was (εἰμί, Imperf.MIIS, Durative) with them (Gen. Accompaniment; on planet Earth in the midst of Satan's cosmic system), I constantly guarded and protected (τηρέω, Imperf.AIIS, Durative) them (Acc. Dir. Obj.; the disciples) in Your (Gen. Poss.) Name (Loc. Sph.) - those whom (Dat. Adv., Appos., Ref.) You gave and entrusted (δίδωμι, Perf.AI2S, Intensive) to Me (Dat. Ind. Obj.; the elect eleven). Furthermore (continuative), none (Subj. Nom.) of them (Gen. of the Whole) were lost (φυλάσσω, AAIIS, Culminative; ruined) but (disjunctive particles) the son (Pred. Nom.) of perdition (Gen. Spec.; ruin, ambassador of Satan), so that (purpose/result) the Scripture (Subj. Nom.) might be fulfilled (πληρώω, APSubj.3S, Culminative, Result).

<sup>BGT</sup> **John 17:12** ὅτε ἤμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

<sup>VUL</sup> **John 17:12** cum essem cum eis ego servabam eos in nomine tuo quos dedisti mihi custodivi et nemo ex his perivit nisi filius perditionis ut scriptura impleatur

LWB **John 17:13** But now I am returning face-to-face to You [Father], so I have been communicating these things [Church Age doctrines] in the world [on planet Earth], so that they might have an ever increasing supply of My inner happiness [from living in the prototype divine dynasphere], being filled to the point of overflowing in themselves [from living in the operational divine dynasphere].

<sup>KW</sup> **John 17:13** And now to You I am coming, and these things I am speaking in the world in order that they may be constantly having the joy which is Mine, which joy having been filled full may exist in the state of fullness in themselves.

<sup>KJV</sup> **John 17:13** And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

### **TRANSLATION HIGHLIGHTS**

Jesus is returning face-to-face to the Father in heaven (Pictorial Present tense), so He has been communicating Church Age doctrines to the eleven disciples (Historical Present tense) as part of His final goodbye. He communicated these doctrines while living on planet Earth, which was and still is controlled by Satan. What better place to communicate them, since they are going to need this teaching to survive the trials and tribulations coming their way! But Jesus has an ulterior motive, so to speak, because just “surviving” is not what He has in mind for His disciples or for us. It is His goal or purpose that they might have an ever increasing supply of His inner happiness in their soul (Progressive Present tense). He is providing these doctrines in order to provide them with an opportunity for advanced spiritual growth (Potential Subjunctive mood). As they face the pressures of life that are coming their way in the near future, He wants them to be filled to the point of overflowing with His inner happiness in themselves (Intensive Perfect tense). They can face any pressure, even death, if they have His +H in their souls. It is one thing to just “gut it out,” but it is quite another thing to face trials with peace and inner happiness.

### **RELEVANT OPINIONS**

Jesus is speaking these things in the world, in order that the disciples may possess in full measure the joy which He imparts. (W. Hendriksen) Jesus does not pray that the disciples might be made rich or be brought to positions of respect and power in the Roman Empire or even be spared persecution and suffering for the sake of their witness. Rather, His prayer is that they might be made the kind of men and women in whom the marks of the church are evident: joy, holiness, truth, mission, unity and love. His concerns for them (and us) are spiritual. (J. Boice) The Saviour would not only have His people safe in eternity, but He desires them to be happy here and now: He would have then enter into His joy. (A. Pink) Obedience, not possessions or power, is the key to joy in the Christian life. (R. Wilkin)

**John 17:13** But (adversative) now (temporal) I am returning (ἔρχομαι, PM1S, Pictorial, Deponent) face-to-face to You (Prep. Acc.), so (coordinating) I have been communicating (λαλέω, PA1S, Historical) these things (Acc. Dir. Obj.; Church Age doctrines) in the world

(Loc. Place; on planet Earth), so that (purpose) they might have an ever increasing supply of (ἔχω, PASubj.3P, Progressive, Potential) My (Acc. Poss.) inner happiness (Acc. Dir. Obj.) being filled to the point of overflowing (πληρώω, Perf.PPtc.AFS, Intensive, Attributive & Modal) in themselves (Loc. Sph.).

<sup>BGT</sup> **John 17:13** νῦν δὲ πρὸς σὲ ἔρχομαι καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.

<sup>VUL</sup> **John 17:13** nunc autem ad te venio et haec loquor in mundo ut habeant gaudium meum impletum in semet ipsis

**LWB John 17:14** I gave Your Word to them repeatedly [repetition] and the cosmic system came to hate them [the world hates Christians], because they are not from the cosmic system just as I am not from the cosmic system [seed of the woman as opposed to the seed of the serpent].

<sup>KW</sup> **John 17:14** I have given them your word, and the world hated them, because they are not of the world even as I am not of the world.

<sup>KJV</sup> **John 17:14** I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

### ***TRANSLATION HIGHLIGHTS***

Jesus gave His disciples Bible doctrine on a continuous basis. He used repetition to make sure they understood what He was teaching (Iterative Perfect tense). As a result, the world which was once friendly to them began to hate them (Ingressive Aorist tense) as they progressed in the spiritual life. The cosmic system that Satan designed hates Christians, and those who reside in his system end up hating them, too. The spirit of the world and the Spirit of God are antagonistic. Going back to Genesis 3:15, the seed of the serpent persecutes the seed of the woman. The eleven disciples, as part of the seed of the woman, were not from the cosmic system. Jesus Christ, as the primary reference to the seed of the woman, was not from the cosmic system either.

The Word of God is absolute truth and holiness, therefore anyone who adheres to it according to correct protocol becomes holy and has no true place in this world. Satan hates Christians and does everything he can through his system to keep them from utilizing the Word of God in daily life. When it doesn't work, his hatred and the hatred of those who reside in his sphere of influence persecute the growing believer. Therefore, if you are comfortable in this world and you rarely (if ever) experience antagonism or hatred from those in the cosmic system, this should be a sign to you (wake up call) that you are not metabolizing doctrine and growing in the grace and knowledge of the Lord Jesus Christ.

### ***RELEVANT OPINIONS***

Love suffers because the spirit of the world antagonizes the Spirit of God. The former is unholy, the latter is holy. Hence the conflict ... There is no point along the whole line of the world's life which does not antagonize the Holy Spirit whenever He touches it. Whenever we are tempted by the world and inwardly animated by the Holy Spirit, there is a clash in the conscience. As soon as one member breathes a worldly spirit and another testifies against it in the Spirit of holiness, there is trouble and strife in the family. When in state, school, church, or society a worldly tendency appears and a current from the divine Spirit, there is trouble and strife in one or all. These two oppose each other and cannot be reconciled. Compromise is impossible. Either one, the worldly spirit, at last closes our hearts against the Holy Spirit, and then we are lost; or after long conflict the Holy Spirit vanquishes the world's spirit; then the prince of this world finds nothing in us. And this causes *love* to *suffer*. When love increases in our hearts, owing to the Holy Spirit's increasing activity, it must come into conflict with all that pertains to the world's spirit and seeks to maintain itself in the soul. (A. Kuyper)

Jesus' whole appearance was a living protest against the world's regime. Hence the world opposed Him, treated His love as hatred, and returned it with contempt. Of course, if He had only lamented when it mourned, or danced when it piped unto Him in the market-place, it would have built Him a throne. But since He loved it with a holy love and yielded not to its entreaty, therefore it beat Him, embittered His life, and covered Him with shame and mockery ... And what it did to Jesus it has done to all His followers. He that yields is tolerated. He that makes room for the world's spirit receives burning of incense. He that makes compromise with it may be assured of honor and glory; but he that refuses to compromise, loving the world with holy love, must sooner or later experience its wrath ... Love can bear, but not *tolerate*, all things. It bears sufferings, because it does not tolerate the worldly spirit; but the cry of "mildness" and "moderation" never tempts it to quench the *hatred* with which it has entered the conflict with unholiness. For real *love* is also *hatred*. He that loves feebly or falsely can not hate energetically. But if ardent, animating love reigns in your heart, then hatred reigns with it. He that loves the beautiful hates the ugly. He that loves harmony hates discord. (A. Kuyper)

Love for Jesus cannot exist but with *hatred* for Satan ... The man whose soul overflows with the love of God hates the unholy spirit of the world in and around him, and fights against it until the hour of his death. David's testimony – "Do I not hate them, O Lord, that hate Thee? I hate them with a perfect hatred" (Psalm 139:21) – is only the reverse of the stamp of love ... There are degrees both in love and in hatred. In proportion as the heart beats strongly or feebly, i.e., in proportion as the spirit of this world or the Holy Spirit dwells in us and animates us to stronger expression, in that proportion that love or that hatred shall rise in us in higher degree. And according to that degree shall the proportion of our present conflict, sorrow, and suffering be. (A. Kuyper) The world represents all those who stand against Christ and reject Him with Satan who is called "the ruler of this world." (E. Towns) The world hates the disciple because he *is so totally different*. (W. Hendriksen) There is this difference between the two: *logos*, generally speaking, is taken as meaning a word as made up of letters; and *rhema*, a saying as made up of words. (E. Bullinger)

God the Father gave a seed to His suffering Servant. (G. Clark) The world is the Christian's enemy because it represents a philosophy diametrically opposed to the will and ways of God. It

is a system headed by the devil and at odds with God. The world hates the believer who lives for Christ ... Hatred makes itself known in the business world, social life, the entertainment world, and even in religion ... Biblical Christianity does not parallel the philosophy of the world. It intersects it at every turn. The world is in opposition to the Christian view of God and the world ... The one who is in the world but not of it must expect constant opposition from Satan. (R. Lightner) He employs a different argument in pleading with the Father on behalf of the disciples. It is, because they need His assistance on account of the hatred of the world. He likewise declares the cause of that hatred to be, that they have embraced the word of God, which the world cannot receive. (J. Calvin) They were in danger because the satanic world system hated them. It hated them because they are not a part of it. (E. Blum)

The Word of God causes problems in the world today. The Bible is the most revolutionary Book in the world. It is revolutionary to teach that you cannot save yourself, that only Christ can save you. And you can't make this world better. Only Jesus Christ can do that. That's revolutionary, and the world doesn't want to hear that. They'd rather plant a few flowers and try to clean up pollution. The problem is that the pollution is in the human heart.(J. McGee) A believer's commitment shows the world's values to be trash or dung. Therefore the world hates the exposure of its sham values. (E. Blum) They have been separated from the world, and in proportion as they follow Christ their lives *condemn* the world (Heb. 11:7). Therefore does the world hate them: it secretly plots against them, it inwardly curses them, it says all manner of evil against them, it opposes them, it rejoices when any evil befall them. (A. Pink)

This constant contrast between the mind of Christ and the spirit of the world pervades the NT. Christ had exposed its hypocrisies, and denounced its idols, and inverted its standards, and repudiated its smile, and condemned its prince, and was now indifferent to its curse. His disciples, as far as they shared His sentiments, came in also for its maledictions and hatred. (H. Reynolds) The world's hatred of the disciples is caused by their union with Jesus and God and therefore by the nature of their existence. (R. Schnackenburg) This hatred is intensified when the disciples now preach and teach the Word and begin to make still further inroads upon the world. (R. Lenski) "Word" here will mean the entire message that has been revealed. During the time they had been with Jesus they had been given over to learning of God. This meant that inevitably the world opposed them. (L. Morris) The joy of Christ must be won through conflict. (B. Wescott)

**John 17:14** **I** (Subj. Nom.) **gave Your** (Abl. Source) **Word** (Acc. Dir. Obj.) **to them** (Dat. Adv.) **repeatedly** (δίδωμι, Perf.A11S, Iterative) **and** (continuative, result) **the cosmic system** (Subj. Nom.; those in it) **came to hate** (μισέω, AAI3S, Ingressive) **them** (Acc. Dir. Obj.), **because** (causal) **they are** (εἰμί, PAI3P, Descriptive) **not** (neg. adv.) **from the cosmic system** (Abl. Source) **just as** (comparative) **I am** (εἰμί, PAI1S, Descriptive) **not** (neg. adv.) **from the cosmic system** (Abl. Source).

<sup>BGT</sup> **John 17:14** ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου.

<sup>VUL</sup> **John 17:14** ego dedi eis sermonem tuum et mundus odio eos habuit quia non sunt de mundo sicut et ego non sum de mundo

LWB **John 17:15** I do not ask that You should remove them from the cosmic system [take them off planet Earth], but that You will guard and protect them from the wicked one [Satan, the creator of the cosmic system].

<sup>KW</sup> **John 17:15** I do not ask that you should take them out of the world, but that you should guard them safely from the reach of the Pernicious One.

<sup>KJV</sup> **John 17:15** I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

### ***TRANSLATION HIGHLIGHTS***

Jesus may have thought about it, considering the intense hatred His disciples would receive once He was gone, but He did not ask the Father (Tendential Present tense) to remove the eleven disciples from the evil system on planet Earth (Dramatic Aorist tense). If He would have consulted them individually, they might have voted unanimously to be translated from the evil system that encompassed the world. But instead, He asks the Father to guard and protect them (Futuristic Aorist tense) from the evil one. On their own power, the disciples did not stand a chance in the conflict with the world system. Furthermore, they did not yet have the indwelling Spirit to assist them during this struggle, although He was on His way to earth soon.

Church Age believers have the indwelling of all members of the Godhead, and that is what sustains them in this world system – when they follow correct protocol and are in fellowship with this delegated power. That is how we live *in* the world (daily contact with it), but not *of* the world (mental separation from it). Satan is the evil one, the creator of the cosmic system, and the current ruler over planet Earth. I confess that I'm ready to leave this world at any time; He can remove me today and I'm ready to go. Other than family and friends, and some loving pets, there is nothing here that holds my interest. The devil is the father of lies and his system is permeated with lies. But it is the will of God for the moment that I remain on Earth and execute the protocol plan of God in the midst of an evil world system. Thank you, Lord, for Your protection!

### ***RELEVANT OPINIONS***

As Satan is the prince of this world, the Father's deliverance of the Eleven and of all believers in some sense involves keeping them from Satan. (E. Towns) The fact that back of all sinister influences stands Satan himself, so that it is especially against him that the believer needs protection, is the prevailing NT view. (W. Hendriksen) The mature believer, possessing a balance of residency between doctrine in the soul and the filling of the Spirit, avoids evil. (R.B. Thieme, Jr.) Certainly there is abundant reason for the believer to expect the fiercest opposition from Satan and his host in all his life and service, and faith alone insures his victory over the world. (L. Chafer) In short, God does not take His people out of the world, because He does not wish them to be effeminate and slothful; but He delivers them from evil, that they may not be

overwhelmed; for He wishes them to fight, but does not suffer them to be mortally wounded. (J. Calvin)

Three of the only prayers *not* granted to saints, recorded in Scripture, are the prayer, of Moses, Elijah, Jonah *to be* taken out of the world. How very striking! (Ryle) As there is an evil one, there is an evil thing, an evil principle, power, and influence. The evil assumes many forms. (B. Thomas) Throughout church history Christians have sought relief from the world's hatred by withdrawing from it socially, and in other ways, or by compromising with it. Some individuals tend to withdraw from a disagreeable and dangerous environment while others prefer to blend into it. Jesus' will, however, was that His disciples should do neither of these things. He wanted them to remain loyal to God while continuing to participate in the amoral aspects of its life. Our sense of mission and our sense of identity should control our desire for comfort. (T. Constable) For them, as for Himself, the conflict was the condition of victory. (B. Wescott)

**John 17:15** I do not (neg. adv.) ask (ἑρωτάω, PAI1S, Tential) that (introductory, aim) You should remove (αἴρω, AASubj.2S, Dramatic, Substantival; take away, pick up) them (Acc. Dir. Obj.) from the cosmic system (Abl. Separation; from planet Earth), but (contrast) that (introductory, aim) You will guard and protect (τηρέω, AASubj.2S, Futuristic, Substantival; preserve, watch over) them (Acc. Dir. Obj.) from the wicked one (Abl. Source; Satan).

<sup>BGT</sup> **John 17:15** οὐκ ἑρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ ποιηροῦ.

<sup>VUL</sup> **John 17:15** non rogo ut tollas eos de mundo sed ut serves eos ex malo

<sup>LWB</sup> **John 17:16** They are not from the cosmic system just as I am not from the cosmic system [seed of the woman as opposed to the seed of the serpent].

<sup>KW</sup> **John 17:16** They are not of the world even as I am not of the world.

<sup>KJV</sup> **John 17:16** Of the world they are not, even as I am not of the world.

### **TRANSLATION HIGHLIGHTS**

As previously mentioned in verse 14, the seed of the serpent persecutes the seed of the woman. The eleven disciples, as part of the seed of the woman, were not from the cosmic system. Jesus Christ, the primary reference to the seed of the woman, was obviously not from the cosmic system. Jesus repeats this phrase to underline the hostility that is bound to occur against the disciples and their constant need for the Father's protection from the evil one. Jesus and the disciples were strangers and sojourners on earth because it was (and still is) under Satan's dominion. His philosophy, his rules, his *modus operandi* rules the day. Without the filling of the Holy Spirit, believers do not stand a chance to glorify God while contending with this system.

### **RELEVANT OPINIONS**

They are thine and mine; they do not belong to the wicked world. (W. Hendriksen) The truth of this verse applies in a sevenfold way: (1) Christians have a different standing from those who belong to the world: their standing is in Adam, ours in Christ; (2) We possess a different nature: theirs is born of the flesh, ours of the Spirit; (3) We serve a different Master: they are of their father the Devil, and the desires of their father they do; we serve the Lord Christ; (4) We have a different aim: theirs is to please self, ours to glorify God; (5) We have a different citizenship: theirs is on earth, ours in heaven; (6) We live a different life: far below the standard set before us it is true; (7) We have a different destiny: theirs is the Lake of Fire, ours is the Father's House on High. (A. Pink) The cosmic, spiritual nature of the conflict is laid bare. The followers of Jesus are permitted neither the luxury of compromise with a world that is intrinsically evil and under the devil's power, nor the safety of disengagement. (D. Carson)

**John 17:16** They are (εἰμί, PAI3P, Descriptive) not (neg. adv.) from the cosmic system (Abl. Source) just as (comparative) I (Subj. Nom.) am (εἰμί, PAI1S, Descriptive) not (neg. adv.) from the cosmic system (Abl. Source).

<sup>BGT</sup> **John 17:16** ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

<sup>VUL</sup> **John 17:16** de mundo non sunt sicut et ego non sum de mundo

**LWB John 17:17 Sanctify them [experientially] in the sphere of the truth. Your Word [Bible doctrine] is truth [veracity].**

<sup>KW</sup> **John 17:17** Consecrate them in the sphere of the truth. The word which is yours is truth.

<sup>KJV</sup> **John 17:17** Sanctify them through thy truth: thy word is truth.

### **TRANSLATION HIGHLIGHTS**

Sanctification occurs in three stages: positional, experiential, and ultimate. Jesus asks the Father in prayer (Imperative of Entreaty) to sanctify the eleven disciples in the sphere of the truth. This is a reference to *experiential* sanctification. The intake, metabolization and application of the truth in the filling of the Spirit is *experiential* sanctification. And what is the truth? The word from the Father, Bible doctrine, is the truth. The Latin word for “truth” is *veritas*, from which we get the divine attribute of *veracity*. The Word of God is absolute truth; Bible doctrine is infallible.

### **RELEVANT OPINIONS**

Experiential sanctification is residence, function, and spiritual momentum in the divine dynasphere during the believer's life on earth. Living in the divine dynasphere, which the Holy Spirit energizes, fulfills the protocol plan of God. (R.B. Thieme, Jr.) A striking thing, which we realize more and more as we grow in the Christian life, is that nearly all that God does in the world today He does by the Holy Spirit through the instrumentality of His written revelation.

That is true of sanctification. Since sanctification means to be set apart for God's use, our text is saying that the only way this will ever happen to us is by appropriating God's truth recorded in the Bible ... If we are to worship in truth, our worship must be in accord with the principles and admonitions of the Bible. (J. Boice) All sanctification is represented as the fruit of truth; not truth in general, but what is called distinctively "God's truth," or Christ's Father's truth. (R. Jamieson)

Is it not as significant as it is remarkable, that when the Lord delivered up His trust, having finished the work which was given Him to do, He again, three times, referred to God's Word written in John 17: 8, 14, 17. Does not this fact speak to us? Surely the fact that the Lord's ministry began and ended with a three-fold reference to the Word of God emphatically assures us that the beginning and end of all ministry is the Word of God. (E. Bullinger) Here is the positive side of the request. It is as if Jesus said, "Not only keep them from the evil one, but also consecrate them in the truth. Keep them from the one, and confirm them in the other." (W. Hendriksen) This aspect of the work of God for the believer is *progressive* in some of its aspects, and is quite in contrast to the *positional* sanctification which is "once for all." It is accomplished by the power of God through the Spirit and through the Word. (L. Chafer)

He defines what He means by "Thy truth," adding that important clause, "Thy word is truth." But what, it may ask, is specifically meant by "Thy word?" The whole of His teaching, then, as an express communication from the Father, through the Faithful and True Witness, was that "word of truth" through which He prays that they might be sanctified. (R. Jamieson) We ought to infer from Christ's words, that sanctification is not instantly completed in us on the first day, but that we make progress in it through the whole course of our life, till at length God, having taken away from us the garment of the flesh, fills us with His righteousness. (J. Calvin) The means of this sanctifying work is God's truth. The truth is communicated in the Word, which is both personal and propositional. As the message about Jesus was heard, believed, and understood, the disciples' hearts and minds were captured. This change in their thinking resulted in changes in their living. The same is true of believers today. (E. Blum)

The sanctification of the Father, of Jesus Christ, and of the Spirit, each have to do with that which is *positional* and *absolute*, admitting of no degrees, concerned not with a gradual process, but with what is complete and final. But sanctification by the truth is *practical* and *progressive*. Just so far as I walk according to God's Word shall I be *separated* from evil. (A. Pink) The sanctification of the OT is a ritual process effected by ceremonial observance; the sanctification of the NT is a spiritual process passing over heart and conscience and will, and in the work of the Divine Spirit ... The Word of God is the great instrument in God's hands for His people's sanctification. It is here implied that the Word of God is the truth of God – truth at once infallible, eternal, and holy. It is to be read with diligence, preparation, and prayer. It is to be maintained by our arguments, by our obedience, and by our sufferings. (H. Reynolds)

It is both personal and propositional. It comes to us through the living Word of God, Jesus Christ, and the written Word of God, Scripture. (T. Constable) The disciples are to be set apart for a holy purpose, the sphere of which is truth. *Thy word* refers to the message of God in the teaching of Christ. (D. Guthrie) With the mind, we learn God's truth through the Word. With the heart, we love God's truth, His Son [cf. 14:6]. With the will, we yield to the Spirit [of truth, cf.

14:17; 16:13] and live God's truth day by day. It takes all three for a balanced experience of sanctification." (W. Wiersbe) The words of God that Jesus revealed and that stand recorded in the Bible are the key to believers' practical sanctification. Practical sanctification involves separation unto God from the world, the evil one who controls it, and the lies that He promotes that the world believes. (T. Constable)

The believer is so changed by the working of God's Word in his life that he is separated from evil and to God ... Since the Word of God is truth, it provides the unchanging standard for the course and character of life. (F. Gaebelin) In practical terms, no one can be sanctified or set apart for the Lord's use without learning to think God's thoughts after Him, without learning to live in conformity with the "Word" He has graciously given. By contrast, the heart of "worldliness," of what makes the world the world, is fundamental suppression or denial of the truth, profound rejection of God's gracious Word, His self-disclosure in Christ. (D. Carson) Disciples of Christ must know God's Word if they are to think His thoughts. (R. Wilkin)

**John 17:17** Sanctify (ἀγιάζω, AAImp.2S, Dramatic, Entreaty; make holy, experiential) them (Acc. Dir. Obj.) in the sphere of the truth (Loc. Sph.). Your (Nom. Poss.) Word (Subj. Nom.) is (εἰμί, PAI3S, Descriptive & Gnostic) truth (Pred. Nom.).

<sup>BGT</sup> **John 17:17** ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.

<sup>VUL</sup> **John 17:17** sanctifica eos in veritate sermo tuus veritas est

**LWB John 17:18** Just as You sent Me on a mission into the cosmic system, I also am about to send them on a mission into the cosmic system.

<sup>KW</sup> **John 17:18** Even as me you sent off on a mission into the world, so I sent off them on a mission into the world.

<sup>KJV</sup> **John 17:18** As thou hast sent me into the world, even so have I also sent them into the world.

### **TRANSLATION HIGHLIGHTS**

The Father sent Jesus on a divine mission (Constative Aorist tense) to planet Earth into the cosmic system created and maintained by Satan. The use of the Greek word *kosmos* is both a place, an evil system, and people who embrace life in the evil system. Jesus was sent behind enemy lines to rescue God's people, who do not belong in the cosmic system. Now that Jesus is leaving planet Earth to return to heaven, His is about to send His eleven disciples (Ingressive Aorist tense) in the same evil system on a divine mission. They will take His place in rescuing God's people by their evangelistic and pastoral ministry. Jesus had the support of the Holy Spirit while He was on earth; the disciples will also need the Spirit's support while they pursue their mission.

### **RELEVANT OPINIONS**

The two comparisons blend into one idea, which is this: just as the Father has sent Jesus into the world *with a message*, so also Jesus has sent the disciples into the world *with a message*. (W. Hendriksen) We belong to a higher system. If we do not humble ourselves in this, our real belonging to another cannot, will not, come forth. For indeed the real power and consciousness of belonging to another, though not assumed, will make one grieved at, and it impossible to assume, the glory of this where evil is. (J. Darby)

**John 17:18** Just as (comparative) You sent Me (Acc. Dir. Obj.) on a mission (ἀποστέλλω, AAI2S, Constative) into the cosmic system (Prep. Acc.), I also (person pronoun & adverb) am about to send them (Acc. Dir. Obj.) on a mission (ἀποστέλλω, AAI1S, Ingressive) into the cosmic system (Prep. Acc.).

<sup>BGT</sup> **John 17:18** καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·

<sup>VUL</sup> **John 17:18** sicut me misisti in mundum et ego misi eos in mundum

**LWB John 17:19** Similarly, I have been sanctifying Myself, so that they also might become the same [by following My example], sanctified [experientially] by means of the truth [doctrine in the soul].

<sup>KW</sup> **John 17:19** And on behalf of them I am setting myself apart, in order that they themselves also, having been set apart for God in the sphere of the truth, may continually be in that state of consecration.

<sup>KJV</sup> **John 17:19** And for their sakes I sanctify myself, that they also might be sanctified through the truth.

### **TRANSLATION HIGHLIGHTS**

Since the day of His birth on earth (Historical Present tense), Jesus Christ in His humanity has been engaged in a process of continual experiential sanctification (Durative Present tense) by means of divine truth. He was been receiving, metabolizing and applying doctrine from the Father for Himself – an example for the eleven disciples and all Christians throughout history. In His deity, the Lord possessed all of the divine attributes – including the possession of divine truth. But in His humanity, He learned OT teaching progressively until He actually surpassed the knowledge of His teachers. He did this so He could point to Himself as an example, a prototype for His disciples. It was His desire that they might also become as He was (Potential Subjunctive mood), sanctified experientially by means of the truth (Periphrastic Perfect tense). He wanted His disciples to become increasing sanctified by the Word of God (Progressive Present tense). By way of logical extension, He also sanctified Himself in the Word of God so that all believers might follow the same spiritual path.

### **RELEVANT OPINIONS**

He that designed the end designed also the means, that they might be sanctified by the truth, the truth which Christ came into the world to bear witness to and died to confirm. The word of truth

receives its sanctifying virtue and power from the death of Christ. Some read it, that they may be sanctified in truth, that is, truly; for as God must be served, so, in order to this, we must be sanctified, in the spirit, and in truth. And this Christ has prayed for, for all that are His. (M. Henry) The petition for the sanctification of the disciples was formulated in a strictly theocratic way: sanctification proceeds from God, His truth is the sphere of that sanctification and His Word mediates it. (R. Schackenburg)

The prayer for sanctification is unusual as normally in the Bible sanctification relates to a Christian's position in Christ as embodied in the word "saint" and other aspects of truth. The ongoing, progressive sanctification of believers is mentioned only occasionally in Scripture and is related to this prayer of Christ that the disciples may be sanctified, that is, set apart as holy to God and used by God as a holy entity. (J. Walvoord) The sanctification of the disciples was contingent on Jesus sanctifying Himself ... The means of sanctification is "the truth," that which is embodied in God's Word. (R. Wilkin)

**John 17:19** Similarly (comparative adverb), I (Subj. Nom.) have been sanctifying (ἀγιάζω, PAIS, Historical & Durative) Myself (Acc. Appos.), so that (purpose) they also (adjunctive) might become (εἰμί, PASubj.3P, Progressive, Potential) the same (Pred. Nom.), sanctified (ἀγιάζω, Perf.PPtc.NMP, Periphrastic, Attributive) by means of the truth (Instr. Means, Loc. Sph.).

<sup>BGT</sup> **John 17:19** καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν, ἵνα ὧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

<sup>VUL</sup> **John 17:19** et pro eis ego sanctifico me ipsum ut sint et ipsi sanctificati in veritate

**LWB John 17:20** Now I am not making this prayer request on behalf of them [the eleven disciples] only, but also on behalf of those [future Christians] who will believe on Me through their word [spoken & written evangelistic message],

<sup>KW</sup> **John 17:20** But not concerning these only am I making request, but also concerning those who believe on Me through their word,

<sup>KJV</sup> **John 17:20** Neither pray I for these alone, but for them also which shall believe on me through their word;

### **TRANSLATION HIGHLIGHTS**

Jesus did not make this prayer request to the Father on behalf of His eleven disciples only. He extends His prayer to all those in the future that would believe on Him (Futuristic Present tense) through the evangelistic message of one of His eleven disciples. This word includes their spoken and written word, so it encompasses all future Christians. Again, that prayer extends to all believers throughout history, down to this very hour. It is Jesus' desire that all believers shall sanctify themselves daily by cycling Bible doctrine in their soul. The scope of His prayer changes somewhat, at this point, to include all believers. All Church Age believers have been

included in this prayer on a secondary basis, but up to now the primary benefits that He was requesting was to comfort, encourage, protect and assist the eleven disciples in the next phase of their ministry.

### **RELEVANT OPINIONS**

In addition to the sheep that are led out of the fold of the Jews there are also “other sheep.” *All* must become *one* flock, with *one* shepherd ... In times to come (down through the entire new dispensation) ever so many others were going to be converted through their word and the word of those who were to follow them. The eye of Jesus scans the centuries, and presses to His loving heart *all* his true followers, *as if they had all been saved even at this very moment.* (W. Hendriksen) In God’s election, the Father sees the nonexistent elect already in Jesus Christ because He gave them to the eternal Son before the world began. (W. Best)

It is not that the Saviour now begins to present *separate* petitions for *another* company than those prayed for in the preceding verses, but that those who were to believe, all through the generations that should follow, are here *linked with* the first Christians. (A. Pink) All Christians have come to Jesus Christ either directly or indirectly through one or another of the original disciples or apostles. (T. Constable) The Olivet Discourse is addressed only to Israel in a context concerning divine discipline against the Jews for rejecting the Messiah. In contrast, Christ addressed the Upper Room Discourse to His disciples as the nucleus of the approaching Church Age. (R.B. Thieme, Jr.)

**John 17:20** Now (transitional) I am not (neg. adv.) making this prayer request (ἔρωτάω, PAIIS, Static) on behalf of them (Gen. Adv.; the eleven disciples) only (adv.), but (contrast) also (adjunctive) on behalf of those (Gen. Adv.) who will believe (πιστεύω, PAPtc.GMP, Futuristic, Substantival) on Me (Acc. Dir. Obj.) through their (Abl. Agency) word (Abl. Means),

<sup>BGT</sup> **John 17:20** Οὐ περὶ τούτων δὲ ἔρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,

<sup>VUL</sup> **John 17:20** non pro his autem rogo tantum sed et pro eis qui credituri sunt per verbum eorum in me

**LWB John 17:21** In order that all [believers] might become one [Church], just as You, Father, are in Me and I in You, so that they also might be in Us, with the result that the world [the elect that have not yet believed] might come to believe that You sent Me on a mission.

<sup>KW</sup> **John 17:21** In order that all might be one, even as you, Father, are in me and I in you, in order that they themselves also might be in us, to the end that the world may be believing that you sent me on a mission.

<sup>KJV</sup> **John 17:21** That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

## ***TRANSLATION HIGHLIGHTS***

Jesus wants all believers to become one body (Result Subjunctive mood), the Church. This is a prayer for the unity of all believers. He compares the unity of Church Age believers to the unity of the Father and the Son, one in essence. Believers will never be united in essence, but they are united in their belief in Christ and they can be united in their purpose of spreading the Gospel. Because they all believe in Christ, they are automatically in the same sphere as the Father and Son. Even though there are differences in doctrinal positions, personalities, and spiritual gifts, they are one with the Father and the Son. “World” is a metonymy of the subject, which means *without distinction of race or language*, etc., as heretofore only Israel, not without *exception*.

Of course, the body of believers don't always look like they are united in mind, effort, and purpose. We argue with each other, we proceed with our ministries in different directions, and it often appears that we are pursuing different objectives. The unbelieving world observes the various types of Christians in their periphery and wonders what to make of us. It is Jesus' hope that we can put enough of our differences aside and at least present a picture of Him that honors God, and leads His elect in the world to believe (Tendential Present tense) that God sent Him to Earth on a divine mission. Our actions should, therefore, should speak as loudly as our words.

## ***RELEVANT OPINIONS***

The content of this discourse is new. Nowhere in the entire national heritage of Israel was any believer personally in union with the Messiah, indwelt by Him, or indwelt by the Holy Spirit as described in this final discourse before the cross. An hour of momentous change had arrived. Only the Church was in view. (R.B. Thieme, Jr.) That “in Me” means oneness of purpose and not organic connection is further brought out in 17:21. Here Christ prays for the same kind of oneness among the disciples that He enjoys with the Father, a oneness of love and fellowship. The “in Me and I in you” relationship which Christ enjoys with the Father is explicitly taught to be the same as the experience of oneness, unity, and fellowship for which Christ prays for all His followers ... Again it is not a saving relationship which is portrayed by “in Me” but a life of communion. (J. Dillow)

The oneness here meant is oneness in thought, feeling, purpose, action, interest – in the things of salvation. And it is into this Unity that Jesus prays that all believers may be taken up; so as to become one with the Father and the Son spiritually, yet really for all the purposes of salvation and glory ... Thus, it is a union in spiritual life; a union in faith on a common Saviour, in love to His blessed name, in hope of His glorious appearing: a union brought about by the teaching, quickening, and indwelling of the one Spirit of the Father and the Son in all alike; in virtue of which they have all one common character and interest – in freedom from the bondage of sin and Satan, in separation from his present evil world, in consecration to the service of Christ and the glory of God, in witnessing for truth and righteousness on the earth, in participation of all spiritual blessings in Christ Jesus. (R. Jamieson)

The unity spoken of here is not a matter of agreement on doctrinal or other matters. It is something vastly more difficult. It is, to quote Morris, a unity of heart and mind and will." This unity is never merely outward and external, since it involves the union of believers with a spiritual Being. Thus the unity for which Christ prays is essentially a unity which rests upon the believer's abiding in him just as the branch abides in the vine (15:1-8). This relationship with Christ is evidenced (among other things) by a loving and patient attitude toward others. Thus, for example, since each individual believer has the right to embrace the belief of his or her choice, Christians should respect this basic human right by showing genuine religious toleration to all other expressions of faith, including those expressed in what one may consider deviations. (D. Black)

The unity existing between Jesus and the Father is not only the fundamental model for the unity that should exist among believers – it is the basis for making it possible in their lives ... The unity to which this text refers is based on God Himself and His love. It is a unity that penetrates believers “from above” and also impels them to be one in brotherly love. (R. Schnackenburg) Many church people think unity at almost any price should be their aim. Even a casual reading of the NT shows that is not the case. Believers are to be united only with those who are morally and doctrinally sound. (R. Wilkin) To be sure, Father, Son, and Holy Spirit are one in *essence*; believers, on the other hand, are one in mind, effort, and purpose. (W. Hendriksen) God answered this prayer initially on the day of Pentecost when He united believers with Himself in the body of Christ, the church. (T. Constable)

**John 17:21** In order that (purpose) all (Subj. Nom.; believers) might become (είμι, PASubj.3P, Descriptive, Result) one (Pred. Nom.), just as (comparative) You (Subj. Nom.), Father (Voc. Address), are (ellipsis) in Me (Loc. Sph.) and I (connective, Subj. Nom.) in You (Loc. Sph.), so that (purpose) they (Subj. Nom.) also (adjunctive) might be (είμι, PASubj.3P, Descriptive, Result) in Us (Loc. Sph.), with the result that (result) the world (Subj. Nom.; the elect who have not yet become believers) might come to believe (πιστεύω, PASubj.3S, Tendential, Result) that (introductory) You (Subj. Nom.) sent Me (Acc. Dir. Obj.) on a mission (ἀποστέλλω, AAI2S, Constative).

<sup>BGT</sup> **John 17:21** ἵνα πάντες ἐν ὧσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ καὶ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

<sup>VUL</sup> **John 17:21** ut omnes unum sint sicut tu Pater in me et ego in te ut et ipsi in nobis unum sint ut mundus credat quia tu me misisti

LWB **John 17:22** **And as for Me, the glory which You have given to Me, I have given to them [positional unity], in order that they may become one [experiential unity], just as We are One.**

<sup>KW</sup> **John 17:22** And as for myself, the glory which You have given me, I have given them, in order that they might be one even as we are one,

<sup>KJV</sup> **John 17:22** And the glory which thou gavest me I have given them; that they may be one, even as we are one:

### ***TRANSLATION HIGHLIGHTS***

The glory which unites the Father and the Son also unites all Church Age believers. The Father gave this glory to the Son, and the Son in turn gives it to each believer (Dramatic Perfect tense). This unity is both positional and experiential. Our positional unity is an absolute fact, already accomplished by Christ on the cross and experienced by believers when they are indwelt by the Holy Spirit at the moment of regeneration. Our experiential unity is a possibility (Potential Subjunctive mood) that requires the cooperation of individual believers to be filled with the Spirit. All believers who are filled with the Spirit at any given time are united in Christ experientially. As they remain in fellowship with each other by the filling of the Spirit, and execute the protocol plan of God for this dispensation, they become more and more unified in thoughts and deeds (Progressive Present tense). The pattern or example of this unity is the unity of the Father and Son as one.

### ***RELEVANT OPINIONS***

When believers are *in Christ*, then Christ is *in them*. This is their *glory*. To be able to say, “Christ only, always, living in us,” is their glory. Believers become partakers of Christ, and in that sense, of the divine nature. The glory which Jesus gives to believers means that they have become one plant with Him; that He cannot be conceived of apart from them; that He is the source of all the blessings which they will ever receive; and that they, in turn, earnestly desire and strive to do everything to please Him ... The oneness for which Christ makes request is more than an ethical unity. It is a oneness so intimate, so vital, so personal that it is patterned after, and blessed on, the relations which exist between the persons of the Holy Trinity: it is a oneness not only of faith, hope, and love but of life itself. Together, believers constitute one Body, of which Christ is the exalted, organic and ruling. (W. Hendriksen) Our happiness lies in having the image of God restored and formed anew in us, which was defaced by sin. (J. Calvin) He sees them in spirit, these believers of all times and places, and by His prayer He unites them in one body and transports them, in some sense, to glory. (F. Godet)

God the Son indwells us for a number of reasons ... one of which is ... As the basis for the glorification of Christ, the Shekinah Glory, in the unique life of the Church Age believer. (R.B. Thieme, Jr.) Christ wanted the oneness existing between the Father and the Son to be the pattern of the oneness existing between believers. (J. Pentecost) There is always a tension in the church between unity among believers and truth as it is understood and held by believers. Protestantism has tended to hold up Truth, with a capital T, while intoning unity with a lowercase u, with the end result that Protestant churches and denominations have proved endlessly divisive and factious. On the other hand, Catholicism and Orthodoxy have held up Unity with a capital U, and at least from a Protestant viewpoint this has been at the expense of Truth. In other words, no part of the church has adequately gotten the balance between truth and unity right, it would seem. (B.

Witherington, III) That which separates them is what they have of self in their views and will; that which unites them is what they have of Christ, and thereby of divine, in them. (F. Godet)

**John 17:22** And as for Me (continuative, personal pronoun), the glory (Acc. Dir. Obj.) which (Acc. Gen. Ref.) You have given (δίδωμι, Perf.AI2S, Dramatic) to Me (Dat. Adv.), I have given (δίδωμι, Perf.AI1S, Dramatic) to them (Dat. Adv.), in order that (purpose) they may become (εἶμι, PAsubj.3P, Progressive, Potential) one (Pred. Nom.), just as (comparative) We (Subj. Nom.) are (ellipsis) One (Pred. Nom.).

<sup>BGT</sup> **John 17:22** καὶ γὰρ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὡσιν ἓν καθὼς ἡμεῖς ἓν.

<sup>VUL</sup> **John 17:22** et ego claritatem quam dedisti mihi dedi eis ut sint unum sicut nos unum sumus

LWB **John 17:23** I in them [My words] and You in Me [positional unity], in order that they may live as one [experiential unity], after being brought to a state of spiritual maturity [experiential sanctification], so that the world [the elect who have not yet believed] may come to know that You sent Me and loved them [His sheep] just as You loved Me.

<sup>KW</sup> **John 17:23** I in them and you in me, in order that they, having been brought to the state of completeness with respect to oneness, may persist in that state of completeness, to the end that the world might be understanding that you sent me on a mission and that you loved them even as you loved me.

<sup>KJV</sup> **John 17:23** I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

### **TRANSLATION HIGHLIGHTS**

The phrase “I in them” represents a state of experiential unity while “You in Me” represents a state of positional unity. Most commentators focus on positional unity. Christ lives in each believer and the body of believers collectively, just as the Father lives in Christ. But this positional unity is not the culmination of God’s plan. The next stage in God’s plan is for all believers to live as one (Futuristic Present tense) experientially. The first phase is positional; the second phase is experiential. The first phase is guaranteed and depends solely on the sovereignty and omnipotence of God. The second phase is conditional and depends on the positive volition of each believer to execute God’s plan in their lives (Potential Subjunctive mood).

The second stage of unity will be possible only after each believer has been brought to a state of spiritual maturity (Temporal Participle). This is the goal; this is the desire of Jesus’ heart. It does not happen overnight, but it is the goal. When this state of spiritual maturity is reached by a local body of believers (Intensive Perfect tense), the elect of this world that are scattered throughout the general population should realize that the Father sent Jesus Christ to planet Earth on their behalf (Result Subjunctive mood). The Father loves them just as He loves His Son (Constative

Aorist tense). The world, in this context, represents the elect who have yet to believe. The use of the Greek word *kosmos* is always defined by the context.

### **RELEVANT OPINIONS**

The Church, thus united by means of the Word and Spirit, exerts a powerful influence upon the world. (W. Hendriksen) Christ did not request the union of believers but rather a spirit of unity among believers. (E. Towns) Motivated by the person of Jesus Christ who dwells in you, instead of the fear that inexorably intrudes on your daily life, you find blessing, encouragement, and strength from the inventory of doctrine in your soul. Self-pity arouses only weakness and discouragement. When disaster strikes, you must not seek solace from trouble through panhandling your self-pity; rather you must reflect the serenity of Jesus Christ with whom you are permanently united. Only then will you experience victory over fear. (R.B. Thieme, Jr.) Expanding knowledge brings more intimate fellowship.(J. Pentecost)

The word “perfection” as found in the NT is a translation from either one of two Greek words, one meaning “mature” and the other meaning “adjusted.” (L. Chafer) By Jesus being in the disciples and the Father being in Jesus, the community of disciples is entirely filled with God’s being and in this way joined and kept together themselves. It becomes a perfect unity and is at the same time called to make the mystery of divine unity visible in brotherly love. It is this that will enable the world to know that Jesus, who makes the Christian community the visible manifestation of the divine being, is the one sent by God. (R. Schnackenburg) When Jesus speaks of being “in them,” He is not referring to the indwelling of the Holy Spirit, but to His words abiding in them. (R. Wilkin)

**John 17:23** I (Subj. Nom.) in them (Loc. Sph.) and (connective) You (Subj. Nom.) in Me (Loc. Sph.), in order that (purpose) they may live (εἶμι, PASubj.3P, Futuristic, Potential) as one (Prep. Acc; unity), after being brought to a state of spiritual maturity (τελειώω, Perf.PPtc.NMP, Intensive, Temporal; completeness), so that (result) the world (Subj. Nom.; the elect who have not yet become believers) may come to know (γινώσκω, PASubj.3S, Tendential, Result) that (introductory) You (Subj. Nom.) sent (ἀποστέλλω, AAI2S, Constative) Me (Acc. Dir. Obj.) and (continuative) loved (ἀγαπάω, AAI2S, Constative) them (Acc. Dir. Obj.; His sheep) just as (comparative) You loved (ἀγαπάω, AAI2S, Constative) Me (Acc. Dir. Obj.).

<sup>BGT</sup> **John 17:23** ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὧσιν τετελειωμένοι εἰς ἓν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας.

<sup>VUL</sup> **John 17:23** ego in eis et tu in me ut sint consummati in unum et cognoscat mundus quia tu me misisti et dilexisti eos sicut me dilexisti

LWB **John 17:24** Father, with reference to that [body of believers] which You have given to Me, I desire that where I am [in heaven or in the Millennial kingdom], they may also be

**with Me, so that they may see My glory, which You gave to Me because You loved Me before the foundation of the world.**

<sup>KW</sup> **John 17:24** Father, that which you have given me as a permanent gift, I desire that where I am, also those might be with me, in order that they might be continually beholding the glory which is mine, which you have given me because you loved me before the foundation of the universe.

<sup>KJV</sup> **John 17:24** Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

### **TRANSLATION HIGHLIGHTS**

Jesus prays to the Father on behalf of the entire body of believers, those which the Father has given Him. They are first referred to in the singular by the word *that* (the body of Christ), and then in the plural by the word *they*. By praying that they be with Him where He is, He is covering two scenarios. First, He is praying that they will be face-to-face with Him in heaven after physical death (or perhaps in His presence during the Millennial kingdom). His glory, in this case, is His victory at the cross. Second, it is His desire that they will be where He is, accompanying Him as His bride, when the time for the complete revelation of His glory occurs (Futuristic Present tense). This glory which the Lord has given Him (Dramatic Present tense) will be manifest at the rapture of the Church. The Father gave Him this glory in eternity past because He loved His Son before the foundations of the world (Constative Aorist tense).

### **RELEVANT OPINIONS**

This is the heart of the heavenly bridegroom. He would have His people with Him to share His glory and the Father's love. (E. Towns) This vision of God in Christ is the transporting bliss of all the people of God. (W. Hendriksen) It is evident that the Saviour regarded the salvation of men as a means to the end of the glorification of God. (R. Kuiper) The Father loved the Son "before the creation of the world" and "sent" Him from His eternal dwelling place of essential unity within the Godhead to win salvation in accordance with the divine intention. (J. Schreiner) While believers overcome the world by their unity, they are themselves also to advance in the fullness of knowledge. This progress belongs in part to a higher order of being, but it rests essentially on the knowledge of Christ as the interpreter of the Father. (B. Wescott)

The phrase "before the foundation of the world" explicitly teaches that election is an accomplished state of affairs and a fixed matter. God's eternal determination is settled. Just as God the Father loved the Son before the universe existed, He also had chosen the elect before the "world" existed. (A. Baker) Redemption will not be universal in its consummation; for the redeemed will be *out of* every kindred, tongue, nation, and people; and therefore cannot include all in any of these divisions of mankind. And redemption cannot have been universal in its purpose; otherwise the purpose will fail to be accomplished, and all, for which the work of redemption was undertaken, will not be effected. (J. Dagg)

**John 17:24** Father (Voc. Address), with reference to that which (Acc. Gen. Ref.; body of believers) You have given (δίδωμι, Perf.AI2S, Descriptive) to Me (Dat. Adv.), I desire (θέλω, PA1S, Perfective; am resolved) that (introductory) where (particle) I (Subj. Nom.) am (εἰμί, PA1S, Static), they (Subj. Nom.) also (adjunctive) may be (εἰμί, PAsubj.3P, Futuristic, Result) with Me (Gen. Accompaniment), so that (purpose) they may see (θεωρέω, PAsubj.3P, Dramatic, Purpose) My (Acc. Poss.) glory (Acc. Dir. Obj.), which (Acc. Gen. Ref.) You gave (δίδωμι, Perf.AI2S, Dramatic) to Me (Dat. Adv.) because (causal) You loved (ἀγαπάω, AA1S, Constative) before the foundation (Adv. Gen. Time) of the world (Adv. Gen. Ref.).

<sup>BGT</sup> **John 17:24** Πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμί ἐγὼ κάκεῖνοι ὦσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

<sup>VUL</sup> **John 17:24** Pater quos dedisti mihi volo ut ubi ego sum et illi sint mecum ut videant claritatem meam quam dedisti mihi quia dilexisti me ante constitutionem mundi

**LWB John 17:25** Righteous Father, to be sure, the world [unbelievers] did not come to know You, but I know You and these [eleven disciples] have come to know that You sent Me on a divine mission.

<sup>KW</sup> **John 17:25** O, righteous Father, though the world did not know you, yet I knew you, and these knew that you sent me on a mission.

<sup>KJV</sup> **John 17:25** O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

### ***TRANSLATION HIGHLIGHTS***

Jesus has now completed His requests and comes to the closing of His prayer. He acknowledges that the plan of God did not include the salvation of every man and woman, but only the elect – His sheep. The world of unbelievers, therefore, did not come to know God the Father during the short time of Jesus' ministry (Ingressive Aorist tense). But Jesus knew the Father intimately and His eleven disciples came to know (Ingressive Aorist tense) that the Father sent His Son on a divine mission. The earthly part of that mission ended on the cross, followed by His resurrection and ascension to heaven (Dramatic Aorist tense).

### ***RELEVANT OPINIONS***

The Father's righteousness forbids Him to abandon His saints to the evil of the world. (E. Towns) Because the Father is righteous, He will certainly apply the full merits of the Son's redemption to the hearts and lives of the given ones. (W. Hendriksen) By worldly standards of success Jesus had little to show for His mission. He had come to make the Father known, but the vast majority of the hearers refused the knowledge which He offered them. The merest handful of men and women – a very unimpressive company at that – had recognized Him as the sent One

of God and had come to know the Father in Him. Yet to them His mission on earth was confidently entrusted, as He dedicated them to the Father to this end. (F. Bruce)

**John 17:25** Righteous (Voc. Descr.) Father (Voc. Address), to be sure (affirmative) the world (Subj. Nom.; unbelievers) did not (neg. adv.) come to know (γινώσκω, AAI3S, Ingressive) You (Acc. Dir. Obj.), but (contrast) I (Subj. Nom.) know (γινώσκω, AAI1S, Constative) You (Acc. Dir. Obj.) and (connective) these (Subj. Nom.; eleven disciples) have come to know (γινώσκω, AAI3S, Ingressive) that (introductory) You (Subj. Nom.) sent Me (Dir. Obj.) on a divine mission (ἀποστέλλω, AAI2S, Dramatic).

<sup>BGT</sup> **John 17:25** πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας·

<sup>VUL</sup> **John 17:25** Pater iuste et mundus te non cognovit ego autem te cognovi et hii cognoverunt quia tu me misisti

**LWB John 17:26** Furthermore, I have made Your Name known to them and I will keep on making it known, so that the love with which You have loved Me might reside in them and I in them [indwelling of Christ].

<sup>KW</sup> **John 17:26** And I have made known to them your Name, and will make it known, in order that the love with which you loved me might be in them and I might be in them.

<sup>KJV</sup> **John 17:26** And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

### **TRANSLATION HIGHLIGHTS**

During the course of His earthly ministry, Jesus has made His Father's Name known everywhere He has gone (Constative Aorist tense), and He promises to continue making the Father's Name known for the remainder of His hours on earth (Predictive Future tense). The reason for continually communicating the Father's Name is so the love which the Father has shown to His Son might reside in His disciples (Potential Subjunctive mood) as well as His own love for them. The eleven disciples are going to need this divine love (Durative Present tense) to help them weather the trials and tribulations that are coming. This is the conclusion of Jesus' farewell prayer. It began with Him, expanded to cover the disciples, broadened to cover all future believers, and returns to the disciples and their immediate need for the Father's love and His indwelling presence. This can be visualized by three concentric circles, as described by Hendriksen below.

### **RELEVANT OPINIONS**

Here we get an opportunity to go behind the veil and listen to a private conversation between the Son and the Father. (E. Towns) The inner circle represents Christ's request with respect to

Himself. The middle one represents His request for His immediate disciples, but includes constant references to Himself. The outer circle represents Christ's reference for the Church Universal, but this is the largest circle of all, and includes the outer two. (W. Hendriksen) The prayer ends with the assurance of the indwelling of Christ in believers. (D. Guthrie) The heavenly goal (v. 24) does not exclude an inner growth on the part of believers on earth. On the contrary, they are to grow towards that goal even now, in their existence on earth. (R. Schnackenburg) Jesus pledges Himself to communicate to them for the future the fullness of the knowledge of the Father which He Himself possesses. (F. Godet) Jesus does this through the Word of God, and especially through the Fourth Gospel. (R. Wilkin)

**John 17:26** Furthermore (continuative), I have made Your (Poss. Gen.) Name (Acc. Dir. Obj.) known (γνωρίζω, AAI1S, Constative) to them (Dat. Adv.) and (continuative) I will keep on making it known (γνωρίζω, FAI1S, Predictive), so that (purpose) the love (Subj. Nom., Cognate) with which (Acc. Gen. Ref.) You have loved (ἀγαπάω, AAI2S, Constative) Me (Acc. Dir. Obj.) might reside (εἰμί, PASubj.3S, Durative, Potential) in them (Loc. Sph.) and I (connective, personal pronoun) in them (Loc. Sph.).

<sup>BGT</sup> **John 17:26** καὶ ἐγνώρισά αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἦ καὶ ἐν αὐτοῖς.

<sup>VUL</sup> **John 17:26** et notum feci eis nomen tuum et notum faciam ut dilectio qua dilexisti me in ipsis sit et ego in ipsis

## Chapter 18

<sup>LWB</sup> **John 18:1** After He said these things [completed His prayer to the Father], Jesus proceeded with His disciples to the other side of the Kedron brook where there was a garden [Gethsemane], into which He and His disciples entered.

<sup>KW</sup> **John 18:1** Having spoken these things, Jesus went out with His disciples across the brook Kedron where there was a garden, into which He himself went, also His disciples.

<sup>KJV</sup> **John 18:1** When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

### **TRANSLATION HIGHLIGHTS**

After Jesus completed His prayer to the Father (Culminative Aorist tense), He proceeded with His disciples to the other side of the Kedron brook (Constative Aorist tense) where there was a garden. He and His disciples entered the Gethsemane garden (Ingressive Aorist tense) for the

next series of documented events. The Latin *torrentum* points to this brook as being a seasonal stream, like those in the desert that are dry most of the year but flow briefly after a monsoon rain. This seasonal brook is located outside of Jerusalem near the Mount of Olives. The word *kedron* means black, which means this was not a spring, but a creek full of muddy water during a storm. David crossed over this same brook in 2 Samuel 15:23 when running away from his “friend,” Ahithophel. The word Gethsemane means olive oil press, which means it was probably a palm grove with olives and other trees/flowers in it. This garden was a familiar meeting place, almost a secret hideout, where Jesus would retire from crowds of people and meet up with His disciples.

### **RELEVANT OPINIONS**

Godet is convinced that Gethsemane was owned privately by friends of Jesus and made available to Him as a retreat from the crowds of Jerusalem whenever Jesus and His disciples were in that city. (E. Towns) The *general* vicinity is often rather well established; the *exact* place is another matter. (W. Hendriksen) The Kidron was a wadi or dry streambed that contained water only when it rained hard. The Mount of Olives and the Garden of Gethsemane lay across the Kidron to the east. John only mentioned Gethsemane as the site of Jesus' arrest. (T. Constable) The city was filled with visitors at the Passover season and would have had little room for lodging within its walls. Neither Jesus nor the disciples were wealthy; so they probably camped outdoors during their visit to the temple for the Passover Week. The site of the garden is still marked by a small grove of ancient trees. (F. Gaebelin) The Markan line of tradition suggests that perhaps olive trees grew nearby; its name, Gethsemane, suggests an olive press and hence was probably the name for an olive orchard at the base of Mount Olivet. (C. Keener)

**John 18:1** After He said (λέγω, AAPtc.NMS, Culminative, Temporal) these things (Acc. Dir. Obj.; prayer request to the Father), Jesus (Subj. Nom.) proceeded (ἐξέρχομαι, AAI3S, Constative, Deponent) with His (Gen. Rel.) disciples (Dat. Accompaniment) to the other side of the Kedron (Gen. Spec.) brook (Prep. Gen., Place; winter torrent, ravine, dry wadi) where (subordinating) there was (εἰμί, Imperf.AI3S, Descriptive) a garden (Pred. Nom.), into which (Acc. Gen. Ref.) He (Subj. Nom.) and (connective) His (Gen. Rel.) disciples (Subj. Nom.) entered (εἰσέρχομαι, AAI3S, Ingressive, Deponent).

<sup>BGT</sup> **John 18:1** Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

<sup>VUL</sup> **John 18:1** haec cum dixisset Iesus egressus est cum discipulis suis trans torrentem Cedron ubi erat hortus in quem introivit ipse et discipuli eius

LWB **John 18:2** **But Judas, the one who was engaged in the act of betraying Him, also knew the place well, since Jesus gathered His disciples together there on many occasions [secret meeting place].**

<sup>KW</sup> **John 18:2** Moreover, also Judas, he who was betraying Him, knew the place, because frequently Jesus met there with His disciples.

<sup>KJV</sup> **John 18:2** And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

### **TRANSLATION HIGHLIGHTS**

Jesus and the eleven disciples entered their secret meeting place in the Garden of Gethsemane (Latin derivative: *convened*). But on this occasion, Judas Iscariot also knew the location of this garden (Intensive Perfect tense), because Jesus had designated it as a meeting place for them on many prior occasions (Constative Aorist tense). In other words, Judas knew where the Lord's hideout was located and was in the act of betraying its location to the Jewish and Roman officials at that very moment (Tendential Present tense). An ambush was in the process of being set; Jesus and His disciples would soon be surrounded.

This would be the equivalent of an enemy knowing where the President's secret getaway spot was located during a national emergency - the equivalent of Camp David. We don't know if there was shelter there or not, but at a minimum it probably served as a walled campsite. Perhaps there was food, water and bedding stored there for such occasions. Imagine that you are escaping from the big city to your mountain or beach retreat, and upon arrival one of your best friends was escorting the local authorities to arrest you on false pretenses. Then imagine that you knew this was going to happen, as Jesus did in His omniscience, and yet you went there anyway.

### **RELEVANT OPINIONS**

Was there, perhaps a grotto here or a small house, sleeping-quarters of some kind, and was the owner of the grove a follower of Jesus? Gethsemane was, in any event, a customary gathering place for the Master and His disciples. It was a quiet place of prayer and probably of teaching. (W. Hendriksen) This probably means that he and the disciples used to bivouac, sleeping in the open air, and probably in this very garden. (L. Morris) He is going to this quiet place in order to give His enemies an opportunity to take Him. They wanted to lay hands on Him but, because they were afraid of the people, they wouldn't dare lay hands on Him in the temple or in the streets of Jerusalem. (J. McGee) Probably this walled olive grove was set aside by some wealthy supporter for the use of Jesus and His disciples. (D. Carson)

**John 18:2** But (adversative) Judas (Subj. Nom.), the one (Nom. Appos.) who was engaged in the act of betraying (παραδίδωμι, PAPtc.NMS, Tendential, Substantival) Him (Acc. Dir. Obj.), also (adjunctive) knew the place (Acc. Dir. Obj.; location) well (οἶδα, Perf.AI3S, Intensive), since (causal) Jesus (Subj. Nom.) gathered His (Gen. Rel.) disciples (Obj. Gen.) together (συνάγω, API3S, Constative) there (Adv. Place) on many occasions (Adv. Time; frequently).

<sup>BGT</sup> **John 18:2** Ἦιδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

<sup>VUL</sup> **John 18:2** sciebat autem et ludas qui tradebat eum ipsum locum quia frequenter Iesus convenerat illuc cum discipulis suis

**LWB John 18:3** Consequently, Judas, after requisitioning the cohort of soldiers [600 Roman troops], and police officers [temple guards] from the chief priests and Pharisees, arrived there [at the Garden of Gethsemane] with torches and lamps and weapons.

<sup>KW</sup> **John 18:3** Then Judas, having taken the company of soldiers and officers from the chief priests and from the Pharisees, comes there with torches and lamps and weapons.

<sup>KJV</sup> **John 18:3** Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

### **TRANSLATION HIGHLIGHTS**

Due to his intimate knowledge of the Lord's secret meeting place, Judas guided a large contingent of Roman troops and Jewish officials to the location and surrounded the garden (Dramatic Aorist tense). A cohort was normally 600 armed men. Due to the urging of the Jewish officials, the Roman officers anticipated strong resistance from Jesus' followers, so they did not send a handful of men as portrayed by some artistic renditions and Hollywood movie portrayals of this event. They sent an overwhelming force that was more than adequate to quell any attempt to prevent their arrest. A *chiliarch* (who led the detachment) commanded 1,000 men. A *cohort* (Latin) was made up of 6 *centuria* of 100 men, each *centuria* led by a centurion. They brought with them torches and lamps, the quantity of which lit the entire area up like a sports arena or stadium. To their way of thinking, there was no way Jesus would be able to slip away or hide in the underbrush with that much light brought to bear on the area. Furthermore, the troops were armed to the teeth with offensive and defensive weapons. Imagine the surprise of the eleven disciples to find themselves surrounded by such a huge number of warriors! It was deliberate overkill, meant for the purpose of maximum intimidation.

### **RELEVANT OPINIONS**

John uses the term *chiliarchos*, indentifying the formal title of the commander of this detachment and suggests he was present at the arrest. If a small detachment had been sent, it is more likely that a centurion would have been the highest ranking officer present. In addition to the Roman soldiers, the temple police were also present. (E. Towns) The prospect of scrambling around a mountainside in pursuit of one man prompted more than one official to bring a light ... Judas merely "took" them through the darkness to the place where he thought it would be possible to arrest Jesus in relative privacy. (D. Carson)

It seems well-nigh certain that permission for its use had been obtained from Pilate, the governor ... They had come out against him as if he were a criminal, a robber for instance. This was agony. He felt the bitter insult (Matt. 26:55), as is clear from the words He spoke. He saw the

approach (Luke 22:53) of the power of darkness. (W. Hendriksen) We may, indeed, wonder that so large a force was sent out to bring one lone man who had with Him only eleven unarmed friends, but we must not forget the thousands of pilgrim visitors filling the city at this time. The Sanhedrin was reckoning with these. (R. Lenski)

**John 18:3** Consequently (inferential), Judas (Subj. Nom.), after requisitioning (λαμβάνω, AAPtc.NMS, Constative, Temporal; commandeering) the cohort of soldiers (Acc. Dir. Obj.; 600 Roman soldiers), and (connective) police officers (Acc. Dir. Obj.; temple guards) from the chief priests (Abl. Source) and (connective) Pharisees (Abl. Source), arrived (έρχομαι, PMI3S, Dramatic, Deponent) there (Adv. Place) with torches (Gen. Accompaniment) and (connective) lamps (Gen. Accompaniment; lanterns) and (connective) weapons (Gen. Accompaniment).

