

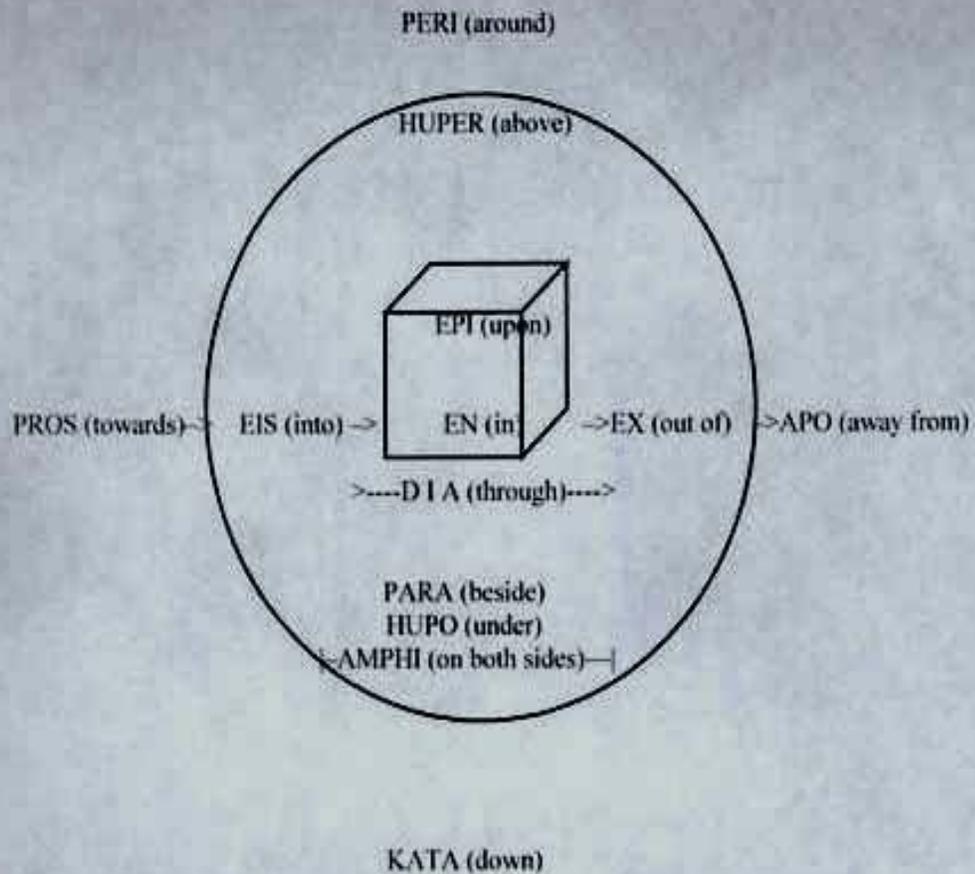
## Notes on St. John's Gospel, Chapters Fourteen through Seventeen

From the point of both theology and spirituality, the Gospel of Saint John stands out as the richest of the four. One reason is that it contains Jesus' farewell to his disciples before his arrest, trial and crucifixion. Furthermore, these words take place within the context of the Last Supper. As a footnote to the RSV puts it, 'It is a meditation, which like a love letter, is difficult to outline.' I had read that sentence a number of years ago, and it remained in my mind ever since. Also these chapters are a kind of last will and testament. We always pay close attention to a person on the threshold of death, for at this time he or she wishes to communicate that which is dearest and to see it continue as a legacy. Like other series of Notes in this Home Page, the text at hand follows a similar pattern. That is, an outline of the most important words of the four chapters with the intent of using them as an aide to lectio divina. These notes should not be taken as a commentary, only to help one's lectio divina. Obviously the entire Gospel could be treated as such, and I may get around to it someday. However, I single out chapters fourteen through seventeen due to their importance.

When I contemplated jotting down some observations I was struck by the subtle use of Greek prepositions. They shed important light on what Jesus has to say about his relationship with the Father, Holy Spirit as well as his disciples, not to mention the yet to be born Church's relationship with all three divine persons. It is precisely the importance of prepositions I wish to emphasize in this text. Although the chapters at hand are extremely rich, at the same time they can be difficult to outline because of their simplicity and directness. Thus attention to the use of prepositions is tantamount and give subtle shades of meaning when using the text as lectio divina. Because of this, I include a diagram on the next page which will aid as to their appreciation.

The Gospel text used throughout is the Revised Standard Edition. At the end of this document is an appendix of Greek words commented upon, including prepositions, but only those which are free-standing and not part of a verb or noun. Work on this document is ongoing; expect further postings.

Schematic Presentation of Major Greek Prepositions  
(inserted in Plato's Cave)



Other prepositions which are not included in this diagram:

ANTI (over, against)

META (with)

OPISO (behind, after)

PRO (before)

SUN (with, after)

## Chapter Fourteen

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

-Your hearts (kardia): the text reads `the heart (singular) of you (plural)` which can intimate unity among the disciples.

-Be troubled (tarasso): alternately as `to be frightened,` `to be stirred up` as water. `When Jesus saw her weeping...he was deeply moved in spirit and troubled` [11.33]. `And the people and the city authorities were disturbed when they heard this` [Acts 17.8].

-Believe in God: or `you believe in God.` The preposition eis used, more specifically as `into.`

-Believe also in me: or `you believe in me.` The preposition eis is also used. Both instances of eis can show full presence within.

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

-House (oikia): the common term which can apply to its inhabitants or property. In the verse at hand, oikia is prefaced by the preposition en (in).

-Many rooms (mone, singular): from the verb meno (to stay, abide). This is the only New Testament use of the term. Compare with Mt 6.6, `When you pray, go into your room and shut the door.` Tameion is the word at hand, the only NT use which fundamentally means `storeroom.`

-That I go (poreuo): also connotes conducting oneself: `walking in all the commandments and ordinances of the Lord blameless` [Lk `6].

-To prepare (etoimazo): also used in the next verse. `You will go before the Lord to prepare his ways` [Lk 1.76].

-A place (topos): fundamentally as a geographic location. It is used in the next verse as well as 18.47, `Judas knew the place.`

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

-When I go: compare the sense of the future with that of `I go` of the previous verse; same applies to `prepare.`

-I will come (erchomai): the common verb is used. Palin translates as `again.`

-Will take you (paralambano): the verb lambano with the prefix para (besides, with). Thus the verb suggests a taking-alongside. `He came to his own home, and his own people received him not` [1.11].

-To myself: the preposition pros connotes direction-towards-which. Compare with para in paralambano.

-Where (hopou): the result, as it were, of coming and taking or in that pros-ness (‘to myself’). This hopou is fixed regarding Jesus, but his disciples need to attain it (‘you may be’).

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

-The Greek reads, ‘And where I am going you know the way.’

-You know (oida): perfect of eido used in the next verse. ‘Now we know that you know all things’ [16.30]. In the verse at hand, such knowledge is presupposed.

-Way (hodos): also in vss. 5 & 6. ‘Make straight the way of the Lord’ [1.23]. On this way there takes place the going, coming again and taking of vs. 3.

-I am going (hupago): the preposition hupo (by means of, under, below) is prefixed to the verb. ‘But I chose you and appointed you that you should go and bear fruit’ [15.16].

