

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.	THE KING.	}	PROCLAIMED.	}
7:1—11:54.	THE KING.		REJECTED.	
11:54—18:1.	THE KINGDOM.			THE FOURFOLD MINISTRY OF THE LORD.
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.**

THE GOSPEL ACCORDING TO JOHN. †

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.

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 °was °the light of °men.

5 And °the 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 °He 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 the Baptist*] might believe.

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

1: 1-28. THE FORERUNNER.		
1-3.	God.	} The Word.
4.	Life.	
5.	Reception.	} John Baptist.
6.	Mission.	
7, 8.	Witness.	
9.	Light.	} The Word.
10-13.	Reception.	
14.	Man.	
15-.	Witness.	} John Baptist.
-15.	Mission.	
16-.	Fullness.	} The Word.
-16, 17.	Reception.	
18.	Revealer of the Father.	
-19.	Mission.	} John Baptist.
-19-28.	Record.	

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 dependent 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*"); on John 8. 44 ("*ap' arches*"); on Heb. 1. 10 ("*kat' archas*"). **was** = was [already pre-existent]. 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 "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. **and.** Note the Fig. *Polysyndeton*. Ap. 6. **with.** Gr. *pros*. Ap. 104. xv. 3. Implying personal presence and relation. Cp. v. 18. **God.** With the Art. = the revealed God of the Bible. Ap. 98. I. i. 1. **the Word was God.** This is correct. The Art. designates "the Word" as the subject. The order of the words has to do only with the emphasis, which is thus placed on the predicate, while "the Word" is 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.

2 The same = This [Word], or He.

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

were made = came into being. Not the same word as in v. 1.

and without, &c. Note the Fig. *Pleonasm*. Ap. 6. **without** = apart from. **was** = came into being. Not the same word as in v. 1.

not any thing = not even one thing. Gr. *oude*, compound of *ou*. Ap. 105. 1. **was made** = hath come into being.

4 life. Gr. *zoe*. Ap. 170. 1: i.e. the fountain of life. Hence 1 John 5. 11, 12, and Ps. 36. 9: manifested (1. 4); obtained (3. 16); possessed (4. 14); sustained (6. 35); ministered (7. 38); abounding (10. 10); resurrection (11. 24, 25). A characteristic word of this Gospel. See note on p. 1511.

the light. Not a light. Cp. 8. 12. Gr. *phos*. Ap. 130. 1. A characteristic word of this Gospel. See note on p. 1511. **men.** Gr. pl. of *anthropos*.

5 shineth. Gr. *phaino*. Ap. 106. 1. i. **darkness** = the darkness. Pre-supposing the Fall. Gen. 3. 19.

comprehended it. This is direct from the Vulgate. The Gr. *katalambano* is so rendered only here. It means, overcame or overpowered Him not. See 1 Thess. 5. 4 (overtake). Mark 9. 18. John 8. 3, 4 (take); 12. 35 (come upon hostilely). **it.** Referring grammatically to *phos*, the light (neuter); but logically to the Word. Quoted by Tatian (A. D. 150-170), *Orat. ad Graecos*, xiii. Note the Fig. *Parechesis* (Ap. 6) in the Aramaic (not in the Greek or English), "darkness comprehended". Aram. *k'bel kabel*.

6 There was = There arose. Not the same word as in v. 1.

God. No Art. Cp. v. -1. Ap. 98. I. i. 1. **sent.** Cp. Mal. 3. 1. Gr. *apostello* (Ap. 174. 1), whence we have our "Apostle" = **from** = from beside. Gr. *para*. Ap. 104. xii. 1. Not "by", but from. Cp. 15. 26.

John: i.e. John the Baptist; the John of the narrative, not of the Gospel. Occ. twenty times, and is never distinguished by the title "Baptist", as in Matt., Mark, and Luke.

7 for a witness: 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. Gr. *eis*. Ap. 104. vi. Not the same word as in v. 16. **to bear witness** = in order that (Gr. *hina*) he might bear witness.

