

THE GOSPEL ACCORDING TO SAINT JOHN

PROLOGUE

1:30; 8:24 Gn 1:1-5 1 Jn 1:1-2	1	In the beginning was the Word: ^a the Word was with God and the Word was God. He was with God in the beginning. Through him all things came to be, not one thing had its being but through him. All that came to be ^b had life in him ^c and that life was the light of men, a light that shines in the dark, a light that darkness could not overpower. ^d	1
3:17; 10:30+			2
Ps 33:9 Col 1:15-20 Heb 1:1-3 Rv 3:14 3:35+			3
3:11+			4
8:12+ 1 Jn 2:8 Ws 7:30			5
1:19-34		A man came, sent by God. His name was John. ^e He came as a witness, as a witness to speak for the light, so that everyone might believe through him. He was not the light, only a witness to speak for the light.	6
5:35			7
3:19; 4:42+; 8:12+; 12:46 Ws 7:26		The Word was the true light that enlightens all men; and he was coming into the world. ^f He was in the world that had its being through him, and the world did not know him. ^g He came to his own domain and his own people ^h did not accept him. But to all who did accept him he gave power to become ⁱ children of God, to all who believe in the name of him ^j who was ^k born not out of human stock or urge of the flesh or will of man but of God himself. ^l The Word was made flesh, ^m he lived among us, ⁿ and we saw his glory, ^o the glory that is his as the only Son of the Father, full of grace and truth. ^p	9
7:7; 8:23; 11:27; 12: 26,31; 13:1 2 P 1:4+ 1 Jn 2:15			10
10:35			11
3:11+ Ho 2:1 1 Jn 3:2 1 Jn 5:13			12
1 Jn 5:18			13
Ex 25:8+ Lv 26:11-12 Dt 4:7+ 1 K 8:27 Ps 85:9 Ba 3:38 17:3+ 1 Jn 1:1-3 Ex 34:6+ Ho 2:22+			14
1:19		John appears as his witness. He proclaims: 'This is the one of whom I said:	15

He who comes after me
ranks before me
because he existed before me'.

- 16 Indeed, from his fulness we have, all of us, received—
yes, grace in return for grace,^a
17 since, though the Law was given through Moses,
grace and truth have come through Jesus Christ.
18 No one has ever seen God;
it is the only Son,^r who is nearest to the Father's heart,
who has made him known.

Col 2:9-10

1:21+
Ex 34:10,32
Dt 33:4;
34:10
6:46
Ex 33:20+
1Jn 4:12
3:11+;
17:6+
Col 1:15

I. THE FIRST PASSOVER

A. THE OPENING WEEK

The witness of John

1:7-8,15

- 19 This is how John appeared as a witness. When the Jews^r sent priests and
20 Levites from Jerusalem to ask him, 'Who are you?' •he not only declared, but
21 he declared quite openly, 'I am not the Christ'. •'Well then,' they asked 'are you
22 Elijah?' •'I am not' he said. 'Are you the Prophet?'^u He answered, 'No'. •So they
said to him, 'Who are you? We must take back an answer to those who sent us.
23 What have you to say about yourself?' •So John said, 'I am, as Isaiah prophesied:

3:28; 5:33
Lk 3:15
Ac 13:25

Mt 17:10-
13+
Mt 16:14+

I a. The O.T. speaks of the Word of God, and of his Wisdom, present with God before the world was made, cf. Pr 8:22+; Ws 7:22+; by it all things were created; it is sent to earth to reveal the hidden designs of God; it returns to him with its work done, Is 55:10-11; Pr 8:22-36; Si 24:3-22; Ws 9:9-12. On its creative role, cf. also Gn 1:3,6 etc.; Is 40:8,26; 44:24-28; 48:13; Ps 33:6; Jdt 16:14; Si 42:15; on its mission, cf. Ws 18:14-16; Ps 107:20; 147:15-18. For John, too, 13:3; 16:28, the Word existed before the world in God, 1:1,2; 8:24+; 10:30+; it has come on earth, 1:9-14; 3:19; 9:39; 12:46, cf. Mk 1:38+, being sent by the Father, 3:17,34; 5:36,43; 6:29; 7:29; 8:42; 9:7; 10:36; 11:42; 17:3,25, cf. Lk 4:43, to perform a task, 4:34+, namely, to deliver a message of salvation to the world, 3:11+; 1:33+; with its mission accomplished it returns to the Father, 1:18; 7:33; 8:21; 12:35; 13:3; 16:5; 17:11,13; 20:17. The incarnation enabled the N.T., and especially John, to see this separately and eternally existent Word-Wisdom as a person.

b. Alternatively, these words may be joined with the preceding 'not one thing of all that came to be had its being but through him'.

c. Var. 'he is the life'.

d. The Light (Goodness; the Word) cannot be imprisoned by Darkness (Evil; the powers of evil), cf. 7:33f; 8:21; 14:30; 12:31,32; 1 Jn 2:8,14; 4:4; 5:18. Others translate 'could not understand'.

e. John the Baptist, Mt 3:1.

f. Other possible translations 'The true light, that which enlightens every man, was coming into the world', or 'He (the Word) was the true light that enlightens every man who comes into the world'.

g. The 'world' variously means: the cosmos or this earth, the human race, those hostile to God who hate Christ and his disciples, 7:7; 15:18,19; 17:14. This last sense coincides with the contemporary Jewish distinction between 'this world', 8:23 and *nassim*, dominated by Satan, 12:31; 14:30; 16:11; 1 Jn 5:19, and 'the world to come' which possibly corresponds to John's 'eternal life', 12:25. The disciples are to remain in this world for the present, though not of it, 17:11,14f.

h. Probably the Jews.

i. Var. 'to be called'.

j. 'to those who believe in his name' omitted by many of the Fathers.

k. Lit. 'who was born not of blood or the will of the flesh or the will of man'. Var. (the commonly

accepted reading) 'those who are born', 'not of blood...man': the shorter reading 'not of flesh or blood' is perhaps the original one.

l. Allusion to the eternal generation of the Word but also, as it seems, to Christ's virgin birth, cf. Mt 1:16,18-23 and Lk 1:26-38.

m. The 'flesh' is man considered as a frail and mortal being, cf. 3:6; 17:2; Gn 6:3; Ps 56:4; Is 40:6. See Rm 7:5+.

n. Lit. 'pitched his tent among us'. The incarnation of the Word makes God personally and visibly present to mankind; it is no longer a presence unseen and awe-inspiring as in the Tent and Temple of the old régime, Ex 25:8+; cf. Nb 35:34, nor merely the presence of divine Wisdom enshrined in Israel's Mosalec Law, Si 24:7-22; Ba 3:36-4:4.

o. The 'glory' is the manifestation of God's presence, Ex 24:16+. No one could see its brilliance and live, Ex 33:20+, but the human nature of the Word now screens this glory as the cloud once did. Yet at times it pierces the veil, at the transfiguration, for instance, cf. Lk 9:32,35 (alluded to in Jn 1:14?), and when Jesus works miracles—'signs' that God is active in him, 2:11+; 11:40; cf. Ex 14:24-27 and 15:7; 16:7f. The resurrection will reveal the glory fully, cf. Jn 17:5+.

p. 'Grace and truth' recalls the 'grace' (or 'love') and 'faithfulness' of God's self-revelation to Moses, Ex 34:6+. cf. Ho 2:16-22.

q. I.e. 'a grace answering to the grace (that is in Christ)' or 'one grace (that of the New Covenant) in place of (another) grace (that of the Old Covenant)'. An alternative translation is 'grace upon grace'.

r. Var. 'God, only-begotten'.

s. In Jn this usually indicates the Jewish religious authorities hostile to Jesus, cf. 2:18; 5:10; 7:13; 9:22; 18:12; 19:38; 20:19, but occasionally the Jews as a whole.

t. On the expected return of Elijah, see Mt 3:23-24 and Mt 17:10-13.

u. From Dt 18:15,18 (see note) the Jews argued that the expected Messiah would be another Moses (the prophet *par excellence*, cf. Nb 12:7+) who would repeat on a grand scale the prodigies of the Exodus. Cf. Jn 3:14; 6:14,30-31,68; 7:40,52; 13:1+; Ac 3:22-23; 7:20-44; Heb 3:1-11. See also Mt 16:14+.

Is 40:3
||Mt 3:3+

*a voice that cries in the wilderness:
Make a straight way for the Lord'.*

Now these men had been sent by the Pharisees, •and they put this further²⁴ question to him, 'Why are you baptising if you are not the Christ, and not Elijah,²⁵ and not the prophet?' •John replied, 'I baptise with water; but there stands²⁶ among you—unknown to you—•the one who is coming after me; and I am²⁷ not fit to undo his sandal-strap'. •This happened at Bethany, on the far side of²⁸ the Jordan, where John was baptising.

The next day, seeing Jesus coming towards him, John said, 'Look, there is²⁹ the lamb of God^w that takes away the sin of the world. •This is the one I spoke³⁰ of when I said: A man is coming after me who ranks before me because he existed before me. •I did not know him myself, and yet it was to reveal him to³¹ Israel that I came baptising with water.' •John also declared, 'I saw the Spirit³² coming down on him from heaven like a dove^x and resting on him. •I did not³³ know him myself, but he who sent me to baptise with water had said to me, "The man on whom you see the Spirit come down and rest is the one who is going to baptise with the Holy Spirit".^y •Yes, I have seen and I am the witness³⁴ that he is the Chosen One of God.'^z

Mt 4:18-20p **The first disciples**

On the following day as John stood there again with two of his disciples,³⁵ Jesus passed, and John stared hard at him and said, 'Look, there is the lamb of³⁶ God'. •Hearing this, the two disciples followed Jesus. •Jesus turned round, saw³⁷ them following and said, 'What do you want?' They answered, 'Rabbi,'—which³⁸ means Teacher—'where do you live?' •'Come and see' he replied; so they went³⁹ and saw where he lived, and stayed with him the rest of that day. It was about the tenth hour.^{aa}

One of these two who became followers of Jesus after hearing what John had⁴⁰ said was Andrew, the brother of Simon Peter. •Early next morning,^{bb} Andrew⁴¹ met his brother and said to him, 'We have found the Messiah'—which means the Christ—•and he took Simon to Jesus. Jesus looked hard at him and said,⁴² 'You are Simon son of John; you are to be called Cephas'—meaning Rock.

The next day, after Jesus had decided to leave for Galilee, he met Philip and⁴³ said, 'Follow me'. •Philip came from the same town, Bethsaida, as Andrew and⁴⁴ Peter. •Philip found Nathanael^c and said to him, 'We have found the one⁴⁵ Moses wrote about in the Law, the one about whom the prophets wrote: he is Jesus son of Joseph, from Nazareth'. •'From Nazareth?' said Nathanael 'Can⁴⁶ anything good come from that place?' 'Come and see' replied Philip. •When⁴⁷ Jesus saw Nathanael coming he said of him,^{dd} 'There is an Israelite who deserves the name, incapable of deceit'. •'How do you know me?' said Nathanael.⁴⁸ •'Before Philip came to call you,' said Jesus 'I saw you under the fig tree.'^{ee} •Nathanael answered, 'Rabbi, you are the Son of God,^{ff} you are the King of Israel'.⁴⁹ Jesus replied, 'You believe that just because I said: I saw you under the fig-tree. You will see greater things than that.' •And then he added, 'I tell you most⁵⁰ solemnly, you will see heaven laid open and, above the Son of Man, the angels⁵¹ of God ascending and descending'.

The wedding at Cana

21:2; 4:46 **2** Three days later^a there was a wedding at Cana in Galilee. The mother of¹ Jesus was there,^b •and Jesus and his disciples had also been invited. •When² they ran out of wine, since the wine provided for the wedding was all finished, the mother of Jesus said to him, 'They have no wine'. •Jesus said, 'Woman,^c why⁴ turn to me?^d My hour^e has not come yet.' •His mother said to the servants,⁵ •'Do whatever he tells you'. •There were six stone water jars standing there, meant⁶ for the ablutions that are customary among the Jews: each could hold twenty or

7 thirty gallons. •Jesus said to the servants, 'Fill the jars with water', and they
8 filled them to the brim. •'Draw some out now' he told them 'and take it to the
9 steward.' •They did this; the steward tasted the water, and it had turned into
10 wine. Having no idea where it came from—only the servants who had drawn
the water knew—the steward called the bridegroom •and said, 'People generally
serve the best wine first, and keep the cheaper sort till the guests have had plenty
to drink; but you have kept the best wine till now'.

11 This was the first of the signs^f given by Jesus: it was given at Cana in Galilee.
12 He let his glory be seen, and his disciples believed in him. •After this he went
down to Capernaum with his mother and the brothers,^g but they stayed there
only a few days.

Mt 26:29p
Lk 5:37-39p
1:14+; 4:54
Ex 4:30-31
Nb 16:28

20:17
Mt 4:13
Ac 1:15+

B. THE PASSOVER

The cleansing of the Temple

13 Just before the Jewish Passover Jesus went up to Jerusalem, •and in the
14 Temple he found people selling cattle and sheep and pigeons, and the money
15 changers sitting at their counters there. •Making a whip out of some cord, he
drove them all out of the Temple, cattle and sheep as well, scattered the money-
16 changers' coins, knocked their tables over •and said to the pigeon-sellers, 'Take
17 all this out of here and stop turning my Father's house into a market'. •Then his
disciples remembered the words of scripture: *Zeal for your house will devour me*.
18 The Jews intervened and said, 'What sign can you show us to justify what you
19 have done?' •Jesus answered, 'Destroy this sanctuary, and in three days I will
20 raise it up'.^h •The Jews replied, 'It has taken forty-six years to build this

||Mt 21:12-13
||Mk 11:11,
15-17
Ne 13:8

||Lk 19:45-46
Mt 3:1-4

5:18
Zc 14:21
Ps 69:9

4:48; 6:30

Mt 26:61+

Mt 12:6+
38-40+

v. Not the Bethany near Jerusalem, 11:18.

w. One of the most significant of John's symbols of Christ, cf. Rv 5:6,12, etc. It blends the idea of the 'servant' (Is 53), who takes on himself the sins of men and offers himself as a 'lamb of expiation' (Lv 14), with that of the Passover lamb (Ex 12:1+; cf. Jn 19:36) whose ritual symbolises Israel's redemption. Cf. Ac 8:31-35; 1 Co 5:7; 1 P 1:18-20.

x. Om. 'like a dove'.

y. This phrase sums up the whole purpose of the Messiah's coming, cf. 1:1+, namely, that mankind might be born again in the Spirit; the O.T. had already foretold it, cf. Ac 2:33+. The Spirit rests on him, Is 11:2; 42:1; Jn 1:33, and so he can confer it on others (baptism in the Spirit, cf. here and Ac 1:5+), but only after his resurrection, 7:39; 16:7,8; 20:22; Ac 2. For Jesus 'came in the flesh', 1 Jn 4:2; 2 Jn 7, flesh that was corruptible, Jn 1:14+, and it is only when he is 'lifted up' and has gone to the Father that his body, glorified now, is fully endowed with divine, life-giving power. Thenceforward the Spirit flows freely to the world from this body as from an inexhaustible spring: 7:37-39; 19:34; cf. Rm 5:5+. For the water symbolism, cf. 4:1+.

z. Var. 'the Son of God'.

aa. About 4 p.m. The insertion of this detail suggests that the narrative is a personal reminiscence.

bb. Lit. 'early'; var. 'at first' or 'first'.

cc. Probably the Bartholomew of the Synoptics, Mt 10:3p. Cf. Jn 21:2.

dd. 'of him'; var. 'of Nathanael' or 'to him'.

ee. Christ's supernatural knowledge of men and things is one of the features of Jn's portrait of him, cf. 2:24f; 4:17-19,29; 6:61,64,71; 13:1,11,27,28; 16:19,30; 18:4; 21:17.

ff. In this passage the phrase implies he is Messiah only (like 'king of Israel'). Cf. Mt 4:3+.

2 a. I.e. three days after the meeting with Philip and Nathanael. The opening events of the gospel, therefore, are contained within one week of which almost every day is noticed; it culminates in the manifestation of Christ's glory.

b. Mary is present when Jesus first manifests his glory; she is there again at the cross, 19:25-27. The

two descriptions have several details in common, evidently of set purpose.

c. Unusual address from son to mother; the term is used again in 19:26 where there may be a reference to Gn 3:15,20: Mary is the second Eve, 'the mother of the living'.

d. Lit. 'What to me and to thee', a semitic formula not infrequent in O.T., Jg 11:12; 2 S 16:10; 19:23; 1 K 17:18, etc., and in N.T., Mt 8:29; Mk 1:24; 5:7; Lk 4:34; 8:28. It is used to deprecate interference or, more strongly, to reject overtures of any kind. The shade of meaning can be deduced only from the context. Here, Jesus objects that his hour has not yet come.

e. The 'hour' of his glorification and of his return to the Father's right hand. Its approach is noted by the evangelist, 7:30; 8:20; 12:23,27; 13:1; 17:1. This 'hour' is determined by the Father and cannot be anticipated, though the miracle worked through Mary's intervention is a prophetic symbol of it.

f. For credentials, every true prophet must have 'signs', or wonders worked in God's name, Is 7:11, etc.; cf. Jn 3:2; 6:29,30; 7:3,31; 9:16,33; of the Messiah it was expected that he would repeat the Mosaic miracles, 1:21+. Jesus, therefore, works 'signs' in order to stimulate faith in his divine mission, 2:11,23; 4:48-54; 11:15,42; 12:37; cf. 3:11+. And indeed his 'works' show that God has sent him, 5:36; 10:25,37, that the Father is within him, 10:30+, manifesting the divine glory in power, 1:14+; it is the Father himself who does the works, 14:10; 10:38. But many refuse to believe, 3:12; 5:38-47; 6:36,64; 7:5; 8:45; 10:25; 12:37, and their sin 'remains', 9:41; 15:24. Cf. Mt 8:3+.

g. Var. 'and his brothers'; add. 'and his disciples'. The 'brothers' are not blood-brothers of Jesus but the inner circle of his first disciples, cf. Ac 1:15+.

h. In the fourth gospel, Jesus frequently uses terms which, in addition to their obvious meaning appreciated by the audience, possess a metaphorical and higher sense; cf. 2:20 (Temple); 3:4 (new birth); 4:15 (living water); 6:34 (bread of life); 7:35 (to depart); 11:11 (to awaken); 12:34 (to lift up); 13:9 (to wash); 13:36f (to depart); 14:22 (to show oneself). Consequent

sanctuary: 'are you going to raise it up in three days?' • But he was speaking of 21
 1:14+ the sanctuary that was his body, 'and when Jesus rose from the dead, his disciples 22
 5:39+; 14:26+ remembered that he had said this, and they believed the scripture and the words
 he had said.

4:45 During his stay in Jerusalem for the Passover many believed in his name 23
 when they saw the signs that he gave, • but Jesus knew them all and did not trust 24
 1:48+ Pr 15:11 himself to them; • he never needed evidence about any man; he could tell what 25
 a man had in him.

C. THE MYSTERY OF THE SPIRIT REVEALED TO A MASTER IN ISRAEL

The conversation with Nicodemus

7:48,50-52; 12:42-43; 19:39 3 There was one of the Pharisees called Nicodemus, a leading Jew, • who came 1
 2 to Jesus by night and said, 'Rabbi, we know that you are a teacher who comes
 2:11+; 9:16, 33; 10:21 from God; for no one could perform the signs that you do unless God were with
 him'. • Jesus answered: 3

Jm 1:16 'I tell you most solemnly,
 1 P 1:23 unless a man is born from above,^a
 he cannot see the kingdom of God'.^b

2:19+ Nicodemus said, 'How can a grown man be born? Can he go back into his 4
 mother's womb and be born again?' • Jesus replied: 5

1:33+ 'I tell you most solemnly,
 Ezk 36:25 unless a man is born through water and the Spirit,^c
 Rm 8:9 he cannot enter the kingdom of God:
 Tt 3:5 what is born of the flesh is flesh; 6
 Gn 6:3 what is born of the Spirit is spirit.
 1 Co 15: Do not be surprised when I say: 7
 44-50 You must be born from above.
 Qo 11:5 The wind^d blows wherever it pleases; 8
 Ac 2:2 you hear its sound,
 but you cannot tell where it comes from or where it is going.
 That is how it is with all who are born of the Spirit.'

