

THE GOSPEL

ACCORDING TO

JOHN.

THE STRUCTURE OF THE BOOK AS A WHOLE.

“BEHOLD YOUR GOD” (Isa. 40. 9).

(*Introversion.*)

B² | **A** | 1. 1-28. THE FORERUNNER.

B | 1. 29-34. THE BAPTISM: WITH WATER.

C	D 1. 35—4. 64. THE KINGDOM	} PROCLAIMED.	} THE FOURFOLD MINISTRY OF THE LORD.
	E 5. 1—6. 71. THE KING		
	E 7. 1—11. 54-. THE KING	} REJECTED.	
	D 11. -54—18. 1. THE KINGDOM		

B | 18. 2—20. 31. THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURRECTION).

A | 21. 1-26. THE SUCCESSORS.

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 signification.

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

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

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

NOTES ON JOHN'S GOSPEL.

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

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

The characteristic words are :—	The number of their occurrences.			
	MATT.	MARK	LUKE	JOHN
abide = <i>menō</i> ¹	3	2	7	41
believe = <i>pistēuō</i> . Ap. 150.	11	15	9	99
the Father = <i>ho Patēr</i> (used of God). Ap. 98. III	44	5	17	121
My Father. Used by the Lord ²	14	—	4	85
finish = <i>teleiōō</i>	—	—	2	19
flesh = <i>sarx</i>	5	4	2	13
glory = <i>doxa</i>	8	3	13	19
glorify = <i>doxazō</i>	4	1	9	23
Jews = <i>Ioudaioi</i> (including Mark 1. 5 and John 3. 22)	5	7	5	71
judge = <i>krinō</i>	6	—	6	19
know = <i>oida</i> . See Ap. 132. I. i	18	13	14	61
know = <i>ginōskō</i> . See Ap. 132. I. ii	20	13	28	56
lay down His life	—	—	—	6
light = <i>phōs</i> . See Ap. 130. 1	7	1	6	23
life = <i>zōē</i> . See Ap. 170	7	4	6	36
life (give life to) = <i>zōopoieō</i>	—	—	—	3
live = <i>zaō</i> . See Ap. 170	6	3	8	17
love (Noun) = <i>agapē</i> . See Ap. 135. II. 1	1	—	1	7
love (Verb) = <i>agapaō</i> . See Ap. 135. I. 1	7	5	13	37
love (Verb) = <i>phileō</i> . Ap. 135. I. 2	5	1	2	13
parable = <i>paroimīa</i>	—	—	—	4
send = <i>pempō</i> . See Ap. 174. 4	4	1	10	33
sign = <i>sēmeion</i>	13	7	11	17
true (Adj.) = <i>alēthēs</i> (faithful). Ap. 175. 1	1	1	—	13
true (Adj.) = <i>alēthinos</i> (genuine). Ap. 175. 2	—	—	1	8
truth = <i>alētheia</i>	1	3	3	25
truly = <i>alēthōs</i>	3	2	3	10
Verily, verily = <i>Amēn, amēn</i> ³	—	—	—	25
witness (bear) = <i>martureō</i> ⁴	1	—	2	33
witness = <i>marturia</i>	—	3	1	14
works = pl. of <i>ergon</i>	5	2	2	27
world = <i>kosmos</i> . See Ap. 129. 1	9	3	3	79

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

¹ *Menō* is rendered (in John): "abide," 22 times; "dwell," 5; "remain," 5; "continue," 3; "endure," 1; "abide still," 1; "tarry," 3; "be present," once. In John's Epistles it occ. 26 times: 67 times in all.

² See John 2. 16; 5. 17, 43; 6. 32, 65; 8. 19, 19, 28, 38, 49, 54; 10. 17, 18, 25, 29, 29, 32, 37; 14. 2, 7, 12, 20, 21, 23, 28; 1. 1, 8, 10, 15, 23, 24; 16. 10; 20. 17, 17, 21. On the other hand, the expression "our Father" does not occur at all, and the reason is evident. Nor does the word *huios*=son, as used of believers as being the "sons of God"; but always *teknon*. Paul uses *huios* of believers (Rom. 8. 14, 19. Gal. 4. 7). But he uses *teknon* also (Rom. 8. 16, 17, 21. Phil. 2. 15. Eph. 5. 1). John uses *huios* almost exclusively for the Lord. The reason for this is evident also.

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

⁴ 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. 26; 16. 13, 14); *by the written Word* (1. 45; 5. 39, 46); *by the works* (5. 17, 36; 10. 25; 14. 11; 15. 24); *by the Forerunner* (1. 7; 5. 33, 35); *by His disciples* (15. 27; 19. 35; 21. 24).

⁵ True, the English word "pray" is used of the Lord in John 16. 26; 17. 9, 9, 15, 20; but the Greek word is different. It is *erōtaō*=to ask (Ap. 134. I. 3), and implies familiarity if not equality. It is not *proseuchomai* (Ap. 134. I. 2), as in the other Gospels. The same is true of *proseuchē*, prayer (Ap. 134. II. 2).

⁶ See note on 10. 11.

THE GOSPEL

ACCORDING TO

JOHN

A A¹ C¹

1 °In the beginning °was °the Word, °and °the Word °was °with °God, and °the Word °was God.

2 °The same °was °in the beginning °with °God.

3 °All things °were made °by Him; °and °without Him °was °not any thing made that °was made.

D¹ E¹

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

F¹

5 And °the light °shineth °in °darkness; and the darkness °comprehended °it °not.

B¹ G¹

6 °There was a °man °sent °from °God, whose name was °John.

H¹

A. D. 26

7 °The same came °for a witness, °to bear °witness °of °the Light, °that °all men °through °him might °believe.

8 °He was °not °that Light, but °was sent °to bear witness °of °that Light.

1. 1-28 (A, p. 1510). THE FORERUNNER. (Repeated Alternation and Introversion.)

A	A ¹	C ¹	1-3. God.	D ¹	E ¹	4. Life.	F ¹	5. Reception.	B ¹	G ¹	6. Mission.	H ¹	7, 8. Witness.	THE WORD.
A ³	D ³	E ³	16-. Fullness.	F ³	-16, 17. Reception.	B ³	G ³	19-. Mission.	H ³	-19-28. Record.	THE WORD.			
												C ²	14. Man.	18. Revealer of the Father.

1 In the beginning. Gr. *en* (Ap. 104. viii) *archē*. Occ. four times in the N.T. (Cp. Gen. 1. 1). The context will always supply the dependent word (where it is not expressed). Here, and in v. 2, supply "[of the *aions* = ages]"; for the *Logos* then "was", and the *aions* were prepared by Him (Heb. 1. 2; 11. 3). In Acts 11. 15 supply "[of our ministry" (2. 4)]. In Phil. 4. 15 supply "[the proclamation of] the Gospel". For the combination of *archē*, with other prepositions, see notes on John 6. 64 ("ex *archēs*"); on John 8. 44 ("ap' *archēs*"); on Heb. 1. 10 ("kat' *archas*"). was = was [already pre-existent]. Creation is not mentioned till v. 3. "The Word had no beginning". See v. 3; 17. 5. 1 John 1. 1. Eph. 1. 4. Prov. 8. 23. Ps. 90. 2. Cp. 8. 58. Not the same "was" as in v. 14. the Word. Gr. *Logos*. As the spoken word reveals the invisible thought, so the Living Word reveals the invisible God. Cp. v. 18. and. Note the Fig. *Polysyndeton*. Ap. 6. with. Gr. *pros*. Ap. 104. xv. 3. Implying personal presence and relation. Cp. v. 18. God. With the Art. = the revealed God of the Bible. Ap. 98. I. i. 1. the Word was God. This is correct. The Art. designates "the Word" as the subject. The order of the words has to do only with the emphasis, which is thus placed on the predicate, while "the Word" is the subject. was God. Here "God" is without the Art., because it denotes the conception of God as Infinite, Eternal, Perfect, Almighty, &c. Contrast 4. 24.

2 The same = This [Word], or He. **3** All things. Referring to the infinite detail of creation. were made = came into being. Not the same word as in v. 1. by = through. Gr. *dia*. Ap. 104. v. 1. As in Rom. 11. 36. Col. 1. 16. Heb. 1. 2. and without, &c. Note the Fig. *Pleonasm*. Ap. 6. without = apart from. was = came into being. Not the same word as in v. 1. not any thing = not even one thing. Gr. *oude*, compound of *ou*. Ap. 105. I. was made = hath come into being. **4** life. Gr. *zōē*. Ap. 170. 1: i. e. the fountain of life. Hence 1 John 5. 11, 12, and Ps. 36. 9: manifested (1. 4); obtained (3. 16); possessed (4. 14); sustained (6. 35); ministered (7. 38); abounding (10. 10); resurrection (11. 24, 25). A characteristic word of this Gospel. See note on p. 1511. the light. Not a light. Cp. 8. 12. Gr. *phōs*. Ap. 130. 1. A characteristic word of this Gospel. See note on p. 1511. men. Gr. pl. of *anthrōpos*. Ap. 123. 1. **5** shineth. Gr. *phainō*. Ap. 106. I. i. darkness = the darkness. Pre-supposing the Fall. Gen. 3. 19. comprehended it. This is direct from the Vulgate. The Gr. *katalambanō* is so rendered only here. It means, overcame or overpowered Him not. See 1 Thess. 5. 4 (overtake). Mark 9. 18. John 8. 3, 4 (take); 12. 35 (come upon hostilely). it. Referring grammatically to *phōs*, the light (neuter); but logically to the Word. Quoted by Tatian (A. D. 150-170), *Orat. ad Graecos*, xiii. Note the Fig. *Parechēsis* (Ap. 6) in the Aramaic (not in the Greek or English), "darkness comprehended". Aram. *k'bel k'bel*. not. Gr. *ou*. Ap. 105. I. **6** There was = There arose. Not the same word as in v. 1. sent. Cp. Mal. 3. 1. Gr. *apostellō* (Ap. 174. 1), whence we have our "Apostle" = one sent. John not only came, but was "sent". from = from beside. Gr. *para*. Ap. 104. xii. 1. Not "by", but from. Cp. 15. 26. God. No Art. Cp. v. -1. Ap. 98. I. i. 1. John: i. e. John the Baptist; the John of the narrative, not of the Gospel. Occ. twenty times, and is never distinguished by the title "Baptist", as in Matt., Mark, and Luke. **7** for a witness: i. e. with a view to bearing witness; not merely to be a witness. That would be *martur* (*martus*, as in Acts 1. 8, 22, &c.). This is *marturia* = a bearing witness. Gr. *eis*. Ap. 104. vi. Not the same word as in v. 16. to bear witness = in order that (Gr. *hina*) he might bear witness. Gr. *martureō*, a characteristic word of this Gospel. See note on p. 1511. witness. Gr. *marturia*, a characteristic word of this Gospel. of = concerning. Gr. *peri*. Ap. 104. xiii. 1. that = in order that. Gr. *hina*. Often found in John. all: i. e. all, without distinction. through. Gr. *dia*. Ap. 104. v. 1. him. John the Baptist. Cp. 5. 33. Acts 10. 37; 13. 24. believe. See Ap. 150. I. 1. i. A characteristic word of this Gospel. See note on p. 1511. **8** He = That one. Cp. 2. 21. that Light = the Light. Cp. 9. 5; 12. 35. was sent. Supply "came" from v. 7.

A² D² E²
A. D. 26

9 °That¹ was the °true °Light, Which lighteth °every man that cometh °into the °world.

F²

10 He was¹ in the °world, and the °world °was made³ by Him, and the °world °knew Him °not.

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

12 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.

C²

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.

B² H²

15 John °bare witness °of Him, and °cried, saying,

G²

“This °was He of Whom I spake, He That cometh °after me °is preferred before me: °for He °was °before me.”

A³ D³ E³

16 °And °of His °fulness

F³

have °all we received, and °grace °for grace.

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

9 That, &c. Render: [He] was the true (or very) Light, that which, coming into the world, lighteneth every man (without distinction). We should connect this “coming” with “the Light” (with R.V.): because “coming into the world” is continually associated with the Lord. See 3. 19; 6. 14; 9. 39; 11. 27; 12. 46; 16. 28; 18. 37. Note esp. 3. 19 and 12. 46. Many lamps found in the tombs at Gezer (1 Kings 9. 15-17) have inscribed on them “The light of Messiah shines for all”.

true=very. Gr. *alēthinos*. Ap. 175. 2. A characteristic word of this Gospel. See note on p. 1511.

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

world. Gr. *kosmos*. Ap. 129. 1. A characteristic word in this Gospel. See note on p. 1511.

10 was made=came into being. knew. Gr. *ginōskō*. Ap. 132. I. ii. One of the characteristic words of this Gospel. See p. 1511.

11 He came. Denoting the definite historical fact. unto. Gr. *eis*. Ap. 104. vi.

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

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

12 as many as: v. 9 is collective; v. 12 is individual. received=accepted (from a giver). Not the same

word as in v. 11. power=authority. Ap. 172. 5. the sons=children. Gr. pl. of *teknon*. Not “sons”. In John the word *huios*=son, is mostly reserved for the Lord Himself. See note 2, p. 1511. In John *teknon* occ. only here, 8. 39, and 11. 52. Ap. 108. i. Paul uses both “children” and “sons,” of believers, but John uses the former only. See note 2 on p. 1511. believe=[are] believing. Ap. 150. I. 1.

v. (i). See note on v. 7. on. Gr. *eis*. Ap. 104. vi. His name: i. e. Himself. See note on Ps. 20. 1. 13 Which=Who: i. e. those who believe on His name. But antecedent to any ancient MSS., Irenaeus (A. D. 178), Tertullian (A. D. 208), Augustine (A. D. 395), and other Fathers, read “Who was begotten” (Sing., not Pl.). The “*hos*” (=Who) agreeing with “*autou*” (His name. Gr. *onoma autou*, name of Him). Verse 14 goes on to speak of the incarnation of Him Who was not begotten by human generation. The Latin Codex *Veronensis* (before Jerome's Vulgate) reads, “*Qui . . . natus est*”. Tertullian (*De carne Christi*, c. 19) says that “believers” could not be intended in this verse, “since all who believe are born of blood”, &c. He ascribes the reading of the Received text to the artifice of the Valentinian Gnostics of the second and third cents.). See *Encycl. Brit.*, eleventh (Camb.) edn., vol. 27, pp. 852-7.

born=begotten. See note on Matt. 1. 2, and Ap. 179. blood. It is pl. (bloods) for emphasis, acc. to Heb. idiom, as in 2 Sam. 16. 7, 8. Ps. 26. 9. nor=nor yet. Gr. *oude*. will. Gr. *thelēma*. Ap. 102. 2. flesh.

A characteristic word of this Gospel. See p. 1511. man. Gr. *anēr*. Ap. 123. 2. 14 And, &c. Continuing v. 13, and showing that v. 13 also relates to the Word. was made=became, as in v. 3. flesh. See note on v. 13. The new mode of His being. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for His humanity. dwelt=tabernacled. Occ. only here, Rev. 7. 15; 12. 12; 13. 6; 21. 3. See Ap. 179. among. Gr. *en*.

Ap. 104. viii. 2. and we, &c. For other similar parenthetical remarks characteristic of this Gospel, see vv. 38, 41, 42, 44; 2. 9; 4. 8, 9, 44, 45; 5. 2; 6. 10, 23; 7. 2, 39, 50; 9. 7; 11. 2; 19. 31; 21. 7, 8. beheld. Gr. *theaomai*. Ap. 133. I. 12. Not the same word as in vv. 29, 36, 42, 47. Cp. Luke 9. 32. 2 Pet. 1. 16. 1 John 1. 1; 4. 14. glory. The Shekinah. See Luke 9. 32. 2 Pet. 1. 17. Gr. *doxa*. One of the characteristic words of this Gospel.

the only begotten=an only begotten [Son]. As applied to Christ it occ. only here, v. 18; 3. 16, 18. 1 John 4. 9. But it is used of an earthly relationship in Luke 7. 12; 8. 42; 9. 38. Heb. 11. 17. Sept. for “only One”, Ps. 25. 16. See note there. of=from beside: i. e. (sent) from beside. Gr. *para*. Ap. 104. xii. 1. Not the same word as in vv. 13, 15, 16, 22, 34, 35, 40, 44, 47.

Father. See Ap. 98. III. A characteristic word of this Gospel. Occ. 121 times. full=abounding in. grace and truth. A Hebraism for the sum of Divine revelation. Heb. *chesed v'emet*. See Gen. 24. 27; 32. 10. Ex. 34. 6. Ps. 40. 10, 11; 61. 7. truth. A characteristic word of this Gospel.

15 cried=hath cried aloud. was. As in v. 1. after me. In the order of ministry. is preferred before me=had being before me (as to time). for=because. before me=first: i. e. (already) before me. 16 And. The texts read “For”, but not the Syr. fulness. Gr. *plērōma*. all we. The Evangelist speaks here, not the Baptist.

grace for grace=grace in place of grace; new grace, continuous, and unintermitted. Ever fresh grace according to the need. for=over against. Gr. *anti*. Ap. 104. ii.

17 Moses. The first of 13 occ. in John (1. 17, 45; 3. 14; 5. 45, 46; 6. 32; 7. 19, 22, 23; 8. 5; 9. 28, 29). grace and truth. In the days of Moses there was grace (Ex. 34. 6, 7), and the law itself was an exhibition of truth; but when Jesus Christ came, He was Himself the Truth, i. e. the very personification of truth (14. 6), and His life and death were the supreme manifestation of grace. Jesus Christ. See Ap. 98. XI.

C³ 18 No man °hath seen °God at any time; °the
A.D. 26 only begotten Son, °Which is °in the °bosom
of the Father, °He °hath declared Him.

B³ G³ 19 And this is the °record of John,
H³ J when °the Jews °sent priests and Levites °from
Jerusalem to °ask him, "Who art thou?"
20 And he confessed, °and °denied °not; °but
confessed, "I am °not °the Christ."
21 And they °asked him, "What then? Art
thou °Elias?" And he saith, "I am °not."
"Art thou °that prophet?" And he answered,
"°No."
22 Then said they unto him, "Who art thou?
that we may give an answer to them that °sent
us. What sayest thou °of thyself?"
23 He said, "I am the voice of one crying
in the wilderness, 'Make straight the way of
°the LORD,' as said the prophet °Esaia's."

K 24 And they which °were °sent were °of the
°Pharisees.

J 25 And they °asked him, and said unto him,
"Why °baptizest thou then, °if thou be °not
that Christ, nor °Elias, neither °that pro-
phet?"
26 John answered them, saying, "I °baptize
with water: but there standeth One among
you, Whom we °know °not;
27 He it is, Who coming °after me °is pre-
ferred before me, °Whose °shoe's °latchet I
am °not worthy to unloose."

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

B L¹ 29 The next day John °seeth °Jesus coming
°unto him, and saith, "Behold °the °Lamb
°of °God, Which °taketh away the °sin of the
°world.
30 This is He °of Whom °I said, After me
cometh a °Man Which is preferred before me:
°for He was before me.

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

shoe's latchet = the thong of whose sandal.
dim. of *lags*, from Lat. *laqueus*.

28 Bethabara. All the texts read *Bethania* (with the Syr.).
Identified by Conder and Wilson with *Makht-Ababarah*, near Jericho. Not uncommon then or now for
two or more places to have the same name. See on 11. 3.

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

B L¹ | 29, 30. John's witness. "The Lamb of God".
M | a | 31-. "I knew Him not".
b | -31-. John's baptism. Purpose stated.
c | -31. Nature of it. "Water".
L² | 32. John's witness. "The Spirit".
M | a | 33-. "I knew Him not".
b | -33-. Christ's baptism. Sign given.
c | -33. Nature of it. "Spirit".
L³ | 34. John's witness. "The Son of God".

29 seeth. Gr. *blepō*. Ap. 133. I. 5. Jesus. Ap. 98. X. unto. Gr. *pros*. Ap. 104. xv. 8.
Behold. Gr. *ide*. Ap. 133. I. 3. Sing Addressed to the whole company. the Lamb of God. Re-
ferring to "the Lamb" spoken of in Isa. 53. 7, with possible reference to the approaching Passover. This
was the title of our Lord for that dispensation. Lamb. Gr. *amnos*. Occurs only here, v. 36; Acts 8. 32;
1 Pet. 1. 19. See 21. 15, where it is *arnion*, which occurs in Revelation twenty-eight times of the Lord, once
of the false prophet (13. 11). of = provided by. See Gen. 22. 8 and Ap. 17. 2. taketh away = taketh [on
Himself to bear] away. Gr. *airō*. Cp. Matt. 4. 6 (first occ.). sin. Sing. Ap. 128. I. ij. 1. 30 of. All
the texts read *huper* (Ap. 104. xvii. 1), instead of *peri* (xiii. 1). I said. See vv. 15, 27. 31 made
manifest. Gr. *phanerōō*. Ap. 106. I. v. therefore = on account of this. Gr. *dia* (Ap. 104. v. 1). The
purpose should be well noted. Cp. Rom. 15. 8.

18 No man: i.e. no human eye. Gr. *oudeis*. Com-
pound of *ou*. Ap. 105. I.
hath seen. Gr. *horaō*. Ap. 133. 8.
the only begotten Son. Lm. Tr. VH. Rm., with
the Syr., read "God (i.e. Christ) only begotten". The
readings vary between TC and OC.
Which is = He Who is: like "was" in v. 1.
in = into. Gr. *eis*. Ap. 104. vi. This expresses a con-
tinued relationship.
bosom. Fig. *Anthropopatheta*. Ap. 6. Cp. 13. 23;
21. 20. He = That One.
hath declared = revealed. Gr. *exēgeomai* = to lead
the way, make known by expounding. Hence Eng.
"exegesis". Only here, Luke 24. 35. Acts 10. 8; 15.
12, 14; 21. 19.

1. -19-28 (H³, p. 1512). JOHN'S RECORD.
(Alternation.)

H³ | J | -19-23. Inquiries and Answers. "Who?"
K | 24. Evangelist's parenthesis.
J | 25-27. Inquiries and Answers. "Why?"
K | 28. Evangelist's parenthesis.
19 record = witness. Gr. *marturia*. See note on v. 7.
the Jews. A characteristic expression of this Gospel
see note on p. 1511), pointing to the consequences of their
rejection of Messiah, when they would be *Lo Ammī*
(= not My People): no longer regarded as "Israel",
but as "Jews", the name given them by Gentiles.
sent = deputed. Ap. 174. 1.
from = out of. Gr. *ek*. Ap. 104. vii.
ask. Gr. *erōtāō*. Ap. 134. 3.
20 and denied not. Fig. *Pleonasm* (Ap. 6), for
emphasis.
denied. Gr. *arneomai*. In John only here, and 18. 25, 27.
but = and. the Christ = the Messiah. Ap. 98. IX.
21 What then? = What then [are we to say]?
Elias = Elijah. Referring to Mal. 4. 5.
that prophet = the prophet. Referring to Deut. 18. 18.
Cp. Acts 3. 22, 23.
No. Gr. *ou*. Ap. 105. I.
22 sent. Gr. *pempō*. See Ap. 174. 4. A character-
istic word in this Gospel. See note on p. 1511.
23 I am, &c. Quoting from Isa. 40. 3. See Ap. 107.
the = a. the LORD. Ap. 98. VI. i. a. 1. B. a.
Esaia's = Isaiah. The first of four occ. of his name in
John; and this from the latter part of Isaiah, which
modern critics say Isaiah did not write. But see the
Structure, p. 930, and Ap. 79. I.
24 were = had been. Pharisees. Ap. 120. II.
25 baptizest . . . ? See Ap. 115. I. i. They expected
baptism, from Ezek. 36. 25. if. Ap. 118. 2. a.
26 baptize with. Ap. 115. I. iii. 1. a.
know. Gr. *oida*. Ap. 132. I. i. A characteristic
word of this Gospel. See p. 1511. 27 Whose
latchet = a little lace, or thong. O.Fr. *lacet*, a lace;

L² 32 And John °bare record, saying, "I °saw
 A.D. 26 °the Spirit descending¹⁹ from °heaven °like
 a dove, and it °abode °upon Him.

M a 33 And ∫²⁶ knew Him °not:
 b 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,
 c the same is He Which °baptizeth with °the
 Holy Ghost."

L³ 34 And °∫ saw, and °bare record that This
 is °the Son °of God."

DNP¹Qd¹ 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 °speak,
 and they followed °Jesus.
 38 Then °Jesus °turned, and °saw them fol-
 lowing, and saith unto them, "What seek
 ye?" They said unto Him, °"Rabbi," (which
 is to say, being °interpreted, °Master,) "where
 °dwestest Thou?"
 39 He saith unto them, "Come and °see."
 They came and °saw where He °dwelt, and
 abode °with Him that day: for it was about
 °the tenth hour.

e¹ 40 One °of the °two which °heard John
 speak, and followed Him, was °Andrew, °Simon
 Peter's brother.

d² 41 °∫e °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 °Jesus °beheld him, He said, "Thou art
 Simon the son of °Jona:
 R thou shalt be called °Cephas," (which is by
 °interpretation, °A stone.)

Q d³ 43 °The day following °Jesus °would go
 forth °into °Galilee, and findeth °Philip, and
 saith unto him, "Follow Me."

e² 44 (Now °Philip was °of Bethsaida, °the city
 of °Andrew and Peter,)

d⁴ 45 °Philip findeth °Nathanael, and saith unto
 him, "We have found Him, of Whom °Moses
 °in the °Law, and the Prophets, °did write, °Jesus
 of °Nazareth, °the son of Joseph."
 46 And °Nathanael said unto him, °"Can
 there any good thing come °out of °Naza-
 reth?" °Philip saith unto him, "Come and
 °see."

32 bare record = bare witness. Cp. v. 19, and see note
 on 1. 7.
 saw = have beheld. Gr. *theomai*. Ap. 133. I. 12.
 the Spirit. See Ap. 101. II. 3.
 heaven. Sing., without Art. See note on Matt. 6.
 9, 10. like = as it were.
 abode. One of the characteristic words of John's
 Gospel and Epistles. See list and note 1 on page 1511.
 upon. Gr. *epi*. Ap. 104. ix. 3.
 33 see. Gr. *eidon*. Ap. 133. I. 1.
 remaining. Gr. *menō*, v. 32.
 on = upon, as in v. 32.
 the Holy Ghost = holy spirit. Gr. *pneuma hagian*.
 No articles. See Ap. 101. II. 14.
 34 ∫ saw = I have seen. Gr. *horaō*. Ap. 133. I. 8.
 bare record = have borne witness.
 the Son of God. Ap. 98. XV.

1. 35-4. 54 (D, p. 1510). THE FIRST PERIOD OF
 THE LORD'S MINISTRY. SUBJECT: THE PRO-
 CLAMATION OF THE KINGDOM. (*Introversions*.)

D | N | 1. 35-2. 12. Galilee.
 O | 2. 13-3. 21. Jerusalem.
 O | 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 (P¹, above). THE FIRST CALL. MANI-
 FESTATION OF THE LORD'S GRACE.
 (*Alternations*.)

P¹ | Q | d¹ | 35-39. Call of Andrew. "The next day".
 e¹ | 40. Parenthetical explanation.
 d² | 41, 42-. Call of Simon.
 R | -42. Characteristic.
 Q | d³ | 43. Call of Philip. "The next day".
 e² | 44. Parenthetical explanation.
 d⁴ | 45, 46. Call of Nathanael.
 R | 47-51. Characteristic.

35 stood = was standing.
 two. One being Andrew (v. 40), the other probably
 John (the Evangelist), as he never mentions himself.
 36 looking upon = having fixed his gaze on. Gr.
emblepō. Ap. 133. I. 7. Occurs in John only here, and
 v. 42.
 walked = was walking about.
 37 speak = speaking. Gr. *laleō*.
 38 turned, and = having turned.
 Rabbi. Ap. 98. XIV. vii.
 interpreted. Gr. *hermēneuō*. Occ. only here, v. 42; 9. 7.
 Heb. 7. 2. Master = Teacher. Ap. 98. XIV. v. 1.
 dwellest = abidest. Gr. *menō*, as in v. 32.
 39 see. Gr. *eidon*. Ap. 133. I. 1, but all the texts
 read "Ye shall see". Gr. *horaō*. Ap. 133. I. 8 (a).
 with. Gr. *para*. Ap. 104. xii. 2.
 the tenth hour: i. e. of the day, according to Hebrew
 reckoning. The context must decide whether of the
 night or day. Here, therefore, 4 p.m. (cp. the other hours
 in John: here; 4. 6, 52; 11. 9; 19. 14. See Ap. 165).
 Andrew, Simon.
 first findeth. Andrew is the first to find his brother, and
 afterwards John finds his. The Latin Version (Cod. Vercellensis, Cent. 4) must have read Gr. *prōi* = early
 [in the morning]; not *prōtos*, as in the Rec. text. Not *primum* = first, as in the Vulgate. the Messiah =
 the Messiah. Ap. 98. VIII. Occurs only here, and 4. 25. 42 brought = led. Gr. *agō*. to.
 Gr. *pros*. Ap. 104. xv. 3. Jona. Aramaic for John. Ap. 94. III. 3. Cephas. Aramaic. Occurs
 only in 1 Cor. 1. 12; 3. 22; 9. 5; 15. 6. Gal. 2. 9. A stone = Peter = Gr. *Petros*. See note on Matt. 16. 18.
 43 The day following. The last of these four days of John's ministry. (Cp. vv. 19, 29, 35, 43.) would =
 desired to. Gr. *thelō*. Ap. 102. 1. Galilee. See Ap. 169. Philip. Ap. 141. 44 of = from.
 Gr. *apo*. Ap. 104. iv. the city. Gr. out of (Gr. *ek*. Ap. 104. vii) the city. 45 Nathanael = the gift
 of God. Heb. *Nethan^{el}*; as in Num. 1. 8. 1 Chron. 2. 14. Generally identified with Bartholomew (Aramaic.
 Ap. 94. III. 3). Law . . . Prophets. See notes on Luke 24. 44. did write = wrote. See Ap. 47.
 Nazareth. Ap. 169. the son of Joseph. The words are Philip's, and expressed the popular belief.
 Cp. Ap. 99. 46 Can there any, &c. Fig. *Paræmia*. out of. Gr. *ek*. Ap. 104. vii.

R
D. 26

47 ²⁹ Jesus ³³ saw ⁴⁵ Nathanael coming ⁴² to Him, and saith ⁷ of him, ²⁹ "Behold an ^o Israelite ^o indeed, ¹ in whom is ²¹ no guile!"

48 ⁴⁵ Nathanael saith unto Him, "Whence ¹⁰ knowest Thou me?" ²⁹ Jesus ^o answered and said unto him, ^o "Before that ⁴³ Philip called thee, when thou wast ^o under the fig tree, I ³³ saw thee."

49 ⁴⁵ Nathanael ⁴⁸ answered and saith unto Him, ³⁸ "Rabbi, ^{Thou} art ³⁴ the Son of God; ^{Thou} art ^o the King of Israel."

50 ²⁹ Jesus ⁴⁸ answered and said unto him, "Because I said unto thee, I ³³ saw thee ^o under the fig tree, ^o believest thou? thou shalt ^o see greater things than these."

51 And He saith unto him, ^o "Verily, verily, I say unto you, ^o Hereafter ye shall ⁵⁰ see ^o heaven open, and the angels of ¹ God ascending and descending ³² upon ^o the Son of man."

P² S

2 And ^o the third day there ^o was a ^o marriage ^o in ^o Cana of Galilee; and the mother of ^o Jesus ^o was there:

2 And both ¹ Jesus was ^o called and His ^o disciples, ^o to the ¹ marriage.

T f

3 And ^o when they wanted ^o wine, ^o the mother of ¹ Jesus saith ^o unto Him, "They have no ^o wine."

4 ¹ Jesus saith unto her, ^o "Woman, ^o what have I to do with thee? ^o Mine hour is not yet come."

g

5 His mother saith unto the ^o servants, ^o "Whatsoever He saith unto you, do *it*."

U

6 And there were set there ^o six ^o waterpots of stone, ^o after the manner of the purifying of ^o the Jews, containing two or three ^o firkins apiece.

T g

7 ¹ Jesus saith unto them, ^o "Fill the ^o waterpots ^o with water." And they filled them up to the brim.

8 And He saith unto them, ^o "Draw out now, and bear unto the ^o governor of the feast." And they bare *it*.

f

9 When the ^o ruler of the feast had tasted the water that ^o was made ³ wine, and ^o knew ^o not whence it was: ^o (but the ⁵ servants which ^o drew the water ^o knew;) the ⁸ governor of the feast called the bridegroom,

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

47 Israelite: i. e. not a "Jacob". See notes on Gen. 32. 28.

indeed = truly. Gr. *alēthōs*. Adv. of No. 1, Ap. 175. 48 answered and said. Heb. idiom. See Deut. 1. 41. Ap. 122. 3. Before. Gr. *pro*. Ap. 104. xiv. under. Gr. *hupo*. Ap. 104. xviii. 2.

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

50 under = down beneath. Not the same word as in v. 48.

believest. Ap. 150. I. i. i. See 1. 7.

see. Ap. 133. I. 8 (a).

51 Verily, verily. See note on Matt. 5. 18. In John always double. Fig. *Epizeuxis* (Ap. 6), for emphasis, twenty-five times (here, 3. 3, 5, 11; 5. 19, 24, 25; 6. 26, 32, 47, 53; 8. 34, 51, 58; 10. 1, 7; 12. 24; 13. 16, 20, 21, 38; 14. 12; 16. 20, 23; 21. 18). See note 3 on page 1511.

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.

the Son of man. The first occ. in John, Ap. 98. XVI and 99.

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

(Introversions.)

P² S | 1, 2. The Sign. Occasion.
T | f | 3, 4. Need. Manifested.
g | 5. Servants. Mary's direction.
U | 6. The vessels.
T | g | 7, 8. Servants. The Lord's command.
f | 9, 10. Need. Supplied.
S | 11, 12. The Sign. Explanation.

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

was = took place.

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

in. Gr. *en*. Ap. 104. viii.

Cana of Galilee. Now *Kefr Kenna*, on the road from Nazareth to Tiberias. So called to distinguish it from Cana in Asher.

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. 40-51), with James and John (Mark 1. 16-20). See Ap. 141.

to. Gr. *eis*. Ap. 104. vi.

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

wine. Gr. *oinos*. The only word for wine in the N.T. Sept. for Heb. *yayin*. Ap. 27. I. (Also for *Tirōsh* (Ap. 27. II) in Gen. 27. 28. Judg. 9. 13. Joel 1. 10).

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

unto. Gr. *pros*. Ap. 104. xv. 3.

4 Woman. Quite a respectful form of address. Not as in Eng. In Greek authors = Madam. what, &c. A Hebraism (2 Sam. 16. 10).

5 servants = free servants. Mine hour, &c. Marking a crisis, which is noted in v. 11. A characteristic expression in this Gospel. See note on 7. 6.

6 six waterpots. See Ap. 176. waterpots = jars. Occ. only here, v. 7, and 4. 28.

7 Fill. The first sign. Note "Cast", 21. 6, and see the Structure in Ap. 176. after = according to. Gr. *kata*.

8 Draw out. Gr. *antleō*. Occ. only here, v. 9; 4. 7, 15. with. Gr.

9 ruler, &c. Same word as "governor", &c. Occ. only here, and v. 9. See Gen. 24. 13, 20. knew. Gr. *oida*. Ap. 132. I. i. See note on 1. 26.

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

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well drunk = drunk freely. worse = inferior. Gr. *anthrōpos*. Ap. 123. 1.

S
A.D. 26 11 This °beginning of °miracles did °Jesus
1 in °Cana of Galilee, and °manifested forth
°His glory; and His °disciples °believed on
Him.

12 °After this He went °down 2 to °Capernaum,
°and His mother, and His brethren, °and
His disciples: °and they °continued there °not
many days.

O V 13 And °the Jews' °passover was at hand,
and °Jesus °went up 2 to Jerusalem,

W h 14 And found 1 in the °temple °those that sold
oxen 12 and sheep and doves, and the °changers
of money sitting:

15 And when He had °made a scourge °of
°small cords, He °drove °them all out °of the
14 temple, °and the sheep, and the oxen; and
poured out the °changers' °money, and over-
threw the tables;

16 And said unto them that sold doves, "Take
these things hence; make °not °My °Father's
house an house of °merchandise."

i 17 And His disciples remembered that °it was
written, °"The zeal °of Thine house hath eaten
me up."

h 18 Then °answered the Jews and said unto
Him, "What °sign shewest Thou unto us,
°seeing that Thou doest these things?"

19 °Jesus 18 answered and said unto them,
°"Destroy °this °Temple, and 1 in three days
I will °raise it up."

20 Then said the Jews, °"Forty and six years
was this 19 Temple in building, and wilt Thou
°rear it up 1 in three days?"

21 °But °He °spake °of the 19 Temple °of His
body.

i 22 When therefore He was 19 risen °from °the
dead, His disciples °remembered that He had
°said this unto them; and they °believed °the
scripture, and the °word which 1 Jesus had
°said.

V 23 °Now when He was 1 in Jerusalem °at the
13 passover, 1 in the feast day, many °believed

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

miracles—the signs. A characteristic word in this
Gospel. See p. 1511, and Ap. 176. 3.

manifested forth. See Ap. 106. I. v. Cp. 21. 1, 14.

His glory. This is the key to the signification of the
eight signs of this Gospel (Ap. 176). See note on 1. 14.

disciples believed, &c. Cp. vv. 17, 22. Four hundred
and fifty years since the Jews had seen a miracle. The
last was in Dan. 6.

believed on. See Ap. 150. I. 1. v (i). See note on 1. 7.

12 After. Gr. *meta*. Ap. 104. xi. 2.
down. True geographically. Cp. "up", v. 13.

Capernaum. Now *Tell Hâm*.

and. Note the Fig. *Polysyndeton*. Ap. 6.
continued. Gr. *menô*. See note on 1. 32, and p. 1511.

2. 13—3. 21 (O, p. 1515). JERUSALEM. (*Alternation*).

O | V | 2. 13. Passover at hand.

W | 2. 14—22. Event. Cleansing of the Temple.

V | 2. 23—25. Passover arrived.

W | 3. 1—21. Event. Colloquy with Nicodemus.

13. the Jews' passover. After the revival under
Ezra and Nehemiah corruption proceeded apace (see
notes on p. 1296), and the Lord found the nation as

described in Malachi. Hence, what were once "the
feasts of Jehovah" are spoken of as what they had
then become, "feasts of the Jews" (5. 1; 6. 4; 7. 2; 11.

55; 19. 42). See note on 1. 19.

passover. Gr. *pascha*, Aramaic. See Ap. 94. III. p. 135.

went up. Gr. *anabainô*, same word as "ascending",

1. 61. Cp. "down", v. 12.

2. 14—22 (W, above). EVENT. CLEANSING OF
THE TEMPLE. (*Alternation*).

W | h | 14—16. Driving out. Action.

i | 17. Disciples. Remembrance of Scripture.

h | 18—21. Driving out. Questioned.

i | 22. Disciples. Remembrance of Scripture.

14 temple. Gr. *hieron*. See note on Matt. 23. 16.

those. Denoting a class.

changers of money. Gr. pl. of *kermatistês*. Occ. only
here.

15 made a scourge = plaited a whip. Occ. only here.

of = from. Gr. *ek*. Ap. 104. vii. Not the same word
as in vv. 21, 25.

small cords — rush-ropes. Gr. *schoinion*. Only here
and in Acts 27. 32.

drove . . . out = cast out. Not the same event as in
Matt. 21. 12, 13. Mark 11. 15, 16. Luke 19. 45, 46.

them all = all : i. e. the animals, both the sheep and
changers. Gr. *kollubistês* (from *kollubos*, a small coin).

16 not. Gr. *mê*.

My Father's house. This was at the
beginning of His ministry. At the end He called it "your house" (Matt. 23. 38).

A characteristic expression in this gospel. Occ. thirty-five times. See p. 1511.

merchandise. Gr. *emporion* = market-place (not *emporion*, which = the traffic itself). On the later occasion the words naturally
differ. Cp. Matt. 22. 5.

17 it was written = it is (or standeth) written. Cp. 6. 31, 45; 8. 17; 10. 34;
12. 14.

The zeal, &c. Quoted from Ps. 69. 9. See the rest of the verse in Rom. 15. 3, and
other parts of the Ps. in 15. 25 (v. 4); 19. 28 (v. 21). Rom. 11. 9, 10 (v. 22). Acts 1. 20 (v. 25). See Ap. 107.

of. Gen. of Relation. Ap. 17. 5. Cp. 3. 3.

18 answered . . . said. See note on Deut. 1. 41 and
Ap. 122. 3.

sign. Same as "miracle", v. 11.

seeing, &c. Supply the *Ellipsis* (Ap. 6) =
"What sign shewest thou to us [that Thou art the Messiah], seeing that Thou doest these things?"

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

this. See on Matt. 16. 18.

Temple. Gr. *naos*. See
note on Matt. 23. 16.

raise . . . up. Gr. *egeirô*. Ap. 178. 4.

20 Forty and six years.

21 But He spake, &c. Fig.

°. Gr. *ekeinos*. Emph. in contrast
with "thou" in v. 20. See note on 1. 18.

spake = was speaking. Gr. *legô*.

of = concerning.

Gr. *peri*. Ap. 104. xiii. 1.

of = that is to say. Gen. of Apposition. Ap. 17. 4.

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

the dead. No Article = dead people. See note on Matt. 17. 9,
and Ap. 139. 3.

remembered. Cp. v. 17. They remembered it after His resurrection, and believed
it. Contrast His enemies. See note on v. 19.

said = spake. Gr. *legô*, as in v. 21.

believed.

Ap. 150. I. 1. ii. See note on 1. 7.

the scripture: i. e. that the scripture was true. Here, probably,
Ps. 16. 10. The word *graphê* occ. twelve times in John: here; 5. 39; 7. 38, 42; 10. 35; 13. 18; 17. 12; 19. 24,
28, 36, 37; 20. 9.

word. Gr. *logos*. See on Mark 9. 32.

said. Gr. *epô*.

23 Now
when, &c. Note the Fig. *Pleonasm* (Ap. 6) in the triple definitions (for emph.).

at = in. Gr. *en*.
believed in. See Ap. 150. I. 1. v (i). Same as v. 11, denoting a definite act.

the oxen and the sellers. and = both.

Occ. only here. money = small coin. Gr. pl. of *kerna*. Occ. only here.

Ap. 105. II. Not the same word as in vv. 9, 12, 24, 25.

beginning of His ministry. At the end He called it "your house" (Matt. 23. 38).

A characteristic expression in this gospel. Occ. thirty-five times. See p. 1511.

emporion = market-place (not *emporion*, which = the traffic itself). On the later occasion the words naturally
differ. Cp. Matt. 22. 5.

17 it was written = it is (or standeth) written. Cp. 6. 31, 45; 8. 17; 10. 34;
12. 14.

The zeal, &c. Quoted from Ps. 69. 9. See the rest of the verse in Rom. 15. 3, and
other parts of the Ps. in 15. 25 (v. 4); 19. 28 (v. 21). Rom. 11. 9, 10 (v. 22). Acts 1. 20 (v. 25). See Ap. 107.

of. Gen. of Relation. Ap. 17. 5. Cp. 3. 3.

18 answered . . . said. See note on Deut. 1. 41 and
Ap. 122. 3.

sign. Same as "miracle", v. 11.

seeing, &c. Supply the *Ellipsis* (Ap. 6) =
"What sign shewest thou to us [that Thou art the Messiah], seeing that Thou doest these things?"

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

this. See on Matt. 16. 18.

Temple. Gr. *naos*. See
note on Matt. 23. 16.

raise . . . up. Gr. *egeirô*. Ap. 178. 4.

20 Forty and six years.

21 But He spake, &c. Fig.

°. Gr. *ekeinos*. Emph. in contrast
with "thou" in v. 20. See note on 1. 18.

spake = was speaking. Gr. *legô*.

of = concerning.

Gr. *peri*. Ap. 104. xiii. 1.

of = that is to say. Gen. of Apposition. Ap. 17. 4.

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

the dead. No Article = dead people. See note on Matt. 17. 9,
and Ap. 139. 3.

remembered. Cp. v. 17. They remembered it after His resurrection, and believed
it. Contrast His enemies. See note on v. 19.

said = spake. Gr. *legô*, as in v. 21.

believed.

Ap. 150. I. 1. ii. See note on 1. 7.

the scripture: i. e. that the scripture was true. Here, probably,
Ps. 16. 10. The word *graphê* occ. twelve times in John: here; 5. 39; 7. 38, 42; 10. 35; 13. 18; 17. 12; 19. 24,
28, 36, 37; 20. 9.

word. Gr. *logos*. See on Mark 9. 32.

said. Gr. *epô*.

23 Now
when, &c. Note the Fig. *Pleonasm* (Ap. 6) in the triple definitions (for emph.).

at = in. Gr. *en*.
believed in. See Ap. 150. I. 1. v (i). Same as v. 11, denoting a definite act.

A. D. 26 ° in ° His name, ° when they saw the ¹¹ miracles which He ° did.

24 ° But ¹ Jesus did ° not ° commit Himself unto them, ° because ° He ° knew all men,
25 And needed ° not that any should ° testify ²¹ of ¹⁰ man: for ^{5ε} 24 knew ° what was ¹ in ¹⁰ man.

W X¹ 3 ° There was ° a ° man ° of the ° Pharisees, named ° Nicodemus, a ° ruler of the Jews: 2 The same came ° to ° Jesus ° by night, and said unto Him, ° “ Rabbi, we ° know that Thou art a ° teacher ° come ° from ° God: for ° no man can do these ° miracles that Thou ° doest, ° except ° God be ° with him.”

Y¹ 3 ² Jesus ° answered and said unto him, ° “ Verily, verily, I say unto thee, ² Except ° a man be ° born ° again, he ° cannot ° see ° the kingdom of ° God.”

X² 4 ¹ Nicodemus saith ° unto Him, ° “ How can a ¹ man ° be born when he is ° old? can he enter the second time ° into his mother’s womb, and ° be born ?”

Y² j 5 ² Jesus answered, ³ “ Verily, verily, I say unto thee, ² Except ° a man be ° born ° of water and of the spirit, he ° cannot ° enter ° into ° the kingdom of ° God.

k 6 ° That which is ° born ¹ of the ° flesh is flesh; and that which is ° born ¹ of ° the Spirit ° is spirit.

j 7 Marvel ° not that I said unto thee, Ye must be ° born ° again.

k 8 ° The wind ° bloweth where ° it listeth, and thou hearest ° the sound thereof, but ° canst ° not ° tell whence it cometh, and whither it goeth: so is every one that ° is born ° of ° the Spirit.”

X³ 9 ¹ Nicodemus ° answered and said unto Him, ⁴ “ How can ° these things ° be ?”

in. Gr. *eis*. Ap. 104. vi.
His name = Him (emph.). See note on Ps. 20. 1.
when they saw = beholding. Gr. *theōreō*. Ap. 133. I. 11. did = was doing.

24 But Jesus: i. e. But Jesus [for His part]. commit = trust. Same word as “believed” in v. 23, but not the same tense. Here it denotes a continual action or habit. Gr. *pisteuō*. Ap. 150. I. 1. iv. See note on 1. 7. because. Gr. *dia*. Ap. 104. v. 2. He = He Himself. knew. Gr. *ginōskō*. Ap. 132. I. ii. See note on 1. 10. 25 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. COLLOQUY WITH NICODEMUS. (Repeated Alternation.)

W X¹ | 1, 2. Nicodemus. Admission.
Y¹ | 3. The Lord. Answer. Stated.
X² | 4. Nicodemus. Question. “How?”
Y² | 5-8. The Lord. Answer. Repeated.
X³ | 9. Nicodemus. Question. “How?”
Y³ | 10-21. The Lord. Answer. Confirmed.

1 There was = Now there was.
a man. With special reference to the last word of ch. 2. man. Gr. *anthrōpos*. Ap. 123. 1. of. Gr. *ek*. Ap. 104. vii. Pharisees. Ap. 120. 2. Nicodemus. Mentioned three times (here, 1, 4, 9; 7. 50; 19. 39). Rabbinical tradition makes him one of the three richest men in Jerusalem. See Lightfoot, vol. xii, p. 252.
ruler. A member of the Sanhedrin, or National Council. See on Matt. 5. 22.
2 to. Gr. *pros*. Ap. 104. xv. 3. Jesus. Ap. 98. X. by night. See 7. 50; 19. 39. Rabbi. Ap. 98. XIV. vii. 1. know. Gr. *oida*. Ap. 132. I. i. teacher. Cp. v. 10. Gr. *didaskalos*. Ap. 98. XIV. v. 4. come from God. Render: “Thou art come from God as Teacher”. from. Gr. *apo*. Ap. 104. iv. God. Ap. 98. I. i. 1. no man = no one. Compound of *ou*. Ap. 105. I. miracles = signs. See note on 2. 11. doest = art doing.

except = if . . . not. Gr. *ean mē*. Ap. 118. 1. b. and answered and said. A Hebraism. See note on Deut. 1. 41. Ap. 122. 3. a man = any one. born = begotten. See note on Matt. 1. 2. again = from above. Gr. *anōthen* = from above: i. e. by Divine power, as in v. 31; 19. 11, 23. Matt. 27. 51. Luke 1. 3. Jas. 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. *eidon*. Ap. 133. I. 1. the kingdom of God. Ap. 114. Occ. in John only here and in v. 5. 4 unto. Gr. *pros*. Ap. 104. xv. 3. How . . . ? Note other such questions, 4, 9. 1 Cor. 15. 35. All answered by “the gift of God” (3. 16; 4. 10. 1 Cor. 15. 38). The question implies a negative answer. be born. Nicodemus misunderstands, and uses the Verb *gennaō* of the mother. The Lord uses it of the Father, as meaning *begetting*. old. Applying it to his own case. into. Gr. *eis*. Ap. 104. vi.

3. 5-8 (Y², above). THE LORD. ANSWER. REPETITION. (Alternation.)

Y² | j | 5. Reference to question.
k | 6. Explanation.
j | 7. Reference to question.
k | 8. Illustration.

5 of water, &c. = of water and spirit. No Art. Fig. *Hendiadys* (Ap. 6). Not two things, but one, by which the latter Noun becomes a superlative and emphatic Adjective, determining the meaning and nature of the former Noun, showing that one to be spiritual water: i. e. not water but spirit. It is to be rendered “of water—yea, spiritual water”. Cp. Eph. 5. 26, and see 7. 38, 39 and Ezek. 36. 25-27 for the “earthly things” of v. 12. enter. Showing what the Lord meant by “see”, in v. 3. 6 That which is born = That (Neuter) which has been begotten. Note the difference between this Perfect here and in v. 3, and the Aorists in vv. 3, 4, 5, 7. 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. 385 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 *lusteth*; i. e. pleaseth or desireth. the sound thereof = His voice. canst not tell = knowest not. Gr. *oida*. Ap. 132. I. i. not. Gr. *ou*. Ap. 105. I. is born = has been begotten, as in v. 6. the Spirit: completing the Fig. *Epanadiplosis* (Ap. 6), converting this verse into a most solemn and independent statement of facts. 9 these things. See Jer. 31. 33; 32. 39. Ezek. 11. 19; 18. 31; 36. 25-27. Ps. 51. 10. be = come to pass. Ref. to v. 4.

Y³ A 10² Jesus answered and said unto him, "Art thou a master of Israel, and knowest not these things?"

B 11³ 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^o If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

B C¹ D 1 13^o 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 14¹³ And 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.

D 1 16 For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

m 17 For God sent not His Son into the world to condemn the world;

n but that the world through Him might be saved.

C³ o¹ 18 He that believeth on Him is not condemned: but he that believeth not is condemned already,

p¹ because he hath not believed in the name of the only begotten Son of God.

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

Y³ A | 10. Expostulation. Ignorance.
B | 11. Testimony. The Lord's.
A | 12. Expostulation. Unbelief.
B | 13-21. Testimony. The Evangelist's.

10 Art thou . . . ? or Thou art, &c. Not irony. a master = the (famous) teacher; referring to his official position. Gr. *didaskalos*. See Ap. 98. XIV. v. 4. knowest not = hast not got to know; or perceive not. Gr. *ginōskō*. Ap. 132. I. ii. See note on 1. 10.

11 testify = bear witness to. Gr. *martureō*. See notes on 1. 7 and p. 1511.

seen. Gr. *horaō*. Ap. 133. I. 8. Cp. 1. 18; 14. 7, 9. ye: i. e. ye teachers of Israel.

witness. See note on 1. 7.

