THE GOSPEL
ACCORDING TO
JOHN.

THE STRUCTURE OF THE BOOK AS A WHOLE.

“BEHOLD YOUR GOD” (Isa. 40. 9).

Introversion.

A | 1. 1-28. THE FORERUNNER.
  B | 1. 29-36. THE BAPTISM: WITH WATER.
  C | D | 1. 35-4. 54. THE KINGDOM
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For the New Testament and the order of its Books, see Ap. 95.
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 man (see Ap. 93. XVI and 149), while in John the presentation 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 significance.

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

Hence the Lord’s visits to the Feasts find a special place (2. 13-8. 21; 5. 1; 7. 10; 10. 22; 11. 25, &c.) while His ministry in Galilee is constantly assumed, rather than described (6. 1; 7. 1; 10. 10).

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.
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, 23, 34, 49; 2. 1, 14; 6. 23, 30; 6. 51, 62; 8. 28; 13. 35, &c. This is emphasized by the first and last references (1. 1 and 20, 31).

The same approach 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 the 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.

<table>
<thead>
<tr>
<th>The characteristic words are:</th>
<th>The number of their occurrences.</th>
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<tbody>
<tr>
<td>abide = menō</td>
<td>MATT.</td>
</tr>
<tr>
<td>believe = plēstēō</td>
<td>8</td>
</tr>
<tr>
<td>the Father = ho Patēr (used of God)</td>
<td>Ap. 95, III</td>
</tr>
<tr>
<td>My Father, Used by the Lord</td>
<td>14</td>
</tr>
<tr>
<td>flesh = sarx</td>
<td>5</td>
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<tr>
<td>glory = doxa</td>
<td>8</td>
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<tr>
<td>glorify = dozōsō</td>
<td>4</td>
</tr>
<tr>
<td>Jew = Ioudaioi (including Mark 1. 35 and John 3. 21)</td>
<td>See Ap. 132, I, 12</td>
</tr>
<tr>
<td>judge = kρίνω</td>
<td>6</td>
</tr>
<tr>
<td>know = oida</td>
<td>See Ap. 132, I, 2</td>
</tr>
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<td>lay down His life</td>
<td>20</td>
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<td>light = phōs</td>
<td>See Ap. 130, 1</td>
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<td>life = zoē</td>
<td>See Ap. 170</td>
</tr>
<tr>
<td>life (give life to) = zōpōs</td>
<td>1</td>
</tr>
<tr>
<td>love</td>
<td>6</td>
</tr>
<tr>
<td>love (Noun) = agapē</td>
<td>See Ap. 135, II, 1</td>
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<td>love (Verb) = agapō</td>
<td>See Ap. 135, I, 2</td>
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<td>love (Verb) = philēō</td>
<td>Ap. 185, I, 2</td>
</tr>
<tr>
<td>parable = paroimia</td>
<td>4</td>
</tr>
<tr>
<td>send = σήμειω</td>
<td>See Ap. 174, 4</td>
</tr>
<tr>
<td>sign = σήμα</td>
<td>13</td>
</tr>
<tr>
<td>true (Adj.) = allēthes (faithful)</td>
<td>Ap. 175, 1</td>
</tr>
<tr>
<td>true (Adj.) = allēthinos (genuine)</td>
<td>Ap. 175, 2</td>
</tr>
<tr>
<td>truth = allēthes</td>
<td>1</td>
</tr>
<tr>
<td>Verily, verily = Αμήν, αμήν</td>
<td>3</td>
</tr>
<tr>
<td>witness (bear) = martureō</td>
<td>See Ap. 135, II, 1</td>
</tr>
<tr>
<td>witness = marturias</td>
<td>1</td>
</tr>
<tr>
<td>works = pl. of ergōn</td>
<td>5</td>
</tr>
<tr>
<td>world = kosmos</td>
<td>See Ap. 129, 1</td>
</tr>
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</table>

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 praying to the Father as in the other Gospels, but always as speaking 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 subject (Mark 1. 35; 6. 46; 14. 22, 32, 39); and of an ideal Man in respect of his dependence upon God at all times (Luke 8. 21; 6. 15; 6. 11; 9. 18, 26, 29, 37; 11. 1; 22. 47, 48, 46).

Thus, while in the first three Gospels the Lord is presented on the side of His divinity, as in prayer on eight occasions, not once is He so presented in John's Gospel. And the reason is obvious. Moreover, He "lays down" His life: no one takes it from Him. This occ. only in John.

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1 Menō is rendered (in John): "abide," 22 times; "dwell," 5; "remain," 5; "continue," 8; "endure," 1; "abide still," 1; "tarry," 8; "be present," 1. In John's Epistles it occ. 38 times: 67 times in all.
2 See John 2. 16; 6. 17, 43; 6. 32, 65; 8. 19, 19, 28, 38, 49, 64; 10. 17, 18, 26, 29, 32, 37; 14. 2, 7, 12, 20, 21, 25, 28; 1. 11; 8. 10, 18, 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 inos = son, as used of believers as being the "sons of God"; but always teknon. Paul uses huiōn of believers (Rom. 8. 14, 17, Gal. 4. 7). But he uses teknon also (Rom. 8. 14, 17, Phil. 2. 16, Eph. 5. 1). John uses inos almost exclusively for the Lord. The reason for this is evident also.
3 In order to comprehend the greater authority with which the Lord spoke, as God, and ascending with double importance.
4 This witness was born by the Father (John 5. 32, 37; 8. 18); by the Son (8. 14; 18, 37); by the Holy Spirit (15. 26; 16. 13, 14); by the written Word (1. 14, 16, 18); by the works (5. 17, 26; 10. 15, 14. 11, 15, 21); by the Forerunner (1. 7; 5. 32, 38); by His disciples (15. 27; 15. 28, 21, 24).
5 True, the English word "pray" is used of the Lord in John 18. 22; 17. 9, 10, 12, 20; but the Greek word is different. It is eρότησαι = to ask (Acts 135. 1, 3), and implies familiarity if not equality. It is not proēstomai (Acts 135. 1, 2), as in the other Gospels. The same is true of proseuchē, prayer (Acts 135. 1, 2).
6 See note on 10, 11.
THE GOSPEL  
ACCORDING TO  

JOHN  

1. 1-28 (A, p. 1510). THE FORERUNNER.  

(Repeated Alternation and Introversions.)  

In the beginning was the Word, and the Word was with God, and the Word was God.  

The same was in the beginning with God.  

All things were made by him; and without him was not anything made that was made.  

In him was life; and the life was the light of men.  

And the light shineth in the darkness and the darkness comprehended it not.  

There was a man sent from God, whose name was John.  

The same came for a witness, to bear witness of the Light, that all men through him might believe.  

That Light was not that Light, but was sent to bear witness of that Light.
That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by Him, and the world knew Him not.

He came unto His own, and His own received Him not.

But as many as received Him, to them gave He power to become sons of God, even to them that believe on the name of God:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth, came by Jesus Christ.

John's bare witness of Him, and cried, saying, "This was the true Light, which lighteth every man that cometh into the world, andGuide is His name."

And of His fullness have all we received, and of grace we are.

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

That, &c. Render: (He) was the true (or very Light, that, which coming into the world, lightenth 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 2:12; 2:18; 2:22; 11:27; 12:45; 18:37. Note esp. 3:12 and 12:4. Many lamps found in the tombs at Gezer (1 Kings 5:15-17) have inscribed on them "The light of Messiah shines for all."


every man: i.e. without distinction. The sun shines on all (Matt. 5:48, &c.). The Gospel is written 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. 15:12.


made into being. knew. Gr. ginóskó. Ap. 152. 1. II. One of the characteristic words of this Gospel. See p. 1511.


supply kímatos (possessions), as in Matt. 19. 22. Cp. Matt. 21. 33-41. What these "possessions" were must be supplied from Matt. 1. 18; viz. the land of Abraham, and the throne of David.

His own. Masc. pl. i.e. His own People (Israel). received=received (to themselves).

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

received=received (accepted from a giver). Not the same as "receive." In John the word kúrio=son, is mostly reserved for the Lord Himself. See note 1. p. 1511.

In John teknon occurs only here, 3. 3. and 11. 52. Ap. 105. i. Paul uses both "children" and "sons", of believers, but John uses the former only. See note 2. p. 1511.


His name: i.e. Himself. See note on Ps. 20. 1. Which=Who. i.e. those who believe on His name. But antecedent to any ancient MSS. inerrants (a. d. 178), Tertullian (a. d. 206), Augustine (a. d. 386), and other Fathers, read "Who was begotten." (Sing. not Pl.) The "Who" (or Whose) agreeing with "autou" (His name). Gr. onomai autou. name of Him.

Verses 16-18 go on to speak of the incarnation of the Lord Jesus, who was not begotten by human generation. The Latin Codex Veronensis (before Jerome's Vulgate) reads, "Qui...natus est". Tertullian (De carne Christi, c. 14) says that "believers" could not be intended in this verse, "since all who believe are born of blood, &c." He says he received the reading of the Received text of the Romans from the Mintz, of the second and third centuries. See Edin. Brit. Gclr. edn., vol. 27, pp. 622-2. born=beget. See note on Matt. 1. 2, and Ap. 177.


Not the same word as in ev. 11, 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. odes. will. Gr. thésma. Ap. 102. 2.


And, &c. Contingent of truth, i.e. showing that what is made true to the Word, was made true of men, in the sense of experience. See note on v. 12. The new mode of His being. Put by Fig. Syméodoché (of the Part), Ap. 6, for His humanity, dwelt=tabernacled. Occ. only here, Rev. 7. 10; 12. 13; 16. 13; 21. 3. See 179. among. Gr. en. Ap. 104. viii. 2.

and we, &c. For other similar parenthetical remarks characteristic of this Gospel, see ev. 28. 41, 42, 44, 2. 9. 8, 43, 44, 45, 5. 2. 6. 10, 23, 2. 7. 29, 40; 9. 7. 11. 2; 19. 31; 21. 7, 8.


as of exactly like. the only begotten=an only begotten (Son). As applied to Christ it occ. only here, 18. 3. 16. 18. 1 John 4. 9. But it is used of an earthly relationship in Luke 7. 12, 8; 42, 8. 35. Heb. 11. 17. Sept. for "only One", Ps. 25. 18. See note there. cf. from beside: i.e. (sent) from beside. Gr. pare. Ap. 104. vii. 1. Not the same word as in ev. 13, 14, 15, 16, 32, 33, 34, 35, 40, 44, 47. Packer. See Ap. 98. III. A characteristic word of this Gospel.Occ. 121 times. full=abounding. See in. grace and truth. A Hebraism for the sum of Divine revelation. Heb. kheeséh t'beth. See Gen. 24. 27; 32. 10. Ex. 34. 4. Ps. 40. 10, 11; 61. 7.

truth. A characteristic word of this Gospel. was. As in v. 1. after me. In the order of ministry. is preferred before me=had being before me (as to time).

for=before me=first: i.e. (first) before me. The texts read "For", but not the Syr. fulness. Gr. pléroma. all we. The Evangelist speaks here, not the Baptist. grace for grace=grace in place of grace; new grace, continuous, and uninterrupted. Ever fresh grace according to the need. for=over against. Gr. antíi. Ap. 104. ii.

Moses. The first of 13 occ. in John (1. 17, 48; 3. 14; 5. 42, 43; 6. 22; 7. 19, 21, 22, 23; 8. 6; 9. 24, 28). grace and truth. In the days of Moses there was grace (Ex. 34. 6, 7) and law itself was true (Ex. 24. 12, 22, 23), 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 hath seen God at any time; the only begotten Son,  
who is in the bosom of the Father, hath declared Him.

19 And this is the record of John,
when the Jews  
and Levites from Jerusalem to ask him, "Who art thou?"
But he confessed, and denied not; but confessed, "I am not the Christ;"
21 And they asked him, "What then? Art thou John the Baptist?" And he said, "I am not;"  
art thou that prophet?" And he answered, "No."

22 Then said they unto him, "Who art thou that we may give an answer to them that sent us. What saith thou of thyself?"

23 He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as was said the prophet Esaias."

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, "Why didst thou baptize with water?"
John answered them, saying, "I did baptize with water: but there standeth One among you, Whom ye know not; 27 it is He who cometh after me, and whom I am not worthy to unloose his shoes' lacing."

28 These things were done in Bethabara 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 away the sin of the world.

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

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

shoe's lacing = the thong of whose sandal.
dim. of tags, from Lat. laqueus.

Bethabara. All the texts read Bethania (with the Syr.).
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. See on 11. 3.

1. 29-34 (B. p. 1510). BAPTISM: WITH WATER. (Repeated and Extended Alternations.

Behold. Gr. ἰδε. Ap. 153. 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. ἁμαρτος. Occurs only here, v. 36; Acts 3. 22; 2 Pet. 1. 19. See 21. 19, where it is αρμον, which occurs in Revelation twenty-eight times of the Lord, once of the false prophet (13. 11).  
cf. provided by. See Gen. 22. 3 and Ap. 17. 2.  
All the texts read ἄπερ (Ap. 104. xvii. 1), instead of peri (xliii. 1).  
bare record = bare witness. Cp. v. 19, and see note on 1. 7.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him.

33 And he knew Him not:

but He That sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He Which baptizeth with the Holy Ghost.

Again the next day after John stood, and two of his disciples;

And looking upon Jesus as He walked, he saith, Behold the Lamb of God!

And the two disciples heard him speak, and they followed Jesus.

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

He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

First findeth his own brother Simon, and saith unto him, We have found the Messiah, (which is being interpreted, the Christ.

And he brought him to Jesus. And when 29 Jesus beheld him, He said, Thou art Simon the son of Jona:

R shall be called Cephas, (which is by interpretation, A stone.)

The day following Jesus went forth into Galilee, and findeth Philip, and saith unto him, Follow Me.

(Now Philip was of Bethsaida, the city of Andrew and Peter.)

Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

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

40 heard John speak = heard (this) from (Gr. para).

See Ap. 141.

41 &c. This one. first findeth. Andrew is the first to find his brother, and afterwards John finds his. The Latin Version (Cod. Vercellensis, Cent. IV.) must have read Gr. proi = early (in the morning); not pros, as in the Rec. text. Not primus = first, as in the Vulgate. the Messiah. Ap. 96. VIII. Occurs only here, and 4. 25.

42 brought = led. Gr. aphi. to.


46 Can there any, &c. Fig. Paraviva. out of. Gr. &c. Ap. 104. viii.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him.

33 But He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He Which baptizeth with the Holy Ghost.

34 And he saith, and bare record that This is the Son of God.

35 Again the next day after John stood, and two of his disciples;

And looking upon Jesus as He walked, he saith, Behold the Lamb of God!”

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And Nathanael said unto him, Can there any good thing come out of Nazareth? But Philip saith unto him, Come and see.
47 Israelite: i.e. not a "Jacob". See notes on Gen. 32, 28.


49 answered and said. Heb. idiom. See Deut. 1. 11.


51 The King of Israel. Thus proclaiming the Person of the Lord, in connexon with the Kingdom.

52 down. Not the same word as in v. 19.


55 Verily, verily. See note on Matt. 4, 16. In John always double. Fig. Epizeuxis (Ap. 6), for emphasis, twenty-five times (here, 5, 5, 11; 6, 19, 24, 25; 6, 26, 32, 47, 53, 56, 61, 62; 10, 1, 7; 17, 24; 13, 16, 29, 21, 38; 14, 12; 16, 20, 23; 21, 19). See note 3 on p. 161.

56 Hereafter. From henceforth. But omitted by all the manuscripts (not the Syr.). It was conditional on the repentance of the nation, and will yet be seen.

57 heaven. The heaven. Sing., with Art. See note on Matt. 6, 5, 10.

2, 1-12 (P2, p. 1515). THE FIRST SIGN. MANIFESTATION OF THE LORD'S GLORY. (Introversion.)

2 1, 2. The Sign. Occasion.


4 g | 3, 6. Servants. Mary's direction.

5 U | 6. The vessels.

6 T | g | 7, 10. Need. Supplied.

7 J | 11, 12. The Sign. Explanation.

8 1 the third day. Of this first week: i.e. the third day after the last event (1, 45-51), i.e. the seventh day.

