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The Gospel According to John



The words “Read This First” have taken an important role in the packaging of modern consumer products. Most consumers think life is too short for instruction manuals, so the packagers state it plainly: If you cannot read the manual, at least read this very important part. “Read This First”—it is for your own good. The Gospel of John makes a similar claim. It is the only book in the Bible that states its purpose clearly and succinctly: It was written to tell individuals how to find eternal life (20:31). This clearly identified purpose sets the Gospel of John apart from the other Gospels. It is not so much a life of Jesus as it is a powerful presentation of His deity. Every chapter presents evidence—both signs and statements—for His divine authority. According to John, believing that Jesus is the Son of God, the Savior of the world, is the beginning of eternal life (3:14–17). What could be more important? John’s statement about his Gospel is as good as a “Read This First” sticker for one’s entire life.

Author • The author of the Gospel of John does not identify himself by name, but his identity can be learned from the dialogue recorded in 21:19–24. The author calls himself “the disciple whom Jesus loved” (21:20), a designation that occurs four other times in the book (13:23; 19:26; 20:2; 21:7). This was the same “disciple who . . . wrote these things” (21:24). The author had to be one of the twelve apostles, because he is described as leaning on Jesus’ bosom at the Last Supper, an event to which only the apostles were invited (13:23; see Mark 14:17). These details imply that he was one of the three disciples closest to Jesus: Peter, James, or John (see Matt. 17:1). He could not be Peter, because 21:20 states that Peter looked back and saw this one Jesus loved, and in another place asked a question of him (13:23, 24). On the other hand, James was martyred too early to be the author of this Gospel (see Acts 12:1, 2). Thus it is reasonable to conclude that this book was written by the apostle John. This conclusion is supported by early Christians such as Polycarp (A.D. 60–155), who was a follower of John.

Date • In the nineteenth century, many critics claimed that the Gospel of John was written around A.D. 170. Then in 1935 C. H. Roberts discovered a scrap of papyrus in Egypt containing portions of 18:31–33, 37, 38 that disproved their theory. This fragment, the Rylands papyrus, was written around A.D. 125. The Gospel itself must have been written before A.D. 125, or even A.D. 110, allowing time for it to be copied and then carried to Egypt.

Conservative scholars typically date the book between A.D. 85 and A.D. 95. The book makes no reference to the destruction of Jerusalem in A.D. 70, implying that such a significant event must have occurred many years earlier. Moreover, the statement about Peter in 21:18, 23 seems to indicate that the Gospel was written when John was an old man. Only then would John have had to explain the death of Peter, or contend with a long-standing rumor of the early church. Others have suggested a date before A.D. 70 on the basis of 5:2, which indicates that Jerusalem was still standing. But there is a question about the interpretation of the tense of the verb *to be*. It is likely that the reason John used the present tense in this verse was to describe Jerusalem vividly, not to describe its present condition. Without more evidence than the tense of the verb in 5:2, the date of around A.D. 90 still seems most reasonable.

Theology • The Gospel of John is a persuasive argument for the deity of Jesus. It concentrates on presenting Jesus as the Word, that is, God (1:1) who became a man (1:14). Thus John meticulously



records the statements and describes the miracles of Jesus that can only be attributed to God Himself.

Jesus called Himself the bread of life (6:35, 41, 48, 51), the light of the world (8:12; 9:5), the door for the sheep (10:7, 9), the good shepherd (10:11, 14), the resurrection and the life (11:25), the way, the truth, the life (14:6), and the true vine (15:1, 5). Each of these statements begins with the words, “I am,” recalling God’s revelation of His name, “I AM,” to Moses (see Ex. 3:14). Jesus did not say He gave bread; He said He *is* the Bread which gives life. He did not say He would teach the way, the truth, and the life; instead He said He *is* the Way, because He *is* the Truth and the Life. These are Jesus’ clear claims to deity: He was not a mere man.

Then there are the signs of Jesus’ deity. Miracles in the Gospel of John are called “signs” because they point to Jesus’ divine nature. John records seven such signs: changing water into wine (2:1–11), healing a man’s son (4:46–54), healing a lame man (5:1–9), multiplying bread and fish (6:1–14), walking on water (6:15–21), healing a blind man (9:1–7), and raising Lazarus (11:38–44). These miracles show that Jesus is God; He possesses power over nature. Other indications of Jesus’ deity include the testimonies of John the Baptist (1:32–34), Nathanael (1:49), the blind man (9:35–38), Martha (11:27), and Thomas (20:28)—not to mention Jesus’ own words (5:19–26).

Jesus was also fully man. His body grew weary (4:6), His soul was troubled (12:27; 13:21), and He groaned in His spirit (11:33). At the same time, this God-man was Israel’s Messiah. Andrew told his brother, “We have found the Messiah” (1:41). Nathanael concluded, “You are the Son of God! You are the King of Israel!” (1:49). Even the Samaritan woman testified to Jesus’ identity (4:25, 26, 29). Jesus the Messiah was and is the Savior of the world (4:42; 11:27; 12:13).

John urges us to trust in Jesus for eternal life. Our trust is built on our belief that (1) the Father is in Christ, and Christ is in the Father (10:38; 14:10, 11); (2) Christ came from God (16:17, 30), and God sent Him (11:42; 17:8, 21; see 6:29); and (3) He is the Son of God (6:69; 11:27; 20:31). John reveals the Bible’s most important message: Believe and follow Jesus, because He is the way to eternal life.

Christ in the Scriptures

John focuses on Jesus’ claim that He was God by including Christ’s seven “I am” statements: “I am the bread of life” (6:35, 48); “I am the light of the world” (8:12); “I am the door” (10:7, 9); “I am the good shepherd” (10:11, 14); “I am the resurrection and the life” (11:25); “I am the way, the truth, and the life” (14:6); “I am the true vine” (15:1).

John doesn’t take any chances that we might miss what these “I am” statements suggest. He records certain occasions when Jesus equates Himself with the Old Testament “I AM” (Yahweh). You can’t be more specific than this: “Most assuredly, I say to you, before Abraham was, I AM” (8:58).

4 B.C.–A.D. 39
Herod Antipas
rules in Galilee
and Perea

A.D. 14–37
Tiberius Caesar is
Roman emperor

C. A.D. 25–27
John the
Baptist’s
ministry

A.D. 26–36
Pontius Pilate
is procurator of
Judea

C. A.D. 27
Jesus’ first
Judean ministry

C. A.D. 27–29
Jesus’ Galilean
ministry

C. A.D. 30
Second Judean
ministry;
Crucifixion;
Resurrection

John Outline

- I. Prologue 1:1–18
- II. Christ's public ministry 1:19—12:50
 - A. The beginning of Christ's ministry 1:19—4:54
 - B. The controversy 5:1—12:50
- III. Christ's private ministry 13:1—17:26
 - A. The foot washing 13:1–30
 - B. Jesus' announced departure and discourse on relationships 13:31—16:33
 - C. Jesus' final prayer 17:1–26
- IV. Jesus' death and resurrection 18:1—20:31
 - A. Jesus' arrest and trials 18:1—19:15
 - B. The Crucifixion 19:16–42
 - C. Jesus' resurrection and appearances 20:1–31

The Deity of Christ

In the beginning ^a was the Word, and the ^b Word was ^c with God, and the Word was ^d God. ^{2e} He was in the beginning with God.

The Preincarnate Work of Christ

^{3f} All things were made through Him, and without Him nothing was made that was made. ^{4g} In Him was life, and ^h the life was the light of men. ⁵ And ⁱ the light shines in

CHAPTER 1

1 ^a Gen. 1:1; [Col. 1:17]; 1 John 1:1
^b [John 1:14];
 Rev. 19:13 ^c [John 17:5; 1 John 1:2]
^d [1 John 5:20]
^{2 e} Gen. 1:1
^{3 f} Ps. 33:6; [Eph. 3:9; Col. 1:16, 17; Heb. 1:2]
^{4 g} [1 John

the darkness, and the darkness did not ¹ comprehend it.

The Forerunner of Christ

⁶ There was a ^j man sent from God, whose name was John. ⁷ This man came for a ^k witness, to bear witness of the

5:11] ^h John 8:12; 9:5; 12:46 5 ⁱ [John 3:19] ² Or overcome
 6 / Mal. 3:1; Matt. 3:1-17; Mark 1:1-11; Luke 3:1-22 7 ^k John 3:25-36; 5:33-35

1:1 In the beginning: Genesis 1:1 starts with the moment of creation and moves forward to the creation of humanity. John 1:1 starts with creation and contemplates eternity past. The fact that the **Word was with God** suggests a face-to-face relationship. In the ancient world, it was important that persons of equal station be on the same level, or face-to-face, when sitting across from one another. Thus the word *with* indicates a personal relationship, but also implies equal status. The Word, Jesus Christ Himself, is an active Person in communication with the Father (see 1 John 1:2). Moreover, **the Word was God**. The word order in Greek shows that the Word was “God,” not “a god.” This is a straightforward declaration of Christ's deity, since John uses *Word* to refer to Jesus. The Word was of the very quality of God, while still retaining His personal distinction from the Father.

1:2 Neither the Person of Christ, nor His Sonship, came into being at a point in time. Rather, the Father and the Son have always been in loving fellowship with one another.

1:3 **All things were made through Him:** God the Father created the world (Gen. 1:1) through God the Son (Col. 1:16; Heb. 1:2). All creation was made through Him. Thus He is the Creator God.

1:4 Note that **life** is not said to have been created; life existed in Christ (5:26; 6:57; 10:10; 11:25; 14:6; 17:3; 20:31). Humans are dependent on God for life. Our existence, spiritually and physically, depends on God's sustaining power. In contrast,

the Son has life in Himself from all eternity. The life, Jesus Christ, is also the **light of men**. This image conveys the concept of revelation. As the light, Jesus Christ reveals both sin and God to humans (see Ps. 36:9). Later in this Gospel, Christ declares Himself to be both the life (11:25) and the light (8:12). Death and darkness flee when the life and light enter. The dead are raised and the blind receive their sight, both physically and spiritually.

1:5 **light shines in the darkness:** Christ entered this dark world to give it spiritual light (see Is. 9:2). The word translated **comprehend** can mean (1) to take hold of; (2) to overpower; or (3) to understand. Therefore, this verse may mean that darkness did not positively take hold of or understand the light, or that darkness did not negatively overcome the light. Both statements are true. Humans did not appropriate or understand the light, nor did they overtake or overpower it. Although Satan and his forces resist the light, they cannot thwart its power. In short, Jesus is life and light; those who accept Him are “sons of light” (12:35, 36). As the creation of light was the beginning of the original creation (Gen. 1:3), so when believers receive the light, they become part of the new creation (2 Cor. 4:3–6).

1:6 **John the Baptist** is here contrasted with Jesus Christ. Jesus is God (v. 1); John **was a man sent from God**. Jesus was the Light (v. 4); John was the lamp that bore witness to the Light (vv. 7, 8).

1:7 **To bear witness** means “to testify” or “to declare.” John

the Word (Gk. *ho logos*) (1:1; 1 John 1:1; Rev. 19:13) Strong's #3056: This Greek word was used to speak of the principle of the universe, even the creative energy that generated the universe. The term *logos* may also have some connection with the OT presentation of Wisdom as a personification or attribute of God (see Prov. 8). In both the Jewish conception and the Greek, the *Logos* was associated with the idea of beginnings—the world began through the origination and instrumentality of the Word (Gen. 1:3). John may have had these ideas in mind, but more likely he used this word in a new way to identify the Son of God as divine. He is the image of the invisible God (Col. 1:15), the express image of God's substance (Heb. 1:3). In the Godhead, the Son functions as the Revealer of God and is God in reality.

Light, that all through him might ^lbelieve. ⁸He was not that Light, but *was sent* to bear witness of that ^mLight.

The Rejection of Christ

⁹ⁿThat ²was the true Light which gives light to every man coming into the world.

¹⁰He was in the world, and the world was made through Him, and ^othe world did not know Him. ^{11p}He came to His ³own, and His ⁴own did not receive Him.

The Acceptance of Christ

¹²But ⁴as many as received Him, to them He gave the ⁵right to become children of God, to those who believe in His name: ^{13r}who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

7 ^l [John 3:16]
8 ^m Is. 49:2; 49:6
9 ⁿ Is. 49:6 ² Or
That was the
true Light which,
coming into the
world, gives light
to every man.
10 ^o Acts 13:27;
1 Cor. 8:6; Col.
1:16; Heb. 1:2
11 ^p Is. 53:3; [Luke
19:14] ☆ ³ His
own things or
domain ⁴ His own
people
12 ^q [John
11:52]; Gal. 3:26
⁵ authority
13 ^r [John 3:5];
James 1:18; [1 Pet.
1:23; 1 John 2:29;
3:9] 14 ^s Matt.

The Incarnation of Christ

^{14s}And the Word ^tbecame ^uflesh and dwelt among us, and ^vwe beheld His glory, the glory as of the only begotten of the Father, ^wfull of grace and truth.

^{15s}John bore witness of Him and cried out, saying, “This was He of whom I said, ^yHe who comes after me ⁶is preferred before me, ^zfor He was before me.”

¹⁶⁷And of His ^afullness we have all received, and grace for grace. ¹⁷For ^bthe law was given through Moses, but ^cgrace and ^dtruth came through Jesus Christ. ^{18e}No one has seen God at any time. ^fThe only

1:16; Rev. 19:13 ^t Rom. 1:3; Gal. 4:4; Phil. 2:7; 1 Tim. 3:16;
Heb. 2:14; 1 John 1:1; 4:2; 2 John 7 ^u Heb. 2:11 ^v Is. 40:5; 2 Pet.
1:16-18 ^w [John 8:32; 14:6; 18:37]; Col. 1:19 ^x Mal. 3:1;
John 3:32 ^y [Matt. 3:11] ^z [Col. 1:17] ⁶ ranks higher than I
16 ^a [Eph. 1:23; 3:9; 4:13; Col. 1:19; 2:9] ⁷ NU For

uses the word translated *witness* 33 times as a verb and 14 times as a noun in his Gospel. The term is particularly important to his purpose, which is to record adequate witnesses to Jesus as the Messiah so that individuals might believe in Him (20:30, 31). **Believe** means “to trust.” John uses this verb almost one hundred times in his Gospel to express what must take place for a person to receive the gift of eternal life.

1:9 In order to give due notice to the incarnation of Jesus, this verse may be rephrased: “That was the true Light coming into the world, which enlightens every man.” Jesus became man in order to reveal the truth to all people. Depending on the context, **world** can refer to (1) the universe; (2) the earth; (3) humanity; or (4) the human system opposed to God.

1:11 **Receive** here means “to receive with favor” and implies “welcome.” Instead of a welcome mat, Jesus had a door slammed in His face. The themes of rejection and reception (v. 12) introduced in the prologue (1:1–18) appear again and again throughout the Gospel of John.

1:12 The phrase **believe in His name** occurs three times in the Gospel of John (1:12; 2:23; 3:18). *Name* does not refer to the term by which He is called, but to what His name stands for—the *Lord is salvation* (see Ex. 3:14, 15). In this context, the phrase means to believe that Jesus is the Word, the life, and the Light—that is, He is the Christ, the Son of God (20:31). **To them He gave the right** refers to the legitimate entitlement to the position of **children of God**. By believing, undeserving sinners can become full members of God’s family.

1:13 **born . . . of God**: This new spiritual birth is **not of blood**, that is, by physical generation or by parents. Nor is the new birth **of the will of the flesh**, that is, by personal effort. Neither is the birth **of the will of man**, that is, something done by another individual. Each person must individually trust Jesus

Christ for eternal life. It is a gift to be received (4:10, 14), not a reward achieved through any human effort.

1:14 **the Word became flesh**: The Son of God who was from eternity became human, with limitations in time and space (see Phil. 2:5–8). This is the doctrine of the incarnation: God became human. Nothing of the essential nature of deity was lost in this event; we might rephrase *became* as “took to Himself.” John uses the word *flesh* to refer to the physical nature of humans, not to our sinful disposition (contrast Rom. 8:1–11). **dwelt among us**: *Dwelt* comes from the Greek word for *tent* that was used in the Greek OT for the tabernacle, where the presence of God dwelt. In the OT, **glory** refers to the divine presence (see Ex. 33:18). As God manifested His glory in the tabernacle, so Jesus displayed His divine presence before the apostles (18:6; 20:26, 27). **Only begotten** (3:16, 18) means unique, one of a kind. The same term is used of Isaac (see Heb. 11:17), who was not the only physical son of Abraham, but was the unique son of promise. All who trust Christ are born of God. In the Gospel of John, these “born ones” are called children of God (vv. 12, 13), but Jesus Christ is the unique Son of God. He is the only Son who is fully God. He is also **full of grace and truth**. When God revealed Himself to Moses, He proclaimed Himself to be “abounding in goodness and truth” (see Ex. 34:6). As applied to Jesus Christ, this phrase marks Him as the author of perfect redemption and perfect revelation.

1:15 **He was before me**: Jesus was born after John the Baptist (see Luke 1:36) and began His ministry later than John the Baptist. Yet John the Baptist said Jesus was *before* him, meaning that Jesus’ existence is from eternity past (v. 30).

1:16 Most people take the words of v. 15 to be John the Baptist’s. Probably the words of vv. 16–18 are those of John the writer of this Gospel, although they too may be John the

The Word Was God John 1:1 is probably the strongest passage in the NT for declaring the deity of Jesus Christ. Because of this, many who deny this biblical doctrine, especially cultists, have attempted to undercut it by arguing that this passage only teaches that Jesus is “a god” and so not fully Deity. This confused position falls on at least two grounds. Such a view is polytheistic, the belief in more than one god. Second, it betrays a misunderstanding of Greek grammar. Verse 1 of the first chapter of John reads, “In the beginning was the Word, and the Word was with God, and the Word was God.” The last portion of v. 1 is the major point of contention. It reads in the Greek *theos en ho logos*, or literally, “the Word was God.” God, or *theos*, occurs in this verse without the Greek article *ho*, so that some have contended that the lack of the article in the Greek text should cause the statement to be translated “the Word was a god.” The best understanding for the translation, however, as recognized by Greek scholars, is that since *theos* is a predicate and precedes the noun *logos* and a verb, it is natural for it to occur here without the article. Greek scholars are agreed that the verse should be translated as it regularly is in modern and ancient translations, clearly affirming that Jesus is indeed God.

begotten ⁸ Son, who is in the bosom of the Father, He has declared *Him*.

John's Witness to the Priests and Levites

Matt. 3:1-12; Mark 1:2-8; Luke 3:3-16

¹⁹ Now this is ⁹ the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

²⁰ ^h He confessed, and did not deny, but confessed, “I am not the Christ.”

²¹ And they asked him, “What then? Are you Elijah?”

He said, “I am not.”

“Are you ⁱ the Prophet?”

And he answered, “No.”

²² Then they said to him, “Who are

¹⁷ ^b [Ex. 20:1]
^c John 1:14; [Rom. 5:21; 6:14] ^d [John 8:32; 14:6; 18:37]
¹⁸ ^e Ex. 33:20; Matt. 11:27; 1 Tim. 6:16 ^f Ps. 2:7; John 3:16, 18; 1 John 4:9
⁸ NU God
¹⁹ ^g John 5:33
²⁰ ^h Luke 3:15; John 3:28; Acts 13:25

²¹ ⁱ Deut. 18:15, 18; Matt. 21:11; John 6:14; 7:40
²³ ^j Matt. 3:3 ^k Is. 40:3 [★] Mal. 3:1
²⁶ ^l Matt. 3:11; [Mark 1:8; Luke 3:16; Acts 1:5]

you, that we may give an answer to those who sent us? What do you say about yourself?”

²³ He said: ^j “I am

^k “*The voice of one crying in the wilderness:*

“*Make straight the way of the LORD,*” ^l

as the prophet Isaiah said.”

²⁴ Now those who were sent were from the Pharisees. ²⁵ And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

²⁶ John answered them, saying, ^l “I baptize with water, ^m but there stands One among you whom you do not know. ²⁷ ⁿ It is He who, coming after me, ⁹ is pre-

Baptist's. **Grace for grace** means grace piled upon grace. The background of this doubled term, as well as the use of the term in v. 17, is found in Ex. 32–34. Moses and the people had received grace, but they were in tremendous need of more grace (Ex. 33:13).

^{1:17} Throughout the NT, **grace** is God's favor expressed to sinful humankind apart from any human works or worth. Though there was abundant grace and truth expressed by God through the Law He gave Moses, it is in the person of Jesus Christ that grace and truth are realized to the fullest.

^{1:18} **No one has seen God:** God is Spirit (4:24) and is invisible (see Col. 1:15; 1 Tim. 1:17) unless God chooses to reveal Himself. Humans cannot look at God and live (Ex. 33:20). Abraham, the friend of God, did not see God. Even Moses, the lawgiver, could not look at God's face (see Ex. 33:22, 23). However, the Son is in intimate relationship with the Father, face-to-face

with God (see 1:1; 6:46; 1 John 1:2). God became visible to human eyes in the man Jesus. It is through seeing the Son that we see God. We cannot see Him today, but we know Him through His word. **The bosom**, or chest, is used here to designate a close and intimate relationship (see 13:23; Luke 16:23). The One who is the Father's **only begotten Son** and who knows God intimately came to earth and **declared Him**. **Declared** can also mean “explained.”

^{1:19, 20} **The Jews** refers to the Jewish leaders or the council (the Sanhedrin), who would be responsible for examining anyone thought to be a prophet, to see if the person was true or false. The Sanhedrin included Sadducees and Pharisees; those who came to investigate John the Baptist were Pharisees (v. 24). **Who are you:** In the first century many people were waiting for the coming of the Messiah promised by the OT prophets. John did not claim to be the Messiah, but the rulers were concerned about maintaining peace under the eye of Rome, and they kept a close watch on all prospective messiahs. John was quick to acknowledge that he was **not the Christ**.

^{1:21} **Are you Elijah:** The OT promised that Elijah would come before the great day of the Lord (see Mal. 4:5). **Are you the Prophet:** Moses had predicted that a prophet like himself would come (see Deut. 18:15).

^{1:23} **The voice:** Christ is the Word; John the Baptist was the voice. When pressed to identify himself, John the Baptist claimed that he was the fulfillment of Is. 40:3. In Isaiah's day there were few roads. When a king traveled, roads were built so that the royal chariot would not have to travel over rough terrain or be stuck in the mud. Isaiah was saying that before God appeared to manifest His glory, a voice would be heard, inviting Israel to make straight the way by which God Himself would come. John was identifying himself as that voice calling people to **make straight the way of the LORD**.

^{1:24} **The Pharisees** were an influential sect that numbered about six thousand. As strict interpreters of the Law in Israel, they were extremely zealous for ritual and tradition.

^{1:25} **Why . . . do you baptize:** Performing the rite of baptism was regarded as making a claim to authority. The Pharisees were asking, “By what authority do you perform this religious rite?”

Baptism and Temptation

Jesus came from Nazareth in Galilee to be baptized by John the Baptist. Though John had been baptizing in the Jordan River near Aenon and Salim (3:23), the exact location of Jesus' baptism is uncertain. Immediately after, Jesus was led by the Holy Spirit into the wilderness of Judea below Jericho. Following His temptation there, Jesus returned to Galilee.



ferred before me, whose sandal strap I am not worthy to loose.”

²⁸ These things were done ^o in ¹ Bethabara beyond the Jordan, where John was baptizing.

John's Witness at Christ's Baptism

Matt. 3:13-17; Mark 1:9-11; Luke 3:21, 22

²⁹ The next day John saw Jesus coming toward him, and said, “Behold! ^p The Lamb of God ^q who takes away the sin of the world! ³⁰ This is He of whom I said, ‘After me comes a Man who ² is preferred before me, for He was before me.’ ³¹ I did not know Him; but that He should be revealed to Israel, ^r therefore I came baptizing with water.”

³² ^s And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. ³³ I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, ^t this is He who baptizes with the Holy Spirit.’ ³⁴ And I have seen and testified that this is the ^u ‘Son of God.’”

Andrew and Peter Follow Christ

³⁵ Again, the next day, John stood with two of his disciples. ³⁶ And looking at Jesus as He walked, he said, ^v “Behold the Lamb of God!”

³⁷ The two disciples heard him speak, and they ^w followed Jesus. ³⁸ Then Jesus

²⁶ ^m Mal. 3:1; John 4:10; 8:19; 9:30; Acts 13:27

²⁷ ⁿ [John 3:31]; Acts 19:4; [Col. 1:17]

²⁷ ⁹ ranks higher than I

²⁸ ^o Judg. 7:24

² NU, M Bethany

²⁹ ^p [Ex. 12:3];

Acts 8:32; [1 Pet. 1:19]; Rev. 5:6-14

^q [Is. 53:11; 1 Cor. 15:3; Gal. 1:4;

1 Pet. 2:24; 1 John 2:2; Rev. 1:5]

³⁰ ² ranks higher than I

³¹ ^r Mal. 3:1;

Matt. 3:6

³² ^s Is. 42:1; 61:1;

Matt. 3:16; Mark 1:10; Luke 3:22

³³ ^t Matt. 3:11;

Mark 1:8; Luke 3:16; Acts 1:5

³⁴ ^u Ps. 2:7; Luke 1:35

³⁵ [★] John 11:27

³⁶ ^v John 1:29

³⁷ ^w Matt. 4:20, 22

⁴⁰ ^x Matt. 4:18;

Mark 1:29; 13:3;

John 6:8; 12:22

⁴¹ ³ Lit. Anointed One

⁴² ^y Matt. 16:18

⁴ NU John ⁵ Gr.

Petros, usually translated Peter

⁴³ ^z Matt. 10:3;

John 6:5; 12:21, 22;

14:8; 9

⁴⁴ ^a John 12:21

⁴⁵ ^b John 21:2

^c [Gen. 3:15; Deut. 18:18]; Luke 24:27

turned, and seeing them following, said to them, “What do you seek?”

They said to Him, “Rabbi” (which is to say, when translated, Teacher), “where are You staying?”

³⁹ He said to them, “Come and see.” They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

⁴⁰ One of the two who heard John speak, and followed Him, was ^x Andrew, Simon Peter’s brother. ⁴¹ He first found his own brother Simon, and said to him, “We have found the ³ Messiah” (which is translated, the Christ). ⁴² And he brought him to Jesus.

Now when Jesus looked at him, He said, “You are Simon the son of ⁴ Jonah. ^y You shall be called Cephas” (which is translated, ⁵ A Stone).

Philip and Nathanael Follow Christ

⁴³ The following day Jesus wanted to go to Galilee, and He found ^z Philip and said to him, “Follow Me.” ⁴⁴ Now ^a Philip was from Bethsaida, the city of Andrew and Peter. ⁴⁵ Philip found ^b Nathanael and said to him, “We have found Him of whom ^c Moses in the law, and also the ^d prophets, wrote—Jesus ^e of Nazareth, the ^f son of Joseph.”

⁴⁶ And Nathanael said to him, ^g “Can anything good come out of Nazareth?”

Philip said to him, “Come and see.”

^d [Is. 4:2; 7:14; 9:6; Mic. 5:2; Zech. 6:12]; Luke 24:27 ^e [Matt. 2:23]; Luke 2:4 ^f Luke 3:23

1:27 Undoing the sandal strap was the job of a slave. The Jewish Talmud says, “Everything that a servant will do for his master a scholar shall perform for his teacher, except the menial task of loosing his sandal thong.” Thus John was saying that “Jesus Christ is the living Lord and I am the voice, His servant and slave. Actually, I’m not even worthy to be His slave.”

1:28 The location of Bethabara is unknown. Some think that Bethany is meant, but not the same Bethany as the familiar one near Jerusalem. Beyond the Jordan means east of the Jordan River. Evidently, this was John’s normal place for baptizing.

1:29 The Lamb of God: In the OT, the Israelites sacrificed lambs at the Passover feast (see Ex. 12:21) and as offerings (see Lev. 14:10–25). Jesus Christ is the Lamb that God would give as a sacrifice for the sins not only of Israel, but of the whole world (see Is. 52:13–53:12).

1:31 I did not know Him: John and Jesus were cousins, so they probably knew each other. But John apparently did not know that Jesus was the Messiah. All John knew was that he was to baptize with water and that the Messiah would be made known to Israel through him. God had given John a sign by which he would know the Messiah, namely, the descending of the Holy Spirit as a dove.

1:33 He who baptizes with the Holy Spirit: Seven times the NT mentions this ministry of Jesus. Five are prophetic (see also Matt. 3:11; Mark 1:8; Luke 3:16; Acts 1:5); one is historical (see Acts 11:16–18); one is doctrinal (see 1 Cor. 12:13).

1:35 One of the two disciples of John the Baptist was Andrew

(v. 40). The other is not named but was probably John, the author of this Gospel.

1:41 He first found: As soon as he came to faith, Andrew must have sought out his brother Simon Peter (note the four distinct days suggested in vv. 29, 35, 43). The excitement of discovering the Son of God, the Messiah (see Matt. 26:63, 64; Mark 14:61, 62; Luke 22:67–70), was contagious among the early believers.

1:42 he brought him to Jesus: Andrew appears two more times in the Gospel of John (6:4–9; 12:20–22); both times he is bringing someone to Jesus. Cephas is the Aramaic word for “rock” (see Matt. 16:18).

1:43 From this verse, it might appear that Philip followed Jesus without being evangelized by another disciple, but there are several indications that Philip was approached by Andrew and Peter before he actually met the Lord. Verse 44 says that Andrew and Peter were from the same city as Philip, suggesting that they had talked to him. Furthermore, when Philip told Nathanael what had happened, he said “we” have found the Messiah (v. 45).

1:45 Nathanael is not mentioned in the synoptic Gospels. But in every list of the apostles in Matthew, Mark, and Luke, the name Bartholomew is listed with Philip, as Nathanael is linked with Philip here. It is likely that Nathanael and Bartholomew were the same person. son of Joseph: Philip did not have knowledge of the virgin birth at this time. However, soon all of the disciples would recognize Christ as the Son of God (v. 49).

⁴⁷Jesus saw Nathanael coming toward Him, and said of him, “Behold, ^han Israelite indeed, in whom is no deceit!”

⁴⁸Nathanael said to Him, “How do You know me?”

Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”

⁴⁹Nathanael answered and said to Him, “Rabbi, ⁱYou are the Son of God! You are ^jthe King of Israel!”

⁵⁰Jesus answered and said to him, “Because I said to you, ^k‘I saw you under the fig tree,’ do you believe? You will see greater things than these.” ⁵¹And He said to him, “Most assuredly, I say to you, ^khereafter ⁶ you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”

Christ Changes Water to Wine

2 On the third day there was a ^awedding in ^bCana of Galilee, and the ^cmother of Jesus was there. ²Now both Jesus and His disciples were invited to the wedding. ³And when they ran out of wine, the mother of Jesus said to Him, “They have no wine.”

⁴Jesus said to her, ^d“Woman, ^ewhat

⁴⁶ ^gJohn 7:41, 42, 52
⁴⁷ ^hPs. 32:2; 73:1
⁴⁹ ⁱPs. 2:7 *;
 Matt. 14:33; Luke 1:35 / Matt. 21:5
⁵¹ ^kGen. 28:12; [Luke 2:9, 13]; Acts 1:10; 7:55, 56 ⁶ NU omits hereafter

CHAPTER 2

¹ ^a [Heb. 13:4]
^b John 4:46 ^c John 19:25

⁴ ^d John 19:26
^e 2 Sam. 16:10
^f John 7:6, 8, 30; 8:20
⁶ ^g Matt. 15:2; [Mark 7:3; Luke 11:39]; John 3:25
⁹ ^h John 4:46
¹¹ ⁱ John 4:54
^j [John 1:14]
¹ revealed

does your concern have to do with Me? ^fMy hour has not yet come.”

⁵His mother said to the servants, “Whatever He says to you, do it.”

⁶Now there were set there six waterpots of stone, ^gaccording to the manner of purification of the Jews, containing twenty or thirty gallons apiece. ⁷Jesus said to them, “Fill the waterpots with water.” And they filled them up to the brim. ⁸And He said to them, “Draw *some* out now, and take *it* to the master of the feast.” And they took *it*. ⁹When the master of the feast had tasted ^hthe water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. ¹⁰And he said to him, “Every man at the beginning sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!”

The Disciples Believe

¹¹This ⁱbeginning of signs Jesus did in Cana of Galilee, ^jand ¹manifested His glory; and His disciples believed in Him.

¹²After this He went down to ^kCapernaum, He, His mother, ^lHis brothers,

1:46 Nazareth: Nathanael knew that the OT prophets had predicted that the Messiah would be born in Bethlehem. Furthermore, Nazareth was an obscure village. Nathanael simply could not fathom that such a significant person as the Messiah could come from such an insignificant place as Nazareth.

1:47 an Israelite indeed: In his younger life Jacob, the first Israelite, was a cunning, scheming fellow full of **deceit**. Nathanael was an Israelite, a descendant of Jacob, but he was genuine and sincere. Jesus read Nathanael’s character like an open book (2:24).

1:48, 49 under the fig tree: In the OT, this expression often suggests being safe and at leisure (see 1 Kin. 4:25; Mic. 4:4; Zech. 3:10). Nathanael may have been meditating under the tree about the dream of Jacob referred to in vv. 50, 51. **I saw you:** Jesus manifested His supernatural knowledge. Apparently, this incident convinced Nathanael that since Jesus had such knowledge of him, He had to be the **Son of God**, the **King of Israel** (20:31). These titles referred to the Messiah.

1:50 greater things: Jesus assured Nathanael that he would see even greater supernatural manifestations in the future. Jesus’ statement may have referred to the miracles performed in chs. 2–11; it may also refer to the future glory of Christ as the coming Son of Man (see 1:51; Dan. 7:13).

1:51 Jacob had a vision of angels ascending and descending a ladder from heaven (Gen. 28:12). The thought here is similar, namely that there will be communication between heaven and earth. **Son of Man**, an expression used in Dan. 7:13 of a heavenly being, was Jesus’ favorite designation of Himself (Matt. 8:20; Mark 2:10).

2:1, 2 The third day refers to the third day from the last day mentioned (1:43). To walk from where John was baptizing to Cana would probably have taken three days. **Cana** was about four and a half miles northwest of Nazareth. The wording of the text, **the mother of Jesus was there . . . Jesus and His disciples were invited**, suggests that Jesus and His disciples were invited because of Mary. Her forwardness in asking Jesus to help when the wine ran out (v. 3) may indicate that she was in

some way related to the family holding the wedding.

2:3 Hospitality in the east was a sacred duty. A wedding feast often lasted for a week. To run out of **wine** at such an important event would have been humiliating for the bride and groom. The family of Jesus was not wealthy, and it is likely their relatives and acquaintances were not either. This may have been a “low-budget” wedding feast.

2:4 Woman was a term of respectful address (19:26). **My hour has not yet come** seems to mean that the time for Jesus to publicly work miracles, declaring Himself the Messiah, had not yet come. For the use of similar expressions, see 7:6, 8, 30; 8:20; 12:23; 13:1; 16:32; 17:1.

2:5 Jesus’ response to Mary seems to have been a refusal to do anything about the situation. Yet she seemed to expect Him to do something. Perhaps something in the tone of Jesus’ voice let Mary know that He would grant her request.

2:6 six waterpots: Each waterpot held **twenty or thirty gallons**, for a total of 120 to 180 gallons of the finest wine (v. 10). **purification of the Jews:** Jewish tradition required several kinds of ceremonial washings. Strict Jews washed their hands before a meal, between courses, and after the meal. This “purifying” extended not only to washing hands, but also to washing cups and vessels (see Mark 7:3, 4). Because the roads were not paved and people wore sandals, water was needed for foot washing. At a large Jewish wedding, a large amount of water would have been required.

2:8–10 master of the feast: At a Jewish wedding, one of the guests served as a governor of the feast, similar to a master of ceremonies at a banquet. Our modern equivalent is probably a head waiter. This person was responsible for seating the guests and the correct running of the feast. **the good wine:** Usually the better wine was served first. Then, after the guests’ palates were dulled, the everyday wine was served. But this wine was so good that the master of the feast was surprised to see it being served late in the celebration.

2:11 In the Gospel of John, the miracles of Jesus are called **signs**, indicating that they pointed to His messiahship. John

and His disciples; and they did not stay there many days.

Christ Cleanses the Temple

¹³ Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.

¹⁴ And He found in the temple those who sold oxen and sheep and doves, and the money changers ²doing business.

¹⁵ When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. ¹⁶ And He said to those who sold doves, "Take these things away! Do not make ^oMy Father's house a house of merchandise!" ¹⁷ Then His disciples remembered that it was written, ^p "Zeal for Your house ³has eaten Me up."

¹⁸ So the Jews answered and said to Him, ^q "What sign do You show to us, since You do these things?"

¹⁹ Jesus answered and said to them, ^r "Destroy this temple, and in three days I will raise it up."

²⁰ Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?"

²¹ But He was speaking ^s of the temple of His body. ²² Therefore, when He had risen from the dead, ^t His disciples re-

¹² ^k Matt. 4:13; John 4:46; ^l Matt. 12:46; 13:55
¹³ ^m Ex. 12:14; Deut. 16:1-6; John 5:1; 6:4; 11:55
¹⁴ ⁿ Mal. 3:1 ★; Matt. 21:12; Mark 11:15, 17; Luke 19:45 ² Lit. *sitting*
¹⁶ ^o Luke 2:49
¹⁷ ^p Ps. 69:9 ★
³ NU, *M will eat*
¹⁸ ^q Matt. 12:38; John 6:30
¹⁹ ^r Matt. 26:61; 27:40; [Mark 14:58; 15:29]; Luke 24:46; Acts 6:14; 10:40 ☆; 1 Cor. 15:4
²¹ ^s [1 Cor. 3:16; 6:19; 2 Cor. 6:16; Col. 2:9; Heb. 8:2]
²² ^t Luke 24:8; John 2:17; 12:16; 14:26 ⁴ NU, *M omit to them*
²³ ^v [John 5:36; Acts 2:22]
²⁴ ^v Matt. 9:4; John 16:30; Rev. 2:23
²⁵ ^w 1 Sam. 16:7; 1 Chr. 28:9; Matt. 9:4; [Mark 2:8]; John 6:64; 16:30; Acts 1:24; Rev. 2:23

membered that He had said this ⁴ to them; and they believed the Scripture and the word which Jesus had said.

