THE GOSPEL
ACCORDING TO
JOHN.

THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD YOUR GOD" (Isa. 40. 9).

(Introversion.)

A | 1. 1-26. THE FORERUNNER.
B | 1. 29-34. THE BAPTISM: WITH WATER.
C D | 1. 35-4. 54. THE KINGDOM
   | E | 5. 1-6. 71. THE KING
   | F | 7. 1-11. 14-. THE KING
   | G | 11. 34-18. 1. THE KINGDOM
A | 21. 1-26. THE SUCCESSORS.

For the New Testament and the order of its Books, see Ap. 95.
For the Diversity of the Four Gospels, see Ap. 96.
For the Unity of the Four Gospels, see Ap. 97.
For the Fourfold Ministry of the Lord, see Ap. 119.
For words peculiar to John's writings, see some 84 words recorded in the notes.

The Divine purpose in the Gospel by John is to present the Lord Jesus as God. This is the one great feature which constitutes the difference between this Gospel and the other three.

It has already been noted that in the first three Gospels the Lord Jesus is presented respectively as Israel's King, Jehovah's Servant, and the ideal Man; and that those incidents, words, and works are selected, in each Gospel, which specially accord with such presentation.

Thus they present the Lord on the side of His perfect humanity. It is this that links them together, and is the real reason for their being what is called "Synoptic," and for the marked difference between them, taken together, and the fourth Gospel.

It would have been a real marvel had there been perfect similarity between the selected words and works which characterize the first three Gospels and those of the fourth, where the presentation is on the side of His Deity. That would indeed have presented an insoluble problem.

The differences which have been noted are not due to any peculiarity of literary style, or of individual character, but are necessitated by the special presentation of the Lord which is the design of each Gospel.

Hence, in the Structure of the fourth Gospel (above), when compared with the other three, it will be noted that there is no Temptation in the Wilderness, and no Agony in the Garden. The reason for this is obvious, for both would have been entirely out of place, and out of harmony with the purpose of the Gospel as a whole.

For the same reason, while the Transfiguration is recorded in the first three Gospels, no mention is made of it in John, the reason being that it concerned the sufferings and the earthly glory of the Son of man (see Ap. 98. XVI and 149), while in John the presentation of the Son of God (Ap. 98. XV) is concerned with His heavenly and eternal glory.

The only incidents which John records in common with the first three Gospels are seven in number (Ap. 10), viz. —

The Work of John the Baptist.
The Last Supper.
The Anointing at Bethany.
The Passion.
The Resurrection, and
Two Miracles: the Feeding of the 5,000 and the Walking on the Sea.

In the other Gospels, miracles are so called, or "mighty works," but in John they are always called "signs" (see Ap. 170), because they are recorded not as to their facts or their effects, but as to their number and significance.

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

Hence the Lord's visits to the Feasts find a special place (2. 13—8. 21; 5. 1; 7. 10; 10. 22; 11. 54, &c.) while His ministry in Galilee is constantly assumed, rather than described (6. 1; 7. 1; 10. 40).

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

The purpose of the Holy Spirit by John, in His presentation of the Messiah, is to say to us and to all, "Behold your God"; and His Deity is observed throughout this Gospel. See 1. 3, 14, 33, 34, 49; 3. 13, 14; 5. 23, 26; 6. 31, 62; 8. 44; 13. 33, &c. This is emphasized by the first and last references (1. 1 and 20. 28, 31).

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

In this connexion the presentation of the Lord as God required special words which are not needed and are not found in the other Gospels. Attention is called to some 84 in the notes.

But of important words which are characteristic of this Gospel, and are found in other Gospels, the necessity of their more frequent use will be seen from the following examples which are set out below, and referred to in the notes. In most cases the number of the occurrences is more than in all the other three put together.

<table>
<thead>
<tr>
<th>The characteristic words are:</th>
<th>The number of their occurrences.</th>
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<tbody>
<tr>
<td>abide = memô 1</td>
<td>Matt. 3 2 41</td>
</tr>
<tr>
<td>My Father. Used by the Lord 2</td>
<td>John 14 14 4 35</td>
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<tr>
<td>finish = teleioô</td>
<td>—</td>
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<tr>
<td>flesh = sarx</td>
<td>5 4 2 13</td>
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<tr>
<td>glory = doxa</td>
<td>8 3 9 19</td>
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<tr>
<td>glory = doxaô</td>
<td>4 3 9 28</td>
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<tr>
<td>Jew = Jews = foudaiô (including Mark 1. 5 and John 3. 21)</td>
<td>6 7 5 71</td>
</tr>
<tr>
<td>judge = krînô</td>
<td>—</td>
</tr>
<tr>
<td>know = oída. See Ap. 132. I. 1</td>
<td>18 13 14 61</td>
</tr>
<tr>
<td>know = ginôskô. See Ap. 192. I. ii</td>
<td>20 19 28 56</td>
</tr>
<tr>
<td>lay down His life</td>
<td>—</td>
</tr>
<tr>
<td>light = phôs. See Ap. 130. 1</td>
<td>7 1 6 23</td>
</tr>
<tr>
<td>life = zôô. See Ap. 170</td>
<td>7 4 6 36</td>
</tr>
<tr>
<td>life (give life to) = sigoiô</td>
<td>—</td>
</tr>
<tr>
<td>live = zôô. See Ap. 170</td>
<td>7 1 3 17</td>
</tr>
<tr>
<td>love (Noun) = agapê. See Ap. 135. II. 1</td>
<td>1 1 1 7</td>
</tr>
<tr>
<td>love (Verb) = agapô. See Ap. 135. I. 1</td>
<td>7 5 13 37</td>
</tr>
<tr>
<td>love (Verb) = philô. Ap. 135. I. 2</td>
<td>5 1 2 13</td>
</tr>
<tr>
<td>parable = parôima</td>
<td>—</td>
</tr>
<tr>
<td>send = pempô. See Ap. 174. 4</td>
<td>4 1 10 33</td>
</tr>
<tr>
<td>sign = sêmeion</td>
<td>13 7 11 17</td>
</tr>
<tr>
<td>true (Adj.) = alêthês (faithful). Ap. 175. 1</td>
<td>1 1 13</td>
</tr>
<tr>
<td>true (Adj.) = alêthinos (genuine). Ap. 175. 2</td>
<td>—</td>
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<tr>
<td>truth = alêthia</td>
<td>1 3 9 25</td>
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<tr>
<td>truly = alêthês</td>
<td>3 2 3 10</td>
</tr>
<tr>
<td>Verily, verily = Amen, amên 3</td>
<td>—</td>
</tr>
<tr>
<td>witness (bear) = martûreo</td>
<td>1</td>
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<tr>
<td>witness</td>
<td>3 1 14</td>
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<tr>
<td>works = pl. of ergon</td>
<td>5 7 2 27</td>
</tr>
<tr>
<td>world = kosmô. See Ap. 129. 1</td>
<td>9 3 2 79</td>
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It is not only the use of certain words that characterizes this special presentation of the Lord, but the absence of others is equally instructive. For, as in Matthew and Luke the Lord is inductively addressed as "Lord," but not often in Mark, where it would not be in keeping with His presentation as Jehovah's servant; so in John the Lord is never represented as praying 5 to the Father as in the other Gospels, but always as saying or speaking to Him. This is a special characteristic of the fourth Gospel, wonderfully in harmony with its great design. On the other hand, prayer is specially required on the part of a king (as in Matthew) in respect of his subjection (Mark 1. 55; 6. 15; 6. 35, 39, 44); also on the part of a servant, in respect of His assumed subjection (Mark 1. 55; 6. 14; 14. 32, 35, 39); and of an ideal Man in respect of His dependence upon God at all times (Luke 3. 21; 5. 16; 6. 12; 9. 18, 28, 29; 11. 1; 22. 41, 44, 46).