9 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.

10 The marriage was taken place.

11 marriage = marriage feast, as in Matt. 22, 2 &c. Sometimes lasting a week.

12 Cana of Galilee. Now Kefer-Kemna, on the road from Nazareth to Tiberias. So called to distinguish it from Cana in Asher.

13 Jesus. Ap. 98. X.

14 was there: i.e. was already there when the Lord arrived.

15 called = invited.

16 disciples. Probably six in number: viz. Andrew, Simon, Philip, Nathanael (1, 46-51), with James and John (Mark 1, 16-20). See Ap. 141.


19 the mother of Jesus. Never called Mary in this Gospel. She became John's "mother" (19, 26, 27).


4 Woman. Quite a respectful form of address. what, &c. A Hebraism (2 Sam. 16, 10).

5 A characteristic expression in this Gospel. See note on 7, 6.


7 six waterpots. See Ap. 176.

8 waterpots = jebel. Occ. only here, v. 7, and 4, 28.

9 proportioned to the guests, after = according to. Gr. kata.

10 the Jews. See note on 1, 19.

11 to the number of. See the Structure in Ap. 176.

12 after the manner, &c. Proportioned to the guests.

13 the number. See note 1, on Ap. 101. II. 14.

14 the number, &c. Occ. only here, v. 7; 4, 15, 17.

15 governor, &c. Occ. only here, and v. 5. See Gen. 24, 13, 10.

16 a ruler, &c. Same word as "governor", &c. was made = had become.

17 Not the same word as in v. 24, 25.


19 but, &c. See note on "and we", &c. 1, 14.

20 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. 16, 2.

4 Woman. Quite a respectful form of address. what, &c. A Hebraism (2 Sam. 16, 10).

5 A characteristic expression in this Gospel. See note on 7, 6.


7 six waterpots. See Ap. 176.

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10 the Jews. See note on 1, 19.

11 to the number of. See the Structure in Ap. 176.

12 after the manner, &c. Proportioned to the guests.

13 the number. See note 1, on Ap. 101. II. 14.

14 the number, &c. Occ. only here, v. 7; 4, 15, 17.

15 governor, &c. Occ. only here, and v. 5. See Gen. 24, 13, 10.

16 a ruler, &c. Same word as "governor", &c. was made = had become.

17 Not the same word as in v. 24, 25.


19 but, &c. See note on "and we", &c. 1, 14.

20 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. 16, 2.

4 Woman. Quite a respectful form of address. what, &c. A Hebraism (2 Sam. 16, 10).

5 A characteristic expression in this Gospel. See note on 7, 6.


7 six waterpots. See Ap. 176.

8 waterpots = jebel. Occ. only here, v. 7, and 4, 28.

9 proportioned to the guests, after = according to. Gr. kata.

10 the Jews. See note on 1, 19.

11 to the number of. See the Structure in Ap. 176.

12 after the manner, &c. Proportioned to the guests.

13 the number. See note 1, on Ap. 101. II. 14.

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2.11. JOHN.

2.23.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.

12 After this He went down to Caesarea Philippi, and the disciples said among themselves, Who is He that can do this thing?

13 And when He had made a scourge of small cords and had driven the moneychangers out of the temple, and poured out their money upon the tables, and said to them, Take these things hence; make not my Father's house a house of merchandise.

14 And when His disciples remembered that it was written, The zeal of Thine house hath eaten me up; Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

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

16 But Jesus spake of the temple of His body.

17 When therefore He was a sufficient answer, and declared unto them, He that believeth on Me, the works that I do shall he believe also on Me.

18 in Jerusalem: at the passover, in the feast day, many believed.

19 And the chief priests and elders sought how they might destroy Him; for they feared the people.
3. 1-21 [W, p. 1517]. EVENT. COLLOQUIUM WITH NICODEMUS. (Repeated Alternation.)


1. There was = Now there was, a man. With special reference to the last word of ch. 2.

5. of water, 'c., of water and spirit. No Art. Fig. Hendra (Ap. 6). Not two things, but one, by which the latter Nouns becomes a metaphorical and emphatic Adjective, determining the meaning and nature of the former Nouns, showing that one to be spiritual water: i.e. not water but spirit. It is to be rendered "of water—yes, spiritual water", Cp. Eph. 5. 26, and see 7, 38, 39 and Ezek. 36. 25-27 for the "earthly things" of v. 12. enter. Showing what the Lord meant by "see", in v. 5. That which is born = That (the) which has been begotten. Note the difference between this Perfect here and in v. 8, and the Aorists in v. 2, 4, 5, 7. What is born = He will beget. The Spirit (with which) is the Spirit, as the Son is the Son, the Father is the Father. See Ap. 101. II. 3. is spirit. This is a fundamental law, both in nature and grace. note. 5, 8. The wind = The Spirit. The word pneuma, 455 times, and is rendered "wind" only here. It should be trans. Spirit, as at end of verse. Wind = anemos; once 81 times, and is always so rendered. bloweth = breatheth, it listeth = He willeth. Ap. 102. 1. The Eng. "listeth" is Old Eng. for Anglo-Saxon buteth; i.e. pleaseth or desireth. The sound thereof = His voice. It cannot not tell. note. 6, 13. II. i. not. Gr. oid. Ap. 103. I. ii. n. Gr. oid. Ap. 103. I. is born = has been begotten, as in v. 6. the Spirit: completing the Fig. Epanadiplosis (Ap. 6), converting this verse into a most solemn and independent statement of facts. 9 these things. See Jer. 81. 32; 82. 29. Ezek. 11. 19; 18. 11; 36. 25-27. Ps. 61. 10. be = come to pass. Ref. to v. 4.


19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and was baptized.

23 And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between some of John's disciples and of the Jews about purifying.

26 And they came unto John, and say unto him, 'Rabbi, He That was with thee beyond Jordan, to Whom thou bearest witness, behold, the same baptizeth, and all men come to Him.'

27 John answered and said, 'A man can receive nothing, except it be given him from heaven.'

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

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

25 Then therefore: i.e. on account of the facts stated in vv. 22-24.

26 barest witness: last born witness. See note on 1.7.

27 receive = take. [upon himself]. nothing. Gr. ou ouden. A double negative. be given = have been given.

28 the Christ = the Messiah. Ap. 98. IX. sent. Ap. 174. 1. 29 the friend, &c. He played a very important part in the wedding ceremonies. rejoiceth greatly. Fig. Polypson (Ap. 6). Gr. chara chairei = joyeth with joy.

3. 22-4. 2 (O. p. 1515). JUDEA.

(3. 25-36 (G. above). JOHN BAPTISTS DISCIPLES. CONTROVERSY. (Division.)
John 4:7


4:1 therefore. See 3. 22. the Lord. Ap. 98. VII. I. a. 3. B. C. For the occ. of this absolute title in John, see 6. 23; 11. 2; 20. 29; and cp. 20. 21. 13, 15, 18, 22; 21. 7.


2 Though...and yet. baptized. It was not the practice of Jesus to baptize. Imperf. Tense.


4:3-34 (N, p. 1618). GALILEE. (Division.)

N | I | 3-37. The woman of Samaria.
L | 27-41. The Disciples and the Samaritans.
L | 42-54. The second sign.

4:3-27 (v. 1, above). THE WOMAN OF SAMARIA. (Division.)

L | I | 3-7. The Circumstances.
M | 7-27. The Colloquy.


4:7-27 (M, above). THE COLLOQUY. (Introversion and Repeated Alternation.)

M | N | u | i | 7. The Lord. Request. I.

v | s. Disciples. Gone away.

O | w | 1. The woman. “How?”

x | 10. The Lord. “If thou knowest.” II.


w | 15. The woman. “Give me.”

x | 16. The Lord. “Go, call.” IV.

w | 17. The woman. “I have no husband.”

x | 18. The Lord. “Well said.” V.

w | 19. 20. The woman. “Where to worship.”


w | 23. The woman. “Messiah cometh.”

N | u | 24. The Lord. Declaration. “Iam Ha.” VII.

v | 27-. Disciples. Come back.

-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.
For His disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto Him, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans.)"

10 Jesus answered and said unto her, "If thou knewest the 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 living water.

11 The woman saith unto Him, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water?

12 Art greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"

13 Jesus answered and said unto her, "Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into everlasting life.

15 The woman saith unto Him, "Sir, give me this water, that I thirst not, neither come hither to draw.

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

17 The woman answered and said, "I have no husband."

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

19 The woman saith unto Him, "Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, "Woman, believe Me, the hour cometh when ye shall neither worship in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh when ye shall neither worship the Father in spirit and in truth: for the Father seeketh such to worship Him.

24 God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

25 The woman saith unto Him, "I know..."
that "Messias" cometh, which is called "Christ; when ye *is come, He will *tell us all things.*

27 And *upon this came His disciples,* and *marvelled that He *talked *with *the 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 that *ever I did:*

30 *Is not this the *Christ?"*

31 In the mean while His disciples *prayed* Him, saying, "*Master, eat.*"

32 But He said unto them, "*I have meat to eat* that ye *know not of."*

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

34 *Jesus saith unto them,* "*My meat* is *to do the will of* *That sent me,* and to *finish His work.*

35 *Say not ye,* "*There are yet four months,* and *then cometh harvest?" *look* *unto* *yourself,* *Lift* *up* *your* *eyes,* and *look* *on* *the* *fields;* *for* they are *white already* *unto* *harvest.*

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

37 And *herein* *is that* *saying* *true,* *One soweth,* *and *another reapeth.*

38 *Is* *sent* *you* *to* *reap* *whereon* *ye* *be* *stowed* *no* *labour;* "*other* *men* *laboured,* *and* *ye* *are* *entered* *into* *their* *labours.*

39 And many of the Samaritans *believed* of that city *sent* *for* *He* *told* *me* *all* *that* *ever* *I* *did.*

40 So when the Samaritans were come *unto* Him, they *besought* Him that He would *tarry* *with* *them,* and He *abode* *there* *two* *days.*

41 And many more *believed* because of *His own word;*

42 And *said* *unto the woman,* "*Now we* *believe,* *not* *because of* *thy* *saying:* *for* *we* *have* *heard* *Him* *ourselves,* *and* *know* *that* *this* *is* *indeed* *the* *Son* *of* *the* *world.*

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of allos. laboured = have laboured, i.e. John the Baptist and the Lord. for=on account of. Gr. dia. Ap. 104. v. 2.
abode. Gr. menos, as above. two days. See note v. 15.
now. Gr. ouelh. Christ = All the texts omit "the Christ," but not the Syr. See Ap. 94. V. note 3.

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4. 25-27 cheque, Which is called Christ. See Ap. 98. VIII.

4. 28-31. The Disciples and the Samaritans.

(Extended Alteration and Introversions.)

Q 32. The city. The woman.
R 33. Her testimony.
S 34-35. Is this the Messiah?" Q 36. Samaritans. Coming.
R 39. Her testimony.
V 42. This is indeed the Messiah.

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4. 27. All the texts read "were wondering." Gr. thaumazan. First occ. Matt. 8. 10.
4. 43.

5. 2.

43 Then after two days He departed thence, and went into Galilee.

44 For Jesus Himself testified, that a prophet hath no honour in his own country.

45 Then when He was come into Galilee, the Galileans received Him, having seen all the things that He did at Jerusalem at the feast; and 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 nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went and besought Him that He would come down and heal his son; for he was at the point of death.

48 Then said he, Thy son liveth.

49 The nobleman 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 And as he was now going down, his servants met him,

and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend.

and they said unto him, Yesterday at the seventh hour 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 the second miracle that Jesus did, when He was come out of Judea into Galilee.

XYYZ0

A.D. 27


54 the second miracle = 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. 175. See note on 2. 11.

5. 1-6, 71 (E, p. 160). THE SECOND PERIOD OF THE LORD'S MINISTRY. SUBJECT: THE PROCLAMATION OF THE KING. (Division.)

5. 1-47 (X', above). IN JERUSALEM. (Division.)


5. 1-15 (Y', above). THE THIRD SIGN. THE IMPOTENT MAN. (Division.)

Y1 | Z1 1-7. The occasion.

Z2 | Z2 8-15. The sign.

5. 1-7 (Z', above). THE OCCASION. (Division.)

Z1 | e1 1. The time.

e2 2. The place.

e3 3. The people.

e4 e5 5-7. The man.

5. 2. 3. A. D. 27  
5. 15. 5.

5. 2. 3. A. D. 27  
5. 15. 5.

5. 2. 3. A. D. 27  
5. 15. 5.

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5. 16-47 (V, p. 1534). CONSEQUENCES, CONSPIRACY OF, AND COLLOQUIES WITH THE JEWS. (Alternation.)

5. 16-47 (V, p. 1534). CONSEQUENCES, CONSPIRACY OF, AND COLLOQUIES WITH THE JEWS. (Alternation.)

16 Therefore the Jews sought the more to kill Him, because He had not only broken the sabbath, but also said that God was his Father, making Himself equal with God.

17 But Jesus answered them, "My Father worketh hitherto and I work.

19 Then answered Jesus and said unto them, "Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever the Father doeth, those also doeth the Son likewise.

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

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father Which hath sent Him.

24 Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath He given to the Son to have life in himself;

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

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

the dead—corpses. See Ap. 130. 1, twice, and 6. 6. Then universally believed by the Jews, and by them, the Elliptic (complex, Ap. 6. III. 2), thus: "quickeneth whom He will," the Son, the Son also.

29 Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice.

29 Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice.

5. 21-29 (F, above). PROOF. COMMUNICATION. (Introversion.)

21 Concerning quickening and resurrection.

22 Concerning judgment.

23 Concerning quickening and resurrection.


5. 21-29 (F, above). PROOF. COMMUNICATION. (Introversion.)

22 Concerning judgment.


5. 21-29 (F, above). PROOF. COMMUNICATION. (Introversion.)


5. 21-29 (F, above). PROOF. COMMUNICATION. (Introversion.)

22 Concerning judgment.


5. 25-29 (G, above). CONCERNING QUICKENING AND RESURRECTION. (Alternation.)

25 The hour—An hour. Put by Fig. Synecdochte (of the Part), Ap. 6. for a definite and special time. Now, 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, 20. the Son of God. Ap. 93. XV. This title is associated with resurrection, as in v. 27 judgment is with the Son of man, shall live. See note on 4. 26. 22 as—ever. Gr. huper. 22 as—ever. Gr. huper. 23 out of. Gr. ek. Ap. 104. vii. unto. Same as "into", above.

5. 25-29 (G, above). CONCERNING QUICKENING AND RESURRECTION. (Alternation.)

25 The hour—An hour. Put by Fig. Synecdochte (of the Part), Ap. 6. for a definite and special time. Now, 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, 20. the Son of God. Ap. 93. XV. This title is associated with resurrection, as in v. 27 judgment is with the Son of man, shall live. See note on 4. 26. 22 as—ever. Gr. huper. 23 out of. Gr. ek. Ap. 104. vii. unto. Same as "into", above.

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29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

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 will, but the will of Him who sent Me.

31 If I bear witness of Myself, My witness is not true.

32 There is another that beareth witness of Me, and I know that the witness which He gives of Me is true.

33 Ye sent unto John, and he bare witness unto Me; but the witness which I received of the Father, that is true, and no man deceives Me.

34 But these receive not testimony from man: but these things I say, that if they be not true, no man believeth Me.

35 Ye sent Me a burning and a shining light: who were willing for a season to rejoice in His light.

36 But if I bear greater witness than that of John: the works which I do, bear witness of Me, that the Father hath sent Me.

37 And the Father Himself, Which hath sent Me, hath borne witness of Me; and ye have neither heard His voice at any time, nor seen His shape.

38 And ye have not His word abiding in you: for whom ye have not hath sent.

39 Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of Me.

