

THE GOSPEL ACCORDING TO  
ST. JOHN

WRITER. The fourth Gospel was written by the Apostle John (John 21:24). This has been questioned on critical grounds, but on the same grounds and with equal scholarship, the early date and Johanean authorship have been maintained.

*Date.* The date of John's Gospel falls between A.D. 85 and 90. Probably the latter.

*Theme.* This is indicated both in the Prologue (1:1–14), and in the last verse of the Gospel proper (20:31), and is: The incarnation of the eternal Word, and Son of God, Himself God, in Jesus the Christ, (1) to reveal God in the terms of a human life; (2) that as many as believe on Him as “the Christ, the Son of God” (20:31) may have eternal life. The prominent words are, “believed” and “life.”

The book is in seven natural divisions: I. Prologue: The eternal Word incarnate in Jesus the Christ, 1:1–14. II. The witness of John the Baptist, 1:15–34. III. The public ministry of Christ, 1:35–12:50. IV. The private ministry of Christ to His own, 13:1–17:26. V. The sacrifice of Christ, 18:1–19:42. VI. The manifestation of Christ in resurrection, 20:1–31. VII. Epilogue: Christ the Master of life and service, 21:1–25.

The events recorded in this book cover a period of 7 years.

## Chapter 1

<sup>1</sup> In *the* beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God. <sup>3</sup> All things received being through him, and without him not one *thing* received being which has received being. <sup>4</sup> In him was life, and the life was the light of men.

<sup>5</sup> And the light appears in darkness, and the darkness apprehended it not. <sup>6</sup> There was a man sent from God, his name John. <sup>7</sup> He came for witness, that he might witness concerning the light, that all might believe through him. <sup>8</sup> He was not the light, but that he might witness concerning the light. <sup>9</sup> The true light was that which, coming into the world, lightens every man. <sup>10</sup> He was in the world, and the world had *its* being through him, and the world knew him not. <sup>11</sup> He came to his own, and his own received him not; <sup>12</sup> but as many as received him, to them gave he *the* right to be children of God, to those that believe on his name; <sup>13</sup> who have been born, not of blood, nor of flesh's will, nor of man's will, but of God. <sup>14</sup> And the Word became flesh, and dwelt among us (and we have contemplated his glory, a glory as of an only-begotten with a father), full of grace and truth;

<sup>15</sup> (John bears witness of him, and he has cried, saying, This was he of whom I said, He that comes after me is preferred before me, for he was before me;) <sup>16</sup> for of his fulness we all have received, and grace upon grace. <sup>17</sup> For the law was given by Moses: grace and truth subsists through Jesus Christ. <sup>18</sup> No one has seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared *him*.

<sup>19</sup> And this is the witness of John, when the Jews sent from Jerusalem priests and Levites that they might ask him, Thou, who art thou? <sup>20</sup> And he acknowledged and denied not, and acknowledged, I am not the Christ. <sup>21</sup> And they asked him, What then? Art thou Elias? And he says, I am not. Art thou the prophet? And he answered, No. <sup>22</sup> They said therefore to him, Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself? <sup>23</sup> He said, I *am the* voice of one crying in the wilderness, Make straight the path of *the* Lord, as said Esaias the prophet. <sup>24</sup> And they were sent from among the Pharisees. <sup>25</sup> And they asked him and said to him, Why baptisest thou then, if thou art not the Christ, nor Elias, nor the prophet? <sup>26</sup> John answered them saying, I baptise with water. In the midst of you stands, whom ye do not know, <sup>27</sup> he who comes after me, the thong of whose sandal I am not worthy to unloose. <sup>28</sup> These things took place in Bethany, across the Jordan, where John was baptising.

<sup>29</sup> On the morrow he sees Jesus coming to him, and says, Behold the Lamb of God, who takes away the sin of the world. <sup>30</sup> He it is of whom I said, A man comes after me who takes a place before me, because he was before me; <sup>31</sup> and I knew him not; but that he might be manifested to Israel, therefore have I come baptising with water. <sup>32</sup> And John bore witness, saying, I beheld the Spirit descending as a dove from heaven, and it abode upon him. <sup>33</sup> And I knew him not; but he who sent me to baptise with water, he said to me, Upon whom thou shalt see the Spirit descending and abiding on him, he it is who baptises with *the* Holy Spirit. <sup>34</sup> And I have seen and borne witness that this is the Son of God. <sup>35</sup> Again, on the morrow, there stood John and two of his disciples. <sup>36</sup> And, looking at Jesus as he walked, he says, Behold the Lamb of God.

<sup>37</sup> And the two disciples heard him speaking, and followed Jesus. <sup>38</sup> But Jesus having turned, and seeing them following, says to them, What seek ye? And they said to him, Rabbi (which, being interpreted, signifies Teacher), where abidest thou? <sup>39</sup> He says to them, Come and see. They went therefore, and saw where he abode; and they abode with him that day. It was about the tenth hour.

<sup>40</sup> Andrew, the brother of Simon Peter, was one of the two who heard *this* from John and followed him. <sup>41</sup> He first finds his own brother Simon, and says to him, We have found the Messiah (which

being interpreted is Christ).<sup>42</sup> And he led him to Jesus. Jesus looking at him said, Thou art Simon, the son of Jonas; thou shalt be called Cephas (which interpreted is stone).

<sup>43</sup> On the morrow he would go forth into Galilee, and Jesus finds Philip, and says to him, Follow me. <sup>44</sup> And Philip was from Bethsaida, of the city of Andrew and Peter. <sup>45</sup> Philip finds Nathanael, and says to him, We have found him of whom Moses wrote in the law, and the prophets, Jesus, the son of Joseph, who is from Nazareth. <sup>46</sup> And Nathanael said to him, Can anything good come out of Nazareth? Philip says to him, Come and see. <sup>47</sup> Jesus saw Nathanael coming to him, and says of him, Behold *one* truly an Israelite, in whom there is no guile. <sup>48</sup> Nathanael says to him, Whence knowest thou me? Jesus answered and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. <sup>49</sup> Nathanael answered and said to him, Rabbi, thou art the Son of God, thou art the King of Israel. <sup>50</sup> Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. <sup>51</sup> And he says to him, Verily, verily, I say to you, Henceforth ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man.

**1:1** Gr. *Logos* (Aram. *Memra*, used in the Targums, or Heb. paraphrases, for God). The Greek term means, (1) a thought or concept; (2) the expression or utterance of that thought. As a designation of Christ, therefore, *Logos* is peculiarly felicitous because, (1) in Him are embodied all the treasures of the divine wisdom, the collective “thought” of God (1 Cor. 1:24; Eph. 3:11; Col. 2:2, 3); and, (2) He is, from eternity, but especially in His incarnation, the utterance or expression of the Person, and “thought” of Deity (John 1:3–5, 9, 14–18; 14:9–11; Col. 2:9). In the Being, Person, and work of Christ, Deity is told out.

**1:17** Grace. Summary: (1) Grace is “the kindness and love of God our Saviour toward man ... not by works of righteousness which we have done” (Tit. 3:4, 5). It is, therefore, constantly set in contrast to law, under which God demands righteousness from man, as, under grace, he gives righteousness to man (Rom. 3:21, 22; 8:4; Phil. 3:9). Law is connected with Moses and works; grace with Christ and faith (John 1:17; Rom. 10:4–10). Law blesses the good; grace saves the bad (Ex. 19:5; Eph. 2:1–9). Law demands that blessings be earned; grace is a free gift (Deut. 28:1–6; Eph. 2:8; Rom. 4:4, 5).

(2) As a dispensation, grace begins with the death and resurrection of Christ (Rom. 3:24–26; 4:24, 25). The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation (John 1:12, 13; 3:36; Mt. 21:37; 22:42; John 15:22, 25; Heb. 1:2; 1 John 5:10–12). The *immediate result* of this testing was the rejection of Christ by the Jews, and His crucifixion by Jew and Gentile (Acts 4:27). The *predicted end* of the testing of man under grace is the apostasy of the professing church (see “Apostasy,” 2 Tim. 3:1–8, *note*), and the resultant apocalyptic judgments.

(3) Grace has a twofold manifestation: in *salvation* (Rom. 3:24, *refs.*), and in the *walk* and *service* of the saved (Rom. 6:15, *refs.*). See, for the other six dispensations: *Innocence*, Gen. 1:28; *Conscience*, Gen. 3:23; *Human Government*, Gen. 8:21; *Promise*, Gen. 12:1; Law, Ex. 19:8; *Kingdom*, Eph. 1:10.

**1:18** Cf. Gen. 32:30; Ex. 24:10; 33:18; Jud. 6:22; 13:22; Rev. 22:4. The divine essence, God, in His own triune Person, no human being in the flesh has seen. But God, veiled in angelic form, and especially as incarnate in Jesus Christ, has been seen of men (Gen. 18:2, 22; John 14:8, 9).

## Chapter 2

<sup>1</sup> And on the third day a marriage took place in Cana of Galilee, and the mother of Jesus was there. <sup>2</sup> And Jesus also, and his disciples, were invited to the marriage. <sup>3</sup> And wine being deficient, the mother of Jesus says to him, They have no wine. <sup>4</sup> Jesus says to her, What have I to do with thee, woman? mine hour has not yet come. <sup>5</sup> His mother says to the servants, Whatever he may say to you, do. <sup>6</sup> Now there were standing there six stone water-vessels, according to the purification of the Jews, holding two or three measures each. <sup>7</sup> Jesus says to them, Fill the water-vessels with water. And they filled them up to the brim. <sup>8</sup> And he says to them, Draw out now, and carry *it* to the feast-master. And they carried *it*. <sup>9</sup> But when the feast-master had tasted the

water which had been made wine (and knew not whence it was, but the servants knew who drew the water), the feast-master calls the bridegroom,<sup>10</sup> and says to him, Every man sets on first the good wine, and when *men* have well drunk, then the inferior; thou hast kept the good wine till now.

<sup>11</sup> This beginning of signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

<sup>12</sup> After this he descended to Capernaum, he and his mother and his brethren and his disciples; and there they abode not many days. <sup>13</sup> And the passover of the Jews was near, and Jesus went up to Jerusalem. <sup>14</sup> And he found in the temple the sellers of oxen and sheep and doves, and the money-changers sitting; <sup>15</sup> and, having made a scourge of cords, he cast *them* all out of the temple, both the sheep and the oxen; and he poured out the change of the money-changers, and overturned the tables, <sup>16</sup> and said to the sellers of doves, Take these things hence; make not my Father's house a house of merchandise. <sup>17</sup> *And* his disciples remembered that it is written, The zeal of thy house devours me. <sup>18</sup> The Jews therefore answered and said to him, What sign shewest thou to us, that thou doest these things? <sup>19</sup> Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. <sup>20</sup> The Jews therefore said, Forty and six years was this temple building, and thou wilt raise it up in three days? <sup>21</sup> But he spoke of the temple of his body. <sup>22</sup> When therefore he was raised from among *the* dead, his disciples remembered that he had said this, and believed the scripture and the word which Jesus had spoken.

<sup>23</sup> And when he was in Jerusalem, at the passover, at the feast, many believed on his name, beholding his signs which he wrought. <sup>24</sup> But Jesus himself did not trust himself to them, because he knew all *men*,<sup>25</sup> and that he had not need that any should testify of man, for himself knew what was in man.

### Chapter 3

<sup>1</sup> But there was a man from among the Pharisees, his name Nicodemus, a ruler of the Jews; <sup>2</sup> he came to him by night, and said to him, Rabbi, we know that thou art come a teacher from God, for none can do these signs that thou doest unless God be with him. <sup>3</sup> Jesus answered and said to him, Verily, verily, I say unto thee, Except any one be born anew he cannot see the kingdom of God. <sup>4</sup> Nicodemus says to him, How can a man be born being old? can he enter a second time into the womb of his mother and be born? <sup>5</sup> Jesus answered, Verily, verily, I say unto thee, Except any one be born of water and of Spirit, he cannot enter into the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. <sup>7</sup> Do not wonder that I said to thee, It is needful that ye should be born anew. <sup>8</sup> The wind blows where it will, and thou hearest its voice, but knowest not whence it comes and where it goes: thus is every one that is born of the Spirit. <sup>9</sup> Nicodemus answered and said to him, How can these things be? <sup>10</sup> Jesus answered and said to him, Thou art the teacher of Israel and knowest not these things! <sup>11</sup> Verily, verily, I say unto thee, We speak that which we know, and we bear witness of that which we have seen, and ye receive not our witness. <sup>12</sup> If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? <sup>13</sup> And no one has gone up into heaven, save he who came down out of heaven, the Son of man who is in heaven. <sup>14</sup> And as Moses lifted up the serpent in the wilderness, thus must the Son of man be lifted up, <sup>15</sup> that every one who believes on him may *not perish*, but have life eternal. <sup>16</sup> For God so loved the world, that he gave his only-begotten Son, that whosoever believes on him may not perish, but have life eternal. <sup>17</sup> For God has not sent his Son into the world that he may judge the world, but that the world may be saved through him. <sup>18</sup> He that believes on him is not judged: but he that believes not has been already judged, because

he has not believed on the name of the only-begotten Son of God.<sup>19</sup> And this is the judgment, that light is come into the world, and men have loved darkness rather than light; for their works were evil.<sup>20</sup> For every one that does evil hates the light, and does not come to the light that his works may not be shewn as they are;<sup>21</sup> but he that practises the truth comes to the light, that his works may be manifested that they have been wrought in God.

