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. 29-34. THE BAPTISM: WITH WATER.

C | 1. 35-4. 54. THE KINGDOM
   E | 5. 1-6. 71. THE KING
   D | 11. 25-13. 1. THE KINGDOM

PROCLAIMED. THE FOURFOLD MINISTRY OF THE LORD.
REJECTED.


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. 98. 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 Judaea 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. 55, &c.) while His ministry in Galilee is constantly assumed, rather than described (8. 1; 7. 1; 10. 40).
These differences are due, not to the conditions of religious thought prevalent in John's day, but to the presentation of the Lord for all time.
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; 2.13, 14; 5.24, 25; 6.31, 62; 8.48; 13.35, 36. This is emphasized by the first and last references (1.1 and 20.28, 31).

The same purpose and design are seen in the presentation of the Lord as having the Divine attribute of Omnipotence. 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 connexion 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>
</tr>
</thead>
<tbody>
<tr>
<td><strong>abhîd = menô</strong> 1</td>
<td><strong>Matt.</strong></td>
</tr>
<tr>
<td>believe 2</td>
<td>8</td>
</tr>
<tr>
<td>the Father — ho Pater (used of God.)</td>
<td>11</td>
</tr>
<tr>
<td>My Father. Used by the Lord 2</td>
<td>44</td>
</tr>
<tr>
<td>finish — telêîôš</td>
<td>—</td>
</tr>
<tr>
<td>flesh — sarx</td>
<td>5</td>
</tr>
<tr>
<td>glory — doša</td>
<td>8</td>
</tr>
<tr>
<td>glorify — došošôš</td>
<td>4</td>
</tr>
<tr>
<td>Jesus 3 = Yâdaitôi (including Mark 1.5 and John 3.22)</td>
<td>5</td>
</tr>
<tr>
<td>judge — krînôš</td>
<td>6</td>
</tr>
<tr>
<td>know — oída. See Ap. 132. I. i</td>
<td>18</td>
</tr>
<tr>
<td>lay down His life.</td>
<td>7</td>
</tr>
<tr>
<td>light — phôòš. See Ap. 130. 1</td>
<td>7</td>
</tr>
<tr>
<td>life — zôòš. See Ap. 170</td>
<td>—</td>
</tr>
<tr>
<td>love (Noun) — agapê. See Ap. 135. II. 1</td>
<td>1</td>
</tr>
<tr>
<td>love (Verb) — agapâš. See Ap. 135. I. 1</td>
<td>7</td>
</tr>
<tr>
<td>parable — parâbmâa</td>
<td>5</td>
</tr>
<tr>
<td>send — pêmpâ. See Ap. 174. 4</td>
<td>4</td>
</tr>
<tr>
<td>sign — êmêmôn</td>
<td>13</td>
</tr>
<tr>
<td>true (Adj.) — alethêsa (faithful).</td>
<td>11</td>
</tr>
<tr>
<td>true (Adj.) — alethînos (genuine).</td>
<td>1</td>
</tr>
<tr>
<td>truth — alethêsa</td>
<td>1</td>
</tr>
<tr>
<td>Verily, verily — Âminèn, amên 3</td>
<td>8</td>
</tr>
<tr>
<td>witness (bear) — martuôrêš 4</td>
<td>1</td>
</tr>
<tr>
<td>works — pl. of ergon</td>
<td>5</td>
</tr>
<tr>
<td>world — kosmô. See Ap. 129. 1</td>
<td>9</td>
</tr>
</tbody>
</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”, and 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 5 to the Father as in the other Gospels, but always as saying or speaking to Him. This is a special characteristic of the fourth Gospel, wonderful in harmony with its great design. On the other hand, prayer is especially required on the part of a king (as in Matthew) in respect of his delegated authority (Matt. 14. 23; 26. 36, 39, 42, 44); also on the part of a servant, in respect of His assumed subjection (Mark 1. 25; 8. 46; 14. 22, 32, 33); and of an ideal Man in respect of His dependence upon God at all times (Luke 3. 21; 5. 16; 6. 12; 9. 18, 28, 29; 11. 1; 22. 41, 44, 46).

Thus, while in the first three Gospels the Lord is presented on the side of His humanity, as in prayer on eight occasions, not once is He so presented in John’s Gospel. 3 And the reason is obvious. Moreover, He “lays down” His life: no one takes it from Him. This occurs only in John. 5

---

1 *Menô* is rendered (in John): “abhîd,” 92 times; “dwell,” 5; “remain,” 5; “continue,” 8; “endure,” 1; “abhîd still,” 1; “larry,” 3; “be present,” once. In John’s Epistles it occurs 26 times: 67 times in all.

2 See John 2. 16; 5. 17, 42; 6. 32, 65; 8. 19, 25, 28, 34, 49, 64; 10. 17, 18, 25, 29, 32, 37; 14. 2, 7, 14, 29, 21, 23, 38; 1. 1; 5. 18, 23, 24; 16. 10; 19. 17, 21. On the other hand, the expression “our Father” does not occur at all, and the reason is evident. Nor does the word huîsa = son, as used of believers as being the “sons of God”; but always telêm. Paul uses the former (Rom. 8. 14, 19, Gal. 4. 7). But he uses *teschôs* also (Rom. 8. 14, 17, 21, Phil. 2. 15. Eph. 5. 1). John uses *huîsa* almost exclusively for the Lord. The reason for this is evident also.

3 In order to emphasize the greater authority with which the Lord spoke, as God, and as coming with double importance.

4 This witness was borne by the Father (John 5. 32, 37; 8. 18); by the Son (8. 14; 18, 37); by the Holy Spirit (15. 24; 16. 13, 14); by the written Word (1. 46; 5. 28, 49); by the works (5. 17, 36; 10. 29, 14. 11, 15. 24); by His disciples (15. 27; 19. 35, 21. 24).

5 True, the English word “prayer” is used of the Lord in John 16. 26; 17. 9, 9, 15, 29; but the Greek word is different. It is *ekeôs* — to ask (Ap. 184. 1. 8), and implies familiarity if not equality. It is not *prosouchomai* (Ap. 184. 1. 2), as in the other Gospels. The same is true of *proouchê*, prayer (Ap. 184. II. 2). See note on 10. 11.
THE GOSPEL
ACCORDING TO
JOHN

1:1-28 (A. 1510). THE FORERUNNER.
(Repealed Alternation and Introduction.)

C | 1:3. Life.
E | 1:5. Reception.


JOHN
Baptist.

H 1:10-13. Reception.

THE Word.

JOHN
Baptist.

F 1:16-17. Fullness.

THE Word.

JOHN
Baptist.

C 1:18. Reveler of the Father.


THE Word.

JOHN
Baptist.

1 In the beginning. Gr. en (Ap. 104. viii) arché. Occ. four times in the N.T. (Cp. Gen. 1. 1). The context will always supply the dependent word (where it is not expressed). Here, in v. 2, supply "at the beginning." Gr. logos. As the spoken word reveals the invisible thought, so the Word reveals the invisible God. Cp. v. 18. and. Note the Fig. Polysyndeton. Ap. 6. with. Gr. pros. Ap. 104. xv. 5. Implying personal presence and relation. Cp. v. 18. God. With the Art. = the revealed God of the Bible. Ap. 98. I. 1. The Word was God. This is correct. The Art. designates "the subject" as the subject. The order of the words has to do only with the emphasis, which is thus placed on the predicate, while "the Word" is the subject. was God. Here "God" is without the Art., because it denotes the concept of God as Infinite, Eternal, Perfect, Almighty, &c. Contrast 4. 24. 2 The same = This (Word), or He. 3 All things. Referring to the infinite detail of creation, were made = came into being. Not the same word as in v. 1. Gr. made = through. Gr. dia. Ap. 104. v. 1.

As in Rom. 11. 36. Col. 1. 16. Heb. 1. 2. and. without, &c. Note the Fig. Polysyndeton. Ap. 6. without a-z Apart from. was = came into being. Not the same word as in v. 1. not any thing = not even one thing. Gr. oude, compound of ou. Ap. 105. I. was made = hath come into being.

4 life. Gr. zos. Ap. 170. 1. i.e. the fountain of life. Hence 1 John 5. 11, 12, and Ps. 98. 9: manifested (1. 4); obtained (3. 16); possessed (4. 14); sustained (5. 38); ministered (7. 38); abounding (10. 10); resurrection (11. 24, 35).


7 for a witness: i.e. with a view to bearing witness; not merely to be a witness. That would be martyri (martus, as in Acts 1. 8, 22, &c.). This is martyria = a bearing witness. Gr. elu. Ap. 104. vi. not the same word as in v. 16. to bear witness = in order that (Gr. hina) he might bear witness.

Gr. martyrí, a characteristic word of this Gospel. See note on p. 1511.


8 o = That one. Cp. 2. 21. that Light = the Light. Cp. 8. 5; 12. 32. was sent. Supply "came" from v. 7.
10 He was in the world, and the world was made by Him, and the world knew Him not.

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

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

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

14 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.

15 John bare witness of Him, and cried saying,

This was the true Light, which lighteth every man that cometh into the world.

12 And of His fulness have all we received, and grace for grace.

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

18 That, &c. Render: [He] was the true (or very) Light, that which, coming into the world, lighted every man (without distinction). We should connect this “coming” with “the Light” (with R.V.): because “coming into the world” is continually associated with the Lord. See 3:19; 6:14; 8:9; 11:5; 12:46; 16:28; 17:17. Note esp. 8:12 and 13:46. Many lamps found in the tombs at Gezer (I Kings 9:15-17) have inscribed on them “The light of Messiah shines for all.”


very man: i.e. without discrimination, as His light shines on all (Matt. 5:44, &c.). Gr. panta anthrōpōn. Not collectively, but individually and personally. For centuries Israel only had this light, and Gentiles were the exception. Henceforth there was to be no discrimination. Gentiles were to be blessed with Abraham’s seed in the days of Messiah. Cp. Gen. 12:3. Rom. 15:8-12.


was made—came into. Gr. einoi. Ap. 130. i. A characteristic word of this Gospel. See p. 1611.

knew. Gr. ginōskō. Ap. 182. i. ii. One of the characteristic words of this Gospel. See p. 1611.


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

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

was accepted—received from a giver. Not the same as knows. Gr. phōnoi. Neut. pl. "sons." See note on Jn. 1:12. In John the word phōnoi—"sons," is not reserved for the Lord Himself. See note 2, p. 1510.


believe—(are) believing. Ap. 150. i. i. His name: i.e. Himself. See note on Ps. 20:1.

not—nor yet. Ps. 26:8. blood. It is pl. bloods) for emphasis, acc. to Heb idiom.

as in Sam. 10:7, 8. Ps. 26:8. nor—nor yet. Ps. 26:8. blood. It is pl. bloods) for emphasis, acc. to Heb idiom.

man. Gr. anthrōpōn. Ap. 123. 2. And, &c. Continuing v. 13, and showing that v. 13 also relates to the Word. The word was made—became, as in v. 3. flesh.

see note on v. 13. The new mode of His being. Put by Fig. Synedoche (of the Part), Ap. 8, for His humanity.


before me—first i.e. already before me. He texts read “for” because.

but not the Syr. fulness. Gr. plēroma. all we. The Evangelist speaks here, not the Baptist.

grace. grace for grace in place of grace: new grace, continuous, and uninterrupted.

Ever fresh grace according to the need.

for—over against. Gr. anti. Ap. 104. ii. 17 Moses. The first of 13 occ. in John (1:17; 45; 3:14; 5:45, 46; 8:21; 7:19, 22, 23, 35; 8:5; 9:32, 33) grace and truth. In the days of Moses there was grace (Ex. 34:6, 7), and the law itself was an exhibition of truth; but when Jesus Christ came, He was Himself the Truth, i.e. the very personification of truth (14, 6), and His life and death were the supreme manifestation of grace.

Jesus Christ.
1. 18. JOHN.

18 *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, hath declared Him." 

20 And he confessed, and denied not; but confessed, "I am not the Christ." 

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

23 He said, "I am not the Christ;" but, "I am he that is to come after me, the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." 

26 John answered them, saying, "I am the voice of one cries in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." 

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

1. 30-34 (B, p. 1610). BAPTISM: WITH WATER. (Repeated and Extended Alternations.)

B L1 | 29, 30 John's witness. "The Lamb of God." 
M | a | 31. - "I knew Him not." 
M | a | 33. - "I knew Him not." 


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

33 And 3 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 was baptizeth with the Holy Ghost.

34 And 3 saw, and bare record that this is the Son of God.

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

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

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

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

39 He saith unto them, "Come and see.") They came and 3 saw where He dwelt, and abode with Him that day: for it was about the tenth hour.

40 One of the 3 two which heard John speak, and followed Him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, "We have found the Messiah," (which is, being interpreted, "The Christ.")

42 And he brought him to Jesus. And when 3 beheld Him, He said, "Thou art Simon the son of Jona:

"Thou shalt be called Cephas," (which is by interpretation, "A stone.")

43 So the day following 3 would go forth into Galilee, and findeth Philip, and saith unto him, "Follow Me.

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

45 Philip findeth Nathanael, and saith unto him, "We have found Him of whom Moses in the law, and the Prophets, did write, "The Messias of Nazareth, the son of Joseph."

46 And Nathanael said unto him, "Can there any good thing come out of Nazareth?"

47 Philip saith unto him, "Come and see."


34-35 Hauev. Sing., without Art. See note on Matt. 9, 10. like as it were.


Q | 3. 22—4. 3. Judea.
N | 4. 3-54. Samaria and Galilee.

1. 35—2. 12 (N, above). GALILEE. (Division.)

N | P1 | 1. 35-51. The first Call. Manifestation of the Lord's grace.
P2 | 2. 1-12. The first Sign. Manifestation of the Lord's glory.

1. 35—51 (P2, above). THE FIRST CALL. MANIFESTATION OF THE LORD'S GRACE. (Alterations.)

| e1 | 40. Parenthetic explanation.
| d2 | 41-42. Call of Simon.
| R | 42. Characteristic.
| Q d3 | 43. Call of Philip. "The next day."
| e2 | 44. Parenthetic explanation.
| d4 | 45-46. Call of Nathanael.
| R | 47-51. Characteristic.

35 stood = was standing.

42 walked = was walking about.

43 speak = speaking. Gr. taheo.

44 was not interpreted. Gr. hekuman. Occ. only here, v. 42; 9, 7.

45 brought = led. Gr. aplao.


46 the tenth hour: i.e. of the day, according to Hebrew reckoning. The context must decide whether of the night or day. Here, therefore, 4 p.m. (cp. the other hours in John: i.e. 6, 7, 11, 19, 14. See Ap. 165).


35-39 Call of Andrew. "The next day."


41 The Latin Version (Cod. Vercellensis, Cent. 4) must have read Gr. prol = early [in the morning]; not provos, as in the Rec. text. Not primum = first, as in the Vulgate. the Messias = the Messiah. Ap. 98, VIII. Occurs only here, and 4, 25.


44 Nathanael = the son of Joseph. The words are Philip's, and expressed the popular belief. Cp. v. 99. 46 Can there any, &c. Fig. paronta. out of. Gr. ek. Ap. 104, vii.
2 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

25 And both Jesus was called and His disciples, to the marriage.

7 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew;) the steward of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

47 Israelite: i.e. not a "Jacob." See notes on Gen. 32. 24.


Answered and said = Heb. idiom. See Deut. 1. 41.


The King of Israel = Thus proclaiming the Person of the Lord, in connexion with the Kingdom.

Under = down. Not the same word as in 9:45.


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

Heaven = the heaven. Sing. with Art. See note on Matt. 6. 9, 10.


1. 12 (P4, p. 1615). THE FIRST SIGN. MANIFESTATION OF THE LORD'S GLORY.

1 the third day. Of this first week: i.e. the third day after the last event (1. 42—51), i.e. the seventh day. Cp. the 1st (1. 19—28); 2nd (29—34); 3rd (1. 36—42); 4th (1. 45—51). In Genesis, after six days there comes a marriage.

was = took place.

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


Cana of Galilee, Now Kefé Kenna, on the road from Nazareth to Tiberias. So called to distinguish it from Cana in Asiæ.

Jesus. Ap. 98. X.

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

2 called = invited.

disciples. Probably six in number: viz. Andrew, Simon, Philip, Nathanael (1. 45—51), with James and John (Mark 1. 16—20). See Ap. 141.


3 when, &c. = when wine failed. Quite a serious calamity.

wine. Gr. oinos. The only word for wine in the N.T. Sept. for Gen. 46. 25. Ap. 27. I. (Also for Typhon (Ap. 27. II) in Gen. 27. 28. Judg. 9. 15. Joel 1. 15.)

the mother of Jesus. Never called Mary in this Gospel. She became John's "mother" (19. 24, 27).


Not as in Eng. In Greek authors = Madam.

Mine hour, &c. Marking a crisis, which is noted in See note on 7. 6.

5 servants = free servants.

Whatever, &c. Mary's last-recorded words.

Whatsoever, &c. Mary's last-recorded words.

Draw out. Gr. antileō. Occ. only here, v. 9; 4. 7, 15.


drew = had drawn.

drawn = drunk freely.


well drunk = drunk freely.

worse = inferior.
2. 11.

This beginning of miracles did Jesus: after he was baptized, and manifested forth his glory; and his disciples believed on him.

12 After this he went up to Capernaum, he and his mother, his brethren, and his disciples: and they continued there many days.

O V 13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

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

H I 15 And when he had made a scourge of small cords, he drove them all out of the temple, and of the sheep, and of the oxen, and poured out the changers' money, and overthrew the tables:

I 17 And his disciples remembered that it was written, 'The zeal of Thine house hath eaten me up.'

H I 18 Then answered the Jews and said unto him, 'What sign showest thou unto us, that we may see for thee?'

I 19 Jesus answered and said unto them, 'Destroy this temple, and in three days I will raise it up.'

V 20 Then said the Jews, 'Forty and six years was this temple in building, and wilt thou rear it up in three days?'

H I 21 But he spake of the temple of his body.

V 22 When therefore he was a Pharisee, he departed from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

V 23 Now when he was in Jerusalem at the passover, in the feast day, many believed

the oxen and the sellers, and both.

Occ. only here. money = small coin. Gr. pl. of kérma. Occ. only here. My Father's house. This was at the passover. Gr. kérma. Occ. only here. Not. not. Gr. mé. My Father's house. Gr. kérma. Occ. only here.

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


13 the Jews' passover. After the revival under Ezra and Nehemiah corruption proceeded apace (see notes on p. 1290), and the Lord found the nation as described in Malachi. Hence, what we once "the feast of Jehovah" are spoken of as what they had then become, "the feasts of the Jews" (5: 1; 6: 4; 7: 2; 11: 55; 19: 4). See note on 1. 19. passover. Gr. pascha, Aramaic. See Ap. 94. III. p. 193, went up. Gr. amabaino, same word as "ascending", 1. 21. Cp. "down", v. 12.

