

Chapter Fourteen

Beginning with this chapter and running through Chapter Seventeen we have some of the richest material in the entire Bible. However, it presents a problem of sorts. The verses are so tightly interconnected that it can be difficult to make notations on them. Also the vocabulary is quite limited which instead of detracting from the verses, it makes them all the more valuable. Furthermore, the use of prepositions is very important, one example being *para*, essentially as beside or nearby. When such instances occur, they will be duly noted. Also the text at hand in a way is serpentine. It twists one way and then another. Reading through all this is deceptively easy due to the simplicity of expression. However, Jesus is making so many nuances that you have to read the text with special care. That makes it all the more delightful.

Another factor to keep in mind is that we know well that the disciples who are present soon deserted Jesus along with one who betrayed him. While we can attribute this to cowardice or perhaps better, immaturity, they can't be blamed for letting his incredibly dense words sail right through them. Because of this each verse in Chapters Fourteen through Seventeen which comes in rapid succession is presented in the form of an outline. A better approach may be out there, but for now this seems appropriate. Something similar is done with regard to Chapter Six, vss. 26 through 58.

Vs. 1. Let not your hearts be troubled; believe in God, believe also in me.

This new chapter begins with comforting words after what Jesus had said about his betrayal by Judas and denial by Peter. One is the process of happening and the other is to follow shortly, all nevertheless difficult to swallow. He jumps right in by telling his disciples not to be troubled (*tarasso*) even though he had experienced something similar in 13.21. This pertains to the singular *kardia* or heart belonging to the disciples, something that bound them together through thick and thin. The immediate solution to *tarasso*? Believe both into God as well as into him, two examples of the preposition *eis*.

Vs. 2. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you?

Jesus elaborates upon what's involved by the double *eis* in vs. 1, that is, referring to the large amount of rooms in the house of his Father. *Oikia* is the general term for house whereas *mone* are the rooms and also applies to a staying or an abiding in a given place. Jesus follows through on this by posing a question not to be answered but as a way to reassure his disciples. If this weren't the case, would he have said otherwise? Jesus says that when he goes, he will prepare a place, *poreuo* and *etoimazo*, respectively also as to carry and to

make ready. Both pertain to a *topos* which, of course, is not a physical one as with *mone* and *oikos*. And so it's interesting to consider Jesus' crucifixion in terms of such *etoimazo*.

Vs. 3. And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.

This verse begins with the conjunctive *kai* or “and” to show the close connection with the previous verse. Once all this preparation work is accomplished, that is, the crucifixion, Jesus will return (*erchomai* with *palin* or again) or resurrect from the dead—and will take his disciples to himself. The verb is *paralambano* with *pros*, a taking beside (*para*) which has a sense of immediacy or directness about it. Such is the prerequisite for being where Jesus is located, *hopu* or “where” which can apply to the resurrected life.

Vs. 4. And you know the way where I am going.

Jesus adds almost tongue-in-cheek that the disciples know the way to where he is going, *hodos* and *hupago*. In actuality they hadn't a clue. Again, it's a way of reassuring them.

Vs. 5, Thomas said to him, "Lord, we do not know where you are going; how can we know the way?"

We can assume a pause between the shortness of vs. 4 and the one at hand when Thomas ponders Jesus' words before posing a question he's been dying to ask. That pause must have dragged on not only for him but for the other disciples even though it lasted a few seconds. All concurred and were relieved when one of them finally stood up. Perhaps the disciples had done something like cast lots as to who would put this question to Jesus, hence by chance or by lot we have Thomas. No question about it. All this talk about going somewhere without providing more information was confusing as well as troublesome, especially since Jesus spoke of being betrayed. Thomas asks in a straight forward manner that we the disciples (safety in numbers using the first person plural) haven't the slightest clue as to what you're telling us. We're in desperate need for more information about this way.

Vs. 6. Jesus said to him, "I am the way and the truth and the life; no one comes to the Father but by me."

Thanks to Thomas' question Jesus realizes that he hadn't be clear enough. In vs. 6 he says that he himself is this way or *hodos*, that it isn't somewhere out there. Not only that, he throws in two more attributes, truth and life or *aletheia* and *zoe*. So what started off as welcomed clarity seems to the disciples that Jesus is returning to his preferred muddled language. He brings up words both familiar yet not understood by the disciples despite all

the time they've been with him: he is the only way to come to the Father, *erchomai* with *pros*.

Vs. 7. If you had known me, you would have known my Father also; henceforth you know him and have seen him.

Jesus follows through on what he had said in the previous verse knowing full well and tinged with sadness that the disciples had not known him, *ginosko*. If they did, they would have the same *ginosko* with regard to the Father. Thus the two types of *ginosko* are interchangeable right before their eyes yet not comprehended even though they have seen (*horaō*) the Father. So while Jesus said this aloud, it'd come as no surprise that privately he had regretted that he hadn't made himself sufficiently clear. However, all that would wait to be resolved at Pentecost and the Holy Spirit, not far away.

Vs. 8. Philip said to him, "Lord, show us the Father, and we shall be satisfied."

When Jesus heard this question, he came as close as at any other time to simply swatting Philip for being so...well, not much stupid...but more along the lines as dense. Just as bad, he could read this denseness on the faces of the other disciples. Already Jesus had show the disciples the Father, *deiknumi* but alas, no satisfaction came of it, the verb being *arkeō* also as to be adequate or just right.

Vs. 9. Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show us the Father?'"

When Philip heard this response from Jesus, he couldn't help but be taken aback; the same with the other disciples who obviously were paying close attention. This it boils down to a matter of knowing Jesus over an extended period of time, *ginosko* and *chronos*. And so Jesus is acknowledging both his inability to get through to his disciples as well as their inherent denseness of heart.

Jesus moves at once to seeing or *horaō* first with regard to him and then the Father, the two having no *chronos* or temporal gap between them. Philip has heard this before as in 6.46 also in connection with knowing him. This led Jesus to put a second question in order not so much to put Philip in his place but to waken him as to the identity between Father and Son.

Vs. 10. Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works.

Again, Philip is the object of another rhetorical question making him wonder why he had bothered to ask Jesus in the first place. The other disciples were relieved insofar as Philip was bearing the brunt of Jesus' response, not they.

When Jesus asks Philip about believing (*pisteuo*) that he is in the Father and visa versa, he wasn't expecting an answer. In truth, Philip did not believe simply because he was too immature for it. The same applies to the other disciples even though they have been in Jesus' company. When Jesus is speaking, he does so with words or *rhema* not on his own authority or *ap' emautou* literally as "from myself" as noted in 7.17. Instead, the Father who is actually dwelling within Jesus is carrying out his own works. The verb *meno* or to remain is with the preposition *en*, "remain in me." Such permanence of abode, if you will, allows for *poieo* and *ergon*. As for *ergon*, it also involves manifestation as well as practical proof.

Vs. 11. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves.

We can credit Philip getting Jesus to speak at length concerning his relationship with the Father which continues through Chapter Seventeen. Also we can credit John for having taken notes, as it were, with regard to all this. He must have consulted at length his fellow disciples after the descent of the Holy Spirit at Pentecost. Jesus appeals to having faith with regard to his being in the Father and visa versa. If that's too much to expect, then extend this belief to something more readily accessible, the works or *ergon* noted in the last verse. And so the verb *pisteuo* has two applications. If not attracted to one, try the other.

Vs. 12. Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do because I go to the Father.

In this verse note the three instances of the verb *poieo* or to do. Before Jesus gets into this, note as elsewhere the double *amen*, a signal that Jesus is about to saying something of importance. Thus everyone is to pay close attention. So often he has spoken of faith, *pisteuo* as here with the preposition *eis* or "into me." Such *pisteuo* automatically leads to a double *poieo* or a double doing: the person with faith who puts him or her on the same plane as Jesus.

While this is wonderful, the persons with this *pisteuo* into Jesus will do or third instance of *poieo* greater works than these, the third instance of *poieo*. "These" are not specified but perhaps refer both to his miracles and more importantly in the long run, his teaching. This will come to pass with the advent of the Holy Spirit at Pentecost. Jesus doesn't speak of this but certainly intimates it, negatively if you will, by the necessity of him leaving which here he puts in terms of going to the Father, *poreuo* with *pros*, also as towards which.

Vs. 13. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son;

This verse spills into the next one which is very short. Again note the verb *poieo* directly attributed to Jesus provided it's asked for in his name, *aiteo*. Name of *onoma* can refer to future invocations of the Holy Spirit with regard to Jesus, all that destined to become clearer at a later time. The sole purpose? That the Father be glorified (*doxazo*) in the Son which here he speaks of almost as another person.

Vs. 14. If you ask anything in my name, I will do it.

This short verse is clear and succinct as anything could be: *aiteo*→*onoma*→*poieo* or ask→name→will do (all three). Emphasis again is upon *poieo*, this time with regard to Jesus.

Vs. 15. If you love me, you will keep my commandments.

Jesus shifts attention from *poieo* to *agapao* or loving him which is equivalent to a keeping of his commandments, *tereo* and *entole*. With regard to *agapao*, it pertains directly to Jesus; with regard to *entole*, it pertains not to him but to his commandments. Note the singular reference to *entole* in 13.34: "A new commandment I give to you." These two words are reminiscent of the frequent mention of both as is Ps 119 where the verb *shamar* means to keep watch as upon a city wall.

Vs. 16. And I will pray the Father, and he will give you another Counselor to be with you forever,

This verse begins with the conjunctive *kai* joined with the personal pronoun *ego* or "I" rendered as *kago*. It shows a close connection with *agapao* and *tereo* or to love and to keep of the previous verse. Jesus says that he will pray the Father, the verb being *erotao*, more along the lines to ask for this in the future. He's confident that the Father will respond by giving another Counselor or *Parakletos*.

This must have come as a complete surprise to the disciples, for it's one of the most important verses thus far in John's Gospel. It's the first mention of this Counselor, literally as one who summons or calls beside, *kaleo* with *para* prefaced to it. Note the word *allos* or "other." Implied is that Jesus himself is a counselor though he hadn't spoken of it directly before but only now infers this. Surely the disciples could grasp what he meant by this, for they were first hand witnesses of how he had conducted himself for he past three years. Such a *Parakletos* will not be temporary but literally "into forever" or *aiionios*.

Vs. 17. even the Spirit of truth, whom the world cannot receive because it neither sees him nor knows him; you know him, for he dwells with you and will be in you.

This verse is an extension of the previous one where at this stage it's easy for the disciples to confuse Jesus as being identified with the Spirit of truth (*Pneuma* and *aletheia*), the just mentioned *Parakletos*. He stresses the fact that the world or *kosmos* is incapable of receiving it, *dunamai* with *lambano*. Jesus now explains why: the world can neither see nor know this *Pneuma*, *theoreo* and *ginosko*. At the same time the disciples do have this *ginosko* because already he dwells within them. However, they are yet unable to access it. As for it dwelling within, the verb is *meno* or to remain with *para* or beside, *para* as with *Parakletos*.

Obviously the disciples are unaware of this indwelling which at first must have set them on edge. How to deal with something they've just been made aware of? That's why Jesus adds that the *Pneuma* will be *pros* them, directly toward them, which implies Pentecost. But before that happens, the disciple will have abandoned Jesus. While they were off in hiding, these words about the Spirit of truth or *Parakletos* certainly must have haunted them.

Vs. 18. I will not leave you desolate; I will come to you.

Now Jesus seems to be saying that despite the Spirit of truth both already present with and being in (*para* and *en*) them, he will return to them, *erchomai* with *pros*. In other words, just having the Spirit alone, wonderful as this is, isn't quite enough. Along with Jesus it will not make the disciples feel desolate or *orphanos*, orphans.

Vs. 19. Yet a little while and the world will see me no more, but you will see me; because I live, you will live also.

Parallel these words with those of vs. 17 where the world or *kosmos* cannot see as well as know the Spirit of truth. Here seeing or *theoreo* applies to Jesus but not to the disciples. Because Jesus is living, so the same will apply to the disciples. Hence seeing and living (*zao*) are one and the same.

Vs. 20. In that day you will know that I am in my Father and you in me and I in you.

"That day" or *hemera* is another way of putting it as a *kairos* event. Although the disciples don't grasp it now, this is yet another reference to Pentecost. Then they will have a triple kind of knowing or *ginosko* with regard to in-ness: in the Father, in Jesus and in you. Such mention of Pentecost permeates this chapter but does so by inference, not so much as directly.

Vs. 21. He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him.