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

-Vs. 4 has ‘you know the way (hodos)’ whereas here Jesus identifies himself with it. Included are truth (aletheia) and life (zoe). Hodos comes first as a means to attaining Christ as truth which, as it were, gets on this hodos leading to life.

-No one comes (erchomai): compare with ‘I will come’ of vs. 3.

-To (pros) the Father. Compare with ‘to myself’ of vs. 3.

-By (dia) me: more specifically, ‘through.’

Vs. 7:

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

-Had known (ginosko): used three times.

-Have seen (orao): conditioned by ginosko in second half of this verse.

Vs. 8:

-*Philip said to him, ‘Lord, show us the Father, and we shall be satisfied.’*

-To him: dative case, no preposition.

-Show us (deiknumi): in the sense of revealing. ‘What sign have you to show us for doing this’ [2.18]?

-We shall be satisfied (arkeo): in the sense of being content. ‘Two hundred denarii would not buy enough bread for each of them to get a little’ [6.7].

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

- So long (chronos): time in the temporal sense as opposed to kairos (occasion).
- Do not know (ginosko): cf. vs. 7.
- Has seen (orao, twice): cf. vs. 7.
- Show us (deiknumi): cf. vs. 8. Compare this sense of revealing with seeing (as sight).

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

- Believe (pisteuo): here the object is closely allied to the preposition en with respect to `me` and `Father.`
- Words (rhema): spoken words with a definite meaning. Compare with logos which can also pertain to thinking. `If you abide in me, and my words abide in you` [15.7].
- On my own authority: the Greek has `from (apo) myself.`
- Dwells (meno): `You know him (Spirit), for he dwells with you` [14.17]. Meno is the verbal root for mone (room) in vs. 2.
- In (en) me: the `static` presence of the Father in Christ is balanced by his active `doing;` i.e., such doing results from the en-ness of the Father.
- Works (ergon, singular): next reference is vs. 11. Note the plural. `My food is to do the will of him who sent me and to accomplish his work (singular)` [4.34].

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

- Believe (pisteuo, twice): two uses of the preposition en, Christ and the Father.
- Works (ergon): an alternate object of pisteuo, one which is manifest as opposed to the hidden relationship of Christ and the Father. Ergon is governed by the preposition dia (through) which here means `for the sake of.`

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

- Truly (amen): used twice for emphasis and to get the disciples` attention.
- Believes (pisteuo): here with the preposition eis (as opposed to en, `in`) or `into me.`
- I go (poreuo): cf. vs. 2 with reference to preparing a place for you.
- To the Father: the preposition pros is used, direction towards-which.

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

- Ask (aiteo): can connote making a demand. `I know that whatever you ask from God, God will give you` [11.22].
- In (en) my name: such asking is located in Christ`s name. Christ is outside this name, as it were, from which position he responds to the request.
- May be glorified (doxazo): in the sense of being praised or exalted. `By this my

Father is glorified, that you bear much fruit` [15.8].

-In (en) the Son: a second `in,` this being the Father`s relationship with Christ which differs from the first `in` of the same verse.

Vs. 14: *if you ask anything in my name, I will do it.*

-In (en) my name: as in the previous verse but lacks mention of the Father.

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

-`If` implies the possibility of doing the opposite of Jesus` request.

-Love (agapao): verbal root for agape. First use of this verb in John`s Gospel is 3.16, `For God so loved the world that he gave his only Son.` There agapao is more general than the verse at hand.

-Will keep (tereo): can apply to keeping in custody. `He who has my commandments and keeps them, he it is who loves me` [vs. 21].

-Commandments (entole, singular): next reference is vs. 21, If you have my commandments.`

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

-Will pray (erotao): in the sense of beseeching. `I am praying for them; I am not praying for the world but for those whom you have given me` [17.9].

-He will give: future tense compared with future tense of erotao.

-Counselor (Parakletos): or an advocate. The preposition para is prefixed to this noun, implying a being-besides. `But the Counselor, the Holy Spirit, whom the Father will send in my name` [vs. 26]. In the verse at hand, `another` suggests that Christ is also a parakletos.

-To be with (meta) you forever (eis ton aiona): with-ness coupled with into-ness (eis) transcending the dimension of time and space.

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

-Spirit (Pneuma) of truth: next use of this phrase is 15.26 (`when he comes`).

-World (kosmos) cannot receive: suggests an inability for the kosmos to accept this Pneuma/Parakeltos, or being-beside (para). Kosmos in next found in vs. 19.

-The reason for the kosmos not receiving the Pneuma: the inability to see nor to know. The former (theoreo) suggests beholding; compare with eido of vs. 4.

-You know (ginosko, cf. vs. 7) him: two reasons: 1) Parakletos dwells (meno, cf. vs. 10) with (para, in the sense of alongside) and 2) will be in (en) you. The Greek text has the present tense.

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

-Desolate (orphanos): in the sense of being orphaned. The other NT reference is Jms 1.27, `Religion...is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.`

-I will come to (pros) you: suggests a continuous approach or arrival.

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

-World (kosmos): in vs. 17 it cannot receive the Spirit of truth whereas here it will cease to see (theoreo, twice) Christ while the disciples will theoreo him.

-Live/will live (zao): present tense refers to Christ and future tense to disciples. It connotes that they are currently not alive.

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

-In (en) that day: suggests a different temporal dimension for the disciples with respect to knowing.

-You will know (ginosko): future compared with present tense of vs. 17. Three objects of ginoko: 1) Christ is in (en) the Father, 2) they are in (en) him and 3) Christ is in (en) them. Thus vs. 20 contains a total of four `ins`. No tense is given with respect to the latter three but is conditioned upon future knowing with `in that day.`

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

-Has: compare with `keeping` commandments (entole, singular) of vs. 15. The verse at hand contains both having and keeping (tereo).

-Loves (agapao, twice) me: present participle, `loving me.` The same form is used for `he who loves me.` Cf. vs. 15 for last use of this verb.

-By (hupo) my Father: in conjunction with agapao, here in the future tense.

-Will show (emphanizo) myself. The only other use of this verb in John`s Gospel in the next verse as `manifest.`

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

-Will manifest (emphanizo): cf. the previous verse, here concerning the disciples and not the kosmos (cf. vs. 17). `But God raised him on the third day and made him manifest; not to all the people but to us who were chosen by God as witnesses` [Acts 10.40-1]. The adjective is derived from emphanizo.

Vs. 23: *Jesus answered him, `If a man loves me, he will keep my word, and my Father will love*

*him, and we will come to him and make our home with him.* `

-A man: the Greek text has a relative pronoun, `who.`

-Loves (agapao): here connected with keeping (tereo) of Christ`s word or logos.

Christ is the Logos who speaks a singular logos, a kind of reflection of himself.

-Also dependent upon this condition (`if`) is the Father loving (agapao) the person which similarly intimates a tereo of Christ`s logos.

-We will come to (pros) to him: direction towards-which and can intimate a continuous coming as well as arrival.

-Home (mone): cf. vs. 2 as `rooms.`

-With (para) him: connotes being-by, in the presence of but not quite fully `with` in the English sense.

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

-Love (agapao): here suggests its opposite (hatred). Similarly, a lacking of keeping (tereo) means disobedience.

-My words (logos, singular): compare the plural with the singular of the previous verse.

-The word (logos): singular, here comes through Christ from the Father. Such hearing is related to a sending (pempo) by the Father. This verb connotes the giving of a commission.

