

INTRODUCTION TO THE KJV EVERYDAY STUDY BIBLE®

Christianity claims to tell the true story of the whole world. Scripture reveals a grand narrative, one that explains the foundational questions of life: where we came from, who we are, what has gone wrong in our world, what the solution is, and where we are going. In these sixty-six writings, the contours of this authoritative and truthful story come into perspective.

CREATION

In the beginning, the all-powerful, personal God created the universe. This God created human beings in his image to live joyfully in his presence, in humble submission to his gracious authority.

FALL

But all of us have rebelled against God and, in consequence, must suffer the punishment of our rebellion: physical death and the wrath of God.

REDEMPTION

Thankfully, God initiated a rescue plan, which began with his choosing the nation of Israel to display his glory in a fallen world. The Bible describes how God acted mightily on Israel's behalf, rescuing his people from slavery and then giving them his holy law. But God's people—like all of us—failed to rightly reflect the glory of God. Then, in the fullness of time, in the person of Jesus Christ, God himself came to renew the world and restore his people. Jesus perfectly obeyed the law given to Israel. Though innocent, he suffered the consequences of human rebellion by his death on a cross. But three days later, God raised him from the dead. Now the church of Jesus Christ has been commissioned by God to take the news of Christ's work to the world. Empowered by God's Spirit, the church calls all people everywhere to repent of sin and to trust in Christ alone for forgiveness. Repentance and faith restores our relationship with God and results in a life of ongoing transformation.

RESTORATION

The Bible promises that Jesus Christ will return to this earth as the conquering King. Only those who live in repentant faith in Christ will escape God's judgment and live joyfully in God's presence for all eternity. God's message is the same to all of us: repent and believe, before it is too late. Confess

with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, and you will be saved.

Learning how to interpret the Scriptures correctly isn't a hobby for church leaders and seminary students. It's a vitally important part of the Christian life for every believer. Relationships rise and fall with communication, and God has chosen to communicate his plan of redemption, his purposes for us, and his promise of resurrection through the Bible—his inspired Word. We can't hear from God if we're not listening to his words.

The *KJV Everyday Study Bible*® represents the work of more than a hundred scholars who have devoted their lives to living and teaching the truths of Scripture. They come from different denominations and diverse backgrounds. The contributors reflect a broad sampling of evangelical scholars whose ministries are based at seminaries, colleges, and churches. They have sought a balanced approach on controversial issues, and each note and essay has been pored over by a team of theological editors.

The goal of each tool in this study Bible—whether study notes, essays, or book introductions—is to serve the text of Scripture by bringing to light facts that aid comprehension. As servants to the text, the study tools are designed to keep the focus on Scripture and never on the tools themselves. We should never approach the Bible as hobbyists trying to master a book, but as worshipers seeking to hear from our Master, our God who is gracious to speak to us. For this reason, the text of Scripture is never positioned beneath a study tool. The uppermost feature on any given page is the text of Scripture itself.

The goal of this study Bible is to provide you with tools for engaging God's Word on a deeper level, so that you experience life transformation and true knowledge of God. We pray the study helps in this Bible will draw you deeper into the inspired Word of God that continues to speak to us today. May all who use this Bible hear the voice of Christ and faithfully follow him as King!

Trevin K. Wax
General Editor

FEATURES OF THE KJV EVERYDAY STUDY BIBLE®

- 1 **STUDY NOTES** provide historical, cultural, linguistic, and biblical information that enhances your understanding of a given passage. Words in bold are directly from the Scripture text.
- 2 **ILLUSTRATIONS** recreate architectural structures that were part of the landscape in which the Bible was written. Being able to visualize these structures provides a context in which to read and study passages of Scripture. Both the writer of the passage and many of his first readers knew these structures firsthand.
- 3 **INTRODUCTIONS** lay the foundations of the books by describing the Author, Date, Big Picture, Summary, Key Verses, Food for Thought, Takeaway, and Principle to Live By.
- 4 **ESSAYS** give in-depth coverage to major biblical/theological issues.

LUKE 13:15

1412

said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

¹⁵ The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

¹⁶ And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

¹⁷ And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

THE KINGDOM OF GOD

¹⁸ ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

¹⁹ It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

²⁰ ¶ And again he said, Whereunto shall I liken the kingdom of God?

²¹ It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

THE STRAIT GATE

²² ¶ And he went through the cities and villages, teaching, and journeying toward Jerusalem.

²³ Then said one unto him, Lord, are there few that be saved? And he said unto them,

²⁴ ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

²⁵ When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

²⁶ Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

²⁷ But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

²⁸ There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

²⁹ And they shall come from the east, and *from* the west; and from the north, and *from* the south, and shall sit down in the kingdom of God.

³⁰ And, behold, there are last which shall be first, and there are first which shall be last.