Gr. *martureo*, a characteristic word of this Gospel. See note on p. 1511. **witness.** Gr. *marturia*, a characteristic word of this Gospel.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1. **that** = in order that. Gr. *hina*. Often found in John. **all:** i.e. all, without distinction.

through. Gr. *dia*. Ap. 104. v. 1. **him.** John the Baptist. Cp. 5. 33. Acts 10. 37; 13. 24.

believe. See Ap. 150. I. 1. i. A characteristic word of this Gospel. See note on p. 1511.

8 He = That one. Cp. 2. 21. **that Light** = the Light Cp. 9. 5; 12. 35. **was sent.** Supply "came" from v. 7.

9 He ¹was the very ⁴Light, Which, lighteth every man [without distinction] that cometh ^ointo the ^oworld.

10 He was ¹in the ⁹world, and the ⁹world *came into being* ³by Him, and the ⁹world ^oknew Him not.

11 ^oHe came unto ^oHis own [possessions], and ^oHis own people Israel received [to themselves] Him not.

12 But ^oas many as *accepted* Him, to them gave He *authority* to become *children* of ⁶God, *even* to them that *are believing* on ^oHis name [Jesus Himself] :

13 Who [those who believe on His name] were *begotten*, not *from bloods*, nor yet of the *desire* of the ^oflesh, nor yet of the *desire* of ^oman, but of ⁶God.

14 ^oAnd ¹the Word *became* ^oflesh [the new mode of His being], and *tabernacled* among us, ^o(and we beheld His ^oglory, *glory exactly like an only begotten Son sent from beside* the ^oFather,) *abounding in* ^ograce and ^otruth.

15 John ⁷bare witness ⁷concerning Him, and *hath cried aloud*, saying, "This ^owas He of Whom I spake, He that cometh ^oafter me [in the order of ministry] *had being before me* [as to time] : *because* He ¹was *first* [already before me]."

16 ^oAnd ¹³from His ^ofulness have ^oall we received, and *grace in place of grace; new grace, continuous, and unintermitted*.

17 ¹⁵Because the law was given ³through ^oMoses, but ^ograce and ¹⁴truth came ³through ^oJesus Christ.

9 That, &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](#); [12. 46](#); [16. 28](#); [18. 37](#). Note esp. 3. 19 and 12. 46. Many lamps found in the tombs at Gezer (1 Kings 9. 15-17) have inscribed on them "The light of Messiah shines for all".

true = very. Gr. *alethinos*. [Ap. 175. 2](#). A characteristic word of this Gospel. See note on p. [1511](#).

every man: i.e. without distinction, as the sun shines on all (Matt. 5. 45, &c). Gr. *panta anthropon*. Not collectively, but individually and personally. For centuries Israel only had this light, and Gentiles were the exception. Henceforth there was to be no distinction. Gentiles were to be blessed with Abraham's seed in the days of Messiah. Cp. Gen. 12. 3. Rom. 15. 8-12. **into**. Gr. *eis*. [Ap. 104. vi](#).

world. Gr. *kosmos*. [Ap. 129. 1](#). A characteristic word in this Gospel. See note on p. [1511](#).

10 was made = came into being.

knew. Gr. *ginosko*. [Ap. 132. I. ii](#). One of the characteristic words of this Gospel. See p. [1511](#).

11 He came. Denoting the definite historical fact.

His own. Neut. pl. : i.e. His own things, or possessions. Supply *ktemata* (possessions), as in Matt. 19. 22. Cp. Matt. 21. 33-41. What these "possessions" were must be supplied from Matt. 1. 1, viz. the land of Abraham, and the throne of David.

His own. Masc. pl.: i.e. His own People (Israel).

received = received (to themselves).

12 as many as: v. 9 is collective ; v. 12 is individual.

received = accepted (from a giver). Not the same word as in v. 11.

power = authority. [Ap. 172. 5](#).

the sons = children. Gr. pl. of *teknon*. Not "sons". In John the word *huios* = son, is mostly reserved for the Lord Himself. See note 2, p. [1511](#).