40 And ye will not come to Me, that ye might have life.

41 I receive not honour from men: but I know you, that ye have not the love of God in you.

42 If 3 am come in My Father's name, and ye receive Me not; if another shall come in his own name, ye will receive him.

43 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

44 Do not think that 3 will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

45 For had ye believed Moses, ye would have believed Me: for ye wrote 32 of Me.

46 But if 32 believe not His writings, how shall ye believe My words?

47 done - wrought. Gr. poioi - accomplished (referring to the object, aim or end of the act), and generally associated with good.

good - good things (Pl.).

31 1 of Mine own Self do nothing: as I hear, I judge; and My judgment is just; because I seek not Mine own will, but the will of the Father who sent Me.

36 But if I bear greater witness than that of John: the works which I do, bear witness of Me, that the Father hath sent Me.

5. 31-47 (F. p. 1526). PROOF, WITNESSES.

(F. Introduction.)

K | 32-38. The Father's witness.

L | 39, 40. The testimony of Scripture.

K | 41-44. The Father's witness.

J | 45-47. The witness of Moses.

31 If, Assuming the condition, where experience will decide, Ap. 118. 1. 1.

32 Emphatico = to come.

bear witness. See note on 1. 7.


32 There is. See u. 31 and 7. 23; 8. 25.


36 he bare - he hath borne.

true. See note on 1. 14.


38 a... light - the... lamp. Gr. luchnos. Ap. 130. 4.

A. 20. A common Rabbinic idiom for a famous man. In contrast with Christ (5. 13).


36 season. Gr. hour, put by Fig. Metonymy (of Subject), Ap. 6, for a brief period. Cp. 12. 23.

38 abiding. See note on 1. 37.


40 you - yourselves, as in u. 63. Mark 4. 17.


46 had ye - if (Ap. 113. 2. a) ye had.


48 believe. Gr. Pl. of grammata - letters, used of written characters, or of a document. For the former, see Luke 22. 25. 2 Cor. 3. 7; or the letter of Scripture contrasted with its spirit (Rom. 7. 4; 7. 2; 2 Cor. 3. 6). For the latter see Luke 16. 6, 7 (where it is a debitor's account), and Acts 22. 21 (where it is an ordinary letter). In 7. 10 and Acts 23. 24, it is used for learning (cp. Isa. 29. 11, 12. Acts 4. 13). In 2 Tim. 3. 3 it is used for the sacred writings as a whole. Hence the Scriptures were called grammateis. worda.

Gr. rhema (pl.). See note on Mark 9. 32.

5. 47.
After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed Him, because they saw His miracles which He did on them that were diseased.

3 And Jesus went up into a mountain, and there He sat with His disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, "Whence shall we buy bread, that these may eat?"

6 And this He said to prove Him: for He Himself knew what He would do.

7 Philip answered Him, "Two hundred pennyworth 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, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"

9 And Jesus said, "Make the men sit down." (Now there was much grass in the place.) So the men sat down in number about five thousand.

10 And Jesus took the loaves; and when He had given thanks, He distributed unto His disciples, and the disciples to the people, to be set down; and likewise of the fishes as much as they would.

12 When they were filled, He said unto His disciples, "Gather up the fragments that remain, that nothing be lost."

13 Therefore they gathered them together, and filled the baskets that remained of them twelve baskets full.


(Introductions and Alternation.)

M1 N P | f | 1,2. Sign performance.

Q | 3-5. Departure to the mountain.

O | 5-13. The Fourth Sign. (The Feeding of the 5,000.)

Y P | f | 14, 15. Sign seen.


(The Feeding of the 5,000.) (Alternation.)

O | R | 1. Question to Philip.


R | 7-9. Answer of Philip.

7 When...lifted up...having lifted up, then...therefore. Cp. v. 15, and see Ap. 178. saw...having seen.

Gr. theo.mai. Ap. 183. I. 12. a great...come...that a great...is coming...company...crowd, as in v. 2.

unto...toward. Gr. pros. Ap. 104. xv. 3. Not the same word as in v. 16. 27. Philip. Because Bethsaida (Ap. 189) was a neighbouring town. Cp. 1. 44; 12. 31. See Ap. 141. bread...loaves...order...that...in.

Gr. hina. 7 to prove...proving...i.e. putting him to the test...knew. Gr. oida. See note on 1. 26.


11 to the disciples, and the disciples. Om. by all the texts and Syr. and likewise...likewise also. as much as they would. Recorded only in John.

would...wished. Ap. 102. 1.

12 When...But when...filled. Not the same word as in v. 25.


11 to the disciples, and the disciples. Om. by all the texts and Syr. and likewise...likewise also. as much as they would. Recorded only in John.

would...wished. Ap. 102. 1.
6. 13. JOHN.


and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

But Gr. kophinos = a wicker hand-basket, not the same as in Matt. 15. 37. Mark 8. 8. unto them that had eaten. Recorded only by John. eaten = fed. Gr. brakhto. Occ. only here. Root of our "brown", to feed in the open.

14 Then therefore a supplementary note by John. those = the. See. Gr. eido. Ap. 188. I. 1. of a truth = truly.

that prophet that should come = the prophet who is coming. See. I. 21. in the world. See note on I. 9.

15 perceived. See note on I. 10. Ap. 182. I. ii. would come = were about to come.

in order that (Gr. hina) they might.


6. 16-25 (M, p. 1528). THE FIFTH SIGN.

(Exposition and Alternations.)

M. V | j | 16. At the sea. Disciples.

W | 17-17. A boat (ploion).

m | 18. The Lord absent.

k | 19-19. The Lord seen.

n | 20. "They were afraid."

x | 21-21. The Lord present.

v | 22-22. At the sea. Crowd.

Y | 23-23. The boats (ploion).

6. 16... came = it became late.


17 a ship = a fishing-smack. Gr. ploion. Not ploion, as in v. 27.

w | 24. Went = were going.


z | 27. Had become. Now = already.

18 arose = was rising.


19 five and twenty furlongs (Ap. 51. III. 1 (2)).

About half-way.

18. 8: 27, 34, 45, 65.

m | 29. The Lord seen.

x | 30. The Lord present.

v | 31. The boat (ploion).

6. 26-71 [For Structure see next page].

26 Verily, verily. The eighth occ. See note on I. 21. the miracles = signs. No Art. were filled = satisfied. Not the same word as in v. 12.

whereinto = into (Gr. eis. As in v. 2) which.

See note on "and we beheld", I. 14.


the Lord.


entered into (Gr. eis. u. 3) the boats (ploia), but all the texts read ploia. to = unto. Gr. eis. as in u. 3.

25 the other side. The western. In. v. 22, the eastern.


camest Thou hither = hast Thou got here.
6. 27.

A.D. 28

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 I am the bread of life."

B

28 Then said they unto Him, "What shall we do, that we might work the works of God?"

29 Jesus answered and said unto them, "This is the work of God, that ye believe on Him whom God hath sent."

AC

30 They said therefore unto Him, "What sign shewest thou then unto us, that we may see, and believe Thee? what dost Thou work?"

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

D

32 Then Jesus said unto them, "Verily, verily, I say unto you, Moses gave you not that 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."

C

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 unto Me shall never hunger; and he that believeth on Me shall never thirst.

B

36 But I said unto you, that ye must see Me, and believe not.

ZT

37 "That the Father gave Me shall come unto Me; and he that cometh to Me I will in no wise cast out."

6. 30-35 (A, above). BREAD: HEAVENLY. (Alternation.)

J | 34. Request of Disciples for thing signified.
D | 35. Answer. Bread of life.

30 therefore. In consequence of the Lord's claim. What sign, &c. The emphasis is on "Thou", sign. See note on 2. 19. believe Thees. See Ap. 160. I. 1. ii., and note on 1. 7. what... is what...? Our Fathers. See Ex. 16. 31. Over half a million for war; probably three millions in all. Num. 2. 32. manna = the manna. manna = as signified. 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."

So the Midrash (a Commentary on Ecc.): "The former Redeemer (Moses) caused manna to descend for them; in like manner shall our latter Redeemer (Messiah) cause manna to come down, as it is written: "There shall be a handful of corn in the earth" (Ps. 72. 16). See Lightfoot, vol. xii, p. 293. heaven. Singular. See note on Matt. 6. 21. Moses. The fifth of seven refs. to Moses. See note on 1. 17. The Gemarists affirm that "manna was given for the merites of Messiah."

that bread = the (true) bread. My Father. See note on 2. 16. true. Gr. aleitíhous. See note on 1. 9, and Ap. 175. 2. 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.

34 Lord. See Ap. 98. VI. 1. a. B. a. evermore. Gr. prōtote, see notes on v. 33. 3 am the bread of life. A form of expression peculiar to this Gospel. The Fig. Metaphor (Ap. 6), which carries over, and asserts that one thing is, i.e. represents the other; thus differing from Simile, and Hypocatastasis (Ap. 6). See Ap. 169, par. 1. Note the seven (Ap. 10) examples in this Gospel: I am the Bread of Life (8. 32, 41, 48, 51); the Light of the world (8. 12; 9. 5); the Door of the sheep (10. 7, 9); the Good Shepherd (10. 11, 16); the Resurrection and the Life (11. 17); the true and living Way (14. 6); the true Vine (15. 1, 5); never = in no wise. Gr. ou mē. Ap. 105. III. Never thirst = in no wise at any time (Gr. ou mē... pōpote) thirst. Or supply the Ellipsis by repeating "pōpote" after "hunger." Both A.V. and R.V. renderings are inadequate. The A.V. includes the Gr. pōpote in the second "never." The R.V. weakens the first "never" by rendering it "it is not." Neither A.V. nor R.V. give the force of the negative ou mē. 36 ye also have seen Me; ye have seen Me also; with emphasis on "seen," and = yet believe. Ap. 160. I. 1. 1.

6. 37-59 [For Structure see next page].
6. 38. A.D. 28

38 For "I came down from heaven, and am not come to do Mine own will, but the will of Him That sent Me."

39 And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of Him That sent Me, that every one which believeth on Him, may have everlasting life; and I will raise him up at the last day."

F

41 The Jews then murmured at him, because he said, "I am the bread which came down from heaven." 42 And they said, "Is this not Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, 'I came down from heaven'?"

E

43 Jesus therefore answered, and said unto them, "Murmur not among yourselves."

44 No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day."

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

46 Not that any man hath seen the Father, save the only-begotten Son, which is in the Father, who is also in the Son."

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

fp

48 "I am the bread of life." 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die."

51 "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world."

52 The Jews therefore strove among themselves, saying, "How can this Man give us His flesh to eat?"

53 Then Jesus said unto them, "Verily, verily, I say unto you, unless a man eat the flesh of the Son of Man and drink His blood, he hath no life in him; he that eateth My flesh and drinketh My blood hath everlasting life." 54 For the Father's will is that the Son should have glory on earth."

6. 37-59 (2. p. 1560). COLLOQUIY WITH BELIEVERS. (Actualism.)


6. 48-59 (F, above). THE LORD. THE BREAD OF LIFE. (Introversion.)

F

p | 48-51. The Sign. 49-51. The Signification. r | 52. the Jews. Contention. q | 54-57. The Signification. p | 55. 56. The Sign. 48 that = the. 50 a man = any one; i.e. without distinction. thereof = of (Gr. ek. Ap. 104. vii). 51 living. See note on 4. 10. 52 living. See note on 4. 10. ii. For the condition, see Ap. 119. 1. b. this bread = this bread (one before you). One of three passages in which "this" indicates the speaker. Cp. 2. 19. Matt. 16. 18. he shall live; and by resurrection. See note on 4. 20, 51, 53. for ever = unto the age. See Ap. 161. II. A. II. 4. a. and the bread that I will give is not bread, but the bread, moreover, which I will give. The omission of the particle ("d") in A.V. hides the line of the discussion: (1) I will give this bread; (2) This bread is My flesh; (3) My flesh is the bread which I will give up in death. My flesh = Myself. Put by the fig. Symmachus (of the Part), Ap. 6, for the whole person, as in Gen. 17, 13. Es. 16. 9. Acts 2. 25-31. Prov. 19. 4. Matt. 19. 5. Rom. 8. 20. 1 Cor. 1. 29. 2 Cor. 7. 4. and for Christ's own person, 1. 14. 1 Tim. 3. 16. 1 Pet. 5. 10. Heb. 10. 20. 1 John 4. 2. Just as "My soul" is also put for the whole person (Num. 21. 10. Judg. 15. 20. Ps. 2. 16; 10. 18. 10. 18. 10. Is. 53. 5. Acts 2. 31. Rom. 15. 1). In view of the Jews' unbelief, the Lord used the fig. Symmachus here. To take a figure of speech literally, and treat what is literal as a figure, is the most fruitful source of error. Flesh. See note on 1. 13. 3 will = give. All the texts omit this, but not the Syr. See Ap. 94. V, note 3. for. Gr. hupr. Ap. 104. xvii. 1. 52 strove = were contending. Gr. machomai. Only here, Acts 7. 26. 2 Tim. 2. 24. James 4. 2. An advance on "murmuring" in v. 41. among themselves = with (Gr. pros. Ap. 104. xv. 8) one another.

1631
6. 53.

AD. 28

verily, I say unto you, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."

54. Whosoever eateth My flesh and drinketh My blood hath eternal life; and this will raise him up at the last day.

55. For My flesh is meat indeed, and My blood is drink indeed.

56. He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him. 57. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me.

58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

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 har row, saying; who can hear it?"

61. When Jesus knew in Himself that His disciples murmured at it, He said unto them, "Doth this offend you?"

62. What and if ye shall see the Son of man ascend up where He was before? 63. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

64. But there are some of you that believe not." 65. And He said, "Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father." 66. And from that time many of His disciples went back, and walked no more with Him.

67. Then said Jesus unto the twelve, "Will you also go away?"

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

69. And we believe and are sure that thou art that Christ, the Son of the living God."

70. Jesus answered them, "Have not I chosen you twelve, and one of you is a devil?"

therefore ye should behold the Son of man ascending up where He was before [will ye be offended then?]


67. 68. Disciples. Murmuring.

69. 64. Some unbelievers. One betrayer. Gr. zōopoieō. See note on 5. 21.

70. 65. The Lord's expostulation. Gr. logos. See note on Mark 9. 32.

71. 66. Disciples. Defection.

72. 67. The Lord's expostulation. Gr. zōopoieō. See note on Mark 9. 32.

73. 68. Disciples. Murmuring.

74. 69. Believe. Gr. zōopoieō. See note on Mark 9. 32.

75. 70. The Lord's expostulation. Gr. logos. See note on Mark 9. 32.
71 He spake—But, or Now He was speaking.


Iscariot = a man of Keriōth, which was in Judah (Josh. 15. 25). Keriōth now probably Khan Kurint, the son of Simon. So designated only here, 12. 4; 13. 1. 24. The only apostle not a Galilean. Cp. 12. 6. That should betray Him = [who] was about to betray Him. Note the two verbs. Thus ends the second portion of the Lord's ministry (Ap. 119), and thus is ushered in the third.

7. 1—11. 54.—(E. p. 1510). THE THIRD PORTION OF THE LORD'S MINISTRY. SUBJECT: THE REJECTION OF THE KING. (Division.)

E
H 1 J 7. 1—10. In Galilee.
H 2 7. 11—11. 44.—In Jerusalem.

K
1 J 7. 1—10. IN GALILEE. (Alternation.)
K 1 J 7. 11—11. 44.—In Jerusalem.

M
5 for neither did His brethren believe in Him.

L N v 6 Then Jesus said unto them, My time is not yet come.

O 7 The world cannot hate you;

N w 8 Go up unto this feast:

v 2 go not up yet unto this feast: for My time is not yet full come.

J 9 When He had said these words unto them, He abode still in Galilee.

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

H 2 P R 11 Then the Jews sought Him at the feast, and said, Where is He?

12 And there was much murmuring among the Jews.

at hand = near.
world. Put by Fig. Metonymy (of Subject), Ap. 6, for its inhabitants. See note on 1. 9, and Ap. 129. 1. neither = not even. Gr. oude.

7. 6—8 (L, above). THE LORD'S BRETHREN; THEIR ADVICE REJECTED. (Introversion.)


O 7, 8. Brethren: not hated.


N w 7. =. His brethren.