'How can that be possible?' asked Nicodemus. • 'You, a teacher in Israel, 9
 and you do not know these things!' replied Jesus. 10

1:4,12,18; 'I tell you most solemnly, 11
 3:32,34; we speak only about what we know
 5:24,29; and witness only to what we have seen
 7:16,43 and yet you people reject our evidence.'
 8:14,28,31 If you do not believe me 12
 Is 50:4,10 when I speak about things in this world,
 Mt 11:27 how are you going to believe me
 6:60-62 when I speak to you about heavenly things?
 Ws 9:16-17 Ph 3:19f No one has gone up to heaven/
 20:17+ Pr 30:4 except the one who came down from heaven, 13
 1:18 the Son of Man who is in heaven;
 Rm 10:6 and the Son of Man must be lifted up^e
 Ep 4:8,9 as Moses lifted up the serpent in the desert, 14
 1:21+; 12:32+ so that everyone who believes may have eternal life in him.^f 15
 Nb 21:4-9 Yes, God loved the world so much 16
 Ws 16:5-7 that he gave his only Son,
 Gn 22
 Zc 12:10
 Mt 21:37p
 Rm 8:32

- so that everyone who believes in him may not be lost but may have eternal life. 1 Jn 4:9A
- 17 For God sent his Son into the world not to condemn the world, 1:1+
- but so that through him the world might be saved. 4:42+; 12:47
2 Co 5:19
- 18 No one who believes in him will be condemned; but whoever refuses to believe is condemned already, because he has refused to believe in the name^f of God's only Son. Ac 4:12
- 19 On these grounds is sentence pronounced: that though the light has come into the world men have shown they prefer darkness to the light because their deeds were evil. 8:12+
Ps 52:3
- 20 And indeed, everybody who does wrong hates the light and avoids it, for fear his actions should be exposed; Jb 24:13-17
- 21 but the man who lives by the truth^g comes out into the light, Ep 5:13
Tb 4:6
1 Jn 1:6
- so that it may be plainly seen that what he does is done in God.^h Mt 5:14-16

II. JOURNEYS IN SAMARIA AND GALILEE

John bears witness for the last time

- 22 After this, Jesus went with his disciples into the Judean countryside and 4:1-2
- 23 stayed with them there and baptised.^k •At the same time John was baptising at Aenon^l near Salim, where there was plenty of water, and people were going
- 24 there to be baptised. •This was before John had been put in prison. Mt 3:6+
Lk 3:20
- 25 Now some of John's disciples had opened a discussion with a Jew about
- 26 purification,^m •so they went to John and said, 'Rabbi, the man who was with you on the far side of the Jordan, the man to whom you bore witness, is baptising
- 27 now; and everyone is going to him'. •John replied:

misapprehensions provide an opportunity for explanatory developments, cf. 3:11+.

i. Reconstruction work on the Temple began in 19 B.C. This, therefore, is the Passover of 28 A.D.

j. One of the great Johannine symbols. Cf. Rv 21:22. Cf. Paul, 1 Co 12:12+. The body of the risen Christ is to be the focus of worship in spirit and truth, 4:21f, the shrine of the Presence, 1:14, the spiritual temple from which living waters flow, 7:37-39; 19:34.

3 a. To be preferred to 'again'.

b. A phrase common in the Synoptics, Mt 4:17+, but occurring only here (and v. 5) in Jn; its Johannine equivalent is 'life' or 'eternal life'.

c. Allusion to baptism and its necessity, cf. Rm 6:4+.

d. In Greek, as in Hebr., one word serves for both 'wind' and 'spirit'.

e. Jesus does not speak on his own initiative, 7:17-18; he declares what he has seen 'with the Father', 1:18; 3:11; 8:38; cf. 8:24+; it is the Father's words and teaching that he hands on to man, 3:34; 8:28; 12:49,50; 14:24; 17:8,14; he is himself the Word, 1:1,14. This Word is not idle: it calls all things from nothing, 1:12+, it calls the dead from the tomb, 11:43,44; 5:28-29; it gives life to the soul, 5:24; 6:63; 8:51; it confers the Spirit, the source of immortality, 1:33+; 20:22, and so makes men children of God, 10:35; 1:12. It is required only that man should have faith in the Word, 1:12, 'dwell' in it, cf. 8:31, 'keep' it, 8:51,55; 12:47; 14:23; 15:20; 17:6, obey its command which is love, 13:34+. Nevertheless, the Word is enigmatic,

2:20+, and difficult, cf. 6:60; 7:36; it makes its way only into humble hearts. Those who hear it, therefore, respond differently, 7:43; 10:19: some believe, 4:41; 7:40f,46; 8:30, others go away disappointed, 6:66, in spite of the 'signs', 2:11+; this same rejected Word will judge them at the last day, 12:48.

f. Alluding to the ascension, which will both show that Jesus really came from heaven and also establish the Son of Man on his glorious throne.

g. If man would be saved he must turn his eyes to Christ 'lifted up' (12:32+) on the cross, Nb 21:8; Zc 12:10+; Jn 19:37+, as the symbol of his 'lifting up' in the ascension, that is to say he must believe that Christ is the only-begotten Son, 3:18; Zc 12:10. He will then be washed clean by the water from the pierced side, Jn 19:34; Zc 13:1.

h. Var. 'so that everyone who believes in him may receive eternal life'.

i. Semitism: the 'name' is the person.

j. Lit. 'does the truth', cf. 1 Jn 3:19+.

k. A baptism of the same nature as the Baptist's; baptism 'in the Spirit' is reserved for the period after Christ's resurrection in glory, cf. 1:33+.

l. A tradition locates Aenon ('the Springs') in the Jordan valley about 7 miles S. of Scythopolis. Ain Farah is also a possibility.

m. About baptism probably. 'a Jew'; var. 'Jews'. The text is corrupt. The reading may have been 'Jesus' or 'the disciples of Jesus'.

19:11 'A man can lay claim
 Heb 5:4 only to what is given him from heaven.
 1 Co 4:7
 2 Co 3:5

1:19-27 'You yourselves can bear me out: I said: I myself am not the Christ; I am 28
 Lk 3:15 the one who has been sent in front of him.

Ezk 16:1+ 'The bride is only for the bridegroom;" 29
 Mt 9:15+ and yet the bridegroom's friend,
 who stands there and listens,
 15:11 is glad when he hears the bridegroom's voice.
 This same joy I feel, and now it is complete.
 He must grow greater, 30
 I must grow smaller.
 8:23 He who comes from above 31
 is above all others;"
 1 Jn 4:5 he who is born of the earth
 is earthly himself and speaks in an earthly way.
 He who comes from heaven" 32
 3:11 bears witness to the things he has seen and heard,
 even if his testimony is not accepted;
 1 Jn 5:10 though all who do accept his testimony 33
 7:28; 8:26 are attesting the truthfulness of God,
 since he whom God has sent 34
 1:1+ speaks God's own words:
 3:11+ God gives him the Spirit without reserve.^a
 1:32 The Father loves the Son 35
 Mt 11:27; 28:18 and has entrusted everything to him.^r
 9:41 Anyone who believes in the Son has eternal life, 36
 Mt 3:7+ but anyone who refuses to believe in the Son will never see life:
 the anger of God stays on him.'

The saviour of the world revealed to the Samaritans^a

Ps 23:2; 42:1 4 When Jesus^b heard that the Pharisees had found out that he was making 1
 Jr 31:9 and baptising more disciples than John—though in fact it was his disciples 2
 Jl 4:18 who baptised, not Jesus himself—he left Judaea and went back to Galilee. 3
 Mt 3:6+ This meant that he had to cross Samaria. 4
 Lk 9:52-55 On the way he came to the Samaritan town called Sychar,^c near the land 5
 Gn 33:18-20; 48:21-22 that Jacob gave to his son Joseph. •Joseph's well is there and Jesus, tired by the 6
 Jos 24:32 journey, sat straight down by the well. It was about the sixth hour.^d •When 7
 19:28 a Samaritan woman came to draw water, Jesus said to her, 'Give me a drink'.
 His disciples had gone into the town to buy food. •The Samaritan woman said 8
 Lk 10:29-37; 17:11-19 to him, 'What? You are a Jew and you ask me, a Samaritan, for a drink?'—Jews, 9
 in fact, do not associate with Samaritans.^e •Jesus replied: 10

3:16 'If you only knew what God is offering
 Ac 8:20+ and who it is that is saying to you:
 "Give me a drink",
 6:35 you would have been the one to ask,
 and he would have given you living water'.

6:31-32; 8:53 'You have no bucket, sir,' she answered 'and the well is deep: how could 11
 you get this living water? •Are you a greater man than our father Jacob who 12
 gave us this well and drank from it himself with his sons and his cattle?' •Jesus 13
 replied:

Si 24:21 'Whoever drinks this water
 will get thirsty again;
 6:35; 7:37-39 but anyone who drinks the water that I shall give
 will never be thirsty again: 14

the water that I shall give
will turn into a spring inside him, welling up to eternal life'.

Ps 36:9
Is 58:11

- 15 'Sir,' said the woman 'give me some of that water, so that I may never get
16 thirsty and never have to come here again to draw water.' •'Go and call your
17 husband' said Jesus to her 'and come back here.' •The woman answered, 'I have
18 no husband'. He said to her, 'You are right to say, "I have no husband"; •for
19 although you have had five, the one you have now is not your husband. You
20 spoke the truth there.' •'I see you are a prophet, sir' said the woman. •'Our
fathers worshipped on this mountain,^f while you say that Jerusalem is the place
21 where one ought to worship.'^g •Jesus said:

2:19+; 6:34

1:48+

Lk 7:39

Mt 16:14+

Dt 12:5+

- 'Believe me, woman, the hour is coming
when you will worship the Father
neither on this mountain nor in Jerusalem.
22 You worship what you do not know;
we worship what we do know;
for salvation comes from the Jews.
23 But the hour will come—in fact it is here already—
when true worshippers will worship the Father in spirit and truth:^h
that is the kind of worshipper
the Father wants.
24 God is spirit,
and those who worshipⁱ
must worship in spirit and truth.'

2 K 17:27-33

Is 2:3

Rm 9:4-5

2:21+; 17:19

- 25 The woman said to him, 'I know that Messiah—that is, Christ—is coming';
26 and when he comes he will tell us everything'. •'I who am speaking to you,
said Jesus 'I am he.'

Dt 18:18-22

9:37

- 27 At this point his disciples returned, and were surprised to find him speaking
to a woman, though none of them asked, 'What do you want from her?' or,
28 'Why are you talking to her?' •The woman put down her water jar and hurried
29 back^j to the town to tell the people, •'Come and see a man who has told me
30 everything I ever did; I wonder if he is the Christ?' •This brought people out of
the town and they started walking towards him.

21:12

- 31 Meanwhile, the disciples were urging him, 'Rabbi, do have something to

n. The O.T. uses the marriage metaphor to express the relationship between God and Israel, Ho 1:2+; Jesus applies it to himself, Mt 9:15p; 22:1f; 25:1f; cf. also Paul in Ep 5:22f; 2 Co 11:2. The Messiah's coming has brought joy to the world, Jn 3:29, cf. 1:29, 36-39; 2:1-11, consequently the marriage feast of the Lamb, Rv 19:7; 21:2, has already begun.

o. Or perhaps 'everything'.

p. Add, 'is above all (others)' (or 'everything').

q. Or 'and gives the Spirit without reserve'.

r. God has communicated his power over life to the Son, 1:4; 5:21; 10:18+, and now the Son gives life to whom he will, 5:26; his gift of the Spirit, 3:5-6; 1:33+; 15:26, establishes 'all flesh' in incorruption 1:14+; 11:25; 17:2,3. Thus, by the Father's decree, all things are 'in the hand' (or 'power') of the Son, 3:35; 10:28,29; 13:3; 17:2; cf. 6:37-39; Mt 11:27; 28:18; on this is based the sovereignty, 12:13-15; 18:36-37, that he will solemnly assume on the day of his 'lifting up', 12:32+; 19:19; Ac 2:33; Ep 4:8; and on that day, the 'Prince of this world' will forfeit his kingdom, 12:31.

4 a. Meetings at a well are a feature of the patriarchal narratives: Gn 24:10f; 29:1f; Ex 2:15f. Wells and springs play a significant part in the life and religion of the patriarchal and Exodus periods: Gn 26:14-22; Ex 15:22-27; 17:1-7 etc. In the O.T., spring water symbolises the life that God gives, especially that of the messianic age: Is 12:3; 55:1; Jr 2:13; Ezk 47:1f (cf. Ps 46:4 and Zc 14:8); Ps 36:8-9 (and in the N.T.: Rv 7:16-17; 22:17); It symbolises also the life imparted by divine Wisdom and by the Law, Pr 13:14; Sl 15:3; 24:23-29. This

symbolism is carried further in the gospel narrative: living (i.e. spring) water signifies the Spirit, cf. Jn 7:37-39 and 1:33+.

b. Var. 'the Lord'.

c. Either the ancient Shechem (Sichara in Aramaic) or the present village of Askar at the foot of Mt. Ebal, about 3/4 mile from 'Jacob's Well'. The well is not mentioned in Gn.

d. Noon.

e. Some authorities omit this parenthesis. The Jews hated the Samaritans, Sl 50:25-26; Jn 8:48; Lk 9:52-55, cf. Mt 10:5; Lk 10:33; 17:16, and attributed their origin to the importation of five pagan groups, 2 K 17:24-41, who retained some of their loyalty to their old gods; these are symbolised by the 'five husbands' of v. 18.

f. I.e. Gerizim; on this mountain the Samaritans had built a rival to the Jerusalem Temple; it was destroyed by John Hyrcanus in 129 B.C.

g. Lit. 'one ought to worship in Jerusalem'. Var. 'the place (or: house) in which one ought to worship is in Jerusalem'.

h. The Spirit, 14:26+, who makes a new creature of man, 3:5, is also the inspiring principle of the new worship of God. This worship is 'in truth' because it is the only worship that meets the conditions revealed by God through Jesus.

i. Var. 'those who worship him', cf. 12:20.

j. Var. 'went off'.

eat'; •but he said, 'I have food to eat that you do not know about'. •So the disciples asked one another, 'Has someone been bringing him food?' •But Jesus said:

1:1+; 5:30;
6:38-40;
17:4;
19:30
Mt 26:39 'My food
is to do the will of the one who sent me,
and to complete his work.
Have you not got a saying:
Four months and then the harvest?
Well, I tell you:
Look around you, look at the fields;
already they are white, ready for harvest!*

35

Mt 9:37-38
Lk 10:2
Rv 14:15 Already •the reaper is being paid his wages,
already he is bringing in the grain for eternal life,
and thus sower and reaper rejoice together.
For here the proverb holds good:
one sows, another reaps;

36

Ps 126:5-6 I sent you to reap
a harvest you had not worked for.
Others worked for it;
and you have come into the rewards of their trouble.'

37

17:18; 20:21
Ac 8:14-17 38

Many Samaritans of that town had believed in him on the strength of the woman's testimony when she said, 'He told me all I have ever done', •so, when the Samaritans came up to him, they begged him to stay with them. He stayed for two days, and •when he spoke to them many more came to believe; •and they said to the woman, 'Now we no longer believe because of what you told us; we have heard him ourselves and we know that he really is the saviour of the world'.

39

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42

1:9-10+; 29;
3:17; 11:52
1Jn 2:2; 4:15

||Mt 8:5-13 ||Lk 7:1-10 The cure of the nobleman's son

When the two days were over Jesus left for Galilee. •He himself had declared that there is no respect for a prophet in his own country, •but on his arrival the Galileans received him well, having seen all that he had done at Jerusalem during the festival which they too had attended.

43

44

45

Mt 13:57p
16:14+
Jn 2:23

He went again to Cana in Galilee, where he had changed the water into wine. Now there was a court official there whose son was ill at Capernaum •and, hearing that Jesus had arrived in Galilee from Judaea, he went and asked him to come and cure his son as he was at the point of death. •Jesus said, 'So you will not believe unless you see signs and portents!' •'Sir,' answered the official 'come down before my child dies.' •'Go home,' said Jesus 'your son will live.' The man believed what Jesus had said and started on his way; •and while he was still on the journey back his servants met him with the news that his boy was alive. •He asked them when the boy had begun to recover. 'The fever left him yesterday' they said 'at the seventh hour.' •The father realised that this was exactly the time when Jesus had said, 'Your son will live'; and he and all his household believed.

46

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2:18; 20:29
Mt 12:38p
Mt 8:10+
2:11+

This was the second sign given by Jesus, on his return from Judaea to Galilee.

III. THE SECOND FEAST AT JERUSALEM

The cure of a sick man at the Pool of Bethzatha

5 Some time after this there was a Jewish festival,^a and Jesus went up to Jerusalem. •Now at the Sheep Pool in Jerusalem there is a building, called Bethzatha^b in Hebrew, consisting of five porticos; •and under these were crowds of sick people—blind, lame, paralysed—waiting for the water to move; •for at intervals the angel of the Lord came down into the pool, and the water was

1

2

3

4

Mt 1:20+

- disturbed, and the first person to enter the water after this disturbance was cured
 5 of any ailment he suffered from. •One man there had an illness which had lasted
 6 thirty-eight years, •and when Jesus saw him lying there and knew he had been in
 7 this condition for a long time, he said, 'Do you want to be well again?' •'Sir,'
 replied the sick man 'I have no one to put me into the pool when the water is
 disturbed; and while I am still on the way, someone else gets there before me.'
 8 Jesus said, 'Get up, pick up your sleeping-mat and walk'. •The man was cured
 at once, and he picked up his mat and walked away. Mt 9:6
- 10 Now that day happened to be the sabbath, •so the Jews said to the man who
 had been cured, 'It is the sabbath; you are not allowed to carry your sleeping-
 11 mat'. •He replied, 'But the man who cured me told me, "Pick up your mat and
 12 walk"'. •They asked, 'Who is the man who said to you, "Pick up your mat and
 13 walk"?'. •The man had no idea who it was, since Jesus had disappeared into the
 14 crowd that filled the place. •After a while Jesus met him in the Temple and said, Mt 9:2+
8:11
Mt 12:45
 'Now you are well again, be sure not to sin any more, or something worse may
 15 happen to you'.^d •The man went back and told the Jews that it was Jesus who
 16 had cured him. •It was because he did things like this on the sabbath that the Mt 12:8
 17 Jews began to persecute Jesus.^e •His answer to them was, 'My Father goes on 7:23; 9:4
 18 working, and so do I'.^f •But that only made the Jews even more intent on killing 7:1, 19, 25;
11:53
2:16; 10:33
Ws 2:16
Mt 12:14
 him, because, not content with breaking the sabbath, he spoke of God as his own
 Father, and so made himself God's equal.
- 19 To this accusation Jesus replied:
- 'I tell you most solemnly,
 the Son can do nothing by himself;
 he can do only what he sees the Father doing;
 and whatever the Father does the Son does too. 8:28-29
- 20 For the Father loves the Son 3:35
 and shows him everything he does himself,
 and he will show him even greater things than these,
 works that will astonish you.
- 21 Thus, as the Father raises the dead and gives them life, Dt 32:39
1 S 2:6
2 K 5:7
3:35+
5:27
Dn 7:10
Ac 10:42+
 22 so the Son gives life to anyone he chooses;
 for the Father judges^g no one;
 he has entrusted all judgement to the Son,
 23 so that all may honour the Son
 as they honour the Father.
- Whoever refuses honour to the Son
 refuses honour to the Father who sent him. 17:6+
- 24 I tell you most solemnly,
 whoever listens to my words,
 and believes in the one who sent me, 10:27; 18:37
3:11+
1 Jn 2:25

k. A harvest of souls: the Samaritans who are coming to Jesus, v. 30, are its first-fruits.

l. The reapers are the apostles, the sowers those who have laboured before them, especially Jesus.

m. Not merely 'King of Israel' as in 1:49. This world-perspective is typical of John, cf. 1:29; 3:16; 11:52; 1 Jn 2:2. Nevertheless, 'salvation comes from the Jews', 4:22.

5 a. Var. 'the festival'. Possibly Pentecost, or Tabernacles.

b. Var. 'Bethesda' (house of mercy), 'Bethsaida' or 'Betsetha'.

c. Probably due to the inflow of fresh water from time to time. The best witnesses omit 'waiting for the water to move' and the whole of v. 4.

d. Jesus does not say that the disease was the result of sin, cf. 9:2f. He warns the man that his cure is a divine favour that must be acknowledged by conversion, cf. Mt 9:2-8; to forget this is to risk something

worse than the disease. The miracle is therefore a 'sign' of spiritual resurrection, v. 24.

e. The episode is concluded in 7:19-23. The discourse of 5:19-47 falls into two parts: 1. the Father commits lifelong power to the Son, vv. 19-30; 2. the Father bears witness to the Son: a. through the Baptist, b. through the works the Father does through Jesus c. through the scriptures (Moses), vv. 31-47.

f. Jewish theologians reconciled the fact that God 'rested' after the work of creation (the sabbath was the human counterpart of this 'rest', Gn 2:2f) with his unceasing, active government of the world, by distinguishing between God's activity as creator, which is now at an end, and his activity as judge (or 'governor'), which never ends. Jesus claims that what he does and what the Father does are one and the same. Hence the anger of the Jews and Christ's vindication of his claim.

g. Power over life and death expresses the highest judicial function, cf. v. 21.