Thus, while in the first three Gospels the Lord is presented on the side of His humanity, as in prayer on eight occasions, not once is He presented in John's Gospel. 3 And the reason is obvious. Moreover, He "lays down" His life: no one takes it from Him. This occurs only in John. 6

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1 Memô is rendered (in John): "abide," 22 times; "dwell," 5; "remain," 5; "continue," 5; "endure," 5; "abide still," 1; "tarry," 8; "be present," once. In John's Epistles it occurs 26 times: 67 times in all.

2 See John 2. 16; 5. 17, 43; 6. 32-55; 8. 19, 29, 28, 38, 49, 64; 10. 17, 18, 25, 29, 32, 37; 14. 2, 7, 12, 20, 21, 23, 28; 1. 1, 4, 10, 15, 23, 24; 16. 15; 20. 17, 17, 21. On the other hand, the expression "our Father" does not occur at all, and the reason is evident. N. B. In John, the word huios = son, as used of believers as being the "sons of God"; but always teknon. Paul uses huios of believers (Rom. 8. 14, 19. Gal. 4. 7). But he uses teknon also (Rom. 8. 16, 17, 21. Phil. 2. 15. Eph. 5. 1). John uses huios almost exclusively for the Lord. For the reason of this is evident also.

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

4 This witness was borne by the Father (John 5. 32, 37; 8. 18); by the Son (8. 14; 18. 57); by the Holy Spirit (15. 26; 16. 13, 14); by the written Word (1. 14; 5. 39, 46); by the works (5. 17, 36; 10. 22; 11. 24; 15. 24); by the Forerunner (1. 7; 5. 33, 40); by His disciples (15. 29; 19. 35, 21. 24).

5 True, the English word "pray" is used of the Lord in John 16. 26; 17. 9, 18, 19, 20; but the Greek word is different. It is eînoô = to ask (Ap. 134. I. 5), and implies familiarity if not equality. It is not prosouchomai (Ap. 134. I. 2), as in the other Gospels. The same is true of proshechô, prayer (Ap. 134. II. 2).

6 See note on 10. 11.
THE GOSPEL
ACCORDING TO

JOHN

1. 1-28 (A, p. 1510). THE FORERUNNER.

(Repeated Alternation and Introduction.)

A A 1 C 1

1 0 In the beginning was 0 the Word, 0 and
the Word was 0 with 0 God, and 0 the
Word was God.

2 0 The same 0 was in the beginning 0 with
God.

3 0 All things 0 were made 0 by Him; 0 and
without Him 0 was 0 not any thing made that
was made.

D E 1

4 0 In Him was 0 life; and the life 0 was 0 the
light of men.

P 1

5 And 0 the light shineth 0 in 0 darkness;
and the darkness 0 comprehended 0 it not.

B G 1

6 0 There was a 0 man 0 sent 0 from God,
whose name was 0 John.

H 1

7 0 The same came 0 for a witness, 0 to bear
witness 0 of 0 the Light, 0 that 0 all men 0 through
him might 0 believe.

8 0 He was 0 not 0 that Light, but 0 was sent 0 to
bear witness 0 of 0 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 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.

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

This is He of Whom I speak, 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.
1. 18.

JOHN.

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

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." He therefore was preferred before me:

21 And they asked him, "Who art thou?" And he said, "I am not the Christ." "Art thou that prophet?" And he answered, "No."

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

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

26 John answered them, saying, "He that cometh after me is preferred before me: Whose shoe's latchet I am not worthy to loose."

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

B I 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, "He cometh after me, whom I confessed before me, Whose shoe's latchet I am not worthy to loose."

M a 31 And he knew Him not:

b but that He should be made manifest to Israel,

c therefore am I come baptizing with water.

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L

32 And John bare record, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon Him.

Ma

33 And he knew him not:

b

but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He Which baptizeth with the Holy Ghost.

c

34 And he saw and bare record that this is the Son of God.

DNP1Qd1

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

36 And looking upon Jesus as He walked, he saith, Behold the Lamb of God!

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

38 Then Jesus turned, and saw them 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.

e1

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

d1

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, Simon, thou hast the stone of heaven.

R

(Thou shalt be called Cephas, which is by interpretation, A stone.)

Q d2

43 The day following He goeth into Galilee, and findeth Philip, and saith unto him, Follow Me.

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

e2

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.


1515

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2 And on 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.

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

7 Jesus saith unto them, 'Fill the water-pots with water.' And they filled them up to the brim.

8 And He saith unto them, 'Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but theirs hast kept the good wine until now.'