2. 14-22 event. Cleansing of the Temple. (Alternation.)


V | 2. 23-25. Passover arrived.


changers of money. Gr. pl. of kérma. Occ. only here. made a scourge = plaited a whip. Occ. only here. of - from. Gr. ek. Ap. 104. vii. Not the same word as in ver. 21, 25. small cords - rush-rope. Gr. schólon. Occ. only here. and in Acts 27. 32. drove ... out = cast out. Not the same event as in Matt. 21. 12, 15. Mark 11. 16, 18. Luke 19. 44. them all = all: i.e. the animals, both the sheep and the changers. Gr. kollobotes (from kollos, a small coin).

20 Forty and six years.

21 But he spake, &c. Fig. Epitrephon (Ap. 6). For other examples, see 7. 39; 12. 33; 21. 19. Gr. ekleízitos. Emph. in contrast with whom thou spakest; Gr. lógos. See note on 1. 7. Ps. 16. 10. The word gráphó occurs twelve times in John: here; 5. 39; 7. 38; 42; 10. 25; 13. 18; 17. 12; 19. 24, 28, 35, 57; 20. 8. word. Gr. logos. See on Mark 9. 32. said. Gr. épó. 23 Now when, &c. Note the Fig. Ploeasm (Ap. 6) in the triple definitions (for emph.) at = in. Gr. en, Ap. 104. viii. believed in. See Ap. 150. I. 1. v (i). Same as v. 11, denoting a definite act.
2. 23. JOHN. 3. 9.

W X Y Z

3 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came unto him, saying, Rabbi, we know that Thou art a teacher come from God; for no man can do these miracles that We see dost, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. 9 Nicodemus answered and said unto Him, How can these things be? 10 In. Gr. éis. Ap. 104. vi. His name is Him (emph.). See note on Ps. 20. 1, when they saw beholding. Gr. thérō. Ap. 138. I. 11. did was doing. 24 But Jesus: i.e. But Jesus (for His part) commit = trust. Some word so believed "in" v. 23, but not the same sense. Here it denotes a continual action or habit. Gr. píntes. Ap. 150. I. 1. iv. See note on 1. 7, because. Gr. diá. Ap. 104. v. 2. He = He Himself, knew. Gr. ginóskō. Ap. 152. ii. ii. See note on 1. 10. 15 testify = bear witness. See note on 1. 7, what was in man. This attribute elsewhere attributed only to Jehovah (Jer. 17. 10; 20. 12). Here this knowledge was universal ("all", v. 24), and individual ("man"). 3. 1-21 (W, p. 1517). EVENT. COLLOQUIUM WITH NICODIMUS. (Repealed Alternation.) W X Y Z 1 There was ... Nicodemus. Admission. Y Z [1. 2. Nicodemus. Admission. Y Z 3. The Lord. Answer. Stated. Y Z 4. Nicodemus. Question. "How?" Y Z 5-8. The Lord. Answer. Repeated. Y Z 9. Nicodemus. Question. "How?" Y Z 10-21. The Lord. Answer. Confirmed. 1. There was Now there was ... to. man. With special reference to the last word of ch. 2. man. Gr. anthropos. 120. i. of. Gr. ék. Ap. 104. vii. Pharisees. 190. 2. Nicodemus. Mentioned three times (here, 1, 4, 9; 7. 30; 19. 39). Rabbinical tradition makes him one of the three richest men in Jerusalem. See Lightfoot, vol. xii. p. 252. rater. A member of the Sanhedrin, or National Council. See on Matt. 5. 22. 2 to. Gr. pro. Ap. 104. v. 3. Jesus. Gr. óö. Gr. anthrōpos. 120. 1. by night. See 7. 50; 19. 39. Rabbi. 14. XIV. vii. 1. know. Gr. oida. Ap. 182. i. 1. teacher. Cp. v. 10. Gr. didaskalos. Ap. 98. vii. 4. come from God. Render: Thou art come from God as Teacher". from. Gr. apo. Ap. 104. vi. God. Ap. 98. i. 1. i. no man = no one. Compound of ou. Ap. 105. I. miracles = signs. See note on 2. 11. doest = art doing. except if ... not. Gr. éan mē. Ap. 118. i. b. and 4 answered and said. A Hebraism. See note on Deut. 1. 41. Ap. 122. 3. Verily, verily. See note on 1. 51. a man = any one. born = begotten. See note on Matt. 1. 2. again = from above. Gr. anthenā = from above: i.e. by Divine power, as in Rom. 10. 7. 11. Mark 15. 38. Take up in. 3. Jan. 1. 17; 3. 15, 17. The Talmud uses this figure, as applied to proselytes. cannot = is not (Gr. ou). Ap. 105. I. able to. see. Gr. édōn. Ap. 138. I. the kingdom of God. Ap. 114. Occ. in John only here and in v. 5. How ... P? Note other such questions, 4, 9, 1 Cor. 15. 55. All answered by "the gift of God" (3. 16; 4. 10. 1 Cor. 15. 58). The question implies a negative answer. be born. Nicodemus misunderstands, and uses the verb γενέσθαι of the mother. The Lord uses it of the Father, as meaning begot. old. Applying it to his own case. into. Gr. éis. Ap. 104. vi. 3. 5-8 (Y Z, above). THE LORD. ANSWER. REPETITION. (Alternation.) Y Z j 1. Reference to question. k 1. Explanation. j 1. Reference to question. k 1. Illustration. 5 of water. &c. = of water and spirit. No Art. Fig. Henmoda (Ap. 6). Not two things, but one, by which the latter Noun becomes a superlative and emphatic Adjective, determining the meaning and nature of the former Noun, showing that one to be spiritual water: i.e. not water but spirit. It is to be rendered "of water—yes, spiritual water". Cp. Eph. 5. 26, and see v. 12. enter. Showing what the Lord meant by "see", in v. 3. 6 That which is born = That (Neuter) which has been begotten. Note the difference between this Perfect here and in v. 8, and the Aorists in v. 3, 4, 5. 6 flesh. See note on 1. 13. the Spirit: the Holy Spirit (with Art.). See Ap. 101. II. 3. is spirit. This is a fundamental law, both in nature and grace. 7 not. Gr. mē. Ap. 105. II. 8 The wind = The Spirit. The word pneuma, occ. 355 times, and is rendered "wind" only here. It should be trans. Spirit, as at end of verse. "Wind" is anemos; occ. 31 times, and is always so rendered. bloweth = breatheth. it listeth = He willeth. Ap. 102. 1. The Eng. "listeth" is Old Eng. for Anglo-Saxon ġestē; i.e. pleaseth or desires. the sound thereof = His voice. cannot not tell = knowest not. Gr. oida. Ap. 192. I. i. not. Gr. mē. Ap. 105. I. i. is born = has been begotten, as in v. 6. the Spirit: completing the Fig. Epanadiptōsis (Ap. 6), converting this verse into a more solemn and independent statement of facts. 9 these things. See Jer. 31. 33; 32. 39. Ezek. 11. 19; 18. 31; 36. 25-27. Ps. 51. 10. be = come to pass. Ref. to v. 4.
3. 10.

Y3 A 10 * Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

B 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

A 12 If I have told you earthy things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

B C1 D1 13 And no man hath ascended up to heaven, but He That came down from heaven, even the Son of man which is in heaven.

m 14 As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

n 15 That 'whosoever believeth in Him should not perish, but have eternal life.

p1 16 For God so loved the world, that He gave His only begotten Son into the world, to condemn the world;

n but that the world through Him might be saved.

C2 18 He that believeth on Him is not condemned: but he that believeth not is condemned already,

because he hath not believed in the name of the only begotten Son of God.

and does not mark the actual transition. There is nothing whatever in the context to show where the Paraphrase breaks should be in this chapter; either in the MSS., or in the Versions. The A.V. varies in its different editions. The A.V. text in the R.V. Parallel Bible has a at vv. 14 and 16. The Camb. Paragraph Bible (Dr. Scrivener) has no break either at vv. 14 or 16. The R.V. has a break only at v. 15, with WH and Scrivener's Greek Text. The Companion Bible makes the important break at v. 13: (1) because the A.V. uses the word 'believeth' in the Paraphrase where the R.V. uses the word 'believeth.' (2) because the expression 'only begotten Son' is not used by the Lord of Himself, but only by the Evangelist (1.14, 15; 3.16, 19; 1 John 4.9); (3) because the truth as to How and the fact that the Lord had already ascended at the time John wrote; (4) because the word 'ascended' refers to the same person as the Father mentioned in the Gospel, and to the prophet who should come (5.12). Acts 2.33; 3.17; (5) because the break at v. 13 accords best with the context, as shown by the Structure B, above.

3. 10-21 (Y3, p. 1518). THE LORD. ANSWER. CONFIRMED. (Alternation.)


B 11. Testimony. The Lord's.


10 Art thou...? or Thou art, &c. Not irony. a master—the (famous) teacher; referring to his official position. Gr. didaskalon. See Ap. 98. XIV. v. 4. knowest not—has not got to know; or perceive not. Gr. ginóskó. Ap. 192. I. ii. See note on 1. 10.


witness. See note on 1. 7.

12 If I have. Assuming it as a fact. Ap. 118. 2. a. earthly things. Exek. 36. 25-37. 1 Cor. 15. 40. Col. 3. 2. 2 Cor. 5. 1. Phil. 2. 10; 3. 19.


3. 13-21 (B, above). TESTIMONY. THE EVANGELISTS. (Division.)


3. 13-17 (C2, above). SALVATION. (Extended Alternation.)


but=except, lit. if not. Gr. ei me. same

down. Gr. katabainó. The opposite of 'gone up,' from without. Gr. de. Ap. 104. vii. Not the same word as in v. 7. the Son of Man. See Ap. 98. XVI. Which is, &c. was there when John wrote. This clause is in the Syr., but is omitted by WH, and put by R.V. in the margin. Must be explained to, in order to fulfill the prophetic Scripture. See Luke 24. 26, 44. Acts 8. 17; 17. 3, and cp. Heb. 2. 8, 9, 10. be lifted up. See note on v. 13. believeth in. See Ap. 135. I. 1. v. i. (See note on 1. 7. L reads epi; Lm Τ Τ Τ. A WH and R read en, but have. Fig. Pleonasms (Ap. 106. 26), for emph. The phrases 'hath,' 'have eternal life,' are the usual expressions in this Gospel for 'lives for ever.' (Ap. 151. II. A. II. 4. a). Cp. 2. 44. 45. B. 1 John 5. 12; 5. eternal. Gr. αιώνιος. Ap. 151. II. B. 1 i.e. in Him. Cp. 1 John 5. 12.


3. 18-21 [For Structure see next page].

18 the name=i.e. Him. See note on Ps. 20. 1. Son of God. See Ap. 98. XV.
19 And 

14 And this is the condemnation, that 1 light is come into the 14 world, and 14 men loved 14 darkness rather than light, because their deeds were 14 evil.

20 For every one that doeth 5 evil hateth the 11 light, 5 neither cometh he to the 11 light, lest his deeds be 10 reproved.

21 But he that doeth 4 truth cometh 1 to 10 the light, that 5 his deeds may be 4 made manifest, that they may be 4 wrought in 4 God.

O E After these things came Jesus and his disciples 3 into the land of Judæa;
and there he tarried 

22 with them, and was 

baptized.

23 And John also was 12 baptizing 12 in 5 Jônon near to 3 Salim, because there was 16 much water there: and they came, and were 

22 baptized. For John was 10 not yet cast 1 into prison.

24 For John was not yet cast 

2 into prison.

G H H I Then there arose a question 6 between some of John's disciples 6 and 6 the Jews 6 about 

purifying.

26 And they came unto John, and said unto him 6 Rabbi, He that was 2 with thee beyond Jordan, to Whom thou 7 barest witness, 6 beheld, the same baptizeth, and 6 all men come 2 to Him.

27 John 3 answered and said, 6 A man can 

2 receive 3 nothing, except 3 it be given him from

13 on 

13 heaven.

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

r 29 He that hath the bride is the bridegroom: but 5 the friend of the bridegroom, which standeth and heareth him, he rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

24 was—had been. 4: not yet. Gr. cóπασκο, compound of ou. prison—of prison. Cp. Matt. 4. 12.

3. 25-36 (G, above.) JOHNS BAPTIST'S DISCIPLES. CONTROVERSY. (Division.)


and with. Gr. σεβομαι. Ap. 104, xi. 1. 11 the Jews. All the texts read "a Jów". Gr. Iôdâion, with Syr. But it has been suggested that Iōd was the primitive abbreviation for "Iôdâion (= of Jesus), and being repeated (by inadvertence) led to the reading Iôdâion (= a Jów). This would agree better with vv. 22-24; with "Therefore" in v. 25, and with the action of John's disciples, and John's answer. See the Structure H 2, above.


26 barest witness—hast borne witness. See note on 1. 7. behold. Gr. ἰδα. Ap. 133, 8. Fig. Asterismos.

3. 27-36 (H 2, above.) JOHN'S ANSWER. (Alternations.)

H 2 J J. 37. God the Giver of all to men.

K K q 28. Contrast.
39. His voice.
39. His words.
J J 35. God the Giver of all to Messiah.
K 35. Belief on the Son.
36. Rebellious against the Son.


29 the friend, &c. He played a very important part in the wedding ceremonies. rejoiced greatly. Fig. Polysyntōn (Ap. 8). Gr. chara chaira—joyeth with joy.

30. 11. must increase, but 2 must decrease.

31. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all.

32. And what he hath seen and heard, that he testifieth; and 2 no man receiveth His testimony. 3 He that hath received His testimony hath set to his seal that 2 God is true.

34. For he whom 2 God hath sent speaketh of the Father: 2 for God giveth not the Spirit by measure unto Him.

35. The Father loveth the Son, and hath given all things into his hand.

36. He that beloveth not 2 God abideth on him. and he that 2 believeth not the Son shall not see life; but the wrath of God abideth on him.

4. When therefore the Lord knew how the Pharisees had heard that 2 Jesus made and baptized more disciples than John, 2 (though 2 Jesus Himself 2 baptized 2 not, but His disciples,) 3 he left Judea,

and departed again into Galilee.

4 And 2 he must needs go through Samaria.

5. Then cometh he 2 to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6. Now 2 Jacob's well was there. 2 Jesus therefore being wearied 2 with His journey, sat 2 thus on 2 the well: and 2 it was about the sixth hour.

7. There cometh a woman of Samaria to draw water:

M² N u

Jesus saith unto her, 2 Give Me to drink.


32. heard. Not “hath heard.”


34. words. Gr. πρὸς rhema. See note on Mark 9. 32, for God, &c. Or “for the Spirit giveth not [the words of God] by measure [unto Him]”.

35. God. (L) T (Tr.) A X E rs. not Syr., omit “God” here.


see. Ap. 183. I. 8. a


4. 1 therefore. See 3. 22.


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

Jesus. Ap. 98. X.

made, &c., is making and baptizing.


2 Thought=And yet.

baptized. It was not the practice of Jesus to baptize. Imperf. Tense.


4. 3-54 (N, p. 1515). GALILEE. (Division.)

N L 1 | 3-37-.
The woman of Samaria.

L² | 27-42. The Disciples and the Samaritans.

L³ | 43-54. The second sign.

4. 7-27 (M², above). THE COLLOQUIY. (Introversion and Repeated Alternation.)

M² N u | 7. The Lord. Request.

v | s. Disciples. Gone away.

Q w ² | 2. The woman. “How?”

x | 10. The Lord. “If thou knewest,” II.

w² | 11, 12. The woman. “Whence?”

x² | 13, 14. The Lord. “I will give.” III.

w² | 15. The woman. “Give me.”

x² | 16. The Lord. “Go, call.” IV.

w² | 17-. The woman. “I have no husband.”

x² | 18, 18. The Lord. “Well said.” V.

w² | 19, 20. The woman. “Where to worship.”

x² | 21-34. The Lord. “Believe Me.” VI.

w² | 35. The woman. “Messiah cometh.”


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.
8 (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: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be 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 saith, “I have no husband.”

18 Jesus saith unto her, “Thou hast well said, ‘I have no husband’: for thou hast had five husbands; and he whom thou now hast is not thy husband. In fact saidst thou truly.”

19 The woman saith unto Him, “Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where the men of worship.”

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

22 For the Father is worship ye know not what: but know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeth 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 not.”
4. 42.

John.

that "Messias" cometh, Which is called "Christ": when σε is come, He will "tell us all things."

"Come, see a Man, Which told me all things that ever I did."

Is this the "Christ?"

Then they went out of the city, and came unto Him.

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

"Said not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for the harvest is already come, but the labourers are few." And he that reapeth receiveth wages, and gatherveth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

And therein is that saying true, "One soweth, and another reapeth."

And sent to reap that whereon ye bestowed no labour: other men have laboured, and ye are entered into their labours."

And many of the Samaritans believed on Him, which he told all that ever I did."

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

And many more believed "because of His word;"

speak, no longer. Gr. "ektweti.

Christ = All the texts omit "the Christ", but not the Syr. In John only here, and 1 John 4.14. See note on Matt. 1.21.


That speak, &c. = I am (He) Who am speaking, &c. This is the seventh and last of the Lord's seven utterances, and marks the climax. See note on v. 7, and Ap. 176. speak = am talking. upon. Gr. epi. Ap. 104. ix. 2.


Q | 27. The city. The woman. R | 27. Her testimony. S | y | 27. "Is - this the Messiah?"

z | 30. Samaritans. Coming.

Q | 31. The city. The men.
R | 39. Her testimony.
| y | 42. This is indeed the Messiah.

-27 marvelling. All the texts read "were wondering". Gr. "thumason", First occ. Matt. 8.10. talked = was talking.


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


talked = was talking. with. Gr. meta. Ap. 104. xi. 1.

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


talked = was talking. with. Gr. meta. Ap. 104. xi. 1.

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


Now 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; for He did there many signs, and Wondered.

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 had 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 Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Lord, I beseech thee, come down even unto me, and heal my son.

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,

52 And told him, saying, Thy son liveth.

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

54 And they said unto him, Yesterday at the seventh hour the fever left him.

55 This is again the second miracle that Jesus did, when He was come out of Judea into Galilee.

After this there was a feast of the Jews; and Jesus went up to Jerusalem.

Now there was at Jerusalem by the sheep


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. 176. See note on 2. 11.

5. 1-6. 71 (E, p. 1510). THE SECOND PERIOD OF THE LORD'S MINISTRY. SUBJECT: THE PROCLAMATION OF THE KING. (Division.)

E | X 1 | 5. 1-47. In Jerusalem.