3:18	has eternal life;	
	without being brought to judgement	
1 Jn 3:14	he has passed from death to life.	
	I tell you most solemnly,	25
	the hour will come—in fact it is here already—	
10:16; 11:25-26	when the dead ^a will hear the voice of the Son of God,	
8:51	and all who hear it will live.	
6:57	For the Father, who is the source of life,	26
1 Jn 5:11	has made the Son the source of life;	
3:35+	and, because he is the Son of Man,	27
Mt 8:20+	has appointed him supreme judge.	
5:22	Do not be surprised at this,	28
Dn 7:13,22	for the hour is coming	
Mt 9:6	when the dead will leave their graves	
2 Co 5:10	at the sound of his voice: ^t	
3:11+; 11:43-44	those who did good	29
Mt 25:46	will rise again to life;	
Dn 12:2	and those who did evil, to condemnation.	
Mt 16:27;	I can do nothing by myself;	30
25:46	I can only judge as I am told to judge, ^f	
Ac 24:15	and my judging is just,	
4:34; 6:38	because my aim is to do not my own will,	
	but the will of him who sent me.	
8:13-14	'Were I to testify on my own behalf,	31
	my testimony would not be valid;	
1 Jn 5:9	but there is another witness ^k who can speak on my behalf,	32
	and I know ⁱ that his testimony is valid.	
1:19-28	You sent messengers to John,	33
Mt 11:7-11p	and he gave his testimony to the truth:	
8:18	not that I depend on human testimony;	34
	no, it is for your salvation that I speak of this.	
1:8	John was a lamp alight and shining	35
Si 48:1	and for a time you were content to enjoy the light that he gave.	
Mt 3:7	But my testimony is greater than John's:	36
10:25	the works my Father has given me to carry out,	
	these same works of mine	
1:1+	testify that the Father has sent me.	
	Besides, the Father who sent me	37
2:11+; 6:44-45; 8:18	bears witness to me himself.	
1 Jn 5:9	You have never heard his voice,	
	you have never seen his shape,	
1 Jn 2:14	and his word finds no home in you	38
8:37	because you do not believe	
	in the one he has sent.	
1:45; 2:22;	'You study ^m the scriptures,	39
5:47; 7:52;	believing that in them you have eternal life; ⁿ	
8:56; 12:16,41; 19:28; 20:9	now these same scriptures testify to me, ^o	
Ac 17:12	and yet you refuse to come to me for life!	40
1:14	As for human approval, this means nothing to me.	41
1 Th 2:6	Besides, I know you too well:	42
1 Jn 2:15;	you have no love of God in you.	
3:17	I have come in the name of my Father	43
	and you refuse to accept me;	
Mt 24:5,24+	if someone else comes in his own name	
	you will accept him.	

- 44 How can you believe,
since you look to one another for approval
and are not concerned
with the approval that comes from the one God?^a
- 45 Do not imagine that I am going to accuse you before the Father:
you place your hopes on Moses,
and Moses will be your accuser.
- 46 If you really believed him
you would believe me too,
since it was I that he was writing about;
but if you refuse to believe what he wrote,
how can you believe what I say?

12:43
Mt 6:1
Rm 2:29
1 Co 4:5
1 Th 2:6

Dt 31:26

5:39+
Dt 18:15
Mt 8:10+
Lk 16:31

IV. ANOTHER PASSOVER, THE BREAD OF LIFE

The miracle of the loaves

Mt 14:13-21
Mk 6:32-44
Lk 9:10-17

- 1 **6** Some time after this, Jesus went off to the other side of the Sea of Galilee—
2 or of Tiberias—and a large crowd followed him, impressed by the signs he
3 gave by curing the sick. •Jesus climbed the hillside, and sat down there with his
4 disciples. •It was shortly before the Jewish feast of Passover.^a
- 5 Looking up, Jesus saw the crowds approaching and said to Philip, 'Where
6 can we buy some bread for these people to eat?' •He only said this to test Philip;
7 he himself knew exactly what he was going to do. •Philip answered, 'Two hundred
8 denarii would only buy enough to give them a small piece each'. •One of his
9 disciples, Andrew, Simon Peter's brother, said, 'There is a small boy here
10 with five barley loaves and two fish; but what is that between so many?' •Jesus
11 said to them, 'Make the people sit down'. There was plenty of grass there, and
12 as many as five thousand men sat down. •Then Jesus took the loaves, gave
13 thanks, and gave them out to all who were sitting ready; he then did the same with
14 the fish, giving out as much as was wanted. •When they had eaten enough he
15 said to the disciples, 'Pick up the pieces left over, so that nothing gets wasted'.
16 So they picked them up, and filled twelve hampers with scraps left over from the
17 meal of five barley loaves. •The people, seeing this sign that he had given, said,
18 'This really is the prophet who is to come into the world'. •Jesus, who could see
19 they were about to come and take him by force and make him king, escaped^b
20 back to the hills by himself.

11:55

Nb 11:22

21:13

2 K 4:42-44

1:21+
1:49; 12:13;
18:36
Heb 12:2
Mk 1:34+

Jesus walks on the waters

Mt 14:22-33
Mk 6:45-52

- 16 That evening the disciples went down to the shore of the lake and •got into
17 a boat to make for Capernaum on the other side of the lake. It was getting
18 dark by now and Jesus had still not rejoined them. •The wind was strong, and
19 the sea was getting rough. •They had rowed three or four miles when they saw
20 Jesus walking on the lake and coming towards the boat. This frightened them,
21 but he said, 'It is I. Do not be afraid.'^c •They were for taking him into the boat,
but in no time it reached the shore at the place they were making for.

The discourse in the synagogue at Capernaum^d

- 22 Next day, the crowd that had stayed on the other side saw that only one boat

h. The spiritually dead.
i. The reference is to the resurrection of the dead at the last day, cf. Mt 22:29-32.

j. Lit. 'as I hear'. It is the Father whom Jesus 'hears'.

k. The Father.

l. Var. 'you know', wrongly making this verse refer to the Baptist's testimony, v. 33.

m. Alternative translation 'study', imperative.

n. On the scriptures as source of life, cf. Dt 4:1;

8:1,3; 30:15-20; 32:46f; Ba 4:1; Ps 119, etc.

o. The scriptures converge on Jesus who is their focus, cf. 1:45; 2:22; 5:39,46; 12:16,41; 19:28; 20:9.

p. Var. 'from the Only One'.

6 a. The bread Jesus gives is to be the new Passover.

b. Var. 'withdrew'.

c. Om. 'Do not be afraid'.

d. Some interpreters hold that a discourse about the Eucharist (6:51-58; Jesus nourishing the soul with

had been there, and that Jesus had not got into the boat with his disciples, but that the disciples had set off by themselves. •Other boats, however, had put in 23 from Tiberias, near the place where the bread had been eaten.^c •When the 24 people saw that neither Jesus nor his disciples were there, they got into those boats and crossed to Capernaum to look for Jesus. •When they found him on 25 the other side, they said to him, 'Rabbi, when did you come here?' •Jesus answered: 26

'I tell you most solemnly,
you are not looking for me
because you have seen the signs
but because you had all the bread you wanted to eat.
Do not work for food that cannot last, 27
but work for food that endures to eternal life,
the kind of food the Son of Man is offering^f you,
for on him the Father, God himself, has set his seal.'^g

Then they said to him, 'What must we do if we are to do the works that God 28 wants?' •Jesus gave them this answer, 'This is working for God:^h you must 29 believe in the one he has sent'. •So they said, 'What sign will you give to show us 30 that we should believe in you? What work will you do?' •Our fathers had manna 31 to eat in the desert; as scripture says: *He gave them bread from heaven to eat.*'

Jesus answered: 32

'I tell you most solemnly,
it was not Moses who gave you bread from heaven,
it is my Father who gives you the bread from heaven,
the true bread;
for the bread of God 33
is that which comes down from heaven
and gives life to the world'.

'Sir,' they said 'give us that bread always.' •Jesus answered: 34 35

'I amⁱ the bread of life.
He who comes to me will never be hungry;
he who believes in me will never thirst.^j
But, as I have told you, 36
you can see me and still you do not believe.
All that the Father gives me will come to me, 37
and whoever comes to me^k
I shall not turn him away;
because I have come from heaven, 38
not to do my own will,
but to do the will of the one who sent me.
Now the will of him who sent me 39
is that I should lose nothing
of all that he has given to me,
and that I should raise it up on the last day.
Yes, it is my Father's will 40
that whoever sees the Son^l and believes in him
shall have eternal life,
and that I shall raise him up on the last day.'

Meanwhile the Jews were complaining^m to each other about him, because he 41 had said, 'I am the bread that came down from heaven'. •'Surely this is Jesus 42 son of Joseph' they said. 'We know his father and mother. How can he now say, "I have come down from heaven"?' •Jesus said in reply, 'Stop complaining to 43 each other.

- 44 'No one can come to me
unless he is drawn by the Father who sent me,
and I will raise him up at the last day. 5:37
Mt 16:17
- 45 It is written in the prophets:
They will all be taught by God,
and to hear the teaching of the Father,
and learn from it,
is to come to me. Is 54:13
Jc 31:33f
1 Th 4:9
1 Jn 2:20,27
- 46 Not that anybody has seen the Father,
except the one who comes from God:
he has seen the Father. 1:18
Ex 33:20+
1 Jn 4:12
- 47 I tell you most solemnly,
everybody who believes has eternal life.
- 48 I am the bread of life.
- 49 Your fathers ate the manna in the desert
and they are dead;
- 50 but this is the bread that comes down from heaven,
so that a man may eat it and not die.
- 51 I am the living bread which has come down from heaven. Is 25:6
Mt 26:26f
Anyone who eats this bread will live for ever;
and the bread that I shall give
is my flesh,^a for the life of the world.^o Lk 22:19p
1 Co 11:24
- 52 Then the Jews started arguing with one another: 'How can this man give
53 us his flesh to eat?' they said. 'Jesus replied:
- 'I tell you most solemnly,
if you do not eat the flesh of the Son of Man
and drink his blood,
you will not have life in you. 1:14+
Mt 8:20+
- 54 Anyone who does eat my flesh and drink my blood
has eternal life,
and I shall raise him up on the last day. Is 25:6
- 55 For my flesh is real food
and my blood is real drink.
- 56 He who eats my flesh and drinks my blood 15:4-5

his flesh and blood, cf. 6:51+) has been inserted into the narrative-discourse which may be summarised as follows: the Jews ask for a 'sign' like that of the manna. vv. 30-31; cf. 1:21+; Jesus tells them, 'The Father's message, which I pass on to man, (cf. 3:11+) makes of me man's true bread, a nourishment that only those with faith can receive', vv. 32f; the Jews do not understand, vv. 60-66; only Peter and the disciples believe, vv. 67-71. (This doctrine is best understood in the light of Dt 8:3; Pr 8:22-24 and 9:1-6; Si 24:3 and 24:17-21; Lk 11:29-32.)

6 e. Add. 'after the Lord had given thanks'.

f. Var. 'will offer'.

g. The 'seal' that Jesus received at his baptism, namely the Spirit, Mt 3:16+, who is the power of God operative in Christ's 'signs'. Cf. Ac 10:38; Mt 12:28; Ep 1:13; 4:30; 2 Co 1:22.

h. For 'works' in the Jewish sense Jesus substitutes faith in God's envoy.

i. The Greek phrase *ego etmi* recalls the name that God revealed to Moses, Ex 3:14+, cf. Jn 8:24+, but here (and frequently elsewhere) it also forms the prelude to the explanation of a parable. In this case the parable is not in words but in action: the gift of the manna and the multiplication of the loaves are explained as parables of Christ's gift of himself, the true bread.

j. As Wisdom invites man to her table, Pr 9:1f, so does Jesus. Jn sees him as the Wisdom of God which,

in the O.T. revelation, was already moving towards personification, cf. 1:1+. This perception springs from Christ's own teaching already recorded in the Synoptics, Mt 11:19; Lk 11:31p, but given here much more clearly by Jn. Thus, Christ's origin is mysterious, Jn 7:27-29; 8:14,19; cf. Jb 28:20-28; he alone knows the secrets of God and reveals them to man, 3:11-12,31-32; cf. Mt 11:25-27p; Ws 9:13-18; Ba 3:29-38; he is the living bread that supremely satisfies, 6:35; cf. Pr 9:1-6; Si 24:19-22, if men will only come to him, 3:20,21; 5:40; 6:35,37,44,65; 7:37; cf. Pr 9:4-5; Si 24:19; Mt 11:28; but they must seek him before it is too late, 7:34; 8:21; cf. Pr 1:28. Cf. also Is 55:1-3. For Paul's teaching, cf. 1 Co 1:24+.

k. To 'come to' Jesus is to believe in him.

l. 'Seeing' the Son is perceiving and acknowledging that he is in truth the Son sent by the Father, cf. 12:45; 14:9; 17:6+.

m. As their forefathers did in the desert, cf. Ex 16:2f; 17:3; Nb 11:1; 14:27; 1 Co 10:10.

n. Add. 'that I shall give'; the phrase is, in any case, to be understood.

o. Jesus is the true bread because he is God's Word, vv. 32f, and also because he is a victim whose body and blood are offered in sacrifice for the life of the world, vv. 51-58, cf. 6:22+. The word 'flesh' suggests a connection between Eucharist and incarnation: the Word made flesh, 1:14, is the food of man.

lives in me
and I live in him.

As I, who am sent by the living Father,
myself draw life from the Father, 57
so whoever eats me will draw life from me.^p
This is the bread come down from heaven; 58
not like the bread our ancestors ate:^a
they are dead,
but anyone who eats this bread will live for ever.'

He taught this doctrine at Capernaum, in the synagogue. •After hearing it, 59
many of his followers said, 'This is intolerable language. How could anyone 60
accept it?' •Jesus was aware that his followers were complaining about it and 61
said, 'Does this upset you? •What if you should see the Son of Man ascend to 62
where he was before?

'It is the spirit that gives life,
the flesh has nothing to offer. 63
The words I have spoken to you are spirit
and they are life.'

'But there are some of you who do not believe.' For Jesus knew from the outset 64
those who did not believe, and who it was that would betray him. •He went on, 65
'This is why I told you that no one could come to me unless the Father allows
him'. •After this, many of his disciples left him and stopped going with him. 66

¶Mt 16:16p **Peter's profession of faith**

Then Jesus said to the Twelve, 'What about you, do you want to go away too?' 67
Simon Peter answered, 'Lord, who shall we go to? You have the message of 68
eternal life, •and we believe; we know that you are the Holy One of God.'^a 69
Jesus replied, 'Have I not chosen you, you Twelve? Yet one of you is a devil.' 70
He meant Judas son of Simon Iscariot, since this was the man, one of the Twelve, 71
who was going to betray him.

V. THE FEAST OF TABERNACLES

Jesus goes up to Jerusalem for the feast and teaches there

5:18; 11:54
Mk 9:30p **7** After this Jesus stayed in Galilee; he could not^a stay in Judaea, because the 1
Jews were out to kill him.

As the Jewish feast of Tabernacles drew near, •his brothers^b said to him, 2
'Why not leave this place and go to Judaea, and let your disciples^c see the works 3
you are doing; •if a man wants to be known he does not do things in secret; since 4
you are doing all this, you should let the whole world see'. •Not even his brothers, 5
in fact, had faith in him. •Jesus answered, 'The right time^d for me has not come yet, 6
but any time is the right time for you. •The world cannot hate you, but it does 7
hate me, because I give evidence that its ways are evil. •Go up to the festival 8
yourselves: I am not going^e to this festival, because for me the time is not ripe
yet.' •Having said that, he stayed behind in Galilee. 9

However, after his brothers had left for the festival, he went up as well, but 10
quite privately, without drawing attention to himself. •At the festival the Jews 11
were on the look-out for him: 'Where is he?' they said. •People stood in groups 12
whispering^f about him. Some said, 'He is a good man'; others, 'No, he is leading
the people astray'. •Yet no one spoke about him openly, for fear of the Jews. 13

When the festival was half over, Jesus went to the Temple and began to 14
teach.^g •The Jews were astonished and said, 'How did he learn to read? He has 15
not been taught.' •Jesus answered them: 16

- 'My teaching is not from myself:
 it comes from the one who sent me;
 17 and if anyone is prepared to do his will,
 he will know whether my teaching is from God
 or whether my doctrine is my own.
 18 When a man's doctrine is his own
 he is hoping to get honour for himself;
 but when he is working for the honour of one who sent him,
 then he is sincere
 and by no means an impostor.
 19 Did not Moses give you the Law?
 And yet not one of you keeps the Law!
 20 'Why do you want to kill me?' •The crowd replied, 'You are mad! Who wants
 21 to kill you?' •Jesus answered, 'One work I did, and you are all surprised by it.
 22 Moses ordered you to practise circumcision—not that it began with him, it goes
 23 back to the patriarchs—and you circumcise on the sabbath. •Now if a man
 can be circumcised on the sabbath so that the Law of Moses is not broken,
 why are you angry with me for making a man whole and complete on a sabbath?^a
 24 Do not keep judging according to appearances; let your judgement be according
 to what is right.'

3:11+

8:50

8:37-41
Rm 2:17-238:48,52;
10:20
Mt 5:1-9
Gn 17:10+
Ac 7:8
Rm 4:11
Mt 12:1-5,
11-12
Lk 14:5
8:15
Is 11:3
Zc 7:9
Lk 13:5f

The people discuss the origin of the Messiah

- 25 Meanwhile some of the people of Jerusalem were saying, 'Isn't this the man 5:18
 26 they want to kill?' •And here he is, speaking freely, and they have nothing to
 say to him! Can it be true the authorities¹ have made up their minds that he is
 27 the Christ? •Yet we all know where he comes from, but when the Christ appears 1:26
 no one will know where he comes from.'² Heb 7:3
 28 Then, as Jesus taught in the Temple, he cried out:
 'Yes, you know me and you know where I came from.
 Yet I have not come of myself:
 no, there is one who sent me and I really come from him,^k
 and you do not know him,
 29 but I know him
 because I have come from him!
 and it was he who sent me.'
 30 They would have arrested him then, but because his time had not yet come 7:44
 no one laid a hand on him. Lk 4:29f
2:4+; 8:20

p. The life that the Father communicates to the Son passes to the faithful through the Eucharist.

q. Add. 'the manna' or 'in the desert'.

r. Christ's words about the bread from heaven reveal something real and divine of which only the Spirit, cf. 1:33+, can supply understanding, cf. 14:26+, and which is the source of life for men.

s. i.e. the Messiah, God's chosen envoy, consecrated and united in him uniquely, cf. 10:36; 17:19. Var. 'you are the Christ, the Son of God' or 'the Son of the living God', cf. Mt 16:16.

7 a. Var. 'he did not wish to'.

b. In the wide sense: cousins, relations, cf. Mt 12:46+.

c. Those in Jerusalem and Judaea, cf. 2:23; 3:26; 4:1.

d. i.e. 'my hour', cf. 2:4+.

e. Var. 'I am not going yet'.

f. Lit. 'There was whispering (var. much whispering) about him in the crowds'.

g. 7:14-52 is made up of separate passages with a common theme—the uncertainty about Christ's origin. 1. His human origin obscures his divine: he has never been a pupil of the rabbis, what is his

knowledge worth? (vv. 14-18); the details of his childhood are known, how can he be the Messiah? (vv. 25-30). 2. His reputed birth at Nazareth shows that he is not the Christ (vv. 40-52). The theme of 'departure', too, (vv. 33-36, cf. 8:21-23) is connected with that of divine origin: the man Christ departs for the place where (in his divine nature, cf. vv. 29 and 34) he has always been. Vv. 19-24 are the conclusion of 5:1-16 and are alien to the present context.

h. The argument is rabbinic in type: circumcision was reckoned the 'healing' of one member; if this 'healing' of one member was allowed on the sabbath how much more the healing of the whole man?

i. Var. 'the chief priests' or 'the elders' or 'they'.

j. They knew that the Messiah was to be born in Bethlehem, v. 42; Mt 2:5f, but it was commonly believed that he would lie hidden in some secret place, cf. Mt 24:26, (in heaven, according to some) until the day of his coming. This belief was vindicated, though his audience did not recognise it, by Christ's heavenly origin.

k. Lit. 'he who sent me is true' (var. 'truthful').

l. Var. 'because I am at his side'.

Jesus foretells his approaching departure

2:11+ There were many people in the crowds, however, who believed in him; they 31
were saying, 'When the Christ comes, will he give more signs than this man?'
Hearing that rumours like this about him were spreading among the people, 32
the Pharisees^m sent the Temple police to arrest him.

Then Jesus said:

33

16:16 'I shall remain with you for only a short time now;
1:1+ then I shall go back to the one who sent me.
8:21; 12:21, You will look for me and will not find me:" 34
26; 14;
3:19 where I am
Dt 4:29 you cannot come.'

Pr 1:28
Is 55:6
Ho 5:6 The Jews then said to one another, 'Where is he going that we shan't be 35
Jm 1:1+ able to find him? Is he going abroad to the people who are dispersed among
1 P 1:1+ the Greeks and will he teach the Greeks? •What does he mean when he says: 36

2:19+ "You will look for me and will not find me:
where I am,
you cannot come"?"

The promise of living water

Nb 29:35 On the last day and greatest day of the festival,^o Jesus stood there and cried 37
Pr 1:20; 8:3 out:

4:1+ 'If any man is thirsty, let him come to me!'
Nb 20:11 Let the man come and drink •who believes in me! 38
Pr 18:4
Is 55:1,3
2:21+; As scripture says: From his breast^a shall flow fountains of living water.'
19:34
1 Co 10:4+ He was speaking of the Spirit which those who believed in him were to receive; 39
1:33+ for there was no Spirit as yet^a because Jesus had not yet been glorified.
Ac 5:32; 19:2

Fresh discussions on the origin of the Messiah

1:21+ Several people who had been listening said, 'Surely he must be the prophet', 40
2 S 7:1-2+ and some said, 'He is the Christ', but others said, 'Would the Christ be from 41
Mt 9:27+ Galilee? •Does not scripture say that the Christ must be descended from David 42
Rm 1:3 and come from the town of Bethlehem?' •So the people could not agree about 43
Mt 5:1 him. •Some would have liked to arrest him, but no one actually laid hands on 44
Mt 2:5f him.
3:11; 7:30

The police went back to the chief priests and Pharisees who said to them, 45
Mt 13:54-56 'Why haven't you brought him?' •The police replied, 'There has never been 46
Lk 2:47; anybody who has spoken like him'. •'So' the Pharisees answered 'you have been 47
4:22 led astray as well? •Have any of the authorities believed in him? Any of the 48
Mt 11:25 Pharisees? •This rabble knows nothing about the Law—they are damned.' 49
9:34
3:1+; 19:39 One of them, Nicodemus—the same man who had come to Jesus earlier—said to 50
Dt 1:16f; them, •'But surely the Law does not allow us to pass judgement on a man without 51
17:4 giving him a hearing and discovering what he is about?' •To this they answered, 52
5:39 'Are you a Galilean too? Go into the matter, and see for yourself: prophets do
1:46 not come out of Galilee.'
Mt 16:14+

The adulterous woman^u

They all went home, 8 and Jesus went to the Mount of Olives. 53
At daybreak he appeared in the Temple again; and as all the people came 2
Lk 21:37-38 to him, he sat down and began to teach them.