47: 29 Jesus saw Nathanael coming to Him, and saith unto him, 'Indeed, in whom is 21 no guile!'

48 Jesus answered and said unto him, 'Because I said unto thee, I saw thee under the fig tree, ' believing 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 heaven ascend and descend upon the Son of man.'

50 under = down beneath. Not the same word as in 45.


52 For from henceforth. But omitted by all the texts (not the Syr.). It was conditional on the re- pentance of the nation, and will yet be seen.

48. 49 the King of Israel. Thus proclaiming the Person of the Lord, in connexion with the Kingdom.

50 under = down beneath. Not the same word as in 45.

2. 11.

11 This beginning of miracles did Jesus in Galilee, and manifested forth His glory; and His disciples believed on Him. 12 After this He went down to Capernaum, and His disciples, and His brethren; and they continued there many days. O V 13 And the Jews' passover was at hand, and Jesus went up to Jerusalem, W h 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 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 a 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 showest Thou unto us, seeing that Thou dost 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 on His name.
3. 1-21 (W, p. 1517). EVENT. COLLOQUIY WITH NICODEMUS. (Repealed Alternation.)

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

2 The same came unto 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 We see doest, except God be with him."

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 again?"

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, "Except a man 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 5 of water, &c. = of water and spirit. No Art. Fig. Hendiadys (Ap. 6). Not two things, but one, by which the latter Noun becomes a superlative and emphatic Adjective, determining the meaning and nature of the former Noun, showing that one to be spiritual water: i. e. not water but spirit. It is to be rendered "of water—yea, spiritual water". Cp. Eph. 5. 26, and see 7. 38, 39 and Ezek. 36. 25—27 for the "earthly things" of v. 12. Enter. Showing what the Lord meant by "see", in v. 3. That which is born—That (Neuter) which has been begotten. Note the difference between this Perfect here and in v. 8, and the Aorists in vv. 3, 4, 7. Flesh. See note on 1. 13. The Spirit: the Holy Spirit (with Art.). See Ap. 101. II. 3. Is spirit. This is a fundamental law, both in nature and grace. Not. Gr. μα. Ap. 105. II. The wind = The Spirit. The word pneuma, occ. 385 times, and is rendered "wind" only here. It should be trans. Spirit, as at end of verse. "Wind" is anemos; occ. 31 times, and is always so rendered. Breatheth. It listeth = He will eth. Ap. 102. 1. The English "listeth" is Old Eng. for Anglo-Saxon lusteth; i. e. pleaseth or desireth. The sound of the lœf = His voice. Canst not tell = knowest not. Gr. οἶδα. Ap. 132. I. i. Not. Gr. ou. Ap. 105. I. Is born = has been begotten, as in v. 6. The Spirit = completing the Fig. Ἐπαναπλήσιον (Ap. 6), converting this verse into a most solemn and independent statement of facts. 9 these things. See Jer. 31. 33; 32. 39. Exel. 11. 19; 18. 31; 36. 25—27. Ps. 51. 10. be = come to pass. Ref. to v. 4.


26 But Jesus: i. e. But Jesus (for His part). Commit = trust. Same word as "believed" in v. 23, but not the same sense. Here it denotes a continual action or habit. Gr. πίνετο. Ap. 150. I. 1. iv. See note on 1. 7, because. Gr. dia. Ap. 104. v. 2. He = He Himself. knew. Gr. γνόνησκο. Ap. 132. I. i. See note on 1. 10. Testify = bear witness. See note on 1. 7. What was in man. This attribute elsewhere attributed only to Jehovah (Jer. 17. 10; 20. 12). Here this knowledge was universal ("all", v. 24), and individual ("man").
and does not mark the actual transition. There is nothing whatever in the context to show where the Paragaph breaks should be in this chapter; either in the MSS., or in the Versions. The A.V. varies in its different editions. The A.V. text in the R.V. Parallel Bible has a * in v. 14 and 16. TheCamb. Paragraph Bible (Dr. Scrivener) has no break either at vv. 14 or 16. The R.V. has a break only at v. 16, with WH and Scrivener's Greek Text. The Companion Bible makes the important break at v. 13: (1) because the Past Tenses which follow indicate completed events; (2) because the expression "only begotten Son" is not used by the Lord of Himself, but only by the Evangelist (1.14, 18; 3.16, 18; 1 John 4.9) (5) because in the name of (v. 18) is not used by the Lord, but by the Evangelist (1.12; 2.23; 1 John 5.20); (4) because to do the truth (v. 21) occurs elsewhere only in 1 John 1.6; (6) because "Who is in heaven" (v. 12) points to the fact that the Lord had already ascended at the time John wrote; (7) because the word "lifed up" refers both to the "sufferings" (v. 14; 8.28; 12.32, 34) and to the "glory which should follow" (8.28; 12.32, Acts 2.33; 5.31); and (7) because the break at v. 13 accords best with the context, as shown by the Structure B, above. (h) ascended—hath gone up (of himself). It does not say: "it hath been taken up by God," as in and . But Christ had made it "gone up" when the Evangelist wrote these words. ascended. Gr. anaabaino. As in 1.11; 2.13; 5.1; 7.8, &c. Matt. 20.17. Mark 6.51. Rom. 10.6. heaven. to heaven. See note on Matt. 6.9, 10. came down. Gr. katabaino. The opposite of "gone up." from out of. Gr. ek. Ap. 104. VII. Not the same word as in v. 1. the Son of Man. See Ap. 98. XVI. Which is, &c. Who is. and, &c., and was there when John wrote. This clause is in the Syr., but is omitted by WH and put by R.V. in the margin. Omit "even". in. Gr. en. Ap. 104. viii. as = as even as. Ref. to Num. 21.9. Moses. See note on 1.17 and Matt. 5.4. must—be beheld to, in order to fulfill the prophetic Scripture. See Lev. 24.26, 46. Acts 3.18; 17.3, and 1 Peter. 2.9, 10. Moses—be lifted up. See note on v. 13. believeth in. See Ap. 180. I. v. (i). (See note on 1.7.) 1 John 4.12. L reads erva; Lm T Tr. A WH and R read en but have. Fig. Pleomism (Ap. 6), for emph. The phrases "hath," "have eternal life," are the usual expressions in this Gospel for "live for ever" (Ap. 151. II. A. ii. 4, 4). Cp. 151. II. A. ii. 4, 4. 47, 54, 1 John 3.15; 6.11. eternal. Gr. aionios. Ap. 181. II. B. i. e. in Him. Cp. 1 John 5.12. life. See note on 1.4. Ap. 170.1. 18 loved. Gr. agapao. Ap. 185. I. 1. A word characteristic of this Gospel. See p. 1611. world. Gr. kosmos. Ap. 129.1. See note Son. Ap. 108. iii. everlasting. Same as 17 sent. Gr. apostellai. Ap. 174.1. to condemn. See note on p. 1511. through. Gr. dia. Ap. 104. v. 1.

