

Jesus and the End Time | End Time Texts in Gospel of John

Introductory Notes

This End Time prophecy document shows and discusses End Times teachings of Jesus that are described in the Gospel of John in the King James Bible (or KJV Bible). Along with a number of other generally similar documents that show and discuss End Times Teachings of Jesus described in the Gospels of Matthew, Mark and Luke, and a set of more broadly framed supporting documents, it makes up the End Time prophecy website titled *Jesus and the End Time*. In these documents the writer shows the teachings of Jesus by including, in the order in which they appear in the books of the Bible, sets of verses or passages ("texts" for short) that directly quote or generally describe prophecies and other teachings of Jesus about the End Time. To save time and space, the writer will refer to texts of these kinds as "End Time texts". He will also use this term because it is now a common practice for the popular apocalyptic literature and End Time prophecy websites to use short generic terms like "End Time" and "End Times" (and variants like End-Time, End-Times, Endtime and Endtimes) instead of longer or more formal terms, such as the end of the world, the time of the end, the resurrection, the world to come, the Second Coming, the Eschaton, the Parousia, etc.

Importantly, all End Time texts which include verses copied from the KJV New Testament are followed by entries called Notes which cite and/or discuss other New or Old Testament texts that are related to them and, consequently, ought to be read and interpreted in conjunction with them. Especially important among texts of this kind are texts which include similar but differently worded accounts of things Jesus said on the same or similar subjects in other Gospels or in other parts of the same Gospel. Other examples of texts of this kind include KJV Old Testament texts which underlie, support and help explain End Time prophecies of Jesus. Reading Bible texts of these kinds in conjunction with one another is also important because reading them in this way helps readers understand the End Times teachings or Eschatology of Jesus as a connected whole, and not just as sets of independent stand-alone units.

In order to shorten and simplify the Notes he includes with End Time texts, the writer will often use two other generic terms in place of the many more specific terms that the Bible uses in two especially important kinds of End Time texts. Specifically, he will often use the term End Time Kingdom in place of the many more specific terms the Bible uses to refer to a kingdom associated with the End Time. Examples of some of these more specific terms include the kingdom of God, the kingdom of heaven, the kingdom of the Son of man, my Father's kingdom, etc. Similarly, the writer will often use the term End Time Judgment in place of the many more specific terms the Bible uses to refer to a judgment associated with the End Time. Examples of some of these more specific terms include the Day of Judgment, the Judgment, the Last Day, the resurrection of damnation, the wrath to come, etc. Importantly, by using these two generic terms mainly in Notes that immediately follow the words of the End Time texts he quotes, the writer assures that they cannot significantly affect the interpretations of those texts or change the meanings of the words they use.

Surprisingly, while the Gospel of John describes teachings of Jesus about a resurrection and a judgment, it never describes him using the word hell, or saying anything about a place of afterlife torment by fire or about a punishment that continues without end forever. It does, however, repeatedly describe him teaching that the judgment has two possible outcomes: having everlasting (or eternal) life or perishing. The significance and implications of these facts are discussed at length in the supporting document titled *Notes on Everlasting Punishment*.

Teachings of John the Baptist in the Gospel of John

John 1:19-23

P 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

- This text is included as an End Time text because **v. 21's** question about whether John is Elias alludes to v. 5-6 of Mal. 4:1-6, the last two verses of the King James Bible Version of the Old Testament, in which God says he will send Elijah before the coming of "the great and dreadful day of the Lord". The latter term is one of the many different terms the KJV Bible uses to describe the Day of Judgment or, in the writer's preferred terminology, the End Time Judgment.
- **V. 21's** question about whether John is "that prophet" alludes to v. 15 and 18 of Deut. 18:15-20, in which Moses says that God will raise up a Prophet like himself whom the people must obey or suffer divine retribution. It is unclear from the latter text, however, whether "that prophet" is a person who has anything to do with the coming of the Day of Judgment.
- It does not follow from **v. 21's** description of John's denial that he is either Elias or "that prophet" that John does not regard himself as playing a role in the fulfillment of End Times prophecies about the Day of the Lord. This is because **v. 23** describes John applying to himself v. 3 of Is. 40:1-11, an important End Time prophecy which foretells the coming of the Lord and the revealing of his glory to all flesh. See also v. 3 of Matt. 3:1-6, v. 3 of Mark 1:1-11 and v. 4 of Luke 3:4-6.

- Jesus speaks about John the Baptist as Elias in v. 14 of Matt. 11:7-15, Matt. 17:10-13 and Mark 9:11-13, among others.

John 1:35-41

P 35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

- This text is treated as an End Time text because **v. 41** describes Andrew saying that Jesus is the messiah or, in other words, the Christ. This is important, in part, because Jesus admits that he is the Christ and the Son of God in v. 61-62 of Mark 14:60-64 and, in part, because he teaches that the Son of God is the person who will call the dead to life in v. 25 of John 5:19-29. See also v. 40 of John 6:35-44.
- In v. 26 of John 4:19-26 below, Jesus confirms the correctness of what Andrew says about the Messiah in **v. 41** above.
- **V. 41** is one of two verses in the New Testament that use the word "Messias" (or Messiah). The other is John 4:26.
- Surprisingly, the word "Messiah" appears as such in only two verses of the KJV Old Testament, v. 25-26 of Dan. 9:24-27. In its place, the Old Testament often uses phrases that include the word "anointed" to convey essentially the same idea, i.e., God's chosen king. See, for example, v. 51 of 2Sam. 22:50-51, v. 3 of 2Kings 9:1-3 and Ps. 18:50.

John 3:31-36

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. [end ch.]

- This text is included as an End Time text because **v. 36** teaches that people have one of two mutually exclusive future destinies: believing in the Son and having everlasting life, or not believing in the Son and facing the wrath of God.
- This text is also included as an End Time text because the things John says in **v. 35** about the Father giving all things into the hands of the Son foreshadow the things Jesus teaches in v. 22 of John 5:19-29 below about God committing all judgment to the Son, a statement that would seem to include the End Time Judgment. Other verses of this kind include John 16:15 and 17:2. See also Matt. 11:27, Matt. 28:18 and Luke 10:22 of the KJV Bible.
- This text is also of End Time interest because the things John says in **v. 36** about the importance of belief to a person's salvation foreshadow the teachings of Jesus described in v. 15-18 of John 3:14-18 and in v. 16 of Mark 16:14-20.

End Time Teachings of Jesus in the Gospel of John

John 1:49-51

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. [end ch.]

- **V. 49-51** are included as an End Time text because Jesus not only does not object to, but also seems to approve of the things Nathaniel says about him in **v. 49**, i.e., that he is the Son of God and King of Israel. Being the Son of God, in turn, is important because John 5:19-29 describes Jesus saying that the Son of God is the person whose voice will call the dead to life at the resurrection. The teachings of Jesus about the resurrection of the dead on the Last Day are also described in v. 40 of John 6:35-44. Finally, v. 35-37 of John 9:35-39 describe Jesus openly revealing that he is the Son of God.
- The phrase "King of Israel" in **v. 49** is arguably synonymous with "King of the Jews", a phrase that appears in all four Gospel accounts of the trial of Jesus before Pilate. See Matt. 27:11-14, Mark 15:1-5, Luke 23:1-4 and John 18:28-37. See also v. 32 of Luke 1:26-33.
- It seems reasonable to think that the angels that Jesus speaks about in **v. 51** are the same as those he speaks about in one or more of v. 40-41 of Matt. 13:36-43, v. 49-50 of Matt. 13:47-50, v. 27-28 of Matt. 16:24-28, v. 30-31 of Matt. 24:29-36 and v. 31-32 of Matt. 25:31-46, all of which describe teachings of Jesus about the Son of man and his angels in passages that relate to the coming of the Day of Judgment and/or the Kingdom of God.
- **V. 51** is the first verse of the Gospel of John that uses the phrase "the Son of man" in a sense that is of End Time interest. In the accompanying Auxiliary Sense File titled *Senses of Phrases Like Son of Man*, the writer describes the

senses in which the Bible uses phrases of this kind (a son of man, the son of man, etc.) and gives examples of Bible verses that use them in these senses.