JERUSALEM'S DESOLATE HOUSE

³¹ ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

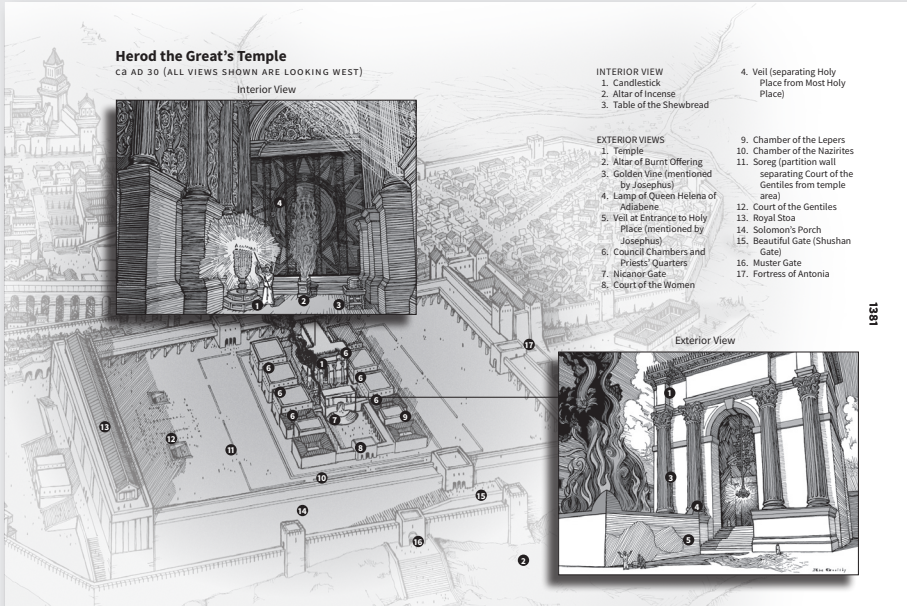
³² And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do

13:18-21 Both of these parables allude to the astonishing advancement of God's rule in this world that Jesus initiated. The first story focused on the kingdom's small beginning (in the ancient world the **mustard seed** was considered the smallest) and dramatic spread through Jesus' ministry. The second parable reinforced the first, with the implication that the kingdom of God would eventually permeate the entire earth much as yeast can spread through a huge batch of dough. While it is true that **leaven**, or yeast, often symbolizes evil in the Bible (1 Cor. 5:6), here it calls to mind the potency of Jesus' message and works on behalf of humanity. **13:22-23** The question **are there few that be saved?** may reflect two important realities about Jesus' ministry: (1) Many of his teachings insisted that true discipleship comes with many difficult challenges, and (2) though large crowds came to hear Jesus in the cities and villages, there were relatively few

who authentically followed him as disciples. **13:24-27** Jesus' story here answered the question in v. 23 about why so few people were being saved. It is because they were not entering in at the **strait gate** (faith in Jesus) while the Lord gave them opportunity (in this case, while Jesus was present, preaching the gospel). Unbelievers may appeal that they knew Jesus in his social life (**we have eaten and drunk**) and public ministry (**thou hast taught in our streets**), but they don't know the Lord personally as Saviour (**I know you not whence ye are**). Because they had not been justified (declared righteous) through faith in Christ (Rom. 5:1), they were ultimately **workers of iniquity**. **13:30** The kingdom of God reverses many of the world's values. In the present context, the inversion apparently refers to the fact that believing Gentiles, though they were historically not part of God's covenant people Israel, became the first to

receive the Messiah *en masse*. By contrast, the Jews were chronologically first in God's plan, but they became spiritually last since the bulk of their numbers rejected Christ. **13:31-34** Jesus seemed to take the warning of these **Pharisees** at face value, though it is doubtful that they really wished to protect Jesus from **Herod Antipas** (see note at 3:1). Most likely they simply wanted him to leave their region. Though v. 32 makes it seem that Jesus stayed put for three days more, the subsequent mention of travel to **Jerusalem** in order to die there makes it likely that this verse was a veiled reference to his coming resurrection. The mention of **Jerusalem** and his coming death as a prophet allowed Jesus to review the city's history of killing the **prophets** whom God sent to her. **Jerusalem** had repeatedly rejected God's compassionate outreach (pictured as a **mother hen** gathering her **brood**). The city would soon do the same thing again by rejecting Jesus, God's Son.

1 STUDY NOTES



2 ILLUSTRATIONS

INTRODUCTION TO MATTHEW

AUTHOR:

Technically anonymous, but early Christian tradition assigned this Gospel to the apostle Matthew.

DATE

AD 55–65.

BIG PICTURE

Jesus fulfilled the Old Testament prophecies about the coming Messiah, created the church, and commissioned his followers to tell others the good news.