<sup>22</sup> After these things came Jesus and his disciples into the land of Judaea; and there he abode with them and baptised.<sup>23</sup> And John also was baptising in Aenon, near Salim, because there was a great deal of water there; and they came to *him* and were baptised:<sup>24</sup> for John was not yet cast into prison.<sup>25</sup> There was therefore a reasoning of the disciples of John with a Jew about purification.<sup>26</sup> And they came to John and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou barest witness, behold, he baptises, and all come to him.<sup>27</sup> John answered and said, A man can receive nothing unless it be given him out of heaven.<sup>28</sup> Ye yourselves bear me witness that I said, I am not the Christ, but, that I am sent before him.<sup>29</sup> He that has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices in heart because of the voice of the bridegroom: this my joy then is fulfilled.<sup>30</sup> He must increase, but I must decrease.<sup>31</sup> He who comes from above is above all. He who has his origin in the earth is of the earth, and speaks *as* of the earth. He who comes out of heaven is above all,<sup>32</sup> *and* what he has seen and has heard, this he testifies; and no one receives his testimony.<sup>33</sup> He that has received his testimony has set to his seal that God is true;<sup>34</sup> for he whom God has sent speaks the words of God, for God gives not the Spirit by measure.<sup>35</sup> The Father loves the Son, and has given all things *to be* in his hand.<sup>36</sup> He that believes on the Son has life eternal, and he that is not subject to the Son shall not see life, but the wrath of God abides upon him.

**3:3 Regeneration:** (1) The *necessity* of the new birth grows out of the incapacity of the natural man to “see” or “enter into” the kingdom of God. However gifted, moral, or refined, the natural man is absolutely blind to spiritual truth, and impotent to enter the kingdom; for he can neither obey, understand, nor please God (John 3:3, 5, 6; Psa. 51:5; Jer. 17:9; Mk. 7:21–23; 1 Cor. 2:14; Rom. 8:7, 8; Eph. 2:3. See Mt. 6:33, *note*). (2) The new birth is not a reformation of the old nature (Rom. 6:6, *note*), but a creative act of the Holy Spirit (John 3:5; 1:12, 13; 2 Cor. 5:17; Eph. 2:10; 4:24). (3) The condition of the new birth is faith in Christ crucified (John 3:14, 15; 1:12, 13; Gal. 3:24). (4) Through the new birth the believer becomes a partaker of the divine nature and of the life of Christ Himself (Gal. 2:20; Eph. 2:10; 4:24; Col. 1:27; 1 Pet. 1:23–25; 2 Pet. 1:4; 1 John 5:10–12).

**3:16** Gr. *apollumi*, trans, “marred,” Mk. 2:22; “lost,” Mt. 10:6; 15:24; 18:11; Lk. 15:4, 6, 32. In no N.T. instance does it signify cessation of existence or of consciousness. It is the condition of every non-believer.

## Chapter 4

<sup>1</sup> When therefore the Lord knew that the Pharisees had heard that Jesus makes and baptises more disciples than John <sup>2</sup> (however, Jesus himself did not baptise, but his disciples), <sup>3</sup> he left Judaea and went away again unto Galilee.

<sup>4</sup> And he must needs pass through Samaria. <sup>5</sup> He comes therefore to a city of Samaria called Sychar, near to the land which Jacob gave to his son Joseph. <sup>6</sup> Now a fountain of Jacob’s was there; Jesus therefore, being wearied with the way he had come, sat just as he was at the fountain. It was about the sixth hour. <sup>7</sup> A woman comes out of Samaria to draw water. Jesus says to her, Give me to drink <sup>8</sup> (for his disciples had gone away into the city that they might buy provisions). <sup>9</sup> The Samaritan woman therefore says to him, How dost thou, being a Jew, ask to drink of me who am a Samaritan woman? for Jews have no intercourse with Samaritans. <sup>10</sup> Jesus answered and said to her, If thou knewest the gift of God, and who it is that says to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. <sup>11</sup> The woman says

to him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou the living water? <sup>12</sup> Art thou greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle? <sup>13</sup> Jesus answered and said to her, Every one who drinks of this water shall thirst again; <sup>14</sup> but whosoever drinks of the water which I shall give him shall never thirst for ever, but the water which I shall give him shall become in him a fountain of water, springing up into eternal life. <sup>15</sup> The woman says to him, Sir, give me this water, that I may not thirst nor come here to draw. <sup>16</sup> Jesus says to her, Go, call thy husband, and come here. <sup>17</sup> The woman answered and said, I have not a husband. Jesus says to her, Thou hast well said, I have not a husband; <sup>18</sup> for thou hast had five husbands, and he whom now thou hast is not thy husband: this thou hast spoken truly. <sup>19</sup> The woman says to him, Sir, I see that thou art a prophet. <sup>20</sup> Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where one must worship. <sup>21</sup> Jesus says to her, Woman, believe me, *the* hour is coming when ye shall neither in this mountain nor in Jerusalem worship the Father. <sup>22</sup> Ye worship ye know not what; we worship what we know, for salvation is of the Jews. <sup>23</sup> But *the* hour is coming and now is, when the true worshippers shall worship the Father in spirit and truth; for also the Father seeks such as his worshippers. <sup>24</sup> God *is* a spirit; and they who worship him must worship *him* in spirit and truth. <sup>25</sup> The woman says to him, I know that Messias is coming, who is called Christ; when he comes he will tell us all things. <sup>26</sup> Jesus says to her, I who speak to thee am *he*.

<sup>27</sup> And upon this came his disciples, and wondered that he spoke with a woman; yet no one said, What seekest thou? or, Why speakest thou with her? <sup>28</sup> The woman then left her waterpot and went away into the city, and says to the men, <sup>29</sup> Come, see a man who told me all things I had ever done: is not he the Christ? <sup>30</sup> They went out of the city and came to him. <sup>31</sup> But meanwhile the disciples asked him saying, Rabbi, eat. <sup>32</sup> But he said to them, I have food to eat which ye do not know. <sup>33</sup> The disciples therefore said to one another, Has any one brought him *anything* to eat? <sup>34</sup> Jesus says to them, My food is that I should do the will of him that has sent me, and that I should finish his work. <sup>35</sup> Do not ye say, that there are yet four months and the harvest comes? Behold, I say to you, Lift up your eyes and behold the fields, for they are already white to harvest. <sup>36</sup> He that reaps receives wages and gathers fruit unto life eternal, that both he that sows and he that reaps may rejoice together. <sup>37</sup> For in this is *verified* the true saying, It is one who sows and another who reaps. <sup>38</sup> I have sent you to reap that on which ye have not laboured; others have laboured, and ye have entered into their labours. <sup>39</sup> But many of the Samaritans of that city believed on him because of the word of the woman who bore witness, He told me all things that I had ever done. <sup>40</sup> When therefore the Samaritans came to him they asked him to abide with them, and he abode there two days. <sup>41</sup> And more a great deal believed on account of his word; <sup>42</sup> and they said to the woman, *It is* no longer on account of thy saying that we believe, for we have heard him ourselves, and we know that this is indeed the Saviour of the world.

<sup>43</sup> But after the two days he went forth thence and went away into Galilee, <sup>44</sup> for Jesus himself bore witness that a prophet has no honour in his own country. <sup>45</sup> When therefore he came into Galilee, the Galileans received him, having seen all that he had done in Jerusalem during the feast, for they also went to the feast. <sup>46</sup> He came therefore again to Cana of Galilee, where he made the water wine. And there was a certain courtier in Capernaum whose son was sick. <sup>47</sup> He, having heard that Jesus had come out of Judaea into Galilee, went to him and asked *him* that he would come down and heal his son, for he was about to die. <sup>48</sup> Jesus therefore said to him, Unless ye see signs and wonders ye will not believe. <sup>49</sup> The courtier says to him, Sir, come down ere my child die. <sup>50</sup> Jesus says to him, Go, thy son lives. And the man believed the word which Jesus said to him, and went his way. <sup>51</sup> But already, as he was going down, his servants met him and brought

*him* word saying, Thy child lives. <sup>52</sup> He inquired therefore from them the hour at which he got better. And they said to him, Yesterday at the seventh hour the fever left him. <sup>53</sup> The father therefore knew that *it was* in that hour in which Jesus said to him, Thy son lives; and he believed, himself and his whole house. <sup>54</sup> This second sign again did Jesus, being come out of Judaea into Galilee.

## Chapter 5

<sup>1</sup> After these things was a feast of the Jews, and Jesus went up to Jerusalem. <sup>2</sup> Now there is in Jerusalem, at the sheepgate, a pool, which is called in Hebrew, Bethesda, having five porches. <sup>3</sup> In these lay a multitude of sick, blind, lame, withered, (awaiting the moving of the water. <sup>4</sup> For an angel descended at a certain season in the pool and troubled the water. Whoever therefore first went in after the troubling of the water became well, whatever disease he laboured under.) <sup>5</sup> But there was a certain man there who had been suffering under his infirmity thirty and eight years. <sup>6</sup> Jesus seeing this *man* lying *there*, and knowing that he was *in that state* now a great length of time, says to him, Wouldest thou become well? <sup>7</sup> The infirm *man* answered him, Sir, I have not a man, in order, when the water has been troubled, to cast me into the pool; but while I am coming another descends before me. <sup>8</sup> Jesus says to him, Arise, take up thy couch and walk. <sup>9</sup> And immediately the man became well, and took up his couch and walked: and on that day was sabbath. <sup>10</sup> The Jews therefore said to the healed *man*, It is sabbath, it is not permitted thee to take up thy couch. <sup>11</sup> He answered them, He that made me well, he said to me, Take up thy couch and walk. <sup>12</sup> They asked him *therefore*, Who is the man who said to thee, Take up thy couch and walk? <sup>13</sup> But he that had been healed knew not who it was, for Jesus had slidden away, there being a crowd in the place. <sup>14</sup> After these things Jesus finds him in the temple, and said to him, Behold, thou art become well: sin no more, that something worse do not happen to thee. <sup>15</sup> The man went away and told the Jews that it was Jesus who had made him well. <sup>16</sup> And for this the Jews persecuted Jesus *and sought to kill him*, because he had done these things on sabbath.

<sup>17</sup> But Jesus answered them, My Father worketh hitherto and I work. <sup>18</sup> For this therefore the Jews sought the more to kill him, because he had not only violated the sabbath, but also said that God was his own Father, making himself equal with God. <sup>19</sup> Jesus therefore answered and said to them, Verily, verily, I say to you, The Son can do nothing of himself save whatever he sees the Father doing: for whatever things he does, these things also the Son does in like manner. <sup>20</sup> For the Father loves the Son and shews him all things which he himself does; and he will shew him greater works than these, that ye may wonder. <sup>21</sup> For even as the Father raises the dead and quickens *them*, thus the Son also quickens whom he will: <sup>22</sup> for neither does the Father judge any one, but has given all judgment to the Son; <sup>23</sup> that all may honour the Son, even as they honour the Father. He who honours not the Son, honours not the Father who has sent him. <sup>24</sup> Verily, verily, I say unto you, that he that hears my word, and believes him that has sent me, has life eternal, and does not come into judgment, but is passed out of death into life. <sup>25</sup> Verily, verily, I say unto you, that an hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that have heard shall live. <sup>26</sup> For even as the Father has life in himself, so he has given to the Son also to have life in himself, <sup>27</sup> and has given him authority to execute judgment *also*, because he is Son of man. <sup>28</sup> Wonder not at this, for an hour is coming in which all who are in the tombs shall hear his voice, <sup>29</sup> and shall go forth; those that have practised good, to resurrection of life, and those that have done evil, to resurrection of judgment. <sup>30</sup> I cannot do anything of myself; as I hear,

I judge, and my judgment is righteous, because I do not seek my will, but the will of him that has sent me.

<sup>31</sup> If I bear witness concerning myself, my witness is not true. <sup>32</sup> It is another who bears witness concerning me, and I know that the witness which he bears concerning me is true. <sup>33</sup> Ye have sent unto John, and he has borne witness to the truth. <sup>34</sup> But I do not receive witness from man, but I say this that ye might be saved. <sup>35</sup> He was the burning and shining lamp, and ye were willing for a season to rejoice in his light. <sup>36</sup> But I have the witness *that is* greater than *that* of John; for the works which the Father has given me that I should complete them, the works themselves which I do, bear witness concerning me that the Father has sent me. <sup>37</sup> And the Father who has sent me himself has borne witness concerning me. Ye have neither heard his voice at any time, nor have seen his shape, <sup>38</sup> and ye have not his word abiding in you; for whom he hath sent, him ye do not believe. <sup>39</sup> Ye search the scriptures, for ye think that in them ye have life eternal, and they it is which bear witness concerning me; <sup>40</sup> and ye will not come to me that ye might have life. <sup>41</sup> I do not receive glory from men, <sup>42</sup> but I know you, that ye have not the love of God in you. <sup>43</sup> I am come in my Father's name, and ye receive me not; if another come in his own name, him ye will receive. <sup>44</sup> How can ye believe, who receive glory one of another, and seek not the glory which *comes* from God alone? <sup>45</sup> Think not that I will accuse you to the Father: there is *one* who accuses you, Moses, on whom ye trust; <sup>46</sup> for if ye had believed Moses, ye would have believed me, for he wrote of me. <sup>47</sup> But if ye do not believe his writings, how shall ye believe my words?

**5:31** Cf. John 8:14. In John 5:31 our Lord, defending His Messianic claims before Jews who denied those claims, accepts the biblical rule of evidence, which required "two witnesses" (John 8:17; Num. 35:30; Deut. 17:6). A paraphrase of verse 31 would be: "If I bear witness of myself [ye will say] my witness is not true." Cf. John 8:14.