John 2:18-22

P 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. [end par.]

- This text is of End Time interest because it is the only text in which the Gospel of John describes Jesus (as opposed to the Gospel writer) speaking about his being killed and raised from the dead. The Synoptic Gospels, on the other hand, include many texts that describe Jesus speaking plainly about these things. See, for example, Matt. 16:13-23, Matt. 17:22-23, Matt. 20:17-19, Mark 8:27-33, Mark 9:30-32, Mark 10:33-34, Luke 9:18-22, Luke 17:20-25 and Luke 18:31-34.
- Along with v. 9 of John 20:6-9 below, **v. 22** suggests that the disciples did not understand the teachings or prophecies of Jesus about his death and resurrection, and/or their importance to the outcome of the End Time Judgment, until after his death. See also v. 32 of Mark 9:30-32, Luke 9:44-45 and v. 34 of Luke 18:31-34. Luke explicitly describes the risen Jesus correcting these misunderstandings in v. 25-27 of Luke 24:13-27 and in v. 44-46 of Luke 24:44-51.
- Notes that discuss the Scriptures Jesus may have had in mind are included with Matt. 16:13-23 and Mark 8:27-33.

John 3:2-8

2 The same [Nicodemus] came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

- This text is included as an End Time text because **v. 3** and **5** describe Jesus teaching that people have one of two very different future destinies, i.e., seeing/entering the kingdom of God or being unable to enter that kingdom, depending on whether they have been born again. Interestingly, the Gospel of John usually describes the fate of those who are unable to enter the Kingdom of God as "perishing", e.g., v. 15-16 of John 3:13-18. Matthew, on the other hand, usually describes this fate as being cast into fire (Matt. 13:42 and 50) or going into everlasting punishment (Matt. 25:46).
- Unlike the other three Gospels, the Gospel of John uses the phrase "the kingdom of God" as such only twice, once each in **v. 3** and **5** above. In addition, the Gospel of John does not use the phrase "the kingdom of heaven" as such even once.
- Surprisingly, in spite of the frequency with which some Christians use it, the New Testament uses the phrase "born again" as such only in **v. 3** and **6** above and in 1Pet. 1:23 (not included).

John 3:13-18

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. **P** 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. **P** 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. **P** 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

- This text is a prime example of an End Time text because it includes several verses that describe the teachings of Jesus about salvation and/or the mutually exclusive future destinies that will be decreed on the Day of Judgment. **V. 15**, for example, describes these destinies as perishing or having eternal life. **V. 16** describes these destinies as perishing or having everlasting life. **V. 17** describes these destinies as being condemned or being saved. Importantly, all of these verses seem to describe belief in the Son of man (**v. 14-15**) or Son of God (**v. 16-18**) as the deciding factor at the Judgment.
- Other verses from the Gospel of John that describe teachings of Jesus about the importance of belief in him (or the Son of God, the Son, etc.) include v. 29 of John 6:26-29, v. 40 of John 6:35-44, v. 47 of John 6:47-58 and v. 25-26 of John 11:21-27. See, however, John 5:19-29, in which Jesus stresses the importance of belief "on him that sent me". Still other texts in which Jesus teaches things about the relationship between belief in him and belief in Him that sent him include John 12:44-50 and John 13:13-21. See also v. 16 of Mark 16:16-20.

- **V. 15** and **16** are the first of many verses in which the Gospel of John uses either the phrase "eternal life" or its apparent equivalent "everlasting life". In a few cases the Gospel of John reverses this order and uses the phrases "life eternal" or "life everlasting". The other Gospels use phrases of these kinds only a few times, mostly in the Gospels of Mark and Luke. Surprisingly, the Old Testament uses only one of these phrases (everlasting life), and uses this phrase only once (in v. 2 of Dan. 12:1-4) in spite of the fact that it uses the word "everlasting" 65 times with words other than "life".
- **V. 16** and **18** above are the only New Testament verses that describe Jesus using the words "only begotten Son" (of God) as such. Based on v. 33 of Acts 13:26-37 (not included), these words seem to be based on v. 7 of Ps. 2:1-9.
- In the KJV Old Testament, forms of the word "perish" are typically used in passages that describe persons and things that are destroyed, consumed, devoured, etc. See, for example, v. 3-6 of Ps. 9:1-8, v. 20 of Ps. 37:16-20, v. 14 of Is. 26:12-21 and v. 11-12 of Is. 41:9-16. Importantly, in Is. 41:11-12, the word "perish" clearly seems to mean "to be as nothing".
- The parallelisms between **v. 15-16** on the one hand and **v. 17-18** on the other suggest that Jesus meant the terms "perish" and "have life" to be a contrast pair which conveys basically the same idea as the contrast pair "damned" and "saved".
- In the Main End Time file titled *Notes on Everlasting Punishment*, the writer discusses an interpretation of the word everlasting which could eliminate the apparent inconsistency between a person perishing (i.e., ceasing to exist) and his suffering the everlasting punishment that Jesus mentions in his description of the End Time Judgment (Matt. 25:31-46). See also the Auxiliary Sense File titled *Senses of the Word Everlasting*, which discusses the meaning of the word everlasting at length, and explains why it is unlikely to be intended mean a period of time that is infinitely long.

John 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

- This text is of secondary End Time interest because it may explain why Jesus instructs the twelve not to go "into any city of the Samaritans" when he sends them to preach that the kingdom of heaven is at hand in v. 5 of Matt. 10:5-23.

John 4:19-26

19 The woman [of Samaria] saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth. 25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am he. [end par.]

- In **v. 25** above, the Samaritan woman speaks of the Messias "which is called Christ". In **v. 26** above, Jesus admits that he is this Messias or Christ. See also v. 41 of John 1:35-41. These verses are of End Time interest because they confirm Mark 14:60-64, which describes Jesus admitting, during his trial before the high priest, that he is the Christ and Son of the Blessed, and coupling this admission with End Time prophecies about the Son of man.
- Interestingly, **v. 25-26** have a structure which parallels that of v. 35-37 of John 9:35-39. This is because v. 35-36 of the latter describes a person who speaks about the Son of God and is followed by v. 37, in which Jesus reveals that he is this Son. See also v. 13 of Matt. 16:13-20, a verse in which Jesus refers to himself as the Son of man.

John 5:19-29

19 Then answered Jesus and said unto them [the Jews], Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

- This text is reasonably regarded as one of the most important End Time texts that appear in the KJV Bible version of the Gospel of John. This is because, together with John 6:35-44 below, it provides this Gospel's most complete description of

the teachings of Jesus about the Last Day. One of the most important of these is described in **v. 24-25** and **27-29**, namely, that the Last Day and its rewards and punishments are closely associated with the resurrection of the dead.