In John *teknon* occ. only here, [8. 39](#), and [11. 52](#). [Ap. 108. i](#). Paul uses both "children" and "sons," of believers, but John uses the former only.

believe = [are] believing. [Ap. 150. I. 1. v. \(i\)](#). See note on v. 7.

13 Which = Who : i.e. those who believe on His name. But antecedent to any ancient MSS., Irenaeus (A. D. 178), Tertullian (A. D. 208), Augustine (A. D. 395), and other Fathers, read "Who was begotten" (Sing., not Pl.). The "*hos*" (= Who) agreeing with "*autou*" (His name. Gr. *onoma autou*, name of Him), verse 14 goes on to speak of the incarnation of Him Who was not begotten by human generation. The Latin Codex *Veronensis* (before Jerome's vulgate) reads, "*Qui . . . natus est*". Tertullian (*De carne Christi*, c. 19) says that "believers" could not be intended in this verse, "since all who believe are born of blood", &c. He ascribes the reading of the Received text to the artifice of the Valentinian Gnostics of the second and third cents.). See *Encycl. Brit.*, eleventh (Camb.) edn., vol. 27, pp. 852-7. **born** = begotten. See note on Matt. 1. 2, and [Ap. 179](#). **of** = out of, or from. Gr. *ek*. [Ap. 104. vii](#). Not the same word as in vv. [7. 8](#), [14. 15](#), [22. 44](#), [47](#).

blood. It is pl. (bloods) for emphasis, acc. to Heb. idiom, as in 2 Sam. 16. 7, 8. Ps. 26. 9. **nor** = nor yet. Gr. *oude*. **will**. Gr. *thelema*. [Ap. 102. 2](#). **flesh**. A characteristic word of this Gospel. See p. [1511](#). **man**. Gr. *aner*. [Ap. 123. 2](#).

14 And, &c. Continuing v. 13, and showing that v. 13 also relates to the Word. **was made** = became, as in v. 3. **flesh**. See note on v. 13. The new mode of His being. Put by Fig. *Synecdoche* (of the Part), [Ap. 6](#), for His humanity. **dwelt** = tabernacled. Occ. only here, Rev. 7. 15; 12. 12; 13. 6; 21. 3. See [Ap. 179](#). **among**. Gr. *en*. [Ap. 104. viii. 2](#). **and we, &c.** For other similar parenthetical remarks characteristic of this Gospel, see vv. 38, 41, 42, 44; 2. 9; 4. 8, 9, 44, 45; 5. 2; 6. 10, 23; 7. 2, 39, 50; 9. 7; 11. 2; 19. 31; 21. 7, 8.

beheld. Gr. *theaomai*. [Ap. 133. I. 12](#). **glory**. The Shekinah. See Luke 9. 32. 2 Pet. 1. 17. Gr. *doxa*. One of the characteristic words of this Gospel. **the glory** = glory. No Art. Note the Fig. *Anadiplosis*, [Ap. 6](#).

as of = exactly like. **the only begotten** = an only begotten [Son]. As applied to Christ it occ. only here, v. 18 ; [3.16. 18](#). 1 John 4. 9. But it is used of an earthly relationship in Luke 7. 12 ; 8. 42; 9. 38. Heb. 11. 17. Sept. for "only One", Ps. 25. 16. See note there. **of** = from beside: i.e. (sent) from beside. Gr. *para*. [Ap. 104. xii. 1](#). Not the same word as in vv. 13, 15, 16, 22, 34, 35, 40, 44, 47.

A characteristic word of this Gospel. Occ. 121 times. **full** = abounding in. **grace and truth**. A Hebraism for the sum of **truth**. A characteristic word of this Gospel. Divine revelation. Heb. *chesed v'emet*. See Gen. 24. 27 ; 32. 10. Ex. 34. 6. Ps. 40. 10, 11; 61. 7.