<sup>BGT</sup> **John 18:3** ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.

<sup>VUL</sup> **John 18:3** Iudas ergo cum accepisset cohortem et a pontificibus et Pharisaeis ministros venit illuc cum lanternis et facibus et armis

LWB **John 18:4** Jesus, therefore, knowing all the things [divine omniscience] which were coming upon Him [they were destined to occur], stepped forward [without intimidation] and asked them [politely]: Who are you looking for?

<sup>KW</sup> **John 18:4** Jesus therefore knowing all the things coming upon Him, went out and says to them, Whom are you seeking?

<sup>KJV</sup> **John 18:4** Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

### **TRANSLATION HIGHLIGHTS**

Jesus knew all the events that were about to unfold against Him (Intensive Perfect tense), because He possessed the divine attribute of omniscience. Every thought, word and deed that would transpire in the next few hours (Progressive Present tense) was planned in eternity past. Each move by the opposition was part of the Father's plan, therefore Jesus was not intimidated by the armed soldiers in the least. He immediately stepped forward (Dramatic Aorist tense) and asked them: Who are you looking for (Tendential Present tense)? He knew the disciples would be shocked to see so many men armed against them and would not be inclined to engage them. But He was in total control and was unafraid.

### **RELEVANT OPINIONS**

John records Jesus' willing surrender, even going out to meet His arrestors. (E. Towns) Jesus was seeking out Judas and the party coming to arrest Him. He was more concerned about linking

up with them than they were with Him! (R. Wilkin) We must look behind the scenes to appreciate the tremendous issues involved in this betrayal. The cohorts of darkness were in command of Satan ... The Prince of light and the Prince of darkness meet in the treacherous kiss of Judas. (A. Knoch) These were the “all things” decreed by God, agreed upon by the Son in the eternal covenant of grace, predicted in the OT Scriptures, and foretold, again and again, by Himself; namely, all the attendant circumstances of His sufferings and death. (A. Pink) It is clear that Jesus is to be no helpless victim, but acts in conformity with His earlier claim that no one will take His life from Him, but He will lay it down of His own accord. (A. Lincoln)

**John 18:4** **Jesus** (Subj. Nom.), **therefore** (inferential), **knowing** (οἶδα, Perf.APtc.NMS, Intensive, Circumstantial) **all the things** (Acc. Dir. Obj.) **which** (Acc. Gen. Ref.) **were coming** (έρχομαι, PMPTc.ANP, Progressive, Attributive, Deponent) **upon Him** (Prep. Acc.), **stepped forward** (έξέρχομαι, AAI3S, Dramatic, Deponent) **and** (continuative) **asked** (λέγω, PAI3S, Aoristic) **them** (Dat. Ind. Obj.): **Who** (Acc. Dir. Obj.) **are you looking for** (ζητέω, PAI2P, Tendential, Interrogative Ind.)?

<sup>BGT</sup> **John 18:4** Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς· τίνα ζητεῖτε;

<sup>VUL</sup> **John 18:4** Iesus itaque sciens omnia quae ventura erant super eum processit et dicit eis quem quaeritis

**LWB John 18:5** **They answered Him with discernment [arrogantly]: Jesus from Nazareth. He replied to them [politely]: “I am [affirmation of deity].” Furthermore, Judas, the one who was engaged in the act of betraying Him, also stood with them.**

<sup>KW</sup> **John 18:5** They answered Him, Jesus, the one from Nazareth. He says to them, I am He. Now Judas, the one betraying Him, was also standing with them.

<sup>KJV</sup> **John 18:5** They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

### ***TRANSLATION HIGHLIGHTS***

The commander of the cohort and the top representatives from the chief priests and Pharisees answered Jesus with discernment: Jesus of Nazareth. Jesus replied to them: I am. The gnomic present means He always has been and always will be God. He used the Greek phrase *ego eimi*, which emphasized His claim to deity. There was no hesitation on the Lord’s part. He knew exactly what was going on. And to make things even worse, Judas, who was in the very act of betraying Him (Aoristic Present tense), stood right up front with the Roman and Jewish officials (Dramatic Perfect tense). He had guided them directly to this secret meeting place and was rubbing elbows with the local authorities. At this time, he had no regrets for betraying an innocent man. It did not seem to bother his conscience that Jesus trusted him as a good friend.

## RELEVANT OPINIONS

Jesus used the familiar title, “I am,” identifying Himself with the OT name of Jehovah. (E. Towns) Yes, Judas, the treasurer, the man in whom the others had put their trust, he too was now standing with the powers of the Prince of darkness. (W. Hendriksen) The Synoptists tell us of the deadly kiss. Here, however, we have a picture of the Savior taking the initiative at every stage. (D. Ellis) Only a few hours previous he had been seated with Christ and the Eleven, now he is found with the Lord’s enemies, acting as their guide. (A. Pink) He did not wait to be apprehended, but voluntarily confronted His enemies. (F. Gaebelein)

It is entirely comprehensible that the Jewish constables of the temple were awed by the “I am” uttered by Jesus in the garden. We should not dismiss as absurd an awesome effect of Jesus on the Roman soldiers in that situation. (G. Beasley-Murray) Jesus answered only with *ego eimi*, which is appropriate stylistically in the situation, so as to identify himself as the one for whom they were looking; but for the readers of the gospel He answered in accordance with the wholly god-like majesty bound up with this formula. (R. Schnackenburg) It may take them a few seconds to pull themselves together and regroup. (D. Carson)

**John 18:5** They answered Him (Dat. Ind. Obj.) with discernment (ἀποκρίνομαι, API3P, Constativē, Deponent): Jesus (Acc. Absolute) from Nazareth (Acc. Place). He replied (λέγω, PAI3S, Aoristic) to them (Dat. Ind. Obj.): I (Subj. Nom.) am (εἰμί, PAI1S, Gnostic). Furthermore (adversative), Judas (Subj. Nom.), the one (Nom. Appos.) who was engaged in the act of betraying (παραδίδωμι, PAPtc.NMS, Aoristic, Substantival) Him (Acc. Dir. Obj.), also (adjunctive) stood (ἵστημι, Perf.AI3S, Dramatic) with them (Gen. Accompaniment).

<sup>BGT</sup> **John 18:5** ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς· ἐγώ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ’ αὐτῶν.

<sup>VUL</sup> **John 18:5** responderunt ei Iesum Nazarenum dicit eis Iesus ego sum stabat autem et Iudas qui tradebat eum cum ipsis

LWB **John 18:6** Immediately after He said to them: “I am,” they [the entire military contingent] stepped backwards and collapsed to the ground [a momentary display of divine omnipotence forced them to genuflect].

<sup>KW</sup> **John 18:6** Then when He said to them, I am He, they went backward and fell to the ground.

<sup>KJV</sup> **John 18:6** As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

## TRANSLATION HIGHLIGHTS

The bold behavior of Jesus in meeting 600 armed soldiers, along with Jewish temple guards and police officers, startled them! And when He used the phrase “I am,” representing deity, they no doubt had a moment of fear that He might be telling the truth and that they were about to die. Jesus was not afraid, was not intimidated, and at least momentarily was taking charge of the entire situation. That’s the last thing a crowd like this expected when they arrived to arrest Him. That explains the “stepping backwards” phrase, but it does not adequately explain the “collapsed to the ground” phrase. When Jesus announced who He was, there was a supernatural manifestation of divine power that forced every one of them to genuflect.

The plural is not qualified here, so the entire delegation collapsed, not just those “front and center.” And the entire cohort would have remained motionless on the ground, paralyzed by the power of God, if it were not for the continued execution of His plan. Without being conscious of their actions, they were forced to recognize His deity. For this brief moment, He held them motionless on the ground by His omnipotence. But it was ordained in eternity past that they would arrest Jesus at this precise time in history and escort Him to the Jewish authorities. So Jesus stopped the execution of His divine power and voluntarily submitted to them in His humanity. He allowed them to regain their composure and proceed with His arrest.

### **RELEVANT OPINIONS**

He had to work hard to get arrested because they were terribly afraid of what He might do – even though He is unarmed and they are heavily armed and greatly outnumbered His small band. (R. Wilkin) Those who came to arrest Christ were not able to move against Him apart from His permission. (J. Pentecost) The subject of the plural expressions “drew back” and “fell to the ground” can only be the whole arresting party, six hundred strong and more ... It is tempting to emend the text by making the plurals singular, so that only the guilty Judas “draws back and falls to the ground,” but there is not a shred of evidence for such an expedient. Clearly, the Gospel writer intends us to visualize an extraordinary scene in which more than 600 men are literally “bowled over” by two simple words ... No one – not even 600 Roman soldiers, plus officers both from the chief priests and from the Pharisees – can take Jesus’ life from Him. (J. Michaels)

This cannot mean that only some of the men stumbled backward and fell. We might imagine this, but John, who with his very own eyes saw what happened, does not say this. He could easily have inserted “some” or another limiting subject; but he writes no subject at all, the verb endings are sufficient ... They were given no time to think – they went backward, they went down completely. Something more happened than a psychological and a natural effect ... *Ego eimi*, hurls them all back upon the ground, both the cohort and the servants of the high priest, including also Judas, the traitor. This was a peculiar and divine power which Jesus intended to display, not only in order to frighten the Jews, but also to strengthen the disciples ... He could defend Himself, yet He does not do so but He suffers. (R. Lenski) He did not strike them with His hand – there was no need to; He simply spoke two monosyllables and they were completely overcome. (A. Pink) His captors had lost their dignity by tumbling over each other, not so Jesus. (R. Lenski)

John does not merely say that the officers and soldiers paused for a moment in their effort to arrest Jesus. He says that they actually stepped backward and fell to the ground ... Hearing this name (“I am”) uttered by the God-man threw the arresting party into utter confusion and rendered them helpless even to stand before Him. (J. Boice) John alone records this event, which manifested the supernatural power of Christ. (E. Towns) This is the typical reaction (Ezek. 1:28, Dan. 10:9) to a theophany ... The ultimate powerlessness of the massed representatives of this world’s powers – the Roman forces, the Jewish guards and the disciple turned betrayer – is revealed, as they have to retreat and prostrate themselves in the presence of the unique divine agent who is one with God. (A. Lincoln) This reaction is a reflection not of their hearts, but of Jesus’ majesty. Here is a little preview of the moment in the future when every knee will bow to Jesus and all things will be brought under subjection to Him. (R. Whitacre)

**John 18:6** Immediately (inferential; suddenly, consequently) after (temporal) He said (λέγω, AAI3S, Constative) to them (Dat. Ind. Obj.): I (Subj. Nom.) am (εἰμί, PAI1S, Gnostic), they stepped (ἀπέρχομαι, AAI3P, Dramatic, Deponent; withdrew) backwards (Adv. Manner) and (continuative) collapsed (πίπτω, AAI3P, Dramatic) to the ground (Adv. Place).

<sup>BGT</sup> **John 18:6** ὡς οὖν εἶπεν αὐτοῖς: ἐγώ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.

<sup>VUL</sup> **John 18:6** ut ergo dixit eis ego sum abierunt retrorsum et ceciderunt in terram

**LWB John 18:7** Then He interrogated them further [His tone changed from His humanity to His deity]: Who are you looking for? And they replied [respectfully]: Jesus from Nazareth.

<sup>KW</sup> **John 18:7** Therefore again He asked them, Whom are you seeking? And they said, Jesus, the one from Nazareth.

<sup>KJV</sup> **John 18:7** Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

### **TRANSLATION HIGHLIGHTS**

Jesus asked the question “Who are you looking for?” in verse 4 as an *inquiry*, but He increases the intensity of that question the second time to an *interrogation*. The Greek word for “ask” in verse 4 was *lego*, but here it is *eperotao*. And they replied: Jesus of Nazareth. When they answered Jesus’ question in verse 5, they asked it with discernment (*apokrinomai*). When they answer the same question here, they answer it in a more nonchalant manner (*lego*). The subtle change in verbs point to a shift in the demeanor of those who are asking and responding to questions. A power shift from the arrestors to Jesus can be seen as follows:

Jesus: Who are you looking for?	(polite inquiry)
Arrestors: Jesus of Nazareth.	(arrogant answer)
Jesus: I am.	(polite answer)
Jesus: Who are you looking for?	(interrogation)

Arrestors: Jesus of Nazareth. (respectful answer)

It's as if Jesus is teaching them manners while exerting His authority over them during this very brief Q&A session. His claim to deity caused them to show a little respect even if they did not believe Him. It must have been quite a scene to see this many armed men cower before the man, Christ Jesus, if only for a moment.

### **RELEVANT OPINIONS**

They feel His power, indeed, but not so as to be disposed to obey; for sooner will they be broken a hundred times than they will yield. In short, their malice is a veil to hinder them from observing the light of God; their obstinacy renders them harder than stones, so that they never suffer themselves to be subdued. (J. Calvin) Nothing but a miracle of sovereign grace, the putting forth of omnipotent power, can bring a blaspheming rebel out of darkness into God's marvelous light. Many a soul has been terrified, as were these men in the Garden, and yet continued in their course of alienation from God. (A. Pink)

They feel themselves falling to the ground, but they do not recede in their hearts from the intention and evil purpose, thinking that their falling backward must be due to some witchcraft. These are hearts of utter steel and adamant. (M. Luther) Note the striking contrast. Their most undignified behavior was followed by His very dignified question: "He *requested* of them." He interrogates these stricken warriors. (W. Hendriksen) The impression given by this passage is that they have been completely neutralized and that He must allow the events to proceed and give them permission to take Him. (R. Whitacre)

**John 18:7** Then (transitional) He interrogated (ἐπερωτάω, AAI3S, Constativ) them (Acc. Dir. Obj.) further (adv.): Who (Acc. Dir. Obj.) are you looking for (ζητέω, PAI2P, Tendentiv, Interrogativ Ind.)? And (transitional) they replied (λέγω, PAI3S, Aoristic): Jesus (Acc. Absolute) from Nazareth (Acc. Place).

<sup>BGT</sup> **John 18:7** πάλιν οὖν ἐπηρώτησεν αὐτούς· τίνα ζητεῖτε; οἱ δὲ εἶπαν· Ἰησοῦν τὸν Ναζωραῖον.

<sup>VUL</sup> **John 18:7** iterum ergo eos interrogavit quem quaeritis illi autem dixerunt Iesum Nazarenum

**LWB John 18:8** **Jesus replied with discernment: I told you that "I am." Therefore, since you are looking for Me, dismiss these [eleven men] so they may leave,**

<sup>KW</sup> **John 18:8** Answered Jesus, I told you that I am He. Therefore, since you are seeking Me, permit these to be departing;

<sup>KJV</sup> **John 18:8** Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

### **TRANSLATION HIGHLIGHTS**

Jesus replied with discernment (Constative Aorist tense) because they did not connect Jesus of Nazareth with deity. He reminds them that He just told them “I am.” Some commentators translate this phrase as “I am He,” using the *ego* as a Predicate Nominative rather than the Subject Nominative. I don’t have a problem with this grammar, but I prefer translating the *ego eimi* as “I am,” the commonly used expression for deity. Since they are looking for Him (Tendential Present tense) and had now found Him, then He commands them (Imperative mood) to dismiss the eleven men which accompanied Him so that they might leave the scene of the arrest (Purpose Infinitive). This was yet another noble sentiment from Jesus – taking care of His disciples in the midst of His arrest.

### **RELEVANT OPINIONS**

In their repeating the same answer, they showed an obstinacy in their wicked way; they still call him Jesus of Nazareth, with as much disdain as ever, and Judas is as unrelenting as any of them ... He speaks this as a command to them, rather than a contract with them; for they lay at his mercy, not He at theirs. (M. Henry) Jesus faces these armed men, a host of them, with their proud commanders, and *He* issues *His* order to them, “Let these be going their way!” And Jesus is obeyed ... It is Jesus who settles the matter that they must capture Him alone. Even when sacrificing Himself the Good Shepherd spreads His protection over the sheep. The disciples are left alone. (R. Lenski) He issues orders to those arresting Him! Their power has just been shown to be insignificant compared to the power of His word, and now the fulfillment of His word is the operative force, not their designs. (R. Whitacre)

**John 18:8** **Jesus** (Subj. Nom.) **replied with discernment** (ἀποκρίνομαι, API3S, Constative, Deponent): **I told** (λέγω, AAI1S, Constative) **you** (Dat. Ind. Obj.) **that** (introductory) **I** (Subj. Nom.) **am** (εἰμί, PAI1S, Gnostic). **Therefore** (inferential), **since** (protasis, 1<sup>st</sup> class condition, “and you are”) **you are looking for** (ζητέω, PAI2P, Tendential) **Me** (Acc. Dir. Obj.), **dismiss** (ἀφίημι, AAImp.2P, Constative, Command) **these** (Acc. Dir. Obj.; eleven men) **so they may leave** (ὑπάγω, PAInf., Perfective, Purpose; depart, withdraw),

<sup>BGT</sup> **John 18:8** ἀπεκρίθη Ἰησοῦς· εἶπον ὑμῖν ὅτι ἐγώ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τοὺτους ὑπάγειν·

<sup>VUL</sup> **John 18:8** respondit Iesus dixi vobis quia ego sum si ergo me quaeritis sinite hos abire

**LWB John 18:9** **In order that the word which He spoke might be fulfilled: With reference to those [eleven elect disciples] whom you have given to Me [in eternity past], I have not lost any from among them.**

<sup>KW</sup> **John 18:9** In order that there might be fulfilled the word which He spoke, Those whom you have given to Me as a permanent gift, I lost not even one of them.

<sup>KJV</sup> **John 18:9** That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

### **TRANSLATION HIGHLIGHTS**

Jesus commanded the soldiers and temple police to let the eleven disciples return home in the prior verse, so that the word which He spoke might be fulfilled (Result Subjunctive mood). With reference to the eleven elect disciples which the Father gave to Him in eternity past (Intensive Perfect tense), He has not lost any of them (Culminative Aorist tense). The eleven disciples are the primary reference, but there is an understood secondary reference to all Church Age believers. Jesus had protected His disciples for the duration of His earthly ministry and was not about to hand them over to the soldiers before they fulfilled their ministry. The immediate reference is to the protection of the eleven disciples; the remote reference is to the eternal security of all believers. The remote reference can be seen from His words in John 6:39, 10:28, and 17:12.

### **RELEVANT OPINIONS**

The final apostasy of a believer is an utter impossibility, not in the nature of things, but by the Divine constitution: not one who has once been received into the Divine favor can be cast out thereof. God has bestowed on each of His children a life that cannot die, He has brought him into a relationship which nothing can change or effect, He has wrought a work in him which lasts forever. (A. Pink) This is Jesus' way of talking about *election* in the Gospel of John. God has chosen a people for His own. These are His elect sheep. He then gives them to His Son so that they can be saved by faith in Him. (J. Piper)

The final section of John appears to presuppose the same salvation-historical infrastructure that we saw earlier in the central section. An impressive series of verses (John 17:12, 18:9, 32, 19:24, 36-37) speaks of the divine superintending will that is active in effecting what Scripture foretells. (T. Schreiner) The Lord's protection is as necessary in the day to day assaults as it is in this great test. (R. Whitacre) It refers to that act of Jesus whereby He stands guard over the *spiritual* welfare of His own, *keeping* them, with a view to everlasting life in the mansions above. (W. Hendriksen)

**John 18:9** In order that (result) the word (Subj. Nom.) which (Acc. Appos.) He spoke (λέγω, AAI3S, Constative) might be fulfilled (πληρώω, APSubj.3S, Culminative, Result): With reference to those whom (Acc. Gen. Ref.) you have given (δίδωμι, Perf.AI2S, Intensive) to Me (Dat. Ind. Obj.), I have not (neg. adv.) lost (ἀπόλλυμι, AAII1S, Culminative) any (Acc. Dir. Obj.) from among them (Abl. Separation).

<sup>BGT</sup> **John 18:9** ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι οὐκ δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

<sup>VUL</sup> **John 18:9** ut impleretur sermo quem dixit quia quos dedisti mihi non perdi ex ipsis quemquam

**LWB John 18:10** Then Simon Peter, who had a sword, drew it and struck the slave of the High Priest and cut off his right ear. The slave's name was Malchus.

**KW John 18:10** Then Simon Peter, having a small sword, unsheathed it, and struck the slave of the chief priest and cut off his ear, the right one. And the slave's name was Malchus.

**KJV John 18:10** Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

### ***TRANSLATION HIGHLIGHTS***

Simon Peter owned a sword (Latin derivative: gladiator), or perhaps he borrowed one while anticipating trouble, and carried it on his person. When the soldiers arrived and asked for Jesus, he drew his sword from its sheath (Dramatic Aorist tense) and struck the slave of the High Priest (Dramatic Aorist tense). In fact, he cut off the right ear of the slave (Dramatic Aorist tense). The name of this slave was Malchus; the definite article “the” points to some kind of honor or delegation of authority from the high priest upon this slave. He was more than just “a” slave, he was “the” slave. The sword was a two-edged, Roman short sword. This seems like a very courageous act, since they were surrounded by 600+ armed men looking for a night fight.

But keep in mind that the entire military and police contingent had just fallen backwards to the ground after hearing Jesus claim to be “I am.” No doubt Peter thought they would be victorious in battle with the voice of the Lord having such a profound effect on the troops! He just wanted to “get in on the action” when everything seemed to be stacked in their favor. It is interesting that John mentioned the name of the slave, but not the name of the High Priest. Perhaps the slave eventually became a Christian – due to Jesus reattaching his ear – while the High Priest did not. In any case, we find out later that Malchus lives in the home of the high priest, which means he belonged to either Annas or Caiaphas.

### ***RELEVANT OPINIONS***

The sword Peter was carrying on this occasion was probably eighteen inches long and weighed about five pounds. The blade was thick and heavy and not necessarily sharp. When used in battle, one would raise this sword and bring it down on the head of the enemy hoping to find a weak place in the helmet and split his head. Some think this may have been Peter's intent but that his aim was slightly off. (E. Towns) The ear, though severed, was apparently still hanging on the cheek; for our Lord is said in Luke 22:51, to have touched His ear in performing the healing. (H. Alford)

Peter's impulsive action was more likely to get himself and his companions into serious trouble than to do his Master any good, but even if it had a better chance of success, Jesus would not allow anything to stand in the way of his bringing to completion the work which His Father had given Him to do. (F. Bruce) It was unlawful to carry a weapon on a feast-day, but Peter had

become alarmed at Christ's words about his peril. They had two swords or knives in the possession of the eleven according to Luke. (A. Robertson)

**John 18:10** Then (inferential) Simon Peter (Subj. Nom.), who had (ἔχω, PAPtc.NMS, Static, Substantial) a sword (Acc. Dir. Obj.), drew (ἔλκω, AAI3S, Dramatic; unsheathed) it (Acc. Dir. Obj.) and (continuative) struck (παίω, AAI3S, Dramatic) the slave (Acc. Dir. Obj.) of the High Priest (Gen. Poss.) and (connective) cut off (ἀποκόπτω, AAI3S, Dramatic) his (Gen. Poss.) right (Descr. Nom.) ear (Acc. Dir. Obj.). The slave's (Dat. Poss.) name (Subj. Nom.) was (εἶμι, Imperf.AI3S, Descriptive) Malchus (Pred. Nom.).

<sup>BGT</sup> **John 18:10** Σίμων οὖν Πέτρος ἔχων μάχαιραν εἴλκυσε αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψε αὐτοῦ τὸ ὠτάριον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

<sup>VUL</sup> **John 18:10** Simon ergo Petrus habens gladium eduxit eum et percussit pontificis servum et abscidit eius auriculam dextram erat autem nomen servo Malchus

**LWB John 18:11** **In turn, Jesus said to Peter: Put the sword back into the sheath. The cup [metonym for undergoing a violent death] which the Father gave Me, shall I not drink it?**

<sup>KW</sup> **John 18:11** Then Jesus said to Peter, Thrust the sword into its sheath. The cup which the Father has given me, shall I not surely be drinking it?

<sup>KJV</sup> **John 18:11** Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

### ***TRANSLATION HIGHLIGHTS***

Jesus immediately followed the slicing-off of the ear of the slave with a command to Peter: Put the sword back into its sheath (Imperative of Command). Peter had done a courageous, but stupid thing. It was courageous in that he was facing 600 armed troops and did not stand a chance of fighting them and preventing Jesus' arrest. It was also stupid because it was a futile gesture that went counter to God's plan. John doesn't mention it in his narrative, but Luke tells us (22:51) that Jesus reattached the slave's ear before the soldiers arrested Him.

Jesus had to drink the cup (Dramatic Aorist tense) which the Father gave Him (Dramatic Perfect tense). The cup is a metonym for the suffering and violent death by crucifixion that He was going to undergo. Jesus deliberated on facing this violent death (Subjunctive mood) in His humanity, but He consented to it in order to fulfill the Father's plan. He tried to explain this very thing to Peter on the spot; apparently it worked because he departed with the rest of the disciples. The Latin word for sheath/scabbard is *vaginam*; I'll leave the verbal connection to your imagination.

### ***RELEVANT OPINIONS***

Scripture compares afflictions to medicinal draughts ... The draught appointed for Christ was, to suffer the death of the cross for the reconciliation of the world. (J. Calvin) Although John does not mention the agonizing prayer in Gethsemane as the other Gospels do, he does make it clear that Jesus was resigned to doing the will of the Father and intended to drink of that bitter cup of judgment. (E. Towns) Zeal without knowledge is dangerous. Therefore Jesus rebuked Peter even though this disciple showed remarkable loyalty to His teacher. (T. Constable)

Peter had a sword in his hand, but our Lord had a cup in His hand. Peter was resisting God's will, but the Saviour was accepting God's will. (W. Wiersbe) We must also beware of repelling our enemies by force or violence, even when they justly provoke us, except so far as the institutions and laws of the community admit. (J. Calvin) The Gospel has already indicated that Jesus' death is to be His hour of glory ... His divine sovereignty is displayed both in the temporary recognition of His person and power by His enemies and in the willing acceptance of what He knows to lie before Him as the result of the arrest. (A. Lincoln)

**John 18:11** In turn (transitional), Jesus (Subj. Nom.) said (λέγω, AAI3S, Constative) to Peter (Dat. Ind. Obj.): Put the sword (Acc. Dir. Obj.) back (βάλλω, AAImp.2S, Constative, Command) into the sheath (Acc. Place). The cup (Acc. Dir. Obj.; metonym for undergoing a violent death) which (Acc. Gen. Ref.) the Father (Subj. Nom.) gave (δίδωμι, Perf.AI3S, Dramatic) to Me (Dat. Ind. Obj.), shall I not (neg. adv., neg. particle) drink (πίνω, AASubj.1S, Dramatic, Deliberative) it (Acc. Dir. Obj.)?

<sup>BGT</sup> **John 18:11** εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πίω αὐτό;

<sup>VUL</sup> **John 18:11** dixit ergo Iesus Petro mitte gladium in vaginam calicem quem dedit mihi Pater non bibam illum

**LWB John 18:12** Then the cohort of soldiers and the military tribune [commander] and the Jewish officers apprehended Jesus and tied Him up,

<sup>KW</sup> **John 18:12** Then the company of soldiers and the commander of the Roman cohort and the officers of the Jews seized Jesus, and bound Him,

<sup>KJV</sup> **John 18:12** Then the band and the captain and officers of the Jews took Jesus, and bound him,

### **TRANSLATION HIGHLIGHTS**

After Jesus reattached the slave's ear, the arrest began. The cohort of soldiers, the commander of the cohort, and the Jewish police officers (temple guard) jointly apprehended Jesus and tied Him up (Dramatic Aorist tense). A *chiliarch* (Greek) is a commander of 1,000 troops, which was the rank of tribune in the Roman army. He was probably the ranking official present and would have sponsored the arrest. Nevertheless, it was the exact moment in history for Jesus to be arrested and bound, otherwise they could not have done it. Jesus could have resisted and called for

legions of men or angels to defend Him, but He did not. He chose to fulfill the Father's plan instead. Not understanding this, I'm sure the disciples (especially Peter who was looking for a fight) were disappointed to see things move so quickly – from the entire military force falling backwards on the ground to their tying Jesus up like a common criminal.

An interesting note by way of typology can be found by recalling Genesis 22:9 and Psalm 118:27. Abraham tied his son up before offering him as a sacrifice on the altar: “And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, *and bound Isaac his son*, and laid him on the altar upon the wood.” Animals were also tied-up when they were placed on the altar: “God is the Lord, which has showed us light; bind the sacrifice with cords, even unto the horns of the altar.” The smallest details in the Gospel narratives often point to the fulfillment of specific prophecies, or in this case, an explanation for various types and methodologies related to sacrifices.

### **RELEVANT OPINIONS**

He was bound in order that we might be loosed from our sins. (W. Hendriksen) When Judas arrived with a great multitude and the chief priests and the elders, Christ reminded them (Matt. 26:53) that He could call down 12 legions of angels to save Him if He wished. (E. Hindson) The leaders who deliberately plotted the murder of Jesus were not the men who balked at a technicality of legal procedure when they had their victim in their grasp. (R. Lenski) Having Him bound throughout the proceedings heightens the ironic contrast between the constraints of Jesus' physical situation and the sovereign control He displays. (A. Lincoln)

**John 18:12** Then (transitional) the cohort of soldiers (Subj. Nom.) and (connective) the military tribune (Subj. Nom.; commander of the cohort) and (connective) the Jewish (Descr. Gen.) officers (Subj. Nom.; assistants) apprehended (συλλαμβάνω, AAI3P, Dramatic) Jesus (Acc. Dir. Obj.) and (continuative) tied Him (Acc. Appos.) up (δέω, AAI3P, Dramatic; bound),

<sup>BGT</sup> **John 18:12** Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν

<sup>VUL</sup> **John 18:12** cohors ergo et tribunus et ministri Iudaeorum conprehenderunt Iesum et ligaverunt eum

**LWB John 18:13** **And led Him face-to-face to Annas first [high priest emeritus], since he was the father-in-law of Caiaphas, who was the high priest that year.**

<sup>KW</sup> **John 18:13** And led Him to Annas first, for he was father-in-law of Caiaphas who was chief priest that year.

<sup>KJV</sup> **John 18:13** And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

### **TRANSLATION HIGHLIGHTS**

The tribune led Jesus to Annas first (Constative Aorist tense). At this late hour, he was probably the only one available in the temple to provide them with a legal hearing. Annas had been high priest for a number of years, but had since retired and his son-in-law, Caiaphas, was the current high priest. Since Annas had years of experience in this sort of thing, he could get the proper documents in order and save some time for Caiaphas. Nobody, including Caiaphas, would contradict his findings due to his years of service as high priest. The fact that he wasn't the current high priest was a technicality that would be easily overlooked at this early hour of the morning. It was also a goal of Annas to get all the evidence in order because he planned to lay the case out before Caiaphas as a done deal, a piece of cake – in other words, a guilty verdict.

### **RELEVANT OPINIONS**

Let Annas get some preliminary evidence in the case of Jesus. He will probably be able to give some good advice to his son-in-law. Meanwhile, there will be an opportunity to gather the members of the Sanhedrin, as many as can be assembled at this hour of the night. (W. Hendriksen) The soldiers evidently led Jesus to the residence of the high priest. The location of this building is uncertain, though the traditional site is in the southern part of old Jerusalem just west of the Tyropoeon Valley. (T. Constable)

Annas had himself served as high priest from A.D. 6 to 15 when Pilate's predecessor, Valerius Gratus, deposed him. Though deposed, Annas was not without influence. He served as vice president of the Sanhedrin and was the patriarch of a family that held the office of the high priest as late as A.D. 62. These included five sons and a son-in-law. (E. Towns) Annas accordingly will have held a patriarchal position in the high-priestly circles, not least in the period when Caiaphas held office. (G. Beasley-Murray)

**John 18:13** And (continuative) led (ἄγω, AAI3p, Constative) Him (ellipsis) face-to-face to Annas (Prep. Acc.) first (adv.), since (explanatory) he was (εἰμί, Imperf.AI3S, Descriptive) the father-in-law (Pred. Nom.) of Caiaphas (Gen. Rel.), who (Nom. Appos.) was (εἰμί, Imperf.AI3S, Descriptive) the high priest (Pred. Nom.) that (Gen. Spec.) year (Adv. Gen. Time).

<sup>BGT</sup> **John 18:13** καὶ ἤγαγον πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου·

<sup>VUL</sup> **John 18:13** et adduxerunt eum ad Annam primum erat enim socer Caiaphae qui erat pontifex anni illius

**LWB John 18:14** Now Caiaphas was the one who had given [previous] advice to the Jews, that it was advantageous for one man [Jesus in particular] to die on behalf of the people.

<sup>KW</sup> **John 18:14** Now, Caiaphas was the one who gave counsel to the Jews that it was expedient that one man die on behalf of the people.

<sup>KJV</sup> **John 18:14** Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

### ***TRANSLATION HIGHLIGHTS***

Caiaphas had previously given advice to the Jews that it was beneficial to all (Customary Present tense) if one man would die on behalf of the people (Dramatic Aorist tense). The one man he had in mind for this dubious honor was Jesus. I doubt he came up with this idea on his own. I think his father-in-law, Annas, came up with the idea and used his son-in-law's office as the current high priest (33 A.D.) to accomplish his goals. Annas had been plotting a way to kill Jesus all along; he was the man behind the scenes orchestrating the whole event. I believe everyone knew that while Caiaphas was the high priest, his father-in-law pulled the strings. In other words, there was a conspiracy to arrest and eventually get rid of Jesus before He caused more commotion in the temple. Annas was the family patriarch, and according to the Mosaic Law, the appointment of a high priest was a lifetime office. The arresting authorities brought Jesus to the oldest living high priest, whom they also knew had a plan for murdering Him.

### ***RELEVANT OPINIONS***

Caiaphas had been plotting Christ's death for a long time. His father-in-law, the real power behind the throne, would cooperate heartily. (W. Hendriksen) While Annas may not have possessed the office of the high priest at this time, he was apparently the real power behind the office that night. (E. Towns) Annas was the high priest *emeritus*. While his official reign ended in A.D. 15, the Jewish people still considered him the high priest. (R. Wilkin)

The Jews still regarded Annas as the legitimate high priest since the high priesthood under the Mosaic Law was for life. It was natural that the Jews regarded Annas as the patriarch and the true high priest and that he continued to exert considerable influence throughout his lifetime.

### **The High Priests of Israel**

(ca. A.D. 6-36)

**ANNAS** (ca. A.D. 6-15) Unofficial high priest with Caiaphas during Jesus' trial (Luke 3:2; John 18:13, 24). Unofficial high priest who, with Caiaphas, tried Peter and John (Acts 4:6).

**ELEAZAR** (ca. A.D. 16-17) Son of Annas whose name does not appear in the New Testament.

**CAIAPHAS** (ca. A.D. 18-36) Son-in-law of Annas. Official high priest during Jesus' earthly ministry (Luke 3:2; Matt. 26:3, 57; John 11:49-50). With Annas tried Peter and John (Acts 4:6) 18:14.

John doubtless identified Caiaphas as he did here to remind his readers of the prediction of Jesus' substitute sacrifice (11:50), not just to identify Caiaphas. This identification also makes unnecessary a full recording of the deliberations that led to the Sanhedrin's verdict. (T. Constable)

**John 18:14** **Now** (adversative) **Caiaphas** (Subj. Nom.) **was** (είμι, Imperf.AI3S, Descriptive) **the one** (Nom. Appos.) **who had given advice** (συμβουλεύω, AAPtc.NMS, Constative, Substantival, Articular; plotted) **to the Jews** (Dat. Ind. Obj.), **that** (introductory) **it was advantageous** (συμφέρω, PAI3S, Customary; profitable, beneficial, profitable) **for one** (Acc. Measure) **man** (Subj. Acc.) **to die** (ἀποθνήσκω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) **on behalf of the people** (Gen. Substitution).

<sup>BGT</sup> **John 18:14** ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

<sup>VUL</sup> **John 18:14** erat autem Caiaphas qui consilium dederat iudaeis quia expedit unum hominem mori pro populo

**LWB John 18:15** **Meanwhile, Simon Peter and another disciple tried to follow Jesus. And since that disciple [probably John] was known by the high priest [recognized as a frequent visitor], he also accompanied Jesus into the courtyard of the high priest.**

<sup>KW</sup> **John 18:15** And there was following with Jesus, Simon Peter and another disciple. And that disciple was known to the chief priest, and he entered in with Jesus into the uncovered courtyard of the chief priest's house.

<sup>KJV</sup> **John 18:15** And Simon Peter followed Jesus, and so *did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

### ***TRANSLATION HIGHLIGHTS***

Meanwhile, Simon Peter and another disciple whose name is not mentioned, made an attempt to follow Jesus (Tendential Imperfect tense). Some excellent detective work has been done by Bible scholars to prove that the “unnamed disciple” was none other than John, the author. I tend to agree. Furthermore, since the unnamed disciple (John) was known by the high priest, he walked right into the courtyard of the high priest with Jesus (Constative Aorist tense). The woman doorkeeper recognized John due to his frequent visits and did not think twice about letting him in.

Nobody suspected anything nefarious was going on when John accompanied the Lord into the outer court of the high priest's house. Simon Peter was not a frequent visitor, so he remained outside the courtyard, probably looking-in to see what was happening next. Notice the shift in Peter from being bold to the point of declaring war on the Roman cohort to hanging back outside the door of the high priest's courtyard. And notice how the unnamed disciple was quiet in the garden but now courageous in his stand and identification with the arrested man, Christ Jesus.

### ***RELEVANT OPINIONS***

But where was this courtyard? That it was in the house or palace of Caiaphas is clearly implied in Matthew 26:57-59. That it was, nevertheless, also in the palace occupied by Annas seems clear by comparing with this passage from Matthew, John 18:13, 15, 24 ... It is not very natural to assume that these two very close relatives (Annas and his son-in-law), who, besides, were kindred souls – they were two of a kind – live in the same palace? In spite of all the objections that have been urged against this view, we still believe it to be the most natural solution. Probably one wing of the palace was occupied by Annas; another by Caiaphas ... A prisoner could easily be sent from one wing to another, across the courtyard. (W. Hendriksen)

**John 18:15** Meanwhile (transitional), Simon Peter (Subj. Nom.) and (connective) another (Nom. Gen. Ref.; of the same kind) disciple (Subj. Nom.) tried to follow (ἀκολουθέω, Imperf.AI3S, Tendentia; attempted, endeavored) Jesus (Dat. Ind. Obj.). And since (inferential) that (Nom. Spec.) disciple (Subj. Nom.) was (εἰμί, Imperf.AI3S, Descriptive) known (Pred. Nom.; recognized, acquainted with) by the high priest (Instr. Agency), he also (adjunctive; likewise) accompanied (συνεισέρχομαι, AAI3S, Constativa, Deponent; entered together with) Jesus (Dat. Adv.) into the courtyard (Acc. Place) of the high priest (Gen. Poss.).

<sup>BGT</sup> **John 18:15** Ἐκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητῆς. ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,

<sup>VUL</sup> **John 18:15** sequebatur autem Iesum Simon Petrus et alius discipulus discipulus autem ille erat notus pontifici et introivit cum Iesu in atrium pontificis

**LWB John 18:16** However, Peter remained outside standing at the door. Consequently, the other disciple [John], known by the high priest, stepped out and spoke to the doorkeeper and then escorted Peter in.

<sup>KW</sup> **John 18:16** But Peter was standing at the door, outside. Then the disciple, the other one, the one known to the chief priest, went out and spoke to the woman doorkeeper, and brought in Peter.

<sup>KJV</sup> **John 18:16** But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

### **TRANSLATION HIGHLIGHTS**

Peter was not a friend or frequent visitor at the high priest's house, so he remained outside the courtyard (Intensive Perfect tense) in front of the door. I believe I would have remained outside the door, too. After all, only minutes earlier Peter had drawn his sword and cut the ear off Malchus - who was a slave that lived in this very house! Consequently, the other disciple – probably John, the author – stepped out of the courtyard (Constativa Aorist tense) and conferred with the female doorkeeper. He convinced her that Peter was a friend that was accompanying him on this important matter, and then he escorted (Latin: *introduced*) Peter into the courtyard.

At this point in time, the female doorkeeper did not know the details of what was transpiring and was probably not worried about two men who followed Jesus being in the crowd. When somebody is arrested and brought to the house of the high priest for a hearing, there is usually *someone* who comes along to defend the prisoner before the high priest. We might also assume that the entire cohort was standing in formation outside the courtyard, trying to keep warm while waiting for their orders to depart. Furthermore, she wasn't entirely disengaged from her duty as doorkeeper, since in the next verse she questions Peter before allowing John to escort him inside.

### **RELEVANT OPINIONS**

Apparently, not only the high priest but also his servants (this girl and Malchus) knew John and were known by him ... John, in securing Peter's admittance, made a tragic error, as is shown by the verses which follow. (W. Hendriksen) God in His mercy put an impediment in Peter's way, *stopping him* from going on to that which should be the occasion of his sin; so does He, oftentimes, with us. Therefore, when we find God, in His providence, placing some barrier in our path, it behooves us to pause, and examine well our grounds for going further along the same path we are in. If our way is warranted *by the Word* and our conscience is clear as to a certain line of duty, then obstacles are to be regarded only as *testings* of faith and patience; but otherwise they are *warnings* from God. (A. Pink) His disobedient curiosity leads him into a situation so full of danger that he cannot hope to escape unscathed. (R. Lenski)

Did it not look as though God were calling Peter to enter? The difficulty seems real, yet it is capable of a simple solution. Peter had *disregarded* the warning of God – the shut door; he had *persisted* in having his own way – knocking for entrance; now God *removes* His providential barrier. How solemnly this speaks to us; may the Lord grant to each the hearing ear. When we *disregard* both the Word and warning providence of God, we must not be surprised if He then sets a snare for us. When we *insist* on having our own way, we must be prepared if God gives us up to our own heart's lust ... The outward providences of God must not be taken for our guide when we have *refused* His Word and His warnings! (A. Pink) Only men held such assignments in the temple precincts. (D. Carson)

**John 18:16** However (adversative), Peter (Subj. Nom.) remained outside (adv.) standing (ἵστημι, Perf.AI3S, Intensive) at the door (Loc. Place). Consequently (inferential), the other (Nom. Spec.) disciple (Subj. Nom.), known (Pred. Nom.) by the high priest (Instr. Agency), stepped out (ἐξέρχομαι, AAI3S, Constative, Deponent) and (continuative) spoke (λέγω, AAI3S, Constative) to the doorkeeper (Dat. Ind. Obj.) and then (continuative) escorted Peter (Acc. Dir. Obj.) in (εἰσάγω, AAI3S, Constative).

<sup>BGT</sup> **John 18:16** ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἕξω. ἐξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον.

<sup>VUL</sup> **John 18:16** Petrus autem stabat ad ostium foris exivit ergo discipulus alius qui erat notus pontifici et dixit ostiariae et introduxit Petrum

LWB **John 18:17** Then the female slave, the doorkeeper, asked Peter [to confirm her suspicions]: Aren't you also *one* of this man's disciples? He replied: I am not.

KW **John 18:17** Then the female slave, the one who had charge of the door, says to Peter, And as for you, you are not also one of this man's disciples, are you? That one says, I am not.

KJV **John 18:17** Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

### **TRANSLATION HIGHLIGHTS**

The female slave who was assigned to watch the door and prevent strangers from entering the courtyard was performing her duties responsibly. The number of troops dispatched to arrest Jesus and the commotion in the courtyard probably made her doubly conscientious this evening. Yes, she knew John, but she didn't know his associate. She recognized Peter, but he was not one of the regular guests at the high priest's house. Since he accompanied John, who was a known follower of Jesus, she probably assumed Peter was one, too. In an attempt to confirm her suspicions, she asked Peter: Aren't you one of this man's disciples? In fact, he was, but he lied to protect himself.

This was the first of Peter's denials predicted by the Lord. Peter replied: I am not. Just hours ago he was ready to die for Jesus; now he denies he is one of His disciples. Just minutes ago he boldly cut off the ear of a slave in front of over 600 soldiers and policemen, now he lies to the doorkeeper in order to gain admittance. His error in trying to fight the Roman soldiers and the rebuke from Jesus took the wind out of his sails. There was no fight left in him. And notice that his answer is exactly the opposite of the Lord's. Jesus said, "I am," while Peter said, "I am not." One 3-letter negative adverb provides the contrast.

### **RELEVANT OPINIONS**

Most of the soldiers had probably returned to the fortress of Antonia. As to the palace-servants and the temple-guards (policemen), these had by this time entered (or re-entered) the large courtyard, where, because it was cold, they had made a charcoal fire. Peter, having entered the passage-way which led from the gate into the courtyard, was ill at ease ... About to be relieved by another gate-keeper, she stepped a little closer and fixed her eyes on Peter (Luke 22:56), studying him a long time. (W. Hendriksen) He may have viewed this first instance of self-distancing from the Master as a rite of admission to the courtyard; but once performed, it was easy to repeat, with rising vehemence. (D. Carson)

The voice of a feeble woman terrified Peter: and what is the case with us? Do we not continually tremble at the rustling of a falling leaf? A false appearance of danger, which was still distant, made Peter tremble: and are we not every day led away from Christ by childish absurdities? In short, our courage is of such a nature, that, of its own accord, it gives way where there is no enemy; and thus does God revenge the arrogance of men by reducing fierce minds to a state of

weakness. A man, filled not with fortitude but with wind, promises that he will obtain an easy victory over the whole world; and yet, no sooner does he see the shadow of a thistle, than he immediately trembles. Let us therefore learn not to be brave in any other than the Lord. (J. Calvin)

**John 18:17** Then (inferential) the female slave (Subj. Nom.; maid servant), the doorkeeper (Nom. Appos.), asked (λέγω, PAI3S, Aoristic) Peter (Dat. Ind. Obj.): Aren't (neg. particle, εἰμί, PAI2S, Descriptive, Interrogative Ind.) you (Subj. Nom.) also (adjunctive) one (ellipsis) of this (Gen. Spec.) man's (Gen. Rel.) disciples (Obj. Gen.)? He (Subj. Nom.) replied (λέγω, PAI3S, Aoristic): I am (εἰμί, PAI1S, Descriptive) not (neg. adv.).

<sup>BGT</sup> **John 18:17** λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός· μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος· οὐκ εἰμί.

<sup>VUL</sup> **John 18:17** dicit ergo Petro ancilla ostiaria numquid et tu ex discipulis es hominis istius dicit ille non sum

**LWB John 18:18** Now some slaves and officers, after building a charcoal fire because it was cold, stood firm and tended to [the fire] and tried to warm themselves. Furthermore, Peter was also there, standing firm and tending to [the fire] and warming himself.

<sup>KW</sup> **John 18:18** Now, the slaves and the officers, having made a coal fire, had taken their stand there because it was cold, and they were warming themselves. Now, Peter also was with them, standing and warming himself.

<sup>KJV</sup> **John 18:18** And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

### **TRANSLATION HIGHLIGHTS**

While the regular soldiers were waiting for further orders outside the courtyard, some officers and slaves got together and built a large charcoal fire (Intensive Perfect tense) in the courtyard because it was cold outside. After they got a good fire going (Temporal Participle), they all stood firm and tended to it (Intensive Perfect tense) while warming themselves by its heat. A charcoal fire has little flame, so they had to huddle close together to receive warmth from the coals. The tendential imperfect means there were too many men and too small a fire for everyone to keep warm (Gk: *thermal*), but they kept trying. They probably took turns up front and jostled one another to keep warm in the evening air. Furthermore, our brave Peter, who had wielded a sword and was going to take-on the whole army just minutes earlier, was now standing with the slaves and soldiers, taking his turn tending the fire and warming himself (Intensive Present tense).

It's hard to believe, but yes, Peter was also there standing among them. As a matter of fact, the Greek *meta* points to his getting along with them quite well, perhaps engaging in a fireside chat. He was probably recalling the ear he had just cut off and the Lord reattaching it with a rebuke.

He was probably praying that none of the officers would recognize him. The verb tenses related to warming by the fire are interesting. The officers are having a difficult time getting warm (Imperfect tense); perhaps there were too many of them for the small fire (Gk: anthrax, anthracite) and they were taking turns. But Peter was totally relaxed and having no problem getting warm (Perfect tense); instead of being on the attack, he was now blending in with them. His attitude changed from defiant and uncompromising to compliant and compromising.

### **RELEVANT OPINIONS**

The detail that the fire was a charcoal (Gr. anthrakia) one will feature later in John's narrative (21:9). The glow of the charcoal, around which occasionally a blue flame played, threw a particular sheen on the bearded faces of the men as they crowded around it, and talked of the events of that night, describing, with Eastern volubility, to those who had not been there what had passed in the Garden, and exchanging, as is the manner of such servicing-men and officials, opinions and exaggerated denunciations concerning Him Who had been captured with such expected ease, and was now their master's safe Prisoner. (A. Edersheim)

The Christian who follows Christ "afar off" will soon be chilled and grow cold spiritually; then will recourse be had to fleshly stimulants for warmth and comfort. And the enemies of Christ – the world, the flesh, and the Devil – will provide their "fire" – their places and means of cheer! (A. Pink) Such a fire would not have generated much light or heat, so those who wanted to stay warm had to stand close together. (T. Constable) We may safely assume that after the first denial he remained standing awhile, looking for an avenue of escape. (W. Hendriksen)

**John 18:18** Now (transitional) some (Nom. Measure) slaves (Subj. Nom.) and (connective) officers (Subj. Nom.), after building (ποιέω, Perf.APtc.NMP, Intensive, Temporal) a charcoal fire (Acc. Dir. Ob.) because (causal) it was (εἰμί, Imperf.AI3S, Descriptive) cold (Pred. Nom.), stood firm and tended to (ἵστημι, Perf.AI3P, Intensive; the fire) and (continuative) tried to warm themselves (θερμαίνω, Imperf.MI3P, Tential). Furthermore (continuative), Peter (Subj. Nom.) was also (adjunctive) there (εἰμί, Imperf.AI3S, Descriptive), standing firm and tending (ἵστημι, Perf.APtc.NMS, Intensive, Modal; the fire) and (connective) warming himself (θερμαίνω, PMPtc.NMS, Tential, Modal) with them (Gen. Accompaniment).

<sup>BGT</sup> **John 18:18** εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιᾶν πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστῶς καὶ θερμαίνόμενος.

<sup>VUL</sup> **John 18:18** stabant autem servi et ministri ad prunas quia frigus erat et calefiebant erat autem cum eis et Petrus stans et calefaciens se

LWB **John 18:19** Then the high priest [Annas] began interrogating Jesus [preliminary hearing] concerning His disciples [to determine the extent of the rebellion] and His teaching [to document the nature of his heresy and blasphemy].

<sup>KW</sup> **John 18:19** Then the chief priest asked Jesus concerning His disciples and concerning His teaching.

<sup>KJV</sup> **John 18:19** The high priest then asked Jesus of his disciples, and of his doctrine.

### ***TRANSLATION HIGHLIGHTS***

Annas, the high priest emeritus, began interrogating Jesus (Ingressive Aorist tense) concerning His disciples and His teaching. The questions about His disciples were meant to determine the extent of His following and ascertain the extent of the possible rebellion if they murdered Him. The questions about His teaching were to document the nature of His heresy and blasphemy as far as Judaism was concerned (entrapment). The nature of a legitimate preliminary hearing is to get the facts of the case, but the nature of this hearing was to compile evidence for the prosecution. This was the beginning of His ecclesiastical trial before Jewish leaders; He also had a civil trial before the Roman authorities later. The formal ecclesiastical trial began when Caiaphas and members of the Sanhedrin arrived. The civil trial was before Pilate and Herod.

There are many point-by-point outlines of the illegal elements of the two trials, and there are others who have endeavored to refute these points one-by-one. But the real issue is that *Jesus was appointed to die in eternity past* and all the interrogations during these few short hours were means to that end. The religious and political men who tried Him were all hypocrites, hiding behind a façade of self-righteousness. The religious leaders hated Him and had been plotting to murder Him for a long time. The political leaders were concerned that a rebellion might ensue and they were interested in silencing the man who might lead this rebellion against Rome. The Jewish leaders and the Roman officers arrested Him together. They will subject Him to separate trials and eventually murder Him together.

Some of the illegal elements of the two trials which can be seen, and debated if you wish, are:

- Binding a prisoner before he was found guilty was a violation of Jewish law.
- It was illegal for judges to participate in the arrest of a suspect.
- Preliminary hearings before a former high priest were not part of Jewish law.
- Carrying weapons on a feast day was illegal.
- Jesus was not presumed innocent until proven guilty.
- There were no true witnesses to any crime being committed; they commandeered false witnesses in order that they might put Him to death. When they contradicted themselves, Jesus should have been released.
- Jesus told them who His witnesses were and what He had taught them in the temple, but they refused to bring His witnesses for the defense forward.
- According to Jewish law, no trial by night was allowed.
- The trial was held in a private home rather than in the council chamber. The sentence was passed in this private home instead of in the temple.
- Conducting a session of court on a feast day was illegal.

- The Jewish court found Him guilty without evidence.
- He was arrested as the result of a bribe, but this is not brought up during the trial.
- Jesus was asked to incriminate Himself over and over again.
- He had no defense attorney to represent His side of the case.
- Jewish law did not permit the sentence of capital punishment to be executed until the day after the accused had been convicted.
- He was assaulted repeatedly by police officers; the use of violence during a trial was forbidden by Jewish law.
- Blasphemy was punishable by stoning, not crucifixion, according to Jewish law. Blasphemy was not a crime according to Roman law.
- Pilate found Him “not guilty” (innocent) three times, but did not release Him according to Roman law.

William Hendriksen put together a nice summary on the two trials, ecclesiastical and civil, with the three phases or stages of each trial. Here is a high-level summary of his findings.

#### **A. Ecclesiastical trial**

1. Preliminary hearing before Annas (John 18:19-24)
2. Trial before Caiaphas and “all the chief priests and the elders and the scribes” ended about or shortly before 3 A.M. Friday (Mark 14:53-65, Matt. 26:57-68)
3. Trial before Caiaphas and the Sanhedrin just after day-break (Luke 22:66-71)

#### **B. Civil trial**

1. Trial before Pilate (John 18:28-38)
2. Jesus before Herod (Luke 23:6-12)
3. Trial before Pilate resumed (John 18:39 – 19:16)

#### ***RELEVANT OPINIONS***

By combining the Gospel accounts it becomes clear that Jesus had to undergo two trials. The first has been called the *ecclesiastical*; the second the *civil* ... For the absolutely sinless One to be subjected to a trial conducted by sinful men was in itself a deep humiliation ... In reality, the entire [civil] trial was a farce. It was a mis-trial. There was no intention at all of giving Jesus a fair hearing in order that it might be discovered, in strict conformity with the laws of evidence, whether or not the charges against Him were just or unfounded. In the annals of jurisprudence no travesty of justice ever took place that was more shocking than this one ... This is in reality no trial at all. It is murder! For the spotlessly Holy One to be arrayed before such wicked scoundrels, *that was suffering* ... Hence, *this was not a trial but a plot.* (W. Hendriksen)

The Jewish leaders just could not “take” it that they were beginning to lose their hold upon the people and that Jesus of Nazareth had denounced and exposed them publicly. They were filled with rage because the new prophet had laid bare their hidden motives, and had called the temple-

court from which they derived much of their profit *a den of thieves*. On the surface, the dignified chief priests, elders, and scribes might try to put on an act by the seeming imperviousness of their demeanor; underneath they were vengefully nettled, convulsively agitated. They were thirsting for blood! (W. Hendriksen) Instead of preferring a charge against the Savior, and then summoning witnesses to prove it, Annas acted after the manner of the Inquisition, asking questions so as to ensnare the One before him. (A. Pink) In any court inquiry among Jews the correct procedure was to call witnesses, not to question the accused. Jesus accordingly was justified in objecting to the procedure and demanding a proper trial. (G. Beasley-Murray)

**John 18:19** Then (transitional) the high priest (Subj. Nom.) began interrogating (ἑρωτάω, AAI3S, Ingressive) Jesus (Dat. Ind. Obj.) concerning His (Gen. Rel.) disciples (Prep. Gen.) and (connective) His (Abl. Source) teaching (Obj. Gen.; doctrine).

<sup>BGT</sup> **John 18:19** Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδασκαλίας αὐτοῦ.

<sup>VUL</sup> **John 18:19** pontifex ergo interrogavit Iesum de discipulis suis et de doctrina eius

**LWB John 18:20** **Jesus answered him with discernment: I have always communicated openly to humanity in general. I have always taught in a synagogue or in the temple, where all kinds of Judeans [rich & poor, free & slave, brilliant & unintelligent] make it a practice to assemble together. In fact, I have communicated nothing in secret [like the closed door sessions the Sanhedrin had been holding against Him].**

<sup>KW</sup> **John 18:20** Jesus answered him, As for myself, I have spoken openly to the world. I at all times taught in a synagogue and in the temple where all the Jews habitually come together, and in secret I said nothing.

<sup>KJV</sup> **John 18:20** Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

### ***TRANSLATION HIGHLIGHTS***

Jesus answered Annas with discernment, because He knew he was trying to entrap Him. He always communicated openly to humanity in general (Gnomic Perfect tense). This was a defense against the accusation that He was guilty of treason. He always taught in a synagogue or in the temple (Constative Aorist tense), where there were all kinds of Judeans gathered together on a regular basis (Iterative Present tense). He didn't pick and choose who He spoke to; He taught anyone who was willing to listen. There was nothing sinister going on. Any Judean who showed up - whether rich or poor, free or slave, brilliant or unintelligent - Jesus was glad to teach them. Since Jesus had no defense attorney present, He was actually calling forth His own witnesses. If Annas really wanted to know how, where, what and to whom He was teaching, he could call forth hundreds of witnesses from the temple or local synagogues. So point of fact, He communicated nothing in secret. Even His exclusive sessions with the disciples were to elaborate on things He had already taught to the general public, but which required elucidation.

## RELEVANT OPINIONS

In essence, He was reminding Annas of his duty to call witnesses and assuring him that there were many witnesses who could be called. (E. Towns) Even though His teaching had often been cast in the form of parables and parables, nevertheless, He had kept back no central truth. His speaking had been open and non-secretive. Whoever wanted to listen, whether at synagogue or in the temple, was welcome. What a contrast between His *open* teaching and the *strictly executive sessions* and *secret plottings* of the Sanhedrin! (W. Hendriksen) As a religious teacher, Jesus had nothing to conceal and everything to proclaim in public ... Christianity has no esoteric doctrines, no secret societies or guilds, no rites or ceremonies for private performance. Christianity is no sect, no party. (H. Reynolds) This was not an evasive answer, though it may sound so to us. It was merely a demand to be tried properly. (J. Boice) His private discourses further unpacked what He said in public, or extrapolated His message a little farther according to His perception of His followers' willingness and capacity to understand and obey. (D. Carson)

**John 18:20** Jesus (Subj. Nom.) answered him (Dat. Ind. Obj.) with discernment (ἀποκρίνομαι, API3S, Constative, Deponent): I (Subj. Nom.) have always communicated (λαλέω, Perf.A1S, Gnostic) openly (Instr. Manner) to humanity in general (Dat. Adv.). I (Subj. Nom.) have always (temporal adv.) taught (διδάσκω, AA1S, Constative) in a synagogue (Loc. Place) or (connective) in the temple (Loc. Place), where (coordinating particle) all kinds of (Descr. Nom.; rich or poor, free or slave, brilliant or unintelligent) Judeans (Subj. Nom.) make it a practice to assemble together (συνέρχομαι, PMI3P, Iterative, Deponent). In fact (affirmative; to be sure), I have communicated (λαλέω, AA1S, Constative) nothing (Acc. Dir. Obj.) in secret (Instr. Manner).

<sup>BGT</sup> **John 18:20** ἀπεκρίθη αὐτῷ Ἰησοῦς· ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ, ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

<sup>VUL</sup> **John 18:20** respondit ei Iesus ego palam locutus sum mundo ego semper docui in synagoga et in templo quo omnes Iudaei conveniunt et in occulto locutus sum nihil

**LWB John 18:21** Why are you interrogating Me? Start interrogating those [potential witnesses] who listened to what I was communicating to them [Jesus knows how the law of evidence should work and demands that Annas adhere to it]. You may start [following legal protocol] by considering them; they know what I have proclaimed in the past and am still maintaining.

<sup>KW</sup> **John 18:21** Why are you asking Me? Ask those who have heard what I said to them. Behold, these know the things which I said.

<sup>KJV</sup> **John 18:21** Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

## **TRANSLATION HIGHLIGHTS**

Jesus asks Annas why He is being interrogated (Dramatic Present tense)? He should be interrogating (Ingressive Aorist tense) the people who have heard what He has been teaching firsthand. Why doesn't he get started in this direction? As a matter of fact, this may well have been an imperative of command: Start interrogating the people who have heard my teaching! He may (Imperative of Permission) start the legal process by considering their story, rather than Jesus' story. They know what He has been proclaiming in the past as well as what He is still maintaining at this very moment.

I see the first imperative as a command (follow the rules of obtaining evidence), and the second imperative as permission (you have my permission to question witnesses for my defense). However, notice that He doesn't mention His disciples. He is still protecting them; no need to drag them into this bogus trial as witnesses. Furthermore, there is a reason why the guard strikes Him with a rod in the next verse. The guard doesn't think Jesus should be telling Annas what to do (command) or how he should be conducting his job (permission). He thinks Jesus is impertinent and arrogant and clobbers Him out of respect for the *high priest emeritus*, while showing complete disrespect for Jesus, the ultimate High Priest.

## **RELEVANT OPINIONS**

Jesus demands that information with reference to His teaching should be obtained from those who heard it. It is as if today someone under investigation would answer: "I decline to be a witness against myself, and I demand that you produce honest witnesses as the law requires." (W. Hendriksen) Jesus, for His part, did not insult the high priest, but He did challenge the illegality of both the action of his official in striking Him and his interrogation of the accused instead of witnesses. (C. Kruse) Their refusal to consider a defense was nothing less than a failure to do their duty. It was a surrender to manipulation and mob rule. (J. Boice) If the purpose is to determine whether or not He is a false prophet, the proper procedure would not be simply to question Him as the accused, but first to produce witnesses who had heard what He had said and to question them. (A. Lincoln)

**John 18:21** Why (Interrogative Acc.) are you interrogating (ἐρωτάω, PAI2S, Dramatic, Interrogative Ind.) Me (Acc. Dir. Obj.)? Start interrogating (ἐρωτάω, AAImp.2S, Ingressive, Command) those (Acc. Dir. Obj.) who listened to (ἀκούω, Perf.APtc.AMP, Descriptive, Substantival, Articular; heard) what (Acc. Dir. Obj.) I was communicating (λαλέω, AAI1S, Constative) to them (Dat. Adv.). You may start by considering (ὀράω, AAImp.2S, Constative, Permission; deliberating on, become aware of) them (Nom.); they know (οἶδα, Perf.AI3P, Intensive) what (Acc. Dir. Obj.) I (Subj. Nom.) have proclaimed in the past and am still maintaining (λέγω, AAI1S, Constative).