- **V. 22's** statement that "the Father judgeth no man" seems difficult to reconcile with the many Old Testament texts that speak of God as the judge. See, for example, v. 22 of Is. 33:20-22, v. 30 of Ezek. 18:25-32 and v. 22 of Ezek. 34:6-24.
- Given Jesus' statement in **v. 22** that "For the Father judgeth no man, but hath committed all judgment unto the Son:", and his statement in v. 39 of John 9:35-39 that "For judgment I am come into this world," it seems reasonable to think of both of these texts as End Time Judgment texts.
- Unlike v. 15-16 and 18 of John 3:14-18 above, **v. 24** describes Jesus saying that having everlasting life and not coming into condemnation requires that a person "hear" his word and believe "on him that sent" him. Other texts in which Jesus speaks about the relationship between belief in him and belief in Him that sent him include v. 29 of John 6:26-29, v. 40 of John 6:35-44, v. 47 of John 6:47-58, v. 25-26 of John 11:21-27, v. 44-46 of John 12:44-50 and v. 20 of John 13:13-21.
- The voice mentioned in **v. 25** and **28** may be the same as the voice mentioned in v. 27-28 of John 10:24-31 below.
- In **v. 25** Jesus states, "they that hear shall live". In **v. 28-29** Jesus states, "*all* that are in the graves shall hear...And shall come forth". It is unclear how these teachings of Jesus about the resurrection of the dead can be reconciled with v. 2 of Dan. 12:1-4, which states, "And *many* of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt". [Emphasis added.]
- **V. 25** and **27** together suggest that the phrases "Son of God" and "Son of man" refer to the same person. Other phrases that are synonymous with "Son of God" are discussed in Notes included with John 11:21-27 below.
- The phrases "resurrection of life" and "resurrection of damnation" in **v. 29** may convey substantially the same idea as the arguably parallel phrases "everlasting life" and "everlasting contempt" in v. 2 of Dan. 12:1-4.
- **V. 24** and **29** describe Jesus teaching that the reward of those judged to "have done good" is to have everlasting life (**v. 24**) or come forth to the resurrection of life (**v. 29**), and that the punishment of those judged to "have done evil" is to come into condemnation (**v. 24**) or come forth to the resurrection of damnation (**v. 29**). Interestingly, however, the Gospel of John does not describe Jesus using the word "hell" even once, and describes him using the word "fire" only once in a verse that is unclear about the nature and duration of this punishment, namely, v. 6 of John 15:1-6.
- While the Old Testament never uses the word "resurrection" as such, it does describe a raising of at least some of the dead. See, for example, Is. 26:12-21 and Ezek. 37:1-14. See also the use of the word "awake" in v. 2 of Dan. 12:1-4.

John 6:26-29

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

- This text is of End Time interest because **v. 27** describes Jesus using food imagery to teach that people have one of two very different future destinies: perishing and having everlasting life.
- The word "sealed" in **v. 27** may have a meaning related to that of the phrase "set to his seal" in v. 33 of John 3:31-36.
- Along with v. 15-16 and 18 of John 3:14-18, v. 40 of John 6:35-44 and v. 47 of John 6:47-58, **v. 27** and **29** describe Jesus teaching that belief on (or in) him is necessary to achieve everlasting life. In v. 24 of John 5:19-29, on the other hand, Jesus stresses the importance of hearing his word and believing "on him that sent me". Other texts from the Gospel of John which describe Jesus teaching things of these kinds include John 11:21-27, John 12:44-50 and John 13:13-21.

John 6:35-44

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

- The persons that Jesus describes the Father giving him in **v. 37** and **39** would seem to include persons he will raise up on the last day (**v. 40**). Other texts which describe teachings of Jesus about the Father and persons that the Father has given him include John 10:24-31 and John 17:1-12.

- **V. 38, 39, 40** and **44** all describe Jesus saying that he was sent by the Father. In the Synoptic Gospels there are only a few verses that describe Jesus making similar statements. See Matt. 10:40 and 15:24, Mark 9:37, and Luke 4:43 and 9:48.
- Along with John 3:14-18, John 6:26-29 and John 6:47-58, **v. 40** describes Jesus teaching that belief on (or in) him is necessary for a person to have everlasting life. **V. 24** of John 5:19-29, on the other hand, describes him stressing the importance of hearing his word and believing "on him that sent me". Other passages from the Gospel of John which describe teachings of these kinds include John 11:25-26, John 12:44-46 and John 13:20.
- **V. 39, 40** and **44** comprise three of the six New Testament verses which couple the term "the last day" with references to the raising, resurrection or judgment of the dead. The other three verses are John 6:54, John 11:24 and John 12:48.
- The term "the last day" seems to be related to the term "the last days", a term that the Old Testament uses only twice, once in v. 2 of Is. 2:2-4 and once in v. 1 of Mic. 4:1-8. Interestingly, these two passages use almost the same words.
- **V. 44** is of special End Time interest because it suggests that the Father, by choosing who will be drawn to Jesus in effect chooses the persons who will be saved, an idea that arguably supports the idea some Christians call Predestination. See also v. 65 of John 6:61-65. Curiously, v. 6 of John 14:1-7 seems to apply a similar idea, but in reverse.

John 6:47-58

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

- This text is included as an End Time text because **v. 47**, like v. 15-16 of John 3:13-18 and v. 40 of John 6:35-44, describes the teaching of Jesus that belief on (or in) him is necessary for a person to have everlasting (or eternal) life. In v. 24 of John 5:19-29 above, on the other hand, Jesus stresses the importance of hearing his word and believing "on him that sent me.". Other passages which describe teachings of Jesus about the role belief plays in salvation include v. 25-26 of John 11:21-27, v. 44-46 of John 12:44-50, v. 20 of John 13:13-21 and v. 16 of Mark 16:14-20.
- While **v. 47** and the texts discussed in the previous Note describe Jesus speaking about the relationship between believing in him and having everlasting life, **v. 50-51** and **v. 58** above describe him speaking about himself as the bread that enables a person to not die or live for ever. Other passages from the Gospel of John which describe teachings of Jesus about not dying or living for ever include v. 51 of John 8:48-51, v. 28 of John 10:24-31 and v. 26 of John 11:21-27.
- **V. 53** is of End Time interest because, in context, it makes clear that Jesus and the Son of Man are the same person.
- This text is also included as an End Time text because **v. 54** seems to describe Jesus teaching that the eternal life he promises people will begin when he raises them up on the Last Day. (If a person's eternal life were to begin immediately after his death, what would remain to be done on a Last Day that arrives many centuries later?) Another possibility is that Jesus expected the Last Day to arrive so soon that no one, dead or alive, would have to wait very long for its coming.
- If **v. 54** does mean that Jesus will raise up those who are judged worthy to have eternal life on the Last Day, it is unclear what would happen to persons who are still alive on that Day and who have been promised that they would live for ever (**v. 58**) and not die (**v. 50**) See also v. 25-26 of John 11:21-27.

John 6:61-65

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this [John 6:47-58] offend you? 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. [end par.]

- This text is included as an End Time text because **v. 62** seems to describe a teaching of Jesus about the Son of man and his relationship to him. Specifically, it seems to describe Jesus teaching that he is the Son of man (this human being?) who came down from heaven to give his flesh for the life of the world (John 6:51) and will return to heaven. It is not clear how this teaching can be reconciled with the Son of man he describes in the End Time discourses of the Synoptic Gospels, who appears to be a supernatural being that comes from heaven to preside over the Day of Judgment.
- The things Jesus says in **v. 62** about ascending up to "where he was before" seem to refer back to the things he says in v.