15 cried = hath cried aloud. **was**. As in v. 1. **after me**. In the order of ministry. **is preferred before me** = had being before me (as to time). **for** = because.

16 And. The texts read "For", but not the Syr. **fulness**. Gr. *pleroma*. **all we**. The Evangelist speaks here, not the Baptist. **grace for grace** = grace in place of grace; new grace, continuous, and unintermitted. Ever fresh grace according to the need. **for** = over against. Gr. *anti*. [Ap. 104. ii](#).

17 Moses. The first of 13 occ. in John (1. 17, 45; 3. 14; 5. 45, 46 ; 6. 32 ; 7. 19, 22, 22, 23; 8. 5; 9. 28, 29). **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.

Jesus Christ. See [Ap. 98. XI](#).

18 °No man [human eye] °hath seen °God at any time; °the only begotten Son, *He Who is into* the °bosom ¹⁴of 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?”

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

21 And they ¹⁹asked 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? ⁷*in order that* we may give an answer to them that °sent us. What sayest thou ⁷*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 ¹³*from* the °Pharisees.

25 And they ¹⁹asked him, and said unto him, “Why °baptizest thou then, if thou be not ²¹*the Messiah*, nor ²¹*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 ¹⁵after me ¹⁵*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 ²⁵baptizing.

29 The next day John °seeth °Jesus coming unto him, and saith, °“Behold °the °Lamb *provided by* °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 ¹³Man *Which is preferred before me*: ¹⁵*for He had being before me*.

31 And I ²⁶knew **Him** not: but ⁷*in order that* **He** should be °made manifest to Israel, *on account of this* am I come ²⁶baptizing with water.”

18 No man : i.e. no human eye. Gr. *oudeis*. Compound of *ou*. **hath seen**. Gr. *horao*. Ap. 133. 8.

the only begotten Son. Lm. Tr. WH. Rm., with the Syr., read “God (i.e. Christ) only begotten”.

Which is = He Who is : like “was” in v. 1.

in = into. Gr. *eis*. Ap. 104. vi. This expresses a continued relationship.

bosom. Fig. *Anthropopatheia*. Ap. 6. Cp. 13. 23; 21. 20.

He = That One.

hath declared = revealed. Gr. *exegeomai* = to lead the way, make known by expounding. Hence Eng, “exegesis”. Only here, Luke 24. 35. Acts 10. 8 ; 15. 12, 14 ; 21. 19.

1: -19-28. JOHN'S RECORD.

-19-23. Inquiries and Answers. “Who ?”

24. Evangelist's parenthesis.

25-27. Inquiries and Answers. “Why ?”

28. Evangelist's parenthesis.

19 record = witness. Gr. *marturia*. See note on v. 7.

the Jews. A characteristic expression of this Gospel. see note on p. 1511), pointing to the consequences of their rejection of Messiah, when they would be *Lo Ammi* (= not My People): no longer regarded as “Israel”, but as “Jews”, the name given them by Gentiles.

sent = deputed. Ap. 174. 1.

from = out of. Gr. *ek*. Ap. 104. vii.

ask. Gr. *erotao*. Ap. 134. 3.

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

denied. Gr. *arneomai*. In John only here, and 18. 25, 27.

but = and.

the Christ = the Messiah. Ap. 98. IX

21 What then ? = What then [are we to say]?

Elias = Elijah. Referring to Mal. 4. 5.

that prophet = the prophet. Referring to Deut. 18. 18.

22 sent. Gr. *pempo*. See Ap. 174. 4.

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

the = a.

the LORD. Ap. 98. VI. i. a. 1. B. a.

Esaias = 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.

But see the Structure, p. 930, and Ap. 79. I.

24 were = had been.

Pharisees. Ap. 120. II.

25 baptizest . . . ? See Ap. 115. I. i. They expected baptism, from Ezek. 36. 25.

if. Ap. 118. 2. a.

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

know. Gr. *oida*. Ap. 132. I. i. A characteristic word of this Gospel.

