
§ 2 • Account of the Events Surrounding Jesus's Crucifixion

§ 2.1 • Account of the Events Surrounding the Passover Meal in the Upper Room

§ 2.1.1 • Jesus's Washing of His Disciples' Feet

PART 43

235 Now before the Feast of the Passover, Jesus—knowing that his hour had come to depart out of this world to the Father—having loved his own who were in the world, he loved them to the end. ²When it was time for supper, the devil had already put it into the heart of Judas Iscariot, son of Simon, to betray him. ³Knowing that the Father had given all things into his hands, and that he had come forth from God and was going back to God, Jesus got up from supper and laid aside his garments and, taking a towel, he girded himself. ⁴Then he poured water into the basin, and began to wash his disciples' feet and to wipe them with the towel with which he was girded. ⁵So then he came to Simon Peter.

13:1-6a

236 He said to him, “Lord, do you wash *my* feet!?”

13:6b

237 Jesus responded and said to him, “What I do you do not realize now, but you will understand after these things take place.”

13:7

238 Peter said to him, “To the end of time, you shall *never* wash my feet!”

13:8a

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

13:8b

240 Simon Peter said to him, “Lord, then wash not only my feet, but also my hands and my head.”

13:9

241 Jesus said to him, “²He who has bathed needs only to wash his feet, but then is completely clean.

13:10a

242 “You men are, in fact, clean. ²But not all of you.” (³For he knew the one who was betraying him. ⁴For this reason he said, “Not all of you are clean.”)

13:10b–11

243 So when he had washed their feet, and taken his garments, and reclined at the table again, he said to them, “²Do you know what I have done to you? ³You call me ‘Teacher’ and ‘Lord,’ and you speak well, for ^{so} I am. ⁴If I, then, the Lord and the Teacher, wash your feet, you also ought to wash one another’s feet. ⁵For I give you an example so that you also should do as I do for you. ⁶Truly, truly, I say to you, a slave is not greater than his master, nor is the one who is sent greater than the one who sent him. ⁷If you understand these things, you are blessed if you do them.”

13:12–17

244 “I do not speak of all of you. ²I know the ones I have chosen. ³But it is so that the Scripture may be fulfilled, ‘He who eats my bread has lifted up his heel against me.’”²⁸

13:18

245 “From now on I am telling you before it comes to pass so that, when it does occur, you may believe that I am ^{he}. ²Truly, truly, I say to you, he who receives whomever I send receives me, and he who receives me receives him who sent me.”

13:19–20

§ 2.1.2 • Jesus Identifies the One Who Will Betray Him

PART 44

246 After he had said these things, Jesus became troubled in spirit and he bore testimony and said, “Truly, truly I say to you that one of you will betray me.”

13:21

247 The disciples, being at a loss to know of which one he was saying this, began looking at one another. ²One of his disciples—the one whom Jesus loved—was reclining at Jesus’ breast. ³So Simon Peter signaled to this one to inquire who it might be of whom he was speaking. ⁴So that one, leaning back so far as Jesus’s chest, said to him, “Lord, who is it?”

13:22–25

248 Jesus responded, “It is the one for whom I shall dip the piece of bread and give it to him.”

13:26a

²⁸Jesus seems to be citing *Psalms* 41:9. He is not suggesting that *Psalms* 41:9 is a prophetic prediction of Judas’s betrayal of Jesus. Clearly it is not. Jesus’s point, rather, is this: David, the anointed king (*messiah*) experienced treacherous betrayal by a close friend when he was on his sick bed. Judas was chosen as one of the Twelve in order to play an analogous role in relation to Messiah Jesus. His role was to be a close associate of Jesus who did not hold Jesus and his God-given role as Messiah in sufficiently high regard to will good (rather than harm) for Jesus. He put his own interests above those of Jesus. As such, Judas’s role was to act in parallel to the actions of the associate that David describes in *Psalms* 41.

249 So when he had dipped the piece of bread, he took it and gave it to Judas son of Simon, of Iscariot. ²And, after the piece of bread, Satan then entered into that one. ³So Jesus said to him, “What you do, do quickly.” (⁴Yet no one of those reclining at table understood this—for what reason he had said this to him. ⁵In fact, some were supposing, because Judas had the money box, that Jesus was saying to him, “Buy the things we have need of for the feast.” ⁶Or else, that Jesus was saying that he should give something to the poor.) ⁷So, after receiving the piece of bread, that one went out, without further ado. ⁸And it was night.

13:26b–30

§ 2.1.3 • Jesus Announces His Coming “Departure” and Begins to Offer Some Final Instructions

PART 45

250 So, when he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified with him. ²God will, in fact, glorify him with himself, and will glorify him directly. ³Little children, I am with you a little while longer. ⁴You will seek me, but, as I said to the Jews, I say now to you also, ‘Where I am going, you cannot come.’”²⁹

13:31–33

251 “A new instruction I give to you:³⁰ that you love one another—more specifically, that in the way I love you, you also love one another. ²By this, all will come to know that you are my disciples, if you have such love for one another.”

13:34–35

§ 2.1.4 • Jesus Predicts Peter’s Denials

PART 46

252 Simon Peter said to him, “Lord, where are you going?”

13:36a

253 Jesus answered him, “²Where I am going, you cannot follow me now. ³But you will follow later.”

13:36b

254 Peter said to him, “²Lord, why can’t I follow you right now? ³I will give my life for you.”

13:37

²⁹See *John* 8:21-22, beginning at ¶134 on page 24.