The scribes and Pharisees brought a woman along who had been caught 3
Lk 7:37-50 committing adultery; and making her stand there in full view of everybody,
Jb 31:11 they said to Jesus, 'Master, this woman was caught in the very act of committing 4
Dn 13:22 adultery, •and Moses has ordered us in the Law to condemn women like this to 5
Lv 20:10
Dt 22:22-24

- 6 death by stoning. What have you to say?' •They asked him this as a test, looking for something to use against him. But Jesus bent down and started writing on the ground with his finger.^a •As they persisted with their question, he looked up and said, 'If there is one of you who has not sinned, let him be the first to throw a stone at her'. •Then he bent down and wrote on the ground again. 9 When they heard this they went away one by one, beginning with the eldest, until Jesus was left alone with the woman, who remained standing there. •He looked up and said, 'Woman, where are they? Has no one condemned you?' 11 'No one, sir' she replied. 'Neither do I condemn you,' said Jesus 'go away, and don't sin any more.'

Mt 12:10;
19:3
Lk 20:20
Dt 17:7
Mt 7:1-5

Ezk 18:32;
Ps 103:8,
13-14
5:14
Ezk 18:23

Jesus, the light of the world^b

- 12 When Jesus spoke to the people again, he said:

'I am the light of the world;
anyone who follows me will not be walking in the dark;
he will have the light of life'.

Gn 1:5
Ex 13:22
Jb 11:17;
18:5
Is 42:6; 58:10
Lm 3:2
Jl 2:2
Am 5:18
Mt 7:8
Mt 5:14

A discussion on the testimony of Jesus to himself

- 13 At this the Pharisees said to him, 'You are testifying on your own behalf;
14 your testimony is not valid'. •Jesus replied:

'It is true that I am testifying on my own behalf,
but my testimony is still valid,
because I know
where I came from and where I am going;
but you do not know
where I come from or where I am going.^c

3:11 +; 5:31

14:28

- 15 You judge by human standards;^d
I judge^e no one,

7:24; 12:47
Rm 7:5

m. Var. 'Pharisees and chief priests', 'They and the chief priests', 'Chief priests and Pharisees'.

n. Christ, like God himself, must be sought while there is still time to find him. But the Jews will let his 'time' slip by and instead of coming to them, salvation will come to the pagans (the 'Greeks'). Cf. 12:20-21; 12:32 +; 19:37 +.

o. The day, the 7th or perhaps the 8th, celebrating the end of the festival.

p. Om. 'to me'. Christ's invitation resembles that of divine Wisdom, cf. 6:35 +.

q. From Jesus himself, according to the oldest tradition, though another has joined 'the man who believes in me' with what follows, making the 'streams' flow from the believer.

r. The liturgy of the feast of Tabernacles, which formed the background of these words, included prayers for rain, rites which commemorated the Mosaic water-miracle, Ex 17:1-7; cf. 1 Co 10:4, and readings from biblical passages foretelling life-giving water for Zion, Zc 14:8; Ezk 47:1f, Cf. Jn 4:1 +.

s. Var. 'the Spirit had not yet been given'.

t. Add. 'where David was', 'of David', or 'where he was'. Only Christ's intimates knew that he had been born in Bethlehem.

u. The author of this passage, 7:53-8:11, is not John: it is omitted by the oldest witnesses (MSS, versions, Fathers) and found elsewhere in others; moreover, its style is that of the Synoptics and the author was possibly Luke, cf. Lk 21:38 +. Nevertheless, the passage was accepted in the canon and there are no grounds for regarding it as unhistorical.

- 8 a. The significance of the gesture is doubtful.

b. The development in the N.T. of the light-darkness theme can be traced fairly clearly along three main lines: 1. Just as the sun lights man on his way, so anything that shows him his way to God is 'light': of old it was the Law, the Wisdom and Word of God,

Qo 2:13; Pr 4:18-19; 6:23; Ps 119:105; cf. Rm 2:19; now it is Christ, Jn 1:9; 9:1-39; 12:35; 1 Jn 2:8-11; cf. 2 Co 4:6, who is compared with the bright cloud that led the Israelites, Jn 8:12; cf. Ex 13:21f; Ws 18:3f; it is also his followers from whom the light of God's own perfections shines on men, Mt 5:14-16; Lk 8:16; Rv 21:24. 2. Light is symbolic of life, contentment, and joy, as darkness is of death, unhappiness, and misery, Jb 30:26; Is 45:7; cf. Ps 17:15 +; hence, enslavement is darkness, the deliverance and salvation of the messianic age is light, Is 8:22-9:1; Mt 4:16; Lk 1:79; Rm 13:11-12. This light shines even on the pagan nations, Lk 2:32; Ac 13:47, through Christ who is the Light Jn (cf. texts just quoted); Ep 5:14; it is at its brightest in the kingdom of heaven, Mt 8:12; 22:13; 25:30; Rv 22:5; cf. 21:3-4. 3. The 'light-darkness' contrast came to be used for the mutually hostile worlds of Good and Evil (cf. the Essene texts of Qumran). Thus in the N.T. there are two 'empires'. Christ the lord of one, Satan of the other, 2 Co 6:14-15; Col 1:12-13; Ac 26:18; 1 P 2:9, each striving for the mastery, Lk 22:53; Jn 13:29-30. Men are either 'sons of light' or 'sons of darkness', Lk 16:8; 1 Th 5:5; Ep 5:7-8; Jn 12:36, according as their life is ruled by the light (Christ) or by darkness (Satan), 1 Th 5:4f; 1 Jn 1:6-7; 2:9-10, and what they do shows which they are, Rm 13:12-14; Ep 5:8-11. The coming of the Light makes clear this distinction ('judgement') of man from man, because this coming forces everyone to declare himself either for or against, Jn 3:19-21; 7:7; 9:39; 12:46; cf. Ep 5:12-13. But one day all will be well, and one day the darkness will yield to the light, Jn 1:5; 1 Jn 2:8; Rm 13:12.

c. It is enough for the Son to be his own witness since he alone knows the mystery of his heavenly origin, cf. Mt 11:27b.

d. The Jews judge by what they see: a man like themselves; 'in that flesh they fail to see the glory of God's Son shining' (St Augustine).

e. In the semitic sense of the word, i. e. 'condemn'.

but if I judge, 16
 5:30; 8:29 my judgement will be sound,
 because I am not alone;
 10:30+ the one who sent me is with me;
 Dt 17:6; and in your Law it is written 17
 19:15 that the testimony of two witnesses is valid.
 Nb 35:30 I may be testifying on my own behalf, 18
 5:23,37 but the Father who sent me is my witness too.'

They asked him, 'Where is your Father?' Jesus answered: 19
 7:28; 12:45; 'You do not know me, nor do you know my Father;
 15:21 if you did know me, you would know my Father as well'.
 14:7

Mk 12:41 + He spoke these words in the Treasury, while teaching in the Temple. No one 20
 2:4+; 7:30 arrested him, because his time had not yet come.

The unbelieving Jews warned

7:33-36 Again he said to them: 21
 7:34+; 14-19 'I am going away; you will look for me
 Dt 24:16 and you will die in your sin.'
 Ezk 18:20; Where I am going, you cannot come.'
 33:12-20
 Ho 5:6

The Jews said to one another, 'Will he kill himself? Is that what he means by 22
 13:33,36 saying, "Where I am going, you cannot come"?' •Jesus went on: 23
 'You are from below;
 I am from above.
 1:10+ You are of this world;
 3:31; 17:14; I am not of this world.
 18:36 I have told you already: You will die in your sins. 24
 1:1+; 8:28 Yes, if you do not believe that I am He,^e
 Ex 3:14+ you will die in your sins.'
 Is 43:11
 Lk 13:5
 3 Jn 7+

So they said to him, 'Who are you?' Jesus answered: 25
 10:24 'What I have told you from the outset.^a
 About you I have much to say 26
 and much to condemn;
 3:33; 7:28 but the one who sent me is truthful,
 and what I have learnt from him
 12:48-50 I declare to the world.'

They failed to understand that he was talking to them about the Father. 27
 So Jesus said: 28

12:32+ 'When you have lifted up the Son of Man,
 Mt 8:20+ then you will know that I am He'
 8:24+ and that I do nothing of myself:
 3:11; 5:19 what the Father has taught me
 is what I preach;
 8:16; 10:17; he who sent me is with me, 29
 30+; 15: and has not left me to myself,
 10: 16:3, 32
 1 Jn 3:22 for I always do what pleases him'.

As he was saying this, many came to believe in him. 30

Jesus and Abraham

To the Jews who believed in him Jesus said: 31
 3:11+ 'If you make my word your home
 Rm 9:8 you will indeed be my disciples,

- 32 you will learn the truth
and the truth will make you free'. Is 42:7
Dn 9:13
Ga 4:25
- 33 They answered, 'We are descended from Abraham and we have never been
34 the slaves of anyone; what do you mean, "You will be made free"?'. Jesus replied: Mt 3:9
Lm 2:17
- 'I tell you most solemnly,
everyone who commits sin is a slave.'^j 2:19+
Rm 6:17-19
2 P 2:19
- 35 Now the slave's place in the house is not assured,
but the son's place is assured. 14:2
Gn 21:10
Jr 2:14f
Ga 4:30f
- 36 So if the Son makes you free,
you will be free indeed. Ga 5:1
- 37 I know that you are descended from Abraham;
but in spite of that you want to kill me
because nothing I say has penetrated into you. Mt 21:33-46
- 38 What I, for my part, speak of
is what I have seen with my Father;
but you, you put into action
the lessons learnt from your father.'^j 5:38; 7:19;
12:48
Rv 2:9+
3:11+
- 39 They repeated, 'Our father is Abraham'. Jesus said to them:
- 'If you were Abraham's children,
you would do as Abraham did.'^k
- 40 As it is, you want to kill me
when I tell you the truth
as I have learnt it from God;
that is not what Abraham did. Gn 15:6;
17:1
- 41 What you are doing is what your father does.'
- 'We were not born of prostitution,'^l they went on 'we have one father: God.'^j Ex 4:22
Dt 32:6
- 42 Jesus answered:
- 'If God were your father, you would love me,
since I have come here from God; yes, I have come from him;
not that I came because I chose,
no, I was sent, and by him. Mk 1:38+
1 Jn 5:1
- 43 Do you know why you cannot take in what I say?
It is because you are unable to understand my language.'^m 1:1+
- 44 The devil is your father,
and you prefer to do
what your father wants. 19:11
Ac 7:51-52;
13:10
1 Jn 3:8-15

8 f. By rejecting Jesus, the Jews are heading for irremediable loss; they are sinning against the truth, vv. 40,45f. It is the sin against the Spirit, Mt 12:31p. Cf. Jn 7:34+.

g. 'I Am' or 'I am He' is the divine name revealed to Moses, Ex 3:14+; it means that the God of Israel is unique, the true God, Dt 32:39. When Jesus appropriates this name, he is claiming to be the one incomparable saviour, the goal of Israel's faith and hope. Cf. Jn 8:28,58; 13:19 and also 6:35; 18:5,8.

h. A very obscure text; it is variously rendered 'Why, in the first place, am I speaking to you?'; 'Why should I speak to you at all?'; 'What I have been telling you from the beginning'; 'Precisely what I am telling you'. Our translation resembles this last but preserves the idea of temporal priority which leads up to the following 'then' of v. 28, thus: as it is, the Jews have the opportunity of knowing Christ from his words; afterwards, when they know him as one 'lifted up' (12:32+), it will be too late. The Vulg. translation ('I am) the Beginning who speak to you' is grammatically impossible.

i. In the O.T. the formula 'you shall know that

I am', or 'that I am Yahweh', is a declaration of God's power, cf. 8:24+, or else heralds some notable intervention of God in history, cf. Ex 10:2; Ezk 6:7, 10,13f, etc; Is 43:10 (strikingly like John). This verse foretells the glorification of Jesus through his 'lifting up' on the cross, Jn 12:32+, which is to be the reply to the Jews' question (v. 25) but will be also the condemnation of their unbelief. Cf. 19:37; Rv 1:7; Mt 26: 64p; 1 Co 2:8.

j. Add. 'of sin'.

k. Var. 'If you are Abraham's children, do as Abraham did'. Unlike Isaac, the Jews are not 'children' of Abraham because they do not believe; they are merely of his 'race' (like the bondwoman's son, Ishmael, who was cast out, cf. vv. 34-35). On this, cf. Ga 4: 30f+.

l. The prophets call religious infidelity 'prostitution', cf. Ho 1:2+; here, therefore, the Jews are objecting that they have been faithful to God's covenant.

m. Because they have the devil for master, and he is hostile to the truth. Cf. 18:37.

Gn 2:17;
3:11
Ws 1:13;
2:24
Rm 5:12

He was a murderer from the start;
he was never grounded^a in the truth;
there is no truth in him at all:
when he lies
he is drawing on his own store,
because he is a liar, and the father of lies.^o

But as for me, I speak the truth
and for that very reason,
you do not believe me.

45

Heb 4:16
1 P 2:22
1 Jn 3:5

Can one of you convict me of sin?^p
If I speak the truth, why do you not believe me?
A child of God

46

47

10:26+
12:48
1 Jn 4:6

listens to the words of God;
if you refuse to listen,
it is because you are not God's children.'

4:9+ The Jews replied, 'Are we not right in saying that you are a Samaritan and 48
7:20+ possessed by a devil?' Jesus answered:

'I am not possessed;
no, I honour my Father,
but you want to dishonour me.

49

7:18

Not that I care for my own glory,
there is someone who takes care of that and is the judge of it.

50

3:11+
5:25-28;
11:25

I tell you most solemnly,
whoever keeps my word
will never see death.'

51

7:20+ The Jews said, 'Now we know for certain that you are possessed. Abraham 52
is dead, and the prophets are dead, and yet you say, "Whoever keeps my word
4:12 will never know the taste of death". •Are you greater than our father Abraham, 53
who is dead? The prophets are dead too. Who are you claiming to be?' •Jesus 54
answered:

'If I were to seek my own glory
that would be no glory at all;
my glory is conferred by the Father,
by the one of whom you say, "He is our God"
although you do not know him.
But I know him,
and if I were to say: I do not know him,
I should be a liar, as you are liars yourselves.
But I do know him, and I faithfully keep his word.
Your father Abraham rejoiced
to think that he would see my Day;^q
he saw it and was glad.'

55

7:29

5:39+
Gn 17:17+
Mt 13:17f
Lk 17:22

56

The Jews then said, 'You are not fifty yet, and you have seen Abraham!' 57
Jesus replied: 58

'I tell you most solemnly,
before Abraham ever was,
I Am'.

1:1+,.30
8:24+

10:31,39;
11:8
Lk 4:29f At this they picked up stones to throw at him;^r but Jesus hid himself and left 59
the Temple.

Is 42:7 The cure of the man born blind

9 As he went along, he saw a man who had been blind from birth. •His disciples ¹/₂
asked him, 'Rabbi, who sinned, this man or his parents, for him to have been

- 3 born blind?" •Neither he nor his parents sinned,' Jesus answered 'he was born blind so that the works of God^a might be displayed in him. 5:14+
Lk 13:2
- 4 'As long as the day lasts 11:9-10;
12:35-36
I must^b carry out the work of the one who sent me;
the night will soon be here when no one can work.^c 4:34; 5:16
- 5 As long as I am in the world 8:12+; 9:37
I am the light of the world.^d
- 6 Having said this, he spat on the ground, made a paste with the spittle, put
7 this over the eyes of the blind man, •and said to him, 'Go and wash in the Pool of Siloam^e (a name that means 'sent'). So the blind man went off and washed himself, and came away with his sight restored. 2 K 5:10
Is 8:6
- 8 His neighbours and people who earlier had seen him begging said, 'Isn't
9 this the man who used to sit and beg?' •Some said, 'Yes, it is the same one'. Others said, 'No, he only looks like him'. The man himself said, 'I am the man'.
10 So they said to him, 'Then how do your eyes come to be open?' •The man called
11 Jesus' he answered 'made a paste, daubed my eyes with it and said to me, "Go and wash at Siloam"; so I went, and when I washed I could see.' •They asked, 'Where is he?' 'I don't know' he answered.
- 13 They brought the man who had been blind to the Pharisees. •It had been a
14 sabbath day when Jesus made the paste^f and opened the man's eyes, •so when the Pharisees asked him how he had come to see, he said, 'He put a paste on
15 my eyes, and I washed, and I can see'. •Then some of the Pharisees said, 'This man cannot be from God: he does not keep the sabbath'. Others said, 'How could a sinner produce signs like this?' And there was disagreement among them. 5:9
Mt 12:10ff
Lk 13:10f;
14:1f
- 16 So they spoke to the blind man again, 'What have you to say about him yourself, now that he has opened your eyes?' 'He is a prophet' replied the man. 3:2
- 17 However, the Jews would not believe that the man had been blind and had
18 gained his sight,^g without first sending for his parents and •asking them, 'Is this man really your son who you say was born blind? If so, how is it that he is now
19 able to see?' •His parents answered, 'We know he is our son and we know he
20 was born blind, •but we don't know how it is that he can see now, or who
21 opened his eyes.^h He is old enough: let him speak for himself.' •His parents spoke like this out of fear of the Jews, who had already agreed to expel from the
22 synagogue anyone who should acknowledge Jesus as the Christ. •This was why
23 his parents said, 'He is old enough; ask him'. 7:13
12:42
- 24 So the Jews again sent for the man and said to him, 'Give glory to God!'
25 For our part, we know that this man is a sinner.' •The man answered, 'I don't
26 know if he is a sinner; I only know that I was blind and now I can see'. •They
27 said to him, 'What did he do to you? How did he open your eyes?' •He replied, 'I have told you once and you wouldn't listen. Why do you want to hear it all
28 again? Do you want to become his disciples too?' •At this they hurled abuse
29 at him: 'You can be his disciple,' they said 'we are disciples of Moses: •we

n. Var. 'he has no footing in the truth'.

o. Or 'father of the liar'.

p. I.e. of betraying the commission entrusted to him by God.

q. I.e. Christ's coming. Another example of an expression reserved for God in the O.T. (the 'day of Yahweh', cf. Am 5:18+) but adopted for himself by Christ.

r. Abraham saw Christ's 'day' (as Isaiah 'saw his glory', Jn 12:41), but 'from a distance', cf. Heb 11:13; Nb 24:17, because he saw it in the birth of the promised Isaac (at which Abraham 'laughed', Gn 17:17+) which was an event prophetic of Christ. Jesus claims to be the ultimate fulfilment of this promise made to Abraham; he is Isaac according to the spirit.

s. The claim of Jesus to live on the divine plane (v. 58) is, for the Jews, blasphemy, for which the penalty is stoning, Lv 24:16.

9 a. 'Signs', cf. 2:11+.

b. Var. 'we must'.

c. The life of Jesus is compared to a day's work, 5:17, ending with the night of death. Cf. Lk 13:32.

d. Before the miracle takes place its significance is pointed out, cf. 9:37.

e. The water drawn from here during the feast of Tabernacles symbolised the blessings of the messianic age. Henceforth, the source of these blessings is Jesus himself. 'The envoy', or 'the one sent', is one of Jn's favourite names for Christ, cf. 3:17,34; 5:36, etc.

f. Such work was forbidden on the sabbath.

g. Om. 'that the man had been blind and had gained his sight'.

h. Add. 'ask him'.

i. A biblical phrase putting a person under oath to tell the truth and to make reparation for his insult to the divine majesty, cf. Jos 7:19; 1 S 6:5.

know that God spoke to Moses, but as for this man, we don't know where he comes from'. •The man replied, 'Now here is an astonishing thing! He has opened my eyes, and you don't know where he comes from! •We know that God doesn't listen to sinners, but God does listen to men who are devout and do his will. •Ever since the world began it is unheard of for anyone to open the eyes of a man who was born blind;' •if this man were not from God, he couldn't do a thing.' •'Are you trying to teach us,' they replied 'and you a sinner through and through, since you were born!' And they drove him away.

Jesus heard they had driven him away, and when he found him he said to him, 'Do you believe in the Son of Man?' •'Sir,' the man replied 'tell me who he is so that I may believe in him.' •Jesus said, 'You are looking at him; he is speaking to you'. •^k The man said, 'Lord, I believe', and worshipped him.

Jesus said:

'It is for judgement
that I have come into this world,
so that those without sight may see
and those with sightⁱ turn blind'.

Hearing this, some Pharisees who were present said to him, 'We are not blind, surely?' •Jesus replied:

'Blind? If you were,^m
you would not be guilty,
but since you say, "We see",
your guilt remains.

3:36; 12:48
Mt 23:16f

Jr 23:1-3
Ezk 34:1-31

The good shepherd

10 'I tell you most solemnly, anyone who does not enter the sheepfold through the gate, but gets in some other way is a thief and a brigand. The one who enters through the gate is the shepherd of the flock; •the gatekeeper lets him in, the sheep hear his voice, one by one^a he calls his own sheep and leads them out. •When he has brought out his flock, he goes ahead of them, and the sheep follow because they know his voice. •They never follow a stranger but run away from him: they do not recognise the voice of strangers.'