KEY VERSES

Matthew 28:19-20: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

FOOD FOR THOUGHT

That Jesus told his followers to make disciples of all nations shows the inclusive nature of the gospel. Abraham, from whom Matthew traced Jesus' lineage (1:1-2), was

3 INTRODUCTIONS

ARTICLE

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DIFFERENCES IN THE GOSPELS

ROBERT H. STEIN

Serious readers of the Gospels notice various differences between them. One difference involves geographical arrangement. In the Synoptic Gospels (Matthew, Mark, and Luke), Jesus visits Jerusalem only once during his entire ministry. For instance, all of the events in Mark 1:1–11:10 take place either in Galilee (1:1–8:21) or on the way to Jerusalem (8:22–11:10). Only from 11:11 forward is Jesus recorded as entering Jerusalem. The Gospel of John takes a different approach. John records Jesus visiting Jerusalem several times throughout his ministry (2:13–4:45; 5:1–47; 7:1–10:40; and 12:12–20:31), including an early temple cleansing (John 2:13–22). The Synoptics say nothing about an early temple cleansing, and John in turn says nothing about the later cleansing that the Synoptics recount (Matt. 21:12–13; Mark 11:15–18; Luke 19:45–48). It seems the authors chose different ways of using geography as a tool for arranging their accounts of Jesus' life. Mark, whose Gospel likely predated and influenced Matthew and Luke, does not mention

from Peter. Thus early readers noticed the differences between the Gospels, understood some of the basic causes of the differences, and did not regard them as problematic.

Another reason for differences involves the literary style of individual evangelists. In Matthew 8:5–13 and Luke 7:1–10 we have two accounts of Jesus healing a centurion's servant. In Luke the conversation takes place between Jesus and Jewish elders who speak on behalf of the centurion. In Matthew the conversation is directly between Jesus and the centurion. There is no conflict in these accounts when we realize that Matthew has abbreviated the story (103 words compared to 186 words in Luke). Matthew omitted material unessential to the story, and the elders (serving as go-betweens) are the least important element in the story. Thus, just as modern-day journalists report on meetings between heads of state without mentioning the go-betweens, Matthew makes no mention of the elders.

4 ESSAYS

INTRODUCTION TO JOHN

AUTHOR

Technically anonymous, but early Christian tradition assigned this Gospel to John.

DATE

Around AD 80-90.

BIG PICTURE

Jesus is the sign-working Son of God who gives eternal life on the basis of his death and resurrection to all who believe in him.

SUMMARY

After a prologue (1:1-18), in which John presented Jesus as the eternal Word who became man, and a brief section explaining the role of John the Baptist in relation to Jesus (1:19-51), John's Gospel is divided into two main parts. In the first section (chaps. 2-11) the focus is on Jesus' ministry to the world and the seven signs he performed that served as authentication for his nature and mission. The second major section (chaps. 12-21) reveals Jesus' teaching to his disciples about his sacrificial death. In a Farewell Discourse (13:31-16:33) unique to John's Gospel, Jesus told his disciples about the coming helper, the Holy Spirit, and prayed a prayer for himself, his disciples, and all believers (chap. 17). John showed that Jesus died as the true Passover Lamb (19:14) and narrated several different resurrection appearances—including those when Thomas was present and when Peter was restored and commissioned (chaps. 20-21).

KEY VERSES

John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God."

John 1:14: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

FOOD FOR THOUGHT

John makes clear Jesus is the Logos, the Word of God who was with God and ever was God. Jesus is God in the flesh. Further, Jesus used the significant phrase "I am" seven times in John, claiming the personal name of God as his own and making remarkable claims about both his person and his work. We should not be surprised when the message of Christ's deity leads either to saving faith or to total rejection of his claims and the salvation he offers.

TAKEAWAY

John explicitly stated his purpose for writing his Gospel near the end of his book—so that people would believe in Jesus and experience eternal life (20:30-31). Since that was John's purpose, we should use this Gospel to reach unbelievers with the gospel.

PRINCIPLE TO LIVE BY

Acceptance or Rejection (John 9:1-41).
We should not be surprised when the message of Christ's deity leads either to saving faith or to total rejection of the salvation story.

THE WORD WAS GOD

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

² The same was in the beginning with God.

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

⁴ In him was life; and the life was the light of men.

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

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

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

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

⁹ ¶ *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 the world knew him not.

¹¹ ¶ He came unto his own, and his own received him not.

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

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

¹⁴ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

JOHN'S WITNESS OF CHRIST

¹⁵ ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

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

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

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

JOHN'S DENIAL THAT HE WAS THE CHRIST

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

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

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

1:1-18 John's prologue presents Jesus as the eternal, preexistent Word-become-flesh (vv. 1,14) and as the one-of-a-kind Son of the Father who is himself God (vv. 1,18).