<sup>BGT</sup> **John 18:21** τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ.

<sup>VUL</sup> **John 18:21** quid me interrogas interroga eos qui audierunt quid locutus sum ipsis ecce hii sciunt quae dixerim ego

LWB **John 18:22** Now, after He had asserted these things [His legal right to call witnesses for His defense], one of the officers who was standing by inflicted a blow to Jesus' face [struck Him with a rod], and said with a scornful rebuke: How dare you answer the high priest in this manner?!

<sup>KW</sup> **John 18:22** Now, after He had said these things, one of the officers standing by gave Jesus a slap in the face, having said, In this manner are you answering the high priest?

<sup>KJV</sup> **John 18:22** And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

### **TRANSLATION HIGHLIGHTS**

After Jesus had asserted His legal rights to call witnesses for His defense (Culminative Aorist tense), one of the arresting officers who was standing by struck Him in the face (Dramatic Aorist tense). The Greek word *rapisma* has a range of meanings from a firm slap in the face to slugging someone with your fist to striking someone with a rod. The officer either asked a question or proclaimed in a loud voice (Circumstantial Participle): How dare you answer the high priest in this manner?! The sense of outrage (“how dare you”) is ascertained from a combination of the tendential (“attempt” or “try”) and gnomic (“ever”) present tenses. In his mind and past experience, nobody spoke to the high priest this way. He thought Jesus was being arrogant and disrespectful to the high priest. The officer grossly overreacted, but was so much as chastised by the high priest.

### **RELEVANT OPINIONS**

We cannot be certain whether Jesus was here hit with the hand or rod of the officer. In either case, Jesus was bound and could not defend Himself from such an attack. Also, the use of violence in a trial was strictly forbidden under Jewish law and should have been rebuked immediately by the high priest. Instead, it was Jesus who challenged the actions of the officer. (E. Towns) By Hebrew law He was not compelled to testify against Himself. (W. Hendriksen) Jesus' reply makes it clear that nothing hurts more than the truth in the ears of those who have already made up their minds against it. (D. Ellis)

**John 18:22** Now (inferential), after He (Subj. Gen.) had asserted (λέγω, AAPtc.GMS, Culminative, Temporal, Genitive Absolute) these things (Acc. Dir. Obj.), one (Subj. Nom.) of the officers (Gen. Spec.) who was standing by (παρίστημι, Perf.APtc.NMS, Descriptive, Substantival) inflicted (δίδωμι, AAI3S, Dramatic; struck) a blow to Jesus' (Poss. Gen.) face (Acc. Dir. Obj.; struck Him with a rod,

slapped Him in the face), **and** (continuative) **said with a scornful rebuke** (λέγω, AAPtc.NMS, Dramatic, Circumstantial; proclaimed): **How dare you answer** (ἀποκρίνομαι, PMI2S, Tendential & Gnostic, Interrogative, Deponent) **the high priest** (Dat. Disadv.) **in this manner** (Adv. Manner)?

<sup>BGT</sup> **John 18:22** ταῦτα δὲ αὐτοῦ εἰπόντος εἷς παρεστηκῶς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπὼν· οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;

<sup>VUL</sup> **John 18:22** haec autem cum dixisset unus adsistens ministrorum dedit alapam Iesu dicens sic respondes pontifici

**LWB John 18:23** **Jesus answered him [the officer] with discernment: If I have spoken erroneously [about My legal rights under the Mosaic Law], then issue a clarifying statement concerning the error. But if I have spoken correctly [and I have], then why are you striking Me [violence during a legal hearing is forbidden by the law]?**

<sup>KW</sup> **John 18:23** Jesus answered him, Assuming that I spoke evil, furnish testimony concerning the evil. But assuming that I spoke well, why do you flay me?

<sup>KJV</sup> **John 18:23** Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

### **TRANSLATION HIGHLIGHTS**

Jesus answered the guard who had just slugged him with words, rather than returning violence for violence. If He had requested witnesses for His defense in error (Constative Aorist tense), then the appropriate response would be to issue a clarifying statement (Imperative of Command) concerning His error. Jesus knew His legal rights under the Mosaic Law, however, and He had not stated them incorrectly. He was right and the legal protocol being sanctioned by the high priest emeritus was wrong. But if Jesus had spoken correctly about His legal rights, and He did, then why was the officer striking Him with a rod (Dramatic Present tense)?

First, it was illegal for the officer to attack a bound prisoner in court. Second, the officer was wrong and Jesus was right about the requirements of the law. The 1<sup>st</sup> class conditional clauses provide a classic debater's technique that would be used by an attorney for the defense, had one been present. But Jesus was alone and defending Himself before a conspiracy of evil-minded men. The high priest should have provided Him with an attorney. He should not be holding court in the evening, nor trying to get Jesus to incriminate Himself. He should not allow a temple guard to strike Jesus. A lawyer today would have a field day!

### **RELEVANT OPINIONS**

Wicked men are already too powerfully impelled by the spirit of Satan to do injury to others, in order that nobody may provoke them ... Each of us should be more ready to bear a second injury than to take revenge for the first, so that there is nothing to prevent a Christian man from

expostulating, when he has been unjustly treated, provided that his mind be free from rancour, and his hand from revenge. (J. Calvin) Jesus' challenge serves as a reminder that, though He is the prisoner, His words serve as the criterion of good and evil, truth and falsehood, and this challenge ends the hearing. (A. Lincoln)

Jesus uses the strong verb *derein*, "to flay," indicating the violence of the blow he had received. It produced a contusion of the skin. (R. Lenski) This is why I lean towards the strike coming from a rod as opposed to just a fist or a slap. A rod would definitely strip the hide off your face, while a single blow to the face with a fist would most likely just bruise rather than tear skin off. (LWB) The deed of the officer was completely unjustified. He had not even been *ordered* to strike Jesus. (W. Hendriksen) The NEB brings out the legal flavour of the term by rendering, "If I spoke amiss, state it in evidence." (L. Morris)

**John 18:23** Jesus (Subj. Nom.) answered him (Dat. Ind. Obj.; the officer) with discernment (ἀποκρίνομαι, API3S, Constative, Deponent): If (protasis, 1<sup>st</sup> class condition as a hypothetical - almost a 2<sup>nd</sup> class condition, "but I did not") I have spoken (λαλέω, AAI1S, Constative) erroneously (Adv. Manner; wrongfully), then (apodosis) issue a clarifying statement (AAImp.2S, Constative, Command; witness, confirm) concerning the error (Prep. Gen., Gen. Ref.). But (contrast) if (protasis, 1<sup>st</sup> class condition, "and I did") I have spoken (ellipsis) correctly (Adv. Manner; right), then (apodosis) why (interrogative) are you striking (δέρω, PAI2S, Dramatic, Interrogative Ind.) Me (Acc. Dir. Obj.)?

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

<sup>VUL</sup> **John 18:23** respondit ei Iesus si male locutus sum testimonium perhibe de malo si autem bene quid me caedis

LWB **John 18:24** Subsequently, while remaining tied-up, Annas sent Him face-to-face to Caiaphas, the high priest.

<sup>KW</sup> **John 18:24** Then Annas sent Him bound to Caiaphas, the chief priest.

<sup>KJV</sup> **John 18:24** Now Annas had sent him bound unto Caiaphas the high priest.

### **TRANSLATION HIGHLIGHTS**

Jesus had defended His right to call witnesses for His defense and He had rebuked the officer (temple guard) for striking Him unjustly. Both acts should have been done by Annas on the prisoner's behalf, but Annas wanted Jesus dead and was not about to follow strict Jewish law. He left Jesus tied-up (Intensive Perfect tense) and sent Him to the current high priest, Caiaphas. He did not accomplish what he had hoped to accomplish (entrapment), and as the situation was getting a little sticky legally, he probably decided it was time to pass Jesus on to his son-in-law.

The preliminary hearing had given many members of the Sanhedrin time to clean-up and arrive in the assembly room adjacent to Caiaphas' living quarters. The next stage of the Jewish trial was about to begin.

### **RELEVANT OPINIONS**

From the point of view of Annas the preliminary investigation had been unsuccessful. No incriminating evidence had been presented. (W. Hendriksen) Lacking another advocate, Jesus functions as His own *paracletos*. Despite their inability to testify to any evil He has spoken, His opposition will accuse Him to Pilate as an “evildoer.” (C. Keener) If Jesus is to be brought before Pilate, the legal accusation must be brought by the *reigning* high priest, Caiaphas, in his capacity as chairman of the Sanhedrin. (D. Carson)

**John 18:24** Subsequently (inferential), while remaining tied-up (δέω, Perf.PPtc.AMS, Intensive, Predicative & Temporal), Annas (Subj. Nom.) sent (ἀποστέλλω, AAI3S, Constative) Him (Acc. Dir. Obj.) face-to-face to Caiaphas (Prep. Acc.), the high priest (Acc. Appos.).

<sup>BGT</sup> **John 18:24** ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

<sup>VUL</sup> **John 18:24** et misit eum Annas ligatum ad Caiaphan pontificem

**LWB John 18:25** **Meanwhile, Simon Peter was still present, standing firm and tending [the fire] and warming himself. Then they [some of the soldiers and slaves around the campfire] asked him: Are you not also one of His disciples? He repudiated them, and replied: I am not.**

<sup>KW</sup> **John 18:25** And there was Simon Peter, standing and warming himself. Then they said to him, And as for you, you are not also one of his disciples, are you? That one denied and said, I am not.

<sup>KJV</sup> **John 18:25** And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

### **TRANSLATION HIGHLIGHTS**

While Jesus was being taken to the current high priest, Caiaphas, for further questioning, Peter remained outside (Durative Imperfect tense), standing and tending the fire (Intensive Perfect tense) and trying to warm himself (Tendential Present tense). Some of the soldiers and perhaps slaves who stood around the fire with him asked: Aren't you one of His disciples? He denied their accusations vehemently (Dramatic Aorist tense) and replied: I am not. This may have been a simple negation (Descriptive Present tense - I am not) or a more pronounced and emphatic negation (Gnomic Present tense – I am not now nor have I ever been). This was Peter's second denial of Christ.

## RELEVANT OPINIONS

Some were talking *to* Peter (the account in Matthew and the one in Mark); other were talking *about* him (the account in Luke). This was enough to get anyone excited, especially a very excitable person like Simon! (W. Hendriksen) John has constructed a dynamic contrast wherein Jesus stands up to His questioners and denies nothing, while Peter cowers before his questioners and denies everything. (R. Brown)

**John 18:25** Meanwhile (transitional), Simon Peter (Subj. Nom.) was still present (εἰμί, Imperf.AI3S, Durative, Periphrastic; remained there), standing firm and tending (ἵστημι, Perf.APTc.NMS, Intensive, Modal; the fire) and (connective) warming himself (θερμαίνω, PMPTc.NMS, Tential, Modal). Then (inferential) they asked (λέγω, AAI3P, Constative) him (Dat. Ind. Obj.): Are (εἰμί, PAI2S, Descriptive, Interrogative Ind.) you (Subj. Nom.) not (neg. particle) also (adjunctive) one of His (Gen. Rel.) disciples (Partitive Abl.)? He (Subj. Nom.) repudiated (ἄρνέομαι, AMI3S, Dramatic, Deponent; denied their accusations) them (ellipsis), and (continuative) replied (λέγω, AAI3S, Constative): I am (εἰμί, PAI1S, Descriptive) not (neg. adv.).

<sup>BGT</sup> **John 18:25** Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ· μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν· οὐκ εἰμί.

<sup>VUL</sup> **John 18:25** erat autem Simon Petrus stans et calefaciens se dixerunt ergo ei numquid et tu ex discipulis eius es negavit ille et dixit non sum

LWB **John 18:26** One of the slaves of the chief priest, being a relative of the man whose ear Peter had cut off, asked: Did I not see you in the garden with Him?

<sup>KW</sup> **John 18:26** One of the slaves of the chief priest, being a relative of him whose ear Peter cut off, says, As for myself, did I not see you in the garden with him?

<sup>KJV</sup> **John 18:26** One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

## TRANSLATION HIGHLIGHTS

The longer the conversations were bandied around the campfire, the more curious the soldiers and slaves became regarding Peter. In spite of his previous denial, he looked familiar to them somehow. One of the slaves of the high priest, who was a close relative of Malchus, had a question for Peter. Malchus, as you recall, was the name of the slave whose ear Peter had cut off with a sword in the garden (Dramatic Aorist tense). His question was: Didn't I see you in the garden with the arrested man? This slave had been in the garden during Jesus' arrest and had seen the events that had transpired.

## **RELEVANT OPINIONS**

If there had been any kind of family resemblance between Malchus and this servant, it would only have added to Peter's sense of fear and guilt. (E. Towns) The cousin of Malchus, whose ear had just been cut off by Peter and reattached by Jesus, was also warming himself by the fire - and he recognized Peter. (R.B. Thieme, Jr.)

**John 18:26** One (Subj. Nom.) of the slaves (Partitive Abl.) of the chief priest (Poss. Gen.), being (εἰμί, PAPtc.NMS, Descriptive, Modal) a relative (Pred. Nom.; kinsman) of the man whose (Adv. Gen. Ref.) ear (Acc. Dir. Obj.) Peter (Subj. Nom.) had cut off (ἀποκόπτω, AAI3S, Dramatic), asked (λέγω, PAI3S, Aoristic): Did I (Subj. Nom.) not (neg. adv.) see (ὁράω, AAI1S, Constativ, Interrogative Ind.) you (Acc. Dir. Obj.) in the garden (Loc. Place) with Him (Gen. Accompaniment)?

<sup>BGT</sup> **John 18:26** λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὧν οὐδ' ἀπέκοψεν Πέτρος τὸ ὠτίον· οὐκ ἔγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

<sup>VUL</sup> **John 18:26** dicit unus ex servis pontificis cognatus eius cuius abscidit Petrus auriculam nonne ego te vidi in horto cum illo

**LWB John 18:27** Then Peter denied again [3<sup>rd</sup> time], and immediately a rooster crowed.

<sup>KW</sup> **John 18:27** Then again Peter denied, and immediately a rooster crowed.

<sup>KJV</sup> **John 18:27** Peter then denied again: and immediately the cock crew.

## **TRANSLATION HIGHLIGHTS**

Peter denied the accusation of being associated with Jesus once again (Constativ Aorist tense). This was the third denial, which was predicted by Jesus during His farewell discourse when Peter was claiming he was ready to die for Him. And as predicted, a rooster crowed (Dramatic Aorist tense) to herald Peter's third denial, reminding him of the Lord's prophecy. For those who imagine that God is sitting on the sidelines while they control their own destinies by an alleged "free will," imagine God knowing beforehand and making sure a rooster would crow at precisely the time of Peter's third rejection. All things, roosters and humans, are part of God's sovereign plan. They (we) will do exactly as He has planned at the exact moment it is planned. Only a man-centered philosophy akin to deism or a pagan religion would remove God from the daily events of our lives. The crowing rooster is proof of His sovereignty and omnipotence over creation.

## **RELEVANT OPINIONS**

Jesus' knowledge of the future is evidence that He has the knowledge of God. Beyond these explicit statements, we also find Jesus in John telling Peter of his denial before the rooster crows,

and predicting the kind of death Peter would die, and predicting that Judas would be the one who would betray Him. In all of these cases, Jesus' predictions require that other humans do precisely what Jesus predicted they would. Yet, these are not presented as mere guesses regarding the future. Rather, Jesus knows what other free agents will in fact choose to do, states what these future actions will be, and provides his reason for so doing, namely, "so that when it does occur, you may believe that I am He." (G. Johnson)

The whole trial was over before he knew he was being tried. So do most of our real trials come, in a business transaction that turns up with others in a day's work, in the few minutes' talk or the evening's intercourse with friends ... In these battles which we must all encounter, we receive no formal challenge that gives us time to choose our ground and our weapons; but a sudden blow is dealt us, from which we can be saved only by habitually wearing a coat of mail sufficient to turn it. (M. Dods) He went out and wept (Luke 22:62) as one would expect Peter to weep, bitterly, intensely. (W. Hendriksen) Jesus confronts His critics denying nothing; Peter wilts before his inquisitors denying everything. (B. Witherington, III)

**John 18:27** Then (inferential) Peter (Subj. Nom.) denied (ἀρνέομαι, AMI3S, Constativ, Deponent) again (adv.), and (continuative) immediately (temporal adv.) a rooster (Subj. Nom.) crowed (φωνέω, AAI3S, Dramatic).

<sup>BGT</sup> **John 18:27** πάλιν οὖν ἤρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

<sup>VUL</sup> **John 18:27** iterum ergo negavit Petrus et statim gallus cantavit

**LWB John 18:28** **Meanwhile, they [the temple guards] led Jesus from Caiaphas into the governor's official residence [Praetorian Guard HQ]. However, it was early in the morning, and they themselves would not enter into the governor's official residence, so that they might not become defiled, but might eat the Passover.**

<sup>KW</sup> **John 18:28** Then they lead Jesus from Caiaphas into the palace of the governor. Now, it was early. And they themselves did not enter into the palace in order that they might not be defiled but might eat the Passover.

<sup>KJV</sup> **John 18:28** Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

### ***TRANSLATION HIGHLIGHTS***

While Peter was tending the fire and warming himself with Roman soldiers and slaves of the high priest, Jesus was being led from his trial before Caiaphas (Aoristic Present tense) into the Roman governor's official residence. His residence also served as headquarters for the Praetorian Guard. However, it was early in the morning and the temple guards would not take Jesus into the Roman governor's official residence. As is the case with most efficient military organizations, they begin work early in the morning and end at sunset. As Jews under the law, if

they would have entered into the home of a Gentile, they would have become defiled (Ingressive Aorist tense) and therefore ineligible to eat the Passover.

Jews were not allowed to come into contact with Gentiles at this time or they would become spiritually defiled (Latin: contaminated). For this very purpose, they refused to enter, because eating the Passover was a higher priority (Result Subjunctive mood) than following legal procedures related to prisoner transfer. And even though they found Jesus guilty in their trial, they could not execute the sentence and participate in the Passover. The Passover was a seven-day festival and they did not want to miss any of the celebratory meals.

### **RELEVANT OPINIONS**

The Jewish leaders would not enter the Praetorium for the civil trial because it was the Passover and they did not want to defile themselves by rubbing elbows with Gentiles. They followed the precepts of the law even while plotting to murder the One who would fulfill the law. They would partake of the paschal lamb while plotting to murder the One whose identity the paschal lamb pointed to (in typology). They adhered to the outward show of religiosity while violating it in its worst possible form in their souls. (R.B. Thieme, Jr.) The intention was to *rush* Jesus off to Pilate, before the multitudes in Jerusalem would be aware of what was going on ... Once Jesus is actually hanging on the cross (mocked by them!), they can go home and eat the lamb! (W. Hendriksen) The kangaroo trial before the Sanhedrin was surely very brief. They had already decided that Jesus is guilty of blasphemy. (R. Wilkin)

These Jews' superficial commitment to the Mosaic Law resulted in it becoming more difficult for them truly to obey that law. Their punctiliousness separated themselves from Jesus. Pilate had to shuttle between the Jews outside his headquarters and Jesus inside as his examination proceeded. (T. Constable) Before the Roman governors neither John the Baptist, Jesus nor Paul had a word to say about the evils of Roman domination over the Jews or the rest of the world, even though more than half the population of the empire were exploited slaves taken by force from conquered lands. (D. Carson) These hypocrites, though they are so full of malice, ambition, fraud, cruelty, and avarice, that they almost infect heaven and earth with their abominable smell, are only afraid of external pollutions. So then it is an intolerable mockery, that they expect to please God, provided that they do not contract a defilement by touching some unclean thing, though they have disregarded true purity. (J. Calvin)

There were thousands who could have testified to the genuineness of His miracles; their own agents acknowledged that never did man speak as He did; but such testimony as this was not what they wanted. Something must be devised which would give a semblance of justice in clamoring for His execution ... Alas, man has more zeal and energy, because more heart, for that which is evil than for that which is good. The same people who will listen, untired, half a day to a political discussion, or sit three hours through an opera, complain that the preacher is long-winded if he spends the whole hour in expounding the Word of God. "It was early." Their one object now was to obtain from Pilate, as swiftly as possible, his confirmation of the death sentence ... These very men were here engaged in the vilest act ever perpetrated on earth, and yet

they spoke of being “defiled.” (A. Pink) They will not enter the Gentile house, but they are eager to make use of its Gentile occupants in order to do away with Jesus. (A. Lincoln)

The Mishnah says, “the dwelling places of gentiles are unclean,” a footnote adding “because they throw abortions down their drains.” To enter a Gentile house, then, could mean contamination because of a dead body. Contamination of this sort rendered one unclean for seven days, and would prevent the Jews participating in Passover that evening. (C. Kruse) Jesus was arraigned in one day, in one city, before the sovereign courts of the universe; before the Sanhedrin, the supreme tribunal of a divinely commissioned race; before the court of the Roman Empire that determined the legal and political rights of men throughout the known world. (J. Boice) Some scholars identify it with the fortress Antonia situated on the northwest side of the temple square, others with Herod’s palace in the western part of the city near the present-day Jaffa gate. (H. Ridderbos) Eating the Passover may have referred to the entire week of meals associated with the Feast of Unleavened Bread. (R. Wilkin)

**John 18:28** Meanwhile (inferential), they led (ἄγω, PAI3P, Aoristic) Jesus (Acc. Dir. Obj.) from Caiaphas (Gen. Place) into the governor’s official residence (Acc. Place; praetorian guard HQ). However (adversative), it was (εἰμί, Imperf.AI3S, Descriptive) early in the morning (temporal adv.), and (connective) they themselves (Subj. Nom.; the Jewish leaders) would not (neg. adv.) enter into (εἰσέρχομαι, AAI3P, Constative, Deponent) the governor’s official residence (Acc. Place; praetorium guard HQ), so that (purpose) they might not (neg. particle) become defiled (μαίново, APSubj.3P, Ingressive, Purpose), but (contrast) might eat (έσθίω, AASubj.3P, Culminative, Result) the Passover (Acc. Dir. Obj.).

<sup>BGT</sup> **John 18:28** Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωτὶ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μαινωσιν ἀλλὰ φάγωσιν τὸ πάσχα.

<sup>VUL</sup> **John 18:28** adducunt ergo Iesum a Caiapha in praetorium erat autem mane et ipsi non introierunt in praetorium ut non contaminarentur sed manducarent pascha

LWB **John 18:29** Consequently [because the Jewish contingent wouldn’t enter the Roman governor’s official residence], Pilate went outside face-to-face to them and asked for confirmation: What accusation are you bringing against this man?

<sup>KW</sup> **John 18:29** Therefore Pilate went outside to them and says, What accusation are you bringing against this man?

<sup>KJV</sup> **John 18:29** Pilate then went out unto them, and said, What accusation bring ye against this man?

### **TRANSLATION HIGHLIGHTS**

Since the Jewish leaders and the temple guards would not enter the governor’s official residence where the Roman trial was being held, Pilate went outside where they were waiting (Constative

Aorist tense) and asked them for confirmation: “What accusation are you bringing against this man?” What a legalistic sham they were presenting to Pilate. They refused to enter the praetorium out of self-righteous hypocrisy, having just completed a kangaroo trial of an innocent man (Jesus) which they were planning to have murdered before their next Passover meal. They were in a hurry to eat the paschal lamb which was a type of the Paschal Lamb they were about to execute. They violated Jewish law many times during Jesus’ trial, but they were presenting themselves as sticklers to the law in front of the Roman authorities. They had convicted Him of blasphemy, but they changed it to treason in order to obtain Rome’s participation in the deceitful event.

### **RELEVANT OPINIONS**

Their devotion to the law is interesting at this point, having so blatantly violated it in Jesus’ trial. (E. Towns) Pilate hated the Jews who, as he saw it, were always causing him trouble upon trouble ... Comparing all the Gospel accounts with reference to this trial, one gains the impression – which is strengthened as the story proceeds – that Pilate did everything in his power to get rid of this case. He had no love for the Jews; hence, hated to please them and to grant their request regarding Jesus. (W. Hendriksen) The fact that Roman troops were used at the arrest proves that the Jewish authorities had communicated something of this case to Pilate in advance; the sparring that follows in the wake of his question confirms the point. (D. Carson)

The unanticipated stubbornness of Pilate clearly thwarted the Jews in their designs. But they were resourceful and, therefore, produced an accusation on the spur of the moment. “We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ, a king.” (Luke 23:2). This is not the crime of which Jesus had been convicted in their own court. Jesus had not been condemned on any of the charges recorded in this sentence of Luke. (J. Boice) From both biblical and extrabiblical sources, historians have come to know Pilate as a morally weak and vacillating man who, like many of the same breed, tried to hide his flaws under shows of stubbornness and brutality. (D. Carson)

**John 18:29** **Consequently** (inferential; because the Jews would not come inside), **Pilate** (Subj. Nom.) **went outside** (ἐξέρχομαι, AAI3S, Constativ, Deponent) **face-to-face to them** (Prep. Acc.) **and** (continuative) **asked for confirmation** (φημί, PAI3S, Aoristic): **What** (interrogative) **accusation** (Acc. Dir. Obj.) **are you bringing** (φέρω, PAI2P, Static, Interrogative Ind.) **against this** (Dat. Spec.) **man** (Obj. Gen., Disadv.)?

<sup>BGT</sup> **John 18:29** ἐξῆλθεν οὖν ὁ Πιλάτος ἔξω πρὸς αὐτοὺς καὶ φησὶν· τίνα κατηγορίαν φέρετε [κατὰ] τοῦ ἀνθρώπου τούτου;

<sup>VUL</sup> **John 18:29** exivit ergo Pilatus ad eos foras et dixit quam accusationem adfertis adversus hominem hunc

LWB **John 18:30** They replied with discernment [blackmail] and said to him: If this man was not habitually engaged in doing evil, we would not have delivered Him to you [don't question our assessment of Him if you want to keep your job as Governor].

KW **John 18:30** They answered and said to him, If this man were not an habitual evildoer, we would not in that case have delivered Him up to you.

KJV **John 18:30** They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

### **TRANSLATION HIGHLIGHTS**

The legalistic Jewish leaders answered Pilate's question in an almost insulting manner. If this man wasn't continually engaged in doing nefarious deeds (Iterative Present tense), we wouldn't have brought Him to you in the first place (Constative Aorist tense). The potential indicative mood points to a condition that Jesus had to fulfill in their eyes before they would have arrested Him. He had to be living a life of habitual crime against the Jewish religion and Roman law (Modal Participle). Since they are accusing Him of both spheres of evil behavior, that's all the proof they needed to arrest Him.

The Latin Vulgate points to their evaluation of Him ... He was a *malefactor*, an enemy of all Jews and Romans. This group of conspirators trumped-up false charges against Jesus, arrested Him, beat and humiliated Him in two mock trials, and now brought Him to the Roman governor for swift execution. They wanted Pilate to complete their dirty work. They wanted him to share in their blood lust and if he wanted to keep his job, he'd better not cross them. There is an element of blackmail in this blunt reply. His job was to rubber-stamp their assessment of Jesus and have Him executed as a political subversive without questioning their integrity.

### **RELEVANT OPINIONS**

The answer was impudent ... this was a broad hint. It meant, "Governor, if you know what is good for you, stop asking such questions. You know very well that in nearly all matters we constitute the highest court in Israel. You should confirm our decision and do what we are about to ask you to do." (W. Hendriksen) Pilate realized that the Jewish leaders had determined to do away with Jesus (cf. Matt. 27:18), but he had no evidence that Jesus had done anything worthy of death. (T. Constable) The Jews were piqued at Pilate's question. They were not anxious to prefer a charge, knowing full well that they had no evidence by which they could establish it. (A. Pink)

Hatred, fanaticism, and unscrupulous Eastern exaggeration would readily misrepresent and distort certain sayings of Christ, of falsely imputing others to Him. But it was altogether too hasty and excited an assemblage, and the witnesses contradicted themselves so grossly, or their testimony so notoriously broke down, that for very shame such trumped-up charges had to be abandoned. And to this result the majestic calm of Christ's silence must have greatly contributed.

On directly false and contradictory testimony it must be best not to cross-examine at all, not to interpose, but to leave the false witness to destroy itself. (A. Edersheim)

**John 18:30** They replied with discernment (ἀποκρίνομαι, API3P, Constatative, Deponent) and (connective) said (λέγω, AAI3P, Constatative) to him (Dat. Ind. Obj.): If (protasis, 2nd class condition, "but He wasn't") this man (Subj. Nom.) was (εἰμί, Imperf.AI3S, Descriptive) not (neg. particle) habitually engaged in doing (ποιέω, PAptc.NMS, Iterative, Modal) evil (Acc. Dir. Obj.; severe harm), we would not (neg. adv.) have delivered (παραδίδωμι, AAIIp, Constatative, Potential Ind. Expressing a Condition, combined with the apodosis ἄν; turned) Him (Acc. Dir. Obj.) to you (Dat. Ind. Obj.).

<sup>BGT</sup> **John 18:30** ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.

<sup>VUL</sup> **John 18:30** responderunt et dixerunt ei si non esset hic malefactor non tibi tradissemus eum

**LWB John 18:31** Then Pilate said to them: You take Him and judge Him according to your law [delegation of authority]. The Jews replied to him: We are not permitted to kill anyone [before the Passover],

<sup>KW</sup> **John 18:31** Then Pilate said to them, As for you, you take him and according to your law judge him. The Jews said to him, It is not legal for us to put anyone to death;

<sup>KJV</sup> **John 18:31** Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

### **TRANSLATION HIGHLIGHTS**

Pilate didn't want to have anything further to do with this travesty of justice. Why were they bothering him with such a trivial and questionable case this early in the morning? He expressed his disgust with the whole situation with two commands (Imperative mood). You take Him and judge Him according to your law (Culminative Aorist tense). He used his authority as Governor of Rome to delegate the outcome of Jesus to the Jewish court. But the self-righteous, arrogant conspirators wanted Pilate to do their dirty work. Not only would they not enter his courtroom because it was Passover, they weren't about to execute a man before engaging in their religious ritual. The deceit and hypocrisy behind these men was astounding!

They had no qualms about murdering an innocent man, but they weren't about to defile themselves by entering a Roman courtroom or perform the actual execution with their own hands. The more signatures on the legal documentation, and the more involvement they obtained from those in positions of authority, the safer they would be in their estimation. If there was any backlash from His friends and family, they could blame the Roman government for the harsh sentence against Jesus. If there were any legal issues – even riots or threats of violence from His

supporters – they would be handled by the Romans. They were covering all their bases, to ensure their deceitful actions were carried out and they were protected from all possible repercussions.

### **RELEVANT OPINIONS**

The Roman governor had the option to judge in the trial of a non-Roman citizen or to delegate his authority to another officer or court. (E. Towns) Pilate had battle courage, but he had no moral courage. He tried to pass the buck back to Herod twice. If he would have exhibited moral courage, he would have thrown the case out of court on principle. But he abandoned leadership for political expediency. (R.B. Thieme, Jr.) Pilate's response is again technically correct. Unless Jesus has done something contrary to Roman law, there is no point for Him to be tried by Pilate. (R. Wilkin) Their simulation of good citizenship was too shallow to deceive him. But he did not relish the task before him, and sought to evade it. What cared he for justice, so long as he could get out of an unpleasant situation! (A. Pink) We sense that Pilate may have been impressed, but if he had put it into words he would probably have dismissed Christ as "a harmless religious fanatic" and little more. (J. Boice) If they were going to talk in vague generalities about law-breaking, they could handle the case within their own court system. (D. Carson)

**John 18:31** Then (inferential) Pilate (Subj. Nom.) said (λέγω, AAI3S, Constative) to them (Dat. Ind. Obj.): You (Subj. Nom.) take (λαμβάνω, AAImp.2P, Constative, Command) Him (Acc. Dir. Obj.) and (continuative) judge (κρίνω, AAImp.2P, Culminative, Command; includes the execution of the sentence) Him (Acc. Dir. Obj.) according to your (Gen. Poss.) law (Adv. Acc.). The Jews (Subj. Nom.) replied (λέγω, AAI3P, Constative) to him (Dat. Ind. Obj.): We (Subj. Nom.) are not (neg. adv.) permitted (ἔξεμι, PAI3P, Gnostic; by our law) to kill (ἀποκτείνω, AAInf., Dramatic, Prohibition) anyone (Acc. Dir. Obj.),

<sup>BGT</sup> **John 18:31** εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· λάβετε αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι· ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα·

<sup>VUL</sup> **John 18:31** dixit ergo eis Pilatus accipite eum vos et secundum legem vestram iudicate eum dixerunt ergo ei iudaei nobis non licet interficere quemquam

LWB **John 18:32** In order that the prediction of Jesus would be fulfilled, which He communicated when He signified beforehand what kind of death He was destined to die.

<sup>KW</sup> **John 18:32** In order that the word of Jesus might be fulfilled which He spoke when He was making known what kind of a death He was about to be dying.

<sup>KJV</sup> **John 18:32** That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

### **TRANSLATION HIGHLIGHTS**

If the Jewish leaders would have obeyed Pilate's command without question, Jesus would have been executed by stoning or strangulation according to Jewish law. But Jesus predicted (John 3:14, 12:32, Matt. 20:19) a different kind of death (Futuristic Aorist tense), and to fulfill God's plan this was exactly the kind of death He would eventually suffer (Result Subjunctive mood). Jesus must be found guilty of treason against the Roman government so they would crucify Him. Blasphemy against the Jewish religion was not a capital offense according to Roman law.

### **RELEVANT OPINIONS**

John noted that the Jews' admission that they could not put anyone to death was in harmony with the sovereign plan of God. Jesus had predicted that He would die by crucifixion, not by stoning (cf. 12:32-33). The Romans were the only ones who could condemn a person to death by crucifixion. (T. Constable) John teaches his readers to see everything in Jesus' life (and, by implication, believer's lives as well) as sovereignly ordained and predetermined by God, especially events surrounding Jesus' crucifixion. (A. Kostenberger) He remains in sovereign control throughout these events, aware that they are essential to His Father's purposes. (A. Lincoln) Whatever the mix of religious and political motivation, John the Evangelist detects the hand of God himself. (D. Carson)

Both the fulfillment of Scripture and the fulfillment of Jesus' own words yield the thought of a death which took place according to the will of God. John's emphasis on minute details indicates that he thought of God as watching over everything that took place. Nothing escaped Him, and nothing was too small for Him to be concerned with it. All must be done, and all was done exactly according to His will. This was the divinely ordained way whereby men must be saved. (L. Morris) But as this would have defeated the divine arrangements, it was so ordered that they should not have this in their power. (R. Jamieson) Jesus, as master over His own life and death, had already determined that being lifted up on a Roman cross was the way He would die. (A. Lincoln) As a result, they were dependent on the Romans to carry out the sentence. (E. Towns)

**John 18:32** In order that (result) the prediction (Subj. Nom.) of Jesus (Abl. Source) would be fulfilled (πληρώω, APSubj.3S, Futuristic, Result), which (Acc. Gen. Ref.) He communicated (λέγω, AA13S, Constative) when He signified beforehand (σημαίνω, PAPtc.NMS, Aoristic, Temporal; indicated, foretold) what kind of (Dat. Spec.) death (Dat. Ind. Obj.) He was destined (μέλλω, Imperf.AI3S, Descriptive) to die (ἀποθνήσκω, PAInf., Futuristic, Result).

<sup>BGT</sup> **John 18:32** ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῆ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

<sup>VUL</sup> **John 18:32** ut sermo Iesu impleretur quem dixit significans qua esset morte moriturus

**LWB John 18:33** Then Pilate entered into the governor's official residence [praetorium] again, and he summoned Jesus and asked Him: Are You [in particular] the King of the Jews?

<sup>KW</sup> **John 18:33** Then again Pilate entered his palace and called Jesus and said to Him, As for you, are you the King of the Jews?

<sup>KJV</sup> **John 18:33** Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

### **TRANSLATION HIGHLIGHTS**

Pilate returned inside his official residence and summoned Jesus to be delivered to him again for further questioning (Constative Aorist tense). This time he asked Him: Are you the King of the Jews? Pilate was trying to confirm whether Jesus was guilty of treason or not. If He claimed to be king, that might be construed as treason against Rome. Or perhaps this man had been king before the Romans had conquered Judea and they had not dealt with Him appropriately yet.

### **RELEVANT OPINIONS**

Pilate succumbed to the pressures of a religious mob, because he was worried about his own career. He did not want bad press from the Jewish leaders, on how poorly he was performing his duties in their estimation, to make its way to Rome. (R.B. Thieme, Jr.) Pilate's mind had quite a different picture of what earthly kings looked like. (R. Lenski) He knew full well that the Savior was no malefactor: he could not have been ignorant of His public life – His deeds of mercy. His words of grace and truth; yet did he refuse Him a fair trial. (A. Pink) The Jews charge that Jesus claims to be Christ, “a king.” Cunningly they added the latter term, for Pilate's mind must understand this in a political sense, as a reference to a king claiming secular power, and thus wanting to be the head of a Jewish rebellion against the authority of the Roman emperor. This is the very kingship that Jesus had repudiated in John 6:15. (R. Lenski)

Pilate had expected to meet a sullen or belligerent rebel and met instead the calm majesty of confident superiority. He could not reconcile the character of the prisoner with the charge brought against Him. (F. Gaebelein) Every word is an absolute lie. These charges are the inventions of the moment, so formulated in order to force a hearing from the Roman governor ... Yet we need not at all be astounded at these Jews – men who plot murder will not scruple about employing lying witnesses at their own trial and lies of their own at the trial under another judge. Those who seek a criminal end are ready to use the necessary criminal means. Such was the moral state of the Jewish leadership. (R. Lenski) Pilate was not fooled. He knew very well what was the real reason why the Jews had delivered Jesus to him – namely, *envy*, Matt. 27:19. (W. Hendriksen)

**John 18:33** **Then** (inferential) **Pilate** (Subj. Nom.) **entered** (εἰσέρχομαι, AAI3S, Constative, Deponent) **into the governor's official residence** (Acc. Place; praetorian guard HQ) **again** (adv.), **and** (continuative) **he summoned** (φωνέω, AAI3S, Constative) **Jesus** (Acc. Dir. Obj.) **and** (connective) **asked** (λέγω, AAI3S, Constative) **Him** (Dat. Ind. Obj.): **Are** (εἰμί, PAI2S, Descriptive, Interrogative)

Ind.) you (Subj. Nom.) the King (Pred. Nom.) of the Jews (Adv. Gen. Ref.)?

<sup>BGT</sup> **John 18:33** Εἰσήλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

<sup>VUL</sup> **John 18:33** introivit ergo iterum in praetorium Pilatus et vocavit Iesum et dixit ei tu es rex Iudaeorum

LWB **John 18:34** **Jesus asked with discernment: Did you conclude this yourself, or did others maintain this charge about Me to you?**

<sup>KW</sup> **John 18:34** Answered Jesus, As for you, of yourself are you saying this, or did others say this to you concerning me?

<sup>KJV</sup> **John 18:34** Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

### **TRANSLATION HIGHLIGHTS**

Jesus asked Pilate whether he came up with this idea/conclusion about Him on his own, or whether the Jewish leaders had brought this charge against Him? In other words, is this merely a question or is it a criminal charge? If it is just a question, the answer might be Yes, with an explanation. If it is a criminal charge, then the answer might be No. Jesus is/was the king of the Jews, but not in the manner in which Pilate would understand without a thorough explanation. There was a difference between being a king according to Roman viewpoint (political) and a king according to Jewish viewpoint (spiritual). Jesus would answer No to the idea of a political king, but Yes to the reality of being a spiritual king. Which one was Pilate referring to? Since the Romans did not care about religious matters and had no authority over personal beliefs, Pilate reminds Jesus in the next passage that he is not a Jew and therefore has no interest in His being a spiritual King of the Jews. Pilate was only interested in the possibility of a claim to political kingship, which would be a violation of Roman law, and therefore an act of treason.

### **RELEVANT OPINIONS**

If Jesus may be permitted to put His own meaning into this question (as He certainly does by implication in the parallel verse 37), then the answer will be, “Yes, indeed!” (W. Hendriksen) Jesus was accused of three things: (1) He refused to pay taxes; (2) He was inciting a riot and was therefore guilty of treason; (3) He made Himself out to be a king. (R.B. Thieme, Jr.) Do you really want to know the answer for your own sake, or are you simply carrying out your duty as magistrate? (R. Michaels) The expression is affirmative in content, and reluctant or circumlocutory in formulation. Jesus cannot possibly answer with a simple ‘Yes’ or ‘No’ unless He knows what is meant by the question. (D. Carson, D. Catchpole)

**John 18:34** **Jesus** (Subj. Nom.) asked with discernment (ἀποκρίνομαι, API3S, Constativē, Deponent): Did you (Subj. Nom.) conclude (λέγω, PAI2S, Aoristic, Interrogative Ind.) this (Acc. Dir. Obj.) yourself (Abl. Source), or (disjunctive) did others (Subj. Nom.)

**maintain this charge** (λέγω, AAI3P, Constative, Interrogative Ind.)  
**about Me** (Gen. Disadv.) **to you** (Dat. Ind. Obj.)?

<sup>BGT</sup> **John 18:34** ἀπεκρίθη Ἰησοῦς· ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;

<sup>VUL</sup> **John 18:34** et respondit Iesus a temet ipso hoc dicis an alii tibi dixerunt de me

LWB **John 18:35** Pilate answered with discernment: I am not a Jew, am I? Your people, even the high priests, delivered you to me. What did you do?

<sup>KW</sup> **John 18:35** Answered Pilate, As for myself, I am not a Jew, am I? Your own nation and the chief priests delivered you over to me. What did you do?

<sup>KJV</sup> **John 18:35** Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

### **TRANSLATION HIGHLIGHTS**

How would Pilate, a Roman, know whether Jesus was considered a king by his own people? He was not a Jew, was he? This is how Pilate answered Jesus' question. What Pilate wanted to know was what had Jesus done to deserve such treatment by His own people, including the high priests? To arrest Him, convict Him of blasphemy, and bring Him to the Roman governor for trial and execution on the legal grounds of treason – He must be a dangerous man! There must be another reason that they wanted Him dead. What was it?

### **RELEVANT OPINIONS**

With a gesture of disdain and in a tone of contempt Pilate brushes aside the suggestion that he might possibly have asked the question as a Jew would have asked it. (W. Hendriksen) Pilate at once repudiates the idea of his having any share in Jewish expectations, or taking any personal interest in Jewish matters. (H. Alford) Pilate deflects the personal thrust by freely admitting that it is not his own question. He is not a Jew and has no interest in Jewish disputes about kingship. He only wants to get the facts in Jesus' case. (J. Michaels) There must be *something* behind the virulence of their animosity, even if it is unclear; and a cynical Roman governor in a political hotbed like 1<sup>st</sup>-century Judea was unlikely to be swayed into thinking that the Jewish authorities would take such pains with someone intent on doing damage to Rome – unless their own interests were at risk. Pilate despises and distrusts the Jews. (D. Carson)

**John 18:35** **Pilate** (Subj. Nom.) **answered with discernment** (ἀποκρίνομαι, API3S, Constative, Deponent): **I** (Subj. Nom.) **am** (ellipsis) **not** (neg. particle) **a Jew** (Pred. Nom.), **am I** (εἰμί, PAI1S, Descriptive, Interrogative Ind.)? **Your** (Gen. Rel.) **people** (Subj. Nom.; Jews), **even** (ascensive) **the high priests** (Subj. Nom.), **delivered** (παραδίδωμι, AAI3P, Constative) **you** (Acc. Dir. Obj.) **to me** (Dat. Disadv.). **What** (Acc. Dir. Obj.) **did you do** (ποιέω, AAI2S, Constative, Interrogative Ind.)?

<sup>BGT</sup> **John 18:35** ἀπεκρίθη ὁ Πιλάτος· μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;

<sup>VUL</sup> **John 18:35** respondit Pilatus numquid ego Iudaeus sum gens tua et pontifices tradiderunt te mihi quid fecisti

**LWB John 18:36** Jesus answered with discernment: My kingship is not of this world [satanic system]. If My kingship was of this world [satanic system], then My officers would fight with all their strength so that I would not be delivered to the Jews. But My kingship is not here [place] at the present time.

<sup>KW</sup> **John 18:36** Answered Jesus, The kingdom which is mine is not of this world. If the kingdom which is mine were of this world, the servants who are mine in that case would now be fighting in order that I would not be delivered to the Jews. But now the kingdom which is mine is not from this place.

<sup>KJV</sup> **John 18:36** Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

### **TRANSLATION HIGHLIGHTS**

Jesus finally has His opportunity to explain why some people have called Him *King of the Jews*. He answered Pilate with discernment. My kingship is not of this world; this has a dual reference. His kingship and the kingdom that accompanies it, is not related to the cosmic system now in place; His spiritual kingship is antithetical to Satan's world system. It is also not *time* for His kingship to be in *place* on planet Earth; that will not occur until after the 2<sup>nd</sup> Advent, during the Millennial Reign. If His kingship was in place at the time of His arrest, in the traditional sense of the word, He would have had officers to fight for Him just like Pilate had officers to do his bidding. Peter would not have been the only man to draw a sword. His soldiers would have fought with all their strength for as long as it took (Durative Imperfect tense) to make sure He was not captured and delivered to the Jews for persecution (Culminative Aorist tense).

Notice that the Jews who were trying to have Him murdered were not considered His officers. Jesus just delegitimized them in His spiritual kingdom. They were His enemies, not His allies. The high priests, the Sanhedrin - in fact, the entire Jewish religion - were not His allies. They were part of the satanic system that was organized against Him. The highest and best of the Jewish religion were energized to murder Jesus. Since Jesus' disciples and a multitude of officers and soldiers were not fighting to rescue Him from the Sanhedrin, obviously His kingship was not in effect at that time, nor in that place. The angelic host that was at His command remained on the sidelines and did not come to His rescue. To do so would be a violation of God's plan for salvation and Jesus' crucial role in its accomplishment at the cross.

### **RELEVANT OPINIONS**

Christ said, “Not *of* this world,” but He did not say, “Not *in* this world.” That shopworn argument against premillennialism could be removed for good, if only the rest of the verse were considered, for it interprets the first clause of the verse. (C. Feinberg) That the term here means *kingship*, not kingdom, is clear from the fact that according to verse 37 it consist’s of Christ’s rule in the hearts of those who obey Him. We are dealing, therefore, with a *spiritual-dominion* concept ... The kingship of Jesus is not like an earthly kingship. It does not spring from the earth: it was not given to Him by any earthly power, and it is totally different in character. (W. Hendriksen) It is a noticeable fact that the governments of the world depend upon physical power and a display of armament to maintain their position and authority, and the superior law of love is not adapted to, or understood by, the elements that make up the satanic order. (L. Chafer) It is also noteworthy to understand that the law of love espoused by Christianity is not adapted to, or understood by, those who embrace Islam. (LWB)

Jesus distinctly disavowed that the royal power He exercised as King of the Jews, had any connection with the Satanic world system ... In emphasizing that His kingly prerogative had no alliance whatever with the Satanic world system, our Lord incidentally enunciated a truth all too apparent to a war-weary generation which had already witnessed the agony and devastation of two world wars ... namely, that the world governments of the Satanic system depend upon war and armed might to maintain or extend their power. (M. Unger) Jesus explained that He was indeed a king, as He claimed. However, His kingdom was not the type of kingdom that would compete with Pilate's kingdom by waging war. Jesus was not denying that His kingdom was an earthly kingdom. He was not saying it was only the spiritual rule of God over the hearts of His people. He was not saying that His kingdom had nothing to do with this world either. This should be clear from Jesus' other references to His kingdom as being an earthly kingdom. His point was that He and His kingdom were not a threat to Rome (cf. 18:10-11). The reason was that God had postponed the messianic kingdom due to Israel's unbelief, though Jesus did not explain this to Pilate. (T. Constable)

Satan’s kingdom (Matt. 12:26) is revealed as a highly systematized empire of evil, elaborately organized. Satan’s authority, it seems, extends over two distinct orders of beings – the Satanic order of the earth, and the Satanic host of the air. In this sphere Satan rules over unregenerate mankind. He secured the scepter of government in the earth from Adam, by right of conquest (Gen. 3:1-6, Matt. 4:8-9, John 12:31), and has organized the present world system upon his own cosmic principles of pride, ambition, selfishness, force, greed, and pleasure. Imposing, outwardly religious, scientific, cultured, elegant, this world system, nevertheless, is dominated by Satanic principles, and is beneath its deceptive veneer a seething cauldron of national and international ambitions, and commercial rivalries. Satan and his elaborately organized hierarchy of evil (Dan. 10:13, Eph. 6:12) are often the invisible agents, and the real motivating power and intelligence behind the dictators, kings, presidents, and governors, who are the visible rulers. Armed force and periodic wars, with wholesale murder and violence, are its indispensable concomitants. (M. Unger)

True, the kingdom Christ and John announced was to be a moral and spiritual kingdom with spiritual requirements, but that it not tantamount to holding that the kingdom concept was spiritualized ... Never forget that a literal kingdom can have and must have spirituality. Because

Christ rules, it will be a spiritual kingdom. It is blasphemous to suppose that He would have part in anything not spiritual, but that is not maintaining that the kingdom is to be spiritualized into meaning the church and the rule of God in the hearts of men, without reference to the fulfillment of the Davidic Covenant. (C. Feinberg) He does not say it is not ‘in’ or ‘over,’ but it is not ‘of’ this world, that is, in its origin and nature; and so, is no such kingdom as need give thee or thy master the least alarm. (R. Jamieson) It will not be a power structure built on politics. It will not come through worldly measures. Jesus will not be elected King by either the Democrats or the Republicans or by the United Nations ... Jesus will not come to His kingdom by political maneuvering ... Friend, the church cannot build His kingdom either. (J. McGee)

It is essential that Jesus’ statement should not be misconstrued as meaning that His kingdom is not *active* in this world, or *has nothing to do with* this world ... Like Himself, it comes from above. (G. Beasley-Murray) Had He been interested in what this world calls a “kingdom” a necessary first step would have been to recruit soldiers. His servants would be fighting men. (L. Morris) In the same way that “not from this world” implies “from heaven,” or “from above,” the notice that Jesus’ kingship is not “from here” implies that it is “from above.” In short, it comes not from Jerusalem or Rome, but from heaven, from the very presence of God, and therefore belongs to God. Divine origin implies divine ownership. (J. Michaels) He is not denying that some day His kingdom is going to be set up in this world. Some day all the prophecies regarding Him will be fulfilled. But when that day comes, His kingdom will not be of this earthly order; it will be a heavenly kingdom set up here on earth. So He disclaims all suggestions of expecting to overthrow Roman power. (H. Ironside)

**John 18:36** Jesus (Subj. Nom.) answered with discernment (ἀποκρίνομαι, API3S, Constativ, Deponent): My (Nom. Poss.) kingship (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) not (neg. adv.) of this (Gen. Spec.) world (Gen. Rel.). If (protasis, 2<sup>nd</sup> class condition, “but it’s not”) My (Nom. Poss.) kingship (Subj. Nom.) was (εἰμί, Imperf.AI3S, Descriptive) of this (Gen. Spec.) world (Gen. Rel.), then (apodosis) My (Gen. Rel.) servants (Subj. Nom.) would fight with all their strength (ἀγωνίζομαι, Imperf.MI3P, Durative, Deponent) so that (purpose) I would not (neg. particle) be delivered (παραδίδωμι, APSubj.1S, Culminative, Result) to the Jews (Dat. Disadv.). But (adversative) My (Nom. Poss.) kingship (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) not (neg. adv.) here (adv.) at the present time (temporal).

<sup>BGT</sup> **John 18:36** ἀπεκρίθη Ἰησοῦς· ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο [ἂν] ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

<sup>VUL</sup> **John 18:36** respondit Iesus regnum meum non est de mundo hoc si ex hoc mundo esset regnum meum ministri mei decertarent ut non traderer Iudaeis nunc autem meum regnum non est hinc

**LWB John 18:37** Then Pilate asked Him: So then, are you a king? Jesus answered with discernment: You have [already] concluded that I am a king. I was born for this purpose,

**in fact, for this purpose I entered the universe, so that I might bear witness to the truth. Everyone who makes it a habit to live according to the truth [Bible doctrine] is listening to My voice [teaching].**

<sup>KW</sup> **John 18:37** Then Pilate said to Him, Are you therefore not a king? Answered Jesus, As for you, you are saying that I am a king. I for this purpose have been born and for this purpose have come into the universe, in order that I might bear witness to the truth. Everyone who is of the truth hears my voice.

<sup>KJV</sup> **John 18:37** Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

### ***TRANSLATION HIGHLIGHTS***

Then Pilate asked Him again: So, are you a king? Jesus answered him with discernment, knowing that he had already made up his mind: You have concluded (Aoristic Present tense) that I am a king. So Jesus confirms that He was born for the very purpose of becoming a king (Intensive Perfect tense). In fact, He entered the universe (Dramatic Perfect tense) for this very purpose, so that He might bear witness to the truth. When Jesus speaks about “the truth,” He refers to absolute truth – the veracity of Bible doctrine. Everyone who makes it a habit to live according to the truth (Iterative Present tense) is listening to His voice (Iterative Present tense). Anyone who is listening to, metabolizing, and applying Bible doctrine in daily life is hearing Jesus’ voice, i.e., following the teachings of the King of Kings. This was not an invitation to Pilate to believe in Christ, but a statement or declaration of how Pilate could tell who Jesus’ followers were – they embraced doctrine every day of their lives. Everyone who lived this quality of life was a servant under the authority of His kingship, i.e., servant kings.

### ***RELEVANT OPINIONS***

John suggests that Pilate recognizes the kingship of Jesus ... When he finally sent Jesus out to be crucified, his accusation read, “Jesus the Nazarene, the King of the Jews.” (E. Towns) Every sect, every creed, every school of thought, all protested that their particular tenet, nostrum, speculation was truth - and here, standing before him was One who claimed to be born not only a king, but whose domain was truth. (J. Welch) The Lord said that He was the king of truth, and Pilate’s flippant answer was simply “What is truth?” The result of the trial was the pronouncement that Jesus was not dangerous to Rome. (C. Rylie) If Christ’s kingdom originated in this world, He would have used the world’s method of establishing His kingdom. He would have summoned an army to fight against Rome. (J. Pentecost) His attitude to religion is expressed in the question, asked in cynical impatience, “What is truth?” meaning, “What is your truth to me?” Fools may reason about it, statesmen cannot rule by it; he but wastes his time who seeks it.” (A. Fairbairn)

The rejection of Christ by Israel (John 19:15) resulted in the postponement of the millennial kingdom, but it did not alter the certainty of complete fulfillment of His work as King, nor the

fact that in His person He is the King of Israel. (J. Walvoord) It is a kingdom of truth, in its highest sense, into which all souls who have learned to live and count all things but loss for the truth are, by a most heavenly attraction, drawn as into their proper element. (R. Jamieson) Our Lord here preached the Truth of His mission, upholding that side of it best calculated for the doubting philosophic mind of the day, of which Pilate was a partaker. He declares the unity and objectivity of Truth; and that Truth must come from above, and must come through a Person sent by God, and that that Person was Himself ... The Testimony to the Truth is to be the weapon whereby His Kingdom will be spread. (H. Alford) King is *your* word, not mine. (Dodd)

The question has a touch of incredulity, for a kingship “not of this world” is a total novelty to Pilate. (R. Lenski) This does not mean that Jesus’ kingdom is totally otherworldly. Its origin is not from this world, but it manifests itself in this world wherever people listen to His voice. (A. Lincoln) In the secular sphere you succeed by a vote, by popularity. In the spiritual sphere you are inducted spiritually. (J. Boice) His kingship is subsumed under that reinterpreted by His witness to the truth. (A. Lincoln) Even here He is not repudiating kingship, but continuing the redefinition of it that he began in verse 36. (R. Michaels) The exercise of His saving kingship is virtually indistinguishable from His testifying to the truth ... Disclosing the truth of God, of salvation and of judgment, was the principal way of making subjects, of exercising His saving kingship. (Lagrange) Similarly, only those who are rightly related to God, to the truth itself, can grasp Jesus’ witness to the truth. (D. Carson, Lagrange)

**John 18:37** Then (inferential) Pilate (Subj. Nom.) asked (λέγω, AAI3S, Constative) Him (Dat. Ind. Obj.): So then (adv.), are (είμι, PAI2S, Descriptive, Interrogative Ind.) You (Subj. Nom.) a king (Pred. Nom.)? Jesus (Subj. Nom.) answered with discernment (ἀποκρίνομαι, API3S, Constative, Deponent): You (Subj. Nom.) have concluded (λέγω, PAI2S, Aoristic) that (introductory) I am (είμι, PAI1S, Descriptive) a king (Pred. Nom.). I (Subj. Nom.) was born (γεννάω, Perf.PIS, Intensive) for this purpose (Acc. Purpose), in fact (adjunctive), for this purpose (Acc. Purpose) I entered (ἔρχομαι, Perf.AI1S, Dramatic, Deponent) the universe (Acc. Place), so that (purpose) I might bear witness to (μαρτυρέω, AASubj.1S, Constative, Purpose) the truth (Dat. Ind. Obj.). Everyone (Subj. Nom.) who makes it a habit to live (είμι, PAPtc.NMS, Iterative, Substantival) according to the truth (Gen. Manner) is listening to (ἀκούω, PAI3S, Iterative) My (Gen. Poss.) voice (Obj. Gen.).

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

<sup>VUL</sup> **John 18:37** dixit itaque ei Pilatus ergo rex es tu respondit Iesus tu dicis quia rex sum ego ego in hoc natus sum et ad hoc veni in mundum ut testimonium perhibeam veritati omnis qui est ex veritate audit meam vocem

LWB **John 18:38** Pilate asked Him [with cynicism and sarcasm]: What is truth? Then after he had asked this, he went out again face-to-face to the Jews, and said to them: I have

**found nothing with respect to grounds for a legal charge [indictment] in Him [as far as I'm concerned, He's an innocent man].**

<sup>KW</sup> **John 18:38** Pilate says to Him, What is truth? And having said this he went out again to the Jews and says to them, As for myself, I do not find a cause for accusation in him, not one bit.

<sup>KJV</sup> **John 18:38** Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

### ***TRANSLATION HIGHLIGHTS***

Pilate asked a question, but did not wait for an answer: What is truth? He knew nothing about Bible doctrine, so the concept of “truth” was completely foreign to him. And with all the strange religions that paraded through Rome and Jerusalem, nothing surprised him. He probably concluded that Jesus was no more dangerous than thousands of other people who believed in strange things. He returned to the Jews outside his official residence and told them: I have found nothing that would be considered grounds for a legal charge against Him (Aoristic Present tense). He found Jesus innocent of treason! As a matter of fact, he didn't find anything that Jesus was guilty of doing, as far as Roman law was concerned. The only accusation that remained was religious in nature, and he didn't care how they resolved those issues. Rome wasn't interested in problems related to the Jewish religion.

### ***RELEVANT OPINIONS***

Under Roman law, everything in the trial of Jesus following this verdict was clearly illegal. (E. Towns) This man Jesus, who, as Pilate saw it, speculated in spiritual vagaries, was not a dangerous individual. From him the state had nothing to fear. (W. Hendriksen) By His words and surely by His manner, Jesus had convinced Pilate that He was not guilty of any capital crime. (R. Wilkin) The gospels record nothing that would indicate that Jesus Christ was ever placed in a prison cell ... In all the preceding incidents, Jesus Christ was not incarcerated. (W. Best) That man was no rebel, no criminal. They who brought Him were moved by the lowest passions. And so he told them, as he went out, that he found no fault in Him. Then came from the assembled Sanhedrists a perfect hailstorm of accusations. (A. Edersheim) The accusations of the Jews were utterly false. Jesus was not perverting the nation but trying to raise its moral standards. (P. Butler) He waits for no answer, nor did the question require any. Nay, it was no real question. (H. Alford)

This language testifies to the sinful and malicious conduct of Christ's enemies. Pilate was ready enough to see matters as they were seen by the influential class among the Jews. But the case was so flagrant a case of groundless hatred and false accusation, that it was impossible that Pilate should be blinded to the truth. (J. Thompson) The words of Christ had impressed him more deeply than he would care to admit. That He was innocent was clear; that Pilate was now guilty of the grossest injustice is equally patent. If the Roman governor found “no fault” in Christ, he ought to have promptly released Him. But instead of yielding to the voice of conscience, he proceeded to confer with those who thirsted for the Savior's blood. (A. Pink) In Pilate's day

disillusionment with truth was disillusionment with Greek philosophy. (J. Boice) To a Roman politician of his day truth was relative. Their view of what was good and truthful was cynical pragmatism. In other words, whatever worked for their personal benefit or promotion was perfectly justifiable. (P. Butler)

**John 18:38** Pilate (Subj. Nom.) asked (λέγω, PAI3S, Aoristic) Him (Dat. Ind. Obj.): What (Subj. Nom.) is (εἰμί, PAI3S, Descriptive, Interrogative Ind.) truth (Pred. Nom.)? Then (inferential) after he had asked (λέγω, AAPTc.NMS, Constative, Temporal) this (Acc. Dir. Obj.), he went out (ἐξέρχομαι, AAI3S, Constative, Deponent) again (adv.) face-to-face to the Jews (Prep. Acc.), and (continuative) said (λέγω, PAI3S, Aoristic) to them (Dat. Ind. Obj.): I (Subj. Nom.) have found (εὕρισκω, PAI1S, Aoristic) nothing (Acc. Dir. Obj.) with respect to grounds for a legal charge (Acc. Gen. Ref.; guilt) in Him (Loc. Sph.).

<sup>BGT</sup> **John 18:38** λέγει αὐτῷ ὁ Πιλάτος· τί ἐστὶν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους καὶ λέγει αὐτοῖς· ἐγὼ οὐδεμίαν εὕρισκω ἐν αὐτῷ αἰτίαν.

<sup>VUL</sup> **John 18:38** dicit ei Pilatus quid est veritas et cum hoc dixisset iterum exivit ad Iudaeos et dicit eis ego nullam invenio in eo causam

**LWB John 18:39** But there is a custom with you that I should pardon and release one [convicted criminal] to you at the Passover. Do you want *me*, therefore, to pardon and release to you the King of the Jews?

<sup>KW</sup> **John 18:39** But there is a custom with you that one I should release to you at the Passover. Therefore, is it your reasoned desire that I should release to you the King of the Jews?

<sup>KJV</sup> **John 18:39** But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

### **TRANSLATION HIGHLIGHTS**

Pilate doesn't want to see a man crucified for no reason, so he makes an offer to the Jewish leaders. There is a custom with the Jews that on the Passover, the Romans should pardon and release a convicted criminal to them (Subjunctive mood in a Conditional Clause). Do they want him to pardon and release Jesus to them, the King of the Jews? The tendential present points to the option depending on their vote. The result subjunctive points to his promise to honor their custom. He is trying to free Jesus, because he doesn't want an unjust trial and execution on his hands, but this plan will backfire. The Jewish conspirators want Jesus dead.

