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§ 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. <sup>2</sup>When it was time for supper, the devil had already put it into the heart of Judas Iscariot, son of Simon, to betray him. <sup>3</sup>Knowing 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. <sup>4</sup>Then 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. <sup>5</sup>So 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, “<sup>2</sup>He who has bathed needs only to wash his feet, but then is completely clean.

13:10a

242 “You men are, in fact, clean. <sup>2</sup>But not all of you.” (<sup>3</sup>For he knew the one who was betraying him. <sup>4</sup>For 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, “<sup>2</sup>Do you know what I have done to you? <sup>3</sup>You call me ‘Teacher’ and ‘Lord,’ and you speak well, for <sup>so</sup> I am. <sup>4</sup>If I, then, the Lord and the Teacher, wash your feet, you also ought to wash one another’s feet. <sup>5</sup>For I give you an example so that you also should do as I do for you. <sup>6</sup>Truly, 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. <sup>7</sup>If you understand these things, you are blessed if you do them.”

13:12–17

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

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 <sup>he</sup>. <sup>2</sup>Truly, 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. <sup>2</sup>One of his disciples—the one whom Jesus loved—was reclining at Jesus’ breast. <sup>3</sup>So Simon Peter signaled to this one to inquire who it might be of whom he was speaking. <sup>4</sup>So 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

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<sup>28</sup>Jesus 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.

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**249** So when he had dipped the piece of bread, he took it and gave it to Judas son of Simon, of Iscariot. <sup>2</sup>And, after the piece of bread, Satan then entered into that one. <sup>3</sup>So Jesus said to him, “What you do, do quickly.” (<sup>4</sup>Yet no one of those reclining at table understood this—for what reason he had said this to him. <sup>5</sup>In 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.” <sup>6</sup>Or else, that Jesus was saying that he should give something to the poor.) <sup>7</sup>So, after receiving the piece of bread, that one went out, without further ado. <sup>8</sup>And 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. <sup>2</sup>God will, in fact, glorify him with himself, and will glorify him directly. <sup>3</sup>Little children, I am with you a little while longer. <sup>4</sup>You will seek me, but, as I said to the Jews, I say now to you also, ‘Where I am going, you cannot come.’”<sup>29</sup>

13:31–33

**251** “A new instruction I give to you:<sup>30</sup> that you love one another—more specifically, that in the way I love you, you also love one another. <sup>2</sup>By 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, “<sup>2</sup>Where I am going, you cannot follow me now. <sup>3</sup>But you will follow later.”

13:36b

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

13:37

**255** Jesus responded, “<sup>2</sup>Will you give your life for me? <sup>3</sup>Truly, truly, I say to you, the rooster

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<sup>29</sup>See *John* 8:21–22, beginning at ¶134 on page 24.

<sup>30</sup>The “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.

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will not crow until such time as you have denied me three times.”

13:38

§ 2.1.5 • Jesus Seeks to Console the Twelve Concerning His Upcoming Departure

## PART 47

- 256** “Your heart should not be troubled. <sup>2</sup>Believe in God. <sup>3</sup>Believe in me also. <sup>4</sup>In my Father’s household are many spots for people to dwell. <sup>5</sup>If not, I would have told you, because I am going to prepare a place for you. <sup>6</sup>And 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. <sup>7</sup>And 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. <sup>2</sup>How can we know the way?”
- 14:5
- 258** Jesus said to him, “<sup>2</sup>I am the way and the truth and the life. <sup>3</sup>No one comes to the Father but through me. <sup>4</sup>If you have come to know me, you have come to know my Father also. <sup>5</sup>So, 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, “<sup>2</sup>Am I with you so long a time, and yet you have not come to know me, Philip? <sup>3</sup>The one who has seen me has seen the Father. <sup>4</sup>How can you say, ‘Show us the Father?’ <sup>5</sup>Do you not believe that I am with<sup>31</sup> the Father, and the Father is with me? <sup>6</sup>The words that I speak to you I do not say at my own discretion. <sup>7</sup>And the Father, who remains with me, performs his works. <sup>8</sup>Believe me that I am with the Father and the Father is with me. <sup>9</sup>Otherwise, believe because of the works themselves. <sup>10</sup>Truly, truly, I say to you, the one who believes in me, the works that I do, he will do also. <sup>11</sup>And greater works than these he will do, because I am going to the Father.”
- 14:9-12
- 261** “Now, what you may ask on the authority of my name, that I will do, to the end that the Father

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<sup>31</sup>The 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.