1:1 In the beginning was the Word echoes Gen. 1:1. John located Jesus' existence in eternity past with God. "The Word" (Gk *Logos*) conveys the notion of divine self-expression or speech (Ps. 19:1-4).

1:4-5 The references to life . . . light, and darkness continue to draw on Genesis themes (cp. Gen. 1:3-5,14-18,20-31; 2:7; 3:20). Light symbolism is also found in later OT messianic passages (Isa. 9:2; 42:6-7; 49:6; 60:1-5; Mal. 4:2; cp. Luke 1:78-79).

1:6 Unlike Jesus, John the Baptist was merely a man, but like Jesus he had a particular mission to perform.

1:7-8 On John as a witness to Jesus, see note at 5:31-47.

1:10-11 His own refers to the Jewish people, the recipients of God's covenants, the law, and promises of a Messiah (Rom. 9:4).

1:12-13 Reference to sons of God builds on the OT characterization of Israel as God's children (Deut. 14:1; cp. Exod. 4:22). Born, not of blood . . . but of God makes clear that true children of God come into being through faith in Messiah, not physical birth or ethnic descent (8:41-47; cp. 3:16).

1:14 Made flesh does not mean the Word stopped being God. Dwelt literally means "pitched his tent" (Gk *skenōō*), an allusion to God's dwelling among the Israelites in the tabernacle (Exod. 25:8-9; 33:7). Now God has taken up residence among his people in the Word-made-flesh, Jesus Christ (John 1:17). The references to God's glory hark back to OT passages that describe the manifestation of God's presence and glory in theophanies (appearances of God), the tabernacle, or the temple (Exod. 33:22; Num. 14:10; Deut. 5:22). The Greek word *monogenēs* underlying only begotten means "only child" (Judg. 11:34; Jer. 6:26; Amos 8:10; Zech. 12:10). "Only" may mean "one of a kind," as in the case of Isaac, who is called Abraham's "one of a kind" son in Gen. 22:2,12,16 (in contrast to Ishmael, cp. Heb. 11:17). In the OT, Israel and the Son of David are called God's "firstborn" son (see Ps. 89:27).

Full of grace and truth recalls "faithful love (Hb *chesed*) and truth (Hb *emet*)" in Exod. 34:6 (cp. Exod. 33:18-19), where the expression refers to God's covenant faithfulness to his people Israel.

1:15 John the Baptist was six months older than Jesus (Luke 1:24,26), and he started his ministry earlier than Jesus (Luke 3:1-20). Jesus' preexistence overrode John's temporal precedence.

1:16 We refers to the apostolic circle or the whole believing community.

1:18 No man hath seen God at any time—not even Moses (Exod. 33:18-23). God is spirit (4:24), and humans are sinful, preferring darkness to light (3:19). Thus humans are unable to see God in his fullness. But Jesus Christ, the only begotten Son, which is in the bosom of the Father (1:1), has declared God the Father in a way that Moses and the law (1:17) never could.

1:19-21 This introductory unit presents the first week of Jesus' ministry: day 1, John's witness about Jesus (1:19-28); day 2, John's encounter with Jesus (1:29-34); day 3, John's referral of two of his disciples to Jesus (1:35-39); day 4, Andrew's introduction of his brother Peter to Jesus (1:40-42); day 5, the recruitment of Philip and Nathanael (1:43-51); and day 7, the wedding at Cana (2:1-11). During this early stage Jesus was hailed by John the Baptist as the "Lamb of God" (1:29,36), gathered his first disciples, and performed his first "sign"—turning water into wine (2:11).

1:19-21 John denied being the Christ (cp. vv. 8,15; 3:28), Elias, or that prophet. "The Christ" refers to the coming greater Son of David, predicted in the OT (2 Sam. 7:11-16; Hos. 3:5). Elijah, who never died (2 Kings 2:11), was expected to return

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

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

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, I baptize with water: but there standeth one among you, whom ye know not;

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

²⁸ These things were done in 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 the Lamb of God, which taketh away the sin of the world.

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

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

³² And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode 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 see the Spirit descending, and remaining on him,

the same is he which baptizeth with the Holy Ghost.

³⁴ And I saw, and bare record that this is the Son 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, Behold the Lamb of God!

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

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

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

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

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

⁴² And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

THE CALLING OF PHILIP AND NATHANAEL

⁴³ ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

in the end time (Mal. 4:5) to "restore all things" (Matt. 17:11; cp. Luke 1:17). John the Baptist resembled Elijah in his rugged lifestyle (Matt. 3:4; cp. 2 Kings 1:8) but denied being Elijah. Moses predicted the coming of a prophet in Deut. 18:15,18 (cp. Acts 3:22; 7:37), who was expected in Jesus' time (John 6:14; 7:40).