### **RELEVANT OPINIONS**

It is clear that the governor himself *suggested* that the people choose Jesus in preference to Barabbas. (W. Hendriksen) In Roman law there were two possible forms of amnesty, the

*abolitio*, releasing a prisoner not yet condemned, and the *indulgentia*, giving amnesty to a condemned criminal. It appears that the former would apply in Jesus' case. (B. Witherington, III) Little did he recognize the type of men he was dealing with, still less the One above who was directing all things. (A. Pink)

For the first time, he throws in their face the title "the King of the Jews," and it does not make them happy. (J. Michaels) Pilate is a politician, first, last and always. His sense of justice went only to the point where it might cost him his official position. He later was accused of mismanagement of his procuratorship and called to Rome to answer the charges. Before he could defend himself, the emperor died and tradition has it that he committed the honorable Roman suicide. (P. Butler)

**John 18:39** But (adversative) there is (εἰμί, PAI3S, Static) a custom (Pred. Nom.) with you (Instr. Assoc.) that (introductory) I should pardon and release (ἀπολύω, AASubj.1S, Constative, Conditional Clause) one (Acc. Dir. Obj.) to you (Dat. Assoc.) at the Passover (Loc. Time). Do you want (βούλομαι, PMI2P, Tential, Interrogative Ind., Deponent) me (ellipsis), therefore (inferential), to pardon and release (ἀπολύω, AASubj.1S, Constative, Result) to you (Dat. Assoc.) the king (Acc. Dir. Obj.) of the Jews (Gen. Spec.)?

<sup>BGT</sup> **John 18:39** ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

<sup>VUL</sup> **John 18:39** est autem consuetudo vobis ut unum dimittam vobis in pascha vultis ergo dimittam vobis regem Iudaeorum

**LWB John 18:40** Then they shouted in turn, saying: Not this man [Jesus], but Barabbas! Now Barabbas was a robber [community organizing insurrectionist].

<sup>KW</sup> **John 18:40** Then they shouted again saying, Not this fellow, but the one known to you and us, that Barabbas. Now, the aforementioned Barabbas was a robber.

<sup>KJV</sup> **John 18:40** Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

### **TRANSLATION HIGHLIGHTS**

The Jewish crowd outside the governor's residence shouted in turn: Not this man, but Barabbas! The conspirators preferred to kill Jesus and let Barabbas, a thief, live to rob and plunder again. Our Lord, in His perfection, was turned down in favor of a common highwayman. But what they had planned in evil, God used to save sinners. Some translators include the sense of a revolutionary, a community organizing insurrectionist in this case. His name, Bar-Abbas, means "son of the father." How ironic, that they chose to release the "son of the father" and to crucify the "Son of the Father." Mark tells us (15:7) that he was part of an insurrection and had

committed murder as part of his involvement. Because he was soldiering *against* Rome, many Jews considered Barabbas to be an insurgent-hero rather than a common criminal.

### **RELEVANT OPINIONS**

He was a man who for a certain insurrection made in the city *and for murder* had been imprisoned (Luke 23:19). Him the people chose. And this choice, though entirely unjustified and wicked beyond words, was in accordance with the kind decree and providence of God. (W. Hendriksen) Barabbas seems also to have participated in bloody insurrection as a terrorist and guerrilla fighter (cf. Mark 15:7). The chief priests normally had nothing to do with Zealots and other freedom fighters who sought to overthrow the Roman yoke violently. (T. Constable) The Jew's request for the release of Barabbas shows the success of the propaganda campaign of the priests among the people. (C. Ryrie)

Quick action follows on the part of the Jewish leaders. They and their minions circulate through the crowd, throwing all their weight and their influence into the demand that Barabbas be chosen ... Fear sealed the lips of any who shrank from outright obedience. Pilate is dumbfounded. This was the last thing he expected. (R. Lenski) Judean leaders seem to have developed the technique of large delegations, sometimes with loud demands, as the most appropriate tactic for dealing with potentially recalcitrant Roman officials. Governors whose primary responsibility was public order might ultimately need to negotiate or accede to their demands. (C. Keener, Stauffer) The word depicts not simply a brigand, but a terrorist. (D. Carson)

**John 18:40** Then (inferential) they shouted (κραυγάζω, AAI3P, Constative) in turn (adv.), saying (λέγω, PAPtc.NMP, Static, Modal): Not (neg. particle) this man (Acc. Dir. Obj.), but (contrast) Barabbas (Acc. Dir. Obj.)! Now (transitional) Barabbas (Subj. Nom.) was (είμι, Imperf.AI3S, Descriptive) a robber (Pred. Nom.; highwayman, bandit, community organizing insurrectionist, terrorist, insurgent).

<sup>BGT</sup> **John 18:40** ἐκραύγασαν οὖν πάλιν λέγοντες· μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

<sup>VUL</sup> **John 18:40** clamaverunt rursus omnes dicentes non hunc sed Barabban erat autem Barabbas latro

## **Chapter 19**

**LWB John 19:1** Consequently [after the Jewish leaders picked Barabbas over Jesus], Pilate had Jesus seized and then scourged.

<sup>KW</sup> **John 19:1** Then Pilate therefore took Jesus and scourged Him.

<sup>KJV</sup> **John 19:1** Then Pilate therefore took Jesus, and scourged *him*.

### **TRANSLATION HIGHLIGHTS**

Since the crowd of Jewish leaders outside the gate shouted for the release of Barabbas instead of Jesus, Pilate seized (Latin: apprehended) and then scourged Jesus (Dramatic Aorist tense). When the Romans administered scourging, it was no light matter. Some prisoners died from the scourging. They were stripped naked and tied to a post so they could not get away. The whip was a small wooden handle with long strips of leather attached to it. At the end of each leather strip were tied sharp stones, pieces of metal, pottery chards, bits of bone, and the equivalent of heavy ball bearings. With a twist of the wrist, the executioner was able to rip chunks of flesh from the backside of the prisoner, without mercy. There was no prescribed number of lashes, so the sentence could go on until the victim died from shock or loss of blood.

In this case, Pilate thought if He scourged Jesus badly enough, that His gruesome appearance might satisfy the Jews and they would back off on crucifixion (19:5, 12). But he was dealing with a bloodthirsty group of conspirators who would accept nothing less than death. The Causitive Active voice means Pilate “caused Jesus to be seized” and “caused Jesus to be scourged.” A man of his position did not perform the seizing and whipping himself; he ordered it done (caused it to happen) by soldiers who were quite efficient at administering this kind of torture. He was indirectly responsible for it, however, since he gave the orders. I used the word “had” to contrast the direct action (soldiers) from the indirect cause (Pilate).

### **RELEVANT OPINIONS**

Stripped of His clothes, His hands tied back and bent, the Victim would be bound to a column or stake, in front of the Praetorium. The scourging ended, the soldiery would hastily cast upon Him His upper garments, and lead Him back into the Praetorium. Here they called the whole cohort together, and the silent, faint Sufferer became the object of their ribald jesting. (A. Edersheim) Pilate probably reckoned that Jesus had been indiscreet in his public utterances and needed to be taught a lesson. (F. Bruce) We see also in Pilate a remarkable example of a trembling conscience. He acquits Christ with his mouth, and acknowledges that *there is no guilt in Him*, and yet inflicts punishment on Him, as if He were guilty. (J. Calvin) The severity of Christ’s beating is probably evidenced (Luke 23:26) in His inability to bear His cross. (E. Towns) Scourging was a Roman method of extracting from condemned criminals confessions of guilt or secrets. (P. Butler)

The body was sometimes torn and lacerated to such an extent that deep-seated veins and arteries – sometimes even entrails and inner organs – were exposed. (W. Hendriksen) There were three forms of flogging that the Romans administered. The lightest of these, the *fustigatio*, was a light beating that only hooligans experienced. The second, the *flagellatio*, was a severe beating that criminals who were guilty of more serious crimes received. The third, the *verberatio*, was the most brutal. The worst criminals including those sentenced to crucifixion underwent it. Evidently

Jesus received the first or second of these beatings at this time, namely, before His sentencing. He received the third type after His sentencing (v. 16; cf. Matt. 27:26; Mark 15:15). (T. Constable) In Smyrna just before Polycarp's martyrdom a number of martyrs were scourged until, as Eusebius 4, 15 reports, the deepest veins and the arteries were exposed, and even the inner organs of the body were seen. (R. Lenski)

**John 19:1** Consequently (inferential), Pilate (Subj. Nom.) had Jesus (Acc. Dir. Obj.) seized (λαμβάνω, AAI3S, Constative, Causitive Active) and (continuative) then (temporal adv.) scourged (μαστιγώω, AAI3S, Dramatic, Causitive Active).

<sup>BGT</sup> **John 19:1** Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

<sup>VUL</sup> **John 19:1** tunc ergo adprehendit Pilatus Iesum et flagellavit

**LWB John 19:2** Furthermore, the soldiers, having woven a victor's crown made of thorns, place *it* upon His head and wrapped a purple robe around Him,

<sup>KW</sup> **John 19:2** And the soldiers, having woven a victor's crown made of thorns, placed it upon His head, and they threw around Him a purple cloak.

<sup>KJV</sup> **John 19:2** And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

### ***TRANSLATION HIGHLIGHTS***

The soldiers (Latin: militants) who were guarding Jesus were having a good time. One of them wove a victor's crown out of thorns (Constative Aorist tense) and placed it upon Jesus' head. Another one wrapped a purple robe around Him (Constative Aorist tense). They were obviously mocking His new title, King of the Jews, given by Pilate. In their opinion, a naked king must have a crown and a robe. It's not difficult to imagine the jokes and jeers hurled at the bound prisoner, Jesus. Hendriksen does a great job in utilizing Latin derivatives in his comments (flagellation, militants, coronation, purple vestment). The Greek derivatives are also quite picturesque (strategic, stephanos: crown, periballo: throw around).

### ***RELEVANT OPINIONS***

From His bleeding body they tore the clothes, and in mockery arrayed Him in scarlet or purple. For crown they wound together thorns, and for scepter they placed in His hand a reed. Then alternately, in mock proclamation they hailed Him as King, or worshipped Him as God, and smote Him or heaped upon Him other indignities. (A. Edersheim) The crown of thorns that the Roman soldiers wove and placed on Jesus' head probably came from a local date palm tree. Some Roman coins pictured various emperors wearing such crowns that appeared to radiate glory from their heads. However the palm fronds when turned inward instead of outward on such crowns proved to be painful spikes. (T. Constable)

This affecting coronation is an emblem of our Saviour's earthly ministry. His career brought together the hate and the loving devotion of multitudes; it was marked by poverty and lowliness, and yet by a majesty quite unique; He was despised and rejected of men, yet His teaching constrained the cry, "Never man spake like this Man!" ... This incident was prophetic of the progress and victory of the Christian faith. Our religion has indeed triumphed, but it has triumphed through suffering. Its onward course has been marked by the blood of confessors, martyrs, and missionaries, and by the toil and anguish of thousands of faithful promulgators. The thorns of suffering are the means; the crown of glory and of conquest is the end. (J. Thomson)

Many commentators, in agreement with the opinion of the crusaders, mention as the plant from which the torture crown was plaited *Spina Christa* or *Palinrus Shrub*, whose branches have ugly spikes and whose leaves resemble the ivy which was used in crowning emperors and generals. (W. Hendriksen) The thought is rather of the victor's wreath (as Tiberius' wreath of laurel, which was seen upon his arms) than of the royal diadem. The blood-stained robe was the true dress of a kingly conqueror. (B. Wescott) This mockery was addresses far less to Jesus personally, whom the soldiers did not know, than to the whole nation, despised and detested by the Romans. It is the Jewish Messianic expectations that the soldiers ridicule in the person of Him who passes for having desired to realize them. (F. Godet)

**John 19:2** **Furthermore** (continuative), **the soldiers** (Subj. Nom.), **having woven** (πλέκω, AAPtc.NMP, Constative, Circumstantial) **a victor's crown** (Acc. Dir. Obj.) **made of thorns** (Gen. Appos.), **placed** (ἐπιτίθημι, AAI3P, Constative) **it** (ellipsis) **upon His** (Poss. Gen.) **head** (Loc. Place) **and** (continuative) **wrapped a purple** (Acc. Spec.) **robe** (Acc. Dir. Obj.) **around** (περιβάλλω, AAI3P, Constative) **Him** (Acc. Place),

<sup>BGT</sup> **John 19:2** καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν

<sup>VUL</sup> **John 19:2** et milites plectentes coronam de spinis inposuerunt capiti eius et veste purpurea circumdederunt eum

**LWB John 19:3** **And they presented themselves face-to-face to Him one after the other and shouted [mockingly] in turn: Hail [pleased to meet you], King of the Jews! In the same manner [one after the other], they took turns inflicting Him with blows to the face.**

<sup>KW</sup> **John 19:3** And they kept coming to Him and saying, Hail, King of the Jews. And they kept on giving Him cuffs with their hands.

<sup>KJV</sup> **John 19:3** And said, Hail, King of the Jews! and they smote him with their hands.

### **TRANSLATION HIGHLIGHTS**

Each of the guards took turns presenting themselves to Jesus (Iterative Imperfect tense) and shouted when it was their turn (Iterative Imperfect tense): Hail, King of the Jews! The middle

voice in the first verb points to their presenting themselves before Him mockingly, as though He was truly a King in their eyes and deserved such protocol out of respect. The iterative in all three verbs in this passage means “one at a time.” I picture them in line, each one coming forward and when it was his turn, addressing the Lord with derision. The verb translated, “Hail,” could also be translated as “good morning” or “pleased to meet you.” It’s not difficult to see these soldiers having a great laugh as they paraded by one-by-one. After introducing themselves to Him, they each slapped or hit Him in the face (Iterative Imperfect tense).

### **RELEVANT OPINIONS**

The soldiers addressed Him with the greeting one would normally use in greeting Caesar, “hail.” (E. Towns) The flagellation was followed by mock-coronation and mock-salutation (Mark 15:16) in the courtyard of the Praetorium ... They kept marching up to Him, probably filing past Him, in order to give Him their mock-salute. (W. Hendriksen) To us it is incomprehensible how the whole band should have been called together merely to gloat over the sufferings of a fellow-creature and to turn His pain and shame into brutal mockery. This, however, was their purpose; and they enjoyed it as schoolboys enjoy the terror of a tortured animal. It must be remembered that these were men who on the field of battle were inured to bloodshed and at Rome found their chief delight in watching the sports of the arena, where gladiators butchered one another to make a Roman holiday. (J. Stalker) The imperfect gives the picture of the separate formal acts of homage rendered by the soldiers in succession. (B. Wescott)

Christ was at the point of making atonement *for sin*, therefore sin must be revealed in all its enormity. Sin is *lawlessness*, therefore did Pilate scourge the innocent One. Sin is *transgression*, therefore did Pilate set aside all the principles and statutes of Roman jurisprudence. Sin is *iniquity* (injustice), therefore did these soldiers smite that One who had never harmed a living creature. Sin is *rebellion against God*, therefore did Jew and Gentile alike maltreat the Son of God. Sin is an *offence*, therefore did they outrage every dictate of conscience and propriety. Sin is *coming short of the glory of God*, therefore did they heap ignominy upon His Son. Sin is *defilement*, uncleanness, therefore did they cover His face with vile spittle. (A. Pink) “They kept coming to Him” means that they filed past Jesus ... Each man as he came to Jesus gave Him an ugly blow with the hand. (R. Lenski)

**John 19:3** **And** (continuative) **they presented themselves face-to-face to Him** (Prep. Acc.) **one after the other** (ἕρχομαι, Imperf.MI3P, Iterative, Deponent; one after the other) **and** (continuative) **shouted in turn** (λέγω, Imperf.AI3P, Iterative; one after the other): **Hail** (χαίρω, PAImp.2S, Dramatic, Command; good morning, pleased to meet you), **King** (Ind. Nom.) **of the Jews** (Adv. Gen. Ref.)! **In the same manner** (adjunctive, manner; one after the other) **they took turns inflicting** (δίδωμι, Imperf.AI3P, Iterative; one after the other) **Him** (Dat. Disadv.) **with blows to the face** (Adv. Acc. Manner; struck Him with a rod).

<sup>BGT</sup> **John 19:3** καὶ ἦρχοντο πρὸς αὐτὸν καὶ ἔλεγον· χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.

<sup>VUL</sup> **John 19:3** et veniebant ad eum et dicebant have rex iudaeorum et dabant ei alapas

<sup>LWB</sup> **John 19:4** Then Pilate went outside again and said to them [the Jewish leaders]: **Behold, I have brought Him outside to you, so that you may know that I have found no legal grounds for conviction in Him [no crime was committed].**

<sup>KW</sup> **John 19:4** And Pilate went outside again and says to them, Look! I am bringing Him out to you in order that you may come to know that I do not find cause for accusation in Him, not one bit.

<sup>KJV</sup> **John 19:4** Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

### **TRANSLATION HIGHLIGHTS**

Then Pilate went outside yet again to address the Jewish leaders who would not enter the praetorium. He said to them, Behold (Imperative of Command), I have brought Jesus outside to you (Aoristic Present tense) so that you may know (Purpose Subjunctive mood) that I have found no legal grounds for convicting Him of any crime (Aoristic Present tense). I find this man innocent. Pilate was hoping the beatings and scourging were enough to satisfy the crowd. Even that painful humiliation was illegal, since He was found not-guilty (Latin: *no cause*). But he apparently didn't understand how evil their conspiracy was against Jesus; they were bloodthirsty and a mere scourging was not enough to satisfy their desire for the ultimate: death.

Acts 4:27-28 tells us that God the Father was ultimately responsible for the death of His Son: "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done." Christ *had* to be found guilty by the Jewish authorities (Annas and Caiaphas), and *had* to be crucified by the Roman authorities (Herod and Pilate), because it was decreed in eternity past that this would happen in time. Since Christ died for both Jews and Gentiles, both Jews and Gentiles would be responsible for His death *according to the predeterminate counsel of God*.

### **RELEVANT OPINIONS**

Pilate unsuccessfully appealed to the Jews in the hope that they would either agree to or ignore the release of Jesus. (E. Towns) Of course, he should have immediately released his prisoner. But again he dilly-dallies. (W. Hendriksen) Pilate seems to have hoped that the horrors of the scourging might still move the people to desist from the ferocious cry for the Cross. (A. Edersheim) With strange inconsistency he had treated Him as partly guilty in order to conciliate unrighteous accusers. But to scourge a prisoner whom he pronounced innocent seemed nothing in his eyes if he could by such means gain his end. (B. Wescott) There is a mingling of respect and pity for Jesus and a bitter sarcasm with reference to the absurd part which the Jews impute to

Him ... But once again Pilate is baffled: no voice rises from the multitude on behalf of the victim. (F. Godet)

What does man's will amount to when it runs counter to the will of God? Absolutely nothing! Here was Pilate, the Roman governor of Judea, *determined* to release the Savior, yet prevented from doing so. From all eternity God had decreed that Pilate *should* sentence His Son to death, and all earth and hell combined could not thwart the purpose of the Almighty ... But, it will at once be objected, *This* reduces Pilate to a mere machine! What of that? Better far to reduce him to a non-entity than to deny the Word of the living God! Away with the deductions of reason; our initial and never-ceasing duty is to bow in absolute submission to the teaching of the Holy Scriptures. Our second answer is, The deduction drawn by the objector is manifestly erroneous. An honest mind is forced to acknowledge that the Gospel records present Pilate to us as a *responsible agent*. (A. Pink)

**John 19:4** Then (continuative) Pilate (Subj. Nom.) went (ἐξέρχομαι, AA13S, Constativē, Deponent) outside (Adv. Place) again (adv.) and (continuative) said (λέγω, PAI3S, Aoristic) to them (Dat. Ind. Obj.): Behold (ὁράω, AAImp.2S, Ingressive, Command; look), I have brought (ἄγω, PAI1S, Aoristic) Him (Acc. Dir. Obj.) outside (Adv. Place) to you (Dat. Adv.), so that (purpose) you may know (γινώσκω, AASubj.2P, Constativē, Purpose) that (introductory) I have found (εὕρισκω, PAI1S, Aoristic) no (Noncomplementary Acc.) legal grounds for conviction (Acc. Dir. Obj.) in Him (Loc. Sph.).

<sup>BGT</sup> **John 19:4** Καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς· Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὕρισκω ἐν αὐτῷ.

<sup>VUL</sup> **John 19:4** exiit iterum Pilatus foras et dicit eis ecce adduco vobis eum foras ut cognoscatis quia in eo nullam causam invenio

**LWB John 19:5** Then Jesus came outside, wearing the victor's crown made of thorns and the purple robe. And he [Pilate] said to them: Look! The man!

<sup>KW</sup> **John 19:5** Then Jesus came out wearing the thorny victor's crown and the purple cloak. And he says to them, See, the man.

<sup>KJV</sup> **John 19:5** Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

### **TRANSLATION HIGHLIGHTS**

Jesus came outside where the Jewish leaders could see him, wearing the victor's crown made of thorns and the purple robe. And Pilate said to them: Here is the man. He was doing everything he could to get the Jewish leaders to let bygones be bygones. He shows them Jesus – beaten, scourged, and mocked. This would have been enough to convince a normal crowd that He was

not treated lightly by the Roman authorities. It would have satisfied a crowd that was not bent on the death penalty.

### **RELEVANT OPINIONS**

Has he not suffered enough? Is it really necessary to inflict more punishment upon him? And does he look like a dangerous rebel? (W. Hendriksen) In the governor's mind was perplexity as to how he should deal with the accused, in whom he felt was something mysterious and unaccountable. (J. Thomson) Here then is the Gospel of our salvation: the Savior was scourged, that we might go free; He was crowned with thorns, that we might be crowned with blessing and glory; He was clothed with a robe of contempt, that we might receive the robe of righteousness; He was rejected as king, that we might be made kings and priests unto God. (A. Pink)

**John 19:5** Then (inferential) Jesus (Subj. Nom.) came (ἐξέρχομαι, AAI3S, Constativ, Deponent) outside (Adv. Place), wearing (φορέω, PAptc.NMS, Descriptive, Modal) the victor's crown (Acc. Dir. Obj.) made of thorns (Acc. Appos.) and (connective) the purple (Acc. Spec.) robe (Acc. Dir. Obj.). And (continuative) he said (λέγω, PAI3S, Aoristic) to them (Dat. Ind. Obj.): Look! (interjection) The man (Ind. Nom.).

<sup>BGT</sup> **John 19:5** ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς· ἴδου ὁ ἄνθρωπος.

<sup>VUL</sup> **John 19:5** exiit ergo Iesus portans spineam coronam et purpureum vestimentum et dicit eis ecce homo

**LWB John 19:6** However, when the chief priests [Annas and Caiaphas] and police officers [temple guards] saw Him, they shouted, yelling: Crucify! Crucify! Pilate replied to them: You take Him and crucify Him, for I have found no legal grounds for conviction in Him.

<sup>KW</sup> **John 19:6** Then, when the chief priests and the officers saw Him, they shouted, saying, Crucify, crucify him, at once. Pilate says to them, As for you, you take him and crucify, for, as for myself, I do not find caused for accusation in him.

<sup>KJV</sup> **John 19:6** When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

### **TRANSLATION HIGHLIGHTS**

When the chief priests and temple guards saw Jesus, they shouted with anger (Dramatic Aorist tense): Crucify! Crucify! The 2<sup>nd</sup> person singular means they were addressing Pilate, the man who wielded Roman authority in this case. The imperative mood means they were demanding Pilate to crucify Jesus on their behalf. Pilate was not ready for this reaction from the crowd, and he wasn't about to do their dirty work for them. He replied: *You* take Him and crucify Him

(Imperative of Command), because I could not find any legal grounds for convicting Him (Aoristic Present tense) of a crime that deserves death.

The plural “chief priests” means both Annas and Caiaphas were present. Pilate couldn’t find any crime that Jesus was guilty of, but they did. What he should have done was release Jesus as an innocent man, but he was obviously afraid of the repercussions that were bound to happen if he crossed the chief priests and word got back to Rome. At this point, he became a cowardly politician and compromised his judicial verdict of *innocence*. Instead of releasing Jesus, he turned Him over to the Jewish leaders.

### **RELEVANT OPINIONS**

Crucify! Crucify! Over and over again these terrible words are yelled until they became a monotonous refrain, an eery, ominous chant. (W. Hendriksen) The chief priests and their associates were in no mood to be pacified. The sight of Jesus dressed up as a pantomime king enraged them the more, for they were being exposed to ridicule even more than He. (F. Bruce) The pitiful sight of the bleeding Savior softened them not one whit. Like beasts of prey that have tasted blood, they thirsted for more. (A. Pink) They simply leap in with frantic yells, “Crucify!” They intend to sweep the crowd along to join in the cry, at least to drown out any voice that might be raised on behalf of Jesus. We read of no one who dared to contradict. The issue is squarely drawn. They cry him down. They will force him to yield to their will. If he will use unjudicial means, so will they. They yell for what they want. (R. Lenski)

**John 19:6** However (adversative), when (temporal) the chief priests (Subj. Nom.) and (connective) police officers (Subj. Nom.; temple guards) saw (ὄραω, AAI3P, Constative) Him (Acc. Dir. Obj.), they shouted (κραυγάζω, AAI3P, Dramatic), yelling (λέγω, PAPtc.NMP, Aoristic, Modal): Crucify (σταυρώω, AAImp.2S, Dramatic, Command)! Crucify (σταυρώω, AAImp.2S, Dramatic, Command)! Pilate (Subj. Nom.) replied (λέγω, PAI3S, Aoristic) to them (Dat. Ind. Obj.): You (Subj. Nom.) take (λαμβάνω, AAImp.2P, Dramatic, Command) Him (Acc. Dir. Obj.) and (continuative) crucify (σταυρώω, AAImp.2P, Dramatic, Command) Him (ellipsis), for (explanatory) I have found (εὕρισκω, PAI1S, Aoristic) no (neg. adv.) legal grounds for conviction (Acc. Dir. Obj.) in Him (Loc. Sph.).

<sup>BGT</sup> **John 19:6** Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες· σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ Πιλάτος· λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὕρισκω ἐν αὐτῷ αἰτίαν.

<sup>VUL</sup> **John 19:6** cum ergo vidissent eum pontifices et ministri clamabant dicentes crucifige crucifige dicit eis Pilatus accipite eum vos et crucifigite ego enim non invenio in eo causam

**LWB John 19:7** The Jews [chief priests and temple guards] replied to him with discernment: We have a law, and according to the law He must die, because He claimed Himself [blasphemy] to be the Son of God.

<sup>KW</sup> **John 19:7** The Jews answered him, As for us, we have a law, and according to the law he is under moral obligation to die, because he made himself Son of God, and that by nature.

<sup>KJV</sup> **John 19:7** The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

### **TRANSLATION HIGHLIGHTS**

The chief priests and their temple guards replied to Pilate with discernment (Constative Aorist tense): We have a law that has existed for centuries (Durative Present tense), and according to that law He must die (Culminative Aorist tense). He has claimed Himself to be the Son of God on numerous occasions (Dramatic Aorist tense), which means He is guilty of blasphemy. That Jesus claimed this on many occasions was true: He is the Son of God. But they concluded that He was a liar and blasphemer, which according to Jewish law, was punishable by death. Rome had no law against blasphemy, especially as applied to the Jewish religion. So Pilate had to answer a question: Should he release Jesus since He was not guilty of breaking any Roman law, or should he crucify Jesus out of respect for Jewish law?

### **ELEVANT OPINIONS**

Conscience never moves the natural man to perform duties out of gratitude and thankfulness to God. It never convicts him of the heavy guilt of Adam's offense which is lying upon his soul, nor of lack of faith in Christ. It allows sinners to sleep in peace in their awful unbelief. But theirs is not a sound and solid peace, for there is no ground for it; rather it is the false security of ignorance ... Their aim was to make out Christ to be a dangerous imposter as well as a seditious person, opposed both to Jewish religion and Roman law. Pilate had challenged them; now they challenge him. You have dared us to defy the Roman law; we now dare you to refuse to maintain the Jewish law. (A. Pink)

Divine providence so controlled and so guided everything at the Jewish and now the Gentile trial of Jesus that He was condemned to death, not on some false, trumped-up charge, but on the true fact, on the actual reality, on His divine Sonship, which was turned into a charge ... The Jews condemned God's Son because He was God's Son. (R. Lenski) This was either the most horrible blasphemy, or else it was the most glorious truth. Sin-hardened Sanhedrists wickedly chose the first alternative. (W. Hendriksen) A Roman would have no distinct idea of One to whom alone the title "Son of God" truly belongs. (B. Wescott)

**John 19:7** **The Jews** (Subj. Nom.) **replied to him** (Dat. Ind. Obj.) **with discernment** (ἀποκρίνομαι, API3P, Constative, Deponent): **We** (Subj. Nom.) **have** (ἔχω, PAI1P, Durative) **a law** (Acc. Dir. Obj.), **and** (connective) **according to the law** (Prep. Acc.) **He must** (ὀφείλω, PAI3S, Gnostic) **die** (ἀποθνήσκω, AAInf., Culminative, Result), **because** (causal) **He claimed Himself** (Acc. Dir. Obj.) **to be** (ποιέω, AAI3S, Dramatic) **the Son** (Pred. Acc.) **of God** (Gen. Rel.).

<sup>BGT</sup> **John 19:7** ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· ἡμεῖς νόμον ἔχομεν καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν.

<sup>VUL</sup> **John 19:7** responderunt ei iudaei nos legem habemus et secundum legem debet mori quia Filium Dei se fecit

LWB **John 19:8** Consequently, when Pilate heard this declaration, he became afraid to an even greater degree,

<sup>KW</sup> **John 19:8** When therefore Pilate heard this word, he was made the more afraid,

<sup>KJV</sup> **John 19:8** When Pilate therefore heard that saying, he was the more afraid;

### **TRANSLATION HIGHLIGHTS**

Pilate was already worried about the negative feedback the Jewish leaders might send about him to Rome. And now that his attempt to placate them and release an innocent man was rebuffed, he found himself in an increasingly difficult position. After rejecting his offer of clemency, his fear ratcheted up a notch. But once the crowd began shouting, Crucify! Crucify!, and was quoting Jewish law (Constative Aorist tense), he became afraid (Ingressive Aorist tense) to an even greater degree. He is so worried now, that they are able to dictate their wishes to him – which in this case, was the immediate death of an innocent man.

He was probably already a bit afraid of Jesus, if he gave any credence to his wife's dreams. In Matt. 27:19, she warns her husband: "When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him." Pilate had also most likely heard stories of the miracles this religious man had performed, and may have wondered if some of them might be true even if he hadn't witnessed anything supernatural himself.

### **ELEVANT OPINIONS**

This new fear was caused not so much by the dogged determination of the Jews to have things their own way as by the item of information which he had received just now. What! This mysterious prisoner a son of the gods? Was that, perhaps, the reason why Pilate's wife had endured such agonies (Matt. 27:19) when she dreamed about him? (W. Hendriksen)

**John 19:8** Consequently (inferential), when (temporal) Pilate (Subj. Nom.) heard (ἀκούω, AAI3S, Constative) this (Acc. Spec.) declaration (Acc. Dir. Obj.), he became afraid (φοβέω, API3S, Ingressive) to an even greater degree (Adv. Degree; all the more),

<sup>BGT</sup> **John 19:8** Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,

<sup>VUL</sup> **John 19:8** cum ergo audisset Pilatus hunc sermonem magis timuit

LWB **John 19:9** And entered into the governor's official residence again and asked Jesus: Where are You from? But Jesus would not give him an answer.

<sup>KW</sup> **John 19:9** And went into the palace again and says to Jesus, As for you, from where are you? But Jesus did not give him an answer.

<sup>KJV</sup> **John 19:9** And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

### **TRANSLATION HIGHLIGHTS**

Pilate entered into the governor's official residence again (Constative Aorist tense) and asked Jesus: Where are You from? He was a little nervous with the possibility that Jesus might actually be a son of the gods! His own superstitious nature was getting the best of him. But Jesus refused to answer him (Latin: *response*). Why bother? He had already told Pilate that He was a king in the spiritual sense - a king who bears witness to the truth - but Pilate scoffed at that answer. If he didn't believe that answer, he wouldn't believe that Jesus was the true Son of God either!

### **ELEVANT OPINIONS**

Surely, a man who was so utterly corrupt that he ordered Jesus to be scourged almost to death, even though he knew (and declared again and again) that this prisoner was innocent, was not worthy of a reply. (W. Hendriksen) What answer that He could have given would have meant anything to a pagan judge or conveyed any sense of what He had in mind when He spoke to others of having come forth from the Father? (F. Bruce) There is no reason to suppose that the Roman procurator felt any deep or lasting interest in the prophet of Nazareth. Still he had his misgivings as to whether Jesus was not possessed of some superhuman claims. (J. Thomson) Pilate had sinned away his opportunities, forsaken his own mercies, and turned a deaf ear to the cries of his own conscience ... Why then should Christ reveal to *him* the mystery of His person? (A. Pink)

**John 19:9** And (continuative) entered (εἰσέρχομαι, AAI3S, Constative, Deponent) into the governor's official residence (Acc. Place; praetorian guard HQ) again (adv.) and (continuative) asked (λέγω, PAI3S, Aoristic) Jesus (Dat. Ind. Obj.): Where (Adv. Place) are You (Subj. Nom.) from (εἰμί, PAI2S, Descriptive, Interrogative Ind.)? But (adversative) Jesus (Subj. Nom.) would not (neg. adv.) give (δίδωμι, AAI3S, Constative, Potential Ind. Expressing an Impulse) him (Dat. Ind. Obj.) an answer (Acc. Dir. Obj.).

<sup>BGT</sup> **John 19:9** καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ· πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

<sup>VUL</sup> **John 19:9** et ingressus est praetorium iterum et dicit ad Iesum unde es tu Iesus autem responsum non dedit ei

LWB **John 19:10** Consequently, Pilate asked Him: Aren't You going to speak to me? Don't You understand that I have the authority to release You and I have the authority to crucify You?

KW **John 19:10** Therefore Pilate says to Him, To me you are not speaking? Do you not know that I have authority to release you and authority to crucify you?

KJV **John 19:10** Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

### **TRANSLATION HIGHLIGHTS**

Pilate was no doubt incensed that Jesus would not answer him. He asked Him: Aren't You going to speak to me (Tendential Present tense)? Don't you understand (Intensive Perfect tense) that I have the authority (Perfective Present tense) to either release You or to crucify You (Dramatic Aorist tense)? Humanly speaking, Pilate has the authority to do to Jesus whatever he wishes. Nobody could stop him. So, according to Pilate, it behooves Jesus to be polite and answer him. This is no time to become a stubborn fool! Jesus will answer him in the next verse, but not in the manner Pilate was anticipating.

### **ELEVANT OPINIONS**

How dare you? Don't you realize who I am? (W. Hendriksen) He threatens Christ, as if there had not been a Judge in heaven; but this must always happen with irreligious men, that, shaking off the fear of God, they quickly return to their natural disposition. (J. Calvin) The governor deemed himself in this case omnipotent; Jesus gave him to understand that in reality his power was very limited, whilst the power of the accused and apparently helpless One was in reality that of God Himself. (J. Thomson) Accustomed to seeing prisoners cringing before him, willing to do anything to obtain his favor, he could not understand our Lord's silence. He was both perplexed and angered. (A. Pink) Pilate interprets Jesus' silence as at best stupidity, at worse a baiting sullenness. (D. Carson)

**John 19:10** Consequently (influential), Pilate (Subj. Nom.) asked (λέγω, PAI3S, Aoristic) Him (Dat. Ind. Obj.): Aren't You (neg. adv.) going to speak (λαλέω, PAI2S, Tendential, Interrogative Ind.) to me (Dat. Adv.)? Don't You (neg. adv.) understand (οἶδα, Perf.AI2S, Intensive, Interrogative Ind.) that (introductory) I have (ἔχω, PAI1S, Perfective) the authority (Acc. Dir. Obj.) to release (ἀπολύω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) You (Acc. Dir. Obj.) and (connective) I have (ἔχω, PAI1S, Perfective) the authority (Acc. Dir. Obj.) to crucify (σταυρώω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) You (Acc. Dir. Obj.).

BGT **John 19:10** λέγει οὖν αὐτῷ ὁ Πιλάτος· ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολῦσαί σε καὶ ἐξουσίαν ἔχω σταυρῶσαί σε;

<sup>VUL</sup> **John 19:10** dicit ergo ei Pilatus mihi non loqueris nescis quia potestatem habeo crucifigere te et potestatem habeo dimittere te

LWB **John 19:11** Jesus answered with discernment: You would not have authority over Me in any capacity, unless it was delegated to you from above. Because of this [divinely delegated authority], he [Caiaphas] who delivered Me to you has the greater sin [judicial lying and murder].

<sup>KW</sup> **John 19:11** Answered Jesus, You would not be having authority over me, not one bit, except that it has been given to you from above. Because of this, he who handed me over to you has the greater sin.

<sup>KJV</sup> **John 19:11** Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

### **TRANSLATION HIGHLIGHTS**

Jesus answered Pilate with discernment (Constative Aorist tense): You would not have authority over Me in any capacity (Durative Imperfect tense), if it wasn't given to you from above (Intensive Perfect tense). God is sovereign and omnipotent over the affairs of men. He sets up kings and brings them down. If Pilate has the authority to release or crucify Jesus, it is only because God the Father delegated that authority to him. The superstitious Pilate was really in a tough place now. If Jesus was a son of the gods, he might be severely disciplined by them for crucifying Jesus. But if he released Jesus, hostile feedback would be sent to Rome by the Jewish leaders. What was he to do?

Jesus, however, did have a consolation prize for Pilate, although it wasn't much to get excited about humanly speaking: Caiaphas, the chief priest who turned Jesus over to Pilate, was guilty of a *greater* sin (Perfective Present tense). Jesus is maintaining that Caiaphas is guilty of judicial lying and murder. Pilate had no spiritual authority over the accusation of blasphemy, but Caiaphas did. Caiaphas was the high priest, the spiritual head of the Jews, and he falsely accused Jesus in order to have Him killed. Pilate found Jesus innocent; Caiaphas found Jesus guilty. It will be far worse for Caiaphas at the Great White Throne than it will be for Pilate. Would that fact have made you feel better if you were Pilate? I don't think so!

### **ELEVANT OPINIONS**

Those who see only inflicted suffering do not see the true significance of Christ's death. His death was by the determinate counsel and foreknowledge of God. Men are first attracted by man's infliction of punishment on Christ; but in conversion, they see God's hand in it all. Men can inflict punishment only as they are given power from heaven ... The Savior did not suffer as a passive, involuntary victim. He was active in His departure from this world ... Wicked men were simply the instruments. (W. Best) Failure to realize that this authority had been *given* to him and that he was accountable to God for the manner in which he exercised it, rendered him culpable. (W. Hendriksen) Satan cannot do what he will and shall not do what he can. His power

is derived and limited. (W. Best) Christ teaches *degrees* of sin and guilt, and therefore degrees of future punishment. (A. Pink)

Although Pilate possessed the imperial authority, this did not reach to ultimate destinies. Our Lord is conscious that the whole work of redemption does not rest on the despotic action of the Roman governor. (D. Guthrie) Here, Jesus recognises no authority among the Jews - they were adversaries - nor in the head of the Gentiles, except for the accomplishment of God's counsels. He explains to him first the position, but denies his power ... Here, in the Gospel of John, it is only the adversaries that the Lord does not recognise. Jews and Gentiles, they disappear in the darkness of hatred, and of an act of injustice proceeding from feebleness of soul and want of conscience, and Jesus is there, having borne witness to the truth, alone, accepting the consequences from God, in order to accomplish the unspeakable work of divine love for the one and the other. (J. Darby) Out of his own mouth he stands condemned. Carefully analyzed his words can only mean – I am above the law: innocent or guilty, I can do with you as I please. (A. Pink)

Even Jesus' "authority" over His own life and death is not self-contained, but is contingent on His Father's "command." The same is true many times over of Pilate's self-proclaimed "authority" in the political and legal sphere, for Pilate is but an unknowing instrument in God's hands, while Jesus is, as He claimed, the very "Son of God," the Father's obedient messenger "from above." (J. Michaels) Typical of biblical compatibilism, even the worst evil cannot escape the outer boundaries of God's sovereignty - yet God's sovereignty never mitigates the responsibility and guilt of moral agents who operate under divine sovereignty, while their voluntary decisions and their evil rebellion never render God utterly contingent (e.g. Gn. 50:19-20; Is. 5:10ff.; Acts 4:27-28). (T. Constable, D. Carson) It may offend this proud procurator to have his boast denied; but his dream that he has the double power he thinks he has must be shattered by this lowly prisoner who ever testifies to the truth. (R. Lenski)

**John 19:11** **Jesus** (Subj. Nom.) **answered with discernment** (ἀποκρίνομαι, API3S, Constative, Deponent): **You would not** (neg. adv.) **have** (ἔχω, Imperf.AI2S, Durative) **authority** (Acc. Dir. Obj.) **over** **Me** (Acc. Rel.) **in any capacity** (Acc. Measure), **unless** (neg. particle, 2<sup>nd</sup> class conditional clause) **it was** (εἰμί, Imperf.AI3S, Descriptive) **delegated** (δίδωμι, Perf.PPtc.NNS, Intensive, Conditional) **to you** (Dat. Ind. Obj.) **from above** (Adv. Place). **Because of this** (Causal. Acc.), **he** (Subj. Nom.) **who delivered** (παραδίδωμι, AAPtc.NMS, Constative, Substantival) **Me** (Acc. Dir. Obj.) **to you** (Dat. Ind. Obj.) **has** (έγώ, PAI3S, Perfective) **the greater** (Acc. Measure) **sin** (Acc. Dir. Obj.).

<sup>BGT</sup> **John 19:11** ἀπεκρίθη [αὐτῷ] Ἰησοῦς· οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

<sup>VUL</sup> **John 19:11** respondit Iesus non haberes potestatem adversum me ullam nisi tibi esset datum desuper propterea qui tradidit me tibi maius peccatum habet

LWB **John 19:12** Because of this [Jesus' words made an impression on him], Pilate strived to release Him, but the Jews shouted, yelling: If you release this man, you are not a friend of Caesar [Tiberius]! Every man who claims himself to be a king is speaking against [challenging] Caesar!

<sup>KW</sup> **John 19:12** Because of this Pilate made repeated efforts to release Him. But the Jews shouted, saying, If you release this fellow, you are not a friend of the Caesar. Everyone who makes himself a king declares himself against the Caesar.

<sup>KJV</sup> **John 19:12** And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

### **TRANSLATION HIGHLIGHTS**

Jesus' words made an impression on Pilate, so much so that he tried his best (Tendential Imperfect tense) to release Him. But the Jewish leaders shouted (Dramatic Aorist tense), yelling: If you release this man (Potential Indicative mood), you are not a friend of Caesar. The 3<sup>rd</sup> class condition points to Pilate's decision being undecided at this time – maybe he will release Jesus, maybe he won't. The crowd intimidated Pilate even more by yelling: Every man who claims He is a king is speaking against Caesar (Dramatic Present tense). The Latin Vulgate uses English derivative *contradicts*. They are presenting an argument to Pilate, that Jesus' claim to be a king is in fact *challenging* Caesar.

Jesus explained the falsehood of this accusation to Pilate earlier, but the Jews were trying to have Him executed for treason and would not give the argument up. Notice how devious, conspiratorial minds collaborate to destroy an innocent man. They build a legal case against the Lord based on lies, support each other as false witnesses against Him, and intimidate those in authority who might give Jesus a fair shake. The sinister logic behind their shouted statement is that *Pilate is an enemy of Caesar if he releases this imposter*. They are telegraphing their hand, so to speak, threatening Pilate with negative feedback in Rome. Pilate was really trapped now. If he released Jesus, the Jews would accuse him of being soft on crime, especially in the case of rebels.

### **ELEVANT OPINIONS**

Pilate capitulated to their wishes. It was this outcry that floored the governor. In his feverish imagination he saw how he was about to lose his prestige, his position, his possessions, his freedom, even his very life perhaps ... Despicable hypocrites they were, but they had him cornered. (W. Hendriksen) The reigning Caesar was particularly concerned over charges of treason, and such a rumor could result in Pilate's recall to Rome to stand trial. (E. Towns) The more earnestly did he now seek to release Him. But, proportionately, the louder and fiercer was the cry of the Jews for His blood, till they threatened to implicate in the charge of rebellion against Caesar the Governor himself, if he persisted in unwonted mercy. (A. Edersheim)

The reader will do well to observe how they go backwards and forwards in their charges. Failing in obtaining a condemnation on the ground of *treason*, they had just before this fallen back in despair on the charge of *blasphemy*. But as they could not but see how weak that was as an argument with a mere civil governor, they avail themselves of Pilate's manifest embarrassment and vacillation to re-urge the charge of treason, but in the form of a threat against Pilate himself, if he should dismiss the Prisoner. (R. Jamieson) In its final analysis, Pilate had to choose between *Christ and the world*. When the issue was clearly defined, he did not hesitate; he decided to please the people and win their applause, rather than intensify their already fierce hatred against him and condemn him to Caesar. (A. Pink)

The solution to Pilate's problem, of course, was to do what was right, but Pilate was too much a man of the world to settle for that. He wanted to assure his own future with his boss. He cared less about his relationship with God. (T. Constable) Bad reports about Pilate had already arrived in Rome, and another one might end his career and possibly his life. (D. Carson) The scene was a devil's masterpiece in lying. (R. Lenski) The Jewish rulers, seeing their "pigeon" about to escape, intimidate Pilate with subtle references concerning the procurator's patriotism and loyalty to Caesar. This is enough to sway the vacillating Pilate ... A good part of political maneuvering was then, as now, based upon rumor and public opinion. (P. Butler)

Pilate finally succumbed due to pressure from the mob, religious persecution, and fear of losing his political prestige. By means of diabolic cunning, the religious leaders made it clear to Pilate that to release Jesus would place him in the embarrassing position of being declared the enemy of Caesar. Pilate was in a trap from which only strong conviction, doctrine and principle could extricate him. But Pilate would not place himself in a position where he would be accused of opposing Caesar; he therefore condemned the King of kings and Lord of Lords to the ignominious death of crucifixion reserved only for the vilest criminals in the Roman Empire. (R.B. Thieme, Jr.) A whisper in the right ears in Rome, and Pilate was a dead man. (J. Stott)

**John 19:12** Because of this (Gen. Cause; Jesus' words made an impression on him), Pilate (Subj. Nom.) strived (ζητέω, Imperf.AI3S, Tential; tried, aimed, wanted) to release (ἀπολύω, AAInf., Constative, Inf. As Dir. Obj. of Verb; pardon) Him (Acc. Dir. Obj.), but (adversative) the Jews (Subj. Nom.) shouted (κραυγάζω, AAIP, Dramatic), yelling (λέγω, PAPtc.NMP, Dramatic, Modal): If (protasis, 3<sup>rd</sup> class condition, "maybe you will, maybe you won't") you release (ἀπολύω, AASubj.2S, Constative, Potential) this man (Acc. Dir. Obj.), you are (εἰμί, PAI2S, Descriptive) not (neg. adv.) a friend (Pred. Nom.) of Caesar (Gen. Rel.)! Every man (Subj. Nom.) who claims himself (Acc. Dir. Obj.) to be (ποιέω, PAPtc.NMS, Dramatic, Substantival) a king (Pred. Acc.) is speaking against (ἀντιλέγω, PAI3S, Dramatic) Caesar (Dat. Ind. Obj.)!

<sup>BGT</sup> **John 19:12** ἐκ τούτου ὁ Πιλάτος ἐζήτει ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες· ἔαν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

<sup>VUL</sup> **John 19:12** exinde quaerebat Pilatus dimittere eum Iudaei autem clamabant dicentes si hunc dimittis non es amicus Caesaris omnis qui se regem facit contradicit Caesari

**LWB John 19:13** Then Pilate, after hearing these complaints, brought Jesus outside and sat down on a judicial bench [bema: judgment seat] at a place called the Stone Platform, that is, in Hebrew, Gabbatha.

<sup>KW</sup> **John 19:13** Then Pilate, having heard these words, brought Jesus outside, and seated himself on a raised platform provided for a judge in a place called a mosaic pavement, and in Hebrew, Gabbatha.

<sup>KJV</sup> **John 19:13** When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

### **TRANSLATION HIGHLIGHTS**

After Pilate heard the hostile complaints from the Jewish crowd (Temporal Participle), he brought Jesus outside of the praetorium where the Jews could participate in the proceedings without being defiled. Pilate took his seat on a judicial bench (Latin: *tribunal*) that was built at a place called the Stone Platform. It was an elevated place that was apparently built with decorative mosaic pavement. In Hebrew, this place was called Gabbatha. The judicial bench is the Greek word *bema*, used elsewhere in Scripture for the Judgment Seat of Christ. Pilate is going to succumb to mob pressure and turn Jesus over to the executioners.

### **RELEVANT OPINIONS**

This time Pilate sits down with the purpose of passing sentence. (W. Hendriksen) Pilate goes back and forth like a yo-yo, and finally acts only when his own status and position are threatened. (B. Witherington, III) When Pilate heard these words, or sayings, his fear of Tiberius became greater than his fear of Christ; his anxiety for himself predominated over his desire for justice and fair play. (H. Reynolds) Archaeologists have unearthed what many of them believe was this site in the area of the Antonia Fortress. Some of the pavement stones in this approximately 3,000 square foot area have markings on them that indicate that soldiers played games there. (T. Constable, D. J. Wieand) His misrule gave him good cause for alarm, and he could easily persuade himself that there would be real peril in neglecting the information which was laid before him. (B. Wescott)

**John 19:13** Then (inferential) Pilate (Subj. Nom.), after hearing (ἀκούω, AAPtc.NMS, Constative, Temporal) these (Gen. Spec.) complaints (Obj. Gen.), brought (ἄγω, AAI3S, Constative) Jesus (Acc. Dir. Obj.) outside (Adv. Place) and (continuative) sat down (καθίζω, AAI3S, Constative) on a judicial bench (Prep. Gen.; bema: judgment seat) at a place (Acc. Place) called (λέγω, PPpTc.AMS, Descriptive, Attributive) the Stone Platform (Acc. Appos.; mosaic pavement), that is (explanatory), in Hebrew (adv.), Gabbatha (indeclinable).

<sup>BGT</sup> **John 19:13** ὁ οὖν Πιλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθα.

<sup>VUL</sup> **John 19:13** Pilatus ergo cum audisset hos sermones adduxit foras Iesum et sedit pro tribunali in locum qui dicitur Lithostrotus hebraice autem Gabbatha

**LWB John 19:14** Now it was the day of preparation for the Passover [Friday]. It was about the sixth hour [6 o'clock in the morning]. And he shouts [in a bitter taunt] to the Jews: Look [Caiaphas]! Your King [the entire crowd]!

<sup>KW</sup> **John 19:14** Now, it was the preparation for the Passover. As to the hour, it was about the sixth. And he says to the Jews, See! Your King.

<sup>KJV</sup> **John 19:14** And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

### **TRANSLATION HIGHLIGHTS**

It was the day of preparation for the Passover (Friday), about the sixth hour (6 a.m.). John provides us with this notation as if he was the official court reporter. The Sabbath is on Saturday, the following day, and Jesus was crucified on the day before the Sabbath (Mark 15:42). Pilate shouts to the Jewish leaders (Dramatic Present tense) with irony: Look! Your King! The verb is in the singular, which means *he was looking directly at Caiaphas*, the Jewish high priest that Jesus just said was guilty “of a greater sin” for delivering Him to Pilate. It’s also possible that the singular is a collective “you,” but I see it as a reference to Caiaphas, since Jesus just mentioned him in verse 11. According to verse 6, both Annas and Caiaphas were present.

The pronoun is in the plural, which means “Your King” was addressed to the entire crowd. Pilate directs his gaze first at Caiaphas, since he was the official high priest who had delivered Jesus to the Roman judicial system, then broadens it to the crowd at large. He commands them to observe Jesus carefully (Imperative mood), noticing His beaten and humiliated appearance. Pilate hates these deceitful, hypocritical Jewish leaders. He knows they are lying conspirators. He was giving them one last chance to change their mind so he could let Jesus go. But there was no sympathy for Jesus, only hatred to the point of demanding His death. The entire event was orchestrated by Annas, seconded by the official approval of Caiaphas, and agreed to by a hostile crowd.

If the entire population of Judea had been present and a vote for acquittal allowed, hypothetically Jesus may have gone free. He had a lot of supporters. A larger crowd would have required a long, formal trial, rather than this expedited travesty. There would have been witnesses for the defense; there would have been a review of His teachings. If some of His supporters had been present to offset the murderous demands of this crowd, Pilate might not have been intimidated to reverse his verdict. But the plan of God was set in eternity past. There are no hypotheticals or “what if” scenarios involved in the divine decrees. There was never so much as a hint that Jesus might be released. All events occurred exactly as planned – including the actions of the men involved.

## **ELEVANT OPINIONS**

Now the two statements – the one from John, namely, that Jesus was sentenced at about six o'clock in the morning; and the other one from Mark, that He was actually nailed to the cross at nine o'clock in the morning, can hardly be said to be in hopeless conflict with each other ... Is it not true that this august body had been rushing the case from the very moment when Jesus was captured? ... So three hours intervened between the sentencing and the crucifixion. (W. Hendriksen) The language which Pilate uttered in derision, and which the Jews rejected in their wrath, is nevertheless language which contains precious and glorious truth ... The cross was the means by which He won the throne. (J. Thomson)

Mark wrote that the soldiers placed Jesus on the cross "about the third hour" (i.e., 9:00 a.m., Mark 15:25). Here John wrote that Pilate sentenced Jesus about "the sixth hour." Obviously Jesus' sentencing preceded His crucifixion. What is the solution to this apparent contradiction? One explanation is that John used the Roman method of reckoning time whereas Mark and the other Synoptic writers used the Jewish method. In the Roman method, the sixth hour would be 6:00 a.m. (T. Constable) The problem after all is man-made and arises out of an assumption namely that the hours in all the Gospels are according to Hebrew reckoning. That has been the fatal mistake. (C. Welch) The reference to the day of Preparation means that Jesus is crucified on the day the Passover lambs were sacrificed in preparation for the feast. (B. Witherington, III)

**John 19:14** Now (transitional) it was (εἰμί, Imperf.AI3S, Descriptive) the day of preparation (Pred. Nom.) for the Passover (Adv. Gen. Time; feast). It was (εἰμί, Imperf.AI3S, Descriptive) about (temporal adv.) the sixth (Nom. Measure) hour (Pred. Nom.). And (continuative) he shouts (λέγω, PAI3S, Dramatic) to the Jews (Dat. Ind. Obj.): Look (ὀράω, AAImp.2S, Constative, Command; observe)! your (Gen. Rel.) King (Ind. Nom.)!

<sup>BGT</sup> **John 19:14** ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν.

<sup>VUL</sup> **John 19:14** erat autem parasceve paschae hora quasi sexta et dicit iudaeis ecce rex vester

**LWB John 19:15** However, they shouted: Do away with *Him*! Do away with *Him*! Crucify *Him*! Pilate asked them: Shall I crucify your king? The chief priests [Annas, Caiaphas] answered with discernment: We have no king except Caesar [Tiberius].

<sup>KW</sup> **John 19:15** Then those shouted out, Take him away. Take him away. Crucify him at once. Pilate says to them, Your king I shall crucify? The chief priests answered, We do not have a king except Caesar.

<sup>KJV</sup> **John 19:15** But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

## TRANSLATION HIGHLIGHTS

The Jewish crowd was not interested in leniency. They shouted: Do away with Him! Kill Him! Crucify Him! (Dramatic Aorist tense) The imperative mood was a command from collective, bloodthirsty people. Pilate, however, was still hoping to release Jesus. He asked: Shall I crucify your king? The deliberative subjunctive mood means he wanted them to think about it carefully. But their minds were made up hours ago. The chief priests, Annas and Caiaphas, answered him: We have no king but Caesar. They hated Roman rule and especially Caesar, but they hated Jesus even more. Ironically, they chose to have Barabbas released, and his chief crime was rebelling against Caesar.

## ELEVANT OPINIONS

The only one whom they now recognize as king is Tiberius. And even *that* recognition is definitely faked. (W. Hendriksen) On any other occasion they would have resented being forced to make such a statement. (E. Towns) With this cry Judaism was, in the person of its representatives, guilty of denial of God, of blasphemy, of apostasy. It committed suicide; and, ever since, has its dead body been carried in show from land to land, and from century to century: to be dead, and to remain dead, till He come a second time, Who is the Resurrection and the Life! (A. Edersheim) He is the Legislator King ... the Judicial King ... the Divine Monarch. (J. Thomson)

**John 19:15** However (adversative), they (Subj. Nom.) shouted (κραυγάζω, AAI3P, Constative): Do away with (αἴρω, AAImp.2S, Dramatic, Command) Him (ellipsis) Do away with (αἴρω, AAImp.2S, Dramatic, Command) Him (ellipsis)! Crucify (σταυρώω, AAImp.2P, Dramatic, Command) Him (Acc. Dir. Obj.)! Pilate (Subj. Nom.) asked (λέγω, PAI3S, Aoristic) them (Dat. Ind. Obj.): Shall I crucify (σταυρώω, AASubj.1S, Dramatic, Deliberative) your (Gen. Rel.) King (Acc. Dir. Obj.)? The chief priests (Subj. Nom.; Annas, Caiaphas) answered with discernment (ἀποκρίνομαι, API3P, Constative, Deponent): We have (ἔχω, PAI1P, Durative) no (neg. adv.) King (Acc. Dir. Obj.) except (conditional & negative particles) Caesar (Acc. Gen. Ref.).

<sup>BGT</sup> **John 19:15** ἐκραύγασαν οὖν ἐκεῖνοι· αἶρον αἶρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος· τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς· οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

<sup>VUL</sup> **John 19:15** illi autem clamabant tolle tolle crucifige eum dixit eis Pilatus regem vestrum crucifigam responderunt pontifices non habemus regem nisi Caesarem

LWB **John 19:16** Consequently, then, he [Pilate] surrendered Him to them [the Jewish leaders] in order that He might be crucified. Then they [Roman guards] took Jesus away,

<sup>KW</sup> **John 19:16** Then therefore he handed Him over to them in order that he might be crucified. Then they took Jesus with them,

<sup>KJV</sup> **John 19:16** Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

### **TRANSLATION HIGHLIGHTS**

Since none of his efforts to release Jesus worked, Pilate gave up and surrendered Him to the Jewish leaders so that He might be crucified (Dramatic Aorist tense). The temple guards didn't actually take possession of Jesus, because they already stated that they were not allowed to kill a man before the Sabbath. It was an official gesture, but the Jewish leaders remained partially responsible for His murder on the cross. The Roman guards escorted Jesus away in preparation for His execution, i.e., procuring a crossbeam, a mallet and some nails.

### **ELEVANT OPINIONS**

Humanly speaking, *jealousy had won the day, the jealousy of the leaders*. Since that time, envy has often triumphed; yet, what happened here is unique. Here it succeeded in casting out the Righteous One. But in (seemingly!) winning this battle, it lost the war. (W. Hendriksen) None of us is exempt from decisions hammered out under extreme pressure, decisions which demand of us not only wisdom and insight but penitence and moral courage. (F. Craddock)

In other words, we must ask, if we had been in Pilate's place in danger of losing a job we desperately wanted to keep, would we have acted any differently? Identifying with Pilate in the story may not make us comfortable, but it may be closer to the mark, considering how often we all act in selfish and self-seeking ways. (B. Witherington, III) From Matthew 27:24-25 it appears that he typically abjured the responsibility for the act, while the Jews took Christ's blood upon themselves. (B. Wescott)

**John 19:16** Consequently (inferential), then (adv.), he surrendered (παραδίδωμι, AAI3S, Constativ) Him (Acc. Dir. Obj.) to them (Dat. Disadv.; Jewish leaders) in order that (purpose) He might be crucified (σταυρώω, APSbj.3S, Dramatic, Purpose). Then (inferential) they took Jesus (Acc. Dir. Obj.) away (παραλαμβάνω, AAI3P, Constativ),

<sup>BGT</sup> **John 19:16** Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῆ. Παρέλαβον οὖν τὸν Ἰησοῦν,

<sup>VUL</sup> **John 19:16** tunc ergo tradidit eis illum ut crucifigeretur susceperunt autem lesum et eduxerunt

LWB **John 19:17** **And bearing the cross Himself, He proceeded to a place called Skull, which is called Golgotha in Hebrew,**

<sup>KW</sup> **John 19:17** And bearing the cross himself, He went out to the place called the place of a skull, which in Hebrew is called Golgotha,

<sup>KJV</sup> **John 19:17** And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

## **TRANSLATION HIGHLIGHTS**

Jesus was led to the place of His crucifixion carrying His own cross (Dramatic Present tense). This was no easy task after having been scourged and beaten. The hill was named Skull, which was called Golgotha in Hebrew, and would be pronounced *cranium* in the Greek or *Calvary* in Latin. Various theories have been given for why this hill was called Skull, because ... (a) it resembled a skull in appearance, (b) Adam's skull was found there, (c) it was used as a place for beheading, and (d) the area was "decorated" with skulls. For decades ministers have preached on Christ's crucifixion at Calvary, even though the word Calvary is not found in the original languages of Scripture. He was crucified at Golgotha, as attested by the Greek in this passage, which should really be translated "Skull" rather than transliterated. This testifies to the unfortunately influence of Romanism and the Latin Vulgate over the original languages of Scripture. I may slip now and then, but I try not to cite the location as Calvary.

## **ELEVANT OPINIONS**

The soldiers took Jesus and, though His back was torn by many a gaping wound as a result of the scourging to which He had been subjected, they made Him carry His own cross. He carried it as long as He was physically able to do so. (W. Hendriksen) It was normally the cross-piece, and not the complete *gibbet*, that the condemned man carried into place of execution; the upright stakes were probably standing there already. (F. Bruce) The Jews lost no time: Christ was taken straight from Gabbatha to Golgotha, from judgment to execution. (A. Pink) A condemned criminal normally carried his own *patibulum*, or transverse beam of the cross ... to the site of the execution, where soldiers would fix the patibulum to the upright stake (*palus, stipes, staticulum*) that they regularly used for executions. (C. Keener)

**John 19:17** And (connective) bearing (βαστάζω, PAPtc.NMS, Dramatic, Circumstantial; carrying) the cross (Acc. Dir. Obj.) Himself (Dat. Poss.), He proceeded (ἐξέρχομαι, AAI3S, Constativ, Deponent) to a place (Acc. Place) called (λέγω, PPpTc.AMS, Descriptive, Attributive) Skull (Descr. Gen.), which (Nom. Appos.) is called (λέγω, PPI3S, Descriptive) Golgotha (Pred. Nom.) in Hebrew (adv.),

<sup>BGT</sup> **John 19:17** καὶ βαστάζων ἑαυτῶ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα,

<sup>VUL</sup> **John 19:17** et baiulans sibi crucem exivit in eum qui dicitur Calvariae locum hebraice Golgotha

**LWB John 19:18** Where they [Roman soldiers] crucified Him, and two others with Him - one on each side and Jesus in the middle.

<sup>KW</sup> **John 19:18** Where they crucified Him, and with Him, two others, on either side one, and in the midst, Jesus.

<sup>KJV</sup> **John 19:18** Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

### **TRANSLATION HIGHLIGHTS**

Golgotha, Cranium or Calvary ... whatever language you call this hill, it was where the Roman soldiers crucified Jesus (Dramatic Aorist tense). Furthermore, they crucified two other men with Him, one on each side with Jesus in the middle. John is describing the scene at a very high level, with scant details on the crucifixion compared to the Synoptics. Contrary to the movies made in Hollywood, the focus of the crucifixion should not be on the unbearable physical torture that Jesus suffered on the cross. His physical death was secondary to His spiritual death.

