

The Gospel According to

JOHN

The Gospel of John and the Other Gospels. John's gospel is noticeably distinct from the other three gospels. In attempting to explain the differences, we should note three factors. (1) Often a discourse follows an incident and discusses the implications of that incident. For example, Jesus' thirst at Jacob's well was followed by the discourse on living water (ch. 4), and the feeding of the five thousand was followed by the discourse on the Bread of Life (ch. 6). (2) In the other gospels the miracles are normally used to reveal Jesus' power. In John the miracles are usually teaching signs (2:11; 20:30), and a message follows each one. (3) John's purpose is unique, and consequently, so is his interpretation of the life of Jesus. The length of Jesus' public ministry is usually calculated from the Passovers mentioned in John's gospel (2:13; 6:4; 11:55). If the feast mentioned in 5:1 is also a Passover, His ministry lasted a little over three years; if not, it lasted a little over two years.

Authorship. Unlike Paul's epistles, the text of this gospel does not name its author. However, John's gospel was readily included in early collections of the New Testament canon. This means that it was believed to be written by a credible and accepted person, such as a disciple. Tradition (the testimony of early Christian writers) almost unanimously attributes it to John, the son of Zebedee. The text tells us that the "beloved disciple" is the author (21:20, 24)—so who is this "beloved disciple"? A process of elimination may reveal his identity. Surely he was one of the inner three disciples (Peter, James, John) who were with Jesus at the Transfiguration, the healing of Jairus's daughter, and

in the Garden of Gethsemane. He is distinguished from Peter in 21:20 (cf. 13:23, 24); and since James was slain about A.D. 40 (Acts 12:2), long before this gospel was composed, this leaves only John as the "beloved disciple."

Date. Most Bible students agree that this gospel is the last of the four to be written, perhaps completed while John was at Ephesus about A.D. 85.

Purpose of the Writing. This is clearly stated in 20:30, 31, and there are three key words. (1) The word *signs* is used 17 times in John and is often translated "miracle." Throughout all the other gospels it appears only 28 times. These are teaching signs. (2) The word *believe* appears 98 times in John—and only 29 times in all the other gospels combined. Belief often results from "signs." (3) The word *life* is used 34 times in John (and only 13 times elsewhere in the gospels). The term is closely related to faith.

John's purpose is clearly evangelistic—that his readers may believe (20:31). Thus he records the confrontations of Jesus with Nicodemus, who is saved much later; the story of the woman at Jacob's well, who is saved on the first contact; and the miracle of the man born blind, saved on the second contact. But John also writes for believers, that they may be sanctified. He thus communicates three things—the promise of the Holy Spirit, the truth that Jesus is the True Vine, and Simon Peter's denial and restoration.

Content. A prominent feature of this gospel is its emphasis on the deity of our Lord Jesus Christ.

Jesus is twice called “God” (1:1; 20:28). He is called the “[only begotten] Son of God” 10 times (1:14, 18, 34, 49; 3:16, 18; 6:69; 9:35; 10:36; 11:27). He is equated with the Father four times (5:18; 10:30; 14:9; 16:27). John refers to God as “Father” 116 times, more than all the other gospels combined. Jesus always says “*your* Father,” “*the* Father,” or “*My* Father,” but never “*Our* Father.” This is because His relationship to the Father is unique. It is stated four times that He never sinned (8:46; 18:38; 19:4, 6). The classical attributes of deity are used to refer to Jesus’ omnipresence (1:18; 3:13), His omnipotence (5:21; 6:19; 10:18), and His omniscience (2:25; 11:11–14). He uses the expression “I am” (*ego eimi*) many times. He says “I am” the Messiah (4:25, 26); the Bread of Life (6:35, 41, 48, 51); the Light of the World (8:12; 9:5; 12:46); the Door (10:7, 9); the Good Shepherd (10:11, 14); the Resurrection and the Life (11:25); the Way, the Truth, and the Life (14:6);

and the True Vine (15:1, 5). His two most remarkable statements are: “Before Abraham was, I am” (8:58), and simply—“I am” (18:5, 8; cf. Ex. 3:14).

John and Peter are closely related in this gospel (they are together in six passages). Of the two first disciples, one was probably John, while the other was Peter’s brother Andrew, who then brought Peter to Jesus (ch. 1). At the Last Supper Peter signals John to ask who the betrayer is, but John perceives the betrayer to be Judas (ch. 13). John brings Peter into the court of the High Priest, where Peter denies his Lord (ch. 18). Peter and John come to the sepulcher together. John “saw” and “believed,” but Peter rushes in (ch. 20). Later, in the fishing boat, John is the first to recognize Jesus. He watches while Peter jumps in the water. Finally, Peter asks Jesus what John would do (ch. 21). Philip and Andrew are also often together in this gospel (see chs. 1, 6, 12).

OUTLINE OF JOHN

I. Manifestation

1:1–4:54

- A. Prologue 1:1–18
 - 1. The Word eternal 1:1–13
 - 2. The Word incarnate 1:14–18
- B. Manifestation to the disciples 1:19–51
 - 1. The witness of John 1:19–37
 - 2. The first disciples 1:38–51
- C. Manifestation to Israel 2:1–4:54
 - 1. The first miracle 2:1–11
 - 2. Jesus manifested in Judea 2:12–3:36
 - a. In the temple 2:12–25
 - b. To a ruler of the Jews 3:1–21
 - c. To the disciples of John 3:22–36
 - 3. Jesus manifested in Samaria 4:1–42
 - 4. Jesus manifested in Galilee 4:43–54

II. Confrontation

5:1–10:42

- A. Conflict at the pool of Bethesda 5:1–47
 - 1. The miracle 5:1–18
 - 2. The teaching 5:19–47
 - a. The testimony 5:19–29
 - b. The witnesses 5:30–40
 - c. The rejection 5:41–47
- B. Conflict in Galilee 6:1–71
 - 1. The miracles 6:1–21
 - a. Feeding the five thousand 6:1–13
 - b. Walking on the water 6:14–21
 - 2. The discourse: the Bread of Life 6:22–40
 - 3. The reaction 6:41–71
 - a. Rejection by the Jews 6:41–59
 - b. Rejection by the disciples 6:60–71

C. Conflict at the Feast of Tabernacles

7:1–8:59

- 1. Jesus tested by His brothers 7:1–9
- 2. Jesus tested by the crowds 7:10–36
- 3. Jesus teaches on the last day 7:37–53
- 4. Jesus and the woman taken in adultery 8:1–11
- 5. Jesus’ discourse: the Light of the World 8:12–30
- 6. Jesus dishonored by the Jews 8:31–59

D. Conflict at the Feast of Dedication

9:1–10:42

- 1. The healing of the man born blind 9:1–41
 - a. The miracle 9:1–7
 - b. The controversy 9:8–34
 - c. The judgment 9:35–41
- 2. The discourse on the Good Shepherd 10:1–42

III. Alienation

11:1–12:50

- A. The last sign 11:1–57
 - 1. The death of Lazarus 11:1–16
 - 2. The miracle 11:17–44
 - 3. The reaction 11:45–57
- B. The last visit with His friends 12:1–11
- C. The last manifestation to Israel 12:12–19
- D. The last public discourse: His hour has come 12:20–36
- E. The last rejection 12:37–43
- F. The last invitation 12:44–50

OUTLINE OF JOHN (*continued*)

IV. Preparation	13:1–17:26	B. Jesus is tried by the authorities	18:12–19:16
A. The lesson of humility	13:1-20	1. The Jewish trial	18:12-27
B. Jesus foretells His betrayal	13:21-30	2. The Roman trial	18:28–19:16
C. The discourse in the Upper Room	13:31–14:31	C. Jesus is crucified on Golgotha	19:17-37
1. The announcement	13:31-35	D. Jesus is buried in a tomb	19:38-42
2. The questions	13:36–14:24	VI. Resurrection	20:1-31
a. Of Peter	13:36–14:4	A. The empty tomb	20:1-10
b. Of Thomas	14:5-7	B. Jesus appears to Mary Magdalene	20:11-18
c. Of Philip	14:8-21	C. Jesus appears in the Upper Room	20:19-31
d. Of Judas	14:22-24	VII. Epilogue	21:1-25
3. The promise	14:25-31	A. Jesus' manifestation of Himself again	21:1-8
D. The discourses on the way to the garden	15:1–16:33	B. Jesus' invitation to the disciples	21:9-14
1. Abiding in Christ	15:1-27	C. Jesus' examination of Peter	21:15-23
2. Promise of the Comforter	16:1-33	D. Postscript	21:24, 25
E. The Lord's intercessory prayer	17:1-26		
1. Prayer for Himself	17:1-5		
2. Prayer for the disciples	17:6-19		
3. Prayer for the church	17:20-26		
V. Consummation	18:1–19:42		
A. Jesus is arrested in Gethsemane	18:1-11		



View of the interior of a typical sheep pen. Jesus said, "I am the door: by me if any man enter in, he shall be saved."
Cheryl Dunn for Talbot Bible Lands

The Word Was God

1 In the beginning ^awas the Word, and the ^bWord was ^cwith God, and the Word was ^dGod.

2 ^aThe same was in the beginning with God.

3 ^aAll things were made by him; and without him was not any thing made that was made.

4 ^aIn him was life; and ^bthe life was the light of men.

5 And ^athe light shineth in darkness; and the darkness ¹comprehended it not.

6 There was a ^aman sent from God, whose name was John.

7 The same came for a ^awitness, to bear witness of the Light, that all *men* through him might ^bbelieve.

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]
 1:2 ^a Gen. 1:1
 1:3 ^a Ps. 33:6; [Eph. 3:9; Col. 1:16, 17; Heb. 1:2]
 1:4 ^a [1 John 5:11]
^b John 8:12; 9:5; 12:46
 1:5 ^a [John 3:19]
¹ *apprehended*
 1:6 ^a Mal. 3:1; Matt. 3:1–17; Mark 1:1–11; Luke 3:1–22
 1:7 ^a John 3:25–36; 5:33–35
^b [John 3:16]
 1:8 ^a Is. 9:2; 49:6
 1:9 ^a Is. 49:6
 1:10 ^a Acts 13:27; 1 Cor. 8:6; Col. 1:16; Heb. 1:2

8 He was not that Light, but *was sent* to bear witness of that ^aLight.

9 ^a*That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and ^athe world knew him not.

11 ^aHe came unto ¹his own, and ²his own received him not.

12 But ^aas many as received him, to them gave he ¹power to become the ²sons of God, *even* to them that believe on his name:

13 ^aWhich were born, not of blood,

1:11 ^a Is. 53:3; [Luke 19:14] ¹ His own things or domain
² His own people 1:12 ^a [John 11:52]; Gal. 3:26 ¹ *the right* ² *Lit. children* 1:13 ^a [John 3:5]; James 1:18; [1 Pet. 1:23; 1 John 2:29; 3:9]

1:1–18. The introduction to John occurs in two cycles of three points each—the message, the messenger, and the hearers. The key idea is **the Word** (Gr. *logos*). In the Old Testament, Creation was by the Word of God: “And God said, Let there be light” (Gen. 1:3; cf. 2 Pet. 3:5). The Scriptures are also called the Word of God (Acts 8:14).

1:1. **In the beginning** (Gr. *en archēi*, lit., “in beginning”) **with God** signifies the perfect fellowship between God the Father and God the Son in eternity. **The Word was God:** Just as the previous expression (*the Word was with God*) emphasizes distinction in the Godhead, this phrase stresses the essential unity. In the Greek text of this verse, *God* is a predicate adjective, appearing without article and preceding *the Word*, thus emphasizing Jesus’ divinity. John could not have expressed the full divinity of Christ more completely.

1:3. Made by him: Compare with Colossians 1:16, and Hebrews 1:2.

1:4, 5. Life ... light: See also 8:12; 9:5; 11:25; 14:6. In John’s writings, life represents salvation and deliverance through Christ, and light denotes Jesus’ revelation of God which calls men to accountability.

1:6. John: This is John the Baptist (cf. vv. 19–34).

1:9. Lighteth every man means that God’s revelation is universally available. It does not signify universal salvation (cf. v. 12; 3:18, 36).

1:10. Knew: The world did not acknowledge or recognize Him (v. 2) as the true Light.

1:11. Unto his own: He came to His own, that is, the world (cf. v. 10). **His own received him not:** His own people, the Jews, did not receive Him. Jesus was rejected by His own world in general, and by His own people in particular (cf. Is. 53:3; Luke 19:14).

1:12. Received him (lit., “take”) emphasizes appropriating Jesus Christ, taking Him as Savior. **Power** literally means “authority.” **Even to them that believe** is explanatory of *receive*. **To believe on his name** is the same as taking Him as Savior.

1:13. Born: This follows the thought in the previous verse of becoming a son of God. *Born* implies a birth, and verse 13 explains how it takes place (cf. 3:3–7). **Blood** is literally “bloods.” One’s family lineage or national heritage does not bring about the New Birth. **But of God:** The New Birth is not of human origin. Rather, it is spiritual and supernatural.



LOGOS

1:1. One of the most important titles of Christ is *Logos* (“Word”). The idea behind this title embodied God’s revelation of Himself to humanity. Scholars debate whether John borrowed this term from the Greeks or the Jews. If the term is Greek, there may be numerous philosophical implications; if Hebrew, it may have referred to wisdom (Prov. 5–8) or the Law (Ex. 20). Probably Jesus is called “the Word of God” because the phrase occurs over 1,200 times in the Old Testament to refer to the message of God. Jesus is the expression and communication of the Word. He is both the incarnate and the inspired Word. **Illustration:** Satan is twice recorded in Scripture as tempting someone. On the first occasion he questioned the integrity of the Word of God (Gen. 3:1–5). On the second occasion he questioned the integrity of Christ, the Word of God incarnate (Matt. 4:3, 6). Those who question the validity of the Scriptures today similarly question the integrity of Christ. **Application:** Christians need to study the written Word of God to learn more about the incarnate Word of God. (First Reference, Gen. 15:1; Primary Reference, John 1:1.)

nor of the will of the flesh, nor of the will of man, but of God.

14 ^aAnd the Word ^bwas¹ made ^cflesh, and dwelt among us, (and ^dwe beheld his glory, the glory as of the only begotten of the Father,) ^efull of grace and truth.

John's Witness of Christ

15 ^aJohn bare witness of him, and cried, saying, This was he of whom I spake, ^bHe that cometh after me ¹is preferred before me: ^cfor he was before me.

16 And of his ^afulness have all we received, and grace for grace.

17 For ^athe law was given by Moses, but ^bgrace and ^ctruth came by Jesus Christ.

18 ^aNo man hath seen God at any time; ^bthe only begotten Son, which is in the bosom of the Father, he hath declared *him*.

1:14 ^a Matt. 1:16; Rev. 19:13
^b 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
^c Heb. 2:11
^d Is. 40:5; 2 Pet. 1:16–18
^e [John 8:32; 14:6; 18:37]; Col. 1:19
¹ *became flesh*
 1:15 ^a Mal. 3:1; John 3:32
^b [Matt. 3:11]
^c [Col. 1:17]
¹ *ranks higher than I*
 1:16 ^a [Eph. 1:23; 3:19; 4:13; Col. 1:19; 2:9]
 1:17 ^a [Ex. 20:1]
^b John 1:14; [Rom. 5:21; 6:14]
^c [John 8:32; 14:6; 18:37]
 1:18 ^a Ex. 33:20; Matt. 11:27; 1 Tim. 6:16
^b Ps. 2:7; John 3:16, 18; 1 John

John's Denial That He Was the Christ

19 And this is ^athe ¹record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And ^ahe confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou ^athat prophet? And he answered, No.