E Then = Therefore. Not the same word as in 1. 10. time = seasonable moment. not yet. Gr. oudefs. A compound of ou (Ap. 105. 1). The Lord's death was accomplished by Himself. See 10. 17, 18. Luke 22. 31. Until that hour (the right hour) came. He was immune (Gr. in. 30; 8. 20). At length it was "at hand" (Matt. 26. 43); and came, according to His word (12. 23; 27; 13. 1; 17. 1. Cp. Mark 14. 41). "hearth" = your own. Gr. humerēs. Emp. 7 cannot = is not (Ap. 105. 1) able to. testify = bear witness. See note on 1. 7. of = concerning: Gr. per. Ap. 104. xiii. 1. evil. Gr. ponērōs. Ap. 129. III. 1.

abode. See note on 1. 32. 10 when. Not a note of time but of sequence, as in 2. 9, 23; 4. 3; 40. 6. 12, 16; 11. 6, 32, 35.


7. 11—11. 56—(H2, p. 1583). IN JERUSALEM.

(Alteration.)

H2 P 7. 15—11. 28. At the Feast of Tabernacles.

Q 9. 1—10. 21. Subsequent events.

P 10. 22—28. At the Feast of Dedication.

Q 10. 29—11. 54—. Subsequent events.

7. 11—8. 56 (P, above). AT THE FEAST OF TABERNACLES. (Repeated Alternations.)


R2 7. 30—31. The Lord. Immune.

S2 7. 32—42. Colloquy with Pharisees and others.

R3 7. 43—8. 1. The Lord. Immune.

S3 8. 2—20. Colloquy with Scribes and Pharisees.


S4 8. 27—8. The Lord. Immune.


said = are saying.


people = crowd.


7. 14—30—(S1, above). COLLOQUI WITH JEWS. (Repeated Alternation.)

S1 T1 14. The Lord. Teaching.


15 marvelling = were wondering.

16 answered = said. See note on Deut. 1. 3 and Ap. 122. 3. The 1011 edition of the A.V. omitted "and said." My doctrine, &c. The first of seven declarations that the Lord spoke only the Father's words (see 8. 26, 17; 12. 49; 14. 19; 17. 8).
7. 28.  

John.

7. 40.

28 Then cried Jesus in the temple as He taught, saying, "Ye both know Me, and ye know whence I am: and I am not come of Myself, but He that sent Me is true, Whom ye know not.

29 But I know Him: for I am of Him, and His word sent Me.

30 Then they sought to take Him:

but no man laid hands on Him, because His hour was not yet come.

31 And many of the twelve believed on Him, and said, "When Christ cometh, will He do more miracles than these which this Man hath done?"

32 Then said the Pharisees, among themselves, "Mmurphered such things concerning Him; and the Pharisees and the chief priests sent officers to take Him.

33 Then said Jesus unto them, "Yet a little while am I with you, and then go I unto Him that sent Me.

34 Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come.

35 Then said they among themselves, "Whither will He go, that we cannot find Him? or will He go unto the dispersed among the Gentiles, and teach the Gentiles?"

36 What manner of saying is this that He said, "Ye shall seek Me, and shall not find Me: where I am, thither ye cannot come?"

7. 30. In the last day, that great day of the feast, 1 Jesus stood and cried saying, "If any man thirst, let him come unto Me, and drink.

38 He that believeth on Me, as the scripture hath said, "out of his belly shall flow rivers of living water."

39 But this spake He of the Holy Ghost, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not glorified.

40 Many of the twelve people therefore, when they heard this, said, "Of a truth this is the Prophet."
41. Others said, "This is the 2nd Christ." But some said, "Shall 2nd Christ come 2nd out of Galilee?"
42. Hath 1 not the scripture said, That "Christ cometh 1st of the seed of David, and 2nd out of the town of Bethlehem, where David was?"
43. So there was a division among the people because of Him.

44. And some of them 2d would have 3d taken Him; but no man laid hands on Him.
45. Then came the 3rd officers 2d to the chief priests and 3rd Pharisees;
46. The 3rd officers 2d answered, "Never 2nd man spake 4th like this Man."
47. Then answered them the 3rd Pharisees, "Are ye also deceived?"
48. Have any 1 of the rulers or 19 of the 3rd Pharisees believed on Him? 49. But this 11 people who 17 kneweth not 17 the law are cursed."
50. Nicodemus saith unto them, "He that was 24d to Jesus by night, being one 19 of them, 51. Doth our law judge any 32d man, when he 36th heareth it, and 37th know what he doeth?"
52. They answered and said unto him, "Art thou also 32d of Galilee? 39th Search, and 9th look: for 33d out of Galilee ariseth no prophet." 53. And every man went unto his own house.

Jesus went unto the mount of Olives.

And early in the morning He came again into the temple, and all the 6 people came unto Him; and He sat down, and taught them.

WH place it in double brackets at the end of the Gospel. As to ancient MSS, A (the Alexandrine, London) and C (Ephraemi, Paris) are defective here, so that the oldest omitting it are N (Sinaiticus, Cant. v.), B (Vatican, Cant. iv.) containing it is D (Dezec, Cant. vi.) It is contained in the Vulgate (383) and Jerome (575-630) testifies (ad. Felag. ii. p. 92) that it is found in many Greek and Latin Codices. It is also found in the Jerusalem Syr. (Cant. v), the Memphis (Cant. iii) and syriaco (Cant. iv)). Synops, Bishop of Cesarea (415-420), quotes (Hist. Ecc. iii. 39) Foppia, Bishop of Hierapolis (in Phrygia, 130), as referring to it. Ambrose (374-397) quotes it, as does Augustine (865-480), de adult. coniuris (lib. ii, cap. 7). Though WH omit it, Dean Burgon (1865) quotes it: "Drs. W. and R. remark that the argument which has always told most in its favour in modern times is its own internal character. The story itself has justly seemed to vouch for its own internal truth, and the words in which it is clothed to harmonise with other Gospel narratives" (The Revision Revised, p. 611, note). We may ask: How is it that all the MSS, which do contain it (including 500 Cursive) agree in placing it here? It was another attempt following on 7.32, and referred to in 8.15.


8. 2-20 (S3, p. 1584). COLLOQUIY WITH PHARISEES AND PHARISEES. (Introduction.)

B 3.11. Temporization.


8. 3-11 (B, above). SCRIBES AND PHARISEES. TEMPTATION. (Alternation.)

B 1. The woman brought.
D 4-9. Condemned.

2. Pharisees. See Ap. 120. II.

1816
unto Him a woman taken in adultery; and when they had set her in the midst,

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

5 Now Moses in the law commanded us, that such should be stoned: but what sayest Thou about it?

6 This they said, tempting Him, that they might have an occasion to accuse Him.

7 So when they had continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again He stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last:

10 When He had lifted up Himself, and saw none but 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 thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto Him, Thou art the bearest record of Thyself; Thy record is not true.

14 Jesus answered and said unto them, Though I bear record of Myself, yet My record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, nor whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but 3 and the Father that sent Me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that beareth witness of Myself, and the Father that sent Me beareth witness of Me.
B laid hands=arrested. See v. 39, 42, 44.
not yet come. See note on 7:6.
8. 21-50—(St. p. 1534). COLLOQUIE WITH SCRIBES AND PHARISEES. (Repeated alternation.)
F d3 | 25. The Lord. Promise.
I d1 | 27. The Lord. Counter Accusation.
J e1 | 27. The Lord. Accusation.
21 go My way = withdraw Myself. shall=will.
sins=since. See Ap. 128. I. ii. 1. The sin of rejecting Him cannot=are not (Gr. ou) able to.
22 Jews. See note on 1:19.
23 Will He kill Himself? Surely He will not (Gr. mēi) kill Himself?
25 are from beneath; i.e. of the earth. See 1 Cor. 15:47. The phrase occurs only in this Gospel.
H d1 | 27. The Lord. Counter Accusation.
I e1 | 27. The Lord. Accusation.
22 Even the same that . . . beginning=He Whom I also gave you at the beginning (of this coloquy). v. 22-29.
Cp. Sept., Gen. 43. 18, 20=at the beginning [of our coming down]=at the first.
From the beginning. There is no "from" in the Gr. See note on v. 44.
24 understood not=did not get to know. Ap. 132. L i. ii. See note on 1:10.
spake=was speaking. Not "saying," as in v. 24.
26 Jews. See note on 1:19.
27 Jew. See note on 1:19.
28 When . . . then. Revealing that after that, men would believe in the truth of His Deity.
29 Son of man. Ap. 98. XVI. know. Ap. 182. L ii. as in v. 27. I do, &c. Note the complex Ellipses (Ap. 6) = "Of Myself I do nothing [nor speak]; but according as the Father taught Me, these things I speak [and do them]".
32 believed=had believed. See note on 1:17, 18, 19.
33 They answered Him. We be Abraham's seed, and were never in bondage to any man; how sayest thou, 'Ye shall be made free'?"
34 Jesus answered them, “Verily, verily, I say unto you. Whosoever committeth sin is the servant of sin.

35 And the servant abideth in the house of his master: but the Son abideth in me forever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham’s seed; but ye seek to kill me, because my word hath no place in you.

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

39 They answered and said unto Him, “Abraham is our father.”

40 Jesus saith unto them, “If ye were Abraham’s children, ye would do the works of Abraham.

41 But now ye seek to kill me, a Man that hath told you the truth, which I have heard of God.

42 Do ye not understand My speech? even because ye cannot hear My word.

43 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

44 And because ye believe not my words, ye believe not me.

45 Which of you convinceth Me of sin? And if I say the truth, why do ye not believe me?

46 He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.”

47 Then answered the Jews, and said unto Him, “Sayest thou of yourself what kind of man thou art?”

48 Jesus answered, “I have not a devil; but I honour my Father, and ye do dishonour me.

50 And should seeketh and doeth the will of him who sent me, has eternal life.”

51 Verily, verily, I say unto you, “If a man keep My saying, he shall never see death.”

34 Verily, verily. Called forth by this manifest misrepresentation of the truth. The twelfth occurrence. See 1:46. Whosoever = every one who. committeth = doeth or practiseth. sin. Not a single act, but a life of sin itself. Same as “sin” in v. 21.

35 And the servant abideth in the house of his master: but the Son abideth in me forever. See note on 1:11.

36 If the Son therefore shall make you free, ye shall be free indeed. See note on 1:2.

38 ye shall be free indeed = ye will be really free. Indeed. Gr. anothe. The same word as in v. 31.


40 works. See note on 3:14.

41 do = are doing. deeds = works, as in v. 39. be not born = have not been begotten (see Matt. 1:2).


44 devil. Gr. diabolo. Thrice in this Gospel: here, 6:70; 18:2. Not the same word as in vv. 48, 49.


45 And do = will do (Ap. 102.1) to do (two verbs). maister = manse. Occ. only here and in 1 John 5:20.


47 will do = will (Ap. 102.1) to do (two verbs). maister = manse. Occ. only here and in 1 John 5:20.


48 And = But. tell you = speak.


52 Then said the Jews unto Him, “Now we know that Thou hast a devil. Abraham is dead, and the prophets; and yet You say, If a man keep My saying, he shall never taste of death.”

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest Thou Thyself?”

54 Jesus answered, “If I honor Myself, My honor is nothing; it is Your Father that honors 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 saying.

56 Your father Abraham rejoiced to see My day: and he saw it, and was glad.”

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, I am.”

59 He said therefore to them, “I am the light of the world. He who follows me shall not walk in darkness, but shall have the light of life.”

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

2 And His disciples asked Him, saying, “Master, who did sin, this man, or his parents, that he was born blind?”

3 Jesus answered, “Neither hath this man sinned, nor his parents: but that the works of God should be manifested 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 spake of the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay.

7 And said unto Him, “Go, wash in the pool of Siloam,” (which is by interpretation, Sent.) He went and washeth, and saw.

8 The neighbors therefore, and they which had seen the thing told it abroad.

9 Is dead = died.

10 taste of death. They altered the Lord’s words. Not an O.T. term. Occurs five times; here; Matt. 16. 25; Mark 9. 1; Luke 9. 27; Heb. 2. 9.

11 honour = glorify. Gr. doxa. See p. 1511.

12 honour = glory. See note on 5. 11.


14 in order that (Gr. hina) he might, see. Ap. 193. I. i.

15 Therefore Abraham must have heard of it from Jehovah, for “faith cometh by hearing.” (Rom. 10. 17).

16 Big day = the day, Mine; i.e. the day of My promised coming.


19 = came into existence; i.e. was born.

20 See note on 2. 36.

21 took = went up stones. And thus would murder the great Prophet Himself. Op. 10. 31, 39 and Matt. 23. 31, 37, stones, i.e. heavy stones. Cp. 7. The Temple was not yet finished, and stones would be lying about.

22 Lightfoot, vol. xii., pp. 247-9, 324.


24 (Q; p. 1534). SUBSEQUENT EVENTS. (Alternation.)

Q J [9, 1-38, The Sixth Sign.

K] [8, 29-41. Charge of the Lord against Pharisees.

J] [10, 1-18, Signification of the Sign.

K] [10, 19-21, Charge of the Jews against the Lord.

25 Subsequent events. (Alternations.)

3 J [1, 2, 3. The Sign. Occasion.

M] [3-5, The Purpose of the Sign.

L] [6-7, The Sign. Wrought.

F] [8-38, The Sixth Sign.

1 as . . . passed by. See 8. 55.

2 said. See 8. 56. see Ap. 176 (C and C, p. 194).

3 saw. See 193. I. i.

4 man, Gr. anthropos. Ap. 128. 1, which was. Should be in italics.


6 disciples, not necessarily the Twelve. See note on “neighbours” (v. 8) and Structure “M”.


10 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 nor demerit in the days of the Messiah” (Lightfoot, xii., p. 242), referring back to “My day” (8, 26).

11 that = in order that. Gr. hina. was = should be.

12 Jesus. See Ap. 98, X.

13 Neither . . . nor. Gr. ouste . . . ouste.

14 that. Supply the Ellipsis: but [he was born blind] in order that. Here we have the real answer to God. Ap. 98, I. 1. i., in Gr. en.

15 I must work. The NK R read “We”: but not the Syr. See Ap. 94, V, note 3, p. 183, work the words. Fig. Polýptoton (Ap. 6), for emphasis. sent. Gr. pempō. Ap. 174. 4. See note on 1. 22. Not the same word as in v. 7. can work = is able to work (two verbs). 5 world. Ap. 129. 1.


spat, etc. For the signification, see Ap. 176. ground. Gr. chama. Occurs only here and in 18. 6.


8 neighbours. Note the different parties in the Structure on p. 1641.

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John 9:1-38 (Q; p. 1534). SUBSEQUENT EVENTS. (Alternation.)

M N 8-12. The neighbours and the man.
O 13-17. The Pharisees and the man.
P 18-22. The parents and the man.
Q 23-34. The Pharisees and the man.
N 35-38. The Lord and the man.