12 If I have. Assuming it as a fact. Ap. 118. 2. a. earthly things. Ezek. 36. 25-27. 1 Cor. 15. 40. Col. 3. 2. 2 Cor. 5. 1. Phil. 2. 10; 3. 19.

believe. Ap. 150. I. 1. i. See note on 1. 7.

if I tell. Supposing I tell. Ap. 118. 1. b.

heavenly = Pl. of *epouranios*. Occ. only here and Matt. 18. 35 in the Gospels. See Eph. 1. 3, 20; 2. 6; 3. 10; 6. 12. Phil. 2. 10, &c.

3. 13-21 (B, above). TESTIMONY. THE EVANGELIST'S. (*Division*).

B | C¹ | 13-17. Salvation.
C² | 18-21. Condemnation.

3. 13-17 (C¹, above). SALVATION. (*Extended Alternation*).

C¹ | D | 1 | 13. The Son of Man. His Person.
m | 14. His lifting up. His death.
n | 15. Belief. Life through Him.
D | l | 16. The only-begotten Son.
m | 17-. His mission.
n | -17. Belief. Salvation through Him.

13 And, &c. The *kai* (=And) here is a Hebraism,

and does not mark the actual transition. There is nothing whatever in the context to show where the Paragraph breaks should be in this chapter; either in the MSS., or in the Versions. 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. 16, with WH and Scrivener's Greek Text. *The Companion Bible* makes the important break at v. 13: (1) because the Past Tenses which follow indicate completed events; (2) because the expression "only begotten Son" is not used by the Lord of Himself, but only by the Evangelist (1. 14, 18; 3. 16, 18; 1 John 4. 9); (3) because "in the name of" (v. 18) is not used by the Lord, but by the Evangelist (1. 12; 2. 23. 1 John 5. 13); (4) because to do the truth (v. 21) occ. elsewhere only in 1 John 1. 6; (5) because "Who is in heaven" (v. 13) points to the fact that the Lord had already ascended at the time John wrote; (6) because the word "lifted up" refers both to the "sufferings" (v. 14; 8. 28; 12. 32, 34) and to "the glory which should follow" (8. 28; 12. 32. Acts 2. 33; 5. 31); and (7) because the break at v. 13 accords best with the context, as shown by the Structure B, above.

hath ascended = hath gone up (of himself). It does not say: "hath been taken up by God," as Enoch and Elijah. But Christ had "gone up" when the Evangelist wrote these words. ascended. Gr. *anabainō*. As in 1. 51; 2. 13; 5. 1; 7. 8, &c. Matt. 20. 17. Mark 6. 51. Rom. 10. 6. to = into. Gr. *eis*. Ap. 104. vi. Cp. Deut. 30. 12. Prov. 30. 4. Acts 2. 34. Rom. 10. 6. Eph. 4. 10. heaven = the heaven. See note on Matt. 6. 9, 10. but = except, lit. if not. Gr. *ei mē*. came down. Gr. *katabainō*. The opposite of "gone up". from = out of. Gr. *ek*. Ap. 104. vii. Not the same word as in v. 2.

the Son of Man. See Ap. 98. XVI. Which is, &c = Who is, &c., and was there when John wrote. This clause is in the Syr., but is omitted by WH, and put by R.V. in the margin. Omit "even". in. Gr. *en*. Ap. 104. viii. 14 as = even as. Ref. to Num. 21. 9. Moses. See note on 1. 17 and Matt. 8. 4. must = it behoved to, in order to fulfil the prophetic Scripture. See Luke 24. 26, 46. Acts 3. 18; 17. 3, and cp. Heb. 2. 9, 10. be lifted up. See note on v. 13.

believeth in. See Ap. 150. I. 1. v (i). (See note on 1. 7.) L reads *epi*; Lm T Tr. A WH and R read *en*. but have. Fig. *Pleonasm* (Ap. 6), for emph. The phrases "hath", "have eternal life", are the usual expressions in this Gospel for "live for ever" (Ap. 151. II. A. ii. 4. a). Cp. vv. 16, 36; 5. 24; 6. 40, 47, 54. 1 John 3. 15; 5. 11. eternal. Gr. *aiōnios*. Ap. 151. II. B. i: i. e. in Him. Cp. 1 John 5. 12. life. See note on 1. 4. Ap. 170. 1. 16 loved. Gr. *agapaō*. Ap. 135. I. 1. A word characteristic of this Gospel. See p. 1511. world. Gr. *kosmos*. Ap. 129. 1. See note on 1. 9. only, &c. See 1. 14. Son. Ap. 108. iii. everlasting. Same as "eternal" in v. 15. See Ap. 151. II. B. ii. 17 sent. Gr. *apostellō*. Ap. 174. 1. to condemn = to judge. Gr. *krinō*. Ap. 122. 1. A characteristic word of this Gospel. See note on p. 1511. through. Gr. *dia*. Ap. 104. v. 1.

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.

o³ 19 And ° this is the ° condemnation, that
A.D. 26 ° light is come ⁴ into the ¹⁶ world, and ° men
¹⁶ loved ° darkness rather than ° light, because
their ° deeds were ° evil.

p² 20 For every one that ° doeth ° evil hateth the
¹⁹ light, ° neither cometh ² to the ¹⁹ light, lest his
¹⁹ deeds should be ° reproved.

o³ 21 But he that ° doeth ° truth cometh ² to ¹⁹ the
light, that ° his ¹⁹ deeds may be ° made manifest,
that they ° are ° wrought ¹⁹ in ² God."

O E 22 ° After these things came ² Jesus and His
disciples ⁴ into ° the ° land of Judæa ;

F and there He tarried ² with them, and ° bap-
tized.

G 23 And John also was ¹² baptizing ¹³ in ° Ænon
near to ° Salim, because there was ° much water
there : and they came, and were ²² baptized.

24 For John ° was ° not yet cast ⁴ into ° prison.

G H¹ 25 ° Then there arose a ° question ° between
some of John's disciples ° and ° the Jews ° about
° purifying.

26 And they came ⁴ unto John, and said unto
him " Rabbi, He That was ² with thee beyond
Jordan, to Whom thou ° barest witness, ° behold,
the same baptizeth, and ° all men come ² to
Him."

H² J 27 John ³ answered and said, " A ¹ man can
° receive ° nothing, except it ° be given him
¹³ from ¹³ heaven.

K q 28 Ye yourselves ²⁶ 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 ° the friend of the bridegroom, which
standeth and heareth him, ° rejoiceth greatly
° because of the bridegroom's voice : this my
joy therefore is fulfilled.

Ap. 115. I. i. Beisan.

23 Ænon=Springs. Now Fār'ah. The springs near Umm al 'Andān, 7½ miles below Salim. Still so called ; east of Shechem.

24 was =had been. not yet. Gr. oupō, compound of ou.

prison=the prison. Cp. Matt. 4. 12.

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

G | H¹ | 25, 26. The questioning.
| H² | 27-36. The answer.

25 Then=Therefore : i.e. on account of the facts stated in vv. 22-24. question=questioning. between some of=[on the part] of. Gr. ek. Ap. 104. vii. and=with. Gr. meta. Ap. 104. xi. 1. the Jews. All the texts read "a Jew". Gr. Ioudaion, with Syr. But it has been suggested that Iou the primitive abbreviation for Iēsou (=of Jesus), and being repeated (by inadvertence) led to the reading Iou[daion] (=a Jew). 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 H², above. about=concerning. Gr. peri. Ap. 104. xiii. 1. purifying=purification. Cp. 2. 6. Luke 2. 22 ; 5. 14. 26 barest witness=hast borne witness. See note on 1. 7. behold. Gr. ide. Ap. 133. 3. Fig. Asterismos. Ap. 6. all. This was the gravamen.

3. 27-36 (H², above). JOHN'S ANSWER. (Alternations.)

H² | J | 27. God the Giver of all to men.
| K | q | 28. Contrast.
| | r | 29. His voice.
| | q | 30. Contrast.
| | r | 31-34. His words.
J | 35. God the Giver of all to Messiah.
K | s | 36-. Belief on the Son.
| | t | -36-. Consequence. Everlasting life.
| | s | -36-. Rebellion against the Son.
| | t | -36. Consequence. Abiding wrath.

27 receive=take [upon himself]. nothing. Gr. ou ouden. A double negative. be given=have been given. 28 the Christ=the Messiah. Ap. 98. IX. sent. Ap. 174. 1. 29 the friend, &c. He played a very important part in the wedding ceremonies. rejoiceth greatly. Fig. Polyptōton (Ap. 6). Gr. chara chairei=joyeth with joy. because of. Gr. dia. Ap. 104. v. 2.

3. 18-21 (C², 1519). CONDEMNATION. (Repeated Alternation.)

C² | o¹ | 18-. Believeth. Positive.
| p¹ | -18. Believeth not. Negative.
o² | 19. Loving darkness. Positive and reason.
| p² | 20. Not coming to the Light. Negative and reason.
o³ | 21. Doing truth. Positive and reason.

19 this is=this is what it consists in ; viz : condemnation=judging : i.e. the process rather than the result. Gr. krisis. Ap. 177. 7. light=the light. Ap. 130. 1. See note on 1. 4. men=the men. As a class. Ap. 123. 1. darkness=the darkness. deeds=works. Pl. of ergon. A characteristic word of this Gospel. See note on p. 1511. evil. Gr. ponēros=active evil. Ap. 128. III. 1. 20 doeth=practises, or (habitually) does. Gr. prassō. evil. Gr. phaulos=worthless, base. Occ. only here ; 5. 29. Titus 2. 8. Jas. 3. 16, in Rec. Text, but in Rom. 9. 11. 2 Cor. 5. 10, in most texts for kakos. Here, pl.=worthless things. neither=and . . . not. Gr. ou. Ap. 105. I. reproved=brought home to him. Cp. 16. 8 (convince). 21 doeth. Actively produces, having regard to the object and end of the action. Gr. poieō. Cp. the two verbs, prassō and poieō, in a similar connexion in 5. 29. truth=the truth. Gr. alētheia. Ap. 175. 1. A characteristic word of this Gospel. See note on 1. 14. made manifest. Gr. phaneroō. Ap. 106. I. v. are=have been, and still continue to be. wrought in God : i.e. in His fear, or in His strength.

3. 22-4. 2 (O, p. 1515). JUDÆA. (Introversion.)

O | E | 3. 22-. Coming into Judæa.
| F | 3. -22. The Lord. Baptizing.
| G | 3. 23, 24. John. Baptizing.
| G | 3. 25-36. John's disciples. Controversy.
| F | 4. 1, 2. The Lord. Baptizing.
| E | 4. 3-. Departing from Judæa.

22 After=After (Gr. meta. Ap. 104. xi. 2) these things. A note of time, frequent in John. See 21. 1. the land of Judæa : lit. the Judæan land. Phrase only here. land. Gr. gē. Ap. 129. 4.

baptized=was (engaged in) baptizing. See 4. 2 and 26 barest witness. See note on 1. 7.

g 30 He^{14} must increase, but I must decrease.
 r 31 He That cometh $^{\circ}$ from above is above all: he that is 1 of the $^{\circ}$ earth is $^{\circ}$ earthly, and speaketh 1 of the $^{\circ}$ earth: He That cometh 13 from heaven is above all.
 A. D. 26 32 And what He hath 11 seen and $^{\circ}$ heard, that He 11 testifieth; and 2 no man receiveth His $^{\circ}$ testimony.
 J 33 He that hath received His 32 testimony hath set to his seal that 2 God is $^{\circ}$ true.
 K s 34 For He Whom 2 God hath 17 sent speaketh the $^{\circ}$ words of 2 God: $^{\circ}$ for $^{\circ}$ God giveth 8 not $^{\circ}$ the Spirit $^{\circ}$ by measure unto Him.
 t 35 $^{\circ}$ The Father 16 loveth the Son, and hath given all things $^{\circ}$ into His hand.
 s 36 He that 15 believeth on the Son
 t hath 16 everlasting 15 life:
 s and he that $^{\circ}$ believeth 8 not the Son
 t $^{\circ}$ shall 8 not $^{\circ}$ see 15 life; but the $^{\circ}$ wrath of 2 God $^{\circ}$ abideth $^{\circ}$ on him."
 F 4 When $^{\circ}$ therefore $^{\circ}$ the Lord $^{\circ}$ knew how the $^{\circ}$ Pharisees had heard that $^{\circ}$ Jesus $^{\circ}$ made and $^{\circ}$ baptized more disciples than John, 2 $^{\circ}$ (Though 1 Jesus Himself $^{\circ}$ baptized $^{\circ}$ not, but His disciples.)
 E 3 He left Judæa,
 N L¹ M¹ and departed $^{\circ}$ again $^{\circ}$ into $^{\circ}$ Galilee.
 4 And $^{\circ}$ He must needs $^{\circ}$ go $^{\circ}$ through Samaria.
 5 $^{\circ}$ Then cometh He $^{\circ}$ to a city of Samaria, which is called Sychar, near to the $^{\circ}$ parcel of ground $^{\circ}$ that Jacob gave to his son Joseph.
 6 Now $^{\circ}$ Jacob's $^{\circ}$ well was there. 1 Jesus therefore, being wearied $^{\circ}$ with His journey, $^{\circ}$ sat thus $^{\circ}$ on the $^{\circ}$ well: and it was about $^{\circ}$ the sixth hour.
 7 There cometh a woman $^{\circ}$ of Samaria to draw water:
 M² N u 1 Jesus saith unto her, $^{\circ}$ "Give Me to drink."

31 from above. Gr. *anōthen*, same as "again" in v. 3. earth. Gr. *gē*. Ap. 129. 4. earthly = of the earth.
 32 heard. Not "hath heard".
 testimony. Gr. *marturia*. See note on "witness", 1. 7.
 33 true. Ap. 175. 1. A characteristic word of this Gospel. See p. 1511.
 34 words. Gr. pl. of *rhēma*. See note on Mark 9. 32. for God, &c. Or "for the Spirit giveth not [the words of God] by measure [unto Him]".
 God. [L] T [Tr.] A WH R., not Syr., omit "God" here. the Spirit. With Art. = the Giver, not the gift. Ap. 101. II. 3. This was by measure unto John, but not unto the Lord. Cp. 15. 26; Matt. 11. 27. What John saw and heard was limited (vv. 27-30).
 by. Gr. *ek*. Ap. 104. vii.
 35 The Father. See note on 1. 14.
 into. Gr. *en*. Ap. 104. viii.
 36 believeth not = obeyeth not. Gr. *apeithēō*. Cp. Ap. 150. I. 2. See note on 1. 7. Only here in John. shall not see = will not see. Note the future here, in contrast with "hath".
 see. Ap. 183. I. 8. a.
 wrath = [permanent] wrath. Gr. *orgē*; as in Matt. 3. 7. Luke 3. 7. 1 Thess. 2. 16, &c. Not *thumos*, which = [temporary] wrath.
 abideth. Present tense. See note on 1. 32.
 on = upon. Gr. *epi*. Ap. 104. ix. 3.
 4. 1 therefore. See 3. 22.
 the Lord. Ap. 98. VI. i. a. 3. B. c. For the occ. of this absolute title in John, see 6. 23; 11. 2; 20. 20; and cp. 20. 2, 13, 18, 25; 21. 7.
 knew = came to know. Gr. *ginōskō*. Ap. 132. I. ii. See note on 1. 10. Cp. 2. 24.
 Pharisees. Ap. 120. II (John never refers to the Sadducees by name). Jesus. Ap. 98. X.
 made, &c. = is making and baptizing.
 baptized. Ap. 115. I. i.
 2 Though = And yet.
 baptized. It was not the practice of Jesus to baptize. Imperf. Tense.
 not. Gr. *ou*. Ap. 105. I. Cp. 3. 22.
 4. -3-54 (N, p. 1515). GALILEE. (Division.)
 N | L¹ | -3-27-. The woman of Samaria.
 | L² | -27-42. The Disciples and the Samaritans.
 | L³ | 43-54. The second sign.

4. -3-27-(L¹, above). THE WOMAN OF SAMARIA. (Division.)

L¹ | M¹ | -3-7-. The Circumstances.
 | M² | -7-27-. The Colloquy.

3 again. See 1. 43. into. Gr. *eis*. Ap. 104. vi. Galilee. See Ap. 169. 4 He must needs = it was necessary [for] Him. See Josephus, *Life*, § 52. *Ant.* xx. vi. 1. A necessity not only geographical, but including the Divine counsels. go = pass. Gr. *dierchomai*. Cp. 8. 59. through. Gr. *dia*. Ap. 104. v. 1. 5 Then = Therefore. to. Gr. *eis*. Ap. 104. vi. Sychar. Now *Askar*. A village on the slope of Mount Ebal and north of Jacob's well. parcel of ground = field or land. that Jacob gave. Cp. Gen. 33. 19; 48. 22. Josh. 24. 32. 6 Jacob's well. Cp. Gen. 49. 22. well = spring. Gr. *pēgē*. Not the same word as in vv. 11, 12, but as in v. 14. with = from. Gr. *ek*. Ap. 104. vii. sat = was sitting. on: or by. Gr. *epi*. Ap. 104. ix. 2. Cp. 5. 2. the sixth hour. Of the day, i. e. noon. See on 1. 39, and Ap. 165. 7 of = out of. Gr. *ek*. Ap. 104. vii.

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

M² | N | u | -7. The Lord. Request. I.
 | v | s. Disciples. Gone away.
 O | w¹ | 9. The woman. "How?"
 | x¹ | 10. The Lord. "If thou knewest." II.
 w² | 11, 12. The woman. "Whence?"
 x² | 13, 14. The Lord. "I will give." III.
 w³ | 15. The woman. "Give me."
 x³ | 16. The Lord. "Go, call." IV.
 w⁴ | 17-. The woman. "I have no husband."
 x⁴ | -17, 18. The Lord. "Well said." V.
 w⁵ | 19, 20. The woman. "Where to worship?"
 x⁵ | 21-24. The Lord. "Believe Me." VI.
 w⁶ | 25. The woman. "Messiah cometh."
 N | u | 26. The Lord. Declaration. "I am He." VII.
 | v | 27-. Disciples. Come back.

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

v A. D. 26	8 ° (For His disciples were gone away ° unto the city ° to buy ° meat.)	8 For, &c. See note on v. 34. unto. Gr. <i>eis</i> . Ap. 104. vi. to = in order that (Gr. <i>hina</i>) they might. meat. Put by Fig. <i>Synecdochē</i> (of the Species), Ap. 6, for all kinds of food.
O w ¹	9 Then saith the woman of Samaria unto Him, ° “How is it that Thou, being a Jew, ° askedst drink ° of me, ° which am a woman of Samaria? ° (for ° the Jews ° have ° no dealings with the Samaritans.)”	9 How, &c. See note on 3. 4. askedst. Gr. <i>aitēō</i> . Ap. 184. I. 4, as in v. 10. of = from. Gr. <i>para</i> . Ap. 104. xii. 1. which am = being. the Jews . . . the. No articles. have . . . dealings = have . . . familiar intercourse. Gr. <i>sunchraomai</i> . Occ. only here. no. Gr. <i>ou</i> . Ap. 105. I.
x ¹	10 ¹ 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.”	10 answered and said. A Hebraism. See Deut. 1. 41 and Ap. 122. 3. If thou, &c. Assuming the hypothesis as a fact. Ap. 118. 2 a. knewest = hadst known. Gr. <i>oida</i> . Ap. 132. I. i. See note on 1. 26. the gift. See note on “How”, 3. 4. Gr. <i>dōrea</i> . Occ. only here in the Gospels, elsewhere only in Acts 2. 38; 8. 20; 10. 45; 11. 17. Rom. 5. 15, 17. 2 Cor. 9. 15. Eph. 3. 7; 4. 7. Heb. 6. 4. Note the eight gifts in this Gospel (4. 10; 10. 11; 13. 15; 14. 16, 27; 17. 8, 14, 22).
w ²	11 The woman saith unto Him, ° “Sir, Thou hast nothing to draw with, and the ° well is ° deep: from whence then hast Thou that ¹⁰ living water?	living: i.e. perennial, unending. Understood by all Jews, from Jer. 2. 13; 17. 13. Zech. 14. 8. Gr. <i>zōō</i> , a word characteristic of this Gospel. See note on p. 1511.
x ²	12 ° Art Thou greater than our father Jacob, which gave us the ¹¹ well, and drank ° thereof himself, ° and his ° children, and his ° cattle?”	11 Sir. Ap. 98. VI. i. a. 8. B. b. well = a well dug out. Not the same word as in vv. 6, 14. deep. In 1869 it was 105 feet, and had 15 feet of water.
w ³	13 ¹ Jesus ¹⁰ answered and said unto her, ° “Whosoever drinketh ° of this water ° shall thirst again:	12 Art Thou, &c., or Surely Thou art not (Ap. 105. II) thereof = out of (Gr. <i>ek</i> . Ap. 104. vii) it. and. Fig. <i>Polysyndeton</i> . Ap. 6. children = sons. Ap. 108. iii. cattle. Gr. pl. of <i>threnma</i> . Occ. only here.
x ³	14 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.”	13 Whosoever drinketh = Every one who is in the habit of drinking. shall = will. 14 whosoever drinketh = he who may have drunk (Gr. <i>an</i> , with Subj. Aor.). never thirst = by no means (Gr. <i>ou mē</i> . Ap. 105. III) thirst for ever (Ap. 151. II. A. ii. 4. b). be = become. in. Gr. <i>en</i> . Ap. 104. viii. well = fountain, as in v. 6. Not as in vv. 11, 12. springing up = welling up. everlasting. Ap. 151. II. B. ii. life. See note on 1. 4, and Ap. 170. 1.
w ⁴	15 The woman saith ° unto Him, ¹¹ “Sir, give me this water, ° that I thirst ° not, neither ° come hither to draw.”	15 unto. Gr. <i>pros</i> . Ap. 104. xv. 3. that. Gr. <i>hina</i> . See 1. 7. not. Gr. <i>mē</i> . Ap. 105. II. come hither. Some texts read <i>dierchomai</i> (as in v. 4) = come all the way hither (through, or across the plain).
x ⁴	16 ¹ Jesus saith unto her, “Go, call thy ° husband, and come hither.”	16 husband. Gr. <i>anēr</i> . Ap. 123. 2. 17 well. Cp. 8. 48; 13. 13. Matt. 15. 7. Mark 12. 32. Luke 20. 39. 18 in. Omit. truly = true. See note on 3. 33 and Ap. 175. 1.
w ⁵	17 The woman ¹⁰ answered and said, “I have ° no husband.”	19 I perceive. Gr. <i>theōroō</i> . Ap. 133. I. 11. See <i>The Didachē</i> xi. 4. 5; and cp. v. 42 here. prophet. See Ap. 49. 20 worshipped. Ap. 137. 1. this mountain. Gerizim. The well was at its foot. (See Deut. 27. 12.) men ought = it is necessary.
x ⁵	18 For thou hast had five ¹⁶ husbands; and he whom thou now hast is ° not thy ¹⁶ husband: ° in that saidst thou ° truly.”	21 Woman. See on 2. 4. believe Me. Ap. 150. I. 1. ii. See note on 1. 7. This formula occurs only here and 14. 11. neither . . . nor. Gr. <i>oute . . . oute</i> . at. Gr. <i>en</i> . Ap. 104. viii. the Father. See Ap. 98. III, and note on 1. 14. 22 Ye worship . . . what. See 2 Kings 17. 24-34, esp. v. 33. salvation = the salvation [which the prophets foretold]. Cp. Luke 2. 30. 23 cometh, and now is = is coming, and is now on its way. Its coming depended on the repentance of the nation, when all the prophecies would have been fulfilled. See Acts 3. 18-26. true = real. See note on 1. 9. Ap. 175. 2. worshippers. Gr. <i>proskunētēs</i> . Only here. spirit. Ap. 101. II. 8. in. No Preposition with the second “in”. truth. Ap. 175. 1. See note on 1. 14. 24 God. See Ap. 98. I. i. 1, with Art. Contrast 1. 1. a Spirit = spirit: i.e. not flesh, or material substance. must. Note this absolute condition. Cp. v. 4; 3. 7, 14, 30; 9. 4; 10. 16; 12. 34; 20. 9, &c.
w ⁶	19 The woman saith unto Him, ¹¹ “Sir, ° I perceive that Thou art a ° prophet.	
x ⁶	20 Our fathers ° worshipped ¹⁴ in ° this mountain; and ye say, that ¹⁴ in Jerusalem is the place where ° men ought to ° worship.”	
w ⁷	21 ¹ Jesus saith unto her, ° “Woman, ° believe Me, the hour cometh, when ye shall ° neither ¹⁴ in this mountain, ° nor yet ° at Jerusalem, ²⁰ worship ° the Father.	
x ⁷	22 ° Ye worship ye ¹⁰ know ° not ° what: we ¹⁰ know what we ²⁰ worship: for ° salvation is ° of the Jews.	
w ⁸	23 But the hour ° cometh, and now is, when the ° true ° worshippers shall ²⁰ worship ²¹ the Father ¹⁴ in ° spirit and ° in ° truth: for ²¹ the Father seeketh <i>αὐτοὺς</i> to ° worship Him.	
x ⁸	24 ° God is ° a Spirit: and they that ²⁰ worship Him ° must worship Him ¹⁴ in spirit and ²³ in ° truth.”	
w ⁹	25 The woman saith unto Him, “I ¹⁰ know	

A. D. 26 that °Messias²⁵ cometh, Which is called °Christ: when §e °is come, He will °tell us all things.”

N u 26¹ Jesus saith unto her, °“§ That °speak unto thee am He.”

v 27 And °upon this came His disciples,

L² P and °marvelled that He °talked °with °the woman: yet no man said, “What seekest Thou?” or, “Why talkest Thou °with her?”

Q 28 The woman then left her waterpot, and went her way³ into the city, and saith to the °men,

R 29 “Come, °see²⁸ a Man, Which told me all things °that ever I did:

S y °is not this the²⁵ Christ?”

z 30 °Then they went °out of the city, and °came¹⁵ unto Him.

P 31¹⁴ In the mean while His disciples °prayed Him, saying, °“Master, eat.”

32 But He said unto them, “§ have °meat to eat that §e¹⁰ know² not °of.”

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

34¹ Jesus saith unto them, “My °meat is °to do the °will of Him That °sent me, and to °finish His °work.

35 °Say² not §e, ‘There are yet four months, and then cometh harvest?’ °behold, I say unto you, Lift up your eyes, and °look on the fields; for they are white °already³³ to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit⁸ unto¹⁴ life °eternal: °that both he that soweth and he that reapeth may rejoice together.

37 And °herein °is that °saying²³ true, °‘One soweth, and °another reapeth.’

38 § °sent you to reap that whereon §e bestowed °no labour: °other men °laboured, and §e °are entered³ into °their labours.”

Q 39 And many of the Samaritans⁷ of that city °believed on Him

R °for the³⁷ saying of the woman, which °testified, “He told me all²⁹ that ever I did.”

S z 40 So when the Samaritans were come¹⁵ unto Him, they °besought Him that He would °tarry °with them: and He °abode there °two days.

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

y 42 And °said unto the woman, “Now we⁴¹ believe, °not⁴¹ because of thy saying: for we have heard Him ourselves, and¹⁰ know that this is °indeed²⁹ the °Christ, the °Saviour of °the world.”

One . . . another. Gr. *allos*. Ap. 124. 1. of *allos*. laboured = have laboured. i. e. John the Baptist and the Lord. for = on account of. Gr. *dia*. Ap. 104. v. 2. 40 besought = asked. Gr. *erōtaō*. Ap. 134. I. 3. with. Gr. *para*. Ap. 104. xii. 2. note on v. 43. 41 believed. Ap. 150. I. 1. i. word. Gr. *logos*. See note on Mark 9. 32. spoke. not = no longer. Gr. *ouketi*.

Christ = All the texts omit “the Christ”, but not the Syr. See Ap. 94. V, note 3. In John only here, and 1 John 4. 14. See note on Matt. 1. 21. i. e. of the Gentiles as well as the Jews. See note on 1. 9.

25 Messias = Messiah. Ap. 98. VIII. Christ. See Ap. 98. IX. is come = comes, or shall have come. tell. Gr. *anangellō*. See 5. 15; 16. 13, 14, 15, 25 (shew). Cp. Ap. 121. 5, 6. 26 § 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. 27 - upon. Gr. *epi*. Ap. 104. ix. 2.

4. -27-42 (L², p. 1521). THE DISCIPLES AND THE SAMARITANS.

(Extended Alternation and Introversion.)

L² P | -27. The disciples. Marvelling. Silent.
 Q | 28. The city. The woman.
 R | 29-. Her testimony.
 S | y | -29. “Is not this the Messiah?”
 z | 30. Samaritans. Coming.
 P | 31-38. The disciples. Instructed. Silenced.
 Q | 39-. The city. The men.
 R | -39. Her testimony.
 S | z | 40, 41. Samaritans. Believing.
 y | 42. This is indeed the Messiah.

-27 marvelled. All the texts read “were wondering”. Gr. *thaumazō*. First occ. Matt. 8. 10. 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.

28 men. Gr. pl. of *anthrōpos*. Ap. 123. I.

29 see. Ap. 133. I. 1.

that ever = whatsoever.

is not this? = can this be?

30 Then. All the texts omit.

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

came = were coming.

31 prayed = were asking. Gr. *erōtaō*. Ap. 134. I. 3.

Master. Gr. *Rabbi*. Ap. 98. XIV. vii. 1.

32 meat. Gr. *brōsis* = eating. Not the same word as in v. 34. of. Omit “of”.

33 to. Gr. *pros*. Ap. 104. xv. 3.

34 meat. Put by Fig. *Metonymy* (of Species), Ap. 6, for all kinds of food. Gr. *brōma*. Not the same word as in v. 33.

to do = in order to do. Emphasizing the object and end, not the act. Cp. Luke 2. 49; 4. 4.

will. Ap. 102. 2.

sent. Gr. *pempō*. Ap. 174. 4. See note on 1. 22.

finish. Gr. *teleiōō*. A characteristic word of this Gospel; here, 5. 36; 17. 4, 23; 19. 28. See p. 1511.

work. A characteristic word of this Gospel, most frequently in pl. See p. 1511.

35 Say not §e. Fig. *Paroemia*. Ap. 6.

behold. Gr. *idou*. Ap. 133. I. 2. Fig. *Asterismos*. Ap. 6.

look on. Gr. *theaomai*. Ap. 133. I. 12.

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

36 eternal. Ap. 151. II. B. i.

37 herein = in (Gr. *en*) this.

is = i. e. is [exemplified] the true saying.

saying. Gr. *logos*. See note on Mark 9. 32.

38 sent. Ap. 174. 1. other men. Gr. pl. are entered = have entered. their:

39 believed on. Ap. 150. I. 1. v (i). See note on 1. 7.

testified = bore witness. See note on 1. 7.

tarry. Gr. *menō*. See note on “abode”, 1. 32.

abode. Gr. *menō*, as above. two days. See

because of. Gr. *dia*. Ap. 104. v. 2.

42 said = were saying: i. e. as one and another

indeed = truly. Cp. Ap. 175. 1, and p. 1511.

See Ap. 94. V, note 3. Saviour.

the world. Gr. *kosmos*. Ap. 129. 1,

L³ T
A. D. 26

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

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

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

46 So ° Jesus came ° again ° into ° Cana of ° Galilee, where He ° made the water wine.

U V a

And there was a certain ° nobleman, whose son was sick ° at ° Capernaum.

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

b

48 Then said ° Jesus ° unto him, ° "Except ye ° see ° signs and wonders, ye will ° not ° believe."

a

49 The ° nobleman saith ° unto Him, ° "Sir, come down ° ere my ° child die."

b

50 ° Jesus saith unto him, "Go thy way; thy son ° liveth."

W

And the ° man ° believed the ° word that ° Jesus had spoken unto him, and he went his way.

U V c

51 ° And as he was now going down, his ° servants ° met him,

d

and told him, saying, "Thy ° son ° liveth."

c

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

d

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

W

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

T

54 This is again ° the second miracle that ° Jesus did, when He was come ° out of Judæa ° into ° Galilee.

X¹Y¹Z¹e¹
A. D. 27
e²

5 ° After ° this there was ° a feast of ° the Jews; and ° Jesus went up ° to Jerusalem.

2 Now there is ° at Jerusalem ° by the sheep

4. 43-54 (L³, p. 1521). THE SECOND SIGN. (Introversion and Alternation.)

L³ T | 43-46-. Departure from Judæa to Galilee.

U V | a | -46, 47. The father. Request.

b | 48. The Lord. Answer.

a | 49. The father. Request.

b | 50-. The Lord. Answer.

W | -50. Belief.

U V | c | 51-. The father. Return.

d | -51. Servants' report.

c | 52-. The father. Inquiry.

d | -52. Servants' reply.

W | 53. Belief.

T | 54. Departure from Judæa to Galilee.

43 after two days. See 11. 6, and cp. with the Seventh Sign. Ap. 176. after. Gr. *meta*. Ap. 104. xi. 2. two = the two; viz. those mentioned in v. 40.

44 For Jesus, &c. Note the parenthetical explanation, and see note on "and we beheld", 1. 14. a prophet. Fig. *Paremia*. Ap. 6.

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

45 received. Gr. *dechqmai*. Only occ. here in John. seen. Gr. *horaō*. Ap. 183. I. 8.

46 again . . . Cana, &c. Referring to 2. 1. made. Not the same word as "made" in 2. 9. nobleman = a royal officer. Prob. belonging to the court of Herod Antipas (Ap. 109). Gr. *basilikos*. Occ. only here; v. 49. Acts 12. 20, 21; and Jas. 2. 8. Capernaum. Ap. 169.

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

48 Except = If not. Gr. *ean mē*. Ap. 118. 1. b. and 105. II. signs. See note on 2. 11.

signs and wonders. See Ap. 176. not = in no wise. Gr. *ou mē*. Ap. 105. III.

49 ere = before. See note on Matt. 1. 18. child. Gr. *paidion*. Ap. 108. v.

50 liveth. Gr. *zōō*. A word characteristic of this Gospel. See p. 1511, and cp. Ap. 170. 1.

51 And = But already. servants = bond-servants. met. Gr. *apantaō*, but all the texts read *hupantaō*.

son = boy. Gr. *pais*. Ap. 108. iv.

52 Then = Therefore. when = in (Gr. *en*. Ap. 104. viii) which. amend = get better. Gr. *kompsoteron echō*. Occ. only here in N.T. the seventh hour = 1 o'clock p.m.

Cp. Ap. 165. 54 the second miracle = a second sign. Having thus begun to number the signs in this Gospel, we may continue to do so, and complete the whole (eight). See Ap. 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 | X¹ | 5. 1-47. In Jerusalem.
| X² | 6. 1-71. In Galilee.

5. 1-47 (X¹, above). IN JERUSALEM. (Division.)

X¹ | Y¹ | 1-15. The THIRD Sign. The impotent Man.
| Y² | 16-47. Consequent Conspiracy of, and Colloquy with, the Jews.

5. 1-15 (Y¹, above). THE THIRD SIGN. THE IMPOTENT MAN. (Division.)

Y¹ | Z¹ | 1-7. The occasion.
| Z² | 8-15. The sign.

5. 1-7 (Z¹, above). THE OCCASION. (Division.)

Z¹ | e¹ | 1. The time.
| e² | 2. The place.
| e³ | 3, 4. The people.
| e⁴ | 5-7. The man.

1 After, &c. A phrase common in John. See 21. 1. Ten times in the Revelation. After. Gr. *meta*. Ap. 104. xi. 2. this = these things. a feast. Perhaps Purim, but uncertain. the Jews. See note on 2. 13. Jesus. See Ap. 98. X. to. Gr. *eis*. Ap. 104. vi. 2 at = in. Gr. *en*. Ap. 104. viii. by = upon, or at. Gr. *epi*. Ap. 104. ix. 2.

- A. D. 27 ° market a pool, ° (which is called in the Hebrew tongue ° Bethesda, having five ° porches).
- e³ 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 ¹ after the ° troubling of the water stepped ³ in was made ° whole of whatsoever disease ° he had.
- e⁴ 5 ° And a certain ° man was there, which had an infirmity ° thirty and eight years.
- 6 When ¹ 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 ⁵ man answered him, ° “Sir, I have ° no ⁵ man, when the water is ⁴ troubled, ° to put me ° into the pool : but ° while I am coming, ° another steppeth down ° before me.”
- Z² A f 8 ¹ Jesus saith unto him, ° “Rise, take up thy ° bed, and walk.”
- g 9 And immediately the ⁵ man was made ⁴ whole,
- h and took up his ⁸ bed, and walked :
- i and ° on ° the same day was ° the sabbath.
- i 10 The Jews therefore said unto him that ° was cured, “It is ° the sabbath day :
- h ° it is ° not lawful for thee to ° carry thy ⁸ bed.”
- g 11 He answered them, “He That made me ⁴ whole, ° the same said unto me,
- f ‘Take up thy bed, and walk.’ ”
- B 12 Then ° asked they him, ° “What ⁵ man is that Which said unto thee, ‘Take up thy ⁸ bed, and walk ?’ ”
- 13 ° And he that ° was healed ° wist ¹⁰ not who it was : for ¹ Jesus had ° conveyed Himself away, a ° multitude being ³ in ° that place.
- A 14 ° Afterward ¹ Jesus ° findeth him ³ in the ° temple, and said unto him, ° “Behold, thou ° art made ⁴ whole : ° sin no more, ° lest a worse thing ° come unto thee.”
- B 15 The ⁵ man departed, and told the Jews that it was ¹ Jesus, Which had made him ⁴ whole.
- Y² C 16 And ° therefore ° did the Jews ° persecute ¹ Jesus, and ° sought to slay Him, because He had done these things ° on ° the sabbath day.

- market, or gate. Cp. Neh. 3. 1, 32 ; 12. 39, and Ap. 68, p. 100. [15. 40.]
- which is called. Gr. *epilegomai*. Only here and Acts Bethesda. Aramaic. Ap. 98. III. 3. Cp. Siloam in the sixth sign, Ap. 176.
- porches = arches, i. e. a colonnade, or cloister. Gr. *stoa*. Occ. only here, 10. 23. Acts 3. 11 ; 5. 12. The Eng. “porch” is from the French *porche*, Lat. *porticum* = a gallery or door. All from Lat. *portare* = to carry—the wall being carried over by an arch. 3 In. Gr. *en*. Ap. 104. viii.
- halt = lame. Eng. from Anglo-Saxon *healt* = stop, because of having to stop frequently from lameness.
- waiting. From this word to the end of v. 4 is omitted by T Tr. A V H R, but not the Syriac (see Ap. 94. V. ii note 3). If it be an addition it must have been a marginal note to explain the “troubling” of v. 7, which gradually got into the text.
- 4 For an angel. The water was intermittent from the upper springs of the waters of Gihon (see Ap. 68, and 2 Chron. 32. 33, R.V.). The common belief of the man expressed in v. 7 is hereby described. All will be clear, if we insert a parenthesis, thus: “For [it was said that] an angel”, &c.
- at a certain season = from time to time. Gr. *kata* (Ap. 104. x. 2) *kairon*. into. Gr. *en*. Ap. 104. viii
- troubled. Gr. *tarassō*. Cp. 11. 33 ; 12. 27 ; 13. 21 ; 14. 1, 27.
- whole = well or sound. Gr. *hugiēs*. Seven times in John. Cp. 7. 23.
- he had = held him fast. See note on “withholdeth”, 2 Thess. 2. 6. 5 And, &c. See Ap. 176.
- man. Gr. *anthrōpos*. Ap. 123. 1.
- thirty and eight years. The period of the wanderings. Cp. “from birth”, 9. 1.
- 6 saw = seeing. Ap. 133. I. 1. The Lord, in this and the sixth sign, takes the initiative (9. 1).
- knew = knowing. Ap. 132. I. iii. See note on 1. 10. Not the same word as in v. 32. a long time. Cp. 9. 2.
- Wilt thou = Desirest thou to. Gr. *thelō*. Ap. 102. 1.
- 7 Sir. Gr. *kurios*. Ap. 98. VI. i. a. 3. B. b. Supply the *Ellipsis* thus: “Sir [I am indeed willing, but] I have,” &c. no. Gr. *ou*. Ap. 105. I.
- to = in order that (Gr. *hina*) he may. [time when. into. Gr. *eis*. Ap. 104. vi. while = in (Gr. *en*) the another. Ap. 124. 1. before. Gr. *pro*. Ap. 104. xiv.
5. 8-15 (Z², p. 1524). THE SIGN. (*Alternation*.)
- Z² A | 8-11. The Lord : seeking, and healing.
- B | 12, 13. The Jews. Question asked.
- A | 14. The Lord : finding, and saving.
- B | 15. The Jews. Question answered.
5. 8-11 (A, above). THE LORD : SEEKING AND HEALING. (*Introversion*.)
- A | f | 8. “Take up thy bed and walk” (saith).
- g | 9-. “The man was made whole.”
- h | -9-. “And took up his bed and walked.”
- i | -9-. “On the same day was the sabbath.”
- i | 10-. “It is the sabbath day.”
- h | -10. “Not lawful to carry thy bed.”
- g | 11-. “He that made me whole” (said).
- f | -11. “Take up thy bed and walk.”

8 Rise. Ap. 178. I. 4. The third sign. See Ap. 176. the poor man's bed. The Gr. *krabbaton* is a Latin word meaning a “pallet”. 9 on. Gr. *en*. Ap. 104. viii. the same day . . . sabbath = that day a Sabbath. Cp. 9. 14 and Ap. 176. This seems to imply that it was not the weekly sabbath, but the same as 19. 31. See Ap. 156. 10 was cured = had been healed. the sabbath day = a sabbath. it is not lawful. A forced interpretation of Jer. 17. 21, &c., by the Rabbis, made the carrying of anything from a public place into a private place, or vice versa, unlawful (Talmud, *Sabb*. 6. a). not. Gr. *ou*. Ap. 105. I. Not the same word as in vv. 23-, 28, 45. carry = take up, as in v. 8. 11 the same = that one there. Gr. *ekeinos*, emph. 12 asked. Gr. *erōtaō*. Ap. 134. 3. What man . . . ? = Who is the man . . . ? 13 And = But. was healed = had been healed. wist = knew. Ap. 132. I. i. Anglo-Saxon *witan* = to know. conveyed Himself away = turned aside, as if to avoid a blow. Gr. *ekneuō*. Occ. only here. multitude = crowd. that = the. 14 Afterward = After these things. See note on v. 1. findeth. Cp. 9. 35. See Ap. 176. temple = the temple courts. See note on Matt. 23. 16. Behold. Fig. *Asterismos*. Ap. 6. art made = hast become. sin, &c. = continue no longer (Gr. *mēketi*) in sin. sin. Gr. *hamartanō*. Ap. 128. I. i. See 9. 24, 25, 31, 34. Ap. 176. lest = in order that . . . not Gr. *mē*. Ap. 105. II. come unto thee = happen to thee, or befall thee.

5. 16-47 [For Structure see next page].

16 therefore = on account of (Gr. *dia*. Ap. 104. v. 2) this. did . . . persecute = began to persecute. Beginning of open hostility. sought = were seeking. Most texts, not Syr., omit this clause.

D
A. D. 27

17 But ¹ Jesus answered them, "My Father worketh hitherto, and I work."

C

18 ¹⁶ Therefore the Jews sought the more to kill Him, because He ¹⁰ not only had broken the sabbath, but said also that God was His Father, making Himself equal with God.

D E

19 Then answered ¹ Jesus and said unto them, "Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.

20 For ¹⁹ the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel.

F G

21 For as ¹⁹ the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will.

H

22 For ¹⁹ the Father judgeth no man, but hath committed all judgment unto the Son: 23 ²⁰ That all men should honour the Son, even as they honour ¹⁹ the Father. He that honoureth not the Son honoureth not ¹⁹ the Father Which hath sent Him.

H

24 ¹⁹ Verily, verily, I say unto you, He that heareth My word, and believeth on Him That sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

G j

25 ¹⁹ Verily, verily, I say unto you, The hour is coming, and now is, when ²¹ the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as ¹⁹ the Father hath ²⁴ life in Himself; so hath He given to ²¹ the Son to have ²⁴ life in Himself;

k

27 And ²⁶ hath given Him authority to execute ²² judgment also, because He is the Son of man.

j

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

the dead = corpses. See Ap. 139. 1.

twice, and 6. 63. Then universally believed by the Jews. Ap. 6. III. 2), thus: "quickeneth [whom He will]; so the Son also [raiseth the dead, and] quickeneth whom He will." the Son = the Son also.

one. Gr. *oude oudeis*. A double negative.

Gospel. See Ap. 122. I and p. 1511.

23 even as. Gr. *kathos*.

not. Gr. *mē*. Ap. 105. II. committed = given.

judgment. Gr. *krisis*. Ap. 177. 7.

24 word. Gr. *logos*. See note on Mark 9. 32.

believeth on. See Ap. 150. I. ii. everlasting. Gr. *aiōnios*.

Ap. 151. II. B. ii. life. See note on 1. 4. condemnation = judgment, as in v. 22. is = has.

from = out of. Gr. *ek*. Ap. 104. vii. unto. Same as "into", above.

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

G | j | 25, 26. Resurrection.

k | 27. Judgment.

j | 28, 29-. Resurrection.

k | -29. Judgment.

25 The hour = An hour. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for a definite and special time. now is. Because, had the nation repented, "all that the prophets had spoken" would have been fulfilled according to Acts 3. 21, including the resurrection foretold in Ezek. 37, and Isa. 26. 19, &c. the Son of God. Ap. 98. XV. This title is associated with resurrection, as in v. 27 judgment is with the Son of man.

shall live. See note on 4. 50. 26 as = even as. Gr. *hōsper*. hath He given = He gave (in eternity past).

27 authority. Gr. *exousia*. See Ap. 172. 5. the Son of man (see Ap. 98. XVI). The only occ. in John without the Article (except Rev. 1. 13; 14. 14). Cp. Dan. 7. 13.

28 the graves = the tombs. Therefore they are not in heaven or hell.

5. 16-47 (Y², p. 1524). CONSEQUENCES. CONSPIRACY OF, AND COLLOQUY WITH, THE JEWS. (Alternation.)

Y² | C | 16. Conspiracy. Made.
D | 17. Defence. The Father and the Son.
C | 18. Conspiracy. Increased.
D | 19-47. Defence. The Father and the Son.

17 My Father. See note on 2. 16. 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 I work = I also am working [now].

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

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.

God. Ap. 98. I. i. 1. His = His own.

5. 19-47 (D, above). DEFENCE. THE FATHER AND THE SON. (Alternation.)

D | E | 19, 20. The Son's works are the Father's.
F | 21-29. Proof. Communication.

E | 30. The Son's works are the Father's.

F | 31-47. Proof. Witnesses.

19 Then = Therefore.

Verily, verily. The fifth occ. See note on 1. 51.

do. His words were like His words. See note on 7. 16.

nothing. Gr. *ou ouden*. A double negative.

of = from. Gr. *apo*. Ap. 104. iv.

but = if not. Gr. *ean mē*.

seeth. Gr. *blepō*. Ap. 138. I. 5.

the Father. See note on 1. 14. do = doing.

these also. Read "also" after "Son".

likewise = in like manner.

20 loveth. Gr. *phileō*. One of the characteristic words of this Gospel. See page 1511, and Ap. 135. I. 2.

works. See note on 4. 34.

that = in order that. Gr. *hina*.

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

F | G | 21. Concerning quickening and resurrection.

H | 22, 23. Concerning judgment.

H | 24. Concerning judgment.

G | 25-29. Concerning quickening and resurrection.

21 raiseth = awaketh. Gr. *egeirō*. Ap. 178. I. 4.

quickeneth = giveth life to. Occ. in John only here, them. Supply the *Ellipsis* (complex,

22 For . . . no man = For not even . . . any

judgeth. One of the characteristic words of this

judgment. Gr. *krisis*. Ap. 177. 7.

sent. Gr. *pempō*. Ap. 174. 4.

24 word. Gr.

Ap. 151. II. B. ii. life. See note on 1. 4. condemnation = judgment, as in v. 22. is = has.

from = out of. Gr. *ek*. Ap. 104. vii. unto. Same as "into", above.

A. D. 27 **29** And shall come forth; they that have
done good, unto the resurrection of life;
and they that have done evil, unto the re-
surrection of damnation.

E **30** I can of Mine own Self do nothing: as
I hear, I judge: and My judgment is just; be-
cause I seek not Mine own will, but the
will of the Father Which hath sent Me.

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

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

33 He sent unto John, and he bare witness
unto the truth.

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

35 He was a burning and a shining light:
and ye were willing for a season to rejoice
in his light.

K **36** But I have greater witness than that
of John: for the works which the Father
hath given Me to finish, the same works
that I do, bear witness of Me, that the
Father hath sent Me.

37 And the Father Himself, Which hath
sent Me, hath borne witness of Me. 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 He hath sent, Him ye believe
not.

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

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

K **41** I receive not honour from men.
42 But I know you, that ye have not the
love of God in you.

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

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

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

46 For 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. *poiōō* = accomplished (refer-
ring to the object, aim or end of the act), and gener-
ally associated with *good*.

good = good things (Pl.). the = a.
resurrection. Gr. *anastasis*. Ap. 178. II. 1.

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

evil = evil things (pl.). Same word as in 3. 20.

damnation = judgment. Gr. *krisis*, as in v. 22.

30 will. Gr. *thelōma*. Ap. 102. 2.

the Father. All the texts read "Him".

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

F | J | 31-35. The witness of John.

K | 36-38. The Father's witness.

L | 39, 40. The testimony of Scripture.

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

J | 45-47. The witness of Moses.

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

3. Emphatic = I alone.

bear witness. See note on 1. 7.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1. The em-
phasis being on "Myself". Gr. *emautou*.

witness. See note on 1. 7.

true. Ap. 175. 1. Referring to Deut. 19. 15. Cp. 8. 14.
See p. 1511.

32 There is. See v. 31 and 7. 28; 8. 26.

know. Gr. *oida*. Ap. 132. I. i.

33 sent = have sent. Gr. *apostellō*. Ap. 174. 1.

unto. Gr. *pros*. Ap. 104. xv. 3.

he bare = he hath borne.

truth. See note on 1. 14.

34 from. Gr. *para*. Ap. 104. xii. 1.

35 a . . . light = the . . . lamp. Gr. *luchnos*. Ap. 130. 4.
A common Rabbinic idiom for a famous man. In con-
trast with Christ (8. 12).

for. Gr. *pros*. Ap. 104. xv. 3.

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

light. Gr. *phōs*. Ap. 130. 1.

36 greater witness = the witness, greater.

to finish = in order that I should complete them.

37 hath sent = sent (at a definite time).

hath borne. And still bears.

neither . . . nor. Gr. *oute . . . oute*.

seen. Gr. *horaō*. Ap. 133. I. 8.

shape = form. Gr. *eidōs*. Cp. Luke 3. 22; 9. 39.

38 abiding. See note on 1. 32. hath sent = sent.

39 Search. Gr. *ereunaō* = to search as a lion or
hound tracks by the scent. Not the same word as in
Acts 17. 11. Here the Verb may be the imperative or
indicative mood; but the indicative never commences
a sentence without the pronoun or some other word,
while the imperative is so used. See 7. 52; 14. 11 (Be-
lieve); 15. 20 (Remember).

the scriptures = the (sacred) writings.

eternal. Ap. 151. II. B. i, as in v. 24.

testify. See note on 1. 7.

to. Gr. *pros*. Ap. 104. xv. 3.

might =

40 will not come = do not will (v. 6) to come.
may.

1 Pet. 4. 11. See p. 1511.

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

Occ. in the Gospels elsewhere only in Luke 11. 42.

you = yourselves, as in 6. 53. Mark 4. 17.

1 John 5. 10. **43** him, &c. Cp. 2 Thess. 2. 4.

from (Gr. *para*. Ap. 104. xii. I) one another.

God only = the only God (Ap. 98. I. i. 1). Cp. 1 Tim. 1. 17.

Gr. *eis*. Ap. 104. vi.

wrote. See Ap. 47.

Gr. Pl. of *gramma* = letters, used of written characters, or of a document. For the former, see Luke 23. 38.

2 Cor. 3. 7; or the letter of Scripture contrasted with its spirit (Rom. 2. 27, 29; 7. 6. 2 Cor. 3. 6). For

the latter see Luke 16. 6, 7 (where it is a debtor's account), and Acts 28. 21 (where it is an ordinary

letter). In 7. 15 and Acts 26. 24, it is used for learning (cp. Isa. 29. 11, 12. Acts 4. 13). In 2 Tim. 3. 15 it

is used for the sacred writings as a whole. Hence the Scribes were called *grammateis*.

Gr. *rhēma* (pl.). See note on Mark 9. 32.

might =
to. Gr. *pros*. Ap. 104. xv. 3.

you = yourselves, as in 6. 53. Mark 4. 17.