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

Y 1 | Z 1 | 1-15. The Third Sign. The impotent Man.
Y 2 | 16-47. Consequent Conspiracy of, and Colloquy with, the Jews.

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

Y 1 | Z 1 | 1-7. The occasion.
Z 2 | 8-15. The sign.

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

Z 1 e 1 | 1. The time.
| e 2 | 2. The place.
| e 3 | 3. The people.
| e 3-4 | 4. The man.

5. 2. **MARK** a pool, (which is called in the Hebrew tongue Bethesda, having five porch. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the "troubled of the water stepped in was made whole of whatsoever disease he had."

5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, "Wilt thou be made whole?" 7 The impotent man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down on me before me."

Z 2 A f 8 Jesus saith unto him, " arise, take up thy bed, and walk." 9 And immediately the man was made whole, and took up his bed, and walked: 10 And on the same day was the sabbath. 11 He answered them, "He that made me whole, saith unto me, 'Take up thy bed, and walk.'"

B 12 Then asked they him, "What man is that Which said unto thee, 'Take up thy bed, and walk'?" 13 And he that was healed wist not who it was: for Jesus had conveyed Himself away, a multitude being in that place.

A 14 Afterward foundeth him in the temple, and said unto him, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

B 15 The man departed, and told the Jews that it was Jesus, Which had made him whole.

Y 2 C 16 And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the sabbath day.

5. 16. **MARK** or gate. Cp. Neh 8.1, 2; 12. 28, and Ap. 68, p. 100. 15 which is called. Gr. epilegomenai. Only here and Acts. 18. 18. 19. 20. 17. **PORCHES** = arches, i.e. a colonnaded, or cloister. Gr. stoa. Occ. only here, 10. 25. Acts 2. 12. 4. 12. The Eng. "porch" is from the French porch, Lat. porticus = a gallery or door. All from Lat. portare = to carry, the bale being carried over by an arch. 3 In. Gr. en. Ap. 108. viii. bali = lame. Eng. from Anglo-Saxon beal = limp, because of having to stop frequently from lameness.

5. 16. A f 8. A rose, take up thy bed, and walk." 9 And immediately the man was made whole, 10 and took up his bed, and walked: 11 he answered them, "He that made me whole, saith unto me, 'Take up thy bed, and walk.'"

B 12 Then asked they him, "What man is that Which said unto thee, 'Take up thy bed, and walk'?"

A 14. Afterward foundeth him in the temple, and said unto him, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

B 15. The man departed, and told the Jews that it was Jesus, Which had made him whole.

Y 2 C 16. And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the sabbath day. 8 Rise. Ap. 178. 1. 4. The third sign. See Ap. 176, the same day . . . sabbath = that day a Sabbath. This seems to imply that it was not the weekly Sabbath, but the same as 19. 31. See Ap. 186. 10 was cured . . . been healed, the sabbath day = a Sabbath. It is not lawful. A forced interpretation of Jer. 17. 21, and, by the Rabbis, the carrying of anything from a public place into a private place, or vice versa, unlawful (Talmud, Sobb. 8. a). 12. 14. Not the same word as in ii. 23, 29, 42. 15. 16. 17. 18. The word. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. (For Structure see next page).
5. 17. John.

17 But Jesus answered them, "My Father worketh hitherto, and I work." 18 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.

19 Then answered Jesus and said unto them, "Verily, verily, I say unto you, the Son can do "nothing of Himself, "but what He sees the Father does: for what things soever He does, "these also doeth the Son likewise. 20 For the Father "lovesth the Son, and sheweth Him all things that H0 himself doeth: and He will shew Him greater works than these, that "ye may marvel.


17 My Father. See note on 2. 14, worketh. Cp. 9. 4, and see Ap. 176. hitherto = until now; referring to the O.T. Dispensation. Now Jehovah was speaking "by His Son "(Heb. 1. 2). And 3 work = I also am working [now], because He not only. The 1611 edition of the A.V. reads "not only because He", had broken = was breaking, said also that God was His Father = also called God His own Father.


19 Then = Therefore. Verily, verily. The fifth occ. See note on 1. 51. do. His works were like His words. See note on 7. 16. nothing. Gr. ou ouden. A double negative.


20 lovesth. Gr. phileō. One of the characteristic words of this Gospel. See page 1511, and Ap. 185. I. 2. works. See note on 4. 34. that = in order that. Gr. hina.


22 For ... no man = For not even ... any judge. One of the characteristic words of this Gospel. See note on 1. 12 and p. 1511.


24 word. Gr. logos = see note on Mark 9. 21. everlasting. Gr. ageōs. condensation = judgment, as in v. 22. is = have unto. Same as " unto ", above.


25 The hour = An hour. Put by Fig. Synecdoche (of the Part), Ap. 6, for a definite and special time, now is. Because, had the nation repented, "all that the prophets had spoken" would have been fulfilled according to Acts 3. 21, including the resurrection foretold in Ezek. 37, and Isa. 26. 13, 14. the Son of God. Ap. 98. XV. This title is associated with resurrection, as in v. 22, judgment is with the Son of man.

shall live. See note on 4. to.

26 as = even as. Gr. hōpōs. hath He given = He gave (in eternity past).


28 the graves = the tombs. Therefore they are not in heaven or hell.
29 And shall come forth; that they have done evil, and the resurrection of life; and they that have done good, unto the resurrection of everlasting life; wrought. Gr. poiesis = accomplished (referring to the object, aim or end of the act), and generally associated with good. 

30 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 the Father Which hath 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 his witness which he witnesseth of Me is true. 

33 Ye sent unto John, and he bare witness unto Me, and ye believed not his words. 

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

35 Ye are a burning and a shining light: and if ye were willing for a season to rejoice in his light. 

36 But if ye have greater witness than that of John: for the works which the Father hath given Me to finish, the same works to do, 37 and the Father Himself, Which hath sent Me, hath borne witness of Me. 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 that hath sent, 39 believe not his. 

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

41 I receive not honour from men: but these things I say that the Father shall glorify Me. 

42 But I know you, that ye have not the love of God in you. 

43 I and my Father are one: and ye receive Me not; if another shall come, he shall receive him. 

44 Believe not his honour, and seek not the honour of God only; who believe, which receive one another, and seek not the honour of the cometh from God only. 

45 Do not think that I shall accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 

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

47 But if ye believe not his writings, how shall ye believe My words? 

29 done = wrought. Gr. poiesis = accomplished (referring to the object, aim or end of the act), and generally associated with good. 

30 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 the Father Which hath sent Me. 

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

32 There = is another that beareth witness of Me; and I know that his witness which he witnesseth of Me is true. 

33 Ye = sent unto John, and he bare witness unto Me, and ye believed not his words. 

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

35 Ye = are a burning and a shining light: and if ye were willing for a season to rejoice in his light. 

36 But if ye have greater witness than that of John: for the works which the Father hath given Me to finish, the same the Father Himself, Which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape. 

37 And = the Father Himself, Which hath sent Me, hath bore witness of Me. 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 that hath sent, believe not his. 

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

41 I = receive not honour from men: but these things I say that the Father shall glorify Me. 

42 But I = know you, that ye have not the love of God in you. 

43 I = and my Father are one: and ye receive Me not; if another shall come, he shall receive him. 

44 Believe = not his honour, and seek not the honour of God only; who believe, which receive one another, and seek not the honour of the cometh from God only. 

45 Do not think that I shall accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 

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

47 But = if ye believe not his writings, how shall ye believe My words?
6. 1-71 (X3, p. 1524). IN GALILEE. (Division.)

M1 1-15. The Fourth Sign. (The Feeding of the 5,000.)
M2 16-25. The First Sign. (The Walking on the Sea.)
M3 26-71. The Signification of the Fourth and Fifth Signs.

6. 1-15 (M1, above). THE FOURTH SIGN. (Introversions and Alteration.)

N1 P f g 1-2. Signs seen.
N2 N1 P f g 3-4. Departure to the mountain.
N3 N1 P f g 5-15. The Fourth Sign. (The Feeding of the 5,000.)

6. 16. After these things. This expression occurs seven times in John's Gospel; and "after this" three times.
Jesus. See Ap. 89. X. went—went away.
which is the sea of. This is the rendering of the Gen. "of" Tiberias.
Tiberias. The city is still in existence. It was not visited by the Lord, and therefore not guilty of rejecting Him. All the cities which did reject Him have perished.

1 After these things. This expression occurs seven times in John's Gospel; and "after this" three times.

Jesus. See Ap. 89. X. went—went away.
which is the sea of. This is the rendering of the Gen. "of" Tiberias.
Tiberias. The city is still in existence. It was not visited by the Lord, and therefore not guilty of rejecting Him. All the cities which did reject Him have perished.

6. 1-71 (X3, p. 1524). IN GALILEE. (Division.)

M1 1-15. The Fourth Sign. (The Feeding of the 5,000.)
M2 16-25. The First Sign. (The Walking on the Sea.)
M3 26-71. The Signification of the Fourth and Fifth Signs.

6. 1-15 (M1, above). THE FOURTH SIGN. (Introversions and Alteration.)

N1 P f g 1-2. Signs seen.
N2 N1 P f g 3-4. Departure to the mountain.
N3 N1 P f g 5-15. The Fourth Sign. (The Feeding of the 5,000.)

6. 5-13 (O, above). THE FOURTH SIGN. (The feeding of the 5,000.) (Alternation.)

O R 5. Question to Philip.
S 10-13. Sign performed.

5 When... lifted up = having lifted up. then = therefore. Cp. v. 18, and see Ap. 176. saw = having seen.
Gr. theanomai. Ap. 183. I. 12. a great... come = that a great... is coming.
bread = loaves. that = in order that. Gr. hina.
6 to prove = proving, i.e. putting him to the test.
would do = was about to do. 7 pennyworth. See Ap. 61. I. 4.
The "baker boy", with his basket of barley-loaves, is still to be seen where people congregate.
11 to the disciples, and the disciples. Om. by all the texts.
and Syr. and likewise = likewise also.
12 When = But when.
13. Gathering. remain = remain over, as in v. 12.
13 twelve, one for each of the apostles. baskets. Gr. kophtine = a wicker hand-basket, not the same as in Matt. 15. 27. Mark 8, 6. unto them that had eaten. Recorded only by John. eaten = fed. Gr. bibōsko. Occ. only here. Root of our "browse," to feed in the open.

14 Then therefore. A supplementary note by John, those = the. seen. Gr. eidos. Ap. 158. I. 1. of a truth = truly. that prophet that should come = the prophet who is coming. See 1. 21. world. See note on 1. 2. perceived. See note on 1. 10. Ap. 152. I. II. would come = would be about to come. was = in order that (Gr. hina) they might. departed = withdrew. Gr. anakoreō. Only here in John.

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


23 Howbeit there came 20 other 22 boats... from 1 Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks. 24 When the 22 people therefore 14 saw that 1 Jesus was 7 not there, neither His disciples, 7 they also 7 took shipping, and came 7 to 17 Capernaum, seeking for 1 Jesus. 25 And when they had found Him on the other side of the sea, they said unto Him, O Rabbi, when camest Thou hither? The other side the sea. In v. 26 the western.

26 Jesus answered them and said. O Verily, verily, I say unto you, Ye seek Me; not because ye saw the miracles, but because ye did eat of the loaves, and were filled.
6. 27.

A.D. 28

27. "Labour not for that 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 living bread which came down from heaven: if ye eat this bread, ye shall live forever."

B

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

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

A C

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

31. "Our fathers did eat manna in the wilderness; as it is written, 1 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 I 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 to Me shall never hunger; and he that believeth on Me shall never thirst."

B

36. But I said unto you, That ye also have seen Me, and believe Me not."

Z E

37. "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out."

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


O | 34. Request of Disciples for thing signified.

D | 35. Answer. Bread of life.

30. Therefore. In consequence of the Lord's clause: What sign, &c. The emphasis is on "Thou", sign. See note on 2. 14. believe Thee. See Ap. 160. I. 1. ii, and note on 1. 7. what...are...what [sign], &c.? 31. Our fathers, &c. See Ex. 16. 15. Over half a million able for war; probably three millions in all. Num. 2. 32. manna = the manna. as=according as. 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. 10)." See Lightfoot, vol. xii, p. 293. heaven. Singular, see note on Matt. 6. 9, 10. 32. Moses. The fifth of seven refs. to Moses. See note on 1. 17. The Gemanists affirm that 1. manna was given for 'the merits of Moses': that bread was [the true] bread. My Father. See note on 2. 14. true. Gr. αληθινός. See note on 1. 9, and Ap. 176. 2. 33. He, or "That", 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. 3. B. a. evermore. Gr. πάντως. See note on v. 35. 35. 3 am the bread of life. A form of expression peculiar to this Gospel. The Fig. Metaphor (Ap. 8), which carries over, and asserts that one thing is, i.e. represents the other; thus differing from Simile, and Hypocatastasis (Ap. 6). See Ap. 109, par. 1. Note the seven (Ap. 10) examples in this Gospel: I am the Bread of Life (6. 35, 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, 14); the Resurrection and the Life (11. 25); the true and living Way (14. 6); the true Vine (15. 1, 5). never in no wise. Gr. ou μη. Ap. 105. III. never thirsty = in no wise at any time (Gr. ou μη... pēpōte) thirst. Or supply the Ellipsis by repeating "pēpōte" after "thirsty". Both A.V. and R.V. renderings are inadequate. The A.V. includes the Gr. pēpōte in the second "never". The R.V. weakens the first "never" by rendering it "not". Neither A.V. nor R.V. give the force of the strong negative ou μη. 38. ye also have seen Me = ye have seen Me also; with emphasis on "seen". and = yet. believe. Ap. 150. I. 1. 1. 37. All = Whatever (Naut. sing.). come...cometh. "come" means "reach, denoting arrival; "cometh", denotes the act and process. in no wise. Gr. ou μη. Ap. 105. III. As "never" in v. 35. cast out. Referring to the Divine Supplement "send away" in Matt. 14. 15. Put by Fig. ἔπεισις (Ap. 6) for giving blessing to such. out = without.
6. 38. JOHN.

For *I came down 23 from 31 heaven, *I not to do Mine own will, but the *will of Him That *sent Me.

And this is 27 the Father’s 35 will Which hath 38 sent Me, 5 that *of all which He hath given Me I should 0 lose nothing, but should 0 raise it up again 20 at the last day.

And this is the 38 will of Him That *sent Me, 5 that every one which 19 seeth the Son, and 20 believeth on Him, 2 may have 8 everlasting 27 life; 2 and 3 will 22 raise him up 39 at the last day.

F

41 *The Jews 6 then 0 murmured 6 at Him, because He said, 35 or 0 I am the bread which came down 23 from 31 heaven.

And 2 they said, "Is 2 not this 7 Jesus, the son of Joseph, whose father and mother we 0 know? how is it 5 then that 0 they 0 say, I came down 23 from 31 heaven?"

43 *Jesus therefore answered and said unto them, 41 *Murmur 20 not 0 among yourselves.

44 *No man 0 can come 17 to Me, 0 except 27 the Father Which hath 38 sent Me 0 draw him: 6 and 3 will 22 raise him up 39 at the last day.

45 *It is written 10 in 0 the prophets, ‘And they shall be 0 all 0 taught of God.’ Every man therefore that hath heard, and hath learned 0 of 27 the Father, 6 cometh 0 unto Me.

46 *Not that 2 any man hath 2 seen 27 the Father, 6 ‘save He Which is 0 of 27 God, 8 he hath 2 seen 27 the Father.

47 *Verily, verily, I say unto you, He that 2 believeth on Me 0 hath 27 everlasting 27 life.

F P

48 53 0 I am 0 that bread of 27 life.

49 Your fathers 6 did 5 eat manna 10 in the wilderness, and 2 are dead.

50 This is the bread which cometh down 23 from 31 heaven, 5 that 0 a man may eat 0 thereof, and 29 not die.

51 35 0 I am 0 the living bread which came down 23 from heaven:

q

52 *The Jews therefore 5 strove *among themselves, saying, ‘How 4 can this Man give us 20 His 0 flesh to eat?’

53 Then 1 Jesus said unto them, 26 0 Verily,

are dead 0 = died.

50 a man = any one: i.e. with distinction.

53 living. See note on 4. 10.

6. 37–59 (Z7, p. 1580). COLLOQUY WITH BELIEVERS. (Alternation.)

Z1 E 37–40. The Father. His will.


E 43–47. The Father. His action.


Jews murmuring.

59 I came down — I am come down.


sent. See note on 1. 22.

of all = whatever, as in v. 37. Op. v. 44, and 12. 32.


at the last day. An expression found only in John (five times): here; v. 44, 54; 11. 24; 12. 18. Op. 1 John 2. 18. It refers to the coming of Messiah, and was used idiomatically for "the age to come", at the end of that dispensation (see Lightfoot, vol. xii, p. 294. Pitman’s ed.). It would then have taken place had Israel repented.


the Bon. Op. 5. 36.

may = should.

and that = (that) I should.

murmured = murmuring. Gr. gongvzo, the Sept. word for Israel’s murmuring in the wilderness. See 1 Cor. 10. 16. Op. Jude 1c.


they said = were saying.

among yourselves = with (Gr. meta. Ap. 104. xi. 1) one another.

No man = No (Ap. 105. I) one.

can come = is able to come (two verbs).


draw him. Those thus drawn are defined in v. 37 as "all" those who are given (without exception). In 12. 32 the "all" are not thus defined, and denote "all" (without distinction).

It is written = It standeth written.

the prophets. See Isa. 54. 13. Jer. 31. 34.

all. Here it denotes "all" without exception. See note on "draw him", v. 44.

taught of God. In 1 Thess. 4. 9 the words are compounded (theodidato) of from. Gr. para. Ap. 104. xii. 1, implying close intimacy. See v. 46.

any man = any one.

save. Gr. ex en = if not. Ap. 118. 2. a and 105. II.


Cp. 7. 29; 9. 16, 33.

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

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

F p | 48–51. The Sign.

q | 51. The Signification.

r | 52. The Jews. Contention.

q | 53–57. The Signification.

p | 58, 59. The Sign.

49 did eat = ate.

53 that = the.


1851
6. 53. JOHN.

53 eat ... drink, &c. The Hebrews used this expression with reference to knowledge by the Fig. Metonymy (of the Subject), Ap. 6, as in Ex. 24. 11, where it is put for being alive; so eating and drinking denoted the operation of the mind in receiving and "inwardly digesting" truth or the word of God. See Deut. 8. 3, and cp. Jer. 16. 16. Ezek. 2. 8. No idiom was more common in the days of our Lord. With them as with us, eating included the meaning of enjoyment, as in Ecc. 5. 15; and for "riches cannot be eaten, and the Talmud actually speaks of eating (i.e. enjoying) the "years of Messiah," and instead of finding any difficulty in the figure they said that the days of Hezekiah were so good that "Messiah will come no more to Israel; for they have already devoured Him in the days of Hezekiah." (Lightfoot, vol. xii, pp. 296, 297). Even where eating is used of the devouring of enemies, it is the enjoyment of victory that is included. The Lord's words could be understood thus by hearers, for they knew the idiom; but of "the eucharist" they knew nothing, and could not have thus understood them. By comparing vv. 47 and 48 with vv. 52 and 54, we see that believing on Christ was exactly the same thing as eating and drinking Him.