3. 21 [For Structure see next page].

18 the name: i. e. Him. See note on Ps. 82. 1. Son of God. See Ap. 98. XV.
4.D. 26 joy therefore is fulfilled.

said, the same baptizeth, and 0 all receive 0 nothing, except it

Jordan, to Whom

Him."

some

light, that it 19 deeds may be made manifest,

purifying.

19 Jight,

disciples

I6 loved

19 deeds should be reproved.

3. 19 . JOHN.

29

25

24

23 And John also was 12 baptizing 19 in 2Ænon

near to 3 Salim, because there was much water there:

and they came, and were 23 baptized.

24 For John 19 was 0 not yet cast into 0 prison.

G H1 25 then there arose a question 0 between

some of John's disciples 0 and 0 the Jews 0 about

purifying.

26 And they came 4 unto John, and said unto

him "Rabbi, He That was 0 thine beyond

Jordan, to Whom thou 0 barest witness, 0 behold,

the same baptizeth, and 0 all come 2 to Him."

27 John 3 answered and said, "A 1 man can

receive 0 nothing, except it 0 be given him

15 from 0 heaven.

K q 28 Ye yourselves 20 bear me witness, that I

said, I am 0 not 0 the Christ, but that I am 0 sent before 0 him.

r 29 He that hath the bride is the bridegroom:

but 0 the friend of the bridegroom, which

shineth and heareth him, 0 rejoiceth greatly

because of the bridegroom's voice: this my joy

therefore is fulfilled.

Ap. 115. I, i. 23 Ænon = Springs. Now For'a. The springs near Um'm al 'Am'dn, 7 miles below

Beltsan. Salim. Still so called : east of Shechem. much water = many waters (i.e. springs).

24 was = had been. not yet. Gr. oupè, compound of ou. prison = the prison. Cp. Matt. 12.

3. 22-36 (G, above). JOHN BAPTIST'S DISCIPLES. CONTROVERSY. (Division.)

G H1 23, 26. The questioning.

H1 27-36. The answer.


the Jews. All the texts read "a Jew". Gr. Ioudaion, with Syr. But it has been suggested that Iou was the primitive abbreviation for Iouda (of Jesus), and being repeated (by inadvertence) led to the reading Ioudaion (= a Jew). This would agree better with v. 25, and with the action of John's disciples, and John's answer. See the Structure H3, above. about = concerning. Gr. peri. Ap. 104. xili. 1.

26 barest

witness = has borne witness. See note on 1.7. behold. Gr. ide. Ap. 133. 3. Fig. Asterismos.

all. This was the gravamen.

3. 27-36 (H3, above). JOHN'S ANSWER. (Alternations.)

H3 J 27. God the Giver of all to men.

K q 38. Contrast.

r 19. His voice.

q 30. Contrast.

r 31-34. His words.

J 35. God the Giver of all to Messiah.

K s 36-. Belief on the Son.

t 36-. Consequence. Everlasting life.

u 36-. Rebellion against the Son.

3 receive = take [upon himself]. nothing. Gr. ou ouden. A double negative. be given = have been given. 26 the Christ = the Messiah. Ap. 98. IX. sent. Ap. 174. 1. 29 the friend, &c.

He played a very important part in the wedding ceremonies. rejoiced greatly. Fig. Polyptoton


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3. 30. **JOHN.**

| 30 | 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.
| 31 | And what He hath **seen** and **heard**,
| 32 | he that **testifieth**; and no man receiveth His testimony.
| 33 | He that hath received His testimony hath set his seal that God is true.

4. **When therefore** the Lord **knew** how the Pharisees had heard that Jesus made and baptized more disciples than John,

5. **Then** cometh He **to** a city of Samaria,

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

7. **There** cometh a woman of Samaria to draw water:

8. **Jesus** saith unto her, **"Give Me to drink."**

4. **3-27**-(L, above). **THE WOMAN OF SAMARIA.**

3. **again.** See 1. 43.

N. | 1. **The Circumstances.**
---|---
M. | -7-27. | The Colloquy.


4. **7-27**-(M, above). **THE COLLOQUY.**


-7 **Give Me, &c.** The first word. Note the seven (Ap. 10) times the Lord spoke to the woman, and the gradual ascent to the final declaration in v. 26.
8 For, &c. See note on v. 34.
to = in order that (Gr. hina) they might,
meat. Put by Fig. Synecdochè (of the Species), Ap. 6,
for all kinds of food.
9 How, &c. See note on 8. 4.
which am = being.
the Jews ... th. No articles.
have ... dealings = have ... familiar intercourse.
Gr. eunuchomai. Occ. only here.
10 answered and said. A Hebraism. See Deut. 1. 41
and Ap. 122. 3.
18. 2. a.
note on l. 26.
the gift. See note on "How", 3. 4. Gr. dòrea. Occ.
only here in the Gospels, elsewhere only in Acts 2. 38;
10. 42; 11. 17. Rom. 5. 14, 17. 2 Cor. 3. 18. Eph. 5. 7;
4. 7. Heb. 6. 4. Note the eight gifts in this Gospel (4. 10;
10. 11; 13. 15; 14. 16, 27; 17. 8, 14, 22).
living : i.e. perennial, unaging. Understood by all
characteristic of this Gospel. See note on p. 1511.
well = a well dug out. Not the same word as
"well". Cp. 8. 18, 22.
well = a fountain, as in v. 6. Not as in vv. 11, 12.
springing up = welling up.
that. Gr. hina. See 1. 7.
16 come hither. Some texts read diorchomai (as in v. 4) =
come all the way hither (through, or across the sea).
The Didachê xi. 4. 5, and cp. v. 42 here.
prophet. See Ap. 49.
18 in. Omit.
The Didachê xi. 4. 5, and cp. v. 42 here.
prophet. See Ap. 49.
18 in. Omit.
The Didachê xi. 4. 5, and cp. v. 42 here.
prophet. See Ap. 49.
18 in. Omit.
The Didachê xi. 4. 5, and cp. v. 42 here.
prophet. See Ap. 49.
18 in. Omit.
The Didachê xi. 4. 5, and cp. v. 42 here.
prophet. See Ap. 49.
4. 25.

