

THE GOSPEL ACCORDING TO JOHN.

THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD YOUR GOD" (Isa. 40:9).

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1:1—28.	THE FORERUNNER.		
1:29—34.	THE BAPTISM: WITH WATER.		
1:35—4:54.	THE KINGDOM.		
5:1—6:71.	} PROCLAIMED.	}	THE FOURFOLD MINISTRY OF THE LORD.
7:1—11:54.	} REJECTED.		
11:54—18:1.			
18:2—20:31	THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURRECTION).		
21:1—25.	THE SUCCESSORS.		

For the New Testament and the order of its Books, see [Ap. 95.](#) [NOTES ON JOHN'S GOSPEL.](#)

For the Diversity of the Four Gospels, see [Ap. 96.](#)

For the Unity of the Four Gospels, see [Ap. 97.](#)

For the Fourfold Ministry of the Lord, see [Ap. 119.](#)

For words peculiar to John's writings, see some 84 words recorded in the notes.

The Divine purpose in the Gospel by John is to present the Lord Jesus as God. This is the one great feature which constitutes the difference between this Gospel and the other three.

It has already been noted that in the first three Gospels the Lord Jesus is presented respectively as Israel's King, Jehovah's Servant, and the ideal Man; and that those incidents, words, and works are selected, in each Gospel, which specially accord with such presentation.

Thus they present the Lord on the side of His perfect humanity. It is this that links them together, and is the real reason for their being what is called "Synoptic", and for the marked difference between them, taken together, and the fourth Gospel.

It would have been a real marvel had there been perfect similarity between the selected words and works which characterize the first three Gospels and those of the fourth, where the presentation is on the side of His Deity. That would indeed have presented an insoluble problem.

The differences which have been noted are not due to any peculiarity of literary style, or of individual character, but are necessitated by the special presentation of the Lord which is the design of each Gospel.

Hence, in the Structure of the fourth Gospel (above), when compared with the other three, it will be noted that there is no Temptation in the Wilderness, and no Agony in the Garden. The reason for this is obvious, for both would have been entirely out of place, and out of harmony with the purpose of the Gospel as a whole.

For the same reason, while the Transfiguration is recorded in the first three Gospels, no mention is made of it in John, the reason being that it concerned the sufferings and the earthly glory of the Son of God ([Ap. 98. XV](#)) is concerned with His heavenly and eternal glory.

The only incidents which John records in common with the first three Gospels are seven in number ([Ap. 10](#)), viz.:---

- The Work of John the Baptist.
- The last Supper.
- The Anointing at Bethany.
- The Passion, and
- The Resurrection, and
- Two Miracles: the Feeding of the 5,000 and
the Walking on the Sea.

In the other Gospels, miracles are so called, or "mighty works", but in John they are always called "signs" (see [Ap. 176](#)), because they are recorded not as to their facts or their effects, but as to their number and signification.

In John it is the Person of the Lord that is presented, rather than His offices; and His ministry is mainly in Jerusalem and Judaea rather than in Galilee.

Hence the Lord's visits to the Feasts find a special place (2:13—3:21; 5:1; 7:10; 10:22; 11:55, &c.); while His ministry in Galilee is constantly assumed, rather than described (6:1; 7:1; 10:40).

These differences are due, not to the conditions of religious thought prevalent in John's day, but to the presentation of the Lord for all time.

This is Page 1510 From The Companion Bible.

NOTES ON JOHN'S GOSPEL.

The purpose of the Holy Spirit by John, in his presentation of the **Messiah**, is to say to us and to all, "**Behold your God**"; and His Deity is observed throughout this Gospel. See 1:3, 14, 33, 34, 49; 3:13, 14; 5:23, 26; 6:51, 62; 8:58; 13:33, &c. This is emphasized by the first and last references (1:1 and 20:28, 31).

The same purpose and design are seen in the presentation of the Lord as having the Divine attribute of *Omniscience*. This is not entirely absent in the other Gospels; but it pervades the fourth Gospel, and is manifested by much more frequent reference (see Table below).

In this connection the presentation of the Lord as God required special words which are not needed and are not found in the other Gospels. Attention is called to some 84 in the notes.

But of important words which are characteristic of this Gospel, and are found in other Gospels, the necessity of their more frequent use will be seen from the following examples which are set out below, and referred to in the notes. In most cases the number of the occurrences is more than in all the other three put together.

The Characteristic words are:----	The number of their occurrences			
	MATT.	MARK	LUKE	JOHN
abide = <i>meno</i> ¹	3	2	7	41
believe = <i>pisteuo</i> . Ap.150.	11	15	9	99
the Father = <i>ho Pater</i> (used of God). Ap.98.III	44	5	17	121
My Father . Used by the Lord ²	14	----	4	35
finish = <i>teleioo</i>	---	----	2	19
flesh = <i>sarx</i>	5	4	2	13
glory = <i>doxa</i>	8	3	13	19
glorify = <i>doxazo</i>	4	1	9	23
Jews = <i>Iudaioi</i> (including Mark 1:5 and John 3:22)	5	7	5	71
judge = <i>krino</i> .	6	---	6	19
know = <i>oida</i> . See Ap.132.I.i.	8	13	14	61
know = <i>ginosko</i> . See Ap.132.I.ii	20	13	28	56
lay down His life	----	---	---	3
light = <i>phos</i> . See Ap.130.1	7	1	6	23
life = <i>zoe</i> . See Ap.170.	7	4	6	36
life (give life to) = <i>zoopoieo</i> .	----	----	----	3
live = <i>zao</i> . See Ap.170.	6	3	8	17
love (Noun) = <i>agape</i> . See Ap.135.II.1.	1	----	1	7
love (Verb) = <i>agapao</i> . See Ap.135.I.1	7	5	13	37
love (Verb) = <i>phileo</i> See Ap.135.I.2.	5	1	2	13
parable = <i>paroimia</i> .	----	----	----	4
send = <i>pempo</i> . See Ap.174.4.	4	1	10	33
sign = <i>semeion</i> .	13	11	11	17
true (Adj.) = <i>alethes</i> (faithful). Ap.175.1.	1	1	----	13
true (Adj.) = <i>alethinios</i> (genuine). Ap.175.2.	----	----	1	8
truth = <i>aletheia</i> .	1	3	3	25
truly = <i>alethos</i>	3	2	3	10
Verily, verily = <i>Amen, amen</i> ³	----	----	----	25
witness (bear) = <i>martureo</i> ⁴	1	----	2	33
witness = <i>marturia</i>	----	3	1	14
works = pl. of <i>ergon</i>	5	2	2	27
world = <i>kosmos</i> . See Ap.129.1	9	3	3	79

It is not only the use of certain words that characterizes this special presentation of the Lord, but the absence of others is equally instructive. For, as in Matthew and Luke the Lord is constantly addressed as "Lord", but not often in Mark, where it would not be in keeping with His presentation as Jehovah's *servant*; so in John the Lord is never represented as praying⁵ to the Father as in the other Gospels, but always as saying or speaking to Him. This is a special characteristic of the fourth Gospel, wonderfully in harmony with its great design. On the other hand, prayer is specially required on the part of a *king* (as in Matthew) in respect of his delegated authority (Matt. 14:23; 26:36, 39, 42, 44); also on the part of a *servant*, in respect of His assumed subjection (Mark 1:35; 6:46; 14:32, 35, 39); and of an ideal Man in respect of his dependence upon God at all times (Luke 3:21; 5:16; 6:12; 9:18, 28, 29; 11:1; 22:41, 46). Thus, while in the first three Gospels the Lord is presented on the side of His humanity, as in prayer on eight occasions, not once is He so presented in John's Gospel.⁵ And the reason is obvious. Moreover, He "lays down" His life; no one takes it from Him. This occ. only in John.⁶

¹ Meno is rendered (in John): "abide," 22 times; "dwell," 5; "remain," 5; "continue," 3; "endure," 1; "abide still," 1; "tarry," 3; "be present," once. In John's Epistles it occ. 26 times: 67 times in all. ² See John 2:16; 5:17, 43; 6:32, 65; 8:19, 19, 28, 38, 49, 54; 10:17, 18, 25, 29, 29, 32, 37; 14:2, 7, 12, 20, 21, 23, 28, ; 1:1, 8, 10, 15, 23, 24; 16:10; 20:17, 17, 21. On the other hand, the expression "our Father" does not occur at all, and the reason is evident. Nor does the word *huios* = son, as used of believers as being the "sons of God"; but always *teknon*. Paul uses *huios* of believers (Rom. 8:14, 19. Gal. 4:7). But he uses *teknon* also in (Rom. 8:16, 17, 21. Phil 2:15. Eph. 5:1). John uses *huios* almost exclusively for the Lord. The reason for this is evident also. ³ In order to emphasize the greater authority with which the Lord spoke, as God, and as coming with double importance.

4, 5, 6 See Page 1511 in The Companion Bible. **Page 1511 From The Companion Bible.**

1 °In the beginning [of the ages] was [already pre-existent] °the Word [Christ], and the Word was °with °God, and °the Word °was God. (Gen. 1:1)

2 *This Word* was in the beginning with God.

3 °All things *came into being through Him*; and *apart from Him came into being not even one thing that hath come into being*.

4 In Him was *the fountain of life*; and the life ¹was °the light of men.

5 And ⁴the light shineth in °*the darkness*; and the darkness °*overpowered Him not*.

6 There *arose* a man °sent *from beside* God, whose name was °John [the baptist].

7 The same came °*with a view to bearing witness, in order that he might bear witness concerning* the Light, *in order that* °all men through °him [John] might believe.

8 *That one* [John] was not *the* Light, but *came in order that he might bear witness* of °*the light* [Christ].

9 °*He was the very* ⁴*Light*, Which lighteth °every man [without distinction] that cometh into the *created world*.

10 He was in the world, and the world *came into being* by Him, and the world knew Him not.

11 He came unto °His own [possessions], and °His own *people Israel received* [to themselves] Him not.

12 But °as many as *accepted* Him, to them gave He *authority* to become °*children* of God, *even* to them that *are believing* on His name [Jesus Himself] :

13 °*Who* [those who believe on His name] were *begotten*, not *from bloods, nor yet* of the °*desire* of the flesh, nor of the °*desire* of man, but of God.

14 °And ¹the Word *became* °flesh, and *tabernacled* among us, (and we beheld His glory [The Shekinah], *glory exactly like an only begotten Son sent from beside* the Father,) *abounding in* °grace and truth.

15 John bare witness *concerning* Him, and *hath cried aloud*, saying, This was He of Whom I spake, He that cometh °after me *had being before me* [as to time]: *because* He was *first* [already before me].

16 *For* of His °fulness have °all we received, and *grace in place of grace; new grace, continuous, and unintermitted*.

17 For the law was given by °Moses, *but* °grace and truth came by Jesus Christ.

18 No °man [human eye] hath seen God at any time; °the only begotten Son, °*He Who is into* the bosom of the Father, *That One* °*revealed* Him.

19 And this is the *witness* of John, when °the Jews *sent forth* priests and Levites *out of* Jerusalem to ask him, Who art thou?

1.1 in the beginning. Gr.en (Ap.104.viii) *arche*. Occ. four times in the N.T. (Cp. Gen. 1:1). The context will always supply the dependant word (where it is not expressed). Here, and in v. 2, supply [“of the *aions* =ages”]; for the Logos then “was”, and the *aions* were prepared by Him (Heb. 1:2; 11:3). In Acts 11:15 supply [“of our ministry” (2:4)]. In Phil. 4:15 supply [“the proclamation of] the Gospel”. For the combination of *arche*, with other prepositions, see notes on John 6:64 (“*ex arches*”); &c. Creation is not mentioned till v.3. “The Word had no beginning”. See v. 3; 17:5. 1 John 1:1. Eph. 1:4. Prov. 8:23. Ps. 90:2. Cp. 8:58. Not the same word “was” as in v. 14. **the Word.** Gr. *Logos*. As the spoken word reveals the invisible thought, so the Living Word reveals the invisible God. Cp. v. 18. **with.** Gr.*pros*. Ap104.xv.3. Implying personal presence and relation. Cp. v. 18. **God.** with the Art. = the revealed God of the Bible. **the Word was God.** This is correct. The Art. designates “the Word” as the subject. **was God.** Here “God” is without the Art., because it denotes the conception of God as Infinite, Eternal, Perfect, Almighty, &c. Contrast 4:24.

3 all things. Referring to the infinite detail of creation.

4 life Gr.*zoe*. Ap.170.1: &c. **the light** Not a light. Cp. 8:12. Gr.*phos*.

A characteristic word of this Gospel.

5 the darkness. Presupposing the Fall. Gen. 3:19. &c.

6 sent. Cp. Mal. 3:1. Gr.*apostello*. (Ap.174.1), whence we have our “Apostle”= one sent. John not only came, but was “sent”.

John. i.e. John the Baptist; the John of the narrative, not of the Gospel.

7 with a view, &c i.e. with a view to bearing witness; not merely to be a witness. That would be *martur* (*martus*, as in Acts 1:8, 22, &c). This is *marturia* = a bearing witness. **all.** i.e. all, without distinction **him.** John the Baptist.

9 He, &c. Render: [He] was the true (or very) Light, that which, coming into the world, lighteneth every man (without distinction). We should connect this “coming” with “the Light”(with R.V.): because “coming into the world” is continually associated with the Lord. See 3:19; 6:14; 9:39; 11:27; **every man.** i.e. without distinction, as the sun shines on all (Matt. 5:45). Not collectively, but individually and personally &c.

11 His own [possessions]. viz. the land of Abraham and, the throne of David.

12 as many as. v. 9 is collective; v. 12 is individual. **children.** Gr. pl. of *tekon*. Not “sons”. In John the word *huios*=sons, is mostly reserved for the Lord Himself. &c.

13 Who. i.e. those who believe on Name. *Longer note in The Companion Bible, p.1513.

14 And, &c. Continuing v. 13, and showing that v. 13 also relates to the Word. **flesh.** See note on v. 13. The new mode of His being. Put by Fig. for His humanity. **grace and truth.** A Hebraism for the sum of Divine revelation. See Gen. 24:27; 32:10. Ex. 34:6. Ps. 40:10, 11; 61:7.

15 after me. In the order of ministry.

16 For. The texts read “For”, but not the Syr. **all we.** The Evangelist speaks here, not the Baptist.

17 Moses. The first of thirteen occ., &c. **grace and truth.** In the days of Moses there was grace (Ex. 34:6, 7), and the law itself was an exhibition of truth; but when Jesus Christ came, He was Himself the Truth, i.e. the very personification of truth (14:6), and His life and death were the supreme manifestation of grace.

18 the only begotten Son. Lm. Tr. WH. Rm., with the Syr., read “God (i.e. Christ) only begotten”. The readings vary between MSS. **revealed.** Gr.*exegeomai* = to lead the way, make known by expounding. Hence Eng. “exegesis”. Only here, Luke 24:35, &c.

19 the Jews. The name given them by the Gentiles

20 And he confessed, °and denied not; **and** confessed, I am not *the Messiah*.

21 And they asked him, **What then are we to say** ? Art thou °*Elijah*? And he saith, I am not. Art thou °*the prophet* ? And he answered, **No**.

22 Then said they unto him, Who art thou? **in order that** we may give an answer to them that °sent us. What sayest thou **concerning** thyself ?

23 He said, °*I am a* voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet °*Isaiah*.

24 And they which **had been** sent were of the °Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not *the Messiah*, nor *Elijah*, neither *the prophet*?

26 John answered them, saying, I °baptize with water: but there standeth **One** among you, **Whom** ye know not;

27 **He** it is, **Who** coming after me **had being before me, the thong of Whose sandal** I am not worthy to unloose.

28 These things were done in °*Bethania* beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, °Behold °the °Lamb of God, which **taketh on Himself to bear away** the sin of the world.

30 This is **He** of **Whom** I said, After me cometh a **Man** Which is preferred before me: for **He** was before me.

31 And I knew **Him** not: but that **He** should be made manifest to Israel, **therefore** am I come baptizing with water.

32 And John **bare witness**, saying, **I have beheld** °*THE Holy Spirit* descending from heaven **as it were** a dove, and it °abode upon **Him**.

33 And I knew **Him** not: but **He** That sent me to baptize with water, the same said unto me, Upon **Whom** thou shalt see °*THE Holy Spirit* descending, and remaining upon **Him**, the same is **He** Which baptizeth with °the *Holy Spirit* [gifts] .

34 And **I have seen**, and **have borne witness** that **This** is the **Son** of God.

35 Again the next day after John **was standing**, and °two of his disciples ;

36 And **having fixed his gaze on** Jesus as **He was walking about**, he saith, °Behold the °Lamb of God!

37 And the two disciples heard him **speaking**, and they followed Jesus.

38 Then Jesus **having turned** saw them following, and saith unto them, “What seek ye?” They said unto **Him**, Rabbi, (which is to say, being interpreted, Master,) where **abidest** Thou?

39 **He** saith unto them, “Come and **Ye shall see**.” They came and saw where **He** dwelt, and abode with **Him** that day: for it was about the °tenth hour [4 p.m.].

40 One of the two which **heard this from John**, and followed **Him**, was Andrew, Simon Peter's brother.

41 **This one early in the morning** °first findeth his own brother Simon, and saith unto him, We have found the *Messiah*, which is, being interpreted, the Christ.

42 And he **led** him to Jesus. And when Jesus **looked at** him, **He** said, “Thou art Simon the son of °Jona [John]: thou shalt be called °Cephas [Peter],” which is by interpretation, A stone.

43 °The day following Jesus **desired to** go forth into Galilee, and findeth Philip, and saith unto him, “Follow **Me**.”

44 Now Philip was **from** Bethsaida, **out of the city** of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found **Him**, of **Whom** Moses in the law, and the prophets, **wrote**, Jesus of Nazareth, °the son of Joseph.

20. **and denied not**. Fig. *Pleonasm*. (Ap.6), for emphasis.

21 **Elijah**. Referring to Mal. 4:5. *the prophet*. Referring to Deut.18:18.

22 **sent**. Gr. *pempo*. See Ap.174.4. &c.

23 **I am, &c**. Quoting from Isa. 40:3. See Ap.107.

Isaiah. The first of four occ. of his name in John; and this from the latter part of Isaiah, which modern critics say Isaiah did not write.

24 **Pharisees**. Ap.120.II.

26 **baptize with**. Ap.115.I.iii.1.a.

28 **Bethania**. Identified by Conder and Wilson with *Makht-Ababarah*, near Jericho. Not uncommon then or now for two or more places to have the same name.

29 **Behold**. Gr. *ide*. Ap.133.I.3.

Sing. Addressed to the whole company. **the Lamb of God**. Referring to “the Lamb” spoken of in Isa. 53:7, with possible reference to the approaching Passover. This was the title of our Lord for that dispensation.

Lamb. Gr. *amnos*. Occurs only here, v. 36; Acts 8:32; 1 Pet. 1:19. See 21:15, where it is *arnion*, which occurs in Revelation twenty-eight times of the Lord, once of the false prophet (13:11).

32 **THE Holy Spirit**. Ap.101.II.3.

abode. One of the characteristic words of John's Gospel and Epistles. See list and note 1 on Page 1511.

33 **the Holy Spirit**. Gr. *pneuma hagion*. No Articles. See Ap.101.II.14.

35 **two**. One being Andrew (v.40), the other probably John (the Evangelist), as he never mentions himself.

39 **the tenth hour**. i.e. of the day, according to Hebrew reckoning. The context must decide whether of the night or day. Here, therefore, 4 p.m. (cp. the other hours in John: here; 4:6, 52; 11:9; 19:4. See Ap.165).

41 **first findeth**. Andrew was the first to find his brother, and afterwards John finds his. The Latin Version (Cod. Vercellensis, Cent. 4) must have read Gr. *proi* =early [in the morning]; not *protos*, as in the Rec. text, Not *primum* =first, as in the Vulgate.

43 **The day following**. The last of these four days of John's ministry. (Cp. vv. 19, 29, 35, 43).

45 **the son of Joseph**. The words are Philip's, and expressed the popular belief.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to **Him**, and saith of him, “Behold an ^oIsraelite *truly*, in whom is no guile!”

48 Nathanael saith unto **Him**, Whence knowest **Thou** me? Jesus answered and said unto him, “Before that Philip called thee, when thou wast under the fig tree, **I** saw thee.”

49 Nathanael answered and saith unto **Him**, Rabbi, **Thou** art the **Son** of God; **Thou** art ^othe King of Israel.

50 Jesus answered and said unto him, “Because **I** said unto thee, I saw thee *down beneath* the fig tree, believest thou? thou shalt see greater things than these.”

51 And **He** saith unto him, “Verily, verily, **I** say unto you, ~~^oFrom henceforth~~ ye shall see *the heaven* open, and the angels of God ascending and descending upon the **Son** of man.”

2 And ^othe third day there *took place* a ^omarriage feast in Cana of Galilee; and the mother of Jesus *was already there when Jesus arrived*:

2 And both Jesus was *invited*, and **His** ^odisciples, to the ¹marriage feast.

3 And *when wine failed*, the mother of Jesus saith unto **Him**, They have no ^owine.

4 Jesus saith unto her, “^owoman, what have **I** to do with thee? ^oMine hour is not yet come.”

5 **His** mother saith unto the *free servants*, ^oWhatsoever **He** saith unto you, do *it*.

6 And there were set there six *jars* of stone, *according to* the manner of the purifying of the Jews, containing two or three ^ofirkins apiece.

7 Jesus saith unto them, “Fill the *jars* with water.” And they filled them up to the brim.

8 And **He** saith unto them, Draw [*some*] out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that *had become* ³wine, and knew not whence it was: (but the servants which *had drawn* the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, ^oEvery man at the beginning doth set forth good ³wine; and when men have *drunk freely*, then that which is *inferior*: *but* thou hast kept the good wine until now.

11 This ^obeginning of *the signs* did Jesus in Cana of Galilee, and manifested forth ^oHis glory; and **His** ^odisciples believed on **Him**.

12 After this **He** went down to Capernaum, **He**, and **His** mother, and **His** brethren, and **His** disciples: and they continued there not many days.

13 And ^othe Jews' ^opassover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when **He** had *platted a whip from rush-ropes*, **He cast them all out** of the temple, *both* the sheep, and the oxen; and poured out the changers' *small coins*, and overthrew the tables;

16 And said unto them that sold doves, “Take these things hence; make not ^oMy Father's house an house of merchandise.”

47 **Israelite** i.e. not a “Jacob”. See notes on Gen. 32:28.

49 **the King of Israel**. Thus proclaiming the Person of the Lord, in connection with the Kingdom.

