

From the Gospel According to

JOHN

The author of the book, John the apostle, identifies himself merely as the disciple "whom Jesus loved" (Jn. 13:22, 20:2). Indeed Jesus Christ was particularly attached to John (Jn. 13:22, 19:26, 20:2, 21:7), who was one of the three apostles who were distinguished above the others (Mt. 17:1), and it was John to whom Jesus entrusted the care of His mother (Jn. 19:27).

John was directed to Jesus by John the Baptist and immediately became the Lord's disciple (Jn. 1:37). He ended his fruitful life at Ephesus past the age of ninety, and five books of the New Testament (the Gospel according to John, three epistles, and the book of Revelation) have been written by him.

In his Gospel, John stresses the deity of Jesus Christ and the author's purpose is explicitly expressed in Jn. 20:30-31: **"And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name"**.

John 1:5: **"And the light shineth in darkness; and the darkness comprehended it not"**.


Instead of "..comprehended..", in the Greek text we read: "And the light shineth in darkness; and the darkness **auto ou katelaven** (αὐτο οὐ κατέλαβεν)" .

Katelaben: is used, as of the verb **katalambano** (καταλαμβάνω), which in this particular case means: to come upon, or to overtake.

According to the above in the Greek text we read: **"And the light shineth in darkness; and the darkness overtook it not."**

Lord Jesus said: **"I am the light of the world"** (Jn. 8:12). It clearly means that if we live "in Jesus Christ" and the Lord lives in us then we will be more than conquerors (Rom. 8:37), because we shall be **"the light of the world"** (Mt. 5:14).

If though a Christian stops walking in the light then the darkness will overtake him.

In John 12:35 we read: **"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon (katalabe) you: for he that walketh in darkness knoweth not whither he goeth"**. Here **katalabe**  iohn-3.tif , as of the verb "katalambano" is correctly translated as "come upon".

John 1:15 **"..This was He of Whom I spake, He that cometh after me is preferred before me; For He was before me"**.

In the English translation the verb prefer, is obviously used with its more formal and obsolete meaning, of promoting to a higher place, still though having in itself the concept of choosing one instead of the other.

In the Greek text the verb **gegonen** (γέγονεν) is used, the perfect tense of the verb *ginomai*: to be made, or formed, or created from nothing. The meaning of the Greek text being: **"This was He of Whom I spake, He that cometh after me came into being higher than me; For He was before me."**

It is not a matter of being preferred by others to be superior than John, but Lord Jesus Christ by the authority of His divine nature is higher than John because He has always existed.

John 6:60 **"Therefore many of His disciples, when they heard this, said, This is a hard saying; who can understand it?"**(NKJV)

In the Greek text instead of the verb "..understand.." the verb **akouein (ἀκούειν)** is used, pinf (representing a linear action) of the verb **akouo (ἀκούω)**, which means: to hear. In this instance *akouo* means to hear effectually so as to accept and obey Lord's commandment.

We understand things with the mind but we accept them in our hearts through faith.

In many instances, as in this particular one too, the disciples were unable to fully understand the meaning of Lord's teachings but the true disciples were ready to accept them, through faith in Him. The Lord always would enlighten them at the appropriate time (Mt.26:26-28, Mk. 14:22-23, Lk. 22:19-20).

The passage is correctly translated in KJV: **"..This is a hard saying; who can hear it?"**.

John 7:23 **"If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at Me, because I have made a man every whit whole on the sabbath day?"**. (KJV).

"Are you angry at Me because I made a man completely well on the Sabbath" (NKJV).

The meaning in the Greek text is: **"Are ye angry at Me, because I have made an entire (olon - ) man well on the sabbath day?"**

The adjective "*olon*": entire, whole, is not referred to the extent of the healing but to the man.

John 7:38 **"He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."** (NKJV).

In the Greek text, instead of the word "..heart.." the word **"..koilia.." (κοιλία)** is used, which stems from the word **koilos (κοῖλος)**: hollow.

"*Koilia*" literally means the abdomen or belly or womb and figuratively means the heart.

The translation is accurate in the KJV. **"He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water"**.

John 8:54: **"..If I honor Myself, My honor is nothing: it is My Father that honoreth Me; of Whom ye say that He is your God."**

In the Greek text instead of "..honor..", the verb **doxaso ** is used, ft. of "*doxazo*"

The verb "*doxazo*" stems from the verb **dokeo (δοκέω)**: think, imagine, appear, consider and means to glorify by bringing out or revealing what one is.

Also **doxa (δόξα)** being interpreted as glory, means the due recognition belonging to a person for what one is.

So we read: **"If I glorify Myself, My glory is nothing: it is My Father that glorifies Me; of Whom**

ye say that He is your God."

The Lord Jesus Christ was actually telling the scribes and the Pharisees that: **"If I glorify Myself by Me Myself revealing Who really I am, My glory is nothing. It is my Father, Who glorifies Me by revealing Who I am"**.

The Lord Jesus as being also the Son of Man, relied solely on the indwelling fulness of the Godhead (Col.2:9) for His glory.

John 14:16: **"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever."**(KJV).

"And I will pray the Father, and He will give you another Helper, that He may abide with you forever," (NKJV).

Instead of Comforter or Helper the Greek word **Parakletos (Παράκλητος)** is used.

"Parakletos" is a compound word made out of the preposition **para (παρά)**: by the side and **kletos (κλητός)**: a derivative of the verb "**kaleo**" (**καλέω**): to call.

So "Parakletos" is one called alongside to help and by doing so to comfort.

In 1 John 2:1, Jesus Christ is designated as our "Parakletos" towards the Father, meaning that He is our intercessory advocate with the Father.

John 14:18: **"I will not leave you comfortless: I will come to you."**

Instead of "..comfortless.." the Greek word **orphanous (ὀρφανούς)** is used, which means the parentless, the one that has no parents.

So we read: " I will not leave you *orphanous*: I will come to you."

The translation is accurate in the NKJV: **"I will not leave you orphans; I will come to you"**.

John 14:23 **"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."**

In the Greek text instead of "..with ..", the preposition **para (παρά)** is used which in this instance (dative) means: in.

So we read: **"..and make our abode in him."** The Holy Spirit dwells in us and our bodies become the temple of God. (1 Cor. 6:19).

John 16:33: **"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world"**.

What has been translated as: "..be of good cheer.." is the Greek word **tharseite (θαρσεῖτε)**: pim (a command for a continuous or repetitive action) of the verb "*tharseo*", from **tharsos (Θάρσος)**: courage, boldness.

So we read: **"..take courage; I have overcome the world."** (for a detailed analysis of the verbs "*tharseo*" and "*tharreo*" see: 2 Cor. 5:6).