13-15 of John 3:13-18 and to foreshadow the things he says about himself in v. 14 of John 8:12-16 and v. 23 of John 8:23-28. See also the things John the Baptist says about him in John 3:31-36.

- The Gospels describe Jesus using a form of the word "quicken" only in **v. 63** above and in v. 21 of John 5:19-29.
- **V. 63** describes Jesus using the word "spirit" in a way which suggests that spirit is an external entity that enters into the flesh and brings it alive. This idea seems to echo the words of Gen 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." See also Ezek. 37:5.
- **V. 65** is of End interest because, like v. 44 of John 6:35-44 above, it describes an important teaching of Jesus about salvation, namely, that the Father decides who will and will not come to Jesus and be saved. Curiously, v. 6 of John 14:1-7 seems to apply a similar idea in reverse, i.e., describes Jesus teaching that no one comes to the Father but by him.
- The way Jesus uses the word "given" in **v. 65** is similar to the way he uses it in v. 9-11 of John 17:1-12 below.

John 7:38-39

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) [end par.]

- This text is of secondary End Time interest because it foreshadows the giving of the Holy Ghost to the disciples that John describes at v. 22 of John 20:19-23. See also v. 26 of John 14:26-31. See also, however, v. 4-8 of Acts 1:1-9.

John 8:12-16

P 12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. 14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

- This text is of End Time interest because it teaches that people have two very different future destinies, having the light of life and walking in darkness. See the discussion of "darkness" in the Note associated with v. 35 of John 12:23-36.
- The coming and going Jesus speaks about in **v. 14** seem to be related to those he speaks about in v. 13-14 of John 3:13-18, v. 38 of John 6:35-44 and v. 62 of John 6:61-65 above. See also v. 23 of John 8:23-28 below.
- **V. 15** is of End Time interest because it seems to describe teachings of Jesus about the Day of Judgment which are generally similar to those described in 47 of John 12:44-50. It is not clear how these teachings can be reconciled with those described in v. 22 and 27 of John 5:19-29 and v. 39 of John 9:35-39.

John 8:23-28

23 And he said unto them [the Jews], Ye are from beneath; I am from above: ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. 25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. 26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 27 They understood not that he spake to them of the Father. 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

- This text is included as an End Time text because **v. 23** describes Jesus using the words "not of this world" to refer to a place located above this world, and because v. 36 of John 18:28-37 describes him using the same words to reveal that this place is a kingdom over which he is a king. Together these sayings suggest that this kingdom is an End Time Kingdom.
- It is unclear if and how the judging that Jesus speaks about in **v. 26** is related to that of the Day of Judgment.
- While Jesus uses the phrase "the Son of man" in **v. 28**, it is not clear from its context that he uses it in the sense in which it is used in v. 13-14 of Dan. 7. See in this connection the senses of this phrase discussed in the Auxiliary Sense File titled *Senses of Phrases Like Son of man*. See also v. 13 of Matt. 16:13-23.

John 8:48-51

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 50 And I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

- This text is included as an End Time text because **v. 51** describes a teaching of Jesus about salvation. This teaching is arguably similar to that described in v. 50-51 of John 6:47-58 above.
- The meaning of "one that judgeth" in **v. 50** seems to be clarified by John 12:44-50/48 below. See also John 5:19-29/22.
- In the Gospel of John the passages that are most similar to **v. 51** include John 6:50, John 10:28 and John 11:26. While

the other Gospels do not include any clearly similar passages, Matt. 16:28, Mark 9:1 and Luke 9:27 may comprise passages which express a similar idea, but express this idea in more explicitly eschatological terms.

John 9:35-39

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him. **P** 39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

- This text is included as an End Time text because **v. 35-37** describe Jesus saying that he is the Son of God, and because v. 25 and 28 of John 5:19-29 above describe him saying that the Son of God is the person who will raise the dead.
- It is possible that statements of the kind Jesus makes in **v. 35** and **37** are responsible for the accusations made against him during his Jewish trial. See Matt. 24:62-66, Mark 14:60-64 and Luke 22:66-71.
- The meaning of "For judgment I am come" in **v. 39** seems to depend on the sense in which it uses the word "For". "For" may, for example, be used in a sense in which it means "in order to", or in a sense in which it means "because of".
- Given Jesus' statement in **v. 39** that "For judgment I am come into this world," and his statement in v. 22 of John 5:19-29 above that "For the Father judgeth no man, but hath committed all judgment unto the Son:", it seems reasonable to think of both of these texts as End Time Judgment texts.
- The first part of **v. 39** appears to allude to v. 1 and 7 of Is. 42:1-7, while the last part of **v. 39** appears to allude to v. 17 of Zeph. 1:7-18.

John 10:1-14

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. 7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my sheep, and am known of mine.

- This text is of End Time interest because it uses hearing and voice imagery similar to that used in John 5:19-29/24-29.
- In the other Gospels, Jesus uses the word "sheep" to describe persons he has come to save. See, for example, Matt. 15:24, Matt. 18:10-14 and Luke 15:3-10. More ominously, Jesus also uses the word "sheep" in v. 31-33 of his description of the End Time Judgment, Matt. 25:31-46.
- In the Old Testament the words "sheep" and "shepherd" are often used to describe the relationship between God (or his chosen king) and his chosen people. See, for example, Ps. 23:1-6, Ps. 80:1, Is. 40:1-11, Ezek. 34:6-24 and Ezek. 34:25-31.
- **V. 7** and **9** are arguably of End Time interest because they describe Jesus using "door" imagery to describe persons who will be saved. Implicit in his use of the word "if" in **v. 9**, however, is the fate of persons who are not saved. The other Gospels often uses door/gate/way imagery with open/close/enter imagery to describe the teachings of Jesus about the two possible outcomes of the Judgment. See, for example, Matt. 7:13-14, Matt. 25:1-13, Luke 11:5-13 and Luke 13:22-30. For more broadly framed descriptions of these teachings see Matt. 20:13-16 and Matt. 22:1-14.
- Considered together, **v. 6** and **11** may be yet another example of verses in which Jesus speaks about the necessity of his death and is misunderstood by his disciples. See John 2:18-22 above and its associated Notes.

John 10:24-31

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him.

- The question Jesus is asked in **v. 24** is similar to the questions the other Gospels describe him being asked during his

Jewish trial. See Matt. 24:62-66, Mark 14:60-64 and Luke 22:66-71. In the account this trial in the Gospel of John (John 18:19-24), Jesus is asked only about his doctrine, and gives only a brief and dismissive answer.

- In v. 27-28 Jesus seems to briefly reiterate the things he says in v. 25 and 28 of John 5:19-29 above about the role that the voice of the Son of God will play in the resurrection.
- The phrase "never perish" in v. 28 seems to mean generally the same thing as the phrases "not die" and "live for ever" in v. 50-51 and 58 of John 6:47-58 above and the phrase "never die" in v. 26 of John 11:21-27 below.
- The sheep Jesus says were given to him in v. 29 may be among the things he speaks about in v. 37 and 39 of John 6:35-44, and the persons he says were given to him in v. 2, 6, 11 and 12 of John 17:1-12. See also v. 9 of John 18:1-12.
- It is not clear how Jesus' statement in v. 30 that "I and my Father are one." can be reconciled with his statement in v. 28 of John 14:26-31 that "...my Father is greater than I.". One possible answer is that Jesus uses "one" in a figurative sense in which it means "in perfect harmony" or, as we might now say, "of one mind". See in this connection v. 11 of John 17:1-12 and v. 22-23 of John 17:17-24 below. See also the vine-branch imagery that Jesus uses in John 15:1-6 below.