9. 8. before had "seen him that he was blind, said," "Is it not this he that "sat and begged?"
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. & answered and said, "A man that is called Jesus made 6 clay, and 12 anointed mine eyes, and said unto me, 'Go to the pool of Siloam, and wash,' and I went and washed, and received sight."
12. Then said they unto him, "Where is he?"
He said, "I know not." 13. They brought to the 13 Pharisees him that aforetime was blind.
14. And it was the sabbath day when Jesus made the clay, and opened his eyes.
15. Then again the 13 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 13 Pharisees, "This 1 is not of 3 God, because he keepeth not the sabbath day."
17. Others said, "How can a man that is a sinner do such miracles?"
And there was a division among them.
18. They said unto the blind man again, "What sakest thou of him, that he hath opened thine eyes?"
He said, "He is a "prophet.""
19. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.
20. And they asked them, saying, "Is this your son, who ye say was born blind?" how then doth he now see?"
21. His parents answered and said, "We know that this is our 11 son, and that he was 2 born blind:
22. But by what means he now sees, we know not; or who 13 hath opened his eyes, we know not: 12 of age; 2 ask him: he shall speak for himself." These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man 5 did confess that he was "Christ," he should be put out of the synagogue.
23. Therefore said his parents, "He is of age; 2 ask him."
24. Then again called they the 1 man that was blind, and said unto him, "Give 6 God the praise: 5 we know that this man is a 6 sinner."
25. & answered and said, "Whether he be 1 a sinner or no, I 13 know not: one thing I 13 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 have told you already, and ye did 12 not hear: wherefore 5 would ye hear it again? will ye also be his disciples?"
28. Then reviled him, and said, "Are 5 thou art 9 his disciple; but we are Moses' disciples."
29. & know that 7 God spake unto Moses: as for this fellow, we 12 know not 3 of whence he is."
31 Now we 12 know that 12 God heareth 19 not sinners: but 12 if 12 any man be 19 a worshipper of God, and doeth His 39 will, 39 He heareth. 39
39 Since the world began was it 19 not heard that 22 any man opened the eyes of one that was born blind.
39 The 39 answered and said unto him, 
39 "You wast 39 cast together born 39 in sins, and dost 39 if 39 you teach us?" And they 39 cast him 39 out.
39 Jesus heard that they had 39 cast him out; and 39 when He had found him, He said unto him, 
39 "Dost 39 if 39 you believe on the Son of God?"
39 He answered and said, "Who is He, 39 Lord, that I might 39 believe on Him?"
39 And 39 Jesus said unto him, "Thou hast both 39 seen Him, and it is 39 He; That talketh 39 with thee."
39 And He said, 39 "Lord, I 39 believe." And he 39 worshipped Him.
39 Jesus said, 39 "For 39 judgment 3 am come 3 into this 3 world, that they which see 3 might 3 not see; and that they which 3 might 3 see 3 might 3 be made blind." 39 And 39 some 3 of the Pharisees which 3 were 3 with Him heard these words, and said unto Him, "Are we 3 blind also?
39 Jesus said unto them, "If ye were blind, ye 3 should have no 31 sin: but now ye say, 'We 3 see;' therefore your 35 sin 3 remaineth."

JQS 10 Verily, verily, I say unto you, He that 1 entereth 1 not by the door 1 into 1 the sheepfold, but 1 climbeth up 1 some other way, 1 the same is 1 a 1 thief and 1 a 1 robber.

T 2 But he that 1 entereth 1 by the door 1 is 1 the shepherd of the sheep.

U 3 To 3 him 3 the porter openeth; and the sheep 3 hear his voice: and he 3 calleth 3 his own sheep 3 by name, and leadeth 3 them out.

4 And when 3 he 3 putteth forth 3 his own sheep, 3 he 3 goeth 3 before 3 them, and the sheep 3 follow 3 him: 3 for 3 they 3 know 3 his 3 voice.
3 And a stranger will they 3 not follow, but 3 will 3 flee 3 from 3 him: 3 for 3 they 3 know not 3 the 3 voice 3 of 3 strangers.

R 6 This parable spake 6 Jesus unto them: but they 3 understood 3 not 3 what things they were which 1 He spake unto them.

3 the 3 = 3 a 3 i.e. one of many. 2 porter = door-keeper. Gr. thurōs. hear = hear [and understand]. Gr. a'orōs. generayly implying a personal address. Gr. 13, 13.
their name. 4 he putteth forth = he shall have put forth.
before = in front of. Not the masks = know intuitively. For = for. 5 not = by means of. Gr. diα. 104, 4, 1. into. Gr. ei̇s. 104, 4.
E the sheepfold = the fold (Gr. συλα) of the sheep; the two symbols being used separately. See v. 16.
climbeth up = mounts up [over the fence].
some other way = from another quarter. The "from" = the same = that one.
thief. Who having been taught. Ap. 132, 1-3. i.e. See note on 1, 25.
not = by no means, or in no wise. Gr. ou. 105, 3. 1. 6 This parable. See note on "and we", &c. (1, 14),
parable = wayside saying. Gr. paroimia. Not parable, which is parabol. Paroimia occ. in John, here; and (transl. "proverb") in 16, 25, 21, 29, and 1 Pet. 2, 22. Parabol occurs fifty times, but is not used in John. Paroimia is the Sept. word for mshall = proverb in Prov. 1, 1. See note there. 3 Jesus. Ap. 98, X.
understood not = did not get to know. Gr. ginōskō. Ap. 132, 1, i.e. See note on 1, 19.
what things they were = what it was, or what it meant.

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7 Therefore. I say... I am I say... that I am, &c.; not, putting the words that follow as a quotation. See Ap. 173. of for. Of the sheep, not of the fold.

8 All that ever was All whoever.

9 Verily, Verily, I say unto you, I am the door of the sheep. 10 The one thief cometh not, but if any man enter in, he shall be saved, and shall go in and out, and I will find pasture.

11 I am the good Shepherd: the good Shepherd giveth His life for the sheep.

12 But he that is an hireling, and if the wolf come, and leaveth the sheep, and fleeth: and the wolf calleth them, and scattereth them, and careth not for the sheep.

13 I am the good Shepherd, and know My sheep, and am known of Mine.

14 As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep.

15 And other sheep I have, which are not of this fold: I must bring them in, and they shall hear My voice; and there shall be one fold, and one Shepherd.

16 Therefore doth My Father love Me, because I lay down My life that I might take it again.

17 No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.

18 There was a division therefore again among the Jews for these sayings.


10. 14, 15 (X, above). HIS AND HIS FATHER'S KNOWLEDGE. (Introversion.)

This is the expansion of v. 11: the member "h" showing why the Lord is "the good Shepherd" of "h".

14 know... am known get to know... am known. Gr. ginôsko. Ap. 132. I. ii. Not the same as in v. 14. See note on 1. 10. of by. Gr. hupo. Ap. 104. xvii. I. 15 As... according as the Father. See note on 1. 14. even so know I... I know. Lay down. Same as "give". v. 11.


20 And many of them said, "He hath a devil, and is mad; why hear ye Him?"
21 Others said, "These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"
22 And it was at Jerusalem the feast of the dedication, and it was winter.
23 And Jesus walked in the temple in Solomon's porch.
24 Then came the Jews round about Him, and said unto Him, "How dost Thou make us to doubt? If Thou be the Christ, tell us plainly."
25 Jesus answered them, "I did tell you, and ye believed not: the works that I do, believe in me."
26 But ye believe not, because ye are not of my sheep, as I said unto you.
27 My sheep hear my voice, and I know them, and they follow me.
28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.
29 My Father, which gave me them, is greater than all; and no man is able to pluck them out of my Father's hand.
30 3 and 17 My Father is one."
31 Then the Jews took stones to stone Him.
32 Jesus answered them, "Many good works have I showed you from my Father; for which of those works do ye stone me?"
33 The Jews answered him, "For this good work we stone thee not; but for blasphemy; and because that thou art showing thyself to be a man." God."
34 Jesus answered them, "Is it not written in your law, 'I said, 'Ye are gods.'"
35 If I do according to your law, 'I am the Son of God.'"
36 Say ye of Him, Whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God.
37 If I do not the works of Him, believe me not.
38 But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him."

And they sought again to take Him; but He escaped out of their hand,

And went away again beyond Jordan.

the works. These have a voice of their own. Cp. Ps. 18. 4-5; 15. 11. See also Matt. 11. 27.

With this profound statement op. 14. 10, 11, 20; 17. 11, 21. See also Matt. 11. 27.

10. 38—11. 54—(Q. p. 1584). SUBSEQUENT EVENTS. (Introversion and Alternation)

39 take = arrest. See 7. 30, 32, 44. escaped = went forth. Cp. 8. 59 and Luke 4. 30. 40 went away, &c. This was in December, and He remained away till April, visiting Bethany (11. 1) in the interval, and spending the latter part of the time at the city Ephraim (11. 9).
A.D. 28 1 into the place where John at first baptized; and there he abode. 41 And many resorted unto Him, and said, John did no miracle: but all things that John spake of this man were true. 42 And many believed on Him there.

11. 1 Now a certain man was sick, named Lazarus, of Bethany, of the town of Mary and her sister Martha. 2 (It 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 is sick.

3 Jesus heard that, and said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 (Now Jesus loved Martha, and her sister, and Lazarus.)

8 When He had heard therefore that he was sick, He abode two days still in the same place where He was.

7 Then after that saith He to His disciples, Let us go into Judaea again.

8 His disciples say unto Him, Master, the Jews of late sought to stone Thee; and goest Thou thither again?

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

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

where, &c. See v. 23.

baptized = was baptizing. Ap. 115, I, i.

resorted = came. said = kept saying.
did, &c. Miracles were not necessarily the credentials of a prophet (Deut. 18, 9-3). no. Gr. oden.
miracle = sign, a characteristic word in this Gospel. See note on 2. 11, and p. 1511.


1. 1-48 (Z, p. 1544). THE SEVENTH SIGN. THE RAISING OF LAZARUS. (Extended Alternation.)

1 C | J, L. The Sign. Occasion.


D | 46, 46. The consequences. Belief of some and opposition of others.

3 He was sick. Pointing to 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”.


Mary. See Ap. 100, 3.

Martha Aramaic. See Ap. 64, III, 3.

It was, &c. This is an explanatory statement, indicating what is related in 12, 3.

The Lord. Gr. Kurios. Ap. 98, vi. i, a, 8, c. 3 sent. Gr. apostellao. Ap. 174, 1. If the place of 10, 40 was Bethabara beyond Jordan, and is to be identified with Beth-nahem (Num. 32, 34) in Perea, it would be about 25 miles from Jerusalem.


is sick; lit. is weakening = is sinking.


sickness. Gr. asthenēsa = weakness, not nosos, active disease. See note on Matt. 4, 23.


the glory, &c. The glory of God and of His Son are.


thereby = through (Gr. dia). Ap. 104, v, 1.

is loved. Ap. 186, i, 1.

Not the same word as in tv. 3, 36.

11. 8-24 (G, above). THE SIGN. PERFORMANCE. (Division.)


E I | E II | 17-44. Arrival of the Lord.

11. 8-16 (E, above). DEPARTURE, ETC. (Extended Alternation.)

E I | F | G | s, Days (lit.).


J | G | 9, 10. Day (fig.). Work.


Cp 8, 12; 12, 35, 36, 46. 11 friend. Gr. philos, noun of philē, v, 3. sleepeoth = has fallen asleep.

11. 12. 12 Then said His disciples, 3 Lord, if he sleep, he shall do well. 13 (Howbeit if he speak of his death: but they thought that He had spoken of taking of rest in sleep.) 14 Then said Jesus unto them, plainly, 1 Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe: nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellows, Let us also go, that we may die with him. 17 Then when Jesus came, He found that he had lain in the grave four days already. 18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.) 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him. But Mary sat still in the house. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But I know, that even now whatsoever Thou wilt ask of God, God will give it Thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. 25 Jesus saith unto her, 3 I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. 27 Believest thou this? 28 She saith unto him, Yea, Lord: 3 I believe that Thou art the Christ, the Son of God, Which should come into the world. 29 And when she had so said, she went her way, and called 1 Mary her sister secretly, saying, 3 The Master is come, and calleth for thee. 30 As soon as she heard that, she arose quickly, and came unto Him.

11. 29. 30 Then said therefore Jesus, if. Ap. 118. 2. a. shall do well—shall be saved. Gr. εὐσεβής, as in 10. 9. 13. of—concerning. Gr. ἐπί. Ap. 104. xii. 1. 14 Then said Jesus; lit. Then therefore Jesus said. plainly. See 10. 24. is dead—died. Aorist tense. This shows that death had taken place sometime before, probably soon after the message was sent by the sisters. Cp. v. 17, 34. for your sakes—on account of (Gr. ὑπὲρ). Ap. 118. v. 2. you. believe. Ap. 150. i. 1. 16 Thomas. Ap. 94. iii. 5 and 141. Didymus—twin, a Greek word with the same meaning as Thomas. Occurs here, 20. 21, and 21. 2. fellowdisciples. Gr. συνδοκίματε. Occurs only here. with (Gr. meta). Ap. 104. xi. 1. Him, i.e. the Lord, not with Lazarus. Thomas realized that to return to the neighbourhood of Jerusalem meant certain death.

11. 17-44 (E2, p. 1645). THE ARRIVAL, ETC. (Extended Alternation.)


11. 22-27 (O, above). THE LORD'S PROMISE. (Alternation.)


11. 25, 26 (P, above). THE LORD'S PROMISE. (Alternation.)
11.30. **John.**

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 *comforted* her, when they *saw* *Mary*, that she rose up hastily and went out, followed her, *saying*, "She goeth unto the grave; weep there?"

32 Then when *Mary* was come, where *Jesus* was, and *saw* her, *she fell down* *at* His feet, *saying*, "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 groaned* in the *spirit,* and *was troubled,*

34 And said, "Where have ye laid him?"

35 *They* said unto Him, "Lord, come and see."

36 *Jesus* wept.

37 And some of them said, "Could *not* this man, which opened the eyes of the blind, have caused that even this man should *not have died?"

38 *Therefore* *again* *groaning* in Himself *cometh* to the grave.

39 It was a "cave," and a stone lay *upon* it.

40 *Jesus* said, "Take ye away the stone."

41 *Martha,* the sister of him that was dead, saith unto Him, "Lord, by this time he stinketh*:

42 For *he* hath been *dead* *four days."

43 *Jesus* saith unto her, "Said I not unto thee, that if thou wouldest *believe*, thou *shouldest* *see* the "glory of God"?

44 *Then they took away the stone* from the place where the dead was laid.

45 *Jesus* lifted up *His* eyes, and said, "*Father,* I thank Thee that *Thou* *hast* heard Me.

46 And *knew* that *Thou* hearest Me always; *but* because of the people which stand by I said it, *that* they may *receive* that *if* *Thou* hast *sent* Me.

47 *And when* He thus *had spoken,* He *cried* with a loud voice, *"Lazarus,* come forth."

48 *And* he that was dead came forth, bound hand and foot with *gravestones*; and *his face* was bound about with a *napkin."

49 *Jesus* saith unto them, "Loose him, and let *him* go."

50 *Then many* *of* the Jews which came *to* *Mary,* and had *seen* "the things* which *Jesus* did, *believed* on Him.

51 But *some* of them "went* their ways to the "*Pharisees,* and *told* them *what things* *Jesus* *had done."

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11.46. **Resurrection Performance.** (Alternation.)

0 *Then* the Lord *groaneth.*

1 *The Lord* *groaneth.*

2 *The Lord* *groaneth.*

3 *The Lord* *groaneth.*

4 *The Lord* *groaneth.*

5 *The Lord* *groaneth.*

6 *The Lord* *groaneth.*

7 *The Lord* *groaneth.*

8 *The Lord* *groaneth.*

9 *The Lord* *groaneth.*

10 *The Lord* *groaneth.*

11 *The Lord* *groaneth.*

12 *The Lord* *groaneth.*

13 *The Lord* *groaneth.*

14 *The Lord* *groaneth.*

15 *The Lord* *groaneth.*

16 *The Lord* *groaneth.*

17 *The Lord* *groaneth.*

18 *The Lord* *groaneth.*

19 *The Lord* *groaneth.*

20 *The Lord* *groaneth.*

21 *The Lord* *groaneth.*

22 *The Lord* *groaneth.*

23 *The Lord* *groaneth.*

24 *The Lord* *groaneth.*

25 *The Lord* *groaneth.*

26 *The Lord* *groaneth.*

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29 *The Lord* *groaneth.*

30 *The Lord* *groaneth.*

31 *The Lord* *groaneth.*

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35 *The Lord* *groaneth.*

36 *The Lord* *groaneth.*

37 *The Lord* *groaneth.*

38 *The Lord* *groaneth.*

39 *The Lord* *groaneth.*

40 *The Lord* *groaneth.*

41 *The Lord* *groaneth.*

42 *The Lord* *groaneth.*

43 *The Lord* *groaneth.*

44 *The Lord* *groaneth.*

45 *The Lord* *groaneth.*

46 *The Lord* *groaneth.*

47 *The Lord* *groaneth.*

48 *The Lord* *groaneth.*

49 *The Lord* *groaneth.*

50 *The Lord* *groaneth.*

51 *The Lord* *groaneth.*

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58 *The Lord* *groaneth.*

59 *The Lord* *groaneth.*

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64 *The Lord* *groaneth.*

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94 *The Lord* *groaneth.*

95 *The Lord* *groaneth.*

96 *The Lord* *groaneth.*

97 *The Lord* *groaneth.*

98 *The Lord* *groaneth.*

99 *The Lord* *groaneth.*

100 *The Lord* *groaneth.*
11. 47-53 (A, p. 1544). COUNSEL TO TAKE HIM. (Alteration.)