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might be glorified in the Son. <sup>2</sup>If you ask me for something on the authority of my name, I will do it.<sup>332</sup>

14:13–14

**262** “If you love me, you will keep my instructions, and I will ask the Father and he will give you another *parakletos*<sup>33</sup> with the consequence that it will be with you into the Age—namely, the spirit of truth,<sup>34</sup> which the world is unable to accept, for it does not perceive nor understand it. <sup>2</sup>You understand it, because it remains with you and is among you.”

14:15–17

**263** “I will not leave you abandoned. <sup>2</sup>I am coming to you. <sup>3</sup>In yet a little, the *kosmos* will indeed no longer see me.<sup>35</sup> <sup>4</sup>But you will see me.<sup>36</sup> <sup>5</sup>Because I live, you also will live. <sup>6</sup>In that

<sup>32</sup>Jesus 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 justifiedness. 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 any particular element of *aionic* life from God, 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 that individual, at the final judgment, that which he has 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 request at the final judgment.

<sup>33</sup>The 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 this 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 that 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 senses, and in both roles. But they are very different roles.

<sup>34</sup>After 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. But, rather, that 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 confronts various individuals with the truth from God in their inner being. We could profitably paraphrase “the spirit of truth,” as “the invisible, intangible advocate for truth.” But we must understand that the cause of that advocacy is the supernatural working of God himself, the transcendent author of all reality. It is not a person, or being, who is separate and distinct from God himself.

<sup>35</sup>With the word *kosmos* here, Jesus could be denoting either (i) the entirety of humanity that does not belong to him (= “the world”), or (ii) the unrighteous, ungodly Jewish religious culture and society of his day (= “Jewish society”). What Jesus has to say here pertains to both. However, just as Jesus says things to his eleven apostles in this discourse that pertain to them because they are believers, it is likely that Jesus is asserting something about the Jewish society of his day that pertains to it because it is a part of “the world”—that is, it is a part of humanity that does not belong to him. So while *kosmos* here denotes the Jewish society of Jesus’s day, what Jesus asserts pertains to the whole world of not-chosen human beings.

<sup>36</sup>By “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

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day, you will know that I am with my Father, and you with me, and I with you.<sup>37</sup> 7.The one who has my instructions and is keeping them, that one is the one who loves me. 8.And 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

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

14:22

**265** Jesus responded and said to him, “2.If 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. 3.The one who does not love me does not keep my teachings. 4.Indeed, the teaching that you hear is not mine—rather, it is from the Father, who sent me.”<sup>38</sup>

14:23–24

**266** “These things I have told you while remaining with you. 2.But the *parakletos*—the holy spirit that the Father will send to benefit my name<sup>39</sup>—it will teach you all things and will bring to your remembrance all that I said to you.”

14:25–26

**267** “I leave you peace. 2.*My* peace I give to you.3. I do not give a peace such as the world offers.<sup>40</sup> 4.Your heart is not to be troubled, nor afraid. 5.You heard what I said to you, ‘I go away; but

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to be reunited with his human disciples for all eternity once Jesus returns into history to establish the promised kingdom.

<sup>37</sup>The 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.

<sup>38</sup>Throughout this paragraph, the English word “teaching” is a translation of the Greek noun *logos* [λόγος].

<sup>39</sup>The 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 and advocating for belief in him. Hence, it is to the benefit of (*en*) Jesus’s name that the *parakletos* will become active in the world.

<sup>40</sup>In 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.

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I am coming to you.’<sup>6</sup> If you have grown to love me, you would rejoice that I go to the Father, for the Father is greater than I am.<sup>7,41</sup>

14:27–28

**268** “I have told you now, before it happens, so that when it happens, you might believe. <sup>2</sup>I will not speak with you much longer, for the ruling power of the Jewish societal order<sup>42</sup> is coming. <sup>3</sup>In truth, it has nothing on me. <sup>4</sup>But in order that the world might know that I love the Father, I do just as the Father has instructed me.”

“<sup>5</sup>Get up. <sup>6</sup>Let 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

**269** “I am the true vine,<sup>43</sup> and my Father is the vineyard owner.<sup>44</sup> <sup>2</sup>Every branch on me that does not bear fruit, he takes it away. <sup>3</sup>And every one that does bear fruit, he cleanses<sup>45</sup> it so that it

<sup>41</sup> 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 the world now, just as the Father has willed.”

<sup>42</sup> 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.

<sup>43</sup> 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.

<sup>44</sup> Or, more strictly, “farmer.”

<sup>45</sup> 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.

might bear more fruit. 4.You are already clean—which you know on account of the statement I made about you.”<sup>46</sup>

15:1-3

**270** “Remain ‘on’ me, and I will remain with you.”<sup>47</sup> 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 is the one who bears much fruit, because 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<sup>48</sup> remain in you, ask for what you want and it will come about for you.<sup>49</sup> 8.My Father is glorified by this—that you bear much fruit and live as followers of mine.”<sup>50</sup>

15:4-8

**271** “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.”<sup>51</sup> 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

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<sup>46</sup>The term ‘statement’ translates the Greek noun *logos* [λόγος]. 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.

<sup>47</sup>My 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.

<sup>48</sup>The word “statements” here translates the Greek noun *rhemata* [ρήματα].

<sup>49</sup>Jesus 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.

<sup>50</sup>“Live as followers of mine” could, more literally, be translated, “be my disciples.” The Father is “glorified” when an individual “bears fruit” and “lives as a follower of Jesus,” because it is only due to the working of God that that would be possible. Hence, when an individual “bears fruit,” it is because God is demonstrating his mercy and grace, and the manifestation of his mercy and grace redounds to his glory.

<sup>51</sup>Both instances of the noun ‘instructions’ in this sentence translate the Greek noun *entolas* [ἐντολάς].

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§ 2.2.2 • Jesus's Exhortation to the Apostles to Love One Another in the Context of a Society That Will Hate Them

PART 49

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

15:12–14

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

15:15

**274** “You did not choose me. <sup>2</sup>Rather, I chose you, and I appointed you to the end that you should 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.”<sup>52</sup>

15:16

**275** “I am instructing you in these things to the end that you might love one another. <sup>2</sup>If the *kosmos*<sup>53</sup> hates you, you know that it has hated me before you. <sup>3</sup>If you were from the *kosmos*, the *kosmos* would love its own. <sup>4</sup>But because you are not from the *kosmos*—rather, I chose you out of the *kosmos*—on this account the *kosmos* hates you. <sup>5</sup>Remember the statement that I made to you, ‘A servant is not greater than his master.’ <sup>6</sup>If they persecuted me, they will also persecute you. <sup>7</sup>If they kept my word, they will also keep your word. <sup>8</sup>Now indeed, all these things they will do to you on account of my name, for they do not know<sup>54</sup> the one who sent me.”

15:17–21

**276** “If I had not come and spoken to them, they would have no sin.<sup>55</sup> <sup>2</sup>But now they have no

<sup>52</sup>What they might ask of the Father on the authority of Jesus’s name will be to ask for *aitonic* life or something inextricably linked to it or entailed by it (e.g., forgiveness).

<sup>53</sup>Generally, *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.

<sup>54</sup>This 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.

<sup>55</sup>Jesus 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

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excuse for their sin. <sup>3</sup>The one who hates me hates my Father also. <sup>4</sup>If I did not do among them the works that no other person did, they would have no sin. <sup>5</sup>But now indeed they have seen and they have hated both me and my Father. <sup>6</sup>But they have done this to fulfill the statement that is written in their Law, ‘They have hated me without a cause.’<sup>56</sup>

15:22–25

**277** “(When the *parakletos*<sup>57</sup> 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

**278** “These things I have spoken to you that you might not be made to stumble. <sup>2</sup>They will make you outcasts from the synagogue. <sup>3</sup>Indeed, an hour is coming for everyone who kills you to think that he is offering service to God. <sup>4</sup>But they will do these things because they do not know<sup>58</sup> the Father, nor me. <sup>5</sup>Indeed, I have told you these things so that, when their hour comes, you will remember that I told you of them. <sup>6</sup>I did not tell you these things at the beginning, because I was with you. <sup>7</sup>But now I am going to the one who sent me.”

16:1–5a

§ 2.2.3 • Jesus Instructs the Apostles With Regard to the Significance of the Parakletos

#### PART 50

**279** “Now none of you is still asking me,<sup>59</sup> ‘Where are you going?’ <sup>2</sup>Yet, indeed, because I have said these things to you, sorrow has filled your heart. <sup>3</sup>But I tell you the truth, it is to your advantage that I go away. <sup>4</sup>For if I do not go away, the *parakletos* will not come to you. <sup>5</sup>But if I go, I will send him to you.

16:5b–7

**280** And that one, when he comes, will convict the *kosmos*<sup>60</sup> of sin and of righteousness and of

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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.

<sup>56</sup> Jesus 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.

<sup>57</sup> That is, “advocate.” See note # 33 on page 42.

<sup>58</sup> See note # 54 on page 46.

<sup>59</sup> See ¶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.

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judgment. <sup>2</sup>Of 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.”<sup>61</sup>

16:8–11

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

16:12–15

§ 2.2.4 • Jesus’s Speaks of His Impending Death

## 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, <sup>2</sup>“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’?” <sup>3</sup>So they were saying, “<sup>4</sup>What is this that he says, ‘A little while’? <sup>5</sup>We 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, <sup>2</sup>“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’? <sup>3</sup>Truly, truly, I tell you that you will weep and lament. But the *kosmos*<sup>62</sup> will rejoice. <sup>4</sup>You will grieve, but your grief will be turned into joy. <sup>5</sup>When a woman is in labor she has pain, because her hour has come. <sup>6</sup>But 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. <sup>7</sup>Therefore, 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.”<sup>63</sup> <sup>2</sup>Truly, truly, I say to you, if you

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<sup>60</sup> As 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.

<sup>61</sup> See note # 22 on page 36 and note # 55 on page 46.

<sup>62</sup> 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 # 53 on page 46.

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should ask the Father for a certain something on the authority of my name, he will give it to you.<sup>64</sup> <sup>3</sup>You have not asked for anything on the authority of my name up to now. <sup>4</sup>Ask and you will receive so that your joy will be made full. <sup>5</sup>(I have said these things to you in cryptic statements.<sup>65</sup> <sup>6</sup>An 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.<sup>66</sup>) <sup>7</sup>In that day you will make your request on the authority of my name. <sup>8</sup>I am not, in fact, suggesting to you that I will ask the Father on your behalf. <sup>9</sup>For the Father himself loves you, because you have come to love me and have come to believe that I have come from the Father. <sup>10</sup>I came from the Father and have come into the world. <sup>11</sup>I am leaving the world again and going to the Father.”

16:23–28

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

16:29–30

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

16:31–32

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<sup>63</sup>“That day” is the time after Jesus has been crucified, resurrected, and then ascended such that he is no longer among them. These eleven men will not be asking Jesus for anything because Jesus will no longer be present with and among them.

<sup>64</sup>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.).

<sup>65</sup>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.

<sup>66</sup>Jesus’s point is *not* that he will be changing his mode of communication at some point 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 saying.”

288 “I have told you these things to the end that in me you might have *shalom*.<sup>67</sup> 2. In the world you have tribulation. 3. But take courage! 4. I am victorious over the world.”<sup>68</sup>

16:33

§ 2.2.5 • Jesus's Prayer for His Apostles

## PART 52

289 Jesus said these things, and then, lifting his eyes up toward the sky, he said, “2. Father, the hour has come. 3. Glorify your Son so that the Son might glorify you, insofar as you have given him authority over all mankind to the end that he might give *aionic* life to them—specifically, to each individual whom you have given to him. 4. Now this is *aionic* life—that they might know<sup>69</sup> you, the only true God, and the one whom you sent, Jesus the Messiah.”

17:1–3

290 “Having completed the work that you gave me to do, I have brought glory to you throughout the land. 2. Even so, Father, may *you* now glorify me, together with yourself, with the glory that I had with you before the world was.”<sup>70</sup>

17:4–5

291 “I have made your name manifest to the men whom you gave to me out of the world. 2. They were yours and you gave them to me, and they have kept your word.<sup>71</sup> 3. Now, at this point in time, they understand that *everything whatsoever* that you have given to me<sup>72</sup> is

<sup>67</sup>The 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*).

<sup>68</sup>Jesus’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 being obedient 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. Jesus himself is Exhibit A of God’s ability and willingness to keep anyone who belongs to him.

<sup>69</sup>The Greek verb here, translated “know,” is the verb *ginosko* (γινώσκω). This verb is sometimes used to denote the state of being in a close personal relationship with another person. “Now Adam **knew** Eve his wife, and she conceived and bore Cain. . . .” [*Genesis* 4:1, RSV] In that passage, the Hebrew counterpart to this verb describes Adam’s becoming sexually intimate with Eve. In *Hosea* 13:4, God says, “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.” [NASV] Here the Hebrew counterpart to this verb describes a decision to enter into a close, special relationship with some god other than Yahweh. (In such a case the meaning of the word shades in the direction of “choosing” someone.) This seems to be how Jesus is using the verb here. *Eternal (Aionic) life comes to those who choose to enter into a close personal relationship with the one true God and with his Messiah, Jesus.*

<sup>70</sup>Jesus is asking that God glorify him with the glory that God had purposed for him before the world even came into being. Up to this point, Jesus’s glory as God’s Messiah had not been particularly manifest. He is asking God to now make it so.

<sup>71</sup>The word “word” here translates the Greek noun *logos* [λόγος]. The word *logos* here refers to the message or teaching that Jesus gave to these men. Specifically, it is 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 with regard to which individuals will be qualified to experience that coming kingdom. These eleven men have “kept” Jesus’s message and teaching insofar as they have treasured it and behaved like men who treasured it.

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from you, that the things that you gave me to say I have passed on to them, and they received them. <sup>4</sup>Indeed, they truly understand that I came from you, and they believe that you sent me.”

17:6–8

-- (b) --

**292** “I ask on their behalf. <sup>2</sup>I do not ask on behalf of the world, except on behalf of those whom you have given to me, because they are yours. (<sup>3</sup>Indeed, all mine are yours, and yours are mine, and for <sup>73</sup> them I have been glorified.) <sup>4</sup>No longer am I in the world. <sup>5</sup>But they are in the world, even as I come to you. <sup>6</sup>Holy Father, keep them in the name that you gave to me <sup>74</sup> so that they might be one, even as we are one.”<sup>75</sup>

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. <sup>2</sup>In fact, not one from among them went to his destruction, except the son of destruction—and he did so in order that the Scripture might be fulfilled. <sup>76</sup> <sup>3</sup>But now, at this time, I am coming to you. <sup>4</sup>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.”<sup>77</sup>

17:12–13

-- (c) --

**294** “I have given your message<sup>78</sup> to them, but the world hates them because they are not from

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<sup>72</sup>Jesus 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 conducting with these men over the last few hours. Jesus’s point is that, not only have these men accepted Jesus’s teaching with regard to the gospel of the kingdom as being from God, but they have also accepted Jesus’s announcement of his upcoming death as being from God. *Everything* that Jesus has conveyed to them is from God, and these men have come to understand that.

<sup>73</sup>The preposition “for” here translates the Greek preposition *en* [ἐν].