John 11:21-27

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

- V. 24 describes Martha using the words "the last day". Examples of Bible texts which describe prophecies or other teachings of Jesus about the Last Day in his own words include John 6:35-44, John 6:47-58 and John 12:44-50.
- V. 25 suggests that a dead believer should not be considered to be truly dead because he will rise again on the last day.
- V. 26 is one of several verses which describe teachings of Jesus about never (or not) dying or living for ever. Other Johannine verses which describe teachings of Jesus of these kinds include v. 50-51 of John 6:47-58, v. 51 of John 8:48-51 and v. 28 of John 10:24-31. Verses of these kinds seem to convey generally the same idea as verses in which Jesus teaches that belief in him is necessary to have everlasting or eternal life. See, for example, v. 15-16 of John 3:14-18, v. 27 and 29 of John 6:26-29, v. 40 of John 6:35-44 and v. 47 of John 6:47-58, and the texts cited in their associated Notes.
- By not objecting to Martha's treating "Christ" and "Son of God" as synonymous in v. 27, Jesus seems to confirm the truth of what she says, and to reiterate what he says about being the Son of God in v. 35-37 of John 9:35-39 above. Along with v. 25-26 of John 4:19-26, v. 27 clearly seems to suggest that the terms "Messias", "Christ" and "Son of God" all mean essentially the same thing.

John 12:12-16

P 12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. 14 And Jesus, when he had found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

- This text is treated as an End Time text because v. 15 quotes from v. 9 of Zech. 9:9-17, a text that describes an End Time prophecy that is presented in words the Bible attributes to God himself.
- V. 13 describes a large number of people calling out words similar to those of v. 26 of Ps. 118, except that the latter says "he", not "the King of Israel". Interestingly, Jesus himself quotes from v. 22-23 of this Psalm in v. 42 of Matt. 21:33-44.
- The most nearly similar texts in the other Gospels are Matt. 21:6-9, Mark 11:7-10 and Luke 19:35-40. Among these, v. 13 and the words spoken by Jesus in Luke 19:40 may explain why, in all accounts of his trial before Pilate, he is asked, "Art thou the King of the Jews?". See Matt. 27:11-14/11, Mark 15:1-5/2, Luke 23:1-4/3 and John 18:28-37/33 below.
- V. 16 is one more example of a passage in which a Gospel writer states that, prior to Jesus' death and resurrection, the disciples failed to understand that his words and actions were in fulfillment of Holy Scripture. Other statements of this kind include v. 22 of John 2:18-22, v. 9 of John 20:6-9, v. 32 of Mark 9:30-32 and v. 34 of Luke 18:31-34, among others.

John 12:23-36

P 23 And Jesus answered them [Andrew and Philip], saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve

me, him will my Father honour. 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. 29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. 30 Jesus answered and said, This voice came not because of me, but for your sakes. 31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me. 33 This he said, signifying what death he should die. 34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. [end par.]

- This text is included as an End Time text because **v. 31** describes teachings of Jesus about the judgment of this world and the casting out of "the prince of this world". Jesus also speaks about the judgment of the latter in John 16:7-16/11.
- **V. 25** seems to generally correspond to Matt. 10:39, Matt. 16:25, Mark 8:35, Luke 9:24 and Luke 17:23.
- The term "the prince of this world" in **v. 31** appears in only two other verses of the Bible, John 14:30 and John 16:11.
- The darkness Jesus speaks of in **v. 35** may be the same as the darkness he speaks of in v. 46 of John 12:44-50. It is not clear if or how this darkness is related to the "outer darkness" he speaks of in Matt. 8:12, Matt. 22:13 and Matt. 25:30.
- The "children of light" that Jesus speaks about in **v. 36** are mentioned again only in Luke 16:8, where Jesus contrasts them with "the children of this world". These "children of light" seem to be the same as the "children of God" mentioned in Matt. 5:9, Luke 20:36 and John 11:52, the "children of the Highest" mentioned in v. 35 of Luke 6:35-42 and the "children of the kingdom" mentioned in v. 38 of Matt. 13:36-43.
- The Old Testament includes only one verse that uses a term of the kind mentioned in the previous Note, i.e., in v. 1 of Deut. 14:1-2, which reads, "Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.". See also v. 6 of Ps. 82:1-8, which reads, "...Ye are gods; and all of you are children of the most High.". The Old Testament also includes only two verses that use the arguably synonymous term "the people of God", i.e., Judg. 20:2 and 2Sam. 14:3 (not included).

John 12:44-50

P 44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. [end ch.]

- This text is reasonably regarded as an End Time Judgment text because **v. 48** describes Jesus speaking about a judging in the last day, and because **v. 46** and **50** together seem to describe him teaching that people have two mutually exclusive future destinies: abiding in darkness and having everlasting life.
- Like v. 24 of John 5:19-29 above, **v. 44-45** do not seem to stress belief in Jesus himself, but rather belief in Him that sent him. Other passages that include statements of these kinds include v. 15-16 and 18 of John 3:13-18, v. 40 of John 6:35-44, v. 47 of John 6:47-58, v. 27-28 of John 10:24-31 and v. 25-26 of John 11:21-27. See also v. 20 of John 13:13-21.
- **V. 46** seems to be a differently reworded reiteration of the things Jesus says in v. 12 of John 8:12-16 above.
- **V. 46** may allude to any of numerous verses of the Old Testament, e.g., 1Sam. 2:2-10/9, Ps. 143:1-7/3 and Is. 9:1-21/2.
- The middle part of **v. 47** may be a differently worded reiteration of v. 15 of John 8:12-16. It is not clear if or how these verses can be reconciled with v. 22 of John 5:19-29 or v. 39 of John 9:35-39. See also Matt. 25:31-46 and Luke 19:11-27.
- The meaning of the things Jesus says in **v. 48** is unclear. It may, for example, be that "the word" Jesus speaks about is the word of God as he chose to preach it from the books that the Jews of his time regarded as Holy Scripture. If this is correct, then the real judge of the last day may be the person ultimately responsible for those words, namely, God himself. See, for example, v. 22 of Is. 33:20-22, v. 30 of Ezek. 18:26-32 and v. 22 of Ezek. 34:6-24, among others.
- **V. 48** is the last of six verses in which the Gospel of John uses the term "the last day" as such. No other Gospel uses this term as such even once.
- **V. 49-50** seem to convey generally the same idea as v. 26 and 28 of John 8:23-28 above.

Special Note on Final Suppers:

Chapters 13-17 of the Gospel of John all seem to relate to things that happened or were said between a pre-Passover supper (John 13:1-2) and the time Jesus and his disciples crossed over the brook Cedron just before his arrest (John 18:1). While the latter crossing seems to be the same as the going to the Mount of Olives mentioned in Matt. 26:30, Mark 14:26

and Luke 22:39, it is not clear how the things John describes Jesus saying between John 13:1 and John 18:1 are to be reconciled with the things that the other Gospels describe him saying at the Last Supper. See Matt. 26:19-30, Mark 14:16-26 and Luke 22:13-22 and 22:35-39.