54 eateth ... flesh. By the Fig. Synecdoche (of the Part), Ap. 6, this idiom is put for the whole Person. See note on "flesh," 1. 13, and cp. Matt. 16. 17; 1 Cor. 15. 50, Gal. 1. 16; Eph. 6. 12. Heb. 2. 14. no = not. Ap. 106. I.

55 eateth ... bread. Cp. 54, as in vs. 52, 55-58. Not the same word as in vs. 5, 13, 26, 31, 48, 50, 58, 88. See the two words in v. 58.

56 dwelleth = abide. Same as "endureth" in v. 27. See note on "abide" in 1. 32.

57 As = According as. See 13. 15. 1 John 2. 5; 4. 17. live. See note on 4. 50.

60 Many. Other than the twelve (v. 70).

62 What and if, &c.? The Apostles which is wanting (by Ellipsis) must be supplied thus: "They (as in v. 54) who were also there where He was before (will ye be offended then)?"

63 the flesh. Ap. 101. II. 6. ascended = ascending. space. Ap. 101. II. 4. from the beginning. First occ. of "arche", in John. As in I. 1, the Ellipsis dependent noun must be supplied here, and in the only other occurrence (16. 4): "from the beginning, [of the Lord's ministry]." For the occ. of arche with other prepositions, see notes on 1. 18, 44, and Heb. 1. 10. believed not = would not believe. Note the subjective emphasis of m. Ap. 105. II. See also Ap. 150. I. I., should = would. Therefore = For this cause. Gr. dia (Ap. 104. v. 2) xutes. 66 that time = there. Gr. dia to opis. back. 67 will ye also go away? Surely ye also do not (Gr. m. believe = have believed. Ap. 105. II) wish (Ap. 102. I) to go away? Implying a negative answer. Are sure = have got to know. Gr. ginosko. See 132. I. ii. See note on 1. 16, that Christ = the Messiah. Ap. 98. IX. the son of ... God. Thus, the second portion of the Lord's minstry ends with a similar declaration on the part of Simon Peter, as in Matt. 18. 16; though not the same occasion. So the Syr. reads, showing that the various readings of the Greek need not be hesitated. See Ap. 94. V, note 8. the living God. This expression always implies the contrast with all other gods.


Z'G s

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

61 When Jesus knew how they were thinking together, He said unto them, "Doth this offend you?"

62 What if ye shall see me ascend up where He was before? See note on 1. 32.

63 It is "the spirit which quickeneth." (Gr. quickeneth = giveth life. Gr. zoopoiein.) nothing: the words that speak unto you, they are "spirit," and they are "life."

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him. And He said, "Therefore said I unto you, that no man can come unto Me, except it were given unto him of the Father."

66 From that time many of His disciples went back, and walked no more with Him.

67 Then said Jesus unto the twelve, "Will ye 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 He is Christ, the Son of "the living God."

70 Jesus answered them, "Have not 3 chosen you twelve, and one of you is a devil?"

Therefore ye should behold the Son of man ascending the heavens.}

6. 70. DISCIPLES.

Z'G s


61 it = this. offended = cause to stumble. you? Emph.; i.e. you, as well as those Jews.

62 What and if, &c.? The Apostles which is wanting (by Ellipsis) must be supplied thus: "They (as in v. 54) who were also there where He was before (will ye be offended then)?"

63 the flesh. Ap. 101. II. 6. ascended = ascending. space. Ap. 101. II. 4. from the beginning. First occ. of "arche", in John. As in I. 1, the Ellipsis dependent noun must be supplied here, and in the only other occurrence (16. 4): "from the beginning of the Lord's ministry". For the occ. of arche with other prepositions, see notes on 1. 18, 44, and Heb. 1. 10. believed not = would not believe. Note the subjective emphasis of m. Ap. 105. II. See also Ap. 150. I. I., should = would. Therefore = For this cause. Gr. dia (Ap. 104. v. 2) xutes. 66 that time = there. Gr. dia to opis. back. 67 will ye also go away? Surely ye also do not (Gr. m. believe = have believed. Ap. 105. II) wish (Ap. 102. I) to go away? Implying a negative answer. Are sure = have got to know. Gr. ginosko. See 132. I. ii. See note on 1. 16, that Christ = the Messiah. Ap. 98. IX. the son of ... God. Thus, the second portion of the Lord's minstry ends with a similar declaration on the part of Simon Peter, as in Matt. 18. 16; though not the same occasion. So the Syr. reads, showing that the various readings of the Greek need not be hesitated. See Ap. 94. V, note 8. the living God. This expression always implies the contrast with all other gods.

71. He spake of Judas Iscariot, the son of Simon: for he was the one that should betray Him, being one of the twelve.

7 After these things Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him.

3 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto Him, Depart hence, and go into Judaea, that Thy disciples also may see the works that Thou doest.

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

5 (For neither did His brethren believe in Him.)

6 Then Jesus said unto them, My time is not yet come:

w but your time is always ready.

7 The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast:

v ᾲγοι ὑμεῖς ἐπάνω ἐπειτῷ τοῦ γεγονότος ταῦτα: for My time is not yet full come.

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

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

11 Then the Jews sought Him at the feast, and said, Where is He?

12 And there was much murmuring among the Jews at hand.


7. 6-8 (L, above). THE LORD'S BRETHREN: THEIR ADVICE REJECTED. (Intervisions.)

L N  v \ s= — Himself.

w — His brethren.

O \ 7. Brethren: not hated.

O \ 7. Himself: hated.

v \ s= — His brethren.


7. 11-12. 54—[For Structure see next page].
the people concerning Him: for some said, "He is a good Man;" others said, "Nay; but He deceiveth the people." 13 Howbeit no man spake openly of Him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, "How knoweth this Man letters, having never learned?"

16 Jesus answered them, and said, "My doctrine is not Mine, but His That sent Me. 17 If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself. 18 He that speaketh of himself seeketh his own glory: but He That seeketh His glory That sent Him, the same is true, and no unrighteousness is in Him. 19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill Me?"

20 The people answered and said, "Thou hast a devil: who is gone about to kill Thee?"

21 Jesus answered and said unto them, "If I have done one work, and ye all marvel; 22 therefore gave unto you circumcision, not because it is of Moses, but of the fathers; and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry with Me, because I have made a man whole on the Sabbath day? 24 Judge not according to the appearance, but judge righteous judgment."

25 Then said some of them of Jerusalem, "Is not this He Whom they seek to kill? 26 But lo, He speaketh boldly, and they say nothing unto Him. Do the rulers know indeed that this is the very Christ? 27 Howbeit we know not what this man saith when Christ cometh, no man 31 knoweth He is."

7. 11—11. 54—(H2 p. 1583.) IN JERUSALEM.

11 P | 7. 11—8. 59. At the Feast of Tabernacles.
| Q | 9. 1—10. 21. Subsequent events.
| P | 10. 22—38. At the Feast of Dedication.
| Q | 10. 39—11. 54. Subsequent events.

11—8. 59 (P, above). AT THE FEAST OF TABERNACLES. (Repeated Alternations.)

P R1 | 7. 11—13. The Lord Immutable.
| R2 | 7. 21—31. The Lord Immutable.
| S2 | 7. 32—43. Colloquy with Pharisees and others.
| R3 | 7. 44—8. 1. The Lord Immutable.
| S3 | 8. 2—39. Colloquy with Scribes and Pharisees.
| R4 | 8. 40—20. The Lord Immutable.
| S4 | 8. 31—59. Colloquy with Scribes and Pharisees.
| R5 | 8. 59. The Lord Immutable.

people=crowds.


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

S1 | 7. 14. The Lord Teaching.

14 about the midst, &c. Expression occ. only here. temple. Gr. Hieron. See note on Matt. 22. 46. taught=began to teach (Imperf. tense).

7. 15 marvelled were wondering.

knoweth. Gr. oida. Ap. 182. l. 1. See note on 1. 24. letters. Gr. pl. of γραμματα. Put by Fig. Metonymy (of Adjunct), Ap. 6, for what is written; e.g. an account (Luke 16. 3, 7; the Pentateuch (John 6. 47); Epistles (Acts 28, 21); the whole Scripture (2 Tim. 3, 15). Hence, used of general literature such as the Talmudical writings (here), and in Acts 28, 24). Cp. our term, "man of letters," and see Acts 4. 13.

never=not. Gr. me. Ap. 105. II.

16 answered... and said. See note on Deut. 1. 41 and 122. 8. The 1611 edition of the A.V. omitted "and said".

cried = cried aloud. taught = was teaching. true. Gr. alòthinos (Ap. 175, 9). See Acts on 1, 8.
40 sought = were seeking. take = arrest. See in vv. 32, 44, and Acts 12. 4. 1 Cor. 11, 32.
41 cometh = shall have come. will He... P? = He will not (Gr. mèth), will He? (the texts read mèth.) miracles = signs. Gr. σημεῖα. See note on 2, 11, and Ap. 176, 8.
42 that... murmured = murmuring. Gr. gongyloû. Occ. elsewhere in John only in 6, 41, 43, 61, officers, or servants; as in 18, 36. Cp. 18, 3, 12, 18; 19, 4, and Matt. 26, 58. Mark 14, 24, 65, 66.
43 among = to. Gr. pros. Ap. 104, xvi. 3, will you go? = Is He about to go? (Two verbs.)
44 the dispersed. Gr. Diakonos = the Dispersion. Occurs three times; here, 1 Pet. 1, 1 (“scattered”), and Jas. 1, 1 (“which are scattered abroad”); lit. “in the Dispersion”).
45 Gentiles. So called from the Latin gentes = nations, distinguished by race); hence, used of nations, as distinct from the one nation Israel (Gen. 13, 2. Cp. 14, 9, Heb. = γῆ: rendered in A.V. “nations” 571 times, “heathen” 143 times, “Gentiles” 80 times, and “people” 11 times. In N.T. days, Greece being the great dominating nation in arts, literature, and language, the word Hellènes became the N.T. word for all non-Jews, Hellèn, the son of Deucalion, being the legendary ancestor of the Greek nation (Homer, Iliad, 1, 684). Hellèn had been already used in the Sept. Version of the “Philistines” (Jos. 9, 12), and of “the sons of Javan” (Zech. 9, 13, 1 Mac. 8, 18, 2 Mac. 4, 36, Josephus (Ant. I. vi. 1). Hellènes in the N.T. never means Jews, but is always distinguished from them. See 12, 20, Acts 14, 1, 16, 1, 3, 18, 4, 10, 19, 17, 20, 21, Rom. 1, 16; 2, 9, 10, 8, 9; 10, 12, 1 Cor. I. 24, 10. 32, Gal. 2, 3; 8, 28, Col. 8, 11.
46 On the other hand, the Gr. Hegemonía = Hellenized, and speaking Greek, is used of those who were Jews by birth, but spoke Greek. It occurs three times, and is rendered “Grecians.” See Acts 6, 1, 2, 20, 11. 20.
47 saying. Gr. λογος. See note on Mark 9, 2. 22.
48 In = Now on. Gr. eis in v. 1. the last day. see Lev. 23, 34, 35, that = the drink = let him drink. 38 He = that. Read this in connection with the previous verse: “let him drink that believeth on Me”, as = according as. hath said = have said (concerning Me). Ap. 107, II. 3, out of. Gr. κεκλήμενος. Ap. 104, vii. as in vv. 41, 22. Not the same word as in v. 45.
49 His belly = put by Fig. ὑπερεκδότου (of the Party). Ap. 6, for the whole person, as emphasis. Himself. Here referring to Messiah (the Giver), not to the believer. He is, and will be, the Source of all spiritual blessings “as the Scripture hath said”: 1sa. 12, 2; 55, 1; 58, 11. Ezek. 47, 1. His. Referring not to the believer (the receiver), but to the Lord (the Giver). shall flow. Gr. ῥέω. Occ. only here in N.T. rivers. This is the emphatic word, by Fig. Ηπερεκδότου (of the Party). Ap. 6, implying abundance. See Num. 20, 11, 1 Cor. 10, 4, living. See note on 4, 10.
50 this spake ὧν = the Spirit. Of a truth this is the Prophet. 49 And = confident. Gr. ἀδύνατος. See note on “indeed” (1, 47).
41 Others said, “This is the Christ.” But some said, “Shall Christ come 2 out of Galilee?”

42 Hath not the scripture said, That Christ cometh 11 of the seed of David, and 2 out of the town of Bethlehem, where David was?”

43 So there was a division among the people 12 because of Him.

44 And some 10 of them would have 30 taken Him; but no man laid hands on Him.

45 Then came the 32 officers 32 to the chief priests and 32 Pharisees;

46 The 32 officers answered, “Never 22 man spake 6 like this Man.”

47 Then answered them the 32 Pharisees, “Are ye also deceived?

48 Have any of the rulers or of the 32 Pharisees 3 believed on Him? But this 1 people who knoweth 4 not the law are 6 cursed.”

50 Nicodemus saith unto them, “He that came to Jesus by night, being one 19 of them,) 51 Doth our 11 law judge 30 any man, before it hear him, and 30 know what he doeth?”

52 They answered and said unto him, “Art thou also of 4 Galilee? “Search, and 30 look: for 38 out of 1 Galilee arose no prophet.”

53 Every man went unto his own house.

8 Jesus went 6 unto the mount of Olives.

And early in the morning He came again 2 into the temple, and all the people 3 came unto Him; and He sat down, and taught them.

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

5 Now Moses said in the law, Commanded us, that such should be stoned: but what sayest thou, "Lo", that they might have to accuse Him.

But Jesus stooped down, and with His finger wrote on the ground, as though He heard them not.

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

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

and Jesus was left alone, and the woman standing in the midst.

10 When Jesus 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 know whence I come, and whither I go."

15 Yet judge after the flesh; 3 ye judge no man.

16 And yet, if ye judge, My record is true: for I am not alone, but 3 and the Father that sent Me, 17 It is also written in the Psalms, that the testimony of two men is true. 18 I am one that bear witness of Myself, and the Father that sent Me bearth witness of Me."

18 bear witness. See Deut. 19. 15.

19 taken = having been taken. in Gr. en. Ap. 104. viii.


4 a 5. 6. Condemned. (Presumption and Assurance.)


5 Moses. See note on 1. 17. commanded . . . stoned. This law referred only to a "betrothed damsel" (Deut. 22. 24); and to show that the Lord knew their thoughts, and knew also that this was another man's "wife." He complied with the law prescribed in "such a case (Num. 5. 11-31), and stooped down and wrote the curses (as required in v. 23) on the ground.

8 tempting = testing. The temptation was in the word "such," and of two cases they mention the punishment without defining what it was: for the one in Deut. 22. 24 (a virgin) the death was stoning; but in the case of a "wife" the punishment was not stoning, but required a special procedure (Num. 31. 16-25) which left the punishment with God. that = in order that. Gr. hina, on, &c. = into (Gr. eis. Ap. 104. vi.) [the dust of the earth] (Ap. 129. 4).

as though, &c. This Ellipsis (Ap. 6) is wrongly supplied. It was not from inattention, but to call their attention to the fact that the case was "such" as required the fulfillment of Num. 5 and not Deut. 22.


8 wrote. The curses, as before.

9 convicted, &c. By the manifestation of the Lord's knowledge of what was in their hearts and of what they were concealing for the purpose of tempting Him. Gr. elenchó. Same word as in 46; 3. 29; 18. 8. by. Gr. hupo. Ap. 104. xviii. 1.


eldest = elders. unto = as far as.


11 Lord. See Ap. 98. VI. i. 3. B. a.


8. 12-19 (R. 1599). SCRIBES AND PHARISEES. THEIR REBUKE. (Repeated Alternation.)


12 Then = Therefore.

again. This section has no necessary connection with the Treasury" (e. 30). Gr. 3 am. See note on 8. 25. 


It is . . . written = It has been (and standeth) written. also . . . law = also, your law. your = your own. Gr. kathoos. Emphatic Gr. 7. 49.

two. See Deut. 19. 15.
19 Then said they unto Him, “Where is Thy Father?”

Jesus answered, “Ye neither know Me, nor My Father.”Therefore if ye had known Me, ye should have known My Father also.”

20 These words spake Jesus in the treasury, as He taught in the temple.

and no man laid hands on Him; for His hour was not yet come.

22 Then said the Jews, “Will He kill Himself? because He saith, ‘Whither 3 go, ye cannot come.’”

23 And He said unto them, “If ye are of Me, then shall ye 3 be in My Father’s house.”

24 I said therefore unto you, that ye 3 shall die 3 in your sins: for 1 if ye 4 believe not that I 3 am He, ye 3 shall die 3 in your sins.”

25 Then said they unto Him, “Who art Thou?”

And Jesus saith unto them, “Even the same that I said unto you from the beginning.

I have many things to say and to judge of you: but He That sent Me is true; and 3 speak to the world those things which I have heard of Him.”

They understood not that He spake to them of the Father.

28 Then said Jesus unto them, “When ye have lifted up the Son of man, then shall ye 3 know that I 3 am He, and that I do nothing of Myself; but as My Father hath taught Me, I 3 speak these things.

29 And He that 3 sent Me is with Me: the Father hath 13 not left Me alone; for 3 do always those things that please Him.”

30 As He 3 spake these words, many 3 believed on Him.

31 Then said Jesus to those 22 Jews which 3 believed on Him, “If ye 4 continue 3 in My word, then are ye My disciples indeed; and ye shall 3 know the truth, and the truth shall make you free.”

33 They answered Him, “We be Abraham’s seed, and 3 were never in bondage to any man: how sayest Thou, ‘Ye shall be made free?’”

