
Gospel of John – Passion Narrative

12 Six days before the Passover Jesus came to Bethany, the home of Lazarus, AND MARY AND MARTHA, LAZARUS' SISTERS whom he had raised from the dead. ²There they gave a dinner for him. FOR WHOM? JESUS? OR LAZARUS? A "WELCOME BACK TO LIFE" DINNER? Martha served, and Lazarus was one of those at the table with him. ³Mary took a pound of costly perfume made of pure nard, SEE SONG OF SONGS 1:12. NARD WAS IMPORTED FROM THE HIMALAYAN MOUNTAINS. VERY EXPENSIVE. anointed Jesus' feet, and wiped them* with her hair. ONLY JOHN TELLS IT THIS WAY; COMPARE MARK 14: 3-11 AND MATTHEW 26. IN THE JUDAISM OF THAT DAY NO 'RESPECTABLE' WOMAN WOULD APPEAR IN PUBLIC WITH HER HAIR LOOSE. THIS WAS UNHEARD OF BEHAVIOUR.....The house was filled with the fragrance of the perfume. ⁴But Judas Iscariot, one of his disciples (the one who was about to betray him), said, ⁵'Why was this perfume not sold for three hundred denarii* THIS WOULD BE ABOUT A YEAR'S WAGES FOR A LABOURER and the money given to the poor?' ⁶(He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) THIS IS THE FULLEST DESCRIPTION OF JUDAS IN THE NEW TESTAMENT. ⁷Jesus said, 'Leave her alone. She bought it* so that she might keep it for the day of my burial. ⁸You always have the poor with you, but you do not always have me.'

The Plot to Kill Lazarus

⁹ When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. ¹⁰So the chief priests planned to put Lazarus to death as well, ¹¹since it was on account of him that many of the Jews were deserting and were believing in Jesus. IT WAS IN CHAPTER 11 THAT JOHN RECORDS THE RAISING OF LAZARUS (ONLY JOHN RECORDS THIS) AND FOR THE AUTHORITIES ACCORDING TO HIM THAT WAS THE LAST STRAW. IT WAS THE EVENT THAT MADE THEM DECIDE THAT JESUS HAD TO DIE. PARTLY BECAUSE THE RULING CLASS THE SADUCEES HAD INSISTED THAT THERE

IS NO RESURRECTION. NOW HERE WAS LAZARUS, LIVING PROOF THAT THEY WERE WRONG.

Jesus' Triumphal Entry into Jerusalem

¹² The next day the great crowd that had come to the festival WHEN JOHN SAYS THE CITY WAS CROWDED, HE MEANS IT! THERE IS ONE CENSUS TAKEN OF TH LAMBS SLAIN AT THE PASSOVER IN THE CITY...THEN UMBER WAS GIVEN AS 256, 000. THERE HAD TO BE A MINIMUM OF 10 PEOPLE PER LAMB, SO...DO THE MATH. ANY JEW WHO COULD POSSIBLY BE THERE HAD TO TRAVEL TO BE THERE. EVERY PASSOVER AWAY FROM JERUSALEM ENDS WITH THE WORDS "NEXT YEAR IN JERUSALEM!" heard that Jesus was coming to Jerusalem. ¹³So they took branches of palm trees SO AS WE'VE SEEN NOW, IT'S ONLY JOHN WHO SAYS IT WAS PALM BRANCHES. LUKE DOESN'T EVEN SAY BRANCHES, ONLY CLOAKS. MATTHEW AND MARK SAY BRANCHES BUT NOT WHAT KIND. and went out to meet him, shouting, 'Hosanna!

Blessed is the one who comes in the name of the Lord—
the King of Israel!

¹⁴ Jesus found a young donkey and sat on it; as it is written:

¹⁵ 'Do not be afraid, daughter of Zion.

Look, your king is coming,

sitting on a donkey's colt!' IT'S NOT SO MUCH THAT A DONKEY WAS A HUMBLE ANIMAL BUT RATHER THAT KINGS GOING TO WAR RODE HORSES, BUT KINGS COMING IN PEACE RODE ASSES.

¹⁶ His disciples did not understand these things at first; but when Jesus was glorified, WHEN JOHN TALKS ABOUT JESUS' GLORY OR GLORIFICATION HE MEANS THE CRUCIFIXION AND RESURRECTION. then they remembered that these things had been written of him and had been done to him. INTERESTING COMMENT, COMING FROM SOMEONE WRITING OVER 50 YEARS AFTER THE EVENTS. THAT'S EXACTLY HOW IT HAPPENED; THEY REMEMBERED AND INTERPRETED WHAT HAD HAPPENED AFTER THE FACT

¹⁷ So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. * ¹⁸ It was also because they heard that he had performed this sign that the crowd went to meet him. IN JOHN'S GOSPEL, THE CONCEPT OF "SIGNS" IS CENTRAL.

¹⁹ The Pharisees then said to one another, 'You see, you can do nothing. Look, the world has gone after him!'