FYI: Bullinger's translation points to their being two men crucified on each side of Jesus, two on one side and two on the other side, meaning five men were crucified rather than three. There is some merit to this theory, which I'll mention again later in verse 32. Were the two *criminals* (κακοῦργοι: malefactors) in Luke 23:32-33 the same two men as the two *thieves* (ληστὰι: robbers, revolutionaries, bandits) in Matthew 27:44? The Greek words are different in Luke and Matthew, which points to the possibility of these men being different.

### **ELEVANT OPINIONS**

Rome generally (not always!) reserved this form of punishment for slaves and those who had been convicted of the grossest crimes. (W. Hendriksen) We ought always to remember, that the wicked executioners of Christ did nothing but what had been determined by the hand and purpose of God; for God did not surrender His Son to their lawless passions, but determined that, according to His own will and good pleasure, He should be offered as a sacrifice. (J. Calvin) Crucifixion was reserved for such crimes as robbery, piracy, assassination, sedition, treason, desertion from the army, and for a runaway slave. This was the ignominy meted out to the peerless Christ. Truly He was 'numbered with the transgressors'. (C. Welch)

With a criminal on either hand, the Son of man is enduring, not only anguish of body, but agony of mind unparalleled. The soldiers, with callous indifference, watch the tortured victims. The multitude gaze with vulgar curiosity upon the unwonted sight. The Jewish rulers look exultingly upon Him whose death their malignant hate has compassed. Friendly disciples and tender-hearted women gaze with sympathy and tears upon the dying woe of their beloved One. No wonder the scene should have riveted the imagination and have elicited the pathetic and pictorial power of unnumbered painters. (J. Thomson) It was customary for a condemned criminal to carry his own cross to the place of execution. (E. Towns)

On either side of the Divine sufferer were crucified 'two other' (John 19:18). Matthew tells us that they were 'thieves' and Luke says they were 'malefactors' but whether there were two only or as some maintain four who were crucified with Christ that same day does not seem to be of sufficient importance to occupy our time and space. (C. Welch) The *sedecula* (piece of wood nailed or tied under the victim's feet) prolonged life and agony: it partially supported the body's weight, and therefore encouraged the victim to fight on. (D. Carson) These criminals were put to

death with the Lord, in order to place His alleged offense of treason on a level with theirs. (B. Wescott)

**John 19:18** Where (Adv. Place) they crucified (σταυρώω, AAI3P, Dramatic) Him (Acc. Dir. Obj.), and (connective) two (Acc. Measure) others (Acc. Dir. Obj.; of the same kind) with Him (Gen. Accompaniment) - one on each side (idiom: dual adverbs with connective καί) and (adjunctive) Jesus (Acc. Dir. Obj.) in the middle (Acc. Place).

<sup>BGT</sup> **John 19:18** ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

<sup>VUL</sup> **John 19:18** ubi eum crucifixerunt et cum eo alios duos hinc et hinc medium autem lesum

LWB **John 19:19** Furthermore, Pilate also wrote an inscription and fastened *it* to the cross, on which it was written: Jesus of Nazareth, the King of the Jews.

<sup>KW</sup> **John 19:19** Moreover, Pilate also wrote a notice on a placard and placed it on the cross. And that which stood written was, JESUS, THE ONE FROM NAZARETH, THE KING OF THE JEWS.

<sup>KJV</sup> **John 19:19** And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

### **TRANSLATION HIGHLIGHTS**

Pilate wrote an inscription (Greek: *title*) and fastened it to the cross (Constative Aorist tense). He was so disgusted with the Jewish hypocrisy and conspiracy that led to this crucifixion, that he wrote this sarcastic (but true) inscription to insult them: Jesus of Nazareth, the King of the Jews. It was both His title and the crime they convicted Him of. In spite of the fact that they rejected Him as their King and served only Caesar, and in spite of the fact that claiming to be King of the Jews was not a recognized crime according to Roman law, this is what Pilate wrote. He would live to regret this public announcement of the non-crime that Jesus was crucified for – Rome would find out and the emperor would not be pleased with the judicial malfeasance.

### **ELEVANT OPINIONS**

This was written by Pilate, and put upon the cross before it left Pilate's presence. For no one suggests that Pilate went to the scene of the execution and wrote anything there. It was written in Hebrew, Greek, and Latin. The Latin put last as Pilate's language. This title was read *after the cross was set up*; and became a source of argument between the chief priests (19:21-22), *before the parting of the garments* in 23-24 ... If we accurately note what was written we conclude: (a) That Mark's was only His indictment. (b) That John's was the first, written by Pilate and put on the Cross before it left his presence. (c) That Matthew's was substituted for it and placed "over His head" after the dividing of the garments and after the soldiers had set down to watch, but

before the revilings. (d) That Luke's was the last, put upon or "over Him" after the revilings, and seen near the sixth hour. (E. Bullinger)

It was customary to publish a title consisting of the name of the accused and the crime for which he was being crucified, and to post it on his cross. (E. Towns) It is well known that the words of the four Evangelists vary in their several descriptions of this title. Enemies of the truth have pointed to this as a "contradiction." But all difficulty is removed if we bear in mind that we are told Pilate wrote the inscription in three different languages – most probably not wording them alike. The Holy Spirit moved Matthew to translate one (most likely the Hebrew) and Luke another (most likely the Greek); Mark only quoting a part of what John has given us – most likely from Latin. There is, therefore, no discrepancy at all, and nothing for an impartial reader to stumble over. (A. Pink) There is no warrant for the symbolic use of the cross in Christian witness, neither is there any positive proof to show what sort or shape the cross was. The traditional cross is pagan in origin. (C. Welch)

**John 19:19** Furthermore (continuative), Pilate (Subj. Nom.) also (adjunctive) wrote (γράφω, AAI3S, Constative) an inscription (Acc. Dir. Obj.; title) and (continuative) fastened (τίθημι, AAI3S, Constative) it (ellipsis) to the cross (Obj. Gen.), on which (coordinating, elliptical; that is) it was (είμι, Imperf.AI3S, Descriptive) written (γράφω, Perf.PPtc.NNS, Aoristic, Predicative): Jesus (Subj. Nom.) of Nazareth (Descr. Nom.), the King (Nom. Appos.) of the Jews (Gen. Rel.).

<sup>BGT</sup> **John 19:19** ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

<sup>VUL</sup> **John 19:19** scripsit autem et titulum Pilatus et posuit super crucem erat autem scriptum Iesus Nazarenus rex Iudaeorum

**LWB John 19:20** Now many Jews read this inscription, because the place where He was crucified was near the city [Jerusalem]. In addition, it was written in Hebrew [local Jews], Latin [Roman government], and Greek [commerce & culture].

<sup>KW</sup> **John 19:20** Therefore this placard many of the Jews read, because the place where Jesus was crucified was near the city. And it had been written in Hebrew, Latin, Greek.

<sup>KJV</sup> **John 19:20** This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

### **TRANSLATION HIGHLIGHTS**

Since the place where Jesus was crucified was near Jerusalem, a major trading center on the coast, many Jews read this inscription. Pilate made this even easier because he wrote it in three languages: Hebrew (Aramaic), Latin (Roman), and Greek (Hellenism). He wrote the inscription in three languages, so everyone in Jerusalem could read it. The Jews could read it, the

commercial (business) people could read it, and those from Rome could read it. This is why the exact words are different in the Synoptics. Matthew, Mark, Luke and John have slight variations in what the inscription said due to the language they translated it from.

### ***ELEVANT OPINIONS***

Christ was not only the real center of religious society (Hebrew), He is also the real center of the world's intellectual community (Greek) and its legal and material civilization (Latin) ... This name and charge against Jesus was published in three languages: Hebrew, being the national language; Latin, the official language of the empire; and Greek, a common language in that area. (E. Towns) It was the same secret guidance of the Spirit that caused *the title* to be published in three languages; for it is not probable that this was an ordinary practice, but the Lord showed, by this preparatory arrangement, that the time was now at hand, when the name of his Son should be made known throughout the whole world. (J. Calvin) Such multilingual inscriptions were not uncommon in the Roman provinces. (B. Wescott)

**John 19:20** Now (transitional) many (Subj. Nom.) Jews (Adv. Gen. Ref.) read (ἀναγινώσκω, AAI3P, Constativ) this (Acc. Spec.) inscription (Subj. Nom.), because (causal) the place (Subj. Nom.) where (subordinating) He was crucified (σταυρώω, API3S, Dramatic) was (εἰμί, Imperf.AI3S, Descriptive) near the city (Gen. Place; Jerusalem). In addition (adjunctive), it was (εἰμί, Imperf.AI3S, Descriptive) written (γράφω, Perf.PPtc.NNS, Aoristic, Predicative) in Hebrew (adv.), Latin (adv.), and (ellipsis) Greek (adv.).

<sup>BGT</sup> **John 19:20** τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί.

<sup>VUL</sup> **John 19:20** hunc ergo titulum multi legerunt Iudaeorum quia prope civitatem erat locus ubi crucifixus est Iesus et erat scriptum hebraice graece et latine

**LWB John 19:21** However, the chief priests of the Jews [Annas and Caiaphas] pleaded with Pilate: Please do not allow it to remain written: “The King of the Jews,” but rather, “This man claimed, I am King of the Jews.”

<sup>KW</sup> **John 19:21** Then the chief priests of the Jews kept on saying to Pilate, Do not allow it to remain written, The King of the Jews, but, That man said, I am King of the Jews.

<sup>KJV</sup> **John 19:21** Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

### ***TRANSLATION HIGHLIGHTS***

Pilate's inscription infuriated the Jews. They rejected Jesus Christ as their King. So the chief priests, Annas and Caiaphas, pleaded with Pilate: Please do not allow it to remain written as it stands (Durative Present tense). The imperative of entreaty means they beseeched him to change

the inscription; they were as polite about it as they could possible be. I have combined this entreaty with the Voluntative Imperfect, which means they wished he would change it or preferred it to be written differently. Pilate wrote “The King of the Jews,” but they wanted him to change the wording to “This man claimed, I am King of the Jews.” In other words, they wanted him to add two words, *ekeinos eipen*, “This man claimed,” or “He asserted.”

### **ELEVANT OPINIONS**

Even as Jesus hung on the cross, they were concerned about minimizing the significance of His claims and feared the title might suggest the Roman authorities took His claim seriously. (E. Towns) The place was public, and the inscription was so written as to be intelligible (perhaps) to all the visitors at the Feast. (B. Wescott) Pilate took advantage of this custom to stigmatize the Jews by proclaiming even for the last time this malefactor to be their King. (F. Godet)

**John 19:21** However (adversative), the chief priests (Subj. Nom.; Annas & Caiaphas) of the Jews (Gen. Rel.) pleaded with (λέγω, Imperf.AI3P, Voluntative; wished, preferred) Pilate (Dat. Ind. Obj.): Please do not (neg. particle) allow it to remain written (γράφω, PAImp.2S, Durative, Entreaty): “The King (Ind. Nom.) of the Jews (Gen. Rel.),” but rather (contrast), that (explanatory) “this man (Subj. Nom.) claimed (λέγω, AAI3S, Constative), I am (εἰμί, PAI1S, Descriptive) King (Pred. Nom.) of the Jews (Gen. Rel.).”

<sup>BGT</sup> **John 19:21** ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· μὴ γράφε· ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ’ ὅτι ἐκεῖνος εἶπεν· βασιλεὺς εἰμι τῶν Ἰουδαίων.

<sup>VUL</sup> **John 19:21** dicebant ergo Pilato pontifices Iudaeorum noli scribere rex Iudaeorum sed quia ipse dixit rex sum Iudaeorum

LWB **John 19:22** Pilate replied with discernment: That which I have written, stands written.

<sup>KW</sup> **John 19:22** Answered Pilate, That which I have written, stands written.

<sup>KJV</sup> **John 19:22** Pilate answered, What I have written I have written.

### **TRANSLATION HIGHLIGHTS**

Pilate didn’t care what the Jewish leaders thought of his inscription. He knew they wouldn’t like it, but he knew what lying hypocrites and conspirators they were. He wanted to irritate them. So he replied with discernment: That which I have written, stands written (Intensive Perfect tense). That’s a long version of the answer, “No.” He refused to budge on their request. Besides, what Pilate had written was (and still is) the truth - Jesus is the King of the Jews, whether they recognize it or not.

### **ELEVANT OPINIONS**

Still filled with wrath because of the major defeat which he had suffered, he will at least achieve a minor victory. Curt and crisp is his answer. (W. Hendriksen) The inscription in John 19:19 was written (probably in Latin) and put on the cross before it left Pilate's presence. The inscription in Matthew 27:37 was written probably in Hebrew, and placed over His head, not by the soldiers who nailed Him to the cross, but by the persons, "they," who crucified Him. The inscription in Luke 23:38 appears to have been of Hebrew origin ... It is probable that the discussions continued, and these different inscriptions are the evidence of it, put up in different terms, and at different times: or it may be that it was the various translations that were so put up. (E. Bullinger) The men who commit great crimes often stickle for exact legal rights in minor matters. (R. Lenski)

**John 19:22** Pilate (Subj. Nom.) replied with discernment (ἀποκρίνομαι, API3S, Constative, Deponent): That which (Acc. Dir. Obj.) I have written (γράφω, Perf.A1S, Aoristic), stands written (γράφω, Perf.A1S, Intensive).

<sup>BGT</sup> **John 19:22** ἀπεκρίθη ὁ Πιλάτος· ὃ γέγραφα, γέγραφα.

<sup>VUL</sup> **John 19:22** respondit Pilatus quod scripsi scripsi

**LWB John 19:23** Then some soldiers, after they had crucified Jesus, grabbed His clothing and divided *them* into four parts, to each soldier a part, including His tunic [undergarment]. Now His tunic was seamless, woven from the top throughout.

<sup>KW</sup> **John 19:23** Then the soldiers, when they crucified Jesus, took His outer garments and made four parts, to each soldier a part, also His undergarment. Now, the undergarment was without seam, woven from the top throughout.

<sup>KJV</sup> **John 19:23** Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

### ***TRANSLATION HIGHLIGHTS***

Some of the soldiers who crucified Jesus (Culminative Aorist tense) grabbed Jesus' clothing and divided them into four parts, each soldier receiving a part. This was common practice, since the dead no longer had need of them. Not only did they divide His outer garments, but they also took His undergarments! His undergarment was a one piece tunic, woven from top to bottom in one, seamless garment. Someone would get His entire tunic, because it didn't make sense to rip it into pieces; that would destroy its utility. This is equivalent, in wild west days, to dividing a cowboy's possessions – someone took his boots, another his coat, another his saddle blanket, etc.

### ***ELEVANT OPINIONS***

The garments of Jesus lost their virtue when He ceased to wear them. (B. Thomas) It has been suggested that these four pieces were: head gear, sandals, belt, and outer garment. But there was

a fifth garment, namely, the seamless tunic, “woven all the way from top to bottom.” This was the garment worn next to the skin. (W. Hendriksen) Romans crucified their victims naked ... Romans stripped those they would punish to degrade them. (C. Keener) The Roman law adjudged to the executioners the garments of the condemned ... This tunic was undoubtedly a gift of the women who ministered to Jesus. (F. Godet)

The Romans were not the first nor the last to manifest these qualities (lack of delicacy, barbarity of taste, animal passions, lowest curiosity) with regard to the execution of criminals. Thousands went to see the last struggles of a criminal with very much the same feelings as they would go to see a bull-fight, and many of them very much worse in the sight of God than He who was hung ... The soldiers were inspired by the love of sordid gain. All the vultures of hell hovered over the cross ready to descend on their respective prey ... The clothes of the victim were their fee for execution. It was not such a profitable job then as it is now. But you will find people willing to do anything for a little worldly advantage. They will hang you for your clothes; they will murder you physically or morally, which is worse still, for the attainment of a little selfish end. (B. Thomas)

**John 19:23** Then (transitional) some (Nom. Spec.) soldiers (Subj. Nom.), after (temporal) they had crucified (σταυρώω, AAI3P, Culminative) Jesus (Acc. Dir. Obj.), grabbed (λαμβάνω, AAI3P, Constative) His (Poss. Gen.) clothing (Acc. Dir. Obj.) and (continuative) divided them (ellipsis) into (ποιέω, AAI3P, Constative) four (Acc. Measure) parts (Acc. Separation, Partitive), to each (Dat. Spec.) soldier (Dat. Ind. Obj.) a part (Acc. Measure), including (adjunctive; also) His (Acc. Poss.) tunic (Acc. Dir. Obj.; long shirt, undergarment). Now (transitional) His (Nom. Poss.) tunic (Subj. Nom.) was (είμι, Imperf.AI3S, Descriptive) seamless (Descr. Nom.), woven (Descr. Nom.) from the top (adv.) throughout (Gen. Whole; to the bottom, in its entirety).

<sup>BGT</sup> **John 19:23** Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι’ ὅλου.

<sup>VUL</sup> **John 19:23** milites ergo cum crucifixissent eum acceperunt vestimenta eius et fecerunt quattuor partes unicuique militi partem et tunicam erat autem tunica inconsutilis desuper contexta per totum

LWB **John 19:24** Consequently, they discussed face-to-face with each other: “Let us not rip it apart, but rather cast lots [gamble] for it, concerning whom it will belong to,” in order that the scripture [Psalm 22:18] might be fulfilled, which said: “They distributed My clothing among themselves, but they cast lots [gambled] for My garment [one-piece, seamless tunic].” Therefore [because it was divinely decreed], the soldiers indeed carried this [prophetic act] out.

<sup>KW</sup> **John 19:24** Therefore, they said to one another, Let us not tear it, but let us cast lots for it, whose it shall be; in order that the scripture might be fulfilled, They distributed my outer garments among themselves and upon my clothing they cast a lot. The soldiers therefore did these things.

<sup>KJV</sup> **John 19:24** They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

### **TRANSLATION HIGHLIGHTS**

Since Jesus' tunic or inner garment was woven as one-piece without seams, the soldiers discussed among themselves a way to avoid destroying it. They could have divided it into four pieces with a knife or sword, but what good would a piece of used cloth be? They agreed among themselves: Let's not rip it apart (Dramatic Aorist tense), but instead let's cast lots for it (Hortatory Subjunctive mood), to determine who will own it (Predictive Future tense). They decided to gamble for it, rather than tear it to pieces. They did not know this, but by gambling (Culminative Aorist tense), they fulfilled a prophecy in Psalm 22:18 (Result Subjunctive mood). The first use of *garment* is in the plural (clothing); the second use is in the singular (tunic).

This prophecy (from the LXX, Psalm 22:19) reads: "They distributed My clothing among themselves, but they cast lots for My garment." The reference to "clothing" refers to everything he wore except His inner garment or tunic. As mentioned before, this was probably His head gear, sandals, belt, and outer garment. These four items would be an equal distribution among four soldiers without destroying any of them. Since there was a fifth garment, the one-piece tunic, they gambled for it rather than tear it apart into four pieces. Casting lots was a form of gambling using sticks or stone dice; our equivalent would be rolling dice or flipping a coin. The winner of the game gets the prize.

The next word in the Greek, *oun*, which means *therefore*, is very important. Therefore, because the prophecy in Psalm 22:18 must be fulfilled, the soldiers *indeed* (affirmative) carried this prophetic act out (Culminative Aorist tense). They did exactly as scripture predicted. They could not do otherwise. There was *never* a chance that these men might ignore God's prophecy and decide to do something else with their "free will." God's free will in any event, large or small, *always* supercedes man's free will. This is common sense among Christians who understand divine sovereignty and omnipotence, but you would be surprised how many millions of believers reject God's power to orchestrate events according to His good pleasure.

### **ELEVANT OPINIONS**

To tear this garment and give each soldier a piece would have served no useful purpose. One could do very little with a torn-off piece. So they decided not to do this. Instead, they decide that the inner garment, all of one-piece (not sewed together but woven all the way from top to bottom), must also be put into the lottery even though this may mean that thus one man will receive more in value than than the others ... Josephus singles out for special mention the fact

that the high priest's long robe was not sewed together but was one long vestment. It is clear, therefore, that such garments, so woven, were considered very precious ... By means of this shameful deed God's eternal plan (hence, also prophecy) was fulfilled. (W. Hendriksen, Josephus)

The events were not a coincidence that God merely foresaw, but a plan that God purposed to bring about. (T. Schreiner) The purpose of God had to be fulfilled ... note the significance of the *hina*. (L. Morris) Archaeologists have found dice which date from the Roman period and they are exactly the same as are used today. One was found to be so irregular that it might even be called "loaded." Plutarch says that when soldiers were not on duty they often played at dice. Those who drew lots for the coat of Jesus must have carried their dice with them. (P. Butler) The Roman governor had proclaimed Jesus the King of the Jews; the Roman soldiers, without meaning it, pointed Him out as the true David promised in Psalm 22. (F. Godet)

**John 19:24** Consequently (inferential), they discussed (λέγω, AAI3P, Constative) face-to-face with each other (Prep. Acc.): "Let us not (neg. particle) rip it (Acc. Dir. Obj.) apart (σχίζω, AASubj.1P, Dramatic, Hortatory; divide), but rather (contrast) cast lots (λαγχάνω, AASubj.1P, Constative, Hortatory; gamble) for it (Obj. Gen.), concerning whom (Gen. Poss.) it will belong to (εἰμί, FMI3S, Predictive)," in order that (result) the scripture (Subj. Nom.) might be fulfilled (πληρώω, APSubj.3S, Culminative, Result), which (Nom. Appos.) said (λέγω, PAPtc.NFS, Descriptive, Attributive): "They distributed (διαμερίζω, AMI3P, Culminative) My (Gen. Poss.) clothing (Acc. Dir. Obj., plural) among themselves (Dat. Separation), but (contrast) they cast (βάλλω, AAI3P, Constative) lots (Acc. Dir. Obj.; gambled with sticks, stones) for My (Gen. Poss.) garment (Acc. Dir. Obj., singular; one-piece, seamless tunic)." Therefore (inferential), the soldiers (Subj. Nom.) indeed (affirmative) carried this (Acc. Dir. Obj.) out (ποιέω, AAI3P, Culminative; did exactly as the scripture foretold).

<sup>BGT</sup> **John 19:24** εἶπαν οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφή πληρωθῇ [ἢ λέγουσα]· διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

<sup>VUL</sup> **John 19:24** dixerunt ergo ad invicem non scindamus eam sed sortiamur de illa cuius sit ut scriptura impleatur dicens partiti sunt vestimenta mea sibi et in vestem meam miserunt sortem et milites quidem haec fecerunt

LWB **John 19:25** Meanwhile, standing near the cross of Jesus, were His mother [Mary] and His mother's sister [Salome], Mary the wife of Clopas, and Mary Magdalene.

<sup>KW</sup> **John 19:25** Now, there were standing beside the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary, the Magdalene.

<sup>KJV</sup> **John 19:25** Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

### **TRANSLATION HIGHLIGHTS**

John mentions four women who were standing near the cross of Jesus (Intensive Perfect tense): His mother, Mary; His mother's sister (aunt); Mary, the wife of Clopas; and Mary Magdalene. By coincidence, three of them were named, Mary. We don't know much about Salome or Mary, the wife of Clopas. We do, however, know quite a bit about Jesus' mother. We also know that Jesus cast seven demons out of Mary Magdalene and she became a faithful believer. Why is this verse important? The reason for its inclusion might be because only one disciple out of twelve were present for His crucifixion, John, and the rest were women. As in many assemblies today, male leadership was noticeably missing.

### **ELEVANT OPINIONS**

All honor to them (these women), to their courage, and to their love. (W. Hendriksen) Mary of Magdala (a town on the west shore of the Lake of Galilee, two or three miles north of Tiberias) figures in the passion narratives of all four Gospels. (F. Bruce) Earth, hell, and heaven were represented at the cross of Jesus. These representatives naturally formed themselves into groups. (B. Thomas) How significant that each of them was named "Mary," which means *bitterness*. What anguish of spirit was theirs as they beheld the dying Lamb! (A. Pink)

**John 19:25** Meanwhile (transitional), standing near the cross (Loc. Place) of Jesus (Gen. Poss.), were (ἴστημι, Perf.AI3P, Intensive) His (Gen. Rel.) mother (Subj. Nom.) and (connective) His (Gen. Rel.) mother's (Gen. Rel.) sister (Subj. Nom.; aunt), Mary (Subj. Nom.) the wife (ellipsis) of Clopas (Gen. Rel.), and (connective) Mary Magdalene (Subj. Nom.).

<sup>BGT</sup> **John 19:25** Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνὴ.

<sup>VUL</sup> **John 19:25** stabant autem iuxta crucem Iesu mater eius et soror matris eius Maria Cleopae et Maria Magdalene

LWB **John 19:26** Now, when Jesus saw His mother, and the disciple whom He held in high esteem [John] standing by, he said to His mother: Woman, look at your son [John].

<sup>KW</sup> **John 19:26** Then Jesus, having seen His mother and the disciple whom He was loving standing by, say to His mother, Woman, see, your son.

<sup>KJV</sup> **John 19:26** When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

### **TRANSLATION HIGHLIGHTS**

Jesus looked down from the cross and saw His mother and John, the author of this book, whom He held in high regard (Durative Imperfect tense). They were standing near the cross (Intensive Perfect tense), and no doubt were contemplating the horrible chain of events over the past day. Jesus said to His mother: Woman, look at your son (Imperative of Command). He addressed her as “Woman” because it was time for her to think of Him as her Lord and Savior rather than her earthly son. He directed her attention to John, whom He wants her to treat as her *new* son in His absence. He was not commanding her to look at Him on the cross; He was commanding her to look at John.

### ***ELEVANT OPINIONS***

He said, “woman,” not “mother,” and pointing to John, and not to Himself, “Behold your son!” (B. Thomas) It was suffering for Jesus to see His mother among those who stood near the cross. He suffered because of her suffering ... It was very kind of Him to say, “Woman,” and not, “Mother.” The word “Mother” would have driven the sword even more deeply into the soul of Mary, that sharp and painful sword of which Simeon had spoken in Luke 2:35. (W. Hendriksen) Under the law, it was the responsibility of the firstborn son to care for his aging parents. Here Jesus transfers that responsibility to His beloved disciple. (E. Towns)

Human relationships belong to this world. Christ spoke of and treated them as inferior to spiritual relationships. (B. Thomas) We can imagine the anguish in a mother’s heart, watching her Son slowly and painfully die. She must have been torn with terrible grief. But Jesus never called her “mother.” He always addressed her as “woman.” He sought to emphasize that she was the the mother of His humanity, but SHE WAS NOT the mother of God! Anticipating some of the great dangers that would come in the future relative to her place in the Plan of God, He was always careful to avoid the title of “mother.” (R.B. Thieme, Jr.)

**John 19:26** Now (transitional), when Jesus (Subj. Nom.) saw (ὁράω, AAPtc.NMS, Constative, Temporal) His (Acc. Rel.) mother (Acc. Dir. Obj.), and (connective) the disciple (Acc. Dir. Obj.; John) whom (Acc. Appos.) He held in high esteem (ἀγαπάω, Imperf.AI3S, Durative) standing by (παρίστημι, Perf.APtc.AMS, Intensive, Circumstantial), he said (λέγω, PAI3S, Aoristic) to His (ellipsis) mother (Dat. Ind. Obj.): Woman (Voc. Address), look at (ὁράω, AAImp.2S, Ingressive, Command) your (Gen. Rel.) son (Pred. Nom.).

<sup>BGT</sup> **John 19:26** Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ· γύναι, ἴδε ὁ υἱός σου.

<sup>VUL</sup> **John 19:26** cum vidisset ergo Iesus matrem et discipulum stantem quem diligebat dicit matri suae mulier ecce filius tuus

**LWB John 19:27** Then He said to His disciple [John]: Look at your mother. And from that hour, the disciple received her as his own relative.

<sup>KW</sup> **John 19:27** Then he says to the disciple, See, your mother. And from that hour, the disciple just mentioned took her to his own home.

<sup>KJV</sup> **John 19:27** Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

### **TRANSLATION HIGHLIGHTS**

Then Jesus said to His disciple, John: Look at your mother (Imperative of Command). He was entrusting His mother to John, a good friend whom he knew would take care of her spiritually when He was gone. Joseph may have been dead by now, and Mary would have little to support her in old age. So from that hour forward, John received her as though she were his own mother. He willingly took Jesus' responsibility to care for her, since Jesus wouldn't be there to do it Himself. Even on the cross, He was thinking of His mother rather than Himself. The combination of verses 26 and 27 are a reciprocal arrangement with both Mary and John understanding what Jesus wanted, and both more than happy with His last will and testament.

### **ELEVANT OPINIONS**

If it were not that spiritual matters are of utmost importance, the Lord might have committed His mother to James or Jude or one of the others of His own family, but because His brethren were as yet unbelievers He committed her to John. In His death He was concerned with things spiritual. (C. Ryrie) What we know of Jewish customs suggests that they invited a dying man, including one who was crucified, to settle the legal status of the women for whom he was responsible. A crucified man could make his testament even from the cross. (C. Keener)

Who could be expected to take better care of Mary than the disciple whom Jesus loved? (W. Hendriksen) Jesus' act also placed Mary under John's authority, a position that the Roman Catholic Church has found very uncomfortable in view of its doctrine of Mary's supremacy. (T. Constable) How this incident also illustrates, once more, that spiritual bonds have the preference over natural ties! (A. Pink) The simple connection of the word and the deed is full of meaning. The act was not so much a consequence drawn from that which the Lord had said as something felt to be included in it. (B. Wescott)

**John 19:27** Then (adv.) He said (λέγω, PAI3S, Aoristic) to His (Dat. Rel.) disciple (Dat. Ind. Obj.; John): Look at (ὀράω, AAImp.2S, Ingressive, Command) your (Gen. Rel.) mother (Pred. Nom.; Mary). And (continuative) from that (Gen. Spec.) hour (Adv. Gen. Time), the disciple (Subj. Nom.; John) received (λαμβάνω, AAI3S, Constative) her (Acc. Dir. Obj.) as his own relative (Acc. Rel.).

<sup>BGT</sup> **John 19:27** εἶτα λέγει τῷ μαθητῇ· Ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

<sup>VUL</sup> **John 19:27** deinde dicit discipulo ecce mater tua et ex illa hora accepit eam discipulus in sua

LWB **John 19:28** After this, Jesus, knowing that all things had now been brought to a conclusion, in order that the scripture [Psalm 22:15] might be fulfilled, said: I am thirsty.

KW **John 19:28** After this, Jesus knowing that all things had now been brought to a consummation and stood finished in order that the scripture might be fulfilled says, I am thirsty.

KJV **John 19:28** After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

### **TRANSLATION HIGHLIGHTS**

In spite of the pain and suffering He endured on the cross, Jesus was aware that His spiritual death had just been completed (Consummative Perfect tense) and salvation for His people was now accomplished. And in order that the scripture might be fulfilled (Culminative Aorist tense), He said: I am thirsty. Psalm 22:15 reads: “My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.” This prophecy is admittedly a little remote on its own, but combined with Psalm 69:21 and the next verse, it is part of a prophetic package.

### **ELEVANT OPINIONS**

Throughout His earthly sojourn and especially on the cross He had suffered the wrath of God against sin so as to deliver His people from it and to merit for them everlasting salvation. The task had been brought to completion. (W. Hendriksen) Up to this point our Lord has refused the stupefying drink which was usually given to those who were undergoing the tortures of crucifixion. Now that He has accomplished His work while in full possession of all His faculties He requested the drink. His work was consciously done. (C. Ryrie) While predictive prophecy and divine foreknowledge in no way deny human freedom and responsibility, they do limit its parameters. (T. Schreiner) The thirst of Jesus indicates His humanity, for deity does not thirst. Again it focuses our attention on the importance of the humanity of Christ, for deity alone could not suffer the penalty of sin. These words remind us not only of His poignant physical suffering, but also of the fact that He is man as well as God. (R.B. Thieme, Jr.)

**John 19:28** After this (Prep. Acc.), Jesus (Subj. Nom.), knowing (οἶδα, Perf.APtc.NMS, Intensive, Circumstantial) that (introductory) all things (Subj. Nom.) had now (temporal adv.) been brought to a conclusion (τελέω, Perf.PI3S, Consummative), in order that (result) the scripture (Subj. Nom.) might be fulfilled (τελειώω, APSubj.3S, Culminative, Result), said (λέγω, PAI3S, Aoristic): I am thirsty (διψάω, PAI1S, Descriptive).

BGT **John 19:28** Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει· διψῶ.

VUL **John 19:28** postea sciens Iesus quia iam omnia consummata sunt ut consummaretur scriptura dicit sitio

LWB **John 19:29** A vessel was standing there full of sour wine. So after attaching a sponge full of sour wine to a hyssop branch, they placed *it* to His mouth.

KW **John 19:29** A vessel was standing there full of sour wine. Then, after putting a sponge filled with sour wine around a hyssop reed, they put it to His mouth.

KJV **John 19:29** Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

### **TRANSLATION HIGHLIGHTS**

There was a vessel or jar of sour wine sitting nearby, full of sour wine. After attaching a wine-soaked sponge to a hyssop branch (Temporal Participle), they placed it to Jesus' mouth. It wouldn't quench the thirst of a dying man, but it was moist and temporarily eased the pain. It wasn't meant for those who were being crucified, but rather for those soldiers who had to perform the slow execution. It had soured in the heat due to the relatively long time they had to remain there while their victims died a slow, miserable death.

### **ELEVANT OPINIONS**

The hyssop or hyssop-stick to which John refers may have been the marjoram (*Origanum maru*), whose woody stalks are sufficiently sturdy and sufficient in length to satisfy all the requirements. It did not have to be very lengthy to reach the lips of Jesus, for the cross was probably not very high above the ground. (W. Hendriksen) The "vinegar" in the jar was probably sour wine, placed conveniently there for the soldiers to drink from time to time as they guarded the three crosses. (F. Bruce)

Now read the words accurately and note –

(1) The three occasions:

- (a) Mark 15:22-23, "When they were come unto the place called Golgotha."
- (b) Matt. 27:34, "When they were come unto Golgotha."
- (c) Matt. 27:48, Mark 15:36, John 19:29. Six hours after the former two, in response to the Lord's cry, "I thirst."

(2) The three kinds of drink offered:

- (a) Wine mingled with myrrh (a stupefying narcotic).
- (b) Vinegar with gall.
- (c) Vinegar.

(3) The three receptions:

- (a) The first was refused without even tasting it.
- (b) The second was first tasted and then was refused.
- (c) The third was "received" after He had called for it.

Thus so far from there being any discrepancy, the absolute accuracy of the Divine word is brought clearly out. (E. Bullinger)

**John 19:29** A vessel (Subj. Nom.; jar) was standing there (κείμει, Imperf.PI3S, Descriptive) full (Gen. Measure) of sour wine (Gen. Content). So (inferential) after attaching (περιτίθημι, AAPTc.NMP, Constative, Temporal) a sponge (Acc. Dir. Obj.) full (Acc. Measure) of sour wine (Gen. Content) to a hyssop branch (Dat. Ind. Obj.; stalk), they placed (προσφέρω, AAI3P, Constative) it (ellipsis) to His (Poss. Gen.) mouth (Dat. Ind. Obj.).

<sup>BGT</sup> **John 19:29** σκευὸς ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστόν τοῦ ὄξους ὑσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.

<sup>VUL</sup> **John 19:29** vas ergo positum erat aceto plenum illi autem spongiam plenam aceto hysopo circumponentes obtulerunt ori eius

**LWB John 19:30** Then, after Jesus had received the sour wine, He said: “It [redemption] has been accomplished.” Then, after bowing His head, He dismissed His spirit.

<sup>KW</sup> **John 19:30** Then when Jesus received the sour wine He said, It has been finished and stands complete. And having bowed His head, He delivered up the spirit.

<sup>KJV</sup> **John 19:30** When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

### ***TRANSLATION HIGHLIGHTS***

The combination of a temporal particle with the Culminative Aorist tense changes the usual translation of “when” to “after.” After He had received the sour wine, in fulfillment of the prophecy in Psalm 69:21, He uttered His last words. The prophecy in Psalm 69:21 reads: “They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.” His last words were, “It has been accomplished.” The word “been” brings out the passive voice, which is overlooked in the KJV. The consummative perfect emphasizes past, completed action. *The entire work of redemption had already taken place and was accomplished before He died physically on the cross. It was His spiritual death on the cross that accomplished salvation, not His physical death.* Not until “it has been accomplished,” did He bow (Latin: *incline*) His head (Temporal Participle), dismiss His human spirit (Culminative Aorist tense), and die physically.

Notice what Jesus did not say, ‘it has been made possible.’ He did not say this because this is Arminian philosophy and not the Gospel. Jesus actually accomplished redemption on the cross for His people; He did not merely provide an opportunity for all mankind to become redeemed if they would only believe. If Jesus merely made redemption possible, contingent on your belief, then it did not truly redeem. The words “it has been accomplished” and other passages in Scripture present His work on the cross as “accomplishing redemption for a definite people, not

a hypothetical redemption which renders all mankind savable.” (G. Long) Luke 1:68 says, “Blessed is the Lord God of Israel, for He has visited and accomplished redemption for His people.” This is not a hypothetical or potential redemption; this is an accomplished fact. There is nothing in God’s plan that is hypothetical. That’s a violation of His divine attributes.

### ***ELEVANT OPINIONS***

Death had no power over Christ until by His own choice He surrendered to it, dismissing His spirit. (E. Towns) As Jesus saw it, the entire work of redemption (both active and passive obedience, fulfilling the law and bearing its curse) had been brought to completion. (W. Hendriksen) “It is finished,” means that it was completed, executed, concluded, finished, and accomplished. What was accomplished? Jesus Christ finished the work of offering Himself for the sins of the elect, the purpose for which God sent Him into the world. (W. Best) This is the cry of victory in the hour of seeming defeat. The plan of salvation stands completed. (C. Ryrie) Our Lord’s body went into the grave. His human spirit went into the presence of the Father in heaven. And His soul was taken by the Holy Spirit into Paradise, which is a compartment of Hades in the heart of the earth. (R.B. Thieme, Jr.)

Sovereignty belongs to Christ in another sense also. When He died on Calvary’s cross, a most important part of His mediatorial work had been accomplished. By what theologians are wont to term His passive and active obedience, He had fully merited salvation for those whom the Father had given Him. Therefore, shortly before bowing His head in death, He exclaimed: “It is finished.” For His finished work He was rewarded by the Father with mediatorial royalty. Because He had become obedient unto death, even the death of the cross, God highly exalted Him and gave Him a name which is above every name (Phil. 2:8-9). Henceforth He was “the head over all things” (Eph. 1:22). Now He could rightly put forth the stupendous claim, “All authority has been given unto Me in heaven and on earth” (Matt. 28:18). Significantly, he prefaced the Great Commission with that claim. That makes the Great Commission an assertion of Christ’s mediatorial sovereignty. (R. Kuiper)

Jesus suffered a spiritual as well as a physical death, for this becomes evident when God abandons Him. If Jesus had only died a physical death, nothing would have been accomplished. But on Calvary’s cross He died a spiritual death when He experienced the full measure of divine anger against sin. He died spiritually to appease God and to satisfy the divine demand for justice. (C. Hill, F. James III, J. Calvin) Christ did not die because life slowly ebbed from His veins. His life was not taken from Him. Christ died because by an act of His will He dismissed His soul [spirit] from His body. Christ was sovereign over His death as He was sovereign over His resurrection. (J. Pentecost) Jesus’ cry “It is accomplished! confirms the Evangelist’s preceding statement in verse 28 that he knew “that all things had now been accomplished.” The entire purpose for which the Father had sent the Son into the world was now assured of fulfillment. (F. Bruce) Nothing was left wanting. The costly ransom was given, the great conflict had been endured, sin’s wages had been paid, Divine justice satisfied. (A. Pink)

Spiritual death, the penalty for sin, is condemnation from the justice of God based on an affinity at birth: the real imputation of Adam’s original sin to the genetically formed old sin nature

results in spiritual death at the moment of physical life. Consequently, the old sin nature became both the ruler of human life through spiritual death, and at the same time, the basis for man's condemnation from the justice of God. (R.B. Thieme, Jr.) The term signified the completion of a transaction by the full payment of a price or the discharge of a debt by a completed payment. (J. Pentecost) He had been 'betrayed' by Judas (*paradidomi*), he had been 'delivered' by the priests and by Pilate (*paradidomi*), but in the end He 'gave up' (*paradidomi*) His spirit, and voluntarily dying the Just for the unjust, accomplished redemption. (C. Welch) The word *breath* is manifestly used here to denote the immortal soul. (J. Calvin)

**John 19:30** Then (inferential), after (temporal) Jesus (Subj. Nom.) had received (λαμβάνω, AAI3S, Culminative) the sour wine (Acc. Dir. Obj.), He said (λέγω, AAI3S, Dramatic): "It has been accomplished (τελέω, Perf.PI3S, Consummative; completed, finished)." Then (inferential), after bowing (κλίνω, AAPtc.NMS, Constativ, Temporal) His (Acc. Poss.) head (Acc. Dir. Obj.), He dismissed (παραδίδωμι, AAI3S, Culminative) His (Acc. Poss.) spirit (Acc. Dir. Obj.).

<sup>BGT</sup> **John 19:30** ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν· τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

<sup>VUL</sup> **John 19:30** cum ergo accepisset Iesus acetum dixit consummatum est et inclinato capite tradidit spiritum

**LWB John 19:31** Now the Jews, because it was the day of preparation [Friday], so that bodies would not remain on the cross on the Sabbath – for that Sabbath was special [Passover] – pleaded with Pilate that their legs might be broken [to quicken death] and they might be carried away [removed for immediate burial].

<sup>KW</sup> **John 19:31** Then the Jews, since it was a day of preparation, in order that the bodies might not remain on the cross on the Sabbath, for it was an important Sabbath, that Sabbath, asked Pilate that their legs might be broken and that they might be carried away.

<sup>KJV</sup> **John 19:31** The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

### **TRANSLATION HIGHLIGHTS**

It was the day of preparation (Friday) before the Sabbath, and a special Sabbath at that, since it was the Passover. The Jews did not want the three crucified bodies to remain on the cross on the Sabbath. Deuteronomy 21:23 attests to their urgency on this matter: "His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance." So the Jewish leaders approached Pilate and pleaded with Him (Constativ Aorist tense) to break the legs of the three men (Dramatic Aorist tense) so they might die quicker and be carried away for burial (Culminative Aorist tense) quicker. This procedure was common

practice at the time, called *crurifragium*, in which iron mallets were used to break the legs. Broken legs would make the victims die quickly by asphyxiation by collapsing the lungs due to downward pressure from lack of lower body support.

### **ELEVANT OPINIONS**

So the Jews (probably the chief priests) asked Pilate that the legs of the crucified persons might be broken, in order that death might result immediately. Then the bodies could be removed and everything could be over before Sabbath. (W. Hendriksen) Every sabbath had its ‘preparation day’, consequently we must expect to read of two ‘preparation days’ and find that one refers to the ‘high day’, the sabbath immediately following the Passover, and that the other refers to the regular weekly Sabbath ... It seems that here we must find a place for the two Sabbaths:

<b>14th Nisan</b>	<b>15th Nisan</b>	<b>16th Nisan</b>	<b>17th Nisan</b>
Passover and Preparation.	A High Day. A Sabbath.	Preparation Day.	Weekly Sabbath.
The Lord crucified. Body hastily buried.	No servile work. ‘The Sabbath past’ (Mark 16:1)	The spices bought and prepared when Sabbath was past.	The women rested on this sabbath day and went to the sepulchre soon after it had passed.
	1st night 1st day (Hebrew day)	2nd night 2nd day (Hebrew day)	3rd night 3rd day (Hebrew day)

It will be seen that the three days and three nights are fully accounted for, the period ending at sunset at the end of the third day. (C. Welch) On the day after crucifixion, Thursday, they had a special Sabbath, followed by the regular weekly Sabbath on Saturday. (R.B. Thieme, Jr.)

**John 19:31** Now (transitional) the Jews (Subj. Nom.), because (causal) it was (εἰμί, Imperf.AI3S, Descriptive) the day of preparation (Pred. Nom.; Friday), so that (purpose) bodies (Subj. Nom.) would not (neg. particle) remain (μένω, AASubj.3S, Constative, Purpose) on the cross (Gen. Place) on the Sabbath (Loc. Time) – for (explanatory) that (Gen. Spec.) Sabbath (Descr. Gen.) day (Subj. Nom.; Passover) was (εἰμί, Imperf.AI3S, Descriptive) special (Pred. Nom.; important) – pleaded with (ἔρωτάω, AAI3P, Constative; asked) Pilate (Acc. Dir. Obj.) that (explanatory) their (Gen. Poss.) legs (Subj. Nom.) might be broken (κατάγνυμι, ASubj.3P, Dramatic, Result) and (continuative) they might be carried away (αἴρω, ASubj.3P, Culminative, Result; removed).

<sup>BGT</sup> **John 19:31** Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτου ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.

<sup>VUL</sup> **John 19:31** Iudaei ergo quoniam parasceve erat ut non remaneret in cruce corpora sabbato erat enim magnus dies ille sabbati rogaverunt Pilatum ut frangerentur eorum crura et tollerentur

<sup>LWB</sup> **John 19:32** In reply, soldiers came and broke the legs of the first one and then of the other one [one on each side] who had been crucified with Him.

<sup>KW</sup> **John 19:32** Therefore the soldiers went and broke the legs of the first one and of the other one who was crucified with Him.

<sup>KJV</sup> **John 19:32** Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

### ***TRANSLATION HIGHLIGHTS***

Pilate sent a detachment of soldiers to Golgotha in answer to their request, and they broke the legs of both men (Dramatic Aorist tense) who were crucified along with Jesus (Dramatic Aorist tense). There was a man crucified on each side of Jesus; their legs were broken one after the other. They did not break Jesus' legs, because (as the next verse tells us) by the time it was His turn, He had already died.

FYI: Bullinger draws attention to the use of *allos*, meaning “other of the same kind.” He interprets this as the *other* (the second) of two when there are more. In Luke 23:32 the word is *heteros*, “and others also, two, were led with him.” *Heteros* is used of and denotes not one of the two malefactors, but both of them, they being one party of two, and the Lord being the other, and different. *Heteros* means “other of a different kind.”

We thus reach the conclusion that there were four others crucified with the Lord Jesus. This fact not only removes all difficulties, but perfectly harmonizes all the four Scriptures, and establishes the Divine accuracy of every word and every expression. Of course it does not agree with Tradition; and we are quite aware that we shall have to reckon with all the Traditionalists for thus upsetting their idol. (E. Bullinger)

Bullinger, therefore, believes four men were crucified with Christ – two malefactors (Luke 23:32) and two robbers (Matthew, Mark). The two malefactors were brought with Him and were crucified on the inside next to the Lord; the two robbers were brought later and were crucified on the outside. I don't subscribe to this interpretation, since the soldiers may have started *crurifragium* on the two sides at which they had been stationed (Wescott), but many good men do subscribe to it.

### ***ELEVANT OPINIONS***

The shock attending such cruel injury to bones can be the coup de grace causing death. (W. Hendriksen, Bergsma) The course of the narrative here clearly shows that there were four other crucified with Christ. There were two malefactors and two robbers. The soldiers crush the legs of two before they come to Christ, so there must have been two on each side. There were no

“thieves.” One of the malefactors believed on Him. (A. Knoch) This caused death to occur fairly quickly by shock, loss of blood, and inability to breathe ... Without this procedure, a person could live for many hours or even days. (E. Blum)

**John 19:32** In reply (transitional), soldiers (Subj. Nom.) came (ἔρχομαι, AAI3P, Constative, Deponent) and (continuative) broke (κατάγνυμι, AAI3P, Dramatic) the legs (Acc. Dir. Obj.) of the first (Gen. Spec.) one (particle) and then (continuative) of the other one (Gen. Poss.) who (Adv. Gen. Ref.) had been crucified with (συσταυρώω, APpTc.GMS, Dramatic, Substantival, Articular) Him (Dat. Accompaniment, Disadv.).

<sup>BGT</sup> **John 19:32** ἦλθον οὖν οἱ στρατιῶται καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ·

<sup>VUL</sup> **John 19:32** venerunt ergo milites et primi quidem fregerunt crura et alterius qui crucifixus est cum eo

**LWB John 19:33** **But upon coming to Jesus, after they saw He had already died, they did not break His legs.**

<sup>KW</sup> **John 19:33** But upon coming to Jesus, when they saw that He was already dead, they did not break His legs.

<sup>KJV</sup> **John 19:33** But when they came to Jesus, and saw that he was dead already, they brake not his legs:

### ***TRANSLATION HIGHLIGHTS***

When it was Jesus' turn, the soldiers saw that He had already died (Consummative Perfect tense), so they did not bother to break His legs (Dramatic Aorist tense). A number of verses are germane to the information John is providing in this pericope. Exodus 12:46 forbids the breaking of the lamb's bones for the Sabbath: "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof." Psalm 34:20 prophesied that His bones would not be broken: "He keepeth all his bones: not one of them is broken." Luke 23:47 records the impression of the Centurion who was present for the crucifixion: "Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man." As hypothesized by Hendriksen, the Centurion may have dismissed the soldier's efforts to break Jesus' legs. He may have also agreed to let Joseph of Arimathea take Jesus' body to a burial site.

### ***ELEVANT OPINIONS***

It is altogether probable that they refrained from doing so upon orders from the centurion, on whom the central Sufferer had made such a deep impression in Luke 23:47. (W. Hendriksen) Trained executioners as these Roman soldiers were, it is quite unthinkable that they would make any mistake in a matter like this. Pilate had given orders for the legs of the three to be

broken, and they would not dare to disobey unless they were absolutely sure that Christ were “dead already.” (A. Pink)

**John 19:33** But (contrast) upon coming (ἔρχομαι, AAPtc.NMP, Constative, Predicative, Deponent) to Jesus (Acc. Dir. Obj.), after (temporal) they saw (ὄραω, AAI3P, Constative) He had already (adv.) died (θνήσκω, Perf.APtc.AMS, Consummative, Temporal), they did not (neg. adv.) break (κατάγνυμι, AAI3P, Dramatic) His (Poss. Gen.) legs (Acc. Dir. Obj.).

<sup>BGT</sup> **John 19:33** ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,

<sup>VUL</sup> **John 19:33** ad Iesum autem cum venissent ut viderunt eum iam mortuum non fregerunt eius crura

**LWB John 19:34** Nevertheless, one of the soldiers pierced His lung with a spear and immediately blood clots and serum came out.

<sup>KW</sup> **John 19:34** But one of the soldiers with the head of a spear pierced His side, and there came out immediately blood and water.

<sup>KJV</sup> **John 19:34** But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

### **TRANSLATION HIGHLIGHTS**

Even though Jesus appeared to be dead, one of the soldiers decided to make sure. He took his spear (Latin: *lance*) and thrust it upwards into one of Jesus' lungs (Dramatic Aorist tense). Blood clots and serum came out immediately, verifying that He was indeed dead. This was an important fact for John to notice, and he spends several verses covering it in detail. Why? Because there would be those who would deny the resurrection on the grounds that Jesus was never dead in the first place, that this entire chain of events was a set-up. Zechariah 12:10 predicted the piercing of His side: “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.”

A lot has been written by physicians on the fact that blood clots and serum also pointed to death. There are entire research papers written on the topic. This is the best summary or capsulized statement I have found on the topic, by R.B. Thieme, Jr.:

“In order to fully understand this verse, it is necessary to review some of the principles related to somatic death, the death of the body as a whole. In somatic death, irreversible changes begin to occur at various rates after cessation of respiration (breathing) and cardiac (heart) action. These changes include cooling of the body, development of muscular rigidity, autolysis

(breakdown of cells), putrefaction (production of gases), and of particular interest to us, the gravitation of blood to dependent parts and the clotting of that blood.

At the moment of cessation of heart and lung action, Christ's blood began to sink into the dependent parts of His body and His internal organs. He positioned His body in a manner that caused a maximum amount of blood to settle in the dependent part of His heart. The arrangement of the aorta, pulmonary artery, diaphragm, and various veins was such that a large amount of blood remained and settled in the left and right ventricle, vulnerable to the thrust of the spear yet to come. Blood in the ventricles would begin to coagulate, and components of the blood would then layer out on the basis of respective weights and the influence of gravity with the red blood cells clotting on the bottom, and the platelets, white blood cells and plasma forming a grayish-yellow layer on the top.

Christ anticipates that Satan would attack the Cross by perverting the meaning of the blood in an attempt to obscure the importance of spiritual death. Thus, while still on the Cross, our Lord provided proof that He did not bleed to death, and unlike that of a sacrificial animal, His literal blood has no spiritual significance. Instead of slumping down or leaning to one side when He dismissed His soul and spirit, our Lord purposely thrust His body forward to demonstrate for all to see and for John to record that He did not die from loss of blood.

The Greek word translated "side" is *pleura*, which refers specifically to the chest cavity. When the soldier's javelin penetrated upward through Christ's rib cage and chest wall without breaking any bones, it lacerated the right and left ventricles of His heart. Immediately "blood and water" gushed forth, and this is possible only under certain conditions.

First of all, the word *hudor*, "water," is used in the medical sense for the grayish-yellow fluid that separates from the clot in the coagulation of blood. Thus, instead of "blood and water," a more accurate translation would be "blood clots and serum."

To anyone watching the Crucifixion from a distance as John did, the only positive proof of physical death was seeing blood separated into clots and serum. The obvious exception would be a trauma such as decapitation or profuse, unchecked bleeding, or, later on, some stage of decomposition. If some one dies from excessive loss of blood, clots and serum do not form; the blood simply exits the body as whole red blood, the same form that you see if you cut your finger.

For the blood inside the body to precipitate into clots and serum, death must not have been caused by bleeding. Despite prolonged physical torture during His trials and suffering on the Cross, His physical death came suddenly when, with complete self-control and clarity of mind, Christ sent away His spirit. He did bleed – from His flogged back, from His hands and feet, and from the thorns that were forced into His scalp. This merely demonstrated that, as true humanity, His mortal body functioned as any normal human body would. But all these lacerations and puncture wounds did not kill our Lord.

The wonderous fact about Christ's physical blood was that it contained sufficient vitamin K and coagulation factors to cause coagulation almost immediately! Remember that throughout His life Jesus was always in magnificent physical condition; more than any other person in the entire human race, the God-Man was the quintessence of perfect health and physical strength.

External bleeding was not the cause of death. Internal hemorrhaging would have resulted in very little blood remaining in the heart.

The very sight of blood clots and serum is medical proof not only that Jesus was physically dead, but that He did not bleed to death.

The Biblical evidence is conclusive, yet the Crucifixion accounts fit perfectly with medical knowledge. With Christ's body thrust forward, it remained in the perfect position for the maximum amount of blood to settle in the dependent portion of the heart, so that the soldier's spear would provide evidence to all who witnessed the Crucifixion and to those studying the verse as to the exact manner of His physical death, recorded forever in the Word of God."

### ***ELEVANT OPINIONS***

In order to insure that not the slightest possibility would exist that any life had remained in the body of Jesus, one of the soldiers with his lance or spear pierced the side of Jesus ... According to an article *Blood and Water* in I.S.B.E., the physiological explanation might be this, that the death of Jesus resulted from the rupture of the heart in consequence of great mental agony and sorrow. Such a death would be almost instantaneous, and the blood flowing into the pericardium would coagulate into the red clot (blood) and the limpid serum (water). This blood and water would then be released by the spear thrust. (W. Hendriksen) To presuppose, as some do, that the spear pierced the still living heart, and thus to account for the blood and water is contrary ... to science, for pure blood would have issued forth. It was in the crucifixion itself that His death was to be accomplished, not in a spear-thrust by a soldier. (S. Bergsma) The lance must have penetrated deep, for the object was to *ensure* death. (H. Alford)

**John 19:34** Nevertheless (adversative), one (Subj. Nom.) of the soldiers (Adv. Gen. Ref.) pierced (νύσσω, AAI3S, Dramatic; stabbed) His (Poss. Gen.) lung (Acc. Dir. Obj.) with a spear (Instr. Means) and (continuative) immediately (adv.) blood clots (Subj. Nom.) and (connective) serum (Subj. Nom.) came out (ἐξέρχομαι, AAI3S, Dramatic, Deponent).

<sup>BGT</sup> **John 19:34** ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

<sup>VUL</sup> **John 19:34** sed unus militum lancea latus eius aperuit et continuo exivit sanguis et aqua

LWB **John 19:35** Furthermore, he [John, the author] who saw *it* has confirmed *it*; indeed, his testimony is true and accurate. As a matter of fact, he stands in close relation [stakes his reputation] that he is telling the truth, so that you also might come to believe *it*,

<sup>KW</sup> **John 19:35** And he who has with discernment seen, and at present has that which he has seen in his mind's eye, has borne testimony, and his testimony is at present on record. And his testimony is genuine, and that one knows positively that he is speaking true things, in order that you might be believing,

<sup>KJV</sup> **John 19:35** And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

### ***TRANSLATION HIGHLIGHTS***

Furthermore, John saw the piercing and the blood clots and serum pour out (Dramatic Perfect tense) and he confirms that his testimony is true and accurate (Intensive Perfect tense). As a matter of fact, he stakes his reputation (Intensive Perfect tense) that he is telling the absolute truth (Gnomic Present tense), so that you also might come to believe (Ingressive Aorist tense) what he saw firsthand. This is another way of saying, “I saw these events firsthand, I paid close attention to every detail, and I am relating it to you accurately. I stake my reputation on it.” His account of the blood clots and serum gushing out of Jesus’ chest cavity was very important as proof of spiritual death first, followed by physical death by means other than loss of blood. And as we will see in the next two verses, his testimony also corroborated OT prophecies.

### ***ELEVANT OPINIONS***

John writes that he has seen this. He is giving authoritative testimony of what which with his own eyes he has witnessed. (W. Hendriksen) John uses this pronoun, because he had *alone* (of the disciples) been witness of the special fact which he relates. (B. Wescott) If any of the other disciples had been present, he would have named them as corroborating witnesses. (LWB)

**John 19:35** Furthermore (continuative), he (Subj. Nom.; John) who saw (ὁράω, Perf.APtc.NMS, Dramatic, Substantival, Articular) it (ellipsis) has confirmed (μαρτυρέω, Perf.AI3S, Intensive) it (ellipsis); indeed (affirmative), his (Poss. Gen.) testimony (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) true and accurate (Pred. Nom.). As a matter of fact (affirmative), he (Subj. Nom.) stands in close relation (οἶδα, Perf.AI3S, Intensive) that (introductory) he is telling (λέγω, PAI3S, Gnomic) the truth (Acc. Dir. Obj.), so that (purpose) you (Subj. Nom.) also (adjunctive) might come to believe (πιστεύω, AASubj.2P, Ingressive, Result) it (ellipsis),

<sup>BGT</sup> **John 19:35** καὶ ὁ ἑωρακῶς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύ[σ]ητε.

<sup>VUL</sup> **John 19:35** et qui vidit testimonium perhibuit et verum est eius testimonium et ille scit quia vera dicit ut et vos credatis

LWB **John 19:36** For these things took place so that the scripture [Numbers 9:12] might be fulfilled: Not a bone of His will be broken.

<sup>KW</sup> **John 19:36** For these things took place in order that the scripture might be fulfilled; A bone belonging to Him shall not be broken.

<sup>KJV</sup> **John 19:36** For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

### ***TRANSLATION HIGHLIGHTS***

John was not only paying attention to the details to encourage us to believe his report, but he was also conscious that his recollection of events were important because they fulfilled scripture (Culminative Aorist tense). According to Numbers 9:12, which recorded the rules for preparing the Passover lamb, “They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.” Jesus was the *true* Passover Lamb.

### ***ELEVANT OPINIONS***

When John saw how the soldiers were restrained from breaking the bones of Christ, he saw in this a fulfillment of the words recorded in Exodus 12:46 and Numbers 9:12. No bone of the paschal lamb was to be broken. (W. Hendriksen) John expresses his theology of God’s sovereignty in these texts by saying that these things happened “*in order that* the Scripture be fulfilled.” In other words, the events were not a coincidence that God merely foresaw, but a plan which God *purposed* to bring about. (J. Piper)

**John 19:36** For (explanatory) these things (Subj. Nom.) took place (γίνομαι, AMI3S, Dramatic, Deponent) so that (purpose) the scripture (Subj. Nom.) might be fulfilled (πληρώω, APSubj.3S, Culminative): Not (neg. adv.) a bone (Subj. Nom.) of His (Poss. Gen.) will be broken (συντρίβω, FPI3S, Predictive).

<sup>BGT</sup> **John 19:36** ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῇ· ὅστον οὐ συντριβήσεται αὐτοῦ.

<sup>VUL</sup> **John 19:36** facta sunt enim haec ut scriptura impleatur os non comminuetis ex eo

LWB **John 19:37** And again, another scripture [Zech. 12:10] says: **They will look on Him whom they pierced.**

<sup>KW</sup> **John 19:37** And again, another scripture says, They shall look on Him whom they pierced.

<sup>KJV</sup> **John 19:37** And again another scripture saith, They shall look on him whom they pierced.

### ***TRANSLATION HIGHLIGHTS***

John quotes another scripture (Zech. 12:10) that was fulfilled by the events he had just witnessed: “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.” The adverb *again* refers to the citation of this scripture earlier in verse 34.

### ***ELEVANT OPINIONS***

The words of the prophet are quoted here not according to the LXX but more nearly according to the original Hebrew. (W. Hendriksen) As with the fulfillment of scripture by the partition of

Jesus' clothes, so here there is no suggestion that the soldiers had any inkling that their actions were giving effect to what had been written long before. Rather, their actions were providentially overruled by God for the accomplishment of His purpose. (F. Bruce)

**John 19:37** And (continuative) again (adv.), another (Descr. Nom.; of a different kind) scripture (Subj. Nom.) says (λέγω, PAI3S, Static): They will look (ὁράω, FMI3P, Predictive) on Him whom (Acc. Dir. Obj.) they pierced (ἐκκεντέω, AAI3P, Dramatic).

<sup>BGT</sup> **John 19:37** καὶ πάλιν ἑτέρα γραφή λέγει· ὄψονται εἰς ὃν ἐξεκέντησαν.

<sup>VUL</sup> **John 19:37** et iterum alia scriptura dicit videbunt in quem transfixerunt

**LWB John 19:38** Now after these things, Joseph from Arimathaea, who was a student of Jesus, but concealed [in secret] due to fear of the Jews, pleaded with Pilate, that he might take down and carry away the body of Jesus. When Pilate granted him permission, then he took down and carried away His body.

<sup>KW</sup> **John 19:38** Now, after these things, Joseph, the one from Arimathaea, being a disciple of Jesus, but one who had been so secretly because of the Jews, asked Pilate that he might carry away the body of Jesus. And Pilate gave him permission. Then he went and carried away His body.

<sup>KJV</sup> **John 19:38** And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

### ***TRANSLATION HIGHLIGHTS***

After these events had transpired, Joseph from Arimathaea pleaded with Pilate that he might be allowed (Potential Subjunctive mood) to take down and carry away the body of Jesus (Constative Aorist tense). Joseph was a secret student of Jesus. He met with our Lord covertly because he was afraid of what the Jews might do to him (Intensive Perfect tense). Was this fear a sin? I believe so. He was probably worried about losing his status in the Jewish community, his office in the Sanhedrin, attendance in the synagogue, and perhaps his home and money. With a dose of shame and regret, He wanted to do something to honor the death of his Master, and now was his chance. When Pilate granted him permission (Culminative Aorist tense), then he went to Golgotha (Calvary) and took down and carried away the body of Jesus for burial. In spite of his being afraid of letting others know he was a student of Jesus, once the Lord was dead, Joseph was rather bold and courageous when it came time for His burial. Whatever cover story he had been giving beforehand was of no use to him now; He would be identified with Jesus going forward.