1 John 5. 10. **43** him, &c. Cp. 2 Thess. 2. 4.

from (Gr. *para*. Ap. 104. xii. I) one another.

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is used for the sacred writings as a whole. Hence the Scribes were called *grammateis*.

Gr. *rhēma* (pl.). See note on Mark 9. 32.

X²M¹N¹P^f
A. D. 27

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

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

Q 3 And ¹ Jesus went up ° into ° a mountain, and there He ° sat ° with His disciples.

A. D. 28 4 ° And the ° passover, ° a ° feast of the ° Jews, was nigh.

O R 5 ° When ¹ Jesus ° then ° lifted up His eyes, and ° saw ° a great ° company ° come ° unto Him, He saith ° unto ° Philip, " Whence shall we buy ° bread, ° that these may eat ? "

S 6 And this He said ° to prove him: for He Himself ° knew what He ° would do.

R 7 ⁵ Philip answered Him, " Two hundred ° pennyworth of ⁵ bread is ° not sufficient for them, ° that ° every one of them may take a little. "

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

9 " There is ° a lad here, which hath ° five ° barley loaves, and two ° small fishes: ° but what are they ° among so many ? "

S T 10 And ¹ Jesus said, " Make the ° men ° sit down. " (° Now there was much grass ° in the place.) So the men ° sat down, in number about five thousand.

U 11 And ¹ Jesus took the loaves; and when He had given thanks, He distributed ° to the disciples, and the disciples to them that were ¹⁰ set down; ° and likewise of the ° fishes ° as much as they ° would.

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

U 13 Therefore they gathered them together,

6. 1-71 (X², p. 1524). IN GALILEE. (Division.)

X² M¹ | 1-15. The Fourth Sign. (The Feeding of the 5,000.)
M² | 16-25. The Fifth 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 Alternation.)

M¹ N | P | f | 1, 2-. Crowd. Following.
g | -2. Signs seen.
Q | 3, 4. Departure to the mountain.
O | 5-13. The Fourth Sign. (The Feeding of the 5,000.)
N | P | g | 14-. Sign seen.
f | -14. Crowd. Confession.
Q | 15. Departure to the mountain.

1 After these things. This expression occurs seven times in John's Gospel; and "after this" three times. After. Gr. *meta*. Ap. 104. xi. 2. Cp. 5. 1.

Jesus. See Ap. 98. X. went = went away. of. The Gen. of Relation. See Ap. 17. 5. 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.

2 multitude = crowd. followed = was following. saw = beheld. Gr. *horaō*. Ap. 133. I. 8. Not the same word as in vv. 5, 14, 19, 22, 24, 26, 30, 40, 62, but same as in vv. 36, 46, 46. L Tr. A WH R. read *theōroō*, Ap. 133. I. 11, as in v. 19.

His. All the texts omit "His". miracles = signs. See note on 2. 11. Ap. 176. 3.

did = was doing, or working. on. Gr. *epi*. Ap. 104. ix. 1.

3 into. Gr. *eis*. Ap. 104. vi. a mountain = the mountain, i. e. the one overlooking the lake.

sat = was sitting [when He saw the crowds approaching]. with = amid. Gr. *meta*. Ap. 104. xi. 1.

4 And = Now. passover. Gr. *pascha*. Aramaic. Ap. 94. III. 3.

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

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

O | R | 5. Question to Philip.
S | 6. Sign purposed.
R | 7-9. Answer of Philip.
S | 10-13. Sign performed.

5 When . . . lifted up = having lifted up. then = therefore. Cp. v. 15, and see Ap. 176. saw = having seen. Gr. *theaomai*, Ap. 133. I. 12. a great . . . come = that a great . . . is coming. company = crowd, as in v. 2. unto = toward. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in vv. 16, 27. Philip. Because Bethsaida (Ap. 169) was a neighbouring town. Cp. 1. 44; 12. 21. See Ap. 141. bread = loaves. that = in order that. Gr. *hina*. 6 to prove = proving, i. e. putting him to the test. knew. Gr. *oida*. Ap. 132. I. i. See note on 1. 26. would do = was about to do. 7 pennyworth. See Ap. 51. I. 4. not. Gr. *ou*. Ap. 105. 1. every . . . little. Recorded only in John. 8 of. Gr. *ek*. Ap. 104. vii. Andrew. Ap. 141. He appears with Philip in 1. 44; 12. 22. Simon Peter. Ap. 141. 9 a lad = a little boy. Gr. *paidarion*. Ap. 108. vi. The "baker boy", with his basket of barley-loaves, is still to be seen where people congregate. five. See Ap. 10. barley. Gr. *krithinos*. Occ. only here and v. 13. Cp. Judg. 7. 13. 2 Kings 4. 42. Ezek. 13. 19. small fishes. Gr. *opsarion*. Occ. only here, v. 11, and 21. 9, 10, 13. among = for. Gr. *eis*. Ap. 104. vi.

6. 10-13 (S, above). SIGN PERFORMED (Alternation.)

S | T | 10. Command to sit down.
U | 11. Distribution.
T | 12. Command to gather.
U | 13. Gathering.

10 men. Ap. 123. 1. sit down = recline. Now, &c. See note on "and we", 1. 14. in. Gr. *en*. Ap. 104. viii. 11 to the disciples, and the disciples. Om. by all the texts and Syr. and likewise = likewise also. as much as they would. Recorded only in John. would = wished. Ap. 102. 1. 12 When = But when. filled. Not the same word as in v. 26. remain = remain over, as in v. 13.

- A. D. 28 and filled °twelve °baskets with the fragments
of the °five °barley loaves, which °remained
over and above °unto them that had °eaten.
- N P g 14 °Then °those °men, when they had °seen
the °miracle that °Jesus did, said,
- f "This is °of a truth °that prophet that should
come °into the °world."
- Q 15 When °Jesus therefore °perceived that
they °would come and take Him by force, °to
make Him a king, He °departed again °irto
°a mountain Himself alone.
- M² V j 16 And when °even was now come, His dis-
ciples went down °unto the sea,
- k 17 And entered °into °a ship, and °went over
the sea °toward °Capernaum.
- W l And it °was °now dark, and °Jesus was °not
come °to them.
- m 18 And the sea °arose by reason of a great
°wind °that blew.
- X n 19 So when they had rowed about °five and
twenty °or thirty °furlongs, they °see °Jesus
walking °on the sea, and drawing nigh unto
the °ship:
- o and they were afraid.
- X n 20 But He saith unto them, °"It is I;
o be °not afraid."
- W l 21 °Then they °willingly received Him °into
the ship:
- m °and immediately the °ship °was °at the
°land °whither they °went.
- V j 22 The day following, when the °people
which stood on °the other side of the sea °saw
that there was °none °other °boat there, save
that one °whereinto His disciples were entered,
and that °Jesus went °not with His disciples
°into the °boat, but °that His disciples °were
gone away alone;
- 23 (Howbeit there came °other °boats °from
°Tiberias nigh unto the place where they did
°eat bread, after that °the Lord had given
thanks:)
- 24 When the °people therefore °saw that
°Jesus was °not there, neither His disciples,
- k °they also °took shipping, and came °to °Ca-
pernaum, seeking for °Jesus.
- 25 And when they had found Him on °the
other side of the sea, they said unto Him,
°"Rabbi, when °camest Thou hither?"
- M² Z¹ A 26 °Jesus answered them and said, °"Verily,
verily, I say unto you, Ye seek Me, °not be-
cause ye °saw °the °miracles, but because ye
did °eat °of the loaves, and °were filled.

whereinto = into (Gr. *eis*. As in v. 3) which.

See note on "and we beheld", 1. 14.

See Ap. 98. VI. i. a. 3. B. c.

entered into (Gr. *eis*, v. 3) the boats (*ploia*), but all the texts read *ploiaria*.

in v. 3.

98. XIV. vii.

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

camest Thou hither = hast Thou got here.

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

26 Verily, verily. The eighth occ. See note on 1. 51.
filled = satisfied. Not the same word as in v. 12.

13 twelve, one for each of the apostles.
baskets. Gr. *kophinos* = a wicker hand-basket, not the
same as in Matt. 15. 37. Mark 8. 8.
unto them that had eaten. Recorded only by John.
eaten = fed. Gr. *bibrōskō*. Occ. only here. Root of
our "browse", to feed in the open.
14 Then = Therefore. A supplementary note by John.
those = the. seen. Gr. *eidon*. Ap. 133. I. 1.
of a truth = truly.
that prophet that should come = the prophet who
is coming. See 1. 21. world. See note on 1. 9.
15 perceived. See note on 1. 10. Ap. 132. I. ii.
would come = were about to come.
to = in order that (Gr. *hina*) they might.
departed = withdrew. Gr. *anachōreō*. Only here in
John.

6. 16-25 (M², p. 1528). THE FIFTH SIGN. (Introversion and Alternations.)

M² V j | 16. At the sea. Disciples.
k | 17-. A boat (*ploion*).
W | 1 | 17-. The Lord absent.
m | 18. Sudden danger.
X | n | 19-. The Lord seen.
o | 19-. "They were afraid."
X | n | 20-. The Lord heard.
o | 20-. "Be not afraid."
W | l | 21-. The Lord present.
m | 21. The sudden safety.
V | j | 22-24-. At the sea. Crowd.
k | 24, 25. The boats (*ploiaria*).

16 even . . . come = it became late.
unto. Gr. *epi*. Ap. 104. ix. 3. Not the same word
as in vv. 5, 27, 34, 45, -65.

17 a ship = a fishing-smack. Gr. *ploion*. Not *ploiarion*,
as in v. 22. went = were going.

toward. Gr. *eis*. Ap. 104. vi.

Capernaum. See Ap. 169.

was = had become.

now = already.

not. Gr. *ou*, but all the texts read *oupō*, "not yet".

to. Gr. *pros*. Ap. 104. xv. 3.

18 arose = was rising.

wind. Gr. *anemos*. Only here in John.

that blew = [that was] blowing.

19 five and twenty . . . furlongs (Ap. 51. III. 1 (2)).
About half-way.

see. Gr. *theōreō*. Ap. 133. I. 11.

20 It is I = I am [He]. Cp. 4. 26; 8. 24, 28, 58; 13. 19;
18. 5, 6, 8. Mark 13. 6. Luke 21. 8.

not. Gr. *mē*. Ap. 105. II. Same word as in vv. 27,
43. Not the same as in vv. 7, 17, 22, 24, 26, 32, 36, 38, 42,
46, 56, 64-, 70.

21 willingly received = were willing to receive.

and . . . went. Recorded only by John.

was = became.

at. Gr. *epi*. Ap. 104. ix. 1.

land, or shore. Gr. *gē*. Ap. 129. 4.

whither = to (Gr. *eis*) which.

went = were bound.

22 people = crowd.

the other side. The eastern. In v. 25 the western;
cp. v. 59. none. Gr. *ouk*. Ap. 105. I.

other. Ap. 124. 1.

boat = dinghy. Gr. *ploiaron*. The one belonging to
the *ploion* of v. 17 (which had gone away). *Ploiarion*
occurs only here, vv. 23, 24; 21. 8. Mark 3. 9; 4. 36.

Ploion, here = smack, is the usual word for "ship";
ploiaron = the dinghy belonging to it.

were gone = went away.

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

24 ἑαυτοῖς = themselves. Emphatic.

23 Howbeit.

the Lord.

took shipping =

to = unto. Gr. *eis*, as

Rabbi. See Ap.

A. D. 28

27 ° Labour 20 not for the ° meat which perisheth, ° but for that ° meat which ° endureth ° unto ° everlasting ° life, which ° the Son of man shall give unto you : for ° ġim hath ° God ° the Father ° sealed."

B

28 5 Then said they 5 unto Him, ° "What shall we do, 5 that we might ° work the ° works of 27 God ?" 29 1 Jesus ° answered and said unto them, "This is the 28 work of 27 God, 5 that ye ° believe on Him Whom ġe hath ° sent."

A C

30 They said ° therefore unto Him, ° "What ° sign shewest Thou then, 5 that we may 14 see, and ° believe Thee? ° what dost Thou work ?

31 ° Our fathers did 5 eat ° manna 10 in the desert ; ° as it is written, ° He gave them bread 23 from ° heaven to 5 eat."

D

32 5 Then 1 Jesus said unto them, 26 "Verily, verily, I say unto you, ° Moses gave you 7 not ° that bread 23 from 31 heaven ; but ° My Father giveth you the ° true bread 23 from 31 heaven.

33 For the bread of 27 God is ° He Which cometh down 23 from 31 heaven, and giveth 27 life unto ° the 14 world."

C

34 5 Then said they 5 unto Him, ° "Lord, ° evermore give us this bread."

D

35 And 1 Jesus said unto them, ° "ġ am the bread of 27 life : he that cometh 17 to Me shall ° never hunger ; and he that 29 believeth on Me shall ° never thirst.

B

36 But I said unto you, That ° ye also have ° seen Me, ° and ° believe 7 not.

Z 2 E

37 ° All that 27 the Father giveth Me shall ° come 17 to Me ; and him that ° cometh 17 to Me I will ° in no wise ° cast ° out.

6. 26-71 (M³, p. 1528). THE SIGNIFICATION OF THE FOURTH AND FIFTH SIGNS. COLLOQUIES. (*Division.*)

M³ | Z¹ | 26-36. With unbelievers.
| Z² | 37-59. With believers.
| Z³ | 60-71. With disciples.

6. 26-36 (Z¹, above). COLLOQUY WITH UNBELIEVERS. (*Alternation.*)

Z¹ | A | 26, 27. Bread : earthly.
| B | 28, 29. Belief.
| A | 30-35. Bread : heavenly.
| B | 36. Unbelief.

27 Labour not . . . but = Labour for the latter rather than for the former. Fig. *Heterōsis* (of Degree). Ap. 6. meat. Gr. *brōsis*, the act of eating (Matt. 6. 19, 20 = "rust"). Not *brōma* = food (4. 34). Cp. also 1 Cor. 8. 4. endureth. Gr. *menō*. Same as "dwelleth", v. 56. See note on "abode", 1. 32. [16, 28, 34, 45, -65. unto. Gr. *eis*. Ap. 104. vi. Not the same as in vv. 5, everlasting. Gr. *aīōnios*. See Ap. 151. II. B. ii. life. Gr. *zōē*. See note on 1. 4, and Ap. 170. 1. the Son of man. See Ap. 98. XVI. ġim hath God the Father sealed = for Him (= this One) the Father, even God, sealed.

God. See Ap. 98. I. i. 1. the Father. See note on 1. 14. sealed. The Jews discussed "the seal of God", e. g. "What is the seal of the Holy, Blessed God? Rabbi Bibai answered, 'Truth'. But what is 'truth'? Rabbi Bon saith, 'the living God and King eternal'. Rabbi Chaninah saith . . . 'truth is the seal of God'." Bab. *Talmud*, Sanhedr., quoted by Lightfoot, vol. xii, p. 291 (Pitman's ed.).

28 What shall we do . . . ? = What are we to do . . . ? work the works. Fig. *Polyptōton*. Ap. 6. works. See note on 4. 34.

29 answered and said. See Ap. 122. 3, and note on Deut. 1. 41.

believe on. See Ap. 150. I. 1. v (i), and note on 1. 7. sent. Gr. *apostellō*. Ap. 174. 1.

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

A | C | 30, 31. Request of Jews for sign.
| D | 32, 33. Answer. Bread from heaven.
| C | 34. Request of Disciples for thing signified.
| D | 35. Answer. Bread of life.

30 therefore. In consequence of the Lord's claim. What sign, &c. The emphasis is on "Thou", sign. See note on 2. 18. believe Thee. See Ap. 150. I. 1. ii, and note on 1. 7. what . . . ? = 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. 16)." 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 Gemarists affirm that "manna was given for 'the merits of Moses'". that bread = the [true] bread.

My Father. See note on 2. 16. true. Gr. *alēthinos*. See note on 1. 9, and Ap. 175. 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. i. a. 8. B. a. evermore. Gr. *pantote*, see notes on v. 35. 35 ġ am the bread of life. A form of expression peculiar to this Gospel. The Fig. *Metaphor* (Ap. 6), which carries over, and asserts that one thing is, i. e. represents the other ; thus differing from *Similē*, and *Hypocatastasis* (Ap. 6). See Ap. 159, 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 mē*. Ap. 105. III. never thirst = in no wise at any time (Gr. *ou mē . . . pōpote*) thirst. Or supply the *Ellipsis* by repeating "pōpote" after "hunger". Both A. V. and R. V. renderings are inadequate. The A. V. includes the Gr. *pōpote* in the second "never". The R. V. weakens the first "never" by rendering it "not". Neither A. V. nor R. V. give the force of the strong negative *ou mē*.

36 ye also have seen Me = ye have seen Me also ; with emphasis on "seen". and = yet. believe. Ap. 150. I. 1. i.

6. 37-59 [For Structure see next page].

37 All = Whatever (Neut. sing.). come . . . cometh. "come" = reach, denoting arrival ; "cometh" denotes the act and process. in no wise. Gr. *ou mē*. Ap. 105. III. As "never" in v. 35. cast out. Referring to the Divine Supplement "send away" in Matt. 14. 15. Put by Fig. *Tapeinōsis* (Ap. 6) for giving blessing to such. out = without.

A. D. 28

38 For ° I came down ²³ from ³¹ heaven, ⁷ not ¹⁵ to do Mine own ° will, but the ° will of Him That ° sent Me.

39 And this is ²⁷ the Father's ³⁸ will Which hath ³⁸ sent Me, ⁵ that ° of all which He hath given me I should ° lose nothing, but should ° raise it up again ° at the last day.

40 And this is the ³⁸ will of Him That ³⁸ sent Me, ⁵ that every one which ¹⁹ seeth ° the Son, and ²⁹ believeth on Him, ° may have ²⁷ everlasting ²⁷ life: ° and ³ will ³⁹ raise him up ³⁹ at the last day."

F 41 ⁴ The Jews ⁵ then ° murmured ° at Him, because He said, ³⁵ "I am the bread which came down ²³ from ³¹ heaven."

42 And ° they said, "Is ⁷ not this ¹ Jesus, the son of Joseph, whose father and mother we ⁶ know? how is it ⁵ then that ⁵ he saith, ³⁸ "I came down ²³ from ³¹ heaven?"

E 43 ¹ Jesus therefore answered and said unto them, ⁴¹ "Murmur ²⁰ not ° among yourselves.

44 ° No man ° can ³⁷ come ¹⁷ to Me, ° except ²⁷ the Father Which hath ³⁸ sent Me ° draw him: and ³ will ³⁹ raise him up ³⁹ at the last day.

45 ° It is written ¹⁰ in ° the prophets, 'And they shall be ° all ° taught of ²⁷ God.' Every man therefore that hath heard, and hath learned ° of ²⁷ the Father, ³⁷ cometh ⁵ unto Me.

46 ⁷ Not that ° any man hath ² seen ²⁷ the Father, ° save He Which is ° of ²⁷ God, ⁵ he hath ² seen ²⁷ the Father.

47 ²⁶ Verily, verily, I say unto you, He that ²⁹ believeth on Me ° hath ²⁷ everlasting ²⁷ life.

F P 48 ³⁵ I am ° that bread of ²⁷ life.

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

50 This is the bread which cometh down ²³ from ³¹ heaven, ⁵ that ° a man may eat ° thereof, and ²⁰ not die.

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

q ° if ⁴⁶ any man ⁵ eat ⁸ of ° this bread, ° he shall live ° for ever: ° and the bread that ³ will give is ° My ° flesh, which ° ³ will give ° for the ²⁷ life of ³³ the world."

r 52 ⁴ The Jews therefore ° strove ° among themselves, saying, "How ⁴⁴ can this Man give us His ⁵¹ flesh to ⁵ eat?"

q 53 ⁵ Then ¹ Jesus said unto them, ²⁶ "Verily,

are dead = died.

Ap. 104. vii) it.

118. 1. b.

indicates the speaker. Cp. 2. 19. Matt. 16. 18.

note on 4. 50, 51, 53.

that ³ will give = but the bread, moreover, which I will give. The omission of the particle ("de") in A.V. hides the line of the discussion: (1) I will give this bread; (2) This bread is My flesh; (3) My flesh is My body which I will give up in death.

(of the Part), Ap. 6, for the whole person, as in Gen. 17. 13. Ps. 16. 9 (Acts 2. 26-31). Prov. 14. 30. Matt. 19. 5. Rom. 3. 20. 1 Cor. 1. 29. 2 Cor. 7. 5; and for Christ's own person, 1. 14. 1 Tim. 3. 16. 1 Pet. 3. 18. Heb. 10. 20. 1 John 4. 2. Just as "My soul" is also put for the whole person (Num. 23. 10. Judg. 16. 30. Ps. 3. 2; 16. 10; 33. 19; 103. 1. Isa. 58. 5. Acts 2. 31. Rom. 13. 1). In view of the Jews' unbelief, the Lord used the Fig. *Synecdochē* here. To take a figure of speech literally, and treat what is literal as a figure, is the most fruitful source of error.

All the texts omit this, but not the Syr. See Ap. 94. V, note 3.

52 strove = were contending. Gr. *machomai*. Only here, Acts 7. 26. 2 Tim. 2. 24. James 4. 2. An advance on "murmuring" in v. 41.

50 a man = any one: i. e. without distinction.

51 living. See note on 4. 10.

this bread = this [One before you]. One of three passages in which "this" indicates the speaker. Cp. 2. 19. Matt. 16. 18.

for ever = unto the age. See Ap. 151. II. A. ii. 4. a.

and the bread that ³ will give = but the bread, moreover, which I will give. The omission of the particle ("de") in A.V. hides the line of the discussion: (1) I will give this bread; (2) This bread is My flesh; (3) My flesh is My body which I will give up in death.

My flesh = Myself. Put by the Fig. *Synecdochē* (of the Part), Ap. 6, for the whole person, as in Gen. 17. 13. Ps. 16. 9 (Acts 2. 26-31). Prov. 14. 30. Matt. 19. 5. Rom. 3. 20. 1 Cor. 1. 29. 2 Cor. 7. 5; and for Christ's own person, 1. 14. 1 Tim. 3. 16. 1 Pet. 3. 18. Heb. 10. 20. 1 John 4. 2. Just as "My soul" is also put for the whole person (Num. 23. 10. Judg. 16. 30. Ps. 3. 2; 16. 10; 33. 19; 103. 1. Isa. 58. 5. Acts 2. 31. Rom. 13. 1). In view of the Jews' unbelief, the Lord used the Fig. *Synecdochē* here. To take a figure of speech literally, and treat what is literal as a figure, is the most fruitful source of error.

53 then = at that time. See note on 4. 10.

52 strove = were contending. Gr. *machomai*. Only here, Acts 7. 26. 2 Tim. 2. 24. James 4. 2. An advance on "murmuring" in v. 41.

52 strove = were contending. Gr. *machomai*. Only here, Acts 7. 26. 2 Tim. 2. 24. James 4. 2. An advance on "murmuring" in v. 41.

among themselves = with (Gr. *pros*. Ap. 104. xv. 3) one another.

6. 37-59 (Z², p. 1580). COLLOQUY WITH BELIEVERS. (*Alternation*.)

Z ²	E		37-40. The Father. His will.	} The Signification of the Fourth Sign.
	F		41, 42. The Lord. Bread from heaven. Jews murmuring.	
	E		43-47. The Father. His action.	
	F		48-59. The Lord. Bread of life. Jews murmuring.	

38 I came down = I am come down.

will. Gr. *thelēma*. Ap. 102. 2.

sent. See note on 1. 22.

39 of all = whatever, as in v. 37. Cp. v. 44, and 12. 32. lose nothing = not (Ap. 105. II) lose any of (Gr. *ek*. Ap. 104. vii) it. raise. Ap. 178. I. 1.

at the last day. An expression found only in John (five times): here; vv. 44, 54; 11. 24; 12. 48. Cp. 1 John 2. 18. It refers to the coming of Messiah, and was used idiomatically for "the age to come", at the end of that dispensation (see *Lightfoot*, vol. xii, p. 294. Pitman's ed.). It would then have taken place had Israel repented. See Acts 3. 19-21. at = in. Gr. *en*. Ap. 104. viii.

40 the Son. Cp. 3. 36. may = should.

and I will = and (that) I should.

41 murmured = were murmuring. Gr. *gonguzō*, the Sept. word for Israel's murmuring in the wilderness. See 1 Cor. 10. 10. Cp. Jude 16.

at = concerning. Gr. *peri*. Ap. 104. xiii. 1.

42 they said = were saying.

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

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

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

except. Gr. *ean mē*. Ap. 118. 1. b and 105. II.

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).

45 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 (*theodidaktos*).

of = from. Gr. *para*. Ap. 104. xii. 1, implying close intimacy. See v. 46.

46 any man = any one.

save. Gr. *ei mē* = if not. Ap. 118. 2. a and 105. II.

of = from (beside). Gr. *para*. Ap. 104. xii. 1. Implying past and present union. Cp. 7. 29; 9. 16, 33.

47 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.

48 that = the.

49 did eat = ate.

thereof = of (Gr. *ek*).

if. For the condition, see Ap.

A. D. 28

verily, I say unto you, ⁴⁴ Except ye ° eat the ° flesh of ²⁷ the Son of man, and ° drink His ° blood, ye have ° no ²⁷ life ¹⁰ in you.

54 Whoso ° eateth My ⁵³ flesh, and ⁵³ drinketh My ⁵³ blood, hath ° eternal ²⁷ life; and ∫ will ³⁹ raise him up ³⁹ at the last day.

55 For My ⁵¹ flesh is meat ° indeed, and My ⁵³ blood is drink ° indeed.

56 He that ⁵⁴ eateth My ⁵¹ flesh, and ⁵³ drinketh My ⁵³ blood, ° dwelleth ¹⁰ in Me, and ∫ ¹⁰ in him.

57 ° As the ⁵¹ living ²⁷ Father hath ²⁹ sent Me, and ∫ ° live ° by ²⁷ the Father: so he that ⁵⁴ eateth Me, even he shall ° live ° by Me.

58 ° This is that bread which came down ²³ from ³¹ heaven: ° not ³¹ as your fathers did ° eat manna, and ⁴⁹ are dead: he that ⁵⁴ eateth of ⁵¹ this bread shall ° live ⁵¹ for ever."

59 These things said He ¹⁰ in the ° synagogue, as He taught ¹⁰ in ¹⁷ Capernaum.

Z³ G s

60 ° Many therefore ⁸ of His disciples, when they had heard *this*, said, ° "This is an hard ° saying; who ⁴⁴ can hear it?"

61 When ¹ Jesus ⁶ knew ¹⁰ in Himself that His disciples ⁴¹ murmured ⁴¹ at ° it, He said unto them, "Doth this ° offend ° you?"

62 ° What and ⁵¹ if ye shall ¹⁹ see ²⁷ the Son of man ° ascend up where He was before?

63 It is ° the spirit that ° quickeneth; ° the ⁵¹ flesh profiteth ° nothing: the ° words that ∫ ° speak unto you, *they* are ° spirit, and *they* are ²⁷ life.

64 But there are some ⁸ of you that ³⁶ believe ° not." For ¹ Jesus ⁶ knew ° from the beginning who they were that ° believed ²⁰ not, and who ° should betray Him.

65 And He said, ° "Therefore said I unto you, that ⁴⁴ no man ⁴⁴ can ³⁷ come ⁵ unto Me, ⁴⁴ except it were given unto him ⁸ of ³² My Father."

66 ²³ From ° that *time* many of His disciples went ° back, and ° walked ° no more ⁸ with Him.

67 ⁵ Then said ¹ Jesus unto the twelve, ° "Will ye also go away?"

68 ⁵ Then Simon Peter answered Him, ³⁴ "Lord, ¹⁷ to whom shall we go? Thou hast the ⁶³ words of ⁵⁴ eternal ²⁷ life.

69 And we ° believe and ° are sure that Thou art ° that Christ, ° the Son of ° the living ²⁸ God."

70 ¹ Jesus answered them, ° "Have ⁷ not ∫ ° chosen you ° twelve, and one ⁸ of you is a devil?"

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 words of God. See Deut. 8. 3, and cp. Jer. 15. 16. Ezek. 2. 8. No idiom was more common in the days of our Lord. With them as with us, *eating* included the meaning of *enjoyment*, as in Ecc. 5. 19; 6. 2; for "riches" cannot be *eaten*; and the Talmud actually speaks of *eating* (i.e. enjoying) "the years of Messiah", and instead of finding any difficulty in the figure they said that the days of Hezekiah were so good that "Messiah will come no more to Israel; for they have already devoured Him in the days of Hezekiah" (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. 53 and 54, we see that believing on Christ was exactly the same thing as eating and drinking Him.

flesh . . . blood. By the Fig. *Synecdochē* (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. 105. I.

54 eateth = feedeth on (so as to enjoy). Gr. *trōgō*, as in vv. 56, 57-58. Not the same word as in vv. 5, 13, 23, 26, 31, 49, 50, 53, 58-. See the two words in v. 58.

eternal. Gr. *aiōnios*. Ap. 151. II. B. i.

55 indeed = truly. Gr. *alēthōs*. All the texts read *alēthēs* (Ap. 175. 1); but not the Syr.

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

57 As = According as. See 13. 15. 1 John 2. 6; 4. 17. live. See note on 4. 50.

by = through. Gr. *dia*. Ap. 104. v. 2.

58 This, &c. Cp. v. 50, and see on Matt. 16. 18.

live for ever. This is the opposite of death (v. 49), and is to be only by and through resurrection (vv. 39, 40, 44).

59 synagogue. See Ap. 120. I.

6. 60-71 (Z³, p. 1530). COLLOQUY: WITH DISCIPLES.

Z ³	G	s		60. Disciples. Murmuring.
	t			61-63. The Lord's expostulation.
	u			64, 65. Some unbelievers. One betrayer.
G	s			66. Disciples. Defection.
	t			67-69. The Lord's expostulation.
	u			70, 71. Twelve chosen. One betrayer.

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

This is an hard saying. The emphasis is on "hard" by the Fig. *Hyperbaton* (Ap. 6).

saying. Gr. *logos*. See note on Mark 9. 32.

61 it = this. offend = cause to stumble.

you? Emph.; i.e. you, as well as those Jews.

62 What and if, &c.? The *Apodosis* which is wanting (by *Ellipsis*) must be supplied thus: "If (as in v. 51) ascending (by *Ellipsis*) must be supplied thus: "If (as in v. 51) ascend = ascending. **63** the spirit. Ap. 101. II. 6. quickeneth = giveth life. Gr. *zōopoieō*. See note on 5. 21. the flesh. See note on 1. 13. nothing. Gr. *ouk ouden*. A double negative. **64** from the beginning. First occ. of "ex archēs" in John. As in 1. 1, the *Ellipsis* of 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 *archē* with other prepositions, see notes on 1. 1; 8. 44, and Heb. 1. 10. believed not = would not believe. Note the subjective emphasis of *mē*. Ap. 105. II. See also Ap. 150. I. 1. i. should = would. **65** Therefore = For this cause. Gr. *dia* (Ap. 104. v. 2) *touto*. **66** that time = this cause. It is the same cause to this day. back. Gr. *eis ta opisō*. walked = walked about. no more. Compound of *ou*. Ap. 105. I. **67** Will ye also go away? = Surely ye also do not (Gr. *mē*. Ap. 105. II) wish (Ap. 102. 1) to go away? Implying a negative answer. **69** believe = have believed. Ap. 150. I. 1. i. are sure = have got to know. Gr. *ginōskō*. See Ap. 132. I. ii. See note on 1. 10. that Christ = the Messiah. Ap. 98 IX. the Son of . . . God. Thus, the second portion of the Lord's ministry ends with a similar declaration on the part of Simon Peter, as in Matt. 16. 16: though not the same occasion. So the Syr. reads, showing that the various readings of the Greek need not be heeded. See Ap. 94. V, note 3. the living God. This expression always implies the contrast with all other gods.

70 Have not ∫ chosen = Did I not choose. Cp. 13. 18; 15. 16, 19. Luke 6. 13. twelve = the twelve. See Ap. 141.

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

71 He spake = But, or Now He was speaking. Judas. Ap. 141. Iscariot = a man of Kerioth, which was in Judah (Josh. 15. 25). Kerioth now probably Khan Kureitin. the son of Simon. So designated only here, 12. 4; 13. 2, 26. The only apostle not a Galilean. Cp. 12. 6. that should betray Him = [who] was about to betray Him. Note the two verbs. Thus ends the second portion of the Lord's ministry (Ap. 119), and thus is ushered in the third.

E H¹ J

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

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

E | H¹ | 7. 1-10. In Galilee. | H² | 7. 11-11. 54-. In Jerusalem.

K L

2 Now ° the Jews' feast ° of tabernacles was ° at hand.

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

7. 1-10 (H¹, above). IN GALILEE. (Alternation.)

H¹ | J | 1. Galilee. Walk in. | K | 2-8. Feast of Tabernacles. | J | 9. Galilee. Continuance in. | K | 10. Feast of Tabernacles.

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

M

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

1 After these things. See note on 6. 1. Marking a new subject.

Jesus. See Ap. 98. X. walked = was walking. Gr. peripateō. Cp. 6. 19. in. Gr. en. Ap. 104. viii. Galilee. Ap. 169. would not walk = did not desire (Ap. 102. 1) to walk. Note the two verbs. not. Gr. ou. Ap. 105. I.

L N v

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

w

but ° your ° time is always ready.

O

7 The ° world ° cannot hate you ;

O

but Me it hateth, because ° testify ° of it, that the ° works thereof are ° evil.

Jewry. Gr. Ioudaia. In Middle Eng. Jewerie, from the Old French Juerie = "Jewry", a Jews' district. Occ. elsewhere only in Dan. 5. 13. the Jews, i. e. the hostile party. See note on 1. 19. sought = were seeking to kill Him. Thus is introduced the third subject of the Lord's ministry. Ap. 119.

N w

8 ° Go ye up ° unto ° this feast :

v

3 ° go ° not up yet ° unto ° this feast. for My ° time ° is ° not yet full come."

J

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

7. 2-8 (K, above). FEAST OF TABERNACLES. (Introversion.)

K | L | 2-4. The Lord's brethren. Their advice given. | M | 5. Parenthetic remark concerning them. | L | 6-8. The Lord's brethren. Their advice rejected.

K

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

2 the Jews' feast. See note on 2. 13. of tabernacles = of booths. Not skēnē, as in Sept. (Lev. 23. 34. Deut. 16. 13. 2 Chron. 8. 13. Ezra 3. 4); but skēnopēgia = booth-making, as in Deut. 16. 16; 31. 10. Zech. 14. 16, 18, 19. Only direct reference to this feast in N.T. See Ap. 179. II. 4.

H² P R¹

11 ° Then the Jews ° sought Him ° at the feast, and said, "Where is ° he ?"

12 And there was much ° murmuring ° among

at hand = near. 3 His brethren. Cp. 2. 12 and Mark 3. 21, 31. unto. Gr. pros. Ap. 104. xv. 3. into. Gr. eis. Ap. 104. vi. that = in order that. Gr. hina. see = be spectators of. Gr. theōrēō. Ap. 133. I. 11. works. See note on 4. 34. 4 no man = no one. Gr. oudeis (compound of Ap. 105. I). openly. Gr. parrhēsia, lit. in plain language. If. Assuming the fact. Ap. 118. 2. a. Not the same word as in vv. 17, 37. shew. Gr. phaneroō. Ap. 106. I. v. Cp. 1. 31; 2. 11. world. Put by Fig. Metonymy (of Subject), Ap. 6, for its inhabitants. See note on 1. 9, and Ap. 129. 1. 5 neither = not even. Gr. oude. Ap. 105. I. See note on "And we beheld", &c., 1. 14. believe in. Ap. 150. I. 1. v. (i). See note on 1. 12.

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

L | N | v | 6-. Himself. | w | -6. His brethren. | O | 7-. Brethren: not hated. | O | -7. Himself: hated. | N | w | 8-. His brethren. | v | -8. Himself.

6 Then = Therefore. Not the same word as in v. 10. time = seasonable moment. not yet. Gr. oupō. A compound of ou (Ap. 105. I). The Lord's death was accomplished by Himself. See 10. 17, 18. Luke 9. 31. Until that hour (the right hour) came, He was immune (vv. 8, 30; 8. 20) At length it was "at hand" (Matt. 26. 45); and came, according to His word (12. 23, 27; 13. 1; 17. 1. Cp. Mark 14. 41). your = your own. Gr. humeteros. Emph. 7 cannot = is not (Ap. 105. I) able to. testify = bear witness See note on 1. 7. of = concerning. Gr. peri. Ap. 104. xiii. 1. evil. Gr. ponēros. Ap. 128. III. 1. 8 Go . . . up. Gr. anabainō, the technical word for going up with others as in a caravan. See 11. 55. Matt. 20. 17, 18. Mark 10. 32, 33. Luke 2. 42; 18. 31 (cp. v. 35); 19. 4, 28. John 11. 55 Acts 21. 15. unto. Gr. eis. Ap. 104. vi. this = the. is not yet full come = has not yet been fulfilled. Cp. Luke 21. 24. Acts 7. 23. 9 words = things. abode. See note on 1. 32. 10 when. Not a note of time but of sequence, as in 2. 9, 23; 4. 1, 40; 6. 12, 16; 11. 6, 32, 38.

7. 11-11. 54- [For Structure see next page].

11 at = in. Gr. en. Ap. 104. viii. he = that man. Emphatic. 12 murmuring. See note on 6. 41 among. Gr. en. Ap. 104. viii. 2.

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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.

S¹ T¹

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

U¹

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

T²

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 ° 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?"

U²

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

T³

21 ° Jesus ° answered and said unto them, "I ° have done ° one ° work, and ye all ° marvel.

22 ° Moses ° 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 at Me, because I have made a ° man ° every whit ° whole ° on the sabbath day?

24 ° Judge ° not ° according to the ° appearance, but ° judge ° righteous ° judgment."

U³

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 ° this man whence He is: but ° when ° Christ ° cometh, ° no man ° knoweth ° whence He is."

doctrine = teaching.

sent. See note on 5. 23.

will do = desire (Ap. 102. 1) to do.

will. Gr. *thelēma*. Ap. 102. 2.

Ap. 132. I. ii. See note on 1. 10.

of. Gr. *ek*. Ap. 104. vii.of = from. Gr. *apo*. Ap. 104. iv.

18 glory. See note on 1. 14.

His glory, &c. = the glory of Him that sent. the same = He. true.

See note on 3. 33.

unrighteousness. See Ap. 128. VII. 1.

19 Moses. See note on 1. 17.

doeth. go . . . about = seek.

20 devil = demon. Cp. Matt. 11. 18.

21 have done = did. one.

A Heb. idiom for "a". See 1. 3.

22 therefore gave unto you = for this cause (*dia* [Ap. 104. v. 2] *touto*) has given you.

circumcision. Moses mentioned the precept only in Exod. 12. 44, 48. Lev. 12. 3.

The Law not given by Moses, but based on Gen. 17. 9-14.

the fathers. That is, Abraham. on. Gr. *en*.Ap. 104. viii. man. Gr. *anthrōpos*. Ap. 123. 1.23 are ye angry? Gr. *cholaō* (from *cholē* = bile).

Occurs only here. every whit = entirely (in contrast with one member).

whole = sound (in contrast with wound).

24 Judge. See note on 5. 22 and Ap. 122. 1.

not. Gr. *mē*. Ap. 105. II.according to. Gr. *kata*. Ap. 104. x. 2.

appearance = sight; i. e. objective or outward appearance.

judge . . . judgment. Fig. *Polyptōton*. Ap. 6.

righteous = the righteous. judgment. Ap. 177. 7.

25 Jerusalem. See note on Matt. 15. 1. Cp. Mark 1. 5.

seek = are seeking. 26 But =

And. lo. Fig. *Asterismos*. Ap. 6. Gr. *ide*. Ap. 133. I. 3.

boldly = openly, as in v. 4. nothing.

Gr. *ouden*. Compound of *ou*. Do the rulers know indeed? = The rulers have not ascertained, have they?indeed. Gr. *alēthōs* = truly or really. very. Same as "indeed" above. All the texts omit

"very", but not the Syr. See Ap. 94. V, note 3, p. 136.

Christ = the Messiah. See Ap. 98. IX.

27 Howbeit = But, or And yet. this man = this one. when = whenever. cometh = may come.

whence He is: i. e. how He may come. The Rabbis taught that He would come from Bethlehem and then be hid, but none knew where. See Lightfoot, vol. xii, pp. 303, 4.

7. 11-11. 54- (H², p. 1533). IN JERUSALEM. (Alternation.)H² 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.

7. 11-8. 59 (P, above). AT THE FEAST OF TABERNACLES. (Repeated Alternations.)

P R¹ | 7. 11-13. The Lord. Immune.S¹ | 7. 14-30-. Colloquy with Jews.R² | 7. -30, 31. The Lord. Immune.S² | 7. 32-43. Colloquy with Pharisees and others.R³ | 7. 44-8. 1. The Lord. Immune.S³ | 8. 2-20-. Colloquy with Scribes and Pharisees.R⁴ | 8. -20. The Lord. Immune.S⁴ | 8. 21-59-. Colloquy with Scribes and Pharisees.R⁵ | 8. -59. The Lord. Immune.

people = crowds.

concerning. Gr. *peri*. Ap. 104. xiii. 1.

said = were saying.

Nay. Gr. *ou*. Ap. 105. I.

deceiveth = leadeth astray. Cp. Mark 13. 5. 6. 1 Tim.

4. 1. Jude 13.

people = crowd.

13 for = on account of. Gr. *dia*. Ap. 104. v. 2.7. 14-30- (S¹, above). COLLOQUY WITH JEWS. (Repeated Alternation.)S¹ T¹ | 14. The Lord. Teaching.U¹ | 15. Jews. Marvel.T² | 16-19. The Lord. Answer.U² | 20. Jews. Accusation.T³ | 21-24. The Lord. Answer.U³ | 25-27. Jews. Objection.T⁴ | 28, 29. The Lord. Answer.U⁴ | 30-. Jews. Action.14 about the midst, &c. Expression occ. only here. temple. Gr. *hieron*. See note on Matt. 23. 16.

taught = began to teach (Imperf. tense).

15 marvelled = were wondering.

knoweth. Gr. *oida*. Ap. 132. I. i. See note on 1. 26.letters. Gr. pl. of *gramma*. Put by Fig. *Metonymy*

(of Adjunct), Ap. 6, for what is written; e. g. an account

(Luke 16. 6, 7); the Pentateuch (John 5. 47); Epistles

(Acts 28. 21); the whole Scripture (2 Tim. 3. 15). Hence,

used of general literature such as the Talmudical

writings (here, and in Acts 26. 24). Cp. our term, "man

of letters", and see Acts 4. 13.

never = not. Gr. *mē*. Ap. 105. II.

16 answered . . . and said. See note on Deut. 1. 41

and Ap. 122. 3. The 1611 edition of the A.V. omitted

"and said".

My doctrine, &c. The first of seven declarations

that the Lord spoke only the Father's words (see 8. 28,

47; 12. 49; 14. 10, 24; 17. 8).

T⁴ **A. D. 28** **28** ⁶ Then ^o cried ¹ Jesus ¹ in the ¹⁴ temple ^{as} He ^o taught, saying, "Ye both ¹⁵ know Me, and ye ¹⁵ know whence I am: and I am ¹ not come ⁻¹⁷ of Myself, but He That ¹⁶ sent Me is ^o true, Whom ye ¹⁵ know ¹ not.

29 But ³ I know Him: for I am ^o from Him, and ^{he} hath ^o sent Me."

U⁴ **30** ^o Then they ^o sought to ^o take Him :

R² but ⁴ no man laid hands on Him, because His hour was ⁶ not yet come.

31 And many ¹⁹ of the ¹² people ⁵ believed on Him, and said, "When ²⁶ Christ ^o cometh, ^o will He do more ^o miracles than these which this Man ^o hath done ? "

S² V¹ **32** The ^o Pharisees heard that the ⁻¹² people ^o murmured such things ¹² concerning Him; and the ^o Pharisees and the chief priests ²⁹ sent ^o officers ^o to ³⁰ take Him.

W¹ **33** ⁶ Then said ¹ Jesus unto them, "Yet a little while am I ^o with you, and *then* ^o I go ³ unto Him That ¹⁶ sent Me.

34 Ye ^o shall seek Me, and shall ¹ not find Me : and where ³ I am, *thither* ye ⁷ cannot come."

V² **35** ⁶ Then said the Jews ^o among themselves, "Whither ^o will ^{he} go, that we shall ¹ not find Him ? ^o will He go ⁸ unto ^o the ^o dispersed ^o among the ^o Gentiles, and teach the ^o Gentiles ?

36 What manner of ^o saying is this that He said, 'Ye shall seek Me, and shall ¹ not find Me: and where ³ I am, *thither* ye ⁷ cannot come ? '"

W² **37** ^o In ^o the last day, ^o that great day of the feast, ¹ Jesus stood and cried, saying, ¹⁷ "If any man thirst, let him come ³ unto Me, and ^o drink.

38 ^o He that ⁵ believeth on Me, ^o as the scripture ^o hath said, ^o out of ^o His ^o belly ^o shall flow ^o rivers of ^o living water."

39 ^o (But ^o this spake He ⁷ of ^o the Spirit, Which they that ³ believe on Him should ^o receive: for ^o the Holy Ghost was not yet ^o given; because that ¹ Jesus was not yet ^o glorified.)

V³ **40** Many ¹⁹ of the ¹² people therefore, when they heard this ³⁶ saying, said, ^o "Of a truth this is the Prophet."

28 cried = cried aloud. taught = was teaching.

true. Gr. *alēthinos* (Ap. 175. 2). See note on 1. 9. **29** from = from beside. Gr. *para*. Ap. 104. xii. 1. sent. Gr. *apostellō*. Ap. 174. 1. Not the same word as in vv. 16, 18, 28-33; but the same word as in v. 32.

30 sought = were seeking. take = arrest. See in vv. 32, 44, and Acts 12. 4. 2 Cor. 11. 32.

31 cometh = shall have come. will He . . . ? = He will not (Gr. *mēti*), will He? The texts read *mē*.

miracles = signs. Gr. *sēmeion*. See note on 2. 11, and Ap. 176. 3. hath done = did.

7. 32-43 (S², p. 1534). COLLOQUY WITH PHARISEES AND OTHERS. (*Repeated Alternation*.)

S² V¹ | 32. Pharisees. Among themselves.

W¹ | 33, 34. The Lord. Answering their thoughts.

V² | 35, 36. Jews. Among themselves.

W² | 37-39. The Lord. Anticipating the people's thoughts.

V³ | 40-43. The people. Among themselves.

32 Pharisees. See Ap. 120. II.

that . . . murmured = murmuring. Gr. *gonguzō*. Occ. elsewhere in John only in 6. 41, 43, 61.

officers, or servants; as in 18. 36. Cp. 18. 3, 12, 18; 19. 6, and Matt. 26. 58. Mark 14. 54, 65.

to. See 6. 15.

33 with. Gr. *meta*. Ap. 104. xi. 1.

I go = I withdraw. Cp. 6. 21, 67.

34 shall = will.

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

35 among = to. Gr. *pros*. Ap. 104. xv. 3.

will ^{he} go ? = is He about to go? (Two verbs.)

the dispersed. Gr. *Diaspora* = the Dispersion. Occurs three times; here, 1 Pet. 1. 1 ("scattered"), and Jas. 1. 1 ("which are scattered abroad"; lit. "in the Dispersion").

among = of. Gentiles. So called from the Latin *gentes* = nations (as distinguished by race); hence, used of nations, as distinct from the one nation Israel (Gen. 12. 2. Cp. 14. 1, 9); Heb. = *gōyim*: rendered in A.V. "nations" 371 times, "heathen" 143 times, "Gentiles" 30 times, and "people" 11 times. In N.T. days, Greece being the great dominating nation in arms, literature, and language, the word *Hellenes* became the N.T. word for all non-Jews, *Hellen*, the son of Deucalion, being the legendary ancestor of the Greek nation (Homer, *Iliad*, ii. 684). *Hellen* had been already used in the Sept.

Version, of the "Philistines" (Isa. 9. 12), and of "the sons of Javan" (Zech. 9. 13. 1 Macc. 8. 18. 2 Macc. 4. 36. Josephus (*Ant.* I. vi. 1). *Hellenes* in the N.T. never means Jews, but is always distinguished from them. See 12. 20. Acts 14. 1; 16. 1, 3; 18. 4; 19. 10, 17; 20. 21. Rom. 1. 16; 2. 9, 10; 8. 9; 10. 12. 1 Cor. 1. 24; 10. 32. Gal. 2. 3; 3. 28. Col. 3. 11.

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On the other hand, the Gr. *Hellenistēs* = 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; 9. 29; 11. 20.

36 saying. Gr. *logos*. See note on Mark 9. 32. **37** In = Now on. Gr. *en*, as in v. 1. the last day. See Lev. 23. 34-36. that = the. drink = let him drink. **38** He that = that. Read this in connection with the previous verse: "let him drink that believeth on Me". as = according as.

hath said = hath said [concerning Me]. Ap. 107. II. 3. out of. Gr. *ek*. Ap. 104. vii, as in vv. 41, 52. Not the same word as in v. 42. His belly. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for the whole person, for emphasis = Himself. Here referring to Messiah (the Giver), not to the believer. He is, and will be, the Source of all spiritual blessing "as the Scripture hath said": Isa. 12. 3; 55. 1; 58. 11. Ezek. 47. 1. Joel 3. 18. Zech. 13. 1; 14. 8. See Ap. 107. His. Referring not to the believer (the receiver), but to the Lord (the Giver). shall flow. Gr. *rheō*. Occ. only here in N.T. rivers. This is the emphatic word, by the Fig. *Hyperbaton* (Ap. 6), implying abundance. See Num. 20. 11. 1 Cor. 10. 4. living. See note on 4. 10. **39** But this, &c. See note on "And we" (1. 14). Here the true interpretation is given. this spake He of the Spirit. Not of the believer. the Spirit. Referring to the gift of *pneuma hagion* (in the next clause), of which He was the Giver, and believers the recipients. See Ap. 101. II. 14. receive. And which would be "in him" (the receiver) "springing up" in him, not flowing out as a river from him, for the supply of others. See the refs. on v. 38. the Holy Ghost. Gr. *pneuma hagion*. Ap. 101. II. 14. There are no Articles. It denotes the gift given by the Giver and received by the believer, as promised in Acts 1. 5 and fulfilled in Acts 2. 4. glorified: i.e. ascended. Cp. 16. 7, Ps. 68. 18, and Acts 2. 33. One of the characteristic words of this Gospel. See p. 1511.

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A. D. 28

41 ° Others said, "This is the 26 Christ." But ° some said, ° "Shall 26 Christ come 38 out of 1 Galilee ?

42 Hath 1 not the scripture said, That 26 Christ cometh 19 of ° the seed of David, and 28 out of the town of ° Bethlehem, where David was ? "

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

R³ X

44 And some 19 of them ° would have 30 taken Him ; but 4 no man laid hands on Him.

Y¹ x¹

45 6 Then ° came the 32 officers ° to the chief priests and 32 Pharisees ;

y¹

and they said unto them, " Why have ye 1 not brought Him ? "

x²

46 The 32 officers answered, " Never 22 man spake ° like this Man. "

y²

47 6 Then answered them the 32 Pharisees, ° " Are ye also deceived ?

48 ° Have any 19 of the ° rulers or 19 of the 32 Pharisees 5 believed on Him ?

49 But this 12 people who 17 knoweth 24 not the law are ° cursed. "

x³

50 ° Nicodemus saith 3 unto them, ° (he that came 45 to Jesus by night, being one 19 of them,) 51 " Doth our 19 law 24 judge any man, ° before ° it hear him, and 17 know what he doeth ? "

y³

52 They 16 answered and said unto him, " Art thou also 19 of 1 Galilee ? ° Search, and ° look : for 38 out of 1 Galilee ariseth no prophet. "

X

53 ° And every man went 8 unto his own house.

8 ° Jesus went ° unto the mount of Olives.

S³ A

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

B C

3 And the scribes and ° Pharisees ° brought

41 Others. See Ap. 124. 1.

some=others. As before.

Shall . . . come=What, doth Christ come? (Present tense.)

42 the seed of David. Ps. 110; 182. Isa. 11. 1, 10. Jer. 23. 5, &c. Bethlehem. See Mic. 5. 2.

43 So=Therefore. was=arose a division. The first of three instances. See 9. 16; and 10. 19.

because of Him. Not only in the three cases noted above, but down to the present day.

because of=on account of. Gr. dia. Ap. 104. v. 2.