Jesus told them^b this parable but they failed to understand what he meant by telling it to them.

So Jesus spoke to them again:

'I tell you most solemnly,
I am the gate of the sheepfold.^c
All others who have come^d
are thieves and brigands;
but the sheep took no notice of them.

8

9

I am the gate.
Anyone who enters through me will be safe:
he will go freely in and out
and be sure of finding pasture.

The thief comes
only to steal and kill and destroy.

I have come
so that they may have life^e
and have it to the full.

I am the good shepherd:^f
the good shepherd is one who lays down his life for his sheep.
The hired man, since he is not the shepherd
and the sheep do not belong to him,

10
11
12

Mt 7:14
3:17
Ps 23:1-3
Is 49:9-10
Ezk 34:14

10:28

Ezk 34:1-3
Heb 13:20

- abandons the sheep and runs away
as soon as he sees a wolf coming,
and then the wolf attacks and scatters the sheep;
13 this is because he is only a hired man
and has no concern for the sheep.
14 I am the good shepherd;
I know my own
and my own know me,^o
15 just as the Father knows me
and I know the Father;
and I lay down my life for my sheep.
16 And there are other sheep I have
that are not of this fold,
and these I have to lead as well.^a
They too will listen to my voice,
and there will be only one flock,^c
and one shepherd.
17 The Father loves me,
because I lay down my life
in order to take it up again.
18 No one takes it from me;
I lay it down of my own free will,^f
and as it is in my power to lay it down,
so it is in my power to take it up again;
and this is the command I have been given by my Father.^g
- 19 These words caused disagreement^k among the Jews. •Many said, 'He is 3:11+
21 possessed, he is raving; why bother to listen to him?' •Others said, 'These are 7:20
not the words of a man possessed by a devil: could a devil open the eyes of the 9:9
blind?' 9:30-32

VI. THE FEAST OF DEDICATION

Jesus claims to be the Son of God

- 22 It was the time when the feast of Dedication was being celebrated in Jerusalem. 1 M 4:36+
23 It was winter, •and Jesus was in the Temple walking up and down in the Portico Ac 3:11+
24 of Solomon. •The Jews gathered round him and said, 'How much longer are Lk 22:67
25 you going to keep us in suspense? If you are the Christ, tell us plainly.'ⁱ •Jesus 8:25
replied:

j. There are many points of resemblance between ch. 9 and 3:1-21, and it is probable that to the evangelist's mind the cure of the man born blind is a symbol of the new birth through water and the Spirit, 3:3-7.

k. Om. all v. 38 and first two words of v. 39.

l. The complacent who trust to their own 'light', cf. vv. 24,29,34, as opposed to the humble, typified by the blind man. Cf. Dt 29:3; Is 6:9f; Jr 5:21; Ezk 12:2.

m. I.e. if you knew you were blind, as blind men do.

10. a. Or possibly 'each by its name'.

b. I.e. to the Pharisees, wilfully blind, 9:40. They fail to realise that the parable refers to them.

c. The gate that gives access to the sheep. Only those who 'go in' by Jesus have authority to guide the flock, 21:15-17.

d. Add. 'before me'. The reference is probably to the Pharisees, cf. Mt 23:1-36; Lk 11:39-52 and Mt 9:36; Mk 6:34.

e. Life eternal. Jesus gives it, 3:16,36; 5:40; 6:33, 35,48,51; 14:6; 20:31, with abounding generosity, cf. Rv 7:17; Mt 25:29; Lk 6:38.

f. God, himself the shepherd of his people, was to choose a shepherd for them in the messianic age.

cf. Ezk 34:1+. Christ's assertion that he is the good shepherd is a claim to messiahship.

g. In biblical language, cf. Ho 2:22+, 'knowledge' is not merely the conclusion of an intellectual process, but the fruit of an 'experience', a personal contact (cf. Jn 10:14-15 and 14:20; 17:21-22; cf. 14:17; 17:3; 2 Jn 1-2); when it matures, it is love, cf. Ho 6:6+ and 1 Jn 1:3+.

h. Not to take them into the Jewish fold but to gather them into the flock that Jesus 'leads' to eternal life.

i. Var. 'one fold'.

j. Jesus has life in himself, 3:35+, and no one can rob him of it, 7:30,44; 8:20; 10:39; he surrenders it of his own will, 10:18; 14:30; 19:11; hence his perfect control and majestic calm in the face of death, 12:27; 13:1-3; 17:19; 18:4-6; 19:28.

k. Add. 'again'.

l. Not, as hitherto, in the enigmatic language of parable, cf. v. 6; 16:25,29. More urgently than before, 2:18, 5:16; 6:30; 8:25, the Jews press Jesus to say if he is the Messiah. In the Synoptics, the question is put by the high priest before the Passion, Mt 26:63p.

- 2:11 + ; 5:36
Pr 28:5
1 Co 2:14
10:3-4,14
10:10
Rm 8:33-39
Dt 33:3
Ws 3:1
J:35 +
Dt 32:39
Is 43:13
51:16
1:1 +
8:59
- 'I have told you,^m but you do not believe.
The works I do in my Father's name are my witness;
but you do not believe,
because you are no sheep of mine.ⁿ
The sheep that belong to me listen to my voice;
I know them and they follow me.
I give them eternal life;
they will never be lost
and no one will ever steal them from me.
The Father who gave them to me is greater than anyone,^o
and no one can steal^p from the Father.
The Father and I are one.'^q
- 31
32
- 1 The Jews fetched stones to stone him, •so Jesus said to them, 'I have done
many good works for you to see, works from my Father; for which of these
are you stoning me?' •The Jews answered him, 'We are not stoning you for doing 33
5:18; 19:7
Mt 9:3 a good work but for blasphemy; you are only a man and you claim to be God'.
Jesus answered: 34
- Rm 3:19
Ps 82:6
Jn 11:4,27;
12:34;
15:25
Heb 1:2
1:12
- 'Is it not written in your Law:
I said, you are gods?'
So the Law uses the word gods 35
of those to whom the word of God was addressed,
and scripture cannot be rejected.
Yet you say to someone the Father has consecrated and sent 36
into the world,
"You are blaspheming",
because he says, "I am the Son of God".
If I am not doing my Father's work, 37
there is no need to believe me;
but if I am doing it, 38
then even if you refuse to believe in me,
at least believe in the work I do;
then you will know for sure
that the Father is in me and I am in the Father.'
- 1:1 + ; 17:18
Jr 1:5
6:67-69
2:11 +
14:11; 17:21
8:59
- They wanted^r to arrest him then, but he eluded them. 39

Jesus withdraws to the other side of the Jordan

- 1:28
Mt 19:1
Mk 10:1
- He went back again to the far side of the Jordan to stay in the district where 40
John had once been baptising. •Many people who came to him there said, 'John 41
gave no signs, but all he said about this man was true'; •and many of them 42
believed in him.

The resurrection of Lazarus

- 12:1-8
Lk 10:38f
- 11 There was a man named Lazarus who lived in the village of Bethany with 1
the two sisters, Mary and Martha, and he was ill.—It was the same 2
Mary, the sister of the sick man Lazarus, who anointed the Lord, with
ointment and wiped his feet with her hair.^a •The sisters sent this message to 3
2:11 Jesus, 'Lord, the man you love is ill'. •On receiving the message, Jesus said, 4
1:14 + 'This sickness will end, not in death but in God's glory, and through it the Son
10:34 + of God will be glorified'.^b
- Jesus loved Martha and her sister and Lazarus, •yet when he heard that 5
Lazarus was ill he stayed where he was for two more days •before saying to the 6
disciples, 'Let us go to Judaea'.^c •The disciples said, 'Rabbi, it is not long since 7
8:59; 10:31 the Jews wanted to stone you; are you going back again?' •Jesus replied: 9
- 9:4
- 'Are there not twelve hours in the day?
A man can walk in the daytime without stumbling

because he has the light of this world to see by;
 but if he walks at night he stumbles,
 because there is no light to guide him.'

8:12+

10

He said that and then added, 'Our friend Lazarus is resting, I am going to wake him'. •The disciples said to him, 'Lord, if he is able to rest he is sure to get better'. •The phrase Jesus used referred to the death of Lazarus, but they thought that by 'rest' he meant 'sleep', so •Jesus put it plainly, 'Lazarus is dead; •and for your sake I am glad I was not there because now you will believe.'^d But let us go to him.' •Then Thomas—known as the Twin—said to the other disciples, 'Let us go too, and die with him'.

2:19+

Mt 9:24p

2:11+

14:5; 20:24-29

Mk 10:32

On arriving, Jesus found that Lazarus had been in the tomb for four days already. •Bethany is only about two miles from Jerusalem, •and many Jews had come to Martha and Mary to sympathise with them over their brother. •When Martha heard that Jesus had come she went to meet him. Mary remained sitting in the house. •Martha said to Jesus, 'If you had been here,^e my brother would not have died, •but I know that, even now, whatever you ask of God, he will grant you'.^f •'Your brother' said Jesus to her 'will rise again.' •Martha said, 'I know he will rise again at the resurrection on the last day'. •Jesus said:

11:45; 12:9-11, 17-19

Lk 10:39f

11:32

Mk 11:24p

2:19+

'I am the resurrection.'^g

8:51

Mt 22:23+

5:24

If anyone believes in me, even though he dies he will live,^h

1 Jn 3:14

and whoever lives and believes in me
 will never die.

Do you believe this?

'Yes, Lord,' she said 'I believe that you are the Christ, the Son of God, the one who was to come into this world.'

10:34+

1:9, 10+

When she had said this, she went and called her sister Mary, saying in a low voice, 'The Master is here and wants to see you'. •Hearing this, Mary got up quickly and went to him. •Jesus had not yet come into the village; he was still at the place where Martha had met him. •When the Jews who were in the house sympathising with Mary saw her get up so quickly and go out, they followed her, thinking that she was going to the tomb to weep there.

Mary went to Jesus, and as soon as she saw him she threw herself at his feet, saying, 'Lord, if you had been here, my brother would not have died'. •At the sight of her tears, and those of the Jews who followed her, Jesus said in great distress, with a sigh that came straight from the heart, •'Where have you put him?' They said, 'Lord, come and see'. •Jesus wept; •and the Jews said, 'See how much he loved him!' •But there were some who remarked, 'He opened the eyes of the blind man, could he not have prevented this man's death?' •Still

11:21

11:38; 13:21

12:27

m. Christ's previous statements had made it sufficiently clear that he spoke as God's envoy, cf. 2:19; 5:17f, 39; 6:32f; 8:24, 28f, 56f; 9:37.

n. Faith in Jesus implies an inner sympathy with him: man must be 'from above', 8:23, 'of God', 8:47, 'of the truth', 18:37, of his flock, 10:14. Faith presupposes a mind open to truth, 3:17-21. Cf. Ac 13:48+; Rm 8:29f.

o. Var. 'As for my Father, that which he has given me is greater than all'.

p. Var. 'Steal them'.

q. The Son's power is not other than the Father's. The context shows that this is the primary meaning, but the statement is deliberately undefined and hints at a more comprehensive and a profounder unity. The Jews do not miss the implication; they sense a claim to godhead, v. 33. Cf. 1:1; 8:24, 29; 10:38; 14:9-10; 17:11, 21 and 2:11+.

r. The words were addressed to magistrates whose function made them, in a sense, 'gods' because 'judgement is God's', Dt 1:17; 19:17; Ex 21:6; Ps 58. Christ's argument is a rabbinic *a fortiori*, the conclusion being that blasphemy is a surprising charge to bring when

it is God's consecrated envoy who calls himself Son of God. On this title, 'Son of God', v. 36, cf. 5:25; 11:4, 27; 20:17, 31, Christ's fate is henceforth to turn, cf. 19:7. See Mt 4:3+.

s. Add. 'again'.

11 a. It is unlikely that this is 'the woman who was a sinner' of Lk 7:37.

b. A double meaning here: Jesus will be glorified by the miracle itself, cf. 1:14+, but the miracle will bring about his death, 11:46-54, by which also he will be glorified, 12:32+.

c. Add. 'again'.

d. Had Lazarus not died, there would have been no miracle to confirm their faith.

e. Add. 'Lord'.

f. Martha has faith in Jesus but she stops short as if about to ask an impossibility.

g. Add. 'and the life'.

h. The man of faith has conquered death once and for all; the resurrection of Lazarus is the sign of this victory, cf. 3:11+.

11:33 sighing, Jesus reached the tomb: it was a cave with a stone to close the opening. Jesus said, 'Take the stone away'. Martha^a said to him, 'Lord, by now he will 39 smell; this is the fourth day'. •Jesus replied, 'Have I not told you that if you 40 believe you will see the glory of God?' •So they took away the stone. Then 41 1:14+ 2:11+ 17:1 Jesus lifted up his eyes^f and said:

•Father, I thank you for hearing my prayer.
I knew indeed that you always hear me, 42
1:1+ but I speak
12:30 for the sake of all these who stand round me,
so that they may believe it was you who sent me.'

5:27-29 When he had said this, he cried in a loud voice, 'Lazarus, here! Come out!' 43
19:40; The dead man came out, his feet and hands bound with bands of stuff and a 44
20:5-7 cloth round his face. Jesus said to them, 'Unbind him, let him go free'.

The Jewish leaders decide on the death of Jesus

11:19; 12:10 Many of the Jews who had come to visit Mary and had seen what he did 45
Mt 26:3-5p believed in him, •but some of them went to tell the Pharisees what Jesus had 46
12:19 done. •Then the chief priests and Pharisees called a meeting. 'Here is this man 47
Lk 22:2 working all these signs' they said 'and what action are we taking? •If we let 48
Ac 4:16 him go on in this way everybody will believe in him, and the Romans will come
18:13 and destroy the Holy Place^k and our nation.' •One of them, Caiaphas, the 49
Lk 3:2+ high priest that year, said, 'You don't seem to have grasped the situation at all;
you fail to see that it is better^l for one man to die for the people, than for the 50
whole nation to be destroyed'. •He did not speak in his own person, it was as
high priest^m that he made this prophecy that Jesus was to die for the nation"—
4:42+ and not for the nation only, but to gather together in unity the scattered children 52
10:16 of God. •From that day they were determinedⁿ to kill him. •So Jesus no longer 53
Gn 11:9 5:18+ 12:14p 7:1 went about openly among the Jews, but left the district for a town called 54
Ephraim, in the country bordering on the desert, and stayed there with his
disciples.

VII. THE LAST PASSOVER

A. BEFORE THE PASSION

The Passover draws near

2:13; 6:4 The Jewish Passover drew near,^p and many of the country people who had 55
Nb 9:6-13 gone up to Jerusalem^q to purify themselves •looked out for Jesus, saying to one 56
another as they stood about in the Temple, 'What do you think? Will he come
to the festival or not?' •The chief priests and Pharisees had by now given their 57
orders: anyone who knew where he was must inform them so that they could
arrest him.

||Mt 26:6-13 The anointing at Bethany ||Mk 14:3-9

12 Six days before the Passover,^a Jesus went to Bethany, where Lazarus 1
was, whom he had raised from the dead. •They gave a dinner for him 2
11:2+ there; Martha waited on them and Lazarus was among those at table. •Mary 3
brought in a pound of very costly ointment, pure nard, and with it anointed the
feet of Jesus, wiping them with her hair; the house was full of the scent of the
ointment. •Then Judas Iscariot—one of his disciples, the man who was to betray 4
him—said, 'Why wasn't this ointment sold for three hundred denarii, and the 5
money given to the poor?' •He said this, not because he cared about the poor, 6
13:29 but because he was a thief; he was in charge of the common fund and used to
help himself to the contributions. •So Jesus said, 'Leave her alone; she had to 7

8 keep this scent for the day of my burial.^b •You have the poor with you always, you will not always have me.’

9 Meanwhile a large number of Jews heard that he was there and came not only on account of Jesus but also to see Lazarus whom he had raised from the dead. •Then the chief priests decided to kill Lazarus as well, •since it was on his account that many of the Jews were leaving them and believing in Jesus.

The Messiah enters Jerusalem

12 The next day the crowds who had come up for the festival heard that Jesus was on his way to Jerusalem. •They took branches of palm and went out to meet him, shouting, ‘*Hosanna! Blessings on the King of Israel,^c who comes in the name of the Lord.*’ •Jesus found a young donkey and mounted it—as scripture says: •*Do not be afraid, daughter of Zion; see, your king is coming, mounted on the colt of a donkey.* •At the time his disciples did not understand this, but later, after Jesus had been glorified, they remembered that this had been written about him and that this was in fact how they had received him. •All who had been with him when he called Lazarus out of the tomb and raised him from the dead were telling how they had witnessed it; •it was because of this, too, that the crowd came out to meet him: they had heard that he had given this sign. 19 Then the Pharisees said to one another, ‘You see, there is nothing you can do; look, the whole world is running after him!’

Jesus foretells his death and subsequent glorification

20 Among those who went up to worship at the festival were some Greeks.^d 21 These approached Philip, who came from Bethsaida in Galilee, and put this request to him, ‘Sir, we should like to see Jesus’. •Philip went to tell Andrew, and Andrew and Philip together went to tell Jesus. 23 Jesus replied to them: ‘Now the hour has come for the Son of Man to be glorified. I tell you, most solemnly, unless a wheat grain falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest. Anyone who loves his life loses it; anyone who hates his life in this world will keep it for the eternal life. If a man serves me, he must follow me, wherever I am,^e my servant will be there too. If anyone serves me, my Father will honour him. Now my soul is troubled.^f

1. Add. ‘the dead man’s sister’.

1. Add. ‘upwards’, ‘to heaven’, ‘upwards to heaven’.

k. Lit. ‘our Place’; Jerusalem, the Holy Land, or more probably the holiest of all places, the Temple.

1. Add. ‘for you’, or ‘for us’.

m. Add. ‘for that year’.

n. Calaphas means that Jesus must be executed to save the nation from political extinction; the higher, prophetic sense is that the death of Jesus is necessary for the salvation of the world. Cf. 1:29+.

o. Var. ‘they plotted’.

p. Jn repeatedly emphasises the connection between the Passover and Christ’s death. 13:1; 18:28; 19:14,42.

q. Add. ‘before the Passover’.

12 a. This last week of Christ’s life is as carefully punctuated as the first, 12:12; 13:1; 18:28; 19:31; cf. 2:1+. Each of the two weeks culminates in the manifestation of Christ’s glory, but the time for

‘signs’ (cf. Cana, 2:4,11) is now over: ‘the hour has come for the Son of Man to be glorified’, 12:23; 13:31f; 17:1,5.

b. Christ sees Mary’s act as a gesture of respect offered to his dead body before the time; it is a symbol of his actual burial, 19:38f.

c. The Messiah-King.

d. Not Jews by birth but converts to the monotheism of Israel and adopting certain specific Mosaic observances; they are the ‘God-fearing men’ of Ac 10:2+.

e. In the glory of the Father. cf. 14:3; 17:24.

f. This episode and Gethsemane have many details in common: the anguish as the ‘hour’ draws near, the appeal to the Father’s pity, the acceptance of death, the comfort from heaven (cf. Lk). But we should note the dissimilarities: in Jn, Christ’s prayer for pity remains unuttered; nor does he ‘fall to the

What shall I say:

Lk 22:40-46p

Father, save me from this hour?

18:11

But it was for this very reason that I have come to this hour.

Father, glorify your name!"^o

28

1:14+;
2:11+;
17:5+

A voice came from heaven, 'I have glorified it, and I will glorify it again'.

People standing by, who heard this, said it was a clap of thunder; others 29

11:42 said, 'It was an angel speaking to him'. •Jesus answered, 'It was not for my sake 30 that this voice came, but for yours.'^a

1:10+; 3:19
1 Jn 3:9
Is 14:12
Lk 10:18
Rv 12:9;
20:1-6
3:35+

'Now sentence is being passed on this world;

31

now the prince of this world is to be overthrown.'^d

And when I am lifted up from the earth,^f

32

I shall draw all men^k to myself.'ⁱ

21:19

By these words he indicated the kind of death he would die. •The crowd 33

Rm 3:19+
1 Col 1:23
2:19+
Mt 8:20+

answered, 'The Law has taught us that the Christ will remain for ever. How can

you say, "The Son of Man must be lifted up"? Who is this Son of Man?' •Jesus 35 then said:

8:12+

'The light will be with you only a little longer now.

9:4

Walk^m while you have the light,

Jb 5:14
1 Jn 2:10

or the dark will overtake you;

he who walks in the dark does not know where he is going.

Jr 13:16

While you still have the light,

36

believe in the light

and you will become sons of light.'

Having said this, Jesus left them and kept himself hidden.

Conclusion: the unbelief of the Jews

2:11+; 20:30
Dt 29:1-3
Mt 11:20
Is 53:1
Rm 10:16
Mt 13:13+

Though they had been present when he gave so many signs, they did not 37

believe in him; •this was to fulfil the words of the prophet Isaiah: *Lord, who 38*

could believe what we have heard said, and to whom has the power of the Lord

been revealed? •Indeed, they were unable to believe because, as Isaiah says 39

Is 6:9f

again: •*He has blinded their eyes, he has hardened their heart, for fear they should 40*

see with their eyes and understand with their heart, and turn to me for healing.