³⁰The “new” instruction that Jesus is giving them is not that they act in love toward one another. That would not be a “new” instruction. It is an old instruction. What is “new” about Jesus’s instruction is that they practice the same sort of humble, self-sacrificing love that Jesus will soon demonstrate on their behalf. To be specific, the example of Jesus’s death on the cross gives new specificity to their obligation to love one another. What is “new” is that they love one another the way Jesus is about to love them.

255 Jesus responded, “²Will you give your life for me? ³Truly, truly, I say to you, the rooster will not crow until such time as you have denied me three times.”

13:38

§ 2.1.5 • Jesus Seeks to Console the Twelve and Teach Them About the Parakletos

PART 47

256 “Your heart should not be troubled. ²Believe in God. ³Believe in me also. ⁴In my Father’s household are many spots for people to dwell. ⁵If not, I would have told you, because I am going to prepare a place for you. ⁶And if I go and prepare a place for you, I will come again and receive you to myself, so that where I am, you are also. ⁷And you know how to get to where I am going.”

14:1-4

257 Thomas said to him, “Lord, we do not know where you are going. ²How can we know the way?”

14:5

258 Jesus said to him, “²I am the way and the truth and the life. ³No one comes to the Father but through me. ⁴If you have come to know me, you have come to know my Father also. ⁵So, indeed, from now on you know him and have seen him.”

14:6-7

259 Philip said to him, “Lord, show us the Father, and it is enough for us.”

14:8

260 Jesus said to him, “²Am I with you so long a time, and yet you have not come to know me, Philip? ³The one who has seen me has seen the Father. ⁴How can you say, ‘Show us the Father’? ⁵Do you not believe that I am with³¹ the Father, and the Father is with me? ⁶The words that I speak to you I do not say at my own discretion. ⁷And the Father, who remains with me, performs his works. ⁸Believe me that I am with the Father and the Father is with me. ⁹Otherwise, believe because of the works themselves. ¹⁰Truly, truly, I say to you, the one who believes in me, the works that I do, he will do also. ¹¹And greater works than these he will do, because I am going to the Father.”

14:9-12

³¹The Greek preposition here is *en* [ἐν]. Throughout this paragraph, I have translated the preposition *en* as “with.” It is difficult to know exactly how to translate *en* in this context. The point that Jesus is making is that his Father is working along with him, is supporting him, is confirming his claims through miraculous signs, and is thereby working to ensure that Jesus’s ministry achieves the purposes and work of God himself. By the same token, Jesus claims that everything he does is reflective of the purposes, work, and truth of God, because he, Jesus, is committed to strict obedience to all that he knows and hears from his Father. Jesus summarizes this complex idea by saying that the Father is *en* him (Jesus) and he (Jesus) is *en* the Father. I have attempted to convey this meaning by rendering the Greek text here in terms of the Father being “**with**” Jesus and Jesus being “**with**” the Father.

261 “Now, what you may ask on the authority of my name, that I will do, to the end that the Father might be glorified in the Son. 2.If you ask me for something on the authority of my name, I will do it.”³²

14:13–14

262 “If you love me, you will keep my instructions.”

14:15

263 “Now I will ask the Father and he will give you another *parakletos*³³ such that it will be with you into the Age—namely, the spirit of truth,³⁴ which the world is unable to accept, for it does not perceive nor understand it. 2.You understand it, because it remains with you and is among you.”

14:16–17

264 “I will not leave you abandoned. 2.I am coming to you. 3.In yet a little, the world will indeed no longer see me. 4.But you will see me.³⁵ 5.Because I live, you also will live. 6.In that day,

³²Jesus is speaking here of any of the various elements or facets of *aionic* life. *Aionic* life is not just one simple thing. To be given *aionic* life is to be given mercy, forgiveness, and righteousness. And, it is to be blessed with incorruptibility, moral perfection, justice, prosperity, and many more things. Jesus has God-given authority to grant *aionic* life and all that it entails. If the eleven men with Jesus at this particular moment ever request from him any particular element of *aionic* life, it will be granted to them at the final judgment. Jesus is not suggesting that—from now on—he will grant any and every request that a believer might make of him in prayer. Rather, he is promising to grant to him that which he has been given the authority to grant—*aionic* life and all that that includes. His promise here to these eleven men would also be true for any genuine Jesus-believer throughout history. To the end of history, any genuine Jesus-believer who requests any element of *aionic* life from Jesus will be granted that thing at the final judgment.

³³The Greek noun *parakletos* (παράκλητος) denotes an individual who steps in to speak on another’s behalf. The *parakletos* is one who advocates for or intercedes for another. When English translations translate this as “Helper” or “Comforter,” they are misunderstanding how Jesus is using the word in this context; and it misleads the reader with regard to the intended role of the spirit of truth being described here. Here, Jesus promises “another *parakletos*.” Jesus is promising that another will come who will advocate on God’s behalf, just as Jesus had, up until this point, been advocating on God’s behalf. That is why Jesus refers to the spirit of truth as another *parakletos*. Jesus had been the first *parakletos*. However, one must not confuse Jesus’s role (and the role of the spirit of truth), as one who speaks to mankind on behalf of God, with Jesus’s role as one who speaks to God on behalf of his followers. Jesus is a *parakletos* in both cases and in both senses. But they are very different roles.