7. 44-8. 1 (R³, p. 1534). THE LORD. IMMUNE. (Introversion and Repeated Alternation.)

R³ X | 44. The Lord. Immune.

Y¹ | x¹ | 45-. Return of officers.

y¹ | -45. Pharisees' Question.

x² | 46. Answer of officers.

y² | 47-49. Pharisees' Question.

x³ | 50, 51. Protest of Nicodemus.

y³ | 52. Pharisees' Question.

X | 7. 53; 8. 1. The Lord. Immune.

44 would have taken Him=desired to take Him (two verbs). Luke 7. 17. See Ap. 102. 1.

45 came. "Sent", in v. 32.

to. Gr. pros. Ap. 104. xv. 3.

46 never. Gr. oudepote

like=thus, as. Some texts omit this last clause, but not Syr. See note 3, p. 1511. Cp. 4. 29.

47 Are ye, &c.? = Have ye also been led astray (v. 12)? Referring to action rather than to thought.

48 Have . . . ? Fig. Erotesis. Ap. 6.

rulers. Members of the Sanhedrin.

49 cursed=laid under a curse. Gr. epikataratos. Only here and Gal. 3. 10, 13. Found often in the Sept. and in the Papyri. See Deissmann's Light, &c. p. 95.

50 Nicodemus. See 3. 2 and 19. 39.

he that came. See note on "and we" (1. 14). Some texts omit this clause, but not the Syr. (Ap. 94, note 3, p. 136).

51 before=except (Gr. ean me) first.

it hear=it has heard.

52 Search=Search [the Scriptures], as in 5. 39.

look=see. Ap. 133. I. 3. If they had looked, they would have found that Jonah and Hosea arose out of Galilee, and perhaps Elijah, Elisha, and Amos.

53 And every man, &c. From 7. 53-8. 11 is omitted by L T Tr. [A] WH. The R. V. note questions it.

WH place it in double brackets at the end of the Gospel. As to ancient MSS., A (the Alexandrine, London) and C (Ephraemi, Paris), are defective here, so that the oldest omitting it are N (Sinaitic, Cent. v), B (Vatican, Cent. iv). The oldest containing it is D (Bezae, Cent. vi). It is contained in the Vulgate (383), and Jerome (378-430) testifies (adv. Pelag. ii. p. 762) that it is found in many Greek and Latin Codices. It is also found in the Jerusalem Syr. (Cent. v), the Memphitic (Cent. iii or iv), Aethiopic (Cent. iv). Eusebius, Bishop of Caesarea (315-320), quotes (Hist. Ecc. iii. 89) Papias, Bishop of Hierapolis (in Phrygia, 130), as referring to it. Ambrose (374-397) quotes it, as does Augustine (395-430), de adult. coniugiis (lib. ii, cap. 7). Though WH omit it, Dean Burgon (1883) quotes: "Drs. W. and H. remark that 'the argument which has always told most in its favour in modern times is its own internal character. The story itself has justly seemed to vouch for its own internal truth, and the words in which it is clothed to harmonize with other Gospel narratives'" (The Revision Revised, p. 311, note). We may ask: How is it that all the MSS. which do contain it (including 300 Cursives) agree in placing it here? It was another attempt following on 7. 32, and referred to in 8. 15.

8. 1 Jesus=But Jesus. Connecting 8. 1 with 7. 53. See Ap. 98. X. unto. Gr. eis. Ap. 104. vi.

8. 2-20- (S³, p. 1534). COLLOQUY WITH SCRIBES AND PHARISEES. (Introversion.)

S³ A | 2. Place. The Temple.

B | 3-11. Scribes and Pharisees. Temptation.

B | 12-19. Scribes and Pharisees. Their rebuke.

A | -20. Place. The Temple.

2 early in the morning=at dawn. into=unto, as in v. 1. temple. Gr. hieron. See note on Matt. 23. 16. people. Gr. laos. In John's Gospel only here, 11. 50; 18. 14. Not ochlos, or plēthos.

unto. Gr. pros. Ap. 104. xv. 3. sat down . . . and=having sat down. taught=was teaching.

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

B | C | 3. The woman brought.

D | 4-9-. Condemned.

C | -9. The woman left.

D | 10, 11. Uncondemned.

3 Pharisees. See Ap. 120. II.

brought=bring.

A. D. 28 ² unto Him a woman ° taken ° in adultery ; and when they had set her ° in the midst,

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

F a 5 Now ° Moses ° in the law ° commanded us, that such should be stoned : ° but what sayest Thou ? ”

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

b But ¹ Jesus stooped down, and with His finger wrote ° on the ground, ° as though He heard them not.

F a 7 So when they continued ° asking Him, He ° lifted up Himself, and said ² unto them, “ He that is ° without sin among you, let him first cast ° a stone ° at her.”

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

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

C and ¹ Jesus was left alone, and the woman standing ° in the midst.

D 10 When ¹ 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, ¹⁰ “ No man, ° Lord.” And ¹ Jesus said unto her, “ Neither do I ° condemn ° thee : go, and ° sin no more.”

B G¹ 12 ° Then spake ¹ 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.”

H¹ 13 The ° Pharisees therefore said unto Him, “ Thou ° bearest record ° of Thyself ; Thy ° record is ° not ° true.”

G² 14 ¹ Jesus ° answered and said unto them, ° “ Though I ° bear record ° of Myself, yet My ° record is ° true : for I ° know whence I came, and whither I go ; but ye ° cannot tell whence I come, ° and whither I go.

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

16 And yet ° if I ° judge, My ° judgment is ° true : for I am ° not alone, but I ° and ° the Father That ° sent Me.

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

18 I am one that ° bear witness ° of Myself, and ° the Father That ° sent Me ° beareth witness ° of Me.”

with 7. 52, but refers to a subsequent occasion in “ the Treasury ” (v. 20). I am. See note on 6. 35. light. Gr. *phōs* (Ap. 130. 1). Not *luchnos* as in 5. 35 (Ap. 130. 4). One of the characteristic words of this Gospel. See note on 1. 4. world. Ap. 129. 1. See note on 1. 9. Put by Fig. *Metonymy* (of the Subject), Ap. 6, for its inhabitants without distinction, implying others than Jews. not = in no wise. Gr. *ou mē*. Ap. 105. III. shall have = not merely see it, but possess it. life = the life. Ap. 170. 1. See note on 1. 4. 13 bearest record. See note on 1. 32. of = concerning. Gr. *peri*. Ap. 104. xiii. i. record. See note on 1. 19. not. Gr. *ou* (Ap. 105. I). true. Gr. *alēthēs*. See Ap. 175. 1 and note on 3. 33. 14 answered and said. See Ap. 122. 3 and note on Deut. 1. 41. Though = Even if. Ap. 118. 1. b. know. Gr. *oida*. Ap. 132. I. i. See note on 1. 26. cannot tell = know (Gr. *oida*) not (Ap. 105. I). and. All the texts read “ or ”. 15 judge. See Ap. 122. 1 and note on 5. 22. after = according to. Gr. *kata*. Ap. 104. x. 2. flesh. See note on 1. 13. 16 if. Assuming the condition. Ap. 118. 1. b. judgment. Ap. 177. 7. the Father. See note on 1. 14. sent. See Ap. 174. 4 and note on 1. 22. 17 It is . . . written = It has been (and standeth) written. also . . . law = law also, your law. your = your own. Gr. *humeteros*. Emphatic Cp. 7. 49. testimony. Gr. *marturia*. See note on “ record ”, v. 13. two. See Deut. 19. 15. 18 bear witness. Same as “ bear record ” in v. 13. See note on 1. 7.

taken = having been taken. in. Gr. *en*. Ap. 104. viii. 8. 4-9- (D, p. 1536). CONDEMNED.

(Introversion and Alternation.)

D E | 4. Accusation.
F | a | 5, 6-. Question asked.
b | -6. The Lord. Inattention.
F | a | 7. Question answered.
b | 8. The Lord. Inattention.

E | 9-. Conviction.

4 Master = Teacher. Ap. 98. XIV. v. 1. in the very act. Gr. *ep'* (Ap. 104. ix. 2) *autophōrōs*. *Autophōros* means self-detected.

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. but = therefore.

6 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. 23, 24 (a virgin) the death was stoning; but in the case of a “ wife ” the punishment was not stoning, but required a special procedure (Num. 5. 11-31) which left the punishment with God. 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 fulfilment of Num. 5 and not Deut. 22.

7 asking. Ap. 134. I. 3. lifted up. Gr. *anakuptō*. Only here, v. 10. Luke 13. 11; 21. 28.

without sin = sinless. Gr. *anamartētos*. Cp. Ap. 128. I. 1. ii. Occ. nowhere else in the N.T.

a stone = the stone, i. e. the heavy stone for execution. Cp. v. 59. at = upon. Gr. *epi*. Ap. 104. ix. 2.

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. *elenchō*. Same word as in v. 46; 3. 20; 16. 8.

by. Gr. *hupo*. Ap. 104. xviii. 1.

at = from. Gr. *apo*. Ap. 104. iv.

eldest = elders. unto = as far as.

10 saw. Ap. 133. I. 12. none. Gr. *mēdeis*. but = except. Gr. *plēn*. no man = no one. Gr. *oudeis*. condemned. Ap. 122. 7.

11 Lord. See Ap. 98. VI. i. a. 3. B. a. thee. He does not say “ thy sin ”. He speaks judicially. sin. Ap. 128. I. i.

8. 12-19 (B, p. 1536). SCRIBES AND PHARISEES. THEIR REBUKE. (Repeated Alternation.)

B | G¹ | 12. The Lord. Declaration.

H¹ | 13. Pharisees. Objection.

G² | 14-18. The Lord. Refutation.

H² | 19-. Pharisees. Question.

G³ | -19. The Lord. Rebuke.

12 Then = Therefore.

This section has no necessary connection with the Treasury (v. 20). I am. See note on 6. 35.

- H² 19¹² Then said they unto Him, "Where is Thy¹⁶ Father?"
- A. D. 28 G³ Jesus answered, "Ye^o neither¹⁴ know Me,^o nor^o My Father: ^oif ye had¹⁴ known Me, ye^o should have¹⁴ known^o My Father also."
- A 20 These^o words spake¹ Jesus³ in^o the treasury,^o as He taught³ in the² temple:
- R⁴ and¹⁰ no man^o laid hands on Him; for His hour was^o not yet come.
- S⁴ c¹ 21¹² Then said¹ Jesus again unto them, "I³ go My way, and ye^o shall seek Me, and shall die³ in your^o sins: whither I³ go, ye^o cannot come."
- d¹ 22¹² Then said the^o Jews, "Will He kill Himself? because He saith, 'Whither I³ go, ye^o cannot come.'"
- c² 23 And He said unto them, "Ye^o are^o from beneath; I³ am^o from above: ^oye are^o of this¹² world; I³ am¹³ not^o of this¹² world.
- 24 I said therefore unto you, that ye²¹ shall die³ in your²¹ sins: for¹⁶ if ye^o believe⁶ not that^o I³ am He, ye²¹ shall die³ in your^o sins."
- d³ 25¹² Then said they unto Him, "Who art Thou?"
- c³ And¹ Jesus saith unto them, "Even the same that I said unto you^o from the beginning.
- 26 I have many things to say and to¹⁶ judge¹³ of you: but He That¹⁶ sent Me is¹³ true; and I³ speak^o to the¹² world those things which I have heard^o of Him."
- d³ 27 They^o understood¹³ not that He^o spake to them of¹⁶ the^o Father.
- c⁴ 28¹² Then said¹ Jesus unto them, "When ye^o have^o lifted up the^o Son of man,^o then shall ye^o know that²⁴ I³ am He, and that^o I do^o nothing^o of Myself; but as¹⁹ My Father^o hath taught Me,^o I²⁷ speak these things.
- 29 And He That¹⁶ sent Me is^o with Me: ¹⁶the Father hath¹³ not left Me^o alone; for^o I³ do always those things that please Him."
- d⁴ 30 As He²⁷ spake these^o words, many^o believed⁶ on Him.
- c⁵ 31¹² Then^o said¹ Jesus^o to those²² Jews which^o believed on Him,¹⁶ "If ye^o continue³ in^o My word, then^o are ye My disciples^o indeed;
- 32 And ye shall²⁸ know the^o truth, and the^o truth shall^o make you free."
- d⁵ 33 They answered Him, "We be Abraham's seed, and^o were never in bondage to^o any man: how sayest Thou, 'Ye shall be made free?'"

28 When . . . then. Revealing that, after that, men would believe in the truth of His Deity. have = may, or shall have. lifted up. Cp. 3. 14; 12. 34. Son of man. Ap. 98. XVI. know. Ap. 132. I. ii, 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. *ouden*. of = from. Gr. *apo*. Ap. 104. iv. hath taught = taught. I speak, &c. See note on "My doctrine", 7. 16. 29 with. Gr. *meta*. Ap. 104. xi. 1. alone. Cp. v. 16. I do always, &c. = I do the things pleasing to Him always. The last word in the sentence in 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). Cp. v. 31. 31 said = spake, as in v. 27, -28. to. Gr. *pros*. Ap. 104. xv. 3. believed on = had believed. Ap. 150. I. 1. ii. Thus distinguishing these Jews from the true believers of v. 30. Note the emphatic word "ye" in next clause. continue = abide. See note on 1. 32. My word = the word which is Mine. Gr. *logos*. See note on Mark 9. 32. are ye = ye are. indeed = truly. Gr. *alēthōs*. See note on 1. 47. Trusting in Him, not merely admitting His claims. 32 truth. See note on 1. 14. make = set. 33 were never . . . any man, &c. Have been in bondage to no one (Ap. 105. I) at any time. Thus ignoring all historical facts. These were "the Jews" who believed in v. 31, and thus proved themselves not "believers indeed".

19 neither . . . nor. Gr. *oute*, compound of *ou*. Ap. 105. I. My Father. See note on 2. 16. if. A true hypothesis. Ap. 118. 2. a. should = would.

20 words. Gr. *rĥēma*. See note on Mark 9. 32. the treasury. A part of the Temple, in the court of the women. Occ. in Mark 12. 41, 43. Luke 21. 1, and John only here. as He taught = teaching. laid hands = arrested. See 7. 30, 32, 44. not yet come. See note on 7. 6.

8. 21-59-(S⁴, p. 1534). COLLOQUY WITH SCRIBES AND PHARISEES. (Repeated alternation.)

- S⁴ c¹ | 21. The Lord. Declaration. "I go".
- d¹ | 22. The Jews. Misconception.
- c² | 23, 24. The Lord. Declaration.
- d² | 25-. The Jews. Question.
- c³ | -25, 26. The Lord. Declaration.
- d³ | 27. The Jews. Not understanding.
- c⁴ | 28, 29. The Lord. Declaration.
- d⁴ | 30. The Jews. Result. Many believing.
- c⁵ | 31, 32. The Lord. Promise.
- d⁵ | 33. The Jews. Assertion.
- c⁶ | 34-38. The Lord. Denial.
- d⁶ | 39-. The Jews. Assertion.
- c⁷ | -39-41-. The Lord. Counter Assertion.
- d⁷ | -41. The Jews. Denial.
- c⁸ | 42-47. The Lord. Accusation.
- d⁸ | 48. The Jews. Counter Accusation.
- c⁹ | 49-51. The Lord. Denial and Declaration.
- d⁹ | 52, 53. The Jews. Accusation and Question.
- c¹⁰ | 54-56. The Lord. Counter Accusation.
- d¹⁰ | 57. The Jews. Assertion and Question.
- c¹¹ | 58. The Lord. Revelation.
- d¹¹ | 59-. The Jews. Hostility.

21 go My way = withdraw Myself. shall = will.

sins = sin. See Ap. 128. I. ii. 1. The sin of rejecting Him. cannot = are not (Gr. *ou*) able to.

22 Jews. See note on 1. 19. Will He kill Himself? = Surely He will not (Gr. *meti*) kill Himself?

23 Ye are from beneath; i. e. of the earth. See 1 Cor. 15. 47. The phrase occurs only in this Gospel. from = out from. Gr. *ek*. Ap. 104. vii. Cp. 1. 46.

from above. Gr. *ek tōn anō* (pl.) = the heavens. See 3. 13, 31; 6. 33, 38, 42. Col. 3. 1 of. Gr. *ek*, as above.

24 believe. See note on 1. 7, and Ap. 150. I. 1. i. I am He = I am. There is no "He" in the Gr. See note on 6. 35. sins. Pl. here. See v. 21.

25 Even the same that . . . beginning = He Whom I say also to you at the beginning [of this colloquy, vv. 12-20]. Cp. Sept., Gen. 43. 18, 20 = at the beginning [of our coming down] = at the first.

from the beginning. There is no "from" in the Gr. See note on v. 44.

26 speak. Gr. *legō*. All the texts read "say". Gr. *laleō*, to = unto. Gr. *eis*. Ap. 104. vi.

of = from [beside]. Gr. *para*. Ap. 104. xii. 1.

27 understood not = did not get to know. Ap. 132. I. ii. See note on 1. 10.

spake = was speaking. Not "saying", as in v. 26. Father. See note on 1. 14.

c⁶
A. D. 28

34¹ Jesus answered them, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."

35 And the servant abideth not in the house for ever: but the Son abideth ever.

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

37 I know that ye are Abraham's seed; but ye seek to kill Me, because My word hath no place in you.

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

d⁶

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

c⁷

1 Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham."

40 But now ye seek to kill Me, a Man That hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father."

d⁷

12 Then said they to Him, "We be not born of fornication; we have one Father, even God."

c⁸

42 Jesus said unto them, "If God were your Father, ye would love Me: for I proceeded forth and came from God; neither came I of Myself, but He sent Me."

43 Why do ye not understand My speech? even because ye cannot hear My word."

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

45 And because I tell you the truth, ye believe Me not."

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

47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

d⁸

48 Then answered the Jews, and said unto Him, "Say we not well that thou art a Samaritan, and hast a devil?"

c⁹

49 Jesus answered, "I have not a devil; but I honour My Father, and ye do dishonour Me."

50 And I seek not Mine own glory: there is One That seeketh and judgeth."

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

("reprove").

47 He that, &c. Note the Introversion in the structure of v. 47:—

e	f		He that is of God
	g		heareth God's words:
	g		ye therefore hear them not,
	f		because ye are not of God.

words = sayings. Gr. *rhēma*. See note on Mark 9. 32.

49 honour. Cp. 5. 23.

50 glory. See note on 1. 14.

51 keep. Gr. *tērēō*, implying watching rather than guarding. See notes on 17. 12.saying = word. Gr. *logos*. See note on Mark 9. 32.never see death = by no means (Gr. *ou mē*. Ap. 105. III) see (Ap. 133. I. 11) death for ever (Gr. *eis ton aionā*. Ap. 151. II. A. ii. 4. b): i. e. eternal death, because he will have part in the "resurrection unto life" as declared by the Lord in 11. 25. See notes there.

34 Verily, verily. Called forth by this manifest misrepresentation of the truth. The twelfth occ. 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. 21.

the servant = a bondservant.

35 abideth. See note on 1. 32.

for ever. See Ap. 151. II. A. ii. 4. a. He may be sold or manumitted.

the Son. Gr. *huios*. Ap. 108. iii. Never used of believers in this Gospel. This word is reserved for Christ only. See note 2, p. 1511.

ever = for ever, as above.

36 ye shall be free indeed = ye will be really free. indeed. Gr. *ontōs*. Not the same word as in v. 31. Cp. 1 Tim. 6. 19, R.V.

37 hath no place = findeth no entrance. Cp. 1 Thess. 2. 13. no = not. Gr. *ou*. Ap. 105. I.

38 have seen. Gr. *horaō*. Ap. 133. I. 8.

with. Gr. *para*. Ap. 104. xii. 2.

ye have seen. All the texts read = ye have heard. But not the Syr. See Ap. 94. v, note 3, p. 136.

39 children. Gr. pl. of *teknon*. Ap. 108. i. See note 2, p. 1511.

works. See note on 4. 34.

40 a Man. Gr. *anthrōpos*. Ap. 123. 1. Used by the Lord of Himself only here, and in contrast with the "manslayer" of v. 44.

God. Ap. 98. I. i. 1.

41 do = are doing. deeds = works, as in v. 39.

be not born = have not been begotten (see Matt. 1. 2).

42 love. Gr. *agapaō*. Ap. 135. I. 1.

came = am here.

neither = not even. Gr. *oude*.

came I = am I come.

sent. Gr. *apostellō*. Ap. 174. 1.

43 understand = get to know. Ap. 132. I. ii.

speech. Referring to the form of the discourse.

hear. Heb. idiom = understand, receive, or believe, as in 9. 27; 10. 3; 12. 47. Acts 3. 22, 23. Gal. 4. 21.

word. Denoting the subject of the discourse.

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

lusts = strong desires of all kinds. Cp. Mark 4. 10. The only occ. of *epithumia* in John's Gospel. Occurs in 1 John 2. 16, 17, and Rev. 18. 14.

will do = will (Ap. 102. 1) to do (two verbs).

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

from the beginning. Gr. *ap' archēs*. The expression occurs twenty-one times, and the dependent noun must be supplied. In Matt. 19. 4, 8; 24. 21. Mark 10. 6; 13. 19. 2 Pet. 3. 4, we must supply "from the beginning [of the creation]". Here we must supply "[of the human race]". In Luke 1. 2. John 15. 27. 1 John 1. 1 we must supply "[of the Lord's ministry]". In Acts 26. 4, supply "[of my public life]". 1 John 2. 7, 7 (all the texts, with Syr., omit), 13, 14, 24, 24; 3. 11. 2 John 5, 6, supply "[of your hearing]".

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

a = the. Cp. 2 Thess. 2. 11.

his own. Cp. 15. 19.

45 And = But. tell you = speak.

believe Me. Ap. 150. I. 1. ii. See note on 1. 7.

46 convinceth = convicteth. Cp. v. 9; 3. 20; 16. 8

d⁹ 52¹² Then said the ²²Jews unto Him, "Now
A. D. 28 we ²⁸know that Thou hast a ⁴⁸devil. Abra-
ham ⁰is dead, and the prophets; and Thou
sayest, ¹⁶'If a man keep My ⁵¹saying, he shall
⁵¹never ⁰taste of death.'

53 Art Thou greater than our father Abraham,
which ⁵²is dead? and the prophets ⁵²are dead:
whom makest Thou Thyself?"

c¹⁰ 54¹ Jesus answered, ¹⁶"If ³honour Myself,
My ⁰honour is ²⁸nothing: it is ¹⁹My Father
That ⁰honoureth Me; of Whom ye say, that
He is your ⁴⁰God:

55 Yet ye have ¹³not ²⁸known Him; but ³
¹⁴know Him: and ¹⁶if I should say, I ¹⁴know
Him ¹⁸not, I shall be a liar like unto you: but
I ¹⁴know Him, and keep His ⁵¹saying.

56 Your father Abraham ⁰rejoiced ⁰to ⁰see
⁰My day: and ⁰he saw it, and ⁰was glad."

d¹⁰ 57¹² Then said the ²²Jews ²unto him, "Thou
art not yet fifty years old, and hast Thou
³⁸seen Abraham?"

c¹¹ 58¹ Jesus said unto them, ³⁴"Verily, verily,
I say unto you, Before Abraham ⁰was, ⁰I
am."

d¹¹ 59¹² Then ⁰took they up ⁰stones ⁵⁶to cast ⁰at
Him:

R⁵ but ¹Jesus hid Himself, and ⁰went ⁰out of the
²temple, going ⁰through the midst of them,
and so ⁰passed by.

Q J L 9 And ⁰as Jesus passed by, ⁰He ⁰saw a
⁰man ⁰which was blind ⁰from his birth.
2 And His ⁰disciples ⁰asked Him, saying,
"Master, who did ⁰sin, ⁰this man, or his
parents, ⁰that he ⁰was born blind?"

M 3 Jesus answered, ⁰"Neither hath this man
²sinned, ⁰nor his parents: ⁰but ²that the ⁰works
of ⁰God should be made manifest ⁰in him.

4 I must ⁰work the ³works of Him That ⁰sent
Me, while it is day: the night cometh, when no
man ⁰can work.

5 As long as I am ³in the ⁰world, ⁰I am the
⁰light of the ⁰world."

L 6 When He had thus spoken, He ⁰spat on the
⁰ground, and made ⁰clay of the spittle, and He
⁰anointed the eyes of the blind man with the
⁰clay.

7 And said unto him, "Go, ⁰wash ⁰in ⁰the
⁰pool of ⁰Siloam," (⁰which is by interpretation,
⁰Sent.) He went his way therefore, and ⁰washed,
and came ⁰seeing.

M N 8 The ⁰neighbours therefore, and they which

52 is dead = died.

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

54 honour = glorify. Gr. *doxazō*. See p. 1511.

honour = glory. See note on 5. 41.

56 rejoiced = leaped for joy. Gr. *agalliaō*. Cp. 5. 35.
to = in order that (Gr. *hina*) he might.

see. Ap. 133. I. i. Therefore Abraham must have
heard of it from Jehovah, for "faith cometh by hear-
ing" (Rom. 10. 17).

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

he saw = he saw [it, by faith]. Ap. 133. I. i.

was glad = rejoiced. Gr. *chairō*. Cp. 3. 29.

58 was = came into existence: i. e. was born.

I am. See note on 6. 35.

59 took . . . up stones. And thus would murder the
great Prophet Himself. Cp. 10. 31, 39 and Matt. 23. 31, 37.
stones, i. e. heavy stones. Cp. v. 7. The Temple was
not yet finished, and stones would be lying about.
Lightfoot, vol. xii, pp. 247-9, 324.

at = upon. Gr. *epi*. Ap. 104. ix. 3.

went = went forth. out of. Gr. *ek*. Ap. 104. vii.
through. Gr. *dia*. Ap. 104. v. 1.

passed by. All the texts omit this clause, but not
the Syr. See note 3, p. 1511, and on 9. 1.

9. 1-10. 21 (Q; p. 1534). SUBSEQUENT EVENTS. (Alternation.)

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

K | 9. 39-41. Charge of the Lord against Pharisees.

J | 10. 1-18. Signification of the Sign.

K | 10. 19-21. Charge of the Jews against the Lord.

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

J | L | 1, 2. The Sign. Occasion.

M | 3-5. The Purpose of the Sign.

L | 6, 7. The Sign. Wrought.

M | 8-38. The Consequence of the Sign.

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

He saw. Cp. 5. 6 and see Ap. 176 (C and C, p. 194).

saw. See Ap. 133. I. i.

man. Gr. *anthrōpos*. Ap. 123. 1.

which was. Should be in italics.

from his birth. Gr. *ek* (Ap. 104. vii) *genetēs*. Occurs
only here.

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

asked. Gr. *erōtaō*. Ap. 135. I. 3.

Master. Gr. *Rabbi*. Ap. 98. XIV. vii. 1.

sin. Ap. 128. I. i. The only sign (with the *third*;
"C", p. 194) connected with sin. See 5. 14.

this man. The Lord was appealed to as Rabbi to settle a
much controverted point as to pre-natal sin; or another
question that "there shall be neither merit nor demerit
in the days of the Messiah" (Lightfoot, xii, p. 326), re-
ferring back to "My day" (8. 56).

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

3 Jesus. See Ap. 98. X.

Neither . . . nor. Gr. *oute . . . oute*.

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

God. Ap. 98. I. i. 1. in. Gr. *en*.

4 I must work. T Tr V H R read "We"; but not the Syr. See Ap. 94. V, note 3, p. 136.

work the works. Fig. *Polyptōton* (Ap. 6), for emphasis. sent. Gr. *pempō*. Ap. 174. 4. See note on
1. 22. Not the same word as in v. 7. can work = is able to work (two verbs). 5 world. Ap. 129. 1.

See note on 1. 9. I am. See note on 6. 35.

light. Gr. *phōs*. See Ap. 130. 1 and note on 1. 4.

6 spat, &c. For the signification, see Ap. 176. ground. Gr. *chamai*. Occurs only here and in 18. 6.

clay. Gr. *pēlos*. Occurs only here and in vv. 11, 14, 15, and Rom. 9. 21. anointed the eyes, &c =

applied the clay to (Gr. *epi*. Ap. 104. ix. 3) the eyes. Occurs only here and in v. 11. 7 wash. Gr.

niptō. Ap. 136. 1. See on 13. 10. in = into. Gr. *eis*. Ap. 104. vi. pool. Cp. 5. 2. Gr. *kolumbēthra*,

a pool for swimming or bathing. Occurs only here, v. 11, and 5. 2, 4, 7. Siloam. See Ap. 68. III, p. 101.

which, &c. See note on "and we" (1. 14). Sent. So called from the sending forth of the waters, which
were intermittent. See Ap. 174. 1. Not the same word as in v. 4. seeing. Gr. *blepō*. Ap. 133. I. 5.

9. 8-38 [For Structure see next page].

8 neighbours. Note the different parties in the Structure on p. 1541.

the question in v. 2.

works. See note on 4. 34.

Ap. 104. viii 4 I must work. T Tr V H R read "We"; but not the Syr. See Ap. 94. V, note 3, p. 136.

work the works. Fig. *Polyptōton* (Ap. 6), for emphasis. sent. Gr. *pempō*. Ap. 174. 4. See note on

1. 22. Not the same word as in v. 7. can work = is able to work (two verbs). 5 world. Ap. 129. 1.

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clay. Gr. *pēlos*. Occurs only here and in vv. 11, 14, 15, and Rom. 9. 21.

applied the clay to (Gr. *epi*. Ap. 104. ix. 3) the eyes. Occurs only here and in v. 11.

7 wash. Gr. *niptō*. Ap. 136. 1. See on 13. 10.

in = into. Gr. *eis*. Ap. 104. vi.

pool. Cp. 5. 2. Gr. *kolumbēthra*,

a pool for swimming or bathing. Occurs only here, v. 11, and 5. 2, 4, 7.

Siloam. See Ap. 68. III, p. 101.

which, &c. See note on "and we" (1. 14).

Sent. So called from the sending forth of the waters, which
were intermittent. See Ap. 174. 1. Not the same word as in v. 4.

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before had °seen him that he was blind, said, "Is °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 he °answered and said, "A 1 man That is called 3 Jesus made 6 clay, and 6 anointed mine eyes, and said unto me, 'Go °to the 7 pool of 7 Siloam, and 7 wash:' and I went and 7 washed, and I °received sight."

12 °Then said they unto him, "Where is he?" He said, "I °know °not."

O 13 They °brought °to the 1 °Pharisees him that aforetime was blind.

14 °And it was °the sabbath day when 3 Jesus °made the 6 clay, and opened his eyes.

15 12 Then again the 13 Pharisees also 2 asked him how he had 11 received his sight. He said unto them, "He put 6 clay °upon mine eyes, and I 7 washed, and do 7 see."

16 Therefore said some 6 of the 13 Pharisees, "This 1 man is 12 not °of 3 God, because he keepeth 12 not the sabbath day." 9 Others said, "How can a 1 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."

P 18 °But °the Jews did 12 not °believe °concerning him, that he had been blind, and 11 received his sight, until they called the parents of °him that had 11 received his sight.

19 And they 2 asked them, saying, "Is this your °son, °who ye say °was 2 born blind? how 12 then doth he now 7 see?"

20 His 1 parents 11 answered them and said, "We 12 know that this is our 19 son, and that he was 2 born blind:

21 But °by what means he now 7 seeth, we 12 know 12 not; or who 17 hath opened his eyes, we 12 know 12 not: he is of age; 2 ask him: he shall speak °for himself."

22 These words spake his parents, because they feared 18 the Jews: for 18 the Jews had °agreed already, 2 that °if °any man °did confess that He was °Christ, he should °be °put out of the synagogue.

23 °Therefore said his parents, "He is of age; 2 ask him."

O 24 12 Then °again called they the 1 man that was blind, and said unto him, "Give 3 God the °praise: we 12 know that this 1 man is a 16 sinner."

25 °he 11 answered and said, "Whether he be a 16 sinner or no, I 12 know 12 not: one thing I 12 know, that, whereas I was blind, now I 7 see."

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

27 He answered them, "I have told you already, and ye did 12 not °hear: wherefore °would ye hear it again? °will ye also be his disciples?"

28 12 Then they °reviled him, and said, "Thou art °his disciple; but we are °Moses' disciples.

29 We 12 know that 3 God °spake unto 28 Moses: as for this fellow, we 12 know 12 not °from whence he is."

9. 8-38 (M, p. 1540). THE CONSEQUENCE OF THE SIGN. (Introversion.)

M | N | 8-12. The neighbours and the man.
O | 13-17. The Pharisees and the man.
P | 18-23. The parents and the man.
O | 24-34. The Pharisees and the man.
N | 35-38. The Lord and the man.

seen. Gr. *theōreō*. Ap. 133. I. 11. Not the same word as elsewhere in this chapter.

not. Ap. 105. I.

sat and begged = was sitting and begging.

9 Some. Gr. *allos*. Ap. 124. 1, as in next clause. others. See note above.

11 answered and said. See Ap. 122. 3 and note on Deut. 1. 41. to = unto. Gr. *eis*. Ap. 104. vi.

received sight = looked up [and saw]. Ap. 138. I. 6.

12 Then = Therefore.

know = have (intuitive) knowledge. Gr. *oida*. Ap. 132. I. i. See note on 1. 26.

not. Gr. *ou*. Ap. 105. I. Not the same as in v. 39.

13 brought = bring. to. Gr. *pros*. Ap. 104. xv. 3. Pharisees. See Ap. 120. II.

14 And = Now.

the sabbath day = a sabbath. Cp. 5. 10.

made the clay. Held then to be a breach of the law.

15 upon. Gr. *epi*. Ap. 104. ix. 3.

16 of = from (beside). Gr. *para*. Ap. 104. xii. 1.

sinner. Gr. *hamartōlos*. Cp. Ap. 128. I. i. ii.

miracles = signs. See Ap. 176. 3 and note on 2. 11.

there was, &c. The second of three. See note on 7. 43. among. Gr. *en*. Ap. 104. viii. 2.

17 of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

hath opened = opened. prophet. Cp. 4. 19.

18 But = Therefore.

the Jews. See note on 1. 19. See the Structure "P".

believe. See Ap. 150. I. 1. iii and p. 1511.

concerning. Gr. *peri*. Ap. 104. xiii. 1.

him = the very one.

19 son. Ap. 108. iii.

who = of whom. was = that he was.

21 by what means = how.

for = concerning, as in v. 18.

22 agreed . . . that = agreed together, to this end that.

if. For the condition see Ap. 118. 1. b. Not the same as v. 41. any man = any one. Ap. 123. 3.

did confess = should confess. Cp. Matt. 7. 23; 10. 32.

Christ = Messiah. See Ap. 98. IX. No art.

be = become.

put out, &c. Gr. *aposunagōgos*. Occ. only here, 12. 42, and 16. 2 = our Eng. "excommunicated".

23 Therefore = On account of (Gr. *dia*. Ap. 104. v. 2) this.

24 again = of (Gr. *ek*. Ap. 104. vii) a second time.

Give God the praise = Give glory to God, as in Josh.

7. 19. 1 Sam. 6. 5. A form of adjuration.

praise = glory. Gr. *doxa*. See p. 1511.

25 he = Therefore he.

Whether = If. Ap. 118. 2. a.

27 I have told = I told. hear. See note on 8. 43.

would ye hear = do ye wish (Ap. 102. 1) to hear (two verbs).

will ye also, &c. = surely ye also do not (Ap. 105. II) wish to become.

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

his = that Man's. Spoken with contempt.

Moses'. See note on 1. 17.

29 spake = hath spoken.

from whence = whence. Cp. 7. 27; 8. 14.

30 herein = in (Gr. *en*. Ap. 104. viii) this.

marvellous = wonderful.

30 The 1 man 11 answered and said unto them, "Why °herein is a °marvellous thing, that ye

12 know 12 not 29 from whence he is, and yet

he 17 hath opened mine eyes.

A. D. 28

31 Now we ¹² know that ³ God heareth ¹² not ¹⁶ sinners: but ²² if ²² any man be ^a worshipper of God, and doeth His ^o will, ^him He heareth.

32 ^o Since the world began was it ¹² not heard that ²² any man opened the eyes of one that was born blind.

33 ^o If this man were ^o not ¹⁶ of ³ God, He ^o could do nothing."

34 They ¹¹ answered and said unto him, "Thou wast ^o altogether born ³ in ^o sins, and dost ^o thou teach us?" And they ^o cast him ^o out.

N

35 ³ Jesus heard that they had ³⁴ cast him out; and ^o when He had found him, He said unto him, ^o "Dost thou ^o believe on ^o the Son of God?"

36 ^he ¹¹ answered and said, "Who is He, ^o Lord, that I might ³⁵ believe on Him?"

37 And ³ Jesus said unto him, "Thou hast both ^o seen Him, and it is ^he That talketh ^o with thee."

38 And He said, ³⁶ "Lord, I ^o believe." And he ^o worshipped Him.

K

39 And ³ Jesus said, ^o "For ^o judgment ³ am come ^o into this ^o world, that they which see ³³ not might ⁷ see; and that they which ⁷ see might ^o be made blind."

40 And ^o some ^o of the ¹³ Pharisees which were ³⁷ with Him heard these words, and said unto Him, ^o "Are we blind also?"

41 ³ Jesus said unto them, ^o "If ye were blind, ye ^o should have ^o no ³⁴ sin: but now ye say, 'We ⁷ see;' therefore your ³⁴ sin ^o remaineth.

J Q S

10 ^o Verily, verily, I say unto you, He that ^o entereth ^o not ^o by the door ^o into ^o the sheepfold, but ^o climbeth up ^o some other way,

T

^o the same is a ^o thief and a ^o robber.

U

2 But he that ¹ entereth in ¹ by the door is ^o the shepherd of the sheep.

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

4 And when ^o he putteth forth his own sheep, he goeth ^o before them, and the sheep follow him: ^o for they ^o know his voice.

5 And a stranger will they ^o not follow, but will flee ^o from him. ⁴ for they ⁴ know ^o not the voice of strangers."

R

6 ^o (This ^o parable spake ^o Jesus unto them: but they ^o understood ⁻⁵ not ^o what things they were which He spake unto them.)

is significant. Gr. *allachothēn*. Only here, in N.T. uses craft. Gr. *kleptēs*. Always correctly so rendered. Cp. Ap. 164. Gr. *lēstēs*. As in v. 8; 18. 40. 2 Cor. 11. 26. Elsewhere wrongly rendered "thief", as in Matt. 21. 13; 26. 55; 27. 38, 44. Mark 11. 17; 14. 48; 15. 27. Luke 10. 30, 36; 19. 46; 22. 52. 2 the = a: i.e. one of many. 3 porter = door-keeper. Gr. *thurōros*. Occ. only here; 18. 16, 17. Mark 13. 34. Cp. Ap. 160. III. hear = hear [and understand]. Cp. 8. 43. generally implying a personal address. Cp. 13. 13. their name. 4 he putteth forth = he shall have put forth. before = in front of. Not the same as in v. 5. for = because. know = know intuitively. From birth, not from having been taught. Ap. 132. I. i. See note on 1. 26. 5 not = by no means, or in no wise. Gr. *ou mē*. Ap. 105. III. from = away from. Gr. *apo*. Ap. 104. iv. not. Gr. *ou*. Ap. 105. I. 6 This parable. See note on "and we", &c. (1. 14). parable = wayside saying. Gr. *paroimia*. Not parable, which is *parabolē*. *Paroimia* occ. in John, here; and (transl. "proverb") in 16. 25, 25, 29, and 2 Pet. 2. 22. *Parabolē* occurs fifty times, but is not used in John. *Paroimia* is the Sept. word for *māshāl* = proverb in Prov. 1. 1. See note there. Jesus. Ap. 98. X. understood not = did not get to know. Gr. *ginōskō*. Ap. 132. I. i. See note on 1. 10. what things they were = what it was, or what it meant.

31 a worshipper of God = a pious man, or God-fearing [man]. Gr. *theosebēs*. Occ. only here in N.T. Cp. the kindred noun in 1 Tim. 2. 10. In an inscription at Miletus the Jews are called *theosebeioi*. Deissmann, *Light*, &c., Ap. IV, p. 446.

will. Gr. *thelēma*. Ap. 102. 2. 32 Since the world began. Gr. *ek tou aīdnos*. See Ap. 151. II. A. ii. 3. This phrase occ. only here in N.T. See note on 6. 64.

33 If. Ap. 118. 2. a. not. Gr. *mē*. Ap. 105. II. could do nothing = would not (Ap. 105. I) be able to do anything.

34 altogether = wholly. sins. Ap. 128. I. ii. 1. thou. Note the emphasis. cast him out. Not the same word as in v. 22. out = outside.

35 when He had found him. Cp. 5. 14, and see Ap. 176.

Dost thou believe on, &c. Requiring an affirmative answer. Almost = Surely thou believest, &c. See Ap. 150. I. 1. v. (i), and note on 1. 7.

the Son of God. See Ap. 98. XV.

36 Lord. See Ap. 98. VI. i. a. 3. A.

37 seen. Gr. *horaō*. Ap. 133. I. 8.

with. Gr. *meta*. Ap. 104. xi. 1.

38 believe. Ap. 150. I. 1. i.

worshipped. Ap. 137. 1.

39 For judgment 3 am come. Referring to the effect of His coming: 12. 47 refers to the object of His coming. For. Gr. *eis*. Ap. 104. vi.

judgment. Ap. 177. 6. into. Gr. *eis*.

be made = become. 40 some = [those].

Are we blind also? = Surely we also are not (Gr. *mē*.

Ap. 105. II) blind, are we?

41 If ye were blind. Assuming the condition as an actual fact. See Ap. 118. 2. a. should = would.

no. Gr. *ou*. Ap. 105. I.

remaineth = abideth. See note on 1. 32.

10. 1-18 (J, p. 1540). SIGNIFICATION OF THE SIGN. (*Inversion and Extended Alternation*)

J | Q | S | 1-. The Door. } The
T | -1. The Thief and Robber. } Parable.
U | 2-5. The Shepherd. }
R | 6. Parable heard, but not understood.
Q | S | 7-9. The Door. } The Inter-
T | 10. Thieves and Robbers. } pretation.
U | 11-18. The Good Shepherd. }

1 Verily, verily. The fifteenth occ. Connecting the sign with the signification. See note on 1. 51.

entereth = entereth in. Note the Fig. *Parēchēsis* (Ap. 6),

the Aramaic (Ap. 94. III) being: *min tar'ā' letirā'*.

not. Gr. *mē*. Ap. 105. II. As in vv. -37, 38. Not the same as in v. 5.

by = by means of. Gr. *dia*. Ap. 104. v. 1.

into. Gr. *eis*. Ap. 104. vi.

the sheepfold = the fold (Gr. *aulē*) of the sheep; the

two symbols being used separately. See v. 16.

climbeth up = mounts up [over the fence].

some other way = from another quarter. The "from"

the same = that one. thief. Who

robber. One who uses violence.

2 the = a: i.e. one

of many. 3 porter = door-keeper. Gr. *thurōros*. Occ. only here; 18. 16, 17. Mark 13. 34. Cp. Ap. 160. III.

hear = hear [and understand]. Cp. 8. 43.

generally implying a personal address. Cp. 13. 13.

their name. 4 he putteth forth = he shall have put forth.

before = in front of. Not the same as in v. 5.

for = because. know = know intuitively. From birth, not from

having been taught. Ap. 132. I. i. See note on 1. 26.

5 not = by no means, or in no wise.

Gr. *ou mē*. Ap. 105. III. from = away from. Gr. *apo*. Ap. 104. iv.

not. Gr. *ou*.

Ap. 105. I. 6 This parable. See note on "and we", &c. (1. 14). parable = wayside

saying. Gr. *paroimia*. Not parable, which is *parabolē*. *Paroimia* occ. in John, here; and (transl. "proverb")

Q S
A.D. 28

7° Then said 6 Jesus unto them again, 1° "Verily, verily, ° I say unto you, ° I am the door ° of the sheep.

8° All that ever came ° before Me are 1° thieves and 1° robbers: but the sheep did ° not hear them.

9° I am the door: 1° by Me ° if ° any man enter in, he shall be saved, and shall go in ° and out, and ° find pasture.

T

10 The 1° thief cometh ° not, ° but ° for to steal, ° and to kill, ° and to destroy: ° I am come ° that they might have ° life, and that they ° might have it ° more abundantly.

U V

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

W

12 But ° he that is an ° hireling, ° and ° 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 12° hireling fleeth, ° because he is an 12° hireling, and ° careth ° not ° for the sheep.

X h

14° I am the good Shepherd,

and ° know My sheep,

i

and ° am known ° of Mine.

k

15° As ° the Father 14° knoweth Me,

k

° even so 14° know I ° the Father:

i

and I ° lay down My 11° life 11° for the sheep.

h

W

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

V

17° Therefore doth ° My Father ° love Me, 13° because I 16° lay down My 11° life, 10° that I might take it again.

18° No man taketh it ° from Me, but I lay it down ° of Myself. I have ° power 15° to lay it down, and I have ° power to take it again. This commandment have I received ° of 17° My Father."

K

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

7 Then = Therefore.

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

8 All that ever = All whoever. before. Gr. *pro*. Ap. 104. xiv. The true Shepherd could not come till God's purpose was ripe in the fullness of the times (Gal. 4. 4). Moses and the prophets were not "thieves and robbers". None of them claimed to do more than point, as John the Baptist did, to the coming One. All others were deceivers.

9 I am = I represent. See note on 6. 35. if, &c. A contingency which would be proved by the result. Ap. 118. 1. b. Not the same word as in vv. 24, 35, 37, 38. any man = any one. Ap. 123. 3.

and out = and shall go out. The two expressions being the idiom used for life in general. find = shall find.

10 but = except. Gr. *ei mē*. for to steal = in order that (Gr. *hina*) he may steal. and. Note the Fig. *Polysyndeton* (Ap. 6), for emph.

I am come = I came. that = in order that (Gr. *hina*). life. Gr. *zōē*. Ap. 170. 1. See note on 1. 4. might = may.

more abundantly, i. e. life in abundance.

10. 11-18 (U, p. 1542). THE GOOD SHEPHERD. (Alternation.)

U | V | 11. Laying down His life.
W | 12. Other shepherds.
X | 14, 15. His and His Father's knowledge.
W | 16. Other sheep.
V | 17, 18. Laying down His life.

11 I am, &c. See note on 6. 35. the good Shepherd = the Shepherd—the good [one]. Connect this with *death*, and Ps. 22; connect the "great" Shepherd with *resurrection* (Heb. 13. 20), and Ps. 23; and connect the "chief" Shepherd with *glory* (1 Pet. 5. 4), and Ps. 24.

giveth His life = layeth down His life. The expression is frequent in John. See vv. 15, 17, 18; 13. 37, 38; 15. 13. 1 John 3. 16. Agreeing with the presentation in this Gospel. See page 1511. Cp. Matt. 20. 28. Mark 10. 45. life = soul. Gr. *psuchē*. See Ap. 110. III. 1. for = on behalf of. Gr. *huper*. Ap. 104. xvii.

12 he that is an hireling = the hired servant. Gr. *misthōtos*. Only here, v. 13, and Mark 1. 20. and not = and not being.

seeth. Gr. *theōreō* = to view [with fixed gaze], i. e. with terror or fascination. See Ap. 133. I. 11. and. Note the Fig. *Polysyndeton* (Ap. 6), for emph.

13 The hireling fleeth. [L] Tm. Trm. WH R omit, but not the Syr. See because. Gr. *hoti*. Same as "for" in v. 4. careth not for = is not for = concerning. Gr. *peri*. Ap. 104. xiii. 1.

catcheth them = catcheth or snatcheth them away. Same as "pluck", vv. 28, 29. Cp. Acts 8. 39. 2 Cor. 12. 2, 4. 1 Thess. 4. 17, &c. Ap. 94. V, note 3, p. 136. himself concerned about.

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

X | h | 14-. I am the good shepherd,
i | -14-. and know My sheep,
k | -14. and am known of Mine.
k | 15-. As the Father knoweth Me,
i | -15-. even so know I the Father:
h | -15. and I lay down My life for the sheep.

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

14 know . . . am known = get to know . . . am known. Gr. *ginōskō*. Ap. 132. I. ii. Not the same as in vv. 4, 5. See note on 1. 10. of = by. Gr. *hupo*. Ap. 104. xviii. 1. 15 As = According as. the Father. See note on 1. 14. even so know I = I also know. lay down. Same as "give", v. 11.

16 other. Gr. *allos*. See Ap. 124. 1. of = out of. Gr. *ek*. Ap. 104. vii. fold. Gr. *aulē* = a place in the open air, as in v. 1, not the same word as in the next clause. I must = it behoves Me. shall = will. be = become. fold = flock. Gr. *poimnē*. Only here, Matt. 26. 31. Luke 2. 8. 1 Cor. 9. 7.

17 Therefore = On account of (Gr. *dia*. Ap. 104. v. 2) this. My Father. See note on 2. 16. love. Gr. *agapāō*. Ap. 135. I. 1. See note on 3. 16. 18 No man = No one. Gr. *oudeis*, i. e. no being, man or devil. Until 1860 the A. V. read "none". of = from. Gr. *apo*. Ap. 104. iv. power = authority. Ap. 172. 5. of = from. Gr. *para*. Ap. 104. xii. 1. 19 was = arose. a division. This was the third of three. See note on 7. 43. among. Gr. *en*. Ap. 104. viii. 2. Jews. See note on 1. 19. for = on account of. Gr. *dia*. Ap. 104. v. 2. sayings = words. Gr. pl. of *logos*. See note on Mark 9. 32.

A. D. 28 20 And many ¹⁶ of them said, "He hath a devil, and is mad; why hear ye Him?"
 21 ¹⁶ Others said, "These are ⁻⁵ not the words of him that hath a devil. Can a ²⁰ devil open the eyes of the blind?"

P 1¹ 22 And it was at Jerusalem the feast of the dedication, and it was winter.
 23 And ⁶ Jesus walked in the temple in Solomon's porch.
 24 ⁷ 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 ⁶ Jesus answered them, "I told you, and ye believed ⁻⁵ not: the works that I do ²³ in My Father's name, they bear witness of Me.
 26 But ye ²⁵ believe ⁻⁵ not, because ye are ⁻⁵ not ¹⁶ of My sheep, as I said unto you.
 27 My sheep ³ hear My voice, and I ¹⁴ know them, and they follow Me:
 28 ²⁷ And I give unto them eternal ¹⁰ life; and they shall never perish, neither shall any man pluck them out of My hand.
 29 ¹⁷ My Father, which gave them Me, is greater than all; and ¹⁸ no man is able to pluck them ²⁸ out of My Father's hand.
 30 I and ¹⁷ My Father are one."

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

m² 32 ⁶ Jesus answered them, "Many good works have I shewed you from My Father; ¹⁹ for which of those works do ye stone Me?"

1³ 33 The Jews answered Him, saying, ¹³ "For a good work we stone Thee ⁻⁵ not; but ¹³ for blasphemy; and because that Thou, being a man, makest Thyself God."

m³ 34 ⁶ Jesus answered them, "Is it ⁻⁵ not written ²³ in your law, 'I said, 'Ye are gods?'
 35 ²⁴ If he called them ³⁴ gods, unto whom the word of ³³ God came, and the scripture cannot be broken;
 36 Say ye of Him, Whom ¹⁵ the Father hath sanctified, and sent ¹ into the world, 'Thou blasphemest; because I said, 'I am the Son of God?'
 37 ²⁴ If I do ⁻⁵ not the works of ¹⁷ My Father, believe Me ¹ not.
 38 But ²⁴ if I do, though ye ³⁷ believe ¹ not Me, ³⁷ believe the works: ¹⁰ that ye may ¹⁴ know, and believe, that ¹⁵ the Father is ²³ in Me, and I ²³ in Him."

Q Y A 39 Therefore they sought again to take Him: but He escaped ²⁸ out of their hand,

B 40 And went away again beyond Jordan

20 devil = demon. Gr. *daimonion*. Cp. 8. 48, and Matt. 12. 24.
 21 words. Gr. pl. of *rhēma*. See note on Mark 9. 32. him that hath a devil = one possessed by a demon. Can a devil . . . ? = Surely a demon is not (Gr. *mē*, Ap. 105. II) able to . . . is he?

10. 22-38 (P, p. 1534). AT THE FEAST OF DEDICATION. (Repeated Alternation.)

P 1¹ | 22-24. The Jews. Question.
 m¹ | 25-30. The Lord. Answer.
 1² | 31. The Jews. Stoning.
 m² | 32. The Lord. Answer.
 1³ | 33. The Jews. Stoning.
 m³ | 34-38. The Lord. Answer.