51 **Verily, verily**. See note on Matt. 5:18. In John always double. Fig. *Epizeuxis*. (Ap.6), for emphasis. **From henceforth**. But omitted by all the texts (not the Syr.). It was conditional on the repentance of the nation, and will yet be seen.

2.1 **the third day**. Of this first week : i.e. the seventh day. Cp. the 1st (1:19-28); 2nd (29-34); 3rd (1:35-42); 4th (1:43-51). In Genesis, after six days there comes a marriage.

marriage feast As in Matt. 22:2, &c. Sometimes lasting a week.


2 **disciples**. Probably six in number: viz. Andrew, Simon, Phillip, Nathanael (1:40-51), with James and John (Mark 1:16-20).

3 **wine**. Gr. *oinos*. The only word for wine in the N.T. Sept. for Heb. *yayin*. Ap.27.I. &c.

4 **woman**. Quite a respectful form of address. Not as in Eng. In Greek authors = Madam.

Mine hour, &c. Marking a crisis, which is noted in v. 11.

5 **Whatsoever, &c.** Mary's last recorded words.

6 **firkins**. See Ap.51.III.3.(6).
 A Firkin is about 9 gallons.

10 **Every man, &c.** This is man's way: i.e. to give the good thing first, and the worse thing after. God's way is always the opposite. See note on Ex. 15:2.

11 **beginning, &c.** Our attention is thus called to the order.

His glory. This is the key to the signification of the eight signs of the Gospel (Ap.176). See note on 1:14.
disciples believed, &c. Cp. vv. 17, 22. Four hundred and fifty years since the Jews had seen a miracle. The Last was in Dan. 6.

13 **the Jews passover**. After the revival under Ezra and Nehemiah corruption proceeded apace, and the Lord found the nation as described in Malachi. Hence, what were once “the feasts of Jehovah” are spoken of as what they had then become, “the feasts of the Jews” (5:1; 6:4; 7:2; &c.). **passover**. Gr. *pascha*, Aramaic. See Ap.94.III.

16 **My Father's house**. This was at the beginning of His ministry. At the end He called it “your house” (Matt. 22:38).

17 And **His** disciples remembered that it *standeth* written, °The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto **Him**, What °sign [miracle] shewest Thou unto us, [that Thou art the Messiah] seeing that Thou doest these things?

19 Jesus answered and said unto them, “°Destroy this *Sanctuary*, and in three days **I** will raise it up.”

20 Then said the Jews, Forty and six years was this *Sanctuary* in building, and wilt Thou *raise* it up in three days?

21 But **He** was *speaking concerning* the °temple of **His** body.

22 When therefore **He** was *raised out from* °*dead people*, **His** disciples °remembered that **He** had *spake* this unto them; and they believed the Scripture [was true], and the word which Jesus had said.

23 Now when **He** was at Jerusalem at the °¹³passover, in the feast *day*, many believed in **Him**, *beholding* the miracles which **He** was *doing*.

24 But Jesus [for His part] did not °*trust* **Himself** unto them, because **He** *Himself* knew all *men*,

25 And needed not that any should *bear witness concerning* man: for **He** knew °what was in man.

3 Now there was °a man of the Pharisees, named °Nicodemus, a °ruler [a member of the Sanhedrin] of the Jews:

2 The same came to Jesus by night, and said unto **Him**, Rabbi, we know that Thou art *come from God as a Teacher*: for no man can do these *signs* that Thou *art doing*, if not God be with him.

3 Jesus answered and said unto him, “Verily, verily, **I** say unto thee, *If not* a man be *begotten from above* [by Divine power], he is not able to see °the kingdom of God.”

4 Nicodemus saith to **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, *If not* a man be born °of *water and spirit*, he is not able to enter into °the kingdom of God.

6 That which *has been begotten* of the flesh is flesh; and that which is *begotten* of °*THE Holy Spirit* °is spirit.

7 Marvel not that **I** said unto thee, Ye must be *begotten from above*.

8 *The Spirit breatheth* where **He** *desireth*, and thou hearest **His** *voice*, but *knowest not* whence it cometh, and whither it goeth: so is every one that *has been begotten* °of the Spirit.”

9 Nicodemus answered and said unto **Him**, How can these things *come to pass*?

10 Jesus answered and said unto him, “*Art thou the famous teacher* of Israel, and *perceivest not* these things?

11 Verily, verily, **I** say unto thee, **We** speak that we do know, and *bear witness* that we have seen; and *ye teachers of Israel* receive not our witness.

12 If **I** have told you earthly things, and ye believe not, how shall ye believe, *supposing I* tell you of heavenly things?

13 °And no man *hath gone up of himself to the heaven, except He* that came down *out of the heaven*, the Son of man *Who is* in heaven.”

17. The zeal, &c. Quoted from Ps. 69:9. See the rest of the verse in Rom. 15:3, and other parts of the Ps. in 15:25 (v.4); 19:28 (v. 21).

19 Destroy, &c. The Lord's enemies remembered His words, and perverted them: saying, “I will destroy”, &c. See Matt. 26:61; Mark 14:58.

22 dead people. No Article. See note on Matt. 17:9, and [Ap.139.3](#).

remembered. Cp. v. 17. They remembered it after His resurrection, and believed it. Contrast His enemies.

24 trust. Same word as “believed” in v. 23, but not the same tense. Here it denotes a continual action or habit. Gr.*pisteuo*. &c.

25 what was in man. This attribute elsewhere attributed only to Jehovah (Jer. 17:10; 20:12). Here this knowledge was *universal* (“all”, v. 24), and *individual* (“man”).

3.1 a man. With special reference to the last word of ch. 2.

Nicodemus. Mentioned three times (here, 1, 4, 9; 7:50; 19:39). Rabbinical tradition makes him one of the three richest men in Jerusalem. See Lightfoot, vol. xiii, p. 252.

ruler. A member of the Sanhedrin, or National Council. See Matt. 5:22.

3 the kingdom of God. [Ap.114](#). Occ. in John only here and v. 5.

4 be born. Nicodemus misunderstands, and uses the Verb *gennaō* of the mother. The Lord uses it of the Father, as meaning *begetting*.

5 of water and Spirit. No Art. Fig. *Hendiadys* ([Ap.6](#)). Not two things, but one, by which the latter Noun becomes a superlative and emphatic Adjective, determining the meaning and nature of the former Noun, showing that one to be spiritual water: i.e. not water but spirit. It is to be rendered “of water—yea spiritual water”. Cp. Eph. 5:26, &c.

6 THE Holy Spirit. (with Art.), [Ap.101.II.3](#). **is spirit.** This is the fundamental law, both in nature and Grace.

8 The Spirit. The word *pneuma*, occ. 385 times, and is rendered “wind” only here. It should be transl. Spirit, as at the end of verse.

13 And, &c. The *kai* (=And) here is a Hebraism, and does not mark actual transition. There is nothing whatever in the context to show where the Paragraph breaks should be in this chapter; either in the MSS, or in the versions. &c. The Companion Bible makes the important break at v. 13: (1) because the Past Tenses follow indicate completed events; (2) because the expression “only begotten Son” is not used by the Lord of Himself, but only by the Evangelist, &c. See Longer notes in T.C.B.

14 “And *even as* Moses lifted up the serpent in the wilderness, even so *it behoved to, in order to fulfil the prophetic Scriptures* the Son of man be lifted up:

15 That *every one who* believeth in **Him** should not perish, but have ^oeternal life.

16 For God so loved the world, that **He** gave **His** only begotten Son, that whosoever believeth in **Him** should not perish, but have ^oeverlasting life.

17 For God sent not **His** Son into the world *to judge* the world; but that the world through **Him** might be saved.

18 He that believeth on **Him** is not condemned: but he that believeth not is condemned already, because he hath not believed in ^othe name of the only begotten Son of God.

19 And *this is what it consists in* the *process of judging*, that *the light* is come into the world, and *the men* loved *the darkness* rather than *the light*, because their *works* were *active evil*.

20 For every one that *practises worthless things* hateth the light, neither cometh to the light, lest his deeds should be *brought home to him*.

21 But he that ^odoeth [**Actively produces**] *the truth* cometh to the light, that his *works* may be made manifest, that they *have been, and still continue to be* ^owrought in God.”

22 After these things came Jesus and **His** disciples into *the Judaeian land*; and there **He** tarried with them, and *was engaged in baptizing*.

23 And John also was baptizing in *springs* near to Salim, because there was *many springs* there: and they came, and were baptized.

24 For John *had been* not yet cast into *the prison*.

25 *Therefore* there arose a *questioning on the part of* John's disciples *with* ^oa Jew *concerning* ^opurification.

26 And they came unto John, and said unto him, Rabbi, **He** That was with thee beyond Jordan, to Whom thou *hast borne witness*, behold, the same baptizeth, and ^oall men come to **Him**.

27 John answered and said, A man can *take upon himself* nothing, except it *have been given* him from heaven.

28 Ye yourselves ²⁶bear me witness, that I said, I am not *the Messiah*, but that I am sent before **Him**.

29 He that hath the bride is the bridegroom: but ^othe friend of the bridegroom, which standeth and heareth him, *joyeth with joy* because of the bridegroom's voice: this my joy therefore is fulfilled.

30 **He** must increase, but I *must* decrease.

31 **He** that cometh from above is above all: he that is of the earth is *of the earth*, 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 ^owords of God: *for* ^o**THE Holy Spirit** *giveth not the words of* ^oGod *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 *obeyeth not* the Son ^owill not see life; but the *permanent wrath* of God abideth *upon* him.

4 When *after* ^othe Lord *came to know* how the ^oPharisees had heard that Jesus *is making and baptizing* more disciples than John,

2 (*And yet* Jesus **Himself** ^obaptized not, but **His** disciples,)

15 eternal. Gr. *aionios*.

Ap.151.II.B.i.

16 everlasting. Same as “eternal” v.15.

18 the name. i.e. Him.

21 doeth. Actively produces, having regard to the object and end of the action.

Gr. *poieo*. Cp. the two verbs, *prasso* and *poieo*, in a similar connection in 5:29. **wrought in God**. i.e. in His fear, or in His strength.

25 a Jew. With all the texts. Gr. *Ioudaion*, with Syr. But it has been suggested that *Iou* was the primitive abbreviation for *Iesou* (=Jesus), and being repeated (by inadvertence) led to the reading *Iou[daion]* (=a Jew). This would agree better with verses 22-24; with “therefore” in v. 25, and with the action of John’s disciples, and John’s answer.

purification. Cp. 2:6. Luke 2:22; 5:14.

26 all. This was the gravamen.

29 the friend, &c. He played a very important part in the wedding ceremonies.

34 words. Gr. pl. of *rhema*. See note on Mark 9:32. **THE Holy Spirit**. With Art. =the Giver, not the gift.

Ap.101.II.3. This was by measure unto John, but not unto the Lord. Cp. 15:26; Matt. 11:27. What John saw and heard was limited. (vv. 27-30).

God. [L]T[Tr.]A WH R, not Syr. omit “God” here.

36 will not see. Note the future here, in contrast with “hath”.

4.1 the Lord.

Ap.98.VI.a.3.B.c. For the occ. of this absolute title in John. See 6:23; 11:2; 20:20; and cp. 20:2, 13, 18, 25; 21:7.

Pharisees. Ap.120.II. (John never refers to the Sadducees by name).

2 baptized. Ap.115.I.1. It was not the practice of Jesus to baptize. Imperf. Tense.

3 He left Judaea, and departed again into Galilee.

4 And ^o*it was necessary for Him to pass* through Samaria.

5 *Therefore* cometh He to a city of Samaria, which is called ^oSychar, near to the *field* that Jacob gave to his son Joseph.

6 Now ^oJacob's [*spring fed*] ^owell was there. Jesus therefore, being wearied *from His* journey, *was sitting* thus on the well: *and* it was about the ^osixth hour [*of the day (noon)*].

7 There cometh a woman *out of* Samaria to draw water: Jesus saith unto her, "^oGive Me to drink."

8 (For His disciples were gone away unto the city *in order that they might buy food.*)

9 Then saith the woman *from* Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, *being* a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, "^oIf thou *hadst known* ^othe gift of God, and Who it is That saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee ^oliving water."

11 The woman saith unto Him, Sir, Thou hast nothing to draw with, and the ^o*dug out well* is ^odeep: from whence then hast Thou that ¹⁰living water?

12 *Surely Thou art not* greater than our father Jacob, which gave us the well, and drank *out of it* himself, and his *sons*, and his cattle?

13 Jesus answered and said unto her, "*Every one who is in the habit of drinking out of* this water *will* thirst again:

14 But *he who may have drunk out of* the water that I shall give him shall *by no means thirst for ever*; but the water that I shall give him shall *become* in him a *fountain* of water *welling up* into everlasting life."

15 The woman saith unto Him, Sir, give me this water, that I thirst not, neither *come all the way hither across the plain* to draw.

16 Jesus saith unto her, "Go, call thy husband, and come hither."

17 The woman answered and said, I have no husband. Jesus said unto her, "Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: ... that saidst thou *true*."

19 The woman saith unto Him, Sir, I *can see* that Thou art a prophet.

20 Our fathers worshipped in ^othis mountain [*Gerizim*]; and Ye say, that in Jerusalem is the place where *it is necessary* to worship.

21 Jesus saith unto her, "*Madam*, 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 *the salvation [which the prophets foretold]* is *out of* the Jews.

23 But the hour ^o*is coming, and is now on its way*, when the *real* worshippers shall worship the Father *within* ^ospirit and ... ^otruth: for the Father seeketh such to worship Him.

24 God *is Spirit [not flesh, or material substance]*: and they that worship Him ^omust worship Him in spirit and ...²³truth."

25 The woman saith unto Him, I know that *Messiah* cometh, Which is called Christ: when He *comes*, He will *shew* us all things.

26 Jesus saith unto her, "^o*I Am He Who am talking unto thee* ."

4 *it was necessary, &c.* A necessity not only geographical, but including the Divine counsels.

5 *Sychar.* Now *Askar.* A village on the slope of Mount Ebal and north of Jacob's well.

6 *Jacob's well.* Cp. Gen. 49:22. *well.*=spring.

Gr.pege. Not the same word as in vv. 11, 12, but as in v. 14.

7 *Give Me, &c.* The first word. Note the seven (Ap.10) times the Lord spoke to the woman, and the gradual ascent to the final declaration in v. 26.

10 *If thou, &c.* Assuming the hypothesis as a fact.

the gift. See Note on "How", 3:4. *Gr.dorea.* Occ. only here in the Gospels, elsewhere only in Acts 2:38; 8:20; 10:45; 11:17. Rom. 5:15, 17. 2 Cor. 9:15. Eph. 3:7; 4:7. Heb. 6:4. Note the eight gifts in this Gospel (4:10; 10:11; 13:15; 14:16, 27; 17:8, 14, 22). *living.* i.e. perennial, unending. Understood by all Jews, from Jer. 2:13; 17:13. Zech. 14:8, &c.

11 *dug out well.* Not the same word as in vv. 6, 14.

deep. In 1869 it was 105 feet, and had 15 feet of water.

20 *this mountain.* The well was at its foot.

23 *is coming, &c.* Its coming depended on the repentance of the nation, when all the prophecies would have been fulfilled. See Acts 3:18-26.

spirit. Ap.101.II.8. *truth.* Ap.175.1.

24 *must.* Note the absolute condition. Cp. v.4; 3:7, 14, 30; 9:4; 10:16; 12:34; 20:9, &c.

26 *I am He, &c.* This is the seventh and the last of the Lord's seven utterances, and marks the climax. See note on v. 7.

27 And upon this came His disciples, and *were wondering* that He *was talking* with ^oa woman: yet no man said, What seekest Thou? or, Why talkest Thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things *whatsoever* I did: *can this be* the Christ?

30 ... They went out of the city, and *were coming* unto Him.

31 In the mean while His disciples *were asking* Him, saying, Master, eat.

32 But He said unto them, “I have ^omeat to eat that ye know not”

33 Therefore said the disciples one to another, Hath any man brought Him *ought* to eat?

34 Jesus saith unto them, “My ^ofood is ^oin order to do the *desire* of Him That sent Me, and to finish His work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white ^oalready to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And *in this is exemplified the true saying*, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men *have laboured*, and ye *have entered* into their [John the Baptist and the Lord’s] labours.”

39 And many of the Samaritans of that city believed on Him *on account of* the saying of the woman, which *bore witness*, He told me all that ever I did.

40 So when the Samaritans were come unto Him, they *asked* Him that He would tarry with them: and He abode there ^otwo days.

41 And many more believed because of His own word;

42 And *were saying* [as one and another spoke] unto the woman, Now we believe, *no longer* because of thy saying: for we have heard Him ourselves, and know that This is *truly* ..., the Saviour of the world [of the Gentiles as well as the Jews] .

43 Now ^oafter *the two* days He departed thence, and went into Galilee.

44 (For Jesus Himself testified, that a prophet hath no honour in ^ohis native place).

45 Then when He was come into Galilee, the Galilaeans received Him, having seen all the things that He did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain ^oroyal officer, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judaea into Galilee, he went unto Him, and *asked* Him that He would come down, and heal his son: for he was ^oabout to die.

48 Then said Jesus unto him, “*If not* ye see signs and wonders, ye will *in no wise* believe.”

49 The *royal officer* saith unto Him, Sir, come down *before* my child die.

50 Jesus saith unto him, “Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.”

51 *But already* as he was now going down, his *bond-servants* met him, and told him, saying, Thy *boy* liveth.

52 *Therefore* inquired he of them the hour *in which* he began to *get better*. And they said unto him, Yesterday at the ^oseventh hour [1 o’clock p.m.] the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again ^oa *second sign* that Jesus did, when He was come out of Judaea into Galilee.

27 a woman. One of six things forbidden to a Rabbi by the Talmud; and she being a Samaritan caused the greater wonder.

32 meat. Gr. *brosis*. = eating. Not the same word as in v.34.

34. food. Put by Fig. Metonymy (of Species), Ap.6. for all kinds of food.

Gr. *broma*. Not the same word as in v. 33. *in order to do*. Emphasizing the object and end, not the act. Cp. Luke 2:49; 4:4.

35 already. This does not refer to the present mission field, but to the then expectation of national repentance (on which the glorious harvest was conditional) by the proclamation of the kingdom. See Ap.119.

40 two days. See note on v. 43.

43 after the two days. See 11:6, and cp. with the Seventh Sign. Ap.176. viz. those mentioned in v. 40.

44 his native place. See 7:41, 42. Which was Galilee (Ap.169). The Lord had proved the truth of this proverb before He went to Cana (from Nazareth), as recorded in Luke 4:16-30. See Ap.97. The Lord went and returned thither, notwithstanding that experience.

46 royal officer. Prob. belonging to the court of Herod Antipas.

47 about to die. Not the same miracle as that of the centurion’s servant recorded in Matt. 8:5-12 and Luke 7:1-10. The two miracles differ as to time, place, person, pleading, plea, disease, the Lord’s answer, and the man’s faith, as may be easily seen by comparing the two as to these details.

54 a second sign. Having thus begun to number the signs in this Gospel, we may continue to do so, and complete the whole (eight). See Ap.176. See note on 2:11.

5 After *these things* there was ^oa feast of ^othe Jews; and Jesus went up to Jerusalem.

2 Now there is *in* Jerusalem *at* the sheep *gate* a pool, which is called in the Hebrew tongue Bethesda, having five *arches* [colonnades].

3 In these lay a great multitude of impotent folk, of blind, ^o*lame*, withered, ^owaiting for the moving of the water.

4 For [it was said that] an angel went down from time to time into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease held him fast.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus *seeing* him lie, and *knowing* that he had been now a long time *in that case*, He saith unto him, “*Desireth thou to be made whole ?*”

7 The impotent man answered him, Sir, [I am indeed willing, but] I have no man, when the water is troubled, *in order that he may* put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, “Rise, take up thy ^o*pallet*, and walk.”

9 And immediately the man was made *well*, and took up his ⁸*pallet*, and walked: and on *that day a Sabbath*.

10 The Jews therefore said unto him that *had been healed*, It is a *Sabbath*: ^oit is not lawful for thee to *take up* thy *pallet*.

11 He answered them, He that made me whole, *That One there* said unto me, “Take up thy *pallet*, and walk.”

12 Then asked they him, *Who is the man* which said unto thee, Take up thy ⁸bed, and walk?

13 But he that *had been healed knew* not who it was: for Jesus had *turned aside* [as if to avoid a blow], a *crowd* being in *the* place.

14 After *these things* Jesus findeth him in the *temple courts*, and said unto him, “Behold, thou *hast become* whole: *continue no longer in sin, in order that a worse thing not happen to thee.*”

15 The man departed, and told the Jews that it was Jesus, which had made him *well*.

16 And *on account of this began the Jews to persecute* Jesus, and ^owere seeking to slay Him, because He had done these things on a *Sabbath*.

17 But Jesus answered them, “My Father worketh ^ountil now, I also am working now.”

18 On account of this the Jews sought the more ^oto kill Him, because He not only was *breaking* the sabbath, but *also called God His Own Father*, making Himself equal with God.

19 Therefore answered Jesus and said unto them, “Verily, verily, I say unto you, The Son can ^odo nothing from Himself, if not what He seeth the Father *doing*: for what things soever He doeth, these ... doeth the Son [also] in like manner.

20 For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, *in order that* ye may marvel.

21 For as the Father *awaketh up corpses*, and *giveth life to* [whom He desirest] ...; even so the Son [also *awaketh up corpses*], and *giveth life to* whom He desirest.

22 For not even the Father judgeth any one, but hath *given* all judgment unto the Son:

23 In order 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.”

5. 1 a feast. Perhaps Purim, but uncertain. **the Jews.** See note on 2:13.

3 lame. stop, because of having to stop frequently from lameness. **waiting.** From this word to the end of v. 4 is omitted by T Tr. A WH R, but not the Syriac. (see Ap.94.V.ii.). If it be an addition it must have been a marginal note to explain the “troubling” of v. 7, which gradually got into the texts.

4 For, &c. The water was intermittent from the upper springs of the waters of Gihon (see Ap.68, and 2 Chron. 32:33, R.V). The common belief of the man expressed in v. 7 is hereby described. All will be clear, if we insert a parenthesis, thus: “For [it was said that], &c.

8 pallet. A rough cottonwool quilt called to-day *khaf*, the poor man’s bed. The Gr.*krabaton* is a Latin word meaning a “pallet”.

10 is it not lawful. A forced interpretation of Jer. 17:21, &c., by the Rabbis, made the carrying of anything from a public place into a private place, or vice versa, unlawful.