1:22-23 John was a voice . . . crying in the wilderness, Make straight the way of the Lord in keeping with Isaiah's words (Isa. 40:3; cp. Matt. 3:3; Mark 1:3; Luke 3:4). This messenger of God was to prepare the way for the Lord's coming by preaching repentance and divine judgment.

1:24-27 To unloose and remove another's sandal was the task of a slave. John the Baptist does not fully answer their question until the next day, in 1:32-34. The purpose of his baptism was to prepare people for the Messiah.

1:28 Luke 3:1 places this event in the fifteenth year of the reign of Tiberius

(AD 14-37), or AD 29. John would have been about thirty-three years old. The Bethabara beyond Jordan (cp. 10:40) was the region of Batanea in the northeast (called Bashan in the OT).

1:29 On the next day, see note at 2:1-2. John the Baptist's references to Jesus as the Lamb of God may echo the lamb led to the slaughter mentioned in Isa. 53:7. Taketh away the sin of the world refers to Jesus' sacrificial, substitutionary death.

1:31 By I knew him not John probably meant that he did not know Jesus was the Messiah until he saw the sign from God mentioned in vv. 32-33.

1:32-34 The Spirit did not just descend on Jesus, he abode on him (cp. 3:34)—a sign of Jesus' divine anointing. Isaiah predicted that Messiah would be full of the Spirit at all times (Isa. 11:2; 61:1; cp. Luke 4:18).

1:35 In 1:35-4:42 John narrated events that fell between Jesus' baptism and the

start of his Galilean ministry. On the next day, see note at 2:1-2.

1:38 Rabbi (Master) is one of six instances where John translated an Aramaic term for his readers. The others are *Messiah* (Christ, v. 41; 4:25); *Cephas* (Peter, 1:42); *Siloam* (Sent, 9:7); *Thomas* (Didymus, "Twin," 11:16; 20:24; 21:2); and "Place of the Skull" (*Golgotha*, 19:17).

1:39 Giving the time of day shows that this account was based on eyewitness testimony.

1:40 Andrew was named the two; the other disciple is not named. He was probably John, the son of Zebedee.

1:42 Cephas is an Aramaic word meaning "rock" (cp. Matt. 16:16-18; see note at John 1:38).

1:43 On the day following, see note at 2:1-2. Jesus' calling of his disciples (follow me) differed from customary practice. Usually it was a disciple who took the initiative to follow a rabbi (15:16).

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

⁴⁵ Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

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

⁴⁷ Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

⁴⁸ Nathanael saith unto him, Whence 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, thou art the Son of God; thou art the 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, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

JESUS TURNS WATER INTO WINE

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

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

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

⁴ Jesus saith unto her, Woman, what have I to do with thee? mine 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, after the manner of the purifying of the Jews, containing two or three firkins 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, Draw out now, and bear unto the governor of the feast. And they bare it.

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

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

¹¹ This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

JESUS CLEANSSES THE TEMPLE

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

1:44 Most likely, Andrew and Peter grew up in Bethsaida and later moved to Capernaum (Mark 1:29; cp. Mark 1:21), located only a few miles west.

1:45 Nathanael is also mentioned in 21:2. Nathanael may be the personal name of Bartholomew (*Bar-Tholomaios* = son of Tholomaios), who is linked with Philip in all three Synoptic lists (Matt. 10:3; Mark 3:18; Luke 6:14). Philip's reference to the one Moses wrote about in the law may allude to predictions of a coming prophet in Deut. 18:15,18 (see note at John 1:19-21). The expression "the Law and the Prophets" commonly referred to the OT in its entirety (Matt. 5:17; 7:12).

1:47 Behold an Israelite indeed, in whom is no guile recalls that Jacob/Israel was characterized by deceit.

1:49 Son of God and King of Israel are both messianic titles. "Son of God" identifies Jesus as the prophesied Messiah (2 Sam. 7:14; Ps. 2:7); "King of Israel" likewise is a common OT designation

for Messiah (Zeph. 3:15). The two terms also appear in Matt. 27:42; Mark 15:32.

1:51 Verily, verily translates Hebrew *amen, amen*, a solemn affirmation emphasizing the authoritative nature of Jesus' pronouncement. The phrase appears twenty-five times in John's Gospel. **Heaven open, and the angels of God ascending and descending** recalls the story of Jacob in Gen. 28:12-15. The expression **Son of man** harks back to Dan. 7:13-14.

2:1-2 **Third day** is probably counted from Jesus' encounter with Nathanael. **Cana of Galilee** was later the site of Jesus' third sign ("the second sign" performed in Cana, 4:54). Jesus' **disciples** probably included the five mentioned in 1:35-51.

2:4 Jesus' use of **woman** to address his mother established a polite but firm distance between them, as did his question: **What have I to do with thee?** On Jesus' **hour is not yet come**, cp. 7:6,8,30; 8:20.