22 And. Fig. *Chronographia*. Ap. 6. at. Gr. *en*. Ap. 104. viii. the feast of the dedication. Gr. *enkainia* = renewal, from *kainos*, new, i. e. the cleansing of Ezra's temple after its defilement by Antiochus Epiphanes, 25th Chisleu (= December), 164 B. C. Cp. 1 Macc. 4. 52-59.
 23 walked = was walking. in. Gr. *en*. Ap. 104. viii. temple. Gr. *hieron*. See note on Matt. 23. 16. Solomon's porch. According to Josephus (*Ant.* xx. 9, § 7), this was a relic from Solomon's temple (cp. Acts 3. 11; 5. 12).
 24 came . . . round about = encircled. Cp. Ps. 88. 17. make us to doubt? Gr. raise our souls, i. e. hold us in suspense, or excite our expectations. us = our souls. Ap. 110. IV. 3. If, &c. Ap. 118. 2. a. Christ, i. e. Messiah. Ap. 98. IX. plainly. Same Gr. word as "openly", 18. 20.
 25 told. He had not spoken to them as He did in 4. 26; 9. 35-37, but the works were evidence enough to those who had eyes to see. Cp. 5. 36; 7. 31; 9. 32; 15. 24. believed. Ap. 150. I. 1. i.
 My Father's name. Only occurs here and 5. 43. Cp. Rev. 14. 1.
 of = concerning. Gr. *peri*. Ap. 104. xiii. 1.
 27 and. Fig. *Polysyndeton*. Ap. 6.
 28 eternal. Gr. *aionios*. Ap. 151. II. B. i. never = by no means (Gr. *ou mē*. Ap. 105. III) unto the age (Gr. *eis ton aiona*. Ap. 151. II. A. ii. 4. b). neither = and not (Gr. *ou*. Ap. 105. I). pluck = snatch. See v. 12. out of. Gr. *ek*. Ap. 104. vii.
 30 one. Gr. *hen*. Neut., one in essence, not one person which would be *heis*, masc. This is the climax of His claim to oneness with the Father in v. 13, 25, 28, 29. Cp. also v. 38; 14. 11. Rev. 22. 3.
 31 again. See 8. 59. to. Gr. *hina*, as in v. 10.
 32 from. Gr. *ek*. Ap. 104. vii.
 33 blasphemy. See Lev. 24. 16. God = Jehovah. See Ap. 98. I. i. 1.
 34 law. The usual division is "the Law, the Prophets, and the Psalms" (Luke 24. 44). Here the Psalms are included in the Law. Cp. 15. 25.
 gods. See Ap. 98. I. i. 4. Quoted from Ps. 82. 6.
 35 unto. Gr. *pros*. Ap. 104. xv. 3. cannot = is not (Gr. *ou*. Ap. 105. I) able to. broken. Cp. 7. 23.
 36 sanctified = set apart for a holy purpose. Cp. 17. 19. sent. Ap. 174. 1. world. Ap. 129. 1. the Son of God. Ap. 98. XV.
 37 believe. Ap. 150. I. 1. ii.
 38 though = even if. Gr. *kān* = *kai ean*. Ap. 118. 1. b. believe. Ap. 150. I. 1. iii. that, &c.

the works. These have a voice of their own. Cp. Ps. 19. 1-4. With this profound statement cp. 14. 10, 11, 20; 17. 11, 21. See also Matt. 11. 27.

10. 39-11. 54- (Q, p. 1534). SUBSEQUENT EVENTS. (*Introversion and Alternation*.)

Q | Y | A | 10. 39. Desire to take Him.
 B | 10. 40-42. The Lord escapes.
 Z | 11. 1-46. The SEVENTH Sign. The Raising of Lazarus.
 Y | A | 11. 47-53. Counsel to take Him.
 B | 11. 54-. The Lord escapes.

39 take = arrest. See 7. 30, 32, 44. escaped = went forth. Cp. 8. 59 and Luke 4. 30. 40 went away, &c. This was in December, and He remained away till April, visiting Bethany (11. 1) in the interval, and spending the latter part of the time at the city Ephraim (11. 54).

A. D. 28 ¹into the place °where John at first °baptized; and there He abode.
 41 And many °resorted ³⁵unto Him, and °said, "John °did °no °miracle: but all things that John spake ²⁵of this Man were °true."
 42 And many °believed °on Him °there.

Z C **11** Now a certain *man* °was sick, *named* °Lazarus, °of Bethany, °the town of °Mary and her sister °Martha.
 2 (°It was *that* ¹Mary which anointed °the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus ¹was sick.)

D 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 ³unto death, but °for °the °glory of °God, °that °the Son of God might be glorified °thereby."
 5 (Now ⁴Jesus °loved ¹Martha, and her sister, and Lazarus.)

C E¹ F G 6 When He had heard therefore that he ³was sick, °He abode two days still °in the same place where He was.

H 7 °Then °after that saith He to *His* disciples, "Let us go °into Judæa again."

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

FG 9 ⁴Jesus answered, "Are there ⁴not °twelve hours in the day? °If °any man walk ⁶in the day, he stumbleth ⁴not, because he °seeth °the °light of this °world.

10 But ⁹if a man walk ⁶in the night, he stumbleth, because °there is no ⁹light ⁶in him."

H 11 These things said He: and ⁷after that He saith unto them, "Our °friend ¹Lazarus °sleepeth; but I °go, ⁴that I may °awake him out of sleep."

where, &c. See 1. 28.
 baptized = was baptizing. Ap. 115. I. i.
 41 resorted = came. said = kept saying.
 did, &c. Miracles were not necessarily the credentials of a prophet (Deut. 13. 1-3). no. Gr. *ouden*.
 miracle = sign, a characteristic word in this Gospel. See note on 2. 11, and p. 1511.
 true. Gr. *alēthēs*. Ap. 175. 1.
 42 believed. See Ap. 150. I. v. (i).
 on. Gr. *eis*, Ap. 104. vi.
 there. Emphatic, in contrast with His treatment in Jerusalem.

11. 1-46 (Z, p. 1544). THE SEVENTH SIGN. THE RAISING OF LAZARUS. (Extended Alternation.)

Z | C | 1, 2. The Sign. Occasion.
 D | 3-5. The purpose. The glory of God.
 C | 6-44. The Sign. Performance.
 D | 45, 46. The Consequences, Belief of some and opposition of others.

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

Lazarus. Same as Eleazar = God helpeth. First occ. Ex. 6. 23. of = from. Gr. *apo*. Ap. 104. iv. the town = of (Gr. *ek*. Ap. 104. vii) the town, or unwall'd village. See Luke 10. 38, which refers to Bethany. Mary. See Ap. 100. 3.

Martha Aramaic. See Ap. 94. III. 3.
 2 It was, &c. This is an explanatory statement, anticipating what is related in 12. 3.

the Lord. Gr. *Kurios*. Ap. 98. VI. i. a. 3. B. c.
 3 sent. Gr. *apostellō*. Ap. 174. 1. If the place of 10. 40 was Bethabara beyond Jordan, and is to be identified with Beth-nimrah (Num. 32. 36) in Peraea, it would be about 25 miles from Jerusalem.

unto. Gr. *pros*. Ap. 104. xv. 3.
 Lord. Ap. 98. VI. i. a. 8. A.
 behold. Gr. *ide*. Ap. 133. I. 3.
 lovest. Ap. 135. I. 2.
 is sick: lit. is weakening = is sinking.

4 Jesus. Ap. 98. X.
 sickness. Gr. *astheneia* = weakness, not *nosos*, active disease. See note on Matt. 4. 23.
 not. Gr. *ou*. Ap. 105. I.
 for = for the purpose of. Gr. *huper*. Ap. 104. xvii. 1.
 the glory, &c. The glory of God and of His Son are

one and the same. glory. See p. 1511. God. Ap. 98. I. i. 1. that = in order that. Gr. *hina*.
 the Son of God. Ap. 98. XV. thereby = through (Gr. *dia*. Ap. 104. v. 1) it. 5 loved. Ap. 135. I. 1.
 Not the same word as in vv. 3, 36.

11. 6-44 (C, above). THE SIGN. PERFORMANCE. (Division.)

C | E¹ | 6-16. Departure of the Lord.
 E² | 17-44. Arrival of the Lord.

11. 6-16 (E¹, above). DEPARTURE, ETC. (Extended Alternation.)

E¹ | F | G | 6. Days (lit.). Abode.
 H | 7. The Lord's proposal. "Let us go."
 J | 8. Disciples. Dissuasion.
 F | G | 9, 10. Day (fig.). Work.
 H | 11-15. The Lord's proposal. "Let us go."
 J | 16. Disciples. Acquiescence.

6 He abode . . . still. Gr. *tote men emeinen*. Then indeed He remained. Both A. V. and R. V. omit these important adverbs. in. Gr. *en*. Ap. 104. viii. 7 Then = Afterward. Gr. *epeita*. after. Gr. *meta*. Ap. 104. xi. 2. into. Gr. *eis*. Ap. 104. vi. 8 Master = Rabbi. Ap. 98. XIV. vii. 1. of late sought = just now were seeking. Cp. 8. 59. 9 twelve hours; reckoning from sunrise to sunset, 6 a. m. to 6 p. m. If, Ap. 118. 1 b. any man. Ap. 123. 3. seeth. Ap. 133. I. 5. the light, &c., i. e. the sun naturally, the Sun of righteousness metaphorically, light. Gr. *phōs*. Ap. 130. I. world, Gr. *kosmos*. Ap. 129. 1. 10 there is no light in him = the light is not (Gr. *ou*. Ap. 105. I) in him. The clauses in vv. 9, 10 are strictly antithetical.

Illustration { Walking by day in the light of the sun, a man stumbles not.
 (exoteric). { Walking by night without that light, he stumbles.

Application { He that hath the Son is walking in the light.
 (esoteric). { He that hath not the Son walks in darkness.

Cp 8. 12; 12. 35, 36, 46. 11 friend. Gr. *philos*, noun of *phileō*, v. 3. sleepeth = has fallen asleep. Gr. *koimaomai*. Ap. 171. 2. go. Gr. *poruomai*, to go with a set purpose. Cp. 14. 2, 3, and Matt. 2. 8, 9. Not the same word as in v. 8. awake him out of sleep. Gr. *exupnizō*. Occurs only here.

A. D. 28

12 ° Then said His disciples, ° " Lord, ° if he sleep, he ° shall do well."

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

14 ° Then said ° Jesus unto 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."

J

16 ° Then said ° Thomas, which is called ° Didymus, unto his ° fellow disciples, " Let us also go, ° that we may die ° with Him."

E² K L

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 :)

M

19 And many ° of the Jews ° came ° to ° Martha and ° Mary, to ° comfort them ° concerning their brother.

N

20 ° Then ° Martha, as soon as she heard that ° Jesus was coming, ° went and met Him : but ° Mary ° sat ° still ° in the house.

21 ° Then said ° Martha ° unto ° Jesus, ° " Lord, ° if Thou hadst been here, my brother had ° not died.

22 But I ° know, that even now, whatsoever Thou wilt ° ask of ° God, ° God will give it Thee."

O P

23 ° Jesus saith unto her, " Thy brother shall ° rise again."

Q

24 ° Martha saith unto Him, " I ° know that he shall ° rise again ° in the ° resurrection ° at the ° last day."

P R

25 ° Jesus said unto her, ° " I am the ° resurrection,

S

and the ° life :

R

he that ° believeth ° in Me, though he were dead, ° yet shall he live :

S

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

Q

° Believest thou this ?"

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

K L

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.

12 Then = Therefore. if. Ap. 118. 2. a. shall do well = shall be saved. Gr. *sōzō*, as in 10. 9.

13 of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

14 Then said Jesus; lit. Then therefore Jesus said plainly. See 10. 24.

is dead = died. Aorist tense. This shows that death had taken place 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. 1. i.

16 Thomas. Ap. 94. 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. *summathētēs*. Occurs only here with (Gr. *meta*. Ap. 104. xi. 1) Him, i. e. the Lord, not with Lazarus. Thomas realized that to return to the neighbourhood of Jerusalem meant certain death.

11. 17-44 (E², p. 1545). THE ARRIVAL, ETC. (Extended Alternation.)

E² K L | 17, 18. Arrival near Bethany.

M | 19. The Jews present.

N | 20-22. Martha.

O | 23-27. Resurrection. Promise.

K L | 28-30. Arrival near Bethany.

M | 31. The Jews present.

N | 32. Mary.

O | 33-44. Resurrection. Performance.

17 grave = tomb. Gr. *mnēmeion*. First, a memorial or monument, then a sepulchre. Cp. 5. 28.

18 about, &c. = as it were from (Gr. *apo*. Ap. 104. iv) fifteen furlongs, i. e. 1½ miles.

19 of = out of, from among. Gr. *ek*. Ap. 104. vii. came = had come.

to. Gr. *pros*, as in v. 3

comfort. Gr. *paramutheomai*; to speak tenderly, consolingly. Occurs only here; v. 31; 1 Thess. 2. 11 and 5. 14.

concerning. Gr. *peri*, as in v. 13.

20 went and met = met. The word implies desire to avoid notice.

sat still = was sitting (Gr. *kathesomai*). There is no word for "still", and the A. V. and R. V. insertion of it implies, without warrant, that Mary heard as well as Martha, but nevertheless remained where she was. Compare the other five occurrences of the word, 4. 6; 20. 12. Matt. 26. 55. Luke 2. 46. Acts 6. 15.

22 know. Gr. *oida*. Ap. 132 I. i.

ask. Gr. *aiteō*. Ap. 134. 4. Used of our prayers (Matt. 7. 7, &c.), never of the Lord's address to the Father. Neither Martha, the disciples or the Jews understood the claim of 10. 30.

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

O | P | 23. The Lord's promise (Lazarus).

Q | 24. Martha (knowledge).

P | 25, 26-. The Lord's promise (all believers).

Q | -26, 27. Martha (belief).

23 rise again. Gr. *anistēmi*. See Ap. 178. I. 1.

24 resurrection. Ap. 178. II. 1.

at = in. Gr. *en*. Ap. 104 viii.

last day. See 6. 39, 40, 44, 54; 12. 48; and cp. Dan. 12. 2, 13.

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

P | R | 25-. Resurrection "I am", &c. } Declaration concerning Himself.

S | -25-. Life.

R | -25. Resurrection for dead saints. } Declaration concerning His own.

S | 26-. Life for living ones.

25 I am (emphatic). See note on Exod. 3. 14, and cp. 8. 58.

See Ap. 150. I. 1. v. (i). These words refer to 1 Thess. 4. 16.

shall he live = shall live. Fig. *Aposiopēsis*. Ap. 6. The word "yet" is not in the Gr., and is unwarrantably introduced by both A. V. and R. V.

26 liveth = is alive, referring to 1 Thess. 4. 17. never = by no means (Gr. *ou mē*. Ap. 105. III) unto the age (Gr. *eis ton aïōna*. Ap. 151. II. A. ii. 4. b).

lievest. See Ap. 150. I. iii. 27 the Christ = the Messiah (Ap. 98. IX). Be- the Son of God (Ap. 98. XV). Cp. Peter's confession in Matt. 16. 16. 28 secretly, saying = saying secretly.

The Master. Gr. *ho didaskalos*. Ap. 98. XIV. v. 3.

A. D. 28

30 Now ⁴Jesus was ⁴not yet come ⁷into the town, but was ⁶in that place where ¹Martha met Him.

M

31 The Jews ¹²then which were ¹⁶with her ⁶in the house, and ¹⁹comforted her, when they ^osaw ¹Mary, that she rose up hastily and went out, followed her, ^osaying, "She goeth ^ounto the grave to ^oweep there."

N

32 ¹²Then when ¹Mary was come where ⁴Jesus was, and ³¹saw him, she ^ofell down ^oat His feet, saying unto Him, ³"Lord, ¹²if Thou hadst been here, my brother had ⁴not died."

O T¹ n

33 When ⁴Jesus therefore ³¹saw her ³¹weeping, and the Jews also ³¹weeping which came with her, He ^ogroaned in the ^ospirit, and ^owas troubled,

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

o

They said unto Him, "Lord, come and ³¹see."

n

35 ⁴Jesus ^owept.

o

36 ¹²Then said the Jews, ³"Behold how He ³loved him!"

U

37 ^oAnd some ¹⁹of them said, "Could ⁴not ^othis man, Which opened the eyes of the ^oblind, have caused that even ^othis man should ^onot have died?"

T² p

38 ⁴Jesus therefore again ³³groaning ⁶in Himself cometh ^oto the ¹⁷grave.

q

It was a ^ocave, and a stone lay ^oupon it.

p

39 ⁴Jesus said, "Take ye away the stone."

q

¹Martha, the sister of him that was dead, saith unto Him, ³Lord, by this time he stinketh: for he hath been ^{dead} ^ofour days."

U

40 ⁴Jesus saith unto her, "Said I ⁴not unto thee, that, ⁹if thou wouldest ¹⁵believe, thou shouldst ^osee ^othe ⁴glory of ⁴God?"

T³ r

41 ¹²Then they took away the stone *from the place* where the dead was laid.

s

And ⁴Jesus lifted up *His* eyes, and said, ^o"Father, I thank Thee that Thou ^ohast heard Me.

42 And ³ ²²knew that Thou hearest Me always: but ^obecause of the people which stand by I said *it*, ⁴that they may ⁻²⁶believe that ^{Thou} hast ³sent Me."

r

43 And when He thus had spoken, He cried with a loud voice, ¹"Lazarus, ^ocome forth."

44 And ^ohe that was dead came forth, bound hand and foot with ^ograveclothes: and his face was bound about with a ^onapkin.

s

⁴Jesus saith unto them, "Loose him, and let him go."

D

(P. 1545)

45 ¹²Then many ¹⁹of the Jews which came ¹⁹to ¹Mary, and had ^oseen ^othe things which ⁴Jesus did, ²⁵believed on Him.

46 ^oBut some ¹⁹of them ^owent their ways ¹⁹to the ^oPharisees, and ^otold them ^owhat things ⁴Jesus had done.

Acts 19. 12.

45 seen (Gr. *theaomai*. Ap. 133. I. 12)=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.

46 But some. These were probably temple spies. went, &c. = went off. Pharisees. Ap.

120. II. told="informed". what things=the thing which, as in v. 45. So L T Tr. WH.

31 saw. Gr. *eidon*. Ap. 133. I. 1.

saying. T Tr. A WH R read, "supposing".

unto. Gr. *eis*. Ap. 104. vi.

weep (Gr. *klaio*)=to wail. Not the same word as in v. 35.

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

at. Gr. *eis*. Ap. 104. vi.

11. 33-44 (O, p. 1546). RESURRECTION. PERFORMANCE. (Alternations.)

O T¹ n | 33, 34-. The Lord. Groaning.

o | -34. The Jews. Answer.

n | 35. The Lord. Weeping.

o | 36. The Jews. Remark.

U | 37. What some said.

T² p | 38-. The Lord. Groaning.

q | -38. The grave described.

p | 39-. The Lord. Command.

q | -39. The dead described.

U | 40. What the Lord said.

T³ r | 41-. Lazarus. Dead.

s | -41, 42. The Lord. Request.

r | 43, 44-. Lazarus. Called.

s | -44. The Lord. Command.

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

spirit. Ap. 101. II. 9.

was troubled=troubled Himself. Cp. Gen. 6. 6. Judg. 10. 16.

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

37 And=But.

this man (Gr. *houtos*)=this (One). Cp. Matt. 8. 27.

blind=blind (man). See 9. 1-7.

not. Gr. *me*. Ap. 105. II.

38 to=unto. Gr. *eis*, as v. 31.

cave. Natural or artificial. Cp. Isa. 22. 16.

upon=against. Gr. *epi*. Ap. 104. ix. 2.

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

40 see. Ap. 133. I. 8 (a).

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

41 Father. See 1. 14 and Ap. 98. III. Fifteen times the Lord used this term in prayer (omitting parallel passages in brackets): Matt. 11. 25, 26 (Luke 10. 21); 26. 39, 42 (Mark 14. 36. Luke 22. 42). Luke 23. 34, 46. John 11. 41; 12. 27, 28; 17. 1, 5, 11, 21, 24, 25 (15=3 x 5. Ap. 6). Next to John 17, this is the longest prayer recorded of our Lord.

hast heard=heardest (Aorist tense). This suggests that the prayer was heard and answered before, perhaps in Persea. See v. 4.

42 because of. Gr. *dia*, as in v. 15.

43 come forth; lit. hither, out.

44 he that was dead. Gr. *ho tethnekos*, the dead man. Cp. Luke 7. 12.

graveclothes. Gr. *keiriai*. Only used here in N.T. In the Sept. it is used in Prov. 7. 16, as the rendering of the Heb. *marbaddim*. Originally it meant a bed-girth, and so any kind of wrapping. Here, =swathings.

napkin. Gr. *soudarion*. A Latin word, *sudarium*, or sweat-cloth. Used only here, 20. 7. Luke 19. 20, and

- A V 47¹² Then gathered the chief priests and the
A. D. 28 46 Pharisees a ° council, and said,
W ° “What do we? for ° this man doeth many
° miracles.
48 ° If we let Him thus alone, all men will
25 believe on Him: and the Romans shall come
and take away both ° our ° place and ° nation.”
V 49 And one¹⁹ of them, named Caiaphas, being
the high priest ° that same year, said unto them,
W ° “Ye²² know nothing at all,
50 ° Nor consider that ° it is expedient for ° us,
4 that one⁴⁷ man should die ° for the ° people, and
that the whole⁴⁸ nation perish ° not.”
51 And this spake he ° not ° of himself: but
being high priest that year, he ° prophesied
that ° Jesus ° should die ° for that ° nation;
52 And ° not ° for that ° nation only, but ° that
also He should ° gather together²⁶ in one the
° children of ° God that ° were scattered abroad.
53¹² Then ° from ° that day forth they took
counsel together ° for to put Him to death.
B 54 ° Jesus therefore ° walked¹⁰ no more ° openly
° among the Jews;
D X¹ but went thence³¹ unto a country near to the
wilderness, ° into a city called ° Ephraim, and
there ° continued¹⁶ with His disciples.
Y¹ A¹ 55 And the ° Jews’ passover was nigh at
A. D. 29 hand: and many went ° out of the country up
38 to Jerusalem ° before the passover, ° to ° purify
themselves.
56 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?”
B¹ 57 Now both the chief priests and the Pha-
risees had given a commandment, ° that, ° if ° any
man ° knew where He were, he should ° shew
it, that they might ° take Him.

11. 47-53 (A, p. 1544). COUNSEL TO TAKE HIM.
(Alternation.)

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

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

What do we? = What are we about? i. e. something must be done.

this man. See v. 37, but “man” (Ap. 123. 1) is expressed here.

miracles = signs (Gr. *sēmeion*). A characteristic word in John’s Gospel. See p. 1511 and Ap. 176. 3.

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

place (Gr. *topos*). No doubt the temple was meant, the centre and source of all their influence and power. The word is often so used. See 4. 20. Acts 6. 13, 14; 21. 28, 29.

nation. Gr. *ethnos*. “Our” belongs to nation as well as to place. They claimed the nation which they ruled as their own (see Luke 20. 14).

49 that, &c. Caiaphas had been appointed six months before.

Ye know nothing at all = ye know nothing (Gr. *ouk ouden*, a double negative), i. e. you do not grasp the position; you do not see how critical it is.

50 Nor. Gr. *oude*.

it is expedient = it is to our interest.

us. All the texts read “you”.

people. Gr. *laos*. The word that expresses their relationship to God (Deut. 14. 2. Matt. 2. 6), as “nation” is a more general term (Luke 7. 5; 23. 2).

51 prophesied. The Jews regarded any *ex cathedra* utterance of the High Priest as inspired. Here Caiaphas was used by God, as Balaam was (Num. 22. 38). See Acts 2. 23; 4. 27, 28. should die = was about to die.

52 gather together. Cp. 10. 16 with Jer. 23. 3; 31. 10. children. Gr. *teknon*. Ap. 108. i.

were scattered abroad = had been scattered. See Lev. 26. 33. Deut. 28. 64. Jer. 9. 16. Ezek. 12. 15; 22. 15, &c. 53 from. Gr. *apo*. Ap. 104. iv. that day, i. e. the day on which the council came to their awful decision. for to, &c. = in order that (Gr. *hina*) they might kill Him, i. e. on some *judicial* pretence. The raising of Lazarus, followed, as it was, by so many becoming believers, brought the malignity of the Pharisees to a climax. It was the last of the three miracles that so exasperated them, the others being those on the impotent man, and on the man born blind. See the result in each case (5. 16; 9. 16, 22, 34). 54 walked = was walking. openly. Same as “plainly” in v. 14. among. Gr. *en*. Ap. 104. viii. Ephraim. If it is to be identified with the modern *Ophrah*, it is about 16 miles north-east of Jerusalem. Cp. 2 Chron. 13. 19. continued (Gr. *diatribō*) = abode; so transl. in Acts 12. 19; 14. 3, 28; 16. 12; 20. 6. In 3. 22; Acts 25. 6, “tarried”.

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

- D | X¹ | 11. 54. Departure. Ephraim.
Y¹ | 11. 55-12. 19. Hostility manifested.
Z¹ | 12. 20-36-. Greeks. The hour come. Glorification.
X² | 12. 36. Departure. Concealment.
Y² | 12. 37-50. Hostility explained.
Z² | 13. 1-17. 26. Disciples. The hour come. Glorification.
X³ | 18. 1. Departure. Gethsemane.

11. 55-12. 19 (Y¹, above). HOSTILITY MANIFESTED. (Alternation.)

- Y¹ | A¹ | 11. 55, 56. Passover. People. Concourse.
B¹ | 11. 57. Hostility. Chief Priests’ command.
A² | 12. 1-9. Passover. Bethany. Anointing.
B² | 10, 11. Hostility. Chief Priests’ counsel.
A³ | 12-18. Passover. People. Meeting.
B³ | 19. Hostility. Chief Priests’ perplexity.

55 Jews’ passover. Commencing on the 14th Nisan. See note on 2. 13. out of. Gr. *ek*. Ap. 104. vii. before. Gr. *pro*. Ap. 104. xiv. to = in order to. Gr. *hina*. purify themselves: i. e. from Levitical uncleanness. See Num. 9. 10 and Acts 21. 24. 56 sought = were seeking. among themselves = with (Gr. *meta*. Ap. 104. xi. 1) one another. temple. Gr. *hieron*. See note on Matt. 23. 16. not = in no wise. Gr. *ou mē*. Ap. 105. III. 57 any man = any one. Gr. *tis*. Ap. 123. 8. knew = got to know. Gr. *ginōskō*. Ap. 133. ii. shew = disclose. Gr. *mēnūō*. Only used here, Luke 20. 37. Acts 23. 30, and 1 Cor. 10. 28. take = arrest. Gr. *piazō*. Occurs twelve times, nine times in this sense. The three exceptions are 21. 3, 10. Acts 3. 7.

A² C
A. D. 29
10th day
of Nisan

12 °Then °Jesus °six days °before the
°passover came °to Bethany, where
°Lazarus was °which had been dead, whom
He °raised °from °the dead.

2 There they made Him °a supper; and
°Martha °served: but ¹Lazarus was one of
them that sat at the table with Him.

3 ¹Then took °Mary a °pound of °ointment of
°spikenard, very costly, and °anointed the feet
of ¹Jesus, and wiped His feet with her hair:
and the house was filled °with the odour of
the ointment.

4 ¹Then saith one °of His disciples, °Judas
Iscariot, °Simon's son, which °should betray
Him,

5 "Why was °not this ointment 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 ¹Then said ¹Jesus, °"Let her alone: °against
the day of My burying hath she kept this.

8 For the °poor always ye have °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
¹Jesus' °sake only, but °that they might °see
¹Lazarus also, whom He had ¹raised ¹from
¹the dead.

10 But the chief priests consulted °that they
might °put ¹Lazarus also to death;

11 Because that °by reason of him many of the
Jews °went away, and °believed on ¹Jesus.

A² G J
11th day
of Nisan

12 °On the next day °much people that were
come ¹to the feast, when they heard that ¹Jesus
was coming ¹to Jerusalem,

13 Took branches of palm trees, and went
forth °to meet Him,

K and °cried, °"Hosanna: Blessed *is* the King
of Israel That cometh °in the name of the
°Lord."

thief. Gr. *kleptēs*. The same word as in 10. 1, 8, 10. 26. 55; 27. 38. Luke 10. 30. That is *lēstēs*, and should be transl. "robber", as in 10. 1, 8; 18. 40. the bag. Gr. *glōssokomon*. Only here and 13. 29. Used in the Sept. of the chest made by command of Joash (2 Chron. 24. 8-11). The word means a bag to keep the tongues or reeds of wind instruments, and if Judas was a shepherd (Kerioth being in the hilly district of southern Judah), the bag might be the pouch or wallet for the reeds of the pipes so much used by the eastern shepherd. **7** Let her alone, &c. L T Tr. A V H R (not the Syriac) read, "Let her alone, in order that she may keep it," &c. against = unto. Gr. *eis*. Ap. 104. vi. **8** with you = among yourselves: i. e. not the outside poor, but the Lord's poor. with. Gr. *meta*. Ap. 104. xi. 1. **9** knew = got to know. Gr. *ginōskō*. Ap. 132. I. ii. for . . . sake = on account of. Gr. *dia*. Ap. 104. v. 2. that = in order that. Gr. *hina*. see. Gr. *eidon*. Ap. 133. I. 1. **10** put . . . to death. Gr. *apokteinō* = kill. Occurs seventy-five times, and mostly implies violent death, not by judicial execution. Cp. Matt. 14. 5. Luke 9. 22; 20. 14. Acts 3. 15; 7. 52; 23. 12. Rev. 13. 10. **11** by reason of = on account of. Gr. *dia*, as in v. 9. went away = withdrew: i. e. from the chief priests' faction. believed on. See Ap. 150. I. 1. v (i).

12. 12-13 (A³, p. 1548). PASSOVER. PEOPLE. MEETING. (*Introversion and alternation.*)

A ³	G	J		12, 13-	People. Meeting.
		K		-13.	Praise.
		H		14.	Entry. The Act.
		H		15, 16.	Entry. The Prophecy.
	G	K		17.	Testimony.
		J		18.	People. Reason of Meeting.

12 On the next day: i. e. the fourth day before the Passover, the 11th of Nisan. Our Saturday sunset to Sunday sunset. See Ap. 156. much people a great crowd. **13** to meet = for (Gr. *eis*. Ap. 104. vi) meeting. cried. Gr. imp. of *krazō*. Same word as in v. 44, but L T Tr. A V H R read imp. of *kraugazō* = were shouting out; used once of the Lord, 11, 43. Other occ.: 18. 40; 19. 6, 15. Matt. 12. 19; 15. 22. Acts 22. 23. In the Sept., only in Ezra 3, 13. Hosanna, &c. See note on Matt. 21, 9. in. Gr. *en*. Ap. 104. viii. Lord. Ap. 98 VI. i. a. 1. B. a.

12. 1-9 (A², p. 1548). BETHANY. (*Introversion and Alternation.*)

A ²	C		1, 2.	The Lord and Lazarus (<i>ek nekron</i>).
	D		E	3. The Anointing. Act.
			F	4-6. Objection. Made.
	D		E	7. The Anointing. Purpose.
			F	8. Objection. Refuted.
	C		9.	The Lord and Lazarus (<i>ek nekron</i>).

1 Then = Therefore. Jesus. Ap. 98. X. six days, &c.: i. e. on the ninth day of Nisan; our Thursday sunset to Friday sunset. See Ap. 156.

before. Gr. *pro*. Ap. 104. xiv. to = unto. Gr. *eis*. Ap. 104. vi. Lazarus. See note on 11. 1.

which had been dead. [L Tr. A] T V H R and Syr. omit these words. raised. Gr. *egeirō*. Ap. 178. I. 4. from = out of. Gr. *ek*. Ap. 104. vii.

the dead. There is no article. See Ap. 139. 3. **2** a supper. The first of the three suppers. It was on Saturday evening, at the close of the Sabbath, on the tenth day of Nisan. See Ap. 157.

Martha. Aramaic. See Ap. 94. III. 3. served = was serving. Gr. *diakonō*. Occurs twenty-two times in the Gospels: thirteen times transl. "minister" (Matt. 4. 11 to Luke 8. 3); nine times "serve" (Luke 10. 40 to John 12. 26). Cp. Luke 10. 40. Same word as in Luke 22. 27.

3 Mary. See Ap. 100. 3. pound. Gr. *litra* - Lat. *libra* = about 12 oz. Ap. 51. II. 4 (3). Occurs only here and 19. 39.

ointment. Gr. *myron*. Aromatic balsam. spikenard. See note on Mark 14. 3. anointed. Three anointings are recorded in the Gospels. The first, probably in Capernaum in the house of Simon the Pharisee (Luke 7. 36-50): a woman anointed His feet. The one here was the second, and again His feet were anointed. At the third, in the house of Simon the leper, a woman (unnamed) anointed His head. For the last two see Ap. 156, 157, and 158.

with = out of, or from. Gr. *ek*. Ap. 104. vii. **4** of = out of. Gr. *ek*. Ap. 104. vii. Judas Iscariot. See note on 6. 71.

Simon's son. These words are omitted by T Tr. V H R here, but found in all the texts in 6. 71, 13. 2, and 26. In some places the word Iscariot is made to agree with Simon.

should betray Him = was about to deliver Him up. **5** not. Gr. *ou*. Ap. 105. I. three hundred pence = about £10. See Ap. 51. I. 4. poor. See Ap. 127. 1.

6 for = concerning. Gr. *peri*. Ap. 104. xiii. 1. Matt. 6. 19; 24. 43, &c. Not the same as in Matt. 21. 13; 26. 55; 27. 38. Luke 10. 30. That is *lēstēs*, and should be transl. "robber", as in 10. 1, 8; 18. 40. the bag. Gr. *glōssokomon*. Only here and 13. 29. Used in the Sept. of the chest made by command of Joash (2 Chron. 24. 8-11). The word means a bag to keep the tongues or reeds of wind instruments, and if Judas was a shepherd (Kerioth being in the hilly district of southern Judah), the bag might be the pouch or wallet for the reeds of the pipes so much used by the eastern shepherd. **7** Let her alone, &c. L T Tr. A V H R (not the Syriac) read, "Let her alone, in order that she may keep it," &c. against = unto. Gr. *eis*. Ap. 104. vi. **8** with you = among yourselves: i. e. not the outside poor, but the Lord's poor. with. Gr. *meta*. Ap. 104. xi. 1. **9** knew = got to know. Gr. *ginōskō*. Ap. 132. I. ii. for . . . sake = on account of. Gr. *dia*. Ap. 104. v. 2. that = in order that. Gr. *hina*. see. Gr. *eidon*. Ap. 133. I. 1. **10** put . . . to death. Gr. *apokteinō* = kill. Occurs seventy-five times, and mostly implies violent death, not by judicial execution. Cp. Matt. 14. 5. Luke 9. 22; 20. 14. Acts 3. 15; 7. 52; 23. 12. Rev. 13. 10. **11** by reason of = on account of. Gr. *dia*, as in v. 9. went away = withdrew: i. e. from the chief priests' faction. believed on. See Ap. 150. I. 1. v (i).

- H 14 And ¹Jesus, when He had found a young
A. D. 29 ass, sat ^othereon; as it is ^owritten,
- H 15 "Fear ^onot, daughter of Sion: behold, thy
King cometh, sitting ^oon an ass's colt."
16 These things ^ounderstood ^onot His disci-
ples at the first: but when ¹Jesus was ^oglorified,
then remembered they that these things ^owere
written ^oof Him, and that they ^ohad done
these things unto Him.
- G K 17 ^oThe people therefore that was ^owith
Him when He called ¹Lazarus ^oout of his
^ograve, and ¹raised him ¹from ¹the dead,
^obare record.
- J 18 ^oFor this cause ¹⁷the people also met Him,
^ofor that they heard that He had done this
^omiracle.
- B³ 19 ^oThe Pharisees therefore said ^oamong
themselves, ^o"Perceive ye how ye ^oprevail
^onothing? ^obehold, the ^oworld is gone after
Him."
- Z¹ L 20 ^oAnd there were certain ^oGreeks ^oamong
12th day of Nisan them that ^ocame up to ^oworship ^oat ^othe feast:
21 The same came therefore to ^oPhilip, which
was ^oof ^oBethsaida of Galilee, and ^odesired him,
saying, ^o"Sir, ^owe would see ¹Jesus."
22 ²¹Philip cometh and telleth ^oAndrew: and
again ^oAndrew and ²¹Philip tell ¹Jesus.
23 And ¹Jesus answered them, saying, "The
hour is come,
- M ^othat ^othe Son of man should be ¹⁶glorified.
- N 24 ^oVerily, verily, I say unto you, ^oExcept ^oa
corn of wheat fall ^ointo the ^oground and die, it
^oabideth alone: but ^oif it die, it ^obringeth forth
much fruit.
- O 25 He that ^oloveth his ^olife shall lose it; and
he that hateth his ^olife ¹³in this ¹⁹world shall
^okeep it ^ounto ^olife ^oeternal.
26 ²⁴If any man ²serve Me, let him follow Me;
and where ³I am, there shall also My servant
be: ²⁴if any man ²serve Me, him will ^oMy Fa-
ther ^ohonour.
- L 27 ^oNow is My ^osoul ^otroubled; ^oand what
shall I say? ^oFather, save Me ¹from this hour:
but ¹⁸for this cause came I ²⁵unto this hour.
- M 28 ²⁷Father, ¹⁶glorify Thy name." ¹Then came
there a voice ¹from ^oheaven, saying, ^o"I have
both ¹⁶glorified it, and will ¹⁶glorify it again."
29 ¹⁷The people therefore, that stood by, and

- 14 thereon = upon (Gr. *epi*. Ap. 104. ix. 3) it.
written. See Ap. 153. 4. Quoted from Zech. 9. 9.
15 not. Gr. *mē*. Ap. 105. II.
on = upon. Gr. *epi*. Ap. 104. ix. 3.
16 understood = perceived. Gr. *ginōskō*. Ap. 132.
I. ii.
glorified. Gr. *doxazō*. One of the characteristic words
in John (see p. 1511).
were written = had been written. Cp. 2. 17; 5. 39.
of = about. Gr. *epi*. Ap. 104. ix. 2.
had done = did.
17 The people = The crowd.
out of. Gr. *ek*. Ap. 104. vii.
grave. See note on 11. 17.
bare record = were testifying. See note on 1. 7.
18 For this cause = on account of (Gr. *dia*. Ap. 104.
v) this. for that = because. Gr. *hoti*, as in vv. 6, 11.
miracle = sign. Gr. *sēmeion*. See Ap. 176. 3, and p. 1511.
19 The Pharisees. See Ap. 120. II.
among. Gr. *pros*. Ap. 104. xv. 3.
Perceive. Gr. *theōreō*. Ap. 133. I. 11.
prevail = profit. Gr. *ōphelēō*. Occurs fifteen times,
always transl. profit, except here; Matt. 27. 24; Mark
5. 26, and Luke 9. 25.
nothing = nothing at all. Gr. *ouk ouden*, a double
negative. behold. Fig. *Asterismos*. Ap. 6.
world. Gr. *kosmos*. Ap. 129. 1.

12. 20-36- (Z¹, p. 1548). GREEKS. THE HOUR
COME. GLORIFICATION. (Alternation.)

- Z¹ | L | 20-23-. The hour is come.
M | -23. Glorification.
N | 24. Death.
O | 25, 26. Words to Disciples.
L | 27. The hour is come.
M | 28-31. Glorification.
N | 32, 33. Death.
O | 34-36. Words to people.

20 And, &c. This was the third day before the Pass-
over, 12th of Nisan, our Sunday sunset to Monday
sunset.

Greeks. Gr. *Hellēnes*: i. e. Gentiles, not Greek-speak-
ing Jews, or Grecians (Acts 6. 1; 9. 29).
among = out of. Gr. *ek*. Ap. 104. vii.
came up = were coming up, according to custom.
worship. Gr. *proskuneō*. Ap. 137. 1. This would be
in the outer court of the Temple, called the Court of the
Gentiles. Cp. Rev. 11. 2.

at = in. Gr. *en*. Ap. 104. viii.
the feast. They would not be allowed to eat the
Passover, unless they were proselytes (Ex. 12. 48).

21 Philip . . . of Bethsaida. See Ap. 141. Probably
these Greeks were from Galilee (Ap. 169), and, as Philip
bore a Greek name, had some acquaintance with
him. of. Gr. *apo*. Ap. 104. iv.

desired = prayed. Gr. *erōtaō*. Ap. 134. I. 3.
Sir. Gr. *kurios*. Ap. 98. VI. i. a. 4. B.
we would see = we wish (Gr. *thelō*. Ap. 102. i) to see
(Gr. *eidon*. Ap. 133. I. 1).

22 Andrew. See Ap. 141. Andrew belonged to the

23 the Son of man. Ap. 98. XVI, and 99.

first group of the Apostles, Philip to the second.

24 Verily, verily. The seventeenth occ. of this double *amēn*. See note on 1. 51. Except = If not. Gr.
ean (Ap. 118. 1. b) *mē* (Ap. 105. II). a corn of wheat = the seed-corn of the wheat. The Gr. word *kokkos*

occurs seven times: in Matt. 13. 31; 17. 20. Mark 4. 31. Luke 13. 19; 17. 6 (of mustard seed); here; and 1 Cor.
15. 37. into. Gr. *eis*. Ap. 104. vi. ground. Gr. *gē*. Ap. 129. 4. abideth. Gr. *menō*, one
of the characteristic words in this Gospel. See p. 1511. if. Gr. *ean*. Ap. 118. 1. b. bringeth

forth = beareth. 25 loveth. Gr. *phileō*. Ap. 135. I. 2. life. Gr. *psuchē*. Ap. 110. III. 1, and
170. 3. Cp. Matt. 10. 39; 16. 25, 26. Mark 8. 35-37. Luke 9. 24; 17. 33. keep = guard, or preserve. Gr.
phulassō. See note on 17. 12. unto. Gr. *eis*. Ap. 104. vi. life. Gr. *zōē*. Ap. 170. 1. eternal.

Gr. *aiōnios*. Ap. 151. II. B. i. 26 My Father. Gr. the Father. Ap. 98. III. honour. Gr. *timāō*,
only used by John, here, 5. 23, and 8. 49. 27 Now = At this moment. Not the "Now" of 11. 1, 5.

soul. Gr. *psuchē*; here used in the personal sense = I myself. Ap. 110. IV. 1. troubled. Cp.
11. 33; 13. 21; 14. 1, 27. and what shall I say?, &c. Supply the *Ellipses* (Ap. 6) that follow,
thus: (Shall I say) "Father, save Me from this hour?" (No!) It is for this cause I am come to this hour.

(I will say) "Father, glorify Thy name". Father. Ap. 98. III. See 1. 14. 28 heaven (sing.).
See note on Matt. 6. 9, 10. I have, &c. The Father's name was glorified in the wilderness by the Son's
victory over the "tempter". It was about to be glorified again by the final victory over Satan, in the

contest beginning in Gethsemane and ending at the empty tomb.

A.D. 29

heard *it*, said that it °thundered: others said, "An angel spake to Him."

30 ¹ Jesus °answered and said, "This voice came °not °because of Me, but °for your sakes.

31 ²⁷ Now is the °judgment of this ¹⁹ world: ²⁷ now shall the °prince of this ¹⁹ world be °cast °out.

N

32 And ³, ²⁴ if I be °lifted up ¹ from the °earth, will °draw °all *men* °unto °Me."

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

O

34 The people answered Him, °"We have heard ¹⁷ out of the law that °Christ ²⁴ abideth °for ever: and how sayest *Thou*, 'The °Son of man must be ³² lifted up?' who is °this °Son of man?"

35 Then ¹ 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 ¹³ in darkness °knoweth °not whither he goeth.

36 ³⁵ While ye have ³⁵ light, ¹¹ believe °in the ³⁵ light, that ye may °be the °children of ³⁵ light."

X²

These things spake ¹ Jesus, and departed, and °did hide Himself °from °them.

Y² P¹ Q

37 But though He had done so many ¹⁸ miracles °before them, yet they ¹¹ believed °not ¹¹ on Him:

R t¹

38 That the °saying of °Esaias the prophet might be °fulfilled, which he spake, ¹³ "LORD, who hath °believed our report? and to whom hath °the arm of the ¹³ LORD been revealed?"

u¹

39 °Therefore they °could °not °believe,

t²

because that ³⁸ Esaias said again, 40 °"He hath blinded their eyes, and hardened their heart;

u²

that they should ¹⁵ not °see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them."

29 thundered, &c. They heard a sound, but could not distinguish what it was. Cp. Acts 9. 4; 22. 9.

30 answered, &c. See Ap. 122. 3. because of=on account of. Gr. *dia*. Ap. 104. v. 2. for your sakes=on account of (Gr. *dia*. Ap. 104. v) you.

31 judgment. Gr. *krisis* (Ap. 177. 7); i.e. the crisis reached when the world pronounced judgment against Christ and His claims.

prince=ruler. Gr. *archōn*; applied to Satan as prince of this world (*kosmos*, Ap. 129. 1) three times, here, 14. 30, and 16. 11; as prince of the demons in Matt. 12. 24. Mark 3. 22; and as prince of the power of the air in Eph. 2. 2. The same word used in Rev. 1. 5 of the Lord. The prince of this world was a well-known Rabbinical term (*Sar hā 'olām*, prince of the age) for Satan, "the angel", as they say, "into whose hands the whole world is delivered". See Dr. John Lightfoot's *Works*, xii, p. 369.

cast out. Same word as in 9. 34, 35. Matt. 21. 39. Mark 12. 8. Luke 20. 15. Acts 7. 58; 13. 50. In Luke 4. 29, rendered "thrust".

out (Gr. *exō*)=without, outside.

32 lifted up. Gr. *hupsōō*. Occurs twenty times. Always in John refers to the cross; see v. 34; 3. 14, 14, and 8. 28. In fourteen other passages (Matt. 11. 23; 23. 12, 12. Luke 1. 52; 10. 15; 14. 11, 11; 18. 14, 14. Acts 2. 33; 5. 31; 13. 17. 2 Cor. 11. 7. 1 Pet. 5. 6) rendered "exalt", and in James 4. 10, "lift up".

earth. Gr. *gē*. Ap. 129. 4.

draw. Gr. *helkuō*. Same word as in 6. 44. Used elsewhere in 18. 10; 21. 6, 11 and Acts 16. 19. The classical form *helkō* occurs in Acts 21. 30. James 2. 6. It was thought the form *helkuō* was peculiar to the N.T. and Sept., but it is found in one of the Oxyrhynchus *Papyri*. See Deissmann, *Light*, &c., pp. 437-9.

all. Cp. 6. 37, 39. unto. Gr. *pros*. Ap. 104. xv. 3.

Me=Myself. Gr. *emautou*.

33 what death=what kind of death.

should die=was about to die.

34 We have heard=we heard. The Gr. tense (aorist) refers to a definite time, and may refer to a portion of the law (cp. note on 10. 34) read on the Great Sabbath, two days previously. The quotation is usually referred to Ps. 89. 29, but it may rather be Ps. 92 (see title), which is said to have been read on the Sabbath from the days of Ezra.

Christ. Ap. 98. IX.

for ever=unto the age. Ap. 151. II. A. ii. 4. a.

perhaps a reference to the idea that there would be two

Son of man. Ap. 98. XVI.

this. Emphatic; 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=to. them:

i.e. the people around Him. light. Ap. 130. 1. with. Gr. *meta*, as in vv. 8, 17, but all the texts

read *en*, among. while. All the texts read "as". lest darkness=in order that (Gr. *hina*) dark-

ness may not (Gr. *mē*. Ap. 105. II). come upon=seize. Gr. *katalambanō*. Same word as in 1. 5. Mark

9. 18. Phil. 3. 12, 13. 1 Thess. 5. 4. knoweth. Gr. *oida*. Ap. 132. 1. 36 in=on. Gr. *eis*.

Ap. 104. vi. be=become. children=sons. Ap. 108. iii. did hide Himself=was hidden.

from=away from. Gr. *apo*. Ap. 104. iv. them: i.e. the Greeks of v. 20. Cp. Matt. 10. 5.

12. 37-50 (Y², p. 1548). HOSTILITY EXPLAINED. (Division.)

Y² | P¹ | 37-43. Unbelief and Belief. John's Explanation.

| P² | 44-50. Belief and Unbelief. The Lord's Explanation.

12. 37-43 (P¹, above). UNBELIEF AND BELIEF. (Introversion and Repeated Alternation.)

P ¹	Q	37. Unbelief.
	R	t ¹ 38. Isaiah. Citation.
		u ¹ 39-. Consequence.
		t ² -39, 40-. Isaiah. Citation.
		u ² -40. Consequence.
		t ³ 41. Isaiah. Occasion.
	Q	42, 43. Belief.

37 before=in the presence of. Cp. 1 Thess. 1. 3; 2. 19. 38 saying. Gr. *logos*. See note on Mark 9. 32.

This is quoted from Isa. 53. 1. See note there. Esaias. Greek form of Isaiah. fulfilled. Gr. *plērōō*=

filled full or accomplished. See 13. 18; 15. 25; 17. 12; 18. 9, 32; 19. 24, 36. believed. Ap. 150. I. 1. ii.

the arm of the Lord=Messiah, as the executant of His decrees. Isa. 51. 9; 52. 10. Cp. "polished shaft",

Isa. 49. 2. 39 Therefore=On account of (Gr. *dia*. Ap. 104. v) this: i.e. the unbelief of v. 37. could

not=were not able to. believe. Ap. 150. I. 1. i. Judicial blindness follows persistent unbelief.

40 He hath blinded, &c. Quoted from Isa. 6. 9, 10. See notes there. This was the second occasion of

this prophecy being quoted, the first being in Matt. 13. 14 (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. 26, 27 and Rom. 11. 8.

t³ A. D. 29 41 These things said ³⁸ Esaias, ° when he ⁹ saw His ° glory, and spake ° of Him.

Q 42 Nevertheless ²⁰ among the chief rulers also many ¹¹ believed ¹¹ on Him; but ³⁰ because of ¹⁹ the Pharisees they did ° not confess Him, ³⁵ lest they should ° be put out of the synagogue: 43 For they ° loved the ° praise of ° men more than the ° praise of ° God.

P² S¹ 44 ¹ Jesus cried and said, ° “ He that ¹¹ believeth on Me, ¹¹ believeth ⁵ not ¹¹ on Me, but ¹¹ on Him That ° sent Me. 45 And he that ° seeth Me ° seeth Him That ⁴⁴ sent Me.

T¹ 46 ° I am come a ³⁵ light ²⁴ into the ¹⁹ world, that whosoever ¹¹ believeth ¹¹ on Me should ¹⁵ not ²⁴ abide ¹³ in darkness.

S² 47 And ²⁴ if any man hear My ° words, and ³⁹ believe ¹⁵ not,

T² I ° judge him ⁵ not: for I came ⁵ not to ° judge the ¹⁹ world, but to save the ¹⁹ world.

S³ 48 He that ° rejecteth Me, and receiveth ¹⁵ not My ⁴⁷ words,

T³ hath one that ⁴⁷ judgeth him: the ° word that I have spoken, the same shall ⁴⁷ judge him ¹³ in ° the last day.

S⁴ 49 For ° I have ⁵ not spoken ° of Myself; but the ²⁷ Father Which ⁴¹ sent Me, ⁵ he gave me a commandment, what I should ° say, and what I should ° speak.

50 And I ³⁵ know that ° His commandment is ²⁵ life ° everlasting: whatsoever I ⁴⁹ speak therefore, even as the ²⁷ Father ⁴⁹ said unto Me, so I ⁴⁹ speak.”

Z² U¹ V X^v 14th day of Nisan

13 ° Now ° before the ° feast of the ° passover, ° when ° Jesus ° knew that ° ⁵ his hour was come

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

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

41 when. Gr. *hote*. All the texts read *hoti*, because. glory. Gr. *doxa*. One of the characteristic words in John's Gospel. See 1. 14.

of=concerning. Gr. *peri*. Ap. 104. xiii. 1. 42 be put out of the synagogue=become excommunicate (*aposunagōgōi*). See note on 9. 22, and cp. 16. 1.

43 loved. Gr. *agapaō*. Ap. 135. I. 1. praise=glory. Same word as in v. 41. men. Gr. *anthrōpos*. Ap. 123. 1. God. Ap. 98. I. i. 1.

12. 44-50 (P², p. 1551). BELIEF AND UNBELIEF. (Repeated Alternation.)

- P² | S¹ | 44, 45. Belief in the Son.
- | T¹ | 46. Blessing.
- | S² | 47-. Non-belief in the Son.
- | T² | -47. Judgment, not of the Son.
- | S³ | 48-. Rejection of the Son.
- | T³ | -48. Judgment by the Father.
- | S⁴ | 49, 50. Rejection of the Father.