Some Greeks Wish to See Jesus

20 Now among those who went up to worship at the festival were some Greeks. OHN ONLY TELLS THIS²¹They came to Philip, PHILIP IS A GREEK NAME; PERHAPS HE SPOKE THE LANGUAGE? who was from Bethsaida in Galilee, and said to him, 'Sir, we wish to see Jesus.' ISN'T THAT A GREAT LINE? IS THAT WHAT PEOPLE ARE SAYING TO US WHEN THEY COME HERE TO OUR CHURCH? AND DO WE HELP THEM SEE JESUS? ²²Philip went and told Andrew; then Andrew and Philip went and told Jesus. WE DON'T HEAR A LOT ABOUT ANDREW BUT JOHN SEEMS TO FEATURE HIM MORE. SEE JOHN 6 THE LOAVES AND FISHES. ANDREW'S GIFT SEEMS TO BE INVITING PEOPLE TO "COME AND SEE JESUS".²³Jesus answered them, 'The hour has come for the Son of Man to be glorified. ALL ALONG IN THIS GOSPEL JESUS HAS BEEN SAYING "MY HOUR HAS NOT YET COME" AND NOW HE SAYS IT HAS ARRIVED. WHAT HAS MADE THE DIFFERENCE? DOES IT HAVE TO DO WITH THESE GREEKS?

ALSO, THE REFERENCE TO SON OF MAN IS VERY TELLING. IT COMES FROM DANIEL 7 WHERE IN ESSENCE THE PROPHET HAS JUST DESCRIBED THE RULERS OF THE WORLD AS VIOLENT AND POWER MAD (USING ANIMAL IMAGERY TO DO SO) AND THEN IMAGES "ONE LIKE A SON OF MAN" WHO WILL SWEEP AWAY THE PRESENT RULERS AND RULE IN GENTLENESS AND PEACE, LIKE A HUMAN BEING. SO FOR JESUS TO SPEAK OF SON OF MAN IS TO SAY THAT THE TIME HAS COME FOR GOD TO SWEEP AWAY THE POWERS OF THE PRESENT WORLD AND SEND SOMEONE NEW TO RULE IN A GODLY, PEACEFUL WAY.

²⁴Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. ²⁵Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. ²⁶Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour.

Jesus Speaks about His Death

27 'Now my soul is troubled. And what should I say—"Father, save me from this hour"? No, it is for this reason that I have come to this hour. NOTICE THE DIFFERENT TONE OF THIS PRAYER FROM THE SYNOPTICS (MATTHEW, MARK AND LUKE) WHERE HE PRAYS IN THE GARDEN AND SAYS "TAKE THIS CUP AWAY FROM ME" –JOHN HAS NO SUCH SCENE; NO MENTION OF GETHSEMANE. HERE HE SEEMS TO BE MORE ASSURED, MORE CERTAIN OF HIMSELF. ²⁸Father, glorify your name.' HERE IS THE VOICE FROM HEAVEN ONCE AGAIN. IN THE SYNOPTICS THERE IS NO SUCH VOICE. NO SUCH ASSURANCE. Then a voice came from heaven, 'I have glorified it, and I will glorify it again.' IN THE JUDAISM OF JESUS' TIME, MOST BELIEVED THAT WHILE GOD USED TO SPEAK DIRECTLY TO HUMANS, SUCH AS MOSES AND SAMUEL, THAT TIME HAD PASSED, AND THE DIRECT VOICE OF GOD WAS SILENT. THEY SPOKE OF 'BATH QOL' WHICH MEANS DAUGHTER OF A VOICE, SORT OF LIKE THE ECHO OF GOD'S VOICE, WHICH CAME INDIRECTLY THROUGH SCRIPTURE AND LAW. BUT THIS, THE GOSPELS SAY, WAS THE DIRECT VOICE OF GOD ONCE AGAIN. SOMETHING WAS VERY DIFFERENT FOR THIS MAN FROM NAZARETH. ²⁹The crowd standing there heard it and said that it was thunder. Others said, 'An angel has spoken to him.' ³⁰Jesus answered, 'This voice has come for your sake, not for mine. ³¹Now is the judgement of this world; now the ruler of this world will be driven out. THINGS ARE THE OPPOSITE OF WHAT THEY SEEM; IT SEEMS AS THOUGH JESUS IS BEING JUDGED BY THE WORLD BUT IN FACT IT IS THE WORLD BEING JUDGED BY HIM. ³²And I, when I am lifted up from the earth, will draw all people* to myself.' SCHOLARS SAY THAT VERB: "TO DRAW" IS A STRONG ONE MEANING TO FORCE AS IN "HAUL" NOTICE THAT IT SAYS ALL PEOPLE. NOT JUST SOME, NO CONDITIONS. ALL PEOPLE. SOME OLD MANUSCRIPTS READ "ALL THINGS". ³³He said this to indicate the kind of death he was to die. ³⁴The crowd answered him, 'We have heard from the law that the Messiah* remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?' ³⁵Jesus said to them, 'The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. ³⁶While you have the light, believe in the light, so that you may become children of light.' IF YOU GO BACK TO THE FIRST CHAPTER OF THIS GOSPEL YOU'LL SEE THAT THE LIGHT IS A MAJOR THEME FOR JOHN'S UNDERSTANDING OF JESUS. THIS IS ALSO A STRONG THEME IN THE DEAD SEA SCROLLS. WAS JOHN PART OF THIS COMMUNITY OR DID

HE HAVE TIES TO THEM? WE DON'T KNOW....IT'S INTERESTING TO SPECULATE THOUGH.