John 13:13-21

13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

- This text is included as an End Time text because the last part of **v. 16** may help explain Jesus' statement, in v. 28 of John 14:26-31, that "...my Father is greater than I." See also the Note that discusses v. 30 of John 10:24-31 above.
- This text is also included as an End Time text because **v. 18** describes Jesus quoting from the last part of v. 9 of Ps. 41:1-13, and because Psalm 41 as a whole relates to a person who asks God to raise him up to requite his enemies (v. 10) and expresses the hope that God will set him before his (God's) face for ever (v. 12).
- In **v. 20** Jesus seems to equate belief in him with belief in Him who sent him. Other verses in which Jesus teaches things about the importance of whom a person believes in include v. 15-16 and 18 of John 3:13-18, v. 24 of John 5:19-29, v. 29 of John 6:26-29, v. 40 of John 6:35-44, v. 47 of John 6:47-58, v. 25-26 of John 11:21-27 and v. 44-46 of John 12:44-50. Other verses that shed light on Jesus' understanding of his being sent by the Father include v. 21-23 of John 17:17-24.
- The teachings of Jesus described in **v. 20** are similar to those described in many other End Time texts included in this website. See, for example, v. 40 of Matt. 10:37-42, v. 37 of Mark 9:36-37 and v. 48 of Luke 9:46-48. See also v. 40 and 45 of his description of the End Time Judgment, Matt. 25:31-46.

John 14:1-7

1 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

- The coming again that Jesus speaks about in **v. 3** seems to refer to his future coming as the Son of man, as described in each of Matt. 24:29-36, Mark 13:24-32 and Luke 21:25-37. See also Matt. 16:24-28 and Matt. 26:62-66.
- Since the house/place that Jesus speaks about in **v. 2-3** is the dwelling place of God, it is reasonably interpreted as (or in) the Kingdom of God that Jesus speaks about in v. 3 and 5 of John 3:2-8 above. If the latter kingdom is also the same as the kingdom that Jesus speaks about in Matt. 25:34 and Luke 21:31 of the End Time discourses, then this house/place is also reasonably interpreted as (or in) the End Time Kingdom.
- **V. 6** seems to be related to v. 7 and 9 of John 10:1-14 above, in spite of **v. 6's** use of "way" rather than "door" imagery. This is because both texts describe Jesus teaching that people gain access to the Father through him. Surprisingly, these teachings seem to parallel those of v. 44 of John 6:35-44 and v. 65 of John 6:61-65 above, but to reverse their order.
- It is not clear if and how the last part of **v. 7** can be reconciled with John 1:18, which states, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

John 14:18-23

18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

- This text is treated as an End Time text because **v. 18** and **23** may refer to his future coming as the Son of man, as described in each of Matt. 24:29-36, Mark 13:24-32 and Luke 21:25-37. See also Matt. 16:24-28 and Matt. 26:62-66.
- The parallelism between "my commandments" in **v. 21** and "my words" in **v. 23** supports the suggestion, made in connection with v. 48 of John 12:44-50, that the word that judgeth is the word of God as expressed in the Scriptures.

- The abode mentioned in **v. 23** seems to be synonymous with the house/place mentioned in v. 2-3 of John 14:1-7.

John 14:26-31

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence. [end ch.]

- This text is of End Time interest because **v. 28** describes Jesus saying that he will go away and come again, a saying that seems to refer to the coming of the Son of man. See also v. 2-3 of John 14:1-7 and v. 18 and 23 of John 14:18-23.
- The coming of "the Comforter" or Holy Ghost in **v. 26** is described again in greater detail in John 16:7-16 below. It is possible that v. 22 of John 20:19-23 describes one fulfillment of this promised coming.
- It is not clear if or how the last part of **v. 28** can be reconciled with v. 30 of John 10:24-31 above, in which Jesus says, "I and my Father are one.". One possible answer is that John 10:30 uses the word "one" in a figurative sense in which it means "in perfect harmony" or, as we might say, "of one mind". This possibility seems to be supported by the words spoken by Jesus in v. 11 of John 17:1-12 and v. 22-23 of John 17:17-24.
- **V. 29** seems to be a differently worded reiteration of v. 19 of John 13:13-21. This is important because v. 18 of the latter describes Jesus quoting from the last part of v. 9 of the prophecy of Ps. 41:1-13, and speaking of himself as the fulfillment of that prophecy. This is also important because Psalm 41 relates to a person who asks God to raise him up to requite his enemies (v. 10) and expresses the hope that God will set him before his (God's) face for ever (v. 12).
- **V. 30** contains one of the three uses of the phrase "prince of this world". The other two are John 12:31 and John 16:11.

John 15:1-6

1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

- This text is included as an End Time text because it describes teachings of Jesus about salvation, i.e., that people have one of two very different future destinies, one that involves bearing/ bringing forth fruit and abiding in him (**v. 2 and 5**), and one that involves being cast into fire and burned (**v. 2 and 6**).
- Except for his use of the words "abide in", the vine and branch imagery Jesus uses in **v. 1-6** is similar to the tree and branch (or wheat and chaff) imagery he uses in other Gospel texts. Examples of such texts include Matt. 7:15-20, Matt. 13:24-30 and 13:36-43. See also similar statements made by John the Baptist in Matt. 3:10 and 12 and Luke 3:9 and 17.
- The "abide in" imagery Jesus uses in **v. 4-6** suggests another possible explanation of the meaning of the oneness with God he speaks about in v. 30 of John 10:24-31. This explanation is grounded in the pre-Christian idea that a person may be assimilated to (merge with) a god, e.g., a dead person may be assimilated to Osiris. See also v. 20 of John 14:18-23.

John 16:7-16

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. 16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

- This text is of End Time interest because **v. 10 and 16** describe Jesus going away and coming again, and because his coming again may refer to his future coming as the Son of man. See also v. 3 of John 14:1-7 and v. 23 of John 14:18-23.
- In **v. 7-14** Jesus further describes the coming of the Comforter (or Holy Ghost) which he speaks about in v. 26 of John 14:26-31. This coming also seems to be of End Time interest because it involves reproofing the world of sin and judgment.

- **V. 11** includes one of the three usages of "the prince of this world". The other two are John 12:31 and John 14:30.
- The first part of **v. 15** seems to say essentially the same thing as v. 22 and 27 of John 5:19-29 above and v. 2 of John 17:1-12 below. See also v. 27 of Matt. 11:25-27, v. 18 of Matt. 28:16-20 and v. 22 of Luke 10:17-22, among others.

John 16:19-28

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. 26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

- This text is included as an End Time text because **v. 19, 22** and **28** describe Jesus speaking about the coming of a time when he will see his disciples again after being away. In these verses Jesus seems to be speaking about his coming as the Son of man in the manner described in Matt. 24:29-36, Mark 13:24-32 and Luke 21:25-37. See also v. 2-3 of John 14:1-7 and v. 18 and 23 of John 14:18-23 above.
- This text is also of End Time interest because **v. 23** and **26** use the term "that day", a term that the Gospels sometimes use when referring to the Day of Judgment. Examples of other Gospel passages which use "that day" in this way include Matt. 24:29-36/36, Matt. 26:19-30/29, Luke 10:1-16/12, Luke 17:26-37/31 and Luke 21:25-37/34, among others.
- The things Jesus says about asking and receiving in **v. 23, 24** and **26** seem similar to the things he says in v. 7-8 of Matt. 7:7-12 and v. 19 of Matt. 18:15-20, except that **v. 23, 24** and **26** describe him saying that the asking be "in his name".
- The teachings of Jesus about coming out from and going to the Father (**v. 27-28**) seem to be related to his teachings about coming down from and going up to heaven. See, for example, v. 13 and 17 of John 3:13-18, v. 38 of John 6:35-44 and v. 62 of John 6:61-65 above.