It's interesting to keep in mind the sequence of the verbs involved here: *echo*→*tereo*→*agapao*→*agapao*→*agapao*→*agapao*→*phaino* (all) or have→keeps→loves→loves→will be loved→will love→manifest. *Agapao* is mentioned four times: three with regard to Jesus and one with regard to the Father. The first two verbs (have and keep) are with regard to Jesus' commandments or *entole*. This then sets off the chain reaction of *agapao*.

Vs. 22. Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us and not to the world?"

Judas is encouraged by Peter, Thomas and Philip having spoken up and now he chimes in. He asks what perhaps is the most common sense question yet, Jesus' manifestation to the disciples and not to the world or *kosmos*. The verb *emphanizo* is similar to *phaino* of the previous verse yet connotes more a process of explaining or informing. *Phaino* is more along the lines of becoming visible, to appear.

Vs. 23. Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.

To his relief, Judas receive a straight-forward response but re-articulated because it's so crucial to understand. This repetition is necessary at the time when Jesus is about to leave his disciples. Still, they are not fully aware of what will happen though they can't but have a strong inkling it isn't good. Again, the sequence of verbs: *agapao*→*tereo*→*agapao*→*erchomai*→*poieo* (all) or loves→keep→will love→will come→make. As for the nouns: *logos*→*Pater*→*mone* or word, Father, home, the fourth having no noun (all). Thus there's a direct correspondence between Jesus' *logos* and *mone*, that is, making home or he and the Father taking up residence *para* a person, this preposition indicative of being beside or being in the company with.

Vs. 24. He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me.

Jesus speaks somewhat sternly to make sure Judas and the other disciples understand what he's talking about. Anyone who doesn't love him doesn't keep his words, *agapao* and *tereo*, the two making Jesus and his *logos* or *logoi* virtually indistinguishable. The *logos* which is being heard doesn't come from Jesus but from the Father who sent him, *pempo* again having the sense of being sent on a mission.

Vs. 25. These things I have spoken to you while I am still with you.

Note the connection between Jesus speaking or *laleo* while remaining with the disciples, *meno* and *para*. This *meno* which deals with Jesus now with his disciples previews, if you will, the *meno* of the Spirit in vs. 17,

Vs. 26. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

Jesus rather unexpectedly reintroduces the Counselor/Holy Spirit (*Parakletos/Pneuma*), whom the Father will send in Jesus' name. As for when this will happen, Jesus doesn't say. Name or *onoma* is very important in this instance because as even the disciples realize, the *Pneuma* is invisible and requires proper identification. His function will be twofold: *didasko* and *hupomimnesko* or to teach and literally bring-to-mind-under in the sense of firmly planting such teaching in the minds of the disciples. Both will pertain to all that Jesus had said to them.

Vs. 27. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

Jesus' words about peace (*eirene*) seems almost out place to the disciples given the fact that they realize something very disruptive is about to happen. As for this peace, Jesus both leaves and gives it, *aphiemi* and *didomai*. Why the two? It seems he wants to make sure the disciples understand this peace is not in accord with what the world or *kosmos* gives, plain *didomai*, if you will.

This double-ness is extended to the two verbs *tarasso* and *deilaino*, the latter also as to be cowardly. Both apply to the singular heart or *kardia* of all the disciples.

Vs. 28. You heard me say to you, "I go away, and I will come to you." If you loved me, you would have rejoiced because I go to the Father; for the Father is greater than I.

Jesus repeats what he had said to the disciples in order to keep them focused. He's reminding them of the words in vs. 3 about going to prepare a place for them. Then he adds more about love or *agapao*. He has a certain element of doubt or incompleteness here. Jesus uses a conditional sentence, "If you loved me" which leaves open the question that they may not have this *agapao* towards him. For them, the idea of rejoicing (*chairo*) is simply beyond their comprehension even if it's with respect to the oft-mentioned Father to whom Jesus is going, *poreuo* with *pros*.

Vs. 29. And now I have told you before it takes place, so that when it does take place, you may believe.

“It” refers to this departure which continues to remain incomprehensible to the disciples. Jesus is fully aware of this as he had been throughout his instruction and keeps coming back to the necessity of belief, *pisteuo*.

Vs. 30. I will no longer talk much with you, for the ruler of this world is coming. He has no power over me;

Archon or ruler with regard to *kosmos* is noted in 12.31 where Jesus says that already it is cast out. Thus there are two modes of telling time intimated here. The one which is of the past and the one yet to come. Despite the *archon* coming, it is a kind of false coming, one that has to take place in space and time but essentially is already past. Jesus then continues literally by saying that this *archon* “has nothing in me.”

Vs. 31. but I do as the Father has commanded me so that the world may know that I love the Father. Rise, let us go hence.

As far as the doing or *poieo* by Jesus is concerned, that takes place both outside space and time and within it. His *poieo* would be nothing if it weren't from the Father, *entello* also as to give orders. In a way, *entello* with respect to Jesus' *agapao* for the Father is not necessary. It's only for the world or *kosmos* which involves the *archon* of vs. 30. Despite his rule, the world still will know or *ginosko* as to what Jesus is saying.

This verse and chapter concludes with Jesus telling his disciples to leave where they are at present. At the same time he continues speaking along the same lines in the next few chapters. Perhaps he's alluding to what the NIV footnote said earlier about the current gathering as not specifically for the Passover. Again, this is secondary to the text at hand as this document presents it.

Another way of considering Jesus bidding his disciples to get up and leave is that since the *archon* of the world is coming, it's better to be elsewhere. With this in mind, we can recall the preparation for the first Passover when the Israelites are to gather at night and not leave the safety of their homes.

Chapter Fifteen

Vs. 1. I am the true vine, and my Father is the vine dresser.

The concluding verse of Chapter Fourteen has Jesus saying “Rise, let us go hence.” They may have moved position, but that's incidental to what Jesus continues to present to his

disciples. However, we could take it as a change in the sense of an amplification of Jesus' teaching which is more important. Note that in the verse at hand Jesus calls himself the true vine, *alethinos* suggesting that there are other vines out there which are false. The same could apply to false vine dressers who have a relationship with the vine.

Vs. 2. Every branch of mine that bears no fruit he takes away, and every branch that does bear fruit he prunes that it may bear more fruit.

The presence of an unfruitful branch in Jesus' possession suggests that he has been tolerating its growth or knowing full well it has been as such from the get-go. An obvious example, especially for the disciples, is Judas once his betrayal became known. It should be kept in mind that the growth of either a good or bad branch suggests a long period of incubation. So while the unfruitful one is growing, so are the good ones. The Father prunes the good ones which involves a painful process of cutting, and such cutting applies to good parts of the branches at hand. Thus the unfruitful and fruitful branches undergo a similar process of cutting but with very different results.

Vs. 3. You are already made clean by the word which I have spoken to you.

When Jesus speaks about being clean or *katharos*, he seems to be intimating that his disciples have been subjected to the Father's pruning. Such is the meaning of *hede* or already. He had done this by having spoken to them, *logos* and *laleo*.

Vs. 4. Abide in me and I in you. As the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me.

This verse contains two sentences. The first has one use of the verb *meno* or to abide with the preposition *en*. Such abiding can't help but be seen in terms of the two types of branches in vs. 2. The second sentence has two uses of *meno* also with *en*. The first is with regard to the relationship between branch and vine and the second with regard to the disciples and Jesus. Emphasis upon *meno* both here and earlier suggests a natural way of relating with Jesus. A lot of this has to do with the alternate meaning of resting, of taking up residence, which is a natural thing to do. However, the two words *ean me* translated as "unless" set up a commitment that needs to be maintained.

Vs. 5. I am the vine, you are the branches. He who abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

Again Jesus calls himself the vine minus *alethinos* or true as in vs. 1. By participation the disciples are likewise *alethinos*. Again, *meno* or abiding = bearing much fruit. Jesus doesn't

spell out what this means, leaving the disciples in a kind of suspension until Pentecost. Even if he were to explain what he had just said, they wouldn't grasp it.

Vs. 6. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned.

Jesus speaks of what happens to a branch when it doesn't abide in him. The *meno* he so desires results in being forfeited or more bluntly, cast out, *ballo* also as to throw with *exo* or outside. Despite this, the branch retains life but only as it undergoes the process of withering.

Then the text turns into the plural, that is, branches which are burned up. Jesus doesn't say who does this but presumably it's the result of the pruning done by the Father or vine dresser.

Vs. 7. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you.

Two more instances of *meno* with *en*: Jesus and his *rhema* or words in comparison with *logos* of vs. 3. Jesus is intimating *parresia* or freedom of speech, this term also used by St. Paul and originally applied to a citizen of a city state who could say anything with impunity.

Vs. 8. By this my Father is glorified, that you bear much fruit and so prove to be my disciples.

Dozazo or to be glorified with respect to the Father means that he is actively engaged in wanting Jesus' disciples to bear much fruit which results in being proving them to be as such. This, of course, does not contradict the fact that already they are disciples.

Vs. 9. As the Father has loved me, so have I loved you; abide in my love.

In this statement there's no distinction between *agapao* as it pertains to the Father, Jesus and his disciples. The key words are *kathos* and *kago*: as leading directly to and I. Again, *meno* plays an important role, this time synonymous with *agapao*.

Vs. 10. If you keep my commandments, you will abide in my love just as I have kept my Father's commandments and abide in his love.

This verse may be divided into two sections, each dependent upon the other:

The first part deals with a condition set up by *ean* or “if” and depends upon keeping Jesus’ commandments. Automatically that results in abiding in his love or *tereo*→*entole*→*meno*→*agape* or keep→commandment→abide→love.

The second part begins with *kathos* or “just as” showing what happens provided the “if” is observed. In other words, the first part is to correspond with the second at hand. That consists of the pattern laid out by Jesus of having kept his Father’s commandments, *tereo* and *entole*. And so the two forms of *tereo* and *entole* result in abiding in the Father’s love, *meno* and *agape*.

Vs. 11. These things I have spoken to you that my joy may be in you and that your joy may be full.

Note two instances of *chara* or joy, also as gladness as belonging to Jesus. The first is with regard to what he has already spoken to his disciples (*laleo*) but at the same time has to become a reality in them. The second builds upon this first once it’s in the disciples. That is to say, it requires being full or *pleroo*. Yet again the disciples must have found it difficult if not impossible to grasp all this.

Vs. 12. This is my commandment, that you love one another as I have loved you.

Entole = *agapao* with the latter being identified with the same *agapao* of Jesus.

Vs. 13. Greater love has no man than this, that a man lay down his life for his friends.

This verse fleshes out the *agape* or love of the previous verse and centers upon friends or *philos*.

Vs. 14. You are my friends if you do what I command you.

In the previous verse *philos* refers to friends or those who are near and dear whereas here it applies to Jesus under the condition that the disciples do what he commands, *entello*.

Vs. 15. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.

A contrast between *philos* and *doulos* or friend and servant. The reason for this shift? Apparently Jesus realizes now that his disciples, despite their profound limitations, have an idea of what he as master is doing (*kurios* and *poieo*). The most important benefit of the

friendship as presented by Jesus is that he passes on what he has heard from his Father, *akouo*→*ginosko*. Note that emphasis is upon hearing with respect to the Father, not seeing.

Vs. 16. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you.

The sequence of verbs for the first part of this verse run as follows:

eklego→*eklego*→*tithemi*→*hupago*→*phero*→*meno* (#3, 4 & 5) or choose→choose→appointed→go→bear→abide.

Close attention to this sequence of six verbs and what they represent end up with the all important *hina* or “so that.” In sum, the disciples can ask the Father but under the condition it’s done in the name or *onoma* of Jesus. Such correspondence results in the Father honoring one’s request.

Vs. 17. This I command you, to love one another.

The Greek text has *tauta* or “these things.” They are what Jesus commands or to love one another, *entello*→*agapao* .

Vs. 18. If the world hates you, know that it has hated me before it hated you.

All this talk about love as *agape* is bound to create a reaction, and a violent one at that. The world expresses hatred (*kosmos* and *miseo*). However, there’s consolation knowing (*ginosko*) that it had applied to Jesus before anyone else. In a more specific sense, *kosmos* can refer to both the opposition by religious authorities as well as the potential threat from the Roman overlords.

Vs. 19. If you were of the world, the world would love its own; but because you are not of the world but I chose you out of the world, therefore the world hates you.

Derivation is expressed by the preposition *ek* or “from,” that is, with respect to the world or *kosmos*. It has a love parallel to but vastly different from *agapao*, that is, *phileo* which connotes showing a special interest.

Jesus observes that his disciples are not *ek* or “from” the world, but he has chosen them from it, *ek* again with *eklego* which itself is prefaced with the preposition *ek*. Thus the world centers its hatred more precisely on the derivative nature of *ek* and has nothing to do with the disciples.