³⁴After many centuries of Christian history one automatically assumes that when Jesus refers to the spirit of truth, he is speaking of a distinct personal being here. That is, we tend to assume that he is not referring to God—at least not God, the Father. He is referring to the holy spirit as a distinct divine person. But this is to misunderstand Jesus’s point. Jesus is using “spirit” here to refer to the invisible, intangible working of God himself. It is not a distinct “person” of the Godhead. Rather, it is an invisible cause that has a distinctive effect in the world. Specifically, it is an invisible cause that induces various individuals to understand and embrace the truth. We could profitably paraphrase “the spirit of truth,” as “the invisible inducement toward truth.” But we must understand that the cause of that inducement is the supernatural working of God himself, the transcendent author of all reality.

³⁵By “I am coming to you,” and “but you will see me,” Jesus is asserting the fact that he will return into history to establish the historical kingdom of God. At that time, when he comes to establish the kingdom, he and his disciples will be reunited, for at that time his disciples will be raised from the dead to join him. Therefore, they will not be separated from Jesus forever. He is not referring to his post-resurrection appearances here. Nor is he referring to the coming of the holy spirit. The human Jesus is going to be reunited with his human disciples for all eternity once Jesus returns into history to establish the promised kingdom.

you will know that I am with my Father, and you with me, and I with you.³⁶ ⁷The one who has my instructions and is keeping them, that one is the one who loves me. ⁸And the one who loves me will be loved by my Father, and I will love him and will make myself manifest to him.”

14:18–21

265 Judas—not Iscariot—said to him, “²Lord, so what happened that you are about to make yourself manifest to us, but not to the world?”

14:22

266 Jesus responded and said to him, “²If anyone loves me, he will keep my teaching, and my Father will love him, and we will come to him and we will make a dwelling place alongside him. ³The one who does not love me does not keep my teachings. ⁴Indeed, the teaching that you hear is not mine—rather, it is from the Father, who sent me.”³⁷

14:23–24

267 “These things I have told you while remaining with you. ²But the *parakletos*—the holy spirit that the Father will send to benefit my name³⁸—it will teach you all things and will bring to your remembrance all that I said to you.”

14:25–26

268 “I leave you peace. *My* peace I give to you. I do not give a peace such as the world offers.³⁹ Your heart is not to be troubled, nor afraid. ²You heard what I said to you, ‘I go away; but I am coming to you.’ If you have grown to love me, you would rejoice that I go to the Father,

³⁶The English preposition “with” is used to translate the Greek preposition *en* [ἐν] in this sentence. See note 31 on page 41 for a discussion of what is meant by “with” being used to translate *en*. Essentially, Jesus is saying this: “In that day you will understand that (a) I [Jesus] am—and have been—committed to advancing and promoting the interests and purposes of God, that (b) you eleven men have been committed to advancing and promoting my [Jesus’s] interests and agenda, and that (c) I [Jesus] have been committed to advancing and promoting the interests and well-being of you eleven men.” That is, (a) I am with God, (b) you are with me, and (c) I am with you.

³⁷Throughout this paragraph, the English word “teaching” is a translation of the Greek noun *logos* [λόγος].

³⁸The text here reads “...whom the Father will send *en* [ἐν] my name.” The Greek preposition used here is *en*. I have translated it here as “to the benefit of.” Once again, it is difficult to know exactly how to translate *en* in this context. It would seem that Jesus intends to say that the role of the *parakletos* will be to exalt Jesus and to honor his name. That is, the Father will be sending another *parakletos* into the world for the purpose of promoting the reputation of Jesus. Hence, it is to the benefit of (*en*) Jesus’s name that the *parakletos* will become active in the world.

³⁹In the three preceding assertions, Jesus refers to “peace” as a psycho-emotional state. The opposite of “peace” here is a fearful and troubled heart. This “peace” that Jesus has (and leaves with his disciples) is not the sort of peace that someone who belongs to the “world” would find satisfying. Someone who belongs to the world wants an existence that is totally free of stress and anxiety. They want an existence that involves a complete absence of tribulation and suffering. Jesus does not himself experience that sort of peace. And neither can he offer it to his disciples. Rather, the “peace” that Jesus possesses (and offers) is rooted in a confidence that his ultimate well-being is secure. In eternity, all will be well. Hence, he has nothing to fear. His ultimate destiny is secure.

for the Father is greater than I am.”⁴⁰

14:27–28

269 “I have told you now, before it happens, so that when it happens, you might believe. ²I will not speak with you much longer, for the ruling power of the Jewish societal order⁴¹ is coming. ³In truth, it has nothing on me. ⁴But in order that the world might know that I love the Father, I do just as the Father has instructed me.”

“⁵Get up. ⁶Let us go from here.”