The Unbelief of the People

After Jesus had said this, he departed and hid from them. WE'VE NEVER SEEN HIM DO THIS BEFORE. ³⁷Although he had performed so many signs in their presence, they did not believe in him. ³⁸This was to fulfil the word spoken by the prophet Isaiah:

'Lord, who has believed our message,
and to whom has the arm of the Lord been revealed?'

³⁹And so they could not believe, because Isaiah also said,

⁴⁰'He has blinded their eyes
and hardened their heart,

so that they might not look with their eyes,
and understand with their heart and turn—
and I would heal them.'

⁴¹Isaiah said this because* he saw his glory and spoke about him. QUOTING FROM ISAIAH 53 AND 6...IT RAISES THE QUESTION OF WHO WAS PART OF THE GROUP JOHN WAS WRITING FOR. HE OBVIOUSLY THINKS THEY WILL KNOW ISAIAH, SO AT LEAST SOME OF THEM ARE JEWISH. BECAUSE OF HIS USE OF THE IMAGES OF LIGHT AND DARKNESS, THEY MUST ALSO HAVE BEEN FAMILIAR WITH PLATONIC THINKING....⁴²Nevertheless many, even of the authorities, believed in him. But because of the Pharisees they did not confess it, for fear that they would be put out of the synagogue; HERE WE SEE CLEARLY THE STRUGGLE THAT THE EARLY CHURCH WAS HAVING WITH THE SYNAGOGUE. BY THE TIME JOHN IS WRITING THIS, CHRISTIANS WHO ARE JEWS ARE HAVING TO CHOOSE; THE CHURCH IS DISSASSOCIATING ITSELF FROM THE SYNAGOGUE LIKELY FOR POLITICAL AS WELL AS RELIGIOUS REASONS. WATCH THE LANGUAGE THROUGH THE REST OF THE GOSPEL THAT HINTS AT THAT TENSION. ⁴³for they loved human glory more than the glory that comes from God.

Summary of Jesus' Teaching

⁴⁴ Then Jesus cried aloud: 'Whoever believes in me believes not in me but in him who sent me. ⁴⁵And whoever sees me sees him who sent me. ⁴⁶I have come as light into the world, so that everyone who believes in me should not remain in the darkness. ⁴⁷I do not judge anyone who hears my words and

does not keep them, for I came not to judge the world, but to save the world. ⁴⁸The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge, ⁴⁹for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. ⁵⁰And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me.'

Jesus Washes the Disciples' Feet

13 Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. ²The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper ³Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴got up from the table, *THE JEWS DID NOT SIT AT THE TABLE, THEY RECLINED. THE TABLE WAS A LOW BLOCK WITH COUCHES ALL AROUND IT. SHAPED LIKE A "u" WITH THE HOST AT THE CENTRE. RECLINING ON THEIR SIDES, ON THEIR LEFT ELBOWS. THIS MEANT THAT AT THE TABLE YOUR HEAD WAS QUITE LITERALLY IN THE BREAST OF THE PERSON RECLINING ON YOUR LEFT. THIS BECOMES IMPORTANT BELOW...READ ON..... took off his outer robe, and tied a towel around himself. IN JOHN THERE IS NO "LAST SUPPER" AS WE SEE IT IN THE SYNOPTICS WITH JESUS BREAKING AND POURING AND SAYING THE WORDS OF INSTITUTION "THIS IS MY BODY" ETC. HERE, AS A PARALLEL, HE WASHES THEIR FEET. ⁵Then he poured water into a basin and began to wash the disciples' feet THE ACTIONS OF A SLAVE. THE ROADS OF PALESTINE WERE EITHER DEEP IN DUST OR MUDDY WHEN IT RAINED. IN EITHER CASE PEOPLE'S FEET WERE ALWAYS DIRTY BECAUSE THEY WORE SANDALS. AT THE DOOR OF EVERY HOME THERE WAS WATER AND IT WAS THE JOB OF SERVANTS TO WASH FEET. THE ROOM WHERE THEY WENT LIKELY DIDN'T HAVE SERVANTS AND WOULD HAVE HAD TO WASH EACH OTHERS' FEET BUT...HAD THEY ALREADY BEEN ARGUING OVER WHO WAS GREATEST AND THEREFORE NONE OF THEM WOULD WASH THE OTHERS' FEET AND HE DID THIS TO SHOW THEM? and to wipe them with the towel that was tied around him. ⁶He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' ⁷Jesus answered, 'You do not know now what I am doing, but later you will understand.' ⁸Peter said to

him, 'You will never wash my feet.' Jesus answered, 'Unless I wash you, you have no share with me.' ⁹Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!' ¹⁰Jesus said to him, 'One who has bathed does not need to wash, except for the feet, *SOME ANCIENT MANUSCRIPTS OMIT "EXCEPT FOR THE FEET" but is entirely clean. And you *THIS IS A PLURAL WORD are clean, though not all of you.' ¹¹For he knew who was to betray him; for this reason he said, 'Not all of you are clean.' NOTICE THE PARALLEL ACTIONS FROM CHAPTER 12; THERE, IN CHAPTER 12, MARY WASHES JESUS' FEET. HERE HE DOES THE SAME FOR HIS FOLLOWERS.