28 When . . . then. Revealing that, after that, men may, or shall have, lifted up. Op. 3, 14; 12, 34, as in v. 27. I do, &c. Note the complex Ellipsis (Ap. 6) = “Of Myself I do nothing [nor speak]; but according as the Father taught Me, these things I speak [and do them].” nothing. Gr. oudein. of—from. Gr. apo. Ap. 104, 14. hath taught = taught. I speak, &c. See note on “My doctrine,” 7, 16. 3 with. Gr. pros, Ap. 104, xi. 1. 3 in each, &c. I do the thing pleasing to Him always. The last word in the sentence of the Greek emphasized by the Fig. Hyperbaton (Ap. 6). 30 words = things. believed on. See note on 1, 7, and Ap. 150, I, 1, v. (i). Op. 11, 35. 31 said = spake, as in v. 27, 28. to. Gr. pros, Ap. 104, xv. 3. believed on = had believed. Ap. 150, I, 1. 3. Thus distinguishing these Jews from the true believers of v. 29. Note the emphatic word “ye” in next clause, continue = abide. See note on 1, 27. My word = the word which is Mine. Gr. lógos. See note on Mark 9, 32. are ye = ye are. indeed = truly. Gr. aléthós. See note on 1, 47. 32 truth. See note on 1, 14. make = set. 33 were never . . . any man, &c. Have been in bondage to none (Ap. 105, 1) at any time. Thus ignoring all historical facts. These were “the Jews” who believed in v. 31, and thus proved themselves not “believers indeed.”
34 Verily, verily. Called forth by this manifest misrepresentation of the truth. The twelfth occurrence. See 1:51. Whosoever = Every one who committeth = doeth or practiseth. sin. Not a single act, but a life of sin itself. Same as "sin" in v. 31. the servant = a bondservant. abideth. See note on 1:52. for ever. See Ap. 151. II. A. ii. 4. a. He may be sold or manumitted. Son. Gr. hutos. Ap. 108. iii. Never used of believers in this Gospel. This word is reserved for Christ only. See note 2, p. 1511. ye shall be free indeed = ye will be really free. Indeed. ouc. Not the same word as in v. 31. Cp. 1 Tim. 6. 19, R.V.


44 devil. Gr. diabolos. Thrice in this Gospel: here, 6, 76; 15. 2. Not the same word as in vv. 48, 49. lusts = strong desires of all kinds. Cp. Mark 4. 10. The only occ. of epithumia in John's Gospel. Occurs in 1 John 2. 14, 17, and Rev. 18, 14. will do = will (Ap. 102. 1) to do (two verbs). murderer = manslayer. Occ. only here and in 1 John 5. 16. Because death came through him. Cp. Heb. 2. 14. From the beginning. Gr. aparchē. The expression occurs twenty-one times, and the dependent noun must be supplied. In Matt. 19. 4, 8; 24, 21. Mark 10. 6; 13. 19. 2 Pet. 3. 4, we must supply "of the beginning of creation" [or "of the human race"]. In Luke 1. 2. John 15. 27. 1 John 1. 1 we must supply "of the Lord's ministry". In Acts 26. 4, supply "of my public life". 1 John 2. 7, 7, (all the texts, with Syr., omiδο), 13, 14, 24, 24, 3. 11. 2 John 6, supply "of your hearing". abide not = staid not. His fall must have taken place before Gen. 3. 1. Probably in the "world that was" (Gen. 1. 1. 2 Pet. 3. 6).


(="reprove",). 37 He that, &c. Note the Introversion in the structure of v. 47—

8. 52. JOHN.

52. Then said the Jews unto Him, "Now we know that Thou hast a devil. Abraham is dead, and the prophets; and 

35 thou sayest, 16 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 maketh 

35 thou greater than Thyself?"

54. Jesus answered, 16 "If I honor Myself, My honor is nothing: it is My Father who honoureth Me; and Whom ye 

say, that He is your God: Yet ye have not known Him; but 3 

14 know Him; and 15 if I should say, I 14 know 

13 Him not, I shall be a liar like unto you: but I 

14 know Him, and keep His saying."

56. Your father Abraham rejoiced to see 2 of you: 

28 he saw it, and was glad."

57. Then said the Jews 2 into him, "Thou art not yet fifty years old, and hast 28 seen Abraham?"

58. Jesus answered them, 34 "Verily, verily, I say unto you, Before Abraham was 33 am."

59. Then took they up 9 stones to cast 9 at Him:

60. but 1 Jesus hid Himself, and went 9 out of the temple, going through the midst of them, and so passed by.

9. 1-10. 21. Q (p. 1584). SUBSEQUENT EVENTS. (Alternation.)

Q | J [9. 1-38. The Sixth Sign.]

9. 1-38 (J, above). THE SIXTH SIGN. (Alternations.)

J | L [1, 9. The Sign. Occasion.]
M | 3-4. The Purpose of the Sign.
M | 8-38. The Consequence of the Sign.

1 as . . . passed by. See 8. 59.

2 disciples. Not necessarily the Twelve. See note on "neighbours" (v. 8) and Structure "M".

3 Jesus. See Ap. 98. X.

4 Neither . . . no. Gr. ouk . . . oude.

5 neighbours. Note the different parties in the Structure on p. 1541.
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 And answered and said, "A man that is
called Jesus made clay, and anointed mine
eyes, and said unto me, Go to the pool of Siloam,
and wash:" and I went and was washed, and I
received sight."
12 Then said they unto him, "Where is he?"
He said, "I know not."" P. 81

O

13 They brought to the 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 Pharisees also asked him
how he had received his sight. He said unto
them, "He put clay upon mine eyes, and I
was washed, and do see."
16 Therefore said some of the Pharisees,
"This man is not of God, because he keepeth not
the sabbath day." Others said, 
"How can a man that is a sinner do such
miracles?" And there was a division among
them.
17 They say unto the blind man again, "What
sayest thou of him, that he hath opened thine
eyes?" He said, "He is a prophet." 9.30

F

18 But the Jews did not believe concerning
him, that he was blind, and had received his
sight, until they called the parents of him that
had received his sight.
19 And they asked them, saying, "Is this your
son, who ye say was born blind? How
then doth he now see?"
20 His parents answered them and said, 
"We know not; or who hath opened his eyes, we
know not: he is of age; ask him: he shall
speak for himself." 9
21 These words spake his parents, because
they feared the Jews: for the Jews had
agreed already, that if any man did confess
that he was Christ, he should be put out of
the synagogue.
22 Therefore said his parents, "He is of age;
ask him." 9

O

24 Then again called they the man that
was blind, and said unto him, "Give glory to
God the praise: we know that this man is a
sinner." 10
25 And answered and said, "Whether he be
a sinner or no, I know not: one thing I
know, that whereas I was blind, now I
see."
26 Then said they to him again, "What did
he to thee? how opened he thine eyes?"
27 He answered them, "I have told you already,
and ye did not hear: wherefore would ye now
hear if again? Will ye also be his disciples?"
28 Then they reviled him, and said, "Are you
art his disciple; but we are Moses' disciples."
29 And know that God spake unto Moses:
as for this fellow, we know not from whence he is."
30 The man answered and said unto them, 
"Why do ye persecute me? I have told you
of a marvellous thing, that ye know not from
whence he is, and yet he hath opened mine eyes."
31. Now we 12 know that 3 God heareth 13 not 14 sinners; but 22 if 15 any man be 1 a worshipper of God, and doeth His 9 will, him He heareth. 32 Since the world began was it not heard that 22 any man opened the eyes of one that was born blind. 33 If this man were 16 of 3 God, He could do nothing. 34 They 11 answered and said unto him, 9 if you cast out 24 altogether born 1 in sins, and dost 30 they teach us? 35 And they cast him 16 out. 36 They 11 answered and said, "Who is He, Lord, that I might 33 believe on Him?" 37 And Jesus said unto him, "Thou hast 1 both 35 seen Him, and it is 37 That Talketh 1 with thee." 38 And He said, 25 as Lord, I 1 believe." And 2 He worshipped Him. 39 And, 2 Jesus said, 44 For 3 judgment 3 am come into this 3 world, that which they see 38 not might 7 see; and that which they shall see not might 7 be made blind. 40 And 6 some 6 of the 13 Pharisees which were 37 with Him heard these words, and said unto Him, 30 Are 2 we also blind? 41 Jesus said unto them, 2 "If ye were blind, ye should have no 24 sin; but now ye say, 'We see;' therefore your sin remaineth. 42 Verily, verily, I say unto you, He that 


1 Verily, verily, The fifteenth occ. Connecting the sign with the signification. See note on 1. 23. entereth = entereth in. Note the Fig. Parochesis (Ap. 6), the Aramaic (Ap. 94, III) being: min tar'a' l'tir'it. 2 not. Gr. mé. Ap. 105, II. As in vr. -37, 38. Not the same as in v. 5. 3 same as in v. 8. 4 the same as in v. 5. 5 not = by no means, or in no wise. 6 This parable. See note on "and we," &c. (I. 14). 7 parable = wayside saying. Gr. parómia. Not parable, which is parábol. Parábolos occurs five times, but is not used in John. Parábolos is the Sept. Jesus. Ap. 98, X. understood what things they were =
THEN said Jesus unto them again, 14 Verily, verily, I say unto you, 15 I am the door of the sheep. 16 All that ever came before me are thieves and robbers: but the sheep did not hear them. 17 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and 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 he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

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

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

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

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

18 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.

X

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

catcheth them — catcheth or snatcheth them away.

12, 14. 1 Thess. 4. 17, 18. Ap. 94. V. note 8, p. 139. himself concerned about.

13 The hireling fleeth. [L] Tm. Trm. WH omit. but not the Syr. See same as “thief”, vs. 35. 36. 2 Cor.

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

X

14 I am the good Shepherd, 15 and know My sheep, 16 and am known of Mine.

17 Therefore on account of. (Gr. dia. Ap. 104. v. 2.) this. My Father. See note on 3. 16.

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?”

P
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 long dost Thou make us to doubt? If *Thou be the Christ, tell us plainly.”

m1
25 Jesus answered them, “I *told you, and ye *believed not: the works that *3 do *3 in *My Father’s name, *3 bear witness of 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 *3 14 know them, and *3 follow Me:
28 and *3 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 them Me, is greater than all; and *3 no man is able to pluck them *out of *3 My Father’s hand.
30 *3 and *3 My Father’s name are *one."

12
31 Then the Jews took up stones *again to stone Him.

m2
32 Jesus answered them, “Many good works have I shewed you from *3 My Father; for which of those works dost ye stone Me?”
33 The Jews answered Him, saying, *3 For a good work we stone *3 not; but for *3 blasphemy; and because *3 then being a man, maketh *3 Thyself *3 God.”

m3
34 Jesus answered them, “Is it *not written in your *law, *3 I said, *3 Ye are *3 gods? *3
35 *3 If he called them *3 gods, unto whom the word of *3 God came, and the scripture cannot be broken;
36 Say *3 of Him, Whom *3 the Father hath *3 sanctified, and *3 sent into the *3 world, Thou blasphemest; because I said, *3 I am the Son of God?”
37 *3 If I do not the works of *3 My Father, *3 believe Me not.
38 But *3 if I do, *3 though ye *3 believe not Me,*3 believe the works: *3 that ye may *3 know, and *3 believe, *3 that *3 the Father is *3 in Me, and *3 I *3 in Him.”

Q Y A
39 Therefore they sought again to *take Him:
B 40 And *went away again beyond Jordan.
10. 40.

A.D. 28

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 Now a certain man was sick, named Lazarus, of Bethany, 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."

4 When Jesus heard that, He 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.)

6 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 Judea again."

8 His disciples say unto Him, "Master, the Jews seeketh 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. 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."
11. 12. JOHN.

12 Then said His disciples, "Lord, if he sleep, he shall do well.
13 Now if he said of his death: but they thought that He had spoken of taking of rest in sleep.
14 Then said Jesus to them plainly, 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 fellow disciples, "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 unto 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:
21 But Mary sat still in the house.
22 But Mary knew, 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 said unto her, "Are you the Messiah, the Son of God, Which should come into the world?

26 And whosoever liveth and believeth in Me shall never die.

27 Believe that thou saidst?"

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

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

13 These therefore, if. Ap. 118. 2. a shall do well—shall be saved. Gr. ?μημη, as in 10. 9. of concerning. Gr. peri. Ap. 104. xiii. 1. 14 Then said Jesus; lit. Then therefore Jesus said plainly. See 10. 24. 18 dead—died. Aorist tense. This shows that death had taken place some time before, probably soon after the message was sent by the sisters. Cp. vv. 17, 39. 15 for your sakes—on account of (Gr. dia). Ap. 104. v. 2 you. believe. Ap. 150. I. i. 16 Thomas. Ap. 84. III. 3 and 141. Didymus—twin, a Greek word with the same meaning as Thomas. Occurs here, 20. 24, and 21. 2 fellow disciples. Gr. συμμαθητής. 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 (Ep. v. 1545). THE ARRIVAL, ETC. (Extended Alteration.)

17 grave—tomb. Gr. νεκρόν. First, a memorial or monument, then a sepulchre. Cp. 5. 26. about, &c. as it were from (Gr. apo). Ap. 104. iv. fifteen furlongs, i.e. 12 miles.
20 and met. The word implies desire to avoid notice.

11. 23-27 (O, above). THE LORD'S PROMISE. (Alternation)


11. 25-26 (P, above). THE LORD'S PROMISE. (Alternation)

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, saw that she wept and said, so she rose up hastily and went out, followed her, saying, 'She goeth unto the grave to weep there.'

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, 'Lord, if Thou hadst been here, my brother had not died.'

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled,

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

35 Jesus wept.

36 Then said the Jews, 'Behold how He loved him!'

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

42 And Jesus lifted up His eyes, and said, 'Father, I thank Thee that Thou hast heard Me.'

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

44 And 'he that was dead came forth bound hand and foot with graveclothes; and his face was bound about with a napkin.'

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways 19 to the Pharisees, and 'told them' what things Jesus had done.


T2 n | 35-. The Lord. Weeping.

o | 36-. The Jews. Remark.

U | 37-. What some said.

T3 p | 38-. The Lord. Groaning.

q | 39-. The grave described.

r | 39-. The Lord. Command.

T4 r | 40-. Lazarus. Dead.

s | 41, 42. The Lord. Request.

T5 r | 43, 44-. Lazarus. Called.

T6 s | 44-. The Lord. Command.


38 washed = shed tears. Gr. dokurov. Occurs only here. The noun dokuro or dokroun occurs eleven times, and is always transl. by pl. 'tears'.

37 And = But.


hearst = hearbest (Asiatic tense). This suggests that the prayer was heard and answered before, perhaps in Perea. See v. 4.

42 because of. Gr. dia, as in v. 13.

43 come forth; lit. brethren, out.

44 he that was dead. Gr. tou tetanikou, the dead man. Cp. Luke 7:12.

45 graveclothes. Gr. keirei. Only used here in N.T. In the Sept. it is used in Prov. 7:16, as the rendering of the Heb. marbakin. Originally it meant a bed-girdle, and so any kind of wrapping. Here = swathing.

46 napkin. Gr. sudarion. A Latin word, sudarium, or sweat-cloth. Used only here, 20, 7. Luke 19:26, and

Acts 19. 12. 45 seen (Gr. theranomai. Ap. 183, I. 15) = regarded with wonder. the things which. Some read " the thing which", referring to this special miracle, or rather these two miracles; for how could Lazarus, when restored to life, come forth, bound, as he was, hand and foot, and his eyes covered, save by a further exercise of Divine power? Thus there was a great increase of disciples, which alarmed the rulers. went, &c. = went off. Pharisees. Ap. things = the thing which, as in v. 66. So L T Tr. W. 1547
Then gathered the chief priests and the High Priest council, and said, “What do we? for if this man doth many miracles, and all men believe on him; and the Romans shall come and take away both our place and nation.”

And one of them, named Caiphas, being the high priest that same year, said unto them, “You know nothing at all. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.”

And this same spoke not of himself; but thus high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.

Then from that day forth they took counsel together for to put him to death.

But went thence unto a country near to the wilderness, and took counsel of Ephraim, and there continued with His disciples.

And the Jews’ passover was at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

Then sought they for Jesus, and spake among themselves, as they stood in the temple, “What think ye, that He will not come to the feast?”

Now both the chief priests and the Pharisees had given a commandment, that if any man knew where He was, he should shew it, that they might take Him.
12. Then spake Jesus six days before the passover came to Bethany, where Lazarus was dead, whom he raised from the dead. 2. There they made him a supper; and Martha served, but Lazarus was one of them that sat at the table with him.

3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with the napkin. And the house was filled with the odour of the ointment.

4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5. Why could not this ointment have been sold for three hundred pence, and given to the poor? 6. This he said not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7. Then said Jesus, Let her alone; against the day of my burying hath she kept this. 8. For ye have the poor always with you: but me ye have not always.

9. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. But the chief priests consulted among themselves, saying, What do we? for the people know that was was come to be spoken by him. 11. Because that by reason of him many of the Jews went away, and believed on Jesus.

12. On the next day much people came to the feast, when they heard that Jesus was coming up to Jerusalem. 13. Took branches of palm trees, and went forth to meet him.

C. thief. Gr. kleptes. The same word as in 10. 1, 8, 10, 26. 55; 27. 38. Luke 10. 35. That is, that should be trans. robber", as in 10. 1, 8, 18. 40. the bag. Gr. glousoson. Only here and 13. 29. Used in the Sept. of the chest made by command of Joseph (2 Chron. 24. 4-11). This word means a bag to keep the tongs or sculls or wind instruments, and if Judas was a shepherd (Keriob being in the hilly district of southern Judah), the bag might be the pouch or wallet for the rods of the pipes so much used by the eastern shepherd. 7. Let her alone, &c. L. T. Tr. A WH R (not the Syriac) read, "Let her alone, in order that she may keep it," &c. against unto. Gr. sta. Ap. 104. vi. 8. with you among yourselves: i.e. not the outside poor, but the Lord's poor.

14 And Jesus, when He had found a young man, sat thereon, as it were written, 

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

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

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

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

19 The Pharisees therefore said, "Among yourselves, "Perceive ye how ye prevail nothing? "Behold, the world is gone after Him."

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

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

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, "The hour is come.

24 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.

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.

27 Now is My soul troubled, and what shall I say? "Father, save Me from this hour: but for this cause was I born, and came into this world, that I should bear witness unto the truth."

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

13. 29.

A.D. 29

heard it, 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:

32 And 3, "If I be lifted up from the earth, will draw all men unto Me."

33 This He said, signifying what death He should die.

The people answered Him, "We have heard out of the law that Christ abideth for ever: 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 knoweth not whither he goeth."

36 While ye have the light, believe in the light, that ye may be children of light.

These things spake Jesus, and departed, and hid Himself from them.

But though He had done so many miracles before them, yet they believed not on Him:

38 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?"

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart;

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

Son of man. Ap. 98. XVI. this. Emphasize; perhaps a reference to the idea that there would be two Messiahs—Messiah Ben-Joseph to suffer, and Messiah Ben-David to reign. 35 unto them: with. Gr. meta, as in 8. 17, but all the texts least darkness in order that (Gr. hina) darkness may not (Gr. mé). Ap. 105. II. come upon. seize. Gr. katambímenos. Same word as in 1. 5. Mark 9. 18. Phil. 2. 12, 13. Thess. 3. 4. knowneth. Gr. oida. Ap. 102. 1. 36 in. on. Gr. eis.