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

-You: both uses are in the accusative case.

-Christ`s speaking is concurrent with his being with the disciples.

-With (para) you: cf. vs. 23; intimates indirect presence. The Greek has the verb meno noted in vs. 10 as `dwells` and from which `room` (mone) is derived.

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

-Counselor (Parakletos): cf. vs. 16. Both verses show that the Parakletos is not present but is to come.

-Holy Spirit (Pneuma): first identification of the Spirit as holy (hagios) in the chapters at hand. John`s Gospel has two other references, 1.33 & 22.22 (i.e., at the beginning and end of the Gospel).

-Will send (pempo): cf. vs. 24 with respect to the Father`s word.

-In (en) my name: distinct, as it were, from the person of Christ. `In my name` is first noted in vs. 13.

Will teach (didasko): first use of this term in the chapters at hand, future tense.

- All things: unspecified as to what they pertain.
- Bring to remembrance (hupomimnesko): future tense. This is the only use of the verb in John's Gospel. It suggests a causing to remember, indirect, as by the preposition hupo (under) prefixed to the verb. `So if I come, I will bring up (i.e., cause to remember) what he is doing` [3 Jn 10].
- All: with reference to Christ having spoken. Compare with `all things.`

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

- Peace (eirene, twice): in the sense of the Hebrew shalom, completeness, wholeness. `That in me you may have peace` [16.33].
- This peace has two aspects, both with respect to verbs in the present tense: 1) It is first given (aphiemi). The other sense of this verb is found in vs. 18, `I will not leave you (desolate)` and 2) giving.
- My peace (eirene): relative pronoun is used; compare with simple `peace` in this verse.
- Hearts (kardia): the singular is used...`the heart of you` as in vs. 1.
- World (kosmos): presumably in reference to `peace` but not explicitly mentioned.
- Be troubled (tarasso): cf. vs. 1 for this verb and phrase.
- Be afraid (deiliao): the only use of this verb in the NT. Both this verb and tarasso pertain to the singular `heart.`

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

- Go/come: with reference to vs. 3, `And when I go...I will come.` There the verb is poreuo (go; erchomai is used for `come`). In the verse at hand, hupago is used for `go` as in vs. 4, `where I am going.` Again, note the preposition hupo prefaced to the verb. Most likely that is the verse related to `you heard me say.`
- To (pros) you: last noted in vs. 23 with respect to Christ and the Father.
- Loved (agapao): bound up with the disciples rejoicing (chairo). This verse is next found in 16.20 with respect to the `world.` `The friend of the bridegroom who stands and hears him rejoices greatly at the bridegroom's voice` [3.29].
- Go (poreuo): here with respect to (pros) the Father, direction-towards-which. The Father being greater than Jesus makes more sense with regards to what this pro-direction intimates.

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

- It: with reference to the going away and coming back of the previous verse.

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

-With (meta) you: first noted in vs. 16.

-Ruler (archon) of this world (kosmos): two reference in John's Gospel, the first containing the same phrase as the one at hand: `Now is the judgment of this world, now shall the rule of this world be cast out` [12.31].

-For the second part of this verse the Greek reads, `and in (en) me he has nothing.`

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

-Has commanded (entellomai): `You are my friends if you do what I command you` [15.14]. These words are prefaced by kathos (as) which makes a seamless condition with Christ's `I do` by outos (thus).

-World (kosmos): here related to the agapao towards the Father. Cf. vs. 17 where kosmos is ignorant of the Holy Spirit.

-There is no intimation of going any place (`rise`-`go`) because the next chapter makes a smooth continuation with the previous one.

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## Chapter Fifteen

Vs. 1: *I am the true vine, and my Father is the vinedresser.*

-Vine (ampelos): two other reference in St. John's Gospel, vss. 4 & 5. For another verse, cf. Mt 26.29: `I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.` In the verse at hand, `true` sets off Christ from other vines who may imitate him. There is no adjective pertaining to the Father as vinedresser.

-Vinedresser (georgos): the only use of this term in St. John's Gospel which more specifically pertains to a farmer. `There was a householder who planted a vineyard and set a hedge around it and dug a wine press in it and built a tower and let it out to tenants (georgos) and went into another country` [Mt 21.33].

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

-Branch (klema): the only NT uses are in vss. 4, 5 & 6.

-Of mine: the Greek text reads `in (en) me.`

-Bears (phero, three uses): next reference is vs. 4. It is the common verb which alternately means `to carry.`

- Fruit (karpos, three uses): the next reference is vs. 4. `He who reaps receives wages and gathers fruit for eternal life so that sower and reaper may rejoice together` [4.36].
- He takes away (airo): the verb connotes a lifting up or a transference from one place to another. `And no one will take your joy from you` [16.22].
- Prunes (kathairo): the only other NT reference is Heb 10.2 as `to cleanse:` `If the worshipers had once been cleansed, they would no longer have any consciousness of sin.` Although kathairo and airo are two different verbs, note the similarity of their sound with the context of vs. 2.

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

- Made clean (katharos): an adjective. Two reference in St. John`s Gospel, 13.10 & 11.
- By (dia) the word (logos): the preposition suggests through-ness or penetration by the logos.

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

- Abide (meno, three uses): first noted in 14.10 with respect to the Father in Christ.
- In (en) me: this phrase is used twice and is countered by `in you.`
- In vs. 2 the Father prunes the branch whereas here it abides in the vine or Christ.

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

- I am the vine: compare with vs. 1, `I am the true vine.` Perhaps the adjective `true` is a way of contrasting it with the disciples as branches.
- Much fruit (karpos): the result of the mutual in-ness with respect to abiding, meno.
- Apart (choris) from me: connotes apartness in contrast with the use of `in.`

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

- En/meno: contrasted with being cast forth (exo) or thrown outside. Compare with the pruning action of vs. 2.
- Withers (xeraino): the only use of this verb in St. John`s Gospel. `But when the sun rose they (seeds) were scorched; and since they had no root they withered away` [Mt 13.6].
- Are gathered (sunago): note the preposition sun (with). `He who reaps receives wages, and gathers fruit for eternal life` [4.36].
- (Are) thrown (ballo): location is `into (eis) the fire.`
- (Are) burned (kaio): the other use of this verb is 5.35, `He was a burning and shining lamp.` Note the passiveness of the three verbs with no specification as to whom is

doing it.

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

-Abide (meno): two uses in conjunction with the preposition en (in) but with the distinction of Christ's words (rhema, cf. 14.9) as opposed to himself or the Holy Spirit.

-Will (thelo): also as desiring and wanting. `Father, I desire that they also whom you have given me may be with me where I am` [17.24].

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

-By this: i.e., the disciples abiding in Christ.

-Is glorified (doxazo): first noted in 14.13 with respect to the Son. The verb implies a sense of holding in honor as well as recognizing.

-Much fruit (karpos): the same phrase last noted in vs. 5.

-Prove to be: the Greek text has the verb ginomai, `to become.`

-My disciples (mathetes, singular): connotes being a learner, a pupil. This is the first use of the term in this document, the next being 16.17.

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

-As/so (kathos/kago): the latter is a contracted form of kai ego, `and I.`

-Agapao (twice): last reference is 14.31 with reference to Christ concerning the Father.

-Abide (meno): the last reference is vs. 7 also with respect to Christ's words.