44 He that believeth, &c. Faith in the Lord does not rest in Him, but passes on to recognize that He is the manifestation of the Father. Cp. 1. 14, 18; 3. 33. sent. Gr. *pempō*. Ap. 174. 4.

45 seeth. Gr. *theōreō*. Ap. 133. I. 11. 46 I am come, &c. Cp. 8. 12.

47 words=sayings. Gr. *rhēma*. See note on Mark 9. 32.

judge. Gr. *krinō*. Ap. 122. 1.

48 rejecteth. Gr. *athatō*. Occ. sixteen times in twelve passages. The others are: Mark 6. 26; 7. 9. Luke 7. 30; 10. 16. 1 Cor. 1. 19. Gal. 2. 21; 3. 15. 1 Thess. 4. 8. 1 Tim. 5. 12. Heb. 10. 28. Jude 8. Often transl. despise. It means to count as nothing. See 1 Cor. 1. 19. word. Gr. *logos*. Same word as "saying" in v. 38. See note on Mark 9. 32.

the last day. The sixth and last occ. of this expression in John. See 6. 39, 40, 44, 54; 11. 24.

49 I have not spoken of Myself; i.e. from Myself. The Lord's constant claim was that His very words were what the Father had given Him to speak. Cp. 3. 34; 7. 16-18; 8. 28, 47; 14. 10, 24; 17. 8, 14.

say. Gr. *eipōn*. This has to do with the matter, or subject.

speak. Gr. *laleō*. This word, which is very common in John's Gospel, and occurs eight times in this chapter, refers to the words in which the message was delivered. See note above and next verse.

50 His commandment, &c. Fig. *Ellipsis*. Ap. 6. The result of obeying His commandment is life everlasting. Cp. 1 John 3. 23; 5. 11.

everlasting. Gr. *aiōnios*. Same as "eternal" in v. 25. See Ap. 151. II. B. ii.

13. 1-17. 26 (Z², p. 1548). DISCIPLES. THE HOUR COME. GLORIFICATION. (Division.)

- Z² | U¹ | 13. 1-16. 33. The Lord. Communication to His Disciples.
- | U² | 17. 1-26. The Lord. Prayer to the Father.

13. 1-16. 33 (U¹, above). COMMUNICATION TO HIS DISCIPLES. (Alternation.)

- U¹ | V | 13. 1-38. Cleansing. Washing.
- | W | 14. 1-31. Return to the Father.
- | V | 15. 1-16. 4. Cleansing. Pruning.
- | W | 16. 5-33. Return to the Father.

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

13. 1 Now. Not the same word as in 12. 27, 31, expressing a point of time, but a particle (Gr. *de*) introducing a new subject.

before. Gr. *pro*. Ap. 104. xiv. The preparation day, the 14th day of Nisan, our Tuesday sunset to Wednesday sunset, the day of the Crucifixion. See Ap. 156. feast. See on Matt. 26. 17 and Num. 28. 17. passover. Aram. *pascha*. See Ap. 94. III. 3. when Jesus

knew=Jesus (Ap. 98. X), knowing (Gr. *oida*, Ap. 132. I. 1). ⁵ his hour. See 2. 4; 7. 30; 8. 20; 12. 23, 27; 17. 1; and contrast Luke 22. 53.

depart. Gr. *metabainō*=pass over from one place to another. Used by John in three other places: 5. 24; 7. 3, and 1 John 3. 14. out of. Gr. *ek*. Ap. 104. vii. world. Gr. *kosmos*. Ap. 129. 1. unto. Gr. *pros*. Ap. 104. xv. 3.

the Father. Ap. 98. III. See 1. 14. loved. Gr. *agapaō*. Ap. 135. I. 1. in. Gr. *en*. Ap. 104. viii. unto. Gr. *eis*. Ap. 104. vi. end=furthest 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.

y
A. D. 29

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

Y¹ z¹

3 ¹ Jesus ¹ knowing that ¹ the Father ° had given all things ² into His hands, and that He was ° come ° from ° God, and ° went ° to ° God; -4 He ° riseth ° from ° supper, and laid aside His ° garments; and took a ° towel, and girded Himself.

5 ° After that He ° poureth water ² into a bason, and began to ° wash the disciples' feet, and to ° wipe them with the ° towel wherewith He was girded.

6 ° Then cometh He ³ to ° Simon Peter; and ° Peter saith unto Him, ° "Lord, dost ° Thou ° wash ° my feet?"

7 ¹ Jesus answered and said unto him, "What ° do thou knowest ° not ° now; but thou shalt ° know ° hereafter."

8 ⁶ Peter saith unto Him, "Thou shalt ° never ° wash my feet." ¹ Jesus answered him, ° "If I ° wash thee ° not, thou hast ° no part ° with Me."

9 ⁶ Simon Peter saith unto Him, ° "Lord, ° not my feet only, but also my hands and my head."

10 ¹ Jesus saith to him, "He that is ° washed needeth ° not save to ° wash his feet, but is ° clean every whit:

a¹

and ye are ° clean, but ° not all."

11 For He ¹ knew who ° should betray Him; ° therefore said He, "Ye are ° not all ° clean."

Y² z²

12 ° 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?

13 ° I ° call Me ° Master and ° Lord: and ° ye say well; for so I am.

14 ° If ° then, ° your ° Lord and ° Master, have ° washed your feet; ye also ° ought to ° wash one another's feet.

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

16 ° Verily, verily, I say unto you, The ° servant is ° not greater than his ° lord; ° neither ° he that is sent greater than he that ° sent him.

17 ° If ye ° know these things, happy are ye ° if ye do them.

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

V

X

v

|

v

|

1-

-

The Hour come.

w

|

-1-

-

Return to the Father.

x

|

-1.

-

Love to His Disciples.

y

|

2.

-

Judas. Betrayal.

Y¹z¹

|

3-10-

-

Washing. Act.

a¹

|

-

10, 11.

-

The Traitor. Knowledge.

Y²z²

|

12-17.

-

Washing. Example.

a²

|

18, 19.

-

The Traitor. Communication.

Y³z³

|

20.

-

Reception.

a³

|

21-30.

-

The Traitor. Revelation.

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. being ended. In view of v. 26, Alford's transl., "supper having been served," is preferable to A.V. and R.V. renderings. It means "supper being laid". Washing would naturally precede the meal. Cp. Luke 7. 44.

the devil. See notes on Matt. 4. 1-11. Luke 4. 1-13, and Ap. 19 and 116. now = already.

into. Gr. eis. Ap. 104. vi. Judas. See 6. 71.

3 had given, &c. These statements of His divine origin, authority, and coming glory, are made so as to enhance the amazing condescension of the service to which He humbled Himself to do the office of a bond-slave.

come = come forth. Cp. 8. 42; 16. 27, 28, 30; 17. 8. from. Gr. apo. Ap. 104. iv.

God. Ap. 98. I. i. 1. went = is going away. to = unto. Gr. pros. As in v. 1.

4 riseth. Ap. 178. 4. from. Gr. ek. Ap. 104. vii. supper = supper table (as we should say), i.e., after they had taken their places.

garments, i.e. the outer garment. Gr. himation, transl. "robe" in 19. 2, 5. This was removed for working, and for sleeping was often used as a coverlet. When removed, leaving only the chiton or tunic, the man was said to be naked.

towel. Gr. lention, a linen cloth (Lat. linteum).

5 After that = Then. poureth = putteth, same word as in v. 2.

wash. Gr. nipto. Ap. 186. i. wipe. Gr. ekmasso. Occ. elsewhere, 11. 2; 12. 3. Luke 7. 38, 44.

6 Then = Therefore. Simon Peter. Ap. 141. Peter. No word for Peter. Some substitute ekeinos (he, emphatic), but L T Trm. A WH R reject it. Lord.

7 not. Gr. ou. Ap. 105. I. hereafter = after (Gr. meta. Ap. 104. xi. 2) these things. 8 never = by no means (Gr. ou me. Ap. 105. III) unto the age (Gr. eis ton aion. Ap. 151. II. A. ii. 4. b).

If. Gr. ean, with subj. Ap. 118. 1. b. not. Gr. me. Ap. 105. II. no = not (Ap. 105. I) any. with. Gr. meta. Ap. 104. xi. 1. 10 washed = bathed.

Gr. louo. Ap. 186. iii. Note the distinction between washing the whole body, and washing only a part of it. Cp. 1 Cor. 6. 11. clean. Gr. katharos. Occ. twenty-seven times, transl. ten times "clean", sixteen "pure", and once "clear" (Rev. 21. -18) = free from impurity or dross. Used here of the eleven (cp. 15. 3), but not of Judas into whose heart Satan had "cast" the impure thought of v. 2.

11 should betray Him = the one who is betraying Him. therefore = on account of (Gr. dia. Ap. 104. v). 12 So after = When therefore. what = what [it is]. 13 call Me = address Me as. Gr. phono, always used of calling with the voice (phone). Cp. 11. 28; 12. 17; and cp. kaleo, Luke 6. 46; 15. 19. Master (Gr. didaskalos) = Teacher. See Ap. 98. XIV. v. and cp. Matt. 26. 25, 49.

Lord. Ap. 98. VI. i. a. 2. A. a. ye say well. Would that Christians to-day would treat Him with the same respect which He here commends, instead of calling Him by the name of His humiliation, Jesus, by which He was never addressed by disciples, only by demons (Matt. 8. 29. Mark 1. 24; 5. 6. Luke 8. 28) and those who only knew Him as a prophet (Mark 10. 47. Luke 18. 38). The Holy Spirit uses "Jesus" in the Gospel narratives. 14 If 3 then = Therefore if (Ap. 118. 2. a) I, your = the. ought, &c. By Fig. Synecdochē (Ap. 6) the act of feet-washing is put for the whole circle of offices of self-denying love. Literal feet-washing was not known before the fourth cent. A.D.

15 example. Gr. hupodeigma. Occ. Heb. 4. 11; 8. 5; 9. 23, &c. 16 Verily, verily. The eighteenth occ. of this solemn expression. See 1. 51. Three more occ. in this chapter, vv. 20, 21, 38.

servant = bond-servant. Gr. doulos. Once applied to the Lord (Phil. 2. 7). Frequent in Paul's epistles. lord. Gr. kurios. Ap. 98. VI. i. a. 4. A. neither. Gr. oude. he that is sent = an apostle. Gr. apostolos. Occ. 81 times, always transl. "apostle", save here, 2 Cor. 8. 23, and Phil. 2. 25.

sent. Gr. pempō. Ap. 174. 4.

Gr. kurios. Ap. 98. VI. i. a. 3. A. Thou... mp. The pronouns are emphatic.

now. Gr. arti = just now. know = get to know. Gr. ginōskō. Ap. 132. I. ii.

meta. Ap. 104. xi. 2) these things. 8 never = by no means (Gr. ou me. Ap. 105. III) unto the age (Gr. eis ton aion. Ap. 151. II. A. ii. 4. b).

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sent. Gr. pempō. Ap. 174. 4.

sent. Gr. pempō. Ap. 174. 4.

^{a2} ^{A.D. 29} 18 I speak ⁷ not ^o of you all: ³ I know whom I have chosen: but that the scripture may be fulfilled, ^o He that eateth ^o bread ⁸ with me hath lifted up his heel ^o against me.

19 ^o Now I tell you ¹ before it come, that, when it is come to pass, ye may ^o believe that ^o I am He.

^{Y3 z3} 20 ¹⁶ Verily, verily, I say unto you, He that receiveth whomsoever I ¹⁶ send receiveth ^{33e}; and he that receiveth Me receiveth Him That ¹⁶ sent Me."

^{a3} 21 When ¹ Jesus had thus said, He was ^o troubled in ^o spirit, and testified, and said, ¹⁶ "Verily, verily, I say unto you, that one ^o of you shall betray Me."

22 ^o Then the disciples ^o looked one ^o on another, doubting ¹⁸ of whom He ^o spake.

23 Now there was ^o leaning ^o on ¹ Jesus' ^o bosom one of His disciples, whom ¹ Jesus ¹ loved.

24 ⁶ Simon Peter therefore ^o beckoned to him, ^o that he should ask who it should be ¹⁸ of whom He ²² spake.

25 ^{6e} then ^o lying ^o on ¹ Jesus' ^o breast saith unto Him, ⁶ "Lord, who is it?"

26 ¹ Jesus answered, "^{6e} it is, to whom ³ shall give a ^o sop, when I have dipped it." And when He had dipped the ^o sop, He gave it to ² Judas Iscariot, the son of Simon.

27 And ^o after the ²⁶ sop ^o Satan entered ² into him. ^o Then said ¹ Jesus unto him, "That thou doest, do quickly."

28 Now ^o no man at the table ⁷ knew ^o for what intent He ^o spake this unto him.

29 For some of them ^o thought, because ² Judas had the ^o bag, that ¹ Jesus ^o had said unto him, "Buy those things that we have need of ^o against ^o the feast;" or, that he should give something to the ^o poor.

30 ^{6e} then having received the ²⁶ sop went ^o immediately out: and it was ^o night.

^{X v} 31 ^o Therefore, when ^o he was gone out, ¹ Jesus said, ^o "Now is ^o the Son of man ^o glorified, and ³ God is ^o glorified ¹ in Him.

32 ^o If ³ God be ³¹ glorified ¹ in Him, ³ God shall also ³¹ glorify Him ¹ in Himself, and shall ^o straightway ³¹ glorify Him.

^v 33 ^o Little children, yet ^o a little while I am ⁸ with you. Ye shall seek Me: and ^o as I said unto ^o the Jews, Whither ³ go, ^{6e} cannot come; so now I say to you.

^x 34 A ^o new commandment I give unto you, That ye ¹ love one another; as I have ¹ loved you, that ^{6e} also ¹ love one another.

35 ^o By this shall all men ⁷ know that ye are My disciples, ⁸ if ye have ^o love ^o one to another."

immediately. Gr. *euthēs*, a very common word in Mark's Gospel. Occ. in John only here, 5. 9; 6. 21 and 18. 27. L T Tr. A WH R read *euthus*, as in v. 32.

31 Therefore, when = When therefore. he was gone out = he went out. Now. Gr. *nun*. See 12. 27. the Son of man. Ap. 98. XVI (1). glorified. A characteristic word in this Gospel. See 11. 4; 12. 16, 23, 28; 17. 1, &c. 32 If. Ap. 118. 2. a. [L Tr. A] WH R omit the conditional clause.

straightway. Gr. *euthus*. See note on v. 30. 33 Little children. Gr. *teknion*. Ap. 108. ii. Only occ. here, Gal. 4. 19 (where the reading is doubtful), and in John's first Epistle. a little while. Cp. 7. 33, 34; 14. 19; 16. 16-19. as = even as. the Jews. The Lord uses this expression only here, 4. 22; 18. 20 and 36. cannot come = are not (Gr. *ou*. Ap. 105. I) able to come. The third time He said these words. Cp. 7. 34; 8. 21. 34 new. Gr. *kainos*. See note on Matt. 9. 17. 35 By = In. Gr. *en*. Ap. 104. viii. love. Gr. *agapē*. Ap. 135. II. 1. one to another = among (Gr. *en*) yourselves. Cp. the only other place in the Gospels where *en allēlois* occurs (Mark 9. 50).

18 of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

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

bread. Gr. the bread, i. e. My bread. In a pastoral letter of an Egyptian bishop about 600 A. D. on a Coptic ostrakon this verse is quoted from the Sept., "He that eateth My bread", &c. (Deissmann, *Light from the Ancient East*, p. 215).

against. Gr. *epi*. Ap. 104. ix. 3.

19 Now = From now. Gr. *ap'* (Ap. 104. iv) *arti*. Cp. 14. 7 and Matt. 26. 29.

believe. Ap. 150. I. 1. iii.

3 am. Omit "He", and cp. 8. 28, 58; 18. 5, 6.

21 troubled. See 11. 33. spirit. Ap. 101. II. 9.

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

22 looked. Gr. *blepō*. Ap. 133. I. 5.

on = towards. Gr. *eis*. Ap. 104. vi.

spake = is speaking.

23 leaning = reclining. Gr. *anakeimai*, generally transl. "sat at meat"; cp. v. 28. Reclining on the divan, his head towards the Lord's bosom, John was in the favoured position, on the Lord's right hand, Judas being on His left. on = in (Gr. *en*, as in v. 1).

bosom. Gr. *kolpos*. Cp. the other five occ.: 1. 18. Luke 6. 38; 16. 22, 23. Acts 27. 39 (creek).

24 beckoned = signed or nodded. Gr. *neuō*. Only here and Acts 24. 10.

that he should ask who it should be. L T Tr. A WH R read, "and saith to him, 'Say who it is'".

25 lying = lying back. Not the same word as "leaning" in v. 23. Peter was beyond Judas, and leaning back signed to John behind the Lord.

on. Gr. *epi*. Ap. 104. ix. 3.

breast. Gr. *stēthos*. Not the same word as "bosom" in v. 23. Occ. only here; 21. 20. Luke 18. 13; 23. 48. Rev. 15. 6.

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

27 after. Gr. *meta*. Ap. 104. xi. 2.

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

Then = Therefore. The Lord knew what had taken place, and that further appeal was useless. He dismisses him to the work he is set upon. See the terrible words in Ps. 41. 6, "His heart gathereth iniquity to itself; he goeth abroad, he telleth", exactly what Judas did.

28 no man at the table = no one (Gr. *oudeis*) of those reclining (Gr. *anakeimai*). See v. 23.

for what intent = with a view to (Gr. *pros*. Ap. 104. xv. 3) what.

spake this unto him = spake to him.

29 thought = were thinking.

bag. See note on 12. 6. had said = saith.

against = for. Gr. *eis*. Ap. 104. vi.

the feast: i. e. the feast beginning at the close of Passover, when the high day, 15th of Nisan, began (Ap. 156).

poor. Gr. *ptōchos*. See 12. 8 and Ap. 127. 1.

30 6e = That One. Gr. *ekeinos*, emphatic.

36 ⁶Simon Peter said unto Him, ⁶“Lord, whither goest Thou?” ¹Jesus answered him, “Whither I go, thou canst ⁷not follow Me ³¹now; but thou shalt follow ^oMe afterwards.”
37 Peter said unto Him, ⁶“Lord, why ³³cannot I follow Thee ^onow? I will ^olay down my ^olife ^ofor Thy sake.”
38 ¹Jesus ^oanswered him, “Wilt thou ³⁷lay down thy ³⁷life ³⁷for My sake? ¹⁶Verily, verily, I say unto thee, ^oThe cock shall ^onot ^ocrow, till thou hast ^odenied Me thrice.

14 Let ^onot your heart be ^otroubled: ^oye ^obelieve ^oin ^oGod, ^obelieve also ^oin Me.
²In ^oMy Father's house are many ^omansions: ^oif it were ¹not so, ^oI would have told you. I go to prepare a place for you.
³And ^oif I go and prepare a place for you, ^oI will come again, and receive you ^ounto Myself; ^othat where ³I am, ^{there} ^oye may be also.
⁴And whither ³I go ye ^oknow, and the way ye ^oknow.”
⁵Thomas saith ^ounto Him, ^o“Lord, we ⁴know ^onot whither Thou goest; and how ^ocan we ⁴know the way?”
⁶Jesus saith ⁵unto him, ^o“³I am the ^oway, ^othe ^otruth, and the ^olife: ^ono man ^ocometh ³unto ^othe Father, ^obut ^oby Me.
⁷^oIf ye had ^oknown Me, ye should have ^oknown ²My Father also: and ^ofrom henceforth ye ^oknow Him, and have ^oseen Him.”

⁸Philip saith ⁵unto Him, ⁵“Lord, shew us ⁶the Father, and it sufficeth us.”
⁹Jesus saith ⁵unto him, “Have I been ^oso long time ^owith you, and yet hast thou ⁵not ⁷known Me, Philip? he that hath ⁷seen Me hath ⁷seen ⁶the Father; and how sayest thou ^{then}, ‘Shew us ⁶the Father’?”
¹⁰^oBelievest thou ⁵not that ³I am ²in ⁶the Father, and ⁶the Father ²in Me? ^othe ^owords that ³I speak ⁵unto you I speak ⁵not ^oof Myself: but ⁶the Father That ^odwelleth ²in Me, ³doeth ^othe works.
¹¹^oBelieve Me that ³I am ²in ⁶the Father, and ⁶the Father ²in Me: or else ^obelieve Me ^ofor the ^overy works' sake.

¹²^oVerily, verily, I say ⁵unto you, He that

36 Me. All the texts omit.
37 now=just now. Gr. *arti*.
 lay down, &c. Cp. 10. 11, 15; 15. 13. 1 John 3. 16.
 life. Gr. *psuchē*. Ap. 110. III. 1.
 for Thy sake = on behalf of (Gr. *huper*. Ap. 104. xvii.
 1) Thee.
38 answered him. All the texts read, “answereth”.
 The = A.
 not = by no means. Gr. *ou mē*. Ap. 105. III.
 crow. Gr. *phōneō*. Same word as in v. 13.
 denied = utterly denied (Gr. *aparnēumai*), always of denying a person, as in Matt. 26. 34, 35, 75. Mark 14. 30, 31, 72. Luke 22. 34 61; but L T Tr. A WH R read *arneomai*, the milder form, without the intensive prefix.

14. 1-31 (W, p. 1552). RETURN TO THE FATHER. (*Alternation*.)
 W | Z¹ | B¹ | 1. Comfort. Coming again.
 C¹ | 2-7. Return to the Father. Purpose.
 A¹ | D¹ | 8-11. Question and Answer. Manifestation.
 E¹ | 12-17. Communications.
 Z² | B² | 18. Comfort. Coming again.
 C² | 19-21. Return to the Father. Promise.
 A² | D² | 22-24. Question and Answer. Manifestation.
 E² | 25-27-. Communications.
 Z³ | B³ | -27, 28-. Comfort. Coming again.
 C³ | -28-31. Return to the Father.

1 not. Gr. *mē*. Ap. 105. II.
 troubled. Cp. 11. 33 (Himself); 12. 27 (My soul); 13. 21 (spirit). Here it is the heart. In all cases the whole being is meant. See also Luke 24. 38.
 ye believe. There is no reason for translating the two verbs differently. Both are imperative. “Believe in God, and believe in Me”.
 believe. Ap. 150. I. 1. v (i). in. Gr. *eis*.
 God. Ap. 98. I. i. 1.
2 In. Gr. *en*. 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 *menō*, a characteristic word in this Gospel). Occurs only here and in v. 23.
 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.
3 if. Ap. 118. 1. b.
 I will come, &c. = again I am coming, and I will receive you.

unto. Gr. *pros*. Ap. 104. xv. 3. that = in order that. Gr. *hina*. ye may be also = ye also may be.
4 know. Gr. *oida*. Ap. 132. I. 1. Most of the texts omit the second “ye know”, and read, “whither, &c., ye know the way.” **5** Thomas. See Ap. 94. III and 141. unto = to. Lord. Ap. 98. VI. 1. a. 3. A.
 not. Gr. *ou*. Ap. 105. I. can, &c. The texts read, “know we”. **6** Jesus. Ap. 98. X. ³I am.
 This affirmation used by our Lord at least twenty-five times in John. See 4. 26; 6. 20 (“It is I”). Gr. *Egō eimi*), 35, 41, 48, 51; 8. 12, 18, 23, 24, 28, 58; 10. 7, 9, 11, 14; 11. 25; 13. 19; 15. 1, 5; 18. 5, 6, 8, 37. way. Cp. Acts 9. 2; 18. 25, 26; 19. 9, 23; 22. 4; 24. 22. the truth = and the truth. Note the Fig. *Polysyndeton* to emphasize the Lord's statement. truth. Gr. *alētheia*. Cp. Ap. 175. 1. This word occurs twenty-five times in John, always in the lips of the Lord, save 1. 14, 17 and 18. 38 (Pilate). Only seven times in Matthew, Mark, and Luke. life. Ap. 170. 1, a characteristic word in this Gospel, where it occurs thirty-six times. See first occ. (Matt. 7. 14), “the way which leadeth unto life”, and cp. 1 John 5. 11, 12, 20. no man = no one. Gr. *oudeis*. cometh. Cp. 6. 44. the Father. See 1. 14. but = if not. Gr. *ei mē*. by = through. Gr. *dia*. Ap. 104. v. 1. **7** If, &c. Ap. 118. 2. a. known. Ap. 132. I. ii. from henceforth = from (Gr. *apo*. Ap. 104. iv) now. seen. Ap. 133. I. 8. Cp. 1 John 1. 1. **8** Philip. See 1. 43-48; 6. 5; 12. 21, 22, and Ap. 141. **9** so long time. Philip, one of the first called. See 1. 43. with. Gr. *meta*. Ap. 104. xi. 1. **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 speaketh them, and the works that I do, I do not of Myself, but the Father that dwelleth in Me doeth them”. words. Gr. *rhēma*. See Mark 9. 32. of = from. Gr. *apo*. Ap. 104. iv. dwelleth = abideth. Gr. *menō*. See p. 1511. the works. The texts read “His works”. **11** Believe Me that, &c. Ap. 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-second occ. See on 1. 51.

A. D. 29

¹ believeth on Me, ° the works that ³ do shall ° he do also; and ° greater works than these shall he do; because ³ go ³ unto ² My Father.

¹³ And whatsoever ye shall ° ask ² in My ° name, that will I do, ³ that ° the Father may be ° glorified ² in the Son.

¹⁴ ³ If ye shall ¹³ ask any thing ² in My ¹³ name, ³ will do it.

¹⁵ ³ If ye ° love Me, ° keep My commandments.

¹⁶ And ³ will ° pray ° the Father, and He ° shall give you ° another ° Comforter, ³ that He may ° abide ° with you ° for ever;

¹⁷ Even ° the Spirit of ° truth; Whom the ° world ° cannot receive, because it ° seeth Him ° not, neither ° knoweth Him: but ye ° know Him; for He ° dwelleth ° with you, and shall be ° in you.

Z² B² ¹⁸ I will ° not leave you ° comfortless: I ° will come ° to you.

C² ¹⁹ Yet ° a little while, and the ¹⁷ world ¹⁷ seeth Me ° no more; but ye ¹⁷ see Me: because ³ live, ye ° shall live also.

²⁰ At that day ye shall ° know that ³ am ² in ² My Father, and ye ² in Me, and ° ³ in you.

²¹ He that hath My commandments, and keepeth them, he it is that ° loveth Me: and he that ° loveth Me shall be ° loved ° of ² My Father, and ³ will ° love him, and will ° manifest Myself to him."

A² D² ²² ° Judas saith ° unto Him, ° not Iscariot, "Lord, ° how is it that Thou ° wilt ° manifest Thyself ° unto us, and ° not ° unto the ¹⁷ world?"

²³ ° Jesus ° answered and said ° unto him, ° "If ° a man ° love Me, he will keep My ° words: and My Father will ° love him, and We will come ° unto him, and make Our ° abode ¹⁷ with him.

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.

E² ²⁵ These things have I spoken ° unto you, ° being yet present ¹⁷ with you.

²⁶ But the ¹⁶ Comforter, Which is ° the Holy Ghost, Whom ° the Father will send ° in My name, ° he shall ° teach you all things, and ° bring all things to your remembrance, whatsoever I have said unto you.

the works, &c.: i.e. similar works, e.g. Acts 3. 7; 9. 34. he do also = he also do.

greater. Not only more remarkable miracles (Acts 5. 15; 19. 12) by the men who were endued with power from on high (*pneuma hagion*, Ap. 101. II. 14), but a more extended and successful ministry. The Lord rarely went beyond the borders of Palestine. He forbade the twelve to go save to the lost sheep of the house of Israel (Matt. 10. 5, 6); after Pentecost they went "everywhere" (Acts 8. 4), and Paul could say, "your faith is spoken of throughout the whole world" (Rom. 1. 8).

13 ask. Ap. 134. I. 4. Cp. Matt. 7. 7. name. The word occurs first in Matt. 1. 21, associated with Jesus (Ap. 98. X). Cp. Mark 16. 17 with Acts 3. 6, 16; 4. 10, &c. glorified. See 12. 16.

15 love. Gr. *agapaō*. Ap. 135. I. 1, and see p. 1511. keep. Most of the texts read, "ye will keep".

16 pray. Gr. *erōtaō*. Ap. 134. I. 3. Not *aiteō* as in v. 13. See 1 John 5. 16, where both words are used. shall = will.

another. Gr. *allos*. Ap. 124. 1. Comforter. Gr. *paraklētos*, rendered "Advocate" in 1 John 2. 1. *Paraklētos* 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 and 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 *Mēnāhem* (= Comforter), and speak of His days as the days of consolation. Cp. Luke 2. 25. See Dr. John Lightfoot's *Works*, vol. xii, p. 384. abide. Gr. *menō*. Same as "dwelleth" in v. 10. See p. 1511.

for ever. Gr. *eis ton aīōna*. Ap. 151. II. A. 4. a. **17 the Spirit of truth** = the Spirit (Ap. 101. II. 3) of the truth. The definite article in both cases.

world. Gr. *kosmos*. Ap. 129. 1. cannot = is not (Ap. 105. I) able to.

seeth. Gr. *theōreō*. Ap. 133. I. 11. with = beside. Gr. *para*. Ap. 104. xii. 2.

18 comfortless = orphans. Gr. *orphanos*. Occurs only here and James 1. 27.

will come = am coming. As in v. 3. to. Gr. *pros*. Ap. 104. xv. 3.

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 eti*. shall live also = also shall live.

20 At = In. Gr. *en*. Ap. 104. viii.

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 this present day of man (1 Cor. 4. 3 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-Shāmmāh. See Ezek. 43. 7; 48. 35. Zeph. 3. 15-17. **21 of** = by.

Gr. *hupo*. Ap. 104. xviii. 1. manifest. Gr. *emphanizō*. Ap. 106. I. iv. **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. 13. 55); Judas of Galilee (Acts 5. 37); Judas of Damascus (Acts 9. 11); and Judas Barsabas (Acts 15. 22). This is the only mention of this Judas. how is it . . . ? = how comes it to pass? wilt = art about to. **23 answered**, &c. See note on Deut. 1. 41 and Ap. 122. 3. a man = any one.

Gr. *tis*. Ap. 123. 3. words = word (sing.). Gr. *logos*: i.e. the commandments of vv. 15, 21. abide. Same word as "mansions", in v. 2. **24 sayings** = words. Gr. *logos*. Same as "word" in the next

clause, and in v. 23. Cp. 8. 51, 52, 55, and see note on Mark 9. 32. Which sent Me. This expression (Gr. *ho pempsas*, Ap. 174. 4), occ. twenty-four times, all in John. See 4. 34; 5. 23, 24, 30, 37; 6. 38, 39, 40, 44; 7. 16, 28, 33; 8. 16, 18, 26, 29; 9. 4; 12. 44, 45, 49; 13. 20; 15. 21; 16. 5. In the third person, "that sent Him", twice, 7. 18; 13. 16. **25 being yet present** = abiding. Gr. *menō*. A characteristic word in John's Gospel. See p. 1511. Same word as "abide", v. 16, and "dwell", vv. 10, 17. **26 the Holy Ghost** = the Spirit, the Holy. Gr. *to Pneuma to Hagion*. The only place in John where the two articles are found. Elsewhere Matt.

12. 32. Mark 3. 29; 12. 36; 13. 11. Luke 2. 26; 3. 22. Acts 1. 16; 5. 3, 32; 7. 51; 8. 18; 10. 44, 47; 11. 15; 13. 2, 4; 15. 8; 19. 6; 20. 23, 28; 21. 11; 28. 25. Eph. 1. 13; 4. 30. Heb. 3. 7; 9. 8; 10. 16. Twenty-eight times (7 x 4 = 28. Ap. 10). See Ap. 101. II. 3. he = that One. Gr. *ekeinos*. teach. Gr. *didaskō*. Occ. 97 times, always rendered "teach". Cp. 1 John 2. 27. Other words transl. "teach" are *katangellō*, Acts 16. 21; *katēcheō*, 1 Cor. 14. 19. Gal. 6. 6; *mathēteuō*, Matt. 28. 19. Acts 14. 21; and *paideuō*, Acts 22. 3. Titus 2. 12. bring, &c. = put you in mind of. Occ. seven times: here; Luke 22. 61. 2 Tim. 2. 14. Titus 3. 1. 2 Pet. 1. 12. 3 John 10. Jude 5. Cp. 2. 17, 22; 12. 16. Luke 24. 6, 8 (a kindred word).

A. D. 29

27 ° Peace I leave ° with you, ° My ° peace I give ° unto you: ° not as the ° world giveth, give I ° unto you.

Z³ B³

1 Let ° not your heart be troubled, ° neither let it ° be afraid.

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

C³

If ye ° loved Me, ye would rejoice, because ° I said, I go ° unto ° the Father: for ° My Father is ° greater than I.

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

30 ° Hereafter I will ° not talk 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 ° gave Me commandment, ° even so ° I do. ° Arise, ° let us go hence.

V F¹ G¹ b

15 ° I am the ° true ° vine, and ° 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.

27 Peace. Fig. *Symecdochē*. Gr. *eirēnē*. Six times in John, always by the Lord. Cp. Dan. 10. 19. with you = to you.

My peace. The Prince of Peace (Isa. 9. 6) alone can give true peace. Cp. 16. 33; 20. 19, 21, 26. Luke 24. 36. unto = to.

world. Gr. *kosmos*. Ap. 129. 1. The world talks of peace, and we have Peace Societies, and Temples of Peace, while the nations are arming to the teeth. The world (Acts 4. 27) slew Him Who came to bring peace, and now talks of creating a "World's Peace" without the Prince of Peace, in ignorance of Ps. 2. 4. Prov. 1. 25-27. 1 Thess. 5. 3. neither. Gr. *mēde*.

be afraid = show cowardice. Gr. *deiliaō*. Occ. only here. The noun *deilia* occ. only in 2 Tim. 1. 7, and the adj. *deilos* in Matt. 8. 26. Mark 4. 40. Rev. 21. 8.

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

I said. All the texts omit. greater. The Lord was not inferior as to His essential being (see vv. 9-11; 10. 30), but as to His office, as sent by the Father. See 1 Cor. 15. 27. Phil. 2. 9-11.

29 now. Gr. *nūn*. See 12. 27. believe. Ap. 150. I. 1. i.

30 Hereafter I will not = No longer (Gr. *ouk eti*) will I. prince. See 12. 31.

nothing. Gr. *ouk ouden*, a double negative, for emphasis. No sin for Satan to work upon. Cp. 8. 46. 2 Cor. 5. 21. Heb. 4. 15. 1 Pet. 2. 22, 23. 1 John 3. 5.

31 that = in order that. Gr. *hina*. I love. The only place where the Lord speaks of loving the Father. Six times the Father's love to the Son is mentioned, 3. 35; 10. 17; 15. 9; 17. 23, 24, 26. The adj. *agapētos*, beloved, does not occ. in John's Gospel, but nine times in his Epistles. See Ap. 135. III.

as = even as. gave . . . commandment = charged. Cp. Matt. 4. 6; 17. 9, and see notes on Isa. 49. 6-9. even so. Cp. 3. 14; 5. 23; 12. 50. Note even as . . . even so. I do = I am doing, i. e. carrying it out in obedience to the Father's will. Cp. 4. 34; 5. 30; 6. 38-40. Phil. 2. 8. Heb. 5. 8. Arise. Implying haste. Gr. *egeirō*. Ap. 178. I. 4. let us go. Cp. 11. 15.

15. 1-16. 4 (V, p. 1552). CLEANSING. PRUNING. (Division.)

V | F¹ | 15. 1-17. Love manifested and commanded.
 | F² | 15. 18-16. 4. Hatred foretold and experienced.

15. 1-17 (F¹, above). LOVE MANIFESTED AND COMMANDED. (Alternation.)

F ¹	G ¹	b 1-3. The Vine and its branches. Pruning.
		c 4. Fruitfulness.
		b 5-. The Vine and its branches. Abiding.
		c -5-7. Fruitfulness.
	H ¹	8. Purpose. The Father glorified.
G ²	d	9-. The Father's love to the Son.
	e	-9-. The Son's love to Disciples.
	d	-9, 10-. Disciples abiding in Son's love.
	e	-10. Son abiding in Father's love.
	H ²	11. Purpose. Joy.
G ³	f	12-. Command. Love one another.
	g	-12, 13. Example.
	f	14. Commands for friends.
	g	15, 16. Proof of friendship.
	H ³	17. Purpose. Love one another.

I I am. See on 14. 6. true = real. Ap. 175. 2. vine. Three trees are used in the N.T. to teach important lessons. The fig is used by our Lord to show the causes of the doom of Israel. In Rom. 11, Paul applies the figure of the olive tree also to Israel, and utters a solemn warning to the Gentiles; i. e. all the Gentiles upon whom My name is called (Acts 15. 17), now grafted in in Israel's place. The vine speaks of Israel's temporal and spiritual blessings (Ps. 80 and Isa. 5). That vine failed. Henceforth there is no blessing for Israel as such till He comes Who is the true Israel (Isa. 49. 3), as He is the true vine. Then shall Isa. 27. 6 be fulfilled. The interpretation of this passage is for Israel alone, though many blessed lessons may be drawn from it, by way of application. Through reading the "Church" into these verses, great confusion has resulted and grievous distress been caused to the people of God. My Father. See 2. 16. 2 branch. Gr. *klēma*. Only here, and vv. 4, 5, 6. in. Gr. *en*. Ap. 104. viii. not. Gr. *mē*. Ap. 105. II. taketh away = raiseth. Gr. *airō*. Occ. 102 times, and transl. more than forty times, take up, lift up, &c. Take away is a secondary meaning, see the Lexicons. Cp. Matt. 4. 6; 16. 24. Luke 17. 13. Rev. 10. 6; 18. 21, and Ps. 24. 7, 9 (Sept.). purgeth = cleanseth. Gr. *kathairō*. Occ. only here, and Heb. 10. 2. Of the two kinds of branches, the fruitless and the fruitful, He raises the former from grovelling on the ground, that it may bear fruit, and cleanses the latter that it may bear more fruit. that = in order that. Gr. *hina*. bring forth = bear. Same word as in the two previous clauses. 3 Now = Already. clean. Gr. *katharos*. Cp. 13. 10, 11, the only other occ. in John, and the verb *kathairō* in v. 2. through = on account of. Ap. 104. v. 2. word. Gr. *logos*. See on Mark 9. 32. unto = to.

c 4 ° Abide ²in Me, ° and \int ²in you. As the
A. D. 29 ²branch ° cannot bear fruit ° of itself, ° except it
 ° abide ²in the vine; ° no more can $\gamma\epsilon$, ° except
 ye ° abide ²in Me.

b 5 ¹ \int am the vine, $\gamma\epsilon$ are the ²branches: He
 that ⁴abideth ²in Me, and \int ²in him,

c the same ²bringeth forth much fruit: for ° with-
 out Me ye can do ° nothing.
 6 ° If a man ⁴abide ° not ²in Me, he ° is cast
 forth as ° a ²branch, and ° is withered; and
 ° men gather them, and cast *them* ° into ° the
 fire, and they are burned.
 7 ° If ye ⁴abide ²in Me, and My ° words ⁴abide
²in you, ° ye shall ° ask what ye ° will, and it
 shall ° be done ³unto you.

H¹ 8 ° Herein ° is ¹My Father ° glorified, ° that ye
 bear much fruit; ° so shall ye be My disciples.

G² d 9 ° As ° the Father ° hath loved Me,
 e so have \int ° loved you:
 d ° continue ye ²in My ° love.
 10 ° If ye ° keep My commandments, ye shall
 ° abide ²in My ° love;
 e even as \int have ° kept ¹My Father's command-
 ments, and ⁴abide ²in $\gamma\iota\varsigma$ ° love.

H² 11 These things have I spoken ³unto you,
²that ° My joy might ° remain ²in you, and *that*
 ° your joy ° might be full.

G³ f 12 This is ° My commandment, ²That ye ° love
 one another,
 g ° as I ° have ° loved you.
 13 Greater ° love hath ° no man than this, ²that
 ° a man ° lay down his ° life ° for his ° friends.

f 14 $\gamma\epsilon$ are My ¹³friends, ° if ye do ° whatsoever
 \int command you.

g 15 ° Henceforth I call you not ° servants; for
 the ° servant ° knoweth ° not what his ° lord
 doeth: but I have called you ¹³friends; for all
 things that I have heard ° of ¹My Father I
 ° have made known ³unto you.
 16 ° $\gamma\epsilon$ have ¹⁵not chosen Me, but \int ° have
 chosen you, and ° ordained you, ²that $\gamma\epsilon$ should
 ° go and ²bring forth fruit, and *that* your fruit
 should ¹¹remain: ²that whatsoever ° ye shall
 ° ask of ° the Father ²in My name, He may give
 it you.

H³ 17 These things I command you, ²that ye
 ° love one another.

F² J h 18 ° If the ° world hate you, ° ye know that it
 ° hated Me before *it hated* you.
 19 ¹⁸If ye were ° of the ¹⁸world, the ¹⁸world
 ° would love his own: but because ye are ¹⁵not
 ° of the ¹⁸world, but \int ° have chosen you ° out of
 the ¹⁸world, ° therefore the ¹⁸world hateth you.

4 Abide. Gr. *menō*. See p. 1511.
 and I. Read "I also [abide] in you". Omit the full
 stop, and supply "for".
 cannot=is not (Ap. 105. I) able to.
 of. Gr. *apo*. Ap. 104. iv.
 except=if...not. Gr. *ean mē*. Ap. 118. 1. b and
 105. II.
 no more=even so neither. Gr. *houtōs oude*.
 5 without. Gr. *chōris*, apart from. Cp. 1. 3, and
 20. 7 (by itself), the only other occ. in John.
 nothing. Gr. *ou ouden*, a double negative.
 6 If a man...not. Gr. *ean mē tis*. Ap. 118. 1. b
 and 123. 3. See "except" in v. 4. It is no longer
 "you" or "ye" but "any one", speaking generally.
 is cast forth...is withered. (Both verbs are in
 the Aorist)=was cast forth, &c., perhaps referring to
 the fig-tree (Matt. 21. 19, and Ap. 156). Cp. Matt. 13. 6.
 a=the. men=they. Cp. Matt. 13. 30, 39, 41.
 into. Gr. *eis*. Ap. 104. vi.
 the fire. No art. in received text, but added by
 T Tr. A WH R, making it emphatic. See Matt. 13. 40, 42.
 Rev. 20. 15.
 7 If. Ap. 118. 1. b.
 words sayings. Gr. *rhēma*. See Mark 9. 32.
 ye shall ask. All the texts read "ask". Cp. 14. 13, 14.
 Gr. *aiteō*. Ap. 134. I. 4.
 will. Gr. *thelō*. Ap. 102. I.
 be done=come to pass. Gr. *ginomai*.
 8 Herein=In (Gr. *en*. Ap. 104. viii) this.
 is...glorified=was...glorified (Aorist). Gr. *doxazō*.
 See p. 1511 and cp. 13. 31.
 that=in order that (Gr. *hina*), showing the Father's
 purpose. Cp. 11. 15, 50; 12. 33; 13. 1-3.
 so shall ye be=and (that) ye may become. Gr. *gino-
 mai*. See on "done" in v. 7.
 9 As=Even as. Gr. *kathōs*.
 the Father. See on 1. 14.
 hath loved=loved. Aor. as in second clause. Ap.
 135. I. 1.
 continue=abide. Gr. *menō*, as in v. 4.
 love. Ap. 135. II. 1, and see p. 1511.
 10 keep. Gr. *tēreō*. Cp. 8. 51, 52, 55; 14. 15, 21, 23, 24.
 11 My joy=the joy that is mine (emph.). Three
 times in John, here, 3. 29, and 17. 13.
 remain=abide. Gr. *menō* 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.
 12 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.
 13 no man=no one. Gr. *oudeis*.
 a man=one. Gr. *tis*. Ap. 123. 3.
 lay down. Gr. *tithēmi*, lit. place; transl. "giveth"
 in 10. 11; "lay down" in 10. 15, 17, 18; 13. 37, 38. 1 John
 3. 16. life. Ap. 110. III.
 for=in behalf of. Gr. *huper*. Ap. 104. xvii. 1.
 friends (Gr. *philos*, noun of *phileō*. Ap. 135. I. 2)=
 those whom one loves. Cp. 13. 1. Rom. 5. 6-8.
 14 whatsoever. The texts read "the things which".
 15 Henceforth...not=No longer. Gr. *ouketi*, com-
 pound of *ou*.
 servants=bondservants.
 knoweth. Ap. 132. I. 1.
 not. Gr. *ou*. Ap. 105. I.
 have made known=
 made known (Aor.). 16 $\gamma\epsilon$ have not, &c.=Not that ye chose Me, &c. Fig. *Antimetabolē*. 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. ordained=placed. Gr. *tithēmi*, as in v. 13. Cp.
 1 Tim. 1. 12; 2. 7. 2 Tim. 1. 11. Heb. 1. 2. go=go forth. ask of=ask, as in v. 7.

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

18 If. Ap. 118. 2. a. world. Gr. *kosmos*. See 14. 17 and Ap. 129. 1. ye know=know (imp.).
 Gr. *ginōskō*. Ap. 132. I. ii. hated=hath hated. Therefore continues to hate. 19 of=out of. Gr. *ek*.
 Ap. 104. vii. would love and continue loving (Imperfect). Gr. *phileō*. Ap. 135. I. 2. have
 chosen=chose. out of. Gr. *ek*, as above. therefore=on account of (Gr. *dia*. Ap. 104. v. 2) this.

A. D. 29

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also.

21 But all these things will they do unto you for My name's sake, because they know not Him That sent Me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth Me hateth My Father also.

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

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

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, He shall testify of Me:

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

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

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

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

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

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

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

15. 18-16. 4 (F², p. 1557). HATRED FORETOLD AND EXPERIENCED. (Introversion and Alternation.)

F² J | h | 15. 18-20. The World's hatred to Disciples.
i | 15. 21. Reason.
h | 15. 22-24. The World's hatred to Christ.
i | 15. 25. Reason.
K | 1 | 15. 26. The Spirit's testimony.
1 | 15. 27. The Disciples' testimony.
13 | 16. 1. The Lord's warning.
J | j | 16. 2. The World's hatred manifested.
k | 16. 3. Reason.
j | 16. 4-. The World's hatred foretold.
k | 16. -4. Reason.

20 Remember. Referring to 13. 16. have persecuted = persecuted (Aor.). Gr. diokō = to pursue (opp. to pheugō, to flee), here with malignant intent. It is transl. thirty-one times "persecute", and thirteen times "follow", &c. in a good sense. Cp. Acts 9. 4. In Luke 11. 49 and 1 Thess. 2. 15 a stronger word, ekdiokō, is used.

also, &c. = persecute you also. have kept = kept (Aor.). saying. Gr. logos. Same as "word" above, and in vv. 3, 25.

21 unto. The received text has the dative, but all the texts read eis (Ap. 104. vi). for My name's sake = on account of (Gr. dia. Ap. 104. v. 2) My name. See Acts 4. 7, 17, 18; 5. 40, 41; 9. 14, 16, 21. 1 Pet. 4. 14, 16, where all the texts read "name" instead of "behalf".

Him That sent Me. See on 14. 24. 22 had . . . come, &c. = came and spake. had not had sin = would not have (imperf.) sin, i.e. in rejecting Him as the Messiah. Fig. Heterōsis. Ap. 6. sin. Ap. 128. I. ii. 1. now. Gr. nun. See 12. 27. no = not (Ap. 105. I) any. cloke = excuse. Gr. prophasis. Occurs seven times, rendered "pretence" in Matt. 23. 14. Mark 12. 40. Phil. 1. 18; "shew", Luke 20. 47; "colour", Acts 27. 30, and "cloke", here and 1 Thess. 2. 5.

for = concerning. Gr. peri. Ap. 104. xiii. 24 among. Gr. en. Ap. 104. viii.

none other man = no one else. Gr. oudeis allos. Ap. 124. 1. Cp. 5. 36; 9. 30. they had not, &c. Same as in v. 22. Notice the different negatives mē and ou in the two clauses of the verse as in v. 22. seen. Gr. horaō. Ap. 133. I. 8.

25 fulfilled. See note on "full" in v. 11. their law. Cp. 8. 17.

They hated, &c. Quoted from Pss. 35. 19 and 69. 4.

without a cause. Gr. dōrean. 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. 8.

26 the Comforter. See 14. 16. is come = shall have come. send. Gr. pempō. Ap. 174. 4. from. Gr. para. Ap. 104. xii. 1. the Spirit of truth. See on 14. 17. proceedeth = goeth forth. Gr. ekeinos, 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. martureō. See note on 1. 7. of = concerning. Gr. peri. Ap. 104. xiii. 1. 27 shall bear witness = testify, or are testifying (present). ye have been = ye are. with. Gr. meta. Ap. 104. xi. 1. from the beginning. See note on 8. 44.

Cp. also Pss. 109. 3 and 119. 161. without a cause. Gr. dōrean. 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. 8. 26 the Comforter. See 14. 16. is come = shall have come. send. Gr. pempō. Ap. 174. 4. from. Gr. para. Ap. 104. xii. 1. the Spirit of truth. See on 14. 17. proceedeth = goeth forth. Gr. ekeinos, 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. martureō. See note on 1. 7. of = concerning. Gr. peri. Ap. 104. xiii. 1. 27 shall bear witness = testify, or are testifying (present). ye have been = ye are. with. Gr. meta. Ap. 104. xi. 1. from the beginning. See note on 8. 44.

16. 1 unto = to. that = in order that. Gr. hina. not. Gr. mē. Ap. 105. II. offended: lit. scandalized, or caused to stumble. See 6. 61. Matt. 5. 29; 11. 6; 26. 31, 33. Cp. 1 Cor. 1. 23. Gal. 3. 13. The Talmud speaks of Him as "the hung". 2 shall = will. put you out, &c. = make you excommunicate. Gr. aposunagōgos. Occurs only here; 9. 22; and 12. 42. Cp. 9. 34, 35. killeth. See Acts 7. 59; 12. 2; 23. 12; 26. 10. doeth, &c. = is presenting an offering to God. See Acts 26. 9. God. Ap. 98. I. i. 1. service. Gr. latreia, technical word for an "offering". Occurs five times: here; Rom. 9. 4; 12. 1. Heb. 9. 1, 6. In the Sept. five times: Exod. 12. 25, 26; 13. 5. Josh. 22. 27. 1 Chron. 28. 13. 3 unto you. All the texts omit. have not known = knew not (Aor.). not. Gr. ou. Ap. 105. I. known. Ap. 132. I. 1. the Father. See p. 1511. nor. Gr. oude. 4 the time. The texts read "their hour": i.e. the time of the things of vv. 2, 3. shall come = shall have come. at the beginning = from the beginning. Gr. ex archēs. See note on 6. 64. with. Gr. meta. Ap. 104. xi. 1.

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

5 now. Gr. nun. See 12. 27. go My way = am going away: i.e. withdrawing. to. Gr. pros. Ap. 104. xv. 3. Him That sent Me. See on 14. 24. sent. Gr. pempō. Ap. 174. 4.

M N
A. D. 29

and ° none ° of you ° asketh Me, Whither goest Thou?

6 But because I have said these things ¹ unto you, sorrow hath filled your heart.

O 7 ° Nevertheless } tell you the ° truth; It is ° expedient for you that } ° go away: for ° if I go ¹ not away, the ° Comforter will ° not come ° unto you; but ° if I ° depart, I will ° send Him ° unto you.

N 8 ° And ° when He is come, ° } will ° reprove the ° world ° of ° sin, and ° of righteousness, and ° of judgment:

9 ° 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.

O 12 ° I have yet many things to say ¹ unto you, but ye ° cannot ° bear them now.

13 ° Howbeit when ° } the Spirit of ° truth, ° is come, He will ° guide you ° into ° all ° truth: for He shall ° not speak ° of Himself; but ° whatsoever He shall hear, that ° shall He speak: and He will ° shew you ° things to come.

14 ° } shall ° glorify Me: for He ° shall receive ° of Mine, and ° shall ° shew it ¹ unto you.

15 All things that ° the Father hath are Mine: ° therefore said I, that He ° shall take ° of Mine, and ° shall ° shew it ¹ unto you.

L 16 ° A little while, and ye ° shall ° not ° see Me: and again, ° a little while, and ye shall ° see Me, ° because } go ° to ° the Father."

M P 17 ° Then said some ° of His disciples ° among themselves, "What is this that He saith unto us, ° 'A little while, and ye shall ° not ° see Me: and again, a little while, and ye shall ° see Me: and, 'Because } go ° to ° the Father?'"