Q | 37. Unbelief.

P | 38. Citation.


u | 40. — 41. Citation.

u' | 42. — 43. Occasion.

Q | 44. Belief.

27 before = in the presence of. Cp. Thcss. 1. 3; 2. 19.


39 Therefore = On account of (Gr. dia). Ap. 104. v this; i.e. the unbelief of v. 37.

40 He hath blinded, &c. Quoted from Isa. 6. 9. 10. See note there. This was the second occasion of this prophecy being quoted, the first being in Matt. 13. 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. 25, 27 and Rom. 11. 8.
12. 41. JOHN.

41 These things said 38 Esaias, 0 when he 2 saw His glory, and spoke 0 of Him.

42 Nevertheless 20 among the chief rulers also many 20 believed 11 on Him; but 10 because of the Pharisees they did 0 not confess Him, lest they should 0 be put out of the synagogue:

43 For they 0 loved the 0 praise of men more than the 0 praise of God.

P 5 S 1
44 Jesus cried and said, 0 He that 11 believeth on Me, 11 believeth not 11 on Me, but 11 on Him That 0 sent Me.

45 And he that 0 seeth Me 0 seeth Him That 0 sent Me.

T 1
46 3 I am come a 3 light into the 19 world, that whosoever 11 believeth 11 on Me should 15 not 2 abide 13 in darkness.

S 3
47 And 24 if any man hear My 0 words, and 33 believe 33 not, 33 judge him 0 not: for I came 5 not to 0 judge the 19 world, but to save the 19 world.

S 3
48 He that 0 rejecteth Me, and receiveth 15 not My 45 words,

T 3
bath one that 47 judgeth him: the 0 word that I have spoken, the same shall 47 judge him 23 in the last day.

S 3
49 For 3 I have not spoken 0 of Myself; but the 27 Father Which 47 sent Me, He gave me a commandment, what I should 0 say, and what I should 0 speak.

50 And I 33 know that 0 His commandment is 30 life everlasting: whatsoever 3 I 33 speak therefore, even as the 27 Father 47 said unto Me, so I 48 speak.

ZUV X 5
14th day
of Nisan

13 0 Now 0 before the 0 feast of the 0 passover, when 0 Jesus 0 knew that 0 His hour was come

w

that He should 0 depart 0 out of this 0 world unto 0 the Father,

x

having 0 loved His own which were in the 0 world, He 0 loved them 0 unto the 0 end.

13. 1-17. 26 (Z 7, p. 1848). DISCIPLES. THE HOUR COME. GLORIFICATION. (Division.)

Z 7 U 1

U 2

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


W 16. 5-33. Return to the Father.

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


Depart. Gr. metabaino = pass over from one place to another. Used by John in three other places: 8. 24; 7. 3, and 1 John 3. 14.


End = farthest extent, referring not so much to a period of time, the end of His life, as to His readiness to descend to the humblest service in their behalf.

end = nearest extent
13. 2. **John.**

2. And *supper* being ended, *the devil* having *now put* into the heart of *Judas Iscariot, Simon’s son, to betray him;*

3. *Jesus* knowing that *the Father* had *all things* into *His hands,* and that *He was come* from *God,* and *went* to *God;* *He* *sisted* from *supper,* and laid aside His *garments,* and took a towel, and girded Himself.

4. *After that* He *poured water into a bason,* and began to *wash the disciples’ feet,* and to *wipe them* with the towel wherein He was girded.

5. *Then came He to Simon Peter;* and *Peter saith unto Him,* "*Lord,* dost Thou *wash* *my feet?"

6. *Jesus* answered and said unto him, "*What then* do *thee knowest* not *now,* but thou shalt *know* *hereafter.*"

7. *Peter saith unto Him,* "*Thou shalt never *wash* *my feet.*" *Jesus* answered him, "*If I *wash* thee not, thou hast *not* *part* with *me.*"

8. *Simon Peter saith unto Him,* "*Lord,* not only my *feet,* but also *my hands* and my *head.*"

9. *Jesus* saith to him, "*He* that is *washed needeth* *not* *to wash* *his feet,* but is *clean* *every whit:* *and* *ye are clean,* but *not all.*"

10. *For He* knew who *should betray Him;* *therefore said He,* "*Ye are not* *all* clean.*"

11. *So after He had* *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?*

12. *Ye* *call Me* *Master* and *Lord: and* ye *say well:* for so am I.

13. *If* ye *know these things, ye* *are* *wise;* *but* ye *are* *witnesses* *of Me.*

13. 13-18 (V. p. 1552). **Cleansing. Washing.**

13. 17. **John.**

V X | v 1. —The Hour come.

w | -1. — Return to the Father.

| x | -1. — Love to His Disciples.

Y1 z1 | 1. — Judas. Betrayal.

Y1 z2 | 3-10. — Washing. Act.


Y2 z2 | 12-17. — Washing. Example.

Y2 z3 | 18, 19. — The Traitor. Communication.


X | v 31, 32. — The Hour come.

w | 33. — Return to the Father.

x | 34, 35. — Disciples. Love to one another.

y | 36-38. — Peter. Denial.

2. *supper.* The last supper recorded, see *Ap. 157.* *The* *supper* having been *ended.* In *view of* *v. 32,* Alford’s transl. "*supper* having been served," is preferable to A.V. and B. V. renderings. It means "*supper* being laid," *Washing* would naturally *precede* the meal.

*Peter. Denial.* *Was* *now* *already.* *Into* *Gr. eis. Ap. 104. vi. Judas. See *Ap. 67.* 3. *Past tense* and *past participle.* *See* *v. 77.* *These* *statements* of His divine origin, *authority,* and *coming* glory, *are* *made* *to* *enhance* *the* *amazing* *consecration* *of* *the* *to* *which* He *humbled* *Himself* *to* *do* *the* *office* *of* *a* *bondslave.* *Come* *forth.* *Op. 8, 9; 16, 27, 28, 30; 17, 8.


*Jesus.* *As* *in* *v. 1. *Risen.* *Ap. 178. 4.* *From* *Gr. ebr. Ap. 104. vii. *Supper* = *supper* table *as* *we* *ought,* i.e., *after* *they* *had* *taken* *their* *places.* *Wash. Gr. ἐκμαθὼν. Occ. elsewhere, 11, 12; 12, Luke 7, 38, 44.


*Peter.* *No* *word* *for* *Peter.* *Some* *substitute* *εκμαθώς, *he* *ought,* *but* *LT Trm. A W R reject it. *Lord.* *Not* *Gr. ap. Ap. 105. i.* *Wipe.* *Gr. ἐκμαθώς. Occ. elsewhere, 11, 12; 12, Luke 7, 38, 44.


*Peter.* *No* *word* *for* *Peter.* *Some* *substitute* *εκμαθώς, *he* *ought,* *but* *LT Trm. A W R reject it. *Lord.* *Not* *Gr. ap. Ap. 105. i.* *Wipe.* *Gr. ἐκμαθώς. Occ. elsewhere, 11, 12; 12, Luke 7, 38, 44.


Gr. κυρίως. Ap. 98. VI. i. 3. A. *Thee* ... *now.* *Gr. οὐκ—just* *now.* *Know* ... *get* *to* *know.* *Gr. γίνεσθαι. Ap. 132. i. ii. *Hereafter* *after* *Gr. μετά. Ap. 104. xi. 2* *these* *things. *Never* *by* *no* *means* *Gr. ou μάθε. Ap. 105. III* *unto* *the* *age* *Gr. εἰς τὸν αἰώνα. Ap. 151. II. i. 4. b. *If* *Gr. εἰσιν* *with* *subj.* *Ap. 118. 1. b. *not* *Gr. μάθε. Ap. 105. II. *no* *not* *Gr. 105. I* *any. *with* *Gr. μετα. Ap. 104. i. 1. *Gr. λογ. Ap. 185. iii. *Note* *the* *distinction* *between* *washing* *the* *whole* *body,* *and* *washing* *only* *a* *part* *of* *it.*

*Clean.* *Gr. καθαρός. Occ. *twenty* *seven* *times,* *transl.* *ten* *times* *clean* *sixteen* "pure," *and* *once" *clear* *Rev. 21. 18—free* from *impurity* or *dross.* Used *here* *of* *the* *eleven* *eleven* *washed* *bathed.* *Gr. λύζο. *A W* *reject it. *Lord.* *Not* *Gr. ap. Ap. 105. i.*

*Wash.* *Gr. ἐκμαθώς. *OCC* *elsewhere, 11, 12; 12, Luke 7, 38, 44.


*Peter.* *No* *word* *for* *Peter.* *Some* *substitute* *εκμαθώς, *he* *ought,* *but* *LT Trm. A W R reject it. *Lord.* *Not* *Gr. ap. Ap. 105. i.* *Wipe.* *Gr. ἐκμαθώς. Occ. elsewhere, 11, 12; 12, Luke 7, 38, 44.


*Peter.* *No* *word* *for* *Peter.* *Some* *substitute* *εκμαθώς, *he* *ought,* *but* *LT Trm. A W R reject it. *Lord.* *Not* *Gr. ap. Ap. 105. i.* *Wipe.* *Gr. ἐκμαθώς. Occ. elsewhere, 11, 12; 12, Luke 7, 38, 44.
13. 18. 

**John.**


19 that, &c. Quoted from Ps. 41. 9.

20 breaf. Gr. the bread, i.e. My bread. In a pastoral letter of an Egyptian bishop about 600 a.d. on a Gnostic ostracon this verse is quoted from the Sept., "He that eateth My bread," &c. (Deissmann, Light from the Ancient East, p. 216), against. Gr. epi. Ap. 104. ix. 3.


24 spake = is speaking.

25 leaning = reclining. Gr. anakeimai, generally transl. "sat at meat"; cp. v. 22. Reclining on the divan, his head towards the Lord's bosom, John was in the favoured position, on the Lord's right hand, Judas being on His left.

26 beckoned = signed or nodded. Gr. neos. Only here and Acts 24. 10.

27 breast. Gr. stithos. Not the same word as "bosom." in v. 23. Peter was beyond Judas, and leaning back signed to John behind the Lord.

28 sop. Gr. pes'mion, a morsel. Only occ. here and 27. 30. It was a mark of honour for the host to give a portion to one of the guests. The Lord had appealed to the conscience of Judas in v. 21, now He appeals to his heart.


30 Satan. The only occ. of this title in John. Before this clause in the Greek is the word fote, then, marking the point of time; it is strangely ignored in the A.V. It is significant that the rejection of the Lord's last appeal hardened Judas, so that his heart became open to the entrance of Satan. Up to this moment Judas had been possessed by the evil thought, now he is obsessed by the evil one.

31 Therefore, when = the word was in the air. Gr. eis. Ap. 104. vi. 3.

32 dead. Gr. ek'thos, emphatic. Mark's Gospel. Occ. in John only here, 5. 8 and 6. 7 and 27. 27. Night = the third hour of the night, 9 p.m.


**13. 35.**


19 that, &c. Quoted from Ps. 41. 9.

20 bread. Gr. the bread, i.e. My bread. In a pastoral letter of an Egyptian bishop about 600 a.d. on a Gnostic ostracon this verse is quoted from the Sept., "He that eateth My bread," &c. (Deissmann, Light from the Ancient East, p. 216), against. Gr. epi. Ap. 104. ix. 3.


24 spake = is speaking.

25 leaning = reclining. Gr. anakeimai, generally transl. "sat at meat"; cp. v. 22. Reclining on the divan, his head towards the Lord's bosom, John was in the favoured position, on the Lord's right hand, Judas being on His left.

26 beckoned = signed or nodded. Gr. neos. Only here and Acts 24. 10.

27 breast. Gr. stithos. Not the same word as "bosom." in v. 23. Peter was beyond Judas, and leaning back signed to John behind the Lord.

28 sop. Gr. pes'mion, a morsel. Only occ. here and 27. 30. It was a mark of honour for the host to give a portion to one of the guests. The Lord had appealed to the conscience of Judas in v. 21, now He appeals to his heart.


30 Satan. The only occ. of this title in John. Before this clause in the Greek is the word fote, then, marking the point of time; it is strangely ignored in the A.V. It is significant that the rejection of the Lord's last appeal hardened Judas, so that his heart became open to the entrance of Satan. Up to this moment Judas had been possessed by the evil thought, now he is obsessed by the evil one.

31 Therefore, when = the word was in the air. Gr. eis. Ap. 104. vi. 3.

32 dead. Gr. ek'thos, emphatic. Mark's Gospel. Occ. in John only here, 5. 8 and 6. 7 and 27. 27. Night = the third hour of the night, 9 p.m.


13. 36.

A.D. 29

28 Simon Peter said unto Him, *Lord, w*hether thou Goest thou? 1 Jesus answered him, "Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards." 37 Peter said unto Him, "Lord, why canst thou not I follow Thee now? I will lay down my life for Thy sake." 38 Jesus answered him, "Wilt thou lay down thy life for My sake?" Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice.

14. 12.


C | 2-7. Return to the Father. Purpose.
A | D | 8-11. Question and Answer. Manifestation.
E | 12-17. Communications.
C | 29-31. Return to the Father.


2 In. Gr. eis. Ap. 104. viii. My Father’s. In John’s Gospel the Lord uses this expression thirty-five times, though in a few instances the texts read "the" instead of "My". It is found fourteen times in these three chapters 14-16. It occurs seventeen times in Matthew, six times in Luke (three times in parables), but not once in Mark. mansions = abiding places. Gr. monē (from men, a characteristic word in this Gospel). Occurs only here and in v. 22. If it were not so = if not. Gr. ei mē. There is no verb. I would, &c. All the texts add "that" (hoti), and read "would I have told you that I go," &c.


10 Believest. Ap. 150. I. iii. the words, &c. Supply the Ellipsis (Ap. 6; thus: "The words that I speak, I speak not of Myself, but the Father that dwelleth in Me spaketh them, and the works that I do, I do not of Myself, but the Father that dwelleth in Me doth them" for Gr. apa. 104. iv. Gr. apa. 1. 1. rhema. See Mark 9. 35. abideth. Gr. menē. See p. 1511. the works. The texts read "His works." 11 Believe Me. See 150. I. II and iii. believe Me. Ap. 150. I. ii. for. . . . sake = on account of.

Gr. dia. Ap. 104. v. 2. very works = works themselves. 12 Verily, verily. The twenty-
12. the works, &c.: i.e. similar works, e.g. Acts 3, 7; 9, 14. He do also — he also do.

greater. Not only more remarkable miracles (Acts 5, 15; 10, 12) by the men who were ended with power on high (pneuma halion, Ap. 101, II, 14), but a more extended and successful ministry. The Lord only went beyond the border of Palæstine. He forbade the twelve to go save to the lost sheep of the house of Israel (Matt. 10, 6, 8); after Pentecost they went "everywhere" (Acts 8, 4), and Paul could say, "Your faith is spoken of throughout the whole world" (Rom. 2, 9).


the word occurs first in Matt. 1, 21, associated with Jesus (Ap. 98, X). Mark 16, 17 with Acts 3, 6; 4, 16, &c. glorified. See 12, 16.

15. Cp. Acts 135, I, 1, and see p. 1511. keep. Most of the texts read, "ye will keep".

16 pray. Gr. orata. Ap. 134, I, 3. Not added as in v. 13, See 1 John 5, 14, where both words are used. shall — will.

18 another. Gr. allos. Ap. 124, 1. Comforter. Gr. paraclites, rendered "Advocate" in 1 John 2, 1, 1 Parallels and the Lat. Advocatus both mean one called to the side of another for help or counsel. The word is only found in John: here; v. 26; 15, 26; 16, 7; 1 John 2, 1. So we have one Paraclete (the Holy Spirit) as here, and another with the Father. The Rabbinical writings often refer to the Messiah under the title B'naihem (=Comforter), and speak of His coming as the days of consolation. Cp. Luke 2, 22. See Dr. John Lightfoot's Works, vol. xii, p. 384.


18 Comforters — orphans. Gr. orphane. Occurs only here and James 1, 27.


19 a little while; i.e. about thirty hours. From the moment the Lord was taken down from the cross and entombed, He disappeared from the eyes of the world, Acts 10, 40, 41, no more. Gr. ouk ethal. shall live also — also shall live.


At that day. Referring primarily to the forty days after His resurrection, but this well-known Hebrew term describes the day of the Lord, in contradistinction to the present day of man (1 Cor. 4, 5 marg.). See Isa. 2, 11-17 and Rev. 1, 10.

3 in you. Fulfilled primarily at Pentecost, but looking on to the time when He will be among (Gr. en. Ap. 104, viii, 2) His people, as Jehovah-Shammah, See Ezek. 48, 7; 48, 28. Zoph. 3, 15-17.


22 Judas. Ap. 141, 10. Brother or son of James (Luke 6, 16, R.V.). Five others of this name: Judas Iscariot; Judas, the Lord's brother (Matt. 10, 4); Judas of Galilee (Acts 3, 7), Judas of Damascus (Acts 9, 11), and Judas Thaddaeus (Acts 15, 25). This is the only mention of this Judas.

23 how is it that Thou wilt manifest Thyself — unto us, and not unto the world?" CP. Matt. 12, 20. Gr. pro. Ap. 104, xii, 8.

24 He that loveth me — not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's Which sent me.

25 These things have I spoken — unto you, being yet present — with you. But the Comforter, Which is the Holy Ghost, Whom the Father will send in My name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
27 Peace, I leave you: peace I give unto you; not as the world giveth, give I unto you.

28 Ye have heard how I said unto you, I go away, and come again unto you.

29 And now I tell you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not speak much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father, and as the Father hath loved me, so have I loved you. Arise, let us go hence.

15 o am the true vine, and o My Father is the Husbandman.

2 Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.


world. Gr. κόσμος. Ap. 129. 1. The world talks of peace, and we have Peace Societies, and Temples of Peace, while the nations are arming to the teeth. The world (Acts 4. 27) slew Him Who came to bring peace, and now talks of creating a peace = "world" without the Prince of Peace, in ignorance of Ps. 2. 4, Prov. 1. 21-24, 1 Thess. 5. 3, neither. Gr. ἄδικως, be afraid = show cowardice. Gr. δίκαιος. Occ. only here. The noun δίκαιος only in 2 Tim. 1. 7, and the adj. δίκαιος in Matt. 5. 26, Mark 4. 40, Rev. 21. 1.

28 have heard - heard (Aor.). come again = am coming ( omit "again").

3 said. All the texts omit.

31 But that the world may know that I love the Father, and as the Father hath loved me, so have I loved you. Arise, let us go hence.

15. 1-16. 4 (V. p. 1559). CLEANSING. PRUNING. (Division.)