### ***ELEVANT OPINIONS***

He was a rich man (Matt. 27:57), devout (Mark 15:43), and a member of the Sanhedrin (Luke 23:51), one who had not consented (by being absent during the balloting?) to the plot to condemn Jesus and to have Him crucified ... He goes to Pilate and requests the body of Jesus. Mark 15:43 stresses the boldness of the act. The boldness appears especially in this, that he acted in spite of the fact that he knew that his fellow-Sanhedrists would hear about it. (W. Hendriksen) Joseph and Nicodemus were saved, but they were secret disciples ... John acknowledges them as secret believers. (J. Dillow) A member of a distinguished and privileged class is peculiarly sensitive to the coldness, the contempt, or the ridicule of those whose opinion makes the public opinion which has most influence over him. (J. Thomson)

**John 19:38** Now (transitional) after these things (Acc. Extent of Time), Joseph (Subj. Nom.) from Arimathaea (Gen. Place), who was (είμι, PAPtc.NMS, Descriptive, Substantival) a student (Nom. Appos.) of Jesus (Gen. Rel.), but (adversative) concealed (κρύπτω, Perf.PPtc.NMS, Intensive, Modal; secretly) due to fear (Adv. Acc.) of the Jews (Adv. Gen. Ref.), pleaded with (έρωτάω, AAI3S, Constative) Pilate (Acc. Dir. Obj.), that (explanatory) he might take down and carry away (αίρω, AASubj.3S, Constative, Potential) the body (Acc. Dir. Obj.) of Jesus (Poss. Gen.). When (coordinating) Pilate (Subj. Nom.) granted him (ellipsis) permission (έπιτρέπω, AAI3S, Culminative), then (inferential) he came (έρχομαι, AAI3S, Constative, Deponent) and (continuative) took down and carried away (αίρω, AAI3S, Constative) His (Gen. Poss.) body (Acc. Dir. Obj.).

<sup>BGT</sup> **John 19:38** Μετά δὲ ταῦτα ἠρώτησεν τὸν Πιλάτου Ἰωσήφ [ὁ] ἀπὸ Ἀριμαθαίας, ὢν μαθητῆς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα αὐτοῦ.

<sup>VUL</sup> **John 19:38** post haec autem rogavit Pilatum Ioseph ab Arimathia eo quod esset discipulus Iesu occultus autem propter metum Iudaeorum ut tolleret corpus Iesu et permisit Pilatus venit ergo et tulit corpus Iesu

**LWB John 19:39** Now Nicodemus also appeared, he who came to Him initially at night, and brought a mixture of myrrh and aloes, about one hundred pounds.

<sup>KW</sup> **John 19:39** Moreover, there came also Nicodemus, he who came to Him at the first in a night-time visit, bearing a mixture of myrrh and aloes, about one hundred pounds.

<sup>KJV</sup> **John 19:39** And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

### **TRANSLATION HIGHLIGHTS**

Joseph did not come alone to take the body of Christ off the cross and bury Him. Nicodemus also came with him (Constative Aorist tense). Initially, Nicodemus had come to see Jesus at night, so the rest of the Sanhedrin wouldn't know he was interested in Jesus' teachings. Perhaps he was

emboldened to come forward and side with Jesus after observing what Joseph was doing publicly. This rich member of the Sanhedrin accompanied Joseph and brought with him one hundred pounds (Aoristic Present tense) of myrrh and aloes for burial purposes. This was a considerable amount of perfume and spices, approaching our equivalent of 72-pounds!

### ***ELEVANT OPINIONS***

When those who love Christ, and make it their aim to serve Him, conceal their attachment and their pious resolution, whether through timidity or distrust, harm follows ... The disciple who withholds or delays his open confession of the Saviour, by so doing thwarts his own religious progress and happiness ... The withholding of a confession of Christ is disobedience to Christ and to His Spirit ... Secrecy of discipleship is discouraging to the Church of Christ ... The world is confirmed in error and unbelief when there is a disinclination on the part of Christians openly to avow themselves what they really are. (J. Thomson)

Joseph and Nicodemus doubtless held many a secret converse on the object of their common love, and one encouraged and inspired the other ... In the most wicked councils generally there are some good men. In the very nest of His murderers Jesus had at least two genuine friends. (B. Thomas) The purpose of covering a corpse with this aromatic powder was to dry it out and to lessen the foul odor that putrefaction caused. (T. Constable) One hundred of these pounds amounted to about seventy-two of our pounds, surely no insignificant contribution. (W. Hendriksen) Probably the men covered the entire body of Jesus before wrapping it for burial. (E. Towns)

**John 19:39** Now (transitional) Nicodemus (Subj. Nom.) also (adjunctive) appeared (ἔρχομαι, AAI3S, Constative, Deponent), he (Nom. Appos.) who came (ἔρχομαι, AAPtc.NMS, Constative, Substantival, Deponent) to Him (Acc. Dir. Obj.) initially (Acc. Measure; first) at night (Adv. Gen. Time), and brought (φέρω, PAPtc.NMS, Aoristic, Circumstantial) a mixture (Acc. Dir. Obj.) of myrrh (Gen. Content; an aromatic resinous gum and costly perfume) and (connective) aloes (Gen. Content), about (Adv. Measure) one hundred (Acc. Measure) pounds (Acc. Dir. Obj.).

<sup>BGT</sup> **John 19:39** ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.

<sup>VUL</sup> **John 19:39** venit autem et Nicodemus qui venerat ad Iesum nocte primum ferens mixturam murræ et aloes quasi libras centum

**LWB John 19:40** Then they took the body of Jesus and wrapped it with linen bandages accompanied by aromatic oils and spices, just as the Jewish habit was when preparing for burial.

<sup>KW</sup> **John 19:40** Then they took the body of Jesus and bound it in linen cloths with perfumes, just as the custom is of the Jews to prepare a body for entombment.

<sup>KJV</sup> **John 19:40** Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

### **TRANSLATION HIGHLIGHTS**

Joseph and Nicodemus took the body of Jesus and wrapped it with linen bandages accompanied by aromatic oils and spices (Constative Aorist tense). This was the common Jewish practice when preparing for burial (Customary Present tense). The same type of linen bandages were used to wrap around Jesus for burial as those that were wrapped around Him when He was a baby in the feeding trough, i.e., swaddling clothes. The Greek words are not, however, the same. It's also important to note the possible fulfillment of Isaiah 53:9 which reads, "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

### **ELEVANT OPINIONS**

Both John and Luke use the word *othoniois* to identify these cloths, which were also used by Greeks for ships' sails ... According to Luke 23:56, the women who witnessed this burial returned home to prepare spices and ointments to finish the burial procedure later. (E. Towns) They did not embalm like the Egyptians, who removed brain and entrails. (W. Hendriksen) The burial custom of the Jews was to place the corpse on a long sheet with the feet at one end. They would then fold the cloth over the head and back down to the feet, which they would tie together. They would also tie the arms to the body with strips of cloth ... The burial customs of the Jews are still obscure enough that it is unwise to insist dogmatically that Jesus had only one shroud covering Him. The shroud of Turin is such a piece of cloth, though whether it was the real burial shroud of Jesus is the subject of considerable debate. (T. Constable) When spices were used, they were important, not to preserve the corpse but to diminish the stench. (C. Keener)

**John 19:40** Then (transitional) they took (λαμβάνω, AAI3P, Constative) the body (Acc. Dir. Obj.) of Jesus (Poss. Gen.) and (continuative) wrapped (δέω, AAI3P, Constative) it (Acc. Dir. Obj.) with linen bandages (Instr. Means) accompanied by aromatic oils and spices (Gen. Accompaniment), just as (comparative) the Jewish (Dat. Spec.) habit (Subj. Nom.) was (εἶμι, PAI3S, Customary) when preparing for burial (ἐνταφιάζω, PAInf., Customary, Temporal).

<sup>BGT</sup> **John 19:40** ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.

<sup>VUL</sup> **John 19:40** acceperunt ergo corpus lesu et ligaverunt eum linteis cum aromatibus sicut mos ludaeis est sepelire

**LWB John 19:41** Now, there was a garden near the place where He was crucified, and in the garden a new tomb, in which no one had ever been buried.

<sup>KW</sup> **John 19:41** Now, there was in the place where He was crucified a garden, and in the garden a new tomb in which never yet had anyone been laid.

<sup>KJV</sup> **John 19:41** Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

### **TRANSLATION HIGHLIGHTS**

There was a garden near the hill on which Jesus was crucified (Dramatic Aorist tense), and in that garden was a tomb (Latin: *monument*) in which no one had ever been buried (Gnomic Imperfect tense). According to Matthew 27:60 it was Joseph of Arimathaea's tomb that he had purchased for his own eventual burial. Even after His death, the Lord did not come into contact with corruption: it was a newly carved tomb.

### **ELEVANT OPINIONS**

It was Friday. Sunset was approaching. Hence, in order that everything might be finished before Sabbath, no time must be lost. The body of Jesus could not be buried in a distant tomb. Time would not allow. (W. Hendriksen) The scene of the betrayal and the scene of the triumphant rest answer one to the other. (B. Wescott)

**John 19:41** **Now** (transitional), **there was** (εἰμί, Imperf.AI3S, Descriptive) **a garden** (Pred. Nom.) **near the place** (Loc. Place) **where** (subordinating particle) **He was crucified** (σταυρώω, API3S, Dramatic), **and** (continuative) **in the garden** (Loc. Place) **a new** (Descr. Nom.) **tomb** (Pred. Nom.; memorial), **in which** (Loc. Place) **no one had ever** (Subj. Nom.) **been** (εἰμί, Imperf.AI3S, Gnomic) **buried** (τίθημι, Perf.PPtc.NMS, Aoristic, Attributive; placed).

<sup>BGT</sup> **John 19:41** ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν ἐν ᾧ οὐδέτις οὐδέτις ἦν τεθειμένος·

<sup>VUL</sup> **John 19:41** erat autem in loco ubi crucifixus est hortus et in horto monumentum novum in quo nondum quisquam positus erat

LWB **John 19:42** **Therefore, due to the preparation of the Jews [for the Passover], and because the tomb was nearby, they buried Jesus there.**

<sup>KW</sup> **John 19:42** In that place therefore, on account of the preparation of the Jews, because the tomb was near at hand, they laid Jesus.

<sup>KJV</sup> **John 19:42** There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

### **TRANSLATION HIGHLIGHTS**

Time was running out. The Jews were busy preparing for the Passover. Since this tomb was offered by Joseph and was near Calvary where Christ was crucified, they buried Jesus there (Constative Aorist tense). While the Jews were preparing the paschal lamb, Joseph and Nicodemus were preparing Jesus' body for burial.

### ***ELEVANT OPINIONS***

The tomb was not a natural cave. It had been hewn out of a solid cliff or rock (Mark 15:46). After depositing the body of Jesus, Joseph (with the help of others) rolled a great stone in front of the entrance of the tomb-chamber (Matt. 27:60) ... It was a tomb fit for a king! (W. Hendriksen)

**John 19:42** Therefore (inferential), due to the preparation (Acc. Gen. Ref.) of the Jews (Abl. Agency), and (ellipsis) because (causal) the tomb (Subj. Nom.) was (είμι, Imperf.AI3S, Descriptive) nearby (Adv. Place), they buried (τίθημι, AAI3P, Constative; placed) Jesus (Acc. Dir. Obj.) there (Adv. Place).

<sup>BGT</sup> **John 19:42** ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγύς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

<sup>VUL</sup> **John 19:42** ibi ergo propter parasceven Iudaeorum quia iuxta erat monumentum posuerunt Iesum

## **Chapter 20**

**LWB John 20:1** Now, on the first day of the week [Sunday], Mary Magdalene arrived early in the morning at the tomb while it was still dark, and she discovered that the stone had been removed from the tomb [violently disengaged from its track or groove].

<sup>KW</sup> **John 20:1** Now, on the first day of the week, Mary, the Magdalene, comes early while it is still dark to the tomb, and she sees the stone moved out of its place out of the tomb.

<sup>KJV</sup> **John 20:1** The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

### ***TRANSLATION HIGHLIGHTS***

Now, Mary Magdalene arrived at the entrance to the tomb (Historical Present tense) early in the morning while it was still dark. The Greek word *sabbaton*, normally used for Sabbath, refers to the first day of the week: Sunday. The first day of the week started at sundown Saturday and ended at sundown Sunday. So early in the morning on the first day would have been before

sunrise on Sunday morning. Jesus was crucified on Friday ... so that means He was resurrected on the 3<sup>rd</sup> day. John calls her Magdalene because she came from the town, Magdala, about five miles north on the Sea of Galilee. She discovered to her surprise that the stone that sealed the entrance had been violently removed away from the tomb, disengaged from its track or groove (Intensive Perfect tense). She was not alone on this walk; her pace was merely quicker than the others this morning and she arrived there a bit earlier.

### **RELEVANT OPINIONS**

Her name has become the expression of a bad life, or at least that of a woman come out of licentiousness, but there is nothing to justify the tradition. But that she had been completely under the power of the demon is no tradition; the Lord had cast seven demons out of her. Her state therefore had been most miserable, and she loved much. (J. Darby) Now what the women saw was not that this circular slab had been wheeled to the left in its groove, but had been thrown out of its groove, away from the opening, and was lying flat on the ground. The evidence of violence was beyond question. (R. Lenski) The resurrection is the basis of eternal life that is promised to all who believe in Jesus Christ. (E. Towns)

**John 20:1** Now (transitional), on the first (Dat. Measure) day of the week (Adv. Gen. Time; Monday), Mary Magdalene (Subj. Nom.) arrived (έρχομαι, PMI3S, Historical, Deponent) early in the morning (Adv. Time) at the tomb (Acc. Place) while it was (είμι, PAPtc.GFS, Genitive Absolute, Temporal) still (adv.) dark (Obj. Gen., Time), and (continuative) she discovered (βλέπω, PAI3S, Aoristic) that (complementary) the stone (Acc. Dir. Obj.) had been removed (αίρω, Perf.PPtc.AMS, Intensive, Complementary) from the tomb (Abl. Separation).

<sup>BGT</sup> **John 20:1** Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτὶ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου.

<sup>VUL</sup> **John 20:1** una autem sabbati Maria Magdalene venit mane cum adhuc tenebrae essent ad monumentum et videt lapidem sublatum a monumento

LWB **John 20:2** **Then she ran and came face-to-face to Simon Peter and the other disciple [John] whom Jesus was fond of, and reported to them: They have removed the Lord from the tomb and we do not know where they have laid Him.**

<sup>KW</sup> **John 20:2** Then she runs and comes to Simon Peter and to the other disciple of whom Jesus was fond and says to them, They took the Lord out of the tomb, and we do not know where they laid Him.

<sup>KJV</sup> **John 20:2** Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

### **TRANSLATION HIGHLIGHTS**

As soon as Mary saw the tomb was empty, she turned and ran down the trail (Dramatic Present tense) until she came face-to-face to Simon Peter and John. Rather than say his own name, John reminds us that the Lord was particularly fond of him. Mary reports to them her discovery that they have removed Jesus from the tomb (Constative Aorist tense) and they have no idea where they have laid Him (Intensive Perfect tense). She assumes that the Roman soldiers moved Him. Maybe they have reburied Him in a pauper's grave, or are humiliating His body somewhere in public. The plural "we" means Mary was not alone. In Mark 16:1, she was accompanied by Mary the mother of James and Salome. In Luke 23:55-24:1, there were other women who came with spices to further prepare His body. Mary either left home earlier than the rest of them or was fleet of foot, similar to John being a faster runner over long distances than Peter the sprinter.

### **RELEVANT OPINIONS**

She thinks, "The enemies have been busy again. Having murdered the Lord, they have added to their crimes by rifling the tomb. Now not even the body of Jesus is left." (W. Hendriksen) We exercise choice in our love relationships, knowing how costly true love is, and how precious it is. Even the Lord Jesus had special relationships amongst the disciples. The Scripture speaks of the "disciple Jesus loved." This shows His freedom to have a closer relationship with one than with the others. (J. White) Mary did not understand the significance of the Resurrection. She supposed that Christ's body had been transferred from the tomb to some unknown place. (J. Pentecost) Perhaps as the priests were eager to dispense with Jesus as "early" as possible, she is unable to sleep and eager to demonstrate her devotion as early as possible. (C. Keener) She and the other women hoped to go in and take care of the body in a way it had not been taken care of when it was hurriedly removed from the cross and placed in the crypt. (H. Ironside)

**John 20:2** Then (inferential) she ran (τρέχω, PAI3S, Dramatic) and (continuative) came (έρχομαι, PMI3S, Aoristic, Deponent) face-to-face to Simon Peter (Prep. Acc.) and (connective) the other (Acc. Spec.) disciple (Prep. Acc.) whom (Acc. Gen. Ref.) Jesus (Subj. Nom.) was fond of (φιλέω, Imperf.AI3S, Descriptive), and (continuative) reported (λέγω, PAI3S, Aoristic) to them (Dat. Ind. Obj.): They have removed (αίρω, AAI3P, Constative) the Lord (Acc. Dir. Obj.) from the tomb (Abl. Separation) and (connective) we do not (neg. adv.) know (οἶδα, Perf.AI1P, Intensive) where (Adv. Place) they have laid (τίθημι, AAI3P, Constative) Him (Acc. Dir. Obj.).

<sup>BGT</sup> **John 20:2** τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς καὶ λέγει αὐτοῖς· ἦραν τὸν κύριον ἐκ τοῦ μνημείου καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.

<sup>VUL</sup> **John 20:2** cucurrit ergo et venit ad Simonem Petrum et ad alium discipulum quem amabat Iesus et dicit eis tulerunt Dominum de monumento et nescimus ubi posuerunt eum

LWB **John 20:3** Then Peter and the other disciple [John] proceeded [on the trail] and arrived at the tomb.

<sup>KW</sup> **John 20:3** Then Peter and the other disciple went out and were going on their way to the tomb.

<sup>KJV</sup> **John 20:3** Peter therefore went forth, and that other disciple, and came to the sepulchre.

### **TRANSLATION HIGHLIGHTS**

Peter and John continued to walk the trail (Constative Aorist tense) and eventually arrived at the tomb. They wanted to see the scene of the crime firsthand, so to speak, in case there were tracks or other clues that might lead to the whereabouts of Jesus' body. As they mulled over the details of Mary's report, their adrenaline increased and they picked up the pace.

### **RELEVANT OPINIONS**

At first they are pictured as merely walking; then as running side by side; finally, as still running, but now John is out-distancing Peter and therefore arrives at the tomb first. (W. Hendriksen) Friend, you don't go into a cemetery to look for the living. They were not expecting to find Jesus alive when they rushed to the tomb. They were expecting to find the Lord's body. (J. McGee) Finding that Mary had not actually looked in the sepulchre, they deemed it best to go and inspect it for themselves. (A. Pink) The form of the sentence is singularly expressive. Peter at once takes the lead; the other disciple attaches himself, as it were, to his decisive guidance, then both are represented on their way. (B. Wescott)

**John 20:3** Then (inferential) Peter (Subj. Nom.) and (connective) the other (Nom. Spec.) disciple (Subj. Nom.; John) proceeded (ἐξέρχομαι, AAI3S, Constative, Deponent) and (continuative) arrived (ἔρχομαι, Imperf.MI3P, Descriptive, Deponent) at the tomb (Acc. Place).

<sup>BGT</sup> **John 20:3** Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ ἦρχοντο εἰς τὸ μνημεῖον.

<sup>VUL</sup> **John 20:3** exiit ergo Petrus et ille alius discipulus et venerunt ad monumentum

LWB **John 20:4** As a matter of fact, the two began running together, but the other disciple [John] ran ahead, quicker than Peter, and arrived at the tomb first,

<sup>KW</sup> **John 20:4** Now, the two were running together. And the other disciple was running ahead more swiftly than Peter and came first to the tomb,

<sup>KJV</sup> **John 20:4** So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

### **TRANSLATION HIGHLIGHTS**

As they reviewed Mary's report in their minds, they began thinking of possible implications and started running together on the trail (Inceptive Imperfect tense). But John was a bit quicker than Peter and he ran ahead (Dramatic Aorist tense), arriving at the tomb first. The path may have been too narrow for them to run side-by-side for long, so John may have only been a few seconds ahead of Peter. I hike a lot with my wife, and most trails do not accommodate two people jogging side-by-side, especially if traffic is coming at us from the other direction.

### **RELEVANT OPINIONS**

What caused John to outrun Peter? The answer could be: he has youth in his favor. But again, we do not know. It is useless to speculate. (W. Hendriksen) The popular idea that John was the younger of the two is most likely correct, for he lived at least sixty years afterwards. (A. Pink) Would a second century writer have thought of this in inventing a story? (A. Plummer)

**John 20:4** As a matter of fact (emphatic), the two (Subj. Nom.) began running (τρέχω, Imperf.AI3P, Inceptive) together (adv.), but (adversative) the other (Nom. Spec.) disciple (Subj. Nom.; John) ran ahead (προτρέχω, AAI3S, Dramatic), quicker than (comparative) Peter (Gen. Comparison), and (continuative) arrived (έρχομαι, AAI3S, Constative, Deponent) at the tomb (Acc. Place) first (Descr. Nom.; earlier),

<sup>BGT</sup> **John 20:4** ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητῆς προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον,

<sup>VUL</sup> **John 20:4** currebant autem duo simul et ille alius discipulus praecurrit citius Petro et venit primus ad monumentum

LWB **John 20:5** **And after crouching [stooping], he [John] noticed strips of linen cloth lying there. However, he did not enter.**

<sup>KW</sup> **John 20:5** And having stooped down he sees at a glance the strips of linen cloth lying. However, he did not go in.

<sup>KJV</sup> **John 20:5** And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

### **TRANSLATION HIGHLIGHTS**

When John first arrived at the entrance of the tomb, he crouched or stooped a bit due to the low ceiling (Constative Aorist tense) and noticed strips of linen cloth lying there (Circumstantial Participle). In spite of this, he remained outside, pondering the significance of what he saw. John is portrayed as more reticent, while Peter is portrayed as more impetuous. The Roman soldiers would not have removed His grave clothes in order to move Him someplace else. Grave robbers would have no reason to remove them either, and they definitely would have no interest in a body ... unless they were witches. Jesus had raised Lazarus from the grave, but he came out with

his grave clothes on. If Jesus has been resurrected, why are His grave clothes here? John was in a quandary, trying to assimilate the facts to come up with a conclusion on what had happened.

### **RELEVANT OPINIONS**

John did not go inside. He was filled with alarm. Any idea of a resurrection is completely absent from his mind. (W. Hendriksen) When John looked into the tomb and saw the linen cloth, the verb used refers to a quick glance. (E. Towns) It is not impossible that someone would steal a body, and at least some opponents of the apostolic testimony suggested that this was in fact the fate of Jesus' corpse (Matt. 28:13-15). Corpses were used for magic, and people suspected that witches sometimes stole bodies for magic. Indeed, corpses that died violent deaths were considered particularly potent for magic. (C. Keener) A natural feeling of awe would arrest one of the character of John. He had already seen enough to fill his soul with anxious thoughts. (B. Wescott)

**John 20:5** And (continuative) after crouching (παρακύπτω, AAPTc.NMS, Constative, Temporal; bending over, stooping), he noticed (βλέπω, PAI3S, Aoristic) strips of linen cloth (Acc. Dir. Obj.) lying there (κείμεναι, PPPTc.ANP, Descriptive, Circumstantial). However (adversative), he did not (neg. adv.) enter (εἰσέρχομαι, AAI3S, Constative, Deponent).

<sup>BGT</sup> **John 20:5** καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.

<sup>VUL</sup> **John 20:5** et cum se inclinasset videt posita linteamina non tamen introivit

LWB **John 20:6** Then, when Simon Peter arrived, who was following him, he entered the tomb [without hesitation] and also observed the strips of linen cloth lying there,

<sup>KW</sup> **John 20:6** Then comes also Simon Peter following him and entered the tomb. And he intently gazes upon the strips of linen cloth lying there,

<sup>KJV</sup> **John 20:6** Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

### **TRANSLATION HIGHLIGHTS**

Simon Peter arrived shortly after John (Aoristic Present tense) and he immediately entered the tomb (Constative Aorist tense) and observed the strips of linen cloth lying there. Peter had been following John, but while John was contemplating what he saw, Peter went right into the tomb without hesitation. Now both men are looking at the evidence, coming to their own conclusions about what had happened to Jesus' body. The Greek verbs for looking at the strips of linen cloth are different for each disciple: John noticed them (βλέπω), while Peter observed them (θεωρέω). Peter analyzed what he observed more carefully and came to his conclusions more quickly. John was more swift on foot, but Peter was more swift in mind.

## RELEVANT OPINIONS

It is not stated in so many words that Peter immediately drew this conclusion, namely, that Jesus was risen from the grave. It would seem, nevertheless, that he did soon reach this level of faith. (W. Hendriksen) When Peter entered the tomb and saw not only the linen cloth but also the face cloth by itself, the verb used implies a greater intensity in the act of seeing, such as examining. (E. Towns) When Peter arrived at the tomb, he barged right in, probably because he wanted to know exactly how things stood regardless of the consequences. (T. Constable) The entrance is courageously made, then follows the experience. The verb θεωρέω expresses the earnest intent gaze of the apostle as his eye passes from point to point. (B. Wescott)

**John 20:6** Then (inferential), when (temporal) Simon Peter (Subj. Nom.) arrived (έρχομαι, PMI3S, Aoristic, Deponent), who was following (ἀκολουθέω, PAPtc.NMS, Pictorial, Substantival) him (Dat. Ind. Obj.), he entered (εἰσέρχομαι, AAI3S, Constative, Deponent) the tomb (Acc. Place) and (continuative) also (adjunctive) observed (θεωρέω, PAI3S, Aoristic) the strips of linen cloth (Acc. Dir. Obj.) lying there (κείμεαι, PPpTc.ANP, Descriptive, Circumstantial),

<sup>BGT</sup> **John 20:6** ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα,

<sup>VUL</sup> **John 20:6** venit ergo Simon Petrus sequens eum et introivit in monumentum et videt linteamina posita

**LWB John 20:7** **And the facecloth which was around His head, not lying with the strips of linen cloth, but folded up neatly in a separate place by itself.**

<sup>KW</sup> **John 20:7** And the handkerchief which had been upon His head, not lying with the strips of linen cloth, but apart, rolled up in one place.

<sup>KJV</sup> **John 20:7** And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

## TRANSLATION HIGHLIGHTS

Peter also observed that the facecloth which was previously wrapped around Jesus' head was not lying next to the strips of linen cloth (Pictorial Present tense), but was folded up neatly in a separate place by itself (Intensive Perfect tense). If Roman soldiers had moved the body, they would not have removed His linen grave clothes, nor would they have removed the facecloth that was wrapped around His head. And they most definitely would not have folded it up neatly and placed in a separate location in the tomb, away from the rest of the linen cloth. Mary's deduction that the Roman soldiers or Jewish temple guards had removed the body did not make sense. Everything was well ordered and in its place. Jesus was gone. The idea of resurrection was beginning to dawn on him.

## RELEVANT OPINIONS

The presence of the neatly rolled face cloth set apart from the other grave clothes emphasizes the absence of haste and confusion in removing the body. (E. Towns) Thieves either would have left the burial cloths in disarray in the tomb, or, more likely, have carried off the body wrapped, leaving no cloths behind. (J. Pentecost) There were no traces of haste. The deserted tomb bore the marks of perfect calm. The grave clothes had been carefully removed, which would be a work of time and difficulty, and laid in two separate places. It was clear therefore that the body had not been stolen by enemies; it was scarcely less clear that it had not been taken away by friends. (B. Wescott)

**John 20:7** And (connective) the facecloth (Acc. Dir. Obj.) which (Nom. Appos.) was (είμι, Imperf.AI3S, Descriptive) around His (Poss. Gen.) head (Prep. Gen.), not (neg. adv.) lying (κείμει, PPPtc.ANS, Pictorial, Circumstantial) with the strips of linen cloth (Gen. Accompaniment), but (adversative) folded up neatly (έντυλίσσω, Perf.PPtc.ANS, Intensive, Circumstantial) in a separate (Acc. Spec.) place (Acc. Place) by itself (adv.).

<sup>BGT</sup> **John 20:7** καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς έντετυλιγμένον εἰς ἓνα τόπον.

<sup>VUL</sup> **John 20:7** et sudarium quod fuerat super caput eius non cum linteaminibus positum sed separatim involutum in unum locum

**LWB John 20:8** Then, in turn, the other disciple [John] who had arrived at the tomb first, also entered and understood [comprehended the significance of what he had only noticed earlier] and believed [in the resurrection].

<sup>KW</sup> **John 20:8** Then therefore went in also the other disciple who had come first to the tomb, and he saw and believed,

<sup>KJV</sup> **John 20:8** Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

### **TRANSLATION HIGHLIGHTS**

While he was still taking in the evidence around him, John also entered the tomb (Constative Aorist tense) and comprehended the significance of what he had only noticed earlier (Dramatic Aorist tense) and believed (Culminative Aorist tense). He now realized that Jesus had been resurrected, not carried off by soldiers or temple guards. Notice the sequence of mental events in verses 6-8: *noticed* the grave clothes, *observed* the neatly folded facecloth and other details, *comprehended* the significance of what was seen, and *believed* in the resurrection that had been predicted in Scripture. Jesus was alive! Instead of the famous phrase by Julius Caesar, *veni, vidi, vici* (“I came, I saw, I conquered”), John had *veni, vidi, credi* (“I entered, I understood, I believed.”)

## RELEVANT OPINIONS

When John saw, on the floor of the sepulcher, the long linen wrappings that had been so tightly wound about the body and the head, lying there undisturbed, in the original convolutions, he knew that nothing but a miracle could have made it possible. (A. Pink) When confronted with the evidence of an empty tomb, there was no other reasonable conclusion for John than that Jesus was alive. (E. Town) Christ's resurrection is also His divine vindication. At the same time, through the resurrection, Satan and the evil world powers behind Christ's crucifixion stand judged and condemned. (A. Kostenberger) The resurrection of Christ was more than hinted at in the first Divine promise and prophecy (Gen. 3:15): if Christ was to bruise the serpent's head *after* His own heel had been bruised by the enemy, then must He rise from the dead. (A. Pink)

**John 20:8** Then (inferential), in turn (response), the other (Nom. Spec.) disciple (Subj. Nom.; John) who (Nom. Appos.) had arrived (έρχομαι, AAPtc.NMS, Constative, Substantival, Deponent) at the tomb (Acc. Place) first (Descr. Nom.; earlier), also (adjunctive) entered (είσέρχομαι, AAI3S, Constative, Deponent) and (continuative) understood (όράω, AAI3S, Dramatic; comprehended) and (continuative) believed (πιστεύω, AAI3S, Culminative).

<sup>BGT</sup> **John 20:8** τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητῆς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον καὶ εἶδεν καὶ ἐπίστευσεν·

<sup>VUL</sup> **John 20:8** tunc ergo introivit et ille discipulus qui venerat primus ad monumentum et vidit et credidit

LWB **John 20:9** For they did not yet comprehend the scripture [Psalm 16:10], that it is a necessity for Him to rise out from the dead ones [resurrection].

<sup>KW</sup> **John 20:9** For not yet did they know the scripture that it is a necessity in the nature of the case for Him to stand up [arise] out from among those who are dead.

<sup>KJV</sup> **John 20:9** For as yet they knew not the scripture, that he must rise again from the dead.

## TRANSLATION HIGHLIGHTS

Neither John nor Peter comprehended the scripture (Intensive Perfect tense) that made it a necessity for Jesus to rise out from the dead (Dramatic Aorist tense) at some time in God's predetermined plan (Futuristic Present tense). John doesn't mention the specific verse he is referring to, but my guess would be Psalm 16:10: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

## RELEVANT OPINIONS

*Previously* such beautiful passages – passages which referred to Christ's resurrection – had meant very little to them. *Now* these same passages were beginning to assume significance! They now understood that Christ's glorious resurrection was a divine *must*. (W. Hendriksen) The *must*

is the *must* of the divine decree. (F. Bruce) It was the divine purpose that Jesus should rise from the dead. Nothing in the ministry of our Lord was unforeseen and accidental. The closing scenes of that ministry were evidently fore-appointed. The expressions “must” and “must needs” occur frequently in connection with these marvelous and memorable events. They are parts of the plan arranged by Infinite Wisdom. (B. Thomas)

It is remarkable that, whilst the disciples forgot, or failed to believe, what their Lord had said, the priests and rulers who had put Him to death remembered the words attributed to Him, and guarded, as they thought, against any attempt on the part of His followers to remove His body, and so to give colour to a report of His resurrection. They looked coolly at the facts; the friends of Jesus were blinded by overwhelming emotion! (B. Thomas) With deep regret John again brings out this blindness. (R. Lenski) The chief priests knew of the Lord’s words as to His rising again, and in their fear took measures to counteract them (Matt. 27:63ff), while the disciples in their love failed to recall the same words for their consolation. (B. Wescott)

**John 20:9** For (explanatory) they did not yet (neg. adv.) comprehend (οἶδα, Perf.AI3p, Intensive) the scripture (Acc. Dir. Obj.), that (introductory) it is a necessity (δεῖ, PAI3S, Futuristic; He must) for Him (Acc. Gen. Ref.) to rise (ἀνίστημι, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) out from the dead ones (Abl. Separation).

<sup>BGT</sup> **John 20:9** οὐδέπω γὰρ ἤδειςαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

<sup>VUL</sup> **John 20:9** nondum enim sciebant scripturam quia oportet eum a mortuis resurgere

LWB **John 20:10** Then the disciples [John & Peter] returned again to their own places [homes or lodging places].

<sup>KW</sup> **John 20:10** Then the disciples went off again to their own homes.

<sup>KJV</sup> **John 20:10** Then the disciples went away again unto their own home.

### **TRANSLATION HIGHLIGHTS**

Both disciples, John and Peter, then returned to their own places (Constative Aorist tense). Unless they maintained a second home, it is most likely that John and Peter returned to their homes or temporary lodgings that were provided by friends. Did they try to find some of the other disciples and relate their story to them? The text does not say.

### **RELEVANT OPINIONS**

The two apostles returned to their home, either feeling that nothing more could be learned at the tomb, or to wait for further teaching and guidance. (A. Edersheim) The disciples went away, feeling that nothing further could be learned upon the spot. (B. Wescott)

**John 20:10** Then (inferential) the disciples (Subj. Nom.) returned (ἀπέρχομαι, AAI3P, Constative, Deponent) again (adv.) to their own place (Acc. Place; homes).

<sup>BGT</sup> **John 20:10** ἀπήλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

<sup>VUL</sup> **John 20:10** abierunt ergo iterum ad semet ipsos discipuli

**LWB John 20:11** Now, Mary stood outside, facing the tomb and weeping and wailing. Then, while she was weeping and wailing, she crouched down [stooped] and looked into the tomb,

<sup>KW</sup> **John 20:11** But Mary continued standing, facing the tomb, outside, weeping audibly. Then as she was weeping, she stooped down and looked into the tomb,

<sup>KJV</sup> **John 20:11** But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

### **TRANSLATION HIGHLIGHTS**

While John and Peter returned home, Mary remained standing outside the tomb (Intensive Perfect tense), facing the entrance and weeping and wailing (Iterative Present tense). While she was weeping, she crouched down and looked into the tomb (Constative Aorist tense). The ceiling was low enough that Mary had to bend over to look inside. She had traveled to the tomb, back to town where John and Peter lived, and had now returned to the tomb again. Most likely she did not cross paths with the disciples on their return to town, because there is no record that she understood the resurrection yet. If she had made the same mental connection with Psalm 16:10 that John and Peter had made, she would have realized that He was alive again and she would not have been weeping for Him still. There was probably more than one road or trail to the tomb, so she would not have crossed paths with them.

### **RELEVANT OPINIONS**

Her poignant grief expressed itself in constant, unrestrained sobbing. (W. Hendriksen) For a time she gave way to the agony of her sorrow; then, as she wiped away her tears, she stooped to take one more look into the tomb. (A. Edersheim) Had the Lord's body been there still, she might have wept indeed, for then His promise had failed, His work on the cross had been in vain, and she (and all others) yet in her sins. The weeping manifested her affection, but it also showed her unbelief. How often are the fears and sorrows of saints quite needless! (A. Pink)

**John 20:11** Now (adversative), Mary (Subj. Nom.) stood (ἵστημι, Perf.AI3S, Intensive) outside (Adv. Place), facing the tomb (Prep. Dat.) and weeping and wailing (κλαίω, PAPtc.NFS, Iterative, Circumstantial). Then (transitional), while (temporal) she was weeping and wailing (κλαίω, Imperf.AI3S, Iterative), she crouched down and looked (παρακύπτω, AAI3S, Constative; stooped) into the tomb (Prep. Acc.),

<sup>BGT</sup> **John 20:11** Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν, παρέκυψεν εἰς τὸ μνημεῖον

<sup>VUL</sup> **John 20:11** Maria autem stabat ad monumentum foris plorans dum ergo fleret inclinavit se et prospexit in monumentum

**LWB John 20:12** And she observed two angels sitting there in brilliant white, one facing the head and one facing the feet, where the body of Jesus had been lying.

<sup>KW</sup> **John 20:12** And she carefully observes two angels in brilliant white garments sitting, one facing the head and one facing the feet, where the body of Jesus had been lying.

<sup>KJV</sup> **John 20:12** And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

### **TRANSLATION HIGHLIGHTS**

As Mary Magdalene was bending over and looking inside the tomb, she observed two angels sitting there (Pictorial Present tense) in brilliant white. Now this was something you don't see every day! The "brilliant white" may have been garments or perhaps a glow or light around them. One of the angels faced the head and the other faced the feet, of the raised platform where the body of Jesus had been lying (Descriptive Imperfect tense). The presence of these two angels, one at each end of the raised platform, reminds me of Exodus 25:17-19. "And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in *the two ends of the mercy seat*. And make *one cherub on the one end*, and *the other cherub on the other end*: even of the mercy seat shall ye make the cherubims on the two ends thereof." It's not difficult to see Jesus' on the burial platform with the two cherubim above Him, one on each side.

### **RELEVANT OPINIONS**

Comparing the various accounts of this resurrection day, it is interesting to note angels appeared to the women, never to the men. (E. Towns) Though angels, as spirits, are invisible to men, yet power is certainly given them, upon occasion at least, to become visible in the likeness of human form. Likewise, evil spiritual beings seem evidently to possess a similar power. (M. Unger) The functions of the angels here is to challenge Mary over her weeping. They have no words of comfort or encouragement to offer. (D. Guthrie) Nowhere are we told the names of the two angels, but some have thought that they were Michael and Gabriel, arguing that the supreme importance of our Lord's resurrection would call for the presence of the *highest* angels. (A. Pink)

**John 20:12** And (continuative) she observed (θεωρέω, PAI3S, Historical) two (Acc. Measure) angels (Acc. Dir. Obj.) sitting there (καθέζομαι, PMPTc.AMP, Pictorial, Circumstantial, Deponent) in brilliant white (Prep. Loc.), one (Acc. Gen. Ref.) facing the head

(Loc. Place) and (connective) one (Acc. Gen. Ref.) facing the feet (Loc. Place), where (Adv. Place) the body (Subj. Nom.) of Jesus (Poss. Gen.) had been lying (κείμει, Imperf.PI3S, Descriptive).

<sup>BGT</sup> **John 20:12** καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἕνα πρὸς τῆ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

<sup>VUL</sup> **John 20:12** et vidit duos angelos in albis sedentes unum ad caput et unum ad pedes ubi positum fuerat corpus lesu

**LWB John 20:13** **And they asked her: Woman, why are you weeping and wailing? She replied to them: Because they removed my Lord and I do not know where they have laid Him.**

<sup>KW</sup> **John 20:13** And those say to her, Woman, why are you weeping? She says to them, They took away my Lord, and I do not know where they laid Him.

<sup>KJV</sup> **John 20:13** And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

### ***TRANSLATION HIGHLIGHTS***

The two angels asked Mary: Woman, why are you weeping and wailing? She replied to them: Because they removed my Lord from this tomb and I do not know where they have placed Him (Intensive Perfect tense). This answer to the angels confirms my suspicion that she had not made the connection between His missing body and the resurrection prophesied in Psalm 16:10. The resurrection was a cause for great happiness, not sobbing and weeping. The angels were somewhat confused; if His body was still there, she would have reason to cry. But since it was gone and He was resurrected, that was cause for happiness! Also, the fact that Mary carried on a brief conversation with them, attests to their appearance resembling humans to such an extent that she didn't notice any difference between them and herself.

### ***RELEVANT OPINIONS***

Just to be near Him – even if it meant no more than being near His dead body – will give a measure of satisfaction. (W. Hendriksen) The norm for angels was that they were in human-like forms. Because of her grief Mary did not notice anything unusual. (E. Blum) The relation and the loss are, in this case, regarded as personal, and not as general. (B. Wescott) In saying she does not know where they have put Him, she seems to assume that Joseph of Arimathea had his workmen move Jesus to a more permanent site. (R. Whitacre, H. Moule)

**John 20:13** And (continuative) they (Subj. Nom.) asked (λέγω, PAI3P, Aoristic) her (Dat. Ind. Obj.): Woman (Voc. Address), why (interrogative) are you weeping and wailing (κλαίω, PAI2S, Dramatic, Interrogative Ind.)? She replied (λέγω, PAI3S, Aoristic) to them (Dat. Ind. Obj.): Because (causal) they removed (άρω,

AAI3P, Constative) my (Gen. Rel.) Lord (Acc. Dir. Obj.) and (continuative) I do not (neg. adv.) know (οἶδα, Perf.AI1S, Intensive) where (Adv. Place) they have laid (τίθημι, AAI3P, Constative; placed) Him (Acc. Dir. Obj.).

<sup>BGT</sup> **John 20:13** καὶ λέγουσιν αὐτῇ ἐκεῖνοι· γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.

<sup>VUL</sup> **John 20:13** dicunt ei illi mulier quid ploras dicit eis quia tulerunt Dominum meum et nescio ubi posuerunt eum

**LWB John 20:14** After saying these things, she turned around, backwards [180 degrees], and observed Jesus standing there, but she did not recognize that it was Jesus.

<sup>KW</sup> **John 20:14** Having said these things, she turned herself back and carefully observes Jesus standing, and she did not know that it was Jesus.

<sup>KJV</sup> **John 20:14** And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

### **TRANSLATION HIGHLIGHTS**

After telling the angels why she was weeping (Temporal Participle), Mary made a 180-degree turn and observed Jesus (Aoristic Present tense) standing in front of her (Dramatic Perfect tense). But she did not recognize (Intensive Perfect tense) that it was Jesus! There are a number of theories as to why she didn't recognize Him. It may have been this simple: She had a lot of tears in her eyes from weeping, which clouded her view of anyone who was standing before her. Another theory is that her eyes were prevented from truly seeing who the angels and the Lord were *until* she quit crying and believed in the resurrection.

### **RELEVANT OPINIONS**

John suggests Mary thought Jesus was the gardener, which would have been a natural assumption. (E. Towns) Yet all this time her risen Master was close to her! Her tears were needless. Like Hagar in the wilderness (Gen. 2:19), she had a well of water by her side, but she had not eyes to see it. (A. Pink) She turned, unwilling to continue a conversation which promised no help. The vision of angels makes no impression upon her. (B. Wescott) She had not been able to pick up on the clues provided by the grave clothes nor even recognize the angels who spoke to her. Now she sees the very object of her concern, but she is unable to recognize Him. (R. Whitacre)

**John 20:14** After saying (λέγω, AAPtc.NFS, Constative, Temporal) these things (Acc. Dir. Obj.), she turned around (στρέφω, API3S, Constative), backwards (adv.; opposite direction), and (continuative) observed (θεωρέω, PAI3S, Aoristic) Jesus (Acc. Dir. Obj.) standing there (ἵστημι, Perf.APtc.AMS, Dramatic, Modal), but

(adversative) she did not (neg. adv.) recognize (οἶδα, Perf.AI3S, Intensive) that (introductory) it was (εἰμί, PAI3S, Aoristic) Jesus (Pred. Nom.).

<sup>BGT</sup> **John 20:14** ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν.

<sup>VUL</sup> **John 20:14** haec cum dixisset conversa est retrorsum et videt Iesum stantem et non sciebat quia Iesus est

**LWB John 20:15** Jesus asked her: Woman, why are you weeping and wailing? Who are you looking for? She, supposing that he was the gardener, asked Him: Sir, if you removed Him, tell me where You have laid Him, so I may carry Him away.

<sup>KW</sup> **John 20:15** Jesus says to her, Woman, why are you weeping? Whom are you seeking? That one, thinking that it was the gardener, says to Him, Sir, as for you, if you carried Him off, tell me at once where you laid Him, and as for myself, I will carry Him off.

<sup>KJV</sup> **John 20:15** Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

### **TRANSLATION HIGHLIGHTS**

The resurrected Jesus asked her: Woman, why are you weeping and wailing (Iterative Present tense)? Who are you looking for (Iterative Present tense)? Mary, thinking she was talking to the gardener (Tendential Present tense), asked Him: Sir, if you removed Him, tell me where You have laid Him (Constative Aorist tense), so I may carry Him away (Potential Indicative mood). If the gardener wasn't going to leave His body in the expensive tomb donated by Joseph from Arimathea, she at least wanted to make sure He wasn't treated badly and just tossed aside. She would find a better place for the body to rest.

### **RELEVANT OPINIONS**

Will he please tell Mary where he has laid it, so that she may have it removed to some convenient place where she can bestow further care upon it? (W. Hendriksen) How often we mourn over the absence of things which in reality are within our grasp, and even at our right hand! Two-thirds of the things we fear in life never happen at all, and two-thirds of the tears we shed are thrown away, and shed in vain. (A. Pink) Mary did not answer either of Jesus' questions. Her grief had made her somewhat irrational. (T. Constable)

**John 20:15** Jesus (Subj. Nom.) asked (λέγω, PAI3S, Aoristic) her (Dat. Ind. Obj.): Woman (Voc. Address), why (Acc. Dir. Obj.) are you weeping and wailing (κλαίω, PAI2S, Iterative, Interrogative Ind.)? Who (Acc. Dir. Obj.) are you looking for (ζητέω, PAI2S, Iterative)? She (Subj. Nom.), supposing (δοκέω, PAPtc.NFS, Tendential, Circumstantial) that (introductory) he was (εἰμί,

PAI3S, Descriptive) the gardener (Pred. Nom.), asked (λέγω, PAI3S, Aoristic) Him (Dat. Ind. Obj.): Sir (Voc. Address), if (protasis, 1<sup>st</sup> class condition, “and you are”) you (Subj. Nom.) removed (βαστάζω, AAI2S, Constative) Him (Acc. Dir. Obj.), tell (λέγω, AAImp.2S, Constative, Entreaty) me (Dat. Adv.) where (Adv. Place) You have laid (τίθημι, AAI2S, Constative) Him (Acc. Dir. Obj.), so I (Subj. Nom., purpose) may carry Him (Acc. Dir. Obj.) away (αἶρω, FAI1S, Predictive, Potential Ind.).

<sup>BGT</sup> **John 20:15** λέγει αὐτῇ Ἰησοῦς· γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκεῖνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν λέγει αὐτῷ· κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, καγὼ αὐτὸν ἄρῶ.

<sup>VUL</sup> **John 20:15** dicit ei Iesus mulier quid ploras quem quaeris illa existimans quia hortulanus esset dicit ei domine si tu sustulisti eum dicito mihi ubi posuisti eum et ego eum tollam

**LWB John 20:16** Jesus said to her [in Aramaic]: **Mariam. She, after turning around, said to Him in Aramaic: Rabboni, which means, Teacher.**

<sup>KW</sup> **John 20:16** Jesus says to her, Mary. That one, having turned around, says to Him in Hebrew, Rabboni, which is to say, Teacher.

<sup>KJV</sup> **John 20:16** Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

### **TRANSLATION HIGHLIGHTS**

Jesus said to her in Aramaic: Mariam. Then she turned around (Constative Aorist tense) and said to Him in Aramaic: Rabboni, which means Teacher. Jesus addressed her in her native tongue as opposed to the commercial Greek or legal Latin. She responded in kind, addressing Him in her native tongue. She went from “weeper” to “worshipper” in short order! His appearance in a resurrection body, through tears, was probably fuzzy and clouded. But His voice was unmistakable.

### **RELEVANT OPINIONS**

Nothing sounds sweeter than the sound of one’s own name ... Some of the early texts here insert the Aramaic form of her name, Mariam, where as all texts agree in other places using the Greek *Maria*. (E. Towns) In addressing her as “woman” He spoke as *God* to His creature; in calling her “Mary” He spoke as *Savior* to one of His redeemed. (A. Pink) Who does not know the effect of suddenly calling a person’s name when that person thinks himself entirely among strangers? (R. Lenski)

**John 20:16** Jesus (Subj. Nom.) said (λέγω, PAI3S, Aoristic) to her (Dat. Adv.): Mariam (Voc. Address). She (Subj. Nom.), after turning around (στρέφω, APPTc.NFS, Constative, Temporal), said (λέγω, PAI3S, Aoristic) to Him (Dat. Ind. Obj.) in Aramaic (adv.):

**Rabboni** (Voc. Address), **which** (Nom. Appos.) **means** (λέγω, PPI3S, Descriptive), **Teacher** (Voc. Address).

<sup>BGT</sup> **John 20:16** λέγει αὐτῇ Ἰησοῦς· Μαριάμ. στραφείσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί· ραββουνι (ὃ λέγεται διδάσκαλε).

<sup>VUL</sup> **John 20:16** dicit ei Iesus Maria conversa illa dicit ei rabboni quod dicitur magister

**LWB John 20:17** Jesus said to her: Stop clinging to Me, for I have not yet ascended face-to-face to the Father, but rather go face-to-face to My brethren and tell them I am going to ascend face-to-face to My Father, even your Father, and My God, even your God.

<sup>KW</sup> **John 20:17** Jesus says to her, Stop clinging to me, for not yet have I ascended to the Father, but be on your way to my brethren and say to them, I am ascending to my Father and your Father and my God and your God.

<sup>KJV</sup> **John 20:17** Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

### **TRANSLATION HIGHLIGHTS**

Jesus said to her: Stop clinging to Me (Imperative of Prohibition)! In her emotional excitement, Mary was hanging on to Jesus for dear life! For I have not yet ascended to the Father (Dramatic Perfect tense). Jesus did not actually ascend until 40-days after His resurrection (Acts 1:3), and when He did (Acts 1:9), it was in the presence of the disciples. Instead, return to My brethren and tell them I am going to ascend to My Father (Dramatic Present tense, Declarative Indicative mood), even your Father, and to My God, even your God. In other words, the sheer fact that Jesus is talking to Mary proves He was resurrected from among the dead ones. The next step of God's plan is the ascension, which is about to occur. Jesus wants her to be His messenger of comfort to His disciples and other close friends. He also wants her to understand that He was not back permanently in the same mode (earthly body) as He was before the crucifixion. Fellowship with Christ was changing from His walking with them on earth, to the coming of the Holy Spirit and fellowship in the sphere of His power – from the physical realm to the spiritual realm.

### **RELEVANT OPINIONS**

Both of them had things to do, and Mary's clinging to the Lord was detaining them both. (E. Towns) What Jesus probably means is this: Do not think, Mary, that by grasping hold of Me so firmly, you can keep Me with you always. (W. Hendriksen) Mary sought a restoration of the relationship that she had enjoyed before His death. But a restoration to such fellowship was not possible because Christ has now risen. Christ did not deny the possibility of fellowship with Himself as the resurrected Lord, but such fellowship depended on two factors – His ascension and the coming of the Spirit. (J. Pentecost) The most natural interpretation is that Mary, in her delight at finding her Lord alive, clutches Him lest she should lose Him again. (F. Bruce) In the first case the imminent, though not realized, ascension of the Lord would be regarded as

forbidding the old forms or earthly intercourse. In the second case, the ascension would be presented as the beginning and condition of a new union. (B. Wescott)

**John 20:17** Jesus (Subj. Nom.) said (λέγω, PAI3S, Aoristic) to her (Dat. Adv.): Stop (neg. particle) clinging to (ἅπτω, PMImp.2S, Durative, Prohibition; touching, handling) Me (Obj. Gen.), for (explanatory) I have not yet (Adv. Time) ascended (ἀναβαίνω, Perf.AI1S, Dramatic) face-to-face to the Father (Prep. Acc.), but rather (adversative) go (πορεύομαι, PMImp.2S, Aoristic, Command, Deponent) face-to-face to My (Gen. Rel.) brethren (Acc. Dir. Obj.; brothers) and (continuative) tell (λέγω, AAImp.2S, Constative, Command) them (Dat. Adv.) I am going to ascend (ἀναβαίνω, PAI1S, Dramatic, Declarative Ind.) face-to-face to My (Gen. Rel.) Father (Prep. Acc.), even (ascensive) your (Gen. Rel.) Father (Acc. Appos.), and (connective) My (Gen. Rel.) God (Acc. Appos.), even (ascensive) your (Gen. Rel.) God (Acc. Appos.).

<sup>BGT</sup> **John 20:17** λέγει αὐτῇ Ἰησοῦς· μή μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἶπὲ αὐτοῖς· ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν.

<sup>VUL</sup> **John 20:17** dicit ei Iesus noli me tangere nondum enim ascendi ad Patrem meum vade autem ad fratres meos et dic eis ascendo ad Patrem meum et Patrem vestrum et Deum meum et Deum vestrum

**LWB John 20:18** **Mariam the Magdalene appeared before the public and reported to the disciples: I have seen the Lord! In addition, He had spoken these things to her [which she now conveyed to them word-for-word].**

<sup>KW</sup> **John 20:18** Mary, the Magdalene, goes, announcing to the disciples, I have with discernment seen the Lord, and He is vivid in my mind's eye still, and these things He said to her.

<sup>KJV</sup> **John 20:18** Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

### **TRANSLATION HIGHLIGHTS**

Mariam appeared before the public as commanded by Jesus and reported to the disciples (Aoristic Present tense): I have seen the Lord (Dramatic Perfect tense)! And He had communicated these things to her. The somewhat awkward wording of the second phrase means she told them word-for-word what He had said. They were no doubt amazed, since they (John and Peter) had just missed the opportunity to see Him themselves.

### **RELEVANT OPINIONS**

No longer was she thinking about a corpse now. No, this was the living Lord, gloriously risen from the grave! (W. Hendriksen) What a tragic forecast of the general reception which the Christian evangelist meets with! How few he finds that promptly receive the good tidings of

which he is the bearer! Often the ones he deems most likely to welcome the good news, are the very ones whose unbelief will be the most outspoken. (A. Pink)

**John 20:18** Mariam (Subj. Nom.) the Magdalene (Nom. Spec.) appeared before the public (ἔρχομαι, PMI3S, Aoristic, Deponent) and reported (ἀγγέλλω, PAPtc.NFS, Aoristic, Circumstantial) to the disciples (Dat. Adv.): I have seen (ὁράω, Perf.AI1S, Dramatic) the Lord (Acc. Dir. Obj.)! In addition (adjunctive), He had spoken (λέγω, AAI3S, Constative) these things (Acc. Dir. Obj.) to her (Dat. Adv.).

<sup>BGT</sup> **John 20:18** ἔρχεται Μαριάμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι ἐώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

<sup>VUL</sup> **John 20:18** venit Maria Magdalene adnuntians discipulis quia vidi Dominum et haec dixit mihi

LWB **John 20:19** Then, when it was evening on that day, the first day of the week [Sunday night], the doors having been shut and barricaded where the disciples were assembled [hiding from the world] due to fear of the Jews, Jesus appeared and stood in their midst and said to them: Peace to you.

<sup>KW</sup> **John 20:19** Then when it was evening on that day, the first day of the week, the doors having been shut and at that time tightly closed where the disciples were because of fear of the Jews, Jesus came and stepped into their midst. And He says to them, Peace be to you.

<sup>KJV</sup> **John 20:19** Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

### **TRANSLATION HIGHLIGHTS**

When it was evening on the first day of the week (Temporal Participle), Jesus appeared and stood in the midst of the disciples (Ingressive Aorist tense). They were all hunkered down in one house, hiding, due to fear of what the Jewish leaders might do them as followers of Jesus. The doors to this house were shut and barricaded (Intensive Perfect tense) so nobody could get in. In His resurrection body, He did not need a door, so Jesus merely *appeared* inside the room. The disciples who were guarding each door were about as surprised as the Roman soldiers who were guarding the entrance to the tomb! When He “materialized” in their midst, or just “walked through the door,” He said to them: Peace to you. That would have caused the hair to stand up on the back of their necks!

### **RELEVANT OPINIONS**

John is emphatic in declaring that Christ’s first manifestation to His disciples occurred on Sunday evening, the same day as the resurrection. (E. Towns) The resurrection body has different qualities than the pre-resurrection body (W. Hendriksen) The apostles in company with other believers had secured themselves behind barred doors because of fear of the Jews. But such

security measures did not prevent the appearance of Christ in their midst, for He materialized before them. (J. Pentecost) Well might He have said, “Shame on you!” But instead He says, “Peace be unto you.” (A. Pink) Jesus' greeting was common enough (i.e., Heb. *shalom 'alekem*). "Shalom" summarized the fullness of God's blessing, not just the cessation of hostility. (T. Constable)

**John 20:19** Then (inferential), when it was (εἰμί, PAPtc.GFS, Historical, Genitive Absolute, Temporal) evening (Adv. Gen. Time) on that (Dat. Spec.) day (Loc. Time), the first (Dat. Measure) day of the week (Gen. Appos.), the doors (Obj. Gen.) having been shut and locked (κλείω, Perf.PPtc.GFP, Intensive, Genitive Absolute, Circumstantial) where (Adv. Place) the disciples (Subj. Nom.) were assembled (εἰμί, Imper.AI3P, Descriptive; staying, hiding) due to fear (Causal. Acc.) of the Jews (Adv. Gen. Ref.), Jesus (Subj. Nom.) appeared (ἔρχομαι, AAI3S, Dramatic, Deponent) and (connective) stood (ἵστημι, AAI3S, Ingressive) in their (Acc. Poss.) midst (Acc. Place) and (continuative) said (λέγω, PAI3S, Aoristic) to them (Dat. Adv.): Peace (Ind. Nom.) to you (Dat. Adv.).

<sup>BGT</sup> **John 20:19** Οὔσης οὖν ὀψίας τῆ ἡμέρα ἐκείνη τῆ μιᾷ σαββάτων καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν.

<sup>VUL</sup> **John 20:19** cum esset ergo sero die illo una sabbatorum et fores essent clausae ubi erant discipuli propter metum Iudaeorum venit Iesus et stetit in medio et dicit eis pax vobis

**LWB John 20:20** And after He said this, He showed them His hands and side. Consequently, after looking over the Lord [brief examination], the disciples became jubilant.

<sup>KW</sup> **John 20:20** And having said this, He showed them both His hands and side. Then the disciples rejoiced, having seen the Lord.

<sup>KJV</sup> **John 20:20** And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

### **TRANSLATION HIGHLIGHTS**

After telling them, “Peace to you,” Jesus showed them His hands and side (Constative Aorist tense). Even at a distance they would be able to see the nail prints in His hands and the hole in his chest where the Roman soldier plunged his spear. Consequently, after a quick mental examination of His hands and side (Temporal Participle), the disciples became relaxed, happy, even jubilant (Culminative Aorist tense). Actually, although “hands” is the traditional location for the nail prints, wrists or forearms is more likely. The weight of a body would quickly tear the hands, so nails were often driven higher up where bones would not be pulled apart and fingers torn off by the weight.

### **RELEVANT OPINIONS**

He has hands. He shows His side, probably the left side. He is not a phantom. Let all docetics take note. In John's day there were many. It was not only the spirit of Christ that had arisen from the grave – as the liberals teach – but the body also! This was really a bodily resurrection. (W. Hendriksen) Observe here that Christ did not *change* the circumstances of these disciples; they were still “shut in for fear of the Jews,” but He drew out their hearts unto Himself, and thus raised them *above* their circumstances! This then is the great secret of joy – occupation and fellowship with Christ. (A. Pink)

**John 20:20** And (continuative) after He said (λέγω, AAPtc.NMS, Constative, Temporal) this (Acc. Dir. Obj.), He showed (δείκνυμι, AAI3S, Constative) them (Dat. Adv.) His (Acc. Poss.) hands (Acc. Dir. Obj.) and (connective) side (Acc. Dir. Obj.; chest). Consequently (inferential), after looking over (ὀράω, AAPtc.NMP, Constative, Temporal) the Lord (Acc. Dir. Obj.), the disciples (Subj. Nom.) became jubilant (χαίρω, API3P, Culminative).

<sup>BGT</sup> **John 20:20** καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

<sup>VUL</sup> **John 20:20** et hoc cum dixisset ostendit eis manus et latus gavisī sunt ergo discipulī visō Domino

LWB **John 20:21** Then Jesus said to them again: Peace to you. Just as the Father sent Me on a mission in the past [first commission] which is in effect up to this moment, I am also sending you [second commission begins].

<sup>KW</sup> **John 20:21** Then Jesus said to them again, Peace be to you. Even as the Father has sent me on a mission for which I am still responsible, I am also sending you.

<sup>KJV</sup> **John 20:21** Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

### **TRANSLATION HIGHLIGHTS**

Jesus repeated his greeting: Peace to you. His repetition of this phrase was meant to allay any residual surprise or fear that they might still be experiencing. Then He tells them: Just as the Father sent Me on a mission, the *first* commission which is in effect up to this moment (Intensive Perfect tense), I am also sending you. They are not to remain in hiding from the Jewish leaders; God has a plan for their lives, just as He has one for your life. Jesus is delegating to the disciples the responsibility to communicate the message of the *second* commission, which He just made possible by His resurrection. I do not believe this is the so-called “Great Commission.” There are, in my opinion, three commissions, and this one in John is not the commission for Church Age believers. Our great commission did not come from any of the disciples, nor is it found in the Gospels. Our great commission began with the conversion of Paul, and is summed up in 2 Cor. 5:19. Nor was Jesus setting up an ecclesiastical system or hierarchy, since Jesus was sent on a divine mission (*apostello*), while they are merely being sent into the world (*pempo*).

The first commission, Matt. 10:5-7, is to proclaim the kingdom to the Hebrew nation only. “These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand.” Church Age believers are not commissioned to go to the lost sheep of Israel, nor are we commissioned to preach the kingdom of heaven. Even Jesus was not commissioned at this time to preach to the Gentiles. Matt. 15:24, “But he answered and said, I am not sent but unto the lost sheep of the house of Israel.” At this particular time in history, the commission was to go to the nation of Israel only, the circumcision. Romans 15:8, “Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.” After Israel rejects Jesus and is forgiven, the second commission begins. Luke 23:34, “Then said Jesus, Father, forgive them; for they know not what they do.”