18 They said therefore, "What is this that He saith, 'A little while?' we ° cannot tell what He saith."

16. 5-33 (W, p. 1552). RETURN TO THE FATHER. (Alternation.)

W	L	5-. Return to the Father.	} Explanations.
	M	N -5, 6. Disciples. Silence and Sorrow.	
		O 7. Promise of Holy Spirit to Disciples.	
	N	8-11. Mission of Holy Spirit to the World.	
		O 12-15. Mission of Holy Spirit to the Disciples.	
	L	16. Return to the Father.	} Explanations.
	M	P 17, 18. Disciples. Inquiry.	
		Q 19-23. The Lord's Answer.	
		P 29, 30. Disciples. Certainty.	
		Q 31-33. The Lord's Answer.	

none=no one. Gr. *oudeis*.
of=out of. Gr. *ek*. Ap. 104. vii.
asketh. Gr. *erōtaō*. Ap. 134. I. 3. They did not grasp the expediency of His going. So questioning had given place to sorrow. All else was excluded by the distress caused by "the things" foretold.

7 Nevertheless=But.
truth. Gr. *alētheia*. Cp. Ap. 175. 1, and see p. 1511.
expedient=profitable. Gr. *sumpherō*. Cp. Matt. 5. 29, 30. Acts 20. 20. Occurs in John here; 11. 50; and 18. 14. The two last passages indicate what Caiaphas deemed "expedient".

go away: i. e. openly.
if. Ap. 118. I. b.
Comforter. See on 14. 16.

unto. Gr. *pros*. Same as "to" in v. 5.
depart. Gr. *poreuomai*. Same word as in 14. 2. Note the three different words used by the Lord. In this verse, *aperchomai* twice, transl. "go away", expressing the fact; *poreuomai*, "depart", describing the change of sphere from earth to heaven, and in v. 5 *hupagō*, the manner, secretly, viz. by resurrection. It was in this way that Peter could not follow Him then (18. 36).

8 And, &c. These four verses exhibit the Fig. *Prosapodosis*, Ap. 6.

when He is come=having come.
} Gr. *ekeinos*. See 14. 26.
reprove=convict, i. e. bring in guilty. Gr. *elenchō* (Lat. *convincō*). Elsewhere in John 8. 20, "reprove"; 8. 9, "convict"; 8. 46, "convince". Cp. also Titus 1. 9. James 2. 9.

world. Gr. *kosmos*. Ap. 129. 1.
of=concerning. Ap. 104. xiii. 1.
sin. Ap. 128. I. ii. 1.
judgment. Ap. 177. 7.

9 because. The mission of the Holy Spirit was to bring the world in guilty in regard to three things: (1) SIN. In God's sight sin is refusal to believe the Gospel concerning His son (1 John 5. 10). The Jews regarded only moral offences (as men do 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 punctilious Pharisee (Luke 18. 11, 12) as the ideal. The only righteous One, whose standard was the will of God (8. 29. Heb. 10. 7), was rejected and crucified, and now in righteousness was 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).

10 My Father. See on 14. 2. see=behold. Ap. 133. I. 11. believe... on. Ap. 150. I. 1. v. (i).
judged=has been judged. Ap. 122. 1. no more. Gr. *ouketi*. 11 is

cannot=are not (Ap. 105. I) able. bear. Gr. *bastazō*. Cp. its use in 10. 31; 19. 17. Matt. 20. 12. 12 I have, &c. Still there are many things I have. Cp. its use in 10. 31; 19. 17. Matt. 20. 12. 13 Howbeit=But. the

Spirit of truth. See on 14. 17 and Ap. 101. II. 3. is come=shall have come. guide= lead on the way. Gr. *hodēgeō*. Elsewhere in Matt. 15. 14. Luke 6. 39. Acts 8. 31. Rev. 7. 17. Used into. Gr. *eis*. Ap. 104. vi. in the Sept. for Heb. *nāhāh*. Neh. 9. 19. Pss. 23. 3; 73. 24; 139. 24, &c.

104. vi. all truth=all the truth: i. e. all the truth necessary for His people from Ascension to Descension; the truth concerning the Pentecostal Church, the blessed hope of His return, and the mystery or secret of the Body of Christ, yet to be revealed to Paul. of=from. Gr. *apo*. Ap. 104. iv. whatsoever=whatsoever things. shall=will. shew=tell or report. See 4. 25; 5. 15. Acts 14. 27; 15. 4; 1 Pet. 1. 12. things to come=the coming things.

14 glorify. See p. 1511. 15 therefore=on account of (Gr. *dia*. Ap. 104. v. 2) this. shall not see Me. Most of the texts read, "see

(Ap. 133. 11) Me no more". see. Ap. 133. I. 8. a. Not the same word as in first clause. because, &c. T Tr. A WH R omit this clause. 17 Then=Therefore. among

themselves=to (Gr. *pros*. Ap. 104. xv. 3) one another. 18 cannot tell=do not (Gr. *ou*. Ap. 105. I.) know. Ap. 132. I. 1.

Q R
A. D. 29

19 ° Now ° Jesus ° knew that they ° were desirous to ° ask Him, and said ° unto them, "Do ye enquire ° among yourselves ° of that I said, ¹⁶ 'A little while, and ye shall ° not ° see Me: and again, ¹⁶ a little while, and ye shall ° see Me?'

20 ° Verily, verily, I say ° unto you, That ye ¹³ shall ° weep and ° lament, but the ° world ¹³ shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned ¹³ 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 ¹⁰ no more the ° anguish, ° for joy that a ° man ° is born ¹³ 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.

S 23 And ° in that day ye shall ° ask Me ° nothing. ²⁰ Verily, verily, I say unto you, Whatsoever ye shall ° ask ° the Father ° 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.

T 25 These things have I spoken ° unto you ° in ° proverbs: ° but ° the time cometh, when I ° shall ° no more speak ° unto you ° in ° proverbs,

T but I ° shall ° shew you ° plainly ° of ° the Father.

S 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.

R 28 I came forth ° from ° the Father, and am come ° into the ° world: again, I leave the ° world, and ° go ° to ° the Father."

P (p. 1560) 29 His disciples ° said ° unto Him, ° "Lo, ° now speakest Thou ° plainly, and speakest ° no ° proverb.

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."

Q 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 ° in Me ye might have ° peace. ° In the ° world ye shall have ° tribulation: but be of good cheer; ° I have ° overcome the ° world."

8. 42; 13. 3; 17. 8.

28 go. Same word as "unto Him". Lo. Gr. *ide*. Ap. 133. I. 3. know. Gr. *oida*. Ap. 132. I. 1. Same word as "tell" (v. 18) and "knowest" in next clause. by = in. Gr. *en*. Ap. 104. viii.

31 believe. Ap. 150. I. 1. i. 133. I. 2. the hour = an hour (no art.). All the texts omit "now".

32 Behold. Gr. *idou*. Ap. 133. I. 2. shall be scattered = should be dispersed. Gr. *skorpizō*. Occ. elsewhere 10. 12. Matt. 12. 30. Luke 11. 23. 2 Cor. 9. 9. A stronger word in 11. 52. Matt. 26. 31. every man = each. to = unto. Gr. *eis*. Ap. 104. vi. his own = his own (home). Gr. *ta idia*. Cp. 1. 11, where it means his own possessions. and yet = and. 33 peace. Gr. *eirēnē*. See 14. 27; 20. 19, 21. 26. tribulation. Same as "anguish", v. 21. overcome = conquered. Gr. *nikaō*. Occ. twenty-eight times. Only here in John's Gospel, but six times in first Epistle. Always transl. "overcome", save in Rev. 5. 5; 6. 2; 15. 2. The noun *nikē* only in 1 John 5. 4, and *nikos* in Matt. 12. 20. 1 Cor. 15. 54, 55, 57.

16. 19-28 (Q, p. 1560). THE LORD'S ANSWER. (*Introversion*.)

Q | R | 19-22. Departure and Return.
S | 23, 24. Their prayer in that day.
T | 25-. Speaking no longer in proverbs. (Neg.)
T | -25. Speaking plainly. (Pos.)
S | 26, 27. Their prayer at that day.
R | 28. First Coming and Departure.

19 Now. All the texts omit.

Jesus. Ap. 98. X.

were desirous = were wishing. Gr. *thelō*. Ap. 102. 1. among yourselves = with (Gr. *meta*. Ap. 104. xi. 1) one another.

20 Verily, verily. Twenty-third occurrence. See on 1. 51. weep. Gr. *klaiō*. See 11. 31, 33.

lament. Gr. *thrēnō* (cp. Engl. *threnody*). See Luke 23. 27, and the other two occ. Matt. 11. 17 and Luke 7. 32 (mourn).

21 A woman = The woman. The article, in conjunction with the Hebraism "in that day", v. 23, 26, indicates the woman (wife) of Rev. 12. See Isa. 66. 7-11. Mic. 5. 3. Cp. Ps. 22. 31. Hos. 13. 13. Mic. 4. 9, 10. The time is the time of Jacob's trouble (Jer. 30. 7), the birth-pangs (sorrows, Matt. 24. 8) which will result in the birth of the new Israel, the nation of Isa. 66. 8 and Matt. 21. 43. child. Ap. 108. v. anguish. Gr. *thlipsis*, tribulation. Matt. 24. 21, 29.

for = on account of. Gr. *dia*. Ap. 104. v. 2. man. Ap. 123. 1. is born = was born.

22 heart. Cp. 14. 1.

no man = no one. Gr. *oudeis*.

take. Most of the texts read "shall take".

from. Gr. *apo*. Ap. 104. iv.

23 in that day. See 14. 20. The use of this important Hebraism (Isa. 2. 11, 12 and note there) in connexion with the woman of v. 21 shows that it refers to Israel and has nothing to do with the Church. The promise as to "asking in My name" was fulfilled as long as the offer of restoration on condition of national repentance continued; when that offer was withdrawn (Acts 28. 28), the promises (and "gifts") were withdrawn also. They will be renewed "in that day". in. Gr. *en*. Ap. 104. viii.

nothing. A double negative. Gr. *ouk ouden*. ask. Gr. *aiteō*. Ap. 134. I. 4.

in My name. See on 14. 13. The texts connect "in My name" with "give" instead of "ask".

24 Hitherto = Until now.

have ye asked = asked ye.

full = fulfilled: i. e. filled full.

25 proverbs. Gr. *paroimia*, a wayside saying. Occ. five times: here (twice); v. 29; 10. 6 (parable); and 2 Pet. 2. 22. In the Sept. it is found in Prov. 1. 1 and at the title of the book. Elsewhere *parabolē* is used. In N.T. *parabolē* is frequent, rendered "parable", save Mark 4. 30 (comparison); Luke 4. 23 (proverb); and Heb. 9. 9; 11. 19 (figure).

but. Omit. the time = an hour.

plainly = in free speech, openly. See 11. 14.

26 At = In. Gr. *en*. Ap. 104. viii.

that day. See v. 23.

pray. Gr. *erōtaō*. Same as "ask" in v. 5.

for = concerning. Gr. *peri*. Ap. 104. xiii. 1.

27 loveth. Gr. *phileō*. Ap. 135. I. 2.

believed. Ap. 150. I. 1. iii.

from = from beside. Gr. *para*. Ap. 104. xii. 1. Cp.

29 said = say. The texts omit

no. Gr. *oudeis*. 30 are we sure = we

by =

32 Behold. Gr. *idou*. Ap.

shall be

every man = each. to = unto. Gr. *eis*.

33 peace. Gr. *eirēnē*. See 14. 27; 20. 19, 21. 26. tribulation.

Same as "anguish", v. 21. overcome = conquered. Gr. *nikaō*. Occ. twenty-eight times. Only here in

John's Gospel, but six times in first Epistle. Always transl. "overcome", save in Rev. 5. 5; 6. 2; 15. 2. The

noun *nikē* only in 1 John 5. 4, and *nikos* in Matt. 12. 20. 1 Cor. 15. 54, 55, 57.

U³ V Y r
A. D. 29

17 These ° words spake ° Jesus, and lifted up His eyes ° to ° heaven, and said, ° “Father, the ° hour is come; ° glorify Thy ° Son,

° that Thy ° Son ° also may ° glorify Thee :

2 ° As Thou hast given Him ° power ° over all ° flesh, ° that He should give ° eternal ° life ° to as many as Thou hast given Him.

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

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

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

Z m **6** I ° have manifested Thy ° name ° unto the ° men which Thou ° gavest Me ° out of the ° world: Thine they were, and Thou gavest them Me; and they have ° kept Thy ° word.

7 ° Now they have ° known that all things whatsoever Thou hast given Me are ° of Thee.

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

W **9** ¶ pray ° for them: I ° pray ° not ° for the ° world, but ° for them which Thou hast given Me; for they are Thine.

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

11 And ° now I am ° no more ° in the ° world, but these are ° in the ° world, and ¶ come ° to Thee. ° Holy ° Father, ° keep ° through Thine

17. 1-26 (U², p. 1552). THE LORD'S PRAYER TO THE FATHER. (*Introversion and Alternation*)

U² V Y | 1-5. The Glorification of the Son.

Z | m | 6. I have manifested Thy name.
n | 7, 8. The Son sent by the Father and recognized.

W | 9-11. Disciples. One “as We are”.

X A | 12. “I kept them.”
B | o | 13. Purpose of the Lord's words.

p | 14-. Thy Word given.
q | -14. They not of the world.

X A | 15. “Thou . . . keep them.”
B | q | 16. They not of the world.

p | 17. Thy Word. Truth.
o | 18, 19. Purpose of the Lord's work.

W | 20-23. Disciples. Those who believe through them. One “as We are”.

V | Y | 24. The glory of the Son.
Z | n | 25. The Son sent by the Father recognized.

m | 26. I have declared Thy name.

17. 1-5 (Y, above). THE GLORIFICATION OF THE SON. (*Introversion*.)

Y | r | 1-. Glorification of the Son by the Father.
s | -1. Glorification of the Father by the Son.

t | 2. Eternal Life. A Gift.
t | 3. Eternal Life. Its purpose.

s | 4. Glorification of the Father by the Son.
r | 5. Glorification of the Son by the Father.

1 words=things; i. e. from 13. 31 to 16. 33. Jesus. Ap. 98. X. to=unto. Gr. *eis*. Ap. 104. vi. heaven=the heaven (sing.). See on Matt. 6. 9, 10. Father. Ap. 98. III. See on 1. 14.

hour. Cp. 12. 23, 27; 13. 1. glorify. See on 12. 16 and p. 1511. Son. Ap. 98. XV and Ap. 108. iii. that=in order that. Gr. *hina*. also. All texts omit. **2** As=Even as. power=authority. Ap. 172. 5. over all flesh. Lit. of: i. e. in relation to (Ap. 17. 5) all flesh. Cp. Isa. 40. 5. Luke 3. 6. Acts 2. 17. eternal. Ap. 151. II. B. i. life. Ap. 170. 1. to as many, &c. Lit. everything that Thou hast given Him, to them. Seven times in this prayer His people are said to have been given Him by the Father, *vv.* 2, 6, 9, 11, 12, 24; but see notes on *vv.* 11, 12. **3** this, &c. Not a definition of eternal life, but the purpose (Gr. *hina*, as in *v.* 1) for which it is given. know. Ap. 132. I. ii. true. Ap. 175. 2, and p. 1511. God. Ap. 98. I. i. 1. Jesus Christ. Ap. 98. XI. sent. Ap. 174. 1. Christ said to be the Sent one six times in this prayer, forty-three times in John; *apostellō*, 17 times; *pempō*, 33 times. **4** on. Gr. *epi*. Ap. 104. ix. 1. earth. Ap. 129. 4. I have finished. The texts read “having finished”. Cp. 4. 34; 5. 36; 19. 30. gavest=hast given. to do=in order that (Gr. *hina*, as in *v.* 1) I should do it. **5** now. Gr. *nun*, as in 13. 31. with=beside. Gr. *para*. Ap. 104. xii. 2. glory. Gr. *doxa*. See p. 1511. before. Gr. *pro*. Ap. 104. xiv. world. Ap. 129. 1. **6** have manifested=manifested. name. Cp. *vv.* 11, 12, 26. Exod. 34. 5. Ps. 9. 10; 20. 1 (see note there). unto =to. men. Ap. 123. 1. gavest. Cp. *v.* 2; 6. 37; 12. 32. out of. Gr. *ek*. Ap. 104. vii. kept. Gr. *tēreō*. This word is used in these chapters twelve times: 14. 15, 21, 23, 24; 15. 10, 10, 20, 20; 17. 6, 11, 12, 15; nine times in reference to the Word, thrice in reference to the disciples. word. Gr. *logos*. See Mark 9. 32. Three statements are made by the Lord of His disciples, each three times: their relationship to the Word, *vv.* 6, 7, 8; relationship to the Sent One, *vv.* 8, 18, 25; relationship to the world, *vv.* 14, 14, 16. **7** of=from. Gr. *para*. Ap. 104. xii. 1. **8** words. Gr. *rhēma*. See Mark 9. 32. have received=received. have known=knew. surely=truly. Gr. *alēthōs*. Cp. Ap. 175. 1. from. Gr. *para*, as in *v.* 7. have believed=believed. Ap. 150. I. 1. iii. **9** pray=ask. Gr. *erōtaō*. Ap. 134. I. 3. The Lord uses this word eight times in these chapters: 14. 16; 16. 5, 23, 26; 17. 9, 9, 15, 20. The word *aitēō*, used of an inferior addressing a superior, occ. 14. 13, 14; 15. 7, 16; 16. 23, 24, 24, 26. Cp. Mark 15. 43 (crave), Luke 23. 52 (beg). for=concerning. Gr. *peri*. Ap. 104. xiii. 1. not. Gr. *ou*. Ap. 105. I. **10** all Mine are Thine, &c.=all things that are Mine are Thine, &c. This is a claim of perfect equality. Everything belonging to the Father, from essential being to works, the Son claims as His own. Luther says, “Any man can say ‘All mine is Thine’, but only the Son can say ‘All that is Thine is Mine.’” Cp. 1 Cor. 3. 21-23. am glorified=have been glorified. See *vv.* 6-8. in. Gr. *en*. Ap. 104. viii. **11** now . . . no more=no longer. Gr. *ouketi*. to=unto. Gr. *pros*. Ap. 104. xv. 3. Holy Father. When speaking of Himself, the Lord says, “Father”, *vv.* 1, 5, 21, 24; when speaking of His disciples, “Holy Father”; when speaking of the world, “Righteous Father”, *v.* 25. The holiness of God has separated the disciples from the world. Cp. 1 John 2. 15, 16. through=in. Gr. *en*, as in *v.* 12.

A. D. 29 own ⁶ name those ^o whom Thou hast given Me, ¹ that they may be ^o one, as We are.

X A 12 ^o While I was ^o with them ^o in the ⁵ world, ³ kept them ¹⁰ in Thy name: ^o those that Thou gavest Me I ^o have kept, and none ^o of them is ^o lost, ^o but ^o the ¹ son of ^o perdition; ¹ that ^o the scripture ^o might be ^o fulfilled.

B o 13 And ⁵ now come I ¹¹ to Thee; and these things I speak ¹⁰ in the ⁵ world, ¹ that they might have My joy ¹² fulfilled ¹⁰ in themselves.

p 14 ³ have given them ^o Thy ⁶ word;

q and the ⁵ world ^o hath hated them, because they are ⁹ not ¹² of the ⁵ world, even as ³ am ⁹ not ¹² of the ⁵ world.

X A 15 I ⁹ pray ⁹ not ¹ that Thou shouldest take them ⁶ out of the ⁵ world, but ¹ that Thou shouldest ⁶ keep them ^o from ^o the evil.

B q 16 They are ⁹ not ¹² of the ⁵ world, even as ³ am ⁹ not ¹² of the ⁵ world.

p 17 ^o Sanctify them ¹¹ through ^o Thy ^o truth: ^o Thy ⁶ word is ^o truth.

o 18 ^o As Thou ^o hast ³ sent Me ^o into the ⁵ world, even so ^o have ³ also ³ sent them ^o into the ⁵ world.

19 And ^o for their sakes ^o ³ sanctify Myself, ¹ that they also ^o might be ¹⁷ sanctified ¹¹ through ^o the ¹⁷ truth.

W u 20 ^o Neither ⁹ pray I ⁹ for these alone, but ⁹ for them also which ^o shall ^o believe on Me ^o through their ⁶ word.

21 ¹ That they all may be ¹¹ one;

v as ³hou, ¹ Father, art ¹⁰ in Me, and ³ ¹⁰ in Thee,

w ¹ that they also may be ¹¹ one ¹⁰ in Us:

x ¹ that the ⁵ world may ⁸ believe that ³hou ^o hast ³ sent Me.

u 22 And the ⁵ glory which Thou ^o gavest Me ³ have given them; ¹ that they may be ¹¹ one,

v even as ³e are one:

w 23 ³ ¹⁰ in them, and ³hou ¹⁰ in Me, ¹ that they may be ^o made perfect ^o in ¹¹ one,

x ^o and ¹ that the ⁵ world may ³ know that ³hou ^o hast ³ sent Me, and ^o hast ^o loved them, ^o as Thou ^o hast ^o loved Me.

V Y 24 ¹ Father, I ^o will ¹ that they also, whom Thou hast given Me, be ¹² with Me where ³ am; ¹ that they may ^o behold My ⁵ glory, which Thou hast

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

one. Gr. *en*. Neut. as in 10. 30. This request is made five times (Ap. 6) in this chapter: here, *vv.* 21, 21, 22, 23.

12 While = When. with. Gr. *meta*. Ap. 104. xi. 1. in the world. All the texts omit.

those that. As in *v.* 11, all the texts put the relative in the sing., and read "in Thy name that Thou gavest Me, and I kept them".

have kept = kept (Gr. *phulassō*), i. e. guarded. Cp. Luke 2. 8 (keep watch). 1 John 5. 21. Not the same word as in former clause and *v.* 6.

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

lost. Gr. *apollumi*. Occ. twelve times in John: 6. 12, 39; 12. 25; 17. 12; 18. 9 (lose); 3. 15, 16; 6. 27; 10. 28; 11. 50 (perish); 10. 10 (destroy); 18. 14 (die). Used of the doom of the sinner. One of the strongest words in the Greek language to express final and irretrievable destruction.

but = except. Gr. *ei mē*.

the son, &c. This expression occ. here and 2 Thess. 2. 3 (the Antichrist). Used in the Sept. in Isa. 57. 4, "children of transgression". Cp. Matt. 9. 15; 13. 38; 23. 15. Luke 16. 8. Acts 13. 10. Eph. 2. 2, in all which passages "child" should be "son".

perdition. Gr. *apōleia*, a kindred word to *apollumi*. Occ. twenty times. Only here in John. First occ. Matt. 7. 13.

the scripture, &c. This expression occ. five times in John, here, 13. 18; 19. 24, 28, 36.

might be = may be, expressing certainty.

fulfilled. See on 15. 11.

14 Thy word. In *v.* 6 the word is "kept", here it is "given"; in *v.* 17 its character is stated, "truth".

hath hated = hated.

15 from = out of. Gr. *ek*, as in the former clause.

the evil = the evil one. See on Matt. 6. 13. Cp. 1 John 5. 19. Three things the Lord requested for His disciples: to be kept from the evil one, to be sanctified through the truth (*v.* 17), and to behold His glory (*v.* 24).

17 Sanctify = Hallow. Gr. *hagiazō*. Separation is the idea of the word "holy". See note on Ex. 3. 5.

Thy. All the texts read "the".

truth. The truth is the great separating force. Cp. Matt. 10. 35.

Thy word, &c. = The word that is Thine is the truth. The Incarnate and revealed Words alike. Cp. 5. 33; 14. 6; 16. 13. Matt. 22. 16. 2 Cor. 6. 7; 13. 8. Gal. 2. 5, 14. Eph. 1. 13.

18 As = Even as. hast sent = didst send.

into. Gr. *eis*. Ap. 104. vi.

have . . . sent = sent.

19 for their sakes = on behalf of (Gr. *huper*. Ap. 104. xvii. 1) them.

³ sanctify Myself = I dedicate or consecrate Myself. This shows the meaning of sanctify; not making holy as to moral character, but setting apart for God. The Lord was the antitype of all the offerings, which were holy unto Jehovah.

might be = may be. the truth. There is no article.

17. 20-23 (W, p. 1562). DISCIPLES. THOSE WHO BELIEVE THROUGH THEM.
ONE "AS WE ARE". (Extended Alternation.)

W | u | 20, 21-. Unity.
v | -21-. Comparison.
w | -21-. Unity.
x | -21. Purpose.
u | 22-. Unity.
v | -22. Comparison.
w | 23-. Unity.
x | -23. Purpose.

20 Neither = Not. (Gr. *ou*. Ap. 105. I.) shall believe. All the texts read "believe". believe on. Ap. 150. I. 1. v. (i). through. Gr. *dia*. Ap. 104. v. 21 hast sent = didst send (Aor.). 22 gavest. Here the reading should be "hast given". 23 made perfect = perfected. Gr. *teleiōō*. Same word as "finish" in *v.* 4. in = into. Gr. *eis*. Ap. 104. vi. and. All omit. hast sent = didst send. hast loved = lovedst. loved. Gr. *agapaō*. See p. 1511. as = even as. 24 will. Gr. *thelō*. Ap. 102. 1. Cp. 12. 21; 15. 7; 16. 19. behold. Gr. *theōreō*. Ap. 133. I. 11. Cp. 2. 23.

A. D. 29

given Me: for Thou ²³lovedst Me ⁵ before ^o the foundation of the ⁵ world.

Z n

²⁵ O ^o righteous ¹ Father, the ⁵ world ^o hath ⁹ not ³ known Thee: but ³ I ^o have ³ known Thee, and these ^o have ³ known that ³ Thou ^o hast ³ sent Me.

m

²⁶ And I ^o have declared ⁶ unto them Thy ⁶ name, and will declare ^{it}: ¹ that the ^o love wherewith Thou ^o hast ²³ loved Me may be ¹⁰ in them, and ³ ¹⁰ in them."

B A¹ B y

¹⁸ When ^o Jesus had spoken these ^o words, He ^o went forth ^o with His disciples over the ^o brook ^o Cedron, where was a ^o garden, ^o into the which ³ He entered, and His disciples.

² And Judas also, which betrayed Him, ^o knew the place: for ¹ Jesus oftentimes resorted thither ^o with His disciples.

³ Judas then, having received ^o a band of men and ^o officers ^o from the ^o chief priests and Pharisees, cometh thither ² with ^o lanterns and ^o torches and ^o weapons.

z

⁴ Jesus therefore, ² knowing all things that should come ^o upon Him, went forth, and said ^o unto them, "Whom seek ye?"

⁵ They answered Him, "Jesus ^o of Nazareth." Jesus saith ⁴ unto them, "³ I am He." And Judas also, which betrayed Him, stood ² with them.

⁶ As soon then as He had said ⁴ unto them, "⁵ I am He," they went ^o backward, and fell ^o to the ground.

⁷ Then ^o asked He them again, "Whom seek ye?" And they said, "¹ Jesus of ⁵ Nazareth."

⁸ ¹ Jesus answered, "I have told you that ⁵ I am He: ^o if therefore ye seek Me, let these go their way:"

⁹ ^o That the ^o saying might be ^o fulfilled, which He spake, "^o Of them which Thou gavest Me have I lost ^o none."

y

¹⁰ Then Simon Peter having a ^o sword ^o drew it, and ^o smote the high priest's ^o servant, and cut off his right ^o ear. The servant's name was Malchus.

z

¹¹ Then said ¹ Jesus ⁴ unto Peter, "Put up thy sword ¹ into the sheath: ^o the cup which ^o My Father hath given Me, shall I ^o not drink it?"

Sadducees and Pharisees sunk their differences in order to destroy Him, just as Herod and Pilate were made friends (Luke 23. 12) over His condemnation.

¹ i. i. ^o lanterns. Gr. *phanos*. Occurs only here. Cp. Ap. 106. I. i. ^o torches. Gr. *lampas*. Generally rendered "lamp" (Matt. 25. 1-8. Rev. 4. 5; 8. 10), but "light" in Acts 20. 8. ^o weapons. The swords and staves of Luke 22. 52. ⁴ upon. Gr. *epi*. Ap. 104. ix. 3.

unto = to. ⁵ of Nazareth = the Nazarene. For some reason Nazareth had an evil name (see 1. 46), and so Nazarene was a term of reproach. The name has nothing to do with Nazarite (separated) applied to Joseph (Gen. 49. 26), and those like Samson who took the vow of Num. 6. ³ am. Gr. *ego eimi*. These words were used nine times in John, 4. 26; 6. 20; 8. 24, 28, 58; 13. 19, as well as in these verses, 5, 6, 8. Whatever may be said of the first two instances, the others are claims to the Divine title of Ex. 3. 14 (Ap. 98. II). See esp. 8. 58. There are fourteen instances of the metaphorical use of the phrase in connection with "bread", "light", &c. ⁶ backward. Gr. *eis* (Ap. 104. vi) *ta opisō*. to

the ground. Gr. *chamai*. Only here, and 9. 8. ⁷ asked = demanded. Gr. *eperōtaō*. A stronger word than *erōtaō* (Ap. 134. I. 3), which occurs in v. 19. ⁸ if. Ap. 118. 2. a. ⁹ That = In order that. Gr. *hina*. ^o saying. Gr. *logos*. See Mark 9. 32. ^o fulfilled. See 17. 12. ^o Of =

Out of. Gr. *ek*. Ap. 104. vii. ^o none = not one (Gr. *ouk oudeis*), a double negative. ¹⁰ Then Simon, &c. = Simon Peter, therefore. Cp. Luke 22. 49. ^o sword. One of the two of Luke 22. 38. ^o drew. Gr. *helkuō*. See 12. 32. ^o smote. Gr. *paīō*. Only here, Matt. 26. 68. Mark 14. 47. Luke 22. 64. Rev. 9. 5. ^o servant = bond-servant. Gr. *doulos*. See 13. 16. In all the four Gospels the definite article is used, *the* servant. Malchus had advanced so as to seize the Lord, and thus became the object of Peter's attack. ^o ear. Gr. *ōtion*. Only used in connexion with this incident, and in all four Gospels, the usual word being *ous*.

¹¹ the cup. Cp. Matt. 20. 22, 23; 26. 39, 42. Rev. 14. 10. ^o My Father. See on 2. 15. ^o not = in no wise. Gr. *ou mē*. Ap. 105. III.

the foundation, &c. See Ap. 146. ²⁵ righteous Father. See on v. 11. ^o hath not known Thee = knew Thee not. See 8. 55. Rom. 1. 18-32. 1 Cor. 1. 21; 2. 8. ^o have known = knew. ^o hast sent = didst send. ²⁶ have declared = declared: i. e. made known. Gr. *gnōrizō*. See 15. 15, the only other occ. in John. Kindred word to *ginōskō* (Ap. 132. I. ii) and *gnōsis*, knowledge. ^o love. Gr. *agapē*. Ap. 135. II. 1. ^o hast loved = lovedst. This whole chapter beautifully illustrates Pss. 119 and 138. 2.

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

B | A¹ | 18. 1-19. 30. Death. Events leading up to it.
A² | 19. 31-42. Burial.
A³ | 20. 1-31. Resurrection.

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

A¹ | B | 18. 1-11. The Arrest.
C | 18. 12-27. Trial before Annas.
C | 18. 28-19. 16. Trial before Pilate.
B | 19. 17-30. The Crucifixion.

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

B | y | 1-3. Judas. Treachery.
z | 4-9. The Lord. Avowal.
y | 10. Peter. Zeal.
z | 11. The Lord. Resignation.

1 When Jesus, &c. = Jesus, having spoken. Jesus. Ap. 98. X. ^o words = things. ^o went forth: i. e. from the place where He had been speaking. See 14. 31. ^o with. Gr. *sun*. Ap. 104. xvi. ^o brook. Gr. *cheimarros*, a winter torrent. Occurs only here.

^o Cedron. Called Kidron (2 Sam. 15. 23 and elsewhere in O.T.). David crossed it, when with a few faithful followers he fled from Absalom. The name seems to have been given both to the valley and to the torrent which, in winter, sometimes ran through it. Now Wādy-en-Nār.

^o garden. Gr. *kēpos*. An orchard or plantation. Cp. Luke 13. 19. ^o into. Gr. *eis*. Ap. 104. vi.

² knew. Gr. *oida*. Ap. 132. I. i. ^o with. Gr. *meta*. Ap. 104. xi.

³ a band = the cohort; the word means the tenth part of a legion, therefore 600 men; but the term was probably used with some latitude. ^o officers. The Temple guard. Cp. 7. 32, 45, 46. ^o from. Gr. *ek*. Ap. 104. vii.

^o chief priests. These were Sadducees (Acts 5. 17). So

labeled friends (Luke 23. 12) over His condemnation.

^o lanterns. Gr. *phanos*. Occurs only here. Cp. Ap. 106. I. i.

^o torches. Gr. *lampas*. Generally rendered "lamp" (Matt. 25. 1-8. Rev. 4. 5; 8. 10), but "light" in Acts 20. 8.

^o weapons. The swords and staves of Luke 22. 52. ⁴ upon. Gr. *epi*. Ap. 104. ix. 3.

unto = to. ⁵ of Nazareth = the Nazarene. For some reason Nazareth had an evil name (see 1. 46), and so Nazarene was a term of reproach. The name has nothing to do with Nazarite (separated) applied to Joseph (Gen. 49. 26), and those like Samson who took the vow of Num. 6.

³ am. Gr. *ego eimi*. These words were used nine times in John, 4. 26; 6. 20; 8. 24, 28, 58; 13. 19, as well as in these verses, 5, 6, 8. Whatever may be said of the first two instances, the others are claims to the Divine title of Ex. 3. 14 (Ap. 98. II). See esp. 8. 58. There are fourteen instances of the metaphorical use of the phrase in connection with "bread", "light", &c.

⁶ backward. Gr. *eis* (Ap. 104. vi) *ta opisō*. to the ground. Gr. *chamai*. Only here, and 9. 8.

⁷ asked = demanded. Gr. *eperōtaō*. A stronger word than *erōtaō* (Ap. 134. I. 3), which occurs in v. 19.

⁸ if. Ap. 118. 2. a. ⁹ That = In order that. Gr. *hina*.

^o saying. Gr. *logos*. See Mark 9. 32. ^o fulfilled. See 17. 12. ^o Of =

Out of. Gr. *ek*. Ap. 104. vii. ^o none = not one (Gr. *ouk oudeis*), a double negative. ¹⁰ Then

Simon, &c. = Simon Peter, therefore. Cp. Luke 22. 49. ^o sword. One of the two of Luke 22. 38. ^o drew. Gr. *helkuō*. See 12. 32. ^o smote. Gr. *paīō*. Only here, Matt. 26. 68. Mark 14. 47. Luke 22. 64. Rev. 9. 5.

^o servant = bond-servant. Gr. *doulos*. See 13. 16. In all the four Gospels the definite article is used, *the* servant. Malchus had advanced so as to seize the Lord, and thus became the object of Peter's attack. ^o ear. Gr. *ōtion*. Only used in connexion with this incident, and in all four Gospels, the usual word being *ous*.

¹¹ the cup. Cp. Matt. 20. 22, 23; 26. 39, 42. Rev. 14. 10. ^o My Father. See on 2. 15. ^o not = in no wise. Gr. *ou mē*. Ap. 105. III.

C D
A. D. 29

12 ³Then the ³band and the ^ocaptain and ³officers of the Jews ^otook ¹Jesus, and bound Him,

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

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

E

15 And Simon Peter ^ofollowed ¹Jesus, and so ^{did} ^oanother disciple: that disciple was ^oknown ⁴unto the high priest, and went in with ¹Jesus ¹into the ^opalace of the high priest.

16 But Peter ^ostood ^oat the door without. ³Then went out that ¹⁵other disciple, which was ¹⁵known ⁴unto the high priest, and spake ⁴unto ^oher that kept the door, and brought in Peter.

17 ³Then saith the damsel ¹⁶that kept the door ⁴unto Peter, "Art ^onot thou also ^oone ^oof ^othis ^oMan's disciples?" ³He saith, "I am ^onot."

18 And the ¹⁰servants and ^oofficers ^ostood there, who had made ^oa fire of coals; for it was cold: and they ^owarmed themselves: and Peter ^ostood ²with them, and ^owarmed himself.

D

19 The high priest ³then ^oasked ¹Jesus ^oof His disciples, and ^oof His ^odoctrine.

20 ¹Jesus answered him, "³ ^ospake ^oopenly to the ^oworld; ³ ever taught ^oin the ^osynagogue, and ^oin the ^otemple, whither the Jews always resort; and ^oin secret ^ohave I said ^onothing.

21 Why ⁷askest thou Me? ⁷ask them which heard Me, what I ^ohave said unto them: ^obehold, they ²know what ³I said."

22 ^oAnd when He had thus spoken, one of the ³officers which stood by ^ostruck ¹Jesus ^owith the palm of his hand, saying, "Answerest Thou the high priest so?"

23 ¹Jesus answered him, "⁸ "If I ^ohave spoken ^oevil, bear witness ¹⁹of the ^oevil: but ⁸ if well, why ^osmitest thou Me?"

24 ^oNow Annas ^ohad ^osent Him bound ^ounto Caiaphas the high priest.

E

25 And Simon Peter ^ostood and warmed himself. They said therefore ⁴unto him, "Art ¹⁷ not thou also ^oone ^oof His disciples?" ³He ^odenied ^{it}, and said, "I am ⁻²⁷ not."

26 One ^oof the ¹⁰servants of the high priest, being ^{his} kinsman whose ¹⁰ear Peter cut off, saith, "Did ⁻¹⁷ not ³ ^osee thee ²⁰ in the garden ² with Him?"

27 ^oPeter ³then ²⁵denied again: and ^oimmediately ^othe cock ^ocrew.

18. 12-27 (C, p. 1564). TRIAL BEFORE ANNAS AND CAIAPHAS. (*Alternation*.)

C | D | 12-14. The Lord led away to Annas.
E | 15-18. Peter. Denial.
D | 19-24. The Lord examined by Annas.
E | 25-27. Peter. Denial.

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

took: i. e. surrounded and seized. Cp. Acts 26. 21.

13 to = unto. Gr. *pros*. Ap. 104. xv. 3.

Annas. He had been deposed in 779 A. U. C., the year our Lord's ministry began (Ap. 179), and three others had been promoted and deposed before Caiaphas was appointed by Valerius Gratus. Our Lord was taken to Annas first, because his experience in the Law would the better enable him to formulate a charge against Him.

14 Caiaphas. See 11. 49-53.

for = in behalf of. Gr. *hyper*. Ap. 104. xvii. 1.

15 followed = was following.

another. Gr. *allos*. Ap. 124. 1.

known. Gr. *gnōstos*. Cp. *ginōskō*. Ap. 132. I. ii. That this was John himself is highly improbable. He always designates himself "the disciple whom Jesus loved" (13. 23; 19. 26; 21. 7, 20). It is more probable it was some one of influence, as Nicodemus or Joseph of Arimathea, both members of the Sanhedrin.

palace = Gr. *aulē*. Originally the court, open to the air, around which the house was built, then the house itself.

16 stood = was standing.

at. Gr. *pros*. Ap. 104. xv. 2.

her that kept the door = doorkeeper. Gr. *thurōros*. Here and in v. 17 fem. Occ. elsewhere 10. 3. Mark 13. 34 (masc.). Female porters were not uncommon. Cp. Acts 12. 13. The Sept. reads in 2 Sam. 4. 6, "The porter (fem.) of the house winnowed wheat, and slumbered and slept". Cp. Josephus, *Antiq.*, bk. vii, ch. ii. 1.

17 not. Gr. *mē*. Ap. 105. II.

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

Man's. Ap. 123. 1. not. Gr. *ou*. Ap. 105. I.

18 officers. The Chiliarch and Roman soldiers had gone back to their barracks (Antonia), leaving the Lord in the hands of the Jews.

stood . . . warmed. All these verbs are in the imperfect.

a fire of coals. Gr. *anthrakia*. Only here and 21. 9.

19 asked. Gr. *erōtaō*. Ap. 134. I. 3.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

doctrine. To elicit something to be used against Him.

20 spake. The texts read "have spoken".

openly. Gr. *parrhēsia*. Cp. 7. 4.

world. Gr. *kosmos*. Ap. 129. 1.

in. Gr. *en*. Ap. 104. viii.

synagogue. See Ap. 120. Omit "the". It is general, applying to more than one.

temple = temple courts. Gr. *hieron*. See Matt. 23. 16.

have I said = I said.

nothing. Gr. *ouden*, neut. of *oudeis*.

21 have said = said. behold. Gr. *ide*. Ap. 133. I. 3.

22 And when He had thus spoken = But He having said these things. struck . . . with

the palm, &c. = gave a blow. Gr. *rapisma*. Only here, 19. 3. Mark 14. 65. This beginning of indignities

may have been with or without a weapon. **23** have spoken = spoke. evil =

evilly. Gr. *kakōs*, adv. of *kakos* (Ap. 128. III. 2) in next clause. smitest. Gr. *derō*. Occ. fifteen

times. Transl. "beat" except here, Luke 22. 63, and 2 Cor. 11. 20. It has been alleged against the Lord that

He did not carry out His own precept in Matt. 5. 39. But those words were spoken during the first part

of His ministry, when the kingdom was being proclaimed. See Ap. 119. This was when the kingdom

had been rejected, and the King was about to be crucified. Cp. Luke 22. 35-38. **24** Now. In the

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

sent = sent. Gr. *apostellō*. Ap. 174. 1. This shows that this preliminary inquiry was conducted by Annas.

John omits the trial before Caiaphas. unto. Gr. *pros*. Ap. 104. xv. 3. **25** stood, &c. =

was standing, &c., as in v. 18. denied. Gr. *arneomai*. See note on 13. 38. See Ap. 160. **26** see.

Gr. *eidon*. Ap. 133. I. 1. **27** Peter, &c. = Again therefore Peter denied. immediately.

Gr. *euthēōs*. See 13. 30. the = a. crew = crowded. The first of the two cock-crowings.

See Ap. 160. The word is *phōnēō*, to make a sound with the voice.

C F H¹
A. D. 29

28 ° Then led they ¹ Jesus ° from Caiaphas ° unto the ° hall of judgment: and ° it was early; and they themselves went ⁻¹⁷ not ¹ into the judgment hall, ° lest they should be ° defiled; but ° that they might ° eat the passover.

29 Pilate ³ then ° went out ²⁴ unto them, and said, "What ° accusation bring ye ° against ¹⁷ this ¹⁷ Man?"

30 They answered and said ⁴ unto him, ⁸ "If ⁵ we were ¹⁷- not a ° malefactor, we would ⁻¹⁷ not have delivered Him up ⁴ unto thee."

31 ⁵ Then said Pilate ⁴ unto them, ° "Take ye Him, and ° judge Him ° according to your law." The Jews therefore said ⁴ unto Him, ° "It is ° not lawful for us to put ° any man to death:"

32 ° That the ° saying of ¹ Jesus might be ° fulfilled, which He spake, ° signifying what death He ° should die.

J 33 ³ Then Pilate entered ¹ into the ²⁸ judgment hall again, and ° called ¹ Jesus, and said ⁴ unto Him, "Art ² Thou ° the King of the Jews?"

34 ¹ Jesus answered him, "Sayest thou this thing ° of thyself, or did ° others tell it thee ¹⁹ of Me?"

35 Pilate answered, "Am ³ I a Jew? Thine own nation and the chief priests have delivered Thee ⁴ unto me: what ° hast Thou done?"

36 ¹ Jesus answered, "My kingdom is ⁻¹⁷ not ° of this ²⁰ world: ° if My kingdom were ° of this ²⁰ world, then would My ° servants fight, ° that I should ¹⁷- not be delivered to the Jews: but ° now is My kingdom ⁻¹⁷ not from hence."

37 Pilate therefore said ⁴ unto Him, ° "Art ² Thou a king then?" Jesus answered, "Thou sayest that ³ I am a king. ° To this end was ³ I born, and ° for this cause came I ¹ into the ²⁰ world, ° that I should ° bear witness unto ° the truth. Every one that is ° of ° the truth heareth ° My voice."

38 Pilate saith ⁴ unto Him, ° "What is ³⁷ truth?"

H² And when he had said this, he went out again ²⁴ unto the Jews, and saith ⁴ unto them, "I find ²⁰ in Him ° no ° fault at all.

39 But ye have a ° custom, ° that I should release ⁴ unto you one ° at the passover: ° will ye therefore that I release ⁴ unto you ° the King of the Jews?"

40 ³ Then ° cried they all again, saying, ¹⁷- "Not ° this Man, but ° Barabbas." Now ° Barabbas was a ° robber.

G 19 Then Pilate therefore took ° Jesus, and ° scourged Him.

18. 28-19. 16 (C, p. 1564). TRIAL BEFORE PILATE. (*Alternation*.)

C F H¹ | 18. 28-32. Pilate and the Jews.
J | 18. 33-38-. Examination by Pilate.
H² | 18. -38-40. Pilate. Release proposed.
G | 19. 1-3. Scourging.
F | H³ | 19. 4-7. Pilate and the Jews. No fault.
J | 19. 8-11. Further examination.
H⁴ | 19. 12-14. Pilate. Release sought.
G | 19. 15, 16. Deliverance to death.

28 Then = Therefore. This follows the decision of the Sanhedrin recorded in Matt. 26. 58-27. 2 and parallel passages. See above, v. 24.

from = away from. Gr. *apo*. Ap. 104. iv. unto. Gr. *eis*. Ap. 104. vi.

hall of judgment. Gr. *praitōrion*. Lat. *praetorium*, the house of the Praetor. See 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. 7. Cp. same word in Acts 23. 35. Phil. 1. 13.

it was early: i. e. in the early hours of the Preparation between 11 p.m. and midnight.

lest, &c. = in order that they might not. Gr. *hina mē*. defiled. Gr. *miainō*. Only here, Tit. 1. 15, 15. Heb. 12. 15. Jude 8.

eat the passover. At the close of this Preparation Day, the 14th Nisan, "at even". See Ap. 156, 165.

29 went out. Gr. *exerchomai*. All the texts add *exō*, outside.

accusation = charge. Gr. *katēgoria*. Cp. Eng. "category", against. Gr. *kata*. Ap. 104. x. 1.

30 malefactor = evildoer. Gr. *kakopoios*. Only here and 1 Pet. 2. 12, 14; 3. 16; 4. 15. Cp. Luke 23. 32. They expected Pilate to take their word for it, and condemn Him unheard. See Acts 25. 16.

31 Take ye Him = Take Him yourselves. judge. Gr. *krinō*. Ap. 122. 1.

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

It is not lawful. For violations of their law they seem to have had the power of stoning to death. See 8. 59; 10. 31. Acts 7. 59. But they feared the people, and so had determined to raise the plea of rebellion against Caesar and throw the odium of the Lord's death upon Pilate.

not . . . any man. Gr. *ouk oudeis*. A double negative. 32 signifying, &c. See 12. 33.

should die = is about to die.

33 called. Gr. *phōnēō*. See v. 27.

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

34 of = from. Gr. *apo*. Ap. 104. iv.

others. Gr. *allos*. Ap. 124. 1.

35 hast Thou done? = didst Thou?

36 servants. Gr. *hupēretēs*. Same word as "officer", v. 3. now. Gr. *nun*, as in 17. 5.

37 Art Thou a king then? = Is it not then (Gr. *oukoun*. Occ. only here) that Thou art a king? or, So then a king Thou art?

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

for this cause. Exactly the same words, *eis touto*, as in previous clause. bear witness = testify. Gr. *martureō*. See on 1. 7. the truth. See on 14. 6, and p. 1511. My voice. See 8. 47; 10. 3, 4, 16, 27.

38 What is truth? The question of many a man. Pilate was not "jesting", as Lord Bacon says. He was doubtless sick of the various philosophies and religions which contended for acceptance. no. Gr. *oudeis*. fault. Gr. *aitia* (cp. *aitēō*, Ap. 134. I. 4), a charge, accusation; hence a ground of charge. 39 custom. Gr. *sunētheia*. Only here and in 1 Cor. 11. 16. at. Gr. *en*. Ap. 104. viii. will ye . . . ? = do ye wish . . . ? Gr. *boulomai*. Ap. 102. 2. Only occ. of this word in John. the King of the Jews.

It was this taunt that led them to retort by the threat of *Læsa majestatis* (high treason) against Pilate himself (19. 12). 40 cried = cried aloud, shouted. Gr. *kraugazō*. Cp. 19. 6, 15. Acts 22. 23. this Man = this fellow. Cp. 7. 27; 9. 29. Barabbas. Aramaic. Ap. 94. III. 3. robber = bandit,

highway robber. Gr. *lēstēs*. Cp. Mark 11. 17; 14. 48; 15. 27. Not *kleptēs*, thief. The two words together in 10. 1, 8. They chose the robber, and the robber has ruled over them to this day.

19. 1 Jesus. Ap. 98. X. scourged. Gr. *mastigōō*. Not the same word as in Matt. 27. 26. Mark 15. 15, which is *phragelloō*. Cp. 2. 15. A Florentine Papyrus of A. D. 85 contains the following addressed by a Prefect in Egypt to one Phibion: "Thou wast worthy of scourging . . . but I deliver thee to the people." Deissmann, *Light*, &c., p. 267.

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.

F H³

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 ¹ Jesus ⁴ forth, wearing the ° crown of thorns, and ° the purple robe. And Pilate saith ⁴ unto them, ° "Behold the ° Man!"

6 When the ° chief priests therefore and ° officers ° saw Him, they ° cried out, saying, ° "Crucify Him, ° crucify Him." Pilate saith ⁴ unto them, ° "Take ^{ye} Him, and ° crucify Him: for ³ find ° po ⁴ fault ⁴ in Him."

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

J

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

9 And went again ° into the ° judgment hall, and saith ⁴ unto ¹ Jesus, ° "Whence art ^{Thou}?" But ¹ Jesus gave him ⁶ no answer.

10 ⁵ Then saith Pilate ⁴ unto Him, ° "Speakest Thou ° not unto me? ° knowest Thou ° not that I have ° power to ° crucify Thee, and have ° power to release Thee?"

11 ¹ Jesus answered, ° "Thou couldest have ° no ¹⁰ power at all ° against Me, ° except it were given thee ° from above: ° therefore ° he that ° delivered Me ⁴ unto thee hath ° the greater sin."

H⁴

12 And ° from thenceforth Pilate ° sought to release Him: but the Jews ⁶ cried out, saying, ° "If thou let this Man go, thou art ¹⁰ not ° Cæsar's friend: whosoever maketh himself a king speaketh against ° Cæsar."

13 ° When Pilate therefore heard ° that ⁸ saying, he brought ¹ Jesus ⁴ 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 pass-over, and about ° the sixth hour: and ° he saith ⁴ unto the Jews, ° "Behold your King!"

seen, really a supernatural Being?

132. I. i. power=authority. Gr. *exousia*. Ap. 172. 5.

negative. against. Gr. *kata*. Ap. 104. x. 1.

Gr. *anōthen*. See on 3. 3. therefore=on account of (Gr. *dia*. Ap. 104. v. 2) this.

i. e. Caiaphas. Judas had delivered Him to the Sanhedrin, the Sanhedrin to Pilate.

on v. 30, "gave up". the. Omit "the".

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

Roman emperors after Julius Cæsar. Frequently found in inscriptions.

Octavius added the title Augustus (Luke 2. 1)=Gr. *Sebastos* (Acts 25. 21, 25).

Pilate therefore having heard. that saying. All the texts read "these words".

epi. Ap. 104. ix. 1. judgment seat. Gr. *bēma*: 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 Prætorium. Occ. only here in John.

in. Gr. *eis*. Ap. 104. vi. the Pavement. Gr. *lithostrōtos*=strewn with stone: i. e. of mosaic or tessellated work.

Gabbatha. Aramaic. Ap. 94. III. 3. The meaning of this word is uncertain.

14 the preparation: i. e. the day before the Passover was eaten "at even" on the 14th Nisan. All four Gospels state that our Lord was entombed on the Preparation Day (v. 31, 42. Matt. 27. 62. Mark 15. 42. Luke 23. 54). See Ap. 165.

the sixth hour: i. e. midnight. The hours in all the Gospels are according to Hebrew reckoning: i. e. from sunset to sunset. See Ap. 156, 165. Some have thought that the events from 13. 1 could not be crowded into so brief a space, but the Jews were in deadly earnest to get all finished before the Passover, and in such a case events move quickly.

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 *kathizō*, only one other (Eph. 1. 20) is, without question, used transitively.

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

thorns. The sign of earth's curse (Gen. 3. 18).

purple. Gr. *porphureos*. The adj. occurs only here, v. 5, and Rev. 18. 16.