JOHN.

Christ. See Ap. 98. IX.

27 upon this came His disciples,

4. 42.

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26 Jesus saith unto her, 0 that "speak unto thee am He."...

=8.

27 And upon this came His disciples,

39 And many of the Samaritans 7 of that city believed on Him,

30 Then they went out of the city, and came 15 unto Him.

P 31 In the mean while His disciples 6 prayed Him, saying, "O Master, eat.”

4. 25.

32 But He said unto them, " Have o meat to eat that ye 7 know 7 of.

33 Therefore said the disciples one 7 to another, " Hath any man brought Him 8 and gathered fruit unto eternal life eternal: 15 that both he that soweth and he that reapeth may rejoice together.

34 Jesus saith unto them, “My 7 o meat is 7 to do the 0 will of Him That 7 sent me, and to 7 finish His 0 work.

35 Say 2 not ye, " There are yet four months, and then cometh harvest?" 7 behold, I say unto you, Lift up your eyes, and 7 look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto 7 life eternal: 15 that both he that soweth and he that reapeth may rejoice together.

Q 39 And many of the Samaritans 7 of that city believed on Him,

R 0 for the 7 saying of the woman, which 7 testified, “He told me all 7 that ever I did.”

30 So when the Samaritans were come 15 unto Him, they 7 besought Him that He would 7 tarry with them: and He 7 abode there 7 two days.

41 And many more 7 believed 7 because of His own 7 word;

42 And 8 said unto the woman, “Now we 4 believe 7 not 7 because of thy saying: for we have heard Him 7 ourselves, and 7 know that this is 7 indeed 7 the 0 Christ, the 0 Saviour of 7 the world.”

laboured have laboured.
by the Baptist and the Lord.
with. Gr. para. xii. 2.
testified = bore witness. See note on 1. 7.
at = abode. Gr. menó. See note on “abode”, 1. 32.
tarry. Gr. menó. See note on “abode”, 1. 32.
not = no longer. Gr. ouketi.
Christ = All the texts omit “the Christ”, but not the Syr. See Ap. 94. V, note 3.
Saviour.

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4. 43.

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

44 For Jesus Himself bore witness, that a prophet hath no honour in his own country.

45 Then when He was come into Galilee, the Galilaeans received Him, having seen all the things that He did at Jerusalem: and went up into Canaan of Galilee, where He made the water wine.

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

47 When he heard that Jesus was come out of Judaea into Galilee, he went up unto Him, and 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, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto Him, Lord, I beseech thee, go down unto me, and heal my son, which is at the point of death.

50 Jesus saith unto him, Go thy way: thy son liveth.

And when he was come into his own country, he heard that Jesus had come out of Judaea, and all gathered about Him, and were staying with Him.

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 amend.

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

54 This is again the sign which Jesus did, when He was come out of the country of Judaea into Galilee.

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

2 Now there is a feast at Jerusalem by the sheep


54 the second miracle is a second sign. Having thus begun to number the signs in this Gospel, we may continue to do so, and complete the whole (eight). See 5.

5. 1-6. 71 (E. p. 1510). THE SECOND SIGN. (Introversion and Alternation.)

1A T | 43-46-.. Departure from Judaea to Galilee.

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


c | 49. The father. Request.

b | 50. The Lord. Answer.

W | 51. Belief.

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

d | 51. Servants' report.

c | 52-. The father. Inquiry.

d | 53-. Servants' reply.

W | 54. Belief.

T | 54. Departure from Judaea to Galilee.

43 after two days. See 11, 6, and cp. with the Seventh Sign. Ap. 176.

44 For Jesus, &c. Note the parenthetical explanation, and see note on "and we beheld", 1. 14.

45 received. Gr. dechomai. Only occ. here in John.

46 again... Cana, &c. Referring to 2. 1.

47 made. Not the same word as "made" in 2. 9,

48 Except... not= in no wise. Gr. meta.

49 ere= before. See note on Matt. 1. 18 and 105. II. signs and wonders. See Ap. 178.


51 And= but already. servants= bond-servants.

met. Gr. apanta, but all the texts read aponta.


52 Then= Therefore.

when= in (Gr. en. Ap. 104. vii) which

amend= get better. Gr. komepteteron echō. Occ. only here in N.T. at the seventh hour = 1 o'clock p.m.


Ap. 104. xi. 2. this= these things. a feast. Perhaps Purim, but uncertain. the Jews.


2 at= in. Gr. en.


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5. 2.

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5. 16.

market a pool, (which is called in the Hebrew tongue Bethsaida, having five porches).

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

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

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

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

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

8. 7. The same day was the sabbath.

9. And immediately the man was made whole, and took up his bed, and walked:

and on the same day was the sabbath.

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

11. He answered them, "He That made me whole spake 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'?"

And he that was healed cast forth the wist not who it was: for Jesus had conveyed Himself away, a multitude being in that place.

14. "Afterward Jesus foundeth him in the temple, and said unto him, "Behold, thou art made whole: sin 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 therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the sabbath day.


5. 18-47 [For Structure see next page].

therefore = on account of (Gr. dia. Ap. 104. v. 2) this. did persecute = began to persecute.