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

23 He said, ^aI *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as ^bsaid the prophet Esaias.

4:9 1:19 ^a John 5:33 ¹ *testimony* 1:20 ^a Luke 3:15; John 3:28; Acts 13:25 1:21 ^a Deut. 18:15, 18; Matt. 21:11; John 6:14; 7:40 1:23 ^a Matt. 3:3 ^b Mal. 3:1; Is. 40:3

1:14. Made flesh indicates the incarnation of God the Son. The use of *flesh* contradicts the Gnostic heresy that God could not be united with human flesh, which was seen as evil. **Dwelt among us:** John uses the word for “tabernacled,” here translated “dwelt.” The Old Testament tabernacle was where God dwelt among the Jews in the wilderness. In this context, God is dwelling in the person of Jesus Christ. **We beheld his glory:** Perhaps John refers to the shekinah glory which appeared in the tabernacle of the Old Testament. The expression signifies the visible manifestation of God. John later uses *glory* to refer to Jesus’ life (2:11), death, and resurrection (12:23).

1:15. After me: Jesus came into this world about six months after John (for human chronology, see Luke 1:56, 57). **He was before me:** Jesus existed in eternity, so had precedence over John in authority.

1:16, 17. Fullness (cf. Col. 1:19): Here the fullness looks back to verse 14, “full of grace and truth.” **Grace for grace** means “grace heaped on grace.” Grace is evident in the Old Testament (cf. Gen. 6:8; Ex. 34:6) but not in the fullness now experienced in Jesus Christ. Grace is God’s unmerited favor toward sinners for their salvation (cf. Eph. 2:8, 9).

1:18. No man hath seen God: That is, no one has

ever seen God in all of His essence, since God is Spirit (4:24; 1 Tim. 6:16). **Only begotten Son:** Some manuscripts read “only begotten God.” **He hath declared him:** Although no one has seen God in all of His essence, people have at least seen God in Jesus Christ (cf. 14:9).

1:19—2:11. Here the events of the first week are given: John testifies to the Sanhedrin (vv. 19–28); John testifies of his experience of baptizing Jesus (vv. 29–34); John testifies further and the first two disciples are called (vv. 35–39); Simon Peter comes to Christ (vv. 40–42); two more disciples, Philip and Nathanael, come to Christ (vv. 43–51); Jesus performs the first miracle (2:1–11).

1:21. Elias (Elijah): Malachi predicts the coming of Elijah in the last two verses of the Old Testament (Mal. 4:5, 6). But John says he is not Elijah in the way that the Jews think, that is, as inaugurator of the regime of the Jewish earthly kingdom. Contrast this with what Jesus says in Matthew 11:11–14 and 17:11–13. **That prophet** refers to the promise in Deuteronomy 18:15 of the Messiah’s coming.

1:23. I am the voice: When asked who he is, John replies that who he is matters less than what he says. John underscores his message (cf. Is. 40:3).



INCARNATION

1:14. The term *incarnation* refers here to the miracle of God the Son becoming human, yet remaining God. John summarizes this miracle with the expression “the Word was made flesh” (v. 14). The term *Word* is a title of deity used by John to describe Jesus. (See *Logos*, v. 1.) The term *flesh* speaks of Christ’s humanity. (See *Humanity of Christ*, Luke 2:52.) **Illustration:** To deny either the deity or humanity of Christ is to deny the very nature of the God-man. **Application:** Even in New Testament times there were people with the spirit of antichrist who denied truths concerning the Lord (1 John 2:18). The Christian response to such individuals is complete separation (2 John 7–11). (First Reference, Gen. 3:15; Primary Reference, John 1:14; cf. Luke 1:27.)

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, ^aI baptize with water: ^bbut there standeth one among you, whom ye know not;

27 ^aHe it is, who coming after me ¹is preferred before me, whose shoe's latchet I am not worthy to unloose.

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

Behold the Lamb of God

29 The next day John seeth Jesus coming unto him, and saith, Behold ^athe Lamb of God, ^bwhich taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which ¹is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, ^atherefore am I come baptizing with water.

32 ^aAnd John bare ¹record, saying, I saw the Spirit descending from heaven like a dove, and it ²abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt

1:26 ^a Matt. 3:11; [Mark 1:8; Luke 3:16; Acts 1:5]

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

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

¹ ranks higher than I

1:28 ^a Judg. 7:24

1:29 ^a [Ex. 12:3];

Acts 8:32; [1 Pet. 1:19]; Rev.

5:6–14

^b [Is. 53:11;

1 Cor. 15:3; Gal.

1:4; 1 Pet. 2:24;

1 John 2:2; Rev.

1:5]

1:30 ¹ ranks

higher than I

1:31 ^a Mal. 3:1;

Matt. 3:6

1:32 ^a Is. 42:1;

61:1; Matt. 3:16;

Mark 1:10; Luke

3:22

¹ witness

² remained

1:33 ^a Matt. 3:11;

Mark 1:8; Luke

3:16; Acts 1:5

1:34 ^a Ps. 2:7;

Luke 1:35; John

11:27

¹ testified

1:36 ^a John 1:29

1:37 ^a Matt.

4:20, 22

1:38 ¹ Teacher

² are you

staying

1:39 ¹ remained

1:40 ^a Matt. 4:18;

Mark 1:29; 13:3;

John 6:8; 12:22

1:41 ¹ translated

² Lit. Anointed

One

1:42 ^a Matt. 16:18

see the Spirit descending, and remaining on him, ^athe same is he which baptizeth with the Holy Ghost.

34 And I saw, and ¹bare record that this is the ^aSon of God.

Two of John's Disciples Follow Jesus

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

36 And looking upon Jesus as he walked, he saith, ^aBehold the Lamb of God!

37 And the two disciples heard him speak, and they ^afollowed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, **What seek ye?** They said unto him, Rabbi, (which is to say, being interpreted, ¹Master,) where ²dwestest thou?

39 He saith unto them, **Come and see.** They came and saw where he dwelt, and ¹abode with him that day: for it was about the tenth hour.

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

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, ¹being interpreted, the ²Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, **Thou art Simon the son of Jona: ^athou shalt**

1:25. Why baptizest thou: Baptism could only be performed by prophets, or other authorities. It was the rite of Gentile entrance into Judaism.

1:29. Lamb of God: The lamb was used for sacrifice in the Passover (Ex. 12) and the sin offering (Lev. 4). Some suggest that this may allude to the scapegoat (Lev. 16), or to the suffering servant (Is. 53:7).

1:31. The baptism of Jesus serves as a proof of His deity to John. The Holy Spirit came on Jesus and remained (cf. 3:34) to assist in His baptismal work. Before Jesus' baptism, John knew Him only as a

good cousin, not as the Lamb of God. Not until he saw the Holy Spirit descending on Jesus did John realize that He was the Son of God (v. 34).

1:39. Tenth hour: This was ten o'clock in the morning. John used Roman time, not Jewish time as is used in the other gospels. See 19:14.

1:40. One of the two: The other disciple was probably John, the author of this gospel.

1:41, 42. Simon means "Hot-tempered, Volatile, and Violent." **Cephas** (Aramaic) means "Stable as a Rock." **Petros** (Greek) means "Rock."



1:40. Andrew was a native of Bethsaida on the shore of the Sea of Galilee (John 1:44), but during the ministry of Christ he, like his brother Simon Peter, worked as a fisherman out of Capernaum (Mark 1:21, 29). They worked as partners with James and John, the sons of Zebedee (Luke 5:10). Andrew is best known for his ministry of bringing men to Christ. When John the Baptist first proclaimed Jesus to be the Son of God, Andrew left John and at once found Simon. Then they both followed Jesus. When Greek proselytes sought Jesus, Andrew with Philip arranged the meeting (John 12:20–22). Though Andrew was present on the Day of Pentecost and involved in the ministry of the early church, nothing is known of his specific ministry. (First Reference, Matt. 4:18; Primary Reference, John 1.)

be called **Cephas**, which is by interpretation, ¹A stone.

The Calling of Philip and Nathanael

43 The day following Jesus ¹would go forth into Galilee, and findeth ^aPhilip, and saith unto him, **Follow me.**

44 Now ^aPhilip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth ^aNathanael, and saith unto him, We have found him, of whom ^bMoses in the law, and the ^cprophets, did write, Jesus ^dof Nazareth, the ^eson of Joseph.

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

47 Jesus saw Nathanael coming to

1:42 ¹ Peter
1:43 ^a Matt. 10:3;
John 6:5; 12:21,
22; 14:8, 9
¹ wanted to
1:44 ^a John 12:21
1:45 ^a John 21:2
^b [Gen. 3:15;
Deut. 18:18];
Luke 24:27
^c [Is. 4:2; 7:14;
9:6; Mic. 5:2;
Zech. 6:12];
Luke 24:27
^d [Matt. 2:23];
Luke 2:4
^e Luke 3:23
1:46 ^a John 7:41,
42, 52
1:47 ^a Ps. 32:2;
73:1
¹ deicet
1:48 ¹ How
1:49 ^a Ps. 2:7;
Matt. 14:33;
Luke 1:35
^b Matt. 21:5
1:51 ^a Gen. 28:12;
[Luke 2:9,
13]; Acts 1:10;
7:55, 56

him, and saith of him, **Behold ^aan Israelite indeed, in whom is no ¹guile!**

48 Nathanael saith unto him, ¹Whence knowest thou me? Jesus answered and said unto him, **Before that Philip called thee, when thou wast under the fig tree, I saw thee.**

49 Nathanael answered and saith unto him, Rabbi, ^athou art the Son of God; thou art ^bthe King of Israel.

50 Jesus answered and said unto him, **Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.**

51 And he saith unto him, **Verily, verily, I say unto you, ^aHereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**

1:44. **Bethsaida** was on the north coast of the Sea of Galilee where Philip, Andrew, Peter, James, and John worked as fishermen. The other gospels indicate Capernaum was another home of Andrew and Peter.

1:45. **Nathanael** may have been the disciple who is called Bartholomew elsewhere in the gospels.

1:48. **When thou wast under the fig tree:** This was a favorite place used by the Jews for meditation. Jesus evidently meant a specific time which Nathanael understood. And if Nathanael had been praying concerning the promised Messiah (v. 45), this would explain his remarkable response in verse 49, where he confesses Jesus' deity and messiahship.

1:49. Nathanael believed readily because of the

witness of Philip (v. 45), and the sincerity of his heart (no guile, v. 47). But he was not gullible; he questioned anyone from Nazareth (v. 46), and the impact of the presence of Jesus (v. 47, 48). Nathanael was from Cana in Galilee (see 21:2); in chapter 2 we find Jesus also at Cana. Perhaps chapter 2 records Nathanael's wedding.

1:51. Here is another reference to Jacob, who saw angels ascending and descending (Gen. 28:12). We have no record of when the disciples saw this prophecy fulfilled. In this passage the angels were ascending first, then descending; perhaps a reference to prayers sent heavenward and then answered. Jesus is presented as the stair between heaven and earth.



ANOINTED OFFICES OF CHRIST

1:41. In the Old Testament, men of God who were called for special service were initiated into three offices by an act of anointing. Each of these three offices finds its fulfillment in Christ. The titles *Christ* and *Messiah* literally mean "Anointed One." **Illustration:** As the *Prophet*, like Moses (Deut. 18:15), Jesus declared the most complete revelation of the Father (v. 18). As the faithful *Priest* (1 Sam. 2:35), He offered the ultimate sacrifice, the sacrifice of Himself (Heb. 9:14). As the *King of Kings*, He is not only in ultimate control now (Ps. 21:1), but will also reign a thousand years in His own kingdom (Rev. 20:1–6). **Application:** Because Jesus is our Prophet, Priest, and King, believers should heed what He says as a Prophet in the Scriptures, come in prayer to Him as to a Priest, and serve Him as their King. (First Reference, Ps. 2:2; Primary Reference, John 1:41; cf. Phil. 2:7.)



1:45. **Nathanael** was an early disciple of Jesus and possibly one of the Twelve. At the beginning of Jesus' ministry Philip brought Nathanael to Him. Both were Galileans: Nathanael from Cana, Philip from Bethsaida. Nathanael was skeptical about the Messiah coming from Nazareth, but when Jesus manifested His supernatural knowledge of Nathanael (vv. 47, 48), he believed and followed Him. Nathanael is mentioned only in John's gospel (1:45–51; 21:2), but the following evidence supports his identification with Bartholomew: Nathanael is mentioned only in John's gospel, and Bartholomew is mentioned only in the listings of the Twelve in Acts and the synoptic Gospels (Matt. 10:3; Mark 3:18; Luke 6:14; Acts 1:13); Philip brought Nathanael to Jesus, and Bartholomew is listed together with Philip; finally, John associates Nathanael with the Twelve (21:2). It thus seems at least plausible to identify Nathanael and Bartholomew as the same man. "Bartholomew" is patronymic (naming the father), meaning Son of Tolmai, so its bearer would also possess another name, such as Nathanael.

Jesus Turns Water Into Wine

2 And the third day there was a ^amarriage in ^bCana of Galilee; and the ^cmother of Jesus was there:

2 And both Jesus was ¹called, and his disciples, to the marriage.

3 And when they ¹wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, ^aWoman, ^bwhat ¹have I to do with thee? ^cmine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, ^aafter¹ the manner of the

2:1 ^a[Heb. 13:4]

^bJosh. 19:28

^cJohn 19:25

2:2 ¹invited

2:3 ¹ran out of

2:4 ^aJohn 19:26

^b2 Sam. 16:10

^cJohn 7:6, 8, 30;

8:20

¹does your

concern have

to do with me

2:6 ^aMatt. 15:2;

[Mark 7:3; Luke

11:39]; John 3:25

¹according to

²Gr. *metretes*

2:8 ¹Draw

some out

²take it

³master

2:9 ^aJohn 4:46

¹master

purifying of the Jews, containing two or three ²firkins apiece.

7 Jesus saith unto them, **Fill the waterpots with water.** And they filled them up to the brim.

8 And he saith unto them, ¹Draw out now, and ²bear unto the ³governor of the feast. And they bare it.

9 When the ¹ruler of the feast had tasted ^athe water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the ¹governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine;

2:1. According to Jewish **marriage** customs, the betrothal lasted about a year. In the evening, the bride was led to the bridegroom's home for the ceremony, which was followed by a supper. The festivities often lasted more than a day. Jesus' mother, Mary, may have been responsible for the arrangements. (See also v. 5.) Her name never appears in John's gospel; she is merely referred to as the mother of Jesus. **Cana** is only about seven miles north of Nazareth. Jesus attended the wedding, blessing the festive and joyful occasion. Some of His disciples also attended—Andrew, Simon, Philip, Nathanael, and John. His presence at such legitimate functions prompted the Pharisees to call Jesus a “winebibber.”

2:4. The term **woman** in Greek (*gunē*) is one of respect (cf. 19:26). **Mine hour is not yet come** (cf. 7:8, 30; 8:20; 17:1) refers to His crucifixion hour, His greatest concern. It was not yet time for Him to reveal His messiahship (cf. 8:20).