27 Whose shoe's latchet = the thong of whose sandal.

latchet = a little lace, or thong. O. Fr. *lacet*, a lace ; dim. of *lags*, from Lat. *laqueus*.

28 Bethabara. All the texts read *Bethania* (with the Syr.). Identified by Conder and Wilson with *Makht-Abaabarah*, near Jericho. Not uncommon then or now for two or more places to have the same name.

1: 29-34. BAPTISM : WITH WATER.

29, 30. John's witness. “The Lamb of God”.

31-. “I knew Him not”.

-31-. John's baptism. Purpose stated.

-31-. Nature of it. “Water”.

32. John's witness. “The Spirit”.

33-. “I knew Him not”.

-33-. Christ's baptism. Sign given.

-33-. Nature of it. “Spirit”.

34. John's witness. “The Son of God”.

29 seeth. Gr. *blepo*. Ap. 133. I. 5.

Jesus. Ap. 98. X.

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).

of = provided by. See Gen. 22. 8 and Ap. 17. 2.

taketh away = taketh

[on Himself to bear] away. Gr. *airo*. Cp Matt. 4. 6 (first occ).

sin. Sing. Ap. 128. I. ii. 1.

30 of. All the texts read *huper* (Ap. 104. xvii 1), instead of *peri* (xiii. 1).

I said. See vv. 15, 27.

31 made manifest. Gr.

phaneroo. Ap. 106. I. v.

therefore = on account of this Gr. *dia* (Ap. 104. v. 1). The purpose should be well noted. Cp. Rom. 15. 8.

32 And John *bare witness*, saying, “I *have beheld THE Holy Spirit* descending ¹⁹*out of* ²⁰heaven *as it were* a dove, and it ²¹abode upon Him.

33 And I ²⁶knew Him not: but He That ²²sent me to ²⁶baptize with water, the same said unto me, ‘Upon Whom thou shalt ²⁷see ³²*THE Holy Spirit* descending, and ²⁸remaining upon Him, the same is He Which ²⁶baptizeth with ²⁹the *Holy Spirit* [gifts].

34 And I *have seen*, and *have borne witness* that This is ³⁰the Son ¹³of God.”

35 Again the next day after John *was standing*, and ³¹two ¹³of his disciples ;

36 And *having fixed his gaze on* ²⁹Jesus as He *was walking about*, he saith, ²⁹“Behold the ²⁹Lamb of ¹God!”

37 And the two disciples heard him *speaking*, and they followed ²⁹Jesus.

38 Then ¹⁷Jesus *having turned* ³²saw them following, and saith unto them, “What seek ye?” They said unto Him, “Rabbi,” (which is to say, being ³⁰interpreted, *Teacher*,) “where *abidest* Thou?”

39 He saith unto them, “Come and *Ye shall see*.” They came and ³³saw where He ³⁸dwelt, and abode with Him that day: for it was about the ³⁰tenth hour [4 p.m.].

40 One ¹³of the ³⁵two which *heard this from John*, and followed Him, was ³⁴Andrew, ³⁴Simon Peter's brother.

41 *This one early in the morning* ³⁵first findeth his own brother Simon, and saith unto him, “We have found the *Messiah*,” which is, being ³⁸interpreted, the Christ.

42 And he *led* him to ²⁹Jesus. And when ²⁹Jesus ³⁶looked at him, He said, “Thou art Simon the son of ³⁶Jona [John]: thou shalt be called ³⁶Cephas [Peter]”, (which is by ³⁸interpretation, ³⁶A stone.)

43 ³⁷The day following ²⁹Jesus *desired to* go forth into ³⁷Galilee, and findeth ³⁷Philip, and saith unto him, “Follow Me.”

44 (Now ⁴³Philip was *from* Bethsaida, *out of the city* of ⁴⁰Andrew and Peter.)

45 ⁴³Philip findeth ⁴³Nathanael, and saith unto him, “We have found Him, of Whom ¹⁷Moses in the ⁴³Law, and the Prophets, *wrote*, ²⁹Jesus of ⁴³Nazareth, ⁴³the son of Joseph.”