Vs. 20. Remember the word that I said to you, “A servant is not greater than his master.” If they persecuted me, they will persecute you; if they kept my word, they will keep yours also.

Jesus sees the importance of his earlier remarks in 13.16 with regard to *doulos* and *kurios*, servant and master. The distinction is done away when it comes to persecution, *dioko* also to cause to run after. The keeping of Jesus' word (*tereo* and *logos*) counter this persecution.

Vs. 21. But all this they will do to you on my account because they do not know him who sent me.

The verb *poieo* or to do is re-enforced by the preposition *eis*, literally “into you.” *Onoma* here is rendered as account, fundamentally as name. The *poieo* and *eis* at hand result from ignorance of the one who had sent Jesus, *ginosko* and *pempo*.

Vs. 22. If I had not come and spoken to them, they would not have sin but now they have no excuse for their sin.

The noun *hamartia* or sin is used, not the verb, this making the sense of what Jesus is saying more permanent or enduring. Both the coming and speaking of Jesus (*erchomai* and *laleo*, both) would have prevented this sin. However, now by reason of the two there is no excuse or *prophasis* also as pretense.

Vs. 23. He who hates me hates my Father also.

Miseo or hatred is applied equally to Jesus and the Father.

Vs. 24. If I had not done among them the works which no one else did, they would not have sin; but now they have seen and hated both me and my Father.

Another mention of the noun *hamartia* or sin, not the verb, which gives it the sense of an abiding presence and ties in directly with the works or *ergon* done by Jesus literally “in them.” That is introduced by “if” but Jesus adds “now” which makes this sin translated into hatred (*miseo*) of him and the Father for having seen both. Implied is that even such persons affected by sin see the Father through Jesus.

Vs. 25. It is to fulfil the word that is written in their law, “They hated me without a cause.”

What Jesus just said about sin is to fulfill both word and law, *pleroo* with regard to *logos* and *nomos*. *Nomos*, of course, is the translation of *Torah*. The quote from Ps 35.19 runs as follows: “Let not those rejoice over me who are wrongfully my foes, and let not those wink

the eye who hate me without cause.” The following two stand out with regard to Jesus: wrongfully and without cause or *sheqer* and *chinam* or lie, fraud and in vain.

Vs. 26. But when the Counselor comes whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me;

Jesus is speaking of Pentecost but as noted often, he doesn't so directly as to fix the minds of his disciples on that particular event celebrated by the Jews. Instead, he leaves it deliberately open-ended not so much to keep them in suspense but to prepare them for it. If, for example, they knew the *Parakletos* will come during such-and-such an occasion, they would be self-satisfied and think little of their impending desertion of Jesus. All would be made up.

Jesus uses the same verb for sending of the Counselor as it pertains to him as coming from the Father, that is, *pempo* which means being sent on a mission. He calls the *Parakletos* by the other name, Spirit of truth, *Pneuma* and *aletheia*. Note that the preposition *para* (beside, nearby) is used twice: in the future as from the Father and as his eternal relationship with the Father put in terms as proceeding from him, the verb being *ekporeuo* which is in the present tense. And so the future coming of the Counselor/Spirit of truth will testify to Jesus, *martureo*.

Vs. 27. and you also are witnesses because you have been with me from the beginning.

This verse continues from the previous one where Jesus tells his disciples that already they are witnesses (*martureo*) by reason of having been with him from the beginning, *arche* suggestive of a first principle and here with respect to the beginning of his ministry.

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Chapter Sixteen

Vs. 1. I have said all this to you to keep you from falling away.

Jesus was fully aware of what he was saying here, that is, he knows that all the disciples will desert him. The word he uses for this is *skandalizo*, fundamentally and vividly to trip up. Already the disciples felt this coming, were afraid to admit it to themselves, and took some comfort that Jesus knew their action beforehand, especially that such desertion would be temporary. Nevertheless, it was a painful experience they were destined to pass through.

Vs. 2. They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God.

Aposunagogos is a concise yet dreadful word to hear, for it means excommunication from virtually all aspects of Jewish society. It would come as no surprise that such an adjective crystallized what the disciples had been entertaining about deserting Jesus and was the catalyst that brought it about. If that weren't bad enough, Jesus adds that the hour or *hora* (again, similar to a *kairos* event) is coming and is so very quickly when killing the disciples would be considered as an offering to God. The verb *prosphero*, literally to bring toward (*pros*) suggests this intent with regard to *latreia*, service as well as worship of God.

Vs. 3. And they will do this because they have not known the Father, nor me.

Although this verse stands on its own, the conjunctive *kai* as “and” brings home the fact that what Jesus said will be done to his disciples results in not having known both the Father and him, *ginosko*. This message as to Jesus' relationship with his Father he had put forth quite often.

Vs. 4. But I have said these things to you, that when their hour comes you may remember that I told you of them. I did not say these things to you from the beginning because I was with you.

This verse is comprised of two sentences, the first dealing with that dreaded hour or *hora* mentioned in vs. 2. “Their” refers to those who who put Jesus to death. Still, the disciples remain pretty much clueless as to what Jesus is talking about. Also the verse at hand is the first of three consecutive verses beginning with “but” or *alla*, vs. 5 having it in the RSV but not in the Greek text.

The only consolation Jesus can give at this point is that he hopes his disciples will remember what he is saying of his coming end, *mnemoneuo* or to remember being the verb. Also he’s fully aware of taking a gamble. Indeed, the disciples will remember and be affected by what will occur during the coming hour for the rest of their lives. As for this capacity of remembering, at a later time the disciples collaborated with each other in order to set down all the words which Jesus had said here. Instead of something they had fabricated, objectively speaking it’s simply too much beyond them to make up.

In the second sentence Jesus tells the disciples that he had refrained to speak of such matters from the beginning, that is, from the beginning of his ministry. To speak of their desertion and his betrayal at that time would have been self-defeating. Why bother continuing if he had done so?

Vs. 5. But now I am going to him who sent me; yet none of you asks me, “Where are you going?”

As noted in the previous verse, the one at hand lacks *alla* and has *nun* or “now” instead. *Hupago* leads to *pempo* or going away to the one who had sent Jesus on a mission. Despite Peter having brought this up earlier in 13.36, Jesus puts his departure as a rhetorical question to which neither Peter nor the others could respond. In sum, it’s a way of moving them closer to accepting a reality about to unfold.

Vs. 6. But because I have said these things to you, sorrow has filled your hearts.

This is the second verse beginning with *alla* or “but.” Jesus is quick to respond after his rhetorical question, speaking of sorrow which has literally “filled the heart of (plural) you,” the verb being *pleroo* and the noun *kardia*.

Vs. 7. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you.

The third sentence beginning with *alla* or “but,” this verse being filled with five verbs of action resting upon the advantage Jesus is proposing, that is, the verb *sumphero*. It happens

to be tied in with *pempo* with *pros*, sending to you directly the *Paraketos*. The verbs are as follows:

aperchomai→*aperchomai*→*erchomai*→*poreuo*→*pempo* (go away→(not) go away→(not) come)→go→send.

Vs. 8. And when he comes, he will convince the world concerning sin and righteousness and judgment:

This verse begins with the conjunctive *kai* or “and” which reveals that Jesus sees the need to speak right away about the coming of the Counselor. However, he doesn’t specify when this will occur. When the Counselor does come, he will convince the world or *kosmos* of the following three things, *elegcho*. They are spelled out in greater detail through vs. 11: *hapartia*, *dikaiosune* and *krisis* or sin, righteousness and judgment. Surely when the disciples heard such talk they expected something cataclysmic about to happen and will have front row seats.

Vs. 9. concerning sin because they do not believe in me;

This is the first of three verses which belongs to the previous one as an extended sentence, each beginning with *peri* (around) translated as “concerning.” Sin is more or less equivalent to not believing literally into or *eis* Jesus, *hamartia* = (no) *pisteuo*.

Vs. 10. concerning righteousness because I go to the Father, and you will see me no more;

The second *peri* with regard to *dikaiosune* or righteousness which here = *hupago* or going in the direction of (*pros*) the Father. Once this takes place, the disciples won’t see Jesus anymore, *theoreo*.

Vs. 11. concerning judgment because the ruler of this world is judged.

The third and final *peri* with regard to *krisis* or judgment concerning the ruler of this world or *archon* and *kosmos* being judged, *krino*.

Vs. 12. I have yet many things to say to you, but you cannot bear them now.

Although Jesus would like to continue instructing his disciples, he realizes it’s time to wrap things up. More precisely, he knows that they couldn’t bear them anyway, *bastazo* along the lines of (not) being able to sustain a burden.

Vs. 13. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

The Greek of this verse begins with “When that one comes,” words which Jesus uses to foster a sense of hope for the trying time about to happen. *Pneuma* and *aletheia* will lead the disciples not just into *aletheia* but into all *aletheia*. The verb *hodegeo* fundamentally means to assist in reaching a destination which is this all-ness under the guidance of the *Pneuma*. Furthermore, *hodegeo* implies time is involved such as going from point A to point B. This passage affords a distinct advantage, enabling the *Pneuma* to communicate (*laleo*) what he hears. He can't give it all at once but spreads out, if you will, because the disciples couldn't take it in all at once. Such hearing followed by speaking presumably means it comes from the Father.

The speaking or *laleo* just described differs from declaring or *anaggello* or to impart information as to what will happen. However, Jesus doesn't spell out what these things consist of.

Vs. 14. He will glorify me, for he will take what is mine and declare it to you.

This glorification or the verb *doxazo* of Jesus is part of what the *Pneuma* will speak and declare. However, first he must take it or *lambano* from him before making it known, *anaggello*.

Vs. 15. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

Jesus shifts gears, if you will. First he says that what belong to the Father belongs to him. Just now he spoke of the Spirit taking what is his and declaring it to his disciples. However, in the verse at hand it's the Father who will do this *lambano* and *anaggello*.

Vs. 16. A little while, and you will see me no more; again a little while, and you will see me.

Two instances of *mikros* tied in with two verbs pertaining to sight: the first when the disciples will not longer see (*theoreo*) Jesus followed by the second when they will see (*horaio* him. The first as to observe in a sustained sort of way and the second to perceive, to catch sight of or to notice.

Vs. 17. Some of his disciples said to one another, "What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me;' and, 'because I go to the Father?'"

Some, not all his disciples, ask aloud this question. Note that they do this among each other, most likely just out of range of Jesus hearing them or waiting for an occasion when he wasn't present. Thus far the disciples who have spoke up are Peter, Philip and Thomas. That leaves eight (minus Judas) who remain silent but equally curious.

Vs. 18. They said, "What does he mean by 'a little while?' We do not know what he means."

Clearly what got under their skin is *mikros* or little while. Although they admit to being ignorant, they don't dare ask Jesus what he means by that.

Vs. 19. Jesus knew that they wanted to ask him; so he said to them, "Is this what you are asking yourselves, what I meant by saying, 'A little while, and you will not see me, and again a little while, and you will see me?'"

Jesus knew (*ginosko*) what his disciples were talking about or better, some of them according to vs. 17. This small group—let's say again it's comprised of Peter, Philip and Tomas—was over in some corner feigning to be doing this or that but actually were discussing among each other while burning with desire to know. Who among them would dare to ask Jesus? Their desire was written all over their faces.

Vs. 20. Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy.

After Jesus repeats the question some of his disciples were discussing among each other, he begins with a double *amen*. As noted earlier, it heralds something important, even words which those in his presence would prefer not to hear. He presents two contrasts:

1) *Klaio* and *threneo*, the latter also as to mourn. At the same time the *kosmos* or world will rejoice, *chairō*.

2) *Lupeo* or to be sad with the noun *lupe* from this verb, sorrow turning into joy, *chara*.

Vs. 21. When a woman is in travail she has sorrow because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into the world.

Although Jesus is speaking more of his impending death, his words could also be applied to the Holy Spirit which on Pentecost will give birth to the church. What's important here is not remembering the anguish of having given birth, *mnemoneuo* and *lupe*. In other words, *lupe* is exchanged for *chara* or joy.

Vs. 22. So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you.

A contrast between two opposites: *lupe* = *nun* vs. *palin* = *chairo* or sorrow = now vs. again = rejoice. Once the transition from *nun* to *palin* or from now to again takes place, no one will be able to remove the joy or *chara* from the disciples. Jesus is putting all this about the future in terms of seeing which the disciples are taking in a literal fashion.

Vs. 23. In that day you will ask nothing of me. Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name.