¹²After he had washed their feet, had put on his robe, and had returned to the table, he said to them, 'Do you know what I have done to you?' ¹³You call me Teacher and Lord—and you are right, for that is what I am. ¹⁴So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵For I have set you an example; that you also should do as I have done to you. ¹⁶Very truly, I tell you, servants* are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷If you know these things, you are blessed if you do them. ¹⁸I am not speaking of all of you; I know whom I have chosen. But it is to fulfil the scripture, "The one who ate my bread* has lifted his heel against me." PSALM 41:9 IN THE EAST TO EAT BREAD WITH SOMEONE IS AN ACT OF LOVE AND LOYALTY. ¹⁹I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. *LITERALLY IN GREEK "I AM" WHICH IS WHAT GOD SAYS TO MOSES AT THE BURNING BUSH. ²⁰Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me.'

Jesus Foretells His Betrayal

²¹After saying this Jesus was troubled in spirit, and declared, 'Very truly, I tell you, one of you will betray me.' ²²The disciples looked at one another, uncertain of whom he was speaking. ²³One of his disciples—the one whom Jesus loved—was reclining next to him; SOME TRANSLATIONS ADD "WITH HIS HEAD ON JESUS' BREAST" IF THIS IS SO, THEN.....SEE ABOVE THE DISCUSSION OF HOW THEY SAT AT THE TABLE. BARKLAY SAYS THAT THIS BELOVED DISCIPLE MUST HAVE BEEN ON JESUS' RIGHT, FOR AS HE/SHE LEANED ON HIS/HER LEFT ELBOW, THE HEAD WAS IN JESUS' BREAST. THIS AGAIN BECOMES IMPORTANT BELOW...READ ON... OF COURSE THIS IS CAUSE FOR MUCH DISCUSSION. DAN BROWN IS DEFINITELY NOT THE

FIRST TO NOTICE THIS!! WHO IS THE DISCIPLE WHOM JESUS LOVED? JOHN NEVER IDENTIFIES THIS PERSON AND THIS IS THE FIRST TIME THAT PERSON IS MENTIONED. IN OUR SCRIPTURES THE ONLY ONES IT EVER SAYS JESUS LOVED WERE MARY AND MARTHA AND LAZARUS, AND THE RICH YOUNG RULER FROM MARK 10. . ²⁴Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. ²⁵So while reclining next to Jesus, he asked him, 'Lord, who is it?' ²⁶Jesus answered, 'It is the one to whom I give this piece of bread when I have dipped it in the dish.'^{*} FOR THE HOST TO DO THIS; GIVE A GUEST A SPECIAL MORSEL, WAS A MARK OF INTENSE FRIENDSHIP. WHAT IS JESUS DOING HERE? CHECK OUT PSALM 55: 12-14 So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. ^{*} ²⁷After he received the piece of bread, ^{*} Satan entered into him. Jesus said to him, 'Do quickly what you are going to do.' ²⁸Now no one at the table knew why he said this to him. ²⁹Some thought that, because Judas had the common purse, Jesus was telling him, 'Buy what we need for the festival'; SEE MY NOTE AT THE VERY END OF THIS DOCUMENT. THIS SEEMS TO IMPLY THAT THEY WERE NOT AT THE PASSOVER SUPPER HERE, BUT THAT THE PASSOVER WAS YET TO COME. THE SYNOPTICS ARE QUITE CLEAR THAT AT THE LAST SUPPER IT WAS THE PASSOVER MEAL. THIS HAS HUGE THEOLOGICAL IMPORT.... or, that he should give something to the poor. ³⁰So, after receiving the piece of bread, he immediately went out. And it was night.

The New Commandment

³¹ When he had gone out, Jesus said, 'Now the Son of Man has been glorified, and God has been glorified in him. ³²If God has been glorified in him, ^{*} God will also glorify him in himself and will glorify him at once. ³³Little children, THIS EXPRESSION IS ALSO UNIQUE TO JOHN AND APPARENTLY USED IN THEIR COMMUNITY AS A WAY TO REFER TO THEMSELVES. I am with you only a little longer. You will look for me; and as I said to the Jews NOTE HOW OFTEN JOHN LUMPS ALL JEWS TOGETHER THIS WAY. THE SYNOPTICS WILL SAY "THE SCRIBES AND ELDERS" OR SOMETHING LIKE THAT BUT JOHN JUST SAYS "THE JEWS". so now I say to you, "Where I am going, you cannot come." ³⁴I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. ³⁵By this everyone will know that you are my disciples, if you have love for one another.'

Jesus Foretells Peter's Denial

36 Simon Peter said to him, 'Lord, where are you going?' Jesus answered, 'Where I am going, you cannot follow me now; but you will follow afterwards.' TRADITION SAYS THAT PETER WAS CRUCIFIED UPSIDE DOWN ABOUT 64 CE, UNDER NERO'S REIGN. ³⁷Peter said to him, 'Lord, why can I not follow you now? I will lay down my life for you.' ³⁸Jesus answered, 'Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times.'