The second commission, Acts 1:8, is to offer the kingdom to all nations, beginning with Israel. “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” This commission is echoed by Luke 24:47, “And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem,” and Acts 3:25-26, “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.” This commission, to offer the kingdom to all nations, and to preach repentance and remission of sins, is the same commission Jesus communicated in this passage (John 20:21). But once again, Israel rejects the message of the second commission, as attested by Romans 10:21, “But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.”

The third commission, our commission, is found in 2 Corinthians 5:19, “To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” This commission began with the conversion of Saul, “Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.” (1 Timothy 1:13-17) This commission is to all people without distinction. The earthly kingdom for the nation Israel has been postponed and will not be established until the Millennium.

**IMPORTANT NOTE:** Our commission, the third commission, is to preach to all people everywhere. Romans 11:32 presents this geographical expansion over the previous two commissions: “For God hath concluded them all in unbelief, that he might have mercy upon all.” Perhaps this will help you see the three commissions given by the Lord for three different time

periods and different audiences. The first commission was given before His *crucifixion*, the second commission was given after His *resurrection*, and the third commission was given after His *ascension*. Each one of these events (crucifixion, resurrection, ascension) is of paramount importance in understanding the different commissions. Furthermore, it is crucial to understand the second commission, which existed during the period following the resurrection up to the time of Saul's conversion. This will eliminate much confusion on John 20:23 as regards the forgiveness or remission of sins.

### **RELEVANT OPINIONS**

What a mistake to call this “the great commission” and “our marching orders.” How pathetic to see sincere believers vainly trying to carry out this commission and these orders! Worst of all, what confusion, division and heartache this blunder has brought into the church, not to mention the effects upon the unsaved who stand by and wonder. If this commission embodies God's program for today, how shall we answer the Seventh Day Adventist when he teaches legalism from Matt. 28:20 and Matt. 23:2-3, or the so-called “Disciples of Christ” when they teach baptismal salvation from Mark 16:16, or the Pentecostalists when they insist from Mark 16:17-18 that miraculous powers are the signs of true faith, or Rome when she quotes John 20:22-23 and insists on the right to remit sins? (C. Stam) The emphasis here is on the sending and the authoritative person doing the sending. Thus Jesus' *disciples* became *apostles* (lit. sent ones) in a new sense. (T. Constable)

Why, after having been commanded to go into “all the world” (Mark 16:15) to make disciples of “all nations” (Matt. 28:19), did the twelve apostles remain at Jerusalem (Acts 8:1) and why did they, through their leaders, later agree to confine their ministry to Israel, while Paul went to the Gentiles (Gal. 2:9)? Why were they all out of the will of God or was a change in dispensation taking place? The answer can only be that a change in dispensation was taking place. At the very heart of the great revelation to Paul lies God's gracious offer of *reconciliation*, made to a world at enmity with His Son and Himself. The proclamation of this glorious message is *our great commission* for, the apostle says: “God has committed unto us the word of reconciliation (2 Cor. 5:19). This offer of reconciliation by grace through faith is the heart of “the gospel of the grace of God.” Saul's conversion was the first step in the ushering in of *the reign of grace*. (C. Stam)

Through them the entire Church brings God's message to the world. Needless to say, *every believer* also has an important duty, namely, the duty of bearing witness joyfully and incessantly ... Jesus through His atonement makes the message possible; the apostles simply proclaim it. (W. Hendriksen) This verb implies a commissioning with the authority similar to that of an embassy representing a foreign government. (E. Towns) The second verb in the sentence from John 20:21 is not *apostello* but *pempo*, making it unlikely that John was thinking of a commissioning of apostles. (D. Carson) Yet observe how carefully He guarded His glory; two different words are used here for “send” – Christ was God, we men; He came to atone, we to proclaim His atonement: He did his work perfectly, we very imperfectly. (A. Pink)

**John 20:21** **Then** (inferential) **Jesus** (Subj. Nom.) **said** (λέγω, AAI3S, Constative) **to them** (Dat. Adv.) **again** (adv.): **Peace** (Ind. Nom.) **to**

you (Dat. Adv.). Just as (comparative) the Father (Subj. Nom.) sent Me (Acc. Dir. Obj.) on a mission in the past which is in effect up to this moment (ἀποστέλλω, Perf.AI3S, Intensive), I am also (Subj. Nom., adjunctive) sending (πέμπω, PAI1S, Descriptive) you (Acc. Dir. Obj.).

<sup>BGT</sup> **John 20:21** εἶπεν οὖν αὐτοῖς [ὁ Ἰησοῦς] πάλιν· εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.

<sup>VUL</sup> **John 20:21** dixit ergo eis iterum pax vobis sicut misit me Pater et ego mitto vos

**LWB John 20:22** **And after saying this, He breathed on them and said: Receive the Holy Spirit [special enduement, not baptism or indwelling of the Spirit].**

<sup>KW</sup> **John 20:22** And having said this, He breathed on them and says to them, Receive at once the Holy Spirit.

<sup>KJV</sup> **John 20:22** And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

### **TRANSLATION HIGHLIGHTS**

Jesus was not going to give them the new commission without giving them the power to boldly proclaim the Gospel. After introducing them to the new mission (Temporal Participle), He breathed on them (Dramatic Aorist tense) and said: Receive the Holy Spirit (Ingressive Aorist tense). This was not an option, this was a command (Imperative mood) – not that any of them would turn it down! This breathing or blowing on them was a special gift of the Holy Spirit, reserved for the disciples only. This was not the baptism of the Spirit, but rather a down-payment on that future event. The Lord didn't announce the baptism of the Spirit until Acts 1:5. The indwelling of the Spirit for the Church will occur in the near future, on the day of Pentecost. This was a special enduement, an impartation as a firstfruit of the resurrection, that was later replaced by the baptism and indwelling of the Spirit. It is also quite possible that the plural "them" refers to more than just the disciples. Luke 24:33, if you agree that it describes this same occurrence, refers to more than just the eleven: "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, *and them that were with them.*"

### **RELEVANT OPINIONS**

It is to be exercised by the officers, by them alone, by them corporately ... The apostles who were gathered in this room on this glorious Easter day needed this comfort. In themselves they were weak and sinful. This had been demonstrated again and again, also during the last few days. (W. Hendriksen) This reception of the Spirit was in anticipation of the day of Pentecost and should be understood as a partial limited gift of knowledge, understanding, and empowerment until Pentecost, 50 days later. (E. Blum) This present act of Jesus then represented a preliminary and temporary enabling that helped the disciples understand what they could expect more fully and permanently later. That baptizing came on the day of Pentecost. (T. Constable) John's inclusion

of this bestowal of the Spirit does not appear to be his official account of Pentecost, but rather it is simply his way of giving finality to the prophetic commissioning he has been picturing since John 7:37-39. (W. Russell)

The essential character of the Spirit's relation to men during the period of the Gospels is that of transition, or progression, from the age-long relationships of the OT to the final and abiding relationships in this dispensation of grace ... After His resurrection and just before His ascension, Jesus breathed on His disciples and said unto them, "Receive you the Holy Spirit." They possessed the indwelling Spirit from that moment, but that relationship was evidently incomplete according to the plan and purpose of God, for He soon "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, says He, you have heard of me." The "promise of the Father" was of the Spirit, but evidently concerning that yet unexperienced ministry of the Spirit coming "upon" them for power ... No service could be undertaken and no ministry performed until the Spirit had come upon them for power. It is not enough that servants and witnesses have received the Spirit: He must come upon them, or fill them. (L. Chafer)

The commission of the disciples requires an empowering and 20: 22 is the only recorded fulfilment of the Johannine promises of the Spirit made from 1: 33 on ... Calvin suggests 'the Spirit was given to the apostles now in such a way that they were only sprinkled with His grace and not saturated with full power'. Moulton and Milligan speak of an inner working of the Spirit later to be realised in power and person at Pentecost ... The disciples confronted by the risen Lord, and commissioned anew, now experience Jesus' message (in its totality) as Spirit and life at a much deeper level than has been possible until then. (M. Turner) To understand this verse as the outpouring of the Spirit, the fulfilment of the promise of the Comforter, is against all consistency, and most against John himself ... The presence of the Lord among them *now* was a slight and temporary fulfilment of His promise of returning to them; and so the imparting of the Spirit *now*, was a symbol and foretaste of that which they should receive at Pentecost ... Further, this giving of the Spirit was not the Spirit's personal imparting of Himself to them, but only a partial instilling of His influence. (H. Alford)

**John 20:22** And (continuative) after saying (λέγω, AAPtc.NMS, Constative, Temporal) this (Acc. Dir. Obj.), He breathed on (ἐμφυσάω, AAI3S, Dramatic) them (Dat. Adv.) and (continuative) said (λέγω, PAI3S, Aoristic): Receive (λαμβάνω, AAImp.2P, Ingressive, Command) the Holy Spirit (Acc. Dir. Obj.).

<sup>BGT</sup> **John 20:22** καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον·

<sup>VUL</sup> **John 20:22** hoc cum dixisset insuflavit et dicit eis accipite Spiritum Sanctum

**LWB John 20:23** **If you proclaim the remittance of the sins of someone [confirming their belief in the Gospel], they have been forgiven of them in the past with the result that they are in a current state of forgiveness [by God]. If you deny with reference to someone [not confirming their belief in the Gospel], they have been denied in the past with the result that they are in a current state of being denied [their sins are not forgiven by God].**

<sup>KW</sup> **John 20:23** If the sins of any certain individuals you forgive, they have been previously forgiven them, with the present result that they are in a state of forgiveness. If the sins of any certain individuals you retain in not forgiving them, they have been previously retained and thus have not been forgiven, with the present result that they are retained and in a state of not being forgiven.

<sup>KJV</sup> **John 20:23** Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

### ***TRANSLATION HIGHLIGHTS***

Nobody, including the disciples, has the authority to forgive sins. Only God has the authority to forgive sins. “Why doth this man thus speak blasphemies? who can forgive sins but God only?” (Mark 2:7) The disciples, however, did have the authority to pronounce (proclaim, declare) the remittance of sins due to their belief in the Gospel (Constative Aorist tense). If after preaching the gospel - out of obedience to the second commission just given to them by Christ - one of the disciples is certain that a particular person understood the message and believed, that apostle has the authority to *confirm* that the person’s sins have been forgiven (Potential Subjunctive mood). This human *confirmation of forgiveness* has already been taken care of in the past by God and means the new believer was in a current state of forgiveness (Consummative Perfect tense). Note: they are called *disciples* in the Gospel of John because they have not yet been sent out (*apostello*) as *apostles*.

If one of the apostles denied someone the assurance of the forgiveness of sins (Tendential Present tense), because the Gospel was not correctly understood and believed, this denial was already in effect in the past and the unbeliever continued to be in a state of unforgiveness by God (Consummative Perfect tense). The consummative perfect emphasizes the *past, completed action* of the forgiveness of sins by God for those covered in the atonement, i.e., the elect. Again, no disciple or any other human being has the authority to forgive sins; this wording is a figure of speech known as a *metonym of the verb*: the action is put for the declaration concerning it. Jesus was *not* setting up a new office, but an evangelistic ministry. He was outlining the responsibilities the Apostles had under this *second* commission, which would remain in effect until the conversion of Saul. Jesus would give to Paul the *third* commission, our commission today, after his conversion. This commission can be found in 2 Corinthians 5:19.

During the Church Age, we may only *confirm* the forgiveness of sins to a new believer by carefully understanding the Gospel requirements. If we can affirm that they understood the Gospel of “salvation by grace alone through faith alone in Christ alone,” then we can assume their sins have been forgiven. And even if we entertain the notion that the disciples were actually given the ability to forgive or remit sins, that authority ended when the *second* commission ended – when Saul was converted and Jesus gave him the *third* commission. The first, second, and third commissions do not overlap. So the claim of the Roman church that the ability to forgive sins is possessed by the pope and his minions through apostolic succession would have ended with Saul’s conversion and the beginning of our great (third) commission.

The particle *ean* is usually employed to emphasize a 3<sup>rd</sup> class condition, along with the subjunctive mood, but *an* is used twice in this verse. The 3<sup>rd</sup> class condition means “maybe yes, maybe no,” something that has the *possibility* of becoming a reality. It is possible that you might confirm or hold back on confirming the forgiveness of sins for a particular person. Combine this with the passive voice of the apodosis, and the use of the metonym of the verb, and you get an unusual hypothetical. It is not necessary for the disciples (turned apostles) to proclaim the forgiveness of sins for the actual forgiveness of sins to occur; the passive voice means God already accomplished this for the elect. But if the appropriate conditions have been met (correctly understanding the Gospel), it is an acceptable practice to *confirm* the forgiveness of sins – perhaps (it is a possibility) the listener is uncertain as to his/her status and inquires about it.

This is an important verse for new believers (the result of the forgiveness of sins becomes a reality to him/her when it is *confirmed* by an apostle) – as well as to unbelievers (they do not walk away thinking they are Christians when they have in fact misunderstood the Gospel). The result of understanding the forgiveness of sins or the lack of forgiveness of sins *becomes a reality to the inquiring individual* when a simple objective analysis is performed by an apostle and he pronounces his verdict, Yes or No. The focus is not on the actual forgiveness of sins, which God either accepted or rejected through Jesus on the cross, but on the *confirmation* (or lack of) by an apostle for a particular person. For some believers, the result is a reality to them whether it is confirmed by anyone or not; for others, they vascillate like a “doubting Thomas” and are comforted by an objective confirmation.

The apostles did not become priests who remitted sins; they became preachers who communicated these things in Christ Jesus. “Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be *preached* in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.” (Luke 24:46-48) The apostles and all other believers during the Church Age are to *preach* the Gospel and to function as our own priests unto God. This is the doctrine of the *priesthood of the believer* that was re-established after the Protestant Reformation. There is no such thing as clergy and laity; that governmental and ecclesiastical system is damnable, heretical, and blasphemous. The only clergy we have today is our High Priest, Jesus Christ. There are no intermediaries between the believer and Jesus Christ.

### ***RELEVANT OPINIONS***

Proclaiming the forgiveness of sins was the prominent feature of the apostolic preaching in the Book of Acts. Jesus was giving the apostles (and by extension, the church) the privilege of *announcing* heaven’s terms on how a person can receive forgiveness. If one believes in Jesus, then a Christian has the right to *announce* his forgiveness. If a person rejects Jesus’ sacrifice, then a Christian can *announce* that that person is not forgiven. (E. Blum) The first two great commissions were originally given to twelve men because the promises to Israel, with her twelve tribes, were in view. The third great commission was originally given to *one* man because there was *one* God, *one* lost world, *one* Mediator and *one* body in view. (C. Stam) What He commits

to the disciples and to us is the power and privilege of *giving assurance* of the forgiveness of sins by God by correctly *announcing* the terms of forgiveness. (A. Robertson)

In the proclamation of the gospel remission of sins is assured to believers, with the corollary of retention of sins to unbelievers (John 9:41, “your sin remains”) ... The two passives – “they are remitted” and “they are retained” – imply divine agency: the preacher’s role is *declaratory*, but it is God who effectively remits or retains. The servants of Christ are given no authority independent of His, nor is any assurance of infallibility given to them. (F. Bruce) The Church can only *declare* that which God *has already done*. (W. Hendriksen) It is understood, of course, that the apostles possessed no essential power in themselves to remit sins. It was delegated power exercised, as we say, under the control of God the Holy Spirit. (C. Stam) Nowhere in the Book of Acts or in the Epistles do we find any instance of an apostle remitting the sins of anyone. They do go everywhere, *proclaiming* the forgiveness of sins ... How do you and I remit sins? By telling the gospel. (J. McGee)

Some erroneously interpret John 20:23, teaching that some men have power to forgive sin. One must observe from the context of that verse that the Lord was addressing His disciples before the Holy Spirit came in His abiding presence on the day of Pentecost. The disciples were not given power to effectually or authoritatively remit sin; they could only *declaratively* remit it. No man has ever had power to effectually or authoritatively pardon sin. God alone can do that. Under the law, the priest only *pronounced* a cleansed leper clean. The priest was God’s representative on earth to declare that God had cleansed the leper. Likewise, the NT ministers only *pronounce* that a penitent believer’s sins have been forgiven by the sovereign God. (W. Best) Although it is not in the power of man to forgive sins, man can *pronounce* forgiveness on the basis of what God has done in Christ. (D. Guthrie) His work as a public teacher was ended: the Apostles henceforth were to carry it on. (Ryle)

The disciples had the power to *acknowledge* that sins were forgiven, but on the same basis as other Christians, that is, on the basis of the Word of God and its promises. (J. Walvoord) This verse has two metonyms, where the action is put for the declaration concerning it. “Whose soever sins you remit (i.e., declare to be remitted) they are remitted unto them: and whose soever sins you retain (i.e., declare to be retained) they are retained.” Here note that the apostles had neither the authority nor the power to transmit the gift; still less to transmit the power to others to give it. (E. Bullinger) We readily concede that the apostles, viewed dispensationally, were a group all by themselves, in a suspense-period (the period of the Acts) which has forever gone. We can countenance no such figment as “apostolic succession.” We do not believe that the apostles were ever meant to have “successors,” or that they ever had “successors.” (J. Baxter) The apostles understood that the authority the risen Lord had given them was the authority of a preacher and not that of a priest. (J. Stott)

I believe that nothing more than this *authority to declare* can be got out of the words, and I entirely repudiate and reject the strange notion maintained by some that our Lord meant to depute to the Apostles, or any others, the power of *absolutely* pardoning our not pardoning, absolving, or not absolving, any one’s soul. (A. Pink) The second part of each conditional clause in this verse is in the passive voice and the perfect tense in the Greek text. The passive voice

indicates that someone has already done the forgiving or retaining. That person must be God since He alone has the authority to do that, i.e., Matt. 9:2-3; Mark 2:7; Luke 5:21. (T. Constable) Did the apostles understand Christ to be imparting to them the authority to forgive sins? Not at all. If they did, they would undoubtedly have claimed and exercised such powers, which we do not find. Instead, when Peter said to Cornelius, “To Him [that is, Christ], give all the prophets witness, that through His Name whosoever believes in Him shall receive remission of sins” (Acts 10:43), he clearly reiterated three times over that remission of sins is in Christ and by Christ. (J. Boice)

**John 20:23** If (protasis, 3<sup>rd</sup> class condition, hypothetical) you proclaim the remittance of (ἀφίημι, AASubj.2P, Constative, Conditional; due to their belief in the gospel) the sins (Acc. Dir. Obj.) of someone (Poss. Gen.), they have been forgiven of them (Dat. Adv.) in the past with the result that they are in a current state of forgiveness (ἀφίημι, Perf.PI3P, Consummative). If (protasis, 3<sup>rd</sup> class condition, hypothetical) you deny (κρατέω, PASubj.2P, Tendential, Conditional; the forgiveness of sins due to their rejection of the gospel) with reference to someone (Adv. Gen. Ref.), they have been denied in the past with the result that they are in a current state of being denied (κρατέω, Perf.PI3P, Consummative).

<sup>BGT</sup> **John 20:23** ἂν τινων ἀφήτε τὰς ἀμαρτίας ἀφένται αὐτοῖς, ἂν τινων κρατῆτε κεκράτηνται.

<sup>VUL</sup> **John 20:23** quorum remisistis peccata remittuntur eis quorum retinueritis detenta sunt

LWB **John 20:24** But Thomas, one of the Twelve, who was called Didymus [the twin], was not with them when Jesus had appeared.

<sup>KW</sup> **John 20:24** But Thomas, one of the Twelve, the one called the twin, was not with them when Jesus came.

<sup>KJV</sup> **John 20:24** But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

### **TRANSLATION HIGHLIGHTS**

There’s always one in every group and Thomas was *that* one. He was the disciple who was nicknamed Didymus, “the twin.” He was not present with the others when Jesus had appeared (Dramatic Aorist tense), so he had not been given the opportunity to look at his hands and side for proof of identity. He had not heard Jesus say, “Peace to you.” He did not believe the testimony of the other disciples; he would have to see Jesus with his own eyes. Maybe they were playing a joke on him, or maybe they had seen a ghost. He had to see for himself.

### **RELEVANT OPINIONS**

He was wretched, nervous, restless ... He was a very devoted disciple. He was also very despondent. Hence, for him the universe collapsed when Jesus was crucified. (W. Hendriksen) Not one of the Eleven expected Jesus to rise from the dead. The Ten had been brought to faith in the Resurrection by an appearance of Christ. Until Thomas had that same confirmation, he would not believe. (J. Pentecost) His melancholy temperament might dispose him to solitude and to put no trust in the rumors of Christ's resurrection if they reached him on Easter Day. (A. Plummer)

**John 20:24** But (adversative) Thomas (Subj. Nom.), one (Nom. Appos.) of the Twelve (Abl. Separation), who (Nom. Appos.) was called (λέγω, PPtc.NMS, Descriptive, Substantival) Didymus (Pred. Nom.; the twin), was (εἰμί, Imperf.AI3S, Descriptive) not (neg. adv.) with them (Gen. Accompaniment) when (temporal) Jesus (Subj. Nom.) had appeared (ἔρχομαι, AAI3S, Dramatic, Deponent).

<sup>BGT</sup> **John 20:24** Θωμᾶς δὲ εἷς ἐκ τῶν δωδέκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς.

<sup>VUL</sup> **John 20:24** Thomas autem unus ex duodecim qui dicitur Didymus non erat cum eis quando venit Iesus

**LWB John 20:25** **Therefore, the other disciples tried to assure him: We have seen the Lord. But he said to them: If I do not see the mark [impression] of the nails in His hands, and put my finger into the place [holes] of the nails, and put my hand into His side [gash], I will definitely not believe.**

<sup>KW</sup> **John 20:25** Therefore the other disciples were saying to him, We have with discernment seen the Lord and He is still vivid to us in our mind's eye. But he said to them, If I do not see the mark of the nails in His hands and put my finger into the place of the nails, and put my hand into His side, I will positively not believe.

<sup>KJV</sup> **John 20:25** The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

### ***TRANSLATION HIGHLIGHTS***

The other disciples tried to assure Thomas (Tendential Imperfect tense) by saying: We have seen the Lord (Intensive Perfect tense). But Thomas was not persuaded by their testimonies. He let them know on no uncertain terms that he had three tests to perform (Potential Indicative mood) before he would believe the man they saw was the Lord Jesus Christ. First, he would have to see the mark of the nails in His hands (Constative Aorist tense). Second, he would have to put his finger into the nail holes (Dramatic Aorist tense). And third, he would have to put his hand into the gash in Jesus' side caused by the Roman spear (Culminative Aorist tense). These three things are listed in a progressively radical manner, each test becoming more gruesome: seeing the imprints, putting his finger into the nail holes, and finally inserting his hand into the gash on His

side. Only after all three tests have been performed, will Thomas finally believe (Result Subjunctive mood). Otherwise, he will definitely not believe.

### **RELEVANT OPINIONS**

Thomas is willing to believe ... on certain conditions! And he himself will lay down these conditions. The mysterious person about whom the others have been saying so much must measure up to certain standards which Thomas will establish; he must submit to certain tests which Thomas will apply. (W. Hendriksen) Faith arising only from visible, spectacular miracles is no faith at all, since miracles are always equivocal; a person does not come to faith simply by seeing the signs. Rather, faith arises where a person believes the word that Jesus has spoken. That word proclaims life and is accepted in faith. (W. Stenger) This illustrates the same principle so sadly exemplified in 20:18. Those who know Christ will bear testimony of Him to others, but they must be prepared for the unbelief of those whom they address. (A. Pink) In spite of the assurances of his colleagues that Jesus has risen, ("they kept saying" is the imperfect tense of repeated action), Thomas was obstinate. (F. Gaebelein)

**John 20:25** Therefore (inferential), the other (Descr. Nom.; of the same kind) disciples (Subj. Nom.) tried to assure (λέγω, Imperf.AI3P, Tendentia) him (Dat. Adv.): We have seen (ὀράω, Perf.AI1P, Intensive) the Lord (Acc. Dir. Obj.). But (adversative) he said (λέγω, AAI3S, Constative) to them (Dat. Ind. Obj.): If (protasis, 3<sup>rd</sup> class condition, "maybe I will, maybe I won't") I do not (neg. particle) see (ὀράω, AASubj.1S, Constative, Potential) the mark (Acc. Dir. Obj.) of the nails (Gen. Spec.) in His (Poss. Gen.) hands (Loc. Place), and (connective) put (βάλλω, AASubj.1S, Constative, Potential) my (Poss. Gen.) finger (Acc. Dir. Obj.) into the place (Loc. Place) of the nails (Adv. Gen. Ref.), and (connective) put (βάλλω, AASubj.1S, Dramatic, Potential) my (Gen. Poss.) hand (Acc. Dir. Obj.) into His (Poss. Gen.) side (Acc. Place; chest), I will definitely not (neg. adv., neg. particle) believe (πιστεύω, AASubj.1S, Culminative, Result).

<sup>BGT</sup> **John 20:25** ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς· ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

<sup>VUL</sup> **John 20:25** dixerunt ergo ei alii discipuli vidimus Dominum ille autem dixit eis nisi videro in manibus eius figuram clavorum et mittam digitum meum in locum clavorum et mittam manum meam in latus eius non credam

**LWB John 20:26** Now after eight days, His disciples were inside again, including Thomas with them. Jesus appeared, the doors having been shut and barricaded, and stood in their midst, and said: Peace to you.

<sup>KW</sup> **John 20:26** And after eight days again His disciples were within, and Thomas with them. There comes Jesus, the doors having been shut with the result that they were tightly closed at that time, and stepped into their midst and said, Peace be to you.

<sup>KJV</sup> **John 20:26** And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

### **TRANSLATION HIGHLIGHTS**

After eight days, the disciples were behind closed and barricaded doors again (Intensive Perfect tense), this time Thomas was with them. Jesus appeared (Dramatic Present tense), without using the doors, and stood in their midst as He did on the previous occasion. Once again, He said: Peace to you. Since this visit was quite similar to the first one, it is probable that this time He came for the sole purpose of convincing Thomas that He was resurrected and alive.

### **RELEVANT OPINIONS**

The time and place were, in all probability, the same. (W. Hendriksen) Thomas refused to accredit the testimony of ten competent witnesses who had seen Christ with their own eyes, men who were his friends and brethren, and who could have no object in deceiving him ... He presumes (in the prior verse) to prescribe the conditions which must be met before he is ready to receive the glad tidings. Thomas was still skeptical ... The close similarity between this and 20:19 makes it plain that *this* visit of the Savior was for the special benefit of Thomas. (A. Pink)

**John 20:26** Now (transitional) after eight (cardinal number) days (Acc. Extent of Time), His (Gen. Rel.) disciples (Subj. Nom.) were (είμι, Imperf.AI3P, Descriptive) inside (Adv. Place) again (adv.), including (adjunctive) Thomas (Subj. Nom.) with them (Gen. Accompaniment). Jesus (Subj. Nom.) appeared (έρχομαι, PMI3S, Dramatic, Deponent), the doors (Obj. Gen.) having been shut and barricaded (κλείω, Perf.PPtc.GFP, Intensive, Circumstantial), and (continuative) stood (ίστημι, AAI3S, Constative) in their (Acc. Poss.) midst (Acc. Place), and (continuative) said (λέγω, AAI3S, Constative): Peace (Ind. Nom.) to you (Dat. Adv.).

<sup>BGT</sup> **John 20:26** Καὶ μεθ' ἡμέρας ὀκτῶ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· εἰρήνη ὑμῖν.

<sup>VUL</sup> **John 20:26** et post dies octo iterum erant discipuli eius intus et Thomas cum eis venit Iesus ianuis clausis et stetit in medio et dixit pax vobis

LWB **John 20:27** Then He said to Thomas: Reach your finger out here, and look at My hands. Then reach your hand out and put *it* into My side. Then stop being progressively faithless [getting worse by the day], but instead faithful [believing].

<sup>KW</sup> **John 20:27** Then He says to Thomas, Be reaching here your finger, and see my hands, and reach here your hand and put it into My side, and call a halt to your progressive state of unbelief, but become one who is believing.

<sup>KJV</sup> **John 20:27** Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

### **TRANSLATION HIGHLIGHTS**

Jesus addresses all three of Thomas' authentication tests. He commands Thomas (Imperative mood) to reach His finger out, look at His hands, and put His hand into Jesus' side (Dramatic Aorist tense). After he has performed all three acts, Jesus commands him to stop being faithless (Imperative of Prohibition), and instead be faithful. The progressive present means Thomas was *doubting* the resurrection of Jesus *more and more* as each day passed. Jesus wants him to reverse course and start being *faithful more and more* as each day passed. Jesus uses the exact language that Thomas had used in front of the other disciples, which probably made Thomas even more nervous. Jesus had been there, invisible to everyone, when he had voiced his doubts so vehemently before the others! Now he has his proof.

### **RELEVANT OPINIONS**

The condescending manner in which Jesus dealt with Thomas certainly indicates that He is still the same Jesus. His love has not lessened. (W. Hendriksen) Thus it happens that, when we render to the word of God less honor than is due to it, there steals upon us, without our knowledge, a growing obstinacy, which brings along with it a contempt of the Word of God, and makes us lose all reverence for it. (J. Calvin) Thomas's confession, true and just as it was, shews, it seems to me, the Jewish position. It is not the glorified Son of man, Jesus on high, but it is what the Jews will own when He returns; that is to say, that the Jesus whom they had rejected was their Lord and their God, their Deliverer and Saviour, the Jehovah who was to deliver them. The testimony of the others will not have convinced them. They will see and look upon Him whom they have pierced. (J. Darby)

**John 20:27** Then (Temporal Adv.) He said (λέγω, PAI3S, Aoristic) to Thomas (Dat. Adv.): Reach your (Poss. Gen.) finger (Acc. Dir. Obj.) out (φέρω, PAImp.2S, Static, Command) here (Adv. Place), and (continuative) look at (ὁράω, AAImp.2S, Constative, Command) My (Poss. Gen.) hands (Acc. Dir. Obj.). Then (continuative) reach your (Poss. Gen.) hand (Acc. Dir. Obj.) out (φέρω, PAImp.2S, Static, Command) and (continuative) put (βάλλω, AAImp.2S, Dramatic, Command) it (ellipsis) into My (Poss. Gen.) side (Acc. Place). Then (continuative) stop (neg. particle) being progressively (γίνομαι, PMImp.2S, Progressive, Prohibition, Deponent) faithless (Pred. Nom.), and instead (contrast) faithful (Pred. Nom.).

<sup>BGT</sup> **John 20:27** εἶτα λέγει τῷ Θωμᾷ· φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός.

<sup>VUL</sup> **John 20:27** deinde dicit Thomae infer digitum tuum huc et vide manus meas et adfer manum tuam et mitte in latus meum et noli esse incredulus sed fidelis

LWB **John 20:28** Thomas replied with discernment and said to Him: My Lord and my God.

<sup>KW</sup> **John 20:28** Answered Thomas and said to Him, My Lord and my God.

<sup>KJV</sup> **John 20:28** And Thomas answered and said unto him, My Lord and my God.

### **TRANSLATION HIGHLIGHTS**

Jesus passed all three of Thomas' tests, and he immediately recognized that he was indeed the resurrected Savior. Thomas replied to Him: My Lord and my God – an affirmation of His sovereignty, omniscience and deity. This was an honest and forthright confession; no doubt he was embarrassed at his own arrogance, stupidity, and lack of faith. But he made up for it, in a manner of speaking, by actually calling Jesus "God." There is nothing in the text that informs us that Thomas actually performed the physical test that he had demanded earlier.

### **RELEVANT OPINIONS**

Jesus had revealed Himself as being (with respect to His divine nature) the Omniscient One. It is in that exalted sense that Thomas now calls Jesus his Lord and his God. (W. Hendriksen)  
Thomas identified Jesus with both *Jehovah*, the Old Testament "I am," and *Elohim*, the Creator-God. This was Thomas' way of expressing that "Jesus is the Christ, the Son of God." (E. Towns)  
Let us settle it firmly in our minds that the Deity of Christ is one of the grand foundation truths of Christianity, and let us be willing to go to the stake rather than deny it. (A. Pink)

**John 20:28** Thomas (Subj. Nom.) replied with discernment (ἀποκρίνομαι, API3S, Constative, Deponent) and (continuative) said (λέγω, AAI3S, Constative) to Him (Dat. Ind. Obj.): My (Gen. Rel.) Lord (Ind. Nom.) and (connective) my (Gen. Rel.) God (Ind. Nom.).

<sup>BGT</sup> **John 20:28** ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· ὁ κύριός μου καὶ ὁ θεός μου.

<sup>VUL</sup> **John 20:28** respondit Thomas et dixit ei Dominus meus et Deus meus

LWB **John 20:29** Jesus said to him: Because you have seen Me, you have believed. Happinesses to those who have not seen Me, yet will believe.

<sup>KW</sup> **John 20:29** Jesus says to him, Because you have seen Me and at present have Me within the range of your vision, you have believed, with the result that you are in a state of belief. Spiritually prosperous are those who, not having seen, yet believed.

<sup>KJV</sup> **John 20:29** Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

## **TRANSLATION HIGHLIGHTS**

Jesus said to Thomas: You have believed (Consummative Perfect tense) because you have seen Me (Dramatic Perfect tense). Happinesses to those who have not seen Me (Dramatic Aorist tense), yet will believe (Futuristic Aorist tense). Those who lived during the dispensation of the Hypostatic Union had the privilege of seeing Jesus in His *physical* body. Some of those in the transition period after His crucifixion and before Pentecost, also saw Jesus and believed, as He presented Himself in His *resurrection* body. Believers during the Church Age, however, do not see His physical or resurrection body. Jesus pronounces special blessings (plural) for these believers - believers like you and me, as well as those who heard of His resurrection and believed before Pentecost.

## **RELEVANT OPINIONS**

This is one biblical promise that can be claimed by Christians today that could not be claimed by the early apostles. (E. Towns) The fact that these believers became believers in response to signs in no way requires that their faith was superficial. John makes it clear that he feels that signs are a cause of faith and would be most perplexed to read in many modern commentaries that a faith which is generated in response to signs is not genuine ... John would never reject a faith based on signs; in fact, he would applaud it! It is, however, a more mature faith, a more virtuous faith, which does not rest on visible signs. (J. Dillow) What a warning against the modern craving for “signs” – a tendency upon which Satan is now trading in many directions. (A. Pink) In the experience of Thomas, the writer has shown how belief comes to maturity and how it changes the entire direction of an individual life. (F. Gaebelien)

**John 20:29** **Jesus** (Subj. Nom.) **said** (λέγω, PAI3S, Aoristic) **to him** (Dat. Ind. Obj.): **Because** (causal) **you have seen** (ὀράω, Perf.AI2S, Dramatic) **Me** (Acc. Dir. Obj.), **you have believed** (πιστεύω, Perf.AI2S, Consummative). **Happinesses** (Subj. Nom.) **to those** (Nom. Adv.) **who have not** (neg. particle) **seen** (ὀράω, AAPTc.NMP, Dramatic, Substantival), **yet** (adjunctive) **will believe** (πιστεύω, AAPTc.NMP, Futuristic, Substantival).

<sup>BGT</sup> **John 20:29** λέγει αὐτῷ ὁ Ἰησοῦς· ὅτι ἐώρακάς με πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

<sup>VUL</sup> **John 20:29** dicit ei Iesus quia vidisti me credidisti beati qui non viderunt et crediderunt

**LWB John 20:30** As a matter of fact, Jesus also performed many other attesting signs in the sight of the disciples, which have not been written in this book.

<sup>KW</sup> **John 20:30** Accordingly, many other attesting miracles did Jesus also perform in the sight of the disciples which have not been written in this book.

<sup>KJV</sup> **John 20:30** And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

## **TRANSLATION HIGHLIGHTS**

Jesus performed many attesting miracles (Dramatic Aorist tense) in the presence of the disciples, but John did not write them all down (Intensive Perfect tense) in this book. In other words, John is admitting that he did not keep a comprehensive list of all the signs and miracles Jesus performed during His earthly ministry. He selected only those which he thought were important from his perspective; other signs and miracles are reporting in the Synoptics according to their design and purpose. Each disciple cited only those signs and miracles that would assist them in the evangelistic efforts.

## **RELEVANT OPINIONS**

To record *all* significant deeds and words would have been impossible. (W. Hendriksen) John had set out to write a Gospel, not a biography. (E. Towns) There were three principles at work in the composition of the Gospels: selectivity, arrangement, and adaptation. On the one hand, the evangelists as divinely inspired authors selected those narratives and teachings that suited their purposes ... At the same time the evangelists and their churches had special interests that also caused them to arrange and adapt what was selected. (G. Fee, D. Stuart) The methods that God used to communicate His revelation to the biblical writers varied. Some apparently wrote as people might write today, collecting material and composing it to bring out the most significant events or emphases. (J. Boice) John never uses the word “miracle” in Greek in connection with Christ, but always the word “sign.” He does so, because the purpose of a sign is authentication and confirmation. (R. Baxter)

**John 20:30** As a matter of fact (inferential conj. & affirmative particle), Jesus (Subj. Nom.) also (adjunctive) performed (ποιέω, AAI3S, Dramatic) many (Acc. Measure) other (Descr. Nom.; of the same kind) attesting signs (Acc. Dir. Obj.; miracles) in the sight of the disciples (Prep. Gen.), which (Nom. Appos.) have not (neg. adv.) been written (γράφω, Perf.PPtc.NNP, Intensive, Attributive) in this (Dat. Spec.) book (Loc. Place).

<sup>BGT</sup> **John 20:30** Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [αὐτοῦ], ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.

<sup>VUL</sup> **John 20:30** multa quidem et alia signa fecit Iesus in conspectu discipulorum suorum quae non sunt scripta in libro hoc

LWB **John 20:31** **But these [attesting signs] have been documented so that you may come to believe that Jesus is now and always has been the Christ, the Son of God, and that, after you have believed [positional: justification salvation], you might continue to have life [experiential: sanctification salvation] in His Name.**

<sup>KW</sup> **John 20:31** But these have been written and are on record in order that you may be believing that Jesus is the Christ, the Son of God, and in order that believing, you may be having life in His Name.

<sup>KJV</sup> **John 20:31** But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

### **TRANSLATION HIGHLIGHTS**

Even though John did not keep a comprehensive list of all the attesting signs and teachings of Jesus, He did document the ones in this Gospel (Intensive Perfect tense) so that you may come to believe (Ingressive Aorist tense) that Jesus is the Christ – that He is now and always has been the Messiah, the Son of God (Gnomic Present tense). This is the purpose for telling us about these miracles, not to amaze us with wild stories over the campfire. Believing in Christ is John's primary focus, but he also has a secondary focus. After you have believed in Christ (Perfective Present tense), he also hopes you will continue to have life (Durative Present tense) in His Name. Initial belief in Christ is *positional*, while continued life in His Name is *experiential*. First, there is justification salvation (positional), then there is hopefully sanctification salvation (experiential). Justification salvation is assured for all believers because God is the Executor; sanctification salvation is an option for all believers (Potential Subjunctive mood) because it depends on your daily decisions to hear the Word of God, metabolize it, and apply it to your life.

### **RELEVANT OPINIONS**

The Christian life is a continuing adventure in faith. (E. Towns) That faith must be strengthened. The enemy must be repulsed. (W. Hendriksen) The Word of God begets and sustains spiritual *life* because it begets and sustains *faith* ... The faith that starts our life in Christ and by which we go on living comes from hearing the Word of God. (J. Piper) The question of the significance of selectivity will vary from Gospel writer to Gospel writer. (G. Fee) When comparing John's Gospel with the Synoptic Gospels, we find that 92% of his material is unique, and he presents a more doctrinal reflection in contrast to the more historical approaches of the Synoptic Gospels. (E. Radmacher) The Gospel of John, which was written expressly for the purpose that we might believe and as a result be saved, never mentions confession of Christ as Lord as a condition. If we must confess Jesus as Lord in order to be saved, then a man could not be saved by reading John's Gospel ... If repentance and surrender to the lordship of Christ are necessary means of salvation, the gospel of John would be incapable of achieving its aim. (J. Dillow)

**John 20:31** But (adversative) these (Subj. Nom.; attesting miracles) have been documented (γράφω, Perf.PI3S, Intensive), so that (purpose) you may come to believe (πιστεύω, AASubj.2P, Ingressive, Purpose) that (introductory) Jesus (Subj. Nom.) is now and always has been (εἰμί, PAI3S, Gnomic) the Christ (Pred. Nom.), the Son (Nom. Appos.) of God (Gen. Rel.), and (continuative) that (purpose) after you have believed (πιστεύω, PAPtc.NMP, Perfective, Temporal), you might continue to have (ἔχω, PASubj.2P, Durative,

Potential) **life** (Acc. Dir. Obj.) **in His** (Poss. Gen.) **Name** (Loc. Sph.; Person).

<sup>BGT</sup> **John 20:31** ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

<sup>VUL</sup> **John 20:31** haec autem scripta sunt ut credatis quia Iesus est Christus Filius Dei et ut credentes vitam habeatis in nomine eius

## Chapter 21

LWB **John 21:1** After these things [in Jerusalem], Jesus revealed Himself again to the disciples at the Sea of Tiberias. Now He revealed *Himself* as follows.

<sup>KW</sup> **John 21:1** After these things Jesus again made Himself visible to the disciples at the sea of Tiberias. And under these circumstances He disclosed Himself to them.

<sup>KJV</sup> **John 21:1** After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

### **TRANSLATION HIGHLIGHTS**

After Jesus appeared (Latin: manifested) to the disciples, breathed the Holy Spirit on them, and gave them their second commission, He revealed Himself again (Dramatic Aorist tense) to the disciples at the Sea of Tiberias. The Sea of Tiberias is also called the Sea of Galilee, Kinneret, or Lake of Gennesaret. Since the resurrection, Jesus no longer walked and lived among them in His physical body as He did before the crucifixion. For the next 40-days He revealed Himself to them as follows in the next 24-verses (Dramatic Aorist tense). He appeared and disappeared at will, according to the dictates of His plan. This is not the prearranged meeting in Galilee He made with them earlier, because that location was planned to be in the mountains, not the beach (Matt. 28:16). There are a lot of opinions as to why this chapter was “added” to the ending of John 20:31. The easiest way to explain that is to *see what was written* in this chapter, if it was indeed added as an after-thought! Some consider this chapter to be an appendix or epilogue.

### **RELEVANT OPINIONS**

In the previous chapter, the disciples were still in Jerusalem, but here they are at the Sea of Tiberias, probably in obedience to Jesus’ instructions (Matt. 28:7, 10) telling them to meet Him in Galilee ... Christ is the self-revealing God who uses the events on the lakeshore to instruct His disciples. (E. Towns) It was not simply that the disciples *saw* Him, but that He *revealed* Himself. His body after the resurrection was only visible by a distinct act of His will ... He was visible and

invisible, appeared in one form or another, according to His own pleasure. (A. Pink) Simon Peter has sometimes been rather oddly criticized for proposing a fishing expedition, as though his idea had been to abandon his commission and resume his career as a fisherman. It was better for him to employ his time usefully than to remain idle. (F. Bruce)

“And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you ... Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.” (Matthew 28:7, 10) Some scholars have supposed that this chapter is by another author, but there is no manuscript evidence of the circulation of the Gospel without it. (D. Guthrie) We conclude, both on internal and external grounds, that all difficulties are surmounted by the supposition that the author, after making a formal close to his Gospel as a whole, with verses 30 and 31 of the previous chapter, did, before publication, either contemporaneously or shortly afterwards, produce an appendix, which was closely connected with the preceding, yet with a different but highly significant intention. (H. Reynolds)

**John 21:1** After these things (Prep. Acc.), Jesus (Subj. Nom.) revealed (φανερῶω, AAI3S, Dramatic) Himself (Acc. Dir. Obj.) again (adv.) to the disciples (Dat. Adv.) at the Sea (Gen. Place) of Tiberias (Gen. Spec.); now (transitional) He revealed (AAI3S, Dramatic) Himself (ellipsis) as follows (Adv. Manner).

<sup>BGT</sup> **John 21:1** Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως.

<sup>VUL</sup> **John 21:1** postea manifestavit se iterum Iesus ad mare Tiberiadis manifestavit autem sic

**LWB John 21:2** **There were together: Simon Peter, and Thomas, the one who was called Didymus [the twin], and Nathanael [Bartholomew], the one from Cana of Galilee, and the offspring [sons] of Zebedee [John and James], and two others of His disciples.**

<sup>KW</sup> **John 21:2** There were together Simon Peter, and Thomas, the one called the twin, and Nathanael, the one from Cana of Galilee, and the sons of Zebedee and others of His disciples, two of them.

<sup>KJV</sup> **John 21:2** There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

### ***TRANSLATION HIGHLIGHTS***

John gives us a roll-call of those who were together in Galilee when Jesus appeared. They were Simon Peter, Thomas the twin, Nathanael the local boy from Cana, and the two sons of Zebedee, John and James. Two other disciples were there, but their names aren't mentioned (perhaps Andrew and Philip). Nathanael was nicknamed Bartholomew in the Synoptics. Even though we have a distinguished team of experienced fishermen, they catch nothing. As you will see, God brings the fish into our nets as He did for their net. He knows who His elect are and He brings

them to us. We do not need to ‘beat the bushes’ in the energy of the flesh to either obtain converts or teach Bible doctrine.

### **RELEVANT OPINIONS**

John evidently identified all the disciples who were present on this occasion, five of them by name or patronym and two others anonymously. Simon Peter was the disciples' leader even after his denial of Jesus ... The exact number may be another detail designed to add credibility to the account, or John may have been hinting that a complete number of disciples was present. Seven was a number that symbolized completeness to the Jews (cf. Gen. 2:2-3; et al.). He may have been implying that the lesson that Jesus taught here was applicable to the full complement of disciples. (T. Constable)

**John 21:2** There were present (εἰμί, Imperf.AI3P, Descriptive) together (adv.): Simon Peter (Pred. Nom.), and (connective) Thomas (Pred. Nom.), the one (Nom. Appos.) who was called (λέγω, PPPtc.NMS, Descriptive, Substantival) Didymus (Descr. Nom.; the twin), and (connective) Nathanael (Pred. Nom.), the one (Nom. Appos.) from Cana (Abl. Source) of Galilee (Gen. Place), and (connective) the offspring (Pred. Nom.; sons) of Zebedee (Abl. Source), and (connective) two (Nom. Measure) others (Pred. Nom.) of His (Gen. Rel.) disciples (Adv. Gen. Ref.).

<sup>BGT</sup> **John 21:2** ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

<sup>VUL</sup> **John 21:2** erant simul Simon Petrus et Thomas qui dicitur Didymus et Nathanahel qui erat a Cana Galilaeae et filii Zebedaei et alii ex discipulis eius duo

**LWB John 21:3** **Simon Peter announced to them: I am going to fish. They replied to him: Likewise; we are coming with you. They departed and embarked on the [Peter's] commercial fishing boat, but during that night they caught nothing.**

<sup>KW</sup> **John 21:3** Simon Peter says to them, I am going off, breaking my former connections, to my former fishing business. They say to him, As for us, we are coming also to join you. They went out and went on board the boat, and during that night they caught not even one thing.

<sup>KJV</sup> **John 21:3** Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

### **TRANSLATION HIGHLIGHTS**

Simon Peter was restless waiting for the Lord to return and tell them what to do next. He announced to the other disciples: I'm going fishing (Pictorial Present tense). Do not conjure up a mental picture of Peter sitting on the shore with a pole and a can of worms. He owned and operated a commercial fishing business. The others replied to him: Likewise, we are coming

with you. They were all getting bored and restless, so why not go fishing? They boarded one of Peter's large fishing vessels and sailed out into the Sea of Galilee (Constative Aorist tense). But during the entire night's fishing, nobody caught a single fish (Culminative Aorist tense). Don't you hate it when that happens! "The worst day fishing is better than the best day working," unless your business is fishing and you catch nothing!

I have a personal example: I spent the better part of a day last year in the back of a pickup truck, looking for morel mushrooms in barditches along some Midwestern back roads. By the end of the day, our group of five rowdy guys found two tiny mushrooms. Same result, different story.

### **RELEVANT OPINIONS**

Peter's proposal was a natural one. He had been a fisherman by practice and they were probably waiting in Galilee for the appointed meeting with Christ on the mountain. (A. Robertson) Though these men, having gone on board "the" vessel (probably Peter's), chose the most appropriate time to fish, and though at least some of them were experienced fishermen, they toiled and struggled all night long but caught nothing. History was repeating itself. Did they recall their former experience, the one recorded in Luke? And was their night-long failure a revelation of God's displeasure with them for having neglected Kingdom work? (W. Hendriksen) It appears to be the statement of one who was not giving Christ first priority in his life ... With Peter's announcement, the others were ready with little hesitation. (E. Towns) The only analogy which offers itself to our minds is the limited success of all their endeavors until the apostles were veritably endowed with power from on high. (H. Reynolds) As the disciples stand together and see boat after boat put off, Simon Peter can stand it no longer but suddenly exclaims, "I am off to fish." This is a relief to all and finds a ready response. (W. Nicole)

The path of self-will brings much labor but no results. The path of obedience is fraught with blessing. (A. Knoch) God permitted them to toil to no purpose during the whole night, in order to prove the truth of the miracle; for if they had caught anything, what followed immediately afterwards would not have so clearly manifested the power of Christ, but when, after having toiled ineffectually during the whole night, they are suddenly favored with a large take of fishes, they have good reason for acknowledging the goodness of the Lord. In the same manner, also, God often tries believers, that He may lead them the more highly to value His blessing. If we were always prosperous, whenever we put our hand to labor, scarcely any man would attribute to the blessing of God the success of his exertions, all would boast of their industry, and would kiss their hands. But when they sometimes labor and torment themselves without any advantage, if they happen afterwards to succeed better, they are constrained to acknowledge something out of the ordinary course; and the consequence is, that they begin to ascribe to the goodness of God the praise of their prosperity and success. (J. Calvin)

The Lord had not given them orders to fish for any but *men*. It seems to us, therefore, that they were acting according to the promptings of nature. The fact that it was night-time also suggests that they were not walking as children of light. Nor did the Lord appear to them during that night: they were left to themselves! The further fact that they caught nothing is at least a warning hint that servants of the Lord cannot count on His blessing when *they* choose the time and place

of their labors, and when they run, unspent. These beloved disciples had to be taught in their own experience, as we all have to be, the truth which the Lord had enunciated just before His death – “Without Me, you can do nothing.” Not a little, but *nothing*! The further fact that we are told, “They went forth, and entered into a ship *immediately* as soon as Peter had said, “I go a fishing,” instead of first looking to God for guidance, or weighing what Peter had said, supplies further evidence that the whole company was acting in the energy of the flesh – a solemn warning for each of God’s servants to wait on the Lord for their instructions instead of taking them from a human leader! (A. Pink)

They knew how to fish – that’s the way they made their living – but that night of failure was in the plan and purpose of God for them. (J. McGee) Peter went fishing since he may have misunderstood the Lord’s commission. Peter also had a family to support and undoubtedly had a sense of failure over his sin in denying the Lord. His leadership quality is evident in that six other disciples went with him. Their lack of success without Jesus’ aid and their great catch with His help gave them direction for their new lives. (E. Blum) Peter did something that he probably enjoyed doing and presumably did well. Alternatively he may have been returning to his former vocation temporarily only to earn some money so he could feed his family ... The scene is one of aimless activity undertaken in desperation ... Even though Jesus be crucified and risen from the dead, the disciples must still eat! (G. Beasley-Murray, Brown) Probably all seven disciples belonged to the same neighborhood; we know this of four of them. (A. Plummer)

**John 21:3** Simon Peter (Subj. Nom.) announced (λέγω, PAI3S, Aoristic) to them (Dat. Ind. Obj.): I am going (ὑπάγω, PAI1S, Descriptive) to fish (ἀλιεύω, PAInf., Pictorial, Purpose). They replied (λέγω, PAI3P, Aoristic) to him (Dat. Ind. Obj.): Likewise (adjunctive); we (Subj. Nom.) are coming (ἔρχομαι, PMI1P, Descriptive, Deponent) with you (Dat. Accompaniment). They departed (ἐξέρχομαι, AAI3P, Constative, Deponent) and (continuative) embarked (ἐμβαίνω, AAI3P, Constative; set sail) on the commercial fishing boat (Acc. Dir. Obj.; large vessel), but (adversative) during that (Dat. Spec.) night (Loc. Time) they caught (πιάζω, AAI3P, Culminative) nothing (Acc. Dir. Obj.).

<sup>BGT</sup> **John 21:3** λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἀλιεύειν. λέγουσιν αὐτῷ· ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

<sup>VUL</sup> **John 21:3** dicit eis Simon Petrus vado piscari dicunt ei venimus et nos tecum et exierunt et ascenderunt in navem et illa nocte nihil prendiderunt

**LWB John 21:4** When morning was about to arrive [daybreak], Jesus stood on the shore. However, the disciples did not recognize that it was Jesus.

<sup>KW</sup> **John 21:4** When day was breaking, Jesus stood on the beach. However, the disciples did not know that it was Jesus.

<sup>KJV</sup> **John 21:4** But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

### **TRANSLATION HIGHLIGHTS**

When the sun was about to rise to begin a new morning (Ingressive Aorist tense), Jesus was standing on the beach. However, the disciples did not recognize Him (Intensive Perfect tense), perhaps because it was still too dark or perhaps they weren't used to seeing Him in His resurrection body. It's also probable that they were exhausted and sleepy from the long night and were not very alert. They were only a hundred yards off (21:8), but there might have been a mist or fog that would blur things from that distance. Perhaps the Lord had the ability to present Himself to others, but with a face or form that was not readily recognizable until He completed the revelation of Himself further ... sort of a visual gradation.

### **RELEVANT OPINIONS**

These men had returned to their worldly calling, and were occupied with their bodily needs and recognized Him not. Surely these things are written for *our* learning! (A. Pink) Perhaps in this case, where nothing is mentioned that would indicate any supernatural factor, the most natural explanation is the best, namely, that a mist or morning-haze made it impossible for them to identify the person on the beach. (W. Hendriksen) It may have been still too dark for them to recognize the figure standing on the beach, though they were within earshot as He called out to them. His question is framed so as to indicate that the answer "No" was expected. (F. Bruce) Their minds were preoccupied with their own distress, uncertainty, and troubles. And thus they were for a while blind to that very presence which alone could bring them relief and blessing. (H. Reynolds)

**John 21:4** When (transitional) morning (Gen. Absolute; dawn, daybreak) was about to (adv.) arrive (γίνομαι, AMPtc.GFS, Ingressive, Temporal, Deponent), Jesus (Subj. Nom.) stood (ἵστημι, AA13S, Constative) on the shore (Acc. Dir. Obj.; beach). However (adversative), the disciples (Subj. Nom.) did not (neg. adv.) recognize (οἶδα, Perf.AI3P, Intensive) that (introductory) it was (εἶμι, PAI3S, Descriptive) Jesus (Pred. Nom.).

<sup>BGT</sup> **John 21:4** πρωΐας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν, οὐ μέντοι ἤδειςαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.

<sup>VUL</sup> **John 21:4** mane autem iam facto stetit Iesus in litore non tamen cognoverunt discipuli quia Iesus est

**LWB John 21:5** Then Jesus shouted to them: Young lads, do you have any fish? They answered Him with discernment: No!

<sup>KW</sup> **John 21:5** Then Jesus says to them, Boys still under instruction, you do not have anything to add to your bread, such as fish, do you? They answered Him, No.

<sup>KJV</sup> **John 21:5** Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

### **TRANSLATION HIGHLIGHTS**

Jesus shouted at them from about 100-yards out (Dramatic Present tense): Young lads, do you have any fish? The Greek word *paideia* is insulting, but in a humorous way; it means little children, young boys who need someone to teach them how to do something for the first time. He was insulting their fishing capability! They no doubt grumbled among themselves, but shouted back: No! All of these men were on a large fishing boat, but they were coming back to shore empty-handed. What these youngsters needed was an old, salty sailor to tell them how to catch fish before they all starve to death. ☺ The Lord had quite a sense of humor in this verbal exchange. The reason the disciples answered “with discernment” was because they were trying to figure out who it was that was shouting at them, jokingly making fun of their failed expedition.

### **RELEVANT OPINIONS**

Minister, you have been ploughing some barren rock, and as yet no joyful sheaves have made your heart glad. You shall, doubtless, “Come again, rejoicing, bringing your sheaves with you.” (C. Spurgeon) One can sense the discouragement and mild embarrassment in the disciples' "no." Jesus was in the process of teaching these men their personal inadequacy even in the type of work they knew best and had most experience with. It was important that they articulate their failure. (T. Constable) He did not call them young men or the respectful name – men. Instead, He used a term that can be translated, “boys still under instruction.” (E. Towns) This may be the common way of asking a hunter or fisherman whether they have had success, but in this case the one asking already knows the answer. (R. Whitacre)

**John 21:5** Then (inferential) Jesus (Subj. Nom.) shouted (λέγω, PAI3S, Dramatic) to them (Dat. Adv.): Young lads (Voc. Address; little boys, children), do you have (έχω, PAI2P, Static, Interrogative Ind.) any (Nom. Measure) fish (Acc. Dir. Obj.)? They answered Him (Dat. Ind. Obj.) with discernment (ἀποκρίνομαι, API3P, Constativē, Deponent): No (neg. adv.)!

<sup>BGT</sup> **John 21:5** λέγει οὖν αὐτοῖς [ὁ] Ἰησοῦς· παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· οὐ.

<sup>VUL</sup> **John 21:5** dicit ergo eis Iesus pueri numquid pulmentarium habetis responderunt ei non

**LWB John 21:6** Then He shouted to them: Cast the net on the right side of the boat and you will find some. In response, they cast the net and they were no longer able to haul it back because of the abundance of fish.

<sup>KW</sup> **John 21:6** And He said to them, Throw the net on the right side of the boat at once and you will find. Therefore they threw it, and no longer did they have the strength to draw it because of the great number of fish.

<sup>KJV</sup> **John 21:6** And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

### **TRANSLATION HIGHLIGHTS**

Jesus, the ultimate Fisherman, shouted to them (Dramatic Aorist tense): Cast the net on the right side of the boat (Imperative of Command) and you will find some fish (Predictive Future tense)! The disciples were tired and probably thought this guy was making fun of them. But they humored Him and cast their net in the location He told them and they were no longer strong enough to pull the net back into the boat because of the abundance (Latin: multitude) of fish they caught (Culminative Aorist tense). The salty old sailor knew what he was talking about after all! It was both humiliating and exciting for them at the same time. Two Greek words in this last sentence sound alike, and may have made an audio impression when read aloud, even though they mean different things ... *iskuon*, *ikthuon* ... strong enough, fish. There's also a temptation to preach that "the right side" is the correct political position (which it is), but I'm not comfortable stretching this command from Jesus that far! Oh, alright. Here's a sermon title: Cast your net on the left and you get economic depression; cast your net on the right and you get prosperity.

### **RELEVANT OPINIONS**

Experienced fishermen usually do not permit a perfect stranger to give them directions. Conceivably they might have said, "Do *you*, standing there upon the shore, a hundred yards away from us, mean to tell *us* where to cast the net? It is surely far easier for *us* to observe what is happening in the water on both sides of the boat than it is for *you* to see this from such a distance! Besides, *we* are fishermen. We know what we are doing. So, stranger, do not give us any unsolicited advice." (W. Hendriksen) That's a very polite version of what you'd hear from a bunch of fishermen today! (LWB) Now He tells the servants that success in their ministry is due not to their eloquence, their power of persuasion, or *their* any thing, but due alone to *His* sovereign *drawing* power. (A. Pink) Jesus did not condemn them for going fishing, but directed them to a miraculous catch. (P. Butler)

There are three possible sources for the fish. First, Christ could have used His *creative* power to create the fish. Second, He could have used His *omnipotent* power to guide the fish from some other place in the lake to their net. Third, He could have used His *omniscience* and, seeing the fish coming, called for the disciples to cast the net on the other side of the boat where the fish were swimming. (E. Towns) That Simon Peter was *naked* is a proof that the disciples had labored in earnest. (J. Calvin) The reason for the disciples' obedience is not as important as the fact of it.

Had they not obeyed Jesus' command they would have failed to catch any fish. However because they obeyed, they experienced overwhelming success, success far exceeding their natural ability. They even had trouble managing the results of their success because it was so great. (T. Constable)

**John 21:6** Then (inferential) He shouted (λέγω, AAI3S, Dramatic) to them (Dat. Adv.): Cast (βάλλω, AAImp.2P, Dramatic, Command) the net (Acc. Dir. Obj.) on the right (Acc. Spec.) side (Acc. Place) of the boat (Adv. Gen. Ref.) and (continuative) you will find (εὕρισκω, FAI2P, Predictive) some (ellipsis). In response (inferential), they cast (βάλλω, AAI3P, Dramatic) the net (ellipsis) and (connective) they were no longer (neg. adv.) able (ισχύω, Imperf.AI3P, Descriptive; strong enough) to haul it (Acc. Dir. Obj.) back (έλκω, AAInf., Culminative, Result) because of the abundance (Gen. Measure) of fish (Gen. Content).

<sup>BGT</sup> **John 21:6** ὁ δὲ εἶπεν αὐτοῖς· βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὕρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

<sup>VUL</sup> **John 21:6** dixit eis mittite in dexteram navigii rete et invenietis miserunt ergo et iam non valebant illud trahere a multitudine piscium

**LWB John 21:7** Then that disciple whom Jesus held in high esteem [John] proclaimed to Peter: It is the Lord! Consequently, when Simon Peter heard that it was the Lord, he put on his fishing uniform - for he was naked - and threw himself [diving] into the sea.

<sup>KW</sup> **John 21:7** Then that disciple who Jesus loved says to Peter, The Lord it is. Then Simon Peter, having heard that it was the Lord, put around himself his fishermen's linen blouse, for he was only partially clad, and threw himself into the sea.

<sup>KJV</sup> **John 21:7** Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

### **TRANSLATION HIGHLIGHTS**

John once again identifies himself without name as the disciple whom Jesus held in high esteem (Durative Imperfect tense). John proclaimed to Peter: It's the Lord! When Peter heard that the man on the beach was the Lord, he put on his fishing uniform (Ingressive Aorist tense), since he had been fishing naked, and threw himself into the sea (Dramatic Aorist tense). Now on occasion I see a bumper sticker that says, "Fish naked." I bet the owner of the vehicle didn't know he had biblical support for such recreational activity! This was common practice for commercial fishermen at that time, and it still exists today. John doesn't tell us if the rest of the disciples were doing likewise. Peter, in his excitement, decided to swim ashore and didn't want to walk on the beach with no clothes on. It was apparently okay to fish naked, but nude sun-bathing was not acceptable. This was just the kind of impulsive act we expected from Peter, who wanted to speak with Jesus *now* and couldn't wait for his boat to land and be secured to the shore or nearby dock.

The primary meaning of the Greek word *gumnos* is nakedness, a body that is stripped bare. We get our English word *gymnasium* from this source. When gladiators trained and fought in the Roman arena, they did so naked. Long distance runners also ran naked during the festivities.

There is abundant proof of this practice in non-biblical literature. There is obviously a cultural difference between then and now. Football players, as far as I know, never train naked. But I see no excuse for commentators to ‘water down’ passages like these because it doesn’t fit into their legalistic box. Some commentators say Peter wasn’t naked, but was just putting his outer coat on. That is a ridiculous idea! What person in their right mind would put a coat on before jumping into the sea to swim ashore? And why would Peter do something that stupid when his boat was headed to shore and he could pick it up a few minutes later? The same question applies even if you use “outer garments” as your translation.