16 were seeking. Most texts, not Syr., omit this clause.

17 until now. Referring to the O.T. Dispensation. Now Jehovah was speaking “by His Son” (Heb. 1:2).

18 to kill Him. Note three attempts on the Lord’s life, all connected with His claims to Deity, here; 8:58, 59; 10:30, 31.

19 do. His works were like His words. See note on 7:16.

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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 *judgment*; but *has* passed *out of* death *into* life.

25 Verily, verily, I say unto you, °An Hour is coming, and °now is, when °the dead [corpses] shall hear the voice of °the Son of God: and they that hear shall live.

26 For *even as* the Father hath life in Himself; so *He gave* [*in eternity past*] to the Son to have life in Himself;

27 And hath given Him *power* to execute judgment also, because He is the Son of man.

28 Marvel not at this: for ²⁵An hour is coming, in the which all that are in the *tombs* shall hear His voice,

29 And shall come forth; they that have °accomplished good things, unto a resurrection of life; and they that have °done evil things, unto a resurrection of *judgment*.

30 I can of Mine own Self do nothing: as I hear, I judge: and My judgment is just; because I seek not Mine own *desire*, but the *desire* of Him Which hath sent Me.

31 If I bear witness concerning Myself, My witness is not *worthy of belief*.

32 There is another that beareth witness concerning Me; and I know that the witness which he witnesseth of Me is *worthy of belief*.

33 Ye *have sent* unto John, and *he hath borne* witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was °the burning and shining lamp: and ye were willing for a **brief period* to rejoice in his light.

36 But I have the witness, *greater* than that of John: for the works which the Father hath given Me *in order that I should complete them*, the same works that I do, bear witness of Me, that the Father hath sent Me.

37 And the Father Himself, Which *sent* [*at a definite time*] Me, hath borne [*And still bears*] witness of Me. Ye have neither heard His voice at any time, nor seen His *form*.

38 And ye have not His word abiding in you: for Whom He *sent*, Him ye believe not.

39 °Search [*as a hound tracks by the scent*] °the Scriptures [*sacred writings*]; for in them ye think ye have *everlasting* life: and they [*the Scriptures*] are they which testify concerning Me.

40 And ye *do not will to come* to Me, *in order that ye may have the fountain of life*.

41 I receive not °*approval* from men.

42 But I know you, that ye have not the *love toward God* in yourselves.

43 I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive *approval from one another*, and seek not the *approval* that *cometh* from the *only God* ?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, *even* Moses, *on* whom ye *have set your hope*.

46 For *if ye had* believed Moses, ye would have believed Me: for he wrote of Me.

47 But if ye believe not His °*sacred writings*, how shall ye believe My words ?”

6 After these things Jesus *went away* over the sea of Galilee, °which is the sea of °Tiberias.

25 An Hour. Put by Fig. *Synecdoche* (of the part), Ap.6, for a definite and special time. **now is.** Because, had the nation repented, “all that the prophets had spoken” would have been fulfilled according to Acts 3:21, including the resurrection foretold in Ezek. 37, and Isa. 26:19, &c.

the Son of God. Ap.98.XV.

This title is associated with *resurrection*, as in v. 27 *judgment* is with the Son of man.

29 accomplished. Gr.*poieo*. (referring to the object, aim or end of the act), and generally associated with *good*.

done. (Gr.*prasso*. Cp. 3:20, 21)=practised (referring to the means by which the object is obtained) and is associated with evil, as are four out of six occurrences of the noun *praxis* (=deed), Matt. 16:27. Luke 23:51. Acts 19:18. Rom. 8:13; 12:4. Col. 3:9.

35 the...lamp. Gr.*luchnos*. A common Rabbinic idiom for a famous man. In contrast with Christ (8:12).

39 Search. Gr.*ereunao*. Not the same word as in Acts 17:11. Here the verb may be imperative or indicative mood; but the indicative never commences a sentence without the pronoun or some other word, while the imperative is so used. See 7:52; 14:11 (Believe); 15:20 (Remember).

41 approval. Gr.*doxa*. = approval, here, as in v.44; or “praise”, as in 9:24; 12:43.

47 sacred writings. Gr. Pl. of *gramma* =letters, used of *written characters*, or of a *document*. For the former, see Luke 23:38. 2 Cor. 3:7; or the *letter* of Scripture contrasted with its *spirit* (Rom. 2:27, 29; 7:6. 2 Cor. 3:6). For the latter see Luke 16:6, 7 (where it is a debtor's account), and Acts 28:21 (where it is an ordinary letter). &c.

6.1 which is, &c. This is the rendering of the Gen. “of” Tiberias. **Tiberias.** It was not visited by the Lord, and therefore not guilty of rejecting Him. All the cities which did reject Him have perished.

2 And a great *crowd* followed Him, because they *beheld ...* signs which He *was working* on them that were diseased.

3 And Jesus went up into *the* mountain [*overlooking the lake*], and there He *was sitting* [*when He saw the crowds approaching*] *amid* His disciples.

4 Now the ^opassover, *the* ^ofeast of the ^oJews, was nigh.

5 Jesus *therefore having lifted up His* eyes, and *having seen that a great crowd is coming toward Him*, He saith unto Philip, “Whence shall we buy *loaves, in order that* these may eat?”

6 And this He said ^o*proving* him: for He Himself knew what He *was about to do*.

7 Philip answered Him, Two hundred ^opennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of His disciples, Andrew, Simon Peter's brother, saith unto Him,

9 There is ^oa *little boy* here, which hath ^ofive barley loaves, and two small fishes: but what are they *for* so many?

10 And Jesus said, “Make the men *recline*.” Now there was much grass in the place. So the men *reclined*, in number about five thousand.

11 And Jesus took the loaves; and when He had given thanks, He distributed ^o~~to the disciples, and the disciples~~ to them that were *reclined; likewise also* of the fishes as much as they *wished*.

12 *But when* they were filled, He said unto His disciples, “Gather up the fragments that *remain over, in order that* nothing be lost.”

13 Therefore they gathered *them* together, and filled ^otwelve *wicker hand-baskets* with the fragments of the five barley loaves, which remained over and above unto them that had ^o*fed*.

14 ^o*Therefore the* men, when they had seen the miracle that Jesus did, said, This is *truly the prophet Who is coming* into the world.

15 When Jesus therefore *knowing* that they *were about to come* and take Him by force, *in order that they might* make Him a king, He *withdrew* again into *the* mountain Himself alone.

16 And when *it became late*, His disciples went down unto the sea,

17 And entered into *a fishing-boat*, and went over the sea toward Capernaum. And it was *already* dark, and Jesus was *not yet* come to them.

18 And the sea *was rising* by reason of a great wind *that was blowing*.

19 So when they had rowed about five and twenty or thirty furlongs, [*about half-way*], they see Jesus walking on the sea, and drawing nigh unto the *fishing boat*: and they were afraid.

20 But He saith unto them, “*I AM He*; be not afraid.”

21 Then they *were willing to receive* Him into the ship: and immediately the ¹⁷ship was at the *shore to which* they were bound.

22 The day following, when the *crowd* which stood on the other side of the sea saw that there was none other ^oboat [*dinghy*] there, save that one *into which* His disciples were entered, and that Jesus went not with His disciples into the ^oboat [*dinghy*], but *that* His disciples *went away* alone;

23 (*However* there came other ²²boats *out from* Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither His disciples, *themselves* also *entered into the dinghy boats*, and came *unto* Capernaum, seeking for Jesus.

25 And when they had found Him on the other side of the sea, they said unto Him, Rabbi, when *hast Thou got here*?

26 Jesus answered them and said, “Verily, verily, I say unto you, Ye seek Me, not because ye saw *signs*, but because ye did eat of the loaves, and were *satisfied*.”

2 signs. See note on 2:11. Ap.176.3.

4 passover. Gr.pascha. Aramaic. Ap.94.III.3.

feast of the Jews. See note on 2:13. Jews. See note on 1:19.

6 proving. i.e. putting him to the test.

7 Two hundred pennyworth ☐ a “pennyworth” is about 17 cents, so 17x200=\$34.00 worth of bread.

9 a little boy.

Gr.paidarion. Ap.108.vi. The “baker boy”, with his basket of barley-loaves, is still to be seen where people congregate.

☐ Five... is the number for Grace. Ap.10.

11 to the disciples, and the disciples.

Omitted by all the texts and Syr.

13 twelve. One for each of the apostles.

fed. Gr.bibrosko. Occ. only here. Root of our “browse”, to feed in the open.

14 Therefore. A supplementary note by John.

22 boat.

Gr.ploiarion.=dinghy. The one belonging to the ploion of v. 17 (which had gone away). Ploiarion occurs only here, vv. 23, 24; 21:8. Mark 3:9; 4:36. Ploion, here=smack, is the usual word for “ship”; ploiarion=dinghy belonging to it.

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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 *This One the Father, even God, sealed.*”

28 Then said they unto Him, *What are we to do, in order 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.”

30 They said therefore unto Him, What sign [miracle] shewest Thou then, that we may see, and believe Thee? what [miracle] dost Thou work?

31 Our fathers did eat *the manna* in the desert; according as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, “Verily, verily, I say unto you, Moses gave you not *the true bread* from heaven; but My Father giveth you the true bread from heaven.

33 For the bread of God is He which cometh down from heaven, and giveth life unto the world.”

34 Then said they unto Him, Lord, evermore give us this bread.

35 And Jesus said unto them, “I Am the bread of life: he that cometh to Me shall *in no wise* hunger; and he that believeth on Me shall *in no wise at any time thirst.*

36 But I said unto you, That *ye have Seen Me also, yet* believe not.

37 *Whatever* that the Father giveth Me shall *cometh* to Me; and him that cometh to Me I will *never* cast *without.*

38 For *I am come down* from heaven, not to do Mine own *desire*, but the *desire* of Him That sent Me.

39 And this is the Father's *desire* Which hath sent Me, *in order that whatever* He hath given Me I should *not lose any of it*, but should raise it up again at the last day.

40 And this is the *desire* of Him that sent Me, that every one which seeth the Son, and believeth on Him, *should* have everlasting life: *and that I should* raise him up at the last day.”

41 The Jews then *were murmuring concerning* Him, because He said, “I am the bread Which came down *out from* heaven.”

42 And they *were saying*, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that He saith, “I came down *out from* heaven?”

43 Jesus therefore answered and said unto them, “Murmur not *with one another.*”

44 “No man *is able to come* to Me, except the Father Which hath sent Me draw him: and I will raise him up at the last day.

45 *It standeth written* in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned *from* the Father, cometh unto Me.

46 Not that any man hath seen the Father, *if not* He Which is *from beside* God, He hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on Me *possesseth* everlasting life.

48 I am *the* bread of life.

49 Your fathers *ate* manna in the wilderness, and *died.*

50 This is the bread which cometh down *out from* heaven, *in order that any one* may eat *of it*, and not die.

51 I am the living bread which came down from heaven: if any man eat of *this One before you*, he shall live *unto the age: but the bread, moreover, which I will give* is *Myself*, which I will give for the life of the world.”

27 Labour not...but. Labour for the latter rather than the former. Fig. *Heterosis* (of Degree), Ap.6.

meat. Gr. *brosis*, the act of eating (Matt. 6:19, 20=“rust”). Not *broma* = food (4:34). Cp. also 1 Cor. 8:4. **sealed.** The Jews discussed “the seal of God”, e.g. “What is the seal of the Holy, Blessed God? Rabbi Bibai answered “Truth”. But what is “truth”? Rabbi Bon saith “the living God and King eternal”. Rabbi Chaninah saith...“truth is the seal of God”. quoted by Lightfoot.

31 Our fathers, &c. See Ex.16:15. Over half a million able for war; probably three millions in all. Num. 2:32. **He gave, &c.** Quoted from Ps. 78:24. This was their hope and belief; and this was the “sign” looked for in “the days of Messiah”.

32 Moses. The fifth of seven refs. to Moses. See note on 1:17. The Gemarists affirm that “manna was given for the merits of Moses”.

33 the world. Put by Fig. *Metonymy* (of Subject), Ap.6, for its inhabitants. Used in John to show that Gentiles will be included in Israel’s blessing.

35 I am the bread, &c. The Fig. *Metaphor* (Ap.6), which carries over, and asserts that one thing is, i.e. represents the other, &c.

39 at the last day. An expression found only in John (five times): here, vv. 44, 54; 11:24; 12:48. Cp. 1 John 2:18. It refers to the coming of Messiah, and was used idiomatically for “the age to come”, at the end of that dispensation. It would have taken place had Israel repented.

44 draw him. Those thus drawn are defined in v. 37 as

“all” those who are *given* (without *exception*). In 12:32 the “all” are not thus defined, and denote “all” (without *distinction*).

47 possesseth. Not, of course, in himself (or he would never die), but by faith in Christ.

51 he shall live. In and by resurrection.

52 The Jews therefore *were contending with one another*, saying, How can this Man give us *His* flesh to eat?

53 Then Jesus said unto them, “Verily, verily, I say unto you, *If not* ye ^oeat the ^oflesh of the Son of man, and ^odrink *His* ^oblood, ye have no life in you.

54 Whoso *feedeth on* [*so as to enjoy*] My flesh, and drinketh My blood, hath *everlasting* life; and I will raise him up ³⁹at the last day.

55 For My flesh [*Myself*] is meat *truly*, and My blood is drink *truly*.

56 He that *feedeth on* My flesh, and drinketh My blood, *abideth* in Me, and I in Him.

57 *According as* the living [*perennial, unfailing*] Father hath sent Me, and I live *through* the Father: so he that eateth Me, even he shall live by Me.

58 This is that bread which came down *out from* heaven: not as your fathers did eat manna, and *died*: he that *feedeth on* of this bread shall live ^ofor ever.”

59 These things said He in the synagogue, as He taught in Capernaum.

60 Many therefore of His disciples, when they had heard *this*, said, This is an hard saying; who can hear it ?

61 When Jesus knew in Himself that His disciples *were murmuring at this*, He said unto them, “Doth this *cause to stumble* you [*as well as those Jews*] ?

62 *If therefore ye should behold the Son of man ascending up where He was before, will ye be offended then ?*

63 It is ^othe spirit that *giveth life*; the flesh profiteth nothing: the words that I *have spoken, and do speak* unto you, *they* are ^ospirit, and *they* are life.

64 But there are some of you that believe not.” For Jesus knew ^ofrom the beginning who they were that *would not believe*, and who *would* betray Him.

65 And He said, “*For this cause* said I unto you, that no man can come unto Me, except it were given unto him of My Father.”

66 From *this cause* many of His disciples went back, and *walked about* no more with Him.

67 Then said Jesus unto the twelve, “*Surely ye also do not wish to go away ?*”

68 Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of *everlasting* life.

69 And we *have believed* and *have got to know* that Thou art *the Messiah*, ^othe Son of ^othe living God.

70 Jesus answered them, “*Did I not choose* you *the twelve*, and one of you is a devil?”

71 *Now He was speaking* of Judas Iscariot *the son* of Simon: for he it was *who was about to betray Him*, being one of the twelve.

7 After these things Jesus *was walking* in Galilee: for He *did not desire to walk* in ^oJewry, because the Jews *were seeking* to kill Him.

2 Now the Jews' feast of tabernacles [*booths*] was *near*.

3 His brethren [*the kinsfolk*] therefore said unto Him, Depart hence, and go into Judaea, *in order that* Thy disciples also may *be spectators of* the works that Thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If Thou do these things, shew Thyself to the world.

5 (For *not even* did His brethren [*the kinsfolk*] believe in Him).

6 *Therefore* Jesus said unto them, “My *seasonable moment* is ^onot yet come: but *your own* time is always ready.

7 The world *is not able to* hate you; but Me it hateth, because I *bear witness concerning* it, that the works thereof are evil.”

53 eat...drink. The Hebrews used this expression with reference to knowledge by Fig. *Metonymy* (of the subject), Ap.6, as in Ex. 24:11, where it is put for being alive; so eating and drinking denoted the operation of the mind in receiving and “inwardly digesting” truth or the words of God. See Deut. 8:3, and cp. Jer. 15:16. Ezek. 2:8. No idiom was more common in the days of our Lord. With them as with us, *eating* included the meaning of *enjoyment*, as in Ecc. 5:19; 6:2; for “riches” cannot be *eaten*; and the Talmud actually speaks of *eating* (i.e. enjoying) “the years of Messiah”, and instead of finding any difficulty in the figure they said that the days of Hezekiah were so good that “Messiah will come no more to Israel; for they have already devoured Him in the days of Hezekiah”. Even where *eating* is used of the devouring of enemies, it is the enjoyment of victory that is included. The Lord’s words could be understood thus by hearers, for they knew the idiom; but of “the eucharist” they knew nothing, and could not have thus understood them. By comparing v. 47 and 48 with 53 and 54, we see that believing on Christ was exactly the same thing as eating and drinking Him. **flesh...blood.** By Fig.,&c., this idiom is put for the whole Person.

63 the spirit. Ap.101.II.6.
spirit. Ap.101.II.4.

69 the Son of...God. Thus, the second portion of the Lord’s ministry end with a similar declaration on the part of Simon Peter, as in Matt. 16:16: though not the same occasion.

the living God. This expression always implies the contrast with all other gods.

71 Thus ends the second portion of the Lord’s ministry (Ap.119), and thus is ushered in the third.

7.1 Jewery. Gr *Ioudaia*. In middle Eng. *Jewerie*, from the Old French *Juierie*=“Jewry”, a “Jews” district.

6 not yet. Gr. *oupo*. The Lord’s death was accomplished by Himself. See 10:17, 18. Luke 9:31. Until that hour (the right hour) came, He was immune (vv. 8, 30; 8:20). At length it was “at hand” (Matt. 26:45); and came, according to His word. (12:23, 27; 13:1; 17:1. Cp. Mark 14:41).

8 “Go ye up [*with others*] unto *the* feast: I go not up yet unto *the* feast; for My time *has not yet been fulfilled* .”

9 When He had said these *things* unto them, He abode *still* in Galilee.

10 But when His ³brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought Him *in* the feast, and said, Where is *that man* ?

12 And there was much murmuring among the *crowds* concerning Him: for some *were saying*, He is a good man: others *were saying*, Nay; but He ^o*leadeth astray* the *crowd*.

13 Howbeit no man spake openly *concerning* Him for fear of the Jews.

14 Now ^oabout the midst of the feast Jesus went up into the ^otemple [*Sanctuary*], and *began to teach*.

15 And the Jews *were wondering*, saying, How knoweth this Man ^o*the Scriptures*, having *not* learned ?

16 Jesus answered them, and said, “^oMy *teaching* is not Mine, but His that sent Me.

17 If any man *desire to do* His will, He shall *get to know* of the *teaching*, whether it be *from* God, or *whether* I speak of Myself.

18 He that speaketh of himself seeketh his own glory: but He That seeketh *the glory of Him That sent*, He is true, and no unrighteousness is in Him.

19 Did not Moses give you the law, and *yet* none of you *doeth* the law ? Why *seek ye* to kill Me ?”

20 The *crowd* answered and said, Thou hast a *demon*: who *seeketh* to kill Thee ?

21 Jesus answered and said unto them, “**I did a work**, and ye all *were wondering*.

22 Moses *for this cause has given you* ^ocircumcision; (not because it is of Moses, but of the fathers [*That is, Abraham*];) and ye on the sabbath day circumcise a man.

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 *entirely* whole on the sabbath day?

24 Judge not according to the *outward appearance*, but judge *the righteous* judgment.”

25 Then said some of them of Jerusalem, Is not this He, Whom they *are seeking* to kill ?

26 *And*, ^{*lo}, He speaketh *openly*, and they say nothing unto Him. *The rulers have not ascertained, have they* that this is the ^overy *Messiah* ?

27 *And yet* we know this *one* whence He is: but *whenever* Christ *may come*, no man knoweth ^o*how He may come*.

28 Then *cried aloud* Jesus in the *Sanctuary* as He *was teaching*, saying, “Ye both know Me, and ye know whence I am: and I am not come *from* Myself, but He that sent Me is true, Whom ye know not.

29 But I know Him: for I am *from beside* Him, and He hath sent Me.”

30 Then they *were seeking* to *arrest* Him: but no man laid hands on Him, because His hour was ^onot yet come.

31 And many of the people believed on Him, and said, When Christ *shall have come*, He *will not, will He do more signs* than these which this *Man did* ?

32 The Pharisees heard *the crowd murmuring* such things concerning Him; and the Pharisees and the chief priests sent officers to *arrest* Him.

33 *Therefore* said Jesus unto them, “Yet a little while am I with you, and *then I withdraw* unto Him that sent Me.

34 Ye *will* seek Me, and shall not find Me: and where ^oI Am, *thither ye are not able to come*.”

35 Then said the Jews *to* themselves, Whither *is He about to go*, that we shall not find Him? will He go unto the ^o*dispersion* of the ^o*nations*, and teach the ^oGentiles?

8 *Go...up*. Gr.*anabaino*, the technical word for going up with others as in a caravan.

12 *leadeth astray*. Cp. Mark 13:5, 6. ! Tim 4:1. Jude 13.

14 *about the midst, &c.* The expression occ. only here. *temple*. Gr.*hieron*. See note on Matt. 23:16.

15 *the Scriptures*. Gr. pl. of *gramma*. Put by Fig. *Metonymy* (of Adjunct), *Ap.6*, for what is written; e.g. An account (Luke 16:6, 7); the Pentateuch (John 5:47); Epistles (Acts 28:21); the whole Scripture (2 Tim. 3:15). Hence, used of general literature such as the Talmudical writings (here, and in Acts 26:24). Cp. our term “man of letters”, and see Acts 4:13.

16 *My teaching, &c.* The first of seven declarations that the Lord spoke only the Father’s words. See 8:28, 47; 12:49; 14:10, 24; 17:8).

22 *circumcision*. Moses mentioned the precept only in Exod. 12:44, 48. Lev. 12:3. The Law not given by Moses, but based on Gen. 17:9-14.

26 *very*. All the texts omit “very”, but not the Syr.

27 *how He may come*. The Rabbis taught that He would come from Bethlehem and then be hid, but none knew where.

34 *I am*. The formula of Divine and eternal existence. See note on 6:35, and cp. 8:58.

35 *dispersion*. Gr.*Diaspora*. Occurs three times; here, 1 Pet. 1:1 (“scattered”), and James 1:1 (“which are scattered abroad”; lit. “in the Dispersion”).

Gentiles. So called from the Latin *gentes*=nations (as distinguished by race); hence, used of the nations, as distinct from the nation Israel (Gen. 12:2). &c.