Jesus the Way to the Father

14 'Do not let your hearts be troubled. Believe* in God, believe also in me. ²In my Father's house there are many dwelling-places. AT THAT TIME, JEWS HELD THAT IN HEAVEN THERE WERE DIFFERNT GRADES OF BLESSEDNESS WHICH WOULD BE GIVEN TO HUANS ACCORDING TOE THEIR GOODNESS ON EARTH. IN THE BOOK OF ENOCH HEAVEN IS LIKENED TO A PALACE WITH MANY ROOMS. IN THE GREK WRITER PAUS If it were not so, would I have told you that I go to prepare a place for you? ³And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. ⁴And you know the way to the place where I am going.* ⁵Thomas said to him, 'Lord, we do not know where you are going. How can we know the way?' THOMAS, ALWAYS THE ONE TO ASK THE PRACTICAL QUESTIONS. ⁶Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me. ⁷If you know me, you will know* my Father also. From now on you do know him and have seen him.' ONLY IN THIS GOSPEL DOES JESUS REFER EXPLICITLY TO HIMSELF IN THIS WAY. THE SYNOPTICS NEVER HAVE HIM SAYING "I AM" ANYTHING.

8 Philip said to him, 'Lord, show us the Father, and we will be satisfied.'
⁹Jesus said to him, 'Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, "Show us the Father"?' ¹⁰Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. ¹¹Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. ¹²Very truly, I tell you, the one who believes in me

will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. ¹³I will do whatever you ask in my name, so that the Father may be glorified in the Son. ¹⁴If in my name you ask me* for anything, I will do it.

The Promise of the Holy Spirit

¹⁵ 'If you love me, you will keep* my commandments. ¹⁶And I will ask the Father, and he will give you another Advocate,* to be with you for ever. ¹⁷This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in* you.

¹⁸ 'I will not leave you orphaned; I am coming to you. ¹⁹In a little while the world will no longer see me, but you will see me; because I live, you also will live. ²⁰On that day you will know that I am in my Father, and you in me, and I in you. ²¹They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.' ²²Judas (not Iscariot) said to him, 'Lord, how is it that you will reveal yourself to us, and not to the world?' ²³Jesus answered him, 'Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. ²⁴Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me.

²⁵ 'I have said these things to you while I am still with you. ²⁶But the Advocate,* the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. ²⁷Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. ²⁸You heard me say to you, "I am going away, and I am coming to you." If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. ²⁹And now I have told you this before it occurs, so that when it does occur, you may believe. ³⁰I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; ³¹but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us be on our way.

Jesus the True Vine

15 'I am the true vine, and my Father is the vine-grower. AGAIN, ONLY IN JOHN WOULD JESUS SAY SOMETHING LIKE THIS. "I AM" ONLY HAPPENS IN JOHN. ²He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes* to make it bear more fruit. ³You have already been cleansed* THE SAME ROOT WORD MEANS PRUNING AND CLEANSING by the word that I have spoken to you. ⁴Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. ACTUALLY WHEN PEOPLE TAKE SLIPS FROM THE MAIN PLANT THEY CAN BE PLANTED ELSEWHERE WHICH IS WHAT HAPPENED TO THE EARLY CHURCH AS IT SPREAD ALL OVER THE WORLD. ⁵I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. ⁶Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. ⁷If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. ⁸My Father is glorified by this, that you bear much fruit and become* my disciples. ⁹As the Father has loved me, so I have loved you; abide in my love. ¹⁰If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. ¹¹I have said these things to you so that my joy may be in you, and that your joy may be complete.

12 'This is my commandment, that you love one another as I have loved you. ¹³No one has greater love than this, to lay down one's life for one's friends. ¹⁴You are my friends if you do what I command you. ¹⁵I do not call you servants* any longer, because the servant* does not know what the master is doing; but I have called you friends, THIS IS A HUGE CONCEPT – JESUS CALLING HIS FOLLOWERS FRIENDS. IT IMPLIES MUTUALITY AND RESPONSIBILITY AND EQUALITY. IT'S QUITE RADICAL. because I have made known to you everything that I have heard from my Father. ¹⁶You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. ¹⁷I am giving you these commands so that you may love one another.

The World's Hatred

18 'If the world hates you, be aware that it hated me before it hated you.

¹⁹If you belonged to the world,* the world would love you as its own.

Because you do not belong to the world, but I have chosen you out of the world—therefore the world hates you. ²⁰Remember the word that I said to you, "Servants* are not greater than their master." If they persecuted me, they will persecute you; if they kept my word, they will keep yours also.

²¹But they will do all these things to you on account of my name, because they do not know him who sent me. ²²If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin.

²³Whoever hates me hates my Father also. ²⁴If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father. ²⁵It was to fulfil the word that is written in their law, "They hated me without a cause."

26 'When the Advocate* comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. ²⁷You also are to testify because you have been with me from the beginning.