2:6. **Waterpots** were normally used for washing feet. **Firkins** were about nine gallons, so each pot held 18 to 27 gallons (total capacity: 108 to 162 gallons).

2:9. Much has been written about the **wine** Jesus created. *Oinos* is the New Testament word for the fruit of the vine, but it implies nothing concerning fermentation. Whatever Jesus re-creates (water) is better than it was and better than man can make it (fermented wine).



SON OF MAN

1:51. The primary name Jesus used of Himself was “Son of man” (e.g., 12:34). It emphasized His messianic office and uniquely identified His humanity. The messianic nature of this title is tied to Daniel's vision of the Ancient of Days. **Illustration:** When Stephen spoke of seeing “the Son of man standing on the right hand of God” (Acts 7:56), he clearly referred to the Messiah. **Application:** As Messiah, Jesus fulfilled the three anointed offices of Prophet, Priest, and King. He is today: our Prophet, spokesman for God; our Priest, representative before God; and our King, ruler in the lives of God's subjects. (First Reference, Gen. 14:17–24; Primary Reference, John 1:51; cf. John 18:6.)



2:1. **Cana** of Galilee is a village west of the Sea of Galilee. It is mentioned only in John's gospel and only on three occasions. First, it is identified as the place where Jesus performed His first miracle—changing water to wine (vv. 1, 11). Second, here Jesus spoke the word that healed a nobleman's son who lay sick in Capernaum (4:46–54). Third, Cana is named as Nathanael's hometown (21:2). The exact geographical location of Cana has not yet been ascertained, but two sites are commonly proposed. The first is about four miles northeast of Nazareth. The second, which most scholars identify as the probable location of the ancient village, is nine miles north of Nazareth. It bears the Arabic title Khirbet Qana, highly reminiscent of the biblical name.



and when men have well drunk, then that which is ¹worse: *but* thou hast kept the good wine until now.

11 This ^abeginning of ¹miracles did Jesus in Cana of Galilee, ^band ²manifested forth his glory; and his disciples believed on him.

Jesus Cleanses the Temple

12 After this he went down to ^aCapernaum, he, and his mother, and ^bhis brethren, and his disciples: and they continued there not many days.

13 ^aAnd the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 ^aAnd found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a ¹course of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and ²overthrew the tables;

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

17 And his disciples remembered that it was written, ^aThe zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, ^aWhat sign shewest thou unto us, seeing that thou doest these things?

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

2:10 ¹ inferior
2:11 ^a John 4:54
[John 1:14]
¹ signs
² revealed

2:12 ^a Matt. 4:13;
John 4:46
^b Matt. 12:46;
13:55

2:13 ^a Ex. 12:14;
Deut. 16:1-6;
John 5:1; 6:4;
11:55

2:14 ^a Mal. 3:1;
Matt. 21:12;
Mark 11:15, 17;
Luke 19:45

2:15 ¹ whip
² overturned
2:16 ^a Luke 2:49
2:17 ^a Ps. 69:9
2:18 ^a Matt.

12:38; John 6:30
2:19 ^a Matt.
26:61; 27:40;
[Mark 14:58;
15:29]; Luke

24:46; Acts
6:14; 10:40;
1 Cor. 15:4

2:20 ¹ raise
2:21 ^a [1 Cor.
3:16; 6:19; 2 Cor.

6:16; Col. 2:9;
Heb. 8:2]
2:22 ^a Luke 24:8;
John 2:17; 12:16;
14:26

2:23 ^a [John 5:36;
Acts 2:22]
¹ signs

2:24 ^a Matt. 9:4;
John 16:30; Rev.
2:23

2:25 ^a 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

3:2 ^a John 7:50;
19:39
^b John 9:16, 33;
Acts 2:22
^c [Acts 10:38]
¹ signs

3:3 ^a [John 1:13;
Gal. 6:15; Titus

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou ¹rear it up in three days?

21 But he spake ^aof the temple of his body.

22 When therefore he was risen from the dead, ^ahis disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw ^athe ¹miracles which he did.

24 But Jesus did not commit himself unto them, because he ^aknew all *men*,

25 And needed not that any should testify of man: for ^ahe knew what was in man.

Nicodemus Questions Jesus

3 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 ^aThe same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for ^bno man can do these ¹miracles that thou doest, except ^cGod be with him.

3 Jesus answered and said unto him, **Verily, verily, I say unto thee, ^aExcept a man be born ¹again, he cannot see the kingdom of God.**

4 Nicodemus saith unto him, How can a man be born when he is old? can

3:5; James 1:18; 1 Pet. 1:23; 1 John 3:9] ¹ Or from above

2:11. Jesus' miracles always had a purpose. This miracle resulted in the manifestation of His glory (cf. 1:14), and in His disciples' belief in Him (cf. 20:31).

2:14. Changers of money: Pilgrims to Jerusalem carried all sorts of currencies, but they brought no animals for sacrifices. Exchanges and purchases could be made at the temple.

2:15. Drove them all out: The synoptic Gospels report that Jesus cleansed the temple, but only during the last week before the Crucifixion (Matt. 21:12-27; Mark 11:15-33; Luke 19:45-20:8). John alone describes such a cleansing early in Christ's ministry.

2:23-25. Many believed in Jesus when they witnessed His miracles, but Jesus did not entrust His fate to their hands, for He knew what was in man. The same word, *pisteuō* ("believe," or "commit"), is used in verses 23 and 24. Jesus knew men's hearts. This is

illustrated by His subsequent interviews with Nicodemus, the woman at the well, and the nobleman.

3:1. Nicodemus was a Pharisee, a ruler of the Jews (member of the Sanhedrin), and a master of Israel (a rabbi, v. 10).

3:2. By night: Probably he feared criticism. John refers several times to "fear of the Jews" (see 7:13; 9:22; 12:42, 43; 19:38). Nicodemus accepted Jesus as a teacher and a rabbi from God who worked miracles, but Jesus was not impressed with the depth of Nicodemus's belief or understanding. Many unbelievers still agree that Jesus was "a great man."

3:3. Verily, verily (lit., "amen, amen") occurs only in John's gospel, and then always for emphasis. **Born again** may be translated either "again" or "from above." Perhaps both ideas should be combined here, to indicate the repetition of an act from another

he enter the second time into his mother's womb, and be born?

5 Jesus answered, **Verily, verily, I say unto thee,** ^aExcept a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is ^aflesh; and that which is born of the Spirit is spirit.

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

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

9 Nicodemus answered and said unto him, ^aHow can these things be?

10 Jesus answered and said unto him, **Art thou a ¹master of Israel, and knowest not these things?**

11 ^aVerily, verily, I say unto thee, **We speak ¹that we do know, and testify ¹that we have seen; and ^bye receive not our witness.**

3:5 ^a Mark 16:16; [Acts 2:38]
 3:6 ^a John 1:13;
 1 Cor. 15:50
 3:8 ^a Ps. 135:7;
 Ecl. 11:5; Ezek. 37:9; 1 Cor. 2:11
¹ wishes
 3:9 ^a John 6:52, 60
 3:10 ¹ teacher
 3:11 ^a [Matt. 11:27]
^b John 3:32; 8:14
¹ what
 3:13 ^a Deut. 30:12; Prov. 30:4; Acts 2:34; Rom. 10:6;
 1 Cor. 15:47; Eph. 4:9
 3:14 ^a Num. 21:9
^b Matt. 27:35;
 Mark 15:24;
 Luke 23:33;
 John 8:28;
 12:34; 19:18
 3:15 ^a John 6:47
^b John 3:36
 3:16 ^a Rom. 5:8; Eph. 2:4;
 2 Thess. 2:16;
 [1 John 4:9, 10;
 Rev. 1:5]
^b [Is. 9:6]
 3:17 ^a Matt. 1:21; Luke 9:56;
 1 John 4:14
 3:18 ^a John 5:24;

God So Loved the World

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

13 **And ^ano man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.**

14 ^aAnd as Moses lifted up the serpent in the wilderness, *even so* ^bmust the Son of man be lifted up:

15 **That whosoever ^abelieveth in him should not perish, but ^bhave eternal life.**

16 ^aFor God so loved the world, that he gave his only begotten ^bSon, that whosoever believeth in him should not perish, but have everlasting life.

17 ^aFor God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ^aHe that believeth on him is not condemned: but he that believeth not is condemned already, because he hath

6:40, 47; 20:31; Rom. 8:1

source. John might have said “again” had he wished to indicate repetition of an act from the same source. Only John uses this expression in the Gospels. This concept of the New Birth includes these implications: (1) It undercuts Jewish dependence on being sons of Abraham (cf. 8:39). (2) It reveals that there must be a work of God “from above,” since the Jews considered children (new births) to be God’s blessing. (3) It teaches the necessity of a new beginning. **3:5. Born of water** implies natural, physical birth, since **Spirit** refers to supernatural spiritual birth.

3:13. Son of man was a messianic title. See Daniel 7:13 for the Old Testament source.

3:14. Serpent: Nicodemus was a follower of Moses. Numbers 21 tells of the Jewish murmuring, the fiery serpents, the brass serpent, and the healing of the people who looked in faith (cf. 2 Cor. 5:21, showing that Jesus was made “sin for us”).

3:18. This verse answers the question, “Why do people go to hell?” It is because they do not believe in Jesus.



3:1. Nicodemus was the ruler of the Jews who secretly came to Jesus during the night. He was a Pharisee and a teacher (v. 10), who like Joseph of Arimathea (another secret disciple) was a member of the Sanhedrin. Nicodemus is mentioned three times in the New Testament, all in John’s gospel. In these three passages, John seems to focus on the progression in his spiritual life. In chapter 3 he comes to Jesus without any change evident in his life. In John 7:50 a change is observable in that he defends Jesus against the charges of the Sanhedrin. At the Crucifixion both Nicodemus and Joseph boldly and publicly stand as disciples of Jesus (19:38, 39). (Primary Reference, John 3.)



Jesus teaching Nicodemus
 © Freedom Studio/Shutterstock

not believed in the name of the only begotten Son of God.

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

20 For ^aevery one that ¹doeth evil hateth the light, neither cometh to the light, lest his deeds should be ²reproved.

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

John Testimony About Jesus

22 After these things came Jesus and his disciples into the land of Judaea; and there he ¹tarried with them, ^aand baptized.

23 And John also was baptizing in Aenon near to ^aSalim, because there was much water there. ^band they came, and were baptized.

24 For ^aJohn was not yet cast into prison.

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

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, ^ato whom thou barest witness, behold, the same baptizeth, and all *men* ^bcome to him.

27 John answered and said, ^aA man

3:19 ^a[John 1:4, 9–11]
¹Lit. *the light*
 3:20 ^aJob 24:13; Eph. 5:11, 13
¹practises
²exposed
 3:21 ^a[John 15:4, 5]; 1 Cor. 15:10
 3:22 ^aJohn 4:1, 2
¹remained
 3:23 ^a1 Sam. 9:4
^bMatt. 3:5, 6
 3:24 ^aMatt. 4:12; 14:3; Mark 6:17; Luke 3:20
 3:26 ^aJohn 1:7, 15, 27, 34
^bMark 2:2; 3:10; 5:24; Luke 8:19
 3:27 ^a[Rom. 12:5–8]; 1 Cor. 3:5, 6; 4:7; Heb. 5:4; [James 1:17; 1 Pet. 4:10, 11]
 3:28 ^aJohn 1:19–27
^bMal. 3:1; Mark 1:2; [Luke 1:17]
 3:29 ^aMatt. 22:2; [2 Cor. 11:2; Eph. 5:25, 27]; Rev. 21:9
^bSong 5:1
 3:30 ^a[Is. 9:7]
 3:31 ^aJohn 3:13; 8:23
^bMatt. 28:18; John 1:15, 27; 13:13; Rom. 9:5; [Col. 1:17, 18]
^c1 Cor. 15:47
^dJohn 6:33; 1 Cor. 15:47; Eph. 1:21; Phil. 2:9
 3:32 ^aIs. 53:1, 3; John 3:11; 15:15
¹bears witness
 3:33 ^aRom. 3:4; 1 John 5:10

can receive nothing, except it be given him from heaven.

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

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

30 ^aHe must increase, but I *must* decrease.

31 ^aHe that cometh from above ^bis above all: ^che that is of the earth is earthly, and speaketh of the earth: ^dhe that cometh from heaven is above all.

32 And ^awhat he hath seen and heard, that he ¹testifieth; and no man receiveth his testimony.

33 He that hath received his testimony ^ahath ¹set to his seal that God is true.

34 ^aFor he whom God hath sent speaketh the words of God: for God giveth not the Spirit ^bby measure *unto him*.

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

36 ^aHe that believeth on the Son

¹certified 3:34 ^aDeut. 18:18; John 7:16 ^bJohn 1:16
 3:35 ^aMatt. 11:27; Luke 10:22; John 5:20; [Heb. 2:8]
 3:36 ^aJohn 3:16, 17; 6:47; Rom. 1:17; 1 John 5:10

3:22–24. Here are the concurrent ministries of Jesus and John. Sometimes the other gospels may leave the impression that John's ministry ended when Jesus' began. Although it did decrease, it continued for a season (cf. Acts 19:1–7).

3:23. **Much water** suggests that John's baptism was probably by immersion.

3:34. **God giveth not the Spirit by measure unto him:** Some manuscripts read: "He gives the Spirit without measure," which would then refer to the



LOVE OF GOD

3:16. Love is both an attribute of God and a description of His being. He alone is the epitome of divine love and the source of all true love. His love is unconditional and consistently seeks the highest good of the one who is loved. **Illustration:** God's love was clearly demonstrated at Calvary when Jesus died for all our sins (1 John 3:1). **Application:** Because God first loved us, we ought to love others as well (1 John 4:11). (First Reference, Gen. 2:16, 17; Primary Reference, John 3:16; cf. James 1:17.)



ONLY BEGOTTEN

3:16. The Greek word *monogenēs* is used by John to convey only the unique relationship between God the Father and Jesus as the Son of the Father. It serves to distinguish Christ as the only Son of God, in contrast with the many children of God. The uniqueness of this relationship is further emphasized by the fact that we *become* the children of God whereas Jesus *always was* the Son of God. **Illustration:** Though unique in His relationship to God, Jesus is described by Paul as the firstborn among many brethren. **Application:** Christians' relationship to God may not be the same as that of Christ to the Father, but Christians can call God their Father. As children of God we should always seek to be as obedient as the only begotten Son of God. (First Reference, Ps. 2:7; Primary Reference, John 3:16.)

hath everlasting life: and he that believeth not the Son shall not see life; but the ^bwrath of God ¹abideth on him.

3:36 ^b Rom. 1:18; Eph. 5:6; 1 Thess. 1:10
¹ remains

made and ^abaptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judaea, and departed again into Galilee.