15. 1-17 (F. a. above). LOVE MANIFESTED AND COMMANDED. (Alternation.)
15. 4.

JOHN.


and I. Read "I also [abide] in you." Omit the full stop, and supply "for"

cannot = is not (Ap. 109). I able to.


except = if ... not. Gr. ean me. Ap. 118. 1. b and 106. II.

no more = even so neither. Gr. houtos oude.

without. Gr. chorís, apart from. Cp. 1. 3, and 20. 7 (by itself), the only other occ. in John.

nothing. Gr. ou omen, a double negative.

If a man... not. Gr. ean mé ti. Ap. 118. 1. b and 123. 3. See "except in" 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, &c., perhaps referring to the fig-tree (Matt. 21. 19, and Ap. 160). Cp. Matt. 18. 6. a = the. men = they. Cp. Matt. 18. 30, 39, 41.


the fire. No art. in received text, but added by T. Tr. A WH, making it emphatic. See Matt. 17. 40, 42. Rev. 20. 18.


words saying. Gr. rhôma. See Mark 9. 32.

ye shall ask. All the texts read "ask". Cp. 14. 13, 14.


be done = come to pass. Gr. ginomai.

Herein = in (Gr. en. Ap. 104. viii) this.

is glorified = was... glorified (Aorist). Cp. doxazô. See p. 1511 and Cp. 18. 31.

that = in order that (Gr. hina), showing the Father's purpose. Cp. 11. 13, 50; 12. 33; 13. 1-3.

so shall ye be = and (that) ye may become. Gr. ginomai. See on "done" in v. 7.

As = Even as. Gr. kathôs.

the Father. See on 1. 14.


continue = abide. Gr. menô, as in v. 4.

love. Ap. 185. II. 1, and see p. 1511.


My Joy = the joy that is mine (emph.). Three times in John, here, 3. 39, and 17. 13.

remain = abide. Gr. menô as above, but all the texts read "be".

your joy. As He gave them His peace (14. 27), so He seeks to make them partakers of His joy.

might be full = may be fulfilled: I. e. filled full.

My commandment. My charge to you. As the Father's charge to Me (v. 10) so My charge to you. Cp. 13. 34.

as = even as.

have loved = loved, as in v. 9.

no man = no one. Gr. oudeis.


whatsoever. The texts read "the things which".

Henceforth... not = No longer. Gr. oukèthi, compound of ou.

servants = bond-servants.


have made known = made known (Aor.).

16 ye have not. &c. = Not that ye chose Me, &c. Fig. Antimetábêtô. Ap. 6.

Thus reversing the custom of the Jews for the disciple to choose his own master. See Dr. John Lightfoot, Works, vol. iii. p. 175.

have chosen = chose.


have made known = made known (Aor.).

18 if the world hate you. ye know that it hated Me before it hated you.

19 if ye were... the world, the world would love his own: but because ye are not of the world, but the world has chosen you out of the world, therefore the world hateth you.

15. 18-16. 4 (For Structure see next page).

18 ye know = know (imp.).


19 of = out of. Gr. ek.

15. 20. JOHN

A.D. 29

20 Remember the 3 word that 3 said 3 unto you. The 12 servant is 15 greater than his 15 lord. 13 If they 9 have persecuted Me, they will also 9 persecute you; 18 if they 9 have kept My 9 saying, they will keep yours also.

21 But all these things will they do 9 unto you 9 for My name’s sake, because they 12 know 15 not 9 Him that sent Me.

22 If I 9 had not come 3 and spoken 3 unto them, they 9 had 13 not had 10 sin: but 13 now they have 0 9 cloke 9 for their 9 sin.

23 He that hateth Me hateth 1 My Father also.

24 If I 9 had not done 3 among them the works which 9 none 9 other 9 man 9 did, they 9 had 13 not 13 had 10 sin; but 13 now they have both 10 seen and hated both Me and 1 My Father.

25 But this cometh to pass, 6 that the 3 word might be fulfilled which is written in 6 their law, 6 They hate Me without a cause.

26 But when 9 the Comforter is come, whom 6 I will send 9 unto you from 9 the Father, even 6 the Spirit of truth, Which 6 will proceed 9 from 9 the Father, 6 &c. shall 9 testify of Me.

27 And ye also 9 shall bear witness, because 9 ye 9 have 10 been 9 with Me from the beginning.

16 These things have I spoken 9 unto you, that ye should 9 not be 9 offended:

2 They 9 shall 9 put you out of the synagogues: yea, the time cometh, 1 that whosoever 2 shall 9 kill 9 thee, will thou think that he 9 doeth 9 God’s 9 service.

3 And these things will they do 9 unto you, because they 9 have 10 not 9 known 9 the Father, 9 nor Me.

4 But these things have I told you, 1 that when 9 the 9 time 9 shall 9 come, ye may remember that 3 I 9 told you of them.

5 And these things I said 3 not 9 unto you, 9 at the beginning, because I 9 was 9 with you.

W. L.

5 But 9 now 9 I go My way 9 to 9 Him that sent Me;


without a cause. Gr. dōrem. Occurs eight times; transl. "freely." In Matt. 10, 8; Rom. 3, 24; 2 Cor. 11, 7; Rev. 21, 6; 22, 17: "in vain," Gal. 2, 21: "for nought," 2 Thess. 3, 5. From, Gr. para. Ap. 104, xil. 1. the Spirit of truth. See on 14, 17. proceedeth = goeth forth. Gr. ekthēsos, as in 14, 26. shall = will; one of the many instances where both A.V. and R.V. blur the sense of their translation by the misuse of "shall" and "will." testify = bear witness. Gr. marturētō, as on 1, 7. of = concerning. Gr. peri. Ap. 104, xiii. 1. shall bear witness = be ye are, with, Gr. meta. Ap. from the beginning. See note on 8, 44.

16. 5-30 [For Structure see next page].

and none of you asketh Me, Whither goest Thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless tell ye the 2 truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.

8 And when He is come, of sin, because they believe not on Me;
10 Of righteousness, because I go to My Father, and ye see Me no more;
11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when it shall glorify Me: for He shall receive of Mine, and shall show it unto you.

15 All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you.

17 Then said some of His disciples among themselves, What is this that He saith, A little while? we cannot tell what He saith.

because. The mission of the Holy Spirit was to bring the world to guilty in regard to three things: (1) Sin. In God’s sight, sin is refusal to believe the Gospel concerning His Son (1 John 5:20). The Jews regarded only moral offenses (as men do to-day) and infractions of the ceremonial law and the traditions of the elders (Matt. 15:2) as sin. (2) Righteousness. Here also God’s standard and man’s differ. The Jews regarded the pious Pharisees (Luke 18:11, 12) as the ideal. The only righteous One, whose standard was the will of God (5:29), 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. 1:30), the Divine standard is revealed (Rom. 1:17). (3) Judgment. For the prince of this world has been already judged (12:31) and sentenced, and ere long the sentence will be executed (Rom. 16:20), believe upon. Ap. 150. L. I. v. (1).

10 My Father has been judged. See on 14. see = behold. Ap. 183. I. 11.

12 I have, &c. Still are there many things I have, cannot = are not (Ap. 105. I. able).


14 glorify. See p. 1011.

15 therefore = on account of (Gr. dia.) Ap. 104. v. 2 this shall not see Me. Most of the texts read, see. Ap. 138. L. 8. a. Not the same word as in first clause. 

17 Then = Therefore. among

18 cannot tell = do not (Gr. ou).
19. **Now** Jesus knew that they were desiring to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall know Me and again, A little while, and ye shall see Me? 20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. 21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 23. And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask in My Name, He will give it you. 24. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full. 25. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. 26. At that day ye shall ask in My Name: and I say not unto you, That I will pray the Father for you: 27. For the Father Himself loveth you, because ye have loved Me and have believed that I came out from God. 28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. 29. His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no more in proverbs. 30. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God. 31. Jesus answered them, Do ye now believe? 32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me. 33. These things I have spoken unto you, that ye shall know the world, and I will come unto you. 34. **Now** in My Name ye shall have tribulation: but be of good cheer; ye shall overcome the world. 35. The world shall hate you, because ye shall follow Me. 36. In this is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. 37. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 38. He that loveth not, knoweth not God, for God is love. 39. In this was the love of God manifested among us, that God sent His only begotten Son into the world, that we might live through Him. 40. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.
17. 1-28 (U2, p. 1552). THE LORD'S PRAYER TO THE FATHER. (Introversion and Alteration.)


17. 1-5. The Son sent by the Father and recognized.

17. 5-11. Disciples. One "as We are".

17. 11-22. The Glory of the Son.

17. 20-23 (W. p. 1859). DISCIPLES. THOSE WHO BELIEVE THROUGH THEM.
ONE "AS WE ARE".
(Extended Alteration.)

20 Neither = Not. (Gr. ou. Ap. 105. I.) shall believe. All the texts read "believe",
21 hast sent = disted send (Aor.).
22 gayest. Here the reading should be "has gayed". 23 made perfect = perfected. Gr. teleis.
Some word as "finish" in v. 4. in into. Gr. eis. Ap. 104. vi. and. All omit. hast sent =
dist sent. hast loved = lovedst. loved. Gr. agape. See p. 1511. as = even as. 24 will.
20 21 22 23 24

20 Neither = Not. (Gr. ou. Ap. 105. I.) shall believe. All the texts read "believe",
21 hast sent = disted send (Aor.).
22 gayest. Here the reading should be "has gayed". 23 made perfect = perfected. Gr. teleis.
Some word as "finish" in v. 4. in into. Gr. eis. Ap. 104. vi. and. All omit. hast sent =
dist sent. hast loved = lovedst. loved. Gr. agape. See p. 1511. as = even as. 24 will.
20 21 22 23 24
18 When Jesus had spoken these words, He went forth with His disciples over to Cædron, where was a garden, into the which He entered, and His disciples. And Judas also, which betrayed Him, knew the place; for Jesus ofttimes resorted thither with His disciples.

36 Then Judas, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

1 Then Simon Peter having a sword drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus.

11 Then said Jesus unto Peter, “Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it?”
18. 12.

C

Then the band and the captain and officers of the Jews took Jesus, and bound Him.

13 And led Him away to Annas first; for he was father in law to Caiaphas, which was the high priest that year same.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this Man’s disciples? And Peter saith, I am not.

18 And the servants and officers of the high priest, seeing him, smote him with a rod.

19 And when he had thus spoken, one of the officers which stood by struck Jesus on the face.

20 And when Jesus answered him, saying, Art thou also come in to judge me? Art thou a Jewish officer, and knowest not these things?

21 They knew not what to do to Jesus, as they took Him; and they smote Him.

22 And the high priest stood up, and saith unto him, Answerest thou nothing at all? What is it which these witnesses witness against thee?

23 But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Highest?

24 And Peter answered and said, Yea; and amen. Yea, Lord: I am ready to receive my baptism.

25 And Simon Peter said, I know not what thou sayest. And he denied him again, and сказал: "I know nothing.

26 And when they had thus spoken, they took him, and rebuked him, and bound him, and asked him many other things: but he answered them nothing.

27 Then led they him unto Caiaphas the high priest: and all the scribes and elders were come together.

28 Peter stood at the door without, and the damsel that kept the door told Peter, that it was the man that had been with Jesus of Nazareth.

29 So Peter went out at the door, and wept bitterly.

JOHN.

18. 27-28 (C. p. 1594). TRIAL BEFORE ANNAS AND CAIAPHAS. (After.)

C D | 12-14. The Lord led away to Annas.


D D | 19-24. The Lord examined by Annas.


12 captain. Gr. chilarchos = commander of a thousand. One of the six tribunes attached to a legio. His presence shows the importance attached by the Romans to the arrest, the Jews having represented it as a case of dangerous sedition.


14 Annas. He had been deposed in 170 a. u. c., the year our Lord's ministry began (Ap. 179), and three others had been promoted and deposed before Caiaphas was appointed by Valerius Gratus. Our Lord was taken to Annas first, because his experience in the Law would better enable him to formulate a charge against him.

15 Caiaphas. See 11. 49-53.

16 stood = was standing. Gr. pros. Ap. 104. xv. 2.


18 this Man's = this fellow's. Spoken in contempt.

19 And when he had thus spoken, one of the officers which stood by struck Jesus on the face.

20 And when Jesus answered him, saying, Art thou also come in to judge me? Art thou a Jewish officer, and knowest not these things?

21 They knew not what to do to Jesus, as they took Him; and they smote Him.

22 And the high priest stood up, and saith unto him, Answerest thou nothing at all? What is it which these witnesses witness against thee?

23 But he held his peace, and answered them nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Highest?

24 And Peter answered and said, Yea; and amen. Yea, Lord: I am ready to receive my baptism.

25 Peter said, I know not what thou sayest. And he denied him again, and сказал: "I know nothing.

26 And when they had thus spoken, they took him, and rebuked him, and bound him, and asked him many other things: but he answered them nothing.

27 Then led they him unto Caiaphas the high priest: and all the scribes and elders were come together.

28 Peter stood at the door without, and the damsel that kept the door told Peter, that it was the man that had been with Jesus of Nazareth.

29 So Peter went out at the door, and wept bitterly.


22 And when He had thus spoken = But He having said these things, with the palm, &c. = gave a blow. Gr. rapisma. Only here, 10. 3. Mark 14. 65. This beginning of indignities may have been with or without a weapon.

23 have spoken = spoke. evilly. Gr. kakos = a verb of kakos (Ap. 128. III. 2) in next clause.

24 Now. In the Received text, there is no word for "Now", but most of the critical texts insert oun, therefore.


26 see. Gr. anakrida = Again therefore Peter denied. immediately.

See Ap. 190. The word is פָּהָנָךְ, to make a sound with the voice.

Then led they Jesus from Caiaphas unto the judgment hall: 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.

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

30 They answered and said unto him, If ye were any man, ye would now the accuser.

31 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:

32 That the saying of Jesus might be fulfilled, which He spake, signifying what death He should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?

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

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews: but now is my kingdom not from hence.

37 Therefore Pilate said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of truth heareth my voice.

38 Pilate saith unto Him, What is truth?

19 Then Pilate therefore took Jesus, and scourged Him.

for this cause. Exactly εἰς τὸν τόπον, as in previous clause. bear witness= testify. Gr. marπελός. See on 1. 7. the truth. See on 14. 6, and p. 1511. My voice. See 8. 47; 10. 2, 4, 15, 27.


18. 28—19. 16 (C. p. 1584). TRIAL BEFORE PILATE. (dissert.)

C F H J H F H F H J G
19. 8—11. Further examination.

28 Then therefore. This follows the decision of the Sanhedrin recorded in Matt. 26. 67—27. 2 and parallels. See above, n. 24.

29 went out. Gr. aizò. All the texts add οὗτος, outside.


31 Take ye Him = Take Him yourselves.


33 signifying. &c. See 12. 33.

34 called. Gr. phoneo. See s. 27.

35 should die = is about to die.

36 called. Gr. phoneo. See s. 27.

37 Art thou a king then? Cp. Mark 15. 16. Probably connected with the castle of Antonia, built by Herod the Great and named after Mark Antony. It was not Herod's palace, as is clear from Luke 23. 5. Cp. same word in Acts 23. 38. Phil. 1. 13.

38 It was early; i.e. in the early hours of the Preparation between 11 p.m. and midnight.

39 last, &c. = in order that they might not. Gr. kina m. defiled. Gr. misaio. Only here. Tit. 1. 15, 16. Heb. 12. 15. Jude 8. 49. eat the passover. At the close of this Preparation Day, the 14th Nisan, "at even". See Ap. 156, 155.

40 cried = cried aloud, shouted. Gr. krauzao. Same word as "officer", 8. 3.

41 Art thou a king then? Cp. Mark 15. 16. Probably connected with the castle of Antonia, built by Herod the Great and named after Mark Antony. It was not Herod's palace, as is clear from Luke 23. 5. Cp. same word in Acts 23. 38. Phil. 1. 13.

42 signifying. &c. See 12. 33.

43 called. Gr. phoneo. See s. 27.

44 the King, &c. This shows the malicious charge the Jews had made.


46 hast Thou done? = Is it not then. Gr. oukoumen. Occ. only here) that Thou art a king? or, So then a king Thou art?}

47 This end = To (Gr. eis. Ap. 104. vi) this, i.e. for this purpose.

A.D. 29

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

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

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 elders 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."  

8 When Pilate therefore heard that saying, he was more afraid;

9 And went again into the judgment hall, and saith unto Jesus, "Art Thou the King of the Jews?" Whence art Thou?"

10 Then saith Pilate unto them, "Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee?"

11 Jesus answered, "Thou couldst have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin."

12 And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, "If thou let this Man go, thou art 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.

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


3 thorns. The sign of earth's curse (Gen. 3. 15).  


6 that — in order that. Gr. ἵνα.  


8 fault. See 18. 3. in. Gr. en. Ap. 104. viii. And yet he had scourged Him, illegally, hoping thereby to satiate the blood-thirst of the Jews.  

9 Then. Therefore.  

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

11 the purple robe. To the horrible torture of the flagellation had been added the insults and cruelties of the soldiers. Cp. Isa. 50. 6.  

12 Man. Gr. ἀνθρώπος. Ap. 128. 1. Pilate hoped the pitiable spectacle might melt even their hearts. It only whetted their appetite.  

13 chief priests. These would, no doubt, include Caiaphas, officers. See 18. 2. These temple guards are conspicuous for their zeal, due perhaps to the Lord's interference with the sellers of Matt. 21. 12-16.  


16 Take — Take Him yourselves.  


18 by — according to. Gr. κατα. Ap. 104. x. 2.  

19 our — the.  


21 Son of God. Ap. 98. XV.  

22 saying. Gr. λόγος. See Mark 8. 32. the more afraid. A dreadful presentiment was growing in Pilate's mind, due to what he may have heard of the Lord's miracles, to His bearing throughout the trial, and to his wife's message.  


24 Whence art Thou? This was Pilate's fifth question of the Lord. See 18. 32, 33, 37, 38. It expressed the fear that was growing within him. Pilate may have been a freethinker (as some infer from 18. 38), but like freethinkers of all ages, he was not free from superstition.  

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


11 no — at all. Gr. ouκ ouκειος. A double negative.  


14 Gr. antithen. See on 3. 3. therefore — on account of. Gr. dia. Ap. 104. v. 2. this. he that, &c. Gr. εἰ καί εἰκεν. See above.  

15 sought = was seeking. If. Ap. 118. 1. b.  


18 Pilate therefore having heard that saying. All the texts read "these words". In upon. Gr. ἐπι. Ap. 104. ix. 1. judgment seat. Gr. βήμα: lit. a pace, 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 Praetorium. Occ. only here in John. in. Gr. εἰς. Ap. 104. vi.  