14:29–31

§ 2.2 • Account of Jesus's Teaching and Remarks Enroute to Their Hiding Place at Gethsemane

§ 2.2.1 • The Metaphor of the Vine

PART 48

270 “I am the true vine,⁴² and my Father is the vineyard owner.⁴³ ²Every branch on me that does not bear fruit, he takes it away. ³And every one that does bear fruit, he cleanses⁴⁴ it so that it might bear more fruit. ⁴You are already clean—which you already know on account of the word that I have spoken with reference to you.”⁴⁵

15:1–3

⁴⁰ Jesus’s point here is this: “If you have grown to love me [and, hence, want good for me], then you should rejoice that I am leaving this world and am going to be with my Father. God’s purposes are greater than mine. I am better off having God’s will accomplished rather than having my own will accomplished. It is in my best interests then for me to leave they world now just as the Father has willed.”

⁴¹ The Greek text that I have translated “the ruling power of the Jewish societal order” reads “the *archon* of the *kosmos*” [ὁ τοῦ κόσμου ἄρχων]. I submit that the “order” (the *kosmos*) that is in view here is the Jewish order. The Jewish order is at once a societal and a religious order.

⁴² A popular reading of this part (Part 48) takes Jesus to be teaching that he will indwell and empower his disciples to live a spiritually fruitful life if they will simply “abide in him” (that is, if they will live in reliance upon his indwelling power and resources). Such a reading construes Part 48 to be an exposition of what historians of Christian doctrine call Keswick Theology (and I call “Star Wars” Theology). But this is a mistake. To read it this way involves imposing a theological paradigm on this text that is foreign to what Jesus believes and intends. He is not intending to suggest that he will dwell invisibly within his disciples and empower them. To impose this theological paradigm on this text distorts the meaning of Jesus’s words here. His statement that he is the “true vine,” for example, does not mean that he is the God-given source of power for living a spiritually fruitful life.

⁴³ Or, more strictly, “farmer.”

⁴⁴ The verb that is used here is *kathairo* (καθαίρω = “to cleanse”). It is used to describe the act of pruning a vine and/or its branches. Hence, it can describe the act of pruning; but it can also describe the act of cleansing. Jesus plays on this ambiguity (prune or cleanse) here. God’s “cleansing” [*kathairo*] of an individual in order that he might bear spiritual fruit is analogous to a farmer “pruning” [*kathairo*] a branch in order that it might bear physical fruit.

⁴⁵ In all likelihood, this is a reference to *John* 13:10b (see ¶242 on page 39). Earlier on this same evening, Jesus declared, with reference to these eleven men, that they are *katharos*, or “clean.” (Judas was stated to be an exception.) By this Jesus meant that God had worked within them to sanctify them. He is likening such sanctification to a sort of cleansing. Presumably, he views sanctification as the removal of the “uncleanness” of spiritual rebellion, hardness of heart, and unbelief.

271 “Remain ‘on’ me, and I will remain with you.⁴⁶ ²-As the branch cannot bear fruit by itself, if it does not remain on the vine, so neither can you, if you do not remain ‘on’ me. ³-I am the vine, you are the branches. ⁴-The one who remains ‘on’ me, and I with him, he bears much fruit, for apart from me you can do nothing. ⁵-If anyone does not remain on me, he is thrown away as a branch and dries up. ⁶-And they gather them and cast them into the fire and they are burned. ⁷-If you remain on me, and my statements remain in you, ask for what you might want and it will come about for you.⁴⁷ ⁸-My Father is glorified by this—that you bear much fruit and live as my disciples.”

15:4-8

272 “Just as the Father loves me, I also love you. ²-Remain in my love. ³-If you keep my instructions, you will remain in my love, just as I have kept my Father’s instructions and remain in his love. ⁴-I have said these things to you so that my joy may be in you and that your joy might be made full.”

15:9-11

§ 2.2.2 • Jesus’s Instructions to the Twelve Regarding Love

PART 49

273 “This is my instruction—that you love one another in the way that I will love you. ²-No one has greater love than this—that he lay down his life for the sake of his friends. ³-You are my friends if you do what I instruct you.”

15:12-14

274 “No longer do I say you are servants, for the servant does not know what his master is doing. ²-But I have declared you friends, because everything that I heard from my Father I have let you know.”

15:15

275 “You did not choose me. ²-Rather, I chose you, and I appointed you to the end that you should

⁴⁶My translation of this paragraph hides the fact that the same preposition [*en*] is used repeatedly. A typical English translation would read “Abide **in** me and I will abide **in** you,” for the same preposition is used in both clauses—“*en* me” and “*en* you.” In the minds of many bible teachers, the typical translation tends to support the paradigm of Keswick theology (“Star Wars” theology). In my translation here, “remain on me” translates “remain *en* me,” and “I will remain with you” translates “I will remain *en* you.” The former assertion is playing off the notion that Jesus is the “true vine.” Since a physical branch is described as being *en* [on] a vine, I have translated this “Remain **on** me.” This only makes sense if we think of Jesus as a vine and think of a disciple as a branch “on” that vine. The latter assertion—“I will remain *en* you”—is using *en* in a different sense. In that assertion, the preposition *en* indicates that Jesus’s disciples stand to benefit from or to be advantaged by their relationship to Jesus. In other words, *en* indicates that Jesus is “for” them, that he has their back, and that he intends to work toward their well-being. I have translated it, “I will remain **with** you,” where being “with” them is meant to stand in contrast to being “against” them.