A V [47-]: The Chief Priests, Council.
W [47-]: Consultation.
V [48-]: The High Priest (Caiaphas).
W' [49-53]: Decision.

47 council. Gr. συνεδρίαν. 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 What do we? What are we about? i.e. something must be done.

49 man (Ap. 128, 1) is expressed here.

11. 54-18. 1 (D, p. 1510). THE MINISTRY. FOURTH PERIOD. (Alteration.)

11. 55-56. 19 (Y, above). HOSTILITY MANIFESTED. (Alteration.)


12. 1-9 (A 2, p. 1548). BETHANY.

(Intermission and Alternation.)

A 2 C | 1, 2. The Lord and Lazarus (εκ νεκρών).
C | 9. The Lord and Lazarus (εκ νεκρών).

Lazarus. See note c. 11, 1.
2 a supper. The first of the three suppers. It was on Saturday evening, at the close of the Sabbath, on the tenth day of Nisan. See Ap. 157.
3 Mary. See Ap. 100, 8.
1, 4 (5). Occurs only in Matt. 26, 29.
anointed. Three anointings are recorded in the Gospels. The first, probably in Capernaum in the house of Simon the Pharisees (Luke 7, 36-50); a woman anointed His feet. The second 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. 165, 167, and 168.
Lazarus. See note on 6, 71.
Simon’s son. These words are omitted by T. Tr. WH here, but found in all the texts in 6, 71, 18, 2, and 26. In some places the word Iscariot is made to agree with Simon.
should betray Him = was about to deliver Him up. See Ap. 51, I, 4.
thief. Gr. kleptēs. The same word as in 10, 1, 5, 10.
26, 30; 32. Luke 10, 40. That is λετές, and should be transl. “robbers,” as in 10, 1, 5, 18, 46. the bag. Gr. glōssokomon. Only here and 13, 20. Used in the Sept. of the chest made by command of Josiah (2 Chron. 26, 8-11). The word means a bag to keep the tongues or reeds of wind instruments, and if of Judas was a shepherd (Kerioth being in the hill tribe district of southern Judah), the bag might be the pouch or wallet for the reeds of the pipes so much used by the eastern shepherd.
6 Let her alone, etc. The TR A WH R (not the Syriac) read, “Let her alone, in order that she may keep it,” etc. against = unto.
sewith = among yourselves: i.e. not the outside poor, but the Lord’s poor.
know = got to know. Gr. ginōskō. Ap. 132, I, 2. for
11 by reason of = on account of. Gr. dia. as in v. 9.
went away = withdrew. I.e. from the chief priests’ fiction.
believed on. See Ap. 150, I, 1, v (i).

12. 12-18 (A 2, p. 1549). PASSOVER. PEOPLE. MEETING. (Intermission and alternation.)

A 2 G | J 12, 11. People.
G | J | K 17. Testimony.

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.
much people = a great crowd. Gr. megas. See note on Matt. 21, 2.
LORD. Ap. 68 VI, I, 18, B.

1849

JOHN.

14 And Jesus, when He had found a young ass, sat thereon; as it is written,

15 "Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

16 These things were written not His disciples first, but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him.

G K

17 "The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record.

J

18 For this cause the people also met Him, for that they heard that He had done this miracle.

B

19 "The Pharisees therefore said among themselves, "Perceive ye how ye prevail nothing; behold, the world is gone after Him."

Z L

12th day

of Nisan

18 And there were certain Greeks among them that came up to worship at the feast:

20 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, "Sir, we would see Jesus."

21 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

22 And Jesus answered them, saying, "The hour is come,

M

that the Son of man should be glorified.

23 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

O

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve Me, let him follow Me; and where I am, there shall also My servant be. If any man serve Me, him will My Father honour.

L

27 Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I into this hour.

M

28 "Father, glorify Thy name. Then came there a voice from heaven, saying, "I have both glorified It, and will glorify It again."

29 The people therefore, that stood by, and
heard, said that it "thundered: others said, "An angel spake to Him." 30 Jesus answered and said, "This voice came not because of Me, but for your sakes. 31 Now is the judgment of this world: now shall the prince of this world be cast out.

N 32 And 3, 31 if I be lifted up 1 from the earth, will draw all men unto Me. 33 This He said, signifying what death He should die.

O 34 The people answered Him, "We have heard out of the law that Christ shall be Christ abideth forever: and how sayest Thou, 'The Son of man must be lifted up'? who is this Son of man?"

35 Then Jesus said unto them, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knows not whither he goeth. 36 While ye have the light, believe in the light, that ye may be the children of light."

Xθ These things spake Jesus, and departed, and did hide Himself from them.

Y7 P O 37 But though He had done so many miracles before them, yet believe they not on Him:

R το That the saying of Esaias the prophet might be fulfilled, which he spake, "LORD, who hath believed our report? and to whom hath the arm of the LORD been revealed?"

uτ Θ Therefore they could not believe, because that Esaias said again, 40 He hath blinded their eyes, and hardened their heart:

vτ Θ that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."


12. 37-60 (Y7, P, 1548). HOSTILITY EXPLAINED. (Division.)


P2 | 44-49. Belief and Unbelief. The Lord's Explanation.

12. 37-43 (P, above). UNBELIEF AND BELIEF. (Introversion and Repeated Alternation.)

Q | 37. Unbelief.

R | t2 | 38. Isaiah. Citation.

u | t3 | 39. Consequence.

v2 | 40. Isaiah. Citation.

u2 | 40. Consequence.

v3 | 51. Isaiah. Occasion.

Q | 42, 43. Belief.

37 before=in the presence of. Cp. 1 Thess. 1. 5; 2. 13. 38 saying. Gr. logos. See note on Mark 9. 32. This is quoted from Isa. 63. 1. See note there. Esaias. Greek form of Isaiah. fulfilled. Gr. προτόκος. filled full or accomplished. See 18, 18; 15, 23; 17, 12; 19, 32: 19, 24; 36. believed. Ap. 150, i. 1. i. the arm of the Lord=Messiah, as the executant of His decrees. Isa. 61, 9; 62, 10. Gr. "polished shaft". Isa. 49, 2. Therefore=On account of. Gr. dia. Ap. 104, vii this: i.e. the unbelief of v. 37. could not=were not able to. Ap. 150. 1. Judicial blindness. Ap. 150, vii. 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. 18, 14 (cp. Mark 4, 12. Luke 8, 10), when the Lord explained why He spoke to the people in parables; the other two being Acts 28, 24, 27 and Rom. 11, 8.
12. 41. 1

These things said 2 Kings, when he 2 said His 2 glory, and spake 2 of Him.

42 Nevertheless 2 among the chief rulers also 2 many 2 believed 2 on Him; but 2 because of 2 the Pharisees, they did 2 not confess 2 Him 2 lest 2 they should 2 be put out of the synagogue:

43 For they 2 loved 2 the praise 2 of men more than 2 the praise of God.

P 2 S 1

44 Jesus cried and said, 4 He that 1 believeth on Me, 1 believeth 2 not 2 on Me, but 1 on Him that 2 sent Me.

45 And he 2 seeth Me 2 seeth That 2 sent Me.

46 He 2 that 2 believeth on Me, 2 believeth not 2 not 2 on My 2 words, and 2 believe 2 me 2 not 2 not 2.

47 And 2 if 2 any man 2 hear My 2 words, and 2 believe 2 not 2 not 2, 2 will 2 judge him 2 not 2 not 2: for I 2 came 2 not 2 to 2 judge the 2 world, 2 but 2 to save 2 and to leave 2 and to receive 2 not 2.

48 He 2 that 2 rejecteth Me, 2 rejecteth 2 at 2 God 2 and Me 2 at 2 My 2 words.

T 2

13 Now 1 before the feast 1 of the passover, when 1 Jesus 1 knew 1 that 1 the 1 hour was come

w 1 that 1 He 1 should 1 depart 1 out of this 1 world 1 unto 1 the Father,

x 1 having 1 loved 1 His own which were 1 in the 1 world, He 1 loved 1 them 1 unto 1 the end.

13. 1-17. 28 (27, p. 1548). DISCIPLES. THE HOUR COME. GLORIFICATION. (Division.)

27 U 1 12. 1-16. 33. The Lord. Communication to His Disciples.


13. 1-16. 33 (U 1, above). COMMUNICATION TO HIS DISCIPLES. (Alternation.)


V 1 15. 5-53. Return to the Father.

13. 1-38 [For Structure see next page].

13. 1 Now. Not the same word as in 12. 27, 28, expressing a point of time, but a particle (Gr. de) introducing a new subject.


13. 2

And the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him;

13. 1-38 (V, p. 1552). CLEANSING. WASHING. (Alternation and Introdution.)

V y X v 1. The Hour come.

w v 1. Return to the Father.

X 1. Love to His Disciples.


Y 2 [5-10]. The Traitor. Knowledge.

Y 2 17-17. Washing. Example.


X v 31-32. The Hour come.

W v 32. Return to the Father.

Y 32-35. Disciples. Love to one another.

y 36-38. Peter. Denial.


13. 3 and are clean, but not all. 11 For He knew who should betray Him; therefore said He, "Ye are not all 13 clean." 14 After that He had 13 washed their feet, and had taken His garments, and was set down again, He said unto them, "Know ye what I have done to you? 15 Ye call Me Master and Lord: and ye say well; for so am I. 16 If I then 13 your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

16 For I have given you an example, that ye should do as I have done to you.

17 Verily, verily, I say unto you, The servant is not greater than his lord; neither 13 he that is sent greater than he that sent him.

18 Ye know these things, happy are ye if ye do them.
18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, 0 He that eateth my bread with me hath lifted up his heel against me.

19 Now I tell you before it come to pass, ye may believe that 3 am He.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me.

21 When Jesus had thus said, He was troubled in spirit, and testified, and said, 16 Verily, verily, I say unto you, that one of you shall betray Me.

22 Then the disciples looked one upon another, doubting each of whom He spake.

23 Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake.

25 Jesus answered, 16 It is I that shall give you a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon.

26 And after the sop Satan entered into him. Then said Jesus unto him, That thou dost, do quickly.

27 And now no man at the table knew for what intent He spake this unto him.

28 For some of them thought, because 2 Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

29 And having received the sop went immediately out: and it was night.

30 Therefore, when he was gone out, Jesus said, 16 Now is the Son of man glorified, and 3 God is glorified in Him.

31 If God be glorified in Him, 3 God shall glorify Himself in Him, and shall straightway glorify Him.

32 Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither 3 go, ye cannot 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 By this shall all men know that ye are My disciples, if ye have love one to another.
Let not your heart be troubled: ye believe in God, believe also in Me.

28 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 Me afterwards." 29 Peter said unto Him, "Lord, why canst thou not follow Thee now? I will lay down my life for Thy sake." 30 Jesus answered him, "Wilt thou lay down thy life for My sake? It is the will of the Father, but by Me.

31 Thomas saith unto Him, "Lord, we know not the Father." 32 Jesus saith unto him, "If I were not so, I would have told you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; and where I am, there ye may be also. 33 And whither I go ye know the way ye know." 34 Thomas saith unto Him, "Lord, we know not Whither Thou Goest; and how can we know the way?" 35 Jesus saith unto him, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me.

36 If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him." 37 Philip saith unto Him, "Lord, shew us the Father." 38 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'?"

39 Believeth thou not that I am in the Father, and the Father is in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, he doeth the works.

40 Believest thou not that I am in the Father, and the Father is in Me? or else believe Me for the very works' sake.
the works, &c. i.e. similar works, e.g. Acts 3: 7; 9: 34. 14. 12. 3 they do also; and greater works than these shall he do; because 3 go 3 unto 2 My Father. 13 And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified 2 in the Son. 14 If ye shall 1 ask any thing in My name, 3 shall do it. 15 If ye 1 love Me, keep My commandments. 16 And 3 I will pray the Father, and He shall give you another Comforter, that He may abide 4 with you for ever. 17 Even 4 the Spirit of truth; Whom the world 1 cannot receive, because it seeth Him 3, neither knoweth Him; but ye know Him; for He 1 dwelleth 5 with you, and shall be in you. 18 I will 3 not leave you comfortless; 6 I will come 3 to you. 19 Yet 6 a little while, and the 17 world 3 seeth Me no more; but ye see Me; because 3 live, ye shall live also. 20 At that day ye shall 3 know that 3 am 2 in 2 My Father, and ye 3 in 3 Me, and 3 3 in you. 21 He that hath My commandments, and keepeth them, 3 it is that 3loveth Me; and he that 3 loveth Me shall be 3 loved of My Father, and 3 shall love him, and will manifest Myself to him. 22 Judas saith 2 unto Him, not Iscariot, Lord, 4 how is it that Thou 3 wilt manifest Thyself 3 unto us, and 3 3 unto the 17 world? 23 Jesus 3 answered and said 3 unto him, 4 If 3 a man 3 love Me, he will keep My words; and My Father will 3 love him, and We will come 3 unto him, and make Our 3 abide 17 with him. 24 He that 3 loveth Me 3 not keepeth not 5 My sayings; and the word which ye hear is 6 not Mine, but the Father's 5 Which sent Me. 25 These things have I spoken 3 unto you, being yet present 25 with you. 26 But the 3 Comforter, Which is the 4 Holy Ghost, Whom 6 the Father will send 3 in My name, 3 shall 3 teach you all things, and 3 bring all things to your remembrance, whatsoever I have said unto you.
15. 1-16. 4 (V, p. 1559). CLEANSING. PRUNING. (Division.)

15. 1-17 (F, above). LOVE MANIFESTED AND COMMANDED. (Alternation.)

1. 3 am. See on 14. 1. true = real. Ap. 175. 2. 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. 11), 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 much 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 the vine He raises the former from 9 gr. to the latter, that it may bear fruit, and cleanses the latter that it may bear more fruit. 3 Now = Already. clean. Gr. katharos. Cp. 18. 10, 11, the only other occ. in John, and the verb kathairo in v. 2. through = on account of. Ap. 104. v. 2. word. Gr. logos. See on Mark 9. 32.

no more = even so neither. Gr. houtōs oude. 5 without. Gr. chôra, apart from. Cp. 1. 3, and 20. 7 (by itself), the only other occ. in John.

nothing. Gr. ou oude, a double negative.

6 If a man . . . not. Gr. can mé te. Ap. 118. 1. b 63. S. See "except" in v. 4. It is no longer "you" or "ye" but "any one," speaking generally, is cast forth . . . is withered. (Both verbs are in the Aorist.) was cast forth, etc. perhaps referring to the fig-trees (Mt. 21. 19, and Ap. 165.) Cp. Matt. 18. 8. a = the mon - they. Cp. Matt. 18. 30, 31, 41.


the fire. No art. in received text, but added by T. Tr. A VB R, making it emphatic. See Matt. 18. 42, 47. Rev. 20. 10.


be done = come to pass. Gr. ginomai.

H. 8. Herein = is My Father glorified, that ye bear much fruit; so shall ye be My disciples.

G. 9. As the Father hath loved Me, so have I loved you:

d = continue ye = in My love.

e = even as = have kept = My Father's commandments, and abide = in His love.

H. 11. These things have I spoken unto you, that = My joy might remain in you, and that = your joy might be full.

G. f = This is = My commandment, that ye = love one another,

e = as I = have = loved you.

g = 13. Greater love hath no man than this, = that = a man lay down his life = for his friends.

f = 14. Ye are My friends; if ye do whatsoever = I command you.

H. 15. Henceforth I call you not = servants; but = knoweth = not what his Lord doeth: but I have called you = friends; for all things = that I have heard of My Father I = have made known unto you.