John 17:1-12

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

- This text is treated as an End Time text because **v. 1** describes Jesus speaking to God as "thy Son", thereby identifying himself as "the Son of God", the person whose voice will raise the dead. See v. 25 of John 5:19-29.
- This text is also an End Time text because **v. 2** describes Jesus revealing that he has been given power over all flesh, a power that would seem to include the power to judge all men on the Day of Judgment. Jesus makes similar statements in John 5:19-29/20 and 27 and John 16:7-16/15. See also Matt. 11:25-27/27 and Luke 10:17-22/22.
- The persons Jesus describes as given to him in **v. 2, 6, 9** and **11-12** seem to be the same as those he describes as given to him in v. 29 of John 10:24-31 and as "my sheep" in v. 27 of that text. They also seem to be the same as those he describes as given or drawn to him by the Father in v. 37 and 39 of John 6:35-44. See also, however, John 6:61-65 and John 14:1-7.
- **V. 5** describes Jesus saying to his Father that he (Jesus) was with Him "before the world was.". This saying seems to be based on v. 22-31 of Prov. 8:12-36, a text that presents itself as a monologue spoken by an entity that refers to itself as "understanding" (v. 14). In the scholarly literature, this entity is sometimes referred to as a personification of "Wisdom". **V. 5** seems to convey an idea similar to John 8:58, "Before Abraham was, I am.". See also v. 24 of John 17:17-24.

- The last part of **v. 11** above describes Jesus speaking words that seem to be similar to those he speaks in v. 30 of John 10:24-31, i.e., "I and my Father are one.". See also v. 21-22 of John 17:17-24 below.
- The middle part of **v. 12** is generally similar to the last part of v. 9 of John 18:1-12 below.
- "The son of perdition" that Jesus speaks about in **v. 12** is neither identified nor mentioned again anywhere in the Gospels. This may well be the person that the Old Testament refers to as "the son of wickedness" (v. 22 of Ps. 89:20-37) or as "the son of Belial" (1Sam. 25:17).
- **V. 12** is the only verse in the Gospels that uses the word "perdition". Surprisingly, neither this word nor its apparent synonym "damnation" (or any of its variant forms, e.g., "damn" and "damned") is used anywhere in the Old Testament.

John 17:17-24

17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

- This text is of End Time interest because it sheds additional light on the meaning of v. 16-18 of Acts 26:13-30, Acts' description of the words Jesus spoke to Paul on the road to Damascus as he sent him to preach to the Gentiles. Notice that both v. 17 of the latter text and **v. 18** above describe Jesus speaking about sending people into the world.
- **V. 17** and **19** above are also of interest because they are among the few verses in the Gospels and Acts that describe Jesus using words like "sanctify" and "sanctified", and because v. 18 of Acts 26:13-20 uses "sanctified" to describe key teachings of Jesus about salvation. Specifically, it describes him teaching that people "may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.". See also v. 32 of Acts 20:28-32 (not included).
- **V. 21-22** are still further examples of passages in which Jesus speaks about his oneness with the Father. See also v. 30 of John 10:24-31 and the last part of v. 11 of John 17:1-12 above.
- In the last part of **v. 21** and the middle part of **v. 23**, Jesus seems to stress the importance of what people believe/know about his having been sent by the Father. As a result, they seem to shed further light on the teachings of Jesus about belief in (or on) him and his Father as things which are necessary to achieve everlasting life. This subject is discussed at length in connection with John 3:13-18, John 5:19-29, John 6:47-58, John 12:44-50 and John 13:13-21 above.
- The last part of **v. 24** describes Jesus restating the things he teaches in the last part of v. 5 of John 17:1-12. These teachings seem to be based on v. 22-31 of Prov. 8:12-36, a text that presents itself as a monologue spoken by an entity that refers to itself as "understanding" (v. 14). **V. 24** also conveys an idea similar to John 8:58, "Before Abraham was, I am.".

John 18:1-12

1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground. 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: 9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? 12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

- This text is of secondary End Time interest because it comprises John's account of the events leading up to Jesus' arrest, and because the other Gospel writers' accounts of these events are of primary End Time interest. These other accounts appear at Matt. 26:47-56, Mark 14:43-50 and Luke 22:47-54.
- The last part of **v. 9** is generally similar to the middle part of v. 12 of John 17:1-12 above. The persons Jesus describes as given to him in v. 2, 6, 9 and 11-12 of the latter text seem to be the same as the persons he describes as given to him in v. 29 of John 10:24-31 and as "my sheep" in v. 27 of that text. These persons may also be the same as those he describes as given or drawn to him in v. 37-39 of John 6:35-44. See also, however, v. 65 of John 6:61-65 and v. 6 of John 14:1-7.

John 18:19-24

P 19 The high priest [Annas? See John 18:13 and **v. 24** below] then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Now Annas had sent him bound unto Caiaphas the high priest.

- This text is of End Time interest because it provides an account of Jesus' interrogation by the Jewish authorities which differs from those provided by Matthew, Mark and Luke (Matt. 26:62-66, Mark 14:60-64 and Luke 22:66-71), all of which are End Time texts of primary importance because they describe End Time prophecies of Jesus about the Son of man coming in the clouds of heaven and/or sitting on the right hand of power (or of the power of God). See also Matt. 24:30, Mark 13:26 and Luke 21:27 of Mathew's, Mark's and Luke's End Time discourses.

- Surprisingly, the Gospel of John does not include an account of Jesus' interrogation by the high priest named Caiaphas. Instead, John includes a brief description of Peter's denial that he is one of Jesus' disciples.

John 18:28-37

P 28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. 29 Pilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. 33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

- This text is included as an End Time text because **v. 36** describes Jesus saying that "my kingdom" is not of this world. The End Time significance of these words is clear from **v. 27-28** of Matt. 16:24-28, which describes Jesus making the End Time prophecy that the Son of man would come "in his kingdom" to reward every man according to his works. See also Matt. 13:36-43. The use of "now" in **v. 36** suggests that this kingdom will come to earth at some time in the future.

- This text is also of End Time interest because Jesus' only other use of the words "my kingdom" as such in the Gospels is **v. 30** of Luke 22:24-30, in which he uses these words to refer to the kingdom appointed unto him by his Father. Interestingly, the latter passage seems to correspond to Matt. 19:27-30, which describes an End Time prophecy of Jesus about the Son of man, the throne on which he will sit "in the regeneration" and the twelve thrones on which his disciples will sit.

- **V. 33** describes Pilate asking Jesus, "Art thou the King of the Jews?", a question that is repeated, word for word, in the other three Gospels. Surprisingly, in spite of the similarity between the title "the King of the Jews" and the words used by the angel Gabriel in **v. 32-33** of Luke 1:26-33, the Gospels describe this title as used almost entirely by Gentiles (Matt. 2:2 is the exception). Jews, on the other hand, seem to prefer to use the title "the King of Israel". See, for example, Matt. 27:42, Mark 15:32 and John 1:49 and 12:13.

- **V. 37** describes Pilate asking Jesus directly whether he is a king. This question may be based on statements like those made in **v. 25-26** of John 4:19-26. It may also be based on Jesus' acclamation as the King of Israel during his triumphal entry. See John 12:12-16 and Luke 19:35-40, and the implied acceptance of this acclamation that Luke describes at Luke 19:40. See also John 1:49-51.

- The voice mentioned last part of **v. 37** may be related to that mentioned in **v. 25** and **28** of John 5:19-29 and John 10:27.