2:5 Mary's instruction, **Whatsoever he saith unto you, do it**, recalls Pharaoh's instructions in Gen. 41:55.

2:6 The **six** jars may indicate incompleteness since seven represented fullness. Their combined capacity was as much as 180 gallons. The **purifying** ritual may have involved the washing of the guests' hands and certain utensils used at the wedding. **2:8-9** The **governor** may have been the head waiter in charge of catering. He supervised the serving of food and drink, and employed several servants.

2:11 The fact that Jesus' turning of water into wine at the wedding is called the **beginning of miracles . . . in Cana of Galilee**, leads the reader to expect more signs to follow. The phrases **he manifested forth his glory; and his disciples believed on him** hark back to 1:14.

2:12 Jesus **went down** from Cana (in the hill country) to **Capernaum** (situated by the Sea of Galilee). Capernaum was about fifteen miles northeast of Cana and could

INCARNATION AND CHRISTOLOGY

STEPHEN J. WELLUM

The word *incarnation* derives from a Latin word developed from *in* + *caro* [flesh], which literally means “in the flesh.” In Christian theology the term refers to the supernatural act of God, effected by the Holy Spirit, whereby the eternal Son of God, the Second Person of the Triune Godhead, took into union with himself a complete human nature apart from sin. As a result of that action, the Son of God became the God-man forever, the Word made flesh (John 1:1,14; Rom. 1:3-4; 8:3; Gal. 4:4; Php. 2:6-11; 1 Tim. 3:16; Heb. 2:5-18; 1 John 4:2).

The means whereby the incarnation came about is the virgin conception, commonly known as the virgin birth—the miraculous action of the Holy Spirit in the womb of Mary—so that what was conceived was fully God and fully man in one person forever (Matt. 1:18-25; Luke 1:26-38). He did this in order to become the Redeemer of the church, our Prophet, Priest, and King, and thus to save his people from their sins (Matt. 1:21). By becoming one with us, the Lord of Glory not only shares our sorrows and burdens, he is also able to secure our redemption by bearing our sin on the cross as our substitute and being raised for our justification (see Rom. 4:25; Heb. 2:17-18; 4:14-16; 1 Pet. 3:18).

THE HUMANITY AND DEITY OF JESUS IN SCRIPTURE

Biblical evidence for the full deity and humanity of Christ is abundant. In regard to his humanity, Jesus is presented as a Jewish man who was born, underwent the normal process of growth and development (Luke 2:52), experienced a full range of human experiences (e.g., Matt. 8:10,24; 9:36; Luke 22:44; John 19:28), including growth in knowledge (Mark 13:32), and the experience of death (John 19:30). Apart from his sinlessness, which Scripture unequivocally affirms (John 8:46; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 1:19), he is one with us in every way.

Scripture also affirms that the *man* Christ Jesus is also the eternal Son of God and thus God equal with the Father and Spirit. From the opening pages of the NT, Jesus is identified as the Lord: the One who establishes the divine rule and inaugurates the new covenant era in fulfillment of OT expectation—something only God can do (e.g., Isa. 9:6-7; 11:1-10; Jer. 31:31-34; Ezek. 34). That is why Jesus’ miracles are not merely human acts empowered by the Spirit of

God; rather they are demonstrations of Jesus’ own divine authority over nature (e.g., Matt. 8:23-27; 14:22-23), Satan and his hosts (Matt. 12:27-28), and all things (Eph. 1:9-10,19-23). Because he is God the Son, Jesus has the authority to forgive sin (Mark 2:3-12), call himself the fulfillment of Scripture (Matt. 5:17-19; 11:13), view his relationship with the Father as one of equality and reciprocity (Matt. 11:25-27; John 5:16-30; 10:14-30), and do the very works of God in creation, providence, and redemption (John 1:1-18; Php. 2:6-11; Col. 1:15-20; Heb. 1:1-3).

THEOLOGICAL EXPRESSION OF JESUS’ NATURES

Later church reflection, especially at the Council of Chalcedon (AD 451), affirmed that we cannot do justice to Scripture without confessing that Jesus of Nazareth was fully God and fully man. God the Son, who gave personal identity to the human nature he had assumed and did so without putting aside or compromising his divine nature, must be confessed as one person who now exists in two natures. Additionally, Chalcedon affirmed that we must not think that the incarnation involved a change in the properties of each nature so that some kind of blending resulted which was neither divine nor human, as the Eutychians wrongly affirmed. Rather, we must affirm that the properties of each nature (human and divine) were preserved so that Jesus is all that God is in all of his perfections and all that we humans are except in terms of sin.