This verse contains two references to asking, the first being *erotao* in the sense of making a request. It has a specific time, in “that day” or *hemerea* which can be taken as yet another reference to Pentecost and even beyond when there will be no need for making any request. The second is the verb *aiteo* more along the lines of making a demand. It’s within the context of a double *amen* meaning that Jesus is speaking quite sincerely and directly. *Aiteo* is with respect to the Father, and because it is a demand, he will accede but only in the name of Jesus.

Vs. 24. Hitherto you have asked nothing in my name; ask, and you will receive that your joy may be full.

Jesus speaks with a directness the disciples hadn’t expected. While he of course is serious about asking in his name, they were either afraid or not knowing how to go about it, let alone the contents of such a request. There is a catch of sorts but a good one. Such asking is to be done with the intent of fulling their joy, *pleroo* and *chara*.

Vs. 25. I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father.

A contrast between *paroimia* and *parresia* or figure and plainly, the latter being a noun and usually in reference to freedom as well as boldness in speech. To the former belongs an hour or *hora*; the same applies to the latter though implied.

Vs. 26. In that day you will ask in my name; and I do not say to you that I shall pray the Father for you;

Another reference to “that day” or *hemera* which by now must have both given courage to the disciples as well as a certain frustration because they have to wait for it, having no idea when it will arrive. A footnote in the NIV puts it well with regard to this verse: “Christ’s

presence in heaven as the crucified and risen Lord is itself an intercession.” This means that there will be no need to make petitions on our behalf, *apaggello* also as to inform, acknowledge.

Vs. 27. for the Father himself loves you because you have loved me and have believed that I came from the Father.

This verse continues from the previous one as an extended sentence. The Father has been watching all that is going on and returns love or *phileo* which is more along the lines of friendship. This applies well here since the disciples had become friends with Jesus though they are about to forsake him, albeit temporarily. They know, albeit dimly, that Jesus has come *para* the Father or from beside or in the company with him.

Vs. 28. I came from the Father and have come into the world; again, I am leaving the world and going to the Father.

A coming and going by Jesus linked, if you will, by *palin* or “again:”

Erchomai→*para* Father & *poreuo*→*eis kosmos* or have come from the Father & have come into the world.

Aphiemi→*kosmos* & *poreuo* with *pros* the Father or leaving the world and going to the Father.

In sum, we have a movement *para* to *pros* with respect to the Father.

Vs. 29. His disciples said, "Ah, now you are speaking plainly, not in any figure!"

The way the disciples respond shows they are completely clueless as to what Jesus means or better, they have no idea of what this leaving the world and going to the Father is all about.

Vs. 30. Now we know that you know all things and need none to question you; by this we believe that you came from God.

Falsely but well intentioned, the disciples confuse the two types of *oida* or knowing. They acknowledge that Jesus came from God but have no idea of what it really means.

Vs. 31. Jesus answered them, "Do you now believe?"

Jesus puts this sentence rhetorically. There's no answer which means the disciples fell silent and remained as such.

Vs. 32. The hour is coming, indeed it has come when you will be scattered, every man to his home, and will leave me alone; yet I am not alone, for the Father is with me.

This hour or *hora* is right around the corner. Despite the fact that soon he'll be abandoned, Jesus sees that ultimately it is not an overwhelming issue because the Father is with him. This is borne out by the way he relates to them after the resurrection.

Vs. 33. I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world.

Eirene or peace is the essence of what Jesus has been trying to communicate and is marked by an almost casual way he speaks of leaving and returning to his disciples. They know something is afoot but can't quite identify it. Note the two contexts of *kosmos* or world:

- 1) Within the world the disciples experience tribulation or *thlipsis* also as distress.
- 2) Jesus says that he has overcome the world, *nikao* also as to conquer and clearly has military connotations. That is reason for the disciples to take courage, *tharseo* also as to be resolute.

If Jesus had delayed even a short time longer than three days or actually a little less, more like two and a half days, the disciples would have caved in.

Chapter Seventeen

Vs. 1. When Jesus had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come; glorify your Son that the Son may glorify you,

"When he has spoken these words (*tauta* or just these')." In and by themselves they signal a completion of Jesus' instruction to his disciples. That means the *hora* or hour may now run its course. However, Jesus continues to speak, but now his attention shifts directly to the Father signified by lifting his eyes literally "into heaven." That's depicted as raising his eyes upward where heaven traditionally is located but in reality is not as such. Jesus asks for a reciprocal *doxazo* or glorification, if you will, starting with the Father. Although the disciples certainly heard Jesus speaking of this, it didn't register with them that he is referring to his impending death.

Vs. 2. since you have given him power over all flesh, to give eternal life to all whom you have given him.

This verse is a continuation from the previous one, *kathos* or “since” is intended to show the result of *doxazo* which involves having power or *exousia* more as authority over all flesh, *sarx* being a common way of speaking of persons. Without being explicit, it connotes humanity’s inbuilt mortality compared to that which is divine. Such authority consists in giving life which is eternal (*aionios*) to those whom the Father has entrusted to Jesus. Judging by the way the words are presented, it seems to infer a certain choice reserved only for Father and Son.

Vs. 3. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.

Jesus now defines this life which is eternal or *aionios* which consists in knowing (*ginosko*) that the Father indeed is God as well as Jesus whom this same God had sent, *apostello* here as sending as a personal representative.

Vs. 4. I glorified you on earth, having accomplished the work which you gave me to do;

This verse is an extended sentence from the previous one where Jesus speaks of *doxazo* in a sense parallel but different from vs. 1. We know now that *doxazo* refers to his death as in that verse, but the one had hand intimates all his miracles and teachings. The verb *teleioo* or to accomplice means more a bringing to a predetermined end with regard to the work or *ergon* the Father gave Jesus to do, *poieo*. While *ergon* can refer to miracles, the more lasting type consists of his words such as the discourse at hand.

Vs. 5. and now, Father, glorify me in your own presence with the glory which I had with you before the world was made.

Doxazo is more specific, that is, as being in the Father’s presence, literally as “beside (*para*) yourself.” Jesus asks this to be done with the same glory or *doxa* he had *para* the Father before the world or *kosmos* came into being. Thus we have two instances of this preposition as relevant to Jesus’ relationship with his Father.

Vs. 6. I have manifested your name to the men whom you gave me out of the world; yours they were, and you gave them to me, and they have kept your word.

Phaneroo or to manifest in the sense of revealing which Jesus applies to the disciples. It’s done within the context of them not being in the world although at the time they are not fully aware of it. Although Jesus did summon them, it was the Father acting through him who did the choosing. It’s quite something for Jesus to say that these same men had kept the Father’s word (*tereo* and *logos*) just as each one of them is about to abandon him.

Vs. 7. Now they know that everything that you have given me is from you;

Ginosko along with *nun* or now has to be taken as partially fulfilled. Again, the disciples are about to abandon Jesus though temporarily. It seems that such a statement by Jesus is looking ahead, something the disciples were incapable of doing at the moment. Note the use of the preposition *para* rendered here as “from you.” In other words, all things are from beside the Father.

Vs. 8. for I have given them the words which you gave me, and they have received them and know in truth that I came from you; and they have believed that you did send me.

This verse is part of an extended sentence beginning with *hoti* or “for” which makes the connection between two uses of the verb *didomi* or to give: *didomi* with respect to all things concerning Jesus from the Father and *didomi* with respect to *rhema* or words to the disciples through Jesus. Thus the disciples know that Jesus came *para* the Father and have believed that the Father has sent him. In other words, first *ginosko* in the present tense and *pisteuo* in the past tense, the latter with regards to *apostello*. Thus the disciples have made the connection between Jesus and the Father, but as noted yet again, soon they will desert Jesus.

Vs. 9. I am praying for them; I am not praying for the world but for those whom you have given me, for they are yours;

Jesus makes a clear-cut distinction with regard to praying, *erotao* more as to make a request for his disciples and not for the world or *kosmos*. With regard to this distinction it has to be kept in mind that the Father has given the disciples to Jesus thereby making what belongs to him belongs to Jesus.

Vs. 10. all mine are yours, and yours are mine, and I am glorified in them.

This verse is part of the previous one which follows up with regard to the relationship of Jesus with both the Father and disciples. It reads literally as “the mine all yours and the yours mine,” the word “all” belonging to the Father, not to Jesus. To top off this relationship, Jesus adds that he’s glorified in his disciples, a fact which as of yet has not become reality but will in the very near future.

Vs. 11. And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name which you have given me that they may be one, even as we are one.

This verse consists of two sentences and begins with the conjunctive *kai* translated as “now.” Jesus is making a distinction with regard to the world or *kosmos*. He is no longer in it whereas they or his disciples are in it. So with him not being in the world, at the same time he’s coming to the Father suggesting a kind of intermediary stage. This is intimated by the preposition *pros*, more as “towards you” or towards the Father.

In the second sentence Jesus addresses the Father as holy or *hagios*, this for the first time as such, bidding him to keep the disciples in his name, *tereo* and *onoma*. Such keeping intimates that the disciples will participate in the Father’s holiness. This name also is transferable, if you will. Jesus says that the Father has given it to him in order to provide a unity among the disciples based upon the unity he enjoys with the Father.

Vs. 12. While I was with them I kept them in your name which you have given me; I have guarded them, and none of them is lost but the son of perdition that the scripture might be fulfilled.

In order to understand the *tereo* or keeping of which Jesus is speaking, it’s necessary to go back to when he had summoned his disciples and examine all the occasions when he had both taught and admonished them. Although Jesus spoke frequently of his Father, they remained basically ignorant of his identity even though the *tereo* at hand is with regard to him. He emphasizes this *tereo* by adding the verb *phulasso*, more as to keep under guard.

The only one of the twelve whom Jesus calls lost or *apollumi*, this verb suggestive of utter destruction, is the disciple who goes without a name but is called “son of perdition” or *apoleia* also as damnation and derived from the verb at hand, *apollumi*. However, this is in order to fulfill scripture. The exact references aren’t in the text, but the critical edition of the Greek text gives Ps 41.9, 109.4, 5, 7 and 8, Here the first one is noted because it mentions “bosom friend” who has turned against the psalmist, literally as “man of my peace” or *shalom*.

Vs. 13. But now I am coming to you; and these things I speak in the world, that they may have my joy fulfilled in themselves.

Erchomai with *pros* or coming toward, in the direction of, is in the present tense with regard to the Father. The conjunctive *kai* as “and” connects this coming-towards with the equally present tense of *laleo* or to speak which Jesus situates as being in the world or *kosmos*. He has as a goal the fulfillment of his joy in the disciples, *pleroo* and *chara*.

Vs. 14. I have given them your word; and the world has hated them because they are not of the world, even as I am not of the world.

When Jesus says that he has given the disciples his word or *logos*, that can be taken as the *Logos* giving *logos*, essentially as giving himself. Such a giving or *didomi* is alien to the world or *kosmos*, literally “not from the world” which parallels Jesus as “not from the world.” Such is a clear enough reason for the world to hate them (*miseo*) as well as Jesus.

Vs. 15. I do not pray that you should take them out of the world, but that you should keep them from the evil one.

The prayer of Jesus (the verb *erotao*): that the Father does not remove Jesus’ disciples from the world (*kosmos*) even though as the last verse says they are not of it. Instead, *erotao* is focused more on keeping them from the evil one, *tereo* and *poneros*. And so *tereo* takes place within the *kosmos* keeping the disciples from it, the preposition *ek* suggestive as a kind of separation or putting aside in a safe place.

Vs. 16. They are not of the world, even as I am not of the world.

The important word here is *kathos* translated as “even as” which connects the two prepositions *ek* or “from:” the disciples and Jesus both sharing essentially what they share.

Vs. 17. Sanctify them in the truth; your word is truth.

Hagiazo or to sanctify essentially means a setting apart and thus ties in with the use of *ek* or “from” as seen in many verses thus far. This setting apart has a specific place, if you will, the truth which equals the Father’s word, *aletheia* and *logos*.

Vs. 18. As you sent me into the world, so I have sent them into the world.

Two sides of the verb *apostello* or to send: the Father to Jesus and Jesus to the disciples, both with respect to into (*eis*) the world or *kosmos*.

Vs. 19. And for their sake I consecrate myself, that they also may be consecrated in truth.

Two sides of the verb *hagiazo* or to consecrate: Jesus himself and the disciples in truth, *aletheia*. Thus the two are set aside in this special place, as it were.

Vs. 20. I do not pray for these only, but also for those who believe in me through their word,

Here *erotao* or Jesus’ prayer consists of those who believe (*pisteuo*) literally into him by means of (*dia*, through) the word or *logos* of the disciples.

Vs. 21. that they may all be one; even as you, Father, are in me and I in you, that they also may be in us so that the world may believe that you have sent me.

This verse is an extended sentence from the previous one connected by two uses of the important connective *hina* or “that.” The first *hina* spells out Jesus’ *erotao*, that is, for the disciples to share the same oneness as exists between him and the Father where he emphasizes the preposition *en*: in me and in you and in us.

The second *hina* is with regard to the world or *kosmos*. Despite the somewhat harsh words Jesus said about the world, nevertheless he wishes it to believe that the Father had sent him, *pisteuo* and *apostello*.

Vs. 22. The glory which you have given me I have given to them, that they may be one even as we are one,

Jesus continues his *erotao* or prayer as interceding with the Father as enabling the disciples to share the same oneness the two enjoy. Essential to it is *doxa* or glory. Though not put in exactly the same terms as this oneness, nevertheless it is parallel to it. *Doxa* may be taken as brightness which reflects recognition of the honor due to a person.

Vs. 23. I in them and you in me, that they may become perfectly one so that the world may know that you have sent me and have loved them even as you have loved me.

Another verse which flows from the previous one to form an extended sentence. Jesus amplifies the sense of the *doxa* just mentioned in terms of he in the disciples and the Father in him, that is two examples of *en* or in-ness. Even though Jesus may be in the disciples, still they need to become one in the perfect sense, *teleioo* connoting to have an end or goal in mind.

This is followed by the use of *hina* and *hoti*. The first translated as “so that” is with respect to the world knowing, *kosmos* and *ginosko*. This leads to *hoti* or plain “that” or in reference to the Father having sent Jesus, *apostello*. Such sending is for the Father showing the same love (*agapao* used twice) he has for Jesus as for the disciples.

Vs. 24. Father, I desire that they also whom you have given me may be with me where I am, to behold my glory which you have given me in your love for me before the foundation of the world.

Here we have the verb *thelo* translated as desire which is more along the lines of to wish. Note that it indicates something a bit more intimate than *erotao* in the previous verses. The object? That the disciples be with Jesus in a specific place, namely, to behold or his

glory, *theoreo* and *doxa*. Such glory the Father did give Jesus out of love (*agapao*) which had existed before the world came into being, *kosmos* and *katabole*. The latter also means a laying down or foundation which imparts a greater sense to this giving or *didomi* by the Father to Jesus.

Vs. 25. O righteous Father, the world has not known you, but I have known you; and these know that you have sent me.

Three different uses of the verb *ginosko* or to know:

1) Ignorance with regard to world or *kosmos* concerning the Father whom Jesus calls righteous, *dikaios*, among other things, this adjective is chiefly suggestive of the correct dispensation of his *agapao*.

2) Jesus with respect to his Father.

3) The disciples who throughout have not been named but implied as such. They share in the same *ginosko* with regard to acknowledging that the Father did send Jesus, *apostello*.

Vs. 26. I made known to them your name, and I will make it known that the love with which you have loved me may be in them, and I in them.

Two uses of the verb *ginosko* or to know: the first in the past tense or to the disciples with respect to the Father's name and the second in the future with regard to the love or *agape* he had shown to Jesus, *agapao*. While such *agape* exists between Father and Jesus, Jesus wishes it be in the disciples. This means *agape* = Jesus which is why he concludes with he being in them.

Chapter Eighteen

There's a distinct change in the tone of John's Gospel from this point on. That is to say, the text comes at us with one event upon the other relative to the arrest, death and resurrection of Jesus Christ. To put it briefly, these events do not present themselves readily for reading in the spirit of *lectio divina* as developed in this document. That, of course, has nothing to do with the text in and by itself, just that it can be more difficult to expand upon what already is so self-evident. In light of this, certain elements will be picked out and commented upon instead of going through the text line by line as is the case with the last several chapters.

The opening words of vs. 1 signals a transition from what had transpired over the past several chapters or indeed, the entire Gospel thus far and to a new and final phase in the

life of Jesus. The text reads “When Jesus had spoken these words” or *tauta* simply as “these.” To be sure, he will speak some more but it will be on a wholly different plane. It’s as though he has just stepped into a completely new dimension where we as readers have the privilege of tagging along. You can see this reflected in the way the disciples now behave.

Judas is presented as having already betrayed Jesus though John the only details he gives is “one of you” (disciples) as in 13.21 or “Truly, truly, I say to you, one of you will betray me.” It’s almost better to leave that aside; the details don’t matter compared to the way Jesus continues to express himself. As for the garden, vs. 2 says that he and the disciples often met there. It was like a park just outside the city walls of Jerusalem and most likely frequented by many people simply as a quick getaway from the overcrowded streets.

In vs. 4 we see Jesus aware of what is about to happen, the text reading literally and vividly as “knowing (*oida*) all the coming (*erchomai*) upon him.” Such knowledge enabled him to step forward (*exerchomai*), this in and by itself significant of his resolve. Here we have two instances of the same verbal root, one with the preposition *ex* or “from” prefaced to it. Once Judas and those with him had come to Jesus, he didn’t make a fuss as to confronting them but said more or less in the same tone he had used in the preceding chapters, “Whom do you seek?”

As for Judas, vs. 5 has him standing with the soldiers and officers dispatched from the chief priest. This in and by itself speaks volumes. He of course was first-hand witness to this as well as what follows, the whole scene taking a relatively short time. Those sent out to arrest Jesus wanted to get back to the city as quickly as possible for two basic reasons. First, it was cold and second, Passover was fast approaching. The sooner they handed Jesus over to be processed, if you will, the sooner they’d go home and be with their families. As for Judas, now his action dawned on him with terrible reality. What was he going to do now? He was rejected by both Jesus and those with whom he had conspired.

As one would expect, Peter does not slip away quietly as is the case with the other disciples. He hangs around for some time right up until his infamous triple denial which as noted earlier, differs significantly from Judas’ betrayal. Just before his violent and indeed impetuous intervention there’s a slightly prolonged but significant delay before anyone takes action. Those who had been dispatched by the religious authorities in Jerusalem withdrew a bit and fell to the ground. This in and by itself was a sign showing that Judas was as good as dead. The verb *aperchomai* or to draw back with the phrase *eis opiso*, literally “into the behind” is a stark testimony that Judas has become as good as dead. Even though the disciples were scared out of their wits, they couldn’t help but be struck by this automatic gesture of reference. Still, there remained on the verge of taking off as quickly as their legs could carry them.

John, who's often identified in vs. 15 as "another disciple" along with Peter, at this point recalls two occasions when Jesus had foretold this, 6.39 and 17.12 respectively: "And this is the will of him who sent me, that I should lose nothing of all that he has given me but raise it up at the last day." "While I was with them I kept them in your name which you have given me that they may be one even as we are one." What goes through one's mind when reading these and similar words right from from Jesus' mouth is that somehow they will make him miraculously immune to the suffering about to follow or perhaps better, consider it almost as some kind of illusion. That's a natural reflex of self-preservation and should be acknowledged as such. So when moving into the more vivid details of Jesus' passion it's helpful to keep that in mind. Behind all this of course is how the human and divine in the person of Jesus Christ work.

So after this interlude where there's some hesitation by those sent to arrest Jesus and when Judas thought his betrayal just might falter and Jesus be saved by some miraculous divine intercession, Peter steps in. That may be the actual deciding point for which Judas longed, that is, the possibility that such faltering might turn into a genuine victory for Jesus. However, it proved otherwise when in vs, 10 Peter cuts off the ear of the high priest's slave Malchus, the only one of the group mentioned by name. Jesus rebukes him somewhat mildly given the situation which could have turned violent. Jesus singles out Peter right away. He figures that when the soldiers and others saw him acting as such chances are the situation would defuse on its own. Fortunately that indeed happened. Even though Jesus referred to his Father and the image of a cup for what is about to happen, something we can assume Peter and the other disciples heard before, not only did it fail to register, it blew right past him.

Now the soldiers and officers from the religious authorities saw their chance to nab Jesus whom was unlike anyone else they were sent to arrest. It was as though the person they're seeking to arrest was working on their behalf. Never have they encountered such a situation. Not only that, this man's followers vanished into the olive grove without offering any resistance. No small wonder they believed his movement would dissolve or already was evaporating before their very eyes. With this potential situation was resolved by itself, the party made their way in a somewhat relaxed but not leisurely way to Annas, technically the former high priest but one who still had much power. In fact, they may have sent one of their company ahead to give Annas the good news. To be sure, Annas stayed up, pacing up and down awaiting word of Jesus' arrest while keeping one eye peeled on the passage of time, the impending feast of Passover.

Vs. 14 notes the current high priest named Caiaphas who'll come on the scene a bit later. John reminds his readers that this man claimed it was better for one man to die for the country, referring to the resurrection of Lazarus. Some of the religious authorities rushed off to Caiaphas informing him of this unique event. It was revealing in that there was more

fear of the Roman authorities, how they would respond, instead of the actual miracle itself. So in a way Caiaphas had a point. The big problem was that if Jesus could raise someone from the dead, he could do the same with regard to himself.

Vs. 15 has Peter following, perhaps still sword in hand or maybe in its scabbard ready to spring into action. The unnamed disciple accompanies him, the two maintaining a discreet distance behind the party hauling off Jesus. The two disciples had the advantage of the cover of night while the others had torches and thus couldn't see that they were being followed. For that reason they agreed not to speak with each other. Besides, the soldiers could care less at this point. Mission accomplished. Time to go home and prepare for the Passover.

Although this disciple remains anonymous, he enters the court of the high priest, no small matter. Interestingly there's no direct evidence in the Gospel of this connection. One wonders if Annas had been in touch with John while Jesus was out and about with his ministry. At the same time note the words of vs. 16, "was known to the high priest." *Gnostos* is an adjective meaning to be familiar with, not a verb meaning direct knowledge. Thus John may have been more familiar with a member of the court, not directly with Annas.

In addition to any suspicion on part of the disciples there's another one that they couldn't help but not get out of their minds. Could he be the betrayer of whom Jesus had spoken? Was he in cahoots with Judas? Indeed, John sounds like an ideal candidate. Tradition holds John as this anonymous disciple. Later as the early church developed, it would come as no surprise that John was somewhat embarrassed by this association, for it placed him under a veil of suspicion. So as far as this disciple's familiarity with the high priest, it must have astonished Peter. To his credit, Peter never let on to this disciple's identity despite having been pressed to give up his name.

Peter was simply speechless when this disciple returned and asked the maid on duty to let him enter. She too must have been vaguely familiar with him simply by his association with that disciple. Still the reason why this man had free access to the high priest's court remains a mystery. Could the Pharisee Nicodemus have something to do with it? As for the maid on duty, strange it's a woman during the night. She must have had her suspicions about Peter the way he was fidgeting around on the other side of the gate. The same too with regard to other disciple so late at night.

It was only natural for the maid to ask Peter if he was a disciple of "this man," such words are indicative of her ignorance as to Jesus' identity to which Peter simply responded that he was not. We can easily imagine Peter trying to conceal his identity in the light of flickering torches, etc. It was a sure fire way to arouse the maid's suspicions even more as he stood

with the servants and guards on duty warming themselves but apart from them. From time to time both she and Peter must have cast furtive glances at each other.

In vs. 19 attention shifts to the high priest questioning Jesus both about his disciples and teaching (*didache*). Inclusion of his disciples could be due to the relationship one of them has with the high priest himself or someone connected with the court. Did this man on occasion inform the high priest, trying in his own way to present Jesus in a favorable light? Surely Jesus would have made use of him, but as from what we tell from John's account as well as the other Gospels, it was to no avail. Throughout all this he hovers in the background persistent yet remaining anonymous but close enough to record what was transpiring.

Upon being asked by the high priest whose name isn't mentioned until vs. 24, Jesus responds simply and truthfully that he had spoken with *parresia*. This is translated as the adverb "openly" and implies with confidence as noted earlier in this document. He had done that in synagogues and in the temple, communicating nothing in secret or *kruptos*. Mention of both synagogues and especially the temple is what made one of the officers strike Jesus, for he dared to associate himself with holy places, notably the sacred precincts of the temple. Not only that, Jesus invited the high priest to ask anyone to corroborate his teaching. Surprisingly at this juncture the high priest didn't ask the unnamed disciple whom he must have recognized as being present. Then again, perhaps he was off to the side concealing himself like Peter outside so as not to be discovered.

In vs. 23 Jesus responds with a question to which he didn't expect a reply. That is to say, he asks that evidence to any wrong be produced, *kalos* here as the adverb "rightly" with regard to his *martureo* or literally giving witness. *Kalos* contrasts with the other adverb *kakos* rendered as "to the wrong." Obviously no one present could contest his words and knew it full well.