## Chapter 6

<sup>1</sup> After these things Jesus went away beyond the sea of Galilee, *or* of Tiberias, <sup>2</sup> and a great crowd followed him, because they saw the signs which he wrought upon the sick. <sup>3</sup> And Jesus went up into the mountain, and there sat with his disciples: <sup>4</sup> but the passover, the feast of the Jews, was near. <sup>5</sup> Jesus then, lifting up his eyes and seeing that a great crowd is coming to him, says to Philip, Whence shall we buy loaves that these may eat? <sup>6</sup> But this he said trying him, for he knew what he was going to do. <sup>7</sup> Philip answered him, Loaves for two hundred denarii are not sufficient for them, that each may have some little *portion*. <sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, says to him, <sup>9</sup> There is a little boy here who has five barley loaves and two small fishes; but this, what is it for so many? <sup>10</sup> And Jesus said, Make the men sit down. Now there was much grass in the place: the men therefore sat down, in number about five thousand. <sup>11</sup> And Jesus took the loaves, and having given thanks, distributed *them* to those that were set down; and in like manner of the small fishes as much as they would. <sup>12</sup> And when they had been filled, he says to his disciples, Gather together the fragments which are over and above, that nothing may be lost. <sup>13</sup> They gathered *them* therefore together, and filled twelve hand-baskets full of fragments of the five barley loaves, which were over and above to those that had eaten. <sup>14</sup> The men therefore, having seen the sign which Jesus had done, said, This is truly the prophet which is coming into the world.

<sup>15</sup> Jesus therefore knowing that they were going to come and seize him, that they might make *him* king, departed again to the mountain himself alone. <sup>16</sup> But when evening was come, his disciples went down to the sea, <sup>17</sup> and having gone on board ship, they went over the sea to Capernaum. And it had already become dark, and Jesus had not come to them, <sup>18</sup> and the sea was agitated by a strong wind blowing. <sup>19</sup> Having rowed then about twenty-five or thirty stadia, they



see Jesus walking on the sea and coming near the ship; and they were frightened. <sup>20</sup> But he says to them, It is I: be not afraid. <sup>21</sup> They were willing therefore to receive him into the ship; and immediately the ship was at the land to which they went.

<sup>22</sup> On the morrow the crowd which stood on the other side of the sea, having seen that there was no other little ship there except that into which his disciples had got, and that Jesus had not gone with his disciples into the ship, but *that* his disciples had gone away alone; <sup>23</sup> (but other little ships out of Tiberias came near to the place where they ate bread after the Lord had given thanks;) <sup>24</sup> when therefore the crowd saw that Jesus was not there, nor his disciples, they got into the ships, and came to Capernaum, seeking Jesus. <sup>25</sup> And having found him the other side of the sea, they said to him, Rabbi, when art thou arrived here? <sup>26</sup> Jesus answered them and said, Verily, verily, I say to you, Ye seek me not because ye have seen signs, but because ye have eaten of the loaves and been filled. <sup>27</sup> Work not *for* the food which perishes, but *for* the food which abides unto life eternal, which the Son of man shall give to you; for him has the Father sealed, *even* God.

<sup>28</sup> They said therefore to him, What should we do that we may work the works of God? <sup>29</sup> Jesus answered and said to them, This is the work of God, that ye believe on him whom he has sent. <sup>30</sup> They said therefore to him, What sign then doest thou that we may see and believe thee? what dost thou work? <sup>31</sup> Our fathers ate the manna in the wilderness, as it is written, He gave them bread out of heaven to eat. <sup>32</sup> Jesus therefore said to them, Verily, verily, I say to you, *It is* not Moses that has given you the bread out of heaven; but my Father gives you the true bread out of heaven. <sup>33</sup> For the bread of God is he who comes down out of heaven and gives life to the world. <sup>34</sup> They said therefore to him, Lord, ever give to us this bread. <sup>35</sup> *And* Jesus said to them, I am the bread of life: he that comes to me shall never hunger, and he that believes on me shall never thirst at any time. <sup>36</sup> But I have said to you, that ye have also seen me and do not believe. <sup>37</sup> All that the Father gives me shall come to me, and him that comes to me I will not at all cast out. <sup>38</sup> For I am come down from heaven, not that I should do my will, but the will of him that has sent me. <sup>39</sup> And this is the will of him that has sent me, that of all that he has given me I should lose nothing, but should raise it up in the last day. <sup>40</sup> For this is the will of my Father, that every one who sees the Son, and believes on him, should have life eternal; and I will raise him up at the last day. <sup>41</sup> The Jews therefore murmured about him, because he said, I am the bread which has come down out of heaven. <sup>42</sup> And they said, Is not this Jesus the son of Joseph, whose father and mother we have known? how then does he say, I am come down out of heaven? <sup>43</sup> Jesus therefore answered and said to them, Murmur not among yourselves. <sup>44</sup> No one can come to me except the Father who has sent me draw him, and I will raise him up in the last day. <sup>45</sup> It is written in the prophets, *And they shall be all taught of God.* Every one that has heard from the Father *himself*, and has learned *of him*, comes to me; <sup>46</sup> not that any one has seen the Father, except he who is of God, he has seen the Father. <sup>47</sup> Verily, verily, I say to you, He that believes *on me* has life eternal. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers ate the manna in the wilderness and died. <sup>50</sup> This is the bread which comes down out of heaven, that one may eat of it and not die. <sup>51</sup> I am the living bread which has come down out of heaven: if any one shall have eaten of this bread he shall live for ever; but the bread withal which I shall give is my flesh, which I will give for the life of the world. <sup>52</sup> The Jews therefore contended among themselves, saying, How can he give us this flesh to eat? <sup>53</sup> Jesus therefore said to them, Verily, verily, I say unto you, Unless ye shall have eaten the flesh of the Son of man, and drunk his blood, ye have no life in yourselves. <sup>54</sup> He that eats my flesh and drinks my blood has life eternal, and I will raise him up at the last day: <sup>55</sup> for my flesh is truly food and my blood is truly drink. <sup>56</sup> He that eats my flesh and drinks my blood dwells in me and I in him. <sup>57</sup> As the living Father has sent me and I live on account of the Father, he also who eats me shall

live also on account of me. <sup>58</sup> This is the bread which has come down out of heaven. Not as the fathers ate and died: he that eats this bread shall live for ever. <sup>59</sup> These things he said in *the* synagogue, teaching in Capernaum.

<sup>60</sup> Many therefore of his disciples having heard *it* said, This word is hard; who can hear it? <sup>61</sup> But Jesus, knowing in himself that his disciples murmur concerning this, said to them, Does this offend you? <sup>62</sup> If then ye see the Son of man ascending up where he was before? <sup>63</sup> It is the Spirit which quickens, the flesh profits nothing: the words which I have spoken unto you are spirit and are life. <sup>64</sup> But there are some of you who do not believe. For Jesus knew from the beginning who they were who did not believe, and who would deliver him up. <sup>65</sup> And he said, Therefore said I unto you, that no one can come to me unless it be given to him from the Father. <sup>66</sup> From that *time* many of his disciples went away back and walked no more with him. <sup>67</sup> Jesus therefore said to the twelve, Will ye also go away? <sup>68</sup> Simon Peter answered him, Lord, to whom shall we go? thou hast words of life eternal; <sup>69</sup> and we have believed and known that thou art the holy one of God. <sup>70</sup> Jesus answered them, Have not I chosen you the twelve? and of you one is a devil. <sup>71</sup> Now he spoke of Judas *the son* of Simon, Iscariote, for he *it was who* should deliver him up, being one of the twelve.

## Chapter 7

<sup>1</sup> And after these things Jesus walked in Galilee, for he would not walk in Judaea, because the Jews sought to kill him. <sup>2</sup> Now the tabernacles, the feast of the Jews, was near. <sup>3</sup> His brethren therefore said to him, Remove hence and go into Judaea, that thy disciples also may see thy works which thou doest; <sup>4</sup> for no one does anything in secret and himself seeks to be *known* in public. If thou doest these things, manifest thyself to the world: <sup>5</sup> for neither did his brethren believe on him. <sup>6</sup> Jesus therefore says to them, My time is not yet come, but your time is always ready. <sup>7</sup> The world cannot hate you, but me it hates, because I bear witness concerning it that its works are evil. <sup>8</sup> Ye, go ye up to this feast. I go not up to this feast, for my time is not yet fulfilled. <sup>9</sup> Having said these things to them he abode in Galilee. <sup>10</sup> But when his brethren had gone up, then he himself also went up to the feast, not openly, but as in secret. <sup>11</sup> The Jews therefore sought him at the feast, and said, Where is he? <sup>12</sup> And there was much murmuring concerning him among the crowds. Some said, He is *a good man*; others said, No; but he deceives the crowd. <sup>13</sup> However, no one spoke openly concerning him on account of *their* fear of the Jews.

<sup>14</sup> But when it was now the middle of the feast, Jesus went up into the temple and taught. <sup>15</sup> The Jews therefore wondered, saying, How knows this *man* letters, having never learned? <sup>16</sup> Jesus therefore answered them and said, My doctrine is not mine, but *that* of him that has sent me. <sup>17</sup> If any one desire to practise his will, he shall know concerning the doctrine, whether it is of God, or *that* I speak from myself. <sup>18</sup> He that speaks from himself seeks his own glory; but he that seeks the glory of him that has sent him, he is true, and unrighteousness is not in him. <sup>19</sup> Has not Moses given you the law, and no one of you practises the law? Why do ye seek to kill me? <sup>20</sup> The crowd answered *and said*, Thou hast a demon: who seeks to kill thee? <sup>21</sup> Jesus answered and said to them, I have done one work, and ye all wonder. <sup>22</sup> Therefore Moses gave you circumcision (not that it is of Moses, but of the fathers), and ye circumcise a man on sabbath. <sup>23</sup> If a man receives circumcision on sabbath, that the law of Moses may not be violated, are ye angry with me because I have made a man entirely sound on sabbath? <sup>24</sup> Judge not according to sight, but judge righteous judgment. <sup>25</sup> Some therefore of those of Jerusalem said, Is not this he whom they seek to kill? <sup>26</sup> and behold, he speaks openly, and they say nothing to him. Have the rulers

then indeed recognised that this is the Christ? <sup>27</sup> But *as to* this *man* we know whence he is. Now *as to* the Christ, when he comes, no one knows whence he is. <sup>28</sup> Jesus therefore cried out in the temple, teaching and saying, Ye both know me and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye do not know. <sup>29</sup> I know him, because I am from him, and he has sent me. <sup>30</sup> They sought therefore to take him; and no one laid his hand upon him, because his hour had not yet come. <sup>31</sup> But many of the crowd believed on him, and said, Will the Christ, when he comes, do more signs than those which this *man* has done? <sup>32</sup> The Pharisees heard the crowd murmuring these things concerning him, and the Pharisees and the chief priests sent officers that they might take him. <sup>33</sup> Jesus therefore said, Yet a little while I am with you, and I go to him that has sent me. <sup>34</sup> Ye shall seek me and shall not find *me*, and where I am ye cannot come. <sup>35</sup> The Jews therefore said to one another, Where is he about to go that we shall not find him? Is he about to go to the dispersion among the Greeks, and teach the Greeks? <sup>36</sup> What word is this which he said, Ye shall seek me and shall not find *me*; and where I am ye cannot come?

<sup>37</sup> In the last, the great day of the feast, Jesus stood and cried saying, If any one thirst, let him come to me and drink. <sup>38</sup> He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water. <sup>39</sup> But this he said concerning the Spirit, which they that believed on him were about to receive; for *the* Spirit was not yet, because Jesus had not yet been glorified. <sup>40</sup> *Some* out of the crowd therefore, having heard this word, said, This is truly the prophet. <sup>41</sup> Others said, This is the Christ. Others said, Does then the Christ come out of Galilee? <sup>42</sup> Has not the scripture said that the Christ comes of the seed of David, and from the village of Bethlehem, where David was? <sup>43</sup> There was a division therefore in the crowd on account of him. <sup>44</sup> But some of them desired to take him, but no one laid hands upon him.

<sup>45</sup> The officers therefore came to the chief priests and Pharisees, and they said to them, Why have ye not brought him? <sup>46</sup> The officers answered, Never man spoke thus, as this man *speaks*. <sup>47</sup> The Pharisees therefore answered them, Are ye also deceived? <sup>48</sup> Has any one of the rulers believed on him, or of the Pharisees? <sup>49</sup> But this crowd, which does not know the law, are accursed. <sup>50</sup> Nicodemus says to them (being one of themselves), <sup>51</sup> Does our law judge a man before it have first heard from himself, and know what he does? <sup>52</sup> They answered and said to him, Art thou also of Galilee? Search and look, that no prophet arises out of Galilee. <sup>53</sup> And every one went to his home.

**7:53** John 7:53–8:1–11 is not found in some of the most ancient manuscripts. Augustine declares that it was stricken from many copies of the sacred story because of a prudish fear that it might teach immorality! But the immediate context (vs. 12–46), beginning with Christ’s declaration, “I am the light of the world,” seems clearly to have its occasion in the conviction wrought in the hearts of the Pharisees as recorded in verse 9; as, also, it explains the peculiar virulence of the Pharisees’ words (v. 41).

## Chapter 8

<sup>1</sup> But Jesus went to the mount of Olives. <sup>2</sup> And early in the morning he came again into the temple, and all the people came to him; and he sat down and taught them. <sup>3</sup> And the scribes and the Pharisees bring *to him* a woman taken in adultery, and having set her in the midst, <sup>4</sup> they say to him, Teacher, this woman has been taken in the very act, committing adultery. <sup>5</sup> Now in the law Moses has commanded us to stone such; thou therefore, what sayest thou? <sup>6</sup> But this they said proving him, that they might have *something* to accuse him *of*. But Jesus, having stooped down, wrote with his finger on the ground. <sup>7</sup> But when they continued asking him, he lifted himself up and said to them, Let him that is without sin among you first cast the stone at her. <sup>8</sup> And again

stooping down he wrote on the ground. <sup>9</sup> But they, having heard *that*, went out one by one beginning from the elder ones until the last; and Jesus was left alone and the woman standing there.

<sup>10</sup> And Jesus, lifting himself up and seeing no one but the woman, said to her, Woman, where are those thine accusers? Has no one condemned thee? <sup>11</sup> And she said, No one, sir. And Jesus said to her, Neither do I condemn thee: go, and sin no more.