⁴⁷Jesus is not saying that no matter what it might be that you want, you can ask for it and God will bring it about. Rather, he has in mind that which he [Jesus] has the authority to grant—namely, *aionic* life and all that it entails. Jesus is assuming here that, ultimately, everyone wants *aionic* life.

leave your former way of life and that you should bear fruit and your fruit remain so that, as a result, what you ask of the Father on the authority of my name, he will give to you.^{7,48}

15:16

276 “I am instructing you in these things to the end that you might love one another. ²If the *kosmos*⁴⁹ hates you, you know that it has hated me before you. ³If you were from the *kosmos*, the *kosmos* would love its own. ⁴But because you are not from the *kosmos*—rather, I chose you out of the *kosmos*—on this account the *kosmos* hates you. ⁵Remember the statement that I made to you, ‘A servant is not greater than his master.’ ⁶If they persecuted me, they will also persecute you. ⁷If they kept my word, they will also keep your word. ⁸Now indeed, all these things they will do to you on account of my name, for they do not know⁵⁰ the one who sent me.”

15:17–21

277 “If I had not come and spoken to them, they would have no sin.⁵¹ ²But now they have no excuse for their sin. ³The one who hates me hates my Father also. ⁴If I did not do among them the works that no other person did, they would have no sin. ⁵But now indeed they have seen and they have hated both me and my Father. ⁶But they have done this to fulfill the statement that is written in their Law, ‘They have hated me without a cause.’⁵²”

15:22–25

⁴⁸What they might ask of the Father on the authority of Jesus’s name will be to ask for *aionic* life or something inextricably linked to it or entailed by it (e.g., forgiveness).

⁴⁹Generally, *kosmos* (κόσμος) denotes what we typically call the “world.” Here, in this specific usage, the particular manifestation of the “world” that concretely hated Jesus and his followers was the Jewish social order of their day. However, the reason the Jewish social order hated Jesus was not unique to them. Any human culture and society would have hated and rejected Jesus, and for exactly the same reason: because any human culture (“world”)—generated by and rooted in human evil as it is—will be inherently inimical to Jesus and all that he stands for.

⁵⁰This verb translates the Greek verb *ginosko* (γινώσκω). It is typically translated into English as “to know.” However, it can be used to describe a close connection with some other person. In “Adam knew Eve and she conceived. . .,” the verb describes sexual intimacy. This seems to be how the verb is being used here and in several other instances in John’s gospel. To say that those who might persecute Jesus’s disciples do not “know” the one who sent Jesus is not making a statement about their intellectual comprehension. It is making a statement about their personal, subjective relationship to God. They do not have a close and intimate relationship to the one true God.

⁵¹Jesus has a particular “sin” in view here—namely, the “sin” of killing God’s Messiah. Jesus’s upcoming arrest, trial, and crucifixion will lead God to judge the Jewish society (the *kosmos*) of Jesus’s day. As predicted in *Daniel* 9, the Jewish people will commit the egregious sin of unjustly murdering God’s Messiah and, as a consequence, God will severely judge them. God will send an invading army to destroy and utterly wipe out the city of Jerusalem and the temple. Jesus is here referring to his society’s sin of rejecting and killing him and to God’s predicted response of judging them [*Daniel* 9]. If Jesus had not done the supernatural works among them that he did, then perhaps they could be excused for rejecting him. But because he did do the supernatural works that he did, they have no excuse for rejecting him. As a result, God will bring destruction upon them. See note 22 on page 36.

⁵²Jesus does not seem to be citing any specific statement found in the Scriptures (in the “Law”). Rather, he seems to be capturing a theme that can be found in a number of different psalms written by David. These psalms describe the reality that the enemies of God hated God’s Messiah “without cause.” More accurately, they hated him for no reason except that they hated God himself.

§ 2.2.3 • Jesus Speaks of the Significance of the Parakletos to the Twelve

PART 50

278 “When the *parakletos*⁵³ comes, whom I will send to you from the Father—namely, the spirit of truth that proceeds from the Father—that one will testify about me, and you will testify also, because you have been with me from the beginning.”

15:26–27

279 “These things I have spoken to you that you might not be made to stumble. ²They will make you outcasts from the synagogue. ³Indeed, an hour is coming for everyone who kills you to think that he is offering service to God. ⁴But they will do these things because they do not know⁵⁴ the Father, nor me. ⁵Indeed, I have told you these things so that, when their hour comes, you will remember that I told you of them. ⁶I did not tell you these things at the beginning, because I was with you. ⁷But now I am going to the one who sent me.”

16:1–5a

280 “Now none of you is still asking me,⁵⁵ ‘Where are you going?’ ²Yet, indeed, because I have said these things to you, sorrow has filled your heart. ³But I tell you the truth, it is to your advantage that I go away. ⁴For if I do not go away, the *parakletos* will not come to you. ⁵But if I go, I will send him to you. ⁶And that one, when he comes, will convict the *kosmos*⁵⁶ of sin and of righteousness and of judgment. ⁷Of their sin, because they do not believe in me; of my righteousness, because I am going to the Father (and you will no longer see me); of their impending judgment, because the ruling power over this *kosmos* stands condemned.”⁵⁷

16:5b–11

281 “I have many more things to say to you, but you cannot bear them now. ²But when that one—the spirit of truth—comes, he will guide you into all the truth. ³Now he will not speak at his own discretion, but whatever he hears he will speak, and he will disclose to you the things to come. ⁴That one will glorify me, for he will take of mine and will disclose it to you. ⁵Everything whatsoever that the Father has is mine. ⁶For that reason I said that he takes of mine and will disclose it to you.”