Now the action shifts to Caiaphas the high priest who's currently in charge. Vs. 24 specifically says that Annas (whose name is mentioned here) sent Jesus as bound. He was fully aware of the impact Jesus has had which means the possibility exists some of his supporters might be laying in wait to rescue him. Furthermore, Jesus' concluding words put everyone on the spot, revealing them as being at fault. They couldn't get rid of him as quickly as possible, leaving them to stew over their words and actions for the rest of the night. Obviously sleep was impossible.

While at the gate, Peter must have seen an armed detachment accompany Jesus from Annas to the house of Caiaphas. By now it was getting close to morning. Around this time some of those on duty recognized Peter as having been with Jesus at his arrest. Shortly afterwards a slave of the high priest who was a kinsman (*suggenes*) by the name of Malchus noted Peter

was present, having seen him in the garden at Jesus' arrest. However, nothing came of both the denial when confronted by the maid and slave which infers that Peter put up a pretty convincing and vigorous argument. Peter must have marveled at himself at having come up with this on the spot. As for the second denial, Jesus foresaw it in 13.38: "Truly, truly I say to you, the cock will not crow until you have denied me three times" [13.38]. Fortunately for Peter this took place just a few hours ago. If Jesus had said this earlier in their relationship, he would have left, unable to bear such words.

We can assume that the unnamed disciple followed the band with Jesus in tow to the house of Caiaphas. He must have seen Peter terribly bothered by something or other so decided to leave him behind. He figured that Peter was too upset at Jesus having been arrested and had no clue as to his denial. As for Jesus being at the house of Caiaphas, nothing is recorded, perhaps figuring that Annas had done as much as he could to prepare handing over Jesus to the Roman authorities. After giving a more or less quick stamp of approval, Caiaphas dispatched Jesus to the Roman headquarters or praetorium. Because the Passover was at hand, those who had brought Jesus didn't wish to defile themselves by having contact not just with any Gentiles—that was bad enough—but worse, with the Roman occupiers. The verb *miaino* applies to both ritual impurity as well as of the moral kind.

Pilate comes out early to meet what to him is a motley, ragtag group with yet another one of their esoteric religious issues. Chances are he was in a foul mood so early in the morning but knew he had to deal with them, a highly volatile and independent people. This is suggested by *oun* at the beginning vs. 29 which the **RSV** translates as "so" and often as "therefore." His role isn't specified here but obviously is the man-in-charge simply by mention of his name. Right away he asks what Jesus is accused of, calling him by the somewhat dismissive "this man." It implies he doesn't even know his name nor cares to know. All Pilate wants to do is go back inside and return to bed. With Passover about to begin he knew this early, unexpected visit could signal a long day ahead of him.

To Pilate's request as to what accusation or *kategoria* the delegation has brought forth they respond that if Jesus weren't literally "making evil" or *kakos*, they wouldn't have bothered to hand him over. Pilate tries to brush them off by telling them to pass judgment on Jesus in accord with their own law. Such a response is a barely concealed contempt, Pilate considering the esoteric nature of *Torah* far inferior to celebrated Roman law used throughout the empire. However, they surprised Pilate with wanting to have Jesus executed but were forbidden to do so. The critical edition of the Greek text has three references with regard to fulfilling Jesus' word (*pleroo* and *logos* which here is singular, not plural). They are a sign or *semeion* which are as follows:

1) "And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up that whoever believes in him may have eternal life." [3.1415]

2) “So Jesus said, ‘When you have lifted up the Son of man, then you will know that I am he, and that I do nothing on my own authority but speak thus as the Father taught me.’ [8.28]

3) “Now is the judgment of this world, now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw all men to myself.’ He said this to show by what death he was to die.” [12.3133]

In vs. 33 we could say that Jesus leaves his Jewish environment for good and remains firmly in Roman hands. From now on he’s in the hands of the Gentiles where the Jews, including those closest to him are somewhat removed though they followed him to Calvary. As for now or while the dialogue between Pilate and Jesus is going on behind closed doors, the Jews who had arrested Jesus were getting increasingly nervous. They were aware of Jesus’ power of persuasion and feared that he might win over Pilate and besides setting him free, impose some kind of harsh restrictions on them.

During their mutual give-and-take Pilate presents the impression of being bewildered and wanting above all else to resolve as quickly as possible the issue that appeared on his doorstep. He gives the impression of being open to Jesus not so much to determine his innocence or guilt but to deal with this minor nuisance and get on with the business of the day, especially to consult with his subordinates as how to manage the Passover crowds. However, Pilate’s ears were perked a bit when Jesus spoke of his kingship not belonging to this world. Note the casual, indifferent way Pilate says in vs. 37 “So you are a king?” The way he phrases it is a clear indication that he intuited correctly Jesus posed no threat to Roman rule which made him decide then and there to wrap things up and release him. As for the phrase at hand, it reads literally as “not from (*ek*) this world” or *kosmos*. Jesus repeats this one more time to make sure Pilate gets what he’s talking about.

Jesus continues to speak of his mission which boils down essentially to bearing witness to the truth, *martureo* and *aletheia*. Pilate responds with an offhand question about truth which translates pretty much as “So what? I have to take care of far more pressing matters.” It’s unintentionally meaningful in the context at hand when Jesus says that anyone literally “from (*ek*) the truth.” Pilate heard Jesus’ physical voice but that’s as far as it went.

The only thing left now for Pilate was to inform those who had brought Jesus to the praetorium was that he find no crime in him, *aitia* fundamentally as cause or reason which ties in with what his accusers were insisting upon. Despite the conversation with Jesus, Pilate remains indifferent as to what he ultimately thinks of Jesus. Because Passover is such an important feast (one Pilate barely comprehended if at all), he follows a custom to release a prisoner, Jesus or Barabbas. It’d come as no surprise that Pilate was ignorant of this custom. Most likely one of his aides standing nearby reminded him of it. As for Barabbas who’s identified as a robber, he pretty much disappears.

Chapter Nineteen

As noted earlier, this chapter along with others after Jesus' last discourse with his disciples, consists of rapid-fire events, the details of which are well known. Hence the following is a modest outline trying to conform with the sense of reading the text in the spirit of *lectio divina*.

Tote oun begins this new chapter, literally as "then therefore" which acts as a kind of conjunctive to show continuous action from the close of the last chapter. The verb *lambano* or to take can come across as Pilate himself taking Jesus in hand to be scourged, *mastigoo* or to beat with a whip or lash. Chances are there were no words between the two men at this point, Pilate simply wanting to dispose of Jesus and get on with business. After all, it was going to be a busy day and turned out to be as such so early in the morning. Just glancing at Jesus must have give him some doubt and hesitation as to his guilt, but Pilate was afraid to do anything in his favor. His chief duty at the moment was to maintain peace and quiet with the Jewish population, now more than ever at Passover.

Given the earlier hour, Jesus must have been the first of several victims to be scourged. The soldiers were milling about, having gotten up not long ago and waiting to start their gruesome routine for the day. They were especially adapt at their work, chosen for their expertise and cruelty. Suddenly they received orders from above that Jesus was a supposed king, hence the special treatment of crown of thorns and purple robe. We can assume that all this was carried out away from prying eyes of those who had handed Jesus over to Pilate. Now the soldiers had Jesus all for themselves whom they considered as one of perhaps a number of pseudo-kings fomenting rebellion against Rome. That would be perceived as a personal attack, any red-blooded Roman ready to dish out the maximum amount of pain and humiliation of their enemy. In the meantime those who had brought Jesus to the praetorium waited impatiently to see what would happen, anxious to get on with preparation for the solemn day at hand. They had one eye on the clock, if you will, since so many religious obligations were awaiting to be fulfilled.

Upon completion of this dreadful punishment, one of the soldiers sent word to Pilate saying that they were finished. "Next" was what he and his companions were expecting, perhaps the two destined to be crucified with Jesus later that day. Pilate was used to seeing his soldiers' work on a prisoner but this time was shocked more than usual. They certainly had a grand time taking out their frustrations on Jesus, especially since he was presented as a king. After all, the soldiers were stationed in an essentially hostile land and must have suffered considerably as occupiers, some of their own having been killed in various skirmishes, etc. Time now for them to take a break and get ready for prisoner #2.

Pilate figures that by bringing out Jesus a second time, this time all bloodied and unrecognizable, the Jews would take pity on this, their holiest of days. It'd be especially so when he claimed out loud that he found nothing to charge him with, *aitia* alternately as cause. Hopefully Pilate now could get on with matters of importance. Besides, the treatment meted out to Jesus for all purposes left him just about dead. Pilate introduced Jesus with some fanfare, the now famous "Behold the man" indicative of disdain and indifference as far as he was concerned. To his astonishment, he caught sight of the chief priests who weren't present earlier. This was enough to intimidate Pilate and make him hand over Jesus though he had to play out a game before doing so.

The chief priests and others whom they hastily assembled so early in the morning shouted out with one accord that Pilate has an obligation to crucify Jesus. Pilate didn't even bother to put up the slightest resistance, so he handed Jesus over to them. Such is what happened even though in actuality the Romans were charged with carrying out the sentence. One last time Pilate weakly tried to counter the Jews as not having found anything worth charging Jesus with, *aitia*. Then the Jews spouted off to Pilate what seemed to him esoteric talk about their laws about Jesus having claimed to be the Son of God. Objectively true, for word got back the religious authorities that Jesus had applied that title to himself a number of times. However, it was grossly misunderstood.

The chief priests were referring to Lev 24.16 which doesn't seem to fit the bill directly but to them it was excuse enough: "He who blasphemes the name of the Lord shall be put to death; all the congregation shall stone him; the sojourner as well as the native when he blasphemes the Name, shall be put to death." This verse centers around blasphemy with regard to the divine Name, the verb *naqav* fundamentally to bore or to pierce with regard to *Shem*. That, of course, is the tetragrammaton consisting of the four consonants of the divine name considered too sacred to both write and to pronounce. So if anyone dares to be a son of the God represented by that name, it's as bad as it can get. Also *naqav* taken as piercing it...going right through the divine Name...brings home the offense in a vivid manner. Further, the Leviticus quote applies not just to Jews but to foreigners.

For those accusing Jesus, this is as close as they could get to pinpointing their case against him. However, given the Leviticus quote in and by itself, it doesn't quite come up to the mark. Still, these words frightened Pilate that much more. The Jews knew they had him cornered. Shaken, Pilate returned inside the praetorium where they had removed Jesus after putting him on display and asked from where he had come. Jesus figured why bother give an answer. Besides, he was half dead after the ordeal he had just come through. Then Pilate tried one more time to get a word out of Jesus by saying he had the power to crucify him. To this Jesus responded in vs. 11 that any power in his hands came from above, *exousia* being the right to control or to command.

Such talk from Jesus perhaps didn't surprise anyone familiar with reports about him, especially being a king. In fact, the way Jesus is speaking is pretty much like a king. He then adds that the person who had handed him over is deserving of a greater sin, obviously referring to Judas. Implied is that while Judas obviously is guilty of sin, those to whom Jesus was delivered...and perhaps Pilate himself...are guilty by way of participation. All in all Pilate was getting nowhere fast, the Jews cry to crucify Jesus echoing in his ears. Although he wished mightily to release Jesus. Again, what condition is he in as good as dead? He caved in to the demands made upon him. The ace the Jews had up their sleeves was to inform Caesar himself that Pilate is not his friend, *philos* here more as a subordinate. Should word reach Rome about that, Pilate was as good as dead. The current emperor Tiberius was far more concerned about Judea being one of the most troublesome of all provinces. To have his man-in-charge there be suspicious would indeed arouse his attention.

Now Jesus was finally out of Pilate's hands. On one hand the pressure was off but on the other, memories of what had just taken place will haunt him for the rest of his life. It'd come as no surprise that on that very day he drafted a letter and sent it off to Rome as speedily as possible asking for a transfer. In the meantime, the Jewish authorities knew they could manipulate Pilate any way they wished. Still, they had to be careful because Pilate could always find an excuse to take vengeance on some pretext.

As one final act of frustration, in vs. 19 Pilate himself writes an inscription to be put over Jesus on the cross as to him being king of the Jews. The chief priests objected, wanting the title to be more specific as to Jesus claiming to be king of the Jews. Even this gesture didn't satisfy them, making Pilate wonder if he would ever be able to govern such a stubborn people. By now he could see trouble brewing ahead between Rome and Judea, he making sure that he won't have any part to do with it. Finally Pilate showed some backbone, small as it was, and said in frustration that the title he had written will remain as it is. The Jews decided not to press him on this, figuring that already they got what they wanted and will continue to do so in the future.