John 19:17-30

17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst. **P** 19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written. **P** 23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven

from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. **P** 25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. **P** 28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

- This text is included in full, even though it includes only a few words spoken by Jesus, in order to make it easier to read and understand John's account of the crucifixion, and to compare it with the other Gospel writers' accounts thereof, i.e., with Matt. 27:33-50, Mark 15:22-37 and Luke 23:33-46.
- **V. 18** above says only that two other persons were crucified with Jesus. The other three Gospels all include descriptions of the things that these two others said to Jesus and/or the things he said to them. See v. 38 and 44 of Matt. 27:33-50, v. 27 and 32 of Mark 15:22-37, and v. 39-43 of Luke 23:33-46.
- The words of the writing mentioned in **v. 19** are generally similar to those mentioned in Matt. 27:37, Mark 15:26 and Luke 23:38. In spite of other differences, all of these writings use the words "the King of the Jews" as such.
- The last part of **v. 24** seems to be an allusion to and fulfillment of v. 18 of Psalm 22, "They...cast lots upon my vesture.". Psalm 22 is also of interest because v. 26-28 thereof seem to relate to the End Time, and because v. 28 thereof seems to use the word "kingdom" in a sense in which it refers to God's kingship.
- In the context of **v. 28-30**, the words "I thirst" (**v. 28**) seem to be an allusion to v. 21 of Ps. 69:14-29. Other possibilities include v. 1 of Ps. 63:1-11 and v. 6 of Ps. 143:1-12. While **v. 29-30** do not mention gall, gall is mentioned in the Matthean account of the crucifixion in v. 34 of Matt. 27:33-50. See also v. 23 and 36 of Mark 15:22-37.
- While **v. 30** says that Jesus' last words on the cross were "It is finished:", Matthew and Mark say that his last words were "My God, my God, why hast thou forsaken me?", words that seem to be quoted from v. 1 of Psalm 22. See also v. 46 of Matt. 27:33-50 and v. 34 of Mark 15:22-37 and the Notes included therewith. Finally, see v. 46 of Luke 23:33-46.

John 19:36-37

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced. [end par.]

- These verses are of End Time interest because they help identify the Old Testament texts that Jesus relies on when he speaks about the necessity of his suffering and death in v. 31 of Mark 8:27-33 and v. 22 of Luke 9:18-22. Specifically, **v. 36** seems to describe Jesus alluding to Ps. 34:19-20 and possibly also to v. 46 of Exod. 12:43-47. In addition, **v. 37** seems to describe him alluding to v. 16 of Ps. 22:1-31 and/or v. 10 of Zech. 12:2-10.

John 20:6-9

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead.

- Along with v. 22 of John 2:18-22 and v. 16 of John 12:12-16, **v. 9** suggests that the disciples did not understand the teachings of Jesus about his death and resurrection, or the Scriptures relating to it, until after his death. Other texts that mention this failure include v. 32 of Mark 9:30-32, v. 45 of Luke 9:44-45 and v. 34 of Luke 18:31-34. Luke describes Jesus correcting these misunderstandings after his death in v. 25-27 of Luke 24:13-27 and v. 44-46 of Luke 24:44-51.
- Because the things Jesus said about his death being necessary to fulfill the Scriptures are discussed at length in connection with other texts, they will not be discussed again here. See, for example, the Notes associated with Matt. 16:13-23/21, Mark 8:27-33/31 and Luke 9:18-22/22. Other texts that describe things Jesus said about this subject include Matt. 17:22-23, Matt. 20:17-19, Mark 8:27-33/31, Mark 10:33-34 and Luke 17:20-25/25. See also Mark 9:11-13/12.

John 20:19-23

P 19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. [end par.]

- This text is of End Time interest because **v. 21** seems to describe Jesus sending the disciples to preach the Gospel throughout the world. If this is correct, then the words spoken by Jesus in **v. 21** are related to those spoken by him in **v. 14** of Matt. 24:1-22 and **v. 10** of Mark 13:1-20 of the Matthew's and Mark's End Time discourses. See also **v. 19-20** of Matt. 28:16-20, **v. 15-16** of Mark 16:14-20, **v. 46-47** of Luke 24:44-51 and **v. 8** of Acts 1:1-9.
- **V. 22** describes Jesus breathing the Holy Ghost on the disciples. This verse seems to describe the fulfillment of the prophecy of John the Baptist in **v. 11** of Matt. 3:7-12 that "he that cometh after me" [Jesus] would baptize with the Holy Ghost. See also **v. 8** of Mark 1:1-11 and **v. 16** of Luke 3:15-17.
- **V. 22** may fulfill a prophecy of Jesus about the sending of the Holy Ghost. See **v. 39** of John 7:38-39 and **v. 26** of John 14:26-31. It is unclear if and how the words of these passages are related to the words spoken by the resurrected Jesus in **v. 5** and **8** of Acts 1:1-9.
- **V. 23** describes Jesus granting his disciples the power to remit (i.e., release) or retain a person's sins, a power which is among those he seems to grant only to Peter in **v. 18-19** of Matt. 18:15-20. Roman Catholics naturally consider this grant of power to pass down through the centuries to the humblest parish priest via the Apostolic Succession. A narrower, less traditional interpretation of this grant is that it applies only to the disciples to whom he is speaking. While this narrower interpretation may seem to be improbable, it has in its favor the fact that Matt. 19:27-30 and **v. 28-30** of Luke 22:24-30 both describe Jesus teaching that in his kingdom his disciples will "sit on thrones judging the twelve tribes of Israel."

John 21:20-23

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

- This text is treated as an End Time text because **v. 22** seems to describe a teaching of Jesus about the Parousia, the future time when he will come again in glory.
- **V. 22** includes the last words that Jesus is described as saying in the Gospel of John. Surprisingly, John does not go on to describe Jesus' ascension into heaven, even though the Gospels of both Mark and Luke and the Acts of the Apostles do describe it. See in this connection Mark 16:14-20, Luke 24:44-51 and Acts 1:1-9.
- It is possible that **v. 23** relates to erroneous or misunderstood recollections of words spoken by Jesus in passages like Matt. 16:28, Mark 9:1 and Luke 9:27. Other possibilities include passages like Matt. 24:34, Mark 13:30 and Luke 21:32.

Notes on the Ending of the Gospel of John

Like the Gospel of Luke, the Gospel of John ends with descriptions of Jesus appearing to his disciples on multiple occasions, and having a number of different things to say to them. Like Luke, for example, John describes Jesus sending his disciples out into the world from Jerusalem (John 20:19-23). Unlike Luke, however, John describes Jesus appearing to them twice more, once more in Jerusalem eight days later (John 20:26-29, not included), and a second time on the sea of Tiberius in Galilee. See John 21:1-19 (not included) and John 21:20-23 above. In addition, like Matthew, but unlike Luke and Mark, John does not describe Jesus ascending into heaven.

While the endings of these Gospels appear to be inconsistent with one another, it is not clear that they actually are. This is because the endings of these Gospels do not seem to be concerned with providing readers with enough information enable them to construct a timeline that accurately portrays the order in which the events they describe occurred, or the amounts of time that may have elapsed between them. That this explanation may be the correct one is suggested by the fact that **v. 2-3** of Acts 1:1-9 says that Jesus showed himself alive for 40 days after his passion. See also 1Cor. 15:3-8, in which Paul says that Jesus showed himself to a group of more than 500 people at once. Although the differences between these texts raise interesting questions, neither these questions nor their possible answers appear to have any significant bearing on an understanding of the End Times prophecies or other teachings of Jesus. Accordingly, the writer will not discuss these questions further here.