36 What *manner of saying* is this that **He** said, “Ye shall seek **Me**, and shall not find **Me**: and where **I Am**, *thither ye are not able to come?*”

37 *Now on* °the last day, *the great day* of the feast, Jesus stood and cried, saying, “If any man thirst, let him come unto **Me**, and *let him drink*.”

38 °He that believeth on **Me**, *according as* the Scripture hath said [*concerning Me*], out of °**Himself** shall flow °rivers of living water.”

39 °(But °this spake **He concerning** °the Spirit [*gift of the Spirit*], which they that believe on **Him** should °receive: for °the **Holy Spirit** [*Gifts*] was not yet *given*; because that Jesus was not yet *ascended*)

40 Many of the *crowd therefore*, when they heard this saying, said, *Indeed* this is the Prophet.

41 Others said, This is the *Messiah*. But *others* said, Shall *Messiah* come out of Galilee?

42 Hath not the Scripture said, That *the Messiah* cometh of the seed of David, and out of the town of Bethlehem, where David was ?

43 *Therefore* there *arose* a division among the *crowd on account of Him*.

44 And some of them *desired to take Him*; but no man laid hands on **Him**.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought **Him**?

46 The officers answered, Never man spake *thus, as* this man.

47 Then answered them the Pharisees, *Have ye also been led astray* ?

48 Have any of the rulers or of the Pharisees believed on **Him** ?

49 But this *crowd* who knoweth not the law are *laid under a curse*.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge any man, *except first it has heard Him*, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee ? Search [*the Scriptures*], and °see: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

8 *But Jesus* went unto the mount of Olives.

2 And *at dawn* **He** came again *unto* the *temple Sanctuary*, and all the people came unto **Him**; and **He** *having sat down was teaching* them.

3 And the scribes and Pharisees brought unto **Him** a woman *having been taken* in adultery; and when they had set her in the midst,

4 They say unto **Him**, *Teacher*, this woman was taken in adultery, °in the very act.

5 Now Moses in the law °commanded us, that such should be °stoned: *therefore* what sayest **Thou**?

6 This they said, °*testing Him, in order that* they might have to accuse **Him**. But Jesus stooped down, and with *His* finger wrote *into the dust of the earth*, °as though he heard them not.

7 So when they continued asking **Him**, **He** lifted up **Himself**, and said unto them, “He that is *sinless* among you, let him first cast °*the stone* [*the heavy stone of execution*] at her.”

8 And again **He** stooped down, and °wrote [*the curses, as before*] *into the dust of the earth*.

37 *the last day*. See Lev. 23:34-36.

38 *He that*. =that. Read this in connection with the previous verse: “let him drink that believeth on Me”.

Himself. Here referring to Messiah (the Giver), not to the believer. He is, and will be, the Source of all spiritual blessing “as the Scripture hath said”: Isa. 12:3; 55:1; 58:11. Ezek. 47:1. &c.

rivers. This is the emphatic word, by Fig. *Hyperbaton*. (Ap.6), implying abundance. See Num. 20:11. I Cor. 10:4.

39 *But this, &c*. See note on “And we” (1:14). Here the true interpretation is given.

this He spake concerning the Spirit. Not the believer. *the spirit*. Referring to the gift of *pneuma hagion* (in the next clause), of which He was the Giver, and believers the recipients. See Ap.101.II.14.

receive. And which would be “in him” (the receiver) “springing up” in *him*, not flowing out as a river *from him*, for the supply of others. See the refs. in v. 38. *the Holy Spirit*. Gr. *pneuma hagion*. Ap.101.II.14.

There is no Articles. It denotes the gift given by the Giver and received by the believer, as promised in Acts 1:5 and fulfilled in Acts 2:4.

52 *see*. If they had looked, they would have found that Jonah and Hosea arose out of Galilee, and perhaps Elijah, Elisha, and Amos.

☐ From 7:53—8:11 is omitted by some of the older Manuscripts. WH place it in double brackets at the end of the Gospel, &c. It is contained in the Vulgate, and is found in many Greek and Latin Codices. &c. We may ask: How is it that all the MSS. which do contain it (including 300 Cursives) agree in placing it here? It was another attempt following on 7:32, and referred to in 8:15..

8. 4 in the very act. Gr. *Autophoros*. means self-detected.

5 *commanded...stoned*. This law referred only to a “betrothed damsel” (Deut. 22:24); and to show that the Lord knew their thoughts, and knew also that this was another man’s “wife”. He complied with the law prescribed in “such” a case (Num. 5:11-31), and stooped down and wrote the curses (as required in v. 23) on the ground.

6 *testing*. The temptation was in the word “such”, and of two cases they mentioned the punishment without defining what it was; for the one in Deut. 22:23, 24 (a virgin) the death was stoning, but in the case of a “wife” the punishment was *not* stoning, but required a special procedure (Num. 5:11-31) which left the punishment with God. *as though, &c*. This *Ellipsis* (Ap.6) or wrongly supplied. It was not the fact that the case was “such” as required the fulfilment of Num. 5 and *not* Deut. 22.

9 And they which heard *it*, being ^oconvicted by *their own* conscience, went out one by one, beginning *from the elders, even as far as* the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up **Himself**, and saw none *except* the woman, **He** said unto her, “Woman, where are those thine accusers? hath no man condemned thee?”

11 She said, No man, Lord. And Jesus said unto her, “Neither do **I** condemn ^othee: go, and sin no more.”

12 *Therefore* spake Jesus ^oagain unto them, saying, “**I Am** the light of the ^oworld: he that followeth **Me** shall *in no wise* walk in darkness, but ^oshall have the light of *the life*.”

13 The Pharisees therefore said unto **Him**, Thou *bearest witness concerning* Thyself; Thy *witness* is not true.

14 Jesus answered and said unto them, “*Even if I bear witness concerning* Myself, yet My *witness* is true: for **I** know whence **I** came, and whither **I** go; but ye *know not* whence **I** come, *or* whither **I** go.

15 Ye judge *according to* 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**.

17 *It has been and standeth written* in your law, that the testimony of two men is true.

18 **I Am** one that bear witness *concerning* Myself, and the Father That sent **Me** beareth witness of **Me**.”

19 *Therefore* said they unto **Him**, Where is Thy Father? Jesus answered, “Ye neither know **Me**, nor My Father: if ye had known **Me**, ye should have known My Father also.”

20 These words spake Jesus in ^othe treasury, *teaching* in the temple: and no man *arrested* Him; for **His** hour was not yet come.

21 Then said Jesus again unto them, “**I withdraw** Myself, and ye *will* seek **Me**, and shall die in your ^osin: whither **I** go, ye *are not able to* come.”

22 *Therefore* said the Jews, *Surely He will not kill Himself?* because **He** saith, Whither **I** go, ye *are not able to* come.

23 And **He** said unto them, “Ye are ^o*out from* beneath [of the earth]; **I Am** from *the heavens*: ye are of this world; **I Am** not of this world.

24 **I** said therefore unto you, that ye *will* die in your *sin*: for if ye believe not that ^o**I Am**, ye *will* die in your sins.”

25 Then said they unto **Him**, Who art Thou? And Jesus saith unto them, “^o**He Whom I say also to you** ^o*at the beginning of this colloquy*.

26 **I** have many things to say and to judge *concerning* you: but **He** that sent **Me** is true; and **I say unto** the world those things which **I** have heard *from beside* **Him**.”

27 They *did not get to know* that **He was speaking** to them of the Father.

28 *Therefore* said Jesus unto them, “^oWhen ye *shall have* ^olifted up [on the cross] the Son of man, ^othen shall ye know that **I Am He**, and that ^o**I** do nothing *from* Myself; but as My Father *taught* **Me**, **I** speak these things .

29 And **He** That sent **Me** is with **Me**: the Father hath not left **Me** alone; for **I do the things pleasing to Him always**.”

30 As **He** spake these *sayings*, many believed on **Him**.

31 *Therefore* said Jesus to those Jews which ^o*had believed* **Him**, “If ye *abide* in *the word which is Mine*, then ye *are* My disciples ^o*truly*;”

9 convicted, &c. By the manifestation of the Lord's knowledge of what was in their hearts and what they were concealing for the purpose of tempting Him.

11 thee. He does not say “thy sin”, He speaks judicially.

12 again. This section has no necessary connection with 7:52, but refers to a subsequent occasion in “the Treasury” (v. 20). world.

Ap.129.1. See note on 1:9. Put by Fig. *Metonymy* (of the subject), Ap.6, for its inhabitants without distinction, implying others than Jews.

shall have. not merely see it, but possess it.

20 the treasury. A part of the Temple, in the court of the women. Occ. in Mark 12:41, 43. Luke 21:1, and John only here.

21 sin. See Ap.128.I.ii.1. The sin of rejecting Him.

23 ye are out from beneath. i.e. of the earth. See 1 Cor. 15:47. The phrase occurs only in this Gospel.

24 I am. There is no “He” in the Gr.

25 Cp. Sept., Gen. 43:18-20= at the beginning[of our coming down]=at the first. at the beginning. There is no “from” in the Gr.

28 When...then. Revealing that, after that, men would believe in the truth of His Deity.

lifted up. Cp. 3:14; 12:34.

I do, &c. Note the complex Ellipsis (Ap.6)=“Of Myself I do nothing[nor speak]; but according as the Father taught Me, these things I speak [and do them].

31 had believed. Thus distinguishing these Jews from the true believers of v. 30. Note the emphatic word “ye” in the next clause.

truly. Gr. *alethos*. See note on 1:47. Trusting in Him, not merely admitting His claims.

32 “And ye shall know the truth, and the truth shall *set* you free.”

33 They answered Him, We be Abraham's seed, and ^o*Have been in bondage to no one at any time*: how sayest Thou, Ye shall be made free ?

34 Jesus answered them, “^oVerily, verily, I say unto you, *Every one who practiseth sin is a bondservant* of sin.

35 And *a bondservant* abideth not in the house ^ofor ever [*he may be sold*]: *but* ^othe Son abideth *for ever*.

36 If the Son therefore shall *set* you free, *ye will be really free*.

37 I know that ye are Abraham's seed; but ye seek to kill Me, because *the word which is Mine findeth no entrance* in you.

38 I speak that which I have seen with My Father: and ye do that which ye have *heard* with your father.”

39 They answered and said unto Him, Abraham is our father. Jesus saith unto them, “*If ye were Abraham's children, ye would do the works of Abraham.*

40 But now ye seek to kill Me, ^oa man that hath told you the truth, which I have heard *from beside* God: this did not Abraham.

41 Ye *are doing* the works of your father.” Then said they to Him, We *have not been begotten from* fornication; we have one Father, *even* God.

42 Jesus said unto them, “If God were your Father, ye would love Me: for I proceeded forth and *am here out from* God; *not even am I come from* Myself, but He sent Me.

43 Why do ye not *get to know* My ^ospeech ? *even* because ye cannot *understand* My ^oword.

44 Ye are *from* your father the devil, and the *strong desires* of your father ye *will to do*. he was a ^omurderer [*manslayer*] ^ofrom the beginning [*of the human race*], and ^o*stood not* in the truth, because there is no truth in him. When he speaketh *the* lie, he speaketh *from* his own: for he is a liar, and the father of it.

45 *But* because I *speak* the truth, ye believe Me not.

46 Which of you *convicteth Me concerning* sin ? And if I say the truth, why do ye not believe Me?

47 He that is *from* God *believeth* God's *sayings*: ye therefore *believeth* them not, because ye are not *from* God.”

48 *Therefore* answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and hast a *demon*?

49 Jesus answered, “I have not a *demon*; 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 *observes and keeps* My word, he shall *by no means* ^o*see death forever*.”

52 *Therefore* said the Jews unto Him, Now we know that Thou hast a *demon*. Abraham *died*, and the prophets; and Thou sayest, If a man keep My word, he shall never ^otaste of death.

53 Art Thou greater than our father Abraham, which *died* ? and the prophets *died*: whom makest Thou Thyself ?

54 Jesus answered, “If I *glorify* Myself, My *glory* is nothing: it is My Father that *glorify* Me; of Whom ye say, that He is your God:

55 Yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him, and keep His word.”

33 *Have been...any time*. Thus ignoring all historical facts. These were “the Jews” who believed in v. 31, and thus proved themselves not “believers indeed”.

34 *Verily, verily*. Called forth by this manifest misrepresentation of the truth. The twelfth occ. See 1:51.

sin. Not a single act, but a life of sin itself. Same as “sin” in v. 21.

35 *for ever*. He may be sold or manumitted. *the Son*. Gr.*huios*. Ap.108.iii. Never used of believers in this Gospel. This word is reserved for Christ only.

40 *a Man*. Gr.*anthropos*. Ap.123.1. Used by the Lord of Himself only here, and in contrast with the “manslayer” of v. 44.

43 *speech*. Referring to the *form* of the discourse. *word*. Denoting the *subject* of the discourse.

44 *devil*. Gr.*diabolos*. Thrice in this Gospel: here, 6:70; 13:2. Not the same word as in vv. 48, 49.

manslayer. Occ. only here and in 1 John 3:15. Because death came through him. Cp. Heb. 2:14.

from the beginning. Gr.*ap' arches*. The expression occurs twenty-one times, and the dependent noun must be supplied.

In Matt. 19:4, 8; 24:21. Mark 10:6; 13:19. 2 Pet. 3:4, we must supply

“from the beginning [of the creation]”. Here we must supply “[of the human race]”. In Luke 1:2.

John 15:27. 1 John 1:1 we must supply “[of public life]”. 1 John 2:7 (all the texts, with Syr., omit), 13, 14, 24; 3:11. 2 John 5, 6, supply “[of your hearing]”.

stood not. His fall must have taken place before Gen. 3:1. Probably in “the world that then was” (Gen. 1:1. 2 Pet. 3:6).

51 *see death forever*. i.e. eternal death, because he will have part in the “resurrection unto life” as declared by the Lord in 11:25.

52 *taste of death*. They altered the Lord's words. Not an O.T. term. Occurs five times: here, Matt. 16:28. Mark 9:1. Luke 9:27. Heb. 2:9.

56 “Your father Abraham *leaped for joy in order that he might* [◦]see [◦]*the day, Mine:* and he saw it [*by faith*], and *rejoiced* .”

57 Then said the Jews unto **Him**, Thou art not yet fifty years old, and hast Thou seen Abraham?

58 Jesus said unto them, “Verily, verily, I say unto you, Before Abraham *was born, I AM.*”

59 Then [◦]took they up *heavy* [◦]stones to cast *upon Him:* but Jesus hid **Himself**, and *went forth* out of the temple, going through the midst of them, and so passed by.

9 And as *Jesus* passed by, **He** saw a man *which was* blind from *his* birth.

2 And **His** disciples asked **Him**, saying, *Rabbi*, who did [◦]sin, [◦]this man, or his parents, *in order that* he *should be* born blind?

3 Jesus answered, “Neither hath this man sinned, nor his parents: [◦]but [*he was born blind*] *in order that* the works of God should be made manifest in him.

4 [◦]I must ^{*}work the works of **Him** that sent **Me**, while it is day: the night cometh, when no man can work.

5 As long as **I Am** in the world, **I Am** the light of the world.”

6 When **He** had thus spoken, **He** spat on the ground, and made clay of the spittle, and **He** *applied the clay to the eyes of the blind man*,

7 And said unto him, “Go, wash *into* the pool of Siloam,” (which is by interpretation, [◦]Sent.) he went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that *was sitting and begging* ?

9 Some said, This is he: others *said*, He is like him: *but* He said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and *applied the clay to mine eyes*, and said unto me, Go *unto* the pool of Siloam, and wash: and I went and washed, and *I looked up and saw*.

12 *Therefore* said they unto him, Where is **He**? He said, I [◦]know not.

13 They *bring* to the Pharisees him that aforetime was blind.

14 *Now* it was *a sabbath* when Jesus made the clay, and opened his eyes.

15 *Therefore* again the Pharisees also asked him how he had received his sight. He said unto them, **He** put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not *from beside* God, because **He** keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And [◦]there was a division among them.

17 They say unto the blind man again, What sayest thou *concerning Him*, that **He** *opened* thine eyes? He said, **He** is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of *the very one* that had received his sight.

19 And they asked them, saying, Is this your son, *of whom* ye say *that he was* born blind? how *therefore* doth he now see ?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But *how* he now seeth, we know not; or who ... opened his eyes, we know not: he is of age; ask him: he shall speak *concerning* himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had *agreed together, to the end that* if any man *should* confess that **He** was *Messiah*, he should be put out of the synagogue.

23 *On account of this* said his parents, He is of age; ask him.

56 see. Therefore Abraham must have heard of it from Jehovah, for “faith cometh by hearing” (Rom. 10:17). *the day, Mine.* i.e. the day of His promised coming.

59 took...stones. And thus would murder the great Prophet Himself. Cp. 10:31, 39 and Matt. 23:31, 37.

stones. The Temple was not yet finished, and the stones would be lying about.

9. 2 disciples. Not necessarily the Twelve. *sin.* Ap.128.Li. The only sign connected with sin. See 5:14.

this man. The Lord was appealed to as Rabbi to settle a much controverted point as to pre-natal sin; or another question that “there shall be neither merit or demerit in the days of Messiah”, referring back to “My day” (8:56).

3 but. Supply the *Ellipsis*: but [he was born blind] in order that. Here we have the real answer to the question.

4 I T Tr WH read “We”; but not the Syr.

7 Sent. So called from the sending forth of the waters, which were intermittent. See Ap.174.1.

12 know. have (intuitive) knowledge.

16 there was, &c. The second of three. See note on 7:43.

24 *Therefore of a second time* called they the man that was blind, and said unto him, *Give glory to God*: we know that this man is a sinner.

25 *Therefore he* answered and said, *If He* be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did *He* to thee? how opened *He* thine eyes?

27 He answered them, *I told* you already, and ye did not hear: wherefore *do ye wish to hear it again?* *surely ye also do not wish to become His disciples?*

28 *Therefore* they *railed at* him, and said, Thou art *that man's* disciple; but we are Moses' disciples.

29 We *have intuitive knowledge* that God *hath spoken* unto Moses: *as for* this fellow, we know not *whence He* is.

30 The man answered and said unto them, Why *in this* is a *wonderful* thing, that ye know not *whence He* is, and yet *He opened* mine eyes.

31 Now we know that God heareth not sinners: but if any man be *a God fearing man*, and doeth *His desire*, him *He* heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not *from* God, *He would not be able to do anything*.

34 They answered and said unto him, Thou wast *wholly* born in sins, and dost thou teach us? And they *threw* him *outside*.

35 Jesus heard that they had *thrown* 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*.

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 *become* blind."

40 And *those* of the Pharisees which were with *Him* heard these words, and said unto *Him*, *Surely we also are not blind, are we?*

41 Jesus said unto them, "If ye were blind, ye *would* have no sin: but now ye say, We see; therefore your sin *abideth*.

10 Verily, verily, *I* say unto you, He that *entereth in* not *by means of* the door into *the fold of the sheep*, but *mounts up over the fence from another quarter*, *that one* is a *thief* and a *robber*.

2 But he that entereth in *by means of* the door is *a* shepherd of the sheep.

3 To him the *door-keeper* openeth; and the sheep hear [*and understand*] his voice: and he calleth his own sheep *according to their name*, and leadeth them out.

4 And when *he shall have put forth* his own sheep, he goeth *in front of* them, and the sheep follow him: *because* they *know intuitively [from birth]* his voice.

5 And a stranger will they *in no wise* follow, but will flee *away from* him: for they ⁴know not the voice of strangers."

6 (This *wayside saying* spake Jesus unto them: but they *did not get to know what it meant* which *He* spake unto them.)

7 *Therefore* said Jesus unto them again, "Verily, verily, *I* say unto you that *I Am* the door *for* the sheep.

8 *All whoever* came *before Me* are ¹thieves and ¹robbers: but the sheep did *in no wise* hear them.

28 *railed at*. Not merely rebuked, but abused. Elsewhere only in Acts 23:4. 1 Cor. 4:12. 1 Pet. 2:23.

39 *For judgment I am come*. Referring to the effect of His coming: 12:47 refers to the *object* of His coming.

41 *If ye were blind*. Assuming the condition as an actual fact. See [Ap.118.2.a](#).

10.1 *the fold, &c.* The two symbols being used separately. See v. 16.

thief. Who uses craft. Gr.*Kleptes*. Always correctly so rendered.

robber. Who uses violence. Gr.*lestes*. As in v.8; 18:40. 2 Cor. 11:26. Elsewhere wrongly rendered "thief", as in Matt. 21:13; 26:25; 27:38, 44 Mark 11:17; 14:48; 15:27. Luke 10:30, 36; 19:46; 22:52.

4 *know intuitively*. From birth, not from having been taught. [Ap.132.I.i](#).

6 *wayside saying*. Gr.*paroimia*. Not parable, which is *parabole*. *Paroimia* occ. in John, here; and (transl. "proverb") in 16:23, 25, 29, and 2 Pet. 2:22. *parabole* occurs fifty times, but is not used in John. *Paroimia* is the Sept. word for *mashal*=proverb in Prov. 1:1. See note there.

7 *for*. Of the sheep, not of the fold.

8 *before*. Gr.*pro*. The true Shepherd could not come till God's purpose was ripe in the fullness of the times (Gal. 4:4). Moses and the prophets were not "thieves and robbers". None of them claimed to do more than point, as John the Baptist did, to the Coming One. All others were deceivers.

9 I represent the door: *by means of Me* °if any man enter in, he shall be saved, °and shall go in *and shall go* °out, and *shall find* pasture.

10 The thief cometh not, *except in order that he may steal*, and to kill, and to destroy: *I came in order that they may have life*, and that they *may have ... life in abundance*.

11 I Am °*the Shepherd, the good one*: the good shepherd *layeth down His soul on behalf of* the sheep.

12 But *the hired servant, and not being* the shepherd, whose own the sheep are not, *vieweth [with a fixed gaze]* the wolf coming, and leaveth the sheep, and fleeth: and the wolf *snatcheth them away*, and scattereth the sheep.

13 °The *hired servant* fleeth, because he is an *hired servant*, and *is not himself concerned about* the sheep.

14 I Am the good shepherd, and *get to know My sheep* and am known *by Mine*.

15 *According as* the Father knoweth Me, *I also know* the Father: and I lay down My life for the sheep.

16 And *another of the same kind of* sheep I have, which are not *out of* this °fold: them also *it behoves Me to* bring, and they *will* hear My voice; and there shall *become* one °flock, and one Shepherd.