Now the stage is set for the first scriptural verse applicable to the situation at hand. It has to do with the seamless tunic Jesus had worn. Actually it seems strange for the soldiers to cast lots for such a bloodied and damaged garment. Perhaps the rationale behind it was to have it as a bizarre type of souvenir. Then again, without having the slightest clue, the soldiers were moved to act in order to fulfill Ps 22.17-18 ¹ which reads in full as "I can count all my bones—they stare at me and gloat over me; they divide my garments among them, and for my raiment they cast lots." One can imagine the psalmist...Jesus...counting his bones to see if he's still with it while everyone else is hanging around literally "beholding looking in me." The two verbs *navat* and *ra'ah* are more or less slammed together and are to be taken

¹ Vs. 17 or the verse before it is included because the two form one extended sentence.

as one pretty much summed up by gawking at Jesus who is naked or just about totally naked.

Vs. 25 has four people standing by the cross, *para* suggestive of being beside, the distance not being specified. However, they must have been quite close to hear Jesus' weak voice. We can assume too that the soldiers who had just unwittingly fulfilled the Psalm verse were *para* the cross as well. They were impatient, wanting Jesus and the other two crucified with Jesus to die in order to get on with further duties. To be sure, they weren't looking forward to it because for them and their fellow soldiers it meant patrolling the streets of Jerusalem during Passover. In other words, they could be ambushed at any corner.

Jesus sees the disciple whom he loved (*agapao*) among the four standing by him, a verb with the preposition *para*, *paristemi*. To him Jesus entrusted his mother, she to consider this disciple as her son and the disciple to consider Mary as his mother. The disciple, of course was glad to comply. As far as Mary goes, we have no response for obvious reasons. Perhaps she glanced at the man and felt a quick surge of repulsiveness welling up from within her. As vs. 27 puts it, literally the disciple "took her into his own." This *lambano* is something that will carry over into Pentecost when the Holy Spirit descends upon the apostles as well as Mary. By this time she was starting to get acclimatized to being with the disciple. Despite his care, still she retained a certain repulsiveness better to keep to herself. The descent of the Holy Spirit will become another *paristemi*, a more enduring one, if you will, which can apply to the incipient church as a whole. However, in reality it was small comfort for Mary.

Once Jesus had entrusted his mother into the disciple's care—the soldiers looking on but completely indifferent—he fulfills a second scriptural passage consisting of one word, *dipsao* or to be thirsty. It too is a part of Psalm Twenty-Two quoted in vs. 24 and run in full as follows and pretty much sums up Jesus' condition: "I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted within my breast; my strength is dried up like a potsherd, and my tongue cleaves to my jaws; you lay me in the dust of death" [vs. 1415].²

One last scriptural verse remains to be fulfilled which also consists of one word, *oxos* translated as vinegar and as well as sour wine: "They gave me poison for food, and for my thirst they gave me vinegar to drink" [Ps 69.21]. *Ro'sh* is the noun for poison, something like wormwood, and grows quickly and luxuriantly. Upon receiving this, Jesus dies which is put in terms of everything now is finished, *teleioo* in the sense of having come to full completion. This is followed suitably by him bowing his head and giving up his spirit, the verb being *paradidomi* which was used earlier with regard to Judas' betrayal. Here it's a

²² Vs. 15 is part of an extended sentence beginning with the verse before it. For this reason the two are cited here.

handing over or a handing beside (*para*) of the *pneuma* or spirit of Jesus. The text doesn't say to whom his spirit is given but given what Jesus had said earlier, infers that it's the Father. Thus *teleioo* = *paradidomi* with the verb *klino* or Jesus bowing his head.

The action moves quickly now that Jesus has died, the Jews as well as the Romans wanting to remove the bodies from the crosses because of the day of Preparation or *Paraskeue*. This noun has as its root *skeue*, equipment or dress with the preposition *para* or beside prefaced to it. Seeing that Jesus was already dead but to make doubly sure, the soldiers pierced his side from which flowed blood and water. Note the adverb *euthus* which means immediately and is definitive proof of death. After all, the soldiers were experienced at their work of crucifying criminals. This incident must have caused them relief, for now they could finish up with the other two on their crosses. However, as noted above, they'd be on extended duty given the fact that the most important Jewish holiday was around the corner. They had virtually no conception of such esoteric things, brushing them off as both alien as well as potentially hostile to Roman divinities.

In vs. 35 we have a man commonly identified as John who was present whose seeing of these events is a witness, *horao* = *martureo*. He said straight out that such *horao* = *martureo* is true, and that he's speaking the truth, *alethos* and *alethe*. He uses both adjective and noun of the same root to emphasize the fact that he had just beheld something significant, so much so that it can't be fully grasped. His whole purpose in saying this? That anyone reading or hearing his account and those few others present may be worthy of belief, *pisteuo*. As for the soldiers, forget about them.

The next-to-last scriptural verse pertinent to Jesus' crucifixion is Ex 12.46: "In one house shall it be eaten; you shall not carry forth any of the flesh outside the house; and you shall not break a bone of it" [Ex 12.46]. Reference is to the Passover lamb to be consumed at night, for as vs. 42 puts it, this is "a night of watching" or one of *shimurym* being the plural with the verbal root *shamar*, to keep watch as upon a city wall. As for the verse proper, it has two instances of *bayth* or house. The first is specified as being one which can infer not just an individual place but the whole nation of Israel, those partaking of the Pasch. The other has the sense of boundary, that any remains of the Paschal lamb are to remain inside. That infers that they are to be either burned or buried. Thus the remains are to be kept as whole, not dismembered.

The last scriptural verse pertaining to Jesus' crucifixion is found in vs. 37 which runs in full as "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of compassion and supplication so that when they look on him whom they have pierced, they shall mourn for him as one mourns for an only child and weep bitterly over him" [Zech 12.10]. In a way, this verse with regard to Jesus' crucifixion heralds the outpouring of the Holy Spirit on Pentecost, some fifty days away. The verb *shaphak* or to pour out intimates

doing it in a profuse way, the objects being a spirit or *ruach* of *chen* and *tachanum* also as grace or favor and one of bestowing such grace or favor.

Tachanaum is derived from the same verbal root as *chen* or *chanan*, to be inclined towards in the sense of being favorable. Such *shaphak* or pouring out shows the extraordinary love God has for his people. That is to say, the inhabitants of Jerusalem are responsible for having pierced either a king or prophet who goes unidentified and thus fits in perfectly with Jesus. *Daqar* or to pierce has a stronger sense, to thrust through and can refer not just to the spear having pierced Jesus' side but the nails which fastened him to the cross. Also the verb *navat* connotes a beholding or extended look, the equivalent of *horao* in the verse at hand.

When it came time to bury Jesus there's no mention of his mother nor anyone else taking direct responsibility such as the disciple present at the crucifixion, not either Martha, Mary nor Lazarus. You'd think the last three would have been present. Perhaps due to the fact that recently Jesus had raised Lazarus from the dead, Lazarus had insight no one else had as to what happens after one dies. Although he communicated this to his sisters, all three kept discreetly quiet because no one else would understand perhaps except the disciple for whom Jesus had *agape*. It seems not even his mother had any inkling as to these events. It was up to John to clue her in once he brought her under his protection.

And so responsibility for the burial fell upon both Joseph of Arimathea and Nicodemus. This is the first and only mention of Joseph who goes unidentified with the exception of being a disciple or *mathetes*, the same word applied to the twelve with Jesus. Here it has an extended meaning and could be applied to Nicodemus as well though it isn't directly associated with him. As for Joseph, despite being fearful of the Jews or those responsible for Jesus' death, he has special courage for being the sole person to ask Pilate to remove the body of Jesus. For Pilate, that was merely incidental. As noted earlier, he was occupied with far more important matters.

Most likely Joseph of Arimathea knew Nicodemus or was acquainted with him. The latter is a Pharisee which might apply to Joseph as well. Regardless, the two were united with the same intent to carefully prepare Jesus' body for burial in accord with Jewish customs, *ethos* also as behavior. We can only imagine what was going through their minds. Both were aware of how Jesus had raised Lazarus from the dead a short time ago. With that in mind, they took extra care to wrap his body in a way that when it came time for him to return to life, he would have an easier time of it compared with Lazarus who exited the tomb tightly bound with burial wrappings.

As for the actual burial place, a garden was nearby, the type of which isn't described. However, a garden means a place for cultivated fruit, vegetables and perhaps olive trees.

Judging from the text, Joseph and Nicodemus pretty much confiscated the unused tomb. After they had put Jesus in it, both off frantically asking around and searching for the owner. Given the connections both men had, they could narrow down the owner. It was easier than at first thought. Not everyone could afford a tomb apparently hewed from the rock. Still, they had to rush because of the Jewish day of Preparation.

Chapter Twenty

The tiny word *de* translated as “now” signals a shift to a wholly different plane with Mary Magdalene in the forefront. Of all the characters associated with the arrest, trial and crucifixion of Jesus, she comes across, albeit briefly, as one of the most devoted and fearless of them all despite the paucity of information. That is irrelevant considering how she had stood at the foot of the cross in 19.25 accompanied only with Jesus’ mother, her sister and the disciple whom Jesus had loved. Surely the *agapao* associated with this man applies more so to Mary Magdalene. Not only was she present among the Roman soldiers and those jeering at Jesus, her fearlessness is conveyed by the phrase beginning this chapter which reads literally as “morning of darkness.” This consists of *proi* and *skotia*, early and darkness, or before dawn when it was still dark and not enough to make her way. We can assume that Mary didn’t sleep at all, so she was anxiously counting the hours until dawn. Then at one point she threw caution aside and made her way to the tomb.

Upon arriving at the tomb, Mary saw the stone removed. That was easy to spot because most likely that consisted of limestone which was a light-ish, yellow-white color easily visible in the dimmest of light. She didn’t enter the tomb but surmised that Jesus’ body had been removed, by whom she did not know. Mary hesitated to actually enter the tomb. Given her fearless character, she would have entered but decided against it in case she would find Jesus’ body desecrated. The first thought that came to her mind was that one of the disciples of someone associated with them might have removed the body. That’s why she ran off to Peter and the disciple who Jesus loved, *agapao*. She didn’t care a bit if they were sleeping or not.

Peter decided to check out Mary’s story. We have no reaction to her words, but he too was anxious to get to the bottom of her story. As he rushed to the tomb, thoughts of his denial of Jesus ran through his head as well as what Jesus had said a few days ago about the hour coming for his glorification. These words started...just barely...to make sense now. Peter certainly hoped against hope that they would prove true. The “other disciple” accompanied Peter and outstripped him in their race to the tomb. He saw the stone rolled away and now that it was light, could see the low angle of the sun entering the tomb which revealed no body, just the linen cloths for having wrapped Jesus’ body laying there.

However, Peter in his customary impetuosity ran inside followed by the “other disciple” then believed, *pisteuo*. As for Peter, this doesn’t apply to him. With regard to this discovery initiated by Mary Magdalene, vs. 9 notes that both men did not know the scripture, *oida*, that is, that Jesus must (*dei*, it is necessary) to rise from the dead. This seems like a rather vague statement in that no specific reference is given with the one exception in the Greek critical text, Ps 16.9-10 quoted here in full: “For you do not give me up to Sheol O let your godly one see the Pit. You show me the path of life; in your presence there is fullness of joy, in your right hand are pleasures forevermore.”

The only thing Peter and the “other disciple” could do was return home, this time walking slowly and asking each other what had happened. The latter must have retained some barely concealed hostility at Peter’s denial. Now here he was, front and foremost with regard to a missing corpse. Surely his guilt had a lot to do with running to the tomb, hoping mightily to find Jesus alive and well so he could beg forgiveness.

Vs. 11 shifts to Mary Magdalene once again who seems to have accompanied Peter and the “other disciple” though it isn’t mentioned. She allowed the two to do their thing, remaining a discreet distance outside the tomb. She alternated between weeping and stooping to look inside, almost hoping that Jesus would come out. Then during one of her glances inside she saw two angels, *aggelos* or messengers with the verb *theoreo* which connotes looking in a sustained sort of way. They are described as “in white;” whether or not this applies to clothing or their overall appearance isn’t specified. One was at the head and the other at the feet or location where Jesus had laid. Apparently they weren’t speaking with each other. Most likely they, being messengers, had seen Mary outside and waited until Peter and the “other disciple” had left before entering. Then they could be in a position to convey to Mary what really had happened.