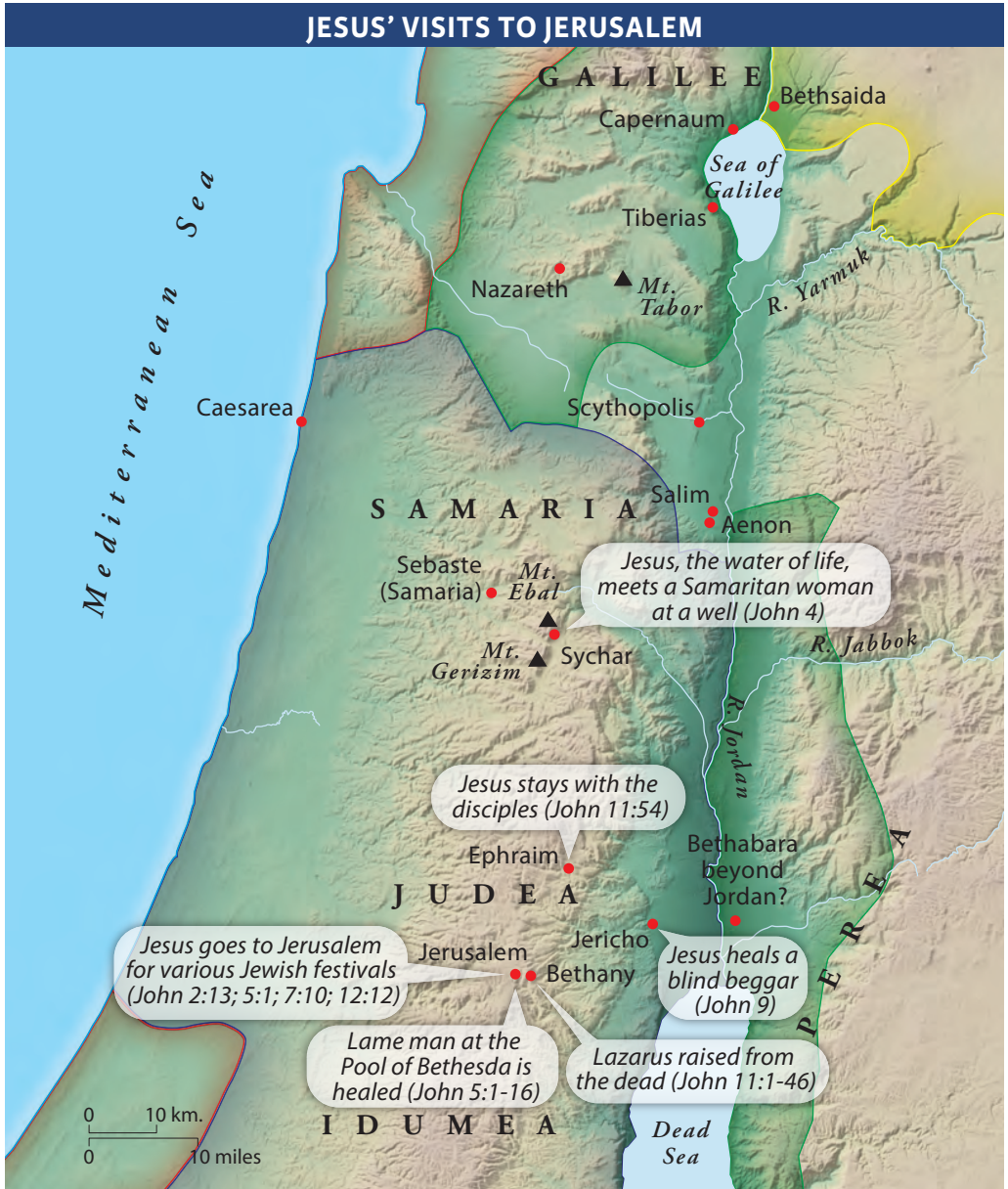
4 And he ¹must needs go through Samaria.

The Woman at Jacob's Well

4 When therefore the Lord knew how the Pharisees had heard that Jesus

4:1 ^a John 3:22, 26; 1 Cor. 1:17
4:4 ¹ needed to go

sending of the Holy Spirit (cf. 7:37–39; Acts 1:5; 11:15, 16). **4:4. Go through Samaria:** The circuitous route taken by strict Jews from Jerusalem to Galilee was



5 Then cometh he to a city of Samaria, which is called Sychar, near to the ¹parcel of ground that ^aJacob ^bgave to his son Joseph.

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

4:5 ^aGen. 33:19;
Josh. 24:32
^bGen. 48:22;
Josh. 4:12
¹plot
4:8 ¹food
4:9 ^aActs 10:28
^b2 Kin. 17:24;
Matt. 10:5;
6; Luke 9:52;
10:33; 17:16;
John 8:48

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, **Give me to drink.**

8 (For his disciples were gone away unto the city to buy ¹meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a

toward Jericho, across the Jordan River to the east side, north through Perea (bypassing the hated Samaritans), and finally recrossing the Jordan into Galilee. See verse 9 below.

4:5. Sychar was the Old Testament Shechem (Gen. 33:18–20).

4:9. The Samaritans had intermarried with Gentiles during the Assyrian captivity (2 Kin. 17:24–41). They acknowledged only the Pentateuch as Scripture, and around 400 B.C. built a temple on Mount Gerizim.



4:4. Samaria is the name of both a city and a region in the heart of Palestine. The region has as its east-west boundaries the Jordan River and the Mediterranean, and for its north-south boundaries Galilee and Judea. Its major cities are Shechem (Sychar) and Samaria (Sebaste) in the center, and Joppa and Caesarea on its western coast. The city of Samaria was the Old Testament capital of the northern kingdom. Herod the Great completely rebuilt it between 30 and 20 B.C. and named it Sebaste. It is to this city that Philip takes the gospel (Acts 8:5–25); and Peter, by the laying on of his hands, confirms that this work among the Samaritans is one with the Jewish work in Jerusalem (Acts 8:14–17). The Samaritan people had been despised by the Jews since Old Testament times due to their intermarriage with the Gentile peoples among whom they lived (cf. 2 Kin. 17:24–33), and due to their belief that Mount Gerizim, not Jerusalem, was the place appointed by God for sacrifice (cf. v. 20). When Christ first commissioned the Twelve, He forbade them to go to the Samaritans; Israel needed to repent first, Matthew 10:5, 6. Later, however, Christ specifically sent them to the Samaritans (Acts 1:8). Christ treated the Samaritans graciously, as is evident from His dealings with the Samaritan woman at the well (vv. 9–26), and from His teaching in the parable of the Good Samaritan (Luke 10:29–37) and His healing of the 10 lepers, in which the thankful one was a Samaritan (Luke 17:11–19). Samaria was ruled alternately by the Herods and the Roman procurators: Herod the Great and Archelaus until A.D. 6; procurators, including Pilate, from A.D. 6 to 41; Herod Agrippa I from A.D. 41 to 44; and procurators thereafter, including Felix and Festus (Acts 24–26).



Steps up to the temple Herod built at Sebaste

woman of Samaria? for ^athe Jews have no dealings with the ^bSamaritans.

10 Jesus answered and said unto her, **If thou knewest the ^agift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee ^bliving water.**

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

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his ¹cattle?

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

14 **But ^awhosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him ^bshall be in him a ¹well of water springing up into everlasting life.**

15 ^aThe woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

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

17 The woman answered and said, I have no husband. Jesus said unto her, **Thou hast well said, I have no husband:**

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

19 The woman saith unto him, Sir, ^aI perceive that thou art a prophet.

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

4:10 ^a[Rom. 5:15]
^bIs. 12:3; 44:3; Jer. 2:13; Zech. 13:1; 14:8; John 7:38
4:12 ¹livestock
4:14 ^a[John 6:35, 58]
^bJohn 7:37, 38
¹fountain
4:15 ^aJohn 6:34, 35; 17:2, 3; [Rom. 6:23; 1 John 5:20]
4:19 ^aMatt. 21:11; Luke 7:16, 39; 24:19; John 6:14; 7:40; 9:17
4:20 ^aGen. 12:6-8; 33:18, 20; Judg. 9:7
^bDeut. 12:5, 11; 1 Kin. 9:3; 2 Chr. 7:12; Ps. 122:1-9

4:21 ^a[Mal. 1:11]; 1 Tim. 2:8
4:22 ^a[2 Kin. 17:28-41]
^b[Is. 2:3; Luke 24:47; Rom. 3:1; 9:4, 5]
4:23 ^aMatt. 18:20; [Heb. 13:10-14]
^bPhil. 3:3
^c[John 1:17]
4:24 ^a2 Cor. 3:17
4:25 ^aDeut. 18:15
^bJohn 4:29, 39
4:26 ^aDan. 9:25; Matt. 26:63, 64; Mark 14:61, 62
4:27 ¹Lit. a
4:29 ^aJohn 4:25
¹could this be
4:30 ¹were coming
4:31 ¹urged
²Gr. Rabbi
4:32 ¹food

21 Jesus saith unto her, **Woman, believe me, the hour cometh, ^awhen ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**

22 Ye worship ^aye know not what: we know what we worship: for ^bsalvation is of the Jews.

23 **But the hour cometh, and now is, when the true worshippers shall ^aworship the Father in ^bspirit ^cand in truth: for the Father seeketh such to worship him.**

24 **^aGod is a Spirit: and they that worship him must worship *him* in spirit and in truth.**

25 The woman saith unto him, I know that Messias ^acometh, which is called Christ: when he is come, ^bhe will tell us all things.

26 Jesus saith unto her, **^aI that speak unto thee am *he*.**

Fields Are White to Harvest

27 And upon this came his disciples, and marvelled that he talked with ¹the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man, ^awhich told me all things that ever I did: ¹is not this the Christ?

30 Then they went out of the city, and ¹came unto him.

31 In the mean while his disciples ¹prayed him, saying, ²Master, eat.

32 But he said unto them, **I have ¹meat to eat that ye know not of.**

33 Therefore said the disciples one

4:10. The **living water** refers to the Holy Spirit (cf. 7:38, 39).

4:20. This **mountain** means Gerizim. See the note on verse 9.

4:24. The original stresses the idea of God's nature or being as spiritual (cf. 5:37).

4:25. **Messias:** Compare to Deuteronomy 18:15-22.



DEFINITION OF GOD

4:24. John gives three descriptions of God. He is Spirit (John 4:24), love (1 John 4:8), and light (1 John 1:5). God is a spiritual being who is invisible and without a body; He is a divine person who reveals Himself in perfect intellect, emotion, and will; He is the source and personification of all material and spiritual life; He is self-existent; He is eternal in relationship to time; He is unlimited in relationship to the immensity of space; He is immutable in His nature; He is the unity of all existence; and He is consistent in His being—that is, He corresponds in actual fact to His nature and attributes as they are revealed to us. (First Reference, Gen. 1:1; Primary Reference, John 4:24.)

to another, Hath any man brought him ¹*ought* to eat?

34 Jesus saith unto them, ^a*My ¹meat is to do the will of him that sent me, and to ^bfinish his work.*

35 Say not ye, There are yet four months, and *then* cometh ^a*harvest?* behold, I say unto you, Lift up your eyes, and look on the fields; ^b*for they are white already to harvest.*

36 ^a*And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that ^bboth he that soweth and he that reapeth may rejoice together.*

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

38 I sent you to reap that whereon ye ¹*bestowed no labour: ^aother men laboured, and ye are entered into their labours.*

The Belief of the Samaritans

39 And many of the Samaritans of that city believed on him ^a*for the saying of the woman, which testified, He told me all that ever I did.*

40 So when the Samaritans were come unto him, they ¹*besought him that he would ²tarry with them: and he ³abode there two days.*

41 And many more believed because of his own ^a*word;*

42 And said unto the woman, Now we believe, not because of thy saying: for ^a*we have heard ^{him} ourselves, and know that this is indeed the Christ, the Saviour of the world.*

Jesus Heals a Nobleman's Son

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

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

4:33 ¹ Anything
4:34 ^a Ps. 40:7, 8;
Heb. 10:9
^b Job 23:12;
[John 6:38; 17:4;
19:30]
¹ food
4:35 ^a Gen. 8:22
^b Matt. 9:37;
Luke 10:2
4:36 ^a Dan. 12:3;
Rom. 6:22
^b 1 Thess. 2:19
4:37 ^a 1 Cor.
3:5–9
4:38 ^a Jer. 44:4;
[1 Pet. 1:12]
¹ have not
laboured
4:39 ^a John 4:29
4:40 ¹ urged
² stay
³ stayed
4:41 ^a Luke 4:32;
[John 6:63]
4:42 ^a John 17:8;
1 John 4:14
4:44 ^a Matt.
13:57; Mark 6:4;
Luke 4:24

4:45 ^a John 2:13,
23; 3:2
^b Deut. 16:16
4:46 ^a John
2:1, 11
¹ royal official
4:47 ¹ implored
4:48 ^a John 6:30;
Rom. 15:19;
1 Cor. 1:22;
2 Cor. 12:12;
[2 Thess. 2:9];
Heb. 2:4
4:49 ¹ before my
child dies
4:52 ¹ get better
4:53 ¹ house-
hold
4:54 ¹ sign
5:1 ^a Lev. 23:2;
Deut. 16:16
^b John 2:13

45 Then when he was come into Galilee, the Galileans received him, ^a*having seen all the things that he did at Jerusalem at the feast: ^bfor they also went unto the feast.*

46 So Jesus came again into Cana of Galilee, ^a*where he made the water wine. And there was a certain ¹nobleman, whose son was sick at Capernaum.*

47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and ¹*besought him that he would come down, and heal his son: for he was at the point of death.*

48 Then said Jesus unto him, ^a*Except ye see signs and wonders, ye will not believe.*

49 The nobleman saith unto him, Sir, come down ¹*ere my child die.*

50 Jesus saith unto him, *Go thy way; thy son liveth.* And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to ¹*amend.* And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, *Thy son liveth:* and himself believed, and his whole ¹*house.*

54 This *is* again the second ¹*miracle that Jesus did, when he was come out of Judaea into Galilee.*

A Healing at the Pool of Bethesda

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

4:35. Fields ... white already to harvest: Jesus may have pointed to the multitudes who came from Sychar to see Him because of the testimony of the woman.

4:39–42. At first they believed because of the woman's testimony. But to people of this culture, this was not adequate. They would have to hear for themselves. Jesus' acceptance of the woman in her new role shows that He did not share this condescending attitude toward women.

4:54. This was only the second miracle worked in Galilee. Evidently Jesus had performed others in Judea. See 2:23; 3:2.

5:1. Jerusalem: Previously Jesus had dealt primarily with individuals. Now He confronts the Jewish leaders. John 5:1—10:42 reveals the rising controversy and the opposition that finally resulted in His crucifixion. A **feast** was taking place in Jerusalem, but which one is not clearly stated (see Introduction). There were three major Jewish feasts: Passover (in

2 Now there is at Jerusalem ^aby the spring ¹market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of ¹impotent folk, of blind, ²halt, ³withered, waiting for the moving of the water.

4 For an angel went down at a certain ¹season into the pool, and ²troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that* ¹case, he saith unto him, ²**Wilt thou be made whole?**

7 The ¹impotent man answered him, Sir, I have no man, when the water is ²troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, **^aRise, take up thy bed, and walk.**

9 And immediately the man was made ^awhole, and took up his bed, and walked: and ^aon the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day: ^ait is not lawful for thee to carry *thy* bed.

11 He answered them, He that made

5:2 ^aNeh. 3:1, 32; 12:39
¹Gate
5:3 ¹sick ²people
²lame
³paralyzed
5:4 ¹time
²stirred up
5:6 ¹Condition
²Do you want to be
5:7 ¹sick
²stirred up
5:8 ^aMatt. 9:6; Mark 2:11; Luke 5:24
5:9 ^aJohn 9:14
¹well
5:10 ^aEx. 20:10; Neh. 13:19; Jer. 17:21, 22; Matt. 12:2; Mark 2:24; Luke 6:2

5:13 ^aLuke 13:14; 22:51
¹knew
²withdrawn
5:14 ^aMatt. 12:45; [Mark 2:5]; John 8:11
5:16 ^aLuke 4:29; John 8:37; 10:39
¹for this reason
5:17 ^a[John 9:4; 17:4]
5:18 ^aJohn 7:1, 19
^bJohn 10:30; Phil. 2:6
5:19 ^aMatt. 26:39; John 5:30; 6:38; 8:28; 12:49; 14:10

me whole, the same said unto me, Take up thy bed, and walk.