-My love (agape): here with the preposition en (in); the first use of this term in this document, the next being vs. 10.

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

-Keep (tereo): last reference is 14.24 with respect to `my words.`

-Commandments (entole, singular): last reference is 14.21 where the person already has them.

-You will abide (meno): first time this verb occurs in the future tense intensified by the preposition en (in) with respect to agape.

-I have kept (tereo): past tense or action already accomplished and contrasted with the disciples' `if.` This is first reference with respect to Christ and the Father's commandments which are not specified.

-In (en) his love (agape): compare with `in my love.`

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

-My joy (chara, twice): first use of this term in this document, the next reference being 16.24 with respect to `your joy.`

-In (en) you: Christ`s joy which is changed, as it were, to `your joy.`

-May be full (pleroo): compare with 17.13, `that they may have my joy fulfilled in themselves.`

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

-May love (agapao): conditioned upon kathos (as). Compare with the plurality of `my commandments` in vs. 10.

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

-Lay down (titheimi): alternately, `to put,` `to place.`

-His life (psuche): as opposed to biological existence. St. John`s Gospel has two other uses of this noun, 13.37 & 38.

-For (huper): genitive case used; the accusative means `beyond.`

-His friends (philos, singular): the next reference is vs. 14. `The friend of the bridegroom...rejoices greatly at the bridegroom`s voice` [3.29].

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

-Command (entellomai): the other use of this term in the Gospel is 14.31 with reference to Christ and the Father.

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

-Do I call (lego): the common verb which alternately means `to speak` and from which is derived logos.

-Servants (doulos, singular and used twice): alternately as `slave` and next used in vs. 20.

-Master (kurios): alternately as `lord` and next used in vs. 20.

-Friends (philos, singular): last noted in vs. 13. Thus one verse contains three social strata: servant, master and friend.

-From (para) my Father: by reason of being beside him from which comes this hearing and friendship.

-Made known (gnorizo): the other use of this term (twice) is 17.26, `But I made known to them your name, and I will make it known.` Gnorizo has a causative sense, of recognizing, compared with ginosko as in 14.7.

Vs. 16: *You did not choose me, but I chose you and appointed you that you should go and bear fruit*

*and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you.*

- Choose (eklego, twice): with the connotation of choosing for oneself; next reference is vs. 19, `out of this world.` Note the preposition ek (from) prefixed to the verb.
- Appointed (tithemi): cf. vs. 13 for an alternate meaning.
- Should go (hupago): cf. 14.28. Note the preposition hupo prefaced to the verb.
- Bear fruit (karpos, twice): last noted in 15.8, `much fruit.`
- Should abide (meno): first noted in 14.10 as `remain` and from which `room` is derived, 14.2.
- In (en) my name: the place, as it were, where the disciples are to make their requests.

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

- This: the Greek text has `these.`
- Command (entellomai): cf. 14.31 with reference to the Father.
- Love (agapao): cf. vs. 12 for a similar passage.

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

- The Greek text of this verse reads, `If the world hates (miseo, twice) you, know that it hated me before you.`
- World (kosmos): first noted in 14.17 with the inability to receive the Spirit.
- Hates (miseo, twice): next reference is 17.14, `the world has hated them because they are not of the world.`
- Know (ginosko): last noted in 14.20.

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

- World (kosmos, used five times) briefly outlined as follows:
  - 1) of (ek, from) the world.
  - 2) world/would love (phileo): distinct from agapao. This verb connotes kinship (cf. philos of vs. 15) and looking out for one`s own interests.
  - 3) not of (ek, from) the world.
  - 4) out (ek, from) of the world with respect to Christ choosing.
  - 5) world/hates (miseo): cf. vs. 18.

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

- Remember (mnemoneuo): the other reference is 16.4, `when their hour comes you may remember that I told you of them.` Compare with bring to remembrance (hupomimnesko) of 14.26.

- Word (logos, twice): object of remembering which consists of a master/disciple relationship, namely, doulos/kurios.
- Persecuted (dioko, twice): the other reference is 5.15, `And this is why the Jews persecuted Jesus, because he did this on the Sabbath.`
- Kept (tereo, twice): with respect to Christ`s logos and first noted in 14.15 with respect to `my commandments.` Here such keeping can have a positive sense (`if`) with respect to the Jews and their future relationship with the disciples.

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

- All this: the Greek text has `all these.` Reference is to persecution as well as the possibility of the Jews being open to keeping Christ`s word as well as that of the disciples.
- Do to (eis) you: alternately as `into.`
- On my account: the Greek text has `through (dia) my name.`
- Sent (pempo): first noted in 14.24, `the Father`s (word) who sent me.`

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

- Come/spoken: compare with `He came to his own home, and his own people received him not` [1.10].
- Sin (hamartia, twice): the next reference is vs. 24. Note the use of a noun as opposed to a verb which connotes something present among the people to whom Jesus came/spoke and which needs to be removed.
- Excuse (prophasis): from a verbal root meaning `to shine before (pros).` `Who devour widows` houses and for a pretense make long prayers` [Mk 12.40].
- For (peri) their sin: in the sense of concerning and signifies a being-around.

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

- Hates (miseo, twice): cf. vss. 18 & 19 where the world does the hating.

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

- Works (ergon, singular): first noted in 14.10, `the Father who dwells in me does his works.`
- Among (en) them: or `in` them.
- Which no one else did: can signify the divine source of Jesus` works as opposed to human ones.
- Would not have sin (hamartia): cf. vs. 22.
- See/hated (miseo): note the close relationship between the two;, i.e., sight leading to

sin. While Christ could be seen, the Father cannot: `not that anyone has seen the Father except him who is from God` [6.46]. Thus seeing/hating moves from the visible to the invisible.

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

-To fulfill (pleroo): cf. vs. 11 with respect to joy.

-Word (logos): that which is to be fulfilled. Compare with 14.23, `to keep my word.`

-Their law (nomos): referring to the Torah. `For the law was given through Moses` [1.17].

-Without a cause (dorean): adverb. For another sense, cf. Mt 10.8 (two uses), `You received without paying, give without pay.`

-The reference is both Ps 35.19 & 69.4. Note that the Psalter is not specifically the Torah.

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

-Counselor (Parakletos): compare with 14.16 (first noted) where Christ prays to the Father who, in turn, will give the Counselor. Also cf. 14.26 where the Father sends the Counselor.

-From (para) the Father: compare with vs. 15, `all that I heard from my Father.`

-Spirit (Pneuma) of truth (aletheia): compare with 14.6, `I am the way and the truth and the life.`

-From (para) the Father: Christ`s sending is in the future and can refer to Pentecost. Proceeds (exporeuomai): note the preposition ek (from, out of) prefaced to the verb which connotes a spreading abroad, an issuing forth. The other use of this verb is 5.28-9, `For the hour is coming when all who are in the tombs will hear his voice and come forth.`

-Will bear witness (martureo): next found in vs. 27 (`you are also witness`), i.e., as a verb. As for the future tense concerning the disciples, cf. Acts 1.8: `You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.`

-To (peri) me: in the sense of concerning (`around`).

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

-You are witnesses (martureo): as noted in the previous verse.