17 *On account of this* doth My Father love Me, because I lay down My life, *in order that I* might take it again.

18 No man [*or devil*] taketh it from Me, but I lay it down *from Myself*. I have power to lay it down, and I have power to take it again. This commandment have I received *from My Father*.”

19 There *arose* °a division therefore again among the Jews *on account of* these words.

20 And many *out of* them said, He hath a *demon*, and is mad; why hear ye Him?

21 Others said, These are *in no wise* the words of *one possessed by a demon*. *Surely a demon is not able to open the eyes of the blind, is he ?*

22 And it was at Jerusalem °the feast of the dedication [*renewal*], and it was winter.

23 And Jesus *was walking* in the temple in °Solomon's porch.

24 Then *the Jews encircled* Him, and said unto Him, How long dost Thou *hold our souls in suspense* ? If Thou be the *Messiah*, tell us *openly*.

25 Jesus answered them, “I °told you, and ye believed not: the works that I do in My Father's name, they bear witness *concerning Me*.

26 But ye believe not, because ye are not *out from 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 *everlasting* life; and they shall *by no means unto the age* perish, *and not* shall any *man snatch* them out of My hand.

29 My Father, which gave *them Me*, is greater than all; and no man is able to *snatch them* out of My Father's hand.

30 I and My Father are °one [*in essence*].”

31 Then the Jews took up stones again to stone Him.

32 Jesus answered them, “Many good works have I shewed you from My Father; for which of those works do ye stone Me?”

33 The Jews answered him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God .

34 Jesus answered them, “Is it not written in your °law, I said, Ye are gods ?

35 If he called them gods, unto whom the word of God came, and the Scripture *is not able to* be broken;”

9 if, &c. A contingency which would be proved by the result. Ap.118.1.b. Not the same word as in vv. 24, 35, 37, 38.

and out. The two expressions being the idiom used for life in general.

11 the Shepherd, &c. Connect this with *death*, and Ps. 22; connect the “great” Shepherd with *resurrection* (Heb. 13:20), and Ps. 23; and connect the “chief” Shepherd with *glory* (1 Pet. 5:4), and Ps. 24.

13 The hired servant fleeth. [L] Tm. Trm. WH R omit, but not the Syr.

16 fold. Gr.*aule*. A place in the open air, as in v. 1, not the same word as in the next clause. *flock*. Gr.*poimne*. Only here, Matt. 26:31. Luke 2:8. 1 Cor. 9:7.

19 a division. This was the third of three. See note on 7:43.

22 the feast of the dedication. Gr.*enkainia* =renewal, from *kainos*, new, i.e. the cleansing of Ezra's temple after its defilement by Antiochus Epiphanes, 25th Chislen (=December), 164 B.C..

23 Solomon's porch. According to Josephus, this was a relic from Solomon's temple (Cp. Acts 3:11; 5:12).

25 told. He had not spoken to them as He did in 4:26; 9:35-37, but the works were evident enough to those who had eyes to see. Cp. 5:36; 7:31; 9:32; 15:24.

30 one. Gr.*hen*. Neut., one in essence, not one person which would be *heis*, masc. This is the climax of His claim to oneness with the Father in vv. 18, 25, 28, 29. Cp. also v. 38; 14:11; Rev. 22:3.

34 law. The usual division is “the Law, the Prophets, and the Psalms” (Luke 24:44). Here the Psalms are included in the Law. Cp. 15:25.

36 Say ye of **Him**, Whom the Father hath, *set apart for a holy purpose*, and sent into the world, Thou blasphemest; because **I** said, **I Am** the Son of God?

37 If **I** do not the works of **My** Father, believe **Me** not.

38 But if **I** do, *even if* ye believe not **Me**, believe ^othe works: that ye may know, and believe, that the Father *is* in **Me**, and **I** in **Him**.”

39 Therefore they sought again to *arrest* **Him**: but **He** *went forth* out of their hand,

40 And ^owent away again beyond Jordan into the place where John at first *was baptizing*; and there **He** abode.

41 And many *came* unto **Him**, and *kept saying*, John ^odid no *sign*: but all things that John spake of this **Man** were true.

42 And many believed on **Him** ^othere.

11 Now a certain *man* ^owas sick, *named* ^oLazarus, *from* Bethany, *of the unwalled village* of Mary and her sister Martha.

2 (^oIt was *that* Mary which anointed the Lord with ointment, and wiped **His** feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto **Him**, saying, Lord, behold, he whom Thou lovest ^ois *weakening*.

4 When Jesus heard *that*, **He** said, “This *weakness* is not unto death, but *for the purpose of* ^othe glory of God, *in order that* the Son of God might be glorified *through it*.”

5 (Now Jesus loved Martha, and her sister [*Mary*], and Lazarus.)

6 When **He** had heard therefore that he was sick, *Then indeed He remained two days* in the same place where **He** was.

7 *Afterward* after that saith **He** to *His* disciples, “Let us go into Judaea again.”

8 *His* disciples say unto **Him**, *Rabbi*, the Jews *just now were seeking* to stone Thee; and goest Thou thither again?

9 Jesus answered, “Are there not ^otwelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth ^othe light of this world.

10 But if a man walk in the night, he stumbleth, because ^o*the light is not in him*.”

11 These things said **He**: and after that **He** saith unto them, “Our friend Lazarus *has fallen asleep*; but **I** ^ogo, *in order that* **I** may awake him out of sleep.”

12 *Therefore* said **His** disciples, Lord, if he *has fallen asleep*, he *shall be saved*.

13 (Howbeit Jesus spake *concerning* his death: but they thought that **He** had spoken of taking of rest in sleep).

14 *Then therefore Jesus said* unto them plainly, “Lazarus ^o*died*.

15 And **I Am** glad *on account of you* that **I** was not there, to the intent ye may believe; nevertheless let us go unto him.”

16 *Therefore* said Thomas, which is called ^oDidymus [*Twin*], unto his fellowdisciples, Let us also go, *in order that* we may die ^owith **Him** .

17 *Therefore* when Jesus came, **He** found that he had *lain* in the *tomb* four days already.

18 (Now Bethany was nigh unto Jerusalem, *as it were from one and three-quarters miles*.)

19 And many *from among* the Jews *had come* to Martha and Mary, to *speak tenderly* to them concerning their brother.

20 *Therefore* Martha, as soon as she heard that Jesus was coming, ^o*met* **Him**: but Mary ^o*was sitting* in the house.

21 *Therefore* said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died.

38 *the works*. These have a voice of their own. Cp. Ps. 19:1-4.

40 *went away*. This was in December, He remained away till April, visiting Bethany (11:1) in the interval, and spending the latter part of the time at the city of Ephraim (11:54).

41 *did, &c*. Miracles were not necessarily the credentials of a prophet (Deut. 13:1-3).

42 *there*. Emphatic, in contrast with His treatment in Jerusalem.

11. 1 *was sick*. Pointing to a great weakness and exhaustion, the result of active disease, rather than the disease itself. The verb is used thirty-six times, generally translated in the Gospels “sick”, in Paul’s Epistles “weak”, but in John 5:3, 7 “impotent”.

Lazarus. Same as Eleazar=God helpeth.

2 *It was, &c*. This is an explanatory statement, anticipating what is related in 12:3.

3 *is weakening* =is sinking.

4 *the glory, &c*. The glory of God and His Son are one and the same.

9 *twelve hours*. Reckoning from sunrise to sunset, 6 a.m. to 6 p.m.

the light, &c. i.e. the sun naturally, the Sun of righteousness metaphorically.

10. The clauses in vv. 9, 10 are strictly antithetical.

11 *go*. Gr.*poreuomai*, to go with a set purpose.

14 *died*. Aorist tense. This shows that the death had taken place some time before, probably soon after the message was sent by the sisters. Cp. vv. 17, 39.

16 **Didymus**. A Greek word with the same meaning as Thomas. Occurs here, 20:24, and 21:2.

with Him. i.e. the Lord, not with Lazarus. Thomas realized that to return to the neighbourhood of Jerusalem meant certain death.

20 *met*. The word implies desire to avoid notice. *was sitting* (Gr.*kathezomai*). There is no word for “still”, and the A.V. and R.V. insertion of it implies, without warrant, that Mary heard as well as Martha, but nevertheless remained where she was. Cp. the other five occurrences of the word, 4:6; 20:12. Matt. 26:55. Luke 2:46. Acts 6:15.

22 But I know, that even now, whatsoever **Thou** wilt ^oask 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 *in* the last day.

25 Jesus said unto her, “**I** am the resurrection, and the life: he that believeth in **Me**, though he were dead, *shall live*:

26 And whosoever *is alive* and believeth in **Me** shall *by no means* die. Believest thou this?”

27 She saith unto **Him**, Yea, Lord: I believe that **Thou** art *the Messiah*, the Son of God, Which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister *saying secretly*, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto **Him**.

30 Now Jesus was not yet come into the town, but was in that place where Martha met **Him**.

31 The Jews then which were with her in the house, and *spoke tenderly to* her, when they saw Mary, that she rose up hastily and went out, followed her, *supposing*, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw **Him**, she ^ofell down at **His** feet, saying unto **Him**, Lord, if **Thou** hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews *also* weeping which came with her, **He** ^ogroaned [*snorted*] in the ^ospirit [*His spirit*], and *troubled Himself*,

34 And said, “Where have ye laid him?” They said unto **Him**, Lord, come and see.

35 Jesus ^oshed tears.

36 *Therefore* said the Jews, Behold how **He** loved him!

37 *But* some of them said, Could not *this One*, Which opened the eyes of the *blind man*, have caused that even this man should not have died?

38 Jesus therefore again ³³*snorting* in **Himself** cometh *unto* the *tomb*. It was a cave, and a stone lay *against* it.

39 Jesus said, “Take ye away the stone.” Martha, the sister of him that was dead, saith unto **Him**, Lord, by this time he stinketh: for he hath been *dead* ^ofour days.

40 Jesus saith unto her, “Said **I** not unto thee, that, if thou wouldest believe, thou shouldest see ^othe glory of God?”

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *His* eyes, and said, “^oFather, **I** thank Thee that **Thou** ^oheardest **Me**.

42 And **I** knew that **Thou** hearest **Me** always: but because of the people which stand by **I** said *it*, *in order that* they may believe that **Thou** hast sent **Me**.”

43 And when **He** thus had spoken, **He** cried with a loud voice, “Lazarus, come forth.”

44 And *the dead man* came forth, bound hand and foot with ^ograveclothes [*swathings*]: and his face was bound about with a *sweat-cloth*. Jesus saith unto them, “Loose him, and let him go.”

45 *Therefore* many of the Jews which came to Mary, and had *regarded with wonder* ^othe things which Jesus did, believed on **Him**.

46 But some of them *went off* to the Pharisees, and *informed* them *the thing which* Jesus had done.

22 ask. Gr.*aiteo*. Ap.134.4. Used of our prayers (Matt. 7:7. &c.), never of the Lord's address to the Father. Neither Martha, the disciples or the Jews understood the claim of 10:30. “I and My Father are one”.

32 fell down. Others who fell down before Him or at His feet were the wise men (Matt. 2:11), Jairus (Mark 5:22), the woman (Mark 5:33), the Syrophenician (Mark 7:25), Peter (Luke 5:8), the leper (Luke 5:12), the Gadarene (Luke 8:28), and the Samaritan (Luke 17:16). This makes nine in all. Ap.10.

33 groaned. Gr.*embrimaomai*, to snort as a horse does, from fear or anger; hence, to feel strong emotion, be indignant, &c. Only occs. here, v. 38. Matt. 9:30. Mark 1:43; 14:5.

spirit. Ap.101.II.9.

35 shed tears. Gr.*dakruo*. Occurs only here. The noun *dakru* or *dakruon* occurs eleven times, and is always transl. by pl. “tears”.

39. four days. The Rabbis taught that the spirit wandered about for three days, seeking re-admission to the body, but abandoned it on the fourth day, as corruption began then.

40 the glory of God. i.e. the manifestation of the same glory by which Christ was raised. Cp. Rom. 6:4.

41 Father. Fifteen times the Lord used this term in prayer. Matt. 11:25, 26; 26:39, 42 &c. Next to John 17, this is the longest prayer recorded of our Lord. *heardest*. (Aorist tense). This suggests that the prayer was heard and answered before, perhaps in Peraea. See v. 4.

44 graveclothes. Originally it meant a bed-girth, and so any kind of wrapping. Here,=swathing.

45 the things which. Some read “the thing which”, referring to this special miracle, or rather these two miracles; for how could Lazarus, when restored to life, come forth, bound, as he was, hand and foot, and his eyes covered, save by a further exercise of Divine power? Thus there was a great increase of disciples, which alarmed the rulers.

47 *Therefore* gathered the chief priests and the Pharisees [◦]*the Sanhedrin*, and said, *What are we about ? [something must be done]* for this man doeth many *signs*.

48 If we let **Him** thus alone, all *men* will believe on **Him**: and the Romans shall come and take away both [◦]*of us* [◦]*our temple* and [*our*] [◦]nation.

49 And one of them, *named* Caiaphas, being the high priest [◦]that same year, said unto them, *you do not grasp the position; you do not see how critical it is ?*

50 *You do not* consider that *it is better for you*, that one man should die for the people, and that the whole [*of our*] nation perish not.

51 And this spake he not of himself: but being high priest that year, he [◦]prophesied that Jesus *was about to die* for that ⁴⁸nation;

52 And not for that nation only, but that also **He** should gather together in one the children [*of natural descent*] of God that *had been scattered*.

53 *Therefore* from [◦]that day forth they took counsel together [◦]*in order that they might kill Him*.

54 Jesus therefore *was walking* no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there *abode* with **His** disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, *in order to* purify themselves [*from Levitical uncleanness*].

56 Then *were seeking* they for Jesus, and spake *with one another*, as they stood in the temple, What think ye, that **He** will *in no wise* come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man *got to know* where **He** were, he should *disclose it*, that they might *arrest Him*.

12 *Therefore* Jesus [◦]six days before the passover came *unto* Bethany, where Lazarus was [◦]..., whom **He** raised *out of* [◦]*dead people*.

2 There they made **Him** [◦]a supper; and Martha *was serving*: but Lazarus was one of them that sat at the table with **Him**.

3 Then took Mary [*the sister of Martha*] a pound of [◦]ointment [*Aromatic balsam*] of [◦]spikenard [*pure liquid nard*], very costly, and [◦]anointed the feet of Jesus, and wiped **His** feet with her hair: and the house was filled *from* the odour of the ointment.

4 Then saith one *out of* **His** disciples, Judas Iscariot, [◦]Simon's son, which *was about to deliver Him up*,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared *concerning* the poor; but because he was a thief, and had the [◦]bag [*money box*], and bare what was put therein.

7 Then said Jesus, "Let her alone: *in order that she may keep it unto the day of My burying*."

8 For the poor always ye have *among yourselves*; but **Me** ye have not always."

9 Much people of the Jews therefore *got to know* that **He** was there: and they came not *on account of Jesus* only, but *in order that* they might see Lazarus also, whom **He** had raised ¹from the dead.

47 *the Sanhedrin*. Gr.*sunedrion*. The Sanhedrin was the supreme national court. See Matt. 5:22. It consisted of seventy-one members, originating, according to the Rabbis, with the seventy elders, with Moses at their head (Num. 11:24). Its sittings were held in the "stone chamber" in the temple precincts.

48 *of us*. Gr.*hemon*. Both the word and its position are emphatic. They claimed for themselves what belonged to God. Cp. Matt. 23:38, *your* house. So the feasts of the Lord (Lev. 23:2), are called in this Gospel, feasts of the Jews (v. 55; 5:1; 6:4; 7:2).

our temple. (Gr.*topos*). No doubt the temple was meant, the center and source of all their influence and power. The word is often used. See 4:20. Acts 6:13, 14. &c.

nation. Gr. *ethnos*. "Our" belongs to nation as well as to place [*temple*].

49 *that, &c.* Caiaphas had been appointed six months before.

51 *prophesied*. The Jews regarded any *ex cathedra* utterance of the High Priest as inspired. Here Caiaphas was used by God, as Balaam was (Num. 22:38). See Acts 2:23; 4:27, 28.

53 *that day*. i.e. the day on which the council came to their awful decision. *in order that, &c.* i.e. on some *judicial* pretence. The raising of Lazarus, followed, as it was, by so many becoming believers, brought the malignity of the Pharisees to a climax. It was the last of three miracles that so exasperated them, the others being those on the impotent man, and the man born blind, See the result in each case (5:16; 9:16, 22, 34).

12 .1 *six days, &c.* i.e. on the ninth day of Nisan; our Thursday sunset to Friday sunset. See [Ap.156](#).

<> "~~which had been dead~~" [L Tr.A] T WH R and Syr. omit these words.

dead people. There is no Article. See [Ap.139.3](#).

2 *a supper*. The first of three suppers. It was on Saturday evening, at the close of the Sabbath, on the tenth day of Nisan. See [Ap.157](#).

3 *anointed*. Three anointings are recorded in the Gospels. The first, probably in Capernaum in the house of Simon the Pharisee (Luke 7:36-50): a woman anointed **His feet**. The one here was the second, and again **His feet** were anointed. At the third, in the house of Simon the leper, a woman (unnamed) anointed **His** head. For the last two see [Ap.156](#). [157](#) and [158](#).

4 *Simon's son*. These words are omitted by T TR. WH R here, but found in all the texts in 6:71, 13:2, and 26. In some places the word Iscariot is made to agree with Simon.

6 *bag*. Gr. *glossokomon*. The word means a bag to keep the tongues or reeds of wind instruments, &c.

10 But the chief priests consulted *in order that* they might ^okill Lazarus also;

11 Because that *on account of* Him many of the Jews *withdrew* [from the chief priests' faction], and believed on Jesus.

12 ^oOn the next day *a great crowd* that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth *for meeting* Him, and *were shouting out*, ^oHosanna [SAVE NOW]: 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 *upon it*; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting *upon* an ass's colt.

16 These things *perceived* not His disciples at the first: but when Jesus was glorified, then remembered they that these things *had been* written *about* Him, and *that* they *did* these things unto Him.

17 The *crowd* therefore that was with Him when He called Lazarus out of his *tomb*, and raised him ¹from the dead, *were testifying*.

18 *On account of this* the people also met Him, *because* they heard that He had done this *sign*.

19 The Pharisees therefore said among themselves, Perceive ye how ye *profit nothing at all* ? behold, the world is gone after Him.

20 ^oAnd there were certain ^oGentiles out of them that *were coming up*, [according to custom] to ^oworship at ^othe feast:

21 The same came therefore to ^oPhilip, which *was* of ^oBethsaida of Galilee, and *prayed* him, saying, Sir, *we wish to see* Jesus.

22 Philip cometh and telleth ^oAndrew: and again ^oAndrew and Philip tell Jesus.

23 And Jesus answered them, saying, "The hour is come, *in order that* the Son of man should be glorified.

24 Verily, verily, I say unto you, *If not the seed-corn of wheat* fall into the ground and die, it abideth alone: but if it die, it *beareth* forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall *preserve* 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 *the* Father honour.

27 *At this moment* is My soul [heart] troubled; and what shall I say? Father, save Me from this hour?: *No! It is* for this cause came I unto this hour [*I will say, Father glorify Thy name*].

28 Father, glorify Thy name." Then came there a voice from heaven, *saying*, ^oI have both glorified *it*, and will glorify *it* again.

29 The *crowd* therefore, that stood by, and heard *it*, said that *it* ^othundered: others said, An angel spake to Him.

30 Jesus answered and said, "This voice came not *on account of* Me, but *on account of you*.

31 *At this moment* is the ^ocrisis of this world: now shall the ^oruler of this world [satan] be *thrust outside*.

32 And I, if I be ^olifted up *out of* the earth [land], will draw all *men* unto *Myself*."

33 This He said, signifying *what kind of death He was about to die*.

34 The people answered him, *We heard* out of the law that *Messiah* abideth *unto the age*: and how sayest Thou, The Son of man must be lifted up? who is this Son of man?

10 kill. Gr.*apokteino*. Occurs seventy-five times, and mostly implies violent death, not by judicial execution. Cp. Matt. 14:5; Luke 9:22; 20:14; &c.

12 On the next day. i.e. the fourth day before the Passover, the 11th of Nisan. Our Saturday sunset to Sunday sunset. See [Ap.156](#).

14 Quoted from Zech. 9:9.

20 And, &c. This was the third day before the Passover, 12th of Nisan, our Sunday sunset to Monday sunset.

Gentiles. Gr.*Hellenes*: i.e. Gentiles not Greek-speaking Jews, or Grecians (Acts 6:1; 9:29).

worship. This would be the outer court of the Temple, called the Court of the Gentiles. Cp. Rev. 11:2.

the feast. They would not be allowed to eat the Passover, unless they were proselytes (Ex. 12:48).

21 Phillip...of Bethsaida. See [Ap.141](#). Probably these Greeks were from Galilee, and, as Phillip bore a Greek name, had some acquaintance with him.

22 Andrew. See [Ap.141](#). Andrew belonged to the first group of the Apostles, Phillip to the second.

28 I have, &c. The Father's name was glorified in the wilderness by the Son's victory over the "tempter". It was about to be glorified again by the final victory over Satan, in the contest beginning in Gethsemane and ending at the empty tomb.

29 thundered, &c. They heard the sound, but could not distinguish what it was. Cp. Acts 9:4; 22:9.

31 crisis. Gr.*krisis*. ([Ap.177.7](#)); i.e. the crisis reached when the world pronounced judgment against Christ and His claims.

ruler. Gr.*archon*; applied to Satan as prince of this world (*kosmos*, [Ap.129.1](#)) three times, here, 14:30, and 16:11; as prince of the demons in Matt. 12:24. Mark 3:22; and as prince of the power of the air in Eph. 2:2. The same word used in Rev. 1:5 of the Lord. The prince of this world was a well known Rabbinical term (*Sar ha olam*, prince of the age) for Satan, "the angel" as they say, "into whose hands the whole world is delivered".

32 lifted up. Gr.*hupsoo*. Occs twenty times. Always refers to the cross. See v. 34; 3:14; &c.

35 Then Jesus said *to* them, “Yet a little while is the light *among* you. Walk *as* ye have the light, *in order that darkness may not seize* you: for he that walketh in darkness knoweth not whither he goeth.

36 As ye have light, believe *on* the light, that ye may *become* the *sons* of light.” These things spake Jesus, and departed, and *was hidden away from* them.