16:12–15

⁵³That is, “advocate.” See note 33 on page 42.

⁵⁴See note 50 on page 46.

⁵⁵See ¶252 on page 40. It is not true that none of his disciples has asked where he is going. At least one clearly did ask him earlier, and he answered them. But, at this point in the evening, none of them is *still* asking him where he is going, because they have already been given the answer. Jesus’s point here is this: you are no longer ignorant of where I am going, but my answer has caused you sorrow. From their sorrow, Jesus surmises that they have not truly understood the import of his going to the Father.

⁵⁶As is true elsewhere in John’s gospel, the word *kosmos* does not refer here to what we call the “world.” It refers to the Jewish social order of Jesus’s day.

⁵⁷See note 22 on page 36 and note 51 on page 46.

PART 51

282 “A little while yet, and you will no longer see me, and then another little while, and you will see me.”

16:16

283 Some of his disciples then said to one another, ²“What is this thing he is telling us, ‘A little while yet, and you will not see me, and then another little while, and you will see me’ and ‘because I go to the Father’?” ³So they were saying, ⁴“What is this that he says, ‘A little while’?” ⁵We do not know what he is talking about.”

16:17–18

284 Jesus knew that they wished to question him, and he said to them, ²“Are you seeking answers together concerning this, that I said, ‘A little while yet, and you will not see me, and then another little while, and you will see me’?” ³Truly, truly, I tell you that you will weep and lament. But the *kosmos*⁵⁸ will rejoice. ⁴You will grieve, but your grief will be turned into joy. ⁵When a woman is in labor she has pain, because her hour has come. ⁶But when she gives birth to the child, she no longer remembers the anguish on account of the joy that a human being has been born into the world. ⁷Therefore, you too have grief now; but I will see you again, and your heart will rejoice, and no one will take your joy away from you.”

16:19–22

285 “In that day you will not be asking me for anything.”⁵⁹ ²Truly, truly, I say to you, if you should ask the Father for a certain something on the authority of my name, he will give it to you.⁶⁰ ³You have not asked for anything on the authority of my name up to now. ⁴Ask and you will receive so that your joy will be made full. ⁵(I have said these things to you in cryptic statements.⁶¹ ⁶An hour is coming when I will no longer be speaking to you in cryptic statements, but I will be announcing things to you directly concerning the Father.⁶²) ⁷In that day

⁵⁸ Here *kosmos* (κόσμος) would seem to denote what we typically call the “world.” However, the particular expression of the “world” that Jesus has in mind—the one that rejoiced at his death— was the Jewish social order of his day, the Jewish establishment. See note 49 on page 46.

⁵⁹ Because Jesus will no longer be present with and among them.

⁶⁰ What they might request on the authority of Jesus’s name would be something that Jesus has the authority to grant. What is that? It is *aionic* life and anything that is linked to *aionic* life (that is, divine mercy, forgiveness, righteousness, belief, etc.).

⁶¹ The Greek word that I have translated as “cryptic statements” is *paroimiais*. John (Jesus) is using the word *paroimia* (παροιμία) here to describe a use of language where its meaning is hidden or obscure. He is not using *paroimia* here to refer to a specific genre. Jesus has not been speaking in “riddles,” for example. But he has been speak indirectly and without supplying the necessary background knowledge. As a consequence, the meaning of his statements remains obscure to men who are not privy to exactly what the future holds.

⁶² Jesus’s point is *not* that he will change his mode of communication sometime in the future. Rather, his point is that the very same statements that he has just been making to them will cease to be obscure and will become utterly plain and obvious once the events he is describing unfold in the very near future. What Jesus is saying could be restated this way: “The time is coming when what I have said to you will no longer seem hidden and cryptic, it will become plain and obvious to you what I have been

you will make your request on the authority of my name. ⁸I am not, in fact, suggesting to you that I will ask the Father on your behalf. ⁹For the Father himself loves you, because you have come to love me and have come to believe that I have come from the Father. ¹⁰I came from the Father and have come into the world. ¹¹I am leaving the world again and going to the Father.”

16:23–28

286 His disciples said, “²Look, now you are speaking directly and make no cryptic statement. ³We know now that you know all things and don’t need anyone to challenge you about this. ⁴We believe that you have come from God.”

16:29–30

287 Jesus responded to them, “²Now you believe? ³Look, an hour is coming—indeed, it has come—for you to be dispersed, each to his own home, and you will leave me alone. ⁴But I am not alone, because my Father is with me.”

16:31–32

288 “I have told you these things to the end that in me you might have *shalom*.⁶³ ²In the world you have tribulation. ³But take courage! ⁴I am victorious over the world.”⁶⁴

16:33

§ 2.2.5 • Jesus’s Prayer for Those Who Belong to Him

PART 52

289 Jesus said these things and, then, lifting his eyes up to the sky, he said, “²Father, the hour has come. ³Glorify your Son so that the Son might glorify you, insofar as you gave him authority over all mankind, that your might give *aionic* life to them—that is, to all that you have given to him. ⁴This is *aionic* life—that they might know⁶⁵ you, the only true God, and the

saying.”