5:39+
Is 6:4

Isaiah said this when he saw his glory,ⁿ and his words referred to Jesus. 41

And yet there were many who did believe in him, even among the leading 42

3:1; 9:22 men, but they did not admit it, through fear of the Pharisees and fear of being

5:44 expelled from the synagogue: •they put honour from men before the honour 43

that comes from God.

Jesus declared publicly:

44

Mt 10:41

'Whoever believes in me

believes not in me

13:20

but in the one who sent me,

8:19; 14:7-9

and whoever sees me,

45

sees the one who sent me.

1:1+; 9:
8:12+

I, the light, have come into the world,

46

so that whoever believes in me

need not stay in the dark any more.

3:11+
Mt 13:18-23p
Lk 8:21p;
11:28

If anyone hears my words and does not keep them faithfully, 47

it is not I who shall condemn him,

since I have come not to condemn the world,

3:17

but to save the world:

8:26-27
Lk 20:16

he who rejects me and refuses my words

48

has his judge already:

Dt 31:26-29

the word itself that I have spoken

will be his judge on the last day.

8:37,47

- 49 For what I have spoken does not come from myself;
no, what I was to say, what I had to speak,
was commanded by the Father who sent me,
50 and I know that his commands mean eternal life.
And therefore what the Father has told me
is what I speak.'

14:10
Dt 18:18-191:1+
3:11+

B. THE LAST SUPPER

Jesus washes his disciples' feet

- 1 **13** It was before the festival of the Passover, and Jesus knew that the hour
had come for him to pass from this world to the Father.^a He had always
loved^b those who were his in the world, but now he showed how perfect his
love was.^c Mt 26:17+
1:48+
10:18+
1:10+;
2:4+
- 2 They were at supper,^d and the devil had already put it into the mind^e of
3 Judas Iscariot son of Simon, to betray him. •Jesus knew that the Father had
put everything into his hands, and that he had come from God and was returning
4 to God, •and he got up from table, removed his outer garment and, taking a
5 towel, wrapped it round his waist; •he then poured water into a basin and
went to wash the disciples' feet^f and to wipe them with the towel he was wearing. 6:71; 13:27;
14:30
Mt 26:20p
Lk 22:3
1:1+;
3:35+
- 6 He came to Simon Peter, who said to him, 'Lord, are you going to wash my
7 feet?' •Jesus answered, 'At the moment you do not know what I am doing, but
8 later you will understand'. •'Never!' said Peter 'You shall never wash my feet.'
Jesus replied, 'If I do not wash you, you can have nothing in common with me'.^g
9 'Then, Lord,' said Simon Peter 'not only my feet, but my hands and my head
10 as well!' •Jesus said, 'No one who has taken a bath needs washing,^h he is clean
11 all over.'ⁱ You too are clean,^j though not all of you are.' •He knew who was
going to betray him, that was why he said, 'though not all of you are'. Mt 3:13-14
12:46+
- 12 When he had washed their feet and put on his clothes again he went back
13 to the table. 'Do you understand' he said 'what I have done to you?' •You call

ground' (Mt, Mk) or 'kneel' (Lk). Cf. Jn 18:4-6; 10:18+.

g. Var. 'your Son'. The Father's 'name' is his person. Jesus worked for the Father's glory; his death, now freely offered, is the completion of that work because it shows how great is the Father's love for men, 17:6+.

h. Christ's coming death is thus divinely and publicly sanctioned.

i. Var. 'cast out'. Satan (cf. 14:30; 16:11; 2 Co 4:4; Ep 2:2; 6:12) was lord of the world, 1 Jn 5:19; Christ's death breaks his dominion over men. Cf. Jn 3:35+ and Mt 8:29+; Lk 8:31+; Col 1:12-13.

j. Om. 'from the earth'. Allusion both to the 'lifting up' of Christ on the cross (v. 33) and to his 'lifting up' to heaven, 3:13,14; 8:28, cf. 6:62, on the day of his resurrection, 20:17+; the two events are two aspects of the same mystery, 13:1+. When Christ is raised to the Father's right hand in glory, 12:23; 17:5+, he will send the Spirit, 7:39, through whom his reign will spread over the world, 16:14; cf. 3:35+.

k. Var. 'every man' or 'all things'.

l. The crucified Jesus will be set before the eyes of the world as its saviour, cf. 19:37. This is the answer to the Greeks' request to 'see' Jesus, cf. 6:40+.

m. Jesus urges the Jews to believe in him before it is too late, cf. 7:34+.

n. 'when he saw'; var. 'because he saw'. Alluding to Isaiah's vision in the Temple, Is 6:1-4+. Jn interprets it as a prophetic vision of Christ's glory, cf. 8:56+.

13 a. According to a Jewish tradition the word 'Passover' (*pesah*; cf. Ex 12:11+) meant 'a passing, or crossing over', referring it to the crossing of the

Red Sea, Ex 14. Christ (and we with him) will pass from this world, which is enslaved by sin, to the Father's company, the true Land of Promise. Cf. Jn 1:21+.

b. Here, for the first time, Jn clearly states that Christ's life and death are an expression of his love for his disciples. The impression given is one of a secret kept for these last moments, 13:34; 15:9,13; 17:23; 1 Jn 3:16; Ga 2:20; Rm 8:35; Ep 3:19; 5:2,25.

c. Lit. 'he loved them to the end', i.e. utterly.

d. Var. 'Supper was over'.

e. Var. 'the devil having already put in the (his?) heart that Judas Iscariot should betray him', or '...having already put in his heart (i.e. made up his mind)...', or 'Satan having already entered into the heart of Judas in order that he might betray him'. Unseen forces are at work in Christ's Passion: the human agents are tools of the devil. Cf. 6:70f; 8:44; 12:31; 13:27; 16:11; Rv 12:4,17; 13:2; Lk 22:3; 1 Co 2:8.

f. The dress and duty are those of a slave, cf. 1 S 25: 41.

g. Lit. 'you have no share with me', a semitic phrase: Peter is cutting himself off from his Lord and from all share in his ministry and in his glory, because he does not appreciate his Master's outlook.

h. Add. 'except for his feet'.

i. Peter has understood Christ's answer, v. 8, superficially, as if a new rite of purification were being instituted. Jesus replies that his sacrifice has already achieved this purification, cf. 15:2-3; 1 Jn 1:7; Heb 10:22. He explains the meaning of his action in vv. 12-15.

j. The same Greek word is used for 'clean' and 'pure'.

me Master and Lord, and rightly; so I am. •If I, then, the Lord and Master, 14
 13:34; 15:1-2 have washed your feet, you should wash each other's feet.^k •I have given you 15
 Lk 22:24-30 an example so that you may copy what I have done to you.
 Ep 5:2
 Ph 2:5,8
 1 Tm 5:10

'I tell you most solemnly, 16
 no servant is greater than his master,
 no messenger is greater than the man who sent him.'

15:20
 Mt 10:24
 Lk 6:40

Jm 1:25
 6:70

Ps 41:9
 Lm 1:2

'Now that you know this, happiness will be yours if you behave accordingly. 17
 I am not speaking about all of you: I know the ones I have chosen; but what 18
 scripture says must be fulfilled: *Someone who shares my table rebels^l against me.*

14:29; 16:4

'I tell you this now, before it happens, 19
 so that when it does happen
 you may believe that I am He.^m

8:24 +

||Mt 10:40
 ||Mk 9:37
 ||Lk 9:48

I tell you most solemnly, 20
 whoever welcomes the one I send welcomes me,
 and whoever welcomes me welcomes the one who sent me.'

||Mt 26:21-25
 ||Mk 14:
 18-21

||Lk 22:21-23
 11:33; 12:27

The treachery of Judas foretold

Having said this, Jesus was troubled in spirit and declared, 'I tell you most 21
 solemnly, one of you will betray me'. •The disciples looked at one another, 22
 wondering which he meant. •The disciple Jesus loved was reclining next 23
 19:26; 20:2; 21:7,20
 Lk 8:51 + to Jesus; •Simon Peter signed to him and said, 'Ask who it is he means', •so 24
 25

13:2 +
 Lk 22:3
 1:48 +

12:6

leaning back on Jesus' breast he said, 'Who is it, Lord?' •'It is the one' replied 26
 Jesus 'to whom I give the piece of breadⁿ that I shall dip in the dish.' He dipped
 the piece of bread and gave it to Judas son of Simon Iscariot. •At that instant, 27

13:2 +
 Lk 22:3
 1:48 +

12:6

after Judas had taken the bread, Satan entered him. Jesus then said, 'What you 28
 are going to do, do quickly'. •None of the others at table understood the reason 29
 he said this. •Since Judas had charge of the common fund, some of them thought 29
 Jesus was telling him, 'Buy what we need for the festival', or telling him to give 30
 something to the poor. •As soon as Judas had taken the piece of bread he went 30
 out. Night had fallen.

8:12 +

When he had gone Jesus said: 31

21:19
 Mt 8:20 +

'Now^o has the Son of Man been glorified,
 and in him God has been glorified.

1:14 +

If God has been glorified in him,^p 32
 God will in turn glorify him in himself,^q
 and will glorify him very soon.

Farewell discourses

16:10

8:21

1:1 +

'My little children, 33
 I shall not be with you much longer.
 You will look for me,
 and, as I told the Jews,^r
 where I am going,
 you cannot come.'

13:15
 1 Jn 2:8
 15:12,17

Lv 19:18

Mt 19:19;

22:39

Lk 10:26f

Ac 4:32

I give you a new commandment:^f 34
 love one another;
 just as I have loved you,
 you also must love one another.

By this love you have for one another, 35
 everyone will know that you are my disciples.'

2:19 +
 Mt 26:31f

8:21;

21:18-19

21:16

||Lk 22:31-34

Simon Peter said, 'Lord, where are you going?' Jesus replied, 'Where I am 36
 going you cannot follow me now; you will follow me later'.^u •Peter said to him,^v 37
 'Why can't I follow you now? I will lay down my life for you.' •'Lay down your 38

life for me?" answered Jesus. 'I tell you most solemnly, before the cock crows you will have disowned me three times. ||Mt 26:33-35
||Mk 14:29-31

- 1 **14** 'Do not let your hearts be troubled.^a 14:27
Trust in God still, and trust in me. 10:28-30;
16:6,33
- 2 There are many rooms in my Father's house;
if there were not, I should have told you.^b 1 Th 4:7
- 3 I am going now to prepare a place for you, 8:35
and after I have gone and prepared you a place, Heb 6:19-20
I shall return to take you with me;^c
so that where I am 7:34; 12:26;
17:24
you may be too.
- 4 You know the way to the place where I am going.^d
- 5 Thomas said, 'Lord, we do not know where you are going, so how can we 11:16; 13:36;
16:5; 20:
24-29
6 know the way?' Jesus said:
- 'I am the Way, the Truth and the Life.^e 1:4
No one can come to the Father except through me. Heb 10:19-20
- 7 If you know me,^e you know my Father too. 8:19; 12:45
From this moment you know him and have seen him.^f 2 Co 4:4
- 8 Philip said, 'Lord, let us see the Father and then we shall be satisfied'. Ex 33:18+
9 'Have I been with you all this time, Philip,' said Jesus to him 'and you still do not know me?
- 'To have seen me is to have seen the Father, 1:18; 12:45
so how can you say, "Let us see the Father"?' 10:30+;
17:6+
- 10 Do you not believe/
that I am in the Father and the Father is in me?
The words I say to you I do not speak as from myself: 1:1+;
12:49
it is the Father, living in me, who is doing this work. 2:11+
- 11 You must believe me when I say
that I am in the Father and the Father is in me; 10:38
believe it on the evidence of this work, if for no other reason.
- 12 I tell you most solemnly,
whoever believes in me Mt 8:10+
will perform the same works as I do myself, Mt 21:21
he will perform even greater works,

k. i.e. serve one another lovingly and humbly.

l. Lit. 'has lifted up his heel against me'.

m. Because it demonstrates Christ's superhuman knowledge and fulfils the scripture, Judas' betrayal and Christ's death will confirm the disciples' faith.

n. Lit. 'morsel'. This particular 'morsel' is not the Holy Eucharist; nevertheless, a comparison of 13:2,18 with 6:64,70 seems to show that there was some connection between the institution and Judas' act of treachery. Cf. Lk 22:21.

o. The Passion has already begun, since Judas has just gone out to do Satan's work; Jesus speaks of his victory as already won, cf. 16:33.

p. Om. 'If God has been glorified in him'.

q. 'himself' refers to God the Father who will glorify the Son of Man by taking him to himself in glory. Cf. 17:5,22,24.

r. Christ's 'departure' and his glorification are intimately connected. The separation will be, for the Jews, final, 8:21; for the disciples, only for a time, 14:2-3.

s. Except by dying, cf. v. 36; 21:19,22f.

t. The reference to Christ's 'departure', v. 33, (which leads up to the prophecy of Peter's denial, vv. 36-38) makes this command, vv. 34-35, a solemn legacy from Christ. Though enunciated in the Mosaic Law, this precept of love is 'new' because Jesus sets the standard so high by telling his followers to love

one another as he himself loved them, and because love is to be the distinguishing mark of the 'new' era which the death of Jesus inaugurates and proclaims to the world.

u. A cryptic prophecy of Peter's martyrdom.

v. Add. 'Lord'.

14 a. The apostles are perturbed by the predictions of betrayal, of Christ's departure, and of Peter's denial. Jesus wants to strengthen their faith; this purpose pervades ch. 14.

b. Others translate 'otherwise I would have told you (where I am going)'.

c. This promise keeps the Church's hope alive. Cf. 1 Th 4:16f; 1 Co 4:5; 11:26; 16:22; Rv 22:17,2; 1 Jn 2:28.

d. Jesus is the Way: in him we have our access to the Father; he makes the Father known to the world, 1:18; 12:45; 14:9; he is the Truth: he is the teacher and the personification of worship 'in spirit and truth' which alone pleases the Father, 4:23f; he is the Life: to know the Father, present in the Son, is eternal life, 17:3.

e. Var. 'If you had known me, you would have...'

f. When Philip asks for some marvellous manifestation of the Father, he is falling short of that faith by which alone the Father is seen to be in the Son and the Son in the Father.

15:7,16; 16:24,26 Mt 7:7-11 Ac 3:16+ 1 Jn 3:22	because I am going to the Father. ^a Whatever you ask for in my name I will do, so that the Father may be glorified in the Son. If you ask for anything in my name, I will do it.	13 14
Dt 6:4-9; 7:11; 11:1 Ws 6:18 1 Jn 2:3; 4:21; 5:3	If you love me you will keep my commandments. ^b I shall ask the Father, and he will give you another Advocate ^c to be with you for ever, that Spirit of truth ^d whom the world can never receive since it neither sees nor knows him; but you know him, because he is with you, he is in you. ^e	15 16
14:26+ 1:10+	I will not leave you orphans; I will come back to you.	17
1 Jn 4:6 2 Jn 1-2	In a short time the world will no longer see me; but you will see me, because I live and you will live. ^f On that day ^g you will understand that I am in my Father and you in me and I in you.	18 19
Mt 28:20	Anybody who receives my commandments and keeps them will be one who loves me; and anybody who loves me will be loved by my Father, and I shall love him and show myself to him. ^h	20 21
7:34; 8:21 16:16,22 6:57 10:30+ 17:11,21,22 1 Jn 2:5; 3: 24; 4:21 16:27; 17:26 Dt 7:12-13 Ws 6:12 Si 4:10,14 2:19+ Ac 10:41	Judas ^a —this was not Judas Iscariot—said to him, 'Lord, what is all this about? Do you intend to show yourself to us and not to the world?' •Jesus replied:	22 23
3:11+ 1 Jn 2:5+ Dt 7:12-13 Si 4:10,14 Ep 3:17 Rv 3:20 1:1+; 3:11+	'If anyone loves me he will keep my word, ^p and my Father will love him, and we shall come to him and make our home with him. Those who do not love me do not keep my words. And my word ^q is not my own: it is the word of the one who sent me. I have said these things to you while still with you; but the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all I have said to you. ^r Peace ^s I bequeath to you, my own peace I give you, a peace the world cannot give, this is my gift to you. Do not let your hearts be troubled or afraid. You heard me say: I am going away, and shall return. If you loved me you would have been glad to know that I am going to the Father, for the Father is greater than I. ^t I have told you this now before it happens, so that when it does happen you may believe. I shall not talk with you any longer, ^u because the prince of this world is on his way.	24 25 26 27 28 29 30
2:22; 12:16; 13:7; 14: 17; 15:26; 16:7,13- 15; 20:9 1 Co 2:10 Ep 3:5 1 Jn 2:20,27 Nb 6:26 Rm 5:1 Ep 2:14-18 2 Th 3:16 14:1-3 8:14 13:19; 16:4 1:10+; 13:2+		

- 31 He has no power over me,
but the world must be brought to know that I love the Father
and that I am doing exactly what the Father told me.
Come now, let us go.

10:18+;
16:33

6:38+

Mt 26:46p

The true vine

- 1 **15** 'I am the true vine,^a
and my Father is the vinedresser.
2 Every branch in me that bears no fruit^b
he cuts away,
and every branch that does bear fruit he prunes
to make it bear even more.
3 You are pruned^c already,
by means of the word that I have spoken to you.
4 Make your home in me, as I make mine in you.
As a branch cannot bear fruit all by itself,
but must remain part of the vine,
neither can you unless you remain in me.
5 I am the vine,
you are the branches.
Whoever remains in me, with me in him,
bears fruit in plenty;
for cut off from me you can do nothing.
6 Anyone who does not remain in me
is like a branch that has been thrown away
—he withers;
these branches are collected and thrown on the fire,
and they are burnt.
7 If you remain in me
and my words remain in you,
you may ask what you will
and you shall get it.

Is 5:1+
Ph 1:11

Mt 15:13

15:16

13:10

3:11+

6:56-57

15:16
Dt 8:17
1:3
Ps 127:1
Si 6:3

Ezk 19:12

Ezk 15:1-8
Mt 3:10p;
13:30,40

14:13+

1 Jn 5:14

g. Christ brought revelation and salvation; his miracles were 'signs' of these things, 2:11+. The 'works' of the disciples will continue this ministry. The Spirit, from whom mighty works will proceed, is to be sent by Jesus seated in glory at the Father's right hand, 7:39; 16:7.

h. Var. 'keep my commandments'. Jesus, like God himself, asserts his right to love and obedience.

i. The Greek word *parakletos* is here translated 'Advocate', but it is difficult to choose between the possible meanings: 'advocate', 'intercessor', 'counselor', 'protector', 'support'. The parallel between the Spirit's work for the disciples and Christ's brings out powerfully the personal character of the Spirit, cf. 14:26+; 1 Jn 2:1.

j. He who reveals and inspires the true worship of God, 4:23f, as opposed to the prince of this world who is 'the father of lies', 8:44; 1 Jn 4:3f.

k. Var. 'will be in you'.

l. The world has seen its last of Jesus, cf. 7:34; 8:21. The disciples, however, will see him in his risen life, not merely with their eyes but with the inward vision of faith, 20:29.

m. Phrase used by the prophets for the occasions when God notably intervenes in human history, cf. Is 2:17; 4:1f, etc. The 'day' may indicate a whole epoch; here, it is the post-resurrection era.

n. By coming, with the Father, to dwell in him.

o. The 'Judas, brother of James' of Lk 6:16 and Ac 1:13; the Thaddaeus of Mt 10:3 and Mk 3:18.

p. As the world does not: 8:37,43,47.

q. Var. 'the word that you hear'.

r. In place of the departed Christ, the faithful will have the Spirit, 14:16,17; 16:7; cf. 1:33+. He is the *parakletos*, who intercedes with the Father, cf. 1 Jn 2:1.

and whose voice is heard in human courts, 15:26,27; cf. Lk 12:11-12; Mt 10:19-20p; Ac 5:32. He is the Spirit of truth, leading men to the very fullness of truth, 16:13, teaching them to understand the mystery of Christ — his fulfilment of the scriptures, 5:39+, the meaning of his words, 2:19+, of his actions, and of his 'signs', 14:26; 16:13; 1 Jn 2:20f,27, all hitherto obscure to the disciples, 2:22; 12:16; 13:7; 20:9. In this way the Spirit is to bear witness to Christ, 15:26; 1 Jn 5:6,7, and shame the unbelieving world, 16:8-11.

s. The customary Jewish greeting and farewell, cf. Lk 10:5p; it means soundness of body but came to be used of the perfect happiness and the deliverance which the Messiah would bring. All this Jesus gives.

t. Though the Son is the Father's equal, 10:30+; 8:24+, his glory is for the moment veiled, 1:14+; his return to the Father will reveal it again, 17:5+. Cf. Ph 2:6-9; Heb 1:3.

u. Var. 'I will not have much more speech with you'.

15 a. On the vine image, cf. Jr 2:21; Is 5:1+. In the Synoptics, Jesus uses the vine as a symbol of the kingdom of God, Mt 20:1-8; 21:28-31, 33-41 and p, and 'the fruit of the vine' becomes the Eucharistic sacrament of the New Covenant, Mt 26:29p. Here he calls himself the true vine whose fruit, the true Israel, will not disappoint God's expectation.

b. The 'fruit' is that of a life of obedience to the commandments, especially that of love, vv. 12-17. Cf. Is 5:7; Jr 2:21.

c. The Greek word seems to be used here in its agricultural sense, but it may also mean 'clean' or 'pure', cf. 13:10.