37 But though **He** had done so many *signs in the presence of* them, yet they believed not on **Him**:

38 That the saying of *Isaiah* the prophet might be *accomplished*, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 ^o*On account of this* they *were not able to* ^obelieve, because that *Isaiah* said again,

40 ^o**He** hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and **I** should heal them.

41 These things said *Isaiah*, *because* he saw **His** glory, and spake *concerning Him*.

42 Nevertheless *out of* the chief rulers also many believed on **Him**; but because of the Pharisees they did not confess *Him*, lest they should *become excommunicated [from the synagogue]*.

43 For they loved the *glory* of men more than the *glory* of God.

44 Jesus cried and said, “^oHe 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 sayings**, and believe not, **I** judge him not: for **I** came not to judge the world, but to save the world.

48 He that ^orejecteth [*counts as nothing*] **Me**, and receiveth not **My sayings**, hath one that judgeth him: the word that **I** have spoken, the same shall judge him in ^othe last day.

49 For ^o**I** have not spoken *from Myself*; but the Father which sent **Me**, **He** gave **Me** a commandment, what **I** should ^osay, and what **I** should ^ospeak.

50 And **I** know that ^o**His** commandment is life everlasting: whatsoever **I** speak therefore, even as the Father said unto **Me**, so **I** speak.”

13 Now ^obefore the feast of the ^opassover, *Jesus knowing* that **His** hour was come that **He** should *pass over from one place to another* out of this world unto the Father, having loved **His** own which were in the world, **He** loved them unto the *furthest extent*.

2 And ^osupper being *laid*, the devil having *already* put into the heart of Judas Iscariot, Simon's *son*, to betray **Him**;

3 Jesus knowing that the Father ^ohad given all things into **His** hands, and that **He** was *come forth* from God, and *is going away unto* God;

4 **He** riseth *away from the supper table [after they had taken their places]*, and laid aside **His** ^o*outer garments*; and took *a linen cloth*, and girded **Himself**.

5 **Then He putteth** water into a bason, and began to wash the disciples' feet, and to wipe *them* with the *linen cloth* wherewith **He** was girded.

6 **Therefore** cometh **He** to Simon ^oPeter: and ^oPeter saith unto **Him**, Lord, dost Thou wash my feet?

38 This is quoted from Isa. 53:1.

39 *On account of this.* i.e. the unbelief of v. 37. **believe.** Ap.150.I.I.i. Judicial blindness follows persistent unbelief.

40 **He hath blinded, &c.** Quoted from Isa. 6:9, 10. See notes there. This was the second occasion of this prophecy being quoted, the first being in Matt. 13:14, when the Lord explained why He spoke to the people in parables; the other two being Acts 28:26, 27 and Rom. 11:8.

44 **He that believeth, &c.** Faith in the Lord does not rest in Him, but passes on to recognize that He is the manifestation of the Father. Cp. 1:14, 18; 3:33.

48 **the last day.** The sixth and last occ. of this expression in John. See 6:39, 40, 44, 54; 11:24.

49 **I have not spoken from Myself.** The Lord's constant claim was that His very words were what the Father had given Him to speak. Cp. 3:34; 7:16-18; 8:28, 47; 14:10, 24; 17:8, 14. **say.** *Gr.eipon.* This has to do with the matter, or subject. **speak.** *Gr.laleo.* This word, which is very common in John's Gospel, and occurs eight times in this chapter, refers to the words in which the message was delivered. See note above and next verse.

50 **His commandment, &c.** The result of obeying His commandment is life ever-lasting. Cp. 1 John 3:23; 5:11.

13.1 **before.** The preparation day, the 14th day of Nisan, our Tuesday sunset to Wednesday sunset, the day of the Crucifixion. See Ap.156. passover. *Aram. pascha.* See Ap.94.III.3.

2 **supper.** The last supper recorded.

3 **had given, &c.** These statements of His Divine origin, authority, and coming glory, are made so as to enhance the amazing condescension of the service to which He humbled Himself to do the office of bond-slave.

4 **outer garment.** *Gr.himation,* transl. “robe” in 19:2, 5. This was removed for working, and for sleeping was often used for a coverlet. When removed, leaving only the chiton or tunic, the man was said to be naked.

6 **Peter.** No word for Peter. Some substitute *ekeinos* (he, emphatic), but LT Trm. A WH R reject it.

7 Jesus answered and said unto him, "What I do thou knowest not *just now*; but thou shalt *get to know after these things*."

8 Peter saith unto Him, Thou shalt *by no means unto the age* wash my feet. Jesus answered him, "If I wash thee *not any*, thou hast no part with Me."

9 Simon Peter saith unto Him, Lord, not my feet only, but also *my hands and my head*.

10 Jesus saith to him, "He that is *°bathed* needeth not save [only] to wash *his* feet, but is *°clean* every whit: and ye are *°clean*, but not all."

11 For He knew *the one who is betraying Him*; therefore said He, Ye are not all clean.

12 *When therefore* He had washed their feet, and had taken His garments, and was set down again, He said unto them, "Know ye *what it is* I have done to you ?

13 Ye *address Me Teacher* and Lord: and *°ye* say well; for *so I Am*.

14 *Therefore if I, the Lord and Teacher*, 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 *bond servant* is not greater than his lord; neither *an apostle* greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not *concerning* you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth *My bread* with Me hath lifted up his heel against Me.

19 *From now* I tell you before it come, that, when it is come to pass, ye may believe that I Am

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 [Himself], and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me."

22 Then the disciples looked one *towards* another, doubting of whom He *is speaking*.

23 Now there was *°reclining in [with his head towards]* Jesus' bosom one of His disciples [John], whom Jesus loved.

24 Simon Peter therefore *nodded* to him, *and saith to him, say who it is* of whom He spake.

25 He then *lying back* on Jesus' breast saith unto Him, Lord, who is it?

26 Jesus answered, "He it is, to whom I shall give a *°sop*, when I have dipped it." And when He had dipped the sop, He gave it to Judas Iscariot, *the son* of Simon.

27 And after the sop *°Satan* entered into him. *°Therefore* said Jesus unto him, "That thou doest, do quickly."

28 Now *not one of those reclining* knew *with a view to what He spake to him*.

29 For some of them *were thinking*, because Judas had the *°bag [money box]*, that Jesus *saith* unto him, Buy *those things* that we have need of *for °the feast*; or, that he should give something to the poor.

30 *That one* then having received the sop went immediately out: and it was night [9 p.m. Tuesday].

31 *When, therefore he went out*, Jesus said, "At *this moment* is the Son of man glorified, and God is glorified in Him.

10 *bathed*. Gr.*louo*. Note the distinction between washing the whole body, and only washing part of it. *clean*. Gr.*katharos*. Occ. twenty-seven times, transl. ten times "clean", sixteen "pure", and once "clear" (Rev. 21:18)=free from impurity or dross. Used here of the eleven (cp. 15:3), but not of Judas into whose heart Satan had "cast" the impure thought of v. 2.

13 *ye say well*. Would that Christians to-day would treat Him with the same respect which He here commends, instead of calling Him by the name of His humiliation, Jesus, by which He was never addressed by disciples, only by demons (Matt. 8:29. Mark 1:24; 5:6. Luke 8:28) and those who only knew Him as a prophet (Mark 10:47. Luke 18:38), ■ Bullinger mentions this in several places throughout the N.T. The Holy Spirit uses "Jesus" in the Gospel narratives.

14 *ought, &c*. By Fig. *Synecdoche*. (Ap.6) the act of feet-washing is put for the whole circle of offices of self-denying love. &c.

23 *reclining*. Gr.*anakeimai*, generally transl. "sat at meat"; cp. v. 28. Reclining on the divan, his head towards the Lord's bosom, John was in the favoured position, on the Lord's right hand, Judas being on His left.

26 *sop*. Gr.*psomion*, a morsel. Only occ. here and vv. 27, 30. It was a mark of honour for the host to give a portion to one of the guests. The Lord had appealed to the conscience of Judas in v. 21, now He appeals to his heart.

27 *Satan*. The only occ. of this title in John. Before this clause in the Greek is the word *tote*, then marking the point of time; it is strangely ignored in the A.V. It is significant that the rejection of the Lord's last appeal hardened Judas, so that his heart became open to the entrance of Satan. Up to this moment Judas had been possessed by the evil thought, now he is obsessed by the evil one. *therefore*. The Lord knew what had taken place, and that further appeal was useless. &c.

29 *the feast*. i.e. the feast beginning at the close of Passover, when the high day, 15th of Nisan, began.

32 °If God be glorified in **Him**, God shall also glorify **Him** in **Himself**, and shall straightway glorify **Him**.

33 °Little children, yet a little while **I Am** with you. Ye shall seek **Me**: and *even as I said* unto °the Jews, Whither **I go**, ye °*are not able to come*; so now **I say** to you.

34 A new commandment **I give** unto you, That ye love one another; as **I have loved** you, that ye also love one another.

35 *In this shall all men know that ye are My disciples, if ye have love among yourselves."*

36 Simon Peter said unto **Him**, Lord, whither goest **Thou**? Jesus answered him, "Whither **I go**, thou canst not follow **Me** now; but thou shalt follow ... afterwards."

37 Peter said unto **Him**, Lord, why cannot I follow **Thee just now**? I will lay down my life *on behalf of Thee*.

38 Jesus *answereth* him, "Wilt thou lay down thy life *on behalf of Me*? Verily, verily, **I say** unto thee, A cock shall not crow, till thou hast *utterly denied Me* thrice.

14 Let not your heart be °troubled: °ye believe in God, believe also in **Me**.

2 In °My Father's house are many *abiding places*: *if not, would I have told you that I go to prepare a place for you?*

3 And if **I go** and prepare a place for you, *again I Am coming, and I will receive you* unto Myself; *in order that* where **I Am**, *there ye also may be*.

4 And whither **I go** ye know, and the way *whither I go ye know the way."*

5 Thomas saith *to Him*, Lord, we know not whither **Thou** goest; and how *know we* the way?

6 Jesus saith unto him, "°**I Am** the way, *and the °truth*, and the life: no man cometh unto the Father, *if not through Me*.

7 If ye had known **Me**, ye should have known **My Father** also: and *from now* ye know **Him**, and have seen **Him**."

8 Philip saith unto **Him**, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, "Have **I been** so long time with you, and yet hast thou not known **Me**, Philip? he that hath seen **Me** hath seen the Father; and how sayest thou *then*, Shew us the Father?"

10 Believest thou not that **I Am** in the Father, and the Father in **Me**? *The words that I speak, I speak not from Myself, but the Father That dwelleth in Me speaketh them, and His works that I do, I do not from Myself, but the Father That dwelleth in Me doeth them*.

11 Believe **Me** that **I Am** in the Father, and the Father in **Me**: or else believe **Me on account of the works themselves**.

12 Verily, verily, **I say** to you, He that believeth on **Me**, *similar works* that **I do** shall *he also do*; and °greater *works* than these shall he do; because **I go** unto **My Father**.

13 And whatsoever ye shall ask [*for something to be given*] in **My name**, that will **I do**, *in order that* the Father may be glorified in the Son.

14 If ye shall ¹³ask any thing in **My name**, **I will do it**.

15 If ye love **Me**, *ye will keep* **My commandments**.

16 And **I will ask** the Father, and **He will** give you another °Comforter [**The Holy Spirit**], *in order that* **He** may abide with you for ever;

17 *Even °the Spirit of the truth* [**The Holy Spirit**]; **Whom** the world *is not able to receive*, because it seeth **Him** not, neither knoweth **Him**: but ye know **Him**; for **He dwelleth beside** you, and shall be in you.

18 **I will not leave you orphans**: **I Am coming** to you.

32 If. [L Tr.A]WH R omit the conditional clause.

33 Little children. Gr. *teknion*. Only occ. here, Gal. 4:19 (where the reading is doubtful), and in John's first Epistle. **the Jews.** The Lord uses this expression only here, 4:22; 18:20 and 36. **are not able, &c.** The third time He said these words. Cp. 7:34; 8:21.

14.1 troubled. Cp. 11:33 (Himself); 12:27 (My soul); 13:21 (spirit). Here it is the heart. In all cases the whole being is meant. See also Luke 24:38. **ye believe.** There is no reason for translating the two verbs differently. Both are imperative. "Believe in God, and believe in Me".

2 My Father's. In John's Gospel the Lord uses this expression thirty-five times, though in a few instances the texts read "the" instead of "My". &c.

6 I am. This affirmation used by our Lord at least twenty-five times in John. **truth.** Gr. *aletheia*. Cp. Ap.175.1. This word occurs twenty-five times in John, always in the lips of the Lord, save 1:14, 17 and 18:38 (Pilate). Only seven times in Matthew, Mark, and Luke.

12 greater. Not only more remarkable miracles (Acts 5:15; 19:12) by the men who were endowed with power from on high (*pneuma hagion*, Ap.101.II.14), but a more extended and successful ministry. The Lord rarely went beyond the borders of Palestine. He forbade the twelve to go save to the lost sheep of the house of Israel (Matt. 10:5,6); after Pentecost they went "everywhere" (Acts 8:4), and Paul could say, "your faith is spoken of throughout the whole world" (Rom. 1:8).

16 Comforter. Gr. *parakletos*, rendered "Advocate" in 1 John 2:1. *Parakletos* and the Lat. *Advocatus* both mean one called to the side of another for help on counsel. The word is only found in John: here, v. 26; 15:26; 16:7 and 1 John 2:1. So we have one Paraclete (the Holy Spirit) as here, and another with the Father. &c.

17 the Spirit of the truth. (Ap.101.II.3) The definite articles in both cases.

19 Yet ^oa little while, and the world seeth Me no more; but ye see Me: because I live, ye *also shall live*.

20 ^oIn that day ye shall know that I *am* in My Father, and ye in Me, and ^oI 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 *by* My Father, and I will love him, and will manifest [show plainly] Myself to him.”

22 Judas saith unto Him, not Iscariot, Lord, *how comes it to pass* that Thou *art about to* 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 *word*: and My Father will love him, and We will come unto him, and make Our *abiding places beside* him.

24 He that loveth Me not keepeth not My *words*: and the word which ye hear is not Mine, but the Father's Which sent Me.

25 These things have I spoken *to* you, *abiding [yet] beside* you.

26 But the ¹⁶Comforter, *which is* ^oThe Spirit, The Holy, Whom the Father will send in My name, *that One* shall teach you all things, and *put you in mind of*, whatsoever I have said unto you.

27 Peace I leave *to* you, ^oMy peace I give *to* you: not as the ^oworld giveth, give I *to* you. Let not your heart be troubled, neither let it *show cowardice*.

28 Ye *heard* how I said unto you, I go away, and *am coming* unto you. If ye loved Me, ye would rejoice, because ..., I go unto the Father: for My Father is ^ogreater than I.

29 And now [at this moment] I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 *No longer will I* talk much with you: for the prince of this world [Satan] cometh, and hath nothing in Me.

31 But *in order that* the world may know that ^oI love the Father; and *even as* the Father *charged Me*, even so I *Am doing*. Arise, let us go hence.

15 I Am the *real* ^ovine, and My Father is the husbandman.

2 Every branch in Me that beareth not fruit He *raiseth [from grovelling on the ground]* and every *branch* that beareth fruit, He *cleanseth* it, *in order that* it may *bear* more fruit.

3 *Already* ye are clean *on account of* the word which I have spoken unto you.

4 Abide in Me, *I also abide in you, for* As the branch *is not able to* bear fruit of itself, *if not* it abide in the vine; *even so neither* can ye, *if not* 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 *apart from* Me ye can do nothing.

6 If a man abide not in Me, he ^owas cast forth as *the* branch, and ^owas *withered*; and *they* gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in Me, and My *sayings* abide in you, ... ask what ye *desire*, and it shall *come to pass to* you.

19 a little while. i.e. about thirty hours. From the moment the Lord was taken down from the cross and entombed, He disappeared from the eyes of the world. Acts 10:40, 41.

20 In that day. Referring primarily to the forty days after His resurrection, but this well-known Hebrew term describes the day of the Lord, in contradistinction to the present day of man (1 Cor. 4:3 marg.). See Isa. 2:11-17 and Rev. 1:10. **I in you.** Fulfilled primarily at Pentecost, but looking on to the time when He will be among His people, as Jehovah-Shammah. See Ezek. 43:7; 48:35. Zeph. 3:15-17.

26 The Spirit, The Holy. Gr.to *Pneuma to Hagion*. The only place in John where the two articles are found. Elsewhere Matt. 12:32. Mark 3:29; 12:36; 13:11. Luke 2:26; 3:22. Acts 1:16; 5:3, 32; , &c. Ap.101.II.3.

27 My peace. The Prince of Peace (Isa. 9:6) alone can give true peace. Cp. 16:33; 20:19, 21, 26. Luke 24:36.

world. Gr.*kosmos*. Ap.129.1. The world talks of peace, and we have Peace Societies, and Temples of Peace, while the nations are arming to the teeth. The world (Acts 4:27) slew Him Who came to bring peace, and now talks of creating a “World’s Peace” without the Prince of Peace, in ignorance of Ps. 2:4. Prov. 1:25-27. 1 Thess. 5:3.

28 greater. The Lord was not inferior as to His essential being (see vv. 9:11; 10:30), but as to His office, as sent by the Father. See 1 Cor. 15:27. Phil. 2:9-11.

31 I love. The only place where the Lord speaks of loving the Father. Six times the Father’s love to the Son is mentioned, 3:35; 10:17; 15:9; 17:23, 24, 26. The adj. *agapetos*, beloved, does not occ. in John’s Gospel, but nine times in the Epistles. See Ap. 135.III.

15.1 vine. Three trees are used in the N.T. to teach important lessons. The fig is used by our Lord to show the causes of the doom of Israel. In Rom. 11. Paul applies the figure of the olive tree also to Israel, and utters a solemn warning to the Gentiles; i.e. all the Gentiles upon whom My name is called (Acts 15:17), now grafted in in Israel’s place. The vine speaks of Israel’s temporal and spiritual blessings (Ps. 80 and Isa. 5). That vine failed. Henceforth there is no blessing for Israel as such till He comes Who is the true Israel (Isa. 49:3), as He is the true vine. Then shall Isa. 27:6 be fulfilled. The *interpretation* of this passage is for Israel alone, though many blessed lessons may be drawn from it, by way of application. Through reading the “Church” into these verses, great confusion has resulted and grievous distress been caused to the people of God.

2 cleanseth. Gr.*kathairo*. Occ. only here, and Heb. 10:2. Of the two kinds of branches, the fruitless and the fruitful, He raises the former from grovelling on the ground, that it may bear fruit, and cleanses the latter that it may bear more fruit.

6 was cast forth...was withered. (both verbs are in the Aorist)=was cast forth, &c. perhaps referring to the fig-tree. &c.

8 *In this* ⁶was My Father glorified, *in order that* ye bear much fruit; *and that ye may become* My disciples.

9 *Even as* the Father ... loved Me, so have I loved you: *abide* ye in My love.

10 If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.

11 These things have I spoken *to* you, that *the joy that is Mine* might *be* in you, and *that* ^oyour joy *may be filled full*.

12 This is ^oMy commandment [*My Charge to you*], That ye love one another, *even as I ...* loved you.

13 Greater love hath no man than this, that a man lay down his life *in behalf of* his friends.

14 Ye are My friends, if ye do *the things which I* command you.

15 *No longer do I call you bondservants*; for the *bondservant* knoweth not what his lord doeth: but I have called you ¹⁴friends; for all things that I have heard *with* My Father I have made known unto you.

16 *Not that ye chose Me*, but I *chose* you, and *placed* you, *in order that* ye should *go forth* and bring forth fruit, and *that* your fruit should *abide*: *in order that* whatsoever *ask* the Father in My name, He may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ... know that it *hath hated Me* before *it hated* you.

19 If ye were *out of* the world, the world would love his own: but because ye are not *out of* the world, but I have *chose* you out of the world, *on account of this* the world hateth you.

20 Remember the word that I said unto you, The *bondservant* is not greater than his lord. If they ^o*persecuted Me*, they will also persecute you; if they *kept* My saying, they will keep yours also.

21 But all these things will they do *to* you *on account of My name*, because they know not Him that sent Me.

22 If I *had not came and spake* unto them, they *would not have sin*: [*in rejecting Him as Messiah*] but now they have *not any excuse concerning* their sin.

23 He that hateth Me hateth My Father also.

24 If I had not done among them the works which none other man did, they *would not have sin*: but now have they both seen and hated both Me and My Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated Me without a cause.

26 But when ^othe Comforter [*The Holy Spirit*] *shall have come*, Whom I will send unto you from the Father, *even* ^o*the Spirit of the truth*, Which *goeth forth* from the Father, He ^o*will bear witness concerning Me*:

27 And ye also shall *testify*, because *ye are* with Me from the beginning.

16 These things have I spoken *to* you, *in order that* ye should not be *caused to stumble*.

2 They *will make you excommunicate* the synagogues: yea, the time cometh, *in order that* whosoever killeth you will think that he *is presenting an offering to God*.

3 And these things will they do ..., because they *knew not* the Father, nor Me.

4 But these things have I told you, *in order that* when ^o*their hour shall have come*, ye may remember that I told you of them. And these things I said not unto you *from* the beginning, because I was with you.

5 But now I *am going away* to Him That sent Me; and *no one out of* you ^oasketh Me, Whither goest Thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

11 *your joy*. As He gave them His peace (14:27), so He seeks to make them partakers of His joy.

12 *My commandment*. My charge to you. As the Father's charge to Me (v. 10) so My charge to you. Cp. 13:34.

16 *Not that ye chose Me, &c.* Thus reversing the custom of the Jews for the disciple to choose his own master.

18 *hath hated*. Therefore continues to hate.

20 *persecuted*. (Aor.). Gr. *dioko*. = to pursue (opp. to *pheugo*, to flee), here with malignant intent. It is transl. 31 times "persecute", and thirteen times "follow", &c. in a good sense. Cp. Acts 9:4. In Luke 11:49 and 1 Thess. 2:15 a stronger word, *ekdioko*, is used.

26 *the Comforter*. See 14:16. *the Spirit of the truth*. See on 14:17.

will. One of the many instances where both A.V. and R.V. blur the sense of their translation by the misuse of "shall" and "will".

27 *from the beginning*. See note on 8:44.

16 .4 *their hour*. i.e. the time of the things of vv. 2, 3.

5 *asketh*. Gr. *erotato*. Ap.134.I.3. They did not grasp the expediency of His going. So questioning had given place to sorrow. All else was excluded by the distress caused by "the things" foretold.