⁶³The Greek word *eirene* (*εἰρήνη*) represents the Hebrew word *shalom* here. *Shalom*, not infrequently, is used to represent what typically is called *aionic* life (= eternal life) in the New Testament. Jesus is saying that he told his disciples the things that he told them because he wants them to attain *aionic* life (= *shalom*).

⁶⁴Jesus’s “victory” over the world would consist of his successfully completing the task that his Father had given him to do. Specifically, remaining perfectly obedient to his Father, even to the point of going to his death on the cross. The tribulations that Jesus faced neither seduced him away from nor drove him away from obedience to the will of his Father. Jesus sees this as relevant because, if God can “keep” Jesus in perfect obedience to his will, then the Father can keep these eleven men from falling away from belief. God can see to it that these eleven men prevail over the power that the world has to undermine a person’s belief.

⁶⁵The Greek verb here, translated “know,” is the verb *ginosko* (*γινώσκω*). This verb is sometimes used to denote the act of choosing to enter into a close personal relationship with another person. (In which case the meaning of the word shades in the direction of “choosing” someone.) “Now Adam knew Eve his wife, and she conceived and bore Cain...” [*Genesis* 4:1, RSV] Here the verb describes Adam’s choice to become sexually intimate with Eve. “Yet I *have been* the LORD your God since the land of Egypt; and you were not to **know** any god except Me, for there is no savior besides Me.” [*Hosea* 13:4] Here the verb describes a decision to enter into a close, special relationship with some god other than Yahweh. This seems to be how Jesus is using the verb here. *Aionic* life comes to those who choose to enter into a close and intimate relationship with the one true God and with his Messiah, Jesus.

one whom you sent, Jesus the Messiah.”

17:1-3

290 “I glorified you on the earth, having completed the work that you gave me to do. ²Even so, Father, may you now glorify me together with yourself, with the glory that I had with you before the world was.”⁶⁶

17:4-5

291 “I have made your name manifest to the men whom you gave to me out of the world. ²They were yours and you gave them to me, and they have kept your word.⁶⁷ ³Now, at this point in time, they understand that *everything whatsoever* that you have given to me⁶⁸ is from you—that the things that *you* gave me to say I have passed on to them—and they received them. Indeed, they truly understand that I came from you, and they believe that you sent me.”

17:6-8

292 “I ask on their behalf. ²I do not ask on the behalf of the world, except on the behalf of those whom you have given to me, because they are yours. (³Indeed, all mine are yours, and yours are mine, and for⁶⁹ *them* I have been glorified.) ⁴No longer am I in the world. ⁵But they are in the world, even as I come to you. ⁶Holy Father, keep them in the name that you gave to me⁷⁰ so that they might be one, even as we are one.”⁷¹

17:9-11

293 “When I was with them, I was keeping them in the name that you gave to me, and I guarded them. ²In fact, not one from among them went to his destruction, except the son of de-

⁶⁶That is, Jesus is asking that God glorify him with the glory that he had purposed for him before the world even came into being. Up to this point, Jesus’s glory as God’s Messiah has not been made manifest. He is asking God to now make it manifest.

⁶⁷The word “word” translates the Greek noun *logos* [λόγος] here. The *logos* refers to the message or teaching that Jesus gave to them. Specifically, the message that the kingdom of God is now at hand and that Jesus himself is the one appointed to be king over that kingdom. And, additionally, the teaching that Jesus gave to them regarding what individuals will be qualified to experience that coming kingdom. These eleven men have “kept” Jesus’s message and teaching in that they have treasured it and behaved like men who treasured it.

⁶⁸Jesus seems to be making a distinction between the gospel of the kingdom that he proclaimed throughout his ministry and the discussion of his upcoming death that he has been having with these men over the last few hours. Jesus’s point is that, not only have these men accepted the truth that Jesus’s gospel of the kingdom is from God, but they have also accepted the fact that Jesus’s announcement of his death is from God as well. *Everything* that Jesus has conveyed to them is from God; and these men have come to understand that.

⁶⁹The preposition “for” here translates the Greek preposition *en* [ἐν].

⁷⁰To paraphrase this, “preserve them in their believing that I am the one whom you appointed to be the Messiah.”

⁷¹The desired end of their persisting in their belief that Jesus is the Messiah is that all of these individuals (particularly, the eleven men who are with Jesus here—but, by extension, all individuals who belong to Jesus) might come to be on the same page with one another [that is, come to be “one”] with regard to how to think about Jesus and how to relate to his teaching. In other words, Jesus is asking that all of those who are chosen of God might come to have *koinonia* [κοινωνία, commonly translated “fellowship”] with one another and with himself and with the Father. See *1 John* 1:3.

struction—and he did so in order that the Scripture might be fulfilled.⁷² ³•But now, at this time, I am coming to you. ⁴•And I am asking these things while I am still in the world to the end that they might have my joy made full within themselves.”⁷³

17:12–13

294 “I have given your message⁷⁴ to them, but the world hates them because they are not from the world, just as I am not from the world. ²•I do not ask that you take them out of the world, but, rather, that you might keep them from the evil one.⁷⁵ ³•They are not from the world, just as I am not from the world. ⁴•Sanctify them by the truth.⁷⁶ ⁵•Your message⁷⁷ is the truth.”