Mt 15:16 Rm 6:22; 7:4	✓ It is to the glory of my Father that you should bear much fruit, and then you will be my disciples. ^d	8
3:35+; 10: 14-15+	As the Father has loved me, so I have loved you.	9
13:1+; 17:23	Remain in my love, If you keep my commandments	10
6:38+; 8:29	you will remain in my love, just as I have kept my Father's commandments and remain in his love.	
3:29; 16:21. 22; 17:13	I have told you this so that my own joy ^e may be in you and your joy be complete.	11
1 Jn 1:4	This is my commandment:	12
13:34	love one another, as I have loved you.	
1 Jn 3:16	A man can have no greater love	13
Rm 5:6-8 Ga 2:21	than to lay down his life for his friends. You are my friends, if you do what I command you.	14
Rm 8:15 Ga 4:7	I shall not call you servants any more, because a servant does not know his master's business;	15
Lk 12:4	I call you friends, because I have made known to you everything I have learnt from my Father.	
Gn 18:17 Ex 33:11	You did not choose me, no, I chose you; and I commissioned you	16
Dt 7:6+; 8 1 Jn 4:10	to go out and to bear fruit, fruit that will last; and then the Father will give you anything you ask him in my name.	
15:2+; 5 Mt 13:23 Rm 6:20-23	What I command you is to love one another.	17
14:13+ Mr 18:19		
13:34 1 Jn 3:23; 4:21		
The hostile world^f		
Mt 10:22 1 Jn 3:12-13	'If the world hates you, remember that it hated me before you.	18
	If you belonged to the world, the world would love you as its own;	19
1:10+; 17:14-16	but because you do not belong to the world, because my choice withdrew you from the world, therefore the world hates you.	
	Remember the words I said to you:	20
13:16 Mt 10:24 Lk 6:40 Mr 10:25	A servant is not greater than his master. If they persecuted me, they will persecute you too; if they kept my word, they will keep yours as well.	
Ac 5:41	But it will be on my account that they will do all this, because they do not know the one who sent me.	21
8:19; 16:3 1 Jn 3:1	If I had not come, if I had not spoken to them, they would have been blameless;	22
1 Jn 5:16	but as it is they have no excuse for their sin. Anyone who hates me hates my Father.	23
8:21-24+; 16:9 10:30+		

- 24 If I had not performed such works among them
as no one else has ever done,
they would be blameless;
but as it is, they have seen all this,
and still they hate both me and my Father.
25 But all this was only to fulfil the words written in their Law:
They hated me for no reason.
26 When the Advocate comes,
whom I shall send to you from the Father,
the Spirit of truth who issues from^g the Father,
he will be my witness.
27 And you too will be witnesses,
because you have been with me from the outset.
- 1 16 'I have told you all this
so that your faith may not be shaken.^a
2 They will expel you from the synagogues,
and indeed the hour is coming
when anyone who kills you will think he is doing a holy duty for God.
3 They will do these things
because they have never known either the Father or myself.
4 But I have told you all this,
so that when the time for it comes
you may remember that I told you.
- Mt 10:25;
12:24-28
2:11 + : 6:36
10:34
Rm 3:19 +
Ps 35:19;
69:4
14:26 +
Mt 10:19-20
Ac 5:32
1 Jn 1:2
Mt 10:18
Lk 1:2; 22:28
Ac 1:8 +
Mt 10:17
Lk 21:12
Ac 8:1
Ac 26:9-11
1 Tm 1:13
8:29; 15:21
13:19; 14:29
Mk 13:23

The coming of the Advocate

- 'I did not tell you this from the outset,
because I was with you;
5 but now I am going to the one who sent me.
Not one of you has asked, "Where are you going?"
6 Yet you are sad at heart because I have told you this.
7 Still, I must tell you the truth:
it is for your own good that I am going
because unless I go,
the Advocate will not come to you;
but if I do go,
I will send him to you.
8 And when he comes,
he will show the world how wrong it was,
about sin,
and about who was in the right,
and about judgement:
9 about sin:
proved by their refusal to believe in me;^b
10 about who was in the right:
proved by my going to the Father
and your seeing me no more;^c
- 17:12
1:1 +
Tb 12:20
13:36; 14:5
14:1
1:33 +
14:26
1:10 +
8:21-24;
15:22
1 Tm 3:16
13:33

d. Var. 'and so prove to be my disciples'. In this way the Father is 'glorified in the Son', 14:13. Cf. 21:19.

e. The perfect happiness of the messianic era which is communicated by the Son of God.

f. Jesus contrasts the disciples' love for one another with the world's hatred of them. It will be with them as with their Master, and when the world persecutes them, it persecutes Jesus himself. Cf. Ac 9:5; Col 1:24.

than the eternal 'proceeding' from the Father within the Trinity.

16 a. Lit. 'so that you may not be 'tripped'. To preserve their faith from shock, Jesus forewarns the apostles of coming trials, cf. 13:19.

b. The world's sin is unbelief, 8:21,24,46; 15:22; the Spirit will expose it.

c. The Spirit will demonstrate the right of Jesus to the title 'Son of God', cf. 10:33; 19:7. The 'passing' of Jesus to the Father will prove that he is God's Son, 13:1; 20:17, because it shows that heaven is his true home, 6:62.

g. The sending of the Spirit into the world rather

	about judgement:	11
12:31 +	proved by the prince of this world being already condemned. ^d	
	I still have many things to say to you	12
	but they would be too much for you now.	
14:26 +	But when the Spirit of truth comes	13
	he will lead you to the complete truth,	
	since he will not be speaking as from himself	
	but will say only what he has learnt;	
	and he will tell you of the things to come. ^e	
	He will glorify me,	14
	since all he tells you	
	will be taken from what is mine.	
17:10	Everything the Father has is mine;	15
	that is why I said:	
	All he tells you	
	will be taken from what is mine. ^f	

Jesus to return very soon

7:33; 14:19	'In a short time you will no longer see me,	16
	and then a short time later you will see me again. ^g	
	Then some of his disciples said to one another, 'What does he mean, "In a	17
	short time you will no longer see me, and then a short time later you will see me	
	again" and, "I am going to the Father"? •What is this "short time"? ^h We don't	18
1:48 +	know what he means.' •Jesus knew that they wanted to question him, so he	19
16:30	said, 'You are asking one another what I meant by saying: In a short time you	
	will no longer see me, and then a short time later you will see me again.	
	'I tell you most solemnly,	20
	you will be weeping and wailing	
	while the world will rejoice;	
Rv 11:10	you will be sorrowful,	
Heb 12:11	but your sorrow will turn to joy. ⁱ	
Ps 126:6	A woman in childbirth suffers,	21
1 P 1:6	because her time has come;	
Is 26:17-18:	but when she has given birth to the child she forgets the suffering ^j	
66:7-14	in her joy that a man has been born into the world.	
Mi 4:9-10	So it is with you: you are sad now,	22
Si 11:25	but I shall see you again, and your hearts will be full of joy,	
Jr 31:13	and that joy no one shall take from you.	
14:19; 15:11;	When that day comes,	23
20:20	you will not ask me any questions.	
Ac 2:46 +	I tell you most solemnly,	
14:20	anything you ask for from the Father	
	he will grant in my name.	
	Until now you have not asked for anything in my name. ^k	24
	Ask and you will receive,	
	and so your joy will be complete.	
Mt 13:34-35p	I have been telling you all this in metaphors,	25
	the hour is coming	
	when I shall no longer speak to you in metaphors;	
	but tell you about the Father in plain words. ^l	
	When that day comes	26
14:13	you will ask in my name;	
	and I do not say that I shall pray to the Father ^m for you,	
14:23	because the Father himself loves you	27
	for loving me	

and believing that I came from God.

28 I came from the Father and have come into the world
and now I leave the world to go to the Father.'

1:1+

29 His disciples said, 'Now you are speaking plainly and not using metaphors!
30 Now we see that you know everything, and do not have to wait for questions to
31 be put into words; because of this we believe that you came from God.' Jesus
answered them:

14:8+; 16:19

'Do you believe at last?

32 Listen; the time will come—in fact it has come already—
when you will be scattered, each going his own way
and leaving me alone.

Zc 13:7
Mt 26:31p
Ps 69:20b
8:29

And yet I am not alone,
because the Father is with me.

33 I have told you all this
so that you may find peace in me.
In the world you will have trouble,
but be brave:
I have conquered the world.'

14:27+

1:10+
Ps 129:2

12:31; 14:30
Ws 7:30
1 Jn 2:14+

The priestly prayer of Christ^a

17 After saying this, Jesus raised his eyes to heaven and said:

11:41
Mt 14:19

2:4+; 21:19

1 'Father, the hour has come:
glorify your Son

so that your Son may glorify you;^b

2 and, through the power over all mankind^c that you have given him,
let him give eternal life to all those you have entrusted to him.

3:35+

1 Jn 2:25

3 And eternal life is this:
to know you,^d

Ws 15:3
Jr 24:7;
31:31-34

the only true God,

and Jesus Christ whom you have sent.^e

Ezk 36:25-28

1:1+

4 I have glorified you on earth
and finished the work
that you gave me to do.

14:7-9

1 Jn 5:20-21

5 Now, Father, it is time for you to glorify me
with that glory I had with you^f
before ever the world was.^g

4:34+

12:28

Ph 2:6-11

1:14+;

17:22, 24

Is 49:4

6 I have made your name^h known

5:23; 14:9;

17:26

Ex 3:13

Mt 6:10

d. The Spirit will reveal the significance of Christ's death: it is the final sentence pronounced on the prince of this world.

e. The new order of things that is to result from Christ's death and resurrection.

f. By revealing the hidden depths of the mystery of Jesus, the Spirit makes his glory known. Jesus, in his turn, manifests the glory of the Father, 17:4, from whom comes everything he possesses, 3:35; 5:22, 26; 13:3; 17:2. The Father is the source of the revelation communicated by the Son and brought to completion by the Spirit who in this way glorifies both Son and Father. There are not three revelations but one.

g. A veiled reference to his approaching death and resurrection. Add, 'because I am going to the Father'.

h. Add, 'he speaks of'.

i. The happiness of seeing the risen Christ after the sad days of his Passion, cf. 20:20.

j. Traditional biblical metaphor for the sufferings which will herald the new, messianic age. Cf. Mt 24:8+.

k. Because Jesus was not yet glorified. Cf. 14:13f.

l. The resurrection and the coming of the Spirit inaugurate the period of more perfect instruction which is to end in the vision of God 'as he is'. 1 Jn 3:2.

m Var. 'and I shall not pray to the Father'. Jesus

is still the only mediator, cf. 10:9; 14:6; 15:5; Heb 8:6, but the disciples' faith and love make them one with him and therefore dear to the Father; mediation could not be more perfect.

17 a. The time for the sacrifice draws near: in this prayer Jesus offers himself and intercedes for his disciples.

b. When Jesus asks to be 'glorified', it is not in his own interests, cf. 7:18, 8:50, but the glory of Son and Father are one, cf. 12:28; 13:31.

c. Lit. 'all flesh', cf. 1:14.

d. To 'know' in the biblical sense, cf. 10:14+.

e. Hitherto the Mosaic Law had been the instrument of revelation which now comes to man through Christ.

f. Var. 'the glory which was with you' or 'the glory with which I was' or 'the glory with you'.

g. Either the glory he enjoyed as the pre-incarnate Son, or else the glory predestined for him from eternity by the Father, 1:14+.

h. It was Christ's mission to reveal the 'name', i.e. the person, of the Father, 17:3-6, 26; 12:28+; 14:7-11; cf. 3:11+; now love for men is characteristic of the Father, 1 Jn 4:8, 16, and he proves this love by

	to the men you took from the world to give me.	
3:35+	They were yours and you gave them to me,	
3:11+	and they have kept your word.	
	Now at last they know	7
	that all you have given me comes indeed from you;	
	for I have given them	8
3:11+	the teaching you gave to me,	
	and they have truly accepted this, ^f that I came from you,	
	and have believed that it was you who sent me.	
	I pray for them;	9
1:10+	I am not praying for the world	
	but for those you have given me,	
	because they belong to you:	
16:15	all I have is yours	10
	and all you have is mine,	
2 Th 1:10,12	and in them I am glorified.	
1:10+	I am not in the world any longer,	11
	but they are in the world,	
1:1+; 14:20	and I am coming to you.	
	Holy Father,	
3:35+ Nb 6:24 Mt 6:13 Ac 4:32	keep those you have given me true to your name, ^g	
	so that they may be one like us.	
	While I was with them,	12
16:4; 18:9	I kept those you had given me true to your name.	
6:39; 10:28	I have watched over them and not one is lost	
13:18,19+ Ps 41:9 Mt 26:24 Ac 1:16,20	except the one who chose to be lost, ^k	
	and this was to fulfil the scriptures.	
	But now I am coming to you	13
	and while still in the world I say these things	
15:11+	to share my joy with them to the full.	
3:11+	I passed your word on to them,	14
	and the world hated them,	
15:19	because they belong to the world	
8:23	no more than I belong to the world.	
	I am not asking you to remove them from the world,	15
	but to protect them from the evil one. ⁱ	
Mt 6:13 1 Co 5:10 1 Jn 2:14+; 5:18 8:23	They do not belong to the world	16
	any more than I belong to the world.	
Ac 9:13+ 1 P 1:22 2 S 7:28	Consecrate ^m them in the truth;	17
	your word is truth.	
10:36	As you sent me into the world,	18
4:38; 20:21	I have sent them into the world,	
10:18+	and for their sake I consecrate myself ⁿ	19
4:23+; 6:70 1 Th 4:7 Heb 2:11; 5:9; 10:14	so that they too may be consecrated in truth. ^o	
	I pray not only for these,	20
	but for those also	
	who through their words will believe in me.	
10:38; 14:20 Ac 4:32	May they all be one.	21
10:30+	Father, may they be one in us,	
	as you are in me and I am in you,	
	so that the world may believe it was you who sent me.	
1:14+; 17:5+	I have given them the glory you gave to me,	22
	that they may be one as we are one.	
	With me in them and you in me,	23
	may they be so completely one	
	that the world will realise that it was you who sent me	

- and that I have loved them^p as much as you loved me. 15:9
 24 Father,
 I want those you have given me
 to be with me where I am,
 so that they may always see the glory
 you have given me 12:26; 14:3
 because you loved me 1 Th 4:17
 before the foundation of the world. 17:5+
 25 Father, Righteous One, Mt 25:23
 the world has not known you, 2 Th 1:12
 but I have known you, Ep 1:4
 and these have known 1 P 1:20
 that you have sent me. 1:10+
 26 I have made your name known to them 1 Jn 3:1
 and will continue to make it known,
 so that the love with which you loved me may be in them, 1:1+
 and so that I may be in them.' 17:6+
 Ex 3:13
 14:21

C. THE PASSION

The arrest of Jesus

- 1 18 After he had said all this Jesus left with his disciples and crossed the Mt 26:30,36
 2 Kedron valley. There was a garden there, and he went into it with his Mk 14:26,
 3 disciples. •Judas the traitor knew the place well, since Jesus had often met his 32
 4 disciples there, •and he brought the cohort^a to this place together with a detach- Lk 23:29
 5 ment of guards sent by the chief priests and the Pharisees, all with lanterns and Mt 26:47-56
 6 torches and weapons. •Knowing everything that was going to happen to him, Mk 14:
 7 Jesus then came forward and said, 'Who are you looking for?' •They answered, 43-52
 8 'Jesus the Nazarene'. He said, 'I am he'. Now Judas the traitor was standing Lk 22:47-53
 9 among them. •When Jesus said, 'I am he', they moved back and fell to the ground. 1:48+
 10 He asked them a second time, 'Who are you looking for?' They said, 'Jesus the 12:27+
 11 Nazarene'. 'I have told you that I am he' replied Jesus. 'If I am the one you 8:24+
 12 are looking for, let these others go.' •This was to fulfil the words he had spoken, 6:39; 10:28;
 13 'Not one of those you gave me have I lost'. 17:12
 14 Simon Peter, who carried a sword, drew it and wounded the high priest's ser- 18:36
 15 vant, cutting off his right ear. The servant's name was Malchus. •Jesus said to 12:27
 16 Peter, 'Put your sword back in its scabbard; am I not to drink the cup that the Mt 20:22;
 Father has given me?' 26:39p

Jesus before Annas and Caiaphas. Peter disowns him

- 12 The cohort and its captain and the Jewish guards seized Jesus and bound Lk 3:2
 13 him. •They took him first to Annas, because Annas was the father-in-law of 11:50
 14 Caiaphas, who was high priest that year. •It was Caiaphas who had suggested
 15 to the Jews, 'It is better for one man to die for the people'. Mt 26:58,
 16 Simon Peter, with another disciple,^b followed Jesus. This disciple, who was 69-75
 known to the high priest, went with Jesus into the high priest's palace, •but Mk 14:54,
 66-72
 Lk 22:54-62

delivering up his only Son, 3:16-18; 1 Jn 4:9,10,14,16;
 cf. Rm 8:32; it follows that men must believe that
 Jesus is the Son, 3:18, if they are to appreciate this
 love, cf. 1 Jn 2:23; Jn 20:31, and thus 'know' the
 Father.

i. Add. 'and have known'. Also translated
 'they have given them true welcome because I came
 from you'.

j. Lit. 'Keep those in your name whom (var.
 which) you have given me'. So also in v. 12.

k. Lit. 'the son of perdition'.

l. Or 'from evil', cf. Mt 6:13.

m. The verb means literally: to set aside for, dedi-
 cate to, God; to 'sanctify' (in the original sense of
 the word), cf. Ac 9:13+.

n. Jesus offers himself in sacrifice for his followers.
 o. Dedicated to God's worship 'in spirit and
 truth'.

p. Var. 'that you have loved them'.

18 a. A detachment from the Roman garrison in
 Jerusalem.

b. Probably the 'disciple' of 20:2f, 'whom Jesus
 loved', the evangelist himself.

Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. •The maid on duty at the door said to Peter, 'Aren't you another of that man's disciples?' He answered, 'I am not'. •Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.

The high priest questioned Jesus about his disciples and his teaching. •Jesus answered, 'I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together: I have said nothing in secret. •But why ask me? Ask my hearers what I taught: they know what I said.' •At these words, one of the guards standing by gave Jesus a slap in the face, saying, 'Is that the way to answer the high priest?' •Jesus replied, 'If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?' •Then Annas sent him, still bound, to Caiaphas the high priest.^c

As Simon Peter stood there warming himself, someone said to him, 'Aren't you another of his disciples?' He denied it saying, 'I am not'. •One of the high priest's servants, a relation of the man whose ear Peter had cut off, said, 'Didn't I see you in the garden with him?' •Again Peter denied it; and at once a cock crew.

Jesus before Pilate

They then led Jesus from the house of Caiaphas to the Praetorium.^d It was now morning. They did not go into the Praetorium themselves or they would be defiled^e and unable to eat the passover. •So Pilate came outside to them and said, 'What charge do you bring against this man?' They replied, 'If he were not a criminal, we should not be handing him over to you'. •Pilate said, 'Take him yourselves, and try him by your own Law'. The Jews answered, 'We are not allowed to put a man to death'.^f •This was to fulfil the words Jesus had spoken indicating the way he was going to die.

So Pilate went back into the Praetorium and called Jesus to him, 'Are you the king of the Jews?' he asked. •Jesus replied, 'Do you ask this of your own accord, or have others spoken to you about me?' •Pilate answered, 'Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?' •Jesus replied, 'Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind.' •'So you are a king then?' said Pilate. 'It is you who say it' answered Jesus. 'Yes, I am a king. I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice.' •'Truth?' said Pilate 'What is that?'; and with that he went out again to the Jews and said, 'I find no case against him. •But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?' •At this they shouted: 'Not this man,' they said 'but Barabbas'. Barabbas was a brigand.

19 Pilate then had Jesus taken away and scourged; •and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. •They kept coming up to him and saying, 'Hail, king of the Jews!'; and they slapped him in the face.

Pilate came outside again and said to them, 'Look, I am going to bring him out to you to let you see that I find no case'.^g •Jesus then came out wearing the crown of thorns and the purple robe. Pilate said, 'Here is the man'. •When they saw him the chief priests and the guards shouted, 'Crucify him! Crucify him!' Pilate said, 'Take him yourselves and crucify him: I can find no case against him'. •'We have a Law,' the Jews replied 'and according to that Law he ought to die, because he has claimed to be the Son of God.'