<sup>74</sup>To paraphrase this, “preserve them in their belief that I am the one whom you appointed to be the Messiah.”

<sup>75</sup>The desired end of their persisting in their belief that Jesus is the Messiah is that all of these individuals (particularly, these eleven men who are present with Jesus here—but, by extension, every individual who belongs to Jesus throughout time) might come to be on the same page with one another [that is, might 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.

<sup>76</sup>Unless 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 to be one who would receive mercy and life. Rather, he was chosen to play a role in the unjust crucifixion of Jesus by wickedly betraying him.

<sup>77</sup>The “joy” [*chara* / χαρά] of which he speaks here is not a giddy, bubbly delightedness—some kind of emotional high. Rather, it is a happy, hopeful confidence in the promises of God. It is akin to the “peace” [*eirene* / εἰρήνη] about which Jesus spoke earlier. See note # 40.

<sup>78</sup>The word “message” (both here and then again later in this paragraph) translates the Greek noun *logos* [λόγος]. In this paragraph *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 message (*logos*) likely includes more as well. It includes all that Jesus

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the world, just as I am not from the world. <sup>2</sup>I do not ask that you take them out of the world, but, rather, that you keep them from the evil one.<sup>79</sup> <sup>3</sup>They are not from the world, just as I am not from the world. <sup>4</sup>Sanctify them in relation to the truth.<sup>80</sup> <sup>5</sup>Your message is the truth.”

17:14–17

**295** “Just as you sent me into the world, I also send them into the world. <sup>2</sup>And, for their sakes, I sanctify myself, to the end that they too might be sanctified in relation to the truth.”<sup>81</sup>

17:18–19

**296** “Now I am not asking concerning these alone, but also concerning those who will believe in me through their message, that they all might be one.<sup>82</sup> <sup>2</sup>Just as you, Father, are with me, and I am with you, I am asking that they also might be with us, to the end that the world might come to believe that you sent me.”<sup>83</sup>

17:20–21

**297** “The glory that you have given to me, I have given to them also,<sup>84</sup> with the result that they

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taught concerning who will be qualified to experience the coming kingdom; and it likely includes everything else Jesus taught about God’s purposes. It likely included everything that God wanted to reveal to mankind through his Son Jesus. Here, Jesus is saying that he has given God’s *logos* [λόγος] to these men. He does not mean merely that he has taught this *logos* [λόγος] to them. Rather, he means that he has entrusted it to them to the end that they might proclaim it to others. In other words, he is “sending” them out with God’s *logos* [λόγος] to proclaim it to the world. In the last sentence, Jesus identifies this *logos* [λόγος] as “the truth.”

<sup>79</sup>The text here is ambiguous. It could be “keep them from **evil**,” as legitimately as “keep them from **the evil one**.” Either way—whether “evil” or “the evil one”—what Jesus is asking his Father is clear enough. He is asking God to preserve 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 [the evil one] and thereby falling away from the truth,” or “keep them from committing the evil act of falling away from the truth [evil],” it comes to the same thing either way. Jesus is asking that the Father keep them from unbelief and/or error—that is, that he keep them from rejecting the truth that he has disclosed to them.

<sup>80</sup>This means: “set them apart to play a special role in relation to the truth that you have sent me into the world to proclaim.” Namely, safeguard them, keep them believing, and keep them fit to serve as my apostles whereby they will play the unique role of explaining to the world the truth that I have taught to them.

<sup>81</sup>Jesus is saying this: “I am about to go to the cross to die for the sins of the world and to establish a basis upon which an individual can be saved (i.e., sanctify myself) so that, as a result, these eleven apostles might be committed (sanctified) to the role of declaring the truth of God’s salvation to mankind.” See note # 80 for more on what it means for the eleven apostles to be “sanctified in relation to the truth.”

<sup>82</sup>The “oneness” that Jesus requests from the Father here—while related to it—is not exactly the same oneness that he requested earlier. (See note # 75 on page 51.) Here, the “oneness” that he is asking God to produce is specifically a oneness of purpose. He is asking that all of the apostles—as well as those who believe their message—will come to be motivated by one and the same purpose—namely, to make known the message of salvation to all of mankind.