The two messenger asked why Mary was weeping. The reason was obvious, but they asked in order to make sure she was aware of the situation at hand. They wanted her to get out of her system sorrow about the missing body. As typical of angels, as soon as they convey their message (which is their very nature), both vanished. Then Mary saw (*theoreo*) Jesus there but didn’t recognize him, *oida*. Despite two angels, Mary remained un-consoled. At the same time her innate fearlessness remained strong as ever even though for the moment she was stymied and rightly so.

With her customary forthrightness Mary asked this apparent gardener if he had taken away the body of Jesus. Jesus must have treasured these words more than anything else he heard, disciples included. All he could come up with is calling her by her proper name. It’d come as no surprise that he did so choking with tears. The same applied to Mary who responded with Rabboni or better, “my Teacher.” Interestingly she comes off with that word, for in an

instant she knew that Jesus was teaching her the lesson of her life which she would never forget.

As for this notion of teaching, Jesus imparts to Mary what the other disciples don't seem to have grasped despite having been with him for three years. Mary by comparison turned out to be far sharper than any one of them. Being in a wholly transformed state, Jesus rightly he said and said so abruptly that Mary isn't to cling to him, *hupto* also as to touch and conveys making close contact though there's nothing said here explicitly about physical contact. Jesus then spells out why. As of yet he hasn't ascended to his Father, *anabaino* with *pros* or direction towards-which. Only to Mary does he say that his Father is hers as well.

These words concerning to Jesus ascending imply that he still has some time before it happens. How long and when is not yet revealed. However, Jesus makes it clear that he wishes Mary to convey this sense of urgency. Hopefully when they hear it they will recall his earlier words. As for disciples, the only ones we know for sure as present is Peter and the "other disciple." The others had scattered to the four winds but probably not that far off. They were too bound up with Jesus to abandon him completely. When word got to them about the apparent missing body of Jesus, they were both thrilled and fearful. Thrilled in that they realized his words spoken to them earlier were true and fearful that they would have to confront Jesus. If he were alive, that means he'd be in a condition very different from the one they were familiar with which simply compounded their fear and hesitancy. Obviously they thought of Lazarus. Would Jesus be just like him?

In vs. 18 Mary simply goes to carry out what Jesus wants, that is, to inform the disciples that she had seen the Lord, *horaio*. As for them having been scattered, word reached them lightning fast despite being early in the morning. They gathered together most likely at the same place they had been with Jesus before his arrest. In other words, despite their dispersal, the disciples didn't go terribly far. They knew of Mary and her boldness by being present at Jesus' crucifixion. That in and by itself gave more than enough credibility to her testimony. In more recent years Mary Magdalene has become known as the apostle to the apostles. There's some truth in that due to her boldness. More specifically, another manifestation of her fearlessness was to summon the cowardly disciples under one roof. And like those angels in the tomb, she knew when to withdraw and go her own way. That's why she disappears but never goes away.

Vs. 19 is quick to point out the time reference for what happens next with emphasis upon *hemera* or "day" or the same day when Jesus rose from the dead, this heralding the first day of the coming week or if you will, the *novus ordo rerum* that has been initiated. Once all had been assembled, Jesus came and stood among the disciples, *erchomai* and *histemi*. The two verbs are used as one though the disciples must have perceiving the first before the second, Jesus coming and being present. Once present, he was literally "into the midst" of

them, *eis* with *mesos*. Then and only then could he express his wish for peace or *eirene* in order to counter the disciples' common fear or *phobos*. That's all Jesus said, no more. Right away he proceeded to show them his wounds, proof positive of his crucifixion. Missing are the scourge marks which must have been visible over every inch of his body, far worse than the nail imprints. The response from the disciples is simple and straight forward, they were glad, *chairo*.

To make sure he had attention of the disciples Jesus repeats his statement of peace or *eirene*. He follows through on it with something they had heard him say so many times, namely, that he sending them as the Father had sent him. Note the two verbs, *apostello* and *pempo*. The first applies to being dispatched in order to accomplish as mission and the second, to commission or act as a delegation. Thus to the first belongs the Father-Son relationship and to the second, Son-disciple relationship. Both differ in emphasis but function as one

Now Jesus makes a move that stands midway between he being with them and the descent of the Holy Spirit at Pentecost. That is, he breathes on them, *emphusao* which consists of the root *phusao* or to blow and well as to puff prefaced with *em* or "in." From this blowing-in issues the Holy Spirit or *Pneuma*. And so it takes breath to transmit breath, *lambano* or to receive. This compares with Pentecost where the same *Pneuma* rests upon the disciples and fills them. The difference between the two seems to be one that's internal (breathing-in) vs. one that's external (breathing-upon) followed by resting, that is, permanence, *kathistemi* also as to sit down, to be stationed.

The former or breathing-in is connected with a specific function, both the forgiveness and retention of sins, *aphiemi* and *krateo* also as to release and to hold. Jesus doesn't flesh out how this is to be done. That will come at Pentecost. Thus dealing with sin has passed from Jesus to his disciples and now is situated within the incipient church. For the disciples this must have been quite confusing and indeed embarrassing since so recently they had abandoned Jesus. That memory surely would come into play when it came time later for them to show mercy to those who mistreated and abandoned them.

Vs. 24 speaks of the disciple Thomas who had not been present. Does that infer he hasn't received this power to forgive and to retain sins? Perhaps Jesus took him aside and did the same as to the other disciples though it goes unrecorded. Thomas persists in his stubborn belief of not having seen the Lord and thus not believing what his fellow apostles had recounted about Jesus. This continues for eight full days, a whole week, when Thomas had to deal with the others. Surely plenty of arguments ensued which hadn't convinced him. After a week or so Jesus came again imparting peace (*eirene*) as he stood among them, *histemi* with *eis* and *mesos*. This time Thomas' unbelief is emphasized by being paralleled with the fact that the doors were shut.

Jesus didn't have to know details about Thomas' unbelief. It was written all over his face. However, it began to crack when Jesus invited him to touch in the sense of pretty much grope around his wounds. That, of course, did the trick. You could almost hear a sign of relief from the disciples that Thomas now was fully one their own. Jesus uses this opportunity to convey a problem the disciples were sure to run up against in their missionary work. They will be confronted by people who have not believed because they equate it with vision, of having firsthand experience of what the disciples are trying to convey.

This chapter concludes with what seems to be an exaggeration to make a point but is true in the literal sense. Jesus did many signs or *semeion* called "other" which aren't specified. They are not done publicly but literally in the view of the disciples only, *enopion*. Perhaps they had to do with the various comings and goings associated with a resurrected body. That is a *semeion* in and by itself. Besides, the disciples were more interested in learning from Jesus, of him teaching them in the sense of continuing his words about the Father and so forth. So perhaps the signs might be equated with Jesus' words. Easily they can be recorded, but inferred here is that the ability to see their deeper meaning has no limit. Again, the Holy Spirit at Pentecost will make this possible. In light of this John concludes with the signs being written down in order to believe that Jesus is Christ, the Son of God. Such belief has the benefit of bestowing life, *pisteuo = zoe*.

Chapter Twenty-One

The verb *phaneroo* or to reveal connotes something more than revealing, that is, a manifestation which infers an explanation or better, presentation verbal or otherwise of what Jesus is all about. The first *phaneroo* is by the sea of Tiberias whereas the second is a prelude for what will follow. That is to say, Jesus does it with regard to six of his disciples, the others not mentioned. Actually the way it's presented is in the form of a more extended presentation true to the sense of the verb at hand, *phaneroo*.

What we have here is a strange kind of throw-back or the time when the disciples were fishermen. The six mentioned figure there was nothing to do except what they had been familiar with. That means they had to re-establish contact with friends and relatives at this point not an easy thing to do. Everyone heard about what had happened to Jesus. Being associated with him, especially strange stories about him appearing out of nowhere, started to emerge which made things that much more awkward and downright embarrassing. During this time the disciples seemed to have completely forgotten Jesus' words about them being able to forgive sins. It'd come as no surprise that such talk didn't even come up even though all couldn't get it out of their minds. At least they were back in familiar

territory and back to normal. However, never would the experiences of the past few years leave them. Actually they promised to haunt them continuously.

Even though the six went out at night when the catch promised to be best and caught nothing, still it was good to be on familiar territory. Their old skills returned at once which proved to be hopeful not this night but in the future. Apparently they weren't far from shore when Jesus called out at the break of day asking how they were doing. He used the familiar term *pais* or the plural, "children," sign of affection. However, the disciples didn't recognize Jesus due to the twilight and although familiar with the sound of his voice, didn't recognize that either because sound travels differently over water.

Since it was close to daylight and the end of their work, the disciples cast their net on the boat's right side at this stranger's invitation. They figured, why not? One last try won't hurt. They caught so many that they were barely able to haul them in. When the sun rose more, the disciple whom Jesus loved (*agapao*) recognized him which made Peter to jump overboard at once and swim to shore. The other disciples were left there trying to manage their huge catch and slowly row to shore.

Jesus invites them for a makeshift breakfast from fish which they have just caught. While this was going on and the disciples were hauling in the boat with the huge catch of fish, they felt more awkward than at any other time in their lives. Of course they recognized Jesus but were afraid to acknowledge that it was him while at the same time knowing they'd have to engage in conversation. Instead of speaking, Jesus took some bread and gave it to the disciples along with some of the fish. All the text says is that this was the third time Jesus was revealed (*phareroo*) to the disciples. Nothing is written down as to any conversation. What on earth could the disciples say now? At least they were on home turf or back to what they knew how to do best.

Finally in vs. 15 Jesus asked Simon right to his face not just if he loved (*agapao*) him but if he did so more than the others. He responded in the affirmative, the verb being *phileo* which is more along the lines of friendship. He responded in the affirmative perhaps somewhat impulsively yet sincerely, all the while aware of his recent denial of Jesus. Jesus repeated this two more times. The second Jesus uses the verb *agapao* whereas the third times it's *phileo*. All this was to test Peter's resolve which Jesus knew was strong, but he wanted to make sure of it in front of the other disciples. They must have been indignant but dared not utter a word.

The whole purpose of this verbal dual, if you will, was to make sure Peter understood what Jesus was asking of him, to tend his sheep. Interestingly Jesus is using this land-based imagery instead of something related to the situation at hand, fishing. As for sheep, obviously it's an image applied to the future church. Upon completion of this cross

examination Jesus ominously foretold Peter's death which as vs. 19 says, will be his way to glorify God, *doxazo*. Although Jesus didn't use this term directly, Peter knew it would conform to the way Jesus had been executed. Such is the meaning of the verb *semaino* or to indicate, the root of the noun *semeion* or sign.

At this stage Jesus knew that he had said enough. Time to move on which is why he said simply bade Peter to follow him, *akoloutheo*. Peter heard Jesus alright, but he turned and saw the disciple whom Jesus loved following, *akoloutheo* again. Here he proper name isn't given but identified as the one who had his head upon Jesus' breast (*stethos*) at supper and asked who was about to betray him. In typical fashion Peter asked about him, not using his proper name but referring to him as "this man." Obviously this a sign of outright jealousy which even with the descent of the Holy Spirit at Pentecost won't disappear completely. Jesus was fully aware of this and dismissed it by another command to follow him. Peter got the point but still...

Vs. 23 amplified this incident between Jesus, Peter and the beloved disciple. It's put in terms of a saying or *logos* most likely begun by Peter himself and spread among the disciples or literally "into the disciples." That means it remained as a potential poison to sour their already tense relationships with each other. As for the *logos*, it consists in Jesus saying that the disciple of whom Peter was jealous is not going to die. That means he would be or perhaps already is on the same plane of Jesus. All kept silence but one which tension was present which needed to be diffused if not completely but at least partially. Despite Jesus being in his resurrected state, all he could do to diffuse the situation was leave the bone of contention as it was. In other words, get over it.

The Gospel concludes with John referring to himself is a disciple who's bearing witness to these momentous events, *martureo*. He throws in the first person plural with regard to knowing it is true, *oida* and *alethes*. Those to whom he's referring could apply to his fellow disciples and people close to Jesus such as Martha, Mary, Lazarus, Mary Magdalene, Joseph of Arimathea and Nicodemus. All were essentially cut from the same cloth and in a way, give inspiration to forming the nucleus of any organization that will take root later on even though at this juncture it wasn't clear.

The last verse is not unlike 20.30 with regard to what Jesus had done. He expands that verse to include the entire world or *kosmos* which is unable to contain accounts of them, *choreo* or to make room. While not true physical speaking, it is spot on when it comes to doing *lectio divina* which has been the thrust of this document relative to the Gospel of St. John.

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