-From (apo) the beginning (arche): can refer to when Jesus summoned them to be his disciples. For a similar phrase, cf. Lk 1.2: `Just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word.`

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## Chapter Sixteen

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

-Falling away (skandalizo): the other reference is 6.61, `Do you take offense at this?` The fundamental meaning of the verb is to stumble. `When tribulation or persecution arises on account of the word, immediately he falls away (or stumbles, Mt 13.21).`

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

-Will put out of the synagogue (aposunagogos): the preposition apo (from) prefaced to the adjective. `For the Jews had already agreed that if anyone should confess him to be Christ, he was to be put out of the synagogue` [9.22].

-Hour (hora): in the sense of a definite time and akin to kairos. Hora is next found in vs. 4 in conjunction with remembering.

-Will think (doceo): in the sense of supposing and maintaining an opinion. `You search the scriptures because you think that in them you have eternal life` [5.39].

-Is offering (prosphero): the preposition pros (to, in the sense of direction-towards-which) prefaced to the verb. Prosphero can also be used in the sense of 19.29, `So they put a sponge full of the vinegar on hyssop and held it to his mouth.`

-Service (latreia): the only use of this term in St. John`s Gospel. It has religious connotations but originally meant any service for hire. `Not even the first covenant had regulations for worship and an earthy sanctuary` [Heb 9.1].

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

-Known (ginosko): similar to 14.17 with respect to the world. Also, `Because they do not know him who sent me` [15.21].

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

-Hour (hora): cf. vs. 2. Here such a time/occasion is connected with remembering (mnemoneuo), the other use of this term being in 15.20 with respect to the `word.` In the verse at hand, this hora pertains to those who `will put you out of the synagogues` of vs. 1.

-From (ex) the beginning (arche): last noted in 15.27 with the disciples being with Christ `from the beginning.`

-With (meta) you: this being-with is synonymous with arche.

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

-Going (hupago, twice): note the preposition hupo prefaced to the verb. For other references to this going, cf. 14.4 (‘And you know the way where I am going’) and 14.28 (‘You heard me say to you, ‘I go away, and I will come to you.’ If you loved me, you would have rejoiced because I go to the Father; for the Father is greater than I.’).

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

-Sorrow (lupe): the next reference is vs. 20 where it will be turned into joy.

-Your hearts (kardia, singular): similar to 14.1, ‘the heart (singular) of yours (plural).’

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

-To your advantage (sumphero): the preposition sum or sun (with) is prefaced to the verb ‘to carry,’ ‘to bear.’ The other reference is 11.50, ‘It is expedient for you that one man should die for the people.’

-Go away (aperchomai, twice): the preposition apo (from, away) prefaced to erchomai (cf. 14.3)

-Counselor (Parakletos): first noted in 14.6. In the verse at hand, the Parakletos is to come pros (to, towards) the disciples, but it is dependent upon the aperchomai of Christ.

-To (pros) you: here the pros is with respect to Christ sending the Parakletos.

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

-Will convince (elegcho): alternately as ‘to expose,’ ‘to convict,’ ‘to cross-examine.’  
‘For everyone who does evil hates the light and does not come to the light, lest his deeds should be exposed’ [3.20].

-World (kosmos): here the object of convincing. Compare with 14.7, first mention of kosmos, which cannot receive the Spirit of truth.

-Three object of elegcho:

-sin (hamartia): cf. 15.24.

-righteousness (dikaiosune): the only other reference is vs. 10.

-judgment (krisis): ‘And this is the judgment, that the light has come into the world and men loved darkness rather than light because their deeds were evil’ [3.19].

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

-Concerning (peri, around) sin. Peri is used in vss. 10 & 11.

-In (eis) me: in the sense of ‘into’ signifying presence-within.

Vs. 10: *concerning righteousness because I go to the Father, and you will see me no more;*  
-Righteousness (dikaiosune, cf. vs. 8) here is related to Christ's going to (pros, direction towards-which) the Father. Hupago is the verb used as last noted in vs. 5.  
-Will see (theoreo): compare with 14.17 with respect to the world which won't see Christ though the disciples will theoreo him.

Vs. 11: *concerning judgment because the ruler of this world is judged.*  
-Judgment (krisis): from the verb used in this verb, krino. `Take him yourselves and judge him by your own law` [18.31].  
-Ruler (archon): with reference to Satan. Compare with 18.31 just cited, words of Pilate, who may be taken as in league with this archon. `Now is the judgment of this world, now shall the ruler of this world be cast out` [12.31].

Vs. 12: *I have yet many things to say to you, but you cannot bear them now.*  
-Bear (bastazo): in the sense of carrying, tolerating. `Sir, if you have carried him away, tell me where you have laid him, and I will take him away` [20.15].

Vs. 13: *When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.*  
-The Greek text reads, `When that (one) comes...`  
-Spirit (Pneuma) of truth (aletheia, twice): first noted in 14.17 `whom the world cannot receive.` There it is yet to be given (cf. vs. 16).  
-Will guide (hodegeo): the only use of this verb in St. John's Gospel and connotes leading into an unknown country or territory. `Can a blind man lead a blind man` [Lk 6.39]?  
-Into (en, as opposed to eis) all truth: i.e., the Spirit of truth will lead the disciples into `all truth` which participates in this Spirit.  
-On his own authority: the Greek text reads `from (apo) himself.`  
-Hears/will speak: first comes hearing in the present text followed by speaking in the future tense.  
-Will declare (anaggello): in the sense of informing as well as proclaiming; used in the next verse. `When he comes, he will show us all things` [4.25].

Vs. 14: *He will glorify me, for he will take what is mine and declare it to you.*  
-Will glorify (doxazo): compare with this verb first noted in 14.13, `that the Father may be glorified in the Son.`  
-What is mine: the Greek text reads, `from (ek) me.` The verb `take` suggests an active getting hold of and giving or sharing it with other persons, the disciples.

-Declare (anaggello): compare with the previous verse and used in the next one.

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

-Compare with the Spirit taking from Christ in the previous verse. By the verb `will take` in the verse at hand suggests a future giving of what is in Christ's possession as opposed to his being. Thus there is a transition from Father to mine to taking to declaring.

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

-Compare this `little while` with that of 14.19, `Yet a little while and the world will see me no more, but you will see me.`

-Will see (theoreo, twice): the same verb is used in 14.19.

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

-Truly (amen, twice): first noted in 14.12 with respect to doing `greater works.`

-Will weep (klaio): `But Mary stood weeping outside the tomb` [20.11].

-Will lament (threneo): more forceful than klaio, the only use of this verb in St.

John's Gospel. `We piped to you, and you did not dance; we wailed, and you did not mourn` [Mt 11.17].

-Will rejoice (chairo): compare with 14.28, `you would have rejoiced because I go to the Father.`

-Will be sorrowful (lupeo): the other use of this verb is in 21.17, `Peter was grieved.`

-Sorrow (lupe): from the verb lupeo and first noted in vs. 6, `sorrow has filled your hearts.`

-Will turn (gineomai): to become.

Joy (chara): last noted in 15.11, `that my joy may be in you, and that your joy may be full.`

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

-In travail: the only use of this verb in St. John's Gospel. The Greek text has the verb tikto, `to bring forth.` `She will bear a son, and you shall call his name Jesus` [Mt 1.21].

Sorrow (lupe): cf. vs. 20.