This affirmation entails at least two important points. First, *the man* Jesus from the moment of conception was personal by virtue of the union of the human nature in the person of the divine Son. At no point were there two persons or two centers of self-consciousness, as the Nestorians wrongly affirmed. That is why in our Lord Jesus Christ we come face-to-face with God. We meet him, not subsumed under human flesh, not merely associated with it, but in undiminished moral splendor. The deity and humanity coincide, not because the human has grown into the divine, but because the divine Son has taken to himself a human nature for our salvation. He is the divine Son who subsists in two natures, who has lived his life for us as our representative head, died our death as our substitute, and been raised for our eternal salvation. This is why the Lord Jesus is utterly unique and without parallel and

thus the only Lord and Saviour. Second, since in the incarnation the eternal Son took to himself a human nature, he can now live a fully human life. Yet he was not totally confined to that human nature as if for a period of time the divine nature was divested of its attributes or function. That is why Scripture affirms that even as the incarnate One, the divine Son continued to uphold and sustain the universe (Col. 1:15-17; Heb. 1:1-3) even while he lived out his life on earth as a man dependent upon the Father and empowered by the Spirit (John 5:19-27; Acts 10:38).

Our affirmation of the biblical Jesus is beyond our full comprehension, but it is only in such a Jesus that we have One who can meet our every need. Apart from him as God the Son incarnate, we do not have a Redeemer who can stand on our behalf as a man, let alone satisfy God's own righteous demand upon us due to our sin. After all, it is only God who can save us. By becoming one with us, our Lord not only becomes our sympathetic Saviour, he also accomplishes a work that saves us fully, completely, and finally.

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

¹⁴ And 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 scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

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

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

¹⁸ ¶ Then answered the Jews and said unto him, What 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.

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

²¹ But he spake of the temple of his body.

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

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

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

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

NICODEMUS QUESTIONS JESUS

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

² The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

be reached in a day's journey. Capernaum served as Jesus' headquarters after John the Baptist's imprisonment (Matt. 4:12-13; Luke 4:28-31; cp. Matt. 9:1).

2:13-22 By clearing the temple, Jesus displayed zeal for God's house (John 2:17; cp. Ps. 69:9) and performed a sign of judgment on the Jewish leaders who had allowed worship to deteriorate into commerce. The Synoptic Gospels record a later clearing, just before the crucifixion (Mark 11:15-19).

2:13 This is the first reference to a Jewish festival in John's Gospel and the first reference to **passover**. Later, John referred to two more Passovers at 6:4 (Jesus in Galilee) and 11:55; 12:1 (Jesus' final Passover in Jerusalem). Beyond this, Matt. 12:1 may refer to another Passover not recorded in John. If so, Jesus' ministry included four Passovers and extended over about three and one-half years,

spanning from AD 29 to 33 (see note at John 1:28). Apart from these Passover references, John also mentioned Jesus' activities at an unnamed Jewish festival in 5:1 (possibly Tabernacles); at the Feast of Tabernacles in 7:2; and at the Feast of Dedication (or Hanukkah) in 10:22. People are described as traveling **up to Jerusalem** because it was located at a higher elevation than Galilee.

2:14 Merchants (selling **oxen and sheep and doves**) and money **changers** (exchanging idol-free coins for those tainted with pagan engravings) eased the logistical burden on pilgrims traveling to Jerusalem from afar by providing them with appropriate animals and coins for sacrifices and offerings. By conducting their business within the **temple**, however, they disrupted worship and obstructed the temple's purpose.

2:17 Jesus' clearing of the temple reminded his disciples of the righteous sufferer in Ps. 69:9.

2:22 **The scripture** may be Ps. 69:9 (cited in John 2:17). **The word which Jesus had said** refers to v. 19.

3:1 **Ruler of the Jews** refers to the Jewish governing body known as the Sanhedrin. **3:2** Nicodemus' coming to Jesus **by night** may have negative overtones. Coming from a "master of Israel" (3:10), the address **Rabbi** denoted respect, especially since it was known that Jesus did not have formal rabbinic training (7:15). The **miracles** mentioned in John's Gospel presumably included those performed in Jerusalem (2:23), possibly the temple clearing (cp. 2:18).

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

⁴ Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

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

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

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

⁸ The wind bloweth where it listeth, and thou hearest the sound thereof, but 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, How can these things be?

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

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

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 no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

¹⁴ ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

¹⁵ That whosoever believeth in him should not perish, but have eternal life.

36 99 ESSENTIAL CHRISTIAN TRUTHS

REGENERATION (JOHN 3:3-8)

Regeneration takes place at the beginning of the Christian life, and is the miraculous transformation, or the new birth, that takes place within an individual through the supernatural work of the Holy Spirit (Titus 3:5). It is the divine side of conversion (a person turning to Christ in repentance and faith), being the work of God within a person's life that causes him or her to be born again, a work that human effort is unable to produce.

37 99 ESSENTIAL CHRISTIAN TRUTHS

FAITH (JOHN 3:16-21)

Biblical faith is the resting, or trusting, in Christ alone for salvation. More than being simply a mental agreement of historical facts, genuine faith begins with a recognition and confession of the truth of the gospel (1 John 4:13-16), followed by a receiving of Christ as Lord and Saviour of one's life (John 1:10-13). Biblical faith is not blind faith, for it rests on the historical life, death, and resurrection of Christ.

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

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

¹⁸ ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

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

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

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

JOHN'S TESTIMONY ABOUT JESUS

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

3:3-8 The discussion of the need for spiritual rebirth develops the reference to the "sons of God" who are "born" of God in the prologue (1:12-13). The phrase **born of water and of the Spirit** probably refers to spiritual birth that cleanses from sin and brings spiritual transformation (Ezek. 36:25-27). The **kingdom of God**, a major topic in the other Gospels, is mentioned by John only in vv. 3,5 (see the reference to Jesus' kingdom in 18:36).

3:7 Ye probably indicates Nicodemus and other Sanhedrin members (cp. vv. 1,11).

3:8 **Wind and Spirit** translate the same Greek and Hebrew words (Gk *pneuma*; Hb *ruach*).

3:10 Jesus may here be "returning the compliment" (see note at v. 2), though he chastised Nicodemus for his lack of understanding.

3:13 Jesus' statement may allude to Prov. 30:4. Only Jesus **came down from heaven** and returned there (Luke 24:51; Acts 1:9).

3:14-15 The reference to the **Son of man** being **lifted up** is the first of three "lifted up" sayings in John (8:28; 12:32). The

reference in this verse invokes Num. 21:8-9.

3:16-18 John's favorite designation for Jesus is the Son sent by the Father (3:34-36; 5:19-26; 6:40; 8:35-36; 14:13; 17:1), imagery taken from the Jewish concept of the *shaliach* (messenger), according to which the sent one is like the sender himself and faithfully pursues the sender's interests (13:16,20).

3:19-21 On Jesus as the **light**, see note at 8:12.

²³ ¶ And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

²⁴ For John 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, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

²⁷ John answered and said, A man can receive nothing, except it be given him from heaven.

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

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

³⁰ He must increase, but I *must* decrease.

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

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

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

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

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

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

THE WOMAN AT JACOB'S WELL

4 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized 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 must needs go through Samaria.

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

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 meat.)

⁹ Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

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

¹¹ The woman saith unto him, Sir, thou hast nothing to draw with, and the well is

3:28 John's assertion that he had been sent before the Messiah may allude to Mal. 3:1 (cp. Matt. 11:10; Mark 1:2; Luke 7:27).

3:29 John's reference to Jesus as the bridegroom (cp. Matt. 9:15) identified Jesus as Israel's long-awaited King and Messiah. In the OT, Israel is frequently depicted as God's "bride" (Isa. 62:4-5; Jer. 2:2; Hos. 2:16-20). John's role was that of the groom's friend, who selflessly rejoiced with the groom (1:6-9,15,19-36).

3:31-32 He that cometh from above is Jesus. The earthly one is John the Baptist, but it speaks not of sin but of finiteness.

3:33 Set to his seal means confirming or authenticating something as true (see note at 6:27-29).

3:34 On Jesus as the recipient of God's Spirit, see note at 1:32-34 (see also Rev. 3:1; 5:6).

3:36 Hath everlasting life indicates that eternal life is not just a future expectation but is already a present experience. The wrath of God abideth on him makes clear that unless a person believes in Jesus the Messiah, he remains under God's judgment (vv. 19-21).

4:2 This clarifies the earlier statement in 3:26.

4:4 Must needs may indicate that Jesus' itinerary was set by the sovereign plan of God (9:4; 10:16; 12:34; 20:9). Through Samaria was the most direct route from Judaea to Galilee, but strict Jews, wishing to avoid defilement, bypassed Samaria by taking a longer, less direct route. This involved crossing the Jordan River and traveling across from Samaria on the eastern side of the river.

4:5 Sychar was located just east of Mount Gerizim and Mount Ebal. The reference to the parcel of ground that Jacob gave his son Joseph reflects the customary inference from Gen. 48:21-22 and Josh. 24:32 that Jacob gave his son Joseph the land at Shechem that he had bought from the sons of Hamor (Gen. 33:18-19) and that later served as Joseph's burial place (Exod. 13:19; Josh. 24:32).

4:6 Jesus was wearied with his journey. This underscores his genuine, full humanity.

4:10-15 The references to Jesus as the giver of living water recall 3:3-8. God was known as "the fountain of living waters" (Jer. 2:13; see Isa. 12:3).

4:11 Jacob's well is more than a 100 feet deep today and was probably deeper in Jesus' day.