²³ Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the "signs which He did. ²⁴ But Jesus did not commit Himself to them, because He ^vknew all *men*, ²⁵ and had no need that anyone should testify of man, for ^w He knew what was in man.

Nazareth

Nazareth is a beautifully secluded town nestled in the southernmost hills of the Lebanon mountain range. The city lay close to the important trade routes of Palestine. It overlooked the Plain of Esdraelon through which caravans passed as they traveled from Gilead to the south and west. North of the city was the main road from Ptolemais to the Decapolis, a road over which the Roman legions frequently traveled. This fact may account for the possible source of the name Nazareth in the Aramaic word meaning "watchtower." This, coupled with a rather bad reputation in morals and religion and a certain crudeness in the Galilean dialect prompted Nathanael, when he first learned of Jesus of Nazareth, to ask, "Can anything good come out of Nazareth?" (1:46).

records seven signs (see also 4:46-54; 5:1-9; 6:1-14; 6:15-21; 9:1-7; 11:38-44). This sign signified Christ's **glory**—that is, His deity. When Jesus transformed water into wine, He demonstrated His power.

2:13 the Passover of the Jews: Every male Jew was required to go to Jerusalem three times a year—for the Feast of Passover, the Feast of Pentecost, and the Feast of Tabernacles (see Ex. 23:14-19; Lev. 23). **Jerusalem:** The synoptic Gospels—Matthew, Mark, and Luke—concentrate on Jesus' Galilean ministry. John focuses on Jesus' ministry in Jerusalem. The different accounts do not contradict each other; instead, they complement each other.

2:14 The synoptic Gospels place the cleansing of the temple at the conclusion of Jesus' ministry (see Matt. 21:12, 13), whereas John puts it at the beginning (vv. 14-17). Apparently Jesus cleansed the temple two different times. The language of the synoptic Gospels and that of John differ considerably, indicating two separate events. The Law of Moses required that any animal offered in sacrifice be unblemished, and that every Jewish male over 19 years of age pay a temple tax (see Lev. 1:3; Deut. 17:1). As a result, tax collectors and inspectors of sacrificial animals were present at the temple. However, these officials would not accept secular coins because they had an image of the Roman emperor, whom the pagans worshiped as a god. To put such coins into the temple treasury was thought to be an offense. So in order to accommodate visitors in need of animals and the right kinds of coins, animal merchants and money changers set up shop in the outer court of the temple. These inspectors, collectors, and exchangers, however, charged high prices.

2:15 Jesus' **whip** was probably more a symbol than a weapon; nevertheless, it was effective in scattering the money changers and the animals they were selling. Jesus' actions were a sign of authority and judgment.

2:16, 17 The cleansing of the temple was the first public presentation of Jesus to Israel; He presented Himself as Messiah. The Messiah's ministry began in the temple; He came to purify (see Mal. 3:1-3). The expression **My Father's house** was a distinct claim to messiahship. At the wedding in Cana, Jesus demonstrated His deity and power; here He showed His authority. Recalling the words of Ps. 69:9, the disciples understood that Jesus was claiming to be the Messiah.

2:18 **The Jews** apparently refers to the religious authorities of Israel (1:19), who also understood that Jesus was representing Himself as the Messiah; therefore, they asked for a **sign** (see 1 Cor. 1:22).

2:19 **Destroy this temple:** Jesus was not talking about the physical building; He was referring to His body, as John emphasizes in v. 21. Jesus was speaking of His death. **I will raise it up:** Note that Jesus did not say, "I will build it again." He was referring to His resurrection, three days after His death. The sign Jesus gave the Jews was the sign of His death and resurrection (see Matt. 12:39; 16:4).

2:20 **forty-six years:** Herod the Great began restoring the temple in 20 B.C. The work was not finished at the time of this conversation. In fact, it was not completed until around A.D. 64, under Herod Agrippa.

2:21, 22 The disciples understood that Jesus was the Messiah (v. 17; 1:41, 45, 49), but they did not understand that He was speaking of the resurrection of His body until it actually happened.

2:23 **many believed in His name:** John's purpose in recording Jesus' miracles was for people to believe and have eternal life (20:30, 31).

2:24 **Commit** is the same Greek word translated *believe* in v. 23. There is a play on words here. These individuals trusted Jesus, but Jesus did not entrust Himself to them. Jesus fully understood the depth of trust of those who were following Him; some would stay, but many would fall away.

Christ Witnesses to Nicodemus

3 There was a man of the Pharisees named Nicodemus, a ruler of the Jews. ^{2a}This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for ^bno one can do these signs that You do unless ^cGod is with him.”

³Jesus answered and said to him, “Most assuredly, I say to you, ^dunless one is born ^eagain, he cannot see the kingdom of God.”

⁴Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?”

⁵Jesus answered, “Most assuredly, I say to you, ^funless one is born of water and the Spirit, he cannot enter the kingdom of God. ⁶That which is born of the flesh is ^gflesh, and that which is born of the Spirit is spirit. ⁷Do not marvel that I said to you, ‘You must be born again.’ ^{8a}The wind blows where it wishes, and you hear the sound of it, but cannot tell

CHAPTER 3

² John 7:50; 19:39; ^b John 9:16, 33; Acts 2:22
^c [Acts 10:38]
³ ^d [John 1:13; Gal. 6:15; Titus 3:5; James 1:18; 1 Pet. 1:23; 1 John 3:9]
^e ¹ Or from above
⁵ ^e Mark 16:16; [Acts 2:38]
⁶ ^f John 1:13; 1 Cor. 15:50
⁸ ^g Ps. 135:7; Ecc. 11:5; Ezek. 37:9; 1 Cor. 2:11
⁹ ^h John 6:52, 60
¹¹ ⁱ [Matt. 11:27]
^j John 3:32; 8:14
¹³ ^k Deut. 30:12; Prov. 30:4; Acts 2:34; Rom. 10:6; 1 Cor. 15:47; Eph. 4:9
² NU omits *who is in heaven*
¹⁴ ^l Num. 21:9
^m Matt. 27:35; Mark 15:24; Luke 23:33; John 8:28; 12:34; 19:18 ☆

where it comes from and where it goes. So is everyone who is born of the Spirit.”

⁹Nicodemus answered and said to Him, ^h“How can these things be?”

¹⁰Jesus answered and said to him, “Are you the teacher of Israel, and do not know these things? ¹¹ⁱMost assuredly, I say to you, We speak what We know and testify what We have seen, and ^jyou do not receive Our witness. ¹²If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? ¹³^kNo one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man ²who is in heaven. ¹⁴^lAnd as Moses lifted up the serpent in the wilderness, even so ^mmust the Son of Man be lifted up, ¹⁵that whoever ⁿbelieves in Him should ³not perish but ^ohave eternal life. ¹⁶^pFor God so loved the world that He gave His only begotten

¹⁵ ^o John 6:47; ² John 3:36; ³ NU omits *not perish but*
¹⁶ ^p Rom. 5:8; Eph. 2:4; 2 Thess. 2:16; [1 John 4:9, 10; Rev. 1:5]

3:1 The phrase **ruler of the Jews** indicates that **Nicodemus** was a member of the Jewish council, the group that had sent a committee to investigate John the Baptist (1:24). Nicodemus no doubt knew that John the Baptist had denied being the Messiah (1:20), but had said that the Messiah was present (1:26, 27).

3:2 The fact that Nicodemus came to Jesus **by night** may reveal the timidity of his faith (12:42); however, his faith was developing (7:50, 51; 19:39).

3:3 **born again:** The Greek word translated *again* can mean either “from above” or “anew.” The new birth, or regeneration (see Titus 3:5), is the act by which God imparts spiritual life to one who trusts Christ. Without this spiritual birth, a person cannot perceive spiritual things (see 1 Cor. 2:10, 13–16), nor can he or she enter the **kingdom of God** (v. 5).

3:5 There are several interpretations of the phrase **born of water and the Spirit**. (1) Jesus was referring to water baptism (see Acts 10:43–47). (2) Water is to be understood as a symbol for the Holy Spirit. Thus the phrase could be translated “born of water, even the Spirit.” (3) Water is to be understood as a symbol of the Word of God. Similar imagery can be found in other NT passages, specifically Eph. 5:26; 1 Pet. 1:23. (4) Jesus used the phrase “born of water” to refer to physical birth. He then used the contrasting phrase “of the Spirit” to refer to spiritual birth. (5) Jesus used the phrase “born of water” to refer to John the Baptist’s baptism. (6) Jesus used the OT imagery of “water” and “wind” to refer to the work of God from above (see Is. 44:3–5; Ezek. 37:9, 10). *Wind* is an alternate translation of the term *Spirit* (v. 8).

3:6 **That which is born of the flesh is flesh:** Flesh cannot be made into spirit. A person must experience a spiritual rebirth (v. 7).

3:7 In the Greek text, **you** is plural. In v. 2, Nicodemus used the word “we,” probably referring to the Jewish ruling council, the Sanhedrin. Here Jesus spoke not only to Nicodemus, but to all whom he represented.

3:8 Jesus used the **wind** as an illustration of the work of the Holy Spirit. The Greek word translated *Spirit* also means “wind.” As the wind seemingly blows where it wills, so the Holy Spirit sovereignly works. Likewise, no one knows the origin or destination of the wind, but everyone knows it is there. The same is true of the Holy Spirit.

3:10 Jesus answered Nicodemus’s question (vv. 13–15), but first He rebuked Nicodemus for being a **teacher** of the Hebrew Scriptures and not knowing about spiritual birth (see Is. 44:3; Ezek. 36:26, 27).

3:11 **you do not receive:** Again *you* is plural (v. 7). Jesus had others in mind beyond Nicodemus. Here Jesus rebuked not only Nicodemus, but the other Pharisees as well.

3:12 **Earthly things** refers to things that occur on earth, like the new birth (vv. 3, 5–7), the wind (v. 8), and perhaps miracles. **Heavenly things** refers to events like Christ’s ascension (6:61, 62) and the coming of the Holy Spirit (16:7). Nicodemus may have believed in Jesus’ miracles (v. 2); the majority of the Jewish council did not (v. 11).

3:13 In v. 9, Nicodemus, referring to the new birth, asks, “How can these things be?” Here Jesus answers the question. New birth is by **the Son**, by the Cross (v. 14), and by faith (v. 15).

3:14 Every time the words **lifted up** occur in the Gospel of John there is a reference to Jesus’ death (8:28; 12:32, 34). When **Moses lifted up the serpent in the wilderness** (see Num. 21:9), those who looked at it lived. So it is with the Son of Man (1:51).

3:15 This is the first time **eternal life** is mentioned in John’s Gospel (see 4:36; 5:39; 6:54, 68; 10:28; 12:25; 17:2, 3). When a person trusts Christ, he or she is born again and receives eternal and spiritual life, God’s kind of life.

3:16 **God so loved the world:** God’s love is not restricted to any one nation or to any spiritual elite. *World* here may also include all of creation (see Rom. 8:19–22; Col. 1:20).

born again (Gk. *gennaō anōthen*) (3:3, 7) Strong’s #1080; 509: The Greek word *anōthen* translated here as *again* could also be rendered “from above.” The birth that Jesus spoke of was either a new birth or a heavenly birth—or both. It seems that Jesus was speaking of a heavenly birth because He later used the analogy of the wind, coming from some unknown, heavenly source, to depict the spiritual birth. But Nicodemus clearly understood Jesus to be speaking of a second birth—being born again. Jesus explains this new or heavenly birth in 3:6–8, contrasting being born of the flesh with being born of the Spirit.



“Son, that whoever believes in Him should not perish but have everlasting life. ¹⁷ For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

¹⁸ “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. ¹⁹ And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. ²¹ But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”

John the Baptist Witnesses Concerning Christ

²² After these things Jesus and His disciples came into the land of Judea, and there He remained with them and baptized. ²³ Now John also was baptizing

¹⁶ ^g [Is. 9:6]
¹⁷ ^r Matt. 1:21 ☆; Luke 9:56; 1 John 4:14
¹⁸ ^s John 5:24; 6:40, 47; 20:31; Rom. 8:1
¹⁹ ^f [John 1:4, 9-11]
²⁰ ^o [Job 24:13; Eph. 5:11, 13]
²¹ ^v [John 15:4, 5]; 1 Cor. 15:10
²² ^w John 4:1, 2
²³ ^x 1 Sam. 9:4
^r Matt. 3:5, 6
²⁴ ^z Matt. 4:12; 14:3; Mark 6:17; Luke 3:20
²⁶ ^a John 1:7, 15; 27; 34 ^b Mark 2:2; 3:10; 5:24; Luke 8:19
²⁷ ^c [Rom. 12:5-8]; 1 Cor. 3:5, 6; 4:7; Heb. 5:4; [James 1:17; 1 Pet. 4:10, 11]
²⁸ ^d John 1:19-27
^e Mal. 3:1; Mark 1:2; [Luke 1:17]
²⁹ ^f Matt. 22:2; [2 Cor. 11:2; Eph. 5:25, 27]; Rev. 21:9

in Aenon near ^sSalim, because there was much water there. ^u And they came and were baptized. ²⁴ For ^zJohn had not yet been thrown into prison.

²⁵ Then there arose a dispute between some of John’s disciples and the Jews about purification. ²⁶ And they came to John and said to him, “Rabbi, He who was with you beyond the Jordan, to whom you have testified—behold, He is baptizing, and all ^b are coming to Him!”

²⁷ John answered and said, “A man can receive nothing unless it has been given to him from heaven. ²⁸ You yourselves bear me witness, that I said, “I am not the Christ,” but, “I have been sent before Him.” ²⁹ He who has the bride is the bridegroom; but ^o the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. Therefore this joy of mine is fulfilled. ³⁰ ^h He must increase, but I must decrease. ³¹ He who comes from above ^j is above all; ^k he who is of the earth is

^g Song 5:1 ³⁰ ^h [Is. 9:7] ³¹ ⁱ John 3:13; 8:23 / Matt. 28:18; John 1:15, 27; 13:13; Rom. 9:5; [Col. 1:17, 18] ^k 1 Cor. 15:47

3:17 At His first coming, Jesus came so that the world through Him might be saved. When Jesus comes again, He will come in judgment upon those who refused His offer of salvation.

3:18 To believe is to receive life (vv. 15, 16) and avoid judgment. A person who does not believe not only misses life, but is condemned already. The idea of believing in Jesus’ name is also found in 1:12.

3:19 Condemnation refers to the reason for judgment. The light referred to here is Jesus, the light of the world (1:7–9; 8:12; 9:5).

3:20 People offer many excuses for not accepting Christ. Some cite the presence of hypocrites in the church. Others claim inability to believe some of the truths about Christ or the gospel. These are merely attempts to conceal a heart in rebellion against God. The ultimate reason people do not come to Christ is that they do not want to.

3:21 The one who does the truth (see 1 John 1:5) is obviously already a believer because his or her deeds are done in God. Therefore, “coming to the light” is more than exercising faith. A person who comes to the light not only believes, but also openly identifies with the light so that his or her works can be seen as things done in union with God.

3:22 baptized: The impression here is that Jesus baptized. John corrects this idea in 4:2. Jesus provided the authority, but the disciples performed the baptisms.

3:24 The synoptic Gospels, particularly Matthew and Mark, give the impression that the imprisonment of John the Baptist came right after the baptism of Jesus. This verse indicates that there was an interval between Jesus’ baptism and John’s imprisonment during which both ministered.

3:25 The Greek word translated then often means “therefore.” The disciples of Jesus and the disciples of John were both

baptizing people; as a result, a question arose. The question came from John’s disciples when they entered into a discussion with the Jews. Purification here refers to baptism.

3:26 John the Baptist’s disciples were loyal to him. They were deeply concerned that one of his “disciples,” Jesus, was competing with and surpassing him. In their astonishment, they exaggerated the predicament, saying, all are coming to Him. They were concerned that John was losing his audience to another preacher.

3:27 John the Baptist clarified the relationship between himself and Jesus. First, he talked about himself (vv. 27–29); then he talked about Jesus (vv. 30–36). John explained that he could not accept the position of supremacy that his disciples wanted to thrust upon him because he had not received it from heaven.

3:29 In explaining why people were flocking to Jesus (v. 26), John the Baptist pointed out that the bridegroom receives the bride. John compared himself to the friend of the bridegroom, who was appointed to arrange the preliminaries of the wedding, to manage the wedding, and to preside at the wedding feast. When the friend of the bridegroom finished his job, he had to get out of the way. His joy came from the success of the bridegroom. John was satisfied with his position in life. He was content to be a “voice” (1:23) and a friend.

3:30 John the Baptist insisted that Jesus Christ had to increase in popularity and that he, John, had to decrease. John explained that Jesus had to increase because of (1) His divine origin (v. 31), (2) His divine teaching (vv. 32–34), and (3) His divine authority (vv. 35, 36). Even though John encouraged his disciples to also follow Jesus, there were still some found many years later in Ephesus (see Acts 19).

3:31 He who comes from above refers to Jesus Christ. He who

the only begotten Son (Gk. *ho monogenēs huios*) (1:18; 3:16, 18; 1 John 4:9) Strong’s #3439; 5207: The Greek word for only begotten suggests a one and only son; it does not necessarily convey the idea of a birth. For example, Isaac is called Abraham’s only begotten in Heb. 11:17 and in the Septuagint, the Greek OT (see Gen. 22:2, 12, 16), when actually Abraham had two sons: Ishmael and Isaac. The Son of God is the Father’s one and only, His unique Son. Although the Father has begotten many children through the new birth (1:12, 13), none of these are exactly like Jesus Christ, the unique Son of God. His Sonship is from eternity. As the unique Son of God, He has a special glory and an unrivaled place of honor.

earthly and speaks of the earth. ¹He who comes from heaven is above all. ³²And ^mwhat He has seen and heard, that He testifies; and no one receives His testimony. ³³He who has received His testimony ⁿhas certified that God is true. ³⁴For He whom God has sent speaks the words of God, for God does not give the Spirit ⁿby measure. ³⁵qThe Father loves the Son, and has given all things into His hand. ³⁶rHe who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the ^swrath of God abides on him.”

Christ Witnesses to the Woman at the Well

4 Therefore, when the Lord knew that the Pharisees had heard that Jesus made and ^abaptized more disciples than John ²(though Jesus Himself did not bap-

31 ¹John 6:33; 1 Cor. 15:47; Eph. 1:21; Phil. 2:9
32 ^m Is. 53:1, 3 ★; John 3:11; 15:15
33 ⁿ Rom. 3:4; 1 John 5:30
34 ^o Deut. 18:18 ★; John 7:16
^p John 1:16
35 ^q Matt. 11:27; Luke 10:22; John 5:20; [Heb. 2:8]
36 ^r John 3:16, 17; 6:47; Rom. 1:17; 1 John 5:20 ^s Rom. 1:18; Eph. 5:6; 1 Thess. 1:10

CHAPTER 4

1 ^a John 3:22, 26; 1 Cor. 1:17
5 ^b Gen. 33:19; Josh. 24:32 ^c Gen. 48:22; Josh. 4:12
9 ^d Acts 10:28

tize, but His disciples), ³He left Judea and departed again to Galilee. ⁴But He needed to go through Samaria.

⁵So He came to a city of Samaria which is called Sychar, near the plot of ground that ^bJacob ^cgave to his son Joseph. ⁶Now Jacob’s well was there. Jesus therefore, being wearied from *His* journey, sat thus by the well. It was about the sixth hour.

⁷A woman of Samaria came to draw water. Jesus said to her, “Give Me a drink.” ⁸For His disciples had gone away into the city to buy food.

⁹Then the woman of Samaria said to Him, “How is it that You, being a Jew, ask a drink from me, a Samaritan woman?” For ^dJews have no dealings with ‘Samaritans.’

^e ² Kin. 17:24; Matt. 10:5, 6; Luke 9:52; 10:33; 17:16; John 8:48

is of the earth refers to John the Baptist. John emphasized his earthly origin and its limitations. John proclaimed divine truth on earth; Jesus, on the other hand, is from heaven and above all.

3:32 no one receives His testimony: No one, apart from God’s work in him or her (6:44), can accept Jesus Christ.

3:33 Certified means “to seal.” In a society where many could not read, seals were used to convey a clear message, even to the illiterate. A seal indicated ownership to all and expressed a person’s personal guarantee. To receive Jesus’ testimony is to certify that God is true regarding what He has sealed.

3:34 Unlike human teachers, Jesus was not given the Spirit by measure—that is, in a limited way (see Is. 11:1, 2). The Holy

Spirit was given to Jesus completely. All three Persons of the Trinity are referred to in this verse: God the Father sent Christ the Son, and gave Him the Holy Spirit without measure.

3:35 God the Father not only gave Jesus, in His humanity, the Holy Spirit (v. 34). He also gave Him all things, including the authority to give life (5:21) and judge (5:22). The phrase into His hand signifies the Son’s authority over the use of “all things.”

3:36 The verb translated has is in the present tense. The one who believes has eternal life as a present possession. Likewise, the one who refuses to believe on Christ has the wrath of God abiding on him or her as a present reality.

4:1 Therefore refers the reader back to 3:22–36. Christ’s success in winning disciples had created jealousy among John’s followers and provoked questions among the Pharisees. Since Jesus did not want to be drawn into a controversy over baptism at this stage of His ministry, He left Judea for Galilee (v. 3).

4:3 again: Jesus had been to Galilee before (1:43—2:12). He had left Capernaum to go to Jerusalem for the Passover.

4:4 The shortest route from Judea in the south to Galilee in the north went through Samaria. The journey took three days. Christ needed to go through Samaria if He wanted to travel the direct route. The Jews often avoided Samaria by going around it along the Jordan River. The hatred between the Jews and Samaritans went back to the days of the Exile. Samaria was the region between Judea and Galilee. When the northern kingdom was exiled to Assyria, King Sargon of Assyria repopulated the area with captives from other lands. The intermarriage of these foreigners and the Jews who had been left in the land complicated the ancestry of the Samaritans. The Jews hated the Samaritans and considered them to be no longer “pure” Jews. Jesus, however, had no such bias.

4:5 Jacob had purchased a parcel of ground (see Gen. 33:18, 19), which he bequeathed on his deathbed to Joseph (Gen. 48:21, 22).

The Region of John the Baptist

Little is known about John the Baptist’s life until he appeared preaching in the Judean wilderness. He may have had some connection with the Essene groups, such as the Qumran community. He baptized in the Jordan River near Aenon and Salim (3:23), and also near an unidentified town called Bethabara (1:28). His preaching against Herod Antipas led to John’s imprisonment at Machaerus.



¹⁰ Jesus answered and said to her, “If you knew the ^lgift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you ^oliving water.”

¹¹ The woman said to Him, “Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? ¹² Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?”

¹³ Jesus answered and said to her, “Whoever drinks of this water will thirst again, ¹⁴ but ^h whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him ⁱ will become in him a fountain of water springing up into everlasting life.”

¹⁵ The woman said to Him, “Sir, give me this water, that I may not thirst, nor come here to draw.”

¹⁶ Jesus said to her, “Go, call your husband, and come here.”

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

Jesus said to her, “You have well said, ‘I have no husband,’ ¹⁸ for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”

¹⁹ The woman said to Him, “Sir, ^k I perceive that You are a prophet. ²⁰ Our

¹⁰ ^f [Rom. 5:15]
Is. 12:3; 44:3; Jer. 2:13; Zech. 13:1;
14:8; John 7:38
¹⁴ ^h [John 6:35,
58] ⁱ John 7:37, 38
¹⁵ ^j John 6:34, 35;
17:2, 3; [Rom. 6:23;
1 John 5:20]
¹⁹ ^k Matt. 21:11;
Luke 7:16, 39;
24:19; John 6:14;
7:40; 9:17

²⁰ ^l Gen. 12:6-8;
33:18, 20; Judg. 9:7
^m Deut. 12:5, 11;
1 Kin. 9:3; 2 Chr. 7:12; Ps. 122:1-9
²¹ ⁿ [Mal. 1:11];
1 Tim. 2:8
²² ^o [2 Kin. 17:28-41] ^p [Is. 2:3; Luke 24:47; Rom. 3:1; 9:4, 5]
²³ ^q Matt. 18:20; [Heb. 13:10-14]
^r Phil. 3:3 ^s [John 1:17]
²⁴ ^t 2 Cor. 3:17
²⁵ ^u Deut. 18:15
^v John 4:29, 39
²⁶ ^w Dan. 9:25;
Matt. 26:63, 64;
Mark 14:61, 62 ★
²⁹ ^x John 4:25

fathers worshiped on ^lthis mountain, and you *Jews* say that in ^mJerusalem is the place where one ought to worship.”

²¹ Jesus said to her, “Woman, believe Me, the hour is coming ⁿ when you will neither on this mountain, nor in Jerusalem, worship the Father. ²² You worship ^o what you do not know; we know what we worship, for ^p salvation is of the Jews. ²³ But the hour is coming, and now is, when the true worshipers will ^q worship the Father in ^r spirit ^s and truth; for the Father is seeking such to worship Him. ²⁴ *God is Spirit*, and those who worship Him must worship in spirit and truth.”

²⁵ The woman said to Him, “I know that Messiah “is coming” (who is called Christ). “When He comes, ^v He will tell us all things.”

²⁶ Jesus said to her, ^w “I who speak to you am *He*.”

Christ Witnesses to the Disciples

²⁷ And at this *point* His disciples came, and they marveled that He talked with a woman; yet no one said, “What do You seek?” or, “Why are You talking with her?”

²⁸ The woman then left her waterpot, went her way into the city, and said to the men, ²⁹ “Come, see a Man ^x who told me all things that I ever did. Could this be

4:10 Living water (see 7:37–39; Is. 12:1–6) springs from an un-failing source and is ever-flowing. Jesus, of course, was talking about eternal life (see 4:14; Rom. 6:23).

4:11 The Samaritan woman did not comprehend Jesus’ spiritual message. She was thinking only of physical water and could not understand how Jesus could provide water without a means of drawing it, especially since the **well** was **deep**.

4:16 Jesus mentioned the woman’s **husband** in order to expose her sin (v. 18).

4:19 Because of what Jesus told her about herself, the woman concluded that Jesus Christ was a prophet, a person divinely inspired with supernatural knowledge (see 1 Sam. 9:9).

4:20 By mentioning the two different worship sites, the woman was perhaps trying to shift the conversation away from the subject of her own sins to theological questions. Or perhaps she realized that she was a sinner (v. 18), and knew that she was required to offer a sacrifice. The woman probably assumed that because Jesus was a Jew, He would insist that the sacrifice be offered in the temple at Jerusalem. The Jews insisted that the exclusive place of worship was Jerusalem. But the Samaritans had set up a rival worship site on Mt. Gerizim, which according to their tradition was where Abraham went to sacrifice Isaac, and where later on he met Melchizedek. When the blessings and curses were read to the wilderness generation of Israel, the blessings were read

from Mt. Gerizim (see Deut. 11:29; 27:12). Deuteronomy 27:4 instructed that an altar be erected on Mt. Ebal, opposite Mt. Gerizim. But the Samaritan scripture changed the verse to read “Mt. Gerizim.” The Samaritans altered history and tampered with the text of Scripture to glorify Mt. Gerizim.

4:22 Salvation is of the Jews means that the Messiah would come from the Jewish people.

4:24 God is Spirit . . . worship Him . . . in spirit and truth: God is not limited by time and space. When people are born of the Spirit, they can commune with God anywhere. *Spirit* is the opposite of what is material and earthly, for example, Mt. Gerizim. Christ makes worship a matter of the heart. *Truth* is what is in harmony with the nature and will of God. It is the opposite of all that is false. Here the truth is specifically the worship of God through Jesus Christ. The issue is not *where* a person worships, but *how* and *whom*.

4:25 The Samaritans believed that the Prophet of Deut. 18:15 would teach **all things** when he came.

4:26 I . . . am He: Using the same words that God used when He revealed Himself to Moses (see Ex. 3:14), Jesus clearly stated that He is the Messiah.

4:29 all things that I ever did: In her excitement, the woman exaggerated. She did not report what Jesus actually told her, but what He *could have* told her. Note the woman’s spiritual journey. She first viewed Christ as a Jew (v. 9), then as a prophet (v. 19), and finally as the Messiah.

fountain (Gk. *pēgē*) (4:14; Rev. 7:17; 21:6) Strong’s #4077: The Greek word denotes a spring of running water. How different this is from a well that requires much manual labor to dig and to draw out the water. The gift that Jesus gives—a fountain springing up into eternal life—suggests the availability and accessibility of the divine life for all believers. The expression “into everlasting life” probably means “resulting in eternal life.” The result of drinking the water Jesus freely gives is that the drinker receives eternal life.

the Christ?”³⁰ Then they went out of the city and came to Him.

³¹In the meantime His disciples urged Him, saying, “Rabbi, eat.”

³²But He said to them, “I have food to eat of which you do not know.”

³³Therefore the disciples said to one another, “Has anyone brought Him *anything* to eat?”

³⁴Jesus said to them, ^a“My food is to do the will of Him who sent Me, and to ^bfinish His work. ³⁵Do you not say, ‘There are still four months and *then* comes ^athe harvest’? Behold, I say to you, lift up your eyes and look at the fields, ^bfor they are already white for harvest! ³⁶And he who reaps receives wages, and gathers fruit for eternal life, that ^aboth he who sows and he who reaps may rejoice together. ³⁷For in this the saying is true: ‘One sows and another reaps.’ ³⁸I sent you to reap that for which you have not labored; ^fothers have labored, and you have entered into their labors.”

Christ Witnesses to the Samaritans

³⁹And many of the Samaritans of that city believed in Him ^gbecause of the word of the woman who testified, “He told me all that I *ever* did.” ⁴⁰So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. ⁴¹And many more believed because of His own ^hword.

⁴²Then they said to the woman, “Now we believe, not because of what you said, for ⁱwe ourselves have heard *Him* and we know that this is indeed ^jthe Christ, the Savior of the world.”

34 ^v Ps. 40:7, 8; Heb. 10:9 ² Job 23:12; [John 6:38; 17:4; 19:30]
35 ^a Gen. 8:22
^b Matt. 9:37; Luke 10:2
36 ^c Dan. 12:3; Rom. 6:22
^d 1 Thess. 2:19
37 ^e 1 Cor. 3:5-9
38 ^f Jer. 44:4; [1 Pet. 1:12]
39 ^g John 4:29
41 ^h Luke 4:32; [John 6:63]
42 ⁱ John 17:8; 1 John 4:14 ^j NU omits the Christ

44 ^j Matt. 13:57; Mark 6:4; Luke 4:24
45 ^k John 2:13, 23; 3:2 ^l Deut. 16:16
46 ^m John 2:1, 11
² royal official
48 ⁿ John 6:30; Rom. 15:19; 1 Cor. 1:22; 2 Cor. 12:12; [2 Thess. 2:9]; Heb. 2:4

Christ Is Received by the Galileans

⁴³Now after the two days He departed from there and went to Galilee. ⁴⁴For ^jJesus Himself testified that a prophet has no honor in his own country. ⁴⁵So when He came to Galilee, the Galileans received Him, ^khaving seen all the things He did in Jerusalem at the feast; ^lfor they also had gone to the feast.

Christ Heals the Nobleman's Son

⁴⁶So Jesus came again to Cana of Galilee ^mwhere He had made the water wine. And there was a certain ²nobleman whose son was sick at Capernaum. ⁴⁷When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death. ⁴⁸Then Jesus said to him, ⁿ“Unless you *people* see signs and wonders, you will by no means believe.”

⁴⁹The nobleman said to Him, “Sir, come down before my child dies!”

⁵⁰Jesus said to him, “Go your way; your son lives.” So the man believed the word that Jesus spoke to him, and he went his way. ⁵¹And as he was now going down, his servants met him and told *him*, saying, “Your son lives!”

⁵²Then he inquired of them the hour when he got better. And they said to him, “Yesterday at the seventh hour the fever left him.” ⁵³So the father knew that *it was* at the same hour in which Jesus said to him, “Your son lives.” And he himself believed, and his whole household.

⁵⁴This again *is* the second sign Jesus did when He had come out of Judea into Galilee.

4:34 My food is to do the will of Him who sent Me: This food is not simply knowing the will of God, but doing it. This verse highlights the obedience of Jesus to God in His ministry and foreshadows His words on the Cross (19:30).

4:35 In vv. 35–38, Jesus offered His disciples an opportunity to do something that would be “food” for them. He was speaking about the Samaritans. In them, He saw an opportunity for a spiritual **harvest** for which the disciples would not have to wait long.

4:36 The reaper of a spiritual harvest **receives wages**—that is, fruit which brings joy. In this case, Jesus sowed by giving the message to the woman. He was about to reap because He would see the whole city saved. Also the disciples were going to reap the harvest that Christ had sown. Note the “hundred-fold” wages Jesus promises in Matt. 19:27–29 (see 1 Cor. 3:6–8; 2 Cor. 5:10).

4:38 Jesus applied what He had just said to His disciples. The **others** may have been John the Baptist and his disciples. They had labored in Judea (3:22–36). Thus Jesus’ disciples were reaping what others had sowed (vv. 1, 2).

4:42 The title **Savior of the world** is used only here and in 1 John 4:14. The Jews of Jesus’ day taught that to approach God one first had to be a Jew. By including this incident in

the Gospel, John demonstrates that Jesus is for all people of the world.

4:44 His own country has been taken to mean: (1) Judea, (2) Nazareth, or (3) Galilee. Having no honor or reception in Nazareth, Jesus went elsewhere in Galilee.

4:45 The feast refers to the Passover (see 2:13–25). The Galileans who had gone to the feast received Jesus when He came to Galilee.

4:46 Nobleman is literally royal officer, one in service of the king. Herod Antipas was technically the “tetrarch” of Galilee, but he was referred to as a king.

4:53, 54 The nobleman is said to have **believed** twice, once in v. 50 and again in v. 53. In v. 50, he believed Jesus’ promise that his son would not die. But believing that Jesus can and will heal is not enough to save. What was it that the nobleman believed in v. 53? The explanation is found in v. 54. The miracle that Jesus performed was His **second sign** (see also 2:11). These signs were performed so that people might believe that Jesus is the Christ, the Son of God, and that by believing they might have life (20:31). When the Jewish nobleman realized that his son had been healed, he knew that Jesus was more than a mere mortal. The nobleman placed his faith in Jesus and was born again.

Christ Heals the Paralytic Man

5 After ^athis there was a feast of the Jews, and Jesus ^bwent up to Jerusalem. ²Now there is in Jerusalem ^cby the Sheep Gate a pool, which is called in Hebrew, ¹Bethesda, having five porches. ³In these lay a great multitude of sick people, blind, lame, ²paralyzed, ³waiting for the moving of the water. ⁴For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had. ⁵Now a certain man was there who had an infirmity thirty-eight years. ⁶When Jesus saw him lying there, and knew that he already had been *in that condition* a long time, He said to him, “Do you want to be made well?”

⁷The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me.”

⁸Jesus said to him, ^d“Rise, take up your bed and walk.” ⁹And immediately the man was made well, took up his bed, and walked.

Christ Heals on the Sabbath

And ^ethat day was the Sabbath. ¹⁰The Jews therefore said to him who was cured, “It is the Sabbath; ^fit is not lawful for you to carry your bed.”

¹¹He answered them, “He who made me well said to me, ‘Take up your bed and walk.’”

CHAPTER 5

¹ ^a Lev. 23:2; Deut. 16:16 ^b John 2:13
² ^c Neh. 3:1, 32; 12:39 ³ NU Bethzatha
³ ^d withered ³ NU omits the rest of v. 3 and all of v. 4.
⁸ ^e Matt. 9:6; Mark 2:11; Luke 5:24
⁹ ^f John 9:14
¹⁰ ^f Ex. 20:10; Neh. 13:19; Jer. 17:21, 22; Matt. 12:2; Mark 2:24; Luke 6:2

¹³ ^g Luke 13:14; 22:51

¹⁴ ^h Matt. 12:45; [Mark 2:5]; John 8:11

¹⁶ ⁱ Luke 4:29; John 8:37; 10:39

⁴ NU omits and sought to kill Him

¹⁷ ^j [John 9:4; 17:4]

¹⁸ ^k John 7:1, 19 ^l John 10:30; Phil. 2:6

¹⁹ ^m Matt. 26:39; John 5:30; 6:38;

8:28; 12:49; 14:10

²⁰ ⁿ Matt. 3:17; John 3:35; 2 Pet. 1:17

^o [Matt. 11:27]

¹²Then they asked him, “Who is the Man who said to you, ‘Take up your bed and walk?’” ¹³But the one who was ^hhealed did not know who it was, for Jesus had withdrawn, a multitude being in *that* place. ¹⁴Afterward Jesus found him in the temple, and said to him, “See, you have been made well. ^hSin no more, lest a worse thing come upon you.”

¹⁵The man departed and told the Jews that it was Jesus who had made him well.

¹⁶For this reason the Jews ⁱpersecuted Jesus, ⁴and sought to kill Him, because He had done these things on the Sabbath.

Equality with God in Nature

¹⁷But Jesus answered them, ^j“My Father has been working until now, and I have been working.”

¹⁸Therefore the Jews ^ksought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, ^lmaking Himself equal with God.

Equality with God in Power

¹⁹Then Jesus answered and said to them, “Most assuredly, I say to you, ^mthe Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. ²⁰For ⁿthe Father loves the Son, and ^oshows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. ²¹For as the

5:1 The feast of the Jews is probably not the Passover, which John usually refers to by name (2:13; 6:4; 11:55). It may have been Tabernacles.

5:2 The Sheep Gate was a gate in the wall of Jerusalem near the temple, through which sheep were brought for sacrifice. The pool of Bethesda was a double pool surrounded by colonnades on four sides, with a fifth colonnade standing on the dividing wall that separated the northern and southern pools. The five porches were in the colonnades on the two sides, with two on each end and one in the middle.

5:9 John records this miracle because it was a witness to Jesus’ deity. Jesus Himself told John the Baptist that the proof of His messiahship was that the lame would walk (see Matt. 11:1–5), for the prophet Isaiah had predicted this long before: “The lame shall leap like a deer” (see Is. 35:1–6). Carrying a bed on the Sabbath was considered a violation of the Law of Moses (v. 10).