20 The meaning of this word was eaten "at even" on the 14th Nisan. All four Gospels state that our Lord was entombed on the Preparation Day (Matt. 27. 62. Mark 15. 42. Luke 23. 54.). See Ap. 165.  

21 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. 156, 185. Some have thought that the events from 18. 1 could not be crowded into so brief a space, but the Jews were in deadly earnest to get all finished before the Passover, and so in such a case events move quickly.  

22 he saith. &c. In irony here, as in pity (v. 5). Some have thought that, in v. 13, "sat" should be "set Him". Justin Martyr says, "They set Him on the judgment-seat and said, 'Judge us!'" (First Apology, xxxv.) But out of forty-eight occurrences of the verb καθίζεται, only one other (Eph. 1. 20) is, without question, used transitively.

15 But they cried out, "Away with Him, away with Him, crucify Him!" Pilate said, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." 16 Then he delivered Him therefore unto them to be crucified. And they took Jesus, and led Him away.

B K 17 And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

L b 18 Where they crucified Him, and two other with Him, on either side one, and Jesus in the midst.

c 19 And Pilate wrote a title, and put it on the cross. And the writing was, |Jesus| of Nazareth, the King of the Jews.| Then many of the Jews read this title, for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests to Pilate, "Write not the King of the Jews; but that "Thou hast said, |I am King of the Jews.|" 22 Pilate answered, "What I have written I have written."

c 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 |amongst themselves|, "Let us not rend it, but cast lots for it, for it shall be sold for the Scripture might be fulfilled, which saith, |They parted My raiment amongst them, and for My vesture they did cast lots.|

These things therefore the |soldiers| did. b 25 Now there stood by the cross of |Jesus, His mother, and His mother's sister, Mary the wife of Cleophas, and 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!| Then saith He to the disciple, |Behold thy mother!| And from that hour that disciple took her unto his own house.

L d 28 After this, |Jesus, knowing that all the Lord as Saviour for the world, Pilate fastens upon the Jews the hated name of the Nazarene as their King. The soldiers. These were probably slaves attached to the legion who were employed as executioners. They took the garments. The weapons were their perquisite. God, and reaching to the knees.

Josephus says one of the high priest's garments was without seam. The top-the parts above the shoulder were woven throughout. For the second mention of garments. The Gr. Gr. chiton. A tunic worn next without seam. Gr. arrayphos. Occurs only here. Concerning the scripture, &c. See. 13. 18; 17. 13; 18. 9, 32. The quotation is from Ps. 22. 18. Gr. iepi. Ap. 104. ix. 3. These things, &c. The soldiers therefore indeed, did these things. The Gr. particle men is ignored both by A.V. and R.V. It marks a contrast with what follows. 25 Now they stood were standing. The Gr. In the second mention of garments. The Gr. hiasos. Ap. 108.iii. Joseph being evidently dead, and her first-born son (Matt. 1. 25) dying, there would be no support for Mary. In view of 7. 3-5, it was a befitting arrangement. 27 From the Gr. apo. Ap. 104. iv. unto his own. Gr. eis (Ap. 104. vi) to idia. This expression occurs in 1. 11; 18. 32. Acts 21. 6. A different phrase in 20. 19. 28 After. Gr. meta. Ap. 104. xi. 2.
things were now accomplished. "That the scripture might be fulfilled, saith, "I thirst.""

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to His mouth.

30 When Jesus therefore had received the vinegar,

He said, "It is finished:"

and He bowed His head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, prepared the body of Jesus to be laid in a tomb that was in the sepulchre, which was also in Joseph. Now there was Mary the mother of John, the beloved disciple, at the sepulchre.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him.

33 But when they came to Jesus, and saw that He was already dead, they brake not His legs; but

34 For these things were done, that the scripture should be fulfilled, "A bone of Him shall not be broken."

35 And again another scripture saith, "And they shall look on Him whom they pierced."" We see the Lord's crucifixion fulfilled.

36 And as they passed by, they beheld a man out of paradise in the garden, and said, "Lo, a good man!"

37 And as He was dying, He said, "Father, forgive them; for they know not what they do."

38 And He said, "I thirst." And there was standing a vessel full of vinegar; and they filled a spunge with vinegar, and put it upon hyssop, and put it to His mouth.

39 Now all the texts omit "vessal."
20. 1-31 (A, p. 1864). RESURRECTION. (Division.)

Q 18th day of Nisan

20. 1-18 (P, above). EVENTS. MORNING.

(Retrorsion.)


P 11-17. Mary alone.

Q 18. Report of Mary.

20. 1. The first day of the week—On the first (day) of the Sabbath (pl.), Gr. Τῇ Μέσῳ τοῦ Sabatōn. The word “day” is rightly supplied, as mīnos is feminine, and so must agree with a feminine noun understood, while sabbatōn is neuter. Luke 24.1 has the same.

Matthew reads, “towards evening, the first day of the Sabbath,” and Mark 16.2, “very early on the first (day) of the Sabbath.” The expression is not a Hebraism, and “Sabbath” should not be rendered “week,” as in A.V. and R.V. A reference to Lev. 23.14-17 shows that this “first day” is the first of the days for reckoning the seven Sabbaths to Pentecost. On this day, therefore, the Lord became the firstfruits (v. 10, 11) of God’s resurrection harvest (1 Cor. 15, 23).

Mary. See Ap. 100.

early: i.e. about the ninth or tenth hour (3 to 4 a.m.). See Ap. 165.


seepulchre. See 19. 41.

20. 1. The first day of the week—On the first (day) of the Sabbath (pl.), Gr. Τῇ Μέσῳ τοῦ Sabatōn. The word “day” is rightly supplied, as mīnos is feminine, and so must agree with a feminine noun understood, while sabbatōn is neuter. Luke 24.1 has the same.

Matthew reads, “towards evening, the first day of the Sabbath,” and Mark 16.2, “very early on the first (day) of the Sabbath.” The expression is not a Hebraism, and “Sabbath” should not be rendered “week,” as in A.V. and R.V. A reference to Lev. 23.14-17 shows that this “first day” is the first of the days for reckoning the seven Sabbaths to Pentecost. On this day, therefore, the Lord became the firstfruits (v. 10, 11) of God’s resurrection harvest (1 Cor. 15, 23).

Mary. See Ap. 100.

early: i.e. about the ninth or tenth hour (3 to 4 a.m.). See Ap. 165.


seepulchre. See 19. 41.

20. 1. The first day of the week—On the first (day) of the Sabbath (pl.), Gr. Τῇ Μέσῳ τοῦ Sabatōn. The word “day” is rightly supplied, as mīnos is feminine, and so must agree with a feminine noun understood, while sabbatōn is neuter. Luke 24.1 has the same.

Matthew reads, “towards evening, the first day of the Sabbath,” and Mark 16.2, “very early on the first (day) of the Sabbath.” The expression is not a Hebraism, and “Sabbath” should not be rendered “week,” as in A.V. and R.V. A reference to Lev. 23.14-17 shows that this “first day” is the first of the days for reckoning the seven Sabbaths to Pentecost. On this day, therefore, the Lord became the firstfruits (v. 10, 11) of God’s resurrection harvest (1 Cor. 15, 23).

Mary. See Ap. 100.

early: i.e. about the ninth or tenth hour (3 to 4 a.m.). See Ap. 165.


seepulchre. See 19. 41.

20. 1. The first day of the week—On the first (day) of the Sabbath (pl.), Gr. Τῇ Μέσῳ τοῦ Sabatōn. The word “day” is rightly supplied, as mīnos is feminine, and so must agree with a feminine noun understood, while sabbatōn is neuter. Luke 24.1 has the same.

Matthew reads, “towards evening, the first day of the Sabbath,” and Mark 16.2, “very early on the first (day) of the Sabbath.” The expression is not a Hebraism, and “Sabbath” should not be rendered “week,” as in A.V. and R.V. A reference to Lev. 23.14-17 shows that this “first day” is the first of the days for reckoning the seven Sabbaths to Pentecost. On this day, therefore, the Lord became the firstfruits (v. 10, 11) of God’s resurrection harvest (1 Cor. 15, 23).

Mary. See Ap. 100.

early: i.e. about the ninth or tenth hour (3 to 4 a.m.). See Ap. 165.


seepulchre. See 19. 41.

20. 1. The first day of the week—On the first (day) of the Sabbath (pl.), Gr. Τῇ Μέσῳ τοῦ Sabatōn. The word “day” is rightly supplied, as mīnos is feminine, and so must agree with a feminine noun understood, while sabbatōn is neuter. Luke 24.1 has the same.

Matthew reads, “towards evening, the first day of the Sabbath,” and Mark 16.2, “very early on the first (day) of the Sabbath.” The expression is not a Hebraism, and “Sabbath” should not be rendered “week,” as in A.V. and R.V. A reference to Lev. 23.14-17 shows that this “first day” is the first of the days for reckoning the seven Sabbaths to Pentecost. On this day, therefore, the Lord became the firstfruits (v. 10, 11) of God’s resurrection harvest (1 Cor. 15, 23).

Mary. See Ap. 100.

early: i.e. about the ninth or tenth hour (3 to 4 a.m.). See Ap. 165.


seepulchre. See 19. 41.

20. 1. The first day of the week—On the first (day) of the Sabbath (pl.), Gr. Τῇ Μέσῳ τοῦ Sabatōn. The word “day” is rightly supplied, as mīnos is feminine, and so must agree with a feminine noun understood, while sabbatōn is neuter. Luke 24.1 has the same.

Matthew reads, “towards evening, the first day of the Sabbath,” and Mark 16.2, “very early on the first (day) of the Sabbath.” The expression is not a Hebraism, and “Sabbath” should not be rendered “week,” as in A.V. and R.V. A reference to Lev. 23.14-17 shows that this “first day” is the first of the days for reckoning the seven Sabbaths to Pentecost. On this day, therefore, the Lord became the firstfruits (v. 10, 11) of God’s resurrection harvest (1 Cor. 15, 23).

Mary. See Ap. 100.

early: i.e. about the ninth or tenth hour (3 to 4 a.m.). See Ap. 165.


seepulchre. See 19. 41.

20. 1. The first day of the week—On the first (day) of the Sabbath (pl.), Gr. Τῇ Μέσῳ τοῦ Sabatōn. The word “day” is rightly supplied, as mīnos is feminine, and so must agree with a feminine noun understood, while sabbatōn is neuter. Luke 24.1 has the same.

Matthew reads, “towards evening, the first day of the Sabbath,” and Mark 16.2, “very early on the first (day) of the Sabbath.” The expression is not a Hebraism, and “Sabbath” should not be rendered “week,” as in A.V. and R.V. A reference to Lev. 23.14-17 shows that this “first day” is the first of the days for reckoning the seven Sabbaths to Pentecost. On this day, therefore, the Lord became the firstfruits (v. 10, 11) of God’s resurrection harvest (1 Cor. 15, 23).

Mary. See Ap. 100.

early: i.e. about the ninth or tenth hour (3 to 4 a.m.). See Ap. 165.


seepulchre. See 19. 41.
20. 11.  

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.  
12 And seeth two angels in white sitting, 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 weepest thou? 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 weepest thou? whom seekest thou? She saith, Since thou hast been here, I know that thou hast borne Him hence, tell me where Thou hast laid Him, and I will take Him away.  
16 Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni! which is, saying, Master.  
17 Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father, but go to My brethren, and say unto them, I ascend unto My Father, and to My God, and to your God.  

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to them.  

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were, assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.  
20 And when He had so said, He showed unto them His hands and His side. Then were the disciples glad when they saw the Lord.  
21 Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you.  
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.)

20 hands. . . side. Luke says hands and feet. Acts 19. 34. were. . . glad rejoiced. Gr. apostellô. Ap. 174. 1. even so I also. send. Gr. pimpô. 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. emphôzô. Only here in N.T. but used in the Sept. in Gen. 2. 7 for the Heb. word naphath, 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 the third century A.D. occurs the following in a spell for driving out a demon: "When thou adjurest (mis) their breath from them. They sit in the empty tomb who stand in the presence of God (Luke 1. 19. Rev. 2. 8). at. Gr. pros. Ap. 104. v. 2.  
23 Woman. See on 2. 4. have taken. took. Lord. Ap. 98. vi. i. a. 3. A, have laid. laid.  

20. 19-31 (O, p. 1570). EVENTS. EVENING. (Alternation.)

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

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 shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither 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, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

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, and that believing ye might have life through his name.

21 After these things Jesus showed himself again to the disciples at the sea of Tiberias: and on this wise showed he himself.

2 There were together Simon Peter, and

23 sins. Ap. 198. I. ii. 1. remit. Gr. ἀφίημι. Always transl. elsewhere "forgive", when sins or debts are referred to. This authority bestowed upon the apostles and others continued in force with other "gifts" till Acts 28, which records the final rejection of the Kingdom. To suppose that the "Church" of Eph. 1 has any share in them is not rightly to divide the Word of Truth, but to introduce perplexity and confusion. See Mark 16. 17 and Ap. 167.


26 And after eight days. i.e. a week later, on the day following the second Sabbath of the seven in the reckoning to Pentecost.

28 My Lord and my God. First testimony to the Deity of the risen Lord. Possibly Thomas was using the words of Ps. 86. 12, which in the Sept. read Kuris ὁ Θεὸς, and claiming forgiveness for his unbelief on the ground of Ex. 34. 6, to which verse this phrase refers.

29 Thomas. All the texts omit, that, κ. ὁ, who saw not and believed. See 4. 48. Matt. 16. 17. 1 Cor. 1. 22. Those who crave for miracles and signs to-day will have them, but they will be Satan's miracles.

30 And many, κ. Therefore many and other (Ap. 124. 1).


21. 2-12 (U, above). MIRACLE. (Division.)

21. 2-6 (V, above). APPEARANCE, &c. (Alternation and Introvers.)
21. 2.  

Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples.

Yh 3 Simon Peter saith unto them, "I go a fishing." They say unto him, "We also go with thee." They went forth, and entered into a ship immediately;

i 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.

Y i 5 Then Jesus saith unto them, "Children, have ye any meat?" They answered Him, "No."

h 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 Z k 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 his fisher's coat about him, (for he was naked), and did cast himself into the sea.

l 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 then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Z l 10 Jesus saith unto them, "Bring of the fish which ye have now caught." 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: 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, "Who art Thou?" knowing that it was the Lord.

A 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise,

T² 14 This is the third time that Jesus showed Himself to His disciples, after that He was risen from the dead.

22. 7-13 (V², p. 1572). APPEARANCE, &c. (Alteration and Introversion.)

V² Z k 1. Recognition by John.

| 1. | s. Fish caught. |

A | a. Provision made. |

Z | k | 11. Fish brought. |

| k | v. | 12. Recognition by all. |

| A | 13. Provision enjoyed. |


Now when therefore heard = having heard.

girt. Gr. diazounomai. Only here and 13. s. 5. his fisher's coat = the upper garment. Gr. epedunatai. Only here in N.T. Used in the Sept. for the Heb. m'shil robe, in 1 Sam. 18. 4; 2 Sam. 13. 18; naked. Gr. gumnos. This means he had only his tunic or undergarment on. Cp. Mark 14. 71. Acts 18. 12.

s Little ship = the boat. Gr. ploiarion, dim. of ploion, ves. 3. 6. Elsewhere in 6. 22, 23 "boat," Mark 8. 9; 4. 36.


two, &c. = about (Gr. apo. Ap. 104. iv) two, &c. i.e. one hundred yards. See Ap. 51. III. 2 (1).


13 then. All the texts omit.

21. 15.  

JOHN.

21. 18-23 (U, p. 1572). MINISTRY.


21. 15-19 (B, above). THE FUTURE OF PETER.

(Repeated Alternation.)

C1 | 17. - 15. Question.
C1 | 18-19. Prediction.

15 So = Therefore.

Simon Peter was always addressed by the Lord as Simon except in Luke 22. 34. See Ap. 147.


much more these: i.e. than these other disciples do.

Referring to his words in Matt. 26. 33, 35.

love. Gr. philēs. Ap. 186. I. 2. Note the different words used in these verses. The Lord uses agapē twice and philēs once, Peter always philēs.

 Feed: i.e. provide pasture for. Gr. bakōs. Save in this passage, always of swine.

lambs. Gr. armon, a diminutive. Only here and in the Revelation, where it occurs twice in twelve times, always of the Lord, except 13. 11. The other word for "lamb", amnos, only in 1. 29, 36. Acts 8. 2. 1 Pet. 1. 19.

the = a.

Feed—Shepherd. Gr. poimēn. Occ. eleven times, transl. "shepherd" in Matt. 9. 3, Rev. 2. 27; 12. 5; 19. 15. Cmp. poimēn, 10. 2, 11, 12, 14, 18 (Shepherd); Eph. 4. 11 (pastors).

sheep. Gr. probatōs.


young. Gr. neōteros, younger. The positive ones applied to any one up to thirty. This and 20 gave rise to the tradition that Peter was a middle-aged man.

girdedst. Gr. zōnōmũ. Only here.


19 what = what kind of.

glorify. Gr. doxa. See p. 1511.

God. Ap. 98. I. 1. when He had = having.


20 Then. All the texts omit.

turning about = having turned round.

also leaned = leaned also.


betrayeth. See on 19. 30, 30, "gave up".


what., &c. lit. this one, what?


tarry. Gr. menō. transl. abide, remain, &c. See p. 1511.


should not die = is not dying; i.e. is not going to die.


25 also many, &c. = many other things also. See 20. 30. every = one by one. Gr. kathō (Ap. 104. x. 2) en.

I suppose = I think. Gr. choō. Cmp. in John: 2. 4; 8. 27.

the books, &c. = the written books. Fig. Hyperbol. Ap. 6.


23 saying. Gr. logos. See on Mark 9. 32.


24 testifieth = beareth witness. Gr. marturēō.

should not die = is not dying; i.e. is not going to die.


25 also many, &c. = many other things also. See 20. 30. every = one by one. Gr. kathō (Ap. 104. x. 2) en.

I suppose = I think. Gr. choō. Cmp. in John: 2. 4; 8. 27.

the books, &c. = the written books. Fig. Hyperbol. Ap. 6.

Amen. All the texts omit. In that case, only the double "verily" found in John. This chapter is a supplement, of the highest value, to the Gospel formally concluded in 20. 31. The use of the first person singular, "Peter", in v. 24, contrasted with the Evangelist, modest self-effacement elsewhere, has led some to doubt the Johannine authorship of this chapter. But the evidence of the MSS. and Versions, and the attestation clause at v. 24 is so closely allied to that in 19. 34 as to leave little room for doubt. Note further, the use of many characteristic words (see p. 1511), the expression noted in v. 1, the double "verily" (v. 18), and, above all, the eight signs with their wonderful structure and correspondence (see Ap. 170).