-Her hour (hora): first noted in 16.1, `indeed, the hour is coming.`

-Is delivered (gennaio, twice): first used in 3.4, `How can a man be born when he is old?`

- Remembers (mnemoneuo): first used in 15.20, `Remember the word that I said to you.`
- Anguish (thlipsis): alternately as hard times, difficulty. The other reference is vs. 33, `In the world you have tribulation.`
- Joy (chara): compare with vs. 20, `your sorrow will turn into joy.`

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

- Your hearts will rejoice: the Greek text reads, `the heart (kardia, singular) of you.` This is first noted in 14.1.
- Will take away (airo): in the sense of taking up. First noted in 15.2, `he takes away` (referring to a branch).

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

- In that day: cf. 14.20, `In that day you will know that I am in my Father and you in me and I in you.` The need not to ask depends upon this `in-ness` which in the verse cited is noted three times.
- Truly (amen, twice): last noted in vs. 20.
- The second sentence takes into consideration asking the Father compared with the first, not asking the Son.
- In (en) my name (onoma): cf. 14.13, `Whatever you ask in my name, I will do it.`

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

- An apparent contradiction to the previous verse (`you will ask nothing of me`) but implied is the Father granting requests `in my name.`
- Joy (chara): cf. 15.11, `that my joy may be in you, and that your joy may be full (pleroo; as in the verse at hand).`

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

- This: the Greek text has `these.`
- Figures (paroimia, twice): alternately as proverb. The preposition para (beside) is prefaced to oimos (road, way) or `beside the way` in the sense out outside the usual manner of speaking. Also cf. vs. 29 as well as 10.6, `This figure Jesus used with them, but they did not understand what he was saying to them.`
- Hour (hora): used positively compared with 16.2 & 21.
- Will tell (apaggello): in the sense of announce and the only use of this term in St.

John`s Gospel. `Go and tell John what you hear and see` [Mt 11.4]. Compare apaggello with anaggello (declare) in vs. 14.

-Plainly (parresia): a noun which suggests freedom of speech or the ability to speak without recrimination. It is next found in vs. 29. `For no man works in secret if he seeks to be known openly` [7.24].

-Of (peri, around, concerning) the Father.

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

-In that day: cf. vs. 23 where there will be no asking. Also compare `in my name` with the Father giving `in my name,` same verse.

Will pray (erotao): in the sense of asking, requesting as in vs. 23.

-For (peri, around, concerning) you.

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

-Father loves (phileo, twice): first noted in 15.19, `the world would love its own.` As there, phileo connotes kinship, of loving one`s own family member in contrast to agapao.

-The action of phileo is not reciprocal strictly speaking: `you have loved me.`

-I came (exerchomai) from (para) the Father. The Greek text has `God` instead of Father. Note the interplay of two prepositions: a coming-from with respect to a being-besides as in the next verse.

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

-A plane statement compared with `you have believed` of the previous verse.

-Into (eis) the world (kosmos): a full presence-within a realm (cf. 14.17, etc) which does not recognize Christ`s eis.

-I am leaving (aphiemi): last noted in 14.27. Such leaving appears simultaneous with going (poreuomai) to (pros, direction-towards-which) the Father.

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

-We know/you know (eido): `all things` is contingent upon first knowing Jesus.

-Came (exerchomai) from (apo) God. Cf. vs. 27 for the verb; compare apo with para (`from the Father`).

*Vs. 32: The hour is coming indeed it has come, when you will be scattered, every man to his home*

*and will leave me alone; yet I am not alone, for the Father is with me*

- Hour (hora): first noted in 16.2. In the verse at hand, this hour also has arrived.
- Will be scattered (skorpizo): the other use is 10.12, `And the wolf snatches them and scatters them.`
- To his own home. The Greek text literally reads, `into (eis) one`s own (idia).`
- Alone (monos, twice): all the more striking by `into one`s own.`
- The Father is with (meta) me: again, compare with monos and `into one`s own.`

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

- Peace (eirene): cf. 14.27, `Peace I have with you; my peace I give to you.` In the verse at hand, such peace is `in (en) me.`
- In (en) the world: compare with `in me.`
- Tribulation (thlipsis): cf. vs. 21 as `anguish.`
- Be of good cheer (tharseo): the only use of this term in St. John`s Gospel. `Take heart, my son; your sins are forgiven` [Mt 9.2].
- Have overcome (nikao): in the sense of having achieved victory. Note the past tense, as having been achieved. This is the only use of the verb in St. John`s Gospel. `But when one stronger than he assails him and overcomes him, he takes away his armor in which he trusted` [Lk 11.22].
- World (kosmos): the object of nikao; compare with not being able to receive the Spirit.`

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## Chapter Seventeen

Vs. 1:

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

- Lifted up (epairo): the preposition epi (upon) is prefaced to the verb airo noted in 16.22. The other use of this verb is found in 13.18, `He who ate my bread has lifted his heel against me.`
- To (eis) heaven: better, `into` heaven.
- Hour (hora): last noted in 16.32 where it is still `coming.`
- Glorify (doxazo, twice): compare with 16.14, `He (Spirit) will glorify me.`

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

- Power (exousia): connotes permission and authority. `You would not have power over me unless it had been given you from above` [19.11].
- All flesh (sarx): humanity as a whole, the human condition. `And the Word became flesh` [1.14]. Compare sarx with zoe and bios just below.
- Eternal life (zoe): cf. next verse and compare with bios which refers to a manner of existence. Zoe is usually considered more important or vital than bios. Note that first the Father has given what appears a limited number of people to Christ who in turn bestows eternal life, i.e., not necessarily to `all flesh.`

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

- Eternal life (zoe) consists in knowledge, better, the act of knowing (ginosko) first mentioned in 14.7. The object is both the Father as `only true God` as well as Jesus Christ whom Christ here addresses almost as though speaking about another person.
- Have sent (apostello): the verb from which `apostle` is derived. `As you sent me into th world, so I have sent them into the world` [vs. 18].

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

- Have glorified (doxazo): close in meaning to 14.13, `that the Father may be glorified in the Son.`
- On (epi) earth: more specifically, `upon.`
- Having accomplished (teleioo): in the sense of bringing to completion and perfection. `After this Jesus, knowing that all was now finished, said (to fulfill the scripture), `I thirst`` [19.28].
- Work (ergon): first noted in 14.10, `but the Father who dwells in me does his works.`

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

- Glorify (doxazo, twice): compare with vs. 4 where Christ has glorified the Father. Here he asks for a reciprocal glorification and to do it immediately (`now`).
- In your presence (para, twice): more in the sense of being-alongside as first noted in 14.17, `for he (Spirit) dwells with you.`
- Glory (doxa): first mention of this noun in this document, the next reference being vs. 22, `The glory which you have given me.` Such glory is `with (para) you.`
- Was made: the simple verb `to be` is used.
- World (kosmos): compare with 16.33 which Jesus has `overcome.`

*Vs. 6: I have manifested your name to the men whom you gave me out of the world; yours they were,*

*and you gave them to me, and they have kept your word.*

-Have manifested (phaneroo): in the sense of making clear or revealing. `After this Jesus revealed himself again to the disciples by the Sea of Tiberias.` Compare phaneroo with emphanizo as in 14.21, `and I will love him and manifest myself to him.`

-Your name (onoma): compare with 16.23, `he (Father) will give it to you in my name.`

-Out of (ek) the world: note the close identification of phaneroo with the disciples` presence external to the kosmos. Compare with 15.19, `If you were of the world, the world would love its own (etc.).`

-Yours they were: past tense but with the implication of a continued relationship (with the Father).