16 'I have said these things to you to keep you from stumbling. ²They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God. ³And they will do this because they have not known the Father or me. ⁴But I have said these things to you so that when their hour comes you may remember that I told you about them.

The Work of the Spirit

'I did not say these things to you from the beginning, because I was with you. ⁵But now I am going to him who sent me; yet none of you asks me, "Where are you going?" ⁶But because I have said these things to you, sorrow has filled your hearts. ⁷Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate* will not come to you; but if I go, I will send him to you. ⁸And when he comes, he will prove the world wrong about* sin and righteousness and judgement: ⁹about sin, because they do not believe in me; ¹⁰about righteousness, because I am going to the Father and you will see me no longer; ¹¹about judgement, because the ruler of this world has been condemned.

12 'I still have many things to say to you, but you cannot bear them now.
13 When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. 14 He will glorify me, because he will take what is mine and declare it to you. 15 All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

Sorrow Will Turn into Joy

16 'A little while, and you will no longer see me, and again a little while, and you will see me.' 17 Then some of his disciples said to one another, 'What does he mean by saying to us, "A little while, and you will no longer see me, and again a little while, and you will see me"; and "Because I am going to the Father"?' 18 They said, 'What does he mean by this "a little while"? We do not know what he is talking about.' 19 Jesus knew that they wanted to ask him, so he said to them, 'Are you discussing among yourselves what I meant when I said, "A little while, and you will no longer see me, and again a little while, and you will see me"? 20 Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. 21 When a woman is in labour, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world. 22 So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you. 23 On that day you will ask nothing of me. * OR 'ASK ME NO QUESTIONS' Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you. * 24 Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete.

Peace for the Disciples

25 'I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father. 26 On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf; 27 for the Father himself loves you, because you have loved me and have believed that I came from God. * 28 I came from the Father and have come into the world; again, I am leaving the world and am going to the Father.'

29 His disciples said, 'Yes, now you are speaking plainly, not in any figure of speech! ³⁰Now we know that you know all things, and do not need to have anyone question you; by this we believe that you came from God.' ³¹Jesus answered them, 'Do you now believe? ³²The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me. ³³I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!'

Jesus Prays for His Disciples

17 After Jesus had spoken these words, he looked up to heaven and said, 'Father, the hour has come; glorify your Son so that the Son may glorify you, ²since you have given him authority over all people, * to give eternal life to all whom you have given him. ³And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. THE VOICE OF JOHN QUITE CLEARLY HERE; SPEAKING OF JESUS INSTEAD OF AS JESUS. ⁴I glorified you on earth by finishing the work that you gave me to do. ⁵So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

⁶ 'I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. ⁷Now they know that everything you have given me is from you; ⁸for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. ⁹I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. ¹⁰All mine are yours, and yours are mine; and I have been glorified in them. ¹¹And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. THE LAST PART OF THIS VERSE IS ADOPTED AS THE MOTTO OF THE UNITED CHURCH OF CANADA "THAT THEY MAY BE ONE" AND IT ON OUR OFFICIAL CREST. ¹²While I was with them, I protected them in your name that * you have given me. I guarded them, and not one of them was lost except the one destined to be lost, * so that the scripture might be fulfilled. ¹³But now I am coming to you, and I speak these things in the world so that they may have my joy made

complete in themselves.* ¹⁴I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. ¹⁵I am not asking you to take them out of the world, but I ask you to protect them from the evil one.* ¹⁶They do not belong to the world, just as I do not belong to the world. ¹⁷Sanctify them in the truth; your word is truth. ¹⁸As you have sent me into the world, so I have sent them into the world. ¹⁹And for their sakes I sanctify myself, so that they also may be sanctified in truth.

²⁰ 'I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, ²¹that they may all be one. As you, Father, are in me and I am in you, may they also be in us,* so that the world may believe that you have sent me. ²²The glory that you have given me I have given them, so that they may be one, as we are one, ²³I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.

²⁴Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

²⁵ 'Righteous Father, the world does not know you, but I know you; and these know that you have sent me. ²⁶I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.'

The Betrayal and Arrest of Jesus

18 After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, JOHN DOES NOT NAME IT; THE SYNOPTICS SAY IT WAS THE GARDEN OF GETHSEMANE which he and his disciples entered. ² Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³ So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches BECAUSE IT WAS NIGHTTIME and weapons. ⁴ Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For whom are you looking?' ⁵ They answered, 'Jesus of Nazareth.*' Jesus replied, 'I am he.*' Judas, who betrayed him, was standing with them. ⁶ When Jesus* said to them, 'I am

he',* they stepped back and fell to the ground. WHY? ⁷Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.'* ⁸Jesus answered, 'I told you that I am he.* So if you are looking for me, let these men go.' ⁹This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' ¹⁰Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. BOTH PETER AND MALCHUS ARE IDENTIFIED BY NAME ONLY BY JOHN. ¹¹Jesus said to Peter, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