Was he fishing in his loin-cloth, our equivalent of underwear? That is entirely possible, if you prefer a more “sanctified” mental picture. You could use a secondary meaning of *gumnos*, found primarily in biblical (often prudish) lexicons, and say he was *poorly dressed*. Whether he was completely naked, or partially stripped, is of little consequence. [I am reminded of a scene in the original Lonesome Dove series, where the overworked, dusty and sweaty cowboys are crossing a river with nothing on but their boots, chaps, and hats. Once they crossed the river and had bathed in the buff, they probably washed their clothes and put them back on for the remainder of the day.] Back to fishing – if you want to fish naked, please don’t invite me along. I’m truly not interested! But from what I can glean from the word *gumnos*, it was common practice for fishermen like Peter when they worked on a commercial fishing ship for many hours.

### **RELEVANT OPINIONS**

Ancient art and literature indicate that cast-net fishermen worked naked, and it is likely that Peter, being naked, wrapped not a full “outer garment” but a simple loincloth around him to show respect for Jesus before jumping into the water to make his way to the shore to meet Him. (C. Kruse) Before this, in order to facilitate his movements during the busy but fruitless night, he (and perhaps the others also) was working stripped to his undergarment, or perhaps loin-cloth. (W. Hendriksen) The proper name for the tunic, or garment next to the skin, was *hupodutes*, and that which was put over the tunic was *ependutes*. (H. Reynolds) “Naked” can be put for being scantily clad, or poorly clad, as a *synecdoche* of the whole for one of its parts. (E. Bullinger) He was rowing, then, with as little on as possible, probably only a *subligaculum* or loin-cloth. (W. Nicole)

Some have suggested that the verb can also refer to tucking up and tying in a garment, and that the passage should therefore be translated, ‘He tucked in his outer garment (for He was otherwise naked)’. It was, however, common to be naked while fishing, and readers were probably intended to infer that Peter thought it more appropriate to be attired in some fashion in order to meet Jesus. (A. Lincoln) Certainly Greeks in this period stripped for strenuous activities. (Dionysius of Halicarnassus) Cast-net fishermen were typically naked. (Nun) Even Marcus Cato stripped to work alongside his servants. (Plutarch) This translation probably gives the wrong impression, since it suggests Peter was working with his undergarment on and added his outer garment before swimming to shore. This would be a good way to drown or at least slow oneself down ... Most likely, then, he had been working naked and had put on a loincloth before swimming to shore. (R. Whitacre)

Regarding the comment about Peter being naked. On the one hand, this is a guy story and so it is not a big deal that he was fishing naked. On the other hand, there are lots of sanctions in ancient Judaism against nakedness. There's been a lot of discussion about whether he was totally naked or whether he had underwear on. In Mark the word "naked" clearly means "no clothes." We know this because in a later use of the word the description is "he had only a linen cloth around his body and when they seized him, he left the linen cloth." The clear implication is that the linen cloth was all he had on. This is told in Mark as a sign of the shame of the disciples running away. I think it's likely that in this case it means that Peter had stripped and had nothing on. It provides a note of humor, as well as a note of male vigor and energy. It's a sign of Peter being a working man who was working hard with the nets. However, that energy is made present in the way the story is told, whether or not "naked" meant he had anything on. (T. Boomershine)

**John 21:7** Then (inferential) that (Nom. Spec.) disciple (Subj. Nom.; John) whom (Acc. Gen. Ref.) Jesus (Subj. Nom.) held in high esteem (ἀγαπάω, Imperf.AI3S, Durative) proclaimed (λέγω, PAI3S, Aoristic) to Peter (Dat. Ind. Obj.): It is (εἰμί, PAI3S, Descriptive) the Lord (Pred. Nom.)! Consequently (inferential), when Simon Peter (Subj. Nom.) heard (ἀκούω, AAPtc.NMS, Constative, Temporal) that (introductory) it was (εἰμί, PAI3S, Aoristic) the Lord (Pred. Nom.), he put on (διαζώννυμι, AMI3S, Ingressive) his (Acc. Poss.) fishing uniform (Acc. Dir. Obj.) - for (explanatory) he was (εἰμί, Imperf.AI3S, Descriptive) naked (Pred. Nom.) - and (continuative) threw (βάλλω, AAI3S, Dramatic; diving) himself (Acc. Dir. Obj.) into the sea (Acc. Place).

<sup>BGT</sup> **John 21:7** λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ· ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ κύριός ἐστιν τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν,

<sup>VUL</sup> **John 21:7** dicit ergo discipulus ille quem diligebat Iesus Petro Dominus est Simon Petrus cum audisset quia Dominus est tunicam succinxit se erat enim nudus et misit se in mare

**LWB John 21:8** **Meanwhile, the other disciples proceeded by means of a small skiff [row boat] – for they were not far from dry land, only about two hundred cubits [300 feet] – dragging the net containing fish.**

<sup>KW</sup> **John 21:8** But the other disciples came in the little boat, for they were not far from the land, in fact, about three hundred feet, dragging the net full of fish.

<sup>KJV</sup> **John 21:8** And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

### **TRANSLATION HIGHLIGHTS**

The rest of the disciples who had been fishing all night did not follow Peter's abrupt departure. They held on to the net full of fish, which they were still dragging along the water (Pictorial Present tense), and proceeded (Latin: navigated) to come ashore (Constative Aorist tense) by

means of a small skiff. They were only about 300-feet from dry land. The diminutive use of *ploiario* means a small skiff, but sometimes the diminutive use is not present. It could be a reference to a small row boat (with) or Peter's ship (without) the diminutive. Since there were seven men on board, it must have been a good sized fishing boat. So I think Peter's commercial fishing boat was left offshore, anchored in place. The weight of seven men may have damaged a boat of that size if you sailed too close to shore; its own weight may have damaged it, too, if it were dragged onto the beach. There was a small row boat on board for ferrying back-and-forth to the larger ship. But there were too many fish to pull into the small boat!

### **RELEVANT OPINIONS**

The cubit, the length of the forearm ... originally meant forearm, and acquired the secondary connotation length of the forearm. This equals two spans or eighteen inches – ½ yard. (W. Hendriksen) The change of word may point to the use of some smaller vessel which was attached to "the ship," as the words are distinguished in John 6:22. (B. Wescott)

**John 21:8** Meanwhile (transitional), the other (Nom. Spec.) disciples (Subj. Nom.) proceeded (ἔρχομαι, AAI3P, Constativ, Deponent) by means of a small skiff (Instr. Mean) – for (explanatory) they were (εἰμί, Imperf.AI3P, Descriptive) not (neg. adv.) far (Adv. Measure) from dry land (Gen. Place), only (emphatic) about two hundred (Gen. Measure) cubits (Prep. Gen.; 18 inches to a cubit: 300 feet) – dragging (σύρω, PAPTc.NMP, Pictorial, Modal) the net (Acc. Dir. Obj.) containing fish (Gen. Content).

<sup>BGT</sup> **John 21:8** οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

<sup>VUL</sup> **John 21:8** alii autem discipuli navigio venerunt non enim longe erant a terra sed quasi a cubitis ducentis trahentes rete piscium

**LWB John 21:9** Then when they got out [of the skiff] onto the shore, they saw a charcoal fire which had been set up, as well as a fish and a loaf of bread [breakfast appetizers] which had been laid upon it.

<sup>KW</sup> **John 21:9** Then when they had come off the boat out upon the shore, they see a charcoal fire there, and fish laid upon it, and bread.

<sup>KJV</sup> **John 21:9** As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

### **TRANSLATION HIGHLIGHTS**

When the other disciples disembarked from the skiff or row boat onto the shore (Constativ Aorist tense), they saw a charcoal fire (Pictorial Present tense) which had been set up, as well as

a fish and a loaf of bread laid out upon the fire (Attributive Participles). Jesus had built a campfire and had cooked appetizers for them (one fish, one loaf of bread) while they were dragging their fish onto shore from their last-minute catch. As tired as they were, I'm sure the men enjoyed this small selection of *tapas* as they prepared some of their own fish for the fire. They were so hungry and so glad to see the Lord, that they didn't even bother to drag their huge catch of fish onto shore!

### **RELEVANT OPINIONS**

Surely Jesus would not have purchased or asked for the food from someone on the shore. In His post-resurrection body, that would have been counted as an appearance. (E. Towns) You will recall that Simon Peter lost his commission around a little fire of coals that had been built in the courtyard of the palace of the high priest the night Jesus was arrested ... Is it not an interesting thing that now by the Sea of Galilee, around coals of fire, after a miraculous catch of fish, the Lord Jesus restores his commission to him? Here the Lord puts Simon Peter back into service! (J. McGee) The memory of Peter's denying the Lord three times outside the praetorium is a good comparison to the fire here, but there is nothing in the text that says Peter lost his commission because of it. (LWB)

**John 21:9** Then (inferential) when (temporal) they got out (ἀποβαίνω, AAI3P, Constative; of the skiff) onto the shore (Acc. Place), they saw (βλέπω, PAI3P, Historical) a charcoal fire (Acc. Dir. Obj.) which had been set up (κείμαι, PPtC.AFS, Aoristic, Attributive), as well as (adjunctive) a fish (Acc. Dir. Obj.) and (connective) bread (Acc. Dir. Obj.) which had been laid upon (ἐπίκειμαι, PPtC.ANS, Aoristic, Attributive) it (ellipsis).

<sup>BGT</sup> **John 21:9** ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακίαν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον.

<sup>VUL</sup> **John 21:9** ut ergo descenderunt in terram viderunt prunas positas et piscem superpositum et panem

LWB **John 21:10** Jesus said to them: Bring *some* of the fish which you just [recently] caught.

<sup>KW</sup> **John 21:10** Jesus says to them, Bring at once some of the fish which you now caught.

<sup>KJV</sup> **John 21:10** Jesus saith unto them, Bring of the fish which ye have now caught.

### **TRANSLATION HIGHLIGHTS**

Jesus said to them: Bring some of the fish (Imperative of Command) which you just caught (Dramatic Aorist tense). The temporal adverb was added to remind them that after trying all night in vain, they had just caught a large net full of fish. Jesus had performed a miracle for them by filling their net full of fish, as opposed to taking a fish and multiplying it to feed a multitude like He had done on prior occasions. Why didn't He build a bigger fire and have fish cooked for every one on it? During His earthly ministry, He did it all for them. During the Church Age

dispensation which was about to begin, they would have to work for themselves and He would bless their efforts. A change in dynamics was going to occur with the advent of the indwelling Holy Spirit. Previously He performed miracles *for* them, now He was going to perform miracles *through* them. So they ate a portion of His fish, then added their own to the breakfast.

### **RELEVANT OPINIONS**

He instructed them to bring the fish they had just caught. Peter drew the net to land and apparently counted the catch. (E. Towns) The risen Lord had breakfast ready for His tired disciples, a meal of bread and fish such as they remembered from former times. But now they were invited to make their own contribution to the meal, by bringing some of the fish which they had just caught. (F. Bruce) The implication is that to the scanty meal already provided, the new supply was added, and that the Lord permitted His disciples to join His repast, and to rejoice with Him at the success of their labor. (H. Reynolds) Now He would use the product of their labor to satisfy their need. Nevertheless it was clear that their fish had been the result of His miraculous provision. Perhaps this was all symbolic of how Jesus would carry out His mission through His disciples in the future compared with how He had done it during His precross ministry. (T. Constable)

**John 21:10** **Jesus** (Subj. Nom.) **said** (λέγω, PAI3S, Aoristic) **to them** (Dat. Adv.): **Bring** (φέρω, AAImp.2P, Constative, Command) **some** (ellipsis) **of the fish** (Abl. Separation) **which** (Adv. Gen. Ref.) **you just** (temporal; recently, now) **caught** (πιάζω, AAI2P, Dramatic).

<sup>BGT</sup> **John 21:10** λέγει αὐτοῖς ὁ Ἰησοῦς· ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

<sup>VUL</sup> **John 21:10** dicit eis Iesus adferte de piscibus quos prendidistis nunc

**LWB John 21:11** **Simon Peter got up [from the campfire] and dragged [miraculously by himself] the net full of large fish – one hundred fifty three - onto the shore. Even though there were so many, the net did not split apart.**

<sup>KW</sup> **John 21:11** Simon Peter went up and drew the net to the land full of fish, great ones, one hundred fifty three. And yet there being so many, the net was not split.

<sup>KJV</sup> **John 21:11** Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

### **TRANSLATION HIGHLIGHTS**

Simon Peter got up from the campfire (Constative Aorist tense) and dragged the net full of fish onto the shore. Nobody else is mentioned as assisting him, so the Dramatic Aorist means he miraculously did it all by himself. Apparently he also counted them as he separated them from the net, since John tells us there were 153 large fish (not minnows, not pan-sized, but *large* fish). Even though there were so many large fish (Concessive Participle), the net did not split. There are two small miracles here: (1) Peter pulled the fish onto the shore by himself, when earlier all

seven men couldn't pull them into the boat; (2) the net didn't rip apart even though it was not designed to hold 153 large fish.

There may be something behind the number 153, since it has an unusual mathematical characteristic:  $1+2+3+4+5+6+7+8+9+10+11+12+13+14+15+16+17=153$ . But the only verse which quotes a similar number is 2 Chronicles 2:17 "And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred." If there is a connection, I don't see it. Some have tried to combine the number of law (10) and the number of grace (7) to get the 17 in the above equation, but I don't see any spiritual value in this effort either. Maybe there will be converts from 153 cities before their ministry is finished.

### **RELEVANT OPINIONS**

Other than being an accurate count, there is no hidden spiritual meaning in the number. (E. Towns) Such a heavy load of fishes might easily have caused the net to tear (as in Luke 5:6), but in the present case the Lord had seen to it that this did not happen. (W. Hendriksen) The Gospel net will never break, no matter how many converts it catches; there is no limit to the number it will take. (F. Bruce) If the fish here represent the converts that Jesus would miraculously provide for His disciples to "catch," perhaps their large number represents many converts (cf. Matt. 13:47-50). The fact that the net did not break may symbolize the capability of the gospel to "catch" many people without failing. (T. Constable)

**John 21:11** Simon Peter (Subj. Nom.) got up (ἀναβαίνω, AAI3S, Constative; from the campfire) and (continuative) dragged (ἔλκω, AAI3S, Dramatic) the net (Acc. Dir. Obj.) full (Acc. Content) of large (Gen. Measure) fish (Obj. Gen.) - one hundred fifty three (Gen. Measure) - onto the shore (Acc. Place). Even (ascensive) though there were (εἰμί, PAPtc.GMP, Dramatic, Concessive) so many (Gen. Measure), the net (Subj. Nom.) did not (neg. adv.) split apart (σχιζω, API3S, Constative; become torn).

<sup>BGT</sup> **John 21:11** ἀνέβη οὖν Σίμων Πέτρος καὶ εἴλκυσε τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πενήκοντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

<sup>VUL</sup> **John 21:11** ascendit Simon Petrus et traxit rete in terram plenum magnis piscibus centum quinquaginta tribus et cum tanti essent non est scissum rete

LWB **John 21:12** **Jesus said to them: Come! Eat breakfast. Now none of the disciples presumed to inquire of Him: Who are you? Because they knew that it was the Lord.**

<sup>KW</sup> **John 21:12** Jesus says to them, Here, have breakfast. No one of the disciples was daring to inquire of Him, As for you, who are you? Knowing that it was the Lord.

<sup>KJV</sup> **John 21:12** Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

## TRANSLATION HIGHLIGHTS

Jesus said to them: Come! Eat some breakfast (Ingressive Aorist tense). None of the disciples presumed to inquire of Him: Who are you? They knew who He was this time (Intensive Perfect tense), because He had appeared to them in resurrection body before. None of them were embarrassed that they didn't recognize Him; none of them needed additional proof, including Thomas. They knew exactly who He was.

## RELEVANT OPINIONS

By the time the disciples were gathered on the beach eating fish and bread with Jesus, no one had to ask who He was. (E. Towns) A whole night of toil did not provide a breakfast for the faithless fishermen. Yet He makes manifest His care and provision by supplying their need. The meal is all ready and cooked. They do not do anything to provide it. This is the gracious rebuke of the Lord to Peter's fishing expedition. We never hear that he went back to fishing again. (A. Knoch)

**John 21:12** Jesus (Subj. Nom.) said (λέγω, PAI3S, Aoristic) to them (Dat. Adv.): Come (adv.)! Eat breakfast (ἀριστάω, AAImp.2P, Ingressive, Command). Now (transitional) none (Subj. Nom.) of the disciples (Adv. Gen. Ref.) presumed (τολμάω, Imperf.AI3S, Descriptive; had the courage) to inquire of (ἐξετάζω, AAInf., Constativ, Inf. As Obj. of Verb) Him (Acc. Dir. Obj.): Who (Subj. Nom.) are (εἰμί, PAI2S, Descriptive, Interrogative Ind.) you (Pred. Nom.)? because they knew (οἶδα, Perf.APtc.NMP, Intensive, Causal) that (introductory) it was (εἰμί, PAI3S, Descriptive) the Lord (Pred. Nom.).

<sup>BGT</sup> **John 21:12** λέγει αὐτοῖς ὁ Ἰησοῦς· δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.

<sup>VUL</sup> **John 21:12** dicit eis Iesus venite prandete et nemo audebat discentium interrogare eum tu quis es scientes quia Dominus esset

LWB **John 21:13** Jesus went [to the fire] and took the loaf of bread and distributed it to them, and likewise the fish.

<sup>KW</sup> **John 21:13** Comes Jesus and take the bread and gives it to them, and the fish in the same way.

<sup>KJV</sup> **John 21:13** Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

## TRANSLATION HIGHLIGHTS

Jesus went to the fire and took the loaf of bread and distributed it to the disciples. Then He did the same with the fish. Both bread and fish are still in the singular, so additional loaves had not been baked nor were any of the 153 fish cooked. There may have been more fish on the fire now, to increase the size of their breakfast, but we aren't told. So unless this was a really large fish and a really large loaf of bread, Jesus may have miraculously provided a substantial meal as He had done before with the seven loaves and three fishes.

### **RELEVANT OPINIONS**

He Himself has prepared a breakfast for them, which mysteriously is multiplied so that the *one* bread-cake and the *one* fish becomes a breakfast for all these men. (W. Hendriksen) It is clear from verse 15 that more fish were prepared and used by the seven disciples than the solitary loaf and *opharion* which were first seen upon the fire. (H. Reynolds)

**John 21:13** Jesus (Subj. Nom.) went (έρχομαι, PMI3S, Aoristic, Deponent; to the fire) and (continuative) took (λαμβάνω, PAI3S, Aoristic) the loaf of bread (Acc. Dir. Obj.) and (continuative) distributed (δίδωμι, PAI3S, Constative) it (ellipsis) to them (Dat. Adv.), and (continuative) likewise (comparative) the fish (Acc. Dir. Obj.).

<sup>BGT</sup> **John 21:13** ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.

<sup>VUL</sup> **John 21:13** et venit Iesus et accepit panem et dat eis et pisces similiter

**LWB John 21:14** Jesus had already made Himself visible to the disciples for this third time since He was raised from among the dead.

<sup>KW</sup> **John 21:14** This already is a third time in which Jesus made himself visible to the disciples after He was raised out from among the dead.

<sup>KJV</sup> **John 21:14** This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

### **TRANSLATION HIGHLIGHTS**

The disciples were more relaxed with Jesus now that He had made Himself visible to them (Dramatic Aorist tense) this third time. What a privilege it was to eat with Him and listen to His teaching *after* He had been resurrected from among the dead (Temporal Participle). And now that they had eaten some breakfast, He was about to begin a Q&A session, with Peter in the hot seat.

### **RELEVANT OPINIONS**

Jesus did not manifest Himself to His enemies (Acts 10:41), but to His friends. (W. Hendriksen)  
The remark in all three cases guards against a possible misunderstanding of the Synoptic narrative. (A. Plummer)

**John 21:14** Jesus (Subj. Nom.) had already (adv.) made Himself visible (φανερῶω, API3S, Dramatic) to the disciples (Dat. Adv.) for this (Acc. Gen. Ref.) third time (Acc. Time) since He was raised (ἐγείρω, APPTc.NMS, Dramatic, Temporal) from among the dead (Abl. Separation).

<sup>BGT</sup> **John 21:14** τοῦτο ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

<sup>VUL</sup> **John 21:14** hoc iam tertio manifestatus est Iesus discipulis cum surrexisset a mortuis

**LWB John 21:15** Then, when they had finished eating breakfast, Jesus asked Simon Peter: Simon, [son] of Jonas, do you love Me with virtue love more than these [disciples]? He replied to Him: Yes, Lord. You know that I have brotherly love for You. He said to him: Keep on feeding My lambs [teach new converts basic doctrine].

<sup>KW</sup> **John 21:15** Then when they had breakfasted, Jesus says to Simon Peter, Simon, son of Jonas, do you have a love for Me called out of your heart by My preciousness to you, a devotional love that impels you to sacrifice yourself for Me? Do you consider Me more precious and thus love Me more than these [fish]? He says to Him, Yes, Lord, as for You, you know positively that I have an emotional fondness for You. He says to him, Be feeding My little lambs.

<sup>KJV</sup> **John 21:15** So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

### **TRANSLATION HIGHLIGHTS**

When they had finished eating breakfast (Culminative Aorist tense), Jesus posed His first question to Simon Peter: Simon, son of Jonas, do you love Me with virtue love more than these (Tendential Present tense)? Does “these” mean he loves Jesus more than the other disciples love Him, or does it mean he loves Jesus more than he loves his fellow disciples? It could be either option. Since the Greek doesn’t point specifically to either option, I choose the first option. Why? Because in Matthew 26:33, Peter had once said: “Though all men shall be offended because of thee, yet will I never be offended.”

Peter replied: Yes, Lord. You know that I have brotherly love for You. Jesus uses the word *agapao* in His question; Peter replies with *phileo* in His answer. The first refers to virtue love; the latter refers to brotherly love or affection. Since it hasn’t been that long since Peter had denied the Lord three times, he was not bold enough to proclaim *agape* love, only *phileo* love. Nevertheless, Jesus commands him (Imperative mood) to take care of His lambs, day after day - a reference to *teaching new converts the basics*.

## RELEVANT OPINIONS

The words, “than these” do not refer to such things as this boat, this net, these fishes, but to *these men*, standing here ... With becoming modesty and pleasing diffidence Peter, humbled by the memory of his fall, refuses to use the higher term for love, the verb which Jesus had used. For the love of intelligence and purpose, the love of wholehearted devotion, about which Jesus was asking, Peter substitutes the more subjective *affection*. (W. Hendriksen) Jesus addressed Peter not as Cephas, the name He had earlier given him, but rather as Simon, son of John. This was his original name before he began following Jesus. Jesus’ repeated use of this name for His disciple may have humbled Peter, reminding him of what he was before he met Christ ... Peter realizes he has failed the Lord, even in the face of his exaggeration (13:37). He is honest when he says he only has shallow affection for Christ. (E. Towns) The first, the main thing they need, is the milk of the Word, and the sweetest pastures. (H. Reynolds) Jesus never asked us to love our enemies in the sense of *philein*; He never Himself loved His enemies in this way. (R. Lenski)

Peter does not adopt the higher term *agapan* used in the question, but contents himself with the mere term of simple and friendly relationship, *philein*. (H. Reynolds) The argument is put forth that because this conversation was not in Greek but rather in Aramaic, the two words for love here are not to be distinguished in meaning. If one believes in *verbal inspiration*, that argument is entirely beside the point ... When he was about to write the account in Greek, he would be forced to search his Greek vocabulary for the exact Greek words which would adequately express the words of the Lord Jesus to Peter, and Peter’s words to Him. Here is where the ministry of the Spirit came in, and verbal inspiration. Verbal inspiration extends not only to the choice of words, but also to the tense, mood, and voice of the verbs, the gender, number, and case of nouns, to all grammatical and syntactical technicalities in the original text, for words are understood in the grammatical forms and syntactical relationships. (K. Wuest) It is evident that we cannot hope to understand the import of this threefold question if we do not realize the distinctiveness of the two words used. (C. Welch)

Silence appears to have reigned during the meal. (R. Jamieson) The difference is brought out in the NIV by using “truly love” for *agapao* and just “love” for *phileo*. The point, then, is that Peter was hurt because the third time Jesus even questioned the apostle’s affection and friendship. (R. Earle) Peter lays claim only to the feeling of natural love (*phileo*) of which he could be sure. He does not venture to say that he has attained to that higher love (*agapan*) which was to be the spring of the Christian life. (B. Wescott) Jesus uses the more dignified, really the nobler, but, as it seems to Peter, in the ardor of his affection, the colder word for love (*agapan*). Peter substitutes the warmer, more affectionate word (*phileo*), and omits all comparison with his fellow disciples. (M. Vincent) The rich pathos of this passage will be apparent only if we carefully keep the finer shades of meaning conveyed by the original, as “fond” and “love,” “graze” and “shepherd,” “lambkins” and “sheep.” (A. Knoch) Most scholars recognize that *agapao* expresses a somewhat stronger love than *phileo* does. (T. Constable)

Cremer has given the words a careful examination in his *Biblico-Theological Lexicon*, and has said:

(1) The love designated by *agapan* must certainly possess a distinctive element of its own. We shall not go wrong if we define the distinction thus:

*Philein* denotes love of natural inclination, affection - love, so to say, originally spontaneous, involuntary; *agapan*, on the other hand, love as a direction of the will.

(2) *Philein* is never used of the love of man towards God (Except in the one instance "If any man love not the Lord Jesus Christ" 1 Cor. 16:22, which however "proves the rule" for "God" as such is not in view).

(3) *Agapan*, and never *philein*, is used of love towards our enemies.

(4) The range of *philein* is wider than that of *agapan*, but *agapan* stands all the higher above *philein* on account of its moral import. It does not in itself exclude affection, but it is always the moral affection of conscious deliberate will which is contained in it, not the natural impulse of immediate feeling'.

This and the following answers of the Lord can hardly be regarded as the *reinstating* of Peter in his apostolic office, for there is no record of his ever having lost it; but as a further and higher setting forth of it than that first one ... as tending to comfort Peter's own mind after his fall, and reassure him of his holding the same place among the Apostles as before, owing to the gracious forgiveness of his Lord. (H. Alford) Always *agapan* is the love of full understanding and of purpose combined with that understanding, while *philein* is the love of personal affection, liking, and preference. The former is by far the higher type of love. When the two are used in relation to each other, then, according to the situation, this relation becomes important ... The verb *agapan* is the love of intelligence, reason, and comprehension, coupled with corresponding purpose; in this its content it vastly outranks the other type of love ... Only in a few cases, where either type of love would apply, either verb might be used; but even then the great distinction would remain – the two are never equal. (R. Lenski)

**John 21:15** Then (inferential), when (temporal) they had finished eating breakfast (ἀριστάω, AAI3P, Culminative), Jesus (Subj. Nom.) asked (λέγω, PAI3S, Aoristic) Simon Peter (Dat. Ind. Obj.): Simon (Voc. Address), of Jonas (Gen. Rel.), do you love Me (Acc. Dir. Obj.) with virtue love (ἀγαπάω, PAI2S, Tendential, Interrogative Ind.) more than (Comparison) these (Acc. Dir. Obj.; disciples)? He replied (λέγω, PAI3S, Aoristic) to Him (Dat. Ind. Obj.): Yes (affirmative), Lord (Voc. Address). You (Subj. Nom.) know (οἶδα, Perf.AI2S, Intensive) that (introductory) I have brotherly love for (φιλέω, PAI1S, Descriptive; affection) You (Acc. Dir. Obj.). He said (λέγω, PAI3S, Aoristic) to him (Dat. Ind. Obj.): Keep on feeding (βόσκω, PAImp.2S, Iterative, Command) My (Gen. Rel.) lambs (Acc. Dir. Obj.).

<sup>BGT</sup> **John 21:15** Ὅτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάννου, ἀγαπᾶς με πλέον τούτων; λέγει αὐτῷ· ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· βόσκει τὰ ἀρνία μου.

<sup>VUL</sup> **John 21:15** cum ergo prandissent dicit Simoni Petro Iesus Simon Iohannis diligis me plus his dicit ei etiam Domine tu scis quia amo te dicit ei pasce agnos meos

**LWB John 21:16** He asked him again a second time: Simon, [son] of Jonas, do you love Me with virtue love? He replied to Him: Yes, Lord. You know that I have brotherly love for You. He said to him: Keep on shepherding My sheep [teach Church Age protocol to those who have already learned basic doctrine].

<sup>KW</sup> **John 21:16** He says to him again a second time, Simon, son of Jonas, do you have a devotional love for Me called out of your heart by My preciousness to you, a devotional love that impels you to sacrifice yourself for Me? He says to Him, Yes, Lord, as for You, you know positively that I have a friendly feeling for You. He says to him, Be shepherding My sheep.

<sup>KJV</sup> **John 21:16** He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

### **TRANSLATION HIGHLIGHTS**

Jesus asked Peter the same question a second time: Do you love Me with virtue love? Peter replied, “Yes, Lord,” and used *phileo* for brotherly love a second time when the question was about *agape* love. Peter is still not thinking or acting in his traditional bold and rambunctious manner, even though he swam ashore to meet the Lord in excitement just awhile ago. His conscious was playing with him because he knew the last time he bragged about his support for the Lord, he ended up denying Him. The Lord replied to him a little differently this time: Keep on shepherding My sheep. The contrast is between *little lambs* in the prior verse, which emphasizes *basic doctrinal instruction for new converts* – and *sheep* in this verse, which emphasizes *Church Age protocol to those who have already learned basic doctrine*. Peter’s commission just expanded to another level. Not only was he going to be responsible for evangelizing and teaching new converts, he will also be responsible for providing spiritual guidance to spiritually adolescent believers. His caution and humility in answering Jesus was the correct answer.

### **RELEVANT OPINIONS**

Faculty for rule is part of the very nature of the pastoral care. The sheep will need this even more than the “lambs.” The old disciples will require, even more than the young converts, both direction and command ... Shepherding the sheep is an essentially necessary and integral portion of every pastor’s care. When assailed by the wolf of heresy, by the hostile marauder, by new conditions of any kind, by special danger, unless he can in self-forgetting love pilot and protect his flock, he is no true shepherd ... The more mature Christians are to be cared for. They need watchful guidance. (H. Reynolds) It is much more according to usage to understand by the “lambs” young and tender disciples, whether in age or Christian standing, and by the “sheep” the

more mature. (R. Jamieson) The change [from *agapan* to *philein*] is not accidental; and once more we have evidence of the accuracy of the writer: he preserves distinctions which were actually made. (A. Plummer)

The distinction between *agapan* and *philein* must not here be lost sight of ... This does not look like an accident. The distinction seems to be that *agapan* is more used of that reverential love, *ground on high graces of character*, which is borne towards God and man by the child of God; whereas *philein* expresses more *the personal love of human affection*. Peter therefore uses a less exalted word, and one implying a consciousness of his own weakness, but a persuasion and deep feeling of personal love. (H. Alford) This is a higher responsibility, probably because Jesus had tested Peter and realized he was spiritually ready for a greater sphere of ministry. He is now ready to pastor a flock of sheep. (E. Towns) There is a play on words, but it is lost in most English translations simply because we only have one word for love in English while the Greek has several. In the original of this paragraph there is a play on two of these Greek words. (J. Boice)

We can hardly with any deep insight into the text hold *boskein* and *poimaino* to be synonymous, or *arnia*, *probata*, and *probatia*. The sayings of the Lord have not surely been so carelessly reported as this would assume. Everthing here speaks for a *gradation* of meaning ... Perhaps the *feeding of the lambs* was the furnishing the apostolic testimony of the resurrection and facts of the Lord's life on earth to the first converts; the *shepherding* or ruling *the sheep*, the subsequent government of the Church as shown forth in the early part of the Acts; the *feeding of the probatia*, the choicest, the loved of the flock, the furnishing the now maturer Church of Christ with the wholesome food of the doctrine contained in his epistles. (H. Alford) I agree with Alford on the distinctions, but teaching wholesome food (doctrine) from the epistles was reserved primarily for the apostle Paul. (LWB) There is a calm discrimination implied in *agapo* which to him seems cold. (A. Plummer)

In this passage there are two distinct words in the Greek text which are translated by the one English word "love," and it is most instructive to follow their occurrences here. The one is a much stronger term than the other. To preserve the distinction the one might be rendered "love" and the other "affection" or "attachment." (A. Pink) Why erase these distinctive meanings as some do? Why generalize, where the Lord particularizes? It is Jesus who is conducting matters and thus it is He who spreads out His commission in three separate commands. (R. Lenski) He still shrinks from taking to himself the loftier word ... The lambs require to be fed; the sheep require to be guided. The watchful care and rule to be exercised over the maturer Christians calls for greater skill and tenderness than the feeding of the young and simple. (B. Wescott)

**John 21:16** He asked (λέγω, PAI3S, Aoristic) him (Dat. Ind. Obj.) again (adv.) a second time (Acc. Measure): Simon (Voc. Address), of Jonas (Gen. Rel.), do you love Me (Acc. Dir. Obj.) with virtue love (ἀγαπάω, PAI2S, Tendential, Interrogative Ind.)? He replied (λέγω, PAI3S, Aoristic) to Him (Dat. Ind. Obj.): Yes (affirmative), Lord (Voc. Address). You (Subj. Nom.) know (οἶδα, Perf.AI2S, Intensive) that (introductory) I have brotherly love for (φιλέω,

PA11S, Descriptive; affection) You (Acc. Dir. Obj.). He said (λέγω, PAI3S, Aoristic) to him (Dat. Ind. Obj.): Keep on shepherding (ποιμαίνω, PAImp.2S, Iterative, Command) My (Gen. Rel.) sheep (Acc. Dir. Obj.).

<sup>BGT</sup> **John 21:16** λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωάννου, ἀγαπᾶς με; λέγει αὐτῷ· ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· ποιμαίνε τὰ πρόβατά μου.

<sup>VUL</sup> **John 21:16** dicit ei iterum Simon Iohannis diligis me ait illi etiam Domine tu scis quia amo te dicit ei pasce agnos meos

**LWB John 21:17** He asked him a third time: Simon, [son] of Jonas, do you love Me with brotherly love? Peter was distressed that He had asked him a third time: Do you love Me with brotherly love? So he replied to Him: Lord, You know all things. You have come to comprehend [from my prior confessions] that I have brotherly love for You. Jesus said to him: Keep on feeding My sheep [mature believers still need doctrine every day].

<sup>KW</sup> **John 21:17** He says to him the third time, Simon, son of Jonas, do you have a friendly feeling and affection for Me? Peter was grieved that He said to him the third time, Do you have a friendly feeling and affection for Me? And he said to Him, Lord, as for you, all things you know positively. You know from experience that I have a friendly feeling and affection for You. Jesus says to him, Be feeding My sheep.

<sup>KJV</sup> **John 21:17** He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

### **TRANSLATION HIGHLIGHTS**

Jesus asked Peter a third time: Simon, son of Jonas, do you love Me with brotherly love (Tendential Present tense)? This time, the Lord changed his verb from *agapao* to *phileo*, the verb Peter had used to answer Him the first two times. Peter was distressed (Dramatic Aorist tense) that the Lord had asked him this question for a third time. He was even more distressed that Jesus was now questioning his *affection*. So he replied to Him: Lord, You know all things (Intensive Perfect tense). You have come to comprehend by my previous two confessions (Perfective Present tense) that I have brotherly love for You. God does not toss words around willy-nilly. If he used two different verbs, there is a difference between them, and it behooves us to understand the difference even if subtle.

Now there are two verbs for “know” being contrasted here. The Lord “knows” all things is *oida*. The Lord “has come to know the truth” from Peter’s confession is *ginosko*. Jesus replied to Peter the third time with a combination of the first two commands. This time He tells Peter to keep on feeding His sheep (Imperative mood). Even believers who already know the basics and have learned how to execute Church Age protocol still need doctrine every day. The series of commands given to Peter increases in measure of maturity and responsibility as follows:

- |                        |   |
|------------------------|---|
| (15) Feed My lambs     | Basic doctrine for new converts                   |
| (16) Shepherd My sheep | Church Age protocol for those who know the basics |
| (17) Feed My sheep     | Advanced doctrine for mature believers            |

“Peter’s threefold restoration is dwelt upon in verses 15-17, to assure him that this threefold denial had not cut him off; and that though *he* failed, the prayer of his great Advocate was heard and answered, so that his *faith* did not fail.” (E. Bullinger)

### **RELEVANT OPINIONS**

Peter’s response to this third question is, “Lord, You know (οἶδα) all things by Your nature; You know by Your experience (γινώσκω) that I am fond of You. As a result of Peter’s honesty, the Lord gives him his third task, “Tend my sheep.” Here the term for sheep is the usual word referring to mature sheep. As Jesus progressively gives Peter a larger responsibility, He teaches him that faithfulness in a small matter leads to a larger responsibility. (E. Towns) The variety of terms employed is very significant: “You know all things” – *oidas*, with the knowledge of Divine intuition; “You know that I love you” – *ginoskeis*, with the knowledge of direct observation. (H. Reynolds) First of all we observe that the Lord starts with *boske*, goes on to *poimaine*, and then returns to *boske*. This fact has been used to show that Christ could not have had progressive aspects of the pastoral work in mind, otherwise He would not have returned to the word with which He began. This objection, however, is disposed of by asking the question, Do not sheep need feeding as well as lambs? (C. Welch)

This may not have reference to *age* or physical *size*, but may be due to Christ’s *tender affection* for His own. He had in mind three different groups within the Church; for example, little children, adults and young people. (W. Hendriksen) When, on the third occasion, the Lord uses *phileo*, Peter is the more hurt because the Lord now seems to be questioning even “that modified love which he had professed.” (F. Bruce) Our Lord drops the higher term and adopts the lower (*philein*), as if to test the truth of the feeling now twice expressed by the apostle. The change of term must have touched Peter to the quick. (H. Reynolds) Peter was cut to the heart because Jesus challenges this very verb, and no doubt the third question vividly reminds him of the three denials in the early morning by the fire. (A. Robertson) The use of *bosko* in “feed My sheep” refers most obviously to the preaching and teaching of the pastor. (R. Baxter) Our Lord returns to the word “feed,” as if to emphasize the importance of instructing the whole flock in the pure Word of God. (H. Reynolds)

In verse 15, Peter “hides behind a weaker word, denoting the attractive force of friendship. But he does not put himself behind the assertion, but rather appeals to the Lord’s omniscience. His humility is rewarded by the charge to provide sustenance for those weak in the faith. The Lord repeats His question (v. 16), but without any reference to Peter’s boast or failure. Peter again refuses to vouch for himself, and is given charge of the Lord’s flock. The Lord now descends to Peter’s profession of fondness (v. 17), but questions even that. This touches Peter very sorely, but he refuses to vaunt ... So the Lord commissions him to provide food for the mature saints. (A. Knoch) The truly cruel thing would have been to let the matter go on festering in Peter so that throughout his entire life both he and the others would think that he was somehow inferior and

unworthy of office though he had undoubtedly repented of the sin with weeping, as the Bible tells us. (J. Boice) The mature no less than the young Christians require their appropriate sustenance. Provision must be made for their support as well as for their guidance. (B. Wescott)

**John 21:17** He asked (λέγω, PAI3S, Aoristic) him (Dat. Ind. Obj.) a third time (Acc. Measure): Simon (Voc. Address), of Jonas (Gen. Rel.), do you love Me (Acc. Dir. Obj.) with brotherly love (φιλέω, PAI2S, Tential, Interrogative Ind.)? Peter (Subj. Nom.) was distressed (λυπέω, API3S, Dramatic) that (explanatory) He had asked (λέγω, AAI3S, Constative) him (Dat. Ind. Obj.) a third time (Acc. Measure): Do you love Me (Acc. Dir. Obj.) with brotherly love (φιλέω, PAI2S, Tential, Interrogative Ind.)? So (continuative) he replied (λέγω, PAI3S, Aoristic) to Him (Dat. Ind. Obj.): Lord (Voc. Address), You (Subj. Nom.) know (οἶδα, Perf.AI2S, Intensive) all things (Acc. Dir. Obj.). You (Subj. Nom.) have come to comprehend (γινώσκω, PAI2S, Perfective; by my previous two confessions) that (introductory) I have brotherly love for (φιλέω, PAI1S, Descriptive) You (Acc. Dir. Obj.). Jesus (Subj. Nom.) said (λέγω, PAI3S, Aoristic) to him (Dat. Ind. Obj.): Keep on feeding (βόσκω, PAImp.2S, Iterative, Command) My (Gen. Rel.) sheep (Acc. Dir. Obj.).

<sup>BGT</sup> **John 21:17** λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον· φιλεῖς με; καὶ λέγει αὐτῷ· κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλω σε. λέγει αὐτῷ [ὁ Ἰησοῦς]· βόσκει τὰ πρόβατά μου.

<sup>VUL</sup> **John 21:17** dicit ei tertio Simon Iohannis amas me contristatus est Petrus quia dixit ei tertio amas me et dicit ei Domine tu omnia scis tu scis quia amo te dicit ei pasce oves meas

**LWB John 21:18** **Most assuredly I am saying to you [Peter]: When you were young, you girded yourself and walked wherever you wanted. But when you grow old, you will stretch out your hands and another will gird and lead you where you do not want [crucifixion].**

<sup>KW</sup> **John 21:18** Most assuredly, I am saying to you, When you were younger, you were accustomed to clothe yourself and to walk where you were desiring to walk. But when you grow old, you shall stretch out your hands, and another shall bind you around and carry you where you do not desire.

<sup>KJV</sup> **John 21:18** Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

### **TRANSLATION HIGHLIGHTS**

Jesus continues to speak to Peter, but at least one other disciple (John) overheard them. When you were young, you girded yourself (Customary Imperfect tense) and walked wherever you wanted (Voluntative Imperfect tense). Nothing stands in the way of physical self-reliance when

you are young. But things change when you get old. When you grow old (Culminative Aorist tense), you will stretch out (Latin: extend) your hands and another person will gird and lead you (Predictive Future tense) where you do not want (Tendential Present tense). Now you are almost helpless and your self-reliance and self-determination have been taken over by someone else. This paints a sad, but often true, picture of old age.

But we know from the next verse that Jesus had something else in mind with His use of the phrase “stretch out your hands.” The Greek word *ekteino* was often used to describe crucifixion, and this was what Jesus was communicating to Peter. He was predicting that Peter would some day be crucified just like He was. Imagine what Peter thought when He heard the Lord’s prediction of how he would die: an executioner would gird and lead him to a cross where he would be crucified. That would *not* be something he wished to happen! But once he knew it would happen according to God’s predetermined plan, his life changed and he didn’t look back to his former life.

### **RELEVANT OPINIONS**

Contrary to the wish of the flesh, Peter would be brought to the place of execution. (W. Hendriksen) The stretching out of his hands could have been for the fitting of handcuffs, and there might be further picture of his being led off in chains so the place of execution. (F. Bruce) The threefold apostolic charge resting on the assurance of personal love was given. The revelation of the personal issues of that love followed. (B. Wescott)

**John 21:18** Most assuredly (asseverative; emphatic “truly”) I am saying (λέγω, PAI1S, Static) to you (Dat. Adv.): When (temporal) you were (εἰμί, Imperf.AI2S, Descriptive) young (Pred. Nom.), you girded (ζωννύω, Imperf.AI2S, Customary) yourself (Acc. Dir. Obj.) and (continuative) walked (περιπατέω, Imperf.AI2S, Customary) wherever (particle) you wanted (θέλω, Imperf.AI2S, Voluntative). But (contrast) when (temporal) you grow old (γηράσκω, AASubj.2S, Culminative, Temporal), you will stretch out (έκτείνω, FAI2S, Predictive) your (Poss. Gen.) hands (Acc. Dir. Obj.), and (continuative) another (Subj. Nom.; of the same kind: friend or relative) will gird (ζωννύω, FAI3S, Predictive) and (continuative) lead (φέρω, FAI3S, Predictive) you (Acc. Dir. Obj.) where (particle) you do not (neg. adv.) want (θέλω, PAI2S, Tendential).

<sup>BGT</sup> **John 21:18** ἀμήν ἀμήν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις.

<sup>VUL</sup> **John 21:18** amen amen dico tibi cum esses iunior cingebas te et ambulabas ubi volebas cum autem senueris extends manus tuas et alius te cinget et ducet quo non vis

LWB **John 21:19** Now He made this prediction for the purpose of indicating beforehand by what manner of death he [Peter] will glorify God. Then, after making this prediction, He said to him [Peter]: Keep on following Me.

<sup>KW</sup> **John 21:19** And this He said, indicating by what kind of death he will glorify God. And having said this, He says to him, Be following with me.

<sup>KJV</sup> **John 21:19** This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

### **TRANSLATION HIGHLIGHTS**

Jesus made this prediction to Peter for the purpose of indicating beforehand (Perfective Present tense) by what manner of death he would eventually die to glorify God (Predictive Future tense). Now we sometimes wish we knew what was going to happen to us in the future, but I dare say Peter was not ready for this divine proclamation. If Jesus predicted it, it was going to come true no matter what. The Lord has all events under His control; Peter's will could not overthrow God's will on this subject. After issuing this prediction to Peter (Temporal Participle), Jesus said to him: Keep on following Me (Durative Present tense). The Lord commanded Peter to do this (Imperative mood). Since the manner and time of his death was certain, Peter might as well come to grips with it and go along willingly. What would you do if you had received this sobering prediction? Peter was mesmerized, and literally got up and began following Jesus as He departed.

### **RELEVANT OPINIONS**

Peter seems to have preached in Pontus and Galatia and Bithynia and Cappadocia and Asia, to the Jews of the Dispersion, and at last, having come to Rome, he was crucified head downward, for so he himself had asked to suffer. (Eusebius) What Jesus meant was, "Be my disciple and apostle, and as such follow Me in service, in suffering, and in death – by being willing to endure affliction and even martyrdom for My sake." (W. Hendriksen) The ministry is not meant for you dainty souls who would go delicately through this world without a trial, an offence, an insult, or a sneer ... The minister of Christ must reckon upon being disappointed; and he must not be weary in well-doing for all his disappointments, but must in faith continue in prayer and labor, expecting that at the end he shall receive his reward. (C. Spurgeon)

**John 21:19** **Now** (transitional) **He made this** (Acc. Dir. Obj.) **prediction** (λέγω, AAI3S, Constative) **for the purpose of indicating beforehand** (σημαίνω, PAPtc.NMS, Perfective, Purpose) **by what manner of** (Dat. Spec.) **death** (Instr. Manner) **he will glorify** (δοξάζω, FAI3S, Predictive) **God** (Acc. Dir. Obj.). **Then** (transitional), **after making this** (Acc. Dir. Obj.) **prediction** (λέγω, AAPtc.NMS, Culminative, Temporal), **He said** (λέγω, PAI3S, Aoristic) **to him** (Dat. Ind. Obj.): **Keep on following** (ἀκολουθέω, PAImp.2S, Durative, Command) **Me** (Dat. Ind. Obj.).

<sup>BGT</sup> **John 21:19** τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ· ἀκολουθεῖ μοι.

<sup>VUL</sup> **John 21:19** hoc autem dixit significans qua morte clarificaturus esset Deum et hoc cum dixisset dicit ei sequere me

LWB **John 21:20** Peter, having turned around [he was walking beside Jesus], noticed the disciple [John] whom Jesus loved, following – the one who had also reclined [on his elbow] near the chest of Jesus during the supper, and asked: Lord, who is the one who is going to betray You?

<sup>KW</sup> **John 21:20** Peter, having turned around, sees the disciple whom Jesus loved following, who also leaned back at the supper upon his breast and said, Lord, who is the one who is betraying you?

<sup>KJV</sup> **John 21:20** Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

### **TRANSLATION HIGHLIGHTS**

Jesus was leaving the group of disciples at the campfire and Peter was following Him, taking literally His command in the prior verse. Then having turned around while walking away (Constative Aorist tense), he noticed John following him (Pictorial Present tense). John identifies himself in this narrative as the one whom the Lord loved (Periphrastic Imperfect tense), the one who reclined on his elbow near Jesus' chest at the supper (Constative Aorist tense). He was the same disciple who had asked Jesus: Who is the one who is going to betray You (Futuristic Present tense)? Jesus was leaving the scene, Peter was following Him, and John was following Peter. When Jesus said, "Keep on following Me" in verse 19, He didn't mean that very minute! He was referring to Peter's future ministry, up to and including his death by crucifixion.

### **RELEVANT OPINIONS**

Having walked a few steps by the side of Jesus, Peter, turning, notices someone following them. (W. Hendriksen) We are probably to gather from the wording of verse 20 that after breakfast Jesus took Peter for a short walk, and held this conversation with him in private. (F. Bruce) If that is true, who started the rumor that John would never die in verse 23? Somebody must have overheard part of the conversation. John overheard it, because he is relating the conversation verbatim. Others must have heard part of the conversation, too. (LWB)

**John 21:20** **Peter** (Subj. Nom.), **having turned around** (ἐπιστρέφω, APpTc.NMS, Constative, Modal; while walking), **noticed** (βλέπω, PAI3S, Aoristic) **the disciple** (Acc. Dir. Obj.; John) **whom** (Acc. Appos.) **Jesus** (Subj. Nom.) **loved** (ἀγαπάω, Imperf.AI3S, Periphrastic), **following** (ἀκολουθέω, PAPtc.AMS, Pictorial, Modal) – **the one who had** (Subj. Nom.) **also** (adjunctive) **reclined** (ἀναπίπτω, AAI3S, Constative; on his elbow) **near His** (Poss. Gen.) **chest** (Acc.

Place) during the supper (Loc. Time), and (continuative) asked (λέγω, AAI3S, Constative): Lord (Voc. Address), who (Subj. Nom.) is (είμι, PAI3S, Descriptive, Interrogative Ind.) the one (Pred. Nom.) who is going to betray (παραδίδομι, PAptc.NMS, Futuristic, Substantival) You (Acc. Dir. Obj.)?

<sup>BGT</sup> **John 21:20** Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν· κύριε, τίς ἐστὶν ὁ παραδιδούς σε;

<sup>VUL</sup> **John 21:20** conversus Petrus vidit illum discipulum quem diligebat Iesus sequentem qui et recubuit in cena super pectus eius et dixit Domine quis est qui tradit te

LWB **John 21:21** Then Peter, after seeing him [John], asked Jesus: But Lord, what about him [John]?

<sup>KW</sup> **John 21:21** Then Peter, having seen this one, says to Jesus, Lord, but this one – what?

<sup>KJV</sup> **John 21:21** Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

### **TRANSLATION HIGHLIGHTS**

After seeing John (Temporal Participle) following him, Peter asked Jesus: But Lord, what about him? What is going to happen to John? What is his commission? Peter just heard what his responsibility was going to be; and he just heard how he was going to die some day. Is he in this venture alone? Is his best friend, John, part of the plan? What about him? This question seems natural to me. I'd ask it if I was accompanied by my wife or a good friend, wondering if they were supposed to come with me or not.

### **RELEVANT OPINIONS**

Being an intimate friend of John, Peter naturally is deeply concerned about his colleague's future. (W. Hendriksen) Is he destined to suffer and die like me? Or is he destined to a still longer life and a more peaceful and natural death? (H. Reynolds) It was very natural that Peter should put to the Lord the question here recorded. Yet Jesus not merely declined to comply with this request, He even rebuked the questioner for his curiosity. (B. Thomas) Peter seems more concerned for another than for himself. So apt are we to be busy in other men's matters, but negligent in the concerns of our own souls – quick-sighted abroad, but dim-sighted at home – judging others and prognosticating what they will do, when we have enough to mind our own business. (M. Henry)

**John 21:21** Then (inferential) Peter (Subj. Nom.), after seeing (ὁράω, AAPtc.NMS, Constative, Temporal) him (Acc. Dir. Obj.; John), asked (λέγω, PAI3S, Aoristic) Jesus (Dat. Ind. Obj.): But (adversative) Lord (Voc. Address), what (Ind. Nom., interrogative) about him (Nom. Gen. Ref.; John)?

<sup>BGT</sup> **John 21:21** τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· κύριε, οὗτος δὲ τί;

<sup>VUL</sup> **John 21:21** hunc ergo cum vidisset Petrus dicit Iesu Domine hic autem quid

LWB **John 21:22** **Jesus answered him [Peter]: If I want him [John] to continue living until I return [2<sup>nd</sup> Coming], what is it to you [mind your own business]? You keep on following Me.**

<sup>KW</sup> **John 21:22** Jesus says to him, If I desire that he be remaining while I am coming, what is it to you? As for you, you be following with me.

<sup>KJV</sup> **John 21:22** Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

### **TRANSLATION HIGHLIGHTS**

Jesus answered Peter: If I want (Potential Subjunctive mood) John to continue living (Durative Present tense) until I return (Futuristic Present tense), what difference does that make to you? The 3<sup>rd</sup> class conditional clause means “maybe Jesus wants John to continue living until He returns, and maybe He doesn’t want John to continue living until He returns.” The decision is up to the Lord, not Peter or John. In a sense, Jesus is telling Peter to *mind his own business*. In other words: What difference does it make what My plans are for John? You, Peter, keep on following Me (Durative Present tense). The only thing that is important for Peter at this time is to be obedient to the plan that Jesus has for *his* life. Jesus will take care of John.

### **RELEVANT OPINIONS**

The answer assumes a certain tone of rebuke, as if Peter’s question lay somewhat outside the sphere of his own direct concern and duty. It implies that the Lord exercises a Divine sovereignty over the lives and over the deaths of His servants. The Lord can make His servants “tarry” in the world as long as it pleases Him ... The answer of our Lord implies that each disciple has a distinct position in the world. Each man has (a) his more separate sphere of responsibility, (b) his separate cares, and (c) his separate destiny. Therefore each man must look primarily to himself and his own duty. (H. Reynolds) Your business is to follow Me, not to intermeddle with others ... a description of the man who (Kempis) “neglects his duty, musing on all that other men are bound to do.” (W. Nicole)

Let us not be weary in well doing to others, but let us also heed that word of Paul’s to Timothy, “Take heed unto thyself.” Unhappily there are not a few who have reason to say (Song of Sol. 1:6), “They made me the keeper of the vineyards; mine own vineyard have I not kept.” (A. Pink) Christ’s intention in referring to John was to show Peter that He deals with each Christian individually in ways that other believers may not understand and about which they should not ask questions. He was not affirming that John would live until Christ returned, but only rebuking Peter’s curiosity. (E. Towns) There are times when questions are out of order. (W. Hendriksen)

**John 21:22** **Jesus** (Subj. Nom.) **answered** (λέγω, PAI3S, Aoristic) **him** (Dat. Adv.): **if** (protasis, 3<sup>rd</sup> class condition, “maybe I will,

maybe I won't") I want (θέλω, PASubj.1S, Tential, Potential) him (Acc. Dir. Obj.; John) to continue living (μένω, PAInf., Durative, Inf. As Dir. Obj. of Verb) until (temporal) I return (έρχομαι, PMI1S, Futuristic, Deponent), what (Ind. Nom.) is it (ellipsis; what difference does it make) to you (Acc. Dir. Obj.)? You (Subj. Nom.; Peter) keep on following (ἀκολουθέω, PAImp.2S, Durative, Command) Me (Dat. Adv.).

<sup>BGT</sup> **John 21:22** λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολουθεῖ.

<sup>VUL</sup> **John 21:22** dicit ei Iesus si sic eum volo manere donec veniam quid ad te tu me sequere

LWB **John 21:23** Consequently, this message [gossip] returned to the brethren, that this disciple [John] will not die. But Jesus did not tell him [Peter] that he [John] would not die, but rather: If I want him to continue living until I return, what *is it* to you?

<sup>KW</sup> **John 21:23** Therefore, this word went out to the brethren that that disciple does not die. But Jesus did not say to him that he would not die, but, If I desire that he be remaining while I am coming, what is it to you?

<sup>KJV</sup> **John 21:23** Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

### **TRANSLATION HIGHLIGHTS**

John does not tell us who the source was, but he does tell us that a false message made its way back to the brethren (Constative Aorist tense). Call it what you want – gossip, rumor, or misinformation – the fact is, a false rendition of what Jesus told Peter was disseminated to the Christian family. John goes out of his way to correct the inaccuracy here. He repeats the content of what the real message to Peter was, so it is in the biblical record twice.

### **RELEVANT OPINIONS**

*With John still alive* the error must be corrected, in order that believers may again place the emphasis where it belonged, and may not be shocked in their faith when John dies. (W. Hendriksen) Here was the beginning of a genuine myth, which, having no root in fact, failed to establish itself ...The aged apostle strikes the folly dead with one stroke of his pen. (H. Reynolds) Jesus had spoken of a hypothetical possibility. He had not given a promise. (T. Constable)

**John 21:23** Consequently (inferential), this (Nom. Spec.) message (Subj. Nom.; gossip, rumor) returned (ἐξέρχομαι, AAI3S, Constative, Deponent) to the brethren (Prep. Acc.), that (introductory) this (Nom. Spec.) disciple (Subj. Nom.; John) will not (neg. adv.) die (ἀποθνήσκω, PAI3S, Futuristic). But (adversative) Jesus (Subj. Nom.)

did not (neg. adv.) tell (λέγω, AAI3S, Constative) him (Dat. Adv.; John) that (introductory) he would not (neg. adv.) die (ἀποθνήσκω, PAI3S, Futuristic, Potential Ind. Expressing a Wish or Impulse), but rather (contrast): If (protasis, 3<sup>rd</sup> class condition, “maybe I will, maybe I won’t”) I want (θέλω, PASubj.1S, Tential, Potential) him (Acc. Dir. Obj.; John) to continue living (μένω, PAInf., Durative, Inf. As Dir. Obj. of Verb) until (temporal) I return (ἔρχομαι, PMI1S, Futuristic, Deponent), what (Ind. Nom.) is it (ellipsis; what difference does it make) to you (Acc. Dir. Obj.)?

<sup>BGT</sup> **John 21:23** ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει ἀλλ’ ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;

<sup>VUL</sup> **John 21:23** exivit ergo sermo iste in fratres quia discipulus ille non moritur et non dixit ei Iesus non moritur sed si sic eum volo manere donec venio quid ad te

**LWB John 21:24** This is the disciple [John] who is bearing testimony about these things and who has written these things. Indeed, we [pastors in Ephesus] know that his testimony is accurate and true.

<sup>KW</sup> **John 21:24** This is the disciple who is bearing testimony concerning these things, and the one who wrote this things. And we know positively that his testimony is true.

<sup>KJV</sup> **John 21:24** This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

### **TRANSLATION HIGHLIGHTS**

John identifies himself as the disciple who is bearing testimony to the contents of this Gospel. He is also the one who wrote the Gospel (Epistolary Aorist tense). He has identified himself in this offhand manner throughout the Gospel, so there is no need to introduce a new character at the end and attribute the last chapter to him. Some think John stopped writing at the end of chapter 20 and another person added this chapter. I don’t buy that scenario. But I do believe that John did not gather the information and do the writing in seclusion. There were others involved in the contents, probably the pastors who ministered in Ephesus, as the “we” infers in the second phrase. The original copy may have had their signatures at the bottom. Or the “we” could have been used as an *editorial* “we.”

### **RELEVANT OPINIONS**

The persons who present this testimony have not identified themselves by name. (W. Hendriksen) We cannot be sure who the people are who add their testimonial. They may have been the group of John’s disciples who preserved his record and gave it to a wider public. (F. Bruce) The plural here seems intentional as the identification and endorsement of a group of disciples who know the author and wish to vouch for his identity and for the truthfulness of his

witness. (A. Robertson) The phrase may be referred to the whole contents of the Gospel or be limited to the narrative of the last chapter. (B. Wescott)

**John 21:24** This (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) the disciple (Pred. Nom.) who is bearing testimony (μαρτυρέω, PAPTc.NMS, Descriptive, Substantival) about these things (Adv. Gen. Ref.) and (connective) who has written (γράφω, AAPtc.NMS, Epistolary, Substantival) these things (Acc. Dir. Obj.). Indeed (affirmative), we know (οἶδα, Perf.A11P, Intensive) that (introductory) his (Poss. Gen.) testimony (Subj. Nom.) is (εἰμί, PAI3S, Gnostic) accurate and true (Pred. Nom.).

<sup>BGT</sup> **John 21:24** Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.

<sup>VUL</sup> **John 21:24** hic est discipulus qui testimonium perhibet de his et scripsit haec et scimus quia verum est testimonium eius

**LWB John 21:25** Now there are many other things, which Jesus also did, which are of such a quality that, if they could be documented, I suppose *that* the planet itself would not even have enough room for the books which could be written.

<sup>KW</sup> **John 21:25** Now there are also many other things which Jesus did which are of such a nature that if they were written, each one, I do not suppose that the universe itself could contain the books that would be written.

<sup>KJV</sup> **John 21:25** And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

### **TRANSLATION HIGHLIGHTS**

John tells us that there were many other things which Jesus did (Dramatic Aorist tense) that he did not include in his Gospel. They were of such a quality and quantity that, if they could be documented (Tendential Present tense), he supposed that the planet would not have enough room for the books (Dramatic Aorist tense) which could be written (Tendential Present tense). John was using hyperbole, of course, but the idea is that the Lord performed extraordinarily every day of His life. John had to select from those events he saw firsthand, and some which other reliable witnesses shared with him, in order to write his account. Then there are the other three gospels.

### **RELEVANT OPINIONS**

This entire gospel records the events of only twenty days in a period of over three years. (E. Towns) How could it ever be possible for anyone to deposit in writing the full significance of all that Jesus did, enumerating the facts one by one, and bringing out the significance of each word and deed in which His love (and all the other divine virtues) was so gloriously displayed? (W. Hendriksen) In his final sentence, John points out once again that his account is merely selective

rather than exhaustive. (A. Kostenberger) A complete life of Christ would be practically of infinite dimensions ... A book of limited extent could never describe the acts of an infinite Being. (H. Reynolds) We rejoice in the complete and sovereign disposal of the material available. We will not waste precious time or spiritual strength in bemoaning that every utterance, and every miracle of our Lord has not been recorded, we would rather praise that gracious consideration which has so kindly and wisely selected from the abundance at His disposal, that which if believed and accepted gives us 'life through His name'. (C. Welch)

**John 21:25** Now (inferential) there are (εἰμί, PAI3S, Gnostic) many (Nom. Measure) other things (Subj. Nom.; of the same kind), which (Acc. Appos.) Jesus (Subj. Nom.) also (adjunctive) did (ποιέω, AAI3S, Dramatic), which are of such a quality that (Qualitative Nom. Appos.), if (protasis, 3<sup>rd</sup> class condition, hypothetical) they could be documented (PPSubj.3S, Tendentia, Conditional Clause), every one (Nom. Spec.), I suppose (οἶμαι, PMI1S, Static) that (ellipsis) the planet (Acc. Dir. Obj.) itself (Acc. Appos.) would not even (neg. adv.) have enough room for (χωρέω, AAInf., Dramatic, Result) the books (Acc. Dir. Obj.) which could be written (γράφω, PPPtc.ANP, Tendentia Attributive).

<sup>BGT</sup> **John 21:25** Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

<sup>VUL</sup> **John 21:25** sunt autem et alia multa quae fecit Iesus quae si scribantur per singula nec ipsum arbitror mundum capere eos qui scribendi sunt libros amen

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