5:10 The Jews probably refers to Jewish leaders who were members of the council. The Law of Moses taught that the Sabbath must be different from other days. On it, neither people nor animals could work. The prophet Jeremiah had prohibited carrying burdens or working on the Sabbath (Jer. 17:21, 22). Nehemiah made it clear that trading on the Sabbath as if it were an ordinary day was forbidden (Neh. 13:15–19). Over the years, the Jewish leaders had amassed thousands of rules and regulations concerning the Sabbath. By Jesus’ day, they had 39 different classifications of work. According to them, carrying furniture and even providing medical treatment on the Sabbath were forbidden. Jesus did not break the

Law; He violated the traditions of the Pharisees which had grown up around the Law.

5:13 The sick man was healed without exercising any faith. He did not know who Jesus was when he was healed. **Jesus had withdrawn:** John records Jesus quietly withdrawing from a crowd on four occasions (see also 8:59; 10:39; 12:36). However, Jesus caught up with the man later (v. 14).

5:16 This is the first recorded declaration of open hostility toward Jesus in the Gospel of John.

5:17 My Father: Jesus is “the only begotten Son” (1:14, 18; 3:16, 18)—that is, the unique Son of God. Here He claims not only a unique relationship with God the Father, but also equality with God in nature. Since God continually does good works without allowing Himself to stop on the Sabbath, the Son does likewise, since He is equal with God. Certainly the Jewish leaders understood the implications of Jesus’ claims (v. 18).

5:19 The Son can do nothing of Himself means that action by the Son apart from the Father is impossible because of the unity of the Father and the Son (v. 17). **Whatever He does, the Son also does** is a claim of deity and unity with the Father.

5:20 The Son does what the Father does (v. 19) because **the Father loves the Son.** Moreover, because the Father loves the Son, He reveals all to Him. The Father would show the Son **greater works** than the healing of the sick man. Jesus would raise the dead (v. 21) and eventually judge humanity (v. 22).

5:21 the Son gives life: As God raises people from the dead and gives them life, so Christ gives people spiritual life (v. 24). Jesus claimed the same power as God, thus claiming that He is equal with God.

Father raises the dead and gives life to *them*,^v even so the Son gives life to whom He will.

Equality with God in Authority

²² For the Father judges no one, but ^q has committed all judgment to the Son, ²³ that all should honor the Son just as they honor the Father. ^r He who does not honor the Son does not honor the Father who sent Him.

²⁴ “Most assuredly, I say to you, ^s he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, ^t but has passed from death into life. ²⁵ Most assuredly, I say to you, the hour is coming, and now is, when ^u the dead will hear the voice of the Son of God; and those who hear will live. ²⁶ For ^v as the Father has life in Himself, so He has granted the Son to have ^w life in Himself, ²⁷ and ^x has given Him authority to execute judgment also, ^y because He is the Son of Man. ²⁸ Do not marvel at this; for the hour is coming in which all who are in the graves will ^z hear His voice ²⁹ ^a and come forth—^b those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. ³⁰ ^c I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because ^d I do

²¹ ^p Luke 7:14; 8:54; [John 11:25]
²² ^q Matt. 11:27;
 28:18; [John 3:35;
 17:2; Acts 17:31;
 1 Pet. 4:5]
²³ ^r Luke 10:16;
 1 John 2:23
²⁴ ^s John 3:16,
 18; 6:47 ^t [1 John
 3:14]
²⁵ ^u [Eph. 2:1, 5;
 Col. 2:13]
²⁶ ^v Ps. 36:9
^w [John 1:4; 14:6];
 1 Cor. 15:45
²⁷ ^x John 9:39;
 [Acts 10:42; 17:31]
^y Dan. 7:13
²⁸ ^z [1 Thess.
 4:15-17]
²⁹ ^a Is. 26:19;
 [1 Cor. 15:52]
^b Dan. 12:2; Matt.
 25:46; Acts 24:15
³⁰ ^c John 5:19
^d Matt. 26:39;
 John 4:34; 6:38
³¹ ^e John 8:14;
 Rev. 3:14 ^f valid
 as testimony
³² ^f [Matt. 3:17;
 John 8:18; 1 John
 5:6]
³³ ^g [John 1:15, 19,
 27, 32]
³⁵ ^h 2 Sam. 21:17;
 2 Pet. 1:19 ⁱ Matt.
 13:20; Mark 6:20
³⁶ ⁱ 1 John 5:9

not seek My own will but the will of the Father who sent Me.

Witness of John the Baptist

³¹ ^e “If I bear witness of Myself, My witness is not ⁵ true. ³² ^f There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true. ³³ You have sent to John, ^g and he has borne witness to the truth. ³⁴ Yet I do not receive testimony from man, but I say these things that you may be saved. ³⁵ He was the burning and ^h shining lamp, and ⁱ you were willing for a time to rejoice in his light.

Witness of the Works of Christ

³⁶ But ^j I have a greater witness than John’s; for ^k the works which the Father has given Me to finish—the very ^l works that I do—bear witness of Me, that the Father has sent Me.

Witness of the Father

³⁷ And the Father Himself, who sent Me, ^m has testified of Me. You have neither heard His voice at any time, ⁿ nor seen His form. ³⁸ But you do not have His word abiding in you, because whom He sent, Him you do not believe.

^k John 3:2; 10:25; 17:4 ^l John 9:16; 10:38 ^m Matt. 3:17; John 6:27; 8:18 ⁿ Deut. 4:12; John 1:18; 1 Tim. 1:17; 1 John 4:12

5:22 all judgment to the Son: The Jews recognized that God alone had the right to judge humanity. In claiming that the Father committed all judgment to Him, Jesus again claimed equality with God.

5:23 honor the Son just as they honor the Father: To claim the same honor as the Father is to claim equality with the Father. Here Jesus claimed equal authority with God.

5:24 The phrase **believes in Him who sent Me** is unusual. Christ, not the Father, is usually the object of this verb in John. The issue in this passage is the unity of the Father and the Son (vv. 17–23). All who believe in the One who sent Christ will believe in Christ. **shall not come into judgment:** A judgment to decide a person’s eternal destiny is no longer possible for the one who has already been given eternal life. However, all believers will stand before the judgment seat of Christ (see Rom. 14:10; 2 Cor. 5:10), not for punishment of sin, but to determine inheritance in Messiah’s kingdom.

5:26 **For** indicates that this verse explains the previous verse. Christ can give life because He Himself possesses life. He not only has a part in giving it, He is the source of it. This is another testimony to Jesus’ deity, because only God has life in Himself.

5:28 the hour is coming: Christ not only gives spiritual life now (v. 25). He will give physical life later.

5:29 Two separate resurrections (see Rev. 20:4, 5), the **resurrection of life** and the **resurrection of condemnation** are presented here in the fashion of the OT prophets, who often

grouped together events of the future without distinction of time (see Is. 61:2). Jesus was teaching the universality of resurrection, not the timing of it. **those who have done good:** The only “good” anyone can do is to believe on Christ, the One God sent (6:28, 29). All other good actions flow from that. Anything good that is done without that belief means nothing to God and will result in the resurrection of condemnation.

5:30 Christ’s **judgment is righteous** because it is in accordance with God’s divine will. In v. 19 Jesus said, “The Son can do nothing of Himself”; here He says He can **do nothing** independent of the Father.

5:31, 32 **My witness is not true:** If Christ were the only one bearing witness of what He was claiming, His witness would not be accepted. According to Jewish legal practice, a person’s testimony about himself was not accepted in court. So in this case, Jesus offered another witness—John the Baptist (v. 33).

5:35 Jesus is the Light (1:4, 5). John was a **lamp**. **He was:** Jesus used the past tense because by this time John’s work had been ended either by imprisonment or by death.

5:36 **the works:** John did not perform any signs (10:41). Those were specific works that the Son was to perform, as predicted in the OT (see Is. 35:5, 6) to attest to the fact that He was sent by the Father (vv. 1–15; 2:1–11; 4:43–54).

5:37 **the Father Himself . . . has testified:** This is not a reference to the voice from heaven at the baptism of Christ, but to Scripture (vv. 38, 39).

testify (Gk. *martureō*) (5:31, 32; 7:7; 8:13; 1 John 4:14; 5:9) Strong’s #3140: This Greek word means “to bear witness.” According to Jewish law, a testimony to oneself is no testimony at all. Truth or validity had to be established by two or three witnesses (Deut. 17:7; 19:15). Therefore, Jesus’ witness to Himself would not validate His claims; He needed the witness of another. That other witness was not John the Baptist, but Jesus’ Father. In the following verses, Jesus called upon several witnesses to affirm His claims, but actually He needs only one witness, His Father’s.

Witness of the Scriptures

³⁹ You search the Scriptures, for in them you think you have eternal life; and ^p these are they which testify of Me. ⁴⁰ ^q But you are not willing to come to Me that you may have life.

⁴¹ ^r “I do not receive honor from men. ⁴² But I know you, that you do not have the love of God in you. ⁴³ I have come in My Father’s name, and you do not receive Me; if another comes in his own name, him you will receive. ⁴⁴ ^s How can you believe, who receive honor from one another, and do not seek ^t the honor that comes from the only God? ⁴⁵ Do not think that I shall accuse you to the Father; “there is *one* who accuses you—Moses, in whom you trust. ⁴⁶ For if you believed Moses, you would believe Me; ^r for he wrote about Me. ⁴⁷ But if you ^w do not believe his writings, how will you believe My words?”

Christ Feeds 5,000

Matt. 14:13-21; Mark 6:31-44; Luke 9:11-17

6 After ^a these things Jesus went over the Sea of Galilee, which is *the Sea of* ^b Tiberias. ² Then a great multitude followed Him, because they saw His signs which He performed on those who were ^c diseased. ³ And Jesus went up on the mountain, and there He sat with His disciples.

⁴ ^d Now the Passover, a feast of the Jews, was near. ⁵ ^e Then Jesus lifted up *His* eyes, and seeing a great multitude coming

³⁹ ^o Is. 8:20; 34:16; Luke 16:29; Acts 17:11 ^p Deut. 18:15, 18; Luke 24:27
⁴⁰ ^q [John 1:11; 3:19]
⁴¹ ^r John 5:44; 7:18; 1 Thess. 2:6
⁴⁴ ^s John 12:43 ^t [Rom. 2:29]
⁴⁵ ^u Rom. 2:12
⁴⁶ ^v [Gen. 3:15]; Deut. 18:15, 18; John 1:45; Acts 26:22
⁴⁷ ^w Luke 16:29, 31

CHAPTER 6

¹ ^a Matt. 14:13; Mark 6:32; Luke 9:10, 12 ^b John 6:23; 21:1
² ^c Matt. 4:23; 8:16; 9:35; 14:36; 15:30; 19:2 ^d sick
⁴ ^d Lev. 23:5, 7; Deut. 16:3; John 2:13
⁵ ^e Matt. 14:14; Mark 6:35; Luke 9:12

^f John 1:43
⁷ ^f Num. 11:21, 22
⁸ ^g John 1:40
⁹ ^h 2 Kin. 4:43
¹¹ ² NU omits to the disciples, and the disciples
¹⁴ ⁱ Gen. 49:10; Deut. 18:15, 18; John 1:21; 7:40; Acts 3:22; 7:37

toward Him, He said to ^f Philip, “Where shall we buy bread, that these may eat?” ⁶ But this He said to test him, for He Himself knew what He would do.

⁷ Philip answered Him, ^g “Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little.”

⁸ One of His disciples, ^h Andrew, Simon Peter’s brother, said to Him, ⁹ “There is a lad here who has five barley loaves and two small fish, ⁱ but what are they among so many?”

¹⁰ Then Jesus said, “Make the people sit down.” Now there was much grass in the place. So the men sat down, in number about five thousand. ¹¹ And Jesus took the loaves, and when He had given thanks He distributed *them* ² to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted. ¹² So when they were filled, He said to His disciples, “Gather up the fragments that remain, so that nothing is lost.” ¹³ Therefore they gathered *them* up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten. ¹⁴ Then those men, when they had seen the sign that Jesus did, said, “This is truly ^j the Prophet who is to come into the world.”

Christ Walks on the Water

Matt. 14:22-33; Mark 6:45-52

¹⁵ Therefore when Jesus perceived that they were about to come and take Him

5:39 The Jewish religious leaders of Jesus’ day diligently searched the OT **Scriptures**, but did not see Jesus as the Messiah and did not believe in Him (v. 38).

5:42 **The love of God** here is not love from God but love for God. Love from God is evidenced in Christ (3:16; Rom. 5:8). Since God loves us, we should love Him (Deut. 6:5; 1 John 4:19).

5:43 Jesus came in the **Father’s name**, revealing God to the people, but they rejected Him. Ironically, if someone had come in his **own name**, giving his own ideas in harmony with the people’s ideas, the people would have received him.

5:44 The people did not believe in Jesus because they did not seek **honor that comes from the only God**. This honor may be similar to Paul’s view of the glory that will be revealed in us in the presence of God (see Rom. 8:18).

5:45 **Trust** means “hope.” Christ will not have to accuse the people on Judgment Day because the one in whom they placed their hope, **Moses**, will. The people will be condemned by the very Law they professed to keep.

5:46 **he wrote about Me**: Moses wrote about Christ in the promises to the patriarchs, in the history of the deliverance from Egypt, in the symbolic institutions of the Law, and in the prediction of a Prophet like himself (see Luke 24:25, 26). If the people had believed Moses, they would have received Jesus gladly. Over three hundred OT prophecies were specifically fulfilled in the First Coming of Christ.

5:47 **you do not believe his writings**: The ultimate problem was that the people did not believe the Word of God written through Moses.

6:1 **After these things**: About six months elapsed between 5:47

and this verse. Herod Antipas had killed John the Baptist and was seeking Jesus. The disciples had preached throughout Galilee, and many people were curious about Jesus (v. 5). John further identifies **the Sea of Galilee as the Sea of Tiberias**, an indication that his Gospel was written for those outside of Palestine. The Jewish people called this body of water the Lake of Genessaret. The Romans called it Tiberias, after the city built on its western shore by Herod Antipas and named for the Emperor Tiberius.

6:7 One denarius was a day’s wage for a laborer or field hand (see Matt. 20:2). **Two hundred denarii** would have been almost two-thirds of a year’s wages.

6:9 **Barley loaves** were an inexpensive food of the common people and the poor.

6:11 The miraculous multiplication of the food demonstrated Jesus’ deity, because only God can create. This is the only miracle of Jesus that is recounted in all four Gospels.

6:14 **The Prophet** is a reference to Deut. 18:15. The men’s statement does not necessarily indicate that they believed Jesus was the Messiah. Some made a distinction between the Prophet and the Messiah (compare 1:20, 21). The bread (v. 11) may have reminded them of Moses and manna. Thus they concluded that Jesus was the Prophet that Moses had foretold.

6:15 **make Him king**: Moses had not only miraculously provided food for the Israelites, he had also led them out of bondage in Egypt. Perhaps these men felt that Jesus could lead them out of bondage to the Romans. Christ was at the zenith of His popularity, and the temptation to take the kingdom without

by force to make Him ^hking, He departed again to the mountain by Himself alone.

¹⁶ Now when evening came, His disciples went down to the sea, ¹⁷ got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them. ¹⁸ Then the sea arose because a great wind was blowing. ¹⁹ So when they had rowed about ³ three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were ^m afraid. ²⁰ But He said to them, “It is I; do not be afraid.” ²¹ Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.

“I Am the Bread of Life”

²² On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except ⁴ that one ⁵ which His disciples had entered, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone—

¹⁵ ^k [John 18:36]

¹⁶ ^f Matt. 14:23; Mark 6:47

¹⁹ ^m Matt. 17:6

³ Lit. 25 or 30 stadia

²⁰ ⁿ Is. 43:1, 2

²² ^o NU omits that ⁵ NU omits which His disciples had entered

²⁴ ^o Mark 1:37; Luke 4:42

²⁷ ^p Matt. 6:19

^q John 4:14; [Eph.

2:8, 9] ^r Ps. 2:7; Is.

42:1; Matt. 3:17;

17:5; Mark 1:11;

9:7; Luke 3:22;

9:35; John 5:37;

Acts 2:22; 2 Pet.

1:17

²⁹ ^s 1 Thess.

1:3; James 2:22;

[1 John 3:23]; Rev.

2:26

³⁰ ^t Matt. 12:38;

16:1; Mark 8:11;

1 Cor. 1:22

²³ however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks— ²⁴ when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, ^o seeking Jesus. ²⁵ And when they found Him on the other side of the sea, they said to Him, “Rabbi, when did You come here?”

²⁶ Jesus answered them and said, “Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.

²⁷ ^p Do not labor for the food which perishes, but ^q for the food which endures to everlasting life, which the Son of Man will give you, ^r because God the Father has set His seal on Him.”

²⁸ Then they said to Him, “What shall we do, that we may work the works of God?”

²⁹ Jesus answered and said to them, ^s “This is the work of God, that you believe in Him whom He sent.”

³⁰ Therefore they said to Him, ^t “What sign will You perform then, that we may

the Cross must have been great (see Matt. 4:8–10). The parallel passages say that He went to the mountain by Himself to pray (see Matt. 14:23; Mark 6:46). Here is our greatest resource in times of testing.

6:16–18 His disciples went down to the sea: In Mark 6:45 we discover that the disciples went to the sea because Jesus compelled them to do so. It was already dark by the time the disciples got out on the lake. The wind began to pick up, setting the stage for Jesus to provide another revelation of Himself.

6:19–21 This miracle, the fifth sign recorded by John, pointed to Jesus’ deity. Only God could walk on water, calm the sea, and supernaturally transport the disciples to their destination.

6:22–24 The multitude had seen that there was only one boat

and that Jesus had not entered the boat with His disciples. They assumed that Jesus was still there and were looking for Him.

6:27 Do not labor for the food: The impression that one must work for eternal life is quickly corrected when Jesus adds which the Son of Man will give you. The Son provides life as a gift (4:10). Set His seal on Him means that the Father has authorized and authenticated the Son as the Giver of life.

6:30 When Jesus said “believe in Him whom He sent,” (v. 29), the people must have understood that He was claiming to be the Messiah. Therefore, they asked for a sign—despite the fact that they had just witnessed the miracle of the feeding of the multitudes.

The Holy Spirit in John The Holy Spirit is the third person of the Trinity who exercises the power of the Father and the Son in creation and redemption. Because the Holy Spirit is the power by which believers come to Christ and see with new eyes of faith, He is closer to us than we are to ourselves. Like the eyes of the body through which we see physical things, He is seldom in focus to be seen directly because He is the one through whom all else is seen in a new light. This explains why the relationship of the Father and the Son is more prominent in the Gospels, because it is through the eyes of the Holy Spirit that the Father–Son relationship is viewed.

The Holy Spirit appears in the Gospel of John as the power by which Christians are brought to faith and helped to understand their walk with God. He brings a person to new birth: “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit” (3:6); “It is the Spirit who gives life” (6:63). The Holy Spirit is the Paraclete, or Helper, whom Jesus promised to the disciples after His ascension. The Trinity of Father, Son, and Holy Spirit are unified in ministering to believers (14:16, 26). It is through the Helper that Father and Son abide with the disciples (15:26).

This unified ministry of the Trinity is also seen as the Spirit brings the world under conviction of sin, righteousness, and judgment. He guides believers into all truth with what He hears from the Father and the Son (15:26). It is a remarkable fact that each Person of the Trinity serves the others as all defer to one another: The Son says what He hears from the Father (12:49, 50); the Father witnesses to and glorifies the Son (8:16–18, 50, 54); the Father and Son honor the Holy Spirit by commissioning Him to speak in their name (14:16, 26); the Holy Spirit honors the Father and Son by helping the community of believers.

Like Father and Son, the Holy Spirit is at the disposal of the other persons of the Trinity, and all three are one in graciously being at the disposal of the redeemed family of believers. The Holy Spirit’s attitude and ministry are marked by generosity; His chief function is to illumine Jesus’ teaching, to glorify His person, and to work in the life of the individual believer and the church.

see it and believe You? What work will You do? ³¹“Our fathers ate the manna in the desert; as it is written, ^v *‘He gave them bread from heaven to eat.’*”

³²Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but ^wMy Father gives you the true bread from heaven. ³³For the bread of God is He who comes down from heaven and gives life to the world.”

³⁴“Then they said to Him, “Lord, give us this bread always.”

³⁵And Jesus said to them, ^y“I am the bread of life. ^zHe who comes to Me shall never hunger, and he who believes in Me shall never ^athirst. ³⁶^bBut I said to you that you have seen Me and yet ^cdo not believe. ³⁷^dAll that the Father gives Me will come to Me, and ^ethe one who comes to Me I will ^fby no means cast out. ³⁸For I have come down from heaven, ^fnot to do My own will, ^gbut the will of Him who sent Me. ³⁹This is the will of the Father who sent Me, ^hthat of all He has given Me I should lose nothing, but should raise it up at the last day. ⁴⁰And this is the will of Him who sent Me, ⁱthat everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

⁴¹The Jews then ^jcomplained about Him, because He said, “I am the bread which came down from heaven.” ⁴²And they said, ^j“Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, ‘I have come down from heaven?’”

⁴³Jesus therefore answered and said to them, ⁸“Do not murmur among your-

³¹ ^u Ex. 16:15; Num. 11:7; 1 Cor. 10:3 ^v Ex. 16:4, 15; Neh. 9:15; Ps. 78:24

³² ^w John 3:13, 16

³⁴ ^x John 4:15

³⁵ ^y John 6:48, 58

² John 4:14; 7:37;

Rev. 7:16 ^z Is.

55:1, 2

³⁶ ^b John 6:26, 64;

15:24 ^c John 10:26

³⁷ ^d John 6:45

^e [Matt. 24:24;

John 10:28, 29];

² Tim. 2:19; 1 John

2:19 ⁶ *certainly*

not

³⁸ ^f Matt. 26:39;

John 5:30 ^g John

4:34

³⁹ ^h John 10:28;

17:12; 18:9

⁴⁰ ⁱ John 3:15, 16;

4:14; 6:27, 47, 54

⁴¹ ^j *grumbled*

⁴² ^k Matt. 13:55;

Mark 6:3; Luke

4:22

⁴³ ⁸ *Stop*

grumbling

⁴⁴ ^k Song 1:4

^l [Eph. 2:8, 9; Phil.

1:29; 2:12, 13]

⁴⁵ ^m Is. 54:13 [★];

Jer. 31:34; Mic. 4:2;

[Heb. 8:10] ⁿ John

6:37 ⁹ *M hears*

and has learned

⁴⁶ ^o John 1:18

^p Matt. 11:27;

[Luke 10:22]; John

7:29

⁴⁷ ^q [John 3:16,

18] ² NU omits

in Me

⁴⁸ ^r John 6:33, 35;

[Gal. 2:20; Col.

3:3, 4]

selves. ⁴⁴^k No one can come to Me unless the Father who sent Me ^ldraws him; and I will raise him up at the last day. ⁴⁵ It is written in the prophets, ^m *‘And they shall all be taught by God.’* ⁿ Therefore everyone who ⁹ has heard and learned from the Father comes to Me. ⁴⁶^o Not that anyone has seen the Father, ^v except He who is from God; He has seen the Father. ⁴⁷ Most assuredly, I say to you, ^q he who believes ^l in Me has everlasting life. ⁴⁸^r I am the bread of life. ⁴⁹^s Your fathers ate the manna in the wilderness, and are dead. ⁵⁰^t This is the bread which comes down from heaven, that one may eat of it and not die. ⁵¹ I am the living bread ^u which came down from heaven. If anyone eats of this bread, he will live forever; and ^v the bread that I shall give is My flesh, which I shall give for the life of the world.”

⁵² The Jews therefore ^w quarreled among themselves, saying, “How can this Man give us *His* flesh to eat?”

⁵³ Then Jesus said to them, “Most assuredly, I say to you, unless ^x you eat the flesh of the Son of Man and drink His blood, you have no life in you. ⁵⁴^y Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. ⁵⁵ For My flesh is ² food indeed, and My blood is ³ drink indeed.

⁵⁶ He who eats My flesh and drinks My blood ^z abides in Me, and I in him. ⁵⁷ As the living Father sent Me, and I live because of the Father, so he who feeds on

⁴⁹ ^s John 6:31, 58 ⁵⁰ ^t John 6:51, 58 ⁵¹ ^u John 3:13

^v Heb. 10:5 ⁵² ^w John 7:43; 9:16; 10:19 ⁵³ ^x Matt. 26:26

⁵⁴ ^y John 4:14; 6:27, 40 ⁵⁵ ^z NU *true food* ³ NU *true drink*

⁵⁶ ^z [1 John 3:24; 4:15, 16]

6:31 There was a tradition that said the Messiah would cause manna to fall from heaven as Moses did (see Ex. 16:4, 15). The people probably also saw this “miracle worker” as the perpetual provider of physical needs rather than spiritual ones.

6:32 The crowd misrepresented the truth, so Jesus corrected them. The manna had not come from Moses; it had been provided by God. Moreover, God still gives **true bread**—that is, eternal life (v. 33).

6:34 **Lord** can mean “sir,” which is no doubt the meaning here (4:11, 15).

6:35 **Bread of life** means “bread which supplies life.” Manna satisfied physical needs for a while; Christ satisfies spiritual need forever (4:13, 14).

6:36 **seen . . . not believe:** Seeing does not necessarily mean believing (v. 30; 11:46–57), although sometimes it does (11:45; 20:29). On the other hand, Christ blesses those who believe without having seen (20:29).

6:38 **For** indicates an explanation of the previous statement. Christ will not cast out any who come to Him because He came to do the Father’s will.

6:39, 40 **The will of the Father** is twofold: (1) that all who come to the Son will be received and not lost; (2) that all who see and believe on the Son will have **everlasting life**.

6:41 **The Jews** referred to representatives of the council. They **complained** that Jesus said He was **the bread which came**

down from heaven. Although this exact phrase is not found in Jesus’ statements, it is a fair summary of what He said (vv. 33, 35, 38). Jesus did claim that He was from heaven.

6:42 **the son of Joseph:** The religious leaders’ proof that Jesus was not from heaven was that they knew His parents. To them, there was nothing supernatural about Jesus’ origin.

6:45 God draws people by teaching them. Everyone, then, who hears and learns from the Father will come to Christ.

6:46, 47 Hearing and learning (v. 45) fall short of seeing the Father. John declares, “No one has seen God at any time” (1:18; 5:37). Here Jesus adds that only the Son **has seen the Father**. Though a person has not seen the Father, he or she can believe in Christ and have **everlasting life**.

6:48, 49 Christ is **the bread of life**. Those who believe in Him have life (v. 47). **The manna in the wilderness** did not ultimately sustain life. Those who ate it eventually died because it could not provide everlasting life.

6:51 **Eats of this bread** is a synonym for faith (vv. 35, 48–50).

6:52 **His flesh to eat:** Jesus was speaking figuratively, but the Jewish leaders took Him literally.

6:53–58 **Eats My flesh and drinks My blood:** Jesus had made it abundantly clear in this context that eternal life is gained by believing (vv. 29, 35, 40, 47). These verses teach that the benefits of Jesus’ death must be appropriated, by faith, by each individual.

Tiberias

The city of Tiberias stands on a rocky cliff on the western shore of the Sea of Galilee. Founded by Herod Antipas (about A.D. 20), it was named after the emperor, Tiberius Caesar. It was said to have occupied the site of Rakkath (Josh. 19:35) and to have been built over a graveyard. Because of this, it was declared unclean by the Jews, who would not enter the city. Although Tiberias was an important city in the days of Christ, there is no record that He ever visited it. Ironically, after the fall of Jerusalem in A.D. 135, Tiberias became the center of rabbinic learning. Here the Mishna was completed about A.D. 200 and the Jerusalem (or Palestinian) Talmud was finished about A.D. 400. The pointing system later used by the Masoretes to add vowels to the Hebrew text was first developed in Tiberias.

Me will live because of Me. ^{58a} This is the bread which came down from heaven—not ^b as your fathers ate the manna, and are dead. He who eats this bread will live forever.”

⁵⁹ These things He said in the synagogue as He taught in Capernaum.

Rejection by Many Followers

^{60c} Therefore many of His disciples, when they heard *this*, said, “This is a ⁴ hard saying; who can understand it?”

⁶¹ When Jesus knew in Himself that His disciples ³ complained about this, He said to them, “Does this ⁶ offend you? ^{62d} What then if you should see the Son of Man ascend where He was before? ^{63e} It is the Spirit who gives life; the ¹ flesh profits nothing. The ⁹ words that I speak to you are spirit, and *they* are life. ⁶⁴ But ^h there are some of you who do not believe.” For ⁱ Jesus knew from the beginning who they were who did not believe, and who would

⁵⁸ ^a John 6:49-51

^b Ex. 16:14-35

⁶⁰ ^c Matt.

11:6; John 6:66

⁴ difficult

⁶¹ ^s grumbled

⁶ make you

stumble

⁶² ^d Mark 16:19;

John 3:13; Acts

1:9 ☆; 2:32, 33;

Eph. 4:8

⁶³ ^e Gen. 2:7;

2 Cor. 3:6 ^f John

3:6 ^g [John 6:68;

14:24]

⁶⁴ ^h John 6:36

ⁱ John 2:24, 25;

13:11

⁶⁵ ^j John 6:37,

44, 45

⁶⁶ ^k Luke 9:62;

John 6:60 ⁷ Or

away; lit. to the

back

⁶⁸ ^l Acts 5:20

⁶⁹ ^m Matt. 16:16;

Mark 8:29; Luke

9:20; John 1:49;

11:27 ⁿ NU Holy

One of God.

⁷⁰ ^o Luke 6:13

^o [John 13:27]

⁷¹ ^p John

12:4; 13:2, 26

^q Matt. 26:14-16

CHAPTER 7

¹ ^a Matt. 21:38;

26:4; John 5:18;

7:19, 25; 8:37,

40 ¹ The ruling

authorities

² ^b Lev. 23:34;

Deut. 16:13-15;

Neh. 8:14, 18;

Zech. 14:16-19

³ ^c Matt. 12:46;

Mark 3:21 ☆; John

7:5, 10; Acts 1:14

betray Him. ⁶⁵ And He said, “Therefore ^j I have said to you that no one can come to Me unless it has been granted to him by My Father.”

^{66k} From that *time* many of His disciples went ⁷ back and walked with Him no more.

Confession by Peter

⁶⁷ Then Jesus said to the twelve, “Do you also want to go away?”

⁶⁸ But Simon Peter answered Him, “Lord, to whom shall we go? You have ^l the words of eternal life. ^{69m} Also we have come to believe and know that You are the ⁸ Christ, the Son of the living God.”

⁷⁰ Jesus answered them, “Did I not choose you, the twelve, ^o and one of you is a devil?” ⁷¹ He spoke of ^p Judas Iscariot, *the son of Simon*, for it was he who would ^q betray Him, being one of the twelve.

Christ's Brothers Do Not Believe

⁷ After these things Jesus walked in Galilee; for He did not want to walk in Judea, ^a because the ¹ Jews sought to kill Him. ^{2b} Now the Jews' Feast of Tabernacles was at hand. ^{3c} His brothers therefore said to Him, “Depart from here and go into Judea, that Your disciples also may see the works that You are doing. ⁴ For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world.” ⁵ For ^d even His ^e brothers did not believe in Him.

⁶ Then Jesus said to them, ^f “My time

⁵ ^g Ps. 69:8; Mic. 7:6 ^e Matt. 12:46; 13:55; Mark 3:21 ☆; John 7:3, 10 ⁶ ^f John 2:4; 8:20

6:60 **Disciple** literally means “learner” and is used in a variety of ways in the NT. It can include unbelievers (see v. 64), believers who go beyond initial faith to baptism and obedience (8:31), or it can mean the apostles in particular (see 2:11). The context determines what meaning is intended. Here it simply means learner. Some of the crowd were students; they came to learn. Not all of these had believed in Christ. It was **hard** for the Jewish learners to accept the idea of eating flesh and drinking blood. Jews were forbidden to even taste blood.

6:62 Jesus was asking, “If the thought of eating flesh and drinking blood offends you, would you be further offended at the idea of My ascension?”

6:63, 64 Jesus was trying to get the religious leaders to see beyond the physical aspects of His teaching to the real issue—namely, that if they believed on Him they would have everlasting life. Because they did **not believe**, many of these disciples did not follow Jesus any longer (v. 66).

6:65 The people did not believe (v. 64) because it was not **granted** to them by the Father. There is a balance in this chapter between God's initiative and human response. The multitude is told about the election of the Father (v. 37), and yet all are invited to believe (v. 40). The same is true of the Jewish leaders (vv. 44, 47) and those called disciples (v. 63).

6:68, 69 John wrote so that people might believe “that Jesus

is the Christ, the Son of God” (20:31). The similarity between the confession of Peter and the purpose statement of John is inescapable.

6:70, 71 **Judas Iscariot** never made Peter's confession of faith in Christ. Though he was a disciple and even one of **the twelve**, it is never said that he believed.

7:1 **The Jews** here means the religious authorities, not the people in general (5:18). Many common people had responded to Jesus with joy (see Mark 12:37).

7:2 **The Feast of Tabernacles** was one of the three great Jewish religious festivals (Passover and Pentecost were the other two). It was called the Feast of Tabernacles because for seven days the people lived in makeshift shelters or lean-tos made of branches and leaves. The feast commemorated the days when the Israelites wandered in the wilderness and lived in tents (see Lev. 23:40-43). The festival was in September-October, about six months after the events of ch. 6.

7:3, 4 Jesus' brothers argued, “If You are really working miracles and thus claiming to be the Messiah, do not hide in obscure Galilee. If you are doing miracles at all, then do them in Jerusalem at the Feast to convince the whole nation.” These words were sarcastic, as v. 5 explains.

7:6 Earlier, Jesus had told His mother, “My hour has not yet come” (see 2:4; compare 12:23). Here He told His brothers also

has not yet come, but your time is always ready. ^{7g}The world cannot hate you, but it hates Me ^h because I testify of it that its works are evil. ⁸You go up to this feast. I am not ²yet going up to this feast, ⁱfor My time has not yet fully come.” ⁹When He had said these things to them, He remained in Galilee.

Christ Secretly Goes to the Feast

¹⁰But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret. ¹¹Then ^jthe Jews sought Him at the feast, and said, “Where is He?” ¹²And ^kthere was much complaining among the people concerning Him. ^lSome said, “He is good”; others said, “No, on the contrary, He deceives the people.” ¹³However, no one spoke openly of Him ^mfor fear of the Jews.

Christ's Authority from the Father

¹⁴Now about the middle of the feast Jesus went up into the temple and ⁿtaught. ^{15o}And the Jews marveled, saying, “How does this Man know letters, having never studied?”

^{16p}Jesus answered them and said, ^q“My doctrine is not Mine, but His who sent Me. ^{17q}If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or *whether* I speak on My own *authority*. ^{18r}He who speaks from himself seeks his own glory; but He who ^sseeks the glory of the One who sent Him is true, and ^tno unrighteousness is in Him. ^{19u}Did not Moses give you the

7 ^g [John 15:19]
^h John 3:19
 8 ⁱ John 8:20 ² NU omits yet
 11 ^j John 11:56
 12 ^k John 9:16; 10:19 ^l Matt. 21:46; Luke 7:16; John 6:14; 7:40
 13 ^m [John 9:22; 12:42; 19:38]
 14 ⁿ Ps. 22:22 [★]; Matt. 4:23; 5:2; 7:29; Mark 6:34; Luke 4:15; 5:3; John 8:2
 15 ^o Matt. 13:54; Mark 6:2; [Luke 4:22]; Acts 2:7
 16 ^p Deut. 18:15, 18, 19; John 3:11
 17 ^q NU, M So Jesus
 17 ^q Ps. 25:9, 14; Prov. 3:32; Dan. 12:10; John 3:21; 8:43
 18 ^r John 5:41
 18 ^r John 8:50 ^t John 8:46; [2 Cor. 5:21; Heb. 4:15; 7:26; 1 Pet. 1:19; 2:22]
 19 ^u Ex. 24:3; Deut. 33:4; Acts 7:38 ^v Matt. 12:14
 20 ^w John 8:48, 52
 22 ^x Lev. 12:3
 23 ^y Gen. 17:9-14; Acts 7:8
 23 ^y John 5:8, 9, 16
 24 ^z Deut. 1:16; Prov. 24:23; John 8:15; James 2:1
 25 ^z Matt. 21:38; 26:4; Luke 22:2; John 5:18; 8:37, 40
 26 ^z John 7:48
 4 NU omits truly
 27 ^d Matt. 13:55; Mark 6:3; Luke 4:22

law, yet none of you keeps the law? ^vWhy do you seek to kill Me?”

²⁰The people answered and said, ^w“You have a demon. Who is seeking to kill You?”

²¹Jesus answered and said to them, “I did one work, and you all marvel. ^{22x}Moses therefore gave you circumcision (not that it is from Moses, ^ybut from the fathers), and you circumcise a man on the Sabbath. ²³If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because ^zI made a man completely well on the Sabbath? ^{24a}Do not judge according to appearance, but judge with righteous judgment.”

Christ's Origin from the Father

²⁵Now some of them from Jerusalem said, “Is this not He whom they seek to ^bkill? ²⁶But look! He speaks boldly, and they say nothing to Him. ^cDo the rulers know indeed that this is ^dtruly the Christ? ^{27d}However, we know where this Man is from; but when the Christ comes, no one knows where He is from.”

²⁸Then Jesus cried out, as He taught in the temple, saying, ^e“You both know Me, and you know where I am from; and ^fI have not come of Myself, but He who sent Me ^gis true, ^hwhom you do not know. ^{29s}But ⁱI know Him, for I am from Him, and He sent Me.”

³⁰Therefore ^jthey sought to take Him; but ^kno one laid a hand on Him, because

28 ^e John 8:14 ^f John 5:43 ^g Rom. 3:4 ^h John 1:18; 8:55
 29 ⁱ Matt. 11:27; John 8:55; 17:25 ⁵ NU, M omit But ³⁰ ^j Mark 11:18 ^k Matt. 21:46; John 7:32, 44; 8:20; 10:39 ³¹ ^l Matt. 12:23

that the time for manifesting Himself to the world had not yet come. Jesus mentioned on several occasions that the time for Him to be publicly manifested on the Cross was in the future (2:4; 7:6, 8, 30; 8:20).