Jesus before the High Priest

¹² So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³First they took him to Annas, THOUGH DEPOSED AS HIGH PRIEST BY THE ROMANS IN 15 CE, HE WAS STILL THE LEADING INFLUENCE AMONG THE RELIGIOUS AUTHORITIES THROUGH HIS SON IN LAW CAIAPHAS AND FIVE SONS WHO SUCCEEDED HIM. CAIAPHAS HELD OFFICE FROM 18-36 CE. THIS WAS A LONG TIME IN OFFICE AND COULD ONLY BE SO BECAUSE HE COLLABORATED WITH THE ROMANS. THE ROMANS WOULD HAVE DEPOSED ANY HIGH PRIEST WHO DEFIED OR DIDN'T COLLABORATE. who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Peter Denies Jesus

¹⁵ Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, ¹⁶but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. ¹⁷The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' ¹⁸Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

The High Priest Questions Jesus

19 Then the high priest HERE JOHN CALLS ANNAS THE HIGH PRIEST EVEN THOUGH HE IS NO LONGER IN OFFICE. questioned Jesus about his disciples and about his teaching. ²⁰Jesus answered, 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. ²¹Why do you ask me? Ask those who heard what I said to them; they know what I said.' ²²When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' ²³Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?' ²⁴Then Annas sent him bound to Caiaphas the high priest.

Peter Denies Jesus Again

25 Now Simon Peter was standing and warming himself. They asked him, 'You are not also one of his disciples, are you?' He denied it and said, 'I am not.' ²⁶One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, 'Did I not see you in the garden with him?' ²⁷Again Peter denied it, and at that moment the cock crowed.

Jesus before Pilate

28 Then they took Jesus from Caiaphas to Pilate's headquarters.* HIS REAL RESIDENCE WAS ON THE COAST, CALLED THE PRAETORIUM THE OFFICIAL RESIDENCE OF THE ROMAN GOVERNOR OF JEDAEA. It was early in the morning. They themselves did not enter the headquarters,* so as to avoid ritual defilement and to be able to eat the Passover. ENTERING THE HOME OF A GENTILE MIGHT MAKE THEM CEREMONIALLY UNCLEAN AND UNABLE TO CELEBRATE PASSOVER ²⁹So Pilate went out to them and said, 'What accusation do you bring against this man?' ³⁰They answered, 'If this man were not a criminal, we would not have handed him over to you.' ³¹Pilate said to them, 'Take him yourselves and judge him according to your law.' The Jews replied, 'We are not permitted to put anyone to death.' ³²(This was to fulfil what Jesus had said when he indicated the kind of death he was to die.) THIS WOULD HAVE BEEN A HUMILIATING CONVERSATION FOR THE JEWISH AUTHORITIES; HAVING TO ADMIT THAT UNDER ROME THEY WERE POWERLESS TO ADMINISTER THEIR OWN LAWS (SEE LEVITICUS 24: 16)

THE OLDEST SURVIVING PIECE OF THE NEW TESTAMENT IS PAPYRUS 52, AND CONTAINS THESE VERSES. JESUS BEFORE PILATE. IT'S FROM EGYPT, 125 CE.

33 Then Pilate entered the headquarters* again, summoned Jesus, and asked him, 'Are you the King of the Jews?' 34 Jesus answered, 'Do you ask this on your own, or did others tell you about me?' 35 Pilate replied, 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?' 36 Jesus answered, 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.' 37 Pilate asked him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.' 38 Pilate asked him, 'What is truth?'

Jesus Sentenced to Death

After he had said this, he went out to the Jews again and told them, 'I find no case against him.' 39 But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?' 40 They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit. NO SUCH CUSTOM IS RECORDED HISTORICALLY; IT IS ONLY REPORTED IN THE NEW TESTAMENT. STRANGE.

19 Then Pilate took Jesus and had him flogged. 2 And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. 3 They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. 4 Pilate went out again and said to them, 'Look, I am bringing him out to you to let you know that I find no case against him.' 5 So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' 6 When the chief priests and the police saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to them, 'Take him yourselves and crucify him; I find no case against him.' 7 The Jews answered him, 'We have a law, and according to that law he ought to die because he has claimed to be the Son of God.'

8 Now when Pilate heard this, he was more afraid than ever. ⁹He entered his headquarters* again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. ¹⁰Pilate therefore said to him, 'Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?' ¹¹Jesus answered him, 'You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.' ¹²From then on Pilate tried to release him, but the Jews cried out, 'If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.'

13 When Pilate heard these words, he brought Jesus outside and sat* on the judge's bench at a place called The Stone Pavement, or in Hebrew* Gabbatha. OCCURRING ONLY IN JOHN; PROBABLY MEANS 'THE ELEVATED PLACE' IN ARAMAIC. DESIGNATES AN OUTDOOR PLATFORM. PROBABLY NEAR THE PRAETORIUM ¹⁴Now it was the day of Preparation for the Passover; NOON WAS THE TIME WHEN THE PASSOVER ACTIVITIES WOULD BEGIN. AGAIN, THE SYNOPTICS WERE CLEAR THAT THE NIGHT BEFORE THIS HAD BEEN THE PASSOVER. BUT HERE JOHN IS SAYING IT'S THE PREPARATION FOR THE PASSOVER. and it was about noon. He said to the Jews, 'Here is your King!' ¹⁵They cried out, 'Away with him! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but the emperor.' FOR JEWS THIS WOULD BE THE ULTIMATE BETRAYAL OF THE FAITH ¹⁶Then he handed him over to them to be crucified.