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

13 And he that was ^ahealed ¹wist not who it was: for Jesus had ²conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, **Behold, thou art made whole: ^asin no more, lest a worse thing come unto thee.**

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

16 And ¹therefore did the Jews ^apersecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 But Jesus answered them, **^aMy Father worketh hitherto, and I work.**

18 Therefore the Jews ^asought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, ^bmaking himself equal with God.

All Judgment Given to Jesus

19 Then answered Jesus and said unto them, **Verily, verily, I say unto you, ^aThe Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**

the spring), Pentecost (50 days later), and the feast of Tabernacles (in the fall).

5:2. Bethesda means “House of Mercy.”

5:5. Thirty and eight years indicates that the man had been infirm since before Jesus was born. We are not told his condition, but it kept him from walking. Perhaps it was the result of sin (cf. v. 14).

5:9–18. Sabbath: Two charges are brought against Jesus for healing on the “wrong” day of the week (vv. 9b, 10, 16). The Pharisees had added many oral traditions to the written law. First, no burden-bearing was allowed. People could not even carry a needle

in their clothing, write anything, or put out a lamp. Certainly they could not carry their own beds. Second, no medical practices were permitted on the Sabbath, except to prevent death.

5:17, 18. Jesus’ response is considered blasphemy. He spoke of His Father. The Jews realize that He is equating Himself with God.

5:17. I work: Jesus manifested power in two capacities that are prerogatives of deity: judgment (vv. 22, 27, 30), and resurrection (vv. 21, 25, 26, 28, 29). Jesus was submissive to the Father, but not subordinate to Him (vv. 19, 30).



5:2. The Pool of Bethesda was a series of pools connected by five porticos, probably constructed by Herod the Great. The ruined remains of these pools can be seen today near the Crusader Church of St. Anne, north of the temple mount. The porticos and colonnades involved a series of steps and various levels which would have been difficult for the lame to traverse. The connection of this pool to healing probably predated Herod’s time, and archaeological remains found there even indicated that the Romans themselves sought healing there after their occupation of Jerusalem in A.D. 135.

20 For ^athe Father loveth the Son, and ^bsheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and ¹quickeneth *them*; ^aeven so the Son ¹quickeneth whom he will.

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

23 That all *men* should honour the Son, even as they honour the Father. ^aHe that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, ^aHe that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into ¹condemnation; ^bbut is passed from death unto life.

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

26 For ^aas the Father hath life in himself; so hath he given to the Son to have ^blife in himself;

27 And ^ahath given him authority to execute judgment also, ^bbecause he is the Son of man.

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

29 ^aAnd shall come forth; ^bthey that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of ¹damnation.

30 ^aI can of mine own self do

5:20 ^a Matt. 3:17; John 3:35; 2 Pet. 1:17
^b [Matt. 11:27]
 5:21 ^a Luke 7:14; 8:54; [John 11:25]
¹ gives life to
 5:22 ^a Matt. 11:27; 28:18; [John 3:35; 17:2; Acts 17:31; 1 Pet. 4:5]
 5:23 ^a Luke 10:16; 1 John 2:23
 5:24 ^a John 3:16, 18; 6:47
^b [1 John 3:14]
¹ judgment
 5:25 ^a [Eph. 2:1, 5; Col. 2:13]
 5:26 ^a Ps. 36:9
^b [John 1:4; 14:6]; 1 Cor. 15:45
 5:27 ^a John 9:39; [Acts 10:42; 17:31]
^b Dan. 7:13
 5:28 ^a [1 Thess. 4:15–17]
 5:29 ^a Is. 26:19; [1 Cor. 15:52]
^b Dan. 12:2; Matt. 25:46; Acts 24:15
¹ condemnation
 5:30 ^a John 5:19
^b Matt. 26:39; John 4:34; 6:38
¹ righteous
 5:31 ^a John 8:14; Rev. 3:14
¹ valid as testimony
 5:32 ^a [Matt. 3:17; John 8:18; 1 John 5:6]
 5:33 ^a [John 1:15, 19, 27, 32]
 5:35 ^a 2 Sam. 21:17; 2 Pet. 1:19
^b Matt. 13:20; Mark 6:20
¹ lamp
² time
 5:36 ^a 1 John 5:9
^b John 3:2;

nothing: as I hear, I judge: and my judgment is ¹just; because ^bI seek not mine own will, but the will of the Father which hath sent me.

Bearing Witness of Jesus

31 ^aIf I bear witness of myself, my witness is not ¹true.

32 ^aThere is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, ^aand he bare witness unto the truth.

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

35 He was a burning and ^aa shining ¹light: and ^bye were willing for a ²season to rejoice in his light.

36 But ^aI have greater witness than *that* of John: for ^bthe works which the Father hath given me to finish, the same ^cworks that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, ^ahath borne witness of me. Ye have neither heard his voice at any time, ^bnor seen his ¹shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ^aSearch ¹the scriptures; for in them ye think ye have eternal life: and ^bthey are they which testify of me.

10:25; 17:4 ^c John 9:16; 10:38 5:37 ^a Matt. 3:17; John 6:27; 8:18 ^b Deut. 4:12; John 1:18; 1 Tim. 1:17; 1 John 4:12 ¹ form 5:39 ^a Is. 8:20; 34:16; Luke 16:29; Acts 17:11 ^b Deut. 18:15, 18; Luke 24:27 ¹ You search

5:31–47. Jesus said there were six possible witnesses to His person (already evident in John): (1) He did not yet claim His own witness to Himself (vv. 31, 32).

Contrast this with His later claim in 8:14. (2) John the Baptist was a witness (vv. 33–35). (3) His works or miracles are a witness (v. 36). (4) The Father wit-



DEITY OF CHRIST

5:18. Christ, the second person of the Trinity, is equal to the Father in nature, separate in person, yet submissive in duties; as such, He is God. The arguments for His deity are His applying the titles of deity of Himself, His speaking of God as uniquely His Father, His making claims to deity, His using the Yahwistic “I Am,” and His claiming to be equal with God in nature. In deity, Jesus is God, and was unalterably God. Such a claim would have been the highest form of blasphemy had it not been true. **Illustration:** Our Lord was not the only one to be recognized as God in New Testament times. When Herod accepted praise from his subjects—that he spoke as a god—he was destroyed by worms sent from God (Acts 12:23). In contrast, when Paul and Barnabas were called gods, they denied any deity in themselves, instead preaching the living God to their audience (Acts 14:11–18). **Application:** Christians should allow Christ to live His divine life in them, so others will see His influence and glorify God (Matt. 5:16). (First Reference, Gen. 3:16; Primary Reference, John 5:18; cf. Luke 2:52.)

40 ^aAnd¹ ye will not come to me, that ye might have life.

41 ^aI receive not honour from men.

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

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

44 ^aHow can ye believe, which receive honour one of another, and seek not ^bthe honour that *cometh* from God only?

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

46 For had ye believed Moses, ye would have believed me: ^afor he wrote of me.

47 But if ye believe ^anot his writings, how shall ye believe my words?

Five Loaves and Two Fishes

6 After ^athese things Jesus went over the sea of Galilee, which is *the sea of* ^bTiberias.

2 And a great multitude followed him, because they saw his ¹miracles which he did on them that were ^adis-eased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 ^aAnd the passover, a feast of the Jews, was ¹nigh.

5 ^aWhen Jesus then lifted up *his* eyes, and saw a great ¹company come unto him, he saith unto ^bPhilip, **Whence shall we buy bread, that these may eat?**

6 And this he said to ¹prove him: for he himself knew what he would do.

7 Philip answered him, ^aTwo hundred

5:40 ^a[John 1:11; 3:19]
¹ But

5:41 ^aJohn 5:44; 7:18; 1 Thess. 2:6

5:44 ^aJohn 12:43
^b[Rom. 2:29]

5:45 ^aRom. 2:12
5:46 [Gen. 3:15]; Deut. 18:15, 18; John 1:45; Acts 26:22

5:47 ^aLuke 16:29, 31

6:1 ^aMatt. 14:13; Mark 6:32; Luke 9:10, 12

^bJohn 6:23; 21:1
6:2 ^aMatt. 4:23; 8:16; 9:35; 14:36; 15:30; 19:2

¹ signs
6:4 ^aLev. 23:5, 7; Deut. 16:1; John 2:13

¹ near
6:5 ^aMatt. 14:14; Mark 6:35; Luke 9:12

^bJohn 1:43
¹ crowd

6:6 ¹ test
6:7 ^aNum. 11:21, 22

¹ Gr. *denarii*
6:8 ^aJohn 1:40
6:9 ^a 2 Kin. 4:43

6:11 ¹ sitting
² wanted
6:14 ^aGen. 49:10; Deut. 18:15, 18; John 1:21; 7:40; Acts 3:22; 7:37

¹ who is coming
6:15 ^a[John 18:36]

¹ were about to come
6:16 ^aMatt. 14:23; Mark 6:47

¹ evening
6:17 ¹ had

¹pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, ^aAndrew, Simon Peter's brother, saith unto him,

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

10 And Jesus said, **Make the men sit down.** Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were ¹set down; and likewise of the fishes as much as they ²would.

12 When they were filled, he said unto his disciples, **Gather up the fragments that remain, that nothing be lost.**

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth ^athat prophet ¹that should come into the world.

15 When Jesus therefore perceived that they ¹would come and take him by force, to make him a ^aking, he departed again into a mountain himself alone.

Jesus Walks on the Sea

16 ^aAnd when ¹even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus ¹was not come to them.

nessed to His sonship (vv. 37, 38). (5) The Scriptures bear witness to Him (vv. 39, 40). (6) Moses wrote of Him (vv. 45–47).

6:1. Tiberias: John is the only gospel writer to call this sea “Tiberias.” Following the destruction of Jerusalem (A.D. 70), the Sea of Galilee was renamed Tiberias, after Tiberias Caesar (Luke 3:1), who ruled A.D. 14–37.

6:2–14. The feeding of the five thousand with five loaves and two fish is the only miracle included in all four of the Gospels (Matt. 14:13–21; Mark 6:30–

44; Luke 9:10–17). John's is the only gospel to mention Philip, Andrew, and the lad.

6:4. This is the third **passover** during Jesus' ministry. See 2:13; 5:1.

6:7. Two hundred pennyworth: Two hundred denarii was two hundred days' wages. The denarius (“penny”) was the average day's wage of a working man.

6:15–24. The Jews attempted to make Jesus a King (v. 15). Hunger was common and a Messiah who could multiply food was the one most people were

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty ¹furlongs, they see Jesus walking on the sea, and drawing ²night unto the ship: and they were ^aafraid.

20 But he saith unto them, **^aIt is I; be not afraid.**

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they ¹went.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, ¹save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias ¹night unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also ¹took shipping, and came to Capernaum, ^aseeking for Jesus.

Jesus Is the True Bread from Heaven

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, **Verily, verily, I say unto you, Ye seek me, not because ye saw the ¹miracles, but because ye did eat of the loaves, and were filled.**

27 **^aLabour not for the ¹meat which perisheth, but ^bfor that ¹meat which endureth unto everlasting life, which the Son of man shall give unto you: ^cfor him hath God the Father sealed.**

28 Then said they unto him, What

6:19 ^a Matt. 17:6
¹ Gr. *stadia*
² near to
 6:20 ^a Is. 43:1, 2
 6:21 ¹ were going
 6:22 ¹ except
 6:23 ¹ near
 6:24 ^a Mark 1:37; Luke 4:42
¹ got into boats
 6:26 ¹ signs
 6:27 ^a Matt. 6:19
^b John 4:14; [Eph. 2:8, 9]
^c 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
¹ food

6:29 ^a 1 Thess. 1:3; James 2:22; [1 John 3:23]; Rev. 2:26
 6:30 ^a Matt. 12:38; 16:1; Mark 8:11; 1 Cor. 1:22
¹ will you perform
 6:31 ^a Ex. 16:15; Num. 11:7; 1 Cor. 10:3
^b Ex. 16:4, 15; Neh. 9:15; Ps. 78:24
 6:32 ^a John 3:13, 16
 6:34 ^a John 4:15
 6:35 ^a John 6:48, 58
^b John 4:14; 7:37; Rev. 7:16
^c Is. 55:1, 2
 6:36 ^a John 6:26, 64; 15:24
^b John 10:26
 6:37 ^a John 6:45
^b [Matt. 24:24; John 10:28, 29]; 2 Tim. 2:19; 1 John 2:19
¹ certainly not
 6:38 ^a Matt. 26:39; John 5:30
^b John 4:34
 6:39 ^a John 10:28; 17:12; 18:9
 6:40 ^a John 3:15, 16; 4:14; 6:27, 47, 54

shall we do, that we might work the works of God?

29 Jesus answered and said unto them, **^aThis is the work of God, that ye believe on him whom he hath sent.**

30 They said therefore unto him, ^aWhat sign ¹shewest thou then, that we may see, and believe thee? what dost thou work?

31 ^aOur fathers did eat manna in the desert; as it is written, ^bHe gave them bread from heaven to eat.

32 Then Jesus said unto them, **Verily, verily, I say unto you, Moses gave you not that bread from heaven; but ^amy Father giveth you the true bread from heaven.**

33 **For the bread of God is he which cometh down from heaven, and giveth life unto the world.**

34 ^aThen said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, **^aI am the bread of life: ^bhe that cometh to me shall never hunger; and he that believeth on me shall never ^cthirst.**

36 ^aBut I said unto you, That ye also have seen me, and believe ^bnot.

37 ^aAll that the Father giveth me shall come to me; and ^bhim that cometh to me I will ¹in no wise cast out.

38 For I came down from heaven, ^anot to do mine own will, ^bbut the will of him that sent me.

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

40 And this is the will of him that sent me, ^athat every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

ready to follow. Jesus departed to a mountain. Other gospels add *to pray*.

6:19. The disciples took a boat from Tiberias to Capernaum. During the night Jesus came to them walking on the sea. Only Matthew (14:25–31) tells of Peter's walking on the water on this occasion.

6:27. **Meat which endureth:** See the water that satisfies in 4:14; 6:28, 29.

6:28. The works of God meant to believe on Jesus (Heb. 11:6; Rom. 14:23b).

6:35. **I am the bread of life** means the bread that gives life. The life of which He speaks is spiritual and eternal.

6:38. **I came down from heaven** is another indication of Jesus' deity (cf. 3:13).

The Murmuring of the Jews

41 The Jews then ¹murmured at him, because he said, **I am the bread which came down from heaven.**

42 And they said, ^aIs not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, ¹Murmur not among yourselves.

44 ^aNo man can come to me, except the Father which hath sent me ^bdraw him: and I will raise him up at the last day.

45 ^aIt is written in the prophets, And they shall be all taught of God. ^bEvery man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 ^aNot that any man hath seen the Father, ^bsave he which is ¹of God, he hath seen the Father.

47 Verily, verily, I say unto you, ^aHe that believeth on me hath everlasting life.

48 ^aI am that bread of life.

49 ^aYour fathers did eat manna in the wilderness, and are dead.

50 ^aThis is the bread which cometh down from heaven, that a man may eat thereof, and not die.

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

52 The Jews therefore ^astrove¹ among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, **Verily, verily, I say unto you, Except ^aye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**

54 ^aWhoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

6:41 ¹grumbled

6:42 ^aMatt.

13:55; Mark 6:3;

Luke 4:22

6:43 ¹Stop

grumbling

6:44 ^aSong 1:4

^b[Eph. 2:8;

9; Phil. 1:29;

2:12, 13]

6:45 ^aIs. 54:13;

Jer. 31:34; Mic.

4:2; [Heb. 8:10]

^bJohn 6:37

6:46 ^aJohn 1:18

^bMatt. 11:27;

[Luke 10:22];

John 7:29

¹from

6:47 ^a[John

3:16, 18]

6:48 ^aJohn 6:33;

35; [Gal. 2:20;

Col. 3:3, 4]

6:49 ^aJohn

6:31, 58

6:50 ^aJohn

6:51, 58

6:51 ^aJohn 3:13

^bHeb. 10:5

6:52 ^aJohn 7:43;

9:16; 10:19

¹quarrelled

6:53 ^aMatt.

26:26

6:54 ^aJohn 4:14;

6:27, 40

6:55 ¹food

6:56 ^a[1 John

3:24; 4:15, 16]

6:57 ¹because of

6:58 ^aJohn

6:49-51

^bEx. 16:14-35

6:60 ^aMatt. 11:6;

John 6:66

¹a difficult

²understand

6:61 ¹grumbled

6:62 ^aMark

16:19; John 3:13;

Acts 1:9; 2:32,

33; Eph. 4:8

6:63 ^aGen. 2:7;

2 Cor. 3:6

^bJohn 3:6

^c[John 6:68;

14:24]

¹gives life

6:64 ^aJohn 6:36

^bJohn 2:24, 25;

13:11

6:65 ^aJohn 6:37;

44, 45

6:66 ^aLuke 9:62;

John 6:60

¹away

6:67 ¹Do you

also want to

6:68 ^aActs 5:20

6:69 ^aMatt.

16:16; Mark

8:29; Luke 9:20;

John 1:49; 11:27

¹Lit. know

55 For my flesh is ¹meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, ^adwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live ¹by me.

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

59 These things said he in the synagogue, as he taught in Capernaum.

Many Disciples Fall Away

60 ^aMany therefore of his disciples, when they had heard *this*, said, This is ¹an hard saying; who can ²hear it?

61 When Jesus knew in himself that his disciples ¹murmured at it, he said unto them, **Doth this offend you?**

62 ^aWhat and if ye shall see the Son of man ascend up where he was before?

63 ^aIt is the spirit that ¹quickeneth; the ^bflesh profiteth nothing: the ^cwords that I speak unto you, *they* are spirit, and *they* are life.

64 But ^athere are some of you that believe not. For ^bJesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, **Therefore ^asaid I unto you, that no man can come unto me, except it were given unto him of my Father.**

66 ^aFrom that *time* many of his disciples went ¹back, and walked no more with him.

67 Then said Jesus unto the twelve, **Will ye also go away?**

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast ^athe words of eternal life.

69 ^aAnd we believe and ¹are sure that thou art that Christ, the Son of the living God.

6:53. **Blood:** The Jews were forbidden to drink blood (Lev. 7:26, 27). This was a “hard saying” (v. 60) because they missed His point (cf. Lev. 17:11). Jesus came to bring and sustain spiritual life, yet they were still thinking of physical life (cf. v. 63).

6:64. **Betray** refers primarily to Judas, who has not

yet been named in this gospel, but will be in verses 70, 71.

6:67. Here is the first mention of the **twelve** in John’s gospel (cf. Mark 3; Luke 6). Only five of them have been named thus far: John, Andrew, Peter, Philip, and Nathanael (vv. 68, 69). Perhaps this is

70 Jesus answered them, **“Have not I chosen you twelve, and one of you is a devil?”**

71 He spake of ^aJudas Iscariot *the son of Simon*: for he it was that should ^bbetray him, being one of the twelve.

The Disbelief of Jesus' Brothers

7 After these things Jesus walked in Galilee: for he would not walk in ¹Jewry, ^abecause the Jews sought to kill him.

2 ^aNow the Jews' feast of tabernacles was at hand.

3 ^aHis brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

4 For *there is no man that doeth any thing in secret*, ¹and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For ^aneither did his ^bbrethren believe in him.

6 Then Jesus said unto them, **“My time is not yet come: but your time is always ready.”**

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

8 **Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.**

9 When he had said these words unto them, he ¹abode *still* in Galilee.

10 But when his brethren were gone

6:70 ^a Luke 6:13
^b [John 13:27]
 6:71 ^a John 12:4;
 13:2, 26
^b Matt. 26:14–16
 7:1 ^a Matt. 21:38;
 26:4; John 5:18;
 7:19, 25; 8:37, 40
¹ *Judaea*
 7:2 ^a Lev. 23:34;
 Deut. 16:13–15;
 Neh. 8:14, 18;
 Zech. 14:16–19
 7:3 ^a Matt. 12:46;
 Mark 3:21; John
 7:5, 10; Acts
 1:14
 7:4 ¹ *while*
 7:5 ^a Ps. 69:8;
 Mic. 7:6
 7:6 ^a Matt. 12:46;
 13:55; Mark
 3:21; John
 7:3, 10
 7:6 ^a John 2:4;
 8:20
 7:7 ^a [John 15:19]
^b John 3:19
 7:8 ^a John 8:20
 7:9 ¹ *remained*
 7:11 ^a John 11:56
 7:12 ^a John 9:16;
 10:19
^b Matt. 21:46;
 Luke 7:16; John
 6:14; 7:40
 7:13 ^a [John 9:22;
 12:42; 19:38]
 7:14 ^a Ps. 22:22;
 Matt. 4:23; 5:2;
 7:29; Mark 6:34;
 Luke 4:15; 5:3;
 John 8:2
¹ *middle*
 7:15 ^a Matt.
 13:54; Mark
 6:2; [Luke 4:22];
 Acts 2:7
¹ *studied*
 7:16 ^a Deut.
 18:15, 18, 19;
 John 3:11
 7:17 ^a Ps. 25:9,
 14; Prov. 3:32;
 Dan. 12:10; John
 3:21; 8:43
¹ *concerning*

up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then ^athe Jews sought him at the feast, and said, Where is he?

12 And ^athere was much murmuring among the people concerning him: for ^bsome said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him ^afor fear of the Jews.

The Jews Marvel at Jesus' Teaching

14 Now about the ¹midst of the feast Jesus went up into the temple, and ^ataught.

15 ^aAnd the Jews marvelled, saying, How knoweth this man letters, having never ¹learned?

16 Jesus answered them, and said, **“My doctrine is not mine, but his that sent me.”**

17 **“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”**

18 **“He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.”**

19 **“Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?”**

20 The people answered and said,

7:18 ^a John 5:41 ^b John 8:50 ^c John 8:46; [2 Cor. 5:21; Heb. 4:15; 7:26; 1 Pet. 1:19; 2:22] 7:19 ^a Ex. 24:3; Deut. 33:4; Acts 7:38 ^b Matt. 12:14

John's account of the confession of Simon Peter at Caesarea Philippi (cf. Matt. 16:16).

6:70. Devil (Gr. *diabolos*, “adversary” or “devil”) means “slanderer.” Compare this with 13:27, “Satan entered into him.”

6:71. This is the first occasion in John where Peter and Judas appear in contrast (cf. vv. 68, 69). See also chapters 13 and 18.

7:2. Feast of tabernacles: Jesus' visit to the feast (Feast of Booths, approximately early October) was debated by His half brothers, about six months prior to the Crucifixion. During this feast, for six consecutive days a procession of priests carried water in golden vessels into the temple area. This pouring of water was thought to have physical and spiritual significance. On the seventh day, the “great day” (v. 37), no water was carried. It was then that Jesus stood and taught of the “rivers of living water”

(v. 38), an especially significant reference to the Holy Spirit.

7:3–5. The advice of Jesus' unbelieving half brothers was to go to the feast. Notice that Mary had other children by Joseph, but they were as yet unbelievers (cf. Acts 1:14).

7:6–8. My time refers to His death. This moment of His glorification (cf. 17:4, 5) was **not yet come** (cf. 2:4; 7:30; 8:20; 17:1).

7:15. How knoweth: Jesus had probably received the normal synagogue training of Jewish boys (cf. Luke 2:47, when Jesus was 12 years old at the temple). But He had not attended a school for rabbis in Jerusalem, as Paul did under Gamaliel. Jesus claimed that His ability to teach should prove the divine origin of His message.

7:17. Obedience will help to determine true **doctrine**. Unfortunately, most people seek to reverse

^aThou hast a ¹devil: who goeth about to kill thee?

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

22 ^aMoses therefore gave unto you circumcision; (not because it is of Moses, ^bbut of the fathers;) and ye on the sabbath day circumcise a man.

23 **If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because ^aI have made a man ¹every whit whole on the sabbath day?**

24 ^aJudge not according to the appearance, but judge righteous judgment.

A Division Among the People

25 Then said some of them of Jerusalem, Is not this he, whom they seek to ^akill?

26 But, lo, he speaketh boldly, and they say nothing unto him. ^aDo the rulers know indeed that this is the very Christ?

27 ^aHowbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, **^aYe both know me, and ye know whence I am: and ^bI am not come of myself, but he that sent me ^cis true, ^dwhom ye know not.**

7:20 ^a John 8:48, 52
¹ demon

7:22 ^a Lev. 12:3
^b Gen. 17:9–14;
Acts 7:8

7:23 ^a John 5:8, 9, 16
¹ completely well

7:24 ^a Deut. 1:16;
Prov. 24:23;
John 8:15; James 2:1

7:25 ^a Matt. 21:38; 26:4;
Luke 22:2; John 5:18; 8:37, 40
7:26 ^a John 7:48
7:27 ^a Matt. 13:55; Mark 6:3;
Luke 4:22

7:28 ^a John 8:14
^b John 5:43
^c Rom. 3:4
^d John 1:18; 8:55
7:29 ^a Matt. 11:27; John 8:55;
17:25

7:30 ^a Mark 11:18
^b Matt. 21:46;
John 7:32, 44;
8:20; 10:39

7:31 ^a Matt. 12:23
¹ signs

7:33 ^a John 13:33
^b [Mark 16:19;
Luke 24:51; Acts 1:9;
Heb. 9:24;
1 Pet. 3:22]
¹ I shall be

7:34 ^a Hos. 5:6
^b [Matt. 5:20;
1 Cor. 6:9; 15:50;
Rev. 21:27]

7:35 ^a Ps. 147:2;
[Is. 11:12; 56:8;
Zeph. 3:10];
James 1:1; 1 Pet. 1:1
¹ dispersion,
scattered Jews
² Greeks

29 **But ^aI know him: for I am from him, and he hath sent me.**

30 Then ^athey sought to take him: but ^bno man laid hands on him, because his hour was not yet come.

31 And ^amany of the people believed on him, and said, When Christ cometh, will he do more ¹miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, **^aYet a little while ¹am I with you, and *then* I ^bgo unto him that sent me.**

34 **Ye ^ashall seek me, and shall not find me: and where I am, *thither* ye ^bcannot come.**

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto ^athe ¹dispersed among the ²Gentiles, and teach the Gentiles?

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

37 ^aIn the last day, that great *day* of the feast, Jesus stood and cried, saying, **^bIf any man thirst, let him come unto me, and drink.**

7:37 ^a Lev. 23:36; Num. 29:35; Neh. 8:18 ^b [Is. 55:1]

this order. They want to know more than is necessary before they act.

7:21. **One work** probably refers to the healing of the infirm man in chapter 5 (cf. 7:23). For the Jews, the conflict was between the commands to keep the Sabbath and to circumcise on the eighth day.

7:25–52. This passage focuses on Jesus' claim to messiahship. There is no question in the minds of His listeners about His claim, which He had made clear to them. But their response is confused and

divided (v. 43). There were three very good reasons for accepting His claim: (1) the hesitancy of **the rulers** to stop Him (vv. 25, 26, 30, 32, 44); (2) the **miracles** He did (v. 31); and (3) the excellence of His speaking (vv. 40, 46). However, they found three reasons for rejecting His claim: (1) It was commonly believed that the Messiah would come in a spectacular fashion (Mal. 3:1), but Jesus' supposed origin was well known (v. 27). (2) The Messiah was to sit on the throne of David and therefore must be a



INDWELLING OF THE HOLY SPIRIT

7:39. One of God's purposes since the beginning has been to dwell with humanity and enjoy fellowship with us. He does it in this dispensation through the indwelling of the Holy Spirit. The indwelling of the Holy Spirit (1) occurs automatically when a person is saved; (2) is not an "experience," but produces spiritual experiences; (3) remains permanently; (4) is the basis of all the other ministries of the Holy Spirit; and (5) is the source of new life in the believer. **Illustration:** When Paul met 12 disciples of John who did not know of the Holy Spirit, he knew they needed the Spirit. So he preached the gospel to them (Acts 19:1–5). **Application:** The Holy Spirit's indwelling should motivate the believer to be careful not to harm his body nor indulge his body in sin (1 Cor. 6:19, 20). (First Reference, Ex. 35:31; Primary Reference, John 7:37–39; cf. 1 Cor. 12:13.)

38 **“He that believeth on me, as the scripture hath said, ^bout of his ¹belly shall flow rivers of living water.**

39 (*a*)But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet *glorified*.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is *a*the Prophet.

41 Others said, This is *a*the Christ. But some said, Shall Christ come out of Galilee?

42 *a*Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, *b*where David was?

43 So *a*there was a division among the people because of him.

44 And *a*some of them would have taken him; but no man laid hands on him.

The Pharisees' Unbelief

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, *a*Never man spake like this man.

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

48 Have any of the rulers or of the Pharisees believed on him?

49 But this ¹people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (*a*he

7:38 ^aDeut. 18:15
^bIs. 12:3; 43:20;
44:3; 55:1; [John
6:35]; Rev. 21:6;
22:17

¹heart

7:39 ^aIs. 44:3;
[Joel 2:28]; John
1:33

^bJohn 12:16;

13:31; 17:5

7:40 ^aDeut.

18:15, 18

7:41 ^aJohn 4:42;

6:69

7:42 ^aPs. 132:11;

Jer. 23:5; Mic.

5:2; Matt. 2:5;

[Luke 2:4]

^b1 Sam. 16:1, 4

7:43 ^aJohn 7:12

7:44 ^aJohn 7:30

7:46 ^aMatt.

13:54, 56; Luke

4:22

7:49 ¹crowd

7:50 ^aJohn 3:1,

2; 19:39

¹Lit. *to him*

7:51 ^aDeut. 1:16,

17; 19:15

7:52 ^a[Is. 9:1, 2];

Matt. 4:15

8:2 ^aJohn 8:20;

18:20

8:3 ¹caught

8:4 ¹Teacher

8:4 ^aEx. 20:14;

[Matt. 5:27;

19:9; Rom. 7:3]

²caught

8:5 ^aLev. 20:10;

Deut. 22:22–24

8:6 ^aMatt. 22:15

¹testing

²have

something of

which to

8:7 ^aDeut. 17:7;

[Rom. 2:1]

¹raised

that came ¹to Jesus by night, being one of them,)

51 *a*Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for *a*out of Galilee ariseth no prophet.

53 And every man went unto his own house.

Jesus Forgives an Adulterous Woman

8 Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and *a*taught them.

3 And the scribes and Pharisees brought unto him a woman ¹taken in adultery; and when they had set her in the midst,

4 They say unto him, ¹Master, this woman was ²taken in *a*adultery, in the very act.

5 *a*Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, ¹tempting him, that they *a*might ²have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

7 So when they continued asking him, he ¹lifted up himself, and said unto them, **“He that is without sin among you, let him first cast a stone at her.**

Judean from Bethlehem, the city of David (Mic. 5:2), but they thought Jesus was born in Galilee (vv. 41, 42, 52). (3) The Messiah was to be a defender of the **law**—yet Jesus seemed indifferent to it (vv. 47–49) by healing on the Sabbath.

7:49. This people: The Pharisees despise the rural people who do not rigidly observe **the law**.

7:50, 51. It is not known whether **Nicodemus** was saved at this point. He was probably John's source for this event.

7:52. Out of Galilee ariseth no prophet: Of course they were wrong. Jonah came from Gath-hepher in Galilee (2 Kin. 14:25); Nahum was from El Kosh, which may have been Capernaum (lit., “Village of Nahum”), renamed in honor of the prophet (cf. Nah. 1:1). Also, Hosea is believed to have been from Galilee.

7:53–8:11. Certain ancient manuscripts do not contain this passage, while others place it later in John's gospel, or in Luke's. Certainly the passage records a historical event in the life of Jesus, so we need not doubt its authenticity.

8:4. This woman: Women caught in **adultery** were not normally brought to Jesus. The scribes and Pharisees were seeking to trick Him to see whether He would uphold the law—or defend the sinner. The dilemma they posed was designed either to accuse Him of breaking Jewish law which called for execution, or Roman law, which forbid execution without Roman approval.

8:5. Moses ... commanded: They quoted the Old Testament accurately, if not completely (Lev. 20:10; Deut. 22:22–24).

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

9 And they which heard *it*, ^abeing convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had ¹lifted up himself, and saw none but the woman, he said unto her, **Woman, where are those thine accusers? hath no man condemned thee?**

11 She said, No man, Lord. And Jesus said unto her, **^aNeither do I condemn thee: go, and ^bsin no more.**

The Light of the World

12 Then spake Jesus again unto them, saying, **^aI am the light of the world: he that ^bfolloweth me shall not walk in darkness, but shall have the light of life.**

13 The Pharisees therefore said unto him, ^aThou bearest ¹record of thyself; thy ¹record is not ²true.

14 Jesus answered and said unto them, **Though I bear ¹record of myself, ^{yet} my record is true: for I know whence I came, and whither I go; but ^aye cannot tell whence I come, and whither I go.**

15 **^aYe judge ¹after the flesh; ^bI judge no man.**

16 And yet if I judge, my judgment is true: for ^aI am not alone, but I ¹and the Father that sent me.

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

18 I am one that bear witness of myself, and ^athe Father that sent me beareth witness of me.

8:9 ^aRom. 2:22
8:10 ¹raised
8:11 ^a[Luke 9:56; 12:14; John 3:17]
^b[John 5:14]
8:12 ^aIs. 9:2; Mal. 4:2; John 1:4; 9:5; 12:35; [2 Tim. 1:10]
^b1 Thess. 5:5
8:13 ^aJohn 5:31
¹witness
²valid as testimony
8:14 ^aJohn 7:28; 9:29
¹witness
8:15 ^a1 Sam. 16:7; John 7:24
^b[John 3:17; 12:47; 18:36]
¹according to
8:16 ^aJohn 16:32
¹am with
8:17 ^aDeut. 17:6; 19:15; Matt. 18:16; 2 Cor. 13:1; Heb. 10:28
8:18 ^aJohn 5:37; 1 John 5:9
8:19 ^aJohn 16:3
^bJohn 14:7
8:20 ^aMark 12:41, 43; Luke 21:1
^bJohn 2:4; 7:30
^cJohn 7:8
8:21 ^aJohn 7:34; 13:33
^bJohn 8:24
¹am going away
²Lit. *sin*
8:23 ^aJohn 3:31
^bJohn 15:19; 17:16; 1 John 4:5
8:24 ^aJohn 8:21
^b[Mark 16:16]
8:25 ^aJohn 4:26
8:26 ^aJohn 7:28
^bJohn 3:32; 15:15
¹concerning
8:28 ^aMatt. 27:35; Mark 15:24; Luke 23:33; John 3:14; 12:32; 19:18
^b[Rom. 1:4]
^cJohn 5:19, 30
^dDeut. 18:15, 18; 19; John 3:11
¹Crucified

19 Then said they unto him, Where is thy Father? Jesus answered, **^aYe neither know me, nor my Father: ^bif ye had known me, ye should have known my Father also.**

20 These words spake Jesus in ^athe treasury, as he taught in the temple: and ^bno man laid hands on him; for ^chis hour was not yet come.

21 Then said Jesus again unto them, **I ¹go my way, and ^aye shall seek me, and ^bshall die in your ²sins: whither I go, ye cannot come.**

22 Then said the Jews, Will he kill himself? because he saith, **Whither I go, ye cannot come.**

Jesus Speaks for the Father

23 And he said unto them, **^aYe are from beneath; I am from above: ^bye are of this world; I am not of this world.**

24 **^aI said therefore unto you, that ye shall die in your sins: ^bfor if ye believe not that I am *he*, ye shall die in your sins.**

25 Then said they unto him, Who art thou? And Jesus saith unto them, **Even *the same* that I ^asaid unto you from the beginning.**

26 I have many things to say and to judge ^of you: but ^ahe that sent me is true; and ^bI speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, **When ye have ^alifted¹ up the Son of man, ^bthen shall ye know that I am *he*, and ^cthat I do nothing of myself; but ^das my**

8:9. The **eldest** left first, readily admitting they were sinners.

8:11. Jesus was the only one who could have condemned her—but He did not, partly because such cases demanded two or more witnesses. Also, He knew (cf. 2:25) she was repentant, which explains why she did not flee when her accusers left. Jesus did not take her sin lightly; rather He commanded her, **Sin no more. Neither do I condemn:** The prerogative to forgive sins is a divine one, so in this instance Jesus demonstrates His deity (cf. Luke 5:23, 24).

8:12, 13. Jesus claimed to be **the light of the world** (cf. 1:4, 5; 9:4, 5; 11:9, 10; 1 John 1:5), but **the Phari-**

sees disputed His authority because He witnessed to Himself.

8:14–18. **My record is true:** Contrast this with 5:31 where Jesus did not claim Himself as a witness. Jesus said His own witness agreed with the witness of **the Father**, satisfying the law's requirement of **two** witnesses.

8:21–29. The Jews' spiritual preparation is inadequate. They could not become His disciples because (1) they are **of this world** (v. 23); (2) they do not **believe** in Jesus (v. 24); and (3) they do not understand (v. 27).

8:28. **Lifted up the Son** refers to the Crucifixion (cf. 3:14).

Father hath taught me, I speak these things.

29 ^aAnd he that sent me is with me: ^bthe Father hath not left me alone; ^cfor I do always those things that please him.

30 As he spake these words, ^amany believed on him.

Abraham's Seed

31 Then said Jesus to those Jews which believed on him, *If ye ^acontinue¹ in my word, then are ye my disciples indeed;*

32 *And ye shall know the ^atruth, and ^bthe truth shall make you free.*

33 They answered him, ^aWe be Abraham's ¹seed, and were never ²in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, *Verily, verily, I say unto you, ^aWhosoever committeth sin is the ¹servant of sin.*

35 *And ^athe servant abideth not in the house for ever: ^bbut the Son abideth ¹ever.*

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

37 I know that ye are Abraham's ¹seed; but ^aye seek to kill me, because my word hath no place in you.

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

39 They answered and said unto him, ^aAbraham is our father. Jesus saith unto them, ^bIf ye were Abraham's children, ye would do the works of Abraham.

40 ^aBut now ye seek to kill me, a man that hath told you the truth, ^bwhich I have heard of God: this did not Abraham.

8:29 ^aJohn 14:10
^bJohn 8:16;
16:32
^cJohn 4:34;
5:30; 6:38
8:30 ^aJohn 7:31;
10:42; 11:45
8:31 ^a[John
14:15, 23]
¹abide
8:32 ^a[John 1:14,
17; 14:6]
^b[Rom. 6:14, 18,
22; James 1:25;
2:12]
8:33 ^aLev. 25:42;
[Matt. 3:9];
Luke 3:8
¹descendants
²enslaved
8:34 ^aProv. 5:22;
Rom. 6:16;
2 Pet. 2:19
¹slave
8:35 ^aGen.
21:10; Gal. 4:30
¹forever
8:36 ^a[Rom.
8:2; 2 Cor. 3:17];
Gal. 5:1
8:37 ^aJohn 7:19
¹descendants
8:38 ^a[John 3:32;
5:19, 30; 14:10,
24]
8:39 ^aMatt. 3:9;
John 8:37
^b[Rom. 2:28;
Gal. 3:7, 29]
8:40 ^aJohn 8:37
^bJohn 8:26
8:41 ^aDeut.
32:6; Is. 63:16;
Mal. 1:6
8:42 ^a1 John 5:1
^bJohn 16:27;
17:8, 25
^cJohn 5:43;
Gal. 4:4
8:43 ^a[John 7:17]
8:44 ^aMatt.
13:38; 1 John 3:8
^b1 John 2:16, 17
^c[1 John 3:8–10,
15]
^d[Jude 6]
¹desires
²stands
³from his own
nature
8:46 ¹convicts
8:47 ^aLuke 8:15;
John 10:26;
1 John 4:6
8:48 ^aJohn 7:20;
10:20
¹demon
8:49 ^aJohn 5:41

41 *Ye do the deeds of your father. Then said they to him, We be not born of fornication; ^awe have one Father, ^beven God.*

42 Jesus said unto them, ^aIf God were your Father, ye would love me: ^bfor I proceeded forth and came from God; ^cneither came I of myself, but he sent me.

43 ^aWhy do ye not understand my speech? *even because ye cannot hear my word.*

The Devil's Children

44 ^aYe are of *your* father the devil, and the ^blusts¹ of your father ye will ^cdo. He was a murderer from the beginning, and ^dabode² not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh ³of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which of you ¹convinceth me of sin? And if I say the truth, why do ye not believe me?

47 ^aHe that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

Honoured by the Father

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and ^ahast a ¹devil?

49 Jesus answered, *I have not a ¹devil; but I honour my Father, and ^aye do dishonour me.*

50 ^aAnd ^aI seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, ^aIf a

¹ demon 8:50 ^aJohn 5:41; 7:18; [Phil. 2:6–8] 8:51 ^aJohn 5:24; 11:26

8:30–36. Jesus identifies the true **disciples** as those who (1) **believed** in Him (v. 30); (2) continued in His **word** (v. 31), unlike the Jews in verses 37, 43, 47; (3) will be freed from sin by the **truth** (vv. 32–36). They will not be sinless, but blameless—free from the power of sin.

8:37–59. Jesus shows that discipleship depends on having the right **Father**. They had the wrong father. He refers to **your father** (vv. 38, 41, 44). They claimed to be sons of **Abraham** (v. 39), but Jesus

shows this to be false in verses 39 and 40. They are Abraham's physical **seed** (v. 37), but he is not their spiritual father. They also claim to be sons of **God** (v. 41), which Jesus shows to be false (v. 42). When you love the Parent, you will not hate the Son. Finally, Jesus says they are sons of the **devil** (v. 44), the father of lies, for they were knowingly doing his works (vv. 38, 41, 44).

8:46. Whether Jesus was a sinner was often debated by His enemies. See 9:24; 18:38; 19:4, 6.

man keep my ¹saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou ^ahast a ¹devil. ^bAbraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: ^awhom makest thou thyself?

54 Jesus answered, ^aIf I honour myself, my honour is nothing: ^bit is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ^aye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and ^bkeep his ¹saying.

56 Your father Abraham ^arejoiced to see my day: ^band he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, **Verily, verily, I say unto you, ^aBefore Abraham was, ^bI am.**

59 Then ^atook they up stones to cast at him: but Jesus hid himself, and went out of the temple, ^bgoing through the midst of them, and so passed by.

Jesus Heals a Man Blind from Birth

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

2 And his disciples asked him, saying, ¹Master, ^awho did sin, this man, or his parents, that he was born blind?

8:51 ¹ word
8:52 ^a John 7:20;
10:20
^b Zech. 1:5; Heb.
11:13
¹ demon
8:53 ^a John
10:33; 19:7
8:54 ^a John
5:31, 32
^b John 5:41; Acts
3:13
8:55 ^a John
7:28, 29
^b [John 15:10]
¹ word
8:56 ^a Luke
10:24
^b Matt. 13:17;
Heb. 11:13
8:58 ^a Mic. 5:2;
John 17:5; Heb.
7:3; Rev. 22:13
^b Ex. 3:14; Is.
43:13; John 17:5,
24; Col. 1:17;
Rev. 1:8
8:59 ^a John
10:31; 11:8
^b Luke 4:30;
John 10:39
9:2 ^a Luke 13:2;
John 9:34; Acts
28:4
¹ Rabbi

9:3 ^a John 11:4
¹ revealed
9:4 ^a [John 4:34;
5:19, 36; 17:4]
^b John 11:9, 10;
12:35; Gal. 6:10
9:5 ^a [John 1:5,
9; 3:19; 8:12;
12:35, 46]
9:6 ^a Mark 7:33;
8:23
¹ saliva
² applied the
clay upon the
eyes of the
blind man
9:7 ^a Neh. 3:15;
Is. 8:6; Luke
13:4; John 9:11
^b 2 Kin. 5:14
¹ translated
9:8 ¹ previously
9:11 ^a John 9:6, 7
9:13 ¹ formerly

3 Jesus answered, **Neither hath this man sinned, nor his parents: ^abut that the works of God should be ¹made manifest in him.**

4 ^aI must work the works of him that sent me, while it is ^bday: the night cometh, when no man can work.

5 **As long as I am in the world, ^aI am the light of the world.**

6 When he had thus spoken, ^ahe spat on the ground, and made clay of the ¹spittle, and he ²anointed the eyes of the blind man with the clay,

7 And said unto him, **Go, wash ^ain the pool of Siloam,** (which is ¹by interpretation, Sent.) ^bHe went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which ¹before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, ^aA man that is called Jesus made clay, and anointed mine eyes, and said unto me, **Go to the pool of Siloam, and wash:** and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

The Pharisees Question the Healing

13 They brought to the Pharisees him that ¹aforetime was blind.

14 And it was the sabbath day when

8:53. The question is: Who is Jesus? (cf. 4:10).

8:56. **Abraham** saw the promise of Christ from a distance (Heb. 11:13). This probably refers to the universal scope of the Abrahamic covenant (Gen. 12, 13, 15, 17).

8:58. This clear statement of deity caused the Jews to try to stone Him. **Before Abraham was** [historical], **I am** [*egō eimi*—eternal]: Abraham had a beginning—Jesus is eternal. The Jewish audience clearly understood Jesus' claim to deity by applying the sacred name **I am** to Himself (cf. Ex. 3:14). John's seven "I am" declarations seem to be based on this central affirmation (cf. 5:35; 8:12; 10:7, 11; 11:25; 14:6; 15:5).

8:59. **Going through the midst:** While they are preparing to stone Him, Jesus makes Himself inaccessible to them.

9:1—10:42. The controversy arose during the Feast of Dedication. See notes on 10:22.

9:2. There was a Jewish belief that all suffering was punishment for sin (cf. v. 34). But how could a person have sinned before birth? The Jews considered human life to begin at conception (cf. Ps. 51:5; 139:13–16; Jer. 1:5; Gal. 1:15). Thus, they thought one could theoretically sin even before birth.

9:5. **Light of world** (cf. 1:4, 9; 8:12) means "as long as I am in the world." When He is no longer in the world, then believers become the light of the world (Matt. 5:14).

9:7. Faith to **go and wash in the pool of Siloam** is required before the healing.

9:14. Once again the issue of healing on the Sabbath

Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he ¹keepeth not the sabbath day. Others said, ^aHow can a man that is a sinner do such miracles? And ^bthere was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, ^aHe is a prophet.

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

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because ^athey feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he ^bshould be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, ^aGive God the praise: ^bwe know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one

9:16 ^aJohn 3:2; 9:33
^bJohn 7:12, 43; 10:19
¹observes
9:17 ^a[John 4:19; 6:14]
9:22 ^aJohn 7:13; 12:42; 19:38; Acts 5:13
^bJohn 16:2
9:24 ^aJosh. 7:19; 1 Sam. 6:5; Ezra 10:11; Rev. 11:13
^bJohn 9:16

9:27 ¹listen
²why do you want to
³do you also want to be
9:29 ^aEx. 19:19; 20; 33:11; 34:29; Num. 12:6–8
^b[John 5:45–47]
^cJohn 7:27, 28; 8:14
9:30 ^aJohn 3:10
9:31 ^aJob 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]
9:33 ^aJohn 3:2; 9:16
9:34 ^aPs. 51:5; John 9:2
¹Excommunicated him
9:35 ^aJohn 5:14
^bJohn 1:7; 16:31
^cMatt. 14:33; 16:16; Mark 1:1; John 10:36; 1 John 5:13
9:37 ^aJohn 4:26
9:38 ^aMatt. 8:2

thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not ¹hear: ²wherefore would ye hear *it* again? ³will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God ^aspake unto ^bMoses: *as for this fellow*, ^cwe know not from whence he is.

30 The man answered and said unto them, ^aWhy herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that ^aGod heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 ^aIf this man were not of God, he could do nothing.

34 They answered and said unto him, ^aThou wast altogether born in sins, and dost thou teach us? And they ¹cast him out.

The Healed Man's Belief

35 Jesus heard that they had cast him out; and when he had ^afound him, he said unto him, **Dost thou ^bbelieve on ^cthe Son of God?**

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, **Thou hast both seen him, and ^ait is he that talketh with thee.**

38 And he said, Lord, I believe. And he ^aworshipped him.

arises. Surely Jesus healed on other days as well—but John chooses to record healings that dramatize the conflicts between Jesus and the Jews.

9:16. A division: The confusion of the **Pharisees** is shown by their handling this case in a group, and by their repeated questions: How did He do it? (v. 15), What do you say of Him? (v. 17), How does he now

see? (v. 19), What did He do to you? (v. 26), and “Are we blind also?” (v. 40). See also 10:19, 21.

9:31–33. Jesus could not work miracles if He were a sinner as they said (vv. 31, 33). See also verses 16 and 24; compare 2 Chronicles 16:9a, and Psalm 66:18.

9:35–37. Jesus confirms His deity once again.

39 And Jesus ^asaid, ^aFor judgment I am come into this world, ^bthat they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, ^aand said unto him, Are we blind also?

41 Jesus said unto them, ^aIf ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

The Good Shepherd

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

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

3 To him the ¹porter openeth; and the sheep hear his voice: and he calleth his own sheep by ^aname, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a ^astranger will they not follow, but will flee from him: for they know not the voice of strangers.

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

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9:39 ^a[John 3:17; 5:22, 27; 12:47]
^bMatt. 13:13;
15:14
9:40 ^a[Rom. 2:19]
9:41 ^aJohn 15:22, 24
10:3 ^aJohn 20:16
¹doorkeeper
10:5 ^a[2 Cor. 11:13–15]
10:6 ¹illustration

10:9 ^a[John 14:6; Eph. 2:18]
10:10 ¹except
10:11 ^aGen. 49:24; Is. 40:11; Ezek. 34:23; [Heb. 13:20]; 1 Pet. 2:25; 5:4; Rev. 7:17
10:12 ^aZech. 11:16, 17
¹hired man
10:14 ^aIs. 40:11; Nah. 1:7; Zech. 13:7; John 6:64; 2 Tim. 2:19
^b2 Tim. 1:12
10:15 ^aMatt. 11:27
^bMatt. 27:50; Mark 15:37; Luke 23:46; [John 15:13; 19:30]; 1 John 3:16
10:16 ^aIs. 42:6; 56:8; Acts 10:45; 11:18; 13:46
^bEzek. 37:22; John 11:52; 17:20; Eph. 2:13–18; 1 Pet. 2:25
¹flock
10:17 ^aJohn 5:20
^b[Is. 53:7, 8, 12; Heb. 2:9]
10:18 ^aMatt. 26:53; [John 2:19; 5:26]
^b[John 6:38; 14:31; 17:4; Acts 2:24, 32]
10:19 ^aJohn 7:43; 9:16
10:20 ^aJohn 7:20
¹demon
²insane

9 ^aI am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, ¹but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 ^aI am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an ¹hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and ^aleaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

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

14 I am the good shepherd, and ^aknow my *sheep*, and ^bam known of mine.

15 ^aAs the Father knoweth me, even so know I the Father: ^band I lay down my life for the sheep.

16 And ^aother sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; ^band there shall be one ¹fold, and one shepherd.

17 Therefore doth my Father ^alove me, ^bbecause I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I ^ahave power to lay it down, and I have power to take it again. ^bThis commandment have I received of my Father.

19 ^aThere was a division therefore again among the Jews for these sayings.

20 And many of them said, ^aHe hath a ¹devil, and is ²mad; why hear ye him?

21 Others said, These are not the

10:1. Door is the one who stood in the opening of the (stone) fold. The thieves and robbers were the Pharisees. See also verse 8.

10:3. Sheep know only their own shepherd's voice. In the Near East several flocks belonging to different shepherds may be in one fold (a fenced-in area). But only a shepherd's own sheep will follow him out of the fold. Cattle can be driven, but sheep must be led.

10:10–16. Good shepherd: When Jesus uses this terminology, thoughtful Jews remember Psalm 23, "The LORD is my shepherd," and even understand

Jesus' claim to be God. In verse 11 Jesus again predicts His crucifixion (cf. v. 15).

10:12. A hireling (a servant for pay) will flee in time of personal danger, because he is working for money, and neither owns nor loves the sheep.

10:16. The other sheep are Gentiles who will be saved later (cf. John 11:52; Eph. 2:13–22).

10:17, 18. Jesus does more than predict His crucifixion and resurrection. He also shows that He has the power to lay down His life and take it up again, once more asserting His deity.

words of him that hath a ¹devil. ^aCan a ¹devil ^bopen the eyes of the blind?

Jesus Charged with Blasphemy

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple ^ain Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou ¹make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, **I told you, and ye believed not: ^athe works that I do in my Father's name, they ^bbear witness of me.**

26 **But ^aye believe not, because ye are not of my sheep, as I said unto you.**

27 **^aMy sheep hear my voice, and I know them, and they follow me:**

28 **And I give unto them eternal life; and they shall never perish, neither**

10:21 ^a[Ex. 4:11]
^bJohn 9:6, 7,
32, 33
¹demon
10:23 ^aActs 3:11;
5:12
10:24 ¹keep us
in suspense
10:25 ^aJohn
5:36; 10:38
^bMatt. 11:4;
John 2:11; 20:30
10:26 ^a[John
8:47]
10:27 ^aJohn
10:4, 14

10:28 ¹snatch
10:29 ^aJohn
14:28
^b[John 17:2, 6,
12, 24]
¹snatch
10:30 ^aJohn
17:11, 21–24
10:31 ^aJohn 8:59
10:33 ^aJohn 5:18
^bMatt. 9:3
10:34 ^aPs. 82:6
10:35 ^aMatt.
5:17, 18
^b1 Pet. 1:25

shall any *man* ¹pluck them out of my hand.

29 **^aMy Father, ^bwhich gave them me, is greater than all; and no *man* is able to ¹pluck them out of my Father's hand.**

30 **^aI and my Father are one.**

31 Then ^athe Jews took up stones again to stone him.

32 Jesus answered them, **Many good works have I shewed you from my Father; for which of those works do ye stone me?**

33 The Jews answered him, saying, For a good work we stone thee not; but for ^ablasphemy; and because that thou, being a man, ^bmakest thyself God.

34 Jesus answered them, **^aIs it not written in your law, I said, Ye are gods?**

35 **If he called them gods, ^aunto whom the word of God came, and the scripture ^bcannot be broken;**

10:22. **The feast of the dedication** celebrated the cleansing of the temple by Judas Maccabeus after its desecration by Antiochus Epiphanes in 165 B.C. It began on the twenty-fifth of Kislev (or Chislev, November-December) and lasted eight days. It was called Hanukkah (Heb. for "Dedication").

10:27–29. **Never perish:** These verses declare the assurance that all believers will be utterly safe from any creature that might wish to destroy them.

10:30. Here is the plainness of speech they desire, a clear indication of His deity (cf. v. 24).

10:33. **Blasphemy:** They understood that He claimed to be God.

10:34. **Ye are gods** (cf. Ps. 82:6) refers to Hebrew judges who interpret God's Law and justice. His point is not to deny deity, but to deny that He had said anything that could *necessarily* be construed as the crime of blasphemy. He was also demonstrating His superior knowledge of Scripture.

10:35. **Scripture cannot be broken** means that the Scriptures are a binding authority. Jesus understood the Old Testament Scriptures to be inerrant.



THE SECURITY OF THE BELIEVER

10:28. The doctrine of eternal security teaches that God is able to complete the good work of eternal life that He has begun in every believer (Phil. 1:6). The eternal security of the believer is guaranteed by the person and work of God. He is true and just, and cannot deny Himself. Therefore anyone who

has eternal life, has it forever. God promises that no one can ever be separated from His love (Rom. 8:33–39).

Illustration: Some argue that this doctrine leads to antinomianism, that is, allowing Christians to live in sin. This charge, however, denies the very nature of salvation, which involves union with Christ and death to sin (cf. Rom. 6). But to the extent that a Christian fails to serve God, his reward may be lost, though he will be saved from everlasting wrath (1 Cor. 3:15). **Application:** The Christian is saved and secured by faith, but in love and gratitude to Christ will seek to faithfully serve Him. (First Reference, Gen. 15:6; Primary Reference, John 10:28; cf. 2 Cor. 6:17.)



AUTHORITY OF THE SCRIPTURES

10:35. The Scriptures (both Old and New Testaments) were recognized by the early church as the final authority on all matters of faith and practice. Jesus spoke of the letters (Matt. 5:18) and verb tenses (Matt. 22:31, 32) as being significant and authoritative. Part of Paul's argument against the legalism in Galatia was based upon a simple noun that the apostle held as authoritative (Gal. 3:16). Jesus said the Scripture could not be broken, that is, treated as though it does not exist (v. 35). **Illustration:** A brief reading of Matthew shows how authoritative the Old Testament was to early Christians. That this authority applied also to the New Testament is illustrated by Paul in 1 Timothy 5:18. There Paul quotes from both Old and New Testaments (Deut. 25:4; Luke 10:7) in biblical support of his argument. **Application:** As we study the Scriptures, we must be careful to be *doers* of the Word and not hearers only. (First Reference, Gen. 3:1; Primary Reference, John 10:35; cf. John 17:17.)

36 Say ye of him, ^awhom the Father hath sanctified, and ^bsent into the world, Thou blasphemest; ^cbecause I said, I am ^dthe Son of God?

37 ^aIf I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, ^abelieve the works: that ye may know, and believe, ^bthat the Father is in me, and I in him.

39 ^aTherefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place ^awhere John at first baptized; and there he ¹abode.

41 And many ¹resorted unto him, and said, John did no ²miracle: ^abut all things that John spake of this man were true.

42 And many believed on him there.

10:36 ^aJohn 6:27
^bJohn 3:17
^cJohn 5:17, 18
^dLuke 1:35
 10:37 ^aJohn 10:25; 15:24
 10:38 ^aJohn 5:36
^bJohn 14:10, 11
 10:39 ^aJohn 7:30, 44
 10:40 ^aJohn 1:28
¹ stayed
 10:41 ^a[John 1:29, 36; 3:28–36; 5:33]
¹ came to
² sign

11:1 ^aLuke 10:38, 39; John 11:5, 19
 11:2 ^aMatt. 26:7
¹ fragrant oil
 11:6 ^aJohn 10:40
¹ stayed

Jesus' Friend Lazarus Dies

11 Now a certain man was sick, named Lazarus, of Bethany, the town of ^aMary and her sister Martha.

2 (^aIt was that Mary which anointed the Lord with ¹ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, **This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.**

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

6 When he had heard therefore that he was sick, ^ahe ¹abode two days still in the same place where he was.

10:36–39. Essentially, Jesus' claim to deity is attested not so much by His verbal witness, but by His works—and they are conclusive (v. 38).

10:40. And went away: Jesus retreated to a ministry in Perea on the east side of the **Jordan**.

11:1–44. The raising of Lazarus from the dead is the last and greatest miracle during the active ministry of Jesus. The locale is the home of Mary, Martha, and Lazarus, in Bethany, a village on the Mount of Olives on the road from Jerusalem to Jericho.

11:2. Mary: Compare this with 12:3.

11:4. Glorified: Compare this with 9:3.

11:5. Jesus loved [Gr. *agapaō*]: In verse 3 the sisters (and the Jews in v. 36) suggest that He loves Lazarus. The stronger word (*agapaō*) indicates Jesus loves them more than anyone knew.

11:6. Why does Jesus linger **two days**? He is “beyond the Jordan” where John baptized (10:40) and not in Judea (v. 7). The journey to Bethany would require about one day. (It was approximately 18 miles minimum.) A summary of the four days helps answer the above question:

On the first day, the messenger travels from Bethany east across the Jordan to find Jesus. The next two days Jesus lingers (v. 6). On the fourth day Jesus travels west across the Jordan to Bethany. Since Lazarus had already lain in the grave four days when Jesus arrived (vv. 17, 39), he must have already been in his grave when the messenger reached Jesus at the end of the first day. (Jews normally buried a person on the day of the death.) Thus, Jesus did not tarry two days waiting for Lazarus to die.



10:41. The Tomb of Lazarus is associated with el-Azariyeh, which preserves the name of Lazarus in Arabic. It is located at Bethany, about 2 miles from Jerusalem on the eastern slope of the Mount of Olives. The traditional location of Lazarus's tomb is very old. Eusebius noted that it was a place of Christian pilgrimage in his time (fourth century A.D.). Excavations at Bethany have uncovered the remains of ancient Christian churches at this site dating back to at least the fourth century A.D.



The tomb of Lazarus at Bethany
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