<sup>12</sup> Again therefore Jesus spoke to them, saying, I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life. <sup>13</sup> The Pharisees therefore said to him, Thou bearest witness concerning thyself; thy witness is not true. <sup>14</sup> Jesus answered and said to them, Even if I bear witness concerning myself, my witness is true, because I know whence I came and whither I go: but ye know not whence I come and whither I go. <sup>15</sup> Ye judge according to the flesh, I judge no one. <sup>16</sup> And if also I judge, my judgment is true, because I am not alone, but I and the Father who has sent me. <sup>17</sup> And in your law too it is written that the testimony of two men is true: <sup>18</sup> I am *one* who bear witness concerning myself, and the Father who has sent me bears witness concerning me. <sup>19</sup> They said to him therefore, Where is thy Father? Jesus answered, Ye know neither me nor my Father. If ye had known me, ye would have known also my Father. <sup>20</sup> These words spake he in the treasury, teaching in the temple; and no one took him, for his hour was not yet come.

<sup>21</sup> He said therefore again to them, I go away, and ye shall seek me, and shall die in your sin; where I go ye cannot come. <sup>22</sup> The Jews therefore said, Will he kill himself, that he says, Where I go ye cannot come? <sup>23</sup> And he said to them, Ye are from beneath; I am from above. Ye are of this world; I am not of this world. <sup>24</sup> I said therefore to you, that ye shall die in your sins; for unless ye shall believe that I am *he*, ye shall die in your sins. <sup>25</sup> They said therefore to him, Who art thou? *And* Jesus said to them, Altogether that which I also say to you. <sup>26</sup> I have many things to say and to judge concerning you, but he that has sent me is true, and I, what I have heard from him, these things I say to the world. <sup>27</sup> They knew not that he spoke to them of the Father. <sup>28</sup> Jesus therefore said to them, When ye shall have lifted up the Son of man, then ye shall know that I am *he*, and *that* I do nothing of myself, but as the Father has taught me I speak these things. <sup>29</sup> And he that has sent me is with me; he has not left me alone, because I do always the things that are pleasing to him. <sup>30</sup> As he spoke these things many believed on him.

<sup>31</sup> Jesus therefore said to the Jews who believed him, If ye abide in my word, ye are truly my disciples; <sup>32</sup> and ye shall know the truth, and the truth shall set you free. <sup>33</sup> They answered him, We are Abraham's seed, and have never been under bondage to any one; how sayest thou, Ye shall become free? <sup>34</sup> Jesus answered them, Verily, verily, I say to you, Every one that practises sin is the bondman of sin. <sup>35</sup> Now the bondman abides not in the house for ever: the son abides for ever. <sup>36</sup> If therefore the Son shall set you free, ye shall be really free. <sup>37</sup> I know that ye are Abraham's seed; but ye seek to kill me, because my word has no entrance in you.

<sup>38</sup> I speak what I have seen with my Father, and ye then do what ye have seen with your father. <sup>39</sup> They answered and said to him, Abraham is our father. Jesus says to them, If ye were Abraham's children, ye would do the works of Abraham; <sup>40</sup> but now ye seek to kill me, a man who has spoken the truth to you, which I have heard from God: this did not Abraham. <sup>41</sup> Ye do the works of your father. They said *therefore* to him, We are not born of fornication; we have one father, God. <sup>42</sup> Jesus said to them, If God were your father ye would have loved me, for I came forth from God and am come *from him*; for neither am I come of myself, but he has sent me. <sup>43</sup> Why do ye not know my speech? Because ye cannot hear my word. <sup>44</sup> Ye are of the devil, as *your* father, and ye desire to do the lusts of your father. He was a murderer from the beginning, and has not stood in

the truth, because there is no truth in him. When he speaks falsehood, he speaks of what is his own; for he is a liar and its father: <sup>45</sup> and because I speak the truth, ye do not believe me.

<sup>46</sup> Which of you convinces me of sin? If I speak truth, why do ye not believe me? <sup>47</sup> He that is of God hears the words of God: therefore ye hear *them* not, because ye are not of God. <sup>48</sup> The Jews answered and said to him, Say we not well that thou art a Samaritan and hast a demon? <sup>49</sup> Jesus answered, I have not a demon; but I honour my Father, and ye dishonour me. <sup>50</sup> But I do not seek my own glory: there is he that seeks and judges.

<sup>51</sup> Verily, verily, I say unto you, If any one shall keep my word, he shall never see death. <sup>52</sup> The Jews therefore said to him, Now we know that thou hast a demon. Abraham has died, and the prophets, and thou sayest, If any one keep my word, he shall never taste death. <sup>53</sup> Art thou greater than our father Abraham, who has died? and the prophets have died: whom makest thou thyself? <sup>54</sup> Jesus answered, If I glorify myself, my glory is nothing: it is my Father who glorifies me, *of* whom ye say, He is our God. <sup>55</sup> And ye know him not; but I know him; and if I said, I know him not, I should be like you, a liar. But I know him, and I keep his word. <sup>56</sup> Your father Abraham exulted in that he should see my day, and he saw and rejoiced. <sup>57</sup> The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham? <sup>58</sup> Jesus said to them, Verily, verily, I say unto you, Before Abraham was, I am. <sup>59</sup> They took up therefore stones that they might cast *them* at him; but Jesus hid himself and went out of the temple, *going through the midst of them, and thus passed on.*

**8:37** Cf. v. 39. The contrast, “I know that ye are Abraham’s seed”—“If ye were Abraham’s children,” is that between the natural and the spiritual posterity of Abraham. The Israelitish people and Ishmaelites are the former; all who are “of like precious faith with Abraham,” whether Jews or Gentiles, are the latter (Rom. 9:6–8; Gal. 3:6–14. See “Abrahamic Covenant,” Gen. 15:18, *note*).

## Chapter 9

<sup>1</sup> And as he passed on, he saw a man blind from birth. <sup>2</sup> And his disciples asked him, saying, Rabbi, who sinned, this *man* or his parents, that he should be born blind? <sup>3</sup> Jesus answered, Neither has this *man* sinned nor his parents, but that the works of God should be manifested in him. <sup>4</sup> I must work the works of him that has sent me while it is day. *The* night is coming, when no one can work. <sup>5</sup> As long as I am in the world, I am *the* light of the world. <sup>6</sup> Having said these things, he spat on the ground and made mud of the spittle, and put the mud, as ointment, on his eyes. <sup>7</sup> And he said to him, Go, wash in the pool of Siloam, which is interpreted, Sent. He went therefore and washed, and came seeing.

<sup>8</sup> The neighbours therefore, and those who used to see him before, that he was a beggar, said, Is not this he that was sitting and begging? <sup>9</sup> Some said, It is he; others said, No, but he is like him: he said, It is I. <sup>10</sup> They said therefore to him, How have thine eyes been opened? <sup>11</sup> He answered *and said*, A man called Jesus made mud and anointed mine eyes, and said to me, Go to Siloam and wash: and having gone and washed, I saw. <sup>12</sup> They said therefore to him, Where is he? He says, I do not know.

<sup>13</sup> They bring him who was before blind to the Pharisees. <sup>14</sup> Now it was sabbath when Jesus made the mud and opened his eyes. <sup>15</sup> The Pharisees therefore also again asked him how he received his sight. And he said to them, He put mud upon mine eyes, and I washed, and I see. <sup>16</sup> Some of the Pharisees therefore said, This man is not of God, for he does not keep the sabbath. Others said, How can a sinful man perform such signs? And there was a division among them. <sup>17</sup> They say therefore again to the blind *man*, What dost thou say of him, that he has opened thine

eyes? And he said, He is a prophet. <sup>18</sup> The Jews therefore did not believe concerning him that he was blind and had received sight, until they had called the parents of him that had received sight. <sup>19</sup> And they asked them saying, This is your son, of whom ye say that he was born blind: how then does he now see? <sup>20</sup> His parents answered *them* and said, We know that this is our son, and that he was born blind; <sup>21</sup> but how he now sees we do not know, or who has opened his eyes we do not know. He is of age: ask him; he will speak concerning himself. <sup>22</sup> His parents said these things because they feared the Jews, for the Jews had already agreed that if any one confessed him *to be the Christ*, he should be excommunicated from the synagogue. <sup>23</sup> On this account his parents said, He is of age: ask him. <sup>24</sup> They called therefore a second time the man who had been blind, and said to him, Give glory to God: we know that this man is sinful. <sup>25</sup> He answered therefore, If he is sinful I know not. One thing I know, that, being blind *before*, now I see. <sup>26</sup> And they said to him again, What did he do to thee? how opened he thine eyes? <sup>27</sup> He answered them, I told you already and ye did not hear: why do ye desire to hear again? do ye also wish to become his disciples? <sup>28</sup> They railed at him, and said, Thou art his disciple, but we are disciples of Moses. <sup>29</sup> We know that God spoke to Moses; but *as to this man*, we know not whence he is. <sup>30</sup> The man answered and said to them, Now in this is a wonderful thing, that ye do not know whence he is, and he has opened mine eyes. <sup>31</sup> *But* we know that God does not hear sinners; but if any one be God-fearing and do his will, him he hears. <sup>32</sup> Since time was, it has not been heard that any one opened the eyes of one born blind. <sup>33</sup> If this *man* were not of God he would be able to do nothing. <sup>34</sup> They answered and said to him, Thou hast been wholly born in sins, and thou teachest us? And they cast him out.

<sup>35</sup> Jesus heard that they had cast him out, and having found him, he said to him, Thou, dost thou believe on the Son of God? <sup>36</sup> He answered and said, And who is he, Lord, that I may believe on him? <sup>37</sup> And Jesus said to him, Thou hast both seen him, and he that speaks with thee is he. <sup>38</sup> And he said, I believe, Lord: and he did him homage.

<sup>39</sup> And Jesus said, For judgment am I come into this world, that they which see not may see, and they which see may become blind. <sup>40</sup> And *some* of the Pharisees who were with him heard these things, and they said to him, Are we blind also? <sup>41</sup> Jesus said to them, If ye were blind ye would not have sin; but now ye say, We see, your sin remains.

## Chapter 10

<sup>1</sup> Verily, verily, I say to you, He that enters not in by the door to the fold of the sheep, but mounts up elsewhere, he is a thief and a robber; <sup>2</sup> but he that enters in by the door is *the* shepherd of the sheep. <sup>3</sup> To him the porter opens; and the sheep hear his voice; and he calls his own sheep by name, and leads them out. <sup>4</sup> When he has put forth all his own, he goes before them, and the sheep follow him, because they know his voice. <sup>5</sup> But they will not follow a stranger, but will flee from him, because they know not the voice of strangers. <sup>6</sup> This allegory spoke Jesus to them, but they did not know what it was *of* which he spoke to them. <sup>7</sup> Jesus therefore said again to them, Verily, verily, I say to you, I am the door of the sheep. <sup>8</sup> All whoever came before me are thieves and robbers; but the sheep did not hear them. <sup>9</sup> I am the door: if any one enter in by me, he shall be saved, and shall go in and shall go out and shall find pasture. <sup>10</sup> The thief comes not but that he may steal, and kill, and destroy: I am come that they might have life, and might have *it* abundantly. <sup>11</sup> I am the good shepherd. The good shepherd lays down his life for the sheep: <sup>12</sup> but he who serves for wages, and who is not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep and flees; and the wolf seizes them and scatters the sheep. <sup>13</sup> Now he who serves for wages flees because he serves for wages, and is not himself concerned about the sheep.

<sup>14</sup> I am the good shepherd; and I know those that are mine, and am known of those that are mine,  
<sup>15</sup> as the Father knows me and I know the Father; and I lay down my life for the sheep. <sup>16</sup> And I have other sheep which are not of this fold: those also I must bring, and they shall hear my voice; and there shall be one flock, one shepherd. <sup>17</sup> On this account the Father loves me, because I lay down my life that I may take it again. <sup>18</sup> No one takes it from me, but I lay it down of myself. I have authority to lay it down and I have authority to take it again. I have received this commandment of my Father.

<sup>19</sup> There was a division again among the Jews on account of these words; <sup>20</sup> but many of them said, He has a demon and raves; why do ye hear him? <sup>21</sup> Others said, These sayings are not *those* of one that is possessed by a demon. Can a demon open blind people's eyes?

<sup>22</sup> Now the feast of the dedication was celebrating at Jerusalem, and it was winter. <sup>23</sup> And Jesus walked in the temple in the porch of Solomon. <sup>24</sup> The Jews therefore surrounded him, and said to him, Until when dost thou hold our soul in suspense? If thou art the Christ, say *so* to us openly. <sup>25</sup> Jesus answered them, I told you, and ye do not believe. The works which I do in my Father's name, these bear witness concerning me: <sup>26</sup> but ye do not believe, for ye are not of my sheep, as I told you. <sup>27</sup> My sheep hear my voice, and I know them, and they follow me; <sup>28</sup> and I give them life eternal; and they shall never perish, and no one shall seize them out of my hand. <sup>29</sup> My Father who has given *them* to me is greater than all, and no one can seize out of the hand of my Father. <sup>30</sup> I and the Father are one. <sup>31</sup> The Jews therefore again took stones that they might stone him. <sup>32</sup> Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? <sup>33</sup> The Jews answered him, For a good work we stone thee not, but for blasphemy, and because thou, being a man, makest thyself God. <sup>34</sup> Jesus answered them, Is it not written in your law, I said, Ye are gods? <sup>35</sup> If he called them gods to whom the word of God came (and the scripture cannot be broken), <sup>36</sup> do ye say of him whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God? <sup>37</sup> If I do not the works of my Father, believe me not; <sup>38</sup> but if I do, even if ye believe not me, believe the works, that ye may know *and believe* that the Father is in me and I in him.

<sup>39</sup> They sought therefore again to take him; and he went away from out of their hand <sup>40</sup> and departed again beyond the Jordan to the place where John was baptising at the first: and he abode there. <sup>41</sup> And many came to him, and said, John did no sign; but all things which John said of this *man* were true. <sup>42</sup> And many believed on him there.