7 *But I* tell you the truth; It is ^o*profitable* for you that **I** go away: for if **I** go not away, the ^oComforter [*The Holy Spirit*] will not come unto you; but if **I** ^odepart, **I** will send **Him to** you.

8 And *having come*, **He** [*The Holy Spirit*] will ^o*convict* [*bring in guilty*] the world *concerning* sin, and *concerning* righteousness, and *concerning* judgment:

9 *Concerning* sin, ^obecause they believe not on **Me**;

10 *Concerning* righteousness, because **I** go to **My** Father, and ye *behold* **Me** no more;

11 *Concerning* judgment, because the prince of this world *has been judged*.

12 **I** have yet many things to say unto you, but ye *are not able to* bear them now.

13 *But* when **He**, ^o*the Spirit of the Truth, shall have come*, **He** will *lead you on the way* into ^o*all the truth*: for **He will** not speak *from Himself*; but whatsoever [*things*] **He** shall hear, *that shall He* speak: and **He** will shew you *the coming things*.

14 **He will** glorify **Me**: for **He will** receive *what is Mine*, and *will* shew *it to* you.

15 All things that the Father hath are **Mine**: *on account of this* said **I**, that **He will** take *what is Mine*, and *will* shew *it* unto you.

16 A little while, and ye *see Me no more*: and again, a little while, and ye shall see **Me**, *because I go to the Father.*"

17 *Therefore* said *some* of **His** disciples *to one another*, What is this that **He** saith unto us, A little while, and ye shall not see **Me**: and again, a little while, and ye shall see **Me**: and, *Because I go to the Father?*

18 They said therefore, What is this that **He** saith, A little while? *we do not know* what **He** saith.

19 ... Jesus knew that they *were wishing* to ask **Him**, and said unto them, "Do ye inquire *with one another concerning* 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 *will* weep and *mourn*, but the world *will* rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 ^o*The* 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 *tribulation, on account of joy* that a man *was* 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 *shall take* from you.

23 And ^oin that day ye shall ask **Me** nothing. Verily, verily, **I** say unto you, Whatsoever ye shall ^oask the Father ^oin **My** name, **He** will give *it* you.

24 *Until now* ²³*asked ye* nothing in **My** name: ²³ask, and ye shall receive, *in order that* your joy may be *fulfilled*.

7 *profitable*. Gr. *sumphero*. Cp. Matt. 5:29, 30. Acts 20:20. Occurs in John here; 11:50; and 18:14. The two last passages indicate what Caiaphas deemed "expedient".

Comforter. See on 14:16.

depart. Gr. *proeuomai*. Same word as in 14:2. Note the three different words used by the Lord. In this verse, *aperchomai* twice, transl. "go away", expressing the *fact*; *poreuomai*, "depart", describing the change of sphere from earth to heaven, and in v. 5 *hupago*, the *manner*, secretly, viz. by resurrection. It was in this way that Peter could not follow **Him then** (13:56).

9 *because*. The mission of the Holy Spirit was to bring the world in guilty in regard to three things: (1) **Sin**. In God's sight sin is refusal to believe the Gospel concerning His Son (1 John 5:10). The Jews regarded only moral offences (as men do today) and infractions of the ceremonial law and the traditions of the elders (Matt. 15:2) as sin. (2) **Righteousness**. Here also God's standard and man's differ. The Jews regarded the punctilious Pharisee (Luke 18:11-12) as the ideal. The only righteous One, whose standard was the will of God (8:29. Heb. 10:7), was rejected and crucified, and now in righteousness was removed from the earth, the seal of the Father's approval being put upon **Him** by resurrection. In **Him** Who is made unto righteousness (1 Cor. 1:30), the Divine standard is revealed (Rom. 1:17). (3) **Judgment**. For the prince of this world has been already judged (12:1) and sentenced, and ere long the sentence will be executed. (Rom. 16:20).

13 *the Spirit of the Truth*. See on 14:17 and [Ap. 101.II.3](#).

all the truth. i.e. all the truth necessary for His people from Ascension to Descension; the truth concerning the Pentecostal Church, the blessed hope of His return, and the mystery or secret of the Body of Christ, yet to be revealed to Paul.

21 *The woman*. The article, in conjunction with the Hebraism "in that day", vv. 23, 26, indicates the woman (wife) of Rev. 12. See Isa. 66:7-11. Mic. 5:3. Cp. Ps. 22:31. Hos. 13:13. Mic. 4:9-10. The time is the time of Jacob's trouble (Jer. 30:7), the birth-pangs (sorrows, Matt. 24:8) which will result in the birth of the new Israel, the nation of Isa. 66:8 and Matt. 21:43.

23 *in that day*. See 14:20. The use of this important Hebraism (Isa. 2:11, 12 and note there) in connection with the woman of v. 21 shows that it refers to Israel and has nothing to do with the Church. The promise as to "asking in My name" was fulfilled as long as the offer of restoration on condition of national repentance continued; when that offer was withdrawn (Acts 28:28), the promises (and "gifts") were withdrawn also. They will be renewed "in that day".

in My name. See on 14:13. The Texts connect "in My name" with "give" instead of "ask".

25 These things have I spoken *to* you in ^oproverbs [*wayside sayings*]: ... *an hour* cometh, when I *will* no more speak unto you in proverbs, but I *will* shew you *in free speech, openly concerning* the Father.

26 ²³In that day ye shall ²³ask ²³in My name: and I say not unto you, that I will ²³ask the Father *concerning* you:

27 For the Father **H**imself loveth you, because ye have loved **M**e, and have believed that I came out *from beside* God.

28 I came forth *from beside* the Father, and am come into the world: again, I leave the world, and *depart* to the Father.”

29 His disciples *say* ..., Lo, now speakest **T**hou ²⁵plainly, and speakest no proverb.

30 Now *we know* that **T**hou knowest all things, and needest not that any man should ask **T**hee: *In* this we believe that **T**hou camest forth *from beside* God.

31 Jesus answered them, “Do ye now believe [*have absolute faith*] ?

32 Behold, *an hour* cometh, yea, is ... come, *in order that* ye *should be dispersed, each unto* his own [*home*], and shall leave **M**e alone: and ... I **A**m not alone, because the Father is with **M**e.

33 These things I have spoken unto you, *in order that* in **M**e ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have *conquered* the world.”

17 These ^o*things* spake Jesus, and lifted up **H**is eyes *unto the heaven*, and said, “Father, the hour is come; glorify **T**hy **S**on, *in order that* **T**hy **S**on ... may glorify **T**hee:

2 *Even as* **T**hou hast given **H**im *authority* ^oover all flesh, *in order that* **H**e should give eternal life ^oto as many as **T**hou hast given **H**im.

3 And ^othis is life eternal, *in order that* they might know **T**hee the only true God, and Jesus Christ, **W**hom **T**hou hast ^osent.

4 I have glorified **T**hee on the earth: *Having finished* the work which **T**hou *hast given Me in order that I should do it*.

5 And now, O Father, glorify **T**hou **M**e *beside* **T**hine own **S**elf with the glory which I had *beside* **T**hee before the world was.

6 I ... manifested **T**hy name *to* the men which **T**hou gavest **M**e out of the world: **T**hine they were, and **T**hou gavest them **M**e; and they have ^okept **T**hy ^oword.

7 Now they have known that all things whatsoever **T**hou hast given **M**e are *from* **T**hee.

8 For I have given unto them the ^owords [*spoken*] which **T**hou gavest **M**e; and they ... received *them*, and *knew truly* that I came out from **T**hee, and they ... believed that **T**hou didst send **M**e.

9 I ^opray [*ask*] for them: I ^opray [*ask*] not *concerning* the world, but for them which **T**hou hast given **M**e; for they are **T**hine.

10 And ^o*all things that are Mine are Thine*, and **T**hine are **M**ine; and I *have been glorified* in them.

11 And *now* I am no *longer* in the world, but these are in the world, and I come *unto* **T**hee. ^oHoly Father, ^okeep *in* **T**hine **O**wn name those *which* **T**hou hast given **M**e, *in order that* they may be one, as we *are*.

12 *When* I was with them ..., I ^okept them in **T**hy name: ^othose that *in Thy name that Thou gavest Me, and I kept them*, and none *out of* them is ^olost, *except* the son of perdition; *in order that* the Scripture *may* be fulfilled.

25 **proverbs.** Gr.*paroimia*, a wayside saying. Occ. five times; here (twice); v. 29: 10:6 (parable); and 2 Pet. 2:22. In the Sept. it is found in Prov. 1:1 and at the title of the book. Elsewhere *parabole* is used. In N.T. *parabole* is frequent, rendered “parable”, save Mark 4:30 (comparison); Luke 4:23 (proverb); and Heb. 9:9; 11:19 (figure).

17 **.1 things.** i.e. from 13:31 to 16:33.

2 **over all flesh.** Lit. of: i.e. in relation to (*Ap.17.5*) all flesh.

to as many, &c. Lit. everything that **T**hou hast given **H**im, to them. Seven times in this prayer **H**is people are said to have been given **H**im by the Father, vv. 2, 6, 9, 11, 12, 24.

3 **this, &c.** Not a definition of eternal life, but the purpose (gr.*hina*, as in v.1) for which it is given.

sent. *Ap.174.1.* Christ said to be the sent One six times in this prayer, forty-three times in *John*; *apostello*, 17 times; *pempo*, 33 times.

6 **kept.** Gr.*tereo*. This word is used in these chapters twelve times: 14:15, 21, 23, 24; 15:10, 10, 20, 20; 17:6, 11, 12, 15; nine times in reference to the Word, thrice in reference to the disciples.

word. Gr. *logos*. See Mark 9:32. Three statements are made by the lord of **H**is disciples, each three times: their relationship

to the Word, vv. 6, 7, 8; relationship to the Sent One, vv. 8, 18, 25; relationship to the world, vv. 14, 15, 16.

9 **pray.** = ask. Gr.*erotao*. *Ap.134.I.3.* The Lord uses this word eight times in these chapters: 14:16; 16:5, 23, 26; 17:9, 9, 15, 20. The word *aiteo*, used of an inferior addressing a superior, occ. 14:13, 14, &c.

10 **all things that, &c.** This is a claim of perfect equality. Everything belonging to the Father, from essential being to works, the Son claims as **H**is own.

11 **Holy Father.** When speaking of **H**imself, the Lord says “Father”, vv. 1, 5, 21, 24; when speaking of **H**is disciples, “Holy Father”; when speaking of the world, “Righteous Father”, v. 25. The holiness of God has separated the disciples from the world. Cp. 1 John 2:15, 16.

12 **those that.** As in v. 11, all the texts put the relative in the sing., and read “in **T**hy name that **T**hou gavest **M**e, and I kept them”.

lost. Gr. *apollumi*. Used of the doom of the sinner. One of the strongest words in the Greek language to express final and irretrievable destruction.

13 And now come **I** unto Thee; and these things **I** speak in the world, *in order that* they might have **My** joy fulfilled in themselves.

14 **I** have given them Thy word; and the world ... hated them, because they are not *out of* the world, even as **I** am not *out of* the world.

15 **I** ask not *in order that* Thou shouldst take them out of the world, but *in order that* Thou shouldst keep them *out of the evil one*.

16 They are not *out of* the world, even as **I** am not of the world.

17 Separate for Yourself them through the truth: *The word that is Thine is the truth*.

18 Even as Thou *didst send* Me into the world, even so ... **I** also sent them into the world.

19 And *on behalf of them* **I** dedicate Myself, *in order that* they also may be *Holy separated in* the truth.

20 Not ask **I** concerning these alone, but concerning them also which ... believe on Me through their word;

21 *In order that* they all may be one; as Thou, Father, art in Me, and **I** in Thee, *in order that* they also may be one in us: *in order that* the world may believe that Thou *didst send* Me.

22 And the glory which Thou *hast given* Me **I** have given them; *in order that* they may be one, even as we are one:

23 **I** in them, and Thou in Me, *in order that* they may be perfected in one; and *in order that* the world may know that Thou *didst send* Me, and *lovedst* them, even as Thou *lovedst* Me.

24 Father, **I** desire that they also, whom Thou hast given Me, be with Me where **I** am; *in order that* they may behold My glory, which Thou hast given Me: for Thou *lovedst* Me before the foundation [overthrow] of the world.

25 O righteous Father, the world *knew* Thee not: but **I** *knew* Thee, and these *knew* that Thou *didst send* Me.

26 And **I** declared [made known] unto them Thy name, and will declare it: *in order that* the love wherewith Thou *lovedst* Me may be in them, and **I** in them."

18 **Jesus, having spoken** these things, **He** went forth [from the place where He had been speaking] with His disciples over the winter torrent Cedron, where was an orchard, 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 the cohort of men and temple guards from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons [swords and staves].

4 Jesus therefore, knowing all things that should come upon Him, went forth, and said to them, "Whom seek ye?"

5 They answered Him, Jesus the Nazarene. 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 demanded 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:"

14 Thy word. In v. 6 the word is "kept", here it is "given"; in v. 17 its character is stated, "truth".

15 the evil one. See Matt. 6:13. Cp. 1 John 5:19. Three things the Lord requested for His disciples: to be kept from the evil one, to be sanctified through the truth (v. 17), and to behold His glory (v. 24).

17 Separate. Gr. *hagiazō*. Separation is the idea of the word "holy". See note on Ex. 3:5. The word, &c. The Incarnate and revealed Words alike. Cp. 5:33; 14:6; 16:13, &c. truth. The truth is the great separating force. Cp. Matt. 10:35.

19 I dedicate Myself. This shows the meaning of sanctify; not making holy as to moral character, but setting apart for God. The Lord was the antitype of all the offerings, which were holy unto Jehovah.

24 the foundation, &c. Ap. 146.

26 lovedst. The whole chapter beautifully illustrates Pss. 119 and 138.2.

18. 1 winter torrent.

Gr. *cheimarros*. Occurs only here. Cedron. Called Kidron (2 Sam. 15:23 and elsewhere in O.T.). David crossed it, when with a few faithful followers he fled from Absalom. The name seems to have been given both to the valley and to the torrent which, in winter, sometimes ran through it. Now Wady-en Nar. an orchard. Gr. *kepos*. An orchard or plantation. Cp. Luke 13:19.

3 the cohort. The word means the tenth part of a legion, therefore 600 men; but the term was probably used with some latitude. chief priests. These were Sadducees (Acts 5:17). So Sadducees and Pharisees sunk their differences in order to destroy Him, just as Herod and Pilate were made friends (Luke 23:12) over His condemnation.

5 the Nazarene For some reason Nazareth had an evil name (see 1:46), and so a Nazarene was a term of reproach. The name had nothing to do with Nazarite (separated) applied to Joseph (Gen. 49:26), and those like Samson who took the vow of Num. 6.

9 *In order that* the saying might be fulfilled, which **He** spake, “*Out of* them which Thou gavest **Me** have **I** lost *not one*.”

10 *Simon Peter, therefore* having a sword drew it, and smote the high priest's ^o*bond 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** *in no wise* drink it?”

12 Then the ³*cohort* and the ^ocaptain and officers of the Jews *seized* Jesus, and bound **Him**,

13 And led **Him** away *unto* ^oAnnas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now ^oCaiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die *in behalf of* the people.

15 And Simon Peter *was following* Jesus, and *so did* another disciple: that disciple was ^oknown *to* the high priest, and went in with Jesus into the ^opalace [open air court] of the high priest.

16 But Peter *was standing* at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto *the doorkeeper*, and brought in Peter.

17 Then saith the damsel *doorkeeper to* Peter, Art not thou also *one of this fellow's* disciples? He saith, I am not.

18 And the *bond servants* and ^oofficers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 The high priest then asked Jesus *concerning* **His** disciples, and *concerning* **His** ^odoctrine.

20 Jesus answered him, “**I** *have spoken* openly to the world; **I** ever taught in *synagogues*, and in the *temple courts*, whither the Jews always resort; and in secret ... **I** said nothing.

21 Why askest thou **Me**? ask them which heard **Me**, what **I** ... said unto them: behold, they know what **I** said.”

22 *But He having said these things*, one of the *temple guards* which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so?

23 Jesus answered him, “If **I** *spoke evilly*, bear witness *concerning* the evil: but if well, why ^osmitest thou **Me**?”

24 *Therefore* Annas ^osent **Him** bound unto Caiaphas the high priest.

25 And Simon Peter *was standing and warming* himself. They said therefore unto him, Art not thou also *one of His* disciples? He denied *it*, and said, I am not.

26 One of the *bond servants* of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with **Him**?

27 *Again therefore Peter denied*: and immediately *a* cock ^ocrowed.

28 *Therefore* led they Jesus *away from* Caiaphas unto the hall of judgment: and ^oit was early [between 11 p.m. and midnight]; and they themselves went not into the judgment hall, *in order that they not* be defiled; but *in order that* they might ^oeat the passover.

29 Pilate then went *outside* unto them, and said, What *charge* bring ye against this *fellow*?

10 *bond servant*. Gr.*doulos*. See 13:16. In all the four Gospels the definite article is used, *the* servant. Malchus had advanced so as to seize the Lord, and thus became the object of Peter's attack.

12 *captain*. Gr.*chiliarchos* = Commander of a thousand. One of the six tribunes attached to a legion. His presence shows the importance attached by the Romans to the arrest, the Jews having represented it as a case of dangerous sedition.

13 *Annas*. He had been deposed in 779 A.U.C., the year our Lord's ministry began (Ap.179), and three others had been promoted and deposed before Caiaphas was appointed by Valerius Gratus. Our Lord was taken to Annas first, because his experience in the Law would the better enable him to formulate a charge against Him.

14 *Caiaphas*. See 11:49-53.

15 *known*. Gr.*gnostos*. Cp.*ginosko*. Ap.132.I.ii. That this was John himself is highly improbable. He always designates himself “the disciple whom Jesus loved” (13:23; 19:26; 21:7, 20). It is more probable it was someone of influence, as Nicodemus or Joseph of Arimathaea, both members of the Sanhedrin.

18 *officers*. The Chiliarch and Roman soldiers had gone back to their barracks (Antonia), leaving the Lord in the hands of the Jews.

19 *doctrine*. To elicit something to be used against Him.

23 *smitest*. Gr.*dero*. Occ. fifteen times. Transl. “beat” except here, Luke 22:63, and 1 Cor. 11:20. It has been alleged against the Lord that He did not carry out His own precept in Matt. 5:39. But those words were spoken during the first part of His ministry, when the kingdom was being proclaimed. See Ap.119. This was when the kingdom had been rejected, and the King was about to be crucified. Cp. Luke 22:35-38.

24 *sent*. Gr.*apostello*. Ap.174.1. This shows that this preliminary inquiry was conducted by Annas. John omits the trial before Caiaphas.

27 *crowed*. The first of the two cock-crowings. See Ap.160. The word is *phoneo*, to make a sound with the voice.

28 *it was early*. i.e. in the early hours of the Preparation between 11 p.m. and midnight. *eat the passover*. At the close of this Preparation Day, the 14th of Nisan, at “even”. See Ap.156, 165.

30 They answered and said unto him, If **He** were not a ^o*evildoer*, we would not have delivered **Him** up unto thee.

31 Then said Pilate unto them, *Take Him yourselves*, and judge **Him** according to your law. The Jews therefore said unto him, ^oIt 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 is about to die**.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto **Him**, Art **Thou** ^othe King of the Jews?

34 Jesus answered him, "Sayest thou this thing *from* 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 *didst Thou* ?

36 Jesus answered, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, *in order that* I should not be delivered to the Jews: but now is My kingdom not from hence."

37 Pilate therefore said unto **Him**, *Is it not then that Thou art a king* ? Jesus answered, "Thou sayest that **I** Am a king. *For this purpose* was **I** born, and for this cause came **I** into the world, *in order that* **I** should *testify* unto the truth. Every one that is of the truth heareth My voice."

38 Pilate saith unto **Him**, ^oWhat is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in **Him** no fault *at all*.

39 But ye have a custom, *in order that* I should release unto you one at the passover: *do ye wish* therefore that I release unto **You** ^othe King of the Jews?

40 Then *shouted* they all again, saying, Not this *fellow*, but Barabbas. Now Barabbas was a *bandit*

19 Then Pilate therefore took Jesus, and scourged [*whipped and beat*] **Him**.

2 And the soldiers platted a crown *out of* ^othorns, and put *it* on **His** head, and they put on **Him** a purple robe,

3 And said, Hail, King of the Jews! and they *gave Him blows* with their hands.

4 Pilate ... went *outside* again, and saith unto them, Behold, I bring **Him** *outside* to you, *in order that* ye may know that I find no fault ^oin **Him**.

5 *Therefore* came Jesus *outside*, wearing the *thorny crown*, and ^othe purple robe. And *Pilate* saith unto them, Behold the ^oMan!

6 When the chief priests therefore and ^o*temple guards* saw **Him**, they *shouted* out, saying, Crucify ..., crucify *Pilate* saith unto them, *Take Him yourselves*, and crucify ...: for I find *not* fault in **Him**.

7 The Jews answered him, We have a law, and *according to the* law **He** ^oought to die, because **He** ^omade **Himself** the Son of God.

8 When Pilate therefore heard that saying, he was ^othe more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer.

10 Then saith Pilate unto **Him**, Speakest Thou not unto me? knowest Thou not that I have *authority* to crucify Thee, and have *authority* to release Thee?

11 Jesus answered, "Thou couldest have no *authority at all* against **Me**, *if not* it were given thee from above: *on account of this* he [*Caiaphas*] that delivered **Me** unto thee hath ... greater sin."

30 *evildoer*. Gr.*kapopoios*. Only here and 1 Pet. 2:12, 14; 13:16; 4:15. Cp. Luke 23:32. They expected Pilate to take their word for it, and condemn Him unheard. See Acts 25:16.

31 *It is not lawful*. For violations of their law they seem to have had power of stoning to death. See 8:59; 10:31. Acts 7:59. But they feared the people, and so had determined to raise the plea of rebellion against Caesar and throw the odium of the Lord's death upon Pilate.

33 *the King, &c*. This shows the malicious charge the Jews had made.

38 *what is truth?* The question of many a man. Pilate was not "jesting", as Lord Bacon says. He was doubtless sick of the various philosophies and religions which contended for acceptance.

39 *the King of the Jews*. It was this taunt that led them to retort by the threat of *Laesa majestatis* (high treason) against Pilate himself (19:12).

40 *bandit*. Gr.*lestes*. Cp. Mark 11:17; 14:48; 15:27. Not *kleptes*, thief. The two words together in 10:1, 8. They chose the robber, and the robber has ruled over them to this day.

19.2 *thorns*. The sign of earth's curse (Gen. 3:18).