<sup>83</sup>In this sentence, every instance of the English preposition “with” translates the Greek preposition *en* [ἐν]. Note that Jesus is using the concept of being “with” the Father (e.g.) as essentially synonymous with the concept of having one and the same purpose as the Father—that is, to be “with [ἐν] the Father” is to be supportive of the Father and his agenda. In this context, the specific purpose in view is the purpose of declaring the truth of God’s salvation to the world. Notably, Jesus wants all Jesus-believers throughout all history to have one and the same purpose as the apostles, to have one and the same purpose as the Father, and to have one and the same purpose as the Son (all of whom share one and the same purpose). Specifically, he wants all Jesus-believers throughout history to have as their purpose to make known the truth of God’s salvation to the world through Jesus.

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are one, just as we are one.<sup>85</sup> <sup>2</sup>I have been with them—even as you have been with me—to the end that they might arrive at their divinely-appointed *telos* of becoming one in purpose with you—namely, that the world might know that you sent me, and might know that you love them insofar as you love me.”

17:22–23

-- (d) --

**298** “Father, those whom you have given me,<sup>86</sup> 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.”<sup>87</sup>

17:24

**299** “Righteous Father, the world does not, in fact, know you.<sup>88</sup> <sup>2</sup>But I know you. <sup>3</sup>And these men understand that you sent me.<sup>89</sup> <sup>4</sup>Indeed, I have made your name known to them<sup>90</sup>—and I will make it known—to the end that the love with which you have loved me<sup>91</sup> will be to their benefit, even as I will be to their benefit.”<sup>92</sup>

17:25–26

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<sup>84</sup>The “glory” of which Jesus speaks here is, on the one hand, the glory that is attached to his own exalted role and status as the Messiah, and, on the other hand, the glory that is attached to the apostles’ special role and status as his apostles. In both cases, there is a “glory” attached to their respective roles in God’s ultimate purpose of drawing individuals to belief and thereby forming the eternal people of God. More specifically, there is a “glory” attached to authoritatively representing God as one proclaims and transmits his message to mankind. This is the “glory” of which Jesus speaks here. Here, and throughout the remainder of this paragraph, the pronouns [they, them] denote the eleven apostles that are present with Jesus as he prays. Jesus-believers generally do not share Jesus’s glory in the same way that the apostles do. Jesus and the apostles were granted a distinctive authority that the average Jesus-believer does not have. There is nevertheless a lesser “glory” that attaches to the average Jesus-believer. The average Jesus-believer has the glory-imparting role of declaring the truth of God’s salvation to the world.

<sup>85</sup>To paraphrase: “with the result that they are one in purpose with you, Father, just as you and I are one in purpose.”

<sup>86</sup>Jesus 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. Jesus-believers generally could be said to have been given to Jesus also. But that is in a different sense. And that is not what is primarily in view here.

<sup>87</sup>Here 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” to which—due to an act of profound love toward him from his Father—he was predestined from before the beginning of the world.

<sup>88</sup>See note # 54 on page 46 and note # 69 on page 50.

<sup>89</sup>In all of the paragraphs listed here, there is an explicit mention of the fact that Jesus was *sent* by his Father: ¶ 245, 265, 275, 278, 289, 291, 293, 295, 296, and 297.

<sup>90</sup>See ¶ 291.

<sup>91</sup>The “love with which the Father loved Jesus” is the love which God showed Jesus when—before created reality even came into being—he predestined him to the exalted role and status of being his Messiah, when he predetermined to make him the focus and center of every divine purpose. This is an allusion to the statement Jesus made in the immediately preceding paragraph. See note # 87 above.

<sup>92</sup>More literally, “that the love with which you have loved me is *en* [έν] them, even as I am *en* [έν] them.” As we have seen previously, sometimes *en* [έν] can indicate the one who is benefitted or advantaged by someone or something. That appears to be how *en* [έν] is being used here.

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