G. g = 16. Ye = have = not = chosen Me, but = have chosen you, = and = ordained you, = that = ye should = go = and = bring forth fruit, and = that = your fruit shall = remain: = that = whatsoever ye shall ask of the Father = in My Name, He = may give it you.

H. 17. These things I command you, = that = ye = love one another.

f j = 18. If the world hate you, = ye know = that it = hated Me before = it hated you.

H. 19. If ye were = of the world, the world = would love its own; but because ye = are = not = of the world, but = have chosen you out of the world, = therefore = the world = hateth you.


15. 18—16. 4 [For Structure see next page].

15. 20. 

JOHN. 16. 5.

15. 18—16. 4 (P3, p. 1557). HATRED FORETOLD AND EXPERIENCED.

(Introduction and Alternation.)

F2 J h | 15. 18—20. The World's hatred to Disciples.
K 1. 16. 25. The Spirit's testimony.
16. 25. 17. The Disciples' testimony.
K 1. 16. 25. The Lord's warning.
J j | 16. 2. The World's hatred manifested.
1 k. 2. Reason.
1 j. 2. The World's hatred foretold.
1 k. 16. 4. Reason.

20 Remember. Referring to 13. 18.

h have persecuted = persecuted (Aor. Gr. ἐνδικτύω = to pursue (opp. to πεφύς, to flee), here with malignant intent. It is trans. thirty-one 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, εὐθέκτω, is used.

also, &c. = persecute you also.

they have kept = kept (Aor.), saying. Gr. λογος. Same as "word" above, and in vv. 5, 24.

unto. The received text has the dative, but all the texts read ἐκ (Ap. 106. vii).

for My name's sake. In account of (Gr. ἄνοια. Ap. 104. v. 2) My name. See Acts 4. 7, 15, 11; 16. 41; 20. 15, 21. 1 Pet. 4. 14, 16, where all the texts read "name" instead of "behalf".

Him That sent Me. See on 14. 24.

22 had . . . come, &c. = came and spake, had not had sin = would not have (imperf.) sin, i.e., in rejecting Him as the Messiah. (Lk. 18. 23, 36, 41. 1 Pet. 4. 14, 16, where all the texts read "name" instead of "behalf".

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Him That sent Me. See on 14. 24.

now. Gr. νῦν. See 12. 27.


the had not, &c. Same as in v. 22. Notice the different negatives μᾶς and in the two clauses of the verse as in v. 22. seen. Gr. ἤκολος. Ap. 133. I. 8. 25 fulfilled. See note on "fulfil" in v. 11.

25 fulfilled. See note on "full" in v. 11.

their law. Gr. ἅπασα. 16. 21. They hated, &c. Quoted from Ps. 55. 13 and 69. 4.

now. Gr. νῦν. See 12. 27. They hated, &c. Quoted from Ps. 55. 13 and 69. 4.

now. Gr. νῦν. See 12. 27. They hated, &c. Quoted from Ps. 55. 13 and 69. 4.
16. 5-33 (W. p. 1562). RETURN TO THE FATHER. (Deduction).

W. L. 5. Return to the Father.
O 7. Promises of Holy Spirit to Disciples.
L 16. Return to the Father.
Q 31-33. The Lord's Answer.

none=no one. Gr. oudeis.
asketh. Gr. enketo. Ap. 194. I. 3. They did not grasp the expediency of His going. So questionable had given place to sorrow. All else was excluded by the distress caused by "the things" foretold.
7 Nevertheless. But.
depart. Gr. poromai. Same word as in 14. 2. Note the three different words used by the Lord. In this verse, aperomai, twice, transl. "go away", expressing the fact; poromai, "depart", describing the change of state from earth to heaven, and in w. 5, hapax, the manner, secretly, viz. by resurrection. It was in this way that Peter could not follow Him then (18, 29).
8 And, &c. These four verses exhibit the Fig.
reprove=convict, i.e. bring in guilty. Gr. elencho (Lat. convinco). Elsewhere in John 8, 20, "reprove"; 8, 9, "convict"; S. 45, "convince". Op. also Titus 1. 5.

16. 5-33 (W. p. 1562). RETURN TO THE FATHER. (Deduction).

10 I have yet many things to say unto you, but ye cannot bear them now.
13 Howbeit when it shall profit you, I will guide you into all truth: for I shall not speak of myself; but whatsoever I hear, that shall I speak: and he will shew you things to come.
15 And shall glorify Me: for He shall receive of Mine, and shall shew it unto you.
16 All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you.

10 A little while, and ye shall see Me: and again, a little while, and ye shall see Me; because I go to the Father.
17 Then said some of His disciples one to another, What is this that He saith unto us, A little while, and ye shall see Me; and again, a little while, and ye shall see Me? And, Because I go to the Father?" They said therefore, What is this that He saith, A little while? we cannot tell what He saith.

9 because. The mission of the Holy Spirit was to bring the world in guilty in regard to three things (John 16). In the sight of the Lord the Son of God was to reveal the character of the Father and the Son to the world (John 14). The Jews regarded the punctilious Pharisees (Luke 18, 11, 12) as the ideal. The only righteous One, whose standard was the will of God (6, 21. Heb. 10, 3), was rejected and crucified, and now in righteousness was to be removed from the earth, the seal of the Father's approval being put upon Him by resurrection. In Him Who is made unto us righteousness (1 Cor. 1, 20), the Divine standard is revealed (Rom. 1, 17). (2) Judgment. For the prince of this world has already been judged (12, 31) and sentenced, and ere long the sentence will be executed (Rom. 16, 20).

11 I am judged=has been judged. Ap. 122. 7.
12 I have, &c. Still there are many things I have, can tell. Gr. dunamai. Op. its use in 10, 31; 19, 17. Matt. 20, 12.
all truth=the truth: i.e. all the truth necessary for His people from Ascension to Dispensation; the truth concerning the Penontal Church, the blessed hope of His return, and the mystery or secret of the Body of Christ, yet to be revealed to Paul.

14 glorifying. See p. 1611.
15 therefore=on account of (Gr. din). Ap. 104. v. 2 this.
16 things to come=the coming things.
17 Then=Therefore.

10 A little while, and ye shall see Me. (Ap. 183. 11) Me no more.
16. 19. JOHN.


16. 19-28 (Q, p. 1560). THE LORDS ANSWER.

(Remission.)

19 Now. All the texts omit.

Jesus. Ap. 98. X.

were desirous were wishing. Gr. thelós. Ap. 102. 1.

among yourselves was with (Gr. meta). Ap. 104. xi. 1.

S. 51. 24. Their prayer in that day.

T. 22. Speaking no longer in proverbs. (Neg.)

T 22. Speaking plainly. (Pos.)

S 22. 27. Their prayer in that day.

R 22. First Coming and Departure.

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T 22. Speaking no longer in proverbs. (Neg.)

T 22. Speaking plainly. (Pos.)

S 22. 27. Their prayer in that day.

R 22. First Coming and Departure.
These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, 

that Thy Son also may glorify Thee:

As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him.

And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent.

I have glorified Thee on this earth: I have finished the work which Thou gavest Me to do.

And now, O Father, glorify Me with Thine own Self with the glory which I had with Thee before the world was.

I have manifested Thy name unto the men which Thou gavest Me out of the world; they were, and Thou gavest them Me; and they have kept Thy word.

Now they have known that all things whatsoever Thou hast given Me are of Thee.

For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me.

Pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine.

And all Mine are Thine, and Thine are Mine; and I am glorified in them.


Glorification of the Son by the Father.


4 4. Glorification of the Father by the Son.

Glorification of the Son by the Father.

Words: things; i.e. from 15. 21 to 15. 33.


heaven = the heaven (sing.). See on Matt. 6. 9, 10.


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A.D. 29
own name those whom Thou hast given Me. They may be one, as We are.

X A 12 While I was with them in the world, I kept them in Thine name: them that Thou hast given Me. I have kept, and none of them is lost. but the 1 son of perdition; that the scripture might be fulfilled.

B o 18 And now come I to Thee; and these things I speak 10 in the world, that they might have My joy fulfilled in themselves.

X A 15 I pray that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.

B o 18 They are not of the world, even as I am not of the world.

P 17 Sanctify them through Thy word: Thy word is truth.

W u 20 Neither pray I for these alone, but for them also which shall believe on Me through their word.

v 21 That they all may be one; as Thou, Father, art in Me, and I in Thee,

w 1 that I also might be sanctified through the truth.

W u 22 And the glory which Thou hast sent Me is given to them; that they may be one, even as We are one:

v 23 In them, and in Me, that they may be made perfect in one

x and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

W Y 24 Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast

whom. All the texts read "which", referring to "name": i.e. "Keep them through Thy name which Thou hast given Me." Cp. Exod. 23, 21. Isa. 9, 6. Phil. 2, 9, 10. Rev. 19, 12.

one. Gr. en. Neut. as in 10, 30. This request is made in John 17, 11 (Ap. 6) in this chapter: see Ap. 21, 21, 22, 23.

18. 1-20. 31 (B, p. 1510). DEATH, BURIAL, AND RESURRECTION. (Division.)

A | 19. 31-42. Burial.

18. 1-19. 30 (A1, above). DEATH. (Intervention.)

C | 18. 12-27. Trial before Annas.
S | 18. 28-19. 16. Trial before Pilate.

18. 1-11 (B, above). THE ARREST. (Division.)

2 | 4-5. The Lord. Avowal.

When Jesus, &c., Jesus, having spoken, Jesus. Ap. 58. X. words, things, went forth: i.e. from the place where He had been speaking, see 14. 31. with. Gr. sun. Ap. 104. xvi.
brook. Gr. chelmarros, a winter torrent. Occurs only here.
Cedron. Called Kidron (a Sam. 15. 23, 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.
3 a band = the cohort; the word means the tenth part of a legion, therefore 600 men; but the term was probably used with some latitude.

Sadducees and Pharisees eschew their differences in order to destroy Him, just as Herod and Pilate were made friends (Luke 23. 12) over His condemnation. Lk. 20. 8.
8 of Nazareth = the Nazarene. For some reason Nazareth had an evil name (see 1. 46), and so Nazarene was a term of reproach. The name has nothing to do with Nazarite (separated) applied to Joseph (Gen. 49. 26), and these like Samson who took the vow of Num. 6.
3 am. Gr. ego cimi. These words were used nine times in John, 4. 61; 6. 20; 8. 24, 25, 28; 13. 19, as well as in these verses, 6. 6. Whatever may be said of the first two instances, the others are claims to the Divine title of Ex. 3. 14 (Ap. 58. II.). See esp. 8. 65. There are fourteen instances of the metaphorical use of the phrase in connection with "bread," "light," &c.
7 asked = demanded. Gr. eperotato. A stronger word than eroteo (Ap. 184. I. 8), which occurs in 19. 11.
9 at-er. Gr. hina. saying. Gr. logos. See Mark 9. 32.
fulfilled. See 17. 12.
one = not one (Gr. ouk ivdse), a double negative.
sword. One of the two of Luke 22. 35.
drew. Gr. askw. See 12. 22.
Rev. 8. 5. servant = bond-servant. Gr. doulos. See 15. 15. In all the four Gospels the definite article is used, the servant. Malchus had advanced so as to seize the Lord, and thus become the object of Peter's attack.

ear. Gr. stion. Only used in connexion with this incident, and in all four Gospels, the usual word being ours.
My Father, see on 2. 16.
18. 12-27 (C, p. 1564). TRIAL BEFORE ANNAS AND CAIAPHAS. (Alliteration.)

C D | 12-14. The Lord led away to Annas.
D | 19-24. The Lord examined by Annas.

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. his name was surrounded and sealed. Cp. Acts 26. 21.

13. to = unto. Gr. pros. Ap. 104. xv. 5. Annas. He had been deposed in 777 A.D., 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 be the better enable him to formulate a charge against Him.


15. Gr. ἀνήρ καπετάν. See Matt. 26. 57. They were the praetors or proconsuls in the Roman army. Cp. Acts 23. 26-27. They were usually high in rank and influential.

16. stood = was standing. Cp. Acts 4. 27.


Then led they Jesus from Caiaphas unto the "hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

Then Pilate went out unto them, and said, "What accusation bring ye against this man?"

They answered and said unto him, "If we were not guilty, our lord would not have delivered us up unto thee;"

Then said Pilate unto them, "Take ye him, and judge him according to your law."
The Jews therefore said unto him, "It is not lawful for us to put any man to death;"

That the saying of Jesus might be fulfilled which he spake before Pilate, "I am crucified;"

Pilate answered, "Art thou a king then?"

Jesus answered, "Art thou a king then?"

Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done?"

Pilate answered, "My kingdom is not of this world: if My kingdom were of this world, then My servants would fight, that I should not be delivered unto the Jews: but now My king is from above;"

Pilate therefore said unto Him, "Art Thou a king then?"

Jesus answered, "Sayest thou this of thyself, or did others tell thee thereof?"

Thou art a king, then?"

And when he had said this, he went out again unto the Jews, and saith unto them, "I find no fault in Him;"

But ye have a custom, that I should release unto you one at the passover: will ye that I release unto you the King of the Jews?"

Then cried they all again, saying, "Not this man, but Barabbas."

Then Pilate therefore took Jesus, and scourged Him.

Then Pilate therefore took Jesus, and scourged Him. for this cause. Exactly the same words, els toutos, as in previous clause. bear witness = testify. Gr. μαρτυρεῖν. See 1 Jn 1:7, the truth. See on 14:6, and p. 1511. My voice. See 8:57, 16:4, 16:27.

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. no. Gr. oikodes. fault. Gr. αἰτία (cp. αἴτησιν). "The cause, accusation; hence a ground of charge. 39 custom, Gr. συνήθεια. Only here and in 1 Cor. 11:16, at. Gr. εἰς. Gr. 10:64. will ye ...? do ye wish ...?" Gr. δοθήτων. Gr. 102. 2. Only occ. of this word in John. the King of the Jews. The title that led them to seek the release of Barabbas. (high treason against Pilate himself.) 19:13. 19 cried cried aloud, shouted. Gr. κραυγάζω. Gr. kapēs. 19:6, 15. Acts 22:23, this Man = this fellow. Gr. ἐθνοῦς. Mark 11:17; 14:46; 15:27. Not kleptes, thief. The two words together in 10: 1, 8. They chose the robber, and the robber and the ruler have ruled over them to this day.

A.D. 39

2 And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe.

And He said, "Hail, King of the Jews!" and they smote Him with their hands.

F^4

4 Pilate therefore went forth again, and saith unto them, "Behold, I bring Him forth to you, that ye may know that I find no fault in Him."

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, "Behold the Man!"

6 When the chief priests therefore and officers saw Him, they cried out, saying, "Crucify Him! crucify Him!" Pilate saith unto them, "Take ye Him, and crucify Him; for I find no fault in Him."

7 The Jews answered him, "We have a law, and by our law He ought to die, because He made Himself the Son of God."

J

8 When Pilate therefore heard that saying, he was 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 power to release Thee?"

Jesus answered, "Thou couldst have no power of any thing against Me, except it were given thee from above: therefore be that delivered Me unto thee hath the greater sin."

H^4

12 And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, "If thou let this Man go, art thou not Caesar's friend: whosoever maketh himself a king speaketh against Caesar."

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, "Behold your King!"

19. 2.

JOHN.


thorns. The sign of earth's curse (Gen. 3. 14).

purple. Gr. porphurēs. The adj. occurs only here, v. 6, and Rev. 18. 16.

3 Hail. See on Matt. 27. 29.

smote Him, &c. gave Him blows. See 18. 22.

4 therefore. All the texts omit forth. Gr. εξώ. See 18. 22.


that =in order that. Gr. hina.


no. Gr. oúdēs.

5 See 18. 38.


And yet he had scourged Him, illegally, hoping thereby to satiate the blood-thirst of the Jews.

6 Then =Therefore.

Crown of thorns; lit. the thorny crown. Not the same expression as in v. 2.

the purple robe. To the horrible torture of the flagellum had been added the insults and cruelties of the soldiers. Op. Isa. 50. 6.