**10:7** The shepherd work of our Lord has three aspects: (1) As the "Good" Shepherd He gives His life for the sheep (John 10:11), and is, therefore, "the door" by which "if any man enter in he shall be saved" (John 10:9). This answers to Psa. 22. (2) He is the "Great" Shepherd, "brought again from the dead" (Heb. 13:20), to care for and make perfect the sheep. This answers to Psa. 23. (3) He is the "Chief" Shepherd who is coming in glory to give crowns of reward to the faithful shepherds (1 Pet. 5:4). This answers to Psa. 24.

## Chapter 11

<sup>1</sup> Now there was a certain *man* sick, Lazarus of Bethany, of the village of Mary and Martha her sister. <sup>2</sup> It was *the* Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick. <sup>3</sup> The sisters therefore sent to him, saying, Lord, behold, he whom thou lovest is sick. <sup>4</sup> But when Jesus heard *it*, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. <sup>5</sup> Now Jesus loved Martha, and her sister, and Lazarus. <sup>6</sup> When therefore he heard, He is sick, he remained two days then in the place where he was. <sup>7</sup> Then after this he says to his disciples, Let us go into Judaea again. <sup>8</sup> The disciples say

to him, Rabbi, *even but* now the Jews sought to stone thee, and goest thou thither again? <sup>9</sup> Jesus answered, Are there not twelve hours in the day? If any one walk in the day, he does not stumble, because he sees the light of this world; <sup>10</sup> but if any one walk in the night, he stumbles, because the light is not in him. <sup>11</sup> These things said he; and after this he says to them, Lazarus, our friend, is fallen asleep, but I go that I may awake him out of sleep. <sup>12</sup> The disciples therefore said to him, Lord, if he be fallen asleep, he will get well. <sup>13</sup> But Jesus spoke of his death, but they thought that he spoke of the rest of sleep. <sup>14</sup> Jesus therefore then said to them plainly, Lazarus has died. <sup>15</sup> And I rejoice on your account that I was not there, in order that ye may believe. But let us go to him. <sup>16</sup> Thomas therefore, called Didymus, said to his fellow disciples, Let us also go, that we may die with him.

<sup>17</sup> Jesus therefore *on* arriving found him to have been four days already in the tomb. <sup>18</sup> Now Bethany was near Jerusalem, about fifteen stadia off, <sup>19</sup> and many of the Jews came to Martha and Mary, that they might console them concerning their brother. <sup>20</sup> Martha then, when she heard Jesus is coming, went to meet him; but Mary sat in the house. <sup>21</sup> Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died; <sup>22</sup> but even now I know, that whatsoever thou shalt ask of God, God will give thee. <sup>23</sup> Jesus says to her, Thy brother shall rise again. <sup>24</sup> Martha says to him, I know that he will rise again in the resurrection in the last day. <sup>25</sup> Jesus said to her, I am the resurrection and the life: he that believes on me, though he have died, shall live; <sup>26</sup> and every one who lives and believes on me shall never die. Believest thou this? <sup>27</sup> She says to him, Yea, Lord; I believe that thou art the Christ, the Son of God, who should come into the world. <sup>28</sup> And having said this, she went away and called her sister Mary secretly, saying, The teacher is come and calls thee. <sup>29</sup> She, when she heard *that*, rises up quickly and comes to him. <sup>30</sup> Now Jesus had not yet come into the village, but was in the place where Martha came to meet him. <sup>31</sup> The Jews therefore who were with her in the house and consoling her, seeing Mary that she rose up quickly and went out, followed her, saying, She goes to the tomb, that she may weep there. <sup>32</sup> Mary therefore, when she came where Jesus was, seeing him, fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died.

<sup>33</sup> Jesus therefore, when he saw her weeping, and the Jews who came with her weeping, was deeply moved in spirit, and was troubled, <sup>34</sup> and said, Where have ye put him? They say to him, Lord, come and see. <sup>35</sup> Jesus wept. <sup>36</sup> The Jews therefore said, Behold how he loved him! <sup>37</sup> And some of them said, Could not this *man*, who has opened the eyes of the blind *man*, have caused that this *man* also should not have died? <sup>38</sup> Jesus therefore, again deeply moved in himself, comes to the tomb. Now it was a cave, and a stone lay upon it. <sup>39</sup> Jesus says, Take away the stone. Martha, the sister of the dead, says to him, Lord, he stinks already, for he is four days *there*. <sup>40</sup> Jesus says to her, Did I not say to thee, that if thou shouldst believe, thou shouldst see the glory of God? <sup>41</sup> They took therefore the stone away. And Jesus lifted up his eyes on high and said, Father, I thank thee that thou hast heard me; <sup>42</sup> but I knew that thou always hearest me; but on account of the crowd who stand around I have said *it*, that they may believe that thou hast sent me. <sup>43</sup> And having said this, he cried with a loud voice, Lazarus, come forth. <sup>44</sup> And the dead came forth, bound feet and hands with graveclothes, and his face was bound round with a handkerchief. Jesus says to them, Loose him and let him go.

<sup>45</sup> Many therefore of the Jews who came to Mary and saw what he had done, believed on him; <sup>46</sup> but some of them went to the Pharisees and told them what Jesus had done. <sup>47</sup> The chief priests, therefore, and the Pharisees gathered a council, and said, What do we? for this man does many signs. <sup>48</sup> If we let him thus alone, all will believe on him, and the Romans will come and take away both our place and our nation. <sup>49</sup> But a certain one of them, Caiaphas, being high priest that year,



said to them, Ye know nothing <sup>50</sup> nor consider that it is profitable for you that one man die for the people, and not that the whole nation perish. <sup>51</sup> But this he did not say of himself; but, being high priest that year, prophesied that Jesus was going to die for the nation; <sup>52</sup> and not for the nation only, but that he should also gather together into one the children of God who were scattered abroad. <sup>53</sup> From that day therefore they took counsel that they might kill him. <sup>54</sup> Jesus therefore walked no longer openly among the Jews, but went away thence into the country near the desert, to a city called Ephraim, and there he sojourned with the disciples. <sup>55</sup> But the passover of the Jews was near, and many went up to Jerusalem out of the country before the passover, that they might purify themselves. <sup>56</sup> They sought therefore Jesus, and said among themselves, standing in the temple, What do ye think? that he will not come to the feast? <sup>57</sup> Now the chief priests and the Pharisees had given commandment that if any one knew where he was, he should make it known, that they might take him.

## Chapter 12

<sup>1</sup> Jesus therefore, six days before the passover, came to Bethany, where was the dead *man* Lazarus, whom Jesus raised from among *the* dead. <sup>2</sup> There therefore they made him a supper, and Martha served, but Lazarus was one of those at table with him. <sup>3</sup> Mary therefore, having taken a pound of ointment of pure nard of great price, anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment. <sup>4</sup> One of his disciples therefore, Judas *son* of Simon, Iscariote, who was about to deliver him up, says, <sup>5</sup> Why was this ointment not sold for three hundred denarii and given to the poor? <sup>6</sup> But he said this, not that he cared for the poor, but because he was a thief and had the bag, and carried what was put into *it*. <sup>7</sup> Jesus therefore said, Suffer her to have kept this for the day of my preparation for burial; <sup>8</sup> for ye have the poor always with you, but me ye have not always. <sup>9</sup> A great crowd therefore of the Jews knew that he was there; and they came, not because of Jesus only, but also that they might see Lazarus whom he raised from among *the* dead. <sup>10</sup> But the chief priests took counsel that they might kill Lazarus also, <sup>11</sup> because many of the Jews went away on his account and believed on Jesus.

<sup>12</sup> On the morrow a great crowd who came to the feast, having heard that Jesus is coming into Jerusalem, <sup>13</sup> took branches of palms and went out to meet him, and cried, Hosanna, blessed *is* he that comes in the name of *the* Lord, the King of Israel. <sup>14</sup> And Jesus, having found a young ass, sat upon it; as it is written, <sup>15</sup> Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. <sup>16</sup> *Now* his disciples knew not these things at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him. <sup>17</sup> The crowd therefore that was with him bore witness because he had called Lazarus out of the tomb, and raised him from among *the* dead. <sup>18</sup> Therefore also the crowd met him because they had heard that he had done this sign. <sup>19</sup> The Pharisees therefore said to one another, Ye see that ye profit nothing: behold, the world is gone after him.

<sup>20</sup> And there were certain Greeks among those who came up that they might worship in the feast; <sup>21</sup> these therefore came to Philip, who was of Bethsaida of Galilee, and they asked him saying, Sir, we desire to see Jesus. <sup>22</sup> Philip comes and tells Andrew, *and again* Andrew comes and Philip, and they tell Jesus. <sup>23</sup> But Jesus answered them saying, The hour is come that the Son of man should be glorified. <sup>24</sup> Verily, verily, I say unto you, Except the grain of wheat falling into the ground die, it abides alone; but if it die, it bears much fruit. <sup>25</sup> He that loves his life shall lose it, and he that hates his life in this world shall keep it to life eternal. <sup>26</sup> If any one serve me, let him

follow me; and where I am, there also shall be my servant. *And* if any one serve me, him shall the Father honour.

<sup>27</sup> Now is my soul troubled, and what shall I say? Father, save me from this hour. But on account of this have I come to this hour. <sup>28</sup> Father, glorify thy name. There came therefore a voice out of heaven, I both have glorified and will glorify *it* again. <sup>29</sup> The crowd therefore, which stood *there* and heard *it*, said that it had thundered. Others said, An angel has spoken to him. <sup>30</sup> Jesus answered and said, Not on my account has this voice come, but on yours. <sup>31</sup> Now is *the* judgment of this world; now shall the prince of this world be cast out: <sup>32</sup> and I, if I be lifted up out of the earth, will draw all to me. <sup>33</sup> But this he said signifying by what death he was about to die. <sup>34</sup> The crowd answered him, We have heard out of the law that the Christ abides for ever; and how sayest thou that the Son of man must be lifted up? Who is this, the Son of man? <sup>35</sup> Jesus therefore said to them, Yet a little while is the light amongst you. Walk while ye have the light, that darkness may not overtake you. And he who walks in the darkness does not know where he goes. <sup>36</sup> While ye have the light, believe in the light, that ye may become sons of light. Jesus said these things, and going away hid himself from them.

<sup>37</sup> But though he had done so many signs before them, they believed not on him, <sup>38</sup> that the word of the prophet Esaias which he said might be fulfilled, Lord, who has believed our report? and to whom has the arm of the Lord been revealed? <sup>39</sup> On this account they could not believe, because Esaias said again, <sup>40</sup> He has blinded their eyes and hardened their heart, that they may not see with their eyes, and understand with their heart and be converted, and I should heal them. <sup>41</sup> These things said Esaias because he saw his glory and spoke of him.

<sup>42</sup> Although indeed from among the rulers also many believed on him, but on account of the Pharisees did not confess *him*, that they might not be put out of the synagogue: <sup>43</sup> for they loved glory from men rather than glory from God.

<sup>44</sup> But Jesus cried and said, He that believes on me, believes not on me, but on him that sent me; <sup>45</sup> and he that beholds me, beholds him that sent me. <sup>46</sup> I am come into the world *as* light, that every one that believes on me may not abide in darkness; <sup>47</sup> and if any one hear my words and do not keep *them*, I judge him not, for I am not come that I might judge the world, but that I might save the world. <sup>48</sup> He that rejects me and does not receive my words, has him who judges him: the word which I have spoken, that shall judge him in the last day. <sup>49</sup> For I have not spoken from myself, but the Father who sent me has himself given me commandment what I should say and what I should speak; <sup>50</sup> and I know that his commandment is life eternal. What therefore I speak, as the Father has said to me, so I speak.

**12:23** He does not receive these Gentiles. A Christ in the flesh, King of the Jews, could be no proper object of faith to the Gentiles, though the Jews should have believed on Him as such. For Gentiles the corn of wheat must fall into the ground and die; Christ must be lifted up on the cross and believed in as a sacrifice for sin, as Seed of Abraham, not David (vs. 24, 32; Gal. 3:7–14; Eph. 2:11–13).

**12:24** Chapters 12–17 are a progression according to the order of approach to God in the tabernacle types: Chapter 12, in which Christ speaks of His death, answers to the brazen altar of burnt-offering, type of the cross. Passing from the altar toward the holy of holies, the laver is next reached (Ex. 30:17–21), answering to Chapter 13. With His associate priests, now purified, the High Priest approaches and enters the holy place, in the high communion of Chapters 14–16. Entering alone the holy of holies (17:1), the High Priest intercedes. (Cf. Heb. 7:24–28.) That intercession is not for the salvation, but the keeping and blessing of those for whom He prays. His death (assumed as accomplished, 17:4) has saved them.

**12:31** The Seven Judgments. (1) Of Jesus Christ as bearing the believer's sins. The sins of believers have been judged in the person of Jesus Christ "lifted up" on the cross. The result was death for Christ, and justification for the believer, who can never again be put in jeopardy (John 5:24; Rom. 5:9; 8:1; 2 Cor. 5:21; Gal. 3:13; Heb. 9:26–28;

10:10, 14–17; 1 Pet. 2:24; 3:18). See other judgments, 1 Cor. 11:31, *note*; 2 Cor. 5:10, *note*; Mt. 25:32, *note*; Ezk. 20:37, *note*; Jude 6, *note*; Rev. 20:12, *note*.

## Chapter 13

<sup>1</sup> Now before the feast of the passover, Jesus, knowing that his hour had come that he should depart out of this world to the Father, having loved his own who were in the world, loved them to the end. <sup>2</sup> And during supper, the devil having already put it into the heart of Judas *son* of Simon, Iscariote, that he should deliver him up, <sup>3</sup> *Jesus*, knowing that the Father had given him all things into his hands, and that he came out from God and was going to God, <sup>4</sup> rises from supper and lays aside his garments, and having taken a linen towel he girded himself: <sup>5</sup> then he pours water into the washhand basin, and began to wash the feet of the disciples, and to wipe them with the linen towel with which he was girded. <sup>6</sup> He comes therefore to Simon Peter; and he says to him, Lord, dost thou wash my feet? <sup>7</sup> Jesus answered and said to him, What I do thou dost not know now, but thou shalt know hereafter. <sup>8</sup> Peter says to him, Thou shalt never wash my feet. Jesus answered him, Unless I wash thee, thou hast not part with me. <sup>9</sup> Simon Peter says to him, Lord, not my feet only, but also my hands and my head. <sup>10</sup> Jesus says to him, He that is washed all over needs not to wash save his feet, but is wholly clean; and ye are clean, but not all. <sup>11</sup> For he knew him that delivered him up: on account of this he said, Ye are not all clean. <sup>12</sup> When therefore he had washed their feet, and taken his garments, having sat down again, he said to them, Do ye know what I have done to you? <sup>13</sup> Ye call me the Teacher and the Lord, and ye say well, for I am *so*. <sup>14</sup> If I therefore, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet; <sup>15</sup> for I have given you an example that, as I have done to you, ye should do also. <sup>16</sup> Verily, verily, I say to you, The bondman is not greater than his lord, nor the sent greater than he who has sent him. <sup>17</sup> If ye know these things, blessed are ye if ye do them.

<sup>18</sup> I speak not of you all. I know those whom I have chosen; but that the scripture might be fulfilled, He that eats bread with me has lifted up his heel against me. <sup>19</sup> I tell you *it* now before it happens, that when it happens, ye may believe that I am *he*. <sup>20</sup> Verily, verily, I say to you, He who receives whomsoever I shall send receives me; and he that receives me receives him who has sent me. <sup>21</sup> Having said these things, Jesus was troubled in spirit, and testified and said, Verily, verily, I say to you, that one of you shall deliver me up. <sup>22</sup> The disciples therefore looked one on another, doubting of whom he spoke. <sup>23</sup> Now there was at table one of his disciples in the bosom of Jesus, whom Jesus loved. <sup>24</sup> Simon Peter makes a sign therefore to him to ask who it might be of whom he spoke. <sup>25</sup> But he, leaning on the breast of Jesus, says to him, Lord, who is it? <sup>26</sup> Jesus answers, He it is to whom I, after I have dipped the morsel, give it. And having dipped the morsel, he gives it to Judas *son* of Simon, Iscariote. <sup>27</sup> And, after the morsel, then entered Satan into him. Jesus therefore says to him, What thou doest, do quickly. <sup>28</sup> But none of those at table knew why he said this to him; <sup>29</sup> for some supposed, because Judas had the bag, that Jesus was saying to him, Buy the things of which we have need for the feast; or that he should give something to the poor. <sup>30</sup> Having therefore received the morsel, he went out immediately; and it was night.

<sup>31</sup> When therefore he was gone out Jesus says, Now is the Son of man glorified, and God is glorified in him. <sup>32</sup> If God be glorified in him, God also shall glorify him in himself, and shall glorify him immediately. <sup>33</sup> Children, yet a little while I am with you. Ye shall seek me; and, as I said to the Jews, Where I go ye cannot come, I say to you also now. <sup>34</sup> A new commandment I give to you, that ye love one another; as I have loved you, that ye also love one another. <sup>35</sup> By this shall all know that ye are disciples of mine, if ye have love amongst yourselves.

<sup>36</sup> Simon Peter says to him, Lord, where goest thou? Jesus answered him, Where I go thou canst not follow me now, but thou shalt follow me after. <sup>37</sup> Peter says to him, Lord, why cannot I follow thee now? I will lay down my life for thee. <sup>38</sup> Jesus answers, Thou wilt lay down thy life for me! Verily, verily, I say to thee, The cock shall not crow till thou hast denied me thrice.

**13:1** For order of events during the night of the last passover, see Mt. 26:20, *note*.

**13:10** The underlying imagery is of an oriental returning from the public baths to his house. His feet would contract defilement and require cleansing, but not his body. So the believer is cleansed as before the law from all sin “once for all” (Heb. 10:1–12), but needs ever to bring his daily sins to the Father in confession, that he may abide in unbroken fellowship with the Father and with the Son (1 John 1:1–10). The blood of Christ answers forever to all the law could say as to the believer’s *guilt*, but he needs constant cleansing from the *defilement* of sin. See Eph. 5:25–27; 1 John 5:6. Typically, the order of approach to the presence of God was, first, the brazen altar of sacrifice, and then the laver of cleansing (Ex. 40:6, 7). See, also, the order in Ex. 30:17–21. Christ cannot have communion with a defiled saint, but He can and will cleanse him.

## Chapter 14

<sup>1</sup> Let not your heart be troubled; ye believe on God, believe also on me. <sup>2</sup> In my Father’s house there are many abodes; were it not so, I had told you: for I go to prepare you a place; <sup>3</sup> and if I go and shall prepare you a place, I am coming again and shall receive you to myself, that where I am ye also may be.

<sup>4</sup> And ye know where I go, and ye know the way. <sup>5</sup> Thomas says to him, Lord, we know not where thou goest, and how can we know the way? <sup>6</sup> Jesus says to him, I am the way, and the truth, and the life. No one comes to the Father unless by me. <sup>7</sup> If ye had known me, ye would have known also my Father, and henceforth ye know him and have seen him. <sup>8</sup> Philip says to him, Lord, shew us the Father and it suffices us. <sup>9</sup> Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? He that has seen me has seen the Father; and how sayest thou, Shew us the Father? <sup>10</sup> Believest thou not that I *am* in the Father, and that the Father is in me? The words which I speak to you I do not speak from myself; but the Father who abides in me, he does the works. <sup>11</sup> Believe me that I *am* in the Father and the Father in me; but if not, believe me for the works’ sake themselves.

<sup>12</sup> Verily, verily, I say to you, He that believes on me, the works which I do shall he do also, and he shall do greater than these, because I go to the Father. <sup>13</sup> And whatsoever ye shall ask in my name, this will I do, that the Father may be glorified in the Son. <sup>14</sup> If ye shall ask anything in my name, I will do it.

<sup>15</sup> If ye love me, keep my commandments. <sup>16</sup> And I will beg the Father, and he will give you another Comforter, that he may be with you for ever, <sup>17</sup> the Spirit of truth, whom the world cannot receive, because it does not see him nor know him; but ye know him, for he abides with you, and shall be in you.

<sup>18</sup> I will not leave you orphans, I am coming to you. <sup>19</sup> Yet a little and the world sees me no longer; but ye see me; because I live ye also shall live. <sup>20</sup> In that day ye shall know that I *am* in my Father, and ye in me, and I in you. <sup>21</sup> He that has my commandments and keeps them, he it is that loves me; but he that loves me shall be loved by my Father, and I will love him and will manifest myself to him. <sup>22</sup> Judas, not the Iscariote, says to him, Lord, how is it that thou wilt manifest thyself to us and not to the world? <sup>23</sup> Jesus answered and said to him, If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him. <sup>24</sup> He that loves me not does not keep my words; and the word which ye hear is not mine, but *that* of the Father who has sent me.

<sup>25</sup> These things I have said to you, abiding with you; <sup>26</sup> but the Comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and will bring to your remembrance all the things which I have said to you. <sup>27</sup> I leave peace with you; I give my peace to you: not as the world gives do I give to you. Let not your heart be troubled, neither let it fear.

<sup>28</sup> Ye have heard that I have said unto you, I go away and I am coming to you. If ye loved me ye would rejoice that I go to the Father, for *my* Father is greater than I. <sup>29</sup> And now I have told you before it comes to pass, that when it shall have come to pass ye may believe. <sup>30</sup> I will no longer speak much with you, for the ruler of the world comes, and in me he has nothing; <sup>31</sup> but that the world may know that I love the Father, and as the Father has commanded me, thus I do. Rise up, let us go hence.

**14:3** This promise of a second advent of Christ is to be distinguished from His return in glory to the earth; it is the first intimation in Scripture of “the day of Christ” (1 Cor. 1:8, *note*). Here He comes for His saints (1 Thes. 4:14–17), there (e.g. Mt. 24:29, 30) He comes to judge the nations, etc.

**14:16** Gr. *Parakletos*, “one called alongside to help.” Translated “advocate,” 1 John 2:1. Christ is the believer’s Paraclete with the Father when he sins; the Holy Spirit the believer’s indwelling Paraclete to help his ignorance and infirmity, and to make intercession (Rom. 8:26, 27). (See “Holy Spirit,” N.T. doctrine, Mt. 1:18; Acts 2:4.)

## Chapter 15

<sup>1</sup> I am the true vine, and my Father is the husbandman. <sup>2</sup> *As to* every branch in me not bearing fruit, he takes it away; and *as to* every one bearing fruit, he purges it that it may bring forth more fruit. <sup>3</sup> Ye are already clean by reason of the word which I have spoken to you. <sup>4</sup> Abide in me and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, thus neither *can* ye unless ye abide in me. <sup>5</sup> I am the vine, ye *are* the branches. He that abides in me and I in him, he bears much fruit; for without me ye can do nothing. <sup>6</sup> Unless any one abide in me he is cast out as the branch, and is dried up; and they gather them and cast them into the fire, and they are burned. <sup>7</sup> If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall come to pass to you. <sup>8</sup> In this is my Father glorified, that ye bear much fruit, and ye shall become disciples of mine.

<sup>9</sup> As the Father has loved me, I also have loved you: abide in my love. <sup>10</sup> If ye shall keep my commandments, ye shall abide in my love, as I have kept my Father’s commandments and abide in his love. <sup>11</sup> I have spoken these things to you that my joy may be in you, and your joy be full. <sup>12</sup> This is my commandment, that ye love one another, as I have loved you. <sup>13</sup> No one has greater love than this, that one should lay down his life for his friends. <sup>14</sup> Ye are my friends if ye practise whatever I command you. <sup>15</sup> I call you no longer bondmen, for the bondman does not know what his master is doing; but I have called you friends, for all things which I have heard of my Father I have made known to you. <sup>16</sup> Ye have not chosen me, but I have chosen you, and have set you that ye should go and *that* ye should bear fruit, and *that* your fruit should abide, that whatsoever ye shall ask the Father in my name he may give you. <sup>17</sup> These things I command you, that ye love one another.

<sup>18</sup> If the world hate you, know that it has hated me before you. <sup>19</sup> If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, on account of this the world hates you. <sup>20</sup> Remember the word which I said unto you, The bondman is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep also yours. <sup>21</sup> But they will do all these things to you on account of my name, because they have not known him that sent me. <sup>22</sup> If I had not come and

spoken to them, they had not had sin; but now they have no excuse for their sin. <sup>23</sup> He that hates me hates also my Father. <sup>24</sup> If I had not done among them the works which no other one has done, they had not had sin; but now they have both seen and hated both me and my Father. <sup>25</sup> But that the word written in their law might be fulfilled, They hated me without a cause.

<sup>26</sup> But when the Comforter is come, whom I will send to you from the Father, the Spirit of truth who goes forth from with the Father, he shall bear witness concerning me; <sup>27</sup> and ye too bear witness, because ye are with me from *the* beginning.

**15:2** Three conditions of the fruitful life: Cleansing, vs. 2, 3; John 13:10, *note*; abiding, v. 4, *note*; obedience, vs. 10, 12. (See "Law of Christ," Gal. 6:2; 2 John 5, *note*.)

**15:4** To abide in Christ is, on the one hand, to have no known sin unjudged and un-confessed, no interest into which He is not brought, no life which He cannot share. On the other hand, the abiding one takes all burdens to Him, and draws all wisdom, life and strength from Him. It is not unceasing *consciousness* of these things, and of Him, but that nothing is allowed in the life which separates from Him. See "Fellowship," 1 John 1:3; "Communion," 1 Cor. 10:16.

**15:8** Three degrees in fruit-bearing: "Fruit," v. 2; "more fruit," v. 2; "much fruit," vs. 5, 8. As we bear "much fruit" the Father is glorified in us. The minor moralities and graces of Christianity are often imitated, but never the ninefold "fruit" of Gal. 5:22, 23. Where such fruit is the Father is glorified. The Pharisees were moral and intensely "religious," but not one of them could say with Christ, "I have glorified thee on the earth" (John 17:4).

**15:15** Progressive intimacy in John: Servants, John 13:13; Friends, John 15:15; Brethren, John 20:17.

## Chapter 16

<sup>1</sup> These things I have spoken unto you that ye may not be offended. <sup>2</sup> They shall put you out of the synagogues; but the hour is coming that every one who kills you will think to render service to God; <sup>3</sup> and these things they will do because they have not known the Father nor me. <sup>4</sup> But I have spoken these things to you, that when their hour shall have come, ye may remember them, that I have said *them* unto you. But I did not say these things unto you from *the* beginning, because I was with you. <sup>5</sup> But now I go to him that has sent me, and none of you demands of me, Where goest thou? <sup>6</sup> But because I have spoken these things to you, sorrow has filled your heart.

<sup>7</sup> But I say the truth to you, It is profitable for you that I go away; for if I do not go away, the Comforter will not come to you; but if I go I will send him to you. <sup>8</sup> And having come, he will bring demonstration to the world, of sin, and of righteousness, and of judgment: <sup>9</sup> of sin, because they do not believe on me; <sup>10</sup> of righteousness, because I go away to *my* Father, and ye behold me no longer; <sup>11</sup> of judgment, because the ruler of this world is judged. <sup>12</sup> I have yet many things to say to you, but ye cannot bear them now. <sup>13</sup> But when he is come, the Spirit of truth, he shall guide you into all the truth: for he shall not speak from himself; but whatsoever he shall hear he shall speak; and he will announce to you what is coming. <sup>14</sup> He shall glorify me, for he shall receive of mine and shall announce *it* to you. <sup>15</sup> All things that the Father has are mine; on account of this I have said that he receives of mine and shall announce *it* to you.