7:7 The world cannot hate you: The world was not about to hate Jesus' brothers, because they were part of it.

7:13 The Jews is a reference to the Jewish leaders, especially the members of the council (1:19).

7:14 The middle of the feast would have been the fourth day of the seven-day feast. During the first half of the festival Jesus remained in seclusion (v. 10). During the second half He began to teach publicly. This is the first mention in the Gospel of John of Jesus teaching in the temple.

7:15 Having never studied means never having attended a rabbinical school. Similar bewilderment was later expressed regarding Jesus' disciples (see Acts 4:13).

7:16 not Mine, but His: Jesus' statement indicates that He did not receive His teaching from the rabbis, nor did He fabricate it. Instead His teaching came directly from God.

7:18, 19 is true: The test of a teacher is whether or not he delivers God's message. Jesus gave God's message; so did Moses. The religious leaders were breaking Moses' law by seeking to kill Jesus.

7:22, 23 Circumcision began with Abraham (see Gen. 17:10). The Law of Moses required infants to be circumcised on the

eighth day (see Lev. 12:3). The Jews obeyed this law, even if the eighth day fell on the **Sabbath**. Jesus asked why the leaders were angry with Him for making a man **completely well** on the Sabbath.

7:27 The Jewish people seem to have expected the Messiah to appear suddenly from nowhere. They reasoned that since they knew where Jesus came from, He could not be the Messiah. They were ignorant of the Scriptures, for Micah had predicted the Messiah would come from Bethlehem (see Mic. 5:2).

7:28, 29 Cried out signifies a loud cry of strong emotion. **You . . . know Me . . . where I am from:** Jesus reminded the leaders that they knew His origin. Their problem was that they did **not know** God, who sent Jesus. He explained to them that He knew God, was from God, and was sent by God.

7:30 take Him: Because of Jesus' public claims of divine origin (v. 29), the religious leaders sought to arrest Him. **because His hour had not yet come:** John passes over the immediate reason they were unable to arrest Him and gives the ultimate explanation (see 2:4). God is sovereign and He alone sets the time. As with Jesus, so with us; no one can touch us without the Father's consent (see 10:29).

7:31 In contrast to the leaders, many of the Jewish **people believed** because of the miracles Jesus performed (20:30, 31).

His hour had not yet come.³¹ And ^lmany of the people believed in Him, and said, “When the Christ comes, will He do more signs than these which this *Man* has done?”

Christ’s Departure to the Father

³²The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him.³³ Then Jesus said ⁶to them, ^m“I shall be with you a little while longer, and *then* I ⁿgo to Him who sent Me.³⁴ You ^owill seek Me and not find Me, and where I am you ^pcannot come.”

³⁵Then the Jews said among themselves, “Where does He intend to go that we shall not find Him? Does He intend to go to ^qthe Dispersion among the Greeks and teach the Greeks? ³⁶What is this thing that He said, ‘You will seek Me and not find Me, and where I am you cannot come’?”

Christ Reveals the “Living Water”

³⁷On the last day, that great *day* of the feast, Jesus stood and cried out, saying, ^s“If anyone thirsts, let him come to Me and drink.³⁸ He who believes in Me, as the Scripture has said, ^u“out of his heart will flow rivers of living water.”³⁹ But this He spoke concerning the Spirit, whom those ⁷believing in Him would receive; for the ⁸Holy Spirit was not yet *given*, because Jesus was not yet ^vglorified.

³³ ^m John 13:33
ⁿ [Mark 16:19;
 Luke 24:51; Acts
 1:9 [☆]; Heb. 9:24;
 1 Pet. 3:22] ⁶ NU,
 M omit to *them*

³⁴ ^o Hos. 5:6
^p [Matt. 5:20;
 1 Cor. 6:9; 15:50;
 Rev. 21:27]

³⁵ ^q Ps. 147:2; [Is.
 11:12; 56:8; Zeph.
 3:10]; James 1:1;
 1 Pet. 1:1

³⁷ ^r Lev. 23:36;
 Num. 29:35; Neh.
 8:18 ^s [Is. 55:1]

³⁸ ^t Deut. 18:15
^u Is. 12:3; 43:20;
 44:3; 55:1; [John
 6:35]; Rev. 21:6;
 22:17

³⁹ ^v Is. 44:3; [Joel
 2:28]; John 1:33

³⁹ ^w John 12:16;
 13:31; 17:5 ⁷ NU
 who believed

⁸ NU omits *Holy*
⁴⁰ ^x Deut. 18:15,
 18 ⁹ NU some

⁴¹ ^y John 4:42;
 6:69

⁴² ^z Ps. 132:11;
 Jer. 23:5; Mic. 5:2;
 Matt. 2:5; [Luke
 2:4] ^a 1 Sam. 16:1, 4

⁴³ ^b John 7:12
⁴⁴ ^c John 7:30

⁴⁶ ^d Matt. 13:54,
 56; Luke 4:22

⁵⁰ ^e John 3:1, 2;
 19:39 ¹ Lit. *Him*
² NU before

⁵¹ ^f Deut. 1:16, 17,
 19:15
⁵² ^g [Is. 9:1, 2];
 Matt. 4:15 ³ NU *is*
 to rise

Israel Is Divided over Christ

⁴⁰Therefore ⁹many from the crowd, when they heard this saying, said, “Truly this is ^xthe Prophet.” ⁴¹Others said, “This is ^ythe Christ.”

But some said, “Will the Christ come out of Galilee? ⁴²^zHas not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, ^awhere David was?” ⁴³So ^bthere was a division among the people because of Him. ⁴⁴Now ^csome of them wanted to take Him, but no one laid hands on Him.

The Sanhedrin Is Confused over Christ

⁴⁵Then the officers came to the chief priests and Pharisees, who said to them, “Why have you not brought Him?”

⁴⁶The officers answered, ^d“No man ever spoke like this Man!”

⁴⁷Then the Pharisees answered them, “Are you also deceived? ⁴⁸Have any of the rulers or the Pharisees believed in Him? ⁴⁹But this crowd that does not know the law is accursed.”

⁵⁰Nicodemus ^e(he who came to ¹Jesus ²by night, being one of them) said to them, ⁵¹^f“Does our law judge a man before it hears him and knows what he is doing?”

⁵²They answered and said to him, “Are you also from Galilee? Search and look, for ^gno prophet ³has arisen out of Galilee.”

7:32 to take Him: The Jewish leaders decided earlier that they wanted to kill Christ (see 5:16), but this is the first real attempt on His life.

7:33 a little while longer: Jesus’ time on earth was limited; soon He would be crucified and then ascend to the Father. His life was not determined by the Jewish religious leaders (v. 32), but by the Father.

7:34, 35 you cannot come: Christ would be in heaven; the people would not be able to come to Him there. **Where does He intend to go:** The Jewish leaders did not comprehend what Jesus meant. They could only think of one of the various places where Jews had been scattered.

7:37–39 On each day of the feast, the people came with palm branches and marched around the great altar. A priest took a golden pitcher filled with water from the Pool of Siloam, carried it to the temple, and poured it on the altar as an offering to God. This dramatic ceremony was a memorial of the water that flowed from the rock when the Israelites traveled through the wilderness. On the last day of the feast, the people marched seven times around the altar in memory of the seven circuits around the walls of Jericho. Perhaps at the very moment that the priest was pouring water on the altar, Jesus’ voice rang out: **If anyone thirsts, let him come to Me and drink.**

7:38 as the Scripture has said: The reference is not to a single passage, but to the general emphasis of such passages as Deut. 18:15; Is. 58:11; Zech. 14:8 (see also Num. 24:7). In contrast to the small amount of water poured out each day during the

feast, there will be a river of water coming out of those who believe in Christ. Not only will they be satisfied themselves, but they will also become a river so that others may drink and be satisfied (v. 39).

7:39 John explains that Jesus was speaking of **the Holy Spirit** who would satisfy personal thirst and produce a perennial fountain for the satisfaction of others. The Holy Spirit would come after Jesus’ crucifixion and ascension. Jesus prepared His disciples for this in the Upper Room (14:16–20; 15:26, 27; 16:7–15).

7:40–42 Moses predicted that **the Prophet, the seed of David**, would come (see Deut. 18:15, 18; 2 Sam. 7:14–16). These people knew that the Messiah was to come from **Bethlehem** (see Mic. 5:2). However, they did not know that Jesus had been born there. They thought He was from **Galilee** (see v. 41; Matt. 16:13, 14). They knew the Scripture, but they did not take the time to know the Messiah (5:39).

7:49 this crowd . . . is accursed: The Pharisees accused the people of being ignorant of the Law and thus under God’s curse (see Deut. 28:15). The irony of the situation was that it was the Pharisees, not the crowds, who were under God’s wrath because they had rejected His Son (3:36).

7:50, 51 Nicodemus made a plea for justice (3:2; 12:42, 43), but his plea was rejected.

7:52 no prophet has arisen out of Galilee: Actually, the prophets Jonah, Hosea, Nahum, and perhaps Elijah, Elisha, and Amos were from Galilee or close to it.

A Woman Is Caught in Adultery

^{53,4} And everyone went to his *own* house.

8 But Jesus went to the Mount of Olives.

² Now ¹ early in the morning He came again into the temple, and all the people came to Him; and He sat down and ^a taught them. ³ Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, ⁴ they said to Him, “Teacher, ² this woman was caught in ^b adultery, in the very act. ^{5c} Now ³ Moses, in the law, commanded us ⁴ that such should be stoned. But what do You ⁵ say?” ⁶ This they said, testing Him, that they ^d might have *something* of which to accuse Him. But Jesus stooped down and wrote on the ground with *His* finger, ⁶ as though He did not hear.

⁷ So when they continued asking Him, He ⁷ raised Himself up and said to them, “He who is without sin among you, let him throw a stone at her first.” ⁸ And again He stooped down and wrote on the ground. ⁹ Then those who heard *it*, ⁷ being ⁸ convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst. ¹⁰ When Jesus had raised Himself up ⁹ and saw no one but the woman, He said to her, “Woman, where are those accusers ¹ of yours? Has no one condemned you?”

¹¹ She said, “No one, Lord.”

53 ⁴ NU brackets 7:53 through 8:11 as not in the original text. They are present in over 900 mss. of John.

CHAPTER 8

2 ^a John 8:20; 18:20 ¹ M very early
4 ^b Ex. 20:14; [Matt. 5:27; 19:9; Rom. 7:3] ² M we found this woman
5 ^c Lev. 20:10; Deut. 22:22-24 ³ M in our law Moses commanded
4 NU, M to stone such ⁵ M adds about her
6 ^d Matt. 22:15
6 NU, M omit as though He did not hear
7 ^e Deut. 17:7; [Rom. 2:1] ¹ M He looked up
9 ^f Rom. 2:22 ⁸ NU, M omit being convicted by their conscience
10 ⁹ NU omits and saw no one but the woman; M He saw her and said,
² NU, M omit of yours
11 ^g [Luke 9:56; 12:14; John 3:17]
^h [John 5:14] ² NU, M add from now

And Jesus said to her, ^a “Neither do I condemn you; go ² and ^b sin no more.”

“I Am the Light of the World”

¹² Then Jesus spoke to them again, saying, ⁱ “I am the light of the world. He who ^j follows Me shall not walk in darkness, but have the light of life.”

¹³ The Pharisees therefore said to Him, ^k “You bear witness of Yourself; Your witness is not ³ true.”

¹⁴ Jesus answered and said to them, “Even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but ^l you do not know where I come from and where I am going. ^{15m} You judge according to the flesh; ⁿ I judge no one. ¹⁶ And yet if I do judge, My judgment is true; for ^o I am not alone, but I *am* with the Father who sent Me. ^{17p} It is also written in your law that the testimony of two men is true. ¹⁸ I am One who bears witness of Myself, and ^q the Father who sent Me bears witness of Me.”

¹⁹ Then they said to Him, “Where is Your Father?”

Jesus answered, ^r “You know neither Me nor My Father. ^s If you had known

on **12** ⁱ Is. 9:2; Mal. 4:2; John 1:4; 9:5; 12:35; [2 Tim. 1:10] ¹ 1 Thess. 5:5 **13** ^k John 5:31 ³ valid as testimony **14** ^j John 7:28; 9:29 **15** ^m 1 Sam. 16:7; John 7:24 ⁿ [John 3:17; 12:47; 18:36] **16** ^o John 16:32 **17** ^p Deut. 17:6; 19:15; Matt. 18:16; 2 Cor. 13:1; Heb. 10:28 **18** ^q John 5:37; 1 John 5:9 **19** ^r John 16:3 ³ John 14:7

8:1 The people went to their own houses (7:53). Jesus, who had no place to lay His head (see Luke 9:58), spent the night on the **Mount of Olives**.

8:2 **Early in the morning** literally means “at dawn.” **all the people came**: Because the Feast of Tabernacles had concluded the day before (7:2, 37), many visitors were still in Jerusalem. Attracted by the appearance of a noted rabbi, a crowd rapidly gathered. **He sat**: Teachers in ancient Israel sat when they taught. Jesus assumed the position of an authoritative teacher.

8:3 Abruptly bringing the adulterous woman into **the midst** of the proceedings was a rude disruption. The Pharisees were bent on confounding Jesus (7:45).

8:4, 5 **such should be stoned**: Stoning was specified in certain cases of adultery (see Deut. 22:23, 24), though not all. (It is not clear why the authorities intended to punish the woman but not the man.) In the Greek text, the pronoun **You** is emphatic. The religious leaders were trying to trap Jesus into saying something that was contrary to the Law.

8:6 **testing Him**: If Jesus had said not to stone her, He would have contradicted Jewish law. If He had said to stone her, He would have run counter to Roman law, which did not permit Jews to carry out their own executions (18:31). What Jesus **wrote on the ground** is a matter of conjecture. Some suggest that He wrote the Ten Commandments recorded in Ex. 20.

8:11 **Sin no more** implies that Jesus forgave her. He did not condemn her, but neither did He condone her sin.

8:12 **I am the light of the world**: As the sun is the physical light of the world, so Jesus is the spiritual light of the world. As the

light of the world, Jesus exposes sin (vv. 1–11) and gives sight (9:1–7).

8:13 **Not true** here does not mean “false”; it means “not sufficient.” The Pharisees challenged Jesus on legal grounds, because no man on trial in a Jewish court was allowed to testify on his own behalf. Their point was that if Jesus was the only one testifying as to who He claimed to be, it would not be enough to prove His case.

8:14 **My witness is true**: In 5:31, Jesus argued on the basis of legality and offered other witnesses. Sometimes, however, an individual is the only one who knows the facts about himself. Thus self-disclosure is the only way to truth (7:29; 13:3).

8:15 **According to the flesh** could mean either “according to appearance” or “by human standards.” The religious leaders formed conclusions based on human standards and an imperfect, external, and superficial examination. Jesus did not judge according to human standards or outward appearances.

8:16–18 **I am not alone**: Jesus could claim that His pronouncements were true and accurate even though the Law of Moses required two witnesses for a testimony to be valid (see Deut. 17:6; 19:15): Both He and the Father through the signs bore testimony to Jesus’ words and works.

8:19 **Where is Your Father**: Since the Father was part of Jesus’ proof of Himself, the Pharisees wanted to know where this Father was. **You know neither**: Even if the Pharisees could see the Father, they would not receive what Jesus said. Jesus came to reveal the Father (1:18), and they had not received Him.

Me, you would have known My Father also.”

²⁰ These words Jesus spoke in ^t the treasury, as He taught in the temple; and ^u no one laid hands on Him, for ^v His hour had not yet come.

²¹ Then Jesus said to them again, “I am going away, and ^w you will seek Me, and ^x will die in your sin. Where I go you cannot come.”

²² So the Jews said, “Will He kill Himself, because He says, ‘Where I go you cannot come?’”

²³ And He said to them, ^y “You are from beneath; I am from above. ^z You are of this world; I am not of this world. ^{24a} Therefore I said to you that you will die in your sins; ^b for if you do not believe that I am He, you will die in your sins.”

²⁵ Then they said to Him, “Who are You?”

And Jesus said to them, “Just what I ^c have been saying to you from the beginning. ²⁶ I have many things to say and to judge concerning you, but ^d He who sent Me is true; and ^e I speak to the world those things which I heard from Him.”

²⁷ They did not understand that He spoke to them of the Father.

²⁸ Then Jesus said to them, “When you ^f lift ⁴ up the Son of Man, ^g then you will know that I am He, and ^h that I do nothing of Myself; but ⁱ as My Father taught Me, I speak these things. ²⁹ And ^j He who sent Me is with Me. ^k The Father has not left Me alone, ^l for I always do those things that please Him.” ³⁰ As He spoke these words, ^m many believed in Him.

³¹ Then Jesus said to those Jews who believed Him, “If you ⁿ abide in My word, you are My disciples indeed. ³² And you

²⁰ ^t Mark 12:41, 43; Luke 21:1
^u John 2:4; 7:30
^v John 7:8
²¹ ^w John 7:34;
 13:33 ^x John 8:24
²³ ^y John 3:31
^z John 15:19;
 17:16; 1 John 4:5
²⁴ ^a John 8:21
^b [Mark 16:16]
²⁵ ^c John 4:26
²⁶ ^d John 7:28
^e John 3:32; 15:15
²⁸ ^f Matt. 27:35;
 Mark 15:24;
 Luke 23:33; John 3:14; 12:32; 19:18
²⁹ ^g [Rom. 1:4] ^h John 5:19, 30 ⁱ Deut. 18:15, 18, 19; John 3:11 ^j Crucify
²⁹ ^k John 14:10
^l John 8:16; 16:32
^m John 4:34; 5:30; 6:38
³⁰ ⁿ John 7:31;
 10:42; 11:45
³¹ ^o [John 14:15, 23]

³² ^o [John 1:14, 17; 14:6] ^p [Rom. 6:14, 18, 22; James 1:25; 2:12]
³³ ^q Lev. 25:42; [Matt. 3:9]; Luke 3:8
³⁴ ^r Prov. 5:22; Rom. 6:16; 2 Pet. 2:19
³⁵ ^s Gen. 21:10; Gal. 4:30
³⁶ ^t [Rom. 8:2; 2 Cor. 3:17]; Gal. 5:1
³⁷ ^u John 7:19
³⁸ ^v [John 3:32; 5:19, 30; 14:10, 24]
⁵ NU reads from
³⁹ ^w Matt. 3:9; John 8:37

Jewish Discontent

Jewish discontent was centered around taxation. In the economy of the time, taxation was heavy. The city of Rome supported itself by imposing and gathering taxes. The Roman system allowed for the lease of taxation rights to entrepreneurs, who taxed their region for profit above what was due to Rome. This method of taxation invited trouble. Jews who worked in the tax system were regarded as traitors, even though the situation might have been even worse if foreigners acted as tax agents. Jewish discontent with Roman rule also had a nationalistic element (8:33). The Jews had not forgotten their independence under the Maccabees, and even the Jews who were scattered in many regions throughout the Roman Empire retained their cultural identity. Political discontent was injected with religious fervor because the Jews considered themselves to be a holy nation, and not just a nation among others (Deut. 26:18, 19; 27:9).

shall know the ^o truth, and ^p the truth shall make you free.”

³³ They answered Him, ^q “We are Abraham’s descendants, and have never been in bondage to anyone. How *can* You say, ‘You will be made free?’”

³⁴ Jesus answered them, “Most assuredly, I say to you, ^r whoever commits sin is a slave of sin. ³⁵ And ^s a slave does not abide in the house forever, *but* a son abides forever. ³⁶ Therefore if the Son makes you free, you shall be free indeed.

³⁷ “I know that you are Abraham’s descendants, but “you seek to kill Me, because My word has no place in you. ³⁸ I speak what I have seen with My Father, and you do what you have ⁵ seen with your father.”

³⁹ They answered and said to Him, ^w “Abraham is our father.”

8:22 kill Himself: Later Jewish belief placed suicide on the same level with murder.

8:23 from beneath: Jesus was not referring to hell, but to **this world**.

8:24 I am was God’s designation of Himself (see Ex. 3:14). Jesus was claiming to be God. This assertion was not understood by the religious leaders at this time. Later, Jesus’ claim to be the “I AM” (v. 58) prompted the Jewish leaders to seek His life (v. 59).

8:28 Lift up is a reference to the Crucifixion.

8:30 The Greek phrase translated **believed in** occurs almost exclusively in John’s Gospel (1:12; 2:11; 3:15, 16, 18, 36; 6:29, 35, 40, 47; 7:38, 39; 9:35, 36; 10:42; 11:25, 26, 45; 12:44, 46). The phrase describes faith in Jesus’ message (see 1 Cor. 1:21), which results in eternal life.

8:31 Abide means to remain, to continue. A believer who continues to obey the Word is a disciple, a learner.

8:32 One who abides in the Word of God knows the **truth** (v. 31; 17:17). The word **free** refers to freedom from the bondage of sin. Obedience to the Lord means fellowship with Him, protection from sin, and experiencing His love.

8:33 They answered Him: Throughout this chapter, Jesus was engaged in an exchange with His antagonists, the Pharisees

(v. 13). They are also designated by the term *Jews* (vv. 22, 48, 52, 57) and the pronoun *they* (vv. 19, 25, 27, 33, 39, 41, 59). **We . . . have never been in bondage:** The Pharisees’ objection is startling. In their past, the Israelites had been in bondage to the Egyptians, the Assyrians, and the Babylonians. At the time they spoke, Israel was under the power of Rome.

8:34 slave of sin: Jesus was speaking of spiritual slavery. Such a slave cannot break away from his bondage. He must have someone else set him free (see Rom. 8:34).

8:35 A slave was not a permanent resident of a house. **A son** remained a family member with family privileges forever. This proverbial saying is applied in v. 36. The application proves that the “Son” here is Jesus Christ (see “the Son of Man” in v. 28). As a family member, the Son can bestow family privileges on others.

8:37 Abraham’s descendants may have been physical heirs of Abraham, but they were not his spiritual descendants unless they had faith. But instead of trusting Christ to forgive their sins, the religious leaders wanted to kill Him. They heard the **word**, but did not believe it. Thus they could not experience its truth.

8:39 Abraham is our father: The Pharisees believed that being a descendant of Abraham guaranteed them a place in heaven.

Jesus said to them, ^x“If you were Abraham’s children, you would do the works of Abraham. ⁴⁰g But now you seek to kill Me, a Man who has told you the truth ^zwhich I heard from God. Abraham did not do this. ⁴¹You do the deeds of your father.”

Then they said to Him, “We were not born of fornication; ^awe have one Father—God.”

⁴²Jesus said to them, ^b“If God were your Father, you would love Me, for ^cI proceeded forth and came from God; ^dnor have I come of Myself, but He sent Me. ⁴³e Why do you not understand My speech? Because you are not able to listen to My word. ⁴⁴f You are of *your* father the devil, and the ^gdesires of your father you want to ^hdo. He was a murderer from the beginning, and ⁱdoes not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it. ⁴⁵ But because I tell the truth, you do not believe Me. ⁴⁶ Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? ⁴⁷j He who is of God hears God’s words; therefore you do not hear, because you are not of God.”

⁴⁸ Then the Jews answered and said to Him, “Do we not say rightly that You are a Samaritan and ^khave a demon?”

⁴⁹ Jesus answered, “I do not have a demon; but I honor My Father, and ^lyou dishonor Me. ⁵⁰ And ^mI do not seek My *own* glory; there is One who seeks and

39 ^x [Rom. 2:28; Gal. 3:7, 29]
40 ^y John 8:37
^z John 8:26
41 ^a Deut. 32:6; Is. 63:16; Mal. 1:6
42 ^b 1 John 5:1
^c John 16:27; 17:8, 25
^d John 5:43; Gal. 4:4
43 ^e [John 7:17]
44 ^f Matt. 13:38; 1 John 3:8; 1 John 2:16, 17
^h [1 John 3:8-10, 15] | [Jude 6]
47 ^j Luke 8:15; John 10:26; 1 John 4:6
48 ^k John 7:20; 10:20
49 ^j John 5:41
50 ^m [Phil. 2:6-8]
51 ⁿ John 5:24; 11:26
52 ^o John 7:20; 10:20
^p Zech. 1:5; Heb. 11:13
53 ^q John 10:33; 19:7
54 ^r John 5:31, 32
^s John 5:41; Acts 3:13
^t NU, M *our*
55 ^t John 7:28, 29
^u [John 15:10]
56 ^v Luke 10:24
^w Matt. 13:17; Heb. 11:13
58 ^x Mic. 5:2; John 17:5; Heb. 7:3; Rev. 22:13
^y Ex. 3:14; Is. 43:13; John 17:5, 24; Col. 1:17; Rev. 1:8
59 ^z John 10:31;

judges. ⁵¹ Most assuredly, I say to you, ⁿif anyone keeps My word he shall never see death.”

⁵² Then the Jews said to Him, “Now we know that You ^ohave a demon! ^pAbraham is dead, and the prophets; and You say, ‘If anyone keeps My word he shall never taste death.’ ⁵³ Are You greater than our father Abraham, who is dead? And the prophets are dead. ^qWho do You make Yourself out to be?”

⁵⁴ Jesus answered, ^r“If I honor Myself, My honor is nothing. ^sIt is My Father who honors Me, of whom you say that He is ^tyour God. ⁵⁵ Yet ^uyou have not known Him, but I know Him. And if I say, ‘I do not know Him,’ I shall be a liar like you; but I do know Him and ^vkeep His word. ⁵⁶ Your father Abraham ^vrejoiced to see My day, ^wand he saw *it* and was glad.”

⁵⁷ Then the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?”

⁵⁸ Jesus said to them, “Most assuredly, I say to you, ^xbefore Abraham was, ^yI AM.”

⁵⁹ Then ^zthey took up stones to throw at Him; but Jesus hid Himself and went out of the temple, ^agoing ⁷through the midst of them, and so passed by.

Christ Heals the Blind Man

9 Now as *Jesus* passed by, He saw a man who was blind from birth. ² And

11:8 ^a Luke 4:30; John 10:39 ⁷ NU omits the rest of v. 59.

The works of Abraham included paying honor to those who spoke in the name of God (see Gen. 14; 18).

8:41 We were not born of fornication: From ancient times, this has been interpreted as a sneer, as if to say, “We are not illegitimate children, but You are.” Apparently gossip had followed Jesus for many years, alleging that He had been conceived out of wedlock.

8:44 your father: Jesus knew what was in the hearts of people (2:25), so He could trace their actions to their source. The devil is a **murderer**; his agents wanted to kill Christ.

8:48 The Jewish leaders charged Jesus with being a **Samaritan** and having a **demon**. In the process, they turned back to Jesus both charges that He had brought against them, namely, that they were not legitimate children of Abraham (vv. 39, 40) and that they were of the devil (v. 44). The conversation between Jesus and the Jewish rulers had become very heated. On the Pharisees’ part, emotions were running high and reason was being set aside.

8:49 The Jewish leaders were dishonoring Jesus even though their eternal destiny depended on what they did with His message (v. 51).

8:50 One: God the Father will seek Christ’s glory and judge those who dishonor Him.

8:51 Jesus graciously held out to the Jewish leaders the promise of forgiveness and eternal life. **My word** refers to the word concerning who He is. **Death** here refers not to physical death, but to spiritual death resulting in eternal separation from God.

8:53 greater than . . . Abraham: Abraham and the prophets kept God’s word and died. Jesus was claiming not that He would prevent physical death, but that He could give eternal life. To the Jewish leaders, this was proof that Jesus was demon-possessed.

8:56 My day: Abraham looked for the One who would fulfill all that was promised to him—promises that included blessings for all nations (see Gal. 3:8, 9, 29).

8:58, 59 I AM: Jesus was not just claiming to have lived before Abraham; He was claiming eternal existence. He was claiming to be God Himself (see Ex. 3:14). This time the Jewish leaders understood that Jesus was claiming to be God, so they **took up stones** to stone Him for blasphemy (see Lev. 24:16).

9:1 The man who was blind from birth was a beggar (v. 8). Beg-

I AM (Gk. egō eimi) (6:35; 8:58; 10:7, 14; 15:1; 18:5) Strong’s #1473; 1510: This expression denotes “self-identity in self-sufficiency.” In one breath, Jesus asserted His eternal preexistence and His absolute deity. Abraham, as with all mortals, came into existence at one point in time. The Son of God, unlike all mortals, never has a beginning. He is eternal; and He is God. This is evident in Jesus’ use of the words “I AM” for Himself. This statement recalls the Septuagint (the Greek OT) translation of Ex. 3:6, 14, in which God unveiled His identity as the “I AM WHO I AM.” Thus Jesus was claiming to be the ever-existing, self-existent God.

CHAPTER 9

2 ^a Luke 13:2; John

9:34; Acts 28:4

3 ^b John 11:44 ^c [John 4:34;

5:19, 36; 17:4]

^d John 11:9, 10;

12:35; Gal. 6:10

¹ NU We5 ^e [John 1:5, 9;

3:19; 8:12; 12:35;

46]

6 ^f Mark 7:33; 8:237 ^g Neh. 3:15; Is.

8:6; Luke 13:4;

John 9:11 ^h 2 Kin.

5:14

8 ² NU a *beggar*9 ³ NU "No, but

he is like him."

11 ¹ John 9:6, 7

4 NU omits the

pool of

His disciples asked Him, saying, "Rabbi, ^awho sinned, this man or his parents, that he was born blind?"

³Jesus answered, "Neither this man nor his parents sinned, ^bbut that the works of God should be revealed in him. ^{4c}I ¹ must work the works of Him who sent Me while it is ^dday; *the night* is coming when no one can work. ⁵As long as I am in the world, ^eI am the light of the world."

⁶When He had said these things, ^fHe spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. ⁷And He said to him, "Go, wash ^gin the pool of Siloam" (which is translated, Sent). So ^hhe went and washed, and came back seeing.

⁸Therefore the neighbors and those who previously had seen that he was ²blind said, "Is not this he who sat and begged?"

⁹Some said, "This is he." Others said, ³"He is like him."

He said, "I am *he*."

¹⁰Therefore they said to him, "How were your eyes opened?"

¹¹He answered and said, ⁱ"A Man called Jesus made clay and anointed my eyes and said to me, 'Go to ⁴the pool of Siloam and wash.' So I went and washed, and I received sight."

¹²Then they said to him, "Where is He?"

He said, "I do not know."

¹³They brought him who formerly was blind to the Pharisees. ¹⁴Now it was a Sabbath when Jesus made the clay and opened his eyes. ¹⁵Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see."

¹⁶Therefore some of the Pharisees said, "This Man is not from God, because He does not ⁵keep the Sabbath."

Others said, ^j"How can a man who is a sinner do such signs?" And ^kthere was a division among them.

¹⁷They said to the blind man again, "What do you say about Him because He opened your eyes?"

He said, ^l"He is a prophet."

¹⁸But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.

¹⁹And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?"

²⁰His parents answered them and said, "We know that this is our son, and that he was born blind; ²¹but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself." ²²His parents said these *things* because ^mthey feared the Jews, for the Jews had agreed already that if anyone confessed *that He was Christ*, he ⁿwould be put out of the synagogue. ²³Therefore his parents said, "He is of age; ask him."

²⁴So they again called the man who was blind, and said to him, ^o"Give God the glory! ^pWe know that this Man is a sinner."

²⁵He answered and said, "Whether He is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see."

²⁶Then they said to him again, "What did He do to you? How did He open your eyes?"

²⁷He answered them, "I told you already, and you did not listen. Why do

gars waited by the gates of the temple for gifts from worshippers. Therefore, it is likely that this scene took place near the temple shortly after the confrontation recorded in ch. 8.

9:2 who sinned: It was commonly supposed that sickness was a result of sin. It would follow that sins committed by a baby still in the womb or sin committed by parents could result in a baby being born with a disease. Jesus rejected both suggestions (v. 3).

9:3 God allowed the man to be born blind so that Jesus could heal him and thus reveal **the works of God**, His healing power.

9:6 Mixing **clay** with **saliva** was a common practice used for eye infections. Jesus may have used the clay to provide an opportunity for the man to exercise his faith in washing it off.

9:7 Siloam: Hezekiah had a tunnel cut through solid rock to transport water from Gihon (the "Virgin's Fountain") into the city of Jerusalem, to the Pool of Siloam (see 2 Kin. 20:20; 2 Chr. 32:30). John emphasizes that the name Siloam means "Sent," because Jesus had just announced that He had been sent by God (v. 4).

9:16 some of the Pharisees said . . . Others said: The Pharisees

could not believe that Jesus was from God because He had healed on the Sabbath, thereby breaking the oral traditions that had grown up around the Law. But those who fairly evaluated Jesus' miraculous signs came to the conclusion that He was from God.

9:17 The blind man concluded that Jesus was **a prophet**. This does not mean he had decided that Jesus was the Messiah (1:20, 21; 6:14).

9:22 To **be put out of the synagogue** was to be excommunicated. The Jews had three types of excommunication: one lasting 30 days, during which the person could not come within six feet of anybody else; one for an indefinite time, during which the person was excluded from all fellowship and worship; and one that meant absolute expulsion forever. These judgments were very serious because no one could conduct business with a person who was excommunicated.

9:24 The command to **Give God the glory** was a solemn charge to declare the whole truth (see Josh. 7:19; 1 Sam. 6:5). Attempting to put words in the man's mouth, the Jewish leaders said they knew Jesus was **a sinner**. In their view, healing on the Sabbath was breaking the Law. So to them, Jesus was a sinner (5:16).



you want to hear *it* again? Do you also want to become His disciples?"

²⁸ Then they reviled him and said, "You are His disciple, but we are Moses' disciples. ²⁹ We know that God ^qspoke to ^rMoses; *as for this fellow*, ^swe do not know where He is from."

³⁰ The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! ³¹ Now we know that "God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. ³² Since the world began it has been unheard of that any-

²⁹ ^q Ex. 19:19, 20; 33:11; 34:29; Num. 12:6-8 (John 5:45-47) ^s John 7:27, 28; 8:14
³⁰ ^r John 3:10
³¹ ^u Job 27:9; 35:12; Ps. 18:41; Prov. 1:28; 15:29; 28:9; Is. 1:15; Jer. 11:11; 14:12; Ezek. 8:18; Mic. 3:4; Zech. 7:13; [James 5:16]
³³ ^v John 3:2; 9:16
³⁴ ^w Ps. 51:5; John 9:2 ^x Excommunicated him

one opened the eyes of one who was born blind. ³³ ^v If this Man were not from God, He could do nothing."

³⁴ They answered and said to him, ^w "You were completely born in sins, and are you teaching us?" And they ⁶cast him out.

³⁵ Jesus heard that they had cast him out; and when He had ^xfound him, He said to him, "Do you ^ybelieve in ^zthe Son of ⁷God?"

³⁵ ^x John 5:14 ^y John 1:7; 16:31 ^z Matt. 14:33; 16:16; Mark 1:1; John 10:36; 1 John 5:13 ⁷ NU *Man*

9:28 You are His disciple: The healed man had not claimed to be Jesus' disciple. He only asked the Jewish leaders if they were interested in this case because they wished to

become Jesus' disciples (v. 27).

9:30-33 unheard of: There is no healing of a blind man recorded anywhere in the OT.

The Signs of Jesus in the Gospel of John

A blind man sees; a lame man walks. Everywhere Jesus went, people were amazed at His miraculous powers. John uses Jesus' miracles as an organizing principle in his Gospel. He calls them all *semeia*, or "signs," indicating that each miracle was a concrete demonstration of Jesus' divinity and messiahship. Their purpose was to engender belief as they did for the disciples (2:11) and the nobleman's household (4:52). But these same miracles would incite some to anger and violence (11:45-52). John records seven specific "signs." The first was Jesus' miracle of turning water into wine in Cana (2:1-11). In 2:11, John specifically mentions that this sign signified Christ's glory, that is, His deity. With this sign Jesus demonstrated His creative power over nature, and His disciples appropriately placed their faith in Him (2:11).

The second sign was Jesus' healing of the nobleman's son (4:46-54). Although the son was in Capernaum and Jesus was in Cana, He told the boy's father, "Your son lives" (4:50). This sign indicated that Jesus was more than a mere mortal; He possessed the power not only to defeat disease, but to transcend space. Jesus did not have to be physically present to heal. Once again, the sign produced belief (4:52).

But with the third sign, another reaction to Jesus' miracles can be seen. A man at the pool of Bethesda had been sick for a long time. When Jesus told him, "Rise, take up your bed and walk" (5:8), immediately he was well. But this healing took place on the Sabbath. Instead of rejoicing with the healed man, the Jewish leaders reprimanded him for carrying his bed on the Sabbath. The Jewish leaders' traditions and ideas kept them from believing in the clear signs of Jesus.

The fourth sign was Jesus' miraculous feeding of the five thousand (6:1-15). By creating a great quantity of food out of five loaves and two fishes, Jesus was again demonstrating His deity, for only God can create. But the crowd, instead of submitting to Jesus' teaching and following Him, wanted to make Him their king. They sought out Jesus for the food for their stomachs, and not for the spiritual food that would give them eternal life (6:26, 27).

The fifth sign was Jesus' walking on the water (6:16-21). After the feeding of the five thousand, the disciples took a boat to cross the Sea of Galilee on their way to Capernaum. When they were three or four miles out, they saw Jesus walking on the water toward them. This time, Jesus demonstrated His complete control of nature, from the winds above to the water below. This was another sign of His deity, and another reason for the disciples to place complete trust in Him.

Jesus' sixth sign highlights the different responses to Jesus' miraculous works. In this account, the Pharisees' spiritual blindness is clearly contrasted with the vibrant faith of the blind man. After being healed, this man told others about Jesus and correctly concluded that He was from God. The blind man saw clearly what Jesus' sign meant, and believed (9:38). But the Pharisees refused to believe. They ridiculed the man's faith and arrogantly questioned Jesus (9:34, 40, 41).

The seventh sign was Jesus' raising of Lazarus from the dead (11:1-44). Lazarus had been buried for four days when Jesus arrived in Bethany. With the simple words "Lazarus, come out," Jesus restored to life the brother of Mary and Martha. This last sign was the greatest: Jesus at once demonstrated His power over the grave and pointed to His own resurrection. Not even death could limit Him, for He was truly God.

These seven signs certainly should have been enough to convince anyone that Jesus was the promised Messiah. Yet the miracles singled out by John were no more than "samples" of the enormous scope of Jesus' signs and wonders (21:25). For John, all these signs pointed to the two miracles that are the greatest of all: Jesus' incarnation (1:14) and resurrection (20:1-18). Jesus is God's only Son become man. Although He died for our sins, He was raised from the dead. Today, He still lives and intercedes for all who believe in Him.

³⁶ He answered and said, “Who is He, Lord, that I may believe in Him?”

³⁷ And Jesus said to him, “You have both seen Him and ^ait is He who is talking with you.”

³⁸ Then he said, “Lord, I believe!” And he ^bworshiped Him.

³⁹ And Jesus said, ^c“For judgment I have come into this world, ^dthat those who do not see may see, and that those who see may be made blind.”

⁴⁰ Then *some* of the Pharisees who were with Him heard these words, ^eand said to Him, “Are we blind also?”

⁴¹ Jesus said to them, ^f“If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains.

“I Am the Good Shepherd”

10 “Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. ²But he who enters by the door is the shepherd of the sheep. ³To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by ^aname and leads them out. ⁴And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. ⁵Yet they will by no means follow a ^bstranger, but will flee from him, for

³⁷ ^a John 4:26

³⁸ ^b Matt. 8:2

³⁹ ^c [John 3:17;

5:22, 27; 12:47]

^d Matt. 13:13;

15:14

⁴⁰ ^e [Rom. 2:19]

⁴¹ ^f John 15:22, 24

CHAPTER 10

³ ^a John 20:16

⁵ ^b [2 Cor. 11:13-

15]

⁸ ^m omits

before Me

⁹ ^c [John 14:6;

Eph. 2:18]

¹¹ ^d Gen. 49:24; Is.

40:11; Ezek. 34:23;

[Heb. 13:20];

1 Pet. 2:25; 5:4;

Rev. 7:17

¹² ^e Zech. 11:16,

¹⁷ ² hired man

¹⁴ ^f Is. 40:11; Nah.

1:7; Zech. 13:7;

John 6:64; 2 Tim.

2:19 ^g 2 Tim. 1:12

¹⁵ ^h Matt. 11:27

ⁱ Matt. 27:50 [☆];

Mark 15:37; Luke

23:46; [John 15:13;

19:30]; 1 John 3:16

¹⁶ ⁱ Is. 42:6;

56:8 [★]; Acts

10:45; 11:18; 13:46

^k Ezek. 37:22; John

11:52; 17:20; Eph.

2:13-18; 1 Pet. 2:25

¹⁷ ^j John 5:20

they do not know the voice of strangers.”
⁶ Jesus used this illustration, but they did not understand the things which He spoke to them.

⁷ Then Jesus said to them again, “Most assuredly, I say to you, I am the door of the sheep. ⁸ All who *ever* came ¹ before Me are thieves and robbers, but the sheep did not hear them. ⁹ ^c I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. ¹⁰ The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly.

¹¹ ^d “I am the good shepherd. The good shepherd gives His life for the sheep. ¹² But a ² hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and ^e leaves the sheep and flees; and the wolf catches the sheep and scatters them. ¹³ The hireling flees because he is a hireling and does not care about the sheep. ¹⁴ I am the good shepherd; and ^f I know My *sheep*, and ^g am known by My own. ¹⁵ ^h As the Father knows Me, even so I know the Father; ⁱ and I lay down My life for the sheep. ¹⁶ And ^j other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; ^k and there will be one flock *and* one shepherd.

¹⁷ “Therefore My Father ^l loves Me,

9:36 Who is He: Faith must have a proper object. Jesus, not faith, saves. Faith is only a channel to the worthy object, the Lord Jesus Christ.

9:38 Note the progression throughout this chapter of the healed man’s understanding of the person of Christ. First, he called Jesus “a Man” (v. 11); then “a prophet” (v. 17); and finally he realized that Jesus is the Son of God (vv. 35–38).

9:39 For judgment I have come into this world: Jesus did not come into the world to execute judgment (3:17). Nevertheless, the inevitable result of His coming is judgment, because some refuse to believe (3:18). As the light of the world, Jesus came that the blind might **see** and those who think they can see will be **made blind**.

10:1 In John 7, Jesus journeyed to Jerusalem for the Feast of Tabernacles (see 7:2, 10). All of the events between 7:10 and 10:39 take place on that visit to Jerusalem. Thus chs. 9 and 10 are closely connected, suggesting that Jesus had the Pharisees of ch. 9 in mind when He spoke the opening words of ch. 10. A **sheepfold** was a walled enclosure or high fence made with stakes, and having one door or gate; often the enclosure was a cave. **some other way:** The Pharisees had secured their power by illegitimate means. A **thief** steals in secret; a **robber** plunders openly with violence.

10:2 In contrast to the thief, the true **shepherd** would come through the **door**.

10:3 The doorkeeper was the undershepherd. **Calls** expresses personal address rather than a general or authoritative invitation. **by name:** The naming of sheep was an ancient practice (see Ps. 147:4; Is. 40:26). This was good practice for the undershepherd who has been given the charge of a portion of God’s flock (see 1 Pet. 5:2).

10:4 Brings out is a translation of the same Greek word used in 9:34, 35 of the Pharisees casting out the man born blind.

The false shepherds put out the sheep to rid themselves of trouble. The true shepherd puts out the sheep in order to feed them. The sheep know the voice of the true shepherd.

10:5 A stranger is anyone whom the sheep do not know, not necessarily a thief and a robber. Sheep would not follow a stranger’s voice even if he used the shepherd’s call and imitated his tone.

10:7 In vv. 1–5, Jesus is the shepherd; here He is **the door**. Some shepherds lay down across the entry of the sheepfold at night to sleep. Wild beasts would be discouraged from entering, and sheep would not exit. Thus the shepherd was also the door.

10:8 The thieves and robbers were the Pharisees (v. 1).

10:9 Jesus, the shepherd, gives spiritual life and access to spiritual food.

10:10 more abundantly: The thieves take life; the shepherd gives it. Abundant life includes salvation, nourishment, healing (v. 9), and much more. **Life** here refers to eternal life, God’s life. It speaks not only of endlessness, but of *quality* of life. With Christ, life on earth can reach much higher quality, and then in heaven it will be complete and perfect.

10:11 Jesus is the **good shepherd** who gives His life for the **sheep** (see 3:16; 1 John 3:16), as opposed to the wicked thief who takes their lives. While *life* in v. 10 refers to eternal life, **life** here refers to physical life. Jesus laid down His physical life in order to give us eternal life.

10:12 The hireling is a hired shepherd, a mercenary, who tends the flock for his own interest. When a hired shepherd sees a wolf coming he flees, not caring about the sheep.

10:16 The other sheep were not Jews in heathen lands, but Gentiles. The Jewish people had asked if Jesus would go and teach the Gentiles (7:35). Jesus now declared that He had sheep among the despised heathen. **One flock** anticipates

"because I lay down My life that I may take it again. ¹⁸No one takes it from Me, but I lay it down of Myself. I "have power to lay it down, and I have power to take it again. ¹⁹This command I have received from My Father."

¹⁹Therefore ¹⁹there was a division again among the Jews because of these sayings. ²⁰And many of them said, "He has a demon and is ³mad. Why do you listen to Him?"

²¹Others said, "These are not the words of one who has a demon. Can a demon ⁵open the eyes of the blind?"

The Opposition at the Feast of Dedication in Jerusalem

²²Now it was the Feast of Dedication in Jerusalem, and it was winter. ²³And Jesus walked in the temple, ¹in Solomon's porch. ²⁴Then the Jews surrounded Him and said to Him, "How long do You keep us in ⁴doubt? If You are the Christ, tell us plainly."

²⁵Jesus answered them, "I told you, and you do not believe. ¹The works that I do in My Father's name, they ¹bear witness of Me. ²⁶But ¹you do not believe, because you are not of My sheep, ⁵as I said to you. ²⁷^xMy sheep hear My voice, and I know them, and they follow Me. ²⁸And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹^yMy Father, ²who has given *them* to Me, is great-

¹⁷ ^m [Is. 53:7, 8, 12; Heb. 2:9]
¹⁸ ⁿ Matt. 26:53; [John 2:19; 5:26]
¹⁹ ^o [John 6:38; 14:31; 17:4; Acts 2:24, 32]
¹⁹ ^p John 7:43; 9:16
²⁰ ^q John 7:20
³ ^r insane
²¹ ^r [Ex. 4:11]
⁵ ^s John 9:6, 7, 32, 33
²³ ^t Acts 3:11; 5:12
²⁴ ^u Suspense
²⁵ ^v John 5:36; 10:38 ^v Matt. 11:4; John 2:11; 20:30
²⁶ ^w [John 8:47]
⁵ ^x NU omits as I said to you
²⁷ ^x John 10:4, 14
²⁹ ^y John 14:28
² [John 17:2, 6, 12, 24]

³⁰ ^a John 17:11, 21-24
³¹ ^b John 8:59
³³ ^c Matt. 9:3
¹ ^d John 5:18
³⁴ ^e Ps. 82:6
³⁵ ^f Matt. 5:17, 18
¹ ^g 1 Pet. 1:25

er than all; and no one is able to snatch *them* out of My Father's hand. ³⁰^aI and My Father are one."

³¹Then ^bthe Jews took up stones again to stone Him. ³²Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?"

³³The Jews answered Him, saying, "For a good work we do not stone You, but for ¹'blasphemy, and because You, being a Man, ¹'make Yourself God."

³⁴Jesus answered them, "Is it not written in your law, ^e'I said, ¹'You are gods'?"

³⁵If He called them gods, ^fto whom the word of God came (and the Scripture ^gcannot be broken), ³⁶do you say of Him

Herod's Temple

King Herod sought to appease his Jewish subjects by constructing an enormous, ornate, cream-colored temple of stone and gold. Building began in 19 B.C. The main building was finished by 9 B.C., but the entire structure was not completed until A.D. 64. The temple building occupied an area that measured about 490 yards from north to south and 325 yards from east to west. The entire temple complex was enclosed by a massive stone wall, the southeast corner of which stood about 50 yards above the floor of the Kidron ravine. The parapet above this corner may have been the "pinnacle of the temple" referred to in Matt. 4:5. In A.D. 70, the Romans destroyed the temple and burned it to the ground. All that currently remains is the Western Wall, also called the Wailing Wall, where Jews still gather to pray.

the salvation of the Gentiles and the formation of the church, in which converted Jews and Gentiles would form one spiritual body (see 1 Cor. 12:13; Gal. 3:28; Eph. 2:16).

10:18 As the good shepherd, Jesus had the **power**—that is, the authority—not only to voluntarily **lay down** His life for the sheep (vv. 11, 15, 17), but also to **take it up** again. No one but God can do that.

10:19–21 After Jesus' analogy of the good shepherd, the editorial comment by John is fitting. In the analogy, Jesus was the good shepherd whose sheep hear His voice, implying that there are sheep who do not hear His voice. John's comment, true to the purpose of his Gospel, indicates that some believe and others do not. This is the same **division** that occurred in 9:16.

10:22 The events of 7:1–10:21 occurred during the Feast of Tabernacles, which fell in the middle of October. **The Feast of Dedication** was celebrated for eight days in December; thus there was a period of about two months between vv. 21 and 22. In 167 B.C., Antiochus Epiphanes desecrated the temple in Jerusalem, as prophesied in Dan. 11:31. The Maccabees restored and purified the temple. In commemoration of the restoration, the Feast of Dedication was instituted. Today it is also known as the Feast of Lights or Hanukkah. John notes that the events of 10:22 occurred in winter to explain why the Lord chose a sheltered spot in which to teach (v. 23).

10:23 A pavilion surrounded the temple. **Solomon's porch** was a long, covered cloister or colonnade in the temple court, probably on the east side.

10:25 **Jesus answered:** Jesus reminded the Jewish leaders of His words and works. Jesus was the Messiah and said so. He

told the woman at the well that He was the Messiah (4:25, 26), as well as the man born blind (9:35–37). His works include all the miracles He performed as signs pointing to His messiahship (see 20:31).

10:26 as I said to you: At the Feast of Tabernacles, Jesus had told the leaders that they were not among His sheep (see vv. 14, 15; 8:42–44, 47).

10:27–29 Jesus described three characteristics of His sheep: (1) They **hear His voice** (v. 4). He knows them (see Rom. 8:29). (2) They **follow** Him. The following of the sheep is a metaphor for faith. Other metaphors for faith in this Gospel include drinking water (4:14), eating bread (6:50, 51), eating flesh and drinking blood (6:54). (3) They **shall never perish**; their eternal life can never be taken away. The **Father's hand** is more powerful than that of any enemy.

10:30 I and My Father are one: The Jewish opponents understood that Jesus was claiming to be God (vv. 31, 33).

10:31 again: This was not the first time that the Jewish leaders **took up stones** against Jesus (see 8:59).

10:32, 33 The Jewish antagonizers revealed the reason for their opposition to Jesus—He was claiming a unique unity with the Father, a unity that clearly indicated His own deity. The Jewish leaders considered this to be **blasphemy**.

10:34 In the OT, judges were called *gods*. They exercised godlike judicial sovereignty. Psalm 82:6, the verse quoted here, refers to judges who violate the Law. Jesus' argument was that if the divine name had been applied by God to mere men, there could be neither blasphemy nor folly in its application to the incarnate Son of God Himself.

10:35 Broken actually means "to loose, untie." This is a strong

^hwhom the Father sanctified and ⁱsent into the world, ‘You are blaspheming,’ ^jbecause I said, ‘I am ^kthe Son of God?’ ³⁷ ^lIf I do not do the works of My Father, do not believe Me; ³⁸ but if I do, though you do not believe Me, ^mbelieve the works, that you may know and ⁿbelieve that the Father *is* in Me, and I in Him.” ³⁹ ^oTherefore they sought again to seize Him, but He escaped out of their hand.

⁴⁰ And He went away again beyond the Jordan to the place ^pwhere John was baptizing at first, and there He stayed. ⁴¹ Then many came to Him and said, “John performed no sign, ^qbut all the things that John spoke about this Man were true.” ⁴² And many believed in Him there.

Christ Raises Lazarus

11 Now a certain *man* was sick, Lazarus of Bethany, the town of ^aMary and her sister Martha. ^{2b} It was *that* Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick. ³ Therefore the sisters sent to Him, saying, “Lord, behold, he whom You love is sick.”

⁴ When Jesus heard *that*, He said, “This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.”

⁵ Now Jesus loved Martha and her sister and Lazarus. ⁶ So, when He heard that he was sick, ^cHe stayed two more days in the place where He was. ⁷ Then after this He said to *the* disciples, “Let us go to Judea again.”

⁸ The disciples said to Him, “Rabbi, lately the Jews sought to ^dstone You, and are You going there again?”

⁹ Jesus answered, “Are there not twelve hours in the day? ^eIf anyone walks in

³⁶ ^h John 6:27
^l John 3:17 / John 5:17, 18 ^k Luke 1:35
³⁷ ^l John 10:25, 15:24
³⁸ ^m John 5:36
ⁿ John 14:10, 11
⁶ NU *understand*
³⁹ ^o John 7:30, 44
⁴⁰ ^p John 1:28
⁴¹ ^q [John 1:29, 36; 3:28-36; 5:33]

CHAPTER 11

¹ ^a Luke 10:38, 39; John 11:5, 19
² ^b Matt. 26:7
⁶ ^c John 10:40
⁸ ^d John 8:59; 10:31
⁹ ^e Luke 13:33; John 9:4, 12:35

^f Is. 9:2
¹⁰ ^e John 12:35
¹¹ ^h Deut. 31:16; [Dan. 12:2]; Matt. 9:24; Acts 7:60; [1 Cor. 15:18, 51]
¹⁶ ^f Matt. 10:3; Mark 3:18; Luke 6:15; John 14:5; 20:26-28; Acts 1:13
¹⁸ ² Lit. 15 *stadia*
²² ^g [John 9:31; 11:41]
²⁴ ^k [Luke 14:14; John 5:29]
²⁵ ^l John 5:21; 6:39, 40, 44; [Rev. 1:18] ^m John 3:16, 36, 1 John 5:10

the day, he does not stumble, because he sees the ^llight of this world. ¹⁰ But ^gif one walks in the night, he stumbles, because the light is not in him.” ¹¹ These things He said, and after that He said to them, “Our friend Lazarus ^hsleeps, but I go that I may wake him up.”

¹² Then His disciples said, “Lord, if he sleeps he will get well.” ¹³ However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep.

¹⁴ Then Jesus said to them plainly, “Lazarus is dead. ¹⁵ And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him.”

¹⁶ Then ⁱThomas, who is called the Twin, said to his fellow disciples, “Let us also go, that we may die with Him.”

¹⁷ So when Jesus came, He found that he had already been in the tomb four days. ¹⁸ Now Bethany was near Jerusalem, about ^jtwo miles away. ¹⁹ And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.

²⁰ Now Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house.

²¹ Now Martha said to Jesus, “Lord, if You had been here, my brother would not have died. ²² But even now I know that ^jwhatever You ask of God, God will give You.”

²³ Jesus said to her, “Your brother will rise again.”

²⁴ Martha said to Him, ^k“I know that he will rise again in the resurrection at the last day.”

²⁵ Jesus said to her, “I am ^lthe resurrection and the life. ^mHe who believes in Me,

statement of the inerrancy of the Holy Scriptures. Notice how Jesus made the veracity of His argument rest on the absolute trustworthiness of Scripture.

10:38 believe the works: Jesus asked the Jewish leaders to at least consider His miracles because these indicated and demonstrated His deity. Note that the heart of the issue is *belief*. John never deviates from this single condition for being born again. The word translated *believe* is used 99 times in this book.

10:40 beyond the Jordan: This sojourn into Perea is also noted in Matt. 19:1; Mark 10:1.

11:1 Bethany, a small village on the southeast slope of the Mount of Olives, was located about two miles from Jerusalem (v. 18).

11:2 Mary who anointed: The anointing had not yet taken place (12:1-3). When John wrote, the anointing was well known, so he used the event to distinguish this Mary from other women with the same name.

11:4 Not unto death means not having death as its final result. **may be glorified:** By raising Lazarus from the dead, Jesus would demonstrate His deity in an undeniable way.

11:6-8 stayed two more days: God’s purpose was to glorify His Son (v. 4) and to cause the disciples to grow (v. 15). Had

Jesus immediately rushed to Lazarus’s bedside and healed him, Lazarus would not have died and Jesus would not have been able to manifest His glory by raising Lazarus. God’s timing to accomplish His purpose is perfect. The disciples were skeptical. In their minds, for Jesus to go back to Judea would mean death.

11:15 Jesus was not glad that Lazarus was dead. He was glad for the opportunity the disciples would soon have to see an amazing miracle. The disciples had already believed (2:11), but each new trial offered an opportunity for their faith to grow.

11:16 the Twin: In Thomas, the twins of belief and unbelief contended with each other for mastery. He seems to have combined devotion to Jesus with a tendency to see the dark side of things. Jesus said, “Let us go,” that the disciples might believe (v. 15). Thomas said, **Let us also go, that we may die.** While the Lord saw their development in faith, Thomas saw their deaths. Yet in His loyalty, he followed anyway.

11:25-27 Christ is the resurrection for those who believe and are physically dead. He is **the life** for those who believe and have not yet died. When Jesus asked Martha if she believed, she responded with words similar to the ones John used to describe the purpose of his book (20:31). In order to have



though he may ²⁶ die, he shall live. ²⁶ And whoever lives and believes in Me shall never die. Do you believe this?"

²⁷ She said to Him, "Yes, Lord, ²⁷ I believe that You are the Christ, the Son of God, who is to come into the world."

²⁸ And when she had said these things, she went her way and secretly called Mary her sister, saying, "The Teacher has come and is calling for you." ²⁹ As soon as she heard *that*, she arose quickly and came to Him. ³⁰ Now Jesus had not yet come into the town, but ² was in the place where Martha met Him. ³¹ ^p Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, ³ saying, "She is going to the tomb to weep there."

³² Then, when Mary came where Jesus was, and saw Him, she ^q fell down at His feet, saying to Him, ^r "Lord, if You had been here, my brother would not have died."

³³ Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled. ³⁴ And He said, "Where have you laid him?"

They said to Him, "Lord, come and see."

³⁵ ^s Jesus wept. ³⁶ Then the Jews said, "See how He loved him!"

³⁷ And some of them said, "Could not this Man, ^t who opened the eyes of the blind, also have kept this man from dying?"

³⁸ Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a "stone lay against it. ³⁹ Jesus said, "Take away the stone."

Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for he has been *dead* four days."

²⁵ ⁿ 1 Cor. 15:22; [Heb. 9:27]
²⁷ ^o Matt. 16:16; Luke 2:11; John 4:42; 6:14, 69
³⁰ ² NU was still
³¹ ^p John 11:19, 33
³ NU supposing that she was going
³² ^q Mark 5:22; 7:25; Rev. 1:17
^r John 11:21
³⁵ ^s Luke 19:41
³⁷ ^t John 9:6, 7
³⁸ ^u Matt. 27:60, 66; Mark 15:46; Luke 24:2; John 20:1

⁴⁰ ^v [John 11:4, 23]
⁴¹ ⁴ NU omits from the place where the dead man was lying
⁴² ^w John 12:30; 17:21
⁴⁴ ^x John 19:40
^y John 20:7
⁴⁵ ^z John 2:23; 10:42; 12:11, 18
⁴⁶ ^a John 5:35
⁴⁷ ^b Ps. 2:2; Matt. 26:3; Mark 14:1; Luke 22:2
^c John 12:19; Acts 4:16
⁴⁹ ^d Matt. 26:3; Luke 3:2; John 18:14; Acts 4:6
⁵⁰ ^e John 18:14
⁵ NU you
⁵² ^f Is. 49:6; Acts 10:45; 11:18; 13:46; [1 John 2:2] ^g Ps. 22:27; John 10:16; [Eph. 2:14-17]

⁴⁰ Jesus said to her, "Did I not say to you that if you would believe you would ^v see the glory of God?" ⁴¹ Then they took away the stone ⁴ from the place where the dead man was lying. And Jesus lifted up His eyes and said, "Father, I thank You that You have heard Me. ⁴² And I know that You always hear Me, but ^w because of the people who are standing by I said *this*, that they may believe that You sent Me." ⁴³ Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!" ⁴⁴ And he who had died came out bound hand and foot with ^x graveclothes, and ^y his face was wrapped with a cloth. Jesus said to them, "Loose him, and let him go."

The Pharisees Plan to Kill Christ

⁴⁵ Then many of the Jews who had come to Mary, ^z and had seen the things Jesus did, believed in Him. ⁴⁶ But some of them went away to the Pharisees and ^a told them the things Jesus did. ⁴⁷ ^b Then the chief priests and the Pharisees gathered a council and said, ^c "What shall we do? For this Man works many signs. ⁴⁸ If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation."

⁴⁹ And one of them, ^d Caiaphas, being high priest that year, said to them, "You know nothing at all, ⁵⁰ ^e nor do you consider that it is expedient for ⁵ us that one man should die for the people, and not that the whole nation should perish." ⁵¹ Now this he did not say on his own *authority*; but being high priest that year he prophesied that Jesus would die for the nation, ⁵² and ^f not for that nation only, but ^g also that He would gather together in one the children of God who were scattered abroad.

⁵³ Then, from that day on, they plotted to ^h put Him to death. ⁵⁴ ⁱ Therefore Je-

eternal life, a person must place his or her faith in Jesus, who is **the Christ, the Son of God**, who came into the world to bring eternal life to those who believe.

11:32 if You had been here: Mary said the same thing to the Lord as Martha had (v. 21). No doubt they had expressed this thought to one another often in the previous few days.

11:33 Groaned means to be deeply moved. **Troubled** means to be stirred up, disturbed. Jesus was moved by the mourning of Mary and indignant at the hypocritical lamentations of His enemies.

11:35 Wept simply means "shed tears." Jesus did not weep aloud in hopeless grief like the others (v. 33). He knew what He was about to do, but His compassion for their pain moved Him to tears.

11:37 Some people misinterpreted Jesus' tears as powerlessness. They complained that He had healed others, but now was incapable.

11:38 a cave: Having a private burial place indicates that the family was wealthy.

11:43 cried: This loud cry was either the result of strong emotion or in order that the multitude might hear. **Lazarus:** Augustine once said that if Jesus had not designated Lazarus by name, all the graves would have been emptied at His command (5:28). Raising Lazarus from the dead is the seventh sign of Jesus' messiahship, the greatest miracle of all, giving life back to the dead.

11:48 Place refers either to Jerusalem or to the temple. The real concern of the Jewish leaders is seen here. They were not as upset at Jesus' supposed blasphemy as they were about losing their positions of authority.

11:49-52 In the opinion of **Caiaphas**, Jesus should die rather than plunge the nation into destruction. John adds that by virtue of his office, Caiaphas pronounced a message of God unconsciously: **one man should die for the people**. Caiaphas was a prophet in spite of himself. John also saw in Caiaphas's words a prophecy that Jesus should die not only for Israel but for the Gentiles as well.

11:53 Humanly speaking, the resurrection of Lazarus was a

sus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called ^jEphraim, and there remained with His disciples.

^{55k} And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to ^lpurify themselves. ^{56m} Then they sought Jesus, and spoke among themselves as they stood in the temple, “What do you think—that He will not come to the feast?” ⁵⁷ Now both the chief priests and the Pharisees had given a command, that

⁵³ ^h Matt. 26:4; Luke 6:11; 19:47; 22:2; John 5:16
⁵⁴ ^l John 4:1, 3; 7:1 / ² Chr. 13:19
⁵⁵ ^k Matt. 26:1; Mark 14:1; Luke 22:1; John 2:13; 5:1; 6:4 / Num. 9:10, 13; 31:19, 20; 2 Chr. 30:17; Luke 2:22
⁵⁶ ^m John 7:11

⁵⁷ ⁿ Matt. 26:14-16

if anyone knew where He was, he should report *it*, that they might ⁿ seize Him.

Mary Anoints Christ

Matt. 26:6-12; Mark 14:3-9

12 Then, six days before the Passover, Jesus came to Bethany, “where Lazarus was ^l who had been dead, whom He had raised from the dead. ^{2b} There they made Him a supper; and Martha served,

CHAPTER 12 ¹ ^a Matt. 21:17; John 11:1, 43 ¹ NU omits *who had been dead* ² ^b Matt. 26:6; Mark 14:3; Luke 10:38-41

Jesus’ Seven “I Am” Statements

Jesus’ “I am” statements would have particular significance to the first-century Jewish listener. God had revealed Himself to Moses with a resounding “I AM” (Ex. 3:14). Now Jesus was using the same words to describe Himself (4:26; 6:20; 13:19).

| Title | Reference | Context | Significance |
|--|------------------|--|---|
| “I am the bread of life.” | 6:35, 41, 48, 51 | After Jesus had fed the five thousand and the people wanted more free food. | As bread sustains physical life, so Christ offers and sustains spiritual life. The nourishment and satisfaction He offers are permanent. |
| “I am the light of the world.” | 8:12 | During the Feast of Tabernacles. At this feast a huge candelabra was lit in the women’s court of the temple. It reminded the Israelites of the pillar of fire which guided their ancestors during the wilderness wanderings. | To a world stumbling about in the darkness of sin, Christ offers Himself as a constant guide. Light is also symbolic of holiness. |
| “I am the door of the sheep.” | 10:7, 9 | During a discourse with Israel’s religious leaders in which Jesus in essence declared them to be unfit shepherds of the nation. | Shepherds guided their flocks into stone enclosures each night to protect them. These structures had no doors. The shepherd would sit or lie in the opening to prevent predators from attacking. Thus Jesus was describing His care and constant devotion to those who are His. |
| “I am the good shepherd.” | 10:11, 14 | Same as above. | Unlike hirelings who might run away and leave the flock unprotected, Jesus is committed to caring for and keeping watch over His people. |
| “I am the resurrection and the life.” | 11:25 | After Lazarus had died. | Jesus is the Lord of all life and possesses the power to raise the dead. Death is not the final word, for all who are in Christ will live forever. |
| “I am the way, the truth, and the life.” | 14:6 | When the disciples were confused about Jesus’ statements about heaven. | Jesus is the one and only way to the Father. He is the source of all truth and the source for all knowledge about God. He offers to spiritually dead people the very life of God. |
| “I am the true vine.” | 15:1, 5 | In the Upper Room discourse on the night of His arrest. | The Old Testament contains many references to Israel as God’s vine (Ps. 80:8; Is. 5:1–7; Ezek. 15; Hos. 10:1). But because of the nation’s unfruitfulness, Jesus came to fulfill God’s plan. By attaching ourselves to Christ, we enable His life to flow in and through us. Then we cannot help but bear fruit that will honor the Father. In this metaphor, He is the Gardener. |

major factor that led to the plot by the Jewish religious leaders to kill Christ. At this point the council decided informally, if not formally, to put Jesus to death. John marks the growth of the hostility step by step (5:16; 7:1, 32, 45; 8:59; 9:22; 10:39). It is ironic that these men believed they could put to death permanently One who could raise the dead.

11:54 no longer walked openly: Jesus withdrew from public life for a while. He met privately with His disciples. **Wilderness** usually refers to the desert of Judea which extended to Jericho.

12:1 six days before the Passover: If Jesus’ crucifixion took place on a Friday, this dinner occurred during the evening of the previous Saturday. Verse 12 seems to support this conclusion, because the Jerusalem entry took place on Sunday.

12:2 They probably refers to the people of the village. The inhabitants of Bethany wished to express their thanks to Jesus, who by a glorious miracle had honored their obscure village. **Lazarus** was the guest of honor.

but Lazarus was one of those who sat at the table with Him. ³Then ^cMary took a pound of very costly oil of ^dspikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.

⁴But one of His disciples, ^eJudas Iscariot, Simon's *son*, who would betray Him, said, ⁵"Why was this fragrant oil not sold for ²three hundred denarii and given to the poor?" ⁶This he said, not that he cared for the poor, but because he was a thief, and ^fhad the money box; and he used to take what was put in it.

⁷But Jesus said, "Let her alone; ³she has kept this for the day of My burial.

⁸For ^gthe poor you have with you always, but Me you do not have always."

⁹Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, ^hwhom He had raised from the dead. ¹⁰ⁱBut the chief priests plotted to put Lazarus to death also, ¹¹^jbecause on account of him many of the Jews went away and believed in Jesus.

The Triumphal Entry

Matt. 21:1-9; Mark 11:1-10; Luke 19:29-38

¹²^kThe next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³took branches of palm trees and went out to meet Him, and cried out:

"Hosanna!

¹⁴*Blessed is He who comes in the name of the LORD!*"

The King of Israel!"

12:3 very costly oil: Judas Iscariot said that this oil cost three hundred denarii (v. 5). One denarius was a laborer's wage for one day (see Matt. 20:2). Thus the oil cost approximately a year's wages. **anointed the feet:** Mary also anointed Jesus' head (see Matt. 26:7; Mark 14:3). The custom of that time was to anoint the heads of guests. Anointing Jesus' head was an act of honor; anointing His feet was a display of devotion.

12:7 My burial: Anointing was the first stage of embalming (19:39). Whether Mary knew it or not, she was anticipating Jesus' death, which would come within the week.

12:8 the poor you have with you always: We will never lack an opportunity to care for the poor (see Deut. 15:11).

12:10, 11 plotted to put Lazarus to death also: The chief priests were mostly Sadducees. They had an additional reason to kill Lazarus. He was a living refutation of their doctrine that there was no resurrection (see 11:57; Acts 23:8). Yet this was not a meeting of the Jewish council, nor was it a formal sentence of death. **on account of him:** The ultimate motivation for wanting to kill Lazarus was that because of him many were believing in Jesus. **Went away** implies that these individuals were withdrawing from the Jewish leaders.

12:13-15 took branches of palm trees: This was the Sunday before Christ arose, today called Palm Sunday. **cried out . . . King of Israel:** Until this point, Jesus had discouraged expressions of support from the people (6:15; 7:1-8). Here He allowed pub-

³ ^c Luke 10:38, 39; John 11:2 ^d Song 1:12

⁴ ^e John 13:26

⁵ ² About one year's wages for a worker

⁶ ^f John 13:29

⁷ ³ NU that she may keep

⁸ ^g Deut. 15:11; Matt. 26:11; Mark 14:7; John 17:11

⁹ ^h John 11:43, 44

¹⁰ ⁱ Luke 16:31

¹¹ ^j John 11:45;

12:18

¹² ^k Matt. 21:4-9;

Mark 11:7-10;

Luke 19:35-38

¹³ ^l Ps. 118:25,

26 ★

¹⁴ ^m Matt. 21:7

¹⁵ ⁿ Is. 40:9; Zech. 9:9 ★

¹⁶ ^o Luke 18:34

^p John 7:39; 12:23

^q [John 14:26]

¹⁸ ^r John 12:11

¹⁹ ^s John 11:47, 48

²⁰ ^t Mark 7:26;

Acts 17:4 ^u 1 Kin.

8:41, 42; Acts 8:27

²¹ ^v John 1:43, 44;

14:8-11

²³ ^w Matt. 26:18,

45; John 13:32;

Acts 3:13 ☆

²⁴ ^x [Rom. 14:9];

1 Cor. 15:36 ^y Lit.

fruit

²⁵ ^y Matt. 10:39;

Mark 8:35; Luke

9:24

¹⁴ ^m Then Jesus, when He had found a young donkey, sat on it; as it is written:

¹⁵ *"Fear" not, daughter of Zion; Behold, your King is coming, Sitting on a donkey's colt."*

¹⁶ ^o His disciples did not understand these things at first; ^pbut when Jesus was glorified, ^qthen they remembered that these things were written about Him and that they had done these things to Him.

¹⁷Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. ¹⁸^rFor this reason the people also met Him, because they heard that He had done this sign. ¹⁹The Pharisees therefore said among themselves, ^s"You see that you are accomplishing nothing. Look, the world has gone after Him!"

²⁰Now there ^twere certain Greeks among those ^uwho came up to worship at the feast. ²¹Then they came to Philip, ^vwho was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus."

²²Philip came and told Andrew, and in turn Andrew and Philip told Jesus.

The Messiah Teaches

²³But Jesus answered them, saying, ^w"The hour has come that the Son of Man should be glorified. ²⁴Most assuredly, I say to you, ^xunless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much ^ygrain. ²⁵^yHe who loves his life will lose it, and he who hates his life in this

lic enthusiasm. He entered Jerusalem on the back of a young donkey. This act fulfilled prophecy (see Zech. 9:9) and as such was a symbolic proclamation that Jesus is the Messiah.

12:16 did not understand: The disciples did not catch the prophetic significance of Jesus' act. **when Jesus was glorified:** After Christ's death, resurrection, and ascension, the disciples finally understood that the OT prophecies concerning the Messiah had been fulfilled in Jesus.

12:17-19 These verses explain the series of events that led to the condemnation and crucifixion of Jesus.

12:20 The fact that these Greeks came to Jerusalem to **worship at the feast** indicates that they were Jewish proselytes. By recording this incident, perhaps John was hinting that the salvation rejected by many of the Jews was already passing to the Gentiles.

12:23 The hour has come: Prior to this, Jesus had stated that His hour had not yet come (2:4; 7:6, 30; 8:20). Now the time had come for Christ to die and be raised from the dead (see 13:1; 16:32; 17:1).

12:24 unless a grain . . . dies: When a seed dies, it produces fruit. Life comes by death. This principle is true not only in nature, but it is also true spiritually. Jesus was speaking first and foremost of Himself. He is the grain of wheat. His death would produce much fruit and would result in many living for God.

12:25, 26 The phrase **loves his life** describes those who serve

world will keep it for eternal life. ²⁶If anyone serves Me, let him ^efollow Me; and ^awhere I am, there My servant will be also. If anyone serves Me, him *My* Father will honor.

^{27b}“Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour?’ ^cBut for this purpose I came to this hour. ²⁸Father, glorify Your name.”

^dThen a voice came from heaven, *saying*, “I have both glorified *it* and will glorify *it* again.”

²⁹Therefore the people who stood by and heard *it* said that it had thundered. Others said, “An angel has spoken to Him.”

³⁰Jesus answered and said, ^e“This voice did not come because of Me, but for your sake. ³¹Now is the judgment of this world; now ^fthe ruler of this world will be cast out. ³²And I, ^gif I am ⁵lifted up from the earth, will draw ^hall *peoples* to Myself.” ³³ⁱThis He said, signifying by what death He would die.

³⁴The people answered Him, ^j“We have heard from the law that the Christ remains forever; and how *can* You say, ‘The Son of Man must be lifted up?’ Who is this Son of Man?”

³⁵Then Jesus said to them, “A little while longer ^kthe light is with you. ^lWalk while you have the light, lest darkness overtake you; ^mhe who walks in darkness does not know where he is going.

³⁶While you have the light, believe in

²⁶ ^z [Matt. 16:24]

^a John 14:3; 17:24; [1 Thess. 4:17]

²⁷ ^b [Matt. 26:38, 39]; Mark 14:34; Luke 12:50; John 11:33 ^c Luke 22:53; John 18:37

²⁸ ^d Matt. 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35

³⁰ ^e John 11:42

³¹ ^f Matt. 12:29; Luke 10:18; [Acts 26:18; 2 Cor. 4:4]

³² ^g John 3:14; 8:28 ^h [Rom. 5:18; Heb. 2:9]

³³ ⁱ Crucified

³³ ^j John 18:32; 21:19

³⁴ ^k Ps. 89:36, 37; Is. 9:6, 7; Mic. 4:7

³⁵ ^l [John 1:9; 7:33; 8:12] ^l Jer. 13:16; [Gal. 6:10]; Eph. 5:8 ^m John 11:10; [1 John 2:9-11]

³⁶ ⁿ Luke 16:8; John 8:12 ^o John 8:59

³⁷ ^p John 11:47

³⁸ ^q Is. 53:1 ^r ★; Rom. 10:16

⁴⁰ ^s Is. 6:9, 10 ^t ★

⁴¹ ^u Matt. 13:14

⁴¹ ^v Is. 6:1 ⁶ NU ^w because

⁴² ^x John 7:13; 9:22

⁴³ ^y John 5:41, 44

the light, that you may become “sons of light.” These things Jesus spoke, and departed, and ^owas hidden from them.

³⁷But although He had done so many ^psigns before them, they did not believe in Him, ³⁸that the word of Isaiah the prophet might be fulfilled, which he spoke:

^q“*Lord, who has believed our report? And to whom has the arm of the LORD been revealed?*”

³⁹Therefore they could not believe, because Isaiah said again:

⁴⁰“*He^r has blinded their eyes and hardened their hearts, ^sLest they should see with their eyes, Lest they should understand with their hearts and turn, So that I should heal them.*”

⁴¹These things Isaiah said ⁶when he saw His glory and spoke of Him.

⁴²Nevertheless even among the rulers many believed in Him, but ^abecause of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue; ⁴³^vfor they loved the praise of men more than the praise of God.

⁴⁴Then Jesus cried out and said, ^w“He

⁴⁴ ^w Mark 9:37

only themselves. In a very short time, Jesus was going to give the disciples an opportunity to identify this problem in their lives (13:1-7). **Hates his life** involves serving Christ. Each believer must establish his or her priorities. We cannot give ourselves fully to this life and yet be committed to the life to come. **Follow Me** in this context means to follow Jesus’ example of self-sacrifice (13:15). Jesus set the example of “hating” His life in this world so that He could accomplish eternal purposes (see Phil. 2:5-8).

12:27 My soul is troubled: Jesus’ agony over His impending death was not confined to Gethsemane, where He prayed, “O My Father, if it is possible, let this cup pass from Me” (see Matt. 26:39). He felt the agony and expressed it almost a week before Gethsemane.

12:34 Christ remains forever: The people understood that **lifted up** meant removal from the earth by death. They argued that Scripture teaches that the Messiah would abide forever (see Ps. 110:4; Is. 9:7; Ezek. 37:25). To them, the Messiah would not have to die. They did not understand that He would be raised.

12:35, 36 Instead of answering the people’s questions (v. 34), Jesus gave them a warning. **Walk while you have the light:** Jesus is the light (1:4; 8:12; 9:5). He wanted the people to believe and abide in Him (v. 46).

12:37 they did not believe: Their unbelief is startling. However

Jesus’ predicted suffering and death did not fit the people’s idea of the Messiah.

12:38 the word of Isaiah . . . might be fulfilled: John quotes Is. 53:1 to prove that their unbelief is predictable.

12:39, 40 The consequence of repeated rejection is loss of the capacity to believe. Isaiah taught that some **could not believe** because God **hardened their hearts** (see Is. 6:10) after they repeatedly rejected the truth.

12:41 John uses the words **His glory** to speak of the manifestation of God Himself. John quotes Is. 6:9 (see v. 40) as a prophecy of the people’s unbelief and their rejection of Christ. In that verse, Isaiah was talking about God Himself. Therefore in this passage John is teaching that Jesus is God.

12:42, 43 Rulers refers to members of the council. Because the rulers **did not confess Him**, some claim that their faith was not genuine. The text, however, says that they **believed in Him**, a construction in Greek that typically indicates saving faith (8:30). Moreover, the word **nevertheless** marks a stark contrast between these believers and the unbelief spoken of in vv. 37-41. These men were genuine believers. Their problem was that they feared the opinions of their fellow leaders. Such believers will be ashamed at Christ’s return (see 1 John 2:28).

12:44, 45 not in Me but in Him: Jesus insisted that anyone who

signs (Gk. *sēmeion*) (2:11; 3:2; 4:54; 10:41; 11:47; 12:37; 20:30) Strong’s #4592: The Greek word John uses for *signs* means “a distinguishing mark” or “an indication” of the authenticity of a person or an object. Paul uses the word to refer to his signature, which authenticated his letter to the Thessalonians (see 2 Thess. 3:17). In the Gospel of John, *sēmeion* means “a portent,” a miracle that points to the divine Creator. In his Gospel, John speaks of Jesus’ miracles as *signs* pointing people to the truth that Jesus is the divine Son of God who came down from heaven. In contrast, the authors of the synoptic Gospels typically speak of Jesus’ miracles as demonstrations of His divine power (see Matt. 11:20-23; Mark 3:15).

who believes in Me, ^xbelieves not in Me ^ybut in Him who sent Me. ⁴⁵ And ^zhe who sees Me sees Him who sent Me. ^{46 a} I have come *as a light* into the world, that whoever believes in Me should not abide in darkness. ⁴⁷ And if anyone hears My words and does not ⁷believe, ^bI do not judge him; for ^cI did not come to judge the world but to save the world. ^{48 d} He who rejects Me, and does not receive My words, has that which judges him—^ethe word that I have spoken will judge him in the last day. ⁴⁹ For ^fI have not spoken on My own *authority*; but the Father who sent Me gave Me a command, ^gwhat I should say and what I should speak. ⁵⁰ And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I ^hspeak.”

Christ Washes the Disciples' Feet

13 Now ^abefore the Feast of the Passover, when Jesus knew that ^bHis hour had come that He should depart from this world to the Father, having loved His own who were in the world, He ^cloved them to the end.

² And ^dsupper being ended, ^ethe devil having already put it into the heart of Judas Iscariot, Simon's *son*, to betray Him, ³Jesus, knowing ^fthat the Father had given all things into His hands, and

⁴⁴ ^x [John 3:16, 18, 36; 11:25, 26] ^y [John 5:24] ⁴⁵ ^z [John 14:9] ⁴⁶ ^a John 1:4, 5; 8:12, 12:35, 36 ⁴⁷ ^b John 5:45 ^c John 3:17 ⁷ NU *keep them* ⁴⁸ ^d [Luke 10:16] ^e Deut. 18:18, 19; [John 5:45; 8:47] ⁴⁹ ^f John 8:38 ^g Deut. 18:18 ⁵⁰ ^h John 5:19; 8:28

CHAPTER 13

¹ ^a Matt. 26:2 ^b John 12:23; 17:1 ^c John 15:9 ² ^d Luke 22:3 ² NU *during supper* ³ ^e Matt. 11:27; [John 5:20-23; 17:2]; Acts 2:36; 1 Cor. 15:27; [Heb. 2:8] ^f John 8:42; 16:28 ^g John 17:11; 20:17 ⁴ ^h [Luke 22:27; Phil. 2:7, 8] ⁶ ⁱ Matt. 3:14 ⁷ John 12:16; 16:12 ^k John 13:19 ⁸ ^j [Ps. 51:2, 7; Ezek. 36:25; Acts 22:16; 1 Cor. 6:11; Eph. 5:26; Titus 3:5; Heb. 10:22] ¹⁰ ^m [John 15:3;

that He ⁱhad come from God and ^gwas going to God, ^{4 h}rose from supper and laid aside His garments, took a towel and girded Himself. ⁵ After that, He poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which He was girded. ⁶ Then He came to Simon Peter. And *Peter* said to Him, ⁱ“Lord, are You washing my feet?” ⁷ Jesus answered and said to him, “What I am doing you ^jdo not understand now, ^kbut you will know after this.”

⁸ Peter said to Him, “You shall never wash my feet!”

Jesus answered him, ^l“If I do not wash you, you have no part with Me.”

⁹ Simon Peter said to Him, “Lord, not my feet only, but also *my hands and my head!*”

¹⁰ Jesus said to him, “He who is bathed needs only to wash *his feet*, but is completely clean; and ^myou are clean, but not all of you.” ¹¹ For ⁿHe knew who would betray Him; therefore He said, “You are not all clean.”

¹² So when He had washed their feet, taken His garments, and sat down again, He said to them, “Do you ^oknow what I have done to you? ^{13 o} You call Me Teacher and Lord, and you say well, for *so* I am.

Eph. 5:26] ¹¹ ⁿ John 6:64; 18:4 ¹² ^o *understand* ¹³ ^p Matt. 23:8, 10; Luke 6:46; [1 Cor. 8:6; 12:3]; Eph. 6:9; [Phil. 2:11]

believed in Him was at the same time exercising belief in God the Father. Jesus explained that He was the personal manifestation of God (see 1:18; Col. 1:15; Heb. 1:3).

12:47 I do not judge may be rephrased as “I do not execute judgment.” Christ will judge, but at His first coming He did not come to judge but to save (3:17).

13:1 To the end means either “to the last” or “utterly and completely.” What follows in vv. 1–11 demonstrates Jesus' complete love. Jesus loved His disciples, even though He knew that one would betray Him, another would deny Him, and all would desert Him for a time.

13:2 Being ended may also be translated “having begun.” It was customary for slaves to wash guests' feet as the guests arrived, before they sat down to eat (vv. 4, 5). In any case, it appears that the supper had not ended, but was in progress. The statement of Jesus' complete love in v. 1 is contrasted with the fact that Judas would soon **betray Him**.

13:4 His garments: Jesus **laid aside** His outer garment, which would have impeded His movements. **towel:** By putting on an apron, Christ looked like the slave to whom the task of washing the feet of guests was assigned. Though the disciples realized what Jesus was doing, none of them offered himself for the task. Servanthood was not on their minds. Jesus loved

them knowing all about them, including the worst one of them, Judas.

13:8 no part with Me: The washing was a symbol of spiritual cleansing (vv. 10, 11). If Peter did not participate in the cleansing, he would not enjoy fellowship with Christ (see 1 John 1:9).

13:9, 10 but also my hands and my head: Given Jesus' dramatic statement, Peter had no choice but to submit. Only this time he went too far in the other direction. At first he wanted to tell the Lord what to do (v. 8). Now he wanted to dictate the manner in which Jesus did it. But Jesus told him he did not need a bath; he only needed Jesus to **wash his feet** that were dusty from the road. This is symbolic. A believer has already been “cleansed.” He or she only needs the cleansing of daily sins that comes through confession (see 1 John 1:9). Thus Jesus' washing of the disciples' feet not only is a model of service, but it represents the ultimate in service—forgiveness of sins.

13:11 You are not all clean: This is the second indication of the presence of a traitor among the apostles (6:70). Apparently this comment did not attract much attention.

13:13 Teacher and Lord were the ordinary titles of respect given to a rabbi.

wash (Gk. *nīptō*) (13:5, 6, 8, 10; 1 Tim. 5:10) Strong's #3538; **bathed** (Gk. *louō*) (13:10; Acts 9:37; Rev. 1:5) Strong's #3068: In speaking to Peter, Jesus used two different Greek words to indicate two different kinds of washing. The Greek word *nīptō* (13:5, 6, 8, 10) is used to indicate the washing of the extremities, the hands and the feet. The Greek word *louō* specifically means “bathing.” According to the social customs of those times, once a person had bathed his entire body, he needed only to wash his feet before partaking of a meal. In His response to Peter, Jesus used both words in order to advance a precious truth: just as those who have bathed need only to wash their feet, so believers who have been bathed by the Lord through His word and the Spirit (see 15:3; Eph. 5:26; Titus 3:5) need only to wash themselves daily from the filth and defilement they accumulate by their contact with the world.

¹⁴ If I then, *your* Lord and Teacher, have washed your feet, ^q you also ought to wash one another's feet. ¹⁵ For 'I have given you an example, that you should do as I have done to you. ¹⁶ Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. ¹⁷ If you know these things, blessed are you if you do them.

¹⁸ "I do not speak concerning all of you. I know whom I have chosen; but that the "Scripture may be fulfilled, ' *He who eats ³ bread with Me has lifted up his heel against Me.* ' ¹⁹ Now I tell you before it comes, that when it does come to pass, you may believe that I am *He*. ²⁰ Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

Christ Announces Judas, the Betrayer

Matt. 26:21, 22; Mark 14:18, 19; Luke 22:21-23

²¹ When Jesus had said these things, ² He was troubled in spirit, and testified and said, "Most assuredly, I say to you, ^a one of you will betray Me." ²² Then the disciples looked at one another, perplexed about whom He spoke.

²³ Now ^b there was ⁴ leaning on Jesus' bosom one of His disciples, whom Jesus loved. ²⁴ Simon Peter therefore motioned to him to ask who it was of whom He spoke.

²⁵ Then, leaning ⁵ back on Jesus' breast, he said to Him, "Lord, who is it?"

²⁶ Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to 'Judas Iscariot, the son of Si-

¹⁴ ^p Luke 22:27
^q [Rom. 12:10; Gal. 6:1, 2; 1 Pet. 5:5]

¹⁵ ^r Matt. 11:29; Phil. 2:5; [1 Pet. 2:21-24]; 1 John 2:6

¹⁶ ^s Matt. 10:24; [Luke 6:40]; John 15:20

¹⁷ ^t Matt. 7:24; Luke 11:28;

[James 1:25]

¹⁸ ^u John 15:25; 17:12 ^v Ps. 41:9 ^w ★; Matt. 26:23 ^x NU

My bread has

¹⁹ ^y John 14:29;

16:4

²⁰ ^z Matt. 10:40;

Mark 9:37; Luke

9:48; 10:16; Gal.

4:14

²¹ ^{aa} Matt. 26:21;

Mark 14:18; Luke

22:21 ^{ab} John 12:27

²² ^{ac} Ps. 41:9; Matt.

26:46; Mark 14:42;

Luke 22:48; John

6:64; 18:5; Acts

1:17; 1 John 2:19

²³ ^{ad} John 19:26;

20:2; 21:7, 20

²⁴ ^{ae} reclining

²⁵ ^{af} NU, M add

thus

²⁶ ^{ag} Matt. 10:4;

John 6:70, 71; 12:4;

Acts 1:16

²⁷ ^{ah} Luke 22:3

²⁹ ^{ai} John 12:6

³¹ ^{aj} John 12:23;

Acts 3:13 ^{ak} [John

14:13; 17:4; 1 Pet.

4:11]

³² ^{al} John 12:23

³³ ^{am} John 12:35;

14:19; 16:16-19

¹ Mark 16:19;

[John 7:34; 8:21];

Acts 1:9

mon. ²⁷ Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly." ²⁸ But no one at the table knew for what reason He said this to him. ²⁹ For some thought, because 'Judas had the money box, that Jesus had said to him, "Buy *those things* we need for the feast," or that he should give something to the poor.

³⁰ Having received the piece of bread, he then went out immediately. And it was night.

Christ Announces His Departure

³¹ So, when he had gone out, Jesus said, ^f "Now the Son of Man is glorified, and ^g God is glorified in Him. ³² If God is glorified in Him, God will also glorify Him in Himself, and ^h glorify Him immediately. ³³ Little children, I shall be with you a ⁱ little while longer. You will seek Me; ^j and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you. ³⁴ A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. ³⁵ By this all will know that you are My disciples, if you have love for one another."

Christ Foretells Peter's Denial

Matt. 26:34, 35; Mark 14:30, 31; Luke 22:33, 34

³⁶ Simon Peter said to Him, "Lord, where are You going?"

Jesus answered him, "Where I ^m am going you cannot follow Me now, but ⁿ you shall follow Me afterward."

³⁴ ^k Lev. 19:18; Eph. 5:2; 1 Thess. 4:9; James 2:8; 1 Pet. 1:22; 1 John 2:7 ³⁵ ^l 1 John 2:5 ³⁶ ^m John 13:33; 14:2; 16:5 ⁿ John 21:17; 2 Pet. 1:14

13:14, 15 you also ought to wash one another's feet: The Lord was using His practical action to give an example of love to His disciples (v. 1).

13:18 Jesus quoted Ps. 41:9 to explain the action of Judas. Lifting up his heel was a gesture of insult, or a preparation to kick. The blow had not yet been given. This was the attitude of Judas at that moment. He was eating with the disciples, but he was ready to strike.

13:21 troubled: Faced with bereavement (11:33), His own death (12:27), and betrayal, Jesus was deeply stirred.

13:23 leaning on Jesus' bosom: At this time people did not generally sit at a table to eat. They reclined on the left side of a low platform, resting on the left elbow and eating with the right hand, their feet extended outward. Reclining in such a way, a man's head was near the bosom of the person on his left. The disciple whom Jesus loved is never named in Scripture, but the tradition of the early church designates him as John, the author of this Gospel.

13:24 Peter . . . motioned to him to ask: Evidently Peter was not sitting next to Jesus. He was nearer to John, so he beckoned John to ask Jesus who was going to betray Him.

13:27 First, the devil put ideas in the head of Judas (v. 2); here Satan entered Judas. Note that Judas's actions were the result of the deepest thoughts of his heart.

13:30 it was night: Not only did Judas go out into the darkness of the night, he had also entered into spiritual darkness, separated from Jesus, the Light of the World (8:12; 9:5).

13:31, 32 the Son of Man is glorified: Jesus would be revealed as the divine Son of God and Savior of the world by His death and resurrection, and the gift of the Holy Spirit. God would be glorified in Him in that God's love, truth, and righteousness would be revealed in what Jesus was doing.

13:33 The time had come for Jesus to announce His departure to His disciples. Little children is an expression of tender affection used nowhere else in the Gospels. John did not forget the expression; he used it repeatedly in 1 John.

13:34 The command to love was new because Jesus gave it a new standard. Moses said, "Love your neighbor as yourself" (see Lev. 19:18). Jesus said the new standard was as I have loved you. Jesus gave His disciples the example of love that they were to follow (vv. 1-17).

13:35 By this: Unbelievers recognize Jesus' disciples not by their doctrinal distinctives, nor by dramatic miracles, nor even by their love for the lost. They recognize His disciples by their deeds of love for one another.

13:36 Lord, where are You going: This question, which Jesus had already addressed twice before, indicates that Peter completely missed the point of what Jesus said in vv. 34, 35.

³⁷ Peter said to Him, “Lord, why can I not follow You now? I will ^llay down my life for Your sake.”

³⁸ Jesus answered him, “Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not ^pcrow till you have denied Me three times.

Christ Comforts His Disciples

14 “Let ^anot your heart be troubled; you believe in God, believe also in Me. ²In My Father’s house are many ^lmansions; if *it were not so*, ²I would have told you. ^bI go to prepare a place for you. ³And if I go and prepare a place for you, ^cI will come again and receive you to Myself; that ^dwhere I am, *there* you may be also. ⁴And where I go you know, and the way you know.”

Christ Answers Thomas

^{5e} Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”

⁶ Jesus said to him, “I am ^fthe way, ^gthe truth, and ^hthe life. ⁱNo one comes to the Father ^jexcept through Me.

^{7k} “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

³⁷ ^o Matt. 26:33-35; Mark 14:29-31; Luke 22:33, 34
³⁸ ^p Matt. 26:74; Mark 14:30; Luke 22:61; John 18:25-27 ☆

CHAPTER 14

¹ ^a [John 14:27; 16:22, 24]
² ^b Matt. 25:34; John 13:33, 36; Heb. 11:16 ² Lit. *dwelling*s ² NU *would I have told you that I go or I would have told you; for I go*
³ ^c [Acts 1:11]
^d [John 12:26; 1 Thess. 4:17]
⁵ ^e Matt. 10:3; John 11:16; 20:24-29; 21:2
⁶ ^f [John 10:9; Rom. 5:2; Eph. 2:18; Heb. 9:8; 10:19, 20] ^g [John 1:14, 17; 8:32; 18:37] ^h [John 11:25] ⁱ 1 Tim. 2:5
^j [John 10:7-9; Acts 4:12]
⁷ ^k John 8:19
⁹ ^l John 12:45; Col. 1:15; Heb. 1:3
¹⁰ ^m John 10:38; 14:11, 20 ⁿ Deut. 18:18; John 5:19, 14:24 ★

Christ Answers Philip

⁸ Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

⁹ Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? ⁷ He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? ¹⁰ Do you not believe that ^m I am in the Father, and the Father in Me? The words that I speak to you ⁿ I do not speak on My own *authority*; but the Father who dwells in Me does the works. ¹¹ Believe Me that I *am* in the Father and the Father in Me, ^o or else believe Me for the sake of the works themselves.

^{12p} “Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater *works* than these he will do, because I go to My Father. ^{13q} And whatever you ask in My name, that I will do, that the Father may be ^r glorified in the Son. ¹⁴ If you ³ ask anything in My name, I will do *it*.

^{15s} “If you love Me, ⁴ keep My commandments. ¹⁶ And I will pray the Father, and ^t He will give you another ⁵ Helper, that He may abide with you forever—

¹¹ ^o John 5:36; 10:38 ¹² ^p Matt. 21:21; Mark 16:17; Luke 10:17 ¹³ ^q Matt. 7:7; [Mark 11:24]; Luke 11:9; John 15:16; 16:23, 24; [James 1:5-7; 1 John 3:22] ^r John 13:31 ¹⁴ ^s NU *ask Me* ¹⁵ ^t 1 John 5:3 ⁴ NU *you will keep* ¹⁶ ^t [John 15:26; 20:22]; Acts 2:4, 33 ☆; Rom. 8:15 ⁵ *Comforter, Gr. Parakletos*

13:37 I will lay down my life: Peter was ready to die for Jesus. Unfortunately, he was not ready, at this point, to live for Him. He was ready to attack single-handed a cohort of soldiers with his sword (see 18:10), but he was not willing to wash the feet of his brothers as Jesus had just done (see 13:4). Actually, Peter had things backwards. Christ was about to lay down His life for Peter, instead of Peter laying down his life for Christ. In spite of all this, Christ did not give up on Peter (see Luke 22:31, 32). Later Peter would die for Christ (21:18, 19). Church tradition states that Peter was crucified upside down, at his request, for he felt himself unworthy to be crucified like his Lord.

13:38 till you have denied Me three times: At these words of Jesus, Peter was stunned and said nothing. He is not mentioned again until 18:10.

14:1 After announcing Judas’s betrayal (13:21), His own imminent departure (13:33), and Peter’s denial (13:38), Jesus told His disciples not to be troubled, but to trust Him.

14:2 Mansions refers to dwelling places. Everybody has a longing for a permanent, secure place. Such places have already been set aside for all of God’s children.

14:3 I will come again and receive you: Peter may have failed Jesus (13:38), but Christ will not fail to return for Peter and for everyone else who has believed in Him (see 1 Thess. 4:16, 17).

14:6 Through His death and resurrection, Jesus is **the way** to the Father. He is also **the truth** and **the life**. As truth, He is

the revelation of God. As life, He is the communication of God to us.

14:7, 8 known My Father also: Jesus came to reveal the Father (1:18). To know Jesus is to know the Father (see 1 John 2:23). **show us the Father:** Jesus had just said that to see Him is to see the Father. Yet Philip asked to see the Father. Like Thomas, Philip seems to have been slow to comprehend (v. 5).

14:9 The Lord rebuked Philip because he should have known the answer to the question he asked. **He who has seen Me has seen the Father:** The Lord patiently explained again that He was revealing God the Father to them (v. 7). It is impossible to escape the claim Jesus was making. Clearly, He was claiming to be God.

14:12 Jesus had accomplished the greatest works possible, including raising the dead. How could He say that believers would do **greater works**? The answer is seen in the extent of what the apostles did. Jesus’ work on earth was confined to Palestine; the apostles would preach everywhere and see the conversion of thousands. Peter’s message at Pentecost brought more followers to Jesus than did Jesus’ entire earthly ministry. The disciples were able to do this work because Christ would go to the Father and send the Holy Spirit to empower them.

14:16 All three members of the Trinity are mentioned here. Jesus prayed to the Father who would give the Holy Spirit.

believe (Gk. *pisteuō*) (1:7, 12; 2:23, 24; 3:15, 16, 36; 4:39, 41, 42; 6:47; 11:25; 14:1; 20:31) Strong’s #4100: The Greek word for *believe* literally means “to place one’s trust in another”; it occurs over 90 times in the Gospel of John alone. To believe in Jesus is to believe in His person and to trust in Him completely for salvation (3:15, 16). Many of Jesus’ contemporaries believed in Jesus’ miraculous powers, but they would not believe in Jesus Himself (6:23–26). Others wanted to believe in a political Messiah, but would not believe in the One who suffered for their sins (Mark 15:32). But we must be careful to believe and trust in the Jesus presented in the Scriptures, in the Son of God who sacrificed His life for our sins (Gal. 1:3, 4; Phil. 2:5–8).

¹⁷“the Spirit of truth, ^vwhom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you ^wand will be in you. ¹⁸“I will not leave you orphans; ^II will come to you.

¹⁹“A little while longer and the world will see Me no more, but ^zyou will see Me. ^aBecause I live, you will live also. ²⁰At that day you will know that ^bI am in My Father, and you in Me, and I in you. ²¹^cHe who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and ⁶manifest Myself to him.”

Christ Answers Judas

²²^dJudas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?”

²³Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, ^eand We will come to him and make Our home with him. ²⁴He who does not love Me does not keep My words; and ^fthe word which you hear is not Mine but the Father’s who sent Me.

²⁵“These things I have spoken to you while being present with you. ²⁶But ^gthe ⁷Helper, the Holy Spirit, whom the Fa-

¹⁷ ^u [John 15:26; 16:13; 1 John 4:6; 5:7] ^v [1 Cor. 2:14] ^w [1 John 2:27] ^x [Matt. 28:20] ^y [John 14:3, 28] ^z [John 16:16, 22] ^a [Rom. 5:10; 1 Cor. 15:20; 2 Cor. 4:10] ^b [John 10:38; 14:11] ^c ¹ [John 2:5] ⁶ reveal ²² ^d Luke 6:16; Acts 1:13 ²³ ^e 2 Cor. 6:16; Eph. 3:17; [1 John 2:24]; Rev. 3:20; 21:3 ²⁴ ^f [John 5:19] ²⁶ ^e Luke 24:49 ^h [John 15:26] ¹ ¹ Cor. 2:13] ¹ [John 2:22; 12:16; 1 John 2:20] ⁷ Comforter, Gr. *Parakletos* ²⁷ ^k Luke 17:9; [John 16:33; 20:19; Phil. 4:7] [★] Col. 3:15 ²⁸ ^j [John 14:3; 18] ^m [John 16:16] ⁿ [John 5:18; Phil. 2:6] ^g NU omits *I said* ²⁹ ^o [John 13:19] ³⁰ ^p [John 12:31] ^q [John 8:46; 2 Cor. 5:21; Heb.

ther will ^hsend in My name, ⁱHe will teach you all things, and bring to your ^jremembrance all things that I said to you. ²⁷^kPeace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. ²⁸You have heard Me ^lsay to you, ‘I am going away and coming *back* to you.’ If you loved Me, you would rejoice because ⁸I said, ^m‘I am going to the Father,’ for ⁿMy Father is greater than I.

²⁹“And ^onow I have told you before it comes, that when it does come to pass, you may believe. ³⁰I will no longer talk much with you, ^pfor the ruler of this world is coming, and he has ^qnothing in Me. ³¹But that the world may know that I love the Father, and ^ras the Father gave Me commandment, so I do. Arise, let us go from here.

The Relationship of Believers to Christ

15 “I am the true vine, and My Father is the vinedresser. ²^aEvery branch in Me that does not bear fruit He ^ltakes away; and every *branch* that bears fruit He prunes, that it may bear

4:15; 1 Pet. 1:19; 2:22] **31** ^r Is. 50:5; John 10:18 [★]; Phil. 2:8
CHAPTER 15 ² Matt. 15:13 ² Or *lifts up*

14:17 The Holy Spirit is called **the Spirit of truth** (see 15:26; 16:13; 1 John 4:6) because He is truth and guides us into all truth (see 1 Cor. 2:13; 2 Pet. 1:21). **Neither sees Him nor knows Him** does not mean merely that the world is not able to visually identify the Holy Spirit because He is spirit. Something more is meant: The Spirit of God is active in the world, but His acts go unnoticed by the world (see 1 Cor. 2:14).

14:18 orphans: Earlier, Jesus called the disciples “little children” (13:33). Here He told them He would not leave them fatherless; He would come to them. There are three suggested interpretations as to when that statement would be fulfilled: (1) after the Resurrection, (2) at Pentecost, in the person of the Holy Spirit, and (3) at the Second Coming.

14:19 you will see Me: Jesus would come to the disciples (v. 18), but not with the same kind of presence they experienced at that moment. The world saw Jesus only in the flesh; the disciples would see Him in a spiritual sense.

14:20, 21 These two verses are the conclusion of Jesus’ answer to Philip’s request, “show us the Father” (v. 8). As the believer lovingly obeys Christ’s commandments, he or she will experience a more intimate knowledge of Him.

14:22 The disciples had expected the Messiah to come publicly and deliver Israel from Rome and the corrupt priesthood of the temple. Jesus had said that the disciples would see Him, but the world would not (v. 19). Judas (not Iscariot) wanted to know how that could be.

14:23 loves Me . . . keep My word: In response to Judas’s question (v. 22), Jesus explained that His manifestation to the disciples would be in response to their love and obedience. **make Our home with him:** If a believer loves and obeys the Lord, he or she will experience fellowship with God.

14:24 not love . . . not keep: If a person does not love Jesus, he or she will not obey Him. Disobedience is a serious matter, for Jesus’ words are the words of God.

14:25, 26 Jesus told His disciples **these things** while He was with them, but when the **Holy Spirit** came, He would remind the disciples of **all things** that Jesus had said, and would **teach . . . all things** (see 1 Cor. 2:13). This promise was primarily fulfilled through the lives of the apostles in the writing of the NT. Matthew and John wrote down Jesus’ words. Peter wrote about the gospel in his two letters and may have dictated some of his memories of Jesus to Mark.

14:27 Peace: The customary good-bye among the Jews was to say *shalom*, meaning “peace.” The Lord was about to depart, so He added to this farewell by saying, **My peace**. The word *My* is emphatic. This is no conventional wish; this is Jesus’ personal, special grant of peace. The peace that Christ gives banishes fear and dread from the heart, for Jesus is in control of all circumstances.

14:28 My Father is greater than I: This does not mean that Jesus is less than deity. *Greater* indicates a difference in rank. As the humble, submissive Son, Jesus submitted Himself to the authority of His Father (1 Cor. 11:3; 15:28).

14:30 He has nothing in Me indicates Jesus’ sinlessness. Jesus’ yielding to what was about to happen did not mean that Satan had any power over Him. Jesus would soon voluntarily yield to the death of the Cross, in loving obedience to the Father (v. 31).

15:1 true vine: In this phrase the word *true* is emphatic. **My Father:** With such a *vinedresser*, the branches can experience complete confidence and security.

15:2 Every branch is said to be *in* Christ. Paul uses the phrase “in Christ” to speak of a Christian’s legal and family position as a result of God’s grace. The emphasis of **in Me** in this passage, however, is on deep, abiding fellowship. Jesus’ purpose was to move His disciples from servants to friends (vv. 13–15). This would involve a process of discipline in regard to His commandments. **not bear fruit:** No plant produces fruit

^bmore fruit. ^{3c}You are already clean because of the word which I have spoken to you. ^{4d}Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

⁵“I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much ^efruit; for without Me you can do ^fnothing. ⁶If anyone does not abide in Me, ^ghe is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. ⁷If you abide in Me, and My words ^habide in you, ⁱyou² will ask what you desire, and it shall be done for you. ^{8j}By this My Father is glorified, that you bear much fruit; ^kso you will be My disciples.

⁹“As the Father ^lloved Me, I also have loved you; abide in My love. ^{10m}If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.

¹¹“These things I have spoken to you, that My joy may remain in you, and ⁿthat your joy may be full.

² ^b [Matt. 13:12]

³ ^c [John 13:10; 17:17]; Eph. 5:26
⁴ ^d [John 17:23; Eph. 3:17; Col. 1:23]

⁵ ^e Hos. 14:8; [Gal. 5:22, 23] ^f 2 Cor. 3:5

⁶ ^f Matt. 3:10

⁷ ^g 1 John 2:14

⁸ ^h [John 14:13; 16:23]

⁹ ⁱ NU omits *you will*

¹⁰ ^j Ps. 22:23; [Matt. 5:16]; John 13:33; 17:4; [Phil. 1:11]; 1 Pet. 4:11

¹¹ ^k John 8:31

¹² ^l John 5:20; 17:26

¹³ ^m John 14:15

¹⁴ ⁿ [John 16:24]; 1 John 1:4

¹⁵ ^o John 13:34; 1 John 3:11 ^p Rom. 12:9

¹⁶ ^q Eph. 5:2; 1 John 3:16

¹⁷ ^r [Matt. 12:50; 28:20]; John 14:15; 21; Acts 10:42; 1 John 3:23, 24

¹⁸ ^s Gen. 18:17

¹⁹ ^t John 6:70;

The Relationship of Believers to Each Other

^{12o}This is My ^pcommandment, that you love one another as I have loved you. ^{13q}Greater love has no one than this, than to lay down one’s life for his friends. ^{14r}You are My friends if you do whatever I command you. ¹⁵No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, ^sfor all things that I heard from My Father I have made known to you. ^{16t}You did not choose Me, but I chose you and ^uappointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father ^vin My name He may give you. ¹⁷These things I command you, that you love one another.

The Relationship of Believers to the World

^{18w}“If the world hates you, you know that it hated Me before *it hated* you.

¹³:18; 15:19; 1 John 4:10 ^u [Matt. 28:19; Mark 16:15; Col. 1:6]

^v John 14:13; 16:23, 24 ¹⁸ ^w John 7:7; 1 John 3:13

instantaneously; fruit is the result of a process. Such is also the case with believers. **Prunes** means “cleanses.” Once the fruit is on the vine, the vine-dresser cleanses the fruit of bugs and diseases. The spiritual counterpart is cleansing which is done through the Word (v. 3).

15:4 For the branch to produce more fruit, it must **abide**, which means to dwell, to stay, to settle in, to sink deeper. The way to abide in Christ is to obey (see 15:10; 1 John 3:24). The believer who lovingly obeys the Word of God produces much fruit.

15:5 can do nothing: Apart from Christ, a believer cannot accomplish anything of permanent spiritual value.

15:6 Not abiding in Christ has serious consequences: (1) The person is **cast out as a branch**, indicating the loss of fellowship; (2) the person is **withered**, indicating a loss of vitality; (3) the person is **burned**, indicating a loss of reward. **The fire** here is figurative, symbolizing either fiery trials (see 1 Pet. 1:7; 4:12) or the fire at the judgment seat of Christ (see 1 Cor. 3:11–15). Failure to abide produces spiritual disaster. **they gather them:** Note the movement from “He” (the Father who is the vine-dresser, v. 2) to “you” (the believer who does or does not abide, v. 4) to “they” (unbelievers looking for signs of life; see 13:35).

15:8 By this: Notice the striking parallel between this verse and 13:35. The love of 13:35 is pictured as **fruit** here. The text has come full circle in showing how strategic it is for disciples to love each other, as Christ’s method of evangelizing the lost. “They shall know” becomes **so you will be** Christ’s disciples. Where there is good fruit, there are also seeds for propagation.

15:9 As the Father loved Me, I also have loved you: The love of God the Father for God the Son is the measure of the love of the Son for believers.

15:10 abide in My love: Christ loves believers unconditionally (v. 9). But as believers obey Christ’s Word and abide in His love, they come to experience and understand His love for them more and more (see Eph. 3:14–19).

15:11 That your joy may be full is an expression peculiar to John (see 3:29; 16:24; 17:13; 1 John 1:4; 2 John 12). It describes a believer’s experience of Christ’s love: complete joy.

15:12 love one another: To abide, a believer must obey (v. 10). To obey, a believer must love other believers (13:34, 35).

15:13 lay down one’s life: In rashness and with confidence in the flesh, Peter had offered to lay down his life for Jesus. In actuality, he was not ready to die for Jesus; he was not even ready to live for Him (18:17, 18, 25–27). The supreme example of love is Jesus’ humility in sacrificial service (13:15).

15:14 if you do: Jesus is our model for love (v. 13). Intimacy with Him is the motive for loving as He loves. If believers obey His command to love, they enjoy the intimacy of His friendship. Note that friendship, unlike sonship, is not a once-for-all gift, but develops as the result of obeying Jesus’ command to love.

15:15 No longer . . . servants: Until this point, Jesus had called His disciples servants (12:26; 13:13–16). A servant does what he is told and sees what his master does, but does not necessarily know the meaning or purpose of it. **friends:** A friend knows what is happening because friends develop deep fellowship by communicating with one another.

15:16 I chose you: Jesus had initiated the relationship with His disciples (see 1 John 4:10). It started with selection, moved to servanthood, and grew to friendship. **that you should go and bear fruit:** Having chosen the disciples, Jesus commissioned them to bring forth permanent fruit through prayer.

15:18 hated Me: As Jesus spoke these words, the Pharisees

vine (Gk. *ampelos*) (15:1, 4, 5; Matt. 26:29; James 3:12) Strong’s #288: This word can describe a single grapevine or an entire vineyard. Either way, the image evokes the picture of corporate dependence. Israel was the vine of God’s planting, but it failed to bear the proper fruit (Is. 5:1–7; Jer. 2:19–21). Jesus, with His believers incorporated in Him, is the true vine—the true fulfillment and actualization of the vine. As the entire race of Israel sprang from the patriarch Israel, the new generation of God’s people is here viewed as originating from Christ, organically united to Him, as branches emanating from the vine. This is a fulfillment of Ps. 80:17, in which “the son of man” is said to be the vine planted by God.

¹⁹ If you were of the world, the world would love its own. Yet ^d because you are not of the world, but I chose you out of the world, therefore the world hates you. ²⁰ Remember the word that I said to you, ^e ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. ^f If they kept My word, they will keep yours also. ²¹ But ^g all these things they will do to you for My name’s sake, because they do not know Him who sent Me. ²² If I had not come and spoken to them, they would have no sin, ^d but now they have no excuse for their sin. ²³ He who hates Me hates My Father also. ²⁴ If I had not done among them ^f the works which no one else did, they would have no sin; but now they have ^g seen and also hated both Me and My Father. ²⁵ But *this happened* that the word might be fulfilled which is written in their law, ^h ‘They hated Me without a cause.’

The Promise of the Holy Spirit

²⁶ ⁱ “But when the ³ Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, ^j He will testify of Me. ²⁷ And ^k you also will bear witness, because ^l you have been with Me from the beginning.

16 “These things I have spoken to you, that you ^a should not be made

¹⁹ ^x 1 John 4:5
^y John 17:14
²⁰ ^z Matt. 10:24;
John 13:16 ^a Ezek.
3:7
²¹ ^b Matt. 10:22;
24:9; [1 Pet. 4:14];
Rev. 2:3
²² ^c John 9:41;
15:24 ^d [Rom. 1:20;
James 4:17]
²³ ^e 1 John 2:23
²⁴ ^f John 3:2
^g John 14:9
²⁵ ^h Ps. 35:19;
69:4 ⁱ 109:3-5
²⁶ ^j Luke 24:49;
[John 14:17]; Acts
2:4, 33 / 1 John 5:6
³ Comforter, Gr.
Parakletos
²⁷ ^k Luke 24:48;
1 Pet. 5:1; 2 Pet.
1:16 / Matt. 3:14;
Luke 12:1; 1 John
1:1

CHAPTER 16

¹ ^a Matt. 11:6
² ^b John 9:22
^c Acts 8:1
³ ^d John 8:19;
15:21; Acts 13:27;
Rom. 10:2 ² NU, M
omit to you
4 ^e NU their
5 ^e John 7:33;
13:33; 14:28; 17:11
6 ^f Matt. 17:23;

to stumble. ^{2b} They will put you out of the synagogues; yes, the time is coming ^c that whoever kills you will think that he offers God service. ³ And ^d these things they will do ^l to you because they have not known the Father nor Me. ⁴ But these things I have told you, that when ² the time comes, you may remember that I told you of them.

“And these things I did not say to you at the beginning, because I was with you.

⁵ “But now I ^e go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’ ⁶ But because I have said these things to you, ^f sorrow has filled your heart. ⁷ Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but ^g if I depart, I will send Him to you. ⁸ And when He has ^h come, He will convict the world of sin, and of righteousness, and of judgment: ⁹ ⁱ of sin, because they do not believe in Me; ¹⁰ ^j of righteousness, ^k because I go to My Father and you see Me no more; ¹¹ ^l of judgment, because ^m the ruler of this world is judged.

¹² “I still have many things to say to

[John 16:20, 22] ⁷ Acts 2:33 ☆ ⁸ Acts 1:8; 2:1-4, 37 ☆
⁹ Acts 2:22 ¹⁰ Acts 2:32 ^k John 5:32 ¹¹ Acts 26:18
^m [Luke 10:18]

were planning to kill Him (11:45–57). The world hated Him, so it should not be surprising that the world hates His followers.

15:22, 23 no sin . . . no excuse: The world’s hatred of Jesus was a sin against God, for He revealed the Father Himself to them. **My Father also:** Since Christ and the Father are one, those who hate Christ hate the Father.

15:26, 27 He will testify . . . you also will bear witness: As the disciples spoke, the Holy Spirit would bring inner conviction to unbelievers concerning Christ. This in turn would make the disciples witnesses for Jesus.

16:2 They will put you out of the synagogues . . . kills you: The persecution that the disciples would face included excommunication and even execution. Excommunication had economic as well as religious implications, because much of the life of an ancient Jew revolved around the synagogue. **Offers** expresses the idea of offering a sacrifice. The murderers of believers would imagine that they were offering a sacrifice to God.

16:4 at the beginning: Jesus had been preparing His disciples to assimilate the truth (see Prov. 22:6). In His wisdom, the Lord never gives us more than we can handle.

16:5 none of you asks Me, “Where are You going?”: Peter had asked this very question (13:36) and Thomas had suggested it (14:5). However, things were different now. The disciples had learned about denials, suffering, and death. To go with Jesus involved the most serious consequences.

16:7 The disciples must have thought, “How can it be to our **advantage** to be alone? The Romans hate us because they see us as disturbers of the peace. The Jewish leaders hate us because they see us as blasphemers. You alone love us, and You are leaving us.” So Jesus explained the benefits of His departure. When Jesus left, the believers would have (1) the provision of the Holy Spirit (vv. 7–15); (2) the potential

of full joy (vv. 16–24); (3) the possibility of fuller knowledge (vv. 25–28); (4) the privilege of peace (vv. 29–33). **I will send Him:** Jesus explained that the Holy Spirit will convict the world (vv. 7–11) and communicate truth to the apostles (vv. 12–15). **to you:** The Holy Spirit would not be given to the world, but to believers. The coming of the Spirit would be more profitable to believers than even the physical presence of Christ, since the Spirit could dwell in all believers at the same time.

16:8 Convict means “convince” or “reprove.” The Holy Spirit would demonstrate the truth of Christ beyond the fear of contradiction. The Holy Spirit convicts unbelievers through believers who witness about Christ (15:26, 27). Believers are the mouthpiece for God’s voice. The content of the witness that the Spirit reinforces includes truth about **sin, righteousness, and judgment.**

16:9 of sin: Note the singular *sin*, not *sins*. Our witness should not focus on *sins* (adultery, gluttony, pride, and other sins), but on the full payment that Christ has made for *all sin*. Reception of the full pardon is the only cure for the disease of sin.

16:10 of righteousness: After Christ’s departure the Holy Spirit would convict the world of the nature of righteousness and the need for righteousness. Jesus’ work on the Cross was completely righteous. This is demonstrated by the Father’s emptying of the tomb, signifying His satisfaction with the righteous payment and His acceptance of Christ into His presence.

16:11 of judgment: Satan, the ruler of this world, rules in the hearts of unregenerate people and blinds their minds (see 1 Cor. 2:6–8). Satan was judged at the Cross, and the Holy Spirit would convince people of the judgment to come. Satan has been judged, so all who side with him will be judged with him. There is no room for neutrality. A person is either a child of God or a child of the devil.

you, ¹³but you cannot bear *them* now. ¹³However, when He, ^othe Spirit of truth, has come, ^pHe will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. ¹⁴^qHe will glorify Me, for He will take of what is Mine and declare *it* to you. ¹⁵^rAll things that the Father has are Mine. Therefore I said that He ³will take of Mine and declare *it* to you.

The Prediction of Christ's Death and Resurrection

¹⁶“A ^slittle while, and you will not see Me; and again a little while, and you will see Me, ^tbecause I go to the Father.”

¹⁷Then *some* of His disciples said among themselves, “What is this that He says to us, ‘A little while, and you will not see Me; and again a little while, and you will see Me’; and, ‘because I go to the Father?’” ¹⁸They said therefore, “What is this that He says, ‘A little while’? We do not ⁴know what He is saying.”

¹⁹Now Jesus knew that they desired to

¹² ⁿ Mark 4:33
¹³ ^o [John 14:17]
^p John 14:26; Acts 11:28; Rev. 1:19 ☆
¹⁴ ^q John 15:26
¹⁵ ^r Matt. 11:27; John 3:35 ³ NU, *M takes of Mine and will declare*
¹⁶ ^s John 7:33; 12:35; 13:33; 14:19; 19:40-42; 20:19 ☆
^t John 13:3
¹⁸ ⁴ *understand*

²⁰ ^w Mark 16:10; Luke 23:48; 24:17
^v Luke 24:32, 41
²¹ ^w Gen. 3:16; Is. 13:8; 26:17; 42:14; 1 Thess. 5:3
²² ^x Luke 24:41; John 14:1, 27; 20:20; Acts 2:46; 13:52; 1 Pet. 1:8 ☆
²³ ^y Matt. 7:7; [John 14:13; 15:16]
²⁴ ^z John 17:13
^a John 15:11

ask Him, and He said to them, “Are you inquiring among yourselves about what I said, ‘A little while, and you will not see Me; and again a little while, and you will see Me’?” ²⁰Most assuredly, I say to you that you will weep and ^ulament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into ^vjoy. ²¹^wA woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world. ²²Therefore you now have sorrow; but I will see you again and ^xyour heart will rejoice, and your joy no one will take from you.

²³“And in that day you will ask Me nothing. ^yMost assuredly, I say to you, whatever you ask the Father in My name He will give you. ²⁴Until now you have asked nothing in My name. Ask, and you will receive, ^zthat your joy may be ^afull.

²⁵“These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in fig-

16:12 **You** refers to the apostles. Technically, what the Lord says about the ministry of the Holy Spirit in vv. 12–15 applies primarily to the apostles. The Holy Spirit’s ministry to them was threefold: (1) He would guide them into all truth (v. 13); (2) He would tell them of the future (v. 13); (3) He would help them glorify Christ (vv. 14, 15). Jesus’ words were fulfilled in the apostles’ preaching and writings. The Holy Spirit guided the apostles by revealing to them not only the truths embodied in Jesus’ life and death, but also the glorious future of all believers. The apostles, in turn, wrote it down in the NT, which glorifies—that is, reveals—Jesus Christ. The word **bear** means “to carry a burden” and is used later of Christ carrying the Cross (19:17). In other words, there were truths that they could not understand (v. 13) or handle until the Holy Spirit came at Pentecost.

16:13 **Spirit of truth:** The phrase means that the Holy Spirit is the source of truth (14:17; 15:26). **guide:** The Holy Spirit would not compel or carry the disciples into truth. He would lead; their job was to follow. **All truth** refers to the truth necessary to be mature saints and thoroughly equipped servants (see 2 Tim. 3:16, 17). **Things to come** includes truths about the church (see Eph. 3:1–7), as well as future events.

16:14 **For** indicates that the last part of the verse explains **glorify Me**. The Holy Spirit glorifies Christ by declaring Him or making Him known. It is the work of the Holy Spirit to throw light on Jesus Christ, who is the image of the invisible God. Christ is to be on center stage; that is the desire of both the Father and the Spirit. The apostles received truth from the Holy Spirit, truth about things to come, and truth about Christ. Then under the guidance of the Holy Spirit they wrote those truths in documents known today as the NT (see 14:25; 26; 1 Cor. 2:13).

16:15 To say that the Holy Spirit will take what belongs to

Christ (v. 14) does not mean He will concentrate on Christ to the exclusion of **the Father**. There is no division within the Godhead. What the Father has, the Son has (17:10). What the Son has, the Spirit will declare (see 1 Cor. 2:13). However, the focus will be on Christ because He is the “image of the invisible God” (see Col. 1:15). His steps are the only ones we can follow because He is the only one we have “seen.”

16:16 **You will see Me** has been interpreted to mean: (1) the disciples would literally see Jesus after the Resurrection; (2) the disciples would spiritually see Jesus after the ascension because of the work of the Holy Spirit. Verse 22 seems to support the literal sight after the Resurrection.

16:18 **A little while:** The biggest question weighing on the disciples’ minds was the time factor. They simply did not understand the strange intervals marked by their separation from Jesus.

16:20, 21 **weep and lament:** When Jesus died, the disciples would openly express their intense sorrow. **The world** would **rejoice**, assuming that it was rid of Jesus. But the **sorrow** of the disciples would be **turned into joy**. This is not merely a case of sorrow being followed by joy, but of sorrow *becoming* joy. The sorrow itself would be transformed. The death of Jesus would be first a sorrow and then a joy. To explain His words (in v. 20), Jesus used the example of a pregnant woman.

A woman . . . in labor has **sorrow**, but the very sorrow is transformed into **joy** in the birth of the child.

16:22 **I will see you again** refers to Jesus’ postresurrection appearances. **your joy no one will take:** The disciples’ sorrow would depart; their joy would remain. Jesus’ death and resurrection brings the joy of forgiveness (see 1 Pet. 1:8) that the world cannot take away.

16:25 An example of **figurative language** is the allegory of the grapevine in 15:1–8, which presents the work of the Father in producing the fruit of love in believers. A figure of

illustration (Gk. *paroimia*) (10:6; 16:25, 29; 2 Pet. 2:22) Strong’s #3942: The Greek word can mean “proverb” (as in 2 Pet. 2:22), “enigmatic saying” (as in 16:25, 29), or “similitude.” John did not use the Greek word *parabolē*, meaning “parable,” which is common in the synoptic Gospels; and the synoptic Gospels do not have the word *paroimia*. The two words are nearly synonymous. The only difference is that in John’s Gospel the word *paroimia* may connote the idea of a similitude or analogy. Whatever the exact definition, Jesus’ similitude was not understood by His listeners because their sin had hardened their hearts and had made them unable to comprehend the spiritual truths about which Jesus spoke (see Matt. 13:10–17).

urative language, but I will tell you ^b plainly about the Father. ²⁶In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; ²⁷^c for the Father Himself loves you, because you have loved Me, and ^d have believed that I came forth from God. ²⁸^e I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

²⁹His disciples said to Him, “See, now You are speaking plainly, and using no figure of speech! ³⁰Now we are sure that ^fYou know all things, and have no need that anyone should question You. By this ^gwe believe that You came forth from God.”

³¹Jesus answered them, “Do you now believe? ³²^hIndeed the hour is coming, yes, has now come, that you will be scattered, ⁱeach to his ⁵own, and will leave Me alone. And ^jyet I am not alone, because the Father is with Me. ³³These things I have spoken to you, that ^kin Me you may have peace. ^lIn the world you ⁶will have tribulation; but be of good cheer, ^mI have overcome the world.”

Christ Prays for Himself

17 Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, ^athe hour has come. Glorify Your

²⁵ ^b John 7:13
²⁷ ^c [John 14:21, 23] ^d John 3:13
²⁸ ^e John 13:1, 3; 16:5, 10, 17
³⁰ ^f John 21:17
^g John 17:8
³² ^h Zech. 13:7; Matt. 26:31, 56; Mark 14:27, 40; ☆ Acts 8:1 ⁱ John 20:10 ^j John 8:29
⁵ *own things or place*
³³ ^k [Is. 9:6; Rom. 5:1; Eph. 2:14] ^l 2 Tim. 3:12 ^m Rom. 8:37; [1 John 4:4] ⁶ NU, M omit *will*

CHAPTER 17

¹ ^a John 12:23
² ^b Dan. 7:14; Matt. 11:27; John 3:35; [Phil. 2:10; Heb. 2:8] ¹ *M shall*
² ^c John 6:37, 39; 17:6, 9, 24
³ ^d [Is. 53:11]; Jer. 9:23, 24 ^e 1 Cor. 8:4; 1 Thess. 1:9
^l John 3:34
⁴ ^e John 13:31 ★
^h [Dan. 9:24]; John 4:34; 19:30 ⁱ Is. 49:3; 50:5; John 14:31
⁵ ^f Prov. 8:22-30; John 1:1, 2; Phil.

Son, that Your Son also may glorify You, ²^b as You have given Him authority over all flesh, that He ^l should give eternal life to as many ^c as You have given Him. ³ And ^d this is eternal life, that they may know You, ^e the only true God, and Jesus Christ ^f whom You have sent. ⁴^g I have glorified You on the earth. ^h I have finished the work ⁱ which You have given Me to do. ⁵ And now, O Father, glorify Me together ² with Yourself, with the glory ^j which I had with You before the world was.

Christ Prays for His Disciples

⁶^k “I have ³ manifested Your name to the men ^l whom You have given Me out of the world. ^m They were Yours, You gave them to Me, and they have kept Your word. ⁷ Now they have known that all things which You have given Me are from You. ⁸ For I have given to them the words ⁿ which You have given Me; and they have received *them*, ^o and have known surely that I came forth from You; and they have believed that ^p You sent Me.

⁹ “I pray for them. ^q I do not pray for the world but for those whom You have given Me, for they are Yours. ¹⁰ And all

² 6; Col. 1:15; Heb. 1:3 ² Lit. *alongside* ⁶ ^k Ps. 22:22 ^l John 6:37 ^m Ezek. 18:4; Rom. 14:8 ³ *revealed* ⁸ ⁿ John 8:28 ^o John 8:42; 16:27; 30 ^p Deut. 18:15, 18 ★ ⁹ ^q [1 John 5:19]

speech can be more vivid and graphic than ordinary prose. **16:26, 27 In My name** means by Christ’s authority. **I do not say . . . I shall pray the Father for you:** Because Jesus provides forgiveness of sins through His death and now intercedes for all believers at the right hand of the Father (see Heb. 7:25), we have direct access to the Father. We do not need the intercession of a priest, because Jesus acts as our High Priest before God. **For** indicates that v. 27 explains the previous verse. After Jesus’ departure, the disciples would be able to pray directly to God the Father, who loves them because they believed in and loved His Son, Jesus.

16:29, 30 we believe: Jesus had read the disciples’ hearts (v. 19) and answered their questions. Like the Samaritan woman, they concluded that He knew all things (4:39). To the disciples, Jesus’ supernatural knowledge proved His divine mission.

16:31 now believe: We continue in the Christian life the same way we begin, by believing in Jesus. The more we learn of Christ, the more we have to believe. The more we place our trust in Jesus, the more we receive. The more we receive, the more we can accomplish for His glory.

16:32 you will be scattered: The disciples would desert Jesus. Knowing this, Jesus still loved them, an amazing example of unconditional love.

16:33 Tribulation is literally “pressure,” and figuratively means

“affliction” or “distress.” **Be of good cheer** means “be confident and courageous.” When we place our trust in God, He can give us peace in the midst of pressure. See Phil. 1:27–30 for Paul’s explanation of the principle of joy in suffering.

17:1, 2 the hour has come: Throughout the Gospel of John, Jesus referred to the Cross as His “hour” (2:4; 7:30; 8:20; 12:23; 13:1). The time for Him to die had arrived. **Glorify Your Son:** Jesus was asking that His mission to the world would be made known through the Cross. The reasons for this request are twofold: (1) **that Your Son also may glorify You.** In the Cross, Jesus reveals the Father to the world, that is, His love and justice; and (2) that through Jesus’ death on the Cross, God would provide forgiveness of sins and **give eternal life** to all those who believe in His Son.

17:3 that they may know You: Eternal life consists of a growing knowledge of the **only true God**, as opposed to false gods.

17:4, 5 I have glorified You: Jesus made known the Father by completing the work God gave Him to do. **glorify Me:** Jesus looked to the Father to restore Him to the glory He had in heaven before He left (see Phil. 2:6). This is another indication of Christ’s preexistence and deity (1:1–14).

17:9 I do not pray for the world indicates that Jesus was praying only for present and future believers (see 17:20; Luke 23:34).

glorify (Gk. *doxazō*) (7:39; 12:23; 13:31, 32; 17:5; Rom. 1:21; 8:30; Gal. 1:24) Strong’s #1392: This Greek term means “to give glory,” or “to make glorious.” It was one of John’s favorite expressions concerning what would happen to Jesus as the result of His crucifixion and resurrection (see 7:39; 12:23, 24). These events would show the world that Jesus was no ordinary man. The resurrection, especially, would show that He was the glorious Son of God worthy of all honor. In His final prayer, Jesus asked the Father to be glorified alongside of Him (that is, in the Father’s presence) by means of the glory He had with the Father before the world existed. In other words, Jesus was praying to enter into that pristine state of coequal glory with the Father, a position He possessed from eternity as God’s only Son (see 1:1, 18). He would enter into that glory in a new way—as the God-man, the crucified and risen Lord Jesus Christ.

Mine are Yours, and ^rYours are Mine, and I am glorified in them. ¹¹s Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, ¹keep^d through Your name those whom You have given Me, that they may be one ^aas We are. ¹²While I was with them ⁵in the world, ^vI kept them in ⁶Your name. Those whom You gave Me I have kept; and ^mnone of them is ⁷lost^s except the son of ⁸perdition, ⁹that the Scripture might be fulfilled. ¹³But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. ¹⁴I have given them Your word; ^zand the world has hated them because they are not of the world, ^ajust as I am not of the world. ¹⁵I do not pray that You should take them out of the world, but ^bthat You should keep them from the evil one. ¹⁶They are not of the world, just as I am not of the world. ¹⁷c Sanctify⁹ them by Your truth. ^dYour word is truth. ¹⁸e As You sent Me into the world, I also have sent them into the world. ¹⁹And ^ffor their sakes I sanctify Myself, that they also may be sanctified by the truth.

Christ Prays for All Believers

²⁰“I do not pray for these alone, but also for those who ¹will believe in Me through their word; ²¹g that they all may be one, as ^hYou, Father, are in Me, and I

¹⁰ ^r John 16:15
¹¹ ^s [Mark 16:19; Luke 24:51]; John 13:1; [Acts 1:9; Heb. 4:14; 9:24; 1 Pet. 3:22]
¹¹ ^f [1 Pet. 1:5]; Jude 1 ^v John 10:30 ⁴ NU, M keep them through Your name which You have given Me
¹² ^v Heb. 2:13
¹³ [John 6:39; 18:9]; 1 John 2:19 ^x Matt. 27:4; 5; John 6:70; Acts 1:16-20 ^v Ps. 41:9; 109:8; John 13:18; Acts 1:20
⁵ NU omits in the world ⁶ NU Your name which You gave Me. And I guarded them; (or it); ⁷ destroyed
⁸ destruction
¹⁴ ^z Matt. 24:9; Luke 6:22; 21:17; John 15:19; 1 John 3:13 ^z John 8:23
¹⁵ ^b Matt. 6:13; Gal. 1:4; 2 Thess. 3:3; [2 Tim. 4:18]; 2 Pet. 2:9; 1 John 5:18
¹⁷ ^c [Acts 15:9; Eph. 5:26; 1 Pet. 1:22] ^d Ps. 119:9; 142, 151 ⁹ Set them apart
¹⁸ ^e John 4:38;

in You; that they also may be one in Us, that the world may believe that You sent Me. ²² And the ⁱglory which You gave Me I have given them, ^jthat they may be one just as We are one: ²³I in them, and You in Me; ^kthat they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

²⁴“Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; ^mfor You loved Me before the foundation of the world. ²⁵O righteous Father! ⁿThe world has not known You, but ^oI have known You; and ^pthese have known that You sent Me. ²⁶q And I have declared to them Your name, and will declare it, that the love ^rwith which You loved Me may be in them, and I in them.”

The Arrest of Christ

Matt. 26:47-56; Mark 14:43-52; Luke 22:47-53

18 When Jesus had spoken these words, ^aHe went out with His disciples over ^bthe Brook Kidron, where

^{20:21} ¹⁹ ^f 1 Cor. 1:2; 1 Thess. 4:7; [Heb. 10:10] ²⁰ ^z NU, M omit will ²¹ ^e [John 10:16; Rom. 12:5; Gal. 3:28]; Eph. 4:4, 6
²¹ ^b John 10:38; 17:11, 23 ²² ⁱ John 14:20; 1 John 1:3 ^j [2 Cor. 3:18] ²³ ^k [Col. 3:14] ²⁴ ^l [John 12:26; 14:3; 1 Thess. 4:17] ^m Matt. 25:34; John 17:5 ²⁵ ⁿ John 15:21 ^o John 7:29; 8:55; 10:15 ^p John 3:17; 17:3, 8, 18, 21, 23 ²⁶ ^q Ex. 34:5-7; John 17:6 ^r John 15:9; [Eph. 3:17-19] **CHAPTER 18** ¹ ^a Matt. 26:30, 36; Mark 14:26, 32; Luke 22:39

17:11 This verse reveals Jesus' keen sensitivity to the plight of His disciples brought on by His departure. He was going to the Father, but they would be left behind. Jesus asked the Father to **keep** the disciples **through His name**, that is, to keep them true to the revelation of God that Jesus had given to them while He was with them. The disciples would have a new union with the Father and Son through the future indwelling of the Holy Spirit.

17:12 none of them is lost: Jesus protected the disciples during His earthly ministry (18:9). Judas, the **son of perdition**, is distinguished from the rest of the apostles. He was never really one of those given to Christ (18:8, 9). He had never really been a believer (6:64-71); he had not been cleansed (13:11).

17:13 I speak in the world: Jesus prayed aloud (v. 1) so that His words would comfort the apostles when they remembered that Jesus gave them into His Father's keeping.

17:14-16 of the world: This verse has profound implications for discipleship. Our desire should not be to isolate ourselves from the world, but to use Christ's word and the Holy Spirit's power to serve Him while our life lasts. Yet at the same time, we should not become like the world, succumbing to the evil influences of the world. The term **evil one** can be translated as a common noun, *evil*, or as a reference to a person, Satan.

17:17 Sanctify means “to set apart.” There are two ways to understand this statement: (1) as separate for holiness, or (2) as set apart for service. According to the first view, Jesus was praying not only that the disciples should be kept from evil, but that they should advance in holiness. However in v. 18, sanctification seems to refer to the disciples' mission, indicating that *sanctify* may also mean that Jesus was setting apart His disciples for this. **Your word is truth** is a strong statement of Jesus' confidence in the veracity of Scripture.

People's opinions may vary, and experiences are notoriously untrustworthy, but God's Word always remains true.

17:20 those who will believe: Jesus not only prayed for those the Father had given Him (v. 9) but for all future believers—for their unity (vv. 20-23) and their future glory (vv. 24-26). If you are a believer, these words are Jesus' prayer for you.

17:21 all may be one: The present tense of the verb “to be” indicates that Jesus was praying for the unity that takes place through the sanctification of believers. This is what Jesus was commanding in 13:34, 35: His followers had to love each other so that the world may believe in the reality of Jesus' love. The loving relationship of believers to each other is the greatest witness to Jesus Christ.

17:22 The glory, the revelation of Jesus Christ through His disciples, is the means to unity. Such unity begins with belief and correct thinking about Jesus and God the Father, that is, with doctrine. But correct belief must bear fruit—a life that demonstrates God's love and produces the unity between all the believers.

17:23 I in them, and You in Me: The mutual indwelling of the Father in the Son and the Son in the church is also the means to unity, the ultimate expression of God's love (see 13:35; Rom. 8:17).

17:24 May be with Me is a prayer for the future glorification of believers. **may behold My glory:** The apostles saw Christ's glory in His words and works (v. 22). Christ prayed for all believers to behold His glory, unveiled in the full revelation of His deity.

17:25, 26 The ultimate reason for future believers to know the love of God is so that God's love may be replicated in them, thus drawing the entire world to Christ.

18:1 The Brook Kidron was a ravine between Jerusalem and the Mount of Olives.

there was a garden, which He and His disciples entered. ²And Judas, who betrayed Him, also knew the place; ^cfor Jesus often met there with His disciples. ^{3,d}Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. ⁴Jesus therefore, ^eknowing all things that would come upon Him, went forward and said to them, “Whom are you seeking?”

⁵They answered Him, ^f“Jesus ¹of Nazareth.”

Jesus said to them, “I am *He*.” And Judas, who ^gbetrayed Him, also stood with them. ⁶Now when He said to them, “I am *He*,” they drew back and fell to the ground.

⁷Then He asked them again, “Whom are you seeking?”

And they said, “Jesus of Nazareth.”

⁸Jesus answered, “I have told you that I am *He*. Therefore, if you seek Me, let these go their way,” ⁹that the saying might be fulfilled which He spoke, ^h“Of those whom You gave Me I have lost none.”

^{10,i}Then Simon Peter, having a sword, drew it and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus.

¹¹So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink ^jthe cup which My Father has given Me?”

First Jewish Trial Before Annas

Matt. 26:69, 70; Mark 14:66-68; Luke 22:55-57

¹²Then the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound Him. ¹³And

^{1 b} 2 Sam. 15:23;
¹ Kin. 2:37; 15:13;
² Kin. 23:4, 6, 12;
² Chr. 15:16; 29:16;
^{30:14}; Jer. 31:40
^{2 c} Luke 21:37;
22:39

^{3 d} Matt. 26:47-56;
Mark 14:43-50;
Luke 22:47-53;
Acts 1:16

^{4 e} John 6:64; 13:1,
3; 19:28

^{5 f} Matt. 21:11;
Mark 1:24; 14:67;
16:6; Luke 18:37;
24:19 ⁸ Ps. 41:9;
Matt. 20:18; 26:21;
John 13:21 ⁱ Lit.

the Nazarene
^{9 j} [John 6:39;
17:12]

^{10 i} Matt. 26:51;
Mark 14:47; Luke
22:49, 50

^{11 j} Matt. 20:22;
26:39; Mark 14:36;
Luke 22:42

^{13 k} Matt. 26:57
¹ Luke 3:2; John
18:24; Acts 4:6

^m Matt. 26:3; John
11:49, 51

^{14 n} John 11:50
² *advantageous*

^{15 o} Matt. 26:58;
Mark 14:54; Luke
22:54 ^p John 20:2-5

³ *M the other*
^{16 q} Matt. 26:69;
Mark 14:66-68;

Luke 22:55-57
^{17 r} Matt. 26:34

^{20 s} Matt. 26:55;
Luke 4:15; John
8:26 ^t John 6:59

^u Mark 14:49; John
7:14, 28 ^{28 v} NU *all*
the Jews meet

^{21 v} Mark 12:37

^k they led Him away to ^lAnnas first, for he was the father-in-law of ^mCaiaphas who was high priest that year. ^{14 n}Now it was Caiaphas who advised the Jews that it was ²expedient that one man should die for the people.

^{15 o}And Simon Peter followed Jesus, and so *did* ^panother ³disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. ^{16 q}But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. ¹⁷Then the servant girl who kept the door said to Peter, “You are not also *one* of this Man’s disciples, are you?”

He said, “I am ^rnot.”

¹⁸Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

¹⁹The high priest then asked Jesus about His disciples and His doctrine.

²⁰Jesus answered him, ^s“I spoke openly to the world. I always taught ^tin synagogues and ^uin the temple, where ⁴the Jews always meet, and in secret I have said nothing. ²¹Why do you ask Me? Ask ^vthose who have heard Me what I said to them. Indeed they know what I said.”

²²And when He had said these things, one of the officers who stood by ^wstruck ⁵Jesus with the palm of his hand, say-

^{22 w} Job 16:10; Is. 50:6; Jer. 20:2; Lam. 3:30 ★; Acts 23:2 ⁵ Lit. gave Jesus a slap,

18:3 A detachment was a cohort of about six hundred men, or one-tenth of a legion. However, sometimes this Greek word was used for one-third of a cohort, or two hundred men. These soldiers were probably the experienced Roman troops stationed at the Antonia, a fortress near the temple. The **officers** who came with the detachment were members of the temple police under the command of the Jewish council, the Sanhedrin.

18:4 knowing all things: Knowing He was about to be arrested, Jesus could have escaped, but He did not. He submitted Himself voluntarily to the ordeal that was ordained by God.

18:6 fell to the ground: For a moment, Christ unveiled His majesty. His statement of deity, **I am**, manifested such glory that it literally threw the soldiers to the ground.

18:8 For the third time in this passage, Jesus claimed to be **I am** (vv. 5, 6), echoing God’s self-revelation in Ex. 3:14. **let these go:** As He was being arrested, Jesus demonstrated His love for the apostles.

18:10 Note the contrast between Peter and Jesus. By fighting the guard, **Simon Peter** vehemently exercised his own self-will; Jesus in contrast voluntarily submitted to the will of God. One swung the sword of self-will; the other drank from the cup of God’s will. See Matt. 16:22, 23 for another attempt by Peter to control God’s plan for Jesus. **cut off his right ear:** Jesus mercifully restored the ear (Luke 22:51) that Peter cut

off. He often does the same in our lives when we act rashly. His purposes are fulfilled in spite of us.

18:12 A captain was the chief officer of a Roman cohort (v. 3). **18:13 Annas** was high priest from A.D. 7 to 14. He was deposed by the Romans. Then Caiaphas, Annas’s son-in-law, was appointed to the position and served from A.D. 18 to 37. However, according to Jewish law the high priest was a lifetime position, so the Jews still considered Annas to be high priest. So they took Jesus to Annas first. Caiaphas would soon be involved, however, since he had the authority to carry out the plan (see v. 14).

18:14 In passing, John reminds the reader of the earlier prediction of **Caiaphas** (11:50–52): Jesus would die for the entire nation.

18:15 another disciple: Although this other disciple is never identified, the consensus is that he was John, the author of this Gospel.

18:17 I am not: This was the first of Peter’s three denials prophesied by Jesus (13:38).

18:21 Ask those who have heard Me: According to the law, the witnesses for the defense had to be called first. Jesus should not have been questioned until witnesses had testified.

18:22 the officers . . . struck Jesus: This was illegal according to Jewish law. There was to be no punishment before conviction.

ing, “Do You answer the high priest like that?”

²³ Jesus answered him, “If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?”

Second Jewish Trial Before Caiaphas

Matt. 26:57-68, 73-75; Mark 14:53-65, 70-72; Luke 22:59-65

²⁴ Then Annas sent Him bound to ^u Caiaphas the high priest.

²⁵ Now Simon Peter stood and warmed himself. ^v Therefore they said to him, “You are not also *one* of His disciples, are you?”

He denied *it* and said, “I am not!”

²⁶ One of the servants of the high priest, a relative of *him* whose ear Peter cut off, said, “Did I not see you in the garden with Him?” ²⁷ Peter then denied again; and ^a immediately a rooster crowed.

First Roman Trial Before Pilate

Matt. 27:2, 11-14; Mark 15:1-5; Luke 23:1-5

²⁸ Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. ^c But they themselves did not go into the ^b Praetorium, lest they should be defiled, but that they might eat the Passover. ²⁹ Pilate then went out to them and said, “What accusation do you bring against this Man?”

³⁰ They answered and said to him, “If

²⁴ ^x Matt. 26:57; Luke 3:2; Acts 4:6
^y John 11:49

²⁵ ^z Matt. 26:71-75; Mark 14:69-72; Luke 22:58-62

²⁷ ^a Matt. 26:74; Mark 14:72; Luke 22:60; John 13:38

²⁸ ^b Matt. 27:2; Mark 15:1; Luke 23:1; Acts 3:13

^c John 11:55; Acts 10:28; 11:3

^d The governor's headquarters

²⁹ ^d Matt. 27:11-14; Mark 15:2-5; Luke 23:2, 3

³⁰ ⁷ ^a criminal

³² ^e Matt. 20:17-19; 26:2; Mark 10:33; Luke 18:32
^f John 3:14; 8:28; 12:32, 33

³³ ^g Matt. 27:11
^h The governor's headquarters

The Function of the Synagogue

A distinction must be made between synagogue worship and tabernacle or temple worship. The tabernacle of Moses' day was enclosed by curtains. No one but the priests could enter this area. The later temples of Solomon, Zerubbabel, and Herod (the temple of Jesus' day) had courts or porches where the people could pray or have discussions (Matt. 26:55; Luke 2:46; Acts 2:46), but the temple precincts proper were for the priests only.

In synagogues, on the other hand, the people took part in worship, reading of the Scriptures, and prayer. By NT times, synagogues were very numerous and popular. They became centers of community activity, playing a number of roles. Sometimes they were local courts of justice (Matt. 10:17; 23:34).

He were not ⁷ an evildoer, we would not have delivered Him up to you.”

³¹ Then Pilate said to them, “You take Him and judge Him according to your law.”

Therefore the Jews said to him, “It is not lawful for us to put anyone to death,” ³² that the saying of Jesus might be fulfilled which He spoke, ^f signifying by what death He would die.

³³ Then Pilate entered the ^g Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?”

³⁴ Jesus answered him, “Are you speaking for yourself about this, or did others tell you this concerning Me?”

³⁵ Pilate answered, “Am I a Jew? Your

18:23 bear witness: Jesus invited His accusers to present evidence that He had done something wrong.

18:25 I am not: This was the second of Peter's three denials prophesied by Jesus (13:38).

18:27 Peter then denied again: For the third time, Peter denied the Lord, as Jesus had said he would (13:38). In the Upper Room, Peter had boasted that he would remain true to the Lord to the end (see 13:37; Matt. 26:33, 35). In the garden he surrendered to the desires of his body, by sleeping three times when the Lord had commanded the disciples to stay up in prayer (Mark 14:32-42). Now he submitted to the pressure of the world and denied the Lord three times.

18:28 The Praetorium was the Roman governor's official residence, probably the Fortress Antonia near the temple. Early morning refers to the fourth watch of the night, from 3 to 6 A.M. A Roman court could have been held immediately after sunrise, and this scene could have taken place around 6 A.M. **defiled:** During Passover, if a Jew entered a house that contained leaven, he or she would be ceremonially defiled and unable to celebrate the feast. Thus Jews would not enter the residence of any Gentile for fear of being ceremonially defiled. **Passover:** The main meal of the Passover had taken place. The synoptic Gospels report that Jesus celebrated that meal the night before (see Matt. 26:17-29; Mark 14:12-25; Luke 22:7-22). However, there were other ceremonial meals during the Passover, which lasted the entire week.

18:29, 30 What accusation: Pilate was not ignorant of the accusation. He was merely requesting that it be formally stated. **If He were not an evildoer:** Jesus' accusers had no charge that would stand up in a Roman court. Therefore they sullenly re-

plied, “If He were not a criminal we would not have brought Him to you.”

18:31 You take Him and judge Him: The accusations did not warrant a trial before Pilate. **It is not lawful:** The Romans did not allow the Jews to impose capital punishment. These Jewish leaders had no interest in a just trial; they simply wanted permission from Rome to have Jesus executed.

18:32 signifying by what death He would die: Jesus had said, “If I am lifted up from the earth,” indicating the method of His death, crucifixion (12:32, 33). The Jewish method of execution was stoning. However, Jesus had already indicated that He would be crucified. John is pointing out that the Jewish leaders' inability to impose capital punishment themselves fulfilled Jesus' prediction describing His death.

18:33 Are You the King of the Jews: The Jews charged that Jesus claimed to be their king. From their standpoint, this was the most damaging accusation possible because it would be regarded by the Romans as treason and would be punishable by death. In the Greek text, *you* is emphatic, perhaps indicating that Pilate did not think the forlorn figure before him looked like the defiant rebels he was used to dealing with as claimants to the Jewish throne.

18:34 Are you speaking for yourself: In reply to Pilate, Jesus gave no violent protest of innocence, nor was He sullenly defiant. Jesus politely but directly asked whether Pilate was asking on his own initiative or whether the charge was second-hand. If Pilate's question originated with him, he was using *king* in the Roman sense of a political ruler. If not, then *king* was being used in the Jewish sense of the messianic King.

18:35 Am I a Jew: Pilate was asking, “Is it likely that I, a

own nation and the chief priests have delivered You to me. What have You done?"

^{36h} Jesus answered, ⁱ "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."

³⁷ Pilate therefore said to Him, "Are You a king then?"

Jesus answered, "You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, ^j that I should bear ^k witness to the truth. Everyone who ^l is of the truth ^m hears My voice."