6 chief priests. These would, no doubt, include Caiaphas, officers. See 18. 3. These temple guards are conspicuous for their zeal, due perhaps to the Lord's interference with the scribes of Matt. 22. 12-16.


cried out. See 18. 40.


Takē gē Him = Take Him yourselves.

7 according to. Gr. kata. Ap. 104. x. 2.

our = the.


made Himself, &c. This was the charge on which the Sanhedrin condemned Him. See Matt. 26. 55. 65. Gr. Lep. 24. 15.

Son of God. Ap. 98. XV.

8 saying. Gr. logos. See Mark 9. 32.

the more afraid. A dreadful pretense 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 turber.


judgment hall. See 18. 33.

Whence art Thou? This was Pilate's fifth question of the Lord. See 18. 33, 36, 37, 38.

It expressed the fear that He was growing with them, that He might have been a freethinker (as some infer from 18. 38), but like freethinkers of all ages, he was not free from superstition.

Was this Man, so different from all others he had ever seen, really a supernatural Being?


i.e. Caiaphas. Judas had delivered Him to the Sanhedrin, the Sanhedrin to Pilate, delivered. See v. 38... "gave up"... the. Omit "the."

sought = was seeking. If. Ap. 118. I. b.


Caiaphas added the title Augustus (Luke 2. 1). - Gr. Sōkës (Acts 21. 21, 22). - 12 When Pilate = &c. Pilate therefore having heard that saying. All the texts read "these words"... in = upon.


judgment seat. Gr. bēma: lit. a step, a step, then a platform or raised place. In this case it was a stone platform with a seat in the open court in front of the Pristorium. Occ. only here in John. In. Gr. eis. Ap. 104. vi.

the Pavement. Gr. ilhōstrṓs: strewn with stone: i.e. of mosaic or tesselated stone.

14 the preparation: i.e. the day before the Passover was eaten "at even" on the 14th Nisan. All four Gospels state that our Lord was entombed on the Preparation Day (v. 31, 41. Matt. 27. 61. Mark 15. 44. Luke 23. 54). See Ap. 165.

the sixth hour: i.e. midnight. The hours in all the Gospels are according to Hebrew reckoning: i.e. from sunset to sunset. See Ap. 165, 165. Some have thought that the events from 13. 1 could not be crowded into so brief a space; but the Jews were often deadly earnest, and may have had to go more quickly.

be saith, &c. In irony here, as in pity (v. 5). Some have thought that in u. 11, "sat" should be "set Him". Justin Martyr says, "They set Him on the judgment-seat and said, 'Judge us'" (First Apology, xxxvi). But out of forty-eight occurrences of the verb katṓs, only one other (Eph. 1. 20) is, without question, used transitively.
19. 15. JOHN.

A.D. 29

16 But they cried out, "Away with Him, away with Him, crucify Him." Pilate saith unto them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." 17 Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. 18 Where they crucified Him, and two other, with Him, on either side one, and Jesus in the midst. 19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This title then read many of the Jews: for it was written in Hebrew, and Greek, and Latin. 21 Then said the chief priests of the Jews to Pilate, "Write, 'The King of the Jews,'" but that "thou said, 'I am King of the Jews.'" 22 Then Pilate answered, "What I have written I have written." 23 Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, "Let us not rend it, but cast lots for it, what shall be done by lot with it." So the scripture was fulfilled, which saith, "They parted My garment among them, and for My vesture they did cast lots." These things therefore were written. 25 Now there stood by the cross of Jesus His mother, and His mother's sister, Mary Magdalene. 26 When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, "Woman, behold thy son!" 27 Then saith He to the disciple, "Behold thy mother!" And from that hour that disciple took her unto his own home. 28 After this, Jesus knowing that all

19. 15. 16 Away with. Gr. ariv. First occ. in John 1. 19. The imperative ariv is used in exactly the same way in a Papyrus from Oxyrhynchus, in a letter from a boy to his father. Deissmann, Light, p. 167. 17 Shall I...? Is it thy King I am to crucify? Gr. aor., &c. This was their final and deliberate rejection of their King, and the practical surrender of all their Messianic hopes. 18 Same as "except" in v. 11. 19 delivered, &c.: i.e. to their will (Luke 23. 23). 20 Thus the Lord's execution was in Jewish hands (Acts 2. 23). The centurion and his centurions 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. 21 to be in order that (Gr. hina) He might be. 22, 17-30 (R, p. 1564). CRUCIFIXION. (Introversion.)

17 cross. Gr. stavos. See Ap. 162. skull. Gr. kranion. See Matt. 27. 33. Golgotha. Araamia. Ap. 94. III. 3. 18 two other...two other. Ap. 164. other. Gr. allon. Ap. 124. 10. with. Gr. metai. Ap. 104. xi. 1. on either side one. Gr. entwtenen kai entwtenen: lit. hither and thither, i.e. on this side and on that side. This was before the parting of the garments (v. 23). See Ap. 164. 19 and...Moreover. wrote. John alone mentions that Pilate wrote it himself. See Ap. 163. on. Gr. epi. Ap. 104. ix. 1. the writing was...it was written. OF NAZARETH...the Nazarene. See 18. 5. 20 for...because. Gr. eis. 21 high. Probably just outside the north wall, between the Damascus Gate and Herod's Gate, and near the so-called grotto of Jeremiah, about half a mile from the Pateros. See Conder's Jerusalem, p. 161, &c., and the Palestine Exploration Society's maps. 22 the chief priests of the Jews. This expression occurs only here. They were no longer God's priests. not. Gr. me. Ap. 165. II. 23 that fellow. Gr. ekatois. Spoken with contempt. 24 What, &c. Fig. Anthropology. Ap. 6. 25 have written. It therefore stands written for ever. Caiphas 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. 26 the soldiers. These were probably slaves attached to the legion who were employed as executioners. 27 took=received. The garments were their perquisite. 28 the body, and reaching to the knees. Josephus says one of the high priest's garments was without seam. Josephus now...parts above (Gr. ta anothēn). Gr. Matt. 27. 51. Mark 15. 38. 29 among themselves...another. Gr. pros. Ap. 104. xv. 3 another. for=concerning the scripture, &c. See 18. 15; 17. 12; 18. 5, 32. The quotation is from Ps. 22. 15. 30 Gr. epi. Ap. 104. ix. 3. v. 23. These things, &c. The soldiers therefore indicate these things. The Gr. particle men is ignored both by A.V. and by R.V. It marks a contrast with what follows. 32 Now = But. stood=were standing. by=beside. Gr. para. Ap. 104. xii. 2. Mary. See Ap. 100. John omits the name of his own mother Salome, who was there also (Matt. 27. 56). 26 When, &c. Read, "Jesus therefore, seeing," loved. Gr. aphiōn. Ap. 185. I. 1. 27. 3. Woman. See Ap. 102. iii. Joseph being evidently dead, and her firstborn son (Matt. 1. 25) dying, there would be no support for Mary. In view of v. 3. 5, it was a befitting arrangement. 27 from. Gr. apo. Ap. 104. iv. unto his own. Gr. eis (Ap. 104. vi) ta ζητε. This expression occurs in 1. 11; 16. 32. Acts 21. 4. A different phrase in 20. 10. 28 After. Gr. metai. Ap. 104. xi. 2. 1668
19. 28.

things were now accomplished, that the scripture might be fulfilled, saith, “I thirst.”

29 Now there was set a vessel full of vinegar; and theyfilled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar,

K said, “It is finished.”

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the tree on the sabbath day,

N for that sabbath day was an high day,

A M besought Pilate that their legs might be broken,

M and that they might be taken away.

32 Then came the soldiers, and brake the

N 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 brake not his legs:

M 34 But one of the soldiers with a spear

K pierced His side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and ye know that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, “A bone of him shall not be broken.”

37 And again another scripture saith, “They shall look on him whom they pierced.”

38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews,

M besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

30 things were now accomplished—have been already finished. Gr. teleo. Not the same word as “fulfilled,” which is teliko—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 fulfill, that of Ps. 69. 1. See note on Ps. 69. 1.

29 Now. All the texts omit. vinegar. See note on 30 had received. [on Matt. 27. 34.]

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, 44, 46); and John three (vv. 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. 11. 15. 16. 32), and must have bowed. This suggests that till then He had kept His head erect. He now lays down His life, as He said (10. 18), gave up. Gr. paradidómi. This word occurs fifteen times in John; transl. nine times “betray,” of Judas; five times “deliver,” of the chief priests and Pilate.


32 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

33 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.


35 saw. Gr. horósi. Ap. 133. i. 8. The same in 19. 26. 27. (at the same 35 both these characteristic words in this Gospel. See note on 1. 7, and p. 1511. true—true to fact. See Ap. 175. 2 and p. 1611. 36 A bone of him shall not be broken. This has reference to Ex. 12. 46. Num. 9. 15. Thus in all things He was the antitype of the Passover lamb. Gr. kórum. Or as in vv. 31, 32. Gr. kórum. Gr. éktos. Gr. horósi. Ap. 124. i. 3. 37 And another...whom they pierced. 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. look. Gr. opomati. Ap. 153. i. 8. a. on. Gr. eis. Ap. 104. vii. pierced. Gr. plerósi. Occurs only here and Rev. 1. 7—pierced through. Includes therefore the piercing of the hands and feet. Gr. Ps. 22. 16. 38 this...of Nicodemus. Nicodemus. See 3. 1, and 7, 59.

20 The first day of the week came Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone rolled away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.

And as they spake, Peter came after them: and Gost he so fast, and looking in, he saw the linen clothes lying; yet he went not in.

Then cometh Simon Peter following him, and went in also into the sepulchre. And seeth the linen clothes lying, and seeth not the sepulchre. Then cometh the other disciple, which had cried, and went in, and believeth. For as yet they knew not the scripture, that He must rise again from the dead.

Then cometh the disciples again, and go unto the sepulchre unto their own home. 21 wouned. Gr. ἁρέω. Generally transl. “bind”. See 11. 14; 15. 24. The other evangelists use a different word.

22 linen clothes = linen clothes or bandages. The rolls used for swathing the bodies of the rich (Lk. 23. 51). The robbers say criminals were wrapped in old rags, and buried = entombed, Gr. ἐκάτωσω. Only here and Matt. 27. 12. The noun ἐπιστροφία occurs in 12. 7 and Mark 13. 12.

20. 1-31 (A, p. 1564). RESURRECTION.

(18th day of Nisan)
11 But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre.

12 And when she had said thus, she turned herself back, and saw two angels standing, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, "Woman, why dost thou weep?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid Him."

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, "Woman, why dost thou weep?" and "Whosoever seeth thee?"

16 (b) Jesus saith unto her, "Woman, why dost thou weep?" and "Touch Me not;" for I am not yet ascended to My Father: but go unto My brethren, and say unto them, "I ascend unto My Father, and your Father; and to My God, and your God.""

17 And when He had said this, He breathed on them, and saith unto them, "Receive ye the Holy Ghost:"

18 And when He had said this, He breathed on them, and saith unto them, "Receive ye the Holy Ghost:"

19 And when He had so said, He showed unto them His hands and His side. Then the disciples were glad, when they saw Jesus.

20 And when He had said this, He breathed on them, and saith unto them, "Peace be unto you; as My Father hath sent Me, even so send ye.

21 Then said He to them again, "Peace be unto you; as My Father hath sent Me, even so send ye.

22 And when He had said this, He breathed on them, and saith unto them, "Receive ye the Holy Ghost:"

20. 19-23 (R, above). APPEARANCE, ETC. (Alternation.)

R | f | 12. Peace.
| g | 20. Gladness.
| s | 22. Power.

21 My Father = The Father. See 1:14. sent.


20 hands... side. Luke says hands and feet. All three were pierced. See 19. 37. side. See Gr. apostello. Ap. 174. 1. even so = I also. send. Gr. pempo. Ap. 174. 4. 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. emphazo. Only here in N.T., but used in the Sept. in Gen. 2:7 for the Heb. word naphal, 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 (phasro), sending (to breathe from above) to the face of them, and from the face to the face." Deissmann, Fresh Light, p. 260. the Holy Ghost. Gr. pneuma hagion (no art.): i.e. power from on high. 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).
20. 23.  

A.D. 29  
23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

S  
24 But Thomas, one 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, "Except I behold his hands, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."  
26 And after eight days again his disciples were within, and Thomas with them: then said Thomas unto them, "Peace be unto you."

R  
27 Then said Thomas, "Reach hither thy finger, and behold my hands; and reach thy hand, and thrust it into my side: and be not faithless, but believing."

28 And Thomas answered and said unto him, "My Lord and my God."

29 Jesus saith unto him, "Reach hither thy hand, and believe."

A T  
30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:  
31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.  

U V X  
2 There were together Simon Peter, and in the presence of — in the sight of. Gr. ἐνπροσώπῳ.  
30 Many other signs truly did Jesus in the presence of his disciples, which are not written in this book:  
31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.  


A  
| T  | 1. Manifestation of the Lord.  
| T  | 24, 25. Witness to the Lord.  

1 After these things. A note of time frequent in John. See 3.22; 5.1, 14; 6.1; 7.1; 13.7; 19.33. After Gr. meta. Ap. 104. xi. 2.  
4 on this wise = thus.  

21. 2-13 (U, above). MIRACLE. (Division.)

U  
| V  | 1-5. Appearance of the Lord. Unknown.  

21. 2-6 (V, above). APPEARANCE, &c. (Alternation and Introdversion.)

V  
|  | X h 3-4. Fishing.  
|  | X 5. Failure. "Nothing."  
|  | Y 5. Failure. "No meat."
A.D. 29 Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebædeæ, and two other of His disciples.

John 21:2

Yh 3 Simon Peter saith unto them, "I go a fishing." They say unto him, "Go with thee." They went forth, and entered into a ship immediately, and that night they caught nothing.

X 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

Yi 5 Then Jesus saith unto them, "Children, have ye any meat?" They answered Him, "No."

to 6 And He said unto them, "Cast the net on the right side of the ship, and ye shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes.

V² Zk 7 Therefore that disciple whom Jesus loved saith unto Peter, "It is the Lord." Now when Simon Peter heard that it was the Lord, he girt one of his fisher's coat unto him, (for he was naked,) and cast himself into the sea.

A 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

A. 9 As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Z 10 Jesus saith unto them, "Bring of the fish which ye have now caught." Simon Peter went up, and drew the net to land full of great fishes, and hundred and thirty: and for all there were so many, yet was not the net broken.

k 12 Jesus saith unto them, "Come and dine." And none of the disciples durst ask Him, "Lord, art Thou come unto me?" knowing that it was the Lord.

A 13 Jesus saith unto them, "Come and dine." And none of the disciples durst ask Him, "Lord, art Thou come unto me?" knowing that it was the Lord.

T² 14 This is now the third time that Jesus showed Himself to His disciples, after that He was risen from the dead.
21. 15. 15 So when they had dined, 1 Jesus saith to Simon Peter, "Simon, son of Jonas, thou lovest Me more than these?" He saith unto Him, "Yea, Lord; Thou knowest that I love Thee." 

21. 16. He saith unto Him, "Feed My sheep." 

21. 17. He saith unto Him the third time, "Simon, son of Jonas, thou lovest Me?” Peter was grieved because He said "unto Him the third time, "Lovedest thou Me?” And He said unto Him, "Yea, Lord; Thou knowest all things; Thou knowest that I love Thee." 

21. 18. Jesus saith unto Him, "Feed My sheep." 

21. 19. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and wast as thou wouldst: but when thou shalt be old, thou shalt gird thy loins, and they shall gird thee, and carry thee where thou wouldest not go. 

21. 20. And when He had spoken this, He saith unto him, "Follow Me." 

21. 21. Then Peter turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper, and said, "Lord, which is he that betrayeth Thee?"

21. 22. Peter seeing him saith to Jesus, "Lord, and what shall this man do?"

21. 23. Jesus saith unto him, "If I wilt that he tarry till I come, what is that to thee? Follow Me." 

21. 24. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said "not unto him, "He shall not die;" but, "If I will that he tarry till I come, what is that to thee?" 

21. 25. This is the disciple which testified of these things, and wrote these things: and we know that his testimony is true. 

21. 26. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.