<sup>16</sup> A little while and ye do not behold me; and again a little while and ye shall see me, *because I go away to the Father*. <sup>17</sup> *Some* of his disciples therefore said to one another, What is this he says to us, A little while and ye do not behold me; and again a little while and ye shall see me, and, Because I go away to the Father? <sup>18</sup> They said therefore, What is this which he says *of* the little while? We do not know *of* what he speaks. <sup>19</sup> Jesus knew therefore that they desired to demand of him, and said to them, Do ye inquire of this among yourselves that I said, A little while and ye do not behold me; and again a little while and ye shall see me? <sup>20</sup> Verily, verily, I say to you, that ye shall weep and lament, ye, but the world shall rejoice; and ye will be grieved, but your grief shall

be turned to joy. <sup>21</sup> A woman, when she gives birth to a child, has grief because her hour has come; but when the child is born, she no longer remembers the trouble, on account of the joy that a man has been born into the world. <sup>22</sup> And ye now therefore have grief; but I will see you again, and your heart shall rejoice, and your joy no one takes from you.

<sup>23</sup> And in that day ye shall demand nothing of me: verily, verily, I say to you, Whatsoever ye shall ask the Father in my name, he will give you. <sup>24</sup> Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full. <sup>25</sup> These things I have spoken to you in allegories; the hour is coming that I will no longer speak to you in allegories, but will declare to you openly concerning the Father. <sup>26</sup> In that day ye shall ask in my name; and I say not to you that I will demand of the Father for you, <sup>27</sup> for the Father himself has affection for you, because ye have had affection for me, and have believed that I came out from God.

<sup>28</sup> I came out from the Father and have come into the world; again, I leave the world and go to the Father. <sup>29</sup> His disciples say to him, Lo, now thou speakest openly and utterest no allegory. <sup>30</sup> Now we know that thou knowest all things, and hast not need that any one should demand of thee. By this we believe that thou art come from God. <sup>31</sup> Jesus answered them, Do ye now believe? <sup>32</sup> Behold, *the* hour is coming, and has come, that ye shall be scattered, each to his own, and shall leave me alone; and *yet* I am not alone, for the Father is with me. <sup>33</sup> These things have I spoken to you that in me ye might have peace. In the world ye have tribulation; but be of good courage: I have overcome the world.

**16:12** Christ's pre-authentication of the New Testament: (1) He expressly declared that He would leave "many things" unrevealed (v. 12). (2) He promised that this revelation should be completed ("all things") after the Spirit should come, and that such additional revelation should include new prophecies (v. 13). (3) He chose certain persons to receive such additional revelations, and to be His witnesses to them (Mt. 28:19; John 15:27; 16:13; Acts 1:8; 9:15–17). (4) He gave to their words when speaking for Him in the Spirit precisely the same authority as His own (Mt. 10:14, 15; Lk. 10:16; John 13:20; 17:20; see e.g., 1 Cor. 14:37, and "Inspiration," Ex. 4:15; Rev. 22:19).

## Chapter 17

<sup>1</sup> These things Jesus spoke, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee; <sup>2</sup> as thou hast given him authority over all flesh, that *as to* all that thou hast given to him, he should give them life eternal. <sup>3</sup> And this is the eternal life, that they should know thee, the only true God, and Jesus Christ whom thou hast sent. <sup>4</sup> I have glorified thee on the earth, I have completed the work which thou gavest me that I should do it; <sup>5</sup> and now glorify me, thou Father, along with thyself, with the glory which I had along with thee before the world was.

<sup>6</sup> I have manifested thy name to the men whom thou gavest me out of the world. They were thine, and thou gavest them me, and they have kept thy word. <sup>7</sup> Now they have known that all things that thou hast given me are of thee; <sup>8</sup> for the words which thou hast given me I have given them, and they have received *them*, and have known truly that I came out from thee, and have believed that thou sentest me. <sup>9</sup> I demand concerning them; I do not demand concerning the world, but concerning those whom thou hast given me, for they are thine, <sup>10</sup> (and all that is mine is thine, and *all* that is thine mine,) and I am glorified in them.

<sup>11</sup> And I am no longer in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one as we. <sup>12</sup> When I was with them I kept them in thy name; those thou hast given me I have guarded, and not one of them has perished, but the son of perdition, that the scripture might be fulfilled. <sup>13</sup> And now I come to thee.

And these things I speak in the world, that they may have my joy fulfilled in them. <sup>14</sup> I have given them thy word, and the world has hated them, because they are not of the world, as I am not of the world. <sup>15</sup> I do not demand that thou shouldst take them out of the world, but that thou shouldst keep them out of evil. <sup>16</sup> They are not of the world, as I am not of the world.

<sup>17</sup> Sanctify them by the truth: thy word is truth. <sup>18</sup> As thou hast sent me into the world, I also have sent them into the world; <sup>19</sup> and I sanctify myself for them, that they also may be sanctified by truth.

<sup>20</sup> And I do not demand for these only, but also for those who believe on me through their word; <sup>21</sup> that they may be all one, as thou, Father, *art* in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. <sup>22</sup> And the glory which thou hast given me I have given them, that they may be one, as we are one; <sup>23</sup> I in them and thou in me, that they may be perfected into one *and* that the world may know that thou hast sent me, and *that* thou hast loved them as thou hast loved me.

<sup>24</sup> Father, *as to* those whom thou hast given me, I desire that where I am they also may be with me, that they may behold my glory which thou hast given me, for thou lovedst me before *the* foundation of *the* world. <sup>25</sup> Righteous Father, —and the world has not known thee, but I have known thee, and these have known that thou hast sent me. <sup>26</sup> And I have made known to them thy name, and will make *it* known; that the love with which thou hast loved me may be in them and I in them.

**17:1** Seven petitions: (1) That Jesus may be glorified as the Son who has glorified the Father (v. 1; Phil. 2:9–11); (2) for restoration to the eternal glory (v. 5); (3) for the safety of believers from (*a*) the world (v. 11), (*b*) the evil one (v. 15); (4) for the sanctification of believers (v. 17); (5) for the spiritual unity of believers (v. 21); (6) that the world may believe (v. 21); (7) that believers may be with Him in heaven to behold and share His glory (v. 24).

**17:2** Christ's gifts to those whom the Father gave Him: Eternal life (v. 2); the Father's name (vs. 6, 26; John 20:17); the Father's words (vs. 8, 14); His own joy (v. 13); His own glory (v. 22).

Seven times Jesus speaks of believers as given to Him by the Father (vs. 2, 6 [twice], 9, 11, 12, 24). Jesus Christ is God's love-gift to the world (John 3:16), and believers are the Father's love-gift to Jesus Christ. It is Christ who commits the believer to the Father for safe-keeping, so that the believer's security rests upon the Father's faithfulness to His Son Jesus Christ.

## Chapter 18

<sup>1</sup> Jesus, having said these things, went out with his disciples beyond the torrent Cedron, where was a garden, into which he entered, he and his disciples. <sup>2</sup> And Judas also, who delivered him up, knew the place, because Jesus was often there, in company with his disciples. <sup>3</sup> Judas therefore, having got the band, and officers of the chief priests and Pharisees, comes there with lanterns and torches and weapons. <sup>4</sup> Jesus therefore, knowing all things that were coming upon him, went forth and said to them, Whom seek ye? <sup>5</sup> They answered him, Jesus the Nazaraean. Jesus says to them, I am *he*. And Judas also, who delivered him up, stood with them. <sup>6</sup> When therefore he said to them, I am *he*, they went away backward and fell to the ground. <sup>7</sup> He demanded of them therefore again, Whom seek ye? And they said, Jesus the Nazaraean. <sup>8</sup> Jesus answered, I told you that I am *he*: if therefore ye seek me, let these go away; <sup>9</sup> that the word might be fulfilled which he spoke, *As to* those whom thou hast given me, I have not lost one of them. <sup>10</sup> Simon Peter therefore, having a sword, drew it, and smote the bondman of the high priest and cut off his right ear; and the bondman's name was Malchus. <sup>11</sup> Jesus therefore said to Peter, Put the sword into the sheath; the cup which the Father has given me, shall I not drink it? <sup>12</sup> The band therefore, and the chiliarch, and the officers of the Jews, took Jesus and bound him:



<sup>13</sup> and they led him away to Annas first; for he was father-in-law to Caiaphas, who was high priest that year. <sup>14</sup> But it was Caiaphas who counselled the Jews that it was better that one man should perish for the people. <sup>15</sup> Now Simon Peter followed Jesus, and the other disciple. But that disciple was known to the high priest, and went in with Jesus into the palace of the high priest; <sup>16</sup> but Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. <sup>17</sup> The maid therefore, who was portress, says to Peter, Art thou also of the disciples of this man? He says, I am not. <sup>18</sup> But the bondmen and officers, having made a fire of coals (for it was cold), stood and warmed themselves; and Peter was standing with them and warming himself. <sup>19</sup> The high priest therefore demanded of Jesus concerning his disciples and concerning his doctrine. <sup>20</sup> Jesus answered him, I spoke openly to the world; I taught always in *the* synagogue and in the temple, where all the Jews come together, and in secret I have spoken nothing. <sup>21</sup> Why demandest thou of me? Demand of those who have heard, what I have spoken to them; behold, they know what I have said. <sup>22</sup> But as he said these things, one of the officers who stood by gave a blow on the face to Jesus, saying, Answerest thou the high priest thus? <sup>23</sup> Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? <sup>24</sup> Annas *then* had sent him bound to Caiaphas the high priest. <sup>25</sup> But Simon Peter was standing and warming himself. They said therefore to him, Art thou also of his disciples? He denied, and said, I am not. <sup>26</sup> One of the bondmen of the high priest, who was kinsman of him whose ear Peter cut off, says, Did not I see thee in the garden with him? <sup>27</sup> Peter denied therefore again, and immediately *the* cock crew.

<sup>28</sup> They lead therefore Jesus from Caiaphas to the praetorium; and it was early morn. And they entered not into the praetorium, that they might not be defiled, but eat the passover. <sup>29</sup> Pilate therefore went out to them and said, What accusation do ye bring against this man? <sup>30</sup> They answered and said to him, If this *man* were not an evildoer, we should not have delivered him up to thee. <sup>31</sup> Pilate therefore said to them, Take him, ye, and judge him according to your law. The Jews therefore said to him, It is not permitted to us to put any one to death; <sup>32</sup> that the word of Jesus might be fulfilled which he spoke, signifying what death he should die. <sup>33</sup> Pilate therefore entered again into the praetorium and called Jesus, and said to him, Thou art the king of the Jews? <sup>34</sup> Jesus answered *him*, Dost thou say this of thyself, or have others said it to thee concerning me? <sup>35</sup> Pilate answered, Am I a Jew? Thy nation and the chief priests have delivered thee up to me: what hast thou done? <sup>36</sup> Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my servants had fought that I might not be delivered up to the Jews; but now my kingdom is not from hence. <sup>37</sup> Pilate therefore said to him, Thou art then a king? Jesus answered, Thou sayest *it*, that I am a king. I have been born for this, and for this I have come into the world, that I might bear witness to the truth. Every one that is of the truth hears my voice. <sup>38</sup> Pilate says to him, What is truth? And having said this he went out again to the Jews, and says to them, I find no fault whatever in him. <sup>39</sup> But ye have a custom that I release *some* one to you at the passover; will ye therefore that I release unto you the king of the Jews? <sup>40</sup> They cried therefore again all, saying, Not this *man*, but Barabbas. Now Barabbas was a robber.

## Chapter 19

<sup>1</sup> Then Pilate therefore took Jesus and scourged *him*. <sup>2</sup> And the soldiers having plaited a crown of thorns put it on his head, and put a purple robe on him, <sup>3</sup> and came to him and said, Hail, king of the Jews! and gave him blows on the face. <sup>4</sup> And Pilate went out again and says to them, Lo, I bring him out to you, that ye may know that I find in him no fault whatever. <sup>5</sup> (Jesus therefore

went forth without, wearing the crown of thorn, and the purple robe.) And he says to them, Behold the man!<sup>6</sup> When therefore the chief priests and the officers saw him they cried out saying, Crucify, crucify *him*. Pilate says to them, Take him ye and crucify *him*, for I find no fault in him.<sup>7</sup> The Jews answered him, We have a law, and according to *our* law he ought to die, because he made himself Son of God.<sup>8</sup> When Pilate therefore heard this word, he was the rather afraid,<sup>9</sup> and went into the praetorium again and says to Jesus, Whence art thou? But Jesus gave him no answer.<sup>10</sup> Pilate therefore says to him, Speakest thou not to me? Dost thou not know that I have authority to release thee and have authority to crucify thee?<sup>11</sup> Jesus answered, Thou hadst no authority whatever against me if it were not given to thee from above. On this account he that has delivered me up to thee has *the* greater sin.<sup>12</sup> From this time Pilate sought to release him; but the Jews cried out saying, If thou releasest this *man*, thou art not a friend to Caesar. Every one making himself a king speaks against Caesar.<sup>13</sup> Pilate therefore, having heard these words, led Jesus out and sat down upon *the* judgment-seat, at a place called Pavement, but in Hebrew Gabbatha;<sup>14</sup> (now it was *the* preparation of the passover; it was about the sixth hour;) and he says to the Jews, Behold your king!<sup>15</sup> But they cried out, Take *him* away, take *him* away, crucify him. Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king but Caesar.

<sup>16</sup> Then therefore he delivered him up to them, that he might be crucified; and they took Jesus and led him away.<sup>17</sup> And he went out, bearing his cross, to the place called *place* of a skull, which is called in Hebrew, Golgotha;<sup>18</sup> where they crucified him, and with him two others, *one* on this side, and *one* on that, and Jesus in the middle.

<sup>19</sup> And Pilate wrote a title also and put it on the cross. But there was written: Jesus the Nazaraean, the King of the Jews.<sup>20</sup> This title therefore many of the Jews read, for the place of the city where Jesus was crucified was near; and it was written in Hebrew, Greek, Latin.<sup>21</sup> The chief priests of the Jews therefore said to Pilate, Do not write, The king of the Jews, but that he said, I am king of the Jews.<sup>22</sup> Pilate answered, What I have written, I have written.<sup>23</sup> The soldiers therefore, when they had crucified Jesus, took his clothes, and made four parts, to each soldier a part, and the body-coat; but the body-coat was seamless, woven through the whole from the top.<sup>24</sup> They said therefore to one another, Let us not rend it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled which says, They parted my garments among themselves, and on my vesture they cast lots. The soldiers therefore did these things.<sup>25</sup> And by the cross of Jesus stood his mother, and the sister of his mother, Mary the *wife* of Clopas, and Mary of Magdala.<sup>26</sup> Jesus therefore, seeing his mother, and the disciple standing by, whom he loved, says to his mother, Woman, behold thy son.<sup>27</sup> Then he says unto the disciple, Behold thy mother. And from that hour the disciple took her to his own home.<sup>28</sup> After this, Jesus, knowing that all things were now finished, that the scripture might be fulfilled, says, I thirst.<sup>29</sup> There was a vessel therefore there full of vinegar, and having filled a sponge with vinegar, and putting hyssop round it, they put it up to his mouth.<sup>30</sup> When therefore Jesus had received the vinegar, he said, It is finished; and having bowed his head, he delivered up his spirit.

<sup>31</sup> The Jews therefore, that the bodies might not remain on the cross on the sabbath, for it was *the* preparation, (for the day of that sabbath was a great *day*.) demanded of Pilate that their legs might be broken and they taken away.<sup>32</sup> The soldiers therefore came and broke the legs of the first and of the other that had been crucified with him;<sup>33</sup> but coming to Jesus, when they saw that he was already dead they did not break his legs,<sup>34</sup> but one of the soldiers pierced his side with a spear, and immediately there came out blood and water.<sup>35</sup> And he who saw it bears witness, and his witness is true, and he knows that he says true that ye also may believe.<sup>36</sup> For these things

took place that the scripture might be fulfilled, Not a bone of him shall be broken. <sup>37</sup> And again another scripture says, They shall look on him whom they pierced.

<sup>38</sup> And after these things Joseph of Arimathaea, who was a disciple of Jesus, but secretly through fear of the Jews, demanded of Pilate that he might take the body of Jesus: and Pilate allowed it. He came therefore and took away the body of Jesus. <sup>39</sup> And Nicodemus also, who at first came to Jesus by night, came, bringing a mixture of myrrh and aloes, about a hundred pounds *weight*. <sup>40</sup> They took therefore the body of Jesus and bound it up in linen with the spices, as it is the custom with the Jews to prepare for burial. <sup>41</sup> But there was in the place where he had been crucified a garden, and in the garden a new tomb in which no one had ever been laid. <sup>42</sup> There therefore, on account of the preparation of the Jews, because the tomb was near, they laid Jesus.

## Chapter 20

<sup>1</sup> And on the first *day* of the week Mary of Magdala comes in early morn to the tomb, while it was still dark, and sees the stone taken away from the tomb. <sup>2</sup> She runs therefore and comes to Simon Peter, and to the other disciple, to whom Jesus was attached, and says to them, They have taken away the Lord out of the tomb, and we know not where they have laid him. <sup>3</sup> Peter therefore went forth, and the other disciple, and came to the tomb. <sup>4</sup> And the two ran together, and the other disciple ran forward faster than Peter, and came first to the tomb, <sup>5</sup> and stooping down he sees the linen cloths lying; he did not however go in. <sup>6</sup> Simon Peter therefore comes, following him, and entered into the tomb, and sees the linen cloths lying, <sup>7</sup> and the handkerchief which was upon his head, not lying with the linen cloths, but folded up in a distinct place by itself. <sup>8</sup> Then entered in therefore the other disciple also who came first to the tomb, and he saw and believed; <sup>9</sup> for they had not yet known the scripture, that he must rise from among *the* dead. <sup>10</sup> The disciples therefore went away again to their own home.

<sup>11</sup> But Mary stood at the tomb weeping without. As therefore she wept, she stooped down into the tomb, <sup>12</sup> and beholds two angels sitting in white *garments*, one at the head and one at the feet, where the body of Jesus had lain. <sup>13</sup> And they say to her, Woman, why dost thou weep? She says to them, Because they have taken away my Lord, and I know not where they have laid him. <sup>14</sup> Having said these things she turned backward and beholds Jesus standing *there*, and knew not that it was Jesus. <sup>15</sup> Jesus says to her, Woman, why dost thou weep? Whom seekest thou? She, supposing that it was the gardener, says to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. <sup>16</sup> Jesus says to her, Mary. She, turning round, says to him in Hebrew, Rabboni, which means Teacher. <sup>17</sup> Jesus says to her, Touch me not, for I have not yet ascended to my Father; but go to my brethren and say to them, I ascend to my Father and your Father, and *to* my God and your God. <sup>18</sup> Mary of Magdala comes bringing word to the disciples that she had seen the Lord, and *that* he had said these things to her.

<sup>19</sup> When therefore it was evening on that day, which was the first *day* of the week, and the doors shut where the disciples were, through fear of the Jews, Jesus came and stood in the midst, and says to them, Peace *be* to you. <sup>20</sup> And having said this, he shewed to them his hands and his side. The disciples rejoiced therefore, having seen the Lord. <sup>21</sup> *Jesus* said therefore again to them, Peace *be* to you: as the Father sent me forth, I also send you. <sup>22</sup> And having said this, he breathed into *them*, and says to them, Receive *the* Holy Spirit: <sup>23</sup> whose soever sins ye remit, they are remitted to them; whose soever *sins* ye retain, they are retained. <sup>24</sup> But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples therefore said to him,

We have seen the Lord. But he said to them, Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will not believe.

<sup>26</sup> And eight days after, his disciples were again within, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst and said, Peace *be* to you. <sup>27</sup> Then he says to Thomas, Bring thy finger here and see my hands; and bring thy hand and put it into my side; and be not unbelieving, but believing. <sup>28</sup> Thomas answered and said to him, My Lord and my God. <sup>29</sup> Jesus says to him, Because thou hast seen me thou hast believed: blessed they who have not seen and have believed. <sup>30</sup> Many other signs therefore also Jesus did before his disciples, which are not written in this book; <sup>31</sup> but these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name.

**20:17** Cf. Mt. 28:9, “and they came and held him by the feet.” A contradiction has been supposed. Three views are held: (1) That Jesus speaks to Mary as the High Priest fulfilling the day of atonement (Lev. 16). Having accomplished the sacrifice, He was on His way to present the sacred blood in heaven, and that, between the meeting with Mary in the garden and the meeting of Mt. 28:9, He had so ascended and returned: a view in harmony with types. (2) That Mary Magdalene, knowing as yet only Christ after the flesh (2 Cor. 5:15–17), and having found her Beloved, sought only to hold Him so; while He, about to assume a new relation to His disciples in ascension, gently teaches Mary that now she must not seek to hold Him to the earth, but rather become His messenger of the new joy. (3) That He merely meant: “Do not detain me now; I am not yet ascended; you will see me again; run rather to my brethren,” etc.

**20:28** The deity of Jesus Christ is declared in Scripture: (1) In the intimations and explicit predictions of the O.T. (a) The theophanies intimate the appearance of God in human form, and His ministry thus to man (Gen. 16:7–13; 18:2–23, especially v. 17; 32:28 with Hos. 12:3–5; Ex. 3:2–14). (b) The Messiah is expressly declared to be the Son of God (Psa. 2:2–9), and God (Psa. 45:6, 7 with Heb. 1:8, 9; Psa. 110:1 with Mt. 22:44; Acts 2:34 and Heb. 1:13; Psa. 110:4 with Heb. 5:6; 6:20; 7:17–21; and Zech. 6:13). (c) His virgin birth was foretold as the means through which God could be “Immanuel,” God with us (Isa. 7:13, 14 with Mt. 1:22, 23). (d) The Messiah is expressly invested with the divine names (Isa. 9:6, 7). (e) In a prophecy of His death He is called Jehovah’s “fellow” (Zech. 13:7 with Mt. 26:31). (f) His eternal being is declared (Mic. 5:2 with Mt. 2:6; John 7:42).

(2) Christ Himself affirmed His deity, (a) He applied to Himself the Jehovistic I AM. (The pronoun “he” is not in the Greek; cf. John 8:24; John 8:56–58. The Jews correctly understood this to be our Lord’s claim to full deity [v. 59]. See, also, John 10:33; 18:4–6, where, also, “he” is not in the original.) (b) He claimed to be the Adonai of the O.T. (Mt. 22:42–45. See Gen. 15:2, *note*). (c) He asserted His identity with the Father (Mt. 28:19; Mk. 14:62; John 10:30; that the Jews so understood Him is shown by vs. 31, 32; John 14:8, 9; 17:5). (d) He exercised the chief prerogative of God (Mk. 2:5–7; Lk. 7:48–50). (e) He asserted omnipresence (Mt. 18:20; John 3:13); omniscience (John 11:11–14, when Jesus was fifty miles away; Mk. 11:6–8); omnipotence (Mt. 28:18; Lk. 7:14; John 5:21–23; 6:19); mastery over nature, and creative power (Lk. 9:16, 17; John 2:9; 10:28). (f) He received and approved human worship (Mt. 14:33; 28:9; John 20:28, 29).

(3) The N.T. writers ascribe divine titles to Christ (John 1:1; 20:28; Acts 20:28; Rom. 1:4; 9:5; 2 Thes. 1:12; 1 Tim. 3:16; Tit. 2:13; Heb. 1:8; 1 John 5:20).

(4) The N.T. writers ascribe divine perfections and attributes to Christ (e.g. Mt. 11:28; 18:20; 28:20; John 1:2; 2:23–25; 3:13; 5:17; 21:17; Heb. 1:3, 11, 12 with Heb. 13:8; Rev. 1:8, 17, 18; 2:23; 11:17; 22:13).

(5) The N.T. writers ascribe divine works to Christ (John 1:3, 10; Col. 1:16, 17; Heb. 1:3).

(6) The N.T. writers teach that supreme worship should be paid to Christ (Acts 7:59, 60; 1 Cor. 1:2; 2 Cor. 13:14; Phil. 2:9, 10; Heb. 1:6; Rev. 1:5, 6; 5:12, 13).

(7) The holiness and resurrection of Christ prove His deity (John 8:46; Rom. 1:4).

## Chapter 21

<sup>1</sup> After these things Jesus manifested himself again to the disciples at the sea of Tiberias. And he manifested *himself* thus. <sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and Nathanael who was of Cana of Galilee, and the *sons* of Zebedee, and two others of his disciples.

<sup>3</sup> Simon Peter says to them, I go to fish. They say to him, We also come with thee. They went forth, and went on board, and that night took nothing. <sup>4</sup> And early morn already breaking, Jesus stood on the shore; the disciples however did not know that it was Jesus. <sup>5</sup> Jesus therefore says to them, Children, have ye anything to eat? They answered him, No. <sup>6</sup> And he said to them, Cast the net at the right side of the ship and ye will find. They cast therefore, and they could no longer draw it, from the multitude of fishes. <sup>7</sup> That disciple therefore whom Jesus loved says to Peter, It is the Lord. Simon Peter therefore, having heard that it was the Lord, girded his overcoat *on him* (for he was naked), and cast himself into the sea; <sup>8</sup> and the other disciples came in the small boat, for they were not far from the land, but somewhere about two hundred cubits, dragging the net of fishes. <sup>9</sup> When therefore they went out on the land, they see a fire of coals there, and fish laid on it, and bread. <sup>10</sup> Jesus says to them, Bring of the fishes which ye have now taken. <sup>11</sup> Simon Peter went up and drew the net to the land full of great fishes, a hundred and fifty-three; and though there were so many, the net was not rent. <sup>12</sup> Jesus says to them, Come *and* dine. But none of the disciples dared inquire of him, Who art thou? knowing that it was the Lord. <sup>13</sup> Jesus comes and takes the bread and gives it to them, and the fish in like manner. <sup>14</sup> This is already the third time that Jesus had been manifested to the disciples, being risen from among *the* dead.

<sup>15</sup> When therefore they had dined, Jesus says to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He says to him, Yea, Lord; thou knowest that I am attached to thee. He says to him, Feed my lambs. <sup>16</sup> He says to him again a second time, Simon, *son* of Jonas, lovest thou me? He says to him, Yea, Lord; thou knowest that I am attached to thee. He says to him, Shepherd my sheep. <sup>17</sup> He says to him the third time, Simon, *son* of Jonas, art thou attached to me? Peter was grieved because he said to him the third time, Art thou attached to me? and said to him, Lord, thou knowest all things; thou knowest that I am attached to thee. Jesus says to him, Feed my sheep. <sup>18</sup> Verily, verily, I say to thee, When thou wast young, thou girdedst thyself, and walkedst where thou desiredst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and bring thee where thou dost not desire. <sup>19</sup> But he said this signifying by what death he should glorify God. And having said this, he says to him, Follow me.

<sup>20</sup> Peter, turning round, sees the disciple whom Jesus loved following, who also leaned at supper on his breast, and said, Lord, who is it that delivers thee up? <sup>21</sup> Peter, seeing him, says to Jesus, Lord, and what *of* this *man*? <sup>22</sup> Jesus says to him, If I will that he abide until I come, what *is that* to thee? Follow thou me. <sup>23</sup> This word therefore went out among the brethren, That disciple does not die. And Jesus did not say to him, He does not die; but, If I will that he abide until I come, what *is that* to thee? <sup>24</sup> This is the disciple who bears witness concerning these things, and who has written these things; and we know that his witness is true. <sup>25</sup> And there are also many other things which Jesus did, the which if they were written one by one, I suppose that not even the world itself would contain the books written.