Beginning of open hostility. sought = were seeking. Most texts, not Syr., omit this clause.

market, or gate. Cp. Neh. 3. 1, 2; 12. 38, and Ap. 68, p. 100. which is called. Gr. epilegoma. Only here and Acts Bethsaida. Aramaic. Ap. 93. III. 8. Cp. Siloam in the sixth sign, Ap. 176. porches = arches, i.e. a colonnade, or cloister. Gr. eioth. Occ. only here, 10. 23. Acts 1. 11; 5. 12. The Eng. "porch" is from the French porche, Lat. porticum = a gallery or door. All from Lat. portare = to carry—the wall being carried over by an arch. In Gr. en. Ap. 104. viil. halt = lame. Eng. from Anglo-Saxon halt=stop, because of having to stop frequently from lameness. waiting. From the word to the end of v. is omitted by T Tr. A WH R, but not the Syriac (see Ap. 94. V. ii note 9). If it be an addition it must have been a marginal note to explain the "troubling" of v. 7, which gradually got into the text.

For an angel. The water was intermittent from the upper springs of the waters of Gihon (see Ap. 68, and 2 Chron. 32. 3, R.V.). The common belief of the man expressed in v. 7 is hereby described. All will be clear, if we insert a parenthesis, thus: "For it was said that ... an angel," &c. at a certain season = from time to time. Gr. kuta (Ap. 104. x. 2) katon. into. Gr. en. Ap. 104. viii. troubled. Gr. torassao. Cp. 11. 33; 12. 27; 13. 21; 14. 1, 27. whole = well or sound. Gr. huyges. Seven times in John. had been: see note on "withholdeth", 176. temple = Bethes da. waiting. Gr. torassao. Cp. 11. 33; 12. 27; 13. 21; 14. 1, 27.


A | 8-11 [A, above]. THE LORD: SEEKING AND HEALING. (Introversion.)

A | 8. "Take up thy bed and walk" (saith).

9. "The man was made whole." h | 9-10. "And took up his bed and walked." i | 9-10. "On the same day was the sabbath." j | 10. "It is the sabbath day." h | 11. "Not lawful to carry thy bed." g | 11. "He that made me whole" (said).

f | 11. "Take up thy bed and walk."
But Jesus answered them, "My Father worketh hitherto, and I work." Therefore the Jews sought the more to kill Him, because He said that God was His Father, making Himself equal with God.

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

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

Verily, verily, I say unto you, even as the Father hath life in Himself; so hath He given to the Son to have life in Himself;

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

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Therefore the Jews sought the more to kill Him, because He said that God was His Father, making Himself equal with God.

Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever the Father doeth, these also doeth the Son likewise.

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

For the Father judgeth no man, but hath committed all judgment unto the Son:

That all men should honour the Son, even as they honour the Father: he that honoureth the Son honoureth the Father also.

The hour is come, and He shall shew Him all things that He Himself doeth: and He shall shew Him greater works than these, that ye may marvel.

They honour the Father. He that honoureth the Son honoureth the Father also.

Then answered Jesus and said unto them, "Verily, verily, I say unto you, He that honoureth Me hath also the Father; and he that honoureth Me hath also the Son also.

Verily, verily, I say unto you, the hour is come, and He shall shew Him all things that He Himself doeth: and He shall shew Him greater works than these, that ye may marvel.

For the Father judgeth no man, but hath committed all judgment unto the Son:

That all men should honour the Son, even as they honour the Father: he that honoureth the Son honoureth the Father also.

The hour is come, and He shall shew Him all things that He Himself doeth: and He shall shew Him greater works than these, that ye may marvel.

The hour is come, and He shall shew Him all things that He Himself doeth: and He shall shew Him greater works than these, that ye may marvel.
29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

E 30. Can 19 of mine own self do 19 nothing: 23 as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of him that sent me.

FJ If 3 bear witness of myself, 3 my witness is true; but if 3 they hear not my word, 3 they have no witness. 34 But I receive not testimony from 3 men: but these things I say, 4 that 3 ye might be saved. 36 And ye 3 have not his word abiding 3 in you: for whom 3 hath sent, 3 him 3 shall receive. 38 And we 3 have not his word 3 abiding 3 in you: for whom 3 hath sent, 3 him 3 shall receive.

K 39 Search the scriptures; for they 3 contain life: and they 3 are they which testify 3 of me.

L 40 And ye 3 will not come to me, 3 ye 3 that 3 ye might have 3 life.

41 I receive 18 not 3 honour from 3 men: but 42 I 3 know you, that 3 ye 3 have not the 3 love of God 3 in you.

43 3 am come in 19 my Father's name, and ye 3 receive me not: 43 if another shall come in his own name, 43 him 3 shall receive. 44 How can ye 3 judge 3 of me, 3 which receive 3 the honour 3 of one another, and 3 seek 4 not 3 the honour 3 that 3 cometh from 3 God only?

J 45 Do 23 not think that 3 I 3 will accuse you 40 to 19 the Father: there 3 is one that accuseth you, 40 even 3 Moses, 3 in whom 3 ye 3 trust.

46 For 3 had ye 24 believed 45 Moses, ye 3 would have believed 45 3 me: for 3 ye 3 said 3 of me, 47 But 3 if 3 ye 3 believe 3 not 3 his 3 writings, 3 how shall 3 ye 3 believe 3 my 3 words?

40 will not come = do not will (v. 4) to come. may. 41 honour. Gr. doxa = approval, here, as in v. 44; or "praise," as in 9. 24; 12. 45.


46 ye had ye = if (Ap. 118. 2. a) ye had. writings. Gr. Plen. characters, or of a document. For the former, see Luke 23. 38, 2 Cor. 3. 7; or the letter of Scripture contrasted with its spirit (Rom. 2. 27; 29; 7. 6; 2 Cor. 3. c). For the latter see Luke 16. 6, 7 (where it is a debtor's account), and Acts 28. 21 (where it is an ordinary letter). In 7. 5 and Acts 26. 24, it is used for learning (cf. Isa. 29. 11, 12. 4 Acts 4. 13). In 2 Tim. 3. 15 it is used for the sacred writings as a whole. Hence the Scribes were called grammatici. words.
6 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

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

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

4 And the passover, a feast of the Jews, was nigh.

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

6 And this He said to prove Him: for He Himself knew what He would do.

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

8 One of His disciples, Andrew, Simon Peter's brother, saith unto Him, "There is a lad here, which hath five loaves, and two small fishes: but what are they among so many?"