46 And ⁴⁵Nathanael said unto him, “Can there any good thing come out of ⁴⁵Nazareth?” ⁴³Philip saith unto him, “Come and ³³see.”

to find his brother, and afterwards John finds his. The Latin version (Cod. vercellensis. in the Rec. text. Not *primum* = first, as in the Vulgate.

42 brought = led. Gr. *ago*. Jona. Aramaic for John. Ap. 94. III. 3.

Gal. 2. 9. A stone = Peter = Gr. *Petros*. See note on Matt. 16. 18.

(Cp. vv. 19, 29, 35, 43.) would = desired to. Gr. *thelo*. Ap. 102. 1.

44 of = from. Gr. *apo*. the city. Gr. out of (Gr. *ek*. Ap. 104. vii) the city.

1 Chron. 2. 14. Generally identified with Bartholomew (Aramaic. Ap. 94. III. 3.)

did write = wrote. See Ap. 47. Nazareth. Ap. 169.

46 Can there any, &c Fig. *Paroemia*.

the son of Joseph. The words are Philip's, and expressed the popular belief. Cp. Ap. 99. out of Gr. *ek*. Ap. 104. vii.

32 bare record = bare witness. Cp. v. 19, and see note on 1. 7.

saw = have beheld. Gr. *theaomai*. Ap. 133. I. 12.

the Spirit. See Ap. 101. II. 3.

heaven. Sing., without Art. See note on Matt. 6. 9, 10.

like = as it were.

abode. One of the characteristic words of John's Gospel and Epistles.

See list and note 1 on page 1511.

33 see. Gr. *eidon*. Ap. 133. I. 1. remaining. Gr. *meno*, v. 32.

on = upon, as in v. 32.

the Holy Ghost = holy spirit. Gr. *pneuma hagion*. No articles. See Ap. 101. II. 14.

34 I saw = I have seen. Gr. *horao*. Ap. 133. I. 8.

bare record = have borne witness.

the Son of God. Ap. 98. XV.

1: 35--4: 54. THE FIRST PERIOD OF THE LORD'S MINISTRY. SUBJECT: THE PROCLAMATION OF THE KINGDOM.

1: 35--2: 12.	Galilee.
2: 13--3: 21.	Jerusalem.
3: 22--4: 3-	Judea.
4: -3-54.	Samaria and Galilee.

1: 35--2: 12. GALILEE.

1: 35-51.	The first Call. Manifestation of the Lord's grace.
2: 1-12.	The first Sign. Manifestation of the Lord's glory.

1: 35-51. THE FIRST CALL. MANIFESTATION OF THE LORD'S GRACE.

35-39.	Call of Andrew. “The next day”.
40.	Parenthetic explanation.
41, 42-	Call of Simon.
-42.	Characteristic.
43.	Call of Phillip. “The next day”.
44.	Parenthetic explanation.
45, 46.	Call of Nathanael.
47-51.	Characteristic.

35 stood = was standing.

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

36 looking upon = having fixed his gaze on. Gr. *emblepo*. Ap. 133. I. 7. Occurs in John only here, and v. 42.

walked = was walking about.

37 speak = speaking. Gr. *laleo*.

38 turned, and = having turned. Rabbi. Ap. 98. XIV. vii.

interpreted. Gr. *hermeneuo*. Occ. only here, v. 42; 9. 7. Heb. 7. 2.

Master = Teacher. Ap. 98. XIV. v. 1.

dwellest = abidest. Gr. *meno*, as in v. 32.

39 see. Gr. *eidon*. Ap. 133. I. 1. but all the texts read “Ye shall see”. Gr. *horao*. Ap. 133. I. 8 (a).

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. 14. See Ap. 166.)

40 heard John speak = heard (this) from (Gr. *para*. Ap. 104. xii. 1) John. Andrew, Simon. See Ap. 141.

41 He = This one. first findeth. Andrew is the first