-Have kept (tereo): compare with 14.23, `If a man loves me, he will keep my word (logos).` Logos (lower case `l`) is closely allied with Christ as Logos.

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

-They know (ginosko): compare with vs. 3, `that they know you the only true God.`

-Now: compare with the equal immediacy of vs. 5, `and now, Father.`

-From (para) you: compare with the `presence` of vs. 5.

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

-Words (rhema, singular): compare with 14.10, `The words that I say to you I do not speak on my own authority.`

-Know (ginosko): here with respect to the Father`s words mediated through the Son and connected with the Son who `came` (exerchomai) from the Father.

-From (para) you: cf. previous verse, `from you.`

-Believed: the object here is the sending (apostello) of the Son. `And Jesus Christ whom you have sent.` Thus the verse at hand has an interplay, as it were, between the ex of exerchomai and the apo of apostello.

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

-Am praying (erotao, twice): present tense; compare with 14.16, `and I will pray the Father, and he will give you another Counselor.`

-For (peri, three times) them: also with the sense of concerning, being around as in 16.26, `I shall pray the Father for you.` Peri is contrasted with the `world.`

-Those (peri) whom: literally, `concerning those whom.`

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

-Note the words denoting possession:

-ta ema (what is mine)

-panta (all)

-sa (yours)

-ta sa (what is yours)

-ema (mine)

-Am glorified (doxazo): last noted in vs. 5 with respect to the Father.

Vs. 11: *And now I am no more in the world, but they are in the world, and I am coming to you.*

*Holy Father, keep them in your name which you have given me, that they may be one even as we are one.*

-Now: compare with the last two references which denote immediacy, vss. 5 & 7.

-In (en, twice) the world (kosmos, twice): compare with vs. 6, `the men whom you gave me out (ek) of the world.` In the verse at hand has two contrasting `ins`: Christ not being present and the disciples being present (in the world).

-Am coming (erchomai): present tense to indicate a continued passage here coupled with `to (pros) you` or in the direction-towards-which. Compare erchomai with 14.28, `I go away, and I will come to you.`

-Holy (hagios) Father: compare with `Holy Spirit.`

-Keep (tereo): last noted in vs. 6 with respect to `your (Father) word.` The place-where of this keeping is `your name.` Here onoma is separate, as it were, from the Father.

-One (hen): with reference to the disciples though hen is lacking in the Greek text with reference to `we.`

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

-With (meta) them: synonymous with kept (tereo; cf. previous verse) and in (en) the Father`s name.

-Here the name (onoma) is more specific, as having been given to Christ by the Father.

-Have guarded (phulasso): to keep an eye upon a person as to his or her safety; can apply to someone in prison. `If anyone hears my sayings and does not keep them, I do not judge him` [12.47]. Compare phulasso (guarding a person or something in one`s custody) with the often mentioned tereo which is more specific with regard to who or what is in one`s possession.

-None is lost: the Greek text literally reads, `no one from (ex) them.`

-Is lost (apollumi): `and this is the will of him who sent me, that I should lose nothing

of all that he has given me but raise it up at the last day` [6.39].

-Son of perdition (apoleia): the only reference in St. John`s Gospel and derived from apollumi. More specifically this verb applies to destruction and ruin. `Enter by the narrow gate; for the gate is wide and the way is easy that leads to destruction` [Mt 7.13].

-May be fulfilled (pleroo): first noted in 15.11 with respect to `your joy` whereas here it refers to scripture. The references are: Ps 41.9, `Even my bosom friend in whom I trusted, who ate of my bread, has lifted his heel against me.` Also Ps 109.4, `In return for my love they accuse me, even as I make prayer for them.` The RSV also gives vss. 5, 7 & 8 as references.

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

-Am coming (erchomai): compare with vs. 11 or with reference to the `world.` Also the preposition pros (to, towards-which) is used.

-In (en, twice) the world (kosmos): the place where Christ is speaking (present tense). Compare this en with the pros direction at hand.

-Joy (chara): compare with 16.24, `that your joy may be full (pleroo).` The same verb is used in the verse at hand; the difference is that the latter has `in (en) themselves.`

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

-Your word (logos): here with respect to the Father; compare with 14.23 where it applies to Christ, `If a man loves me he will keep my word.`

-Has hated (miseo): as in 15.18, both with respect to the world (kosmos, three times).

-Of (ek, from) the world: two uses of the same expresses, `they` and `I.`

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

-Pray (erotao): as in 14.16 in the sense of asking or requesting, `And I will pray the Father.`

-Should take (airo): first noted in 15.2, `Every branch of mine that bears no fruit, he takes away.`

-Out of (ek) the world (kosmos): last noted in vs. 6 where `from` is used.

-Should keep (tereo): last noted in vs. 12, here with respect to keeping from (ek) the evil one (poneros, `evil`). Ponerous is the only use of this term in St. John`s Gospel. `...and the word of God abides in you, and you have overcome the evil one` [1 Jn 2.14].

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

-Of (ek, from): same preposition applies to both the disciples and to Christ.

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

-Sanctify (hagiazō): next found in vs. 19 and addressed to the Father who is holy (hagios) as noted in vs. 7.

-Truth (aletheia, twice): with the definite article. Compare with 14.6, `I am the way and the truth and the life,` also with a definite article.

-Word (logos): note its identity with the substantive `truth` where here applies to the Father.

Vs. 18: *As you did send me into the world, so I have sent them into the world.*

-Did send (apostello, twice): cf. vss. 3 & 8 with reference to the Father doing the action which here is transferred to Christ doing the action.

-Into (eis, twice) the world: i.e., full presence within.

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

-For their sake (huper): cf. 15.14, `for his friends.`

-Consecrate (hagiazō, twice): cf. vs. 17 as `sanctify.` The second as referring to the disciples depends up the first (Christ).

-In (en) truth (aletheia): compare with vs. 17.

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

-Pray (erotao): last noted in vs. 15 with respect to the Father not taking the disciples out of the world.

-For (peri, around, concerning) those only. The same applies `for (peri) those who believe in me.`

-In (eis, into) me: a fuller presence within Christ.

-Through (dia) the word (logos) of theirs as the Greek literally reads.

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

-The key word to understand the sense of `one` is kathos, `as.` Here kathos leads to a `triple in (en):` me, you and us.

-Have sent (apostello): cf. vs. 18 and the note there.

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

-Glory (doxa): cf. vs. 5, `glorify me in your own presence with the glory which I had

with you before the world was made. Also compare with vs. 24, to behold my glory. Such glory originates with the Father, is given to the Son and then to the disciples. It has the ability to effect being one conditioned by kathos (as) noted in the previous verse.

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

-In (en): the order here is first Christ with respect to the disciples and then the Father with respect to Christ.

-Perfectly (teleioo): perfect passive participle used. The next reference of this verb is 19.28, Jesus, knowing that all was now finished, said (to fulfill the scripture), I thirst. In the verse at hand, the preposition eis (into) is used: perfectly into one.

-May know (ginosko): last reference is vs. 8, here with respect to:

1) the world's knowing that the Father sent the Son.

2) With respect to the Father having loved the disciples as the Son.

-Loved (agapao, twice), where kathos (even as) is important to understand the two uses.

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

-Desire (thelo): more with regards to willing than the desiring as signified by the noun eros. If you abide in me and my words abide in you, ask whatever you will [15.7].