9 And Jesus said, "Make the men sit down."

10 And they made Him sit down, in number about five thousand.

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

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 Abb手持 a certain number.


Q | 3-4. Departure to the mountain.

O | 5-13. The Fourth Sign. (The Feeding of the 5,000.)

P | g 14-15. Sign seen.


S | q 18. Departure to the mountain.

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

Jesus. See Ap. 98. X. went = went away. The Gen. of Relation. See Ap. 17. 6, which is the sea of. This is the rendering of the Gen. "of" Tiberias Tiberias. The city is still in existence. It was not visited by the Lord, and therefore not guilty of rejecting Him. All the cities which did reject Him have perished.


His. All the texts omit "His". miracles = signs. See note on 2. 11. Ap. 176. 3. did = was doing, or working.

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

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


Jews. See note on 1. 19.

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

O | R | 5. Question to Philip.


R | 7-8. Answer of Philip.

S | 10-13. Sign performed.


The "baker boy", with his basket of barley-loaves, is still to be seen where people congregate. five. See Ap. 10.


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

S | T 10. Command to sit down.

U | 11. Distribution.

T | 12. Command to gather.


remain = remain over, as in v. 13.
John 6:26-71

13. twelve, one for each of the apostles.
baskets. Gr. *kophinos* = a wicker hand-basket, not the same as in Matt. 15.37. Mark 8.8.
unto them that had eaten. Recorded only by John.
that prophet which should come = the prophet who is coming. See v. 1. 21.
would come = were about to come.
to = in order that (Gr. *hina*) they might.

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

17. A boat (ploiarion).
W l 17. The Lord absent.
18. Sudden danger.


19. The sudden safety.

22. The boats (ploiarion).

6. 20. W l 20. But He saith unto them, "It is 3; and immediately the 17 ship was at the land whither they went.

6. 21. V j 21. Then they willingly received Him into the ship:
22. The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that 23 which had gone away alone, and that Jesus went not with His disciples 24 into the boat, but 25 His disciples went away alone;

6. 23. V j 23. (Howbeit there came 22 other 22 boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks.)
24. When the 22 people therefore saw that Jesus was not there, neither His disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

6. 25. V j 25. And when they had found Him on the other side of the sea, they said unto Him, "Rabbi, when didst Thou hither?"

6. 26. Z A. Jesus answered them and said, "Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

where into = into (Gr. *eis*). As in v. 3 which.
See note on "and we beheld," I. 14.
entered into (Gr. *eis*, v. 3) the boats (ploiarion), but all the texts read ploiarion.
in v. 3.
25. the other side. The western. In v. 22, the eastern.
98. XIV. VII.
camest Thou hither = hast Thou got here.

6. 27.

JOHN.


COLOQUIES. (Division.)

M
n
Z

Z

E. W. Bullinger

A D. 28

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for he that eateth of this bread shall never thirst.

B

28 Then said they unto Him, "What shall we do, that we may work the works of God?"

29 Jesus answered and said unto them, "This is the work of God, that ye believe on Him Whom he hath sent."

A C

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

31 Our fathers did eat manna in the desert; as it is written, 'He gave them bread from heaven to eat.'

D

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

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

C

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

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

B

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

Z 2 E

37 All that the Father giveth Me shall come unto Me; and him that cometh unto Me I will in no wise cast out."

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

A


C 34. Request of Disciples for thing signified.

D 35. Answer. Bread of life.

30 therefore. In consequence of the Lord's claim. The emphasis is on "Thou", sign. See note on 2. 14. believe Thee. See Ap. 150. I. 1. ii, and note on 1. 7. what? what [sign], &c.? 31 Our fathers, &c. See Ex. 16. 15. Over half a million able for war; probably three millions in all. Num. 2. 32. manna = the manna. See note on Ps. 78. 24. This was their hope and belief; and this was the "sign" looked for in "the days of Messiah". So the Midrash (a Commentary on Ecc.): "The former Redeemer [Moses] caused manna to descend for them; in like manner shall our latter Redeemer [Messiah] cause manna to come down, as it is written: 'There shall be a handful of corn in the earth' (Ps. 72. 14)." See Light-foot, vol. xii, p. 291. (Pitman's ed.)

32 Moses. The fifth of seven refs. to Moses. See note on 1. 17. The Gemarists affirm that manna was given for the merits of Moses; that bread = the [true] bread. My Father. See note on 2. 16. true. Gr. alethinos. See note on 1. 9, and Ap. 175. 2. He, or "That", the world. Put by Fig. Metonymy (of Subject), Ap. 8, for its inhabitants. Used in John to show that Gentiles will be included in Israel's blessing.

34 Lord. See Ap. 98. VI. I. a. 3. B. a. evermore. Gr. pantote, see notes on v. 35. 35 3 I am the bread of life. A form of expression peculiar to this Gospel. The Fig. Metaphor (Ap. 8), which carries over, and asserts that one thing is, i.e. represents the other; thus differing from Simile, and Hypothesis (Ap. 6). See Ap. 189, par. 1. Note the seven (Ap. 10) examples in this Gospel: I am the Bread of Life (6. 35, 41, 48, 51); the Light of the world (8. 12; 9. 5); the Door of the sheep (10. 7, 9); the Good Shepherd (10. 11, 14); the Resurrection and the Life (11. 25); the true and living Way (14. 6); the true Vine (15. 5). never = in no wise. Gr. ou med. 36 ye also have seen Me = ye have seen Me also; with emphasis on "seen". and ye, believe. Ap. 150. I. 1. 1.
38 For I came down from heaven, not to do Mine own will, but the will of Him That sent Me.