3 Hail. See on Matt. 27. 29.

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

4 therefore. All the texts omit.

forth=outside. Gr. *exō*. See 18. 29.

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

that=in order that. Gr. *hina*.

know. Gr. *ginōskō*. Ap. 132. I. ii.

no. Gr. *oudeis*.

fault. See 18. 38.

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

5 Then=Therefore.

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

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

Man. Gr. *anthrōpos*. Ap. 123. 1. Pilate hoped the pitiable spectacle would melt their hearts. It only whetted their appetite.

6 chief priests. These would, no doubt, include Caiaphas.

officers. See 18. 3. These temple guards are conspicuous for their zeal, due perhaps to the Lord's interference with the sellers of Matt. 21. 12-15.

saw. Gr. *eidon*. Ap. 133. I. 1.

crucify. See Ap. 162. Omit "Him" in each case.

Take ^{ye} Him=Take Him yourselves.

no=not. Gr. *ou*. Ap. 105. I.

7 by=according to. Gr. *kata*. Ap. 104. x. 2.

our=the.

ought. Gr. *opheilō*. Elsewhere in John only in 13. 14.

made Himself, &c. This was the charge on which the Sanhedrin condemned Him. See Matt. 26. 65, 66. Cp. Lev. 24. 16.

Son of God. Ap. 98. XV.

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

9 into. Gr. *eis*. Ap. 104. vi.

judgment hall. See 18. 28.

Whence art ^{Thou}? This was Pilate's fifth question of the Lord. See 18. 33, 35, 37, 38. It expressed the fear that was growing within him. Pilate may have been a freethinker (as some infer from 18. 38), but like freethinkers of all ages, he was not free from superstition.

Was this Man, so different from all others he had ever

seen, really a supernatural Being?

Gr. *ou*. Ap. 105. 1. knowest. Gr. *oida*. Ap. 105. 1.

11 no... at all. Gr. *ouk oudeis*. A double negative.

except. Gr. *ei mē*=if not.

from above.

he that, &c.: delivered. See

12 from thenceforth=on (Gr. *ek*. Ap. 104. vii) this.

Cæsar. Gr. *Kaisar*. This title was adopted by the

Deissmann, *Light*, &c., p. 383.

13 When Pilate, &c.=

in=upon. Gr.

14 the preparation: i. e. the day before the Passover was eaten "at even" on the 14th Nisan. All four Gospels state that our Lord was entombed on the Preparation Day (v. 31, 42. Matt. 27. 62. Mark 15. 42. Luke 23. 54). See Ap. 165.

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G
A. D. 29 15 But they ⁶cried out, "Away with *Him*,
⁶away with *Him*, ⁶crucify *Him*." Pilate saith
unto them, "Shall I ⁶crucify your King?"
The chief priests answered, "We have ⁶no
king ⁶but ¹²Cæsar."

16 Then ⁶delivered he *Him* therefore ⁴unto
them ⁶to be ⁶crucified. And they took ¹Jesus,
and led *Him* away.

B K 17 And He bearing His ⁶cross went forth
⁹into a place called *the place* of a ⁶skull, which
is called in the Hebrew ⁶Golgotha:

L b 18 Where they ⁶crucified *Him*, and ⁶two
⁶other ⁶with *Him*, ⁶on either side one, ⁶and
¹Jesus in the midst.

c 19 ⁶And Pilate ⁶wrote a title, and put *it* ⁶on
the ¹⁷cross. And ⁶the writing was, ¹JESUS ⁶OF
NAZARETH THE KING OF THE JEWS.

20 This title ⁵then read many of the Jews:
⁶for the place where ¹Jesus was ⁶crucified was
⁶nigh to the city: and it was written in He-
brew, and Greek, and Latin.

21 ⁶Then said ⁶the chief priests of the Jews to
Pilate, "Write ⁶not, 'The King of the Jews';
but that ⁶he said, 'I am King of the Jews.'"

22 Pilate answered, "What I have written
⁶I have written."

c 23 ⁶Then ⁶the soldiers, when they had ⁶cruci-
fied ¹Jesus, ⁶took His garments, and made
four parts, to every ⁶soldier a part; and also
His ⁶coat: now the ⁶coat was ⁶without seam,
woven ¹²from ⁶the top ⁶throughout.

24 They said therefore ⁶among themselves,
"Let us ²¹not rend it, but cast lots ⁶for it,
whose it shall be:" ⁴that ⁶the scripture might
be fulfilled, which saith, "They parted My
⁶raiment among them, and ⁶for My vesture
they did cast lots." These things therefore
the ²³soldiers did.

b 25 ⁶Now there ⁶stood ⁶by the ¹⁷cross of
¹Jesus His mother, and His mother's sister,
⁶Mary the wife of Cleophas, and ⁶Mary Mag-
dalene.

26 ⁶When ¹Jesus therefore ⁶saw His mother,
and the disciple standing by, whom He ⁶loved,
He saith ⁴unto His mother, "Woman, ⁶behold
thy ⁶son!"

27 Then saith He to the disciple, ²⁶"Behold
thy mother!" And ⁶from that hour that dis-
ciple took her ⁶unto his own home.

L d 28 ⁶After this, ¹Jesus, ¹⁰knowing that all

15 Away with. Gr. *airō*. First occ. in John 1. 29.
The imperative *aron* is used in exactly the same way
in a Papyrus from Oxyrhynchus, in a letter from a boy
to his father. Deissmann, *Light*, p. 187.

Shall I . . . ? = Is it your King I am to crucify?
We have, &c. This was their final and deliberate
rejection of their King, and the practical surrender of
all their Messianic hopes. Cp. 1 Sam. 8. 7.
but. Same as "except" in v. 11.

16 delivered, &c.: i.e. to their will (Luke 23. 25).
Thus the Lord's execution was in Jewish hands (Acts
2. 23). The centurion and his quaternion of soldiers
merely carried out the decision of the chief priests,
Pilate having pronounced no sentence, but washed
his hands, literally as well as metaphorically, of the
matter.

to be = in order that (Gr. *hina*) He might be.

19. 17-30 (B, p. 1564). CRUCIFIXION. (Introversion.)

B	K		17. Delivered to death.
	L		b 18. Fellow-sufferers.
			c 19-22. Discussion. Pilate and the Jews.
			c 23, 24. Discussion. The soldiers.
			b 25-27. Fellow-sufferers.
	L		d 28. Saying. "I thirst."
			e 29. Vinegar. Given.
			e 30-. Vinegar. Received.
			d -30-. Saying. "It is finished."
	K		-30. Death.

17 cross. Gr. *stauros*. See Ap. 162.

skull. Gr. *kranion*. See Matt. 27. 33.

Golgotha. Aramaic. Ap. 94. III. 3.

18 two other = other two. Ap. 164.

other. Gr. *allos*. Ap. 124. 1.

with. Gr. *meta*. Ap. 104. xi. 1.

on either side one. Gr. *enteuthen kai enteuthen*: lit.
hither and thither, i.e. on this side and on that side.
This was before the parting of the garments (v. 23). See
Ap. 164.

and, &c.: lit. and the middle one, Jesus.

19 And = Moreover.

wrote. John alone mentions that Pilate wrote it
himself. See Ap. 163. on. Gr. *epi*. Ap. 104. ix. 1.
the writing was = it was written.

OF NAZARETH = the Nazarene. See 18. 5.

20 for = because. Gr. *hoti*.

nigh. Probably just outside the north wall, between
the Damascus Gate and Herod's Gate, and near the
so-called grotto of Jeremiah, about half a mile from the
Prætorium. See Conder's *Jerusalem*, p. 151, &c., and
Palestine Exploration Society's maps.

21 the chief priests of the Jews. This expression
occurs only here. They were no longer God's priests.
not. Gr. *mē*. Ap. 105. II.

he = that fellow. Gr. *ekeinos*. Spoken with contempt.

22 What, &c. Fig. *Amphibologia*. Ap. 6.

I have written. It therefore stands written for ever.
Caiaphas as representative of the Jews proclaimed the

Lord as Saviour for the world, Pilate fastens upon the Jews the hated name of the Nazarene as their King.
23 the soldiers. These were probably slaves attached to the legion who were employed as executioners.
took = received. The garments were their perquisite.

without seam. Gr. *arraphos*. Occurs only here.

Josephus says one of the high priest's garments was without seam.

the top = the parts above

throughout = through (Gr. *dia*. Ap. 104. v. 1)

the whole. 24 among themselves = to (Gr. *pros*. Ap. 104. xv. 3) one another.

concerning. Gr. *peri*. Ap. 104. xiii. 1.

the scripture, &c. See 13. 18; 17. 12; 18. 9, 32. The

quotation is from Ps. 22. 18.

raiment. Same word as "garments" in v. 23.

Gr. *epi*. 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 by R. V. It marks a contrast with what follows.

= But. stood = were standing. by = beside. Gr. *para*. Ap. 104. xii. 2.

Ap. 100. John omits the name of his own mother Salome, who was there also (Matt. 27. 56).

&c. Read, "Jesus therefore, seeing", loved. Gr. *agapaō*. Ap. 135. I. 1.

on 2. 4. behold. Gr. *idou*. Ap. 133. I. 2; but the texts read *ide*. Ap. 133. I. 3.

huios. Ap. 108. iii. Joseph being evidently dead, and her firstborn son (Matt. 1. 25) dying, there would be

no support for Mary. In view of 7. 3-5, it was a befitting arrangement.

27 from. Gr. *apo*. Ap. 104.

iv. unto his own. Gr. *eis* (Ap. 104. vi) *ta idia*. This expression occurs in 1. 11; 16. 32. Acts 21. 6.

A different phrase in 20. 10.

28 After. Gr. *meta*. Ap. 104. xi. 2.

A. D. 29

things ° were now accomplished, ° that ° 24 the scripture might be fulfilled, saith, ° “I thirst.”

e

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

e

30 When ° 1 Jesus therefore ° had received the vinegar,

d

He said, ° “It is finished:”

K

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

A² M

31 The Jews therefore, because it was the ° 14 preparation, ° that the bodies should ° 21 not ° remain ° upon the ° 17 cross ° on the sabbath day, (for that sabbath day was ° an high day,) ° besought Pilate ° that their ° legs might be ° broken, and ° that they might be ° taken away.

N

32 ° Then came the ° 23 soldiers, and ° 31 brake the ° 31 legs of ° the first, and of the ° 18 other which was ° crucified with him.

33 But when they came ° to ° 1 Jesus, and ° saw that He was dead already, they ° 31 brake ° 10 not His ° 31 legs:

34 But one of the ° 23 soldiers with a spear ° pierced His ° side, and ° forthwith came there out ° blood and water.

35 And he that ° saw it ° bare record, and his ° record is ° true: and he ° 10 knoweth that he saith ° true, ° that he ° might ° believe.

36 For these things were done, ° that ° 24 the scripture should be fulfilled, ° “A bone of Him shall ° not be ° broken.”

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

M

38 And ° 28 after ° this Joseph ° of ° Arimathæa, being ° a disciple of ° 1 Jesus, ° but secretly ° for fear of the Jews, ° besought Pilate ° that he might ° take away the body of ° 1 Jesus: and Pilate ° gave him leave. He came therefore, and ° took the body of ° 1 Jesus.

39 And there came ° also ° Nicodemus, which at the first came to ° 1 Jesus ° by night, ° and brought ° a mixture of ° myrrh and ° aloes, about an hundred ° pound weight.

were now accomplished = have been already finished. Gr. *teleō*. Not the same word as “fulfilled”, which is *teleiōō* = consummated. There is a deep significance here. He saw the casting of the lots, and knew that all that the Scripture had foretold of others was finished. There yet remained a prediction for Him to realize, that of Ps. 69. 21. See note on Ps. 69. 1.

29 Now. All the texts omit. vinegar. See note 30 had received = received. [on Matt. 27. 34. It is finished. Gr. *teleō*, as in v. 28. Ps. 22 ends with the word “done”. Of the seven sayings from the Cross, Matthew (27. 46) and Mark (15. 34) record one (Psalm 22. 1); Luke three (23. 34, 43, 46); and John three (vv. 26, 27, 28, 30). It is clear from Luke 23. 44 that the promise to the malefactor was before the darkness. The words of Ps. 22. 1 were uttered at the beginning or during the course of the three hours' darkness. Probably the Lord repeated the whole of Ps. 22, which not only sets Him forth as the Sufferer, but also foretells the glory that is to follow. Perhaps other Scriptures also, as a terrible witness against the chief priests, who were present (Mark 15. 31. Luke 23. 35), and must have heard.

bowed. This suggests that till then He had kept His head erect. He now lays down His life, as He said (10. 18). gave up. Gr. *paradidōmi*. This word occurs fifteen times in John; transl. nine times “betray”, of Judas; five times “deliver”, of the chief priests and Pilate.

ghost. Gr. *pneuma*. Ap. 101. II. 6. Matthew says, *apheke to pneuma*, sent forth His spirit (27. 50); Mark (15. 37) and Luke (23. 46) say, *exepneuse*, breathed out, i. e. drew His last breath. Cp. Gen. 2. 7. Pss. 104. 29, 30; 146. 4. Ecc. 12. 7.

19. 31-42 (A², p. 1564). BURIAL. (Alternation.)

A² M | 31. Removal of bodies proposed.

N | 32-37. Bodies dishonoured.

M | 38, 39. Removal of the Body effected.

N | 40-42. The Body honoured.

31 remain. Gr. *menō*. See p. 1511. Cp. Deut. 21. 23. upon. Gr. *epi*. Ap. 104. ix. 1.

on. Gr. *en*. Ap. 104. viii. an high day. It was the first day of the Feast, the 15th Nisan. See Lev. 23. 6, 7. Our Wednesday sunset to Thursday sunset. See Ap. 156, 165.

besought. Gr. *erōtaō*. Ap. 134. I. 3. legs. Gr. *skelos*. From the hip downwards. Occ. only in these three verses.

broken. Gr. *katagnumi* = broken in pieces, shattered. Occurs only in these verses and in Matt. 12. 20.

taken away. Same word as in v. 15.

32 the first, &c. See Ap. 164. crucified with. Gr. *sustauroō*. Only here, Matt. 27. 44. Mark 15. 32. Rom. 6. 6. Gal. 2. 20. 33 to. Gr. *epi*. Ap. 104. ix. 3. 34 pierced. Gr. *nussō*. Occurs only here. side. Gr. *pleura*. Only here; 20. 20, 25, 27. Acts 12. 7. forthwith = immediately. Gr. *euthus*. blood and water.

The question of the physical cause of the Lord's death has been much discussed; but we need not seek a natural explanation of what John records as a miraculous sign. The blood and water may have been symbolical of the sprinkling with blood and cleansing with water of the Old Covenant. See Heb. 9. 12-14, 19-22. 1 John 5. 6, 8. 35 saw. Gr. *horaō*. Ap. 133. I. 8. bare record. Gr. *martureō*. record. Gr. *marturia*.

Both these are characteristic words in this Gospel. See note on 1. 7, and p. 1511. true = reliable, genuine. See Ap. 175. 2 and p. 1511. true = true to fact. See Ap. 175. 1 and p. 1511. believe. Ap. 150. I. 1. i.

36 A bone, &c. This has reference to Ex. 12. 46. Num. 9. 12. Thus in all things He was the antitype of the Passover lamb. broken. Gr. *suntribō*. Not the same word as in vv. 31, 32. Cp. Ps. 34. 20. 37 another. Gr. *heteros*. Ap. 124. 2. saith. Note the careful discrimination in the words used. The former Scripture was fulfilled, i. e. filled full. This is not fulfilled, but in order to its fulfilment it was necessary that He should be pierced. See Zech. 12. 10. It was fulfilled in the case of those who looked upon Him, but waits for its complete fulfilment when the spirit of grace and supplication is poured out on repentant Israel. look. Gr. *opsomai*. Ap. 133. I. 8. a. on. Gr. *eis*. Ap. 104. vi. pierced. Gr. *ekkentēō*. Only here and Rev. 1. 7 = pierced through. Includes therefore the piercing of the hands and feet. Cp. Ps. 22. 16. 38 this = these things. of = from. Gr. *apo*. Ap. 104. iv. Arimathæa. Probably Ramah, where Samuel was born. 1 Sam. 1. 1, 19. Called in the Sept. Arimathaim.

him “a rich man” (27. 57); Mark, “an honourable counsellor” (15. 43); Luke, “a good man and a just” (23. 50). See on 18. 16. for = because of. Gr. *dia*. Ap. 104. v. 2. take away . . . took. Gr. *airō*. Same word as in vv. 15, 31. gave him leave. Gr. *epitrepō*. Generally transl. “suffer”. Matt. 8. 21, &c. Cp. Acts 21. 39, 40. 39 also Nicodemus. Read, Nicodemus also. Nicodemus. See 3. 1, and 7. 50.

to. Gr. *pros*. Ap. 104. xv. 3. by night. Now he comes openly, as Joseph did. and brought = bringing. a mixture. Gr. *migma*. Occ. only here. Some read *heligma* = a roll. myrrh. Gr. *smurna*. Only here and in Matt. 2. 11. aloes. a fragrant aromatic wood. Occurs only here in N.T. Referred to four times in O.T. pound. Gr. *litra*. See 12. 3 and Ap. 51. II. 4 (3).

N
A. D. 29

40 Then took they the body of ¹ Jesus, and wound it in ^o linen clothes ¹⁸ with the spices, as the manner of the Jews is to ^o bury.

41 Now ⁴ in the place where He was ^o crucified there was a ^o garden; and ⁴ in the ^o garden a ^o new ^o sepulchre, ^o wherein was ^o never man yet laid.

42 There laid they ¹ Jesus therefore ^o because of the Jews' ¹⁴ preparation ^{day}; for the ⁴¹ sepulchre was nigh at hand.

A³ O¹ P
18th day
of Nisan

20 The first ^{day} of the week cometh yet dark, ^o unto the ^o sepulchre, and seeth the stone ^o taken away ^o from the ^o sepulchre.

2 Then she runneth, and cometh ^o to Simon Peter, and ^o to the ^o other disciple, whom ^o Jesus ^o loved, and saith ^o unto them, "They ^o have ¹ taken away ^o the Lord ^o out of the ¹ sepulchre, and we ^o know ^o not where they ^o have laid Him."

Q
3 Peter therefore went forth, and that ² other disciple, and ^o came ^o to the ¹ sepulchre.

4 So they ^o ran both together: and the ² other disciple ^o did outrun Peter, and came first ³ to the ¹ sepulchre.

5 And he ^o stooping down, and looking in, ^o saw the ^o linen clothes lying; ^o yet went he ² not in.

6 Then cometh Simon Peter following him, and went ^o into the ¹ sepulchre, and ^o seeth the ⁵ linen clothes ^o lie,

7 And the ^o napkin, that was ^o about His head, ² not lying ^o with the ⁵ linen clothes, but ^o wrapped together ^o in ^o a place by itself.

8 Then went in ^o also that ² other disciple, ^o which came first ³ to the ¹ sepulchre, and he ^o saw, and ^o believed.

9 For ^o as yet they ² knew ^o not ^o the scripture, that He ^o must ^o rise again ^o from the dead.

10 Then the disciples went away again ^o unto ^o their own home.

taken away = having been taken away. Gr. *airō*. See 19. 15.

2 Then = Therefore.

Jesus. Ap. 98. X.

have taken = took.

Ap. 104. vii.

laid = laid. Same word as in 11. 34. Implying care and reverence, and so suggesting that Joseph and Nicodemus had removed Him.

4 ran = were running.

5 stooping down. Gr. *parakuptō*. The word implies bending down to see more clearly. Cp. the other *o.c.*: v. 11. Luke 24. 12. James 1. 25. 1 Pet. 1. 12.

other *o.c.*: v. 11. Luke 24. 12. James 1. 25. 1 Pet. 1. 12.

linen clothes. See 19. 40.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. xi. 1.

7 napkin. See 11. 44.

Ap. 104. xi. 1.

elsewhere, only in Matt. 27. 59. Luke 23. 53, of the linen cloth. Here it implies that the cloth had been folded round the head as a turban is folded, and that it lay still in the form of a turban. The linen clothes also lay exactly as they were when swathed round the body. The Lord had passed out of them, not needing, as Lazarus (11. 44), to be loosed. It was this sight that convinced John (v. 8).

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

Ap. 104. vi.

to. Gr. *pros*. Ap. 104. xv. 3.

loved = used to love (imperf.). Gr. *phileō*. Ap. 135. I. 2.

the Lord. Gr. *kurios*. Ap. 98. VI. i. a. 3. A.

Gr. *oida*. Ap. 132. I. i.

3 came = were coming.

to = unto. Gr. *eis*. Ap. 104. vi.

did outrun = ran ahead, more quickly than. This affords no ground for the assumption by so many commentators, even Alford, that John was younger than Peter.

5 saw. Gr. *blepō*. Ap. 135. I. 5.

yet went he = however he went.

6 into. Gr. *eis*.

lie = lying.

7 with. Gr. *meta*.

8 also, &c. = that other disciple also.

9 as yet . . .

10 must. Cp.

11 from the dead. Gr. *ek nekron*.

12 their own home = their lodging. Not the same words as in 19. 27. Galilean fishermen, constantly moving about with their Rabbi since the Feast of Tabernacles, six months before, could have had no settled home, as we understand it, in Jerusalem. They had not been there since their Master left it (see 10. 40), till the last few days.

13 from. Gr. *ek*. Ap. 104. vii.

14 other. Gr. *allos*. Ap. 124. I.

15 unto = to.

16 out of. Gr. *ek*.

17 have

18 not. Gr. *ou*. Ap. 105. I.

19 into. Gr. *eis*.

20 with. Gr. *meta*.

21 also, &c. = that other disciple also.

22 as yet . . .

23 must. Cp.

24 from the dead. Gr. *ek nekron*.

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26 from. Gr. *ek*. Ap. 104. vii.

27 other. Gr. *allos*. Ap. 124. I.

28 unto = to.

29 out of. Gr. *ek*.

30 have

31 not. Gr. *ou*. Ap. 105. I.

32 into. Gr. *eis*.

40 wound. Gr. *deō*. Generally transl. "bind". See 11. 44; 18. 12, 24. The other evangelists use a different word.

linen clothes = linen cloths or bandages. The rolls used for swathing the bodies of the rich (Isa. 53. 9). The Rabbis say criminals were wrapped in old rags.

bury = entomb. Gr. *entaphiazō*. Only here and Matt. 26. 12. The noun *entaphiasmos* occurs in 12. 7 and Mark 14. 8.

41 garden. Gr. *kēpos*. See 18. 1.

new. Gr. *kainos*. See on Matt. 9. 17.

sepulchre = tomb. Gr. *mnēmeion*. Before this in John transl. "grave", 5. 28; 11. 17, 31, 38; 12. 17.

wherein = in (Gr. *en*. Ap. 104. viii) which.

never man yet = not yet any one. Gr. *oudepō oudeis*.

42 There laid they Jesus. Here the body (v. 38) is called "Jesus". Cp. 20. 2.

because of = on account of. Gr. *dia*. Ap. 104. v. 2.

20. 1-31 (A³, p. 1564). RESURRECTION.

(Division.)

A³ | O¹ | 20. 1-18. Events. Morning.| O² | 20. 19-31. Events. Evening.20. 1-18 (O¹, above). EVENTS. MORNING.

(Introversion.)

O¹ | P | 1, 2. Report of Mary.

| Q | 3-10. Peter and John.

| P | 11-17. Mary alone.

| Q | 18. Report of Mary.

20. 1 The first day of the week = On the first (day) of the Sabbaths (pl.). Gr. *Tē miā tōn sabbatōn*. The word "day" is rightly supplied, as *miā* is feminine, and so must agree with a feminine noun understood, while *sabbatōn* is neuter. Luke 24. 1 has the same. Matthew reads, "towards dawn on the first (day) of the Sabbaths", and Mark (16. 2), "very early on the first (day) of the Sabbaths". The expression is not a Hebraism, and "Sabbaths" should not be rendered "week", as in A.V. and R.V. A reference to Lev. 28. 15-17 shows that this "first day" is the first of the days for reckoning the seven Sabbaths to Pentecost. On this day, therefore, the Lord became the firstfruits (vv. 10, 11) of God's resurrection harvest (1 Cor. 15. 23).

Mary. See Ap. 100.

early: i. e. about the ninth or tenth hour (3 to 4 a. m.).

See Ap. 165.

unto. Gr. *eis*. Ap. 104. vi.

sepulchre. See 19. 41.

from. Gr. *ek*. Ap. 104. vii.

other. Gr. *allos*. Ap. 124. I.

unto = to.

out of. Gr. *ek*.

have

not. Gr. *ou*. Ap. 105. I.

into. Gr. *eis*.

with. Gr. *meta*.

also, &c. = that other disciple also.

as yet . . .

must. Cp.

from the dead. Gr. *ek nekron*.

their own home = their lodging. Not the same words as in 19. 27. Galilean fishermen, constantly moving about with their Rabbi since the Feast of Tabernacles, six months before, could have had no settled home, as we understand it, in Jerusalem. They had not been there since their Master left it (see 10. 40), till the last few days.

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other. Gr. *allos*. Ap. 124. I.

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with. Gr. *meta*.

also, &c. = that other disciple also.

as yet . . .

must. Cp.

from the dead. Gr. *ek nekron*.

P
A. D. 29 11 But ¹Mary stood without ^oat the ¹sepulchre ^oweeping: ^oand as she wept, she ^ostooped down, and ^olooked ^ointo the ¹sepulchre,

12 And ^oseeth ^otwo angels ^oin white ^ositting, the one ^oat the head, and the other ^oat the feet, where the body of ²Jesus had lain.

13 And ^othey say ²unto her, ^o“Woman, why ¹¹weepest thou?” She saith ²unto them, “Be- cause they ^ohave ¹taken away my ^oLord, and I ²know ²not where they ^ohave laid Him.”

14 And ^owhen she had thus said, she ^oturned herself ^oback, and ^osaw ²Jesus standing, and ²knew ²not that it was ²Jesus.

15 ²Jesus saith ²unto her, ¹³“Woman, why ¹¹weepest thou? whom seekest thou?” ^oShe, supposing Him to be the ^ogardener, saith ²unto Him, ^o“Sir, ^oif ^oIhou ^ohave borne Him hence, tell me where Thou ^ohast laid Him, and ^oI will ¹take Him away.”

16 ²Jesus saith ²unto her, ¹⁴“Mary.” ^oShe turned herself, and saith ²unto Him, ^o“Rab- boni;” which is to say, ^o“Master.”

17 ²Jesus saith ²unto her, ^o“Touch Me ^onot; ^ofor I am ^onot yet ascended ²to ^oMy Father: but go ²to ^oMy brethren, and say ²unto them, ^o‘I ^oascend ¹⁰unto ^oMy Father, and ^oyour Father; and to My ^oGod, and your ^oGod.’”

Q 18 Mary Magdalene ^ocame ^oand told the dis- ciples that she had ^oseen ²the Lord, and ^othat He had spoken these things ²unto her.

O² R f 19 ²Then the same day at evening, being ¹the first day of the week, when the doors were shut ^owhere the disciples were ^oassembled ^ofor fear of the Jews, came ²Jesus and stood ⁷in the midst, and saith ²unto them, ^o“Peace be ²unto you.”

g 20 And when He had so said, He shewed ²unto them ^oHis ^ohands and His ^oside. ²Then ^owere the disciples ^oglad, when they ⁸saw ²the Lord.

f 21 ²Then said ²Jesus to them again, ¹⁹“Peace be ²unto you: as ^oMy Father hath ^osent Me, ^oeven so ^osend ^oI you.”

g 22 And when He had said this, He ^obreathed on ^othem, and saith ²unto them, “Receive ye ^othe Holy Ghost:

11 at. Gr. *pros.* Ap. 104. xv. 3. weeping. Gr. *klaiō.* See on 11. 33. and=therefore.

12 two angels. Probably Michael and Gabriel. Cp. Dan. 9. 21; 10. 21; 12. 1. Luke 1. 19. 26. The supreme importance of the Lord's resurrection in the Divine counsels demanded the presence of the highest angels. in. Gr. *en.* Ap. 104. viii.

sitting: i. e. at either end of the rock-cut ledge whereon the Lord had been laid (as the cherubim at either end of the mercy-seat, Ex. 25. 19). They sit in the empty tomb who stand in the presence of God (Luke 1. 19. Rev. 8. 2). at. Gr. *pros.* Ap. 104. xv. 2.

13 Woman. See on 2. 4. have taken=took. Lord. Ap. 98. VI. i. a. 3. A. have laid=laid.

14 when, &c.=having said these things. turned . . . back: i. e. turned half round. back. Gr. *eis* (Ap. 104. vi) *ta opisō.*

15 gardener. Gr. *kēpouros.* Occurs only here. Sir. Gr. *kurios.* Ap. 98. VI. 1. a. 3. B. b. if. Ap. 118. 2. a. have borne=didst bear.

16 Rabboni. Ap. 98. XIV. viii. Most of the texts add, before Rabboni, “in Hebrew”.

Master. Gr. *didaskalos.* Ap. 98. XIV. v. 1. Cp. 13. 13.

17 Touch Me not=Do not be holding Me. Gr. *haptō.* Only here in John; elsewhere, thirty-nine times. See Matt. 8. 3, 15; 9. 20, 21, 29.

not. Gr. *mē.* Ap. 105. II.

for. This gives the reason for the prohibition. He afterwards allowed the women to hold Him by the feet (Matt. 28. 9). On this day, the morrow after the Sabbath, the high priest would be waving the sheaf of the firstfruits before the Lord (Lev. 23. 10, 11); while He, the firstfruits from the dead (1 Cor. 15. 23), would be fulfilling the type by presenting Himself before the Father. not yet. Gr. *cupō;* compound of *ou.* Ap. 105. I.

My Father. See on 2. 16.

My brethren. Cp. Matt. 12. 50; 28. 10. Heb. 2. 11. ascend=am ascending.

My . . . your. This marks the essential difference in His and their relationship with the Father. But because God is the God and Father of our Lord (Eph. 1. 3) He is therefore our God and Father too.

God. Gr. *Theos.* Ap. 98. I. i. 1.

18 came=cometh.

and told=telling. Gr. *apangellō.* See 4. 51. Matt. 2. 8. Cp. Ap. 121. 5. 6. seen. Gr. *horaō.* Ap. 133. I. 8.

20. 19-31 (O², p. 1570). EVENTS. EVENING. (Alternation.)

O² | R | 19-23. Appearance to the Ten.
S | 24, 25. Belief that rests on sight.
R | 26-29. Appearance to the Eleven.
S | 30, 31. Belief that rests on the Word.

20. 19-23 (R, above). APPEARANCE, ETC. (Alternation.)

R | f | 19. Peace.
g | 20. Gladness.
f | 21. Peace.
g | 22, 23. Power.

19 where. Probably the upper room. See Mark 14. 15. Luke 22. 12. Acts 1. 13. assembled. All the texts omit. for=on account of. Gr. *dia.* Ap. 104. v. 2. Peace. Cp. 14. 27; 16. 33.

20 hands . . . side. Luke says hands and feet. All three were pierced. See on 19. 37. side. See 19. 34. were . . . glad=rejoiced. 21 My Father=The Father. See 1. 14. sent.

Gr. *apostellō.* Ap. 174. 1. even so=I also. send. Gr. *pempō.* 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. *emphusaō.* Only here in N.T., but used in the Sept. in Gen. 2. 7 for the Heb. word *nāphah*, to breathe, or blow with force. The same Lord who, as Jehovah Elohim, breathed into Adam's nostrils the breath of life so that he became a living soul, here breathes upon the apostles that they may receive Divine power. Satan tries to parody the Lord's words and works. In the “Great” Magical Papyrus of about the third century A. D. occurs the following in a spell for driving out a demon: “When thou adjurest, blow (*phusa*), sending the breath from above [to the feet], and from the feet to the face”. Deissmann, *Fresh Light*, p. 260. the Holy Ghost. Gr. *pneuma hagion* (no art.): i. e. power from on high. See Ap. 101. II. 14. The Firstfruits of the resurrection here bestows the firstfruits of the Spirit, not only on the apostles, but on “them that were with them” (Luke 24. 33, and cp. Acts 1. 14; 2. 1).

A. D. 29

23 Whose soever ° sins ye ° remit, they are remitted 2 unto them; and whose soever sins ye retain, they are retained."

S

24 But ° Thomas, one ° of the twelve, called Didymus, was 2 not 7 with them when 2 Jesus came.

25 The 2 other disciples therefore said 2 unto him, "We have 18 seen 2 the Lord." But he said 2 unto them, ° "Except I shall 8 see 12 in His hands the ° print of the nails, and ° put my finger 6 into the ° print of the nails, and ° thrust my hand 6 into His 20 side, I will ° not 8 believe."

R

26 And ° after eight days again His disciples were within, and Thomas 7 with them: then came 2 Jesus, ° the doors being shut, and stood 7 in the midst, and said, 19 "Peace be 2 unto you."

27 Then saith He to Thomas, ° "Reach hither thy finger, and ° behold My hands; and ° reach hither thy hand, and 25 thrust it 6 into My 20 side: and ° be 17 not ° faithless, but ° believing."

28 And Thomas answered and said 2 unto Him, ° "My 2 Lord and my 17 God."

29 2 Jesus saith 2 unto him, ° "Thomas, because thou hast 18 seen Me, thou hast 8 believed: blessed are they ° that have 17 not 8 seen, and yet have 8 believed."

S

30 ° And many other ° signs truly did 2 Jesus ° in the presence of His disciples, ° which are 2 not written 12 in this book:

31 But ° these ° are written, ° that ye ° might ° believe that 2 Jesus is the ° Christ, the ° Son of 17 God; and ° that 8 believing ye ° might have ° life ° through His ° name.

A T¹

21 ° After these things ° Jesus ° shewed Himself again to the disciples ° at the sea of Tiberias; and ° on this wise ° shewed He Himself.

U V¹ X

2 There were together Simon Peter, and

in the presence of = in the sight of. Gr. *enōpion*.

which are not written. Here was the opportunity for the writers of the Apocryphal Gospels, &c., of which they were not slow to avail themselves. 31 these. Emphatic. are written = have been (and therefore stand) written. that = in order that. Gr. *hina*.

might = may. believe. Ap. 150. I. 1. iii. Christ. Ap. 98. IX. Son of God. Ap. 98. XV. life. Ap. 170. 1. through = in. Gr. *en*. Ap. 104. viii. name. Cp. 1. 12. Acts 3. 6; 4. 10, 12; 10. 43. 1 Cor. 6. 11. 1 John 5. 13.

23 sins. Ap. 128. I. ii. 1.

remit. Gr. *aphiēmi*. 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.

24 Thomas. The third mention of him in John. See 11. 16; 14. 5.

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

25 Except = If... not. Gr. *ean mē*. Ap. 118. 1. b, and 105. II.

print. Gr. *tupos*, type. Elsewhere transl. figure, fashion, example, &c.

put. Gr. *ballō*, generally transl. "cast". See 15. 6; 19. 24.

thrust. Gr. *ballō*, as above.

not = by no means. Gr. *ou mē*. Ap. 105. III.

26 after eight days: i.e. a week later, on the day following the second Sabbath of the seven in the reckoning to Pentecost.

after. Gr. *meta*. Ap. 104. xi. 2.

the doors being shut. This shows that the Lord had now the spiritual body, *sōma pneumatikon*, of 1 Cor. 15. 44.

27 Reach hither = Bring here.

behold. Gr. *ide*. Ap. 133. I. 3.

be = become.

faithless. Gr. *apistos* = unbelieving.

believing. Ap. 150. III.

28 My Lord and my God. First testimony to the Deity of the risen Lord. Possibly Thomas was using the words of Ps. 86. 15, which in the Sept. read *Kurie ho Theos*, and claiming forgiveness for his unbelief on the ground of Ex. 34. 6, to which this verse of the Psalm refers.

29 Thomas. All the texts omit.

that, &c. = who saw not and believed. See 4. 48. Matt. 16. 1. 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, &c. Therefore many and other (Ap. 124. 1).

signs. See p. 1511 and Ap. 176. 3. These were always in relation to and in proof of His Messiahship.

21. 1-25 (A, p. 1510). THE SUCCESSORS. (Alternation.)

A	T ¹	1. Manifestation of the Lord.
		U 2-13. Miracle.
T ²	U	14. Manifestation of the Lord.
		15-23. Ministry.
T ³		24, 25. Witness to the Lord.

1 After these things. A note of time frequent in John. See 3. 22; 5. 1, 14; 6. 1; 7. 1; 13. 7; 19. 38. After. Gr. *meta*. Ap. 104. xi. 2. Jesus. Ap. 98. X. shewed = manifested. Gr. *phaneroō*. Ap. 106. I. v; not merely presented Himself, but revealed His power and glory. See 2. 11. Not the same word as 14. 21, 22, which is *emphanizō*. Ap. 106. I. iv. at = upon. Gr. *epi*. Ap. 104. ix. 1. on this wise = thus.

21. 2-13 (U, above). MIRACLE. (Division.)

U	V ¹	2-6. Appearance of the Lord. Unknown.
		V ² 7-13. Appearance of the Lord. Known.

21. 2-6 (V¹, above). APPEARANCE, &c. (Alternation and Introversion.)

V ¹	X	2. Disciples. Alone.
		Y h 3-. Fishing.
X	i	-3. Failure. "Nothing."
		4. Disciples. The Lord present.
Y	i	5. Failure. "No meat."
		h 6. Fishing.

- A. D. 29 Thomas called Didymus, and Nathanael ° of Cana in Galilee, and the sons of Zebedee, and two ° other ° of His disciples.
- Y h 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, 1 Jesus stood ° on the shore : but the disciples ° knew ° not that it was 1 Jesus.
- Y i 5 ° Then 1 Jesus saith 3 unto them, ° "Children, have ye any ° meat?" They answered Him, ° "No."
- h 6 And He said 3 unto them, ° "Cast the ° net 4 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 1 Jesus ° loved saith 3 unto Peter, "It is ° the Lord." ° Now when Simon Peter ° heard that it was ° the Lord, he ° girt ° his fisher's coat unto him, (for he was ° naked,) and did cast himself 3 into the sea.
- l 8 And the 2 other disciples came in ° a little ship; (for they were 4 not far ° from ° land, but as it were ° two hundred cubits,) ° dragging ° the 6 net with fishes.
- A 9 As soon 5 then as they ° were come ° to 8 land, they ° saw a ° fire of coals there, and ° fish laid thereon, and ° bread.
- Z l 10 1 Jesus saith 3 unto them, "Bring 2- of ° the fish which ye have now 3 caught."
- 11 Simon Peter ° went up, and 6 drew the 6 net ° to 8 land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was 4 not the 6 net broken.
- k 12 1 Jesus saith 3 unto them, "Come and ° dine." And ° none of the disciples ° durst ° ask Him, "Who art Thou?" 4 knowing that it was the Lord.
- A 13 1 Jesus ° then cometh, and taketh ° bread, and giveth them, and ° fish likewise.
- T² 14 This is ° now the third time that 1 Jesus 1 shewed Himself to ° His disciples, after that He was ° risen ° from the dead.

2 of = from. Gr. *apo*. Ap. 104. iv.
 other. Gr. *allos*. Ap. 124. 1.
 of = out of. Gr. *ek*. Ap. 104. vii.
 3 unto = to.
 I go a fishing = I go forth to fish.
 with. Gr. *sun*. Ap. 104. xvi.
 into. Gr. *eis*. Ap. 104. vi.
 a = the; probably that of Matt. 4. 21, belonging to Zebedee and his sons.
 immediately. All the texts omit.
 that night = in (Gr. *en*. Ap. 104. viii) that night.
 caught. Gr. *piazō*. Used in the Gospels by John only, and always, save here and v. 10, of "taking" the Lord (7. 30, 32, 44; 8. 20; 10. 39; 11. 57).
 nothing. Gr. *oudēs*, compound of *ou*. Ap. 105. I.
 4 now = already.
 on. Gr. *eis*. Ap. 104. vi.
 knew. Gr. *oida*. Ap. 132. I. i.
 not. Gr. *ou*. Ap. 105. I.
 5 Then = Therefore.
 Children. Gr. *paidion*. Ap. 108. v.
 meat. Gr. *prosphagion*. Something to eat with (your bread), a relish. Occ. only here.
 No. Gr. *ou*. Ap. 105. I.
 6 Cast. Gr. *ballō*, as in 20. 25, 27.
 net. A bag or purse net. Gr. *diktuaon*, as in Matt. 4. 20. Mark 1. 18. Luke 5. 2. For other words for "net", see Matt. 4. 18; 13. 47.
 now they were not = no longer (Gr. *ouketi*) were they.
 draw. Gr. *helkuō*. See on 12. 32.
 for = from. Gr. *apo*. Ap. 104. iv. This was the eighth sign. See Ap. 176.

21. 7-13 (V², p. 1572). APPEARANCE, &c.
 (Alternation and Introversion.)

V² Z | k | 7. Recognition by John.
 | | 1 | 8. Fish caught.
 | | A | 9. Provision made.
 Z | l | 10, 11. Fish brought.
 | | k | 12. Recognition by all.
 | | A | 13. Provision enjoyed.

7 loved. Gr. *agapaō*. Ap. 135. I. 1.
 the Lord. Ap. 98. VI. i. a. 8. A.
 Now when = Therefore.
 heard = having heard.
 girt. Gr. *diazonnumi*. Only here and 13. 4, 5.
 his fisher's coat = the upper garment. Gr. *ependutēs*. Only here in N.T. Used in the Sept. for the Heb. *me'īl*, 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. 51. Acts 19. 16.
 8 a little ship = the boat. Gr. *plouarion*, dim. of *plouon*, v. 3, 6. Elsewhere in 6. 22, 23 "boat", Mark 8. 9; 4. 36.
 from. Gr. *apo*. Ap. 104. iv.
 land = the land. Gr. *gē*. Ap. 129. 4.
 two, &c. = about (Gr. *apo*. Ap. 104. iv) two, &c.: i. e. one hundred yards. See Ap. 51. III. 2 (1).
 dragging. Gr. *surō*. Only here, Acts 8. 3; 14. 19; the net with fishes = the net of fishes.
 saw = see. Gr. *blepō*.
 fish. Gr. *opsarion*,
 bread = a loaf. One little fish and one loaf to feed eight persons. A beautiful variant of, and supplement to, the widow's handful of meal and cruse of oil (1 Kings 17). It was a type of the food He would supply them with, in the strength of which they would go "many days".
 10 the fish. Here the word is *opsarion* in the plural. But they were great fishes (v. 11). So it must be used in a general sense.
 11 went up = went back.
 12 dine. Gr. *aristaō*. Only here, v. 15, and Luke 11. 37. The *ariston* was the morning meal, as contrasted with the afternoon meal, which was called *deipnon*, transl. "supper". Cp. Matt. 22. 4. Luke 11. 38; 14. 12.
 none = no one. Gr. *oudēs*.
 durst = ventured to. Contrast their freedom in questioning Him before. It marks the change in their relationship wrought by the resurrection.
 ask = inquire. Only here and Matt. 2. 8; 10. 11.
 13 then. All the texts omit.
 bread = the loaf.
 fish = the fish of v. 9.
 14 now = already.
 His = the.
 risen. Gr. *egeirō*. Ap. 178. I. 4.
 from the dead.

17. 6. Rev. 12. 4. Not the same word as in v. 6.
 9 were come = went forth. to = unto. Gr. *eis*. Ap. 104. vi.
 Ap. 133. I. 5. fire of coals. Gr. *anthrakia*. Only here and 18. 18. fish. Gr. *opsarion*,
 dim. of *opson*, cooked meat, eaten as a relish. In 6. 9, 11, the only other passage where it occ., it is in the plural as in v. 10 below. Here it probably means a little fish. bread = a loaf. One little fish and one loaf to feed eight persons. A beautiful variant of, and supplement to, the widow's handful of meal and cruse of oil (1 Kings 17). It was a type of the food He would supply them with, in the strength of which they would go "many days".
 10 the fish. Here the word is *opsarion* in the plural. But they were great fishes (v. 11). So it must be used in a general sense.
 11 went up = went back.
 to. Gr. *epi*. Ap. 104. ix. 1, but all the texts read *eis*.
 12 dine. Gr. *aristaō*. Only here, v. 15, and Luke 11. 37. The *ariston* was the morning meal, as contrasted with the afternoon meal, which was called *deipnon*, transl. "supper". Cp. Matt. 22. 4. Luke 11. 38; 14. 12.
 none = no one. Gr. *oudēs*.
 durst = ventured to. Contrast their freedom in questioning Him before. It marks the change in their relationship wrought by the resurrection.
 ask = inquire. Only here and Matt. 2. 8; 10. 11.
 13 then. All the texts omit.
 bread = the loaf.
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 risen. Gr. *egeirō*. Ap. 178. I. 4.
 from the dead.
 Gr. *ek nekron*. See Ap. 139. 3.

U B¹ C¹
A. D. 29

15 ° So when they had ¹² dined, ¹ Jesus saith to Simon Peter, ° “Simon, son of Jonas, ⁷ lovest thou Me ° more than these ?” He saith ³ unto Him, “Yea, ⁷ Lord ; ⁷ Thou ⁴ knowest that I ° love Thee.”

D¹ He saith ³ unto him, ° “Feed My ° lambs.”

C² 16 He saith to him again ° the second time, ¹⁵ “Simon, son of Jonas, ⁷ lovest thou Me ?” He saith ³ unto Him, “Yea, ⁷ Lord ; ⁷ Thou ⁴ knowest that I ¹⁵ love Thee.”

D² He saith ³ unto him, ° “Feed My ° sheep.”

C³ 17 He saith ³ unto him the third time, ¹⁵ “Simon, son of Jonas, ¹⁵ lovest thou Me ?” Peter was ° grieved because He said ³ unto him the third time, ¹⁵ “Lovest thou Me ?” And he said ³ unto Him, ⁷ “Lord, ⁷ Thou ⁴ knowest all things ; ⁷ Thou ° knowest that I ¹⁵ love Thee.”

D³ Jesus saith ³ unto him, ¹⁵ “Feed My ¹⁶ sheep.

C⁴ 18 ° Verily, verily, I say ³ unto thee, When thou wast ° young, thou ° girdedst thyself, and walkedst whither thou ° wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and ² another shall ° gird thee, and ° carry thee whither thou ° wouldest ⁴ not.”

19 This spake He, signifying by ° what death he should ° glorify ° God.

D⁴ And ° when He had spoken this, He saith ³ unto him, ° “Follow Me.”

B² 20 ° Then Peter, ° turning about, ⁹ seeth the disciple whom ¹ Jesus ⁷ loved ¹⁹ following ; which ° also leaned ° on His breast ° at supper, and said, ⁷ “Lord, ° which is he that ° betrayeth Thee ?”

21 Peter ° seeing him saith to ¹ Jesus, ⁷ “Lord, and ° what shall this man do ?”

22 ¹ Jesus saith ³ unto him, “° If I ¹⁸ will that he ° tarry till I come, ° what is that ° to thee ? ¹⁹ follow thou Me.”

23 ⁵ Then went this ° saying abroad ° among the brethren, that ° that disciple ° should ⁴ not die : yet ¹ Jesus said ⁴ not ³ unto him, “He shall ⁴ not die ;” but, ²² “If I ¹⁸ will that he ²² tarry till I come, what is that ²² to thee ?”

T³ 24 This is the disciple which ° testifieth ° of these things, and wrote these things : and we ⁴ know that his ° testimony is ° true.

25 And there are ° also many ² other things which ¹ Jesus did, the which, ²² if they should be written ° every one, ° I suppose that ° even the ° world itself could ° not ° contain ° the books that should be written. ° Amen.

what, &c. Peter's curiosity rebuked. Cp. Matt. 17. 4.

23 saying. Gr. *logos*. See on Mark 9. 32. should not die = is not dying : i. e. is not going to die.

See p. 1511, note 4. of = concerning. Gr. *peri*. Ap. 104. xiii. 1. true. Gr. *alēthēs*. Ap. 175. 1. also. See 20. 30. every one = one by one. Gr. *kath'* (Ap. 104. x. 2) *en*.

oimai, contr. for *oiomai*, which occ. in Phil. 1. 16. James 1. 7. Ap. 105. I. world. Gr. *kosmos*. Ap. 129. 1. (hath no place). Cp. Matt. 19. 11, 12.

the books, &c. = the written books. Fig. *Hyperbolē*. 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 in v. 25, contrasted with the Evangelist's modest self-effacement elsewhere, has led some to doubt the Johannine authorship of this chapter. But the evidence of the MSS. and Versions, and the attestation clause at v. 24 is so closely allied to that in 19. 35 as to leave little room for doubt. 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. 176).

21. 15-23 (U, p. 1572). MINISTRY.
(Division.)

U | B¹ | 15-19. The future of Peter.
| B² | 20-23. The future of John.

21. 15-19 (B¹, above). THE FUTURE OF PETER.
(Repeated Alternation.)

B¹ | C¹ | 15-. Question.
| D¹ | -15. Command.
C² | 16-. Question.
| D² | -16. Command.
C³ | 17-. Question.
| D³ | -17. Command.
C⁴ | 18, 19-. Prediction.
| D⁴ | -19. Command.

15 So = Therefore.

Simon. Peter was always addressed by the Lord as Simon except in Luke 22. 34. See Ap. 147.

more than these : i. e. than these other disciples do. Referring to his words in Matt. 26. 33, 35.

love. Gr. *phileō*. Ap. 135. I. 2. Note the different words used in these verses. The Lord uses *agapaō* twice and *phileō* once, Peter always *phileō*.

Feed : i. e. provide pasture for. Gr. *boskō*. Save in this passage, always of swine.

lambs. Gr. *arnion*, a diminutive. Only here and in the Revelation, where it occ. twenty-nine times, always of the Lord, except 13. 11. The other word for “lamb”, *amnos*, only in 1. 29, 36. Acts 8. 32. 1 Pet. 1. 19.

16 the = a.

Feed = Shepherd. Gr. *poimainō*. Occ. eleven times, transl. “rule” in Matt. 2. 6. Rev. 2. 27 ; 12. 5 ; 19. 15. Cp. *poimēn*, 10. 2, 11, 12, 14, 16 (Shepherd) ; Eph. 4. 11 (pastors). sheep. Gr. *probaton*.

17 grieved. Gr. *lupeō*. Elsewhere in John, 16. 20. Cp. 1 Pet. 1. 6. The noun *lupē* occ. in 16. 6, 20, 21, 22. Cp. 1 Pet. 2. 19.

knowest. Gr. *ginōskō*. Ap. 132. I. ii.

18 Verily, verily. Twenty-fifth and last occ. of this double Amen (Ap. 10). See on 1. 51 and p. 1511.

young. Gr. *neōteros*, younger. The positive *neos* applied to any one up to thirty. This and 20. 4 gave rise to the tradition that Peter was a middle-aged man.

girdedst. Gr. *zōnumi*. Only here.

wouldest. Gr. *thelō*. Ap. 102. 1.

carry = lead. Gr. *pherō*. Cp. Mark 9. 17. Luke 15. 23. Acts 14. 13.

19 what = what kind of.

glorify. Gr. *doxazō*. See p. 1511.

God. Ap. 98. I. i. 1. when He had = having.

Follow. Gr. *akolouthēō*. Used of soldiers, servants, and pupils. First occ. in John, 1. 37.

20 Then. All the texts omit.

turning about = having turned round.

also leaned = leaned also.

on. Gr. *epi*. Ap. 104. ix. 3.

at. Gr. *en*. Ap. 104. viii. which = who.

betrayeth. See on 19. 30, “gave up”.

21 seeing. Gr. *eidon*. Ap. 133. I. 1.

what, &c. : lit. this one, what ?

22 If. Ap. 118. i. b.

tarry. Gr. *menō*, transl. abide, remain, &c. See p. 1511. to = with reference to. Gr. *pros*. Ap. 104. xv. 3.

among = unto. Gr. *eis*. Ap. 104. vi. that. Gr. *ekeinōs*.

24 testifieth = beareth witness. Gr. *martureō*.

testimony. Gr. *marturia*. Cp.

19. 35, and see p. 1511. 25 also many, &c. = many other things

I suppose = I think. Gr.

even . . . not. Gr. *oude*, compound of *ou*.

contain. Gr. *chōreō*. Elsewhere in John : 2. 6 ; 8. 37

the books, &c. = the written books. Fig. *Hyperbolē*. 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 in v. 25, contrasted with the Evangelist's modest self-effacement elsewhere, has led some to doubt the Johannine authorship of this chapter. But the evidence of the MSS. and Versions, and the attestation clause at v. 24 is so closely allied to that in 19. 35 as to leave little room for doubt. 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. 176).