17:14–17

295 “Just as you sent me into the world, I also send them into the world. ²•Now, for their sakes, I sanctify myself, to the end that they might indeed be sanctified by the truth.”

17:18–19

296 “Now I am not asking concerning these alone, but also concerning those who will believe in me through their message,⁷⁸ that they all might be one.⁷⁹ ²•Just as you, Father, are with me, and I am with you, I am asking that they also might be with us,⁸⁰ to the end that the world might come to believe that you sent me.”

17:20–21

⁷²Unless it has simply escaped my notice, there is no prophetic prediction that the Messiah will be betrayed by one of his disciples. Therefore, it seems likely that Jesus is referring here to a fulfillment of the prophetic prediction of his death. Jesus’s point would be that Judas was not chosen as one who would receive mercy and life, but in order to play a role in the unjust crucifixion of Jesus through wickedly betraying Jesus.

⁷³The “joy” [*chara* / *χαρά*] of which he speaks is not a giddy, bubbly delightedness, an emotional high. Rather, it is a happy, hopeful confidence in the promises of God. It is akin to the “peace” [*eirene* / *εἰρήνη*] about which he spoke earlier. See note 39.

⁷⁴The word “message” translates the Greek noun *logos* [λόγος] here. Here *logos* refers to Jesus’s message—given to him by God—that the kingdom of God is now at hand and that Jesus himself is the one appointed to be king over that kingdom. But this *logos* likely includes more as well. It includes Jesus’s teaching concerning which individuals will be qualified to experience that coming kingdom and anything else concerning God’s purposes that God wanted to reveal to mankind through his Son Jesus.

⁷⁵The text here is ambiguous. It could be “keep them from evil,” rather than “keep them from the evil one.” I have translated it “keep them from the evil one.” Either way, what Jesus is asking his Father seems clear enough. He is asking God to keep these disciples from the evil of rebelling against God and falling away from the truth that Jesus has delivered to them. Whether he states this by saying “keep them from being deceived by the lies of Satan so that they fall away from the truth,” or “keep them from committing the evil act of falling away from the truth,” it comes to the same thing either way. Jesus is asking that the Father keep them from unbelief, from rejecting the truth that he has disclosed to them.

⁷⁶That is, mark them as belonging to that special set of individuals who belong to you, by creating within them a distinctive, believing response to your truth.

⁷⁷The word “message” translates the Greek noun *logos* [λόγος] here. See note 74.

⁷⁸Jesus has been praying for the eleven men who are present with him as he prays. In this paragraph he broadens the scope of his request. He is now praying for Jesus-believers generally, throughout time.

⁷⁹See note 71.

⁸⁰In this sentence, every instance of the English preposition “with” translates the Greek preposition *en* [ἐν].

297 “The glory that you have given to me, I have given to them also,⁸¹ with the result that they are one, just as we are one.⁸² 2·I am with them, even as you have been with me, to the end that they might attain their intended goal of becoming one with you in purpose—namely, that the world might know that you sent me, and that you love them insofar as you love me.”

17:22–23

298 “Father, those whom you have given me,⁸³ I desire that, where I am going, these might be with me also, so that they might see the glory that is mine, the glory that you have given me, because you loved me before the foundation of the world.”⁸⁴

17:24

299 “Righteous Father, the world does not, in fact, know you. 2·But I know you. 3·And these men understand that you sent me. 4·Indeed, I have made your name known to them, and I will make it known that the love with which you have loved me⁸⁵ is to their benefit, even as I am to their benefit.”

17:25–26

§ 2.3 • Account of Jesus's Arrest

PART 53

300 After he had said these things, Jesus went with his disciples across the brook of the Kidron, where there was a garden into which he entered, along with his disciples.

18:1

301 Now Judas, the one who was betraying him, also knew the place, for Jesus had often gathered there with his disciples. 2·So Judas, having received a military cohort and various assistants from the chief priests and from the Pharisees, came there with torches and lanterns and weapons. 3·So Jesus, although he knew all the things that were coming upon him, went out and said to them, “Whom do you seek?”

18:2–4

⁸¹The “glory” of which Jesus speaks here is, on the one hand, the glory that is attached to his exalted role and status as the Messiah, and, on the one hand, the glory that is attached to the apostles’ special role and status as apostles. It is the “glory” attached to being a part of God’s ultimate purpose to draw individuals to himself in belief and thereby to grow the eternal people of God. It is the “glory” attached to authoritatively representing God and being tasked by him with proclaiming and transmitting his message to mankind. Here, and throughout the remainder of this paragraph, the pronouns [they, them] denote the eleven apostles that are present with Jesus as he prays. He is no longer praying with regard to Jesus-believers in general.

⁸²To paraphrase: “with the result that they are one in purpose with you, Father, just as you and I are one in purpose.”

⁸³Jesus continues to pray with reference to the eleven men who are present with him. “Those whom you have given me” consist of these eleven men.

⁸⁴Here, Jesus is praying that the Father would grant these eleven apostles a place in the coming millennial kingdom of God (the place where Jesus is going) so that they will get the opportunity to see Jesus in that state of “glory” for which he was predestined from before the beginning of the world.

⁸⁵The “love with which the Father loved Jesus” is the love which he manifested when, before created reality was even brought into being, he predestined him to the exalted role and status of being his Messiah, the focus and center of every divine purpose.