39 And this is the Father’s will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of Him That sent Me, that every one which believeth in Him should have everlasting life:

41 The Jews then murmured at Him, because He said, 42 "I am the bread which came down from heaven;"

43 Jesus therefore answered and said unto them, 44 "Murmur not among yourselves.

45 "Neither is any man that cometh to Me, except the Father Which hath sent Me, to draw him; and 

46 Not that any man hath seen the Father, save the Father, whom 

47 Verily, verily, I say unto you, He that believeth on Me hath eternal life.

48 This is the bread which cometh down from heaven; not as your fathers ate manna in the wilderness, and died: 49 Your fathers did eat manna in the wilderness, and died:

50 This is the bread which cometh down from heaven; not as your fathers ate manna in the wilderness, and died: 51 But as it is written, They shall be saved that believe on Him.

52 The Jews therefore strove among themselves, saying, "How can this Man give us His flesh to eat?"

53 Then said 1 Jesus, "Verily, verily, I say unto you, Unless a man be born again, he cannot see the kingdom of God."

54 "Believe in Me, that thou mightest have life through My name."

55 A.D. 28

6. 38. JOHN.

6. 37-59 (Z 37, p. 1530). COLLOQUIUM WITH BELIEVERS. (Alternation.)


F | 41, 42. The Lord. Bread from heaven. Jews murmuring.
F | 43-47. The Father. His action.

I. 48-59 (F, above). THE LORD. BREAD OF LIFE. (Introversion.)

P | 48-51. The Sign.
Q | 51. The Signification.

P | 52-57. The Lord."
A.D. 28

6. 53.

JOHN.

VERIY, I SAY UNTO YOU, "EXCEPT YE EAT THE FLESH OF THE SON OF MAN, AND DRINK HIS BLOOD, YE HAVE NO LIFE IN YOU.

54. WHO SO EATETH MY FLESH, AND DRINKETH MY BLOOD, HATH ETERNAL LIFE; AND I WILL RAISE HIM UP AT THE LAST DAY.

55. FOR MY FLESH IS MEAT FOR TRUELY, AND MY BLOOD IS DRINK FOR EVER.

56. AS THE FATHER LIVING GIVETH LIFE TO THE SON, AND THE SON GIVETH LIFE TO WHOMSOEVER HE WILL.

57. AS THE FATHER THEE, SO HE THAT EATETH ME, EVEN HE SHALL LIVE BY ME.

58. THIS IS THAT BREAD WHICH CAME DOWN FROM HEAVEN: "NOT AS YOUR FATHERS DID EAT MANNA, AND ARE DEAD: HE THAT EATETH OF THIS BREAD SHALL LIVE FOREVER.

59. THESE THINGS SAIRED HE IN THE SYNAGOGUE, AS HE TAUGHT IN CAPernaum.

Z\' G S

60. MANY THEREFORE OF HIS DISCIPLES, WHEN THEY HAD HEARD THIS, SAID, "THIS IS AN HARD THING; WHO CAN HEAR IT?"

61. WHEN JESUS KNEW IN HIMSELF THAT HIS DISCIPLES MURMUR AT IT, HE SAID UNTO THEM, "DOETH THIS OFFEND YOU?"

62. "WHAT AND IF YE SHOULD BEDEEM THE SON OF MAN ASCEND UP WHERE HE WAS BEFORE?"

63. "IT IS THE SPIRIT THAT BLOWETH WHERESOEVER IT LISTETH; THE FLESH PROFETH NOTHING: THE SPIRIT AND THEY ARE LIF.

64. BUT THERE ARE SOME OF YOU THAT BELIEVE NOT.

65. IF YE BELIEVE NOT, YE SHALL BEDEEM YE THE BLOOD OF THE SON OF GOD;" AND CP. Heb. 10. 29.

66. FROM THAT TIME MANY OF HIS DISCIPLES WENT BACK, AND WALKED NO MORE WITH HIM.

67. "THEN SAID JESUS UNTO THE TWELVE, "WILL YE ALSO GO AWAY?"

68. THEN SIMON PETER ANSWERED HIM, "ART THOU THE CHRIST, THE SON OF THE LIVE GOD?"

69. "AND WE BELIEVE, AND ARE SURE THAT THEE ART THE CHRIST, THE SON OF THE LIVE GOD."

70. "JESUS ANSWERED THEM, "HAVE YE NOT CHOSER YE YOUR TWELVE, AND ONE OF YOU IS A DEVIL?"


6. 70.

53. EAT..., DRINK, &C. THE HEBREWS USED THIS EXPRESSION WITH REFERENCE TO KNOWLEDGE BY THE FIG. MÉTÀNOMO (OF THE SUBJECT), Ap. 6, AS IN EX. 24. 11, WHERE IT IS PUT FOR BEING ALIVE; SO EATING AND DRINKING DENOTED THE OPERATION OF THE MIND IN RECEIVING AND "INWARDLY DIGESTING" TRUTH OR THE WORDS OF GOD. SEE DEUT. 8. 3, AND CP. JER. 15. 16. EZEK. 2. 8. NO IDIOM WAS MORE COMMON IN THE DAYS OF OUR LORD. WITH THEM AS WITH US, EATING INCLUDED THE MEANING OF ENJOYMENT, AS IN ECC. 5. 17; 6. 2; FOR "RICHTS" CANNOT BE EATEN; AND THE TALMUD ACTUALLY SPOOKS OF "EATING (I.E. ENJOYING) IN THE YEARS OF MESSIAH," AND INSTEAD OF FINDING ANY DIFFICULTY IN THE FIGURE THEY SAID THAT THE DAYS OF HEZEKIAH WERE SO GOOD THAT "MESSIAH WILL COME NO MORE TO ISRAEL; FOR THEY HAVE ALREADY DEVOUNED HIM IN THE DAYS OF HEZEKIAH." (LIGHTFOOT, VOL. XII, PP. 296, 297). EVEN WHERE EATING IS USED OF THE DELEURING OF ENEMIES, IT IS THE ENJOYMENT OF VICTORY THAT IS INCLUDED. THE LORD'S WORDS COULD BE UNDERSTOOD THUS BY HEARSERS, FOR THEY KNEW THE IDIOM: BUT "THE CHARISMA" THEY KNEW NOTHING, AND COULD NOT HAVE THUS UNDERSTANDED THEM. BY COMPARING VV. 47 AND 48 WITH VV. 53 AND 54, WE SEE THAT BELIEVING ON CHRIST WAS EXACTLY THE SAME THING AