

JOHN 15

NLET

JESUS COMPARES THE RELATIONSHIP
BETWEEN HIMSELF AND HIS DISCIPLES TO THE
RELATIONSHIP BETWEEN A GRAPE VINE AND ITS
BRANCHES

1 I Am¹ the Grape Vine – *that is*, the true One. And, the Father *that is* Mine is the Vine-dresser.

2 As for every branch in connection with Me not bearing fruit – He removes it.

And, as for every branch bearing the Fruit, He prunes it, in order that it might bear much fruit².

3 Already you, for your part, are pruned ones by means of the Word which I have lastingly spoken to you.

4 Keep on remaining in connection with Me, and I, for My part, keep on remaining in connection with you.

Just as the branch is not able to bear fruit by itself, if ever it might not keep on remaining³ in connection with the grape vine, in this way neither are you, for your part, able to bear fruit if, ever you might not keep on remaining⁴ in connection with Me.

5 I Am⁵ the Grape Vine. You, for your part, are the Branches.

The one who keeps on remaining in connection with me and I, for My part, keep on remaining in connection with him bears fruit – much of it! Because, without Me you are not able to do anything.

6 If ever anyone might not keep on remaining⁶ in connection with Me, he has been thrown out, as the branch is thrown out. And, he has become dried up.

¹ 'I Am' – This simple Greek construction (Ἐγώ Εἰμι, pronounced e-gō' ā-mē') might be translated simply as, 'I, for My part, am.' However, in Exodus 3:14 God (Elohim) identifies Himself to Moses with the Hebrew word אֶהְיֶה, which is rendered in Greek as Ἐγώ Εἰμι or, in English as 'I Am'. In John's Gospel Jesus often uses this simple expression to identify Himself with the Elohim Who revealed Himself to Moses in Exodus 3:14.

² 98% of the Greek manuscripts, including the best line of transmission (f35), have 'much fruit' here instead of the 'fruit – that is, much of it'.

³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'might ... keep on remaining' (a present subjunctive, singular verb) here instead of 'might remain' (an aorist? subjunctive, singular verb).

⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'might ... keep on remaining' (a present subjunctive, singular verb) here instead of the 'might remain' (an aorist? subjunctive, plural verb).

⁵ 'I Am' – This simple Greek construction (Ἐγώ Εἰμι, pronounced e-gō' ā-mē') might be translated simply as, 'I, for My part, am.' However, in Exodus 3:14 God (Elohim) identifies Himself to Moses

And, they are gathering them. And, into the Fire they are throwing it. And, it is being burned.

7 If ever you might remain in Me and the utterances *that are* Mine might remain in you, you shall ask for yourself⁷ whatever you might wish; and, it shall come into being for you.

8 By this the Father *that is* Mine is glorified – that you might keep on bearing much fruit.

And, you shall come to be⁸ disciples *that are* MINE!

JESUS ENJOINS HIS DISCIPLES

TO REMAIN IN THE LOVE THAT IS HIS

9 Just as the Father loved Me, also I, for My part, have loved you. Remain in the Love, – *that is*, the Love *that is* Mine.

10 If ever you might keep the Injunctions *that are* Mine, you shall remain in the Love *that is* Mine, just as I, for My part, have lastingly kept the Injunctions of the Father *that is* Mine and remain in the Love *that is* HIS.

11 I have lastingly spoken these *things* in order that the Joy – *that is*, the Joy *that is* Mine might remain⁹ in you and the Joy *that is* yours might be made complete.

12 This is the Injunction – the *one that is* Mine: that you love one another just as I loved you. 13 There is no greater love than this – *namely*, that anyone might lay down the psyche *that is* his in behalf of the friends *that are* his.

14 You, for your parts, are friends *that are* Mine if ever you might be doing as much as¹⁰ I, for My part, am commanding you with reference to Myself.

with the Hebrew word אֶהְיֶה, which is rendered in Greek as Ἐγώ Εἰμι or, in English as 'I Am'. In John's Gospel Jesus often uses this simple expression to identify Himself with the Elohim Who revealed Himself to Moses in Exodus 3:14.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'might keep on remaining' (a present subjunctive, singular verb) here instead of 'might remain' (an aorist? subjunctive, singular verb).

⁷ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'you shall ask for yourself' (a future middle voice verb) here. On the basis of 10% the NU has 'you might ask for yourself' (an aorist subjunctive middle voice verb).

⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'shall come to be' (a future indicative, middle voice verb) here. On the basis of 3% the NU has 'might come to be' (an aorist subjunctive middle voice verb).

⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'might remain' here instead of the 'might be'.

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'as much as' here instead of 'what'.

JESUS HAD LASTINGLY PROCLAIMED
THAT HIS DISCIPLES ARE HIS FRIENDS

15 No longer do I speak of you as slaves; because, the slave does not know what the master *that is* his is doing.

Now, I have lastingly proclaimed YOU ‘friends’; because, I have made known to you all things which I heard from the Father *that is* Mine.

JESUS CLARIFIES WHO CHOSE WHOM

16 You, *for your parts*, did not choose Me for yourselves. Rather, I, *for My part*, chose you for Myself.

JESUS EXPLAINS WHY HE APPOINTED HIS DISCIPLES

And, I appointed

➤ you in order that you, *for your part*,

- might go, and
- might bear fruit,

➤ and the fruit *that is* yours might remain;

with the result that whatever you might ask the Father in connection with the Name *that is* Mine, He might give *it* to you.

17 I am enjoining you these *things* in order that you might keep on loving one another.

JESUS EXPLAINS WHY HIS DISCIPLES SHALL FACE
PERSECUTION

18 If the *Created* Order hates you, you are coming to know that it lastingly hated ME *as the* first of you.

19 If you were being from out of the *Created* Order, the *Created* Order would be loving its own. Because you are not from out of the *Created* Order – rather, I, *for My part*, chose you for Myself from out of the *Created* Order – for this reason the *Created* Order hates you.

20 Keep on remembering the Word which I, *for My part*, spoke to you: ‘A slave is NOT greater than the master *that is* his.’ If they persecuted Me, also they shall persecute you. If they kept the Word *that is* Mine, also they shall keep the Word *that is* yours.

21 Nonetheless, these things – all of *them* – they shall do to you on account of the Name *that is* Mine, because they did not lastingly know the One Who sent Me.

JESUS EXPLAINS PREDICAMENT OF HIS HIS ENEMIES

22 If I had not come and spoken to them, they would not be having moral failure. But now, they do not have a pretext for the moral failure *that is* theirs.

23 The one who is hating Me also hates the Father *that is* Mine.

24 If I did not do the Works amongst them which no one else lastingly did¹¹, they would not have moral failure.

But now, they have both lastingly seen and have lastingly hated both Me and the Father *that is* Mine.

25 Rather, *this has lastingly happened* in order that the Word might be fulfilled – *that is*, the Word, the one having been lastingly written in the Law *that is* theirs¹²:

24 **‘They hated Me without a cause’¹³.**

JESUS PROPHESES

THE TESTIFYING OF THE SPIRIT AND OF HIS DISCIPLES

26 Now,¹⁴ whenever the Paraclete¹⁵ Whom¹⁶ I, *for My part*, shall send to you from alongside of the Father – *that is*, the Spirit of the Truth, Who¹⁷ goes out from alongside of the Father – that One shall testify concerning Me.

27 Now, also you, *for your parts*, shall testify; because, from a beginning you are with Me.”

¹¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘lastingly did’ (a perfect verb) here instead of the ‘did’ (an aorist verb).

¹² 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘having been lastingly written in the Law *that is* theirs’ here instead of have ‘in the Law *that is* theirs having been lastingly written’.

¹³ A reference to Psalm 35:19, 69:4, and/or 109:3-5

¹⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here.

¹⁵ ‘Paraclete’ – a transliteration of the Greek word παράκλητον.

It can refer to someone called to one’s aid in a court of justice, a legal assistant, an advocate, an intercessor, or a comforter. No single English word conveys such a range of meaning.

¹⁶ ‘Whom’ – This relative pronoun is masculine, clearly indicating that the Holy Spirit is a ‘He’ and not an ‘it’.

¹⁷ ‘Who’ – Although this relative pronoun is neuter, reflecting the gender of the word ‘Spirit’, elsewhere in the New Testament, when pronouns are used in reference to the person of the divine Holy Spirit, the pronouns are masculine, clearly indicating that the Holy Spirit is a ‘He’ and not an ‘it’.