The Crucifixion of Jesus

So they took Jesus; ¹⁷and carrying the cross by himself, INTERESTING THAT THE SYNOPTICS SAY THAT SIMON FROM CYRENE CARRIED IT. IN ANY CASE IT WOULD NOT BE THE WHOLE CROSS BUT THE CROSS BEAM. he went out to what is called The Place of the Skull, which in Hebrew* is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth,* the King of the Jews.' ²⁰Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew,* in Latin, and in Greek. ²¹Then the chief priests of the Jews said to Pilate, 'Do not write, "The King of the Jews", but, "This man said, I am King of the Jews."' ²²Pilate answered, 'What I

have written I have written.’²³When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. A ROMAN CUSTOM. HIS CLOTHES WOULD BE CLOAK OR OUTER GARMENT, BELT AND SANDALS. THE TUNIC WAS THE UNDERGARMENT.

²⁴So they said to one another, ‘Let us not tear it, but cast lots for it to see who will get it.’ This was to fulfil what the scripture says,

‘They divided my clothes among themselves,
and for my clothing they cast lots.’ Psalm 22: 18

²⁵And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, SEE LUKE 24:18 – IS THIS THE OTHER DISCIPLE ON THE ROAD TO EMMAUS? and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, ‘Woman, here is your son.’ ²⁷Then he said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his own home.

²⁸ After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), PSALM 69:21 ‘I am thirsty.’ ²⁹A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop HYSSOP IS A WILD SHRUB WHOSE BRANCHES WERE USED FOR SPRINKLING BLOOD AND WATER IN RELIGIOUS CEREMONIES. and held it to his mouth. ³⁰When Jesus had received the wine, he said, ‘It is finished.’ Then he bowed his head and gave up his spirit.

Jesus’ Side Is Pierced

³¹ Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. THIS HASTENED DEATH BECAUSE THOSE HANGING ON THE CROSSES WOULD SUFFOCATE/DROWN FROM THE FLUID THT BUILT UP IN THE LUNGS. THEY WOULD PUSH THEMSELVES UP WITH THEIR LEGS TO GET THEIR BREATH. IF THEIR LEGS WERE BROKEN THEY COULDN’T DO THAT AND THEREFORE DIED MORE QUICKLY. ³²Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was

already dead, they did not break his legs. ³⁴Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵(He who saw this has testified so that you also may believe. His testimony is true, and he knows* that he tells the truth.) ³⁶These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' ³⁷And again another passage of scripture says, 'They will look on the one whom they have pierced.'

The Burial of Jesus

38 After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. ³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh MYRRH IS A RESINOUR GUM WHICH, WHEN MIXED WITH CRUSHED OR POUNDED ALOES, WAS USED FOR EMBALMING. and aloes, weighing about a hundred pounds. ISN'T THIS INTERESTING? NICODEMUS, WHOM WE SAW FOR THE FIRST AND LASTS TIME IN CHAPTER 3 (CHECK IT OUT) OF JOHN, AND WE NEVER KNEW WHAT HAPPENED TO HIM AFTER THAT CONVERSATION WITH JESUS, HERE, WHEN IT COUNTS, IS THERE FOR HIM. ONLY JOHN MENTIONS HIM AT ALL. THE SYNOPTICS SAY JOSEPH ASKED FOR THE BODY BUT MENTION NO ONE ELSE. ⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. JOHN SPEAKS AS THOUGH HE'S NOT A JEW HERE. ⁴¹Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. ⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

THERE IS ONE ISSUE THAT I DIDN'T ADDRESS MUCH EARLIER, AND WILL DO THAT BRIEFLY NOW: JOHN DIFFERS FROM THE SYNOPTICS (MATTHEW MARK AND LUKE) IN SEVERAL WAYS AS YOU WILL HAVE SEEN. ONE PARTICULAR WAY, HOWEVER, IS REGARDING THE TIMING OF THE CRUCIFIXION, AND WHAT THAT LAST MEAL THEY ATE TOGETHER REALLY WAS. WAS IT THE PASSOVER MEAL OR WAS IT THE DAY BEFORE THAT? IN THE SYNOPTICS IT IS CLEAR THAT IT WAS THE PASSOVER MEAL, AND THAT JESUS WAS CRUCIFIED ON PASSOVER DAY. THE JEWISH DAY BEGAN AT

6PM ON WHAT IS TO US THE NIGHT BEFORE. WHILE MARK AND THE OTHER TWO PRESENT THE LAST SUPPER AS A PASSOVER MEAL, JOHN IS QUITE CLEAR THAT JESUS WAS CRUCIFIED THE DAY BEFORE PASSOVER. MUCH HAS BEEN MADE OF THIS DISCREPANCY: MANY SCHOLARS BELIEVE THAT JOHN WANTED TO ADJUST THE TIME SO THAT HE WOULD PRESENT JESUS AS BEING CRUCIFIED AT THE EXACT MOMENT THAT THE PASSOVER LAMBS WERE BEING KILLED....AND SO HE CAN MAKE HIS THEOLOGICAL POINT BETTER.