³⁸ Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, ⁿ "I find no fault in Him at all.

Second Roman Trial Before Pilate

Matt. 27:15-31; Mark 15:6-20; Luke 23:13-25

^{39o} "But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?"

^{40p} Then they all cried again, saying, "Not this Man, but Barabbas!" ^q Now Barabbas was a robber.

19 So then ^a Pilate took Jesus and scourged Him. ² And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe. ³ Then they said, "Hail, King of the

³⁶ ^h 1 Tim. 6:13
¹ [Dan. 2:44; 7:14];
 Luke 12:14; John
 6:15; 8:15
³⁷ ^j [Matt. 5:17;
 20:28; Luke 4:43;
 12:49; 19:10; John
 3:17; 9:39; 10:10;
 12:47] ^k 1s. 55:4;
 Rev. 1:5 [John
 14:6] ^m John 8:47;
 10:27; [1 John
 3:19; 4:6]
³⁸ ^l ^o 1s. 53:9; Matt.
 27:24; Luke 23:4;
 John 19:4, 6; 1 Pet.
 2:22-24
³⁹ ^o Matt. 27:15-
 26; Mark 15:6-15;
 Luke 23:17-25
⁴⁰ ^p 1s. 53:3; Acts
 3:14 ^q ⁹ Luke
 23:19

CHAPTER 19

¹ ^a Matt. 20:19;
 27:26 [★]; Mark
 15:15; Luke 18:33
³ ^b 1s. 50:1 ² NU
 And they came
 up to Him and
 said
⁴ ^c 1s. 53:9; John
 18:33, 38; 1 Pet.
 2:22-24
⁶ ^d Acts 3:13
⁷ ^e Lev. 24:16
¹ Matt. 26:63-66;
 John 5:18; 10:33
² NU the law
⁹ ^e 1s. 53:7 [★];
 Matt. 27:12, 14;
 Luke 23:9
¹⁰ ³ authority

Jews!" And they ^b struck Him with their hands.

⁴ Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, ^c that you may know that I find no fault in Him."

⁵ Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, "Behold the Man!"

^{6d} Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!"

Pilate said to them, "You take Him and crucify Him, for I find no fault in Him."

⁷ The Jews answered him, ^e "We have a law, and according to ² our law He ought to die, because ^f He made Himself the Son of God."

⁸ Therefore, when Pilate heard that saying, he was the more afraid, ⁹ and went again into the Praetorium, and said to Jesus, "Where are You from?" ^g But Jesus gave him no answer.

¹⁰ Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have ³ power to crucify You, and ³ power to release You?"

¹¹ Jesus answered, ^h "You could have no power at all against Me unless it had been given you from above. Therefore ⁱ the one who delivered Me to you has the greater sin."

¹¹ ^h [Luke 22:53]; John 7:30 ⁱ John 3:27; Rom. 13:1

Roman governor, would have any interest in a Jewish question?"

18:36 My kingdom is not of this world: Jesus pointed out that though He was a king, he was no threat to Rome because His kingdom would not come by a worldly revolution.

18:37 bear witness to the truth: The truth was the seal of God. **hears My voice:** If Pilate wanted to know the truth, he would understand what Jesus was saying.

18:38 What is truth: This question has been interpreted as (1) a cynical denial of the possibility of knowing truth; (2) a contemptuous jest at anything so impractical as abstract truth; and (3) a desire to know what no one had been able to tell him. **No fault** is a legal term meaning that there were no grounds for a criminal charge. Teaching the truth was not against the law. Pilate pronounced Jesus not guilty.

18:39 you have a custom: It appears that some in the crowd suggested that a prisoner should be released in honor of the Passover (see Mark 15:8, 11). Pilate jumped at the possible compromise. By promising to release Jesus on account of the custom rather than by proclaiming Him innocent, Pilate would avoid insulting the Jewish leaders, who had already pronounced Him guilty.

18:40 The people demanded that Pilate release **Barabbas**, who was not only **a robber**, but a rebel (Mark 15:7) and a murderer (Luke 23:19).

19:1 scourged Him: Scourging was part of a capital sentence. But in this case it was inflicted before formal judgment.

19:2 The **crown of thorns** was in mockery of a kingly crown. Placing a **purple robe** on Jesus made Him a caricature of a royal conqueror.

19:3 Hail, King of the Jews was probably a sarcastic echo of what the soldiers had heard at Jesus' triumphal entry or at His trial.

19:4 I am bringing Him out to you: Perhaps Pilate was appealing to the people's compassion so that he could release Jesus.

19:6 Crucify Him: The Jewish leaders anticipated an outburst of pity. Therefore they began demanding Jesus' death. **You . . . crucify Him:** Pilate was enraged. **I find no fault in Him:** This was the third time Pilate declared that he could find no legal grounds for capital punishment (18:38; 19:4).

19:7 We have a law: The Jewish leaders were telling Pilate, "If you are appealing to us, we say that according to our law, He must die." As governor, Pilate was bound by Roman custom to respect Jewish law. **He made Himself the Son of God:** The Jewish leaders were accusing Jesus of violating the laws against blasphemy (see Lev. 24:16).

19:8 he was the more afraid: Though not mentioned earlier, Pilate had no doubt become fearful. The claim of Jesus' deity further excited his fears.

19:9 Jesus gave . . . no answer: Three times Pilate had publicly pronounced Jesus innocent (18:38; 19:4, 6). If he had really wanted to know the truth, he would have believed what Jesus had already told him (18:37).

19:11 given you from above: Jesus acknowledged that Pilate had the power to take His life, but only because God allowed him that power. **The one who delivered Me to you** is a reference to Caiaphas (18:24, 28), who had the **greater sin** because as a religious leader he had that much greater a responsibility to recognize the Messiah.



¹²From then on Pilate sought to release Him, but the Jews cried out, saying, “If you let this Man go, you are not Caesar’s friend. ^jWhoever makes himself a king speaks against Caesar.”

¹³^kWhen Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The Pavement*, but in Hebrew, Gabbatha. ¹⁴Now ⁱit was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!”

¹⁵But they cried out, “Away with *Him*, away with *Him!* Crucify Him!”

Pilate said to them, “Shall I crucify your King?”

The chief priests answered, ^m“We have no king but Caesar!”

¹⁶ⁿThen he delivered Him to them to

¹² / Luke 23:2; John 18:33; Acts 17:7
¹³ ^k Deut. 1:17; 1 Sam. 15:24; Prov. 29:25; Is. 51:12; Acts 4:19
¹⁴ ⁱ Matt. 27:62; John 19:31, 42
¹⁵ ^m [Gen. 49:10]
¹⁶ ⁿ Matt. 27:26, 31; Mark 15:15; Luke 23:24 ^u NU omits and led *Him* away
¹⁷ ^o Matt. 27:31, 33; Mark 15:21, 22; Luke 23:26, 33 ^p Num. 15:36; Heb. 13:12
¹⁸ ^q Ps. 22:16-18; Is. 53:12; Matt. 20:19; 26:2 ★
¹⁹ ^r Matt. 27:37; Mark 15:26; Luke 23:38

be crucified. Then they took Jesus ⁴and led *Him* away.

The Crucifixion of Christ

Matt. 27:32-38, 48, 50; Mark 15:21-26, 36, 37; Luke 23:26-33, 38, 46

¹⁷ ^o And He, bearing His cross, ^pwent out to a place called *The Place of a Skull*, which is called in Hebrew, Golgotha, ¹⁸where they crucified Him, and ^qtwo others with Him, one on either side, and Jesus in the center. ¹⁹^rNow Pilate wrote a title and put *it* on the cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS.

²⁰Then many of the Jews read this title, for the place where Jesus was crucified

| Jesus’ Trials | |
|--|---|
| Before Jewish Religious Authorities | |
| Preliminary hearing before Annas (18:12–24) | Although the Romans had deposed Annas, in the eyes of the Jews he still functioned as the high priest because the office was for life. Annas questioned Jesus, but Jesus demanded a legal hearing. |
| Hearing before Caiaphas (Matt. 26:57–67; Mark 14:53–65) | Caiaphas was the high priest appointed by the Romans. Two false witnesses testified against Jesus and Caiaphas asked Jesus if He was the Messiah. Jesus answered yes, and Caiaphas concluded that Jesus was guilty of blasphemy. |
| Trial before the Sanhedrin (Matt. 27:1, 2; Mark 15:1; Luke 22:66–71) | The council of Jewish religious leaders confirmed Caiaphas’s conclusion. In this trial, Jesus admitted He was the Son of God and declared that He would sit on the right hand of God the Father. |
| Before the Roman Authorities | |
| First hearing before Pilate (18:28–37; Matt. 27:11–14; Mark 15:2–5; Luke 23:1–5) | The Jewish religious leaders brought Jesus to Pilate in order to get permission to execute Him. They accused Him of treason. Pilate saw Jesus’ innocence, but briefly questioned Him. In this interview, Jesus revealed to Pilate that His kingdom was not of this earth. |
| Hearing before Herod (Luke 23:6–12) | Pilate sent Jesus to Herod because Jesus was from Galilee, the region ruled by Herod. Jesus remained silent before Herod. |
| Final hearing before Pilate (18:38–19:16; Matt. 27:15–26; Mark 15:6–15; Luke 23:13–25) | Pilate did not want to condemn an innocent man, but he was afraid of another Jewish uprising. Therefore, he finally gave in to the cries of the crowd: “Crucify Him.” |

19:12 not Caesar’s friend: The Jews shifted their focus from the religious charge (v. 7) to the political charge (18:33), which they backed up with an appeal to Caesar’s own political interest. This new plea forced Pilate to choose between yielding to an indefinite sense of right or escaping the danger of an accusation at Rome.

19:13 The Pavement no doubt referred to a large paved area in the Fortress Antonia.

19:14 The Preparation Day of the Passover refers to the Friday of Passover week (v. 31), the preparation for the Sabbath of the Passover. Some have suggested that this may be the Thursday before the Passover, the same time that the Passover lamb was offered as a sacrifice. However this interpretation appears to conflict with the narrative of the three synoptic Gospels, where it seems that Jesus is described as being crucified on Friday (Matt. 27:62). **The sixth hour** was 6 A.M. according to the Roman system of time.

19:15, 16 The Jewish leaders preferred proclaiming a heathen emperor as their **king** to acknowledging Jesus as their Messiah. Trapped by his own fear, Pilate handed over the innocent Jesus to endure a punishment Pilate knew He did not deserve.

19:17 The Place of a Skull probably got its name from the shape of the hill.

19:18 they crucified Him: Of all the apostles, John alone witnessed the crucifixion. However, he spares his readers the revolting details. The **two others** were thieves (see Matt. 27:38; Mark 15:27).

19:19 wrote a title: It was a Roman custom to write the name of the condemned person and his crime on a plaque to be placed above his head at the execution. Mark calls this title “the inscription of His accusation” (see Mark 15:26).

19:20 written in Hebrew, Greek, and Latin: Multilingual inscriptions were common. The title was written in the local,

was near the city; and it was written in Hebrew, Greek, and Latin.

²¹ Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, ‘I am the King of the Jews.’”

²² Pilate answered, “What I have written, I have written.”

²³ Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. ²⁴ They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:

“*They divided My garments among them,
And for My clothing they cast lots.*”

Therefore the soldiers did these things.

²⁵ Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, “Woman, behold your son!” ²⁷ Then He said to the disciple, “Behold your mother!” And from that hour that disciple took her to his own home.

²³ ^s Matt. 27:35; Mark 15:24; Luke 23:34
²⁴ ^c Ps. 22:18 ★
²⁵ ^a Matt. 27:55; Mark 15:40; Luke 2:35; 23:49; Luke 24:18
²⁶ ^w John 13:23; 20:2; 21:7, 20, 24
²⁶ ^x John 2:4
²⁷ ^y Luke 18:28; John 1:11; 16:32; Acts 21:6

²⁸ ^z Ps. 22:15 ★
⁵ ^M seeing
²⁹ ^a Ps. 69:21; Matt. 27:48, 50 ★; Mark 15:36; Luke 23:36
³⁰ ^b Dan. 9:26; Zech. 11:10, 11 ★; John 17:4
³¹ ^c Matt. 27:62; Mark 15:42; Luke 23:54; ^d Deut. 21:23; Josh. 8:29; 10:26 ^e Ex. 12:16; Lev. 23:6, 7
³⁴ ^f [1 John 5:6, 8]
³⁵ ^g John 21:24
^h [John 20:31]
³⁶ ⁱ [Ex. 12:46; Num. 9:12]; Ps. 34:20 ★
³⁷ ^j Ps. 22:16, 17; Zech. 12:10; 13:6 ★; Rev. 1:7

²⁸ After this, Jesus, ⁵ knowing that all things were now accomplished, ^z that the Scripture might be fulfilled, said, “I thirst!” ²⁹ Now a vessel full of sour wine was sitting there; and ^a they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth. ³⁰ So when Jesus had received the sour wine, He said, ^b “It is finished!” And bowing His head, He gave up His spirit.

³¹ Therefore, because it was the Preparation Day, ^d that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a ^e high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away. ³² Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. ³³ But when they came to Jesus and saw that He was already dead, they did not break His legs. ³⁴ But one of the soldiers pierced His side with a spear, and immediately ^f blood and water came out. ³⁵ And he who has seen has testified, and his testimony is ^g true; and he knows that he is telling the truth, so that you may ^h believe. ³⁶ For these things were done that the Scripture should be fulfilled, ⁱ “*Not one of His bones shall be broken.*” ³⁷ And again another Scripture says, ^j “*They shall look on Him whom they pierced.*”

common, and official languages of the day. Everyone could read the message in his or her own language.

19:21 The addition of the phrase of the Jews to the title chief priests (probably referring to Caiaphas and Annas) occurs nowhere else in the NT. The addition probably corresponds to the title given Jesus. The chief priest of the Jews objected to Jesus being called King of the Jews. They did not want a messianic designation connected with Him.

19:22 Pilate refused to change the title. As did Caiaphas, Pilate affirmed more than he ever intended. The title proclaimed to all that Jesus is indeed the promised Messiah.

19:23 The soldiers: According to Roman law, the garments of a condemned criminal belonged to the executioners. Jesus had two items of clothing. The cloak was a large, loose garment. The tunic was a close-fitting garment that went from the neck to the knees.

19:24 The outer garment could be conveniently divided, but the inner garment could not. Thus the soldiers divided the outer one and cast lots for the inner one. Unknowingly, the soldiers fulfilled David’s prophecy in Ps. 22:18. This passage had long been considered a messianic prophecy.

19:26 The disciple whom He loved refers to John, the author of this Gospel.

19:27 Behold your mother: Jesus placed Mary in the care of John.

19:28 that the Scripture might be fulfilled: Everything foretold concerning the earthly life of Jesus had been accomplished.

19:29 Sour wine was not the same as the drugged wine that had been offered to Jesus earlier (“wine mingled with myrrh”; see Mark 15:23). Jesus did not take that wine because He wanted to die fully conscious. He did take a sip of this wine;

one of the agonies of crucifixion was incredible thirst, added to the terrible pain.

19:30 It is finished . . . He gave up His spirit: Having fulfilled every command of the Father and every prophecy of Scripture, Jesus voluntarily died. This was not a cry of exhaustion, but of completion. Jesus had done what He had agreed to do.

19:31 The Preparation Day was Friday, the day before the Sabbath (see v. 14). bodies should not remain on the cross: It is ironic that in the midst of a deliberate judicial murder the Jews were scrupulous about keeping the ceremonial law. According to Jewish law (Deut. 21:23), it was necessary to remove the bodies of executed criminals before sunset. To avoid breaking the Law, the Jews requested that the legs of the condemned be broken so that the men would die quickly and could be removed from their crosses. Breaking the legs was not always part of crucifixion. But with his legs broken, a victim could no longer lift his body in order to breathe and would soon suffocate. High day is literally “great day.” The coming Sabbath was especially important because it was the Sabbath of the Passover Week.

19:34 To make certain that Jesus was dead, one of the soldiers pierced His side with a spear. After the soldier did this, blood and water came out, indicating that Jesus was already dead. Only blood would have flowed from a living body.

19:35 he who has seen: John’s words can be trusted because he is giving an eyewitness account, so that his readers will believe that Jesus is the Savior.

19:36 One should trust Christ not only because John gives an accurate account of His death (v. 35), but also because He fulfilled Scripture (v. 37), proving that He is the Messiah. Both the lack of broken bones and the piercing of His side fulfilled prophecies recorded in the OT (see Ex. 12:46; Zech. 12:10).

The Burial of Christ

Matt. 27:57-60; Mark 15:42-46; Luke 23:50-54

³⁸k After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, ^lfor fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave *him* permission. So he came and took the body of Jesus. ³⁹And ^mNicodemus, who at first came to Jesus by night, also came, bringing a mixture of ⁿmyrrh and aloes, about a hundred pounds. ⁴⁰Then they took the body of Jesus, and ^obound it in strips of linen with the spices, as the custom of the Jews is to bury. ⁴¹Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. ⁴²So ^pthere they laid Jesus, ^qbecause of the Jews' Preparation Day, for the tomb was nearby.

The Resurrection of Christ

Matt. 28:1-8; Mark 16:1-8; Luke 24:1-12

20 Now the ^afirst day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw *that* the ^bstone had been taken away from the tomb. ²Then she ran and came to Simon Peter, and to the ^cother disciple, ^dwhom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

³e Peter therefore went out, and the other disciple, and were going to the tomb. ⁴So they both ran together, and the other disciple outran Peter and came to the tomb first. ⁵And he, stooping down and looking in, saw ^fthe linen cloths lying

³⁸ k Matt. 27:57-61; Mark 15:42-47; Luke 23:50-56 [★]
^l [John 7:33; 9:22; 12:42]
³⁹ m John 3:1, 2; 7:50 ^o Ps. 45:8; Prov. 7:17; Song 4:14; Matt. 2:11
⁴⁰ o Luke 24:12; John 20:5, 7; Acts 5:6
⁴² p Is. 53:9; Matt. 26:12; Mark 14:8 [★] q John 19:14, 31

CHAPTER 20

¹ a Matt. 28:1-8; Mark 16:1-8; Luke 24:1-10; Acts 20:7; 1 Cor. 16:2 ^b Matt. 27:60, 66; 28:2; Mark 15:46; 16:4; Luke 24:2; John 11:38
² c John 21:23; 24 ^d John 13:23; 19:26; 21:7, 20, 24
³ e Luke 24:12
⁵ f John 19:40

⁷ g John 11:44
² face cloth
⁸ h John 21:23, 24
⁹ i Ps. 16:10; Acts 2:25, 31; 13:34, 35
² understand
¹¹ j Mark 16:5
¹⁴ k Matt. 28:9; Mark 16:9 ^l [Luke 24:16, 31]; John 21:4
¹⁶ m John 10:3
³ NU adds in Hebrew

there; yet he did not go in. ⁶Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying *there*, ⁷and ^gthe ^hhandkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. ⁸Then the ⁱother disciple, who came to the tomb first, went in also; and he saw and believed. ⁹For as yet they did not ²know the ⁱScripture, that He must rise again from the dead. ¹⁰Then the disciples went away again to their own homes.

Christ Appears to Mary Magdalene

¹¹j But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb. ¹²And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. ¹³Then they said to her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

¹⁴k Now when she had said this, she turned around and saw Jesus standing *there*, and ^ldid not know that it was Jesus. ¹⁵Jesus said to her, "Woman, why are you weeping? Whom are you seeking?"

She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away."

¹⁶ Jesus said to her, ^m"Mary!"

She turned and said to ³Him, "Rabboni!" (which is to say, Teacher).

¹⁷ Jesus said to her, "Do not cling to Me,

19:38 Joseph, a rich member of the Jewish council (see Matt. 27:57; Mark 15:43), had not agreed with their decision (see Luke 23:50).

19:39 Nicodemus, like Joseph (v. 38), was a member of the council (3:1). At last, Nicodemus identified himself with the One who had come from above (12:42). **A hundred pounds** was a large amount. Nicodemus intended to cover Jesus' entire body with spices—a common burial custom.

19:41 a new tomb: Matthew specifies that the tomb belonged to Joseph (see Matt. 27:60). This too was a fulfillment of a prophecy: The Messiah would be buried in a rich man's grave (see Is. 53:9).

20:1 while it was still dark: Apparently **Mary Magdalene** arrived ahead of the other women (see Matt. 28:1; Mark 16:1; Luke 24:10). **Mary Magdalene**, out of whom Jesus had cast seven demons, was the last one at the Cross and the first one at the grave.

20:2 The other disciple, whom Jesus loved, was John, the author of this Gospel. **They have taken away the Lord**: **Mary Magdalene** jumped to the wrong conclusion. **we**: Other women were with **Mary Magdalene** (Matt. 28:1; Mark 16:1; Luke 24:10).

20:5 the linen cloths lying there: No one who came to steal the body would have taken the time to unwrap it and leave the cloths behind.

20:6 saw: The Greek term implies an intense stare, in contrast to the more casual look described in v. 5. Peter **went into the tomb** to get a good look. He carefully examined the place where Jesus' body had been.

20:7 folded together: The **handkerchief** around Christ's head had not been thrown aside, as might have been done by a thief. It had been folded and laid aside. Perhaps the implication is that Christ did not rush out of the tomb, but left His grave clothes neatly folded.

20:8 The other disciple, commonly believed to be the apostle John, **saw** the tomb and the grave clothes and **believed** that Christ had been raised from the dead.

20:9 they did not know the Scripture: The disciples believed because of what they saw in the tomb (v. 8), not because of what they knew from OT passages describing the Savior's resurrection (see Luke 24:25-27). Jesus had prophesied His death and resurrection in the disciples' presence, but the disciples had not understood what He was talking about. Later Jesus would instruct them about how His life and death fulfilled the Scriptures (see Luke 24:13-27, 44-47).

20:16 When Christ uttered her name, **Mary** recognized His voice. **Mary** addressed Christ as **Rabboni**, an Aramaic term which John translates for his Greek readers.

20:17 Cling means "to fasten oneself to" or "to hold." **Mary** had grabbed Christ and was holding on to Him as if she would

for I have not yet ⁿascended to My Father; but go to ^oMy brethren and say to them, ^p“I am ascending to My Father and your Father, and to ^qMy God and your God.”

¹⁸ Mary Magdalene came and told the ⁴disciples that she had seen the Lord, and that He had spoken these things to her.

Christ Appears to the Disciples (Thomas Absent)

Mark 16:14; Luke 24:36-43

¹⁹ Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were ⁵assembled, for ^rfear of the Jews, Jesus came and stood in the midst, and said to them, ^u“Peace *be* with you.” ²⁰ When He had said this, He ^vshowed them His hands and His side. ^wThen the disciples were glad when they saw the Lord.

²¹ So Jesus said to them again, “Peace to you! ^xAs the Father has sent Me, I also send you.” ²² And when He had said this, He breathed on *them*, and said to them, “Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them;

¹⁷ ⁿ Mark 16:19; Luke 24:5; Acts 1:9 ^o; 2:34-36; Eph. 4:8-10; Heb. 4:14 ^p Ps. 22:22; Matt. 28:10; Rom. 8:29; Heb. 2:11 ^q John 16:28; 17:11 ^r Eph. 1:17 ^s Matt. 28:10; Luke 24:10, 23 ^t NU disciples, “I have seen the Lord,” ^u Mark 16:14; Luke 24:36; John 14:27; 1 Cor. 15:5 ^v John 9:22; 19:38 ^w John 14:27; 16:33; Eph. 2:17 ^x NU omits assembled ^y Acts 1:3 ^z John 16:20, 22 ^{aa} [Matt. 28:18-20]; John 17:18, 19; [2 Tim. 2:2]; Heb. 3:1 ^{ab} Matt. 16:19; 18:18 ^{ac} John 11:16 ^{ad} Ps. 22:16; Zech. 12:10; 13:6; 1 John 1:1

if you retain the *sins* of any, they are retained.”

²⁴ Now Thomas, ^zcalled the Twin, one of the twelve, was not with them when Jesus came. ²⁵ The other disciples therefore said to him, “We have seen the Lord.”

So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.”

Christ Appears to the Disciples (Thomas Present)

1 Cor. 15:5

²⁶ And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!” ²⁷ Then He said to Thomas, “Reach your finger here, and look at My hands; and ^areach your hand *here*, and put it into My side. Do not be ^bunbelieving, but believing.”

²⁸ And Thomas answered and said to Him, “My Lord and my God!”

²⁹ Jesus said to him, ⁶“Thomas, because you have seen Me, you have believed. ^cBlessed *are* those who have not seen and *yet* have believed.”

The Death of Jesus

| | Aspect of Jesus' Death | Reference |
|--|--|-----------------|
| The Jews viewed Jesus' death as a scandal. The church understood His death as fulfillment of Old Testament prophecy. | In obedience to His Father (18:11) | Psalm 40:8 |
| | Announced by Himself (18:32; see 3:14) | Numbers 21:8, 9 |
| | In the place of His people (18:14) | Isaiah 53:4-6 |
| | With evildoers (19:18) | Isaiah 53:12 |
| | In innocence (19:6) | Isaiah 53:9 |
| | Crucified (19:18) | Psalm 22:16 |
| Buried in a rich man's tomb (19:38-42) | Isaiah 53:9 | |

The Purpose of John's Gospel

³⁰ And ^dtruly Jesus did many other signs in the presence of His disciples, which are not written in this book; ³¹ but these are written that ^fyou may believe that Jesus ^gis the Christ, the Son of God,

^b Mark 16:14 ²⁹ ^c 2 Cor. 5:7; 1 Pet. 1:8 ⁶ NU, M omit Thomas ³⁰ ^d John 21:25 ³¹ ^e Luke 1:4 ^f John 19:35; 1 John 5:13

never turn Him loose. Christ explained to her that He could not stay because He had to ascend to His Father. **My brethren** referred to the disciples (v. 18). Jesus sent Mary to them with the first postresurrection testimony. Though it may be that Mary was formerly a woman of ill-repute, this did not keep Jesus from commissioning her to bring the gospel message to the apostles (see Mark 16:11). **My Father and your Father:** God is the Father of Christ and of believers (1:14, 18; 3:16, 18).

20:19 Jesus came and stood in the midst: Christ's appearance was miraculous, because **the doors were shut**. Jesus, as God, could perform a variety of miracles without requiring a change in His humanity. Here Christ's body was a physical body, the same body in which He died and was buried. The difference is that His flesh had been changed to take on immortality and incorruptibility (see 1 Cor. 15:53).

20:21 As indicates that the disciples were commissioned to carry on Christ's work, not to begin a new one.

20:22 Receive the Holy Spirit: The ministry to which Jesus called the disciples (v. 21; see also Matt. 28:16-20; Luke 24:47-49) required spiritual power. The reference here is to a special preparation of the apostles who were to become the foundation of the church at Pentecost. Here Jesus breathed the Spirit into the disciples. At Pentecost the Spirit unified the believers into one body and empowered them to testify

of Jesus (see 1 Cor. 12:13). The reception of the Spirit here is reminiscent of the creative breath of God into Adam in Gen. 2:7. Yet the gift here was not a human spirit, but the Spirit of the living God.

20:23 If you forgive: The apostles did not take Jesus' words to mean that they had the power to forgive sins (see Acts 8:22). They knew that only God could forgive sins (see Mark 2:7). Neither the apostles nor the church had the power to forgive specific sins or to prevent forgiveness for any individual. Fundamentally Jesus was speaking of the responsibility of the church to declare the gospel to all the world, so that those who believe in Jesus can find the precious gift of forgiveness (see Matt. 16:19).

20:24, 25 Thomas was not present when Jesus appeared to the disciples in the closed room (vv. 19-23). **Unless I see in His hands:** When Jesus appeared to the other disciples, He showed them His hands and His side (v. 20). No doubt they told Thomas about it; hence his request.

20:28 My Lord and my God: In awestruck wonder, Thomas not only believed that Christ was risen from the dead, but he also saw that the Resurrection proved His deity.

20:29 Those who have not seen includes all who have believed in Christ since His ascension to the Father (see 1 Pet. 1:8, 9).

20:31 John states the purpose of his book. His purpose was

^hand that believing you may have life in His name.

Christ Appears to the Seven Disciples

21 After these things Jesus showed Himself again to the disciples at the ^aSea of Tiberias, and in this way He showed *Himself*: ²Simon Peter, ^bThomas called the Twin, ^cNathanael of ^dCana in Galilee, ^ethe sons of Zebedee, and two others of His disciples were together. ³Simon Peter said to them, “I am going fishing.”

They said to him, “We are going with you also.” They went out and ¹immediately got into the boat, and that night they caught nothing. ⁴But when the morning had now come, Jesus stood on the shore; yet the disciples ¹did not know that it was Jesus. ⁵Then ^gJesus said to them, “Children, have you any food?”

They answered Him, “No.”

⁶And He said to them, ^h“Cast the net on the right side of the boat, and you will find *some*.” So they cast, and now they were not able to draw it in because of the multitude of fish.

⁷Therefore ⁱthat disciple whom Jesus loved said to Peter, “It is the Lord!” Now when Simon Peter heard that it was the Lord, he put on *his* outer garment (for he had removed it), and plunged into the sea. ⁸But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish. ⁹Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread.

31 ^f Luke 2:11;
¹ John 5:1 ^h John
3:15, 16; 5:24;
[1 Pet. 1:8, 9]

CHAPTER 21

1 ^a Matt. 26:32;
Mark 14:28;
John 6:1
2 ^b John 20:24
^c John 1:45-51
^d John 2:1 ^e Matt.
4:21; Mark 1:19;
Luke 5:10
3 ^f NU omits
immediately
4 ^f Luke 24:16;
John 20:14
5 ^f Luke 24:41
6 ^f Luke 5:4, 6, 7
7 ^f John 13:23; 20:2

12 ^f Acts 10:41
14 ^g John 20:19, 26
15 ² NU John
15 ¹ Acts 20:28;
¹ Tim. 4:6;
¹ Pet. 5:2 ³ have
affection for
16 ^m Matt. 2:6;
Acts 20:28; Heb.
13:20; 1 Pet. 2:25;
5:2, 4 ⁿ Ps. 79:13;
Matt. 10:16;
15:24; 25:33; 26:31
⁴ NU John ⁵ have
affection for
17 ^o John 2:24, 25;
16:30 ⁶ NU John
⁷ have *affection*
for
18 ^p John 13:36;
Acts 12:3, 4

¹⁰Jesus said to them, “Bring some of the fish which you have just caught.”

¹¹Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken. ¹²Jesus said to them, ^j“Come *and* eat breakfast.” Yet none of the disciples dared ask Him, “Who are You?”—knowing that it was the Lord. ¹³Jesus then came and took the bread and gave it to them, and likewise the fish.

¹⁴This *is* now ^kthe third time Jesus showed Himself to His disciples after He was raised from the dead.

Christ Speaks to Peter

¹⁵So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, *son* of ²Jonah, do you love Me more than these?”

He said to Him, “Yes, Lord; You know that I ³love You.”

He said to him, ¹“Feed My lambs.”

¹⁶He said to him again a second time, “Simon, *son* of ⁴Jonah, do you love Me?”

He said to Him, “Yes, Lord; You know that I ⁵love You.”

^mHe said to him, “Tend My ⁿsheep.”

¹⁷He said to him the third time, “Simon, *son* of ⁶Jonah, do you ⁷love Me?” Peter was grieved because He said to him the third time, “Do you ⁷love Me?”

And he said to Him, “Lord, ^oYou know all things; You know that I ⁷love You.”

Jesus said to him, “Feed My sheep.

¹⁸^pMost assuredly, I say to you, when you were younger, you girded yourself and

to convince his readers that Jesus is the Christ, the Messiah who fulfilled God’s promises to Israel. Jesus is the Son of God, God in the flesh. By believing these things, a person obtains eternal life (1:12).

21:2 John, the author of this Gospel, was one of the **sons of Zebedee**. The omission of his name here is consistent with his reserve about everything connected with himself in his book.

21:4 **the disciples did not know**: Perhaps the apostles did not recognize Jesus because they were preoccupied with their work as Mary Magdalene had been with her sorrow (20:14). In addition, there was not much light at this time of day. **When the morning had now come** refers to daybreak.

21:5 **have you any food**: The question from the shore was probably regarded as a request to buy fish. The disciples answered that they had nothing to sell.

21:7 **That disciple whom Jesus loved** is commonly considered to be John, the author of this Gospel. **Peter . . . plunged into the sea**: John was the first to recognize the Lord; Peter was the first to act. Though Peter often made bad decisions, he

had zeal that would eventually be channeled to good use (see Acts 2:14–41).

21:8 **Two hundred cubits** is about a hundred yards.

21:14 The phrase **the third time** applies to the disciples as a group. John himself has related three appearances before this one, the first being to Mary Magdalene (20:19–23, 26–29).

21:15 **More than these** means more than the other disciples (see Matt. 26:22). On two different occasions Peter had claimed extraordinary love for Christ, even comparing himself to other men (see 13:37; Matt. 26:33).

21:16 **Tend** means to shepherd. Lambs need to be fed (v. 15); **sheep** need to be guided. Peter would need to care for diverse people in different ways, as Christ had done with His disciples.

21:17 Peter denied the Lord at least three times. Here he affirmed his love for the Lord for **the third time**.

21:18 Peter must have been bewildered by Christ’s words to him. Jesus had just spoken of the future ministry of Peter; now He spoke of Peter’s death. When Peter was younger, he **walked where he wished**, moving about without restriction.

life (Gk. *zōē*) (1:4; 6:35; 11:25; 14:6; 20:31; Eph. 4:18; 1 John 5:11) Strong’s #2222: This word in classical Greek was used for life in general. There are a few examples of this meaning in the NT (see Acts 17:25; James 4:14; Rev. 16:3), but in most instances the word is used to designate divine, eternal life, the life of God (Eph. 4:18). This life resided in Christ, and He has made it available to all who believe in Him. Human beings are born with the natural life, called *psuchē* in Greek, which can be translated “soul,” “personality,” or “life.” Eternal life can be received only by believing in the One who is Himself life, Jesus Christ.

walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry *you* where you do not wish.”¹⁹ This He spoke, signifying ^qby what death he would glorify God. And when He had spoken this, He said to him, “Follow Me.”

²⁰ Then Peter, turning around, saw the disciple ^swhom Jesus loved following, ‘who also had leaned on His breast at the supper, and said, “Lord, who is the one who betrays You?”’²¹ Peter, seeing him, said to Jesus, “But Lord, what *about* this man?”

²² Jesus said to him, “If I ⁸will that he remain “till I come, what *is that* to you? You follow Me.”

19 ^q 2 Pet. 1:13,
14 ^r [Matt. 4:19;
16:24]; John 21:22
20 ^s John 13:23;
20:2 ^t John 13:25
22 ^u [Matt. 16:27,
28; 25:31; 1 Cor.
4:5; 11:26; Rev.
2:25; 3:11; 22:7, 20]
⁸ desire

24 ^v John 19:35;
3 John 12
25 ^w John 20:30
^x Amos 7:10

²³ Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, “If I will that he remain till I come, what *is that* to you?”

The Conclusion of John's Gospel

²⁴ This is the disciple who ^vtestifies of these things, and wrote these things; and we know that his testimony is true.

²⁵ ^w And there are also many other things that Jesus did, which if they were written one by one, ^xI suppose that even the world itself could not contain the books that would be written. Amen.

When Peter became older, he would **stretch out** his hands, looking for help. **Another will gird you** means that Peter would be bound as a condemned criminal. The day would come when Peter would be totally under the control of Roman executioners, who would **carry** him where he would **not wish** to go, to death (v. 19). His death is hinted at in 2 Pet. 1:13, 14. Jesus' words here confirm the early church tradition that Peter was crucified upside down.

21:20, 21 **The disciple whom Jesus loved** is commonly considered to be John, the author of this Gospel. **what about this**

man: Peter wanted to know if John too would suffer a violent death.

21:22, 23 **You follow Me:** The Lord told Peter that he should be concerned with following God's will himself and not worrying about God's will for others. **this disciple would not die:** The rumor was that Jesus would return before John died.

21:24 **This is the disciple:** The disciple was the one whom Jesus loved (v. 20). This is basically John's signature to his Gospel.

21:25 **there are also many other things that Jesus did:** The Gospel of John is truthful (v. 24), but it is not exhaustive.

The Restoration of Peter John is the only Gospel writer who records the account of Jesus restoring Peter to his ministry after Peter's three denials (18:17, 25–27; 21:15–19). Only a short time before this dramatic encounter with the risen Lord, Peter had boldly announced that he would give his life for Jesus. Jesus responded by informing Peter that he would actually *deny* Him three times that same night (13:37, 38).

Later that evening, Jesus was arrested. While He stood trial before the chief priest, Peter hid outside in the courtyard. Three times Peter was recognized as one of Jesus' followers; three times he denied knowing Jesus, thus fulfilling Jesus' words. Luke 22:62 tells us that when Peter realized what he had done, he “wept bitterly.”

Imagine, then, Peter's emotions during his encounter with the resurrected Savior by the Sea of Tiberias. On the one hand, he was no doubt overjoyed to see the risen Lord. On the other hand, he may still have been ashamed and embarrassed about his desertion of Jesus in the hour of His greatest need.

Three times the Lord asked Peter if Peter loved Him. The first two times, Christ used the word *agapaō*, signifying a love of commitment, a love of the will. Peter responded with the word *phileō*, indicating his strong emotion for the Lord. The word suggests warmth, fondness, and friendship.

When Peter acknowledged that he loved Christ, the Lord gave him the task of feeding His lambs and taking care of His sheep. Expressing love for Christ implies accepting a duty to do the work of God and to be faithful. Peter had some difficulty with such faithfulness during Christ's earthly ministry. As Christ was getting ready to depart, He wanted to elicit a commitment from Peter.

The third time Jesus asked Peter if he loved Him He used the word *phileō*, indicating strong friendship. Christ had taught that a friend who loves will lay down his life for a friend. Peter, instead, had denied Christ three times. With Peter's final response, “You know that I love You,” Christ had drawn a commitment from Peter and assured the other disciples of the bond between Himself and Peter. In the process, He demonstrated His complete forgiveness of Peter. With this exchange, the Lord restored Peter to a position of leadership in the ongoing ministry of the gospel.