4 *in*. And yet he had scourged Him, illegally, hoping thereby to satiate the blood thirst of the Jews.

5 *the purple robe*. To the horrible torture of the flagellum had been added the insults and cruelties of the soldiers. Cp. Isa. 50:6.

Man. Pilate hoped the pitiable spectacle would melt their hearts. It only whetted their appetite.

6 *temple guards*. See 18:3. These temple guards are conspicuous for their zeal, due perhaps to the Lord's interference with the sellers of Matt. 21:12-15.

7 *ought*. Gr. *opheilo*. Elsewhere in John only in 13:14.

made Himself, &c. This was the charge on which the Sanhedrin condemned Him. See Matt. 26:65, 66. Cp. Lev. 24:16.

8 *the more afraid*. A dreadful presentiment was growing in Pilate's mind, due to what he may have heard of the Lord's miracles, to His bearing throughout the trial, and to his wife's message.

9 *Whence art Thou?* This was Pilate's fifth question of the Lord. See 18:33, 35, 37, 38. It expressed the fear that was growing within him. Pilate may have been a free-thinker (as some infer from 18:38), but like free-thinkers of all ages, he was not free from superstition. Was this Man, so different from all other she had ever seen, really a supernatural Being ?

12 And *on this* Pilate *was seeking* to release **Him**: but the Jews *shouted* out, saying, If thou let this man go, thou art not °Caesar's friend: whosoever maketh himself a king speaketh against °Caesar.

13 Pilate *therefore having heard these words*, he brought Jesus *outside*, and sat down *upon* the *stone platform in the open court* in a place that is called the °Pavement [*strewn with stone*], but in the Hebrew, Gabbatha.

14 And it was °the preparation of the passover, and about °*the* sixth hour [*midnight*]: and he saith [*in irony*] unto the Jews, Behold your King!

15 But they *shouted* out, Away with *Him*, away with *Him*, crucify **Him**. Pilate saith unto them, *Is it your King I am to crucify* ? The chief priest answered, We have no king *except* Caesar.

16 Then °delivered he **Him** therefore unto them to be crucified. And they took Jesus, and led *Him* away.

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 *other two* with **Him**, on either side one, and Jesus in the midst.

19 Moreover Pilate °wrote a title, and put *it* on the cross. And *it was written*, JESUS THE NAZARENE THE KING OF THE JEWS.

20 This title then read many of the Jews: *because* 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 *that fellow* said, I am King of the Jews.

22 Pilate answered, What °I have written I have written.

23 Then the soldiers, when they had crucified Jesus, *received* **His** garments, and made four parts, to every soldier a part; and also *His* °coat [*tunic, an undergarment reaching the knees*]: now the *tunic* was without seam, woven from the top *through the whole*.

24 They said therefore *to one another*, Let us not rend it, but cast lots *upon* it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted **My garments** among them, and *upon* **My** vesture they did cast lots. *The soldiers therefore indeed did these things*.

25 But there *were standing beside* the cross of Jesus **His** mother, and **His** mother's sister, °Mary the *wife* of Cleophas, and °Mary Magdalene.

26 Jesus *therefore seeing* **His** mother, and the disciple standing by, whom **He** loved, **He** saith unto **His** mother, "*Madam*, 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*.

28 After this, Jesus knowing that all things °*have been already finished, in order that* the Scripture might be fulfilled, saith, "**I** thirst."

29 ... 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 *received* the vinegar, **He** said, "°It is finished:" and **He** °bowed **His** head, and gave up °**His Spirit**.

12 **Caesar**. Gr. *Kaisar*. This title was adopted by the Roman emperors after Julius Caesar. Frequently found in inscriptions. Octavius added the title Augustus (Luke 2:1)=Gr. *Sebastos* (Acts 25:21, 25).

14 **the preparation**. i.e. the day before the Passover was eaten "at even" on the 14th of Nisan. All four Gospels state that our Lord was entombed on the Preparation Day (vv. 31, 42 Matt. 27:62. Mark 15:42. Luke 23:54) See [Ap. 165](#).

the sixth hour. midnight. The hours in all the Gospels are according to Hebrew reckoning: i.e. from sunset to sunset. See [Ap. 156](#), [165](#). Some have thought that the events from 13:1 could not be crowded into so brief a space, but the Jews were in deadly earnest to get all finished before the Passover, and in such a case events more quickly.

16 **delivered, &c.** i.e. to their will (Luke 23:25). Thus the Lord's execution was in Jewish hands (Acts 2:23). The centurion and his quaternion of soldiers merely carried out the decision of the chief priests, Pilate having pronounced no sentence, but washed his hands, literally as well as metaphorically, of the matter.

19 **wrote**. John alone mentions that Pilate wrote it himself.

22 **I have written**. It therefore stands written for ever. Caiaphas as representative of the Jews proclaimed the Lord as Saviour for the world, Pilate fastens upon the Jews the hated name of the Nazarene as their king.

25 **Mary**. See [Ap. 100](#). John omits the name of his own mother Salome, who was there also (Matt. 27:56).

26 **son**. Joseph being evidently dead, and her firstborn son (Matt. 1:25) dying, there would be no support for Mary. In view of 7:3-5, it was a befitting arrangement.

28 **have been already, &c.** Gr. *teleo*. Not the same word as "fulfilled", which is *teleioo* = consummated. There is a deep significance here. He saw the casting of the lots, and knew that all that the Scripture had foretold of others was finished. There yet remained a prediction for Him to realize, that of Ps. 69:21. See note on Ps. 69:1.

30 **It is finished**. Gr. *teleo*, as in v. 28. Ps. 22 ends with the word "done". Of the seven sayings from the Cross, Matthew (27:46) and Mark (15:34) record one (Psalm 22:1); Luke three (23:34, 43, 46); and John three (vv. 26, 27, 28, 30). It is clear from Luke 23:44 that the promise to the malefactor was before the darkness. The words of Ps. 22:1 were uttered at the beginning or during the course of the three hours' darkness. Probably the Lord repeated the whole of Ps. 22, which not only sets Him forth as the Sufferer, but also foretells the glory that is to follow. Perhaps other Scriptures also, as a terrible witness against the chief priests, who were present (Mark 15:31. Luke 23:35), and must have heard. **bowed**. This suggests that till then He had kept His head erect. He now lays down His life, as He said (10:18).

His Spirit. Gr. *pneuma*. [Ap. 101. II. 6](#).

31 The Jews therefore, because it was the ¹⁴preparation, *in order that* the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was ^oan high day,) besought Pilate that their legs [*from the hip downwards*] might be *broken in pieces, shattered*, and that they might be taken away.

32 Then came the soldiers, and *shattered* the legs of the first, and of the other which was crucified with **Him**.

33 But when they came to Jesus, and saw *that He* was dead already, they ³¹brake not **His** legs:

34 But one of the soldiers with a spear pierced **His** side, and *immediately* came there out ^oblood and water.

35 And he that ^osaw [*eye witnessed*] *it* bare record, and his record is true [*reliable and genuine*]: and he knoweth that he saith *true to fact, in order that* ye might believe.

36 For these things were done, that the Scripture should be fulfilled, ^oA bone of **Him** shall not be broken.

37 And again another Scripture ^osaith, They shall look on **Him** Whom they pierced.

38 And after *these things* Joseph *from* Arimathaea, being a disciple of Jesus, but secretly *because of* fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate *allowed him*. He came therefore, and took the body of Jesus.

39 And there came *Nicodemus also*, which *at* the first came to Jesus ^oby night, *bringing a roll* of myrrh and ^oaloes [*a fragrant aromatic wood*], about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in ^olinen cloths with the spices, as the manner of the Jews is to *entomb*.

41 Now in the place where **He** was crucified there was a garden; and in the garden a new *tomb, in which* was *not yet any one* laid.

42 There laid they Jesus therefore because of the Jews' preparation *day*; for the *tomb* was nigh at hand.

20 *On* ^othe first day of the Sabbaths cometh Mary Magdalene ^oearly [*about 4 a.m.*], when it was yet dark, unto the *tomb*, and seeth the stone [*having been*] taken away from the *tomb*.

2 *Therefore* she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus *used to love*, and saith *to* them, They *took* away the Lord out of the *tomb*, and we know not where they *laid Him*.

3 Peter therefore went forth, and that other disciple, and *were coming unto* the *tomb*.

4 So they *were running* both together: and the other disciple [**John**] ^oran *ahead, more quickly than* Peter, and came first to the *tomb*.

5 And he [**John**] stooping down, and *looking in*, saw the *linen cloths* [*bandages*] lying; *however he went* not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the *linen cloths* [*bandages*] lie,

7 And the *sweat-cloth, folded like a turbine*, that was *upon His* head, not lying with the ^olinen clothes, but ^ocoiled round and round into one place *apart*.

8 Then went in *that other disciple also, who* came first to the *tomb*, and he saw, and believed [*that He was risen*].

31 an high day. It was the first day of the Feast, the 15th Nisan. See Lev. 23:6, 7. Our Wednesday sunset to Thursday sunset.

34 Blood and Water. The question of the physical cause of the Lord's death has been much discussed; but we need not seek a natural explanation of what John records as a miraculous sign. The blood and water may have been symbolical of the sprinkling with blood and cleansing with water of the Old Covenant. see Heb. 9:12-14, 19-22. 1 John 5:6, 8.

36 A bone, &c. This has reference to Ex. 12:46. Num. 9:12. Thus in all things He was the antitype of the Passover Lamb.

37 saith. Note the careful discrimination in the words used. The former Scripture was fulfilled. i.e. filled full. This is not fulfilled, but in order to its fulfilment it was necessary that He should be pierced. See Zech. 12:10. It was fulfilled in the case of those who looked upon Him, but waits for its complete fulfilment when the spirit of grace and supplication is poured out on repentant Israel.

39 by night. Now he comes openly, as Joseph did.

40 linen cloths. or bandages. The rolls used for swathing the bodies of the rich (Isa. 53:9). The Rabbis say the criminals were wrapped in old rags.

20. 1 the first day of, &c. Gr. *Te mia ton sabbaton*. The word "day" is rightly supplied, as *mia* is feminine, and so must agree with a feminine noun understood, while *sabbaton* is neuter. Luke 24:1 has the same. Matthew reads "towards dawn on the first (day) of the Sabbaths", and Mark (16:2), "very early on the first (day) of the Sabbaths". The expression is not a Hebraism, and "Sabbaths" should not be rendered "week", as in A.V. and R.V. A reference to Lev. 23:15-17 shows that this "first day" is the first of the days for reckoning the seven Sabbaths to Pentecost. On this day, therefore, the Lord became the firstfruits (vv. 10, 11) of God's resurrection harvest (1 Cor. 15:23).

4 ran ahead. This affords no ground for the assumption by so many commentators, even Alford, that John was younger than Peter.

7 coiled round, &c. Gr. *entulisso*. Used elsewhere, only in Matt. 27:59. Luke 23:53, of the linen cloth. Here it implies that the cloth had been folded round the head as a turban is folded, and that it lay still in the form of a turban. The linen clothes also lay exactly as they were when swathed round the body. The Lord passed out of them, not needing, as Lazarus (11:44), to be loosed. It was this sight that convinced John (v.8).

9 For *not yet knew they* the Scripture, that **He** must rise again ^ofrom the dead .

10 *Therefore* the disciples went away again *to* ^o*their lodging*.

11 But Mary [*Magdalene*] stood without at the *tomb* weeping: and as she wept, she stooped down, *therefore looked* into the *tomb*,

12 And seeth ^otwo angels in white ^ositting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, *Madam*, why weepest thou? She saith unto them, Because they *took* away my Lord, and I know not where they *laid* Him.

14 And *having said these things*, she turned *half round*, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, “¹³Woman, why weepest thou? whom seekest thou?” She, supposing **Him** to be the gardener, saith unto **Him**, Sir, if **Thou didst bear** **Him** hence, tell me where thou *didst lay* **Him**, and I will take **Him** away.

16 Jesus saith unto her, “Mary.” She turned herself, and saith unto **Him** [*in Hebrew*], Rabboni; which is to say, Master.

17 Jesus saith unto her, “*Do not be holding Me*; ^ofor **I Am** not yet ascended to **My** Father: but go to **My** brethren, and say *to* them, **I am ascending to** ^o**My** Father, and ^oyour Father; and to **My** God, and your God.”

18 Mary Magdalene *cometh* and *telling* the disciples that she had seen the Lord, and *that* **He** had spoken these things *to* her.

19 *Therefore* the same day at evening, being ¹the first *day* of the week, when the doors were shut where the disciples were ... *on account of* 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 *the disciples rejoiced*, when they saw the Lord.

21 *Therefore* said Jesus to them again, “Peace be unto you: as **My** Father hath sent **Me**, **I also** ^osend you .”

22 And when **He** had said this, **He** ^obreathed on *them*, and saith unto them, “Receive ye ^o*power from on High*:

23 ⁼Whose soever sins ye ^o*forgive*, they are remitted unto them; and whose soever *sins* ye retain, they are retained.”

24 But Thomas, one *out of* the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, *if not* I shall see in **His** hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into **His** side, I will *by no means* believe.

26 And ^oafter eight days again **His** disciples were within, and Thomas with them: *then* came Jesus, ^othe doors being shut, and stood in the midst, and said, “Peace be unto you.”

27 Then saith **He** to Thomas, “*Bring here* thy finger, and behold **My** hands; and *bring here* thy hand, and thrust *it* into **My** side: and *become* not faithless, but believing.”

9 **from the dead**. Gr. *ek nekron*. Ap. 139. 3. Out from among dead people.

10 **their lodging**. Not the same words as in 19:27. Galilean fishermen, constantly moving about with their Rabbi since the Feast of Tabernacles, six months before, could have had no settled home, as we understand it, in Jerusalem. They had not been there since their Master left it (See 10:40), till the last few days.

12 **two angels**. Probably Michael and Gabriel. Cp. Dan. 9:21; 10:21; 12:1. Luke 1:19, 26. The supreme importance of the Lord's resurrection in the Divine counsels demanded the presence of the highest angels. **sitting**. i.e. at either end of the rock-cut ledge, &c. (as the cherubim at either end of the mercy-seat, Ex. 25:19). They *sit* in the empty tomb who *stand* in the presence of God (Luke 1:19. Rev 8:2).

17 **for**. This gives the reason for the prohibition. He afterwards allowed the women to hold Him by the feet (Matt. 28:9). On this day, the morrow after the Sabbath, the high priest would be waving the sheaf of the firstfruits before the Lord (Lev. 23:10, 11); while He, the firstfruits from the dead (1 Cor. 15:23), would be fulfilling the type by presenting Himself before the Father.

My...your. This marks the essential difference in His and their relationship with the Father. But because God is the God and the Father of our Lord (Eph. 1:3) He is therefore our God and Father too.

21 **send**. Gr. *pempo*. Ap. 174. Note the distinction. The Father sent the Son alone, but the Son sends His disciples with an “escort” or guard, i.e. the Holy Spirit. This is to emphasize the fact that the Lord remains (by the Spirit) with those whom He sends.

22 **breathed on**. Gr. *emphusao*. Only here in N.T., but used in the Sept. in Gen. 2:7 for the Heb. word *naphah*, to breathe, or blow with force. The same Lord Who, as Jehovah Elohim, breathed into Adam's nostrils the breath of life so that he became a living soul, here breathes upon the apostles that they may receive Divine Power. Satan tries to parody the Lord's words and works. In the “great” Magical Papyrus of about the third century A.D. occurs the following in a spell for driving out a demon: “When thou adjurest, blow (*phusa*), sending the breath from above [to the feet], and from the feet to the face”. Deissmann, *Fresh Light*, P.260.

Power from on High. no art. See Ap. 101. II. 14. The Firstfruits of the resurrection here bestows the firstfruits of the Spirit, not only on the apostles, but on “them that were with them” (Luke 24:33, and Cp. Acts 1:14; 2:1.

23 **forgive**. Always transl. elsewhere “forgive”, when sins or debts are referred to. This authority bestowed upon the apostles and others continued in force with other “gifts” till Acts 28, which records the final rejection of the Kingdom. To suppose that the “Church” of Eph. 1 has any share in them is not rightly to divide the Word of Truth, but to introduce perplexity and confusion. See Mark 16:17 and Ap. 167.

26 **after eight days**. i.e. a week later, on the day following the second Sabbath of the seven in the reckoning to Pentecost. **the doors being shut**. This shows that the Lord had now the spiritual body, *soma pneumatikon*, of 1 Cor.15:44.

28 And Thomas answered and said unto him, °My Lord and my God.

29 =Jesus saith unto him, ..., “because thou hast seen Me, thou hast believed: blessed *are* they °*who saw not and believed.*”

30 *Therefore many and other* °signs truly did Jesus *in the sight of* His disciples, which are not written in this book:

31 But *these have been and therefore stand written, in order that* ye *may* believe that Jesus is the Christ, the Son of God; and *in order that* believing ye might have life *in* His name.

21 After these things Jesus °*manifested* Himself again to the disciples *upon* the sea of Tiberias; and °*manifested* He *Himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael *from* Cana in Galilee, and the *sons* of Zebedee, and two other *out of* His disciples.

3 Simon Peter saith *to* them, *I go forth to fish*. They say *to* him, We also go with thee. They went forth, and entered into *the* ship ...; and [*in*] that night they caught nothing.

4 But when the morning was *already* come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 *Therefore* Jesus saith unto them, “Children, have ye *something to eat with your bread?*” They answered Him, No.

6 And He said unto them, “Cast the net on the right side of the ship, and ye shall find.” They cast therefore, and they *no longer were they* able to °draw it °*from* the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. *Therefore* Simon Peter *having heard* that it was the Lord, he girt *his upper garment unto him*, (for he *had only his undergarment on*,) and did cast himself into the sea.

8 And the other disciples came in *the boat*; (for they were not far from *the land*, but as it were *about one hundred yards* ,) dragging *the net of fishes*.

9 As soon then as they *went forth unto* land, they *see* a fire of coals there, and fish laid thereon, and *a loaf*.

10 Jesus saith unto them, “Bring of the fish which ye have now caught.”

11 Simon Peter *went back*, and drew the net *unto the land* full of great fishes, and hundred *and* fifty and three: and *for all* there were so many, *yet* was not the net broken.

12 Jesus saith unto them, “Come *and* dine.” And *no one* of the disciples *ventured to inquire of* Him, Who art Thou? knowing that it was the Lord.

13 Jesus ... cometh, and taketh *the loaf*, and giveth them, and *the little fish He had cooked* likewise.

14 This *is already* the third time that Jesus shewed Himself to *the* disciples, after that He was risen from *the* dead.

15 *Therefore* when they had dined, Jesus saith to Simon Peter, “°Simon, *son* of Jonas, lovest thou Me more *than* these [*other disciples do*]?” He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, “°Feed My °lambs.”

16 He saith to him again *a* second time, “Simon, *son* of Jonas, lovest thou Me?” He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, “°*Shepherd* My sheep.”

17 He saith unto him the third time, “Simon, *son* of Jonas, lovest thou Me?” Peter was °grieved [*hurt*] because He said unto him the third time, “Lovest thou Me?” And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, “°¹⁵Feed My sheep.

28 *My Lord and My God.*

First testimony to the Deity of the risen Lord. Possibly Thomas was using the words of Ps. 86:15, which in the Sept. read *Kurie ho Theos*, and claiming forgiveness for his unbelief on the grounds of Ex. 34:6, to which this verse of the Psalms refers. **29** *who saw not, &c.* See 4:48. Matt. 16:1. 1 Cor. 1:22. **30** *signs.* See page 1511 and Ap.176.3. These were always in relation to and in proof of His Messiahship.

21.1 *manifested.*

Gr.*phaneroo*. Ap.106.I.v; not merely presented Himself, but revealed His power and glory. See 2:11. Not the same word as 14:21, 22, which is *emphanizo*.

6 *from.* This was the eight sign. See Ap.176.

9 *a loaf.* One little fish and one loaf to feed eight persons. A beautiful variant of, and supplement to, the widow's handful of meal and curse of oil (1 Kings 17). It was a type of the food He would supply them with, in the strength of which they would go “many days”.

15 *Simon.* Peter was always addressed by the lord as Simon except in Luke 22:34. See Ap.147.

Feed. i.e. provide pasture for. Gr.*bosko*. Save in this passage, always of swine.

lambs. Gr.*arnion*, a diminutive. Only here and in the Revelation, where it occ. twenty-nine times, always of the Lord, except 13:11. The other word for “lamb”, *amnos*, only in 1:29, 36. Acts 8:32. 1 Pet. 1:19.

16 *Shepherd.* Gr.*poimaino*. Occ. eleven times, transl. “rule” in Matt. 2:6. Rev. 2:27; 12:5; 19:15, &c.

18 ^oVerily, verily, I say unto thee, When thou wast ^o*younger*, thou girdedst thyself, and walkedst whither thou *desired to go*: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and *lead thee* whither thou *desire* not.”

19 This spake **He**, signifying by *what kind of death* **He** should glorify God. And *having* spoken this, **He** saith unto him, “^oFollow **Me**.”

20 ... Peter, *having turned round*, seeth the disciple whom Jesus loved following; which *leaned also* on **His** breast at supper, and said, Lord, *who* is he that *gave up* Thee?

21 Peter seeing him saith to Jesus, Lord, and *this one*, *what shall* this man *do*?

22 Jesus saith unto him, “If **I** will *that* he *remain* till **I** come, what *is that* to thee? follow thou **Me**.”

23 Then went this saying abroad *unto* the brethren, that that disciple *is not going to die*: yet Jesus said not unto him, He shall not die; but, “If **I** will *that* he *remain* till **I** come, what *is that* to thee?”

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, *the* which, if they should be written every one, **I think that** even the world itself *could* not contain the books *that should* be written. ^o....

18 Verily, verily. Twenty-fifth and last occ. of this double Amen (Ap.10). See note on 1:51 and p. 1511.

younger. Gr.*neoteros*. The positive *neos* applied to any one up to thirty. This and 20:4 gave rise to the tradition that Peter was a middle-aged man.

19 Follow. Gr.*akoloutheo*. Used of soldiers, servants, and pupils. First occ. in John 1:37.

25 ... Amen. All the texts omit. In that case, only the *double* “verily” found in John. This chapter is a supplement, of the highest value, to the Gospel formally concluded in 20:31. The use of the first person singular in v. 25, contrasted with the Evangelist’s modest self-effacement elsewhere, has led some to doubt the Johannine authorship of this chapter. But the evidence of the Manuscripts and versions, and the attestation clause at v. 24 is so closely allied to that in 19:35 as to leave little room for doubt. &c.