-May be with (meta) me. Note the distinction between these words and they whom you have given me. Christ bids the Father that this latter group partakes, as it were, of being meta him. Such meta is where I am.

-To behold (theoreo): compare with two uses in 16.10, and you will see me no more; and again a little while, and you will see me.

-Glory (doxa): the object of theoreo (which you have given me, vs. 22).

-In your love for me: the Greek text reads because you have loved (agapao) me. Vs. 23 has this verb with respect to the Father vis-a-vis the disciples.

-Foundation (katabole) of the world: literally, a throwing or laying down. The preposition kata intimates according to a plan or intention. This is the only use of the term in St. John's Gospel. I will utter what has been hidden since the foundation of the world [Mt 13.35]. Compare with other uses of world in St. John, mostly negative.

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

-Righteous (dikaios) Father: the only use of this term in St. John's Gospel and the

only time applied to God the Father in the Gospels. `They were both righteous before God` [Lk 1.6].

-Three instances of the verb ginosko:

- 1) the kosmos not having it
- 2) Jesus Christ as having it
- 3) disciples as having it

-Have sent (apostello) me: last noted in vs. 21 with the same implication. A close connection exists between the third ginosko and this sending.

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

-Two uses of the verb ginosko (compare with the previous verse): first with respect to `your name` (Father) and second with respect to making it known in the future; i.e., both the past and future uses of the verb.

-Love (agape): compare with the use of phileo in 16.27, `for the Father himself loves you because you have loved me.`

-Have loved (agapao): the verb used with the noun.

-In (en) them/I in (en) them: two uses of the same preposition with respect to the noun and verb, love.

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## Chapter Fourteen

1) kardia, tarasso eis (twice); 2) oikia, mone, tameion, poreuo, etoimazo, topos; 3) erchomai, paralambano, palin, pros, hopou; 4) oida (eido), hodos, hupago; 6) hodos, aletheia, zoe, erchomai, pros, dia; 7) ginosko (three times), orao; 8) deiknumi, arkeo; 9) chronos, ginosko, orao (twice), deiknumi; 10) pisteuo, rhema, apo, meno, en (twice); 11) pisteuo (twice), en (twice) ergon, dia; 12) amen (twice), pisteuo, eis, poreuo, pros; 13) aiteo, en (twice), doxazo; 14) en; 15) agapao, tereo, entole; 16) erotao, parakletos, meta, eis; 17) Pneuma, kosmos, theoreo, ginosko, meno, para, en; 18) orphanos, pros; 19) kosmos, theoreo (twice), zao (twice); 20) en (four times), ginosko; 21) tereo, entole, agapao (four references), hupo, emphanizo; 22) emphanizo, kosmos; 23) agapao (twice), tereo, pros, logos, mone, para; 24) agapao, tereo, logos (twice), pempo; 25) para, meno; 26) Parakletos, Pneuma, hagios, pempo, en, didasko, hupomimnesko; 27) eirene (twice), aphiemi, kardia, kosmos, tarasso, deiliao; 28) hupago, pros, agapao, chairo, poreuo, pros; 30) meta, archon, kosmos, en; 31) entellomai, kathos, outos, kosmos, agapao.

## Chapter Fifteen

1) ampelos, georgos; 2) klema, en, phero (three times), karpos (three times), airo, kathairo; 3) katharos, dia, logos; 4) meno (three times), en (four times); 5) karpos, meno, choris; 6) en, meno, exo, xeraino, sunago, ballo, eis, kaio; 7) meno (twice), en (twice), rhema, thelo; 8) doxazo, karpos, ginomai, mathetes; 9) kathos/kago, agapao (twice), meno, agape, en; 10) tereo (twice), entole (twice), meno (twice), en (twice), agape (twice); 11) chara (twice), en, pleroo; 12) agapao, kathos; 13) tithemi, psuche, huper, philos; 14) entellomai; 15) lego, doulos (twice), philos, para, gnorizo; 16) eklego (twice), tithemi, hupago, karpos (twice), meno, en; 17) entellomai, agapao; 18) kosmos, miseo (twice), ginosko; 19) kosmos (five times), ek (three times), phileo, miseo; 20) mnemoneuo, logos (twice), doulos, kurios, dioko (twice), tereo (twice); 21) eis, dia, pempo; 22) hamartia (twice), prophasis, peri; 23) miseo (twice); 24) ergon, en, hamartia, miseo; 25) pleroo, logos, dorean; 26) Parakletos, para, Pneuma, aletheia, para, exporeuomai, martureo, peri; 26) martureo, apo, arche.

### Chapter Sixteen

1) skandalizo; 2) aposunagogos, hora, dokeo, prosphero, latreia; 3) ginosko; 4) hora, mnemoneuo, ex, arche, meta; 5) hupago (twice); 6) lupe, kardia; 7) sumphero, aperchoomai (twice), Parakletos, pros (twice); 8) elegcho, kosmos, hamartia, dikaiosune, krisis; 9) peri, eis; 10) dikaiosune, hupago, theoreo; 11) krisis, krino, archon; 12) bastazo; 13) Pneuma, aletheia (twice), hodegeo, en, apo, anaggello; 14) doxazo, ek, anaggello; 16) theoreo (twice); 20) amen (twice), klaio, threneo, chairo, lupeo, lupe, gineomai, chara; 21) tikto, lupe, hora, gennao (twice), mnemoneuo, thlipsis, chara; 22) kardia, airo; 23) amen (twice), en, onoma; 24) chara, pleroo; 25) paroimia (twice), hora, apaggello, parresia, peri; 26) perotao, peri; 27) phileo (twice), exerchomai, para; 28) eis, kosmos, aphiemi, poreuomai, pros; 30) eido (twice), exerchomai, apo; 32) hora, skorpizo, eis, monos (twice) meta; 33) eirene, en thlipsis, tharseo, nikao, kosmos.

### Chapter Seventeen

1) epairo, eis, hora, doxazo (twice); 2) exousia, sarx, zoe; 3) ginosko, apostello; 4) doxazo, epi, teleioo, ergon; 5) doxazo (twice), para (twice), doxa, kosmos; 6) phaneroo, onoma, ek, kosmos, tereo, logos; 7) ginosko, para; 8) rhema, ginosko, exerchomai, para, apostello; 9) erotao (twice), peri (three times); 10) doxazo; 11) en, (twice), kosmos (twice), ek, erchomai, pros, hagogos, tereo, onoma, hen; 12) meta, tereo, en, onoma, phulasso, ex, apollumi, apoleia, pleroo; 12) erchomai, pros, en (twice), kosmos, chara, pleroo; 14) logos, miseo, kosmos (three times), ek (twice); 15) erotao, airo, ek (twice), kosmos, tereo, phoneros; 16) ek (twice); 17) hagiazo, aletheia (twice), logos; 18) apostello (twice), eis (twice); 19) huper, hagiazo (twice), en, aletheia; 20) erotao, peri (twice), eis, dia, logos; 21) kathos, en (three times), apostello; 22)

doxa, kathos; 23) en (twice), teleioo, eis, ginosko, agapao (twice), kathos; 24) thelo, meta, theoreo, doxa, agapao, katabole; 25) dikaios, ginosko (three times), kosmos, apostello; 26) ginosko (twice), apape, agapao (twice), en (twice).

+ The End +