- ⁸ When Pilate heard them say this his fears increased. •Re-entering the Praetorium, he said to Jesus, 'Where do you come from?'^b But Jesus made no answer. 7:28
¹⁰ Pilate then said to him, 'Are you refusing to speak to me? Surely you know I 3:27:10:18+
¹¹ have power to release you and I have power to crucify you?' •'You would have 8:21,44
 no power over me' replied Jesus 'if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.'^c

Jesus is condemned to death

- ¹² From that moment Pilate was anxious to set him free, but the Jews shouted, Ac 17:7
 'If you set him free you are no friend of Caesar's; anyone who makes himself 19:31
¹³ king is defying Caesar'. •Hearing these words, Pilate had Jesus brought out, and Mt 26:17+
 seated himself on the chair of judgement at a place called the Pavement, in 18:33-37
¹⁴ Hebrew Gabbatha.^d •It was Passover Preparation Day,^e about the sixth hour.^f Lk 19:14
¹⁵ 'Here is your king' said Pilate to the Jews. •'Take him away, take him away!' 19:31
 they said.^g 'Crucify him!' 'Do you want me to crucify your king?' said Pilate. Mt 26:17+
¹⁶ The chief priests answered, 'We have no king except Caesar'. •So in the end Pilate 18:33-37
 handed him over to them to be crucified. Lk 19:14

The crucifixion

- ¹⁷ They then took charge of Jesus,^h •and carrying his own cross he went out Mt 27:31,
 of the city to the place of the skull or, as it was called in Hebrew, Golgotha, 33,37-38
¹⁸ where they crucified him with two others, one on either side with Jesus in the Mk 15:20,
¹⁹ middle. •Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus 22,25-27
²⁰ the Nazarene, King of the Jews'. •This notice was read by many of the Jews, Lk 23:33,38
 because the place where Jesus was crucified was not far from the city, and the Gn 22:6
²¹ writing was in Hebrew, Latin and Greek. •So the Jewish chief priests said to Lk 23:26
 Pilate, 'You should not write "King of the Jews", but "This man said: I am King Is 53:12
²² of the Jews"'. •Pilate answered, 'What I have written, I have written' 3:35+; 18:33
Heb 13:12+
Lk 19:14

Christ's garments divided

- ²³ When the soldiers had finished crucifying Jesus they took his clothing and Mt 27:35
 divided it into four shares, one for each soldier. His undergarment was seamless,ⁱ Mk 15:24
²⁴ woven in one piece from neck to hem; •so they said to one another, 'Instead of Lk 23:34
 tearing it, let's throw dice to decide who is to have it'. In this way the words Mt 27:35
 of scripture were fulfilled: Mk 15:24
Lk 23:34

They shared out my clothing among them.

They cast lots for my clothes.

Ps 22:18

This is exactly what the soldiers did.

Jesus and his mother

- ²⁵ Near the cross of Jesus stood his mother^j and his mother's sister,^k Mary the Mt 27:55-56
Mk 15:40-41
Lk 23:49
Lk 2:35;
8:2-3

^c. This is all that John has to say about the Jewish trial which, in fact, runs through the whole gospel from the Baptist's cross-examination, 1:19, to the decision to kill Jesus, 11:49-53.

^d. The Roman procurator's judicial court.

^e. To enter a pagan house was to incur legal impurity, cf. Ac 11:2f.

^f. The Romans had withdrawn from the Sanhedrin the power of life and death. Jesus could have been stoned by the Jews, cf. 8:59; 10:31, but not crucified ('lifted up') by them.

¹⁹ a. Add. 'in him' or 'against him'.

b. I.e. not 'what district do you come from?' but 'what is the secret of your origin? Who are you?' First, the people of Cana, 2:9, then the Samaritan woman, 4:11, the apostles, the multitude, 6:5, the Jewish leaders, 7:27f; 8:14; 9:29f, and now Pilate, are faced with the mystery of Jesus, 16:28, 17:25, which is the theme of the whole gospel, 1:13.

^c. The Jewish leaders, Caiaphas in particular, 11:51f; 18:14, but also Judas who betrayed him to them, 6:71; 13:2,11,21; 18:2,5.

^d. Probably meaning 'elevated place', 'mound'.

^e. In the course of this day, the Passover supper was made ready (it was to be eaten after sunset, cf. Ex 12:6+) and everything necessary prepared so that the feast could be celebrated without violating the rest prescribed by the Law.

^f. About noon, the time by which all leaven had to be removed from the house; during the Passover unleavened bread ('azymes') was to be eaten, cf. Ex 12:15f. It is possible that the evangelist wishes to call attention to this coincidence; cf. 1 Co 5:7.

^g. Var. 'shouted' or 'were shouting'.

^h. Add. 'and led him away'.

ⁱ. Possible allusion to the priesthood of the crucified: the high-priestly robe was without seam.

^j. Her presence is mentioned only by John. Cf. 2:1+.

^k. Either Salome, mother of the sons of Zebedee

wife of Clopas, and Mary of Magdala. •Seeing his mother and the disciple 26
 2:4+;
 13:22-23 he loved standing near her, Jesus said to his mother, 'Woman, this is your son'.
 Then to the disciple he said, 'This is your mother'.¹ And from that moment the 27
 disciple made a place for her in his home.

||Mt 27:48-50
 ||Mk 15:
 36-37
 ||Lk 23:46

The death of Jesus

After this, Jesus knew that everything had now been completed, and to 28
 4:7; 5:39+ fulfil the scripture perfectly he said:

Ps 22:15 *'I am thirsty'.*

Ps 69:21 A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on 29
 a hyssop stick^m they held it up to his mouth. •After Jesus had taken the vinegar 30
 4:34+;
 10:18+;
 17:4 he said, 'It is accomplished';ⁿ and bowing his head he gave up his spirit.^o

Mt 8:20p

The pierced Christ

It was Preparation Day, and to prevent the bodies remaining on the cross 31
 Dt 21:23 during the sabbath—since that sabbath was a day of special solemnity—the Jews 32
 ||Lk 23:47f asked Pilate to have the legs broken^p and the bodies taken away. •Consequently 32
 Ga 3:13 the soldiers came and broke the legs of the first man who had been crucified with 33
 him and then of the other. •When they came to Jesus, they found^q he was already 33
 1:33+ dead, and so instead of breaking his legs •one of the soldiers pierced his side 34
 Nb 20:11 with a lance; and immediately there came out blood and water.^r •This is the 35
 Zc 13:1; 7:37-39; evidence of one who saw it^s—trustworthy evidence, and he^t knows he speaks the 35
 20:27 truth—and he gives it so that you may believe as well. •Because all this happened 36
 1 Jn 5:6-8 to fulfil the words of scripture:

Ex 12:46 *Not one bone of his will be broken;*^u

Ps 34:20

and again, in another place scripture says:

37

Zc 12:10
 Nb 21:9
 Rv 1:7

They will look on the one whom they have pierced.^v

||Mt 27:57-60
 ||Mk 15:
 42-46

The burial

After this, Joseph of Arimathaea, who was a disciple of Jesus—though a 38
 secret one because he was afraid of the Jews—asked Pilate to let him remove 39
 the body of Jesus. Pilate gave permission, so they^w came and took it away.
 3:1; 7:50 Nicodemus came as well—the same one who had first come to Jesus at night-time 39
 —and he brought a mixture of myrrh and aloes, weighing about a hundred
 11:44; 20:7 pounds. •They took the body of Jesus and wrapped it with the spices in linen 40
 cloths, following the Jewish burial custom. •At the place where he had been 41
 crucified there was a garden, and in this garden a new tomb in which no one 42
 had yet been buried. •Since it was the Jewish Day of Preparation and the tomb 42
 was near at hand, they laid Jesus there.

VIII. THE DAY OF CHRIST'S RESURRECTION

The empty tomb

||Mt 28:1-8
 ||Mk 16:1-8
 ||Lk 24:1-11
 Mt 28:10+

20 It was very early on the first day of the week^a and still dark, when Mary 1
 of Magdala came to the tomb. She saw that the stone had been moved
 away from the tomb •and came running to Simon Peter and the other disciple, 2
 13:22-23; the one Jesus loved. 'They have taken the Lord out of the tomb' she said 'and 2
 18:15 we don't know where they have put him.'

So Peter set out with the other disciple to go to the tomb. •They ran together, 3
 but the other disciple, running faster than Peter, reached the tomb first; •he bent 5
 down and saw the linen cloths lying on the ground, but did not go in.^b •Simon 6
 Lk 24:12 Peter who was following now came up, went right into the tomb, saw the linen

7 cloths on the ground, •and also the cloth that had been over his head; this was 11:44; 19:40
 8 not with the linen cloths but rolled up in a place by itself. •Then the other disciple 21:7
 9 who had reached the tomb first also went in; he saw and he believed. •Till this 5:39+;
 10 moment they had failed to understand the teaching of scripture,^c that he must 14:26+
 rise from the dead. •The disciples then went home again.

The appearance to Mary of Magdala

11 Meanwhile Mary stayed outside near the tomb, weeping. Then, still weeping, 11:44; 19:40
 12 she stooped to look inside, •and saw two angels in white sitting where the body 21:7
 13 of Jesus had been, one at the head, the other at the feet. •They said, 'Woman, 5:39+;
 14 why are you weeping?' 'They have taken my Lord away' she replied 'and I 14:26+
 15 don't know where they have put him.' •As she said this she turned round and 8:31-3
 16 saw Jesus standing there, though she did not recognise him. •Jesus said, 'Woman, Lk 24:16
 17 why are you weeping? Who are you looking for?' Supposing him to be the 12:32+
 18 gardener, she said, 'Sir, if you have taken him away, tell me where you have put Lk 24:10
 him, and I will go and remove him'. •Jesus said, 'Mary!' She knew him^d then
 19 and said to him in Hebrew, 'Rabbuni!'—which means Master. •Jesus said to
 her, 'Do not cling to me,^e because I have not yet ascended to the Father. But
 go and find the brothers,^f and tell them: I am ascending to my Father^h and your
 20 Father, to my God and your God.' •So Mary of Magdala went and told the
 disciples that she had seen the Lord and that he had said these things to her.

Appearances to the disciples

19 In the evening of that same day, the first day of the week, the doors were
 20 closed in the room where the disciples were,^g for fear of the Jews. Jesus came
 21 and stood among them. He said to them, 'Peace be with you', •and showed
 them his hands and his side. The disciples were filled with joy when they saw
 the Lord, •and he said to them again, 'Peace be with you.'

'As the Father sent me,
 so am I sending you.'

(cf. Mt 27:56p) or else, if the phrase refers to what follows, 'Mary, the wife of Clopas'.

1. The reference to the O.T. (vv. 24,28,36,37) and the unusual term 'woman' suggest that the evangelist sees more in this than the gesture of a dutiful son: namely, a declaration that Mary, the new Eve, is the spiritual mother of all the faithful, here represented by the beloved disciple.

m. Conj. 'on a spear'.

n. I.e. the Father's work as foretold by the scriptures: the salvation of the world through the sacrifice of Christ. Jn does not record the desolate cry of Mt 27:46 and Mk 15:34: it is the calm majesty of Christ's death that he wishes to emphasise. Cf. Lk 23:46; Jn 12:27+.

o. The last breath of Jesus is a token of the outpouring of the Spirit, 1:33+; 20:22.

p. To hasten death.

q. Var. 'when they saw'.

r. Var. 'water and blood'. The significance of the incident is brought out by two texts of scripture (vv. 36f). The blood shows that the lamb has truly been sacrificed for the salvation of the world, 6:51; the water, symbol of the Spirit, shows that the sacrifice is a rich source of grace. Many of the Fathers, not without good reason, interpret the water and blood as symbols of baptism and the Eucharist, and these two sacraments as signifying the Church which is born like a second Eve from the side of another Adam. Cf. Ep 5: 23-32.

s. The disciple of v. 26, probably the evangelist himself.

t. Referring either to 'the one who saw' or else to God (or Christ) whom 'the one who saw' calls to witness.

u. Two texts are here combined: one from a Psalm

describing how God protects the virtuous man persecuted (cf. Ps. 2:18-20), of whom the 'servant of Yahweh' (Is 53) is the ideal example; the other, a ritual instruction for the preparation of the Passover lamb. Cf. Jn 1:29+ and 1 Co 5:7.

v. 'They will look', in the Johannine sense of 'see and understand', cf. 3:14+. For Jn, the Roman soldier symbolises the pagans who will be converted, cf. 12:20-21,32 and notes. Similarly, Mt 27:54+ and Mk 15:39+. Cf. also Lk 23:47,48; Mt 24:30; Rv 1:7.

w. Var. 'he'.

20 a. This was to become 'the Lord's Day', the Christian Sunday; cf. Rv 1:10.

b. The disciple acknowledges that Peter has some title to precedence. Cf. 21:15-17.

c. Cf. Ps 16:8-11; 2:7; Ac 2:24-31; 13:32-37; 1 Co 15:4.

d. Var. 'She turned'.

e. A more solemn address than 'Rabbi', and often used when speaking to God; it therefore approximates to Thomas' profession of faith, v. 28.

f. Mary has fallen at the feet of Jesus to embrace them. Cf. Mt 28:9.

g. Var. 'my brothers'.

h. This assertion does not contradict the account of Ac 1:3f. Christ 'went up' to the Father, that is to say, his body entered into glory, Jn 3:13; 6:62; Ep 4:10; 1 Tm 3:16; Heb 4:14; 6:19f; 9:24; 1 P 3:22; cf. Ac 2: 33+, 36+, on the day he rose from the tomb, Jn 20:17; Lk 24:51. The significance of the 'ascension', 40 days later, Ac 1:2f,9-11, is that the time of earthly companionship with Christ is over, that he is now 'seated at the right hand of God' and will not return before his final coming (the 'parousia').

i. Add. 'assembled'.

After saying this he breathed^l on them and said:

22

1:33+
Ac 1:8+;
2:2

'Receive the Holy Spirit.

For those whose sins you forgive,
they are forgiven;

23

Mt 16:19;
18:18+

for those whose sins you retain,
they are retained.'

11:16; 14:5

Lk 24:9-10
1 Jn 1:1

Thomas, called the Twin, who was one of the Twelve, was not with them 24
when Jesus came. •When the^k disciples said, 'We have seen the Lord', he ans- 25

wered, 'Unless I see the holes that the nails made in his hands and can put my
finger into the holes they made, and unless I can put my hand into his side,

21:14

I refuse to believe'. •Eight days later the disciples were in the house again and 26

Thomas was with them. The doors were closed, but Jesus came in and stood

14:27

among them. 'Peace be with you' he said. •Then he spoke to Thomas, 'Put 27

1 Jn 1:1

your finger here; look, here are my hands. Give me your hand; put it into my

19:34+

side.^l Doubt no longer but believe.' •Thomas replied, 'My Lord and my God!' 28

Jesus said to him:

29

'You believe because you can see me.

Happy are those who have not seen and yet believe.'^m

4:48
Lk 1:45;
24:9-10

CONCLUSION

12:37

There were many other signs that Jesus worked and the disciples saw, but 30

they are not recorded in this book. •These are recorded so that you may believe 31

1 Jn 5:13

that Jesus is the Christ, the Son of God, and that believing this you may have life

Ac 3:16+

through his name.

APPENDIX^a

Mt 26:32p;
28:7

The appearance on the shore of Tiberias

11:16; 14:5

21 Later on, Jesus showed himself again to the disciples. It was by the Sea 1
of Tiberias, and it happened like this: •Simon Peter, Thomas called the 2
Twin, Nathanael from Cana in Galilee, the sons of Zebedee and two more of 3
his disciples were together. •Simon Peter said, 'I'm going fishing'. They replied, 4
•'We'll come with you'. They went out and got into the boat but caught nothing 5
that night.

Mt 14:18
Lk 5:4-10

It was light by now and there stood Jesus on the shore, though the disciples 4
did not realise that it was Jesus. •Jesus called out, 'Have you caught anything, 5
friends?' And when they answered, 'No', •he said, 'Throw the net out to starboard 6
and you'll find something'. So they dropped the net, and there were so many 7
fish^b that they could not haul it in. •The disciple Jesus loved said to Peter, 'It is 8
the Lord'. At these words 'It is the Lord', Simon Peter, who had practically 9
nothing on, wrapped his cloak round him and jumped into the water. •The 10
other disciples came on in the boat, towing the net and the fish; they were only 11
about a hundred yards from land.

Lk 24:16+
41

13:23; 20:8

As soon as they came ashore they saw that there was some bread there, and 9
a charcoal fire with fish cooking on it. •Jesus said, 'Bring some of the fish you 10
have just caught'. •Simon Peter went aboard and dragged the net to the shore,^c 11
full of big fish, one hundred and fifty-three of them; and in spite of there being 12
so many the net was not broken. •Jesus said to them, 'Come and have breakfast'. 13
None of the disciples was bold enough to ask, 'Who are you?'; they knew quite 14
well it was the Lord. •Jesus then stepped forward, took the bread and gave it 15
to them, and the same with the fish. •This was the third time that Jesus showed 16
himself to the disciples after rising from the dead.

4:27
6:11
Lk 24:42
20:19-23;
26-29

- 15 After the meal Jesus said to Simon Peter, 'Simon son of John, do you love me more than these others do?' He answered, 'Yes Lord, you know I love you'.
 16 Jesus said to him, 'Feed my lambs'. •A second time he said to him, 'Simon son of John, do you love me?' He replied, 'Yes, Lord, you know I love you'. Jesus
 17 said to him, 'Look after my sheep'. •Then he said to him a third time, 'Simon son of John, do you love me?' Peter was upset that he asked him the third time, 'Do you love me?' and said, 'Lord, you know everything; you know I love you'. Jesus said to him, 'Feed my sheep'.
 18 'I tell you most solemnly,
 when you were young
 you put on your own belt
 and walked where you liked;
 but when you grow old
 you will stretch out your hands,
 and somebody else will put a belt round you
 and take you where you would rather not go.'
- 19 In these words he indicated the kind of death^d by which Peter would give glory to God. After this he said, 'Follow me'.
 20 Peter turned and saw the disciple Jesus loved following them—the one who had leaned on his breast at the supper and had said to him, 'Lord, who is it that
 21 will betray you?' •Seeing him, Peter said to Jesus, 'What about him, Lord?'
 22 Jesus answered, 'If I want him to stay behind till I come,^e what does it matter
 23 to you? You are to follow me.' •The rumour then went out among the brothers that this disciple would not die. Yet Jesus had not said to Peter, 'He will not die', but, 'If I want him to stay behind till I come'.^f

Lk 5:10;
22:32
Ac 20:28

13:37,38; 18:
17, 25-27

1:48+
6:68f
Mt 16:17-19
Lk 22:31-32

2 P 1:14

12:33; 13:
31,36;17:1
Lk 5:11

13:25

Conclusion

- 24 This disciple is the one who vouches for these things and has written them down, and we know^g that his testimony is true.
 25 There were many other things that Jesus did; if all were written down, the world itself, I suppose, would not hold all the books that would have to be written.

3 Jn 12

j. The breath of Jesus is a symbol of the Spirit ('breath', in Hebrew); he sends forth the Spirit who will make all things anew, Gn 1:2; 2:7; Ezk 37:9; Ws 15:11. See Jn 19:30+ and Mt 3:16+.

k. Add. 'other.'

l. In the closing words of his gospel, John again calls the Christian reader's attention to the wound in Christ's side, cf. 19:34+.

m. On the apostles' witness, cf. Ac 1:8+.

21 a. Added either by the evangelist or by one of his disciples

b. This generosity recalls Cana, 2:6, the loaves miracle, 6:11f, the living water, 4:14; 7:37f, the life which the good shepherd gives, 10:10, and the richness

of the Spirit bestowed on Jesus, 3:34.

c. In the Synoptics, this operation is an image of the kingdom's coming, Mt 13:47f, or of the apostles' task, Mt 4:19p. Here, too, it evidently symbolises the apostolic mission under Peter's direction. Cf. Jn 21:15-17.

d. Martyrdom.

e. I.e. until the *parousia*, cf. 1 Co 11:26; 16:22; Rv 1:7; 22:7,12,17,20.

f. Add. 'what is that to you?'

g. Possibly the words of a group of John's disciples.

**THE ACTS
OF THE APOSTLES**

INTRODUCTION TO THE ACTS OF THE APOSTLES

Acts and the third gospel must originally have been two parts of a book that today we should call 'a history of the rise of Christianity'. About 150 A.D., when Christians wanted the four gospels bound in one codex, these two parts were separated. The title 'Acts of the Apostles', or 'Acts of Apostles', which may have been given to the second part at this time, follows normal contemporary hellenistic usage as in, e.g., the 'Acts' of Hannibal and the 'Acts' of Alexander, etc. That these two books of the New Testament were once closely associated is suggested 1. by their Prologues: both are addressed (cf. Lk 1:1-4) to someone called Theophilus and Ac 1:1, having referred to the gospel as an 'earlier work', goes on by way of introduction to say why the gospel was written and to summarise its closing incidents (appearances of the risen Christ, ascension); 2. by their literary affinity: vocabulary, grammar and style are not only consistent all through Acts showing that it is a literary unity, but they are also characteristic of the third gospel, which makes it almost certain that both books are by the same author.

The only identification of the *author* ever suggested by church writers is St Luke, and no critics ancient or modern have ever seriously suggested anyone else. This identification was already known to the churches about the year 175 A.D. as shown by the Roman canon known as the Muratorian Fragment, by the Anti-Marcionite Prologue, by St Irenaeus, Clement and Origen in Alexandria and by Tertullian, and it is supported by internal evidence: the author must have been a Christian of the apostolic age, either a thoroughly hellenised Jew or, more probably, a well educated Greek with some knowledge of medicine and extremely well acquainted with the LXX and Jewish things in general. Lastly, and more significantly, he had accompanied Paul on his journeys judging from his use of the first person plural in Part 2 of Acts, and of all Paul's companions none is more strongly indicated than Luke. According to an ancient tradition Luke was a Syrian from Antioch, a doctor and of pagan origin, Col 4:10-14; Paul describes him as a close friend who stayed by him during his two periods of captivity in Rome, Col 4:14; Phm 24; 2 Tm 4:11. Luke probably accompanied Paul on the second (Ac 16:10f) and third (Ac 20:6f; cf. perhaps 2 Co 8:18) missionary journeys, and the only reason he does not figure in lists like that of Ac 20:4 is because he probably compiled the lists himself.

There is no clear early tradition about either *date* or *place* of writing (Greece, after Paul's death? Rome, before the end of Paul's trial?), and we have to rely on internal evidence. Acts ends with Paul's Roman captivity in 61-63, with reference to which it mentions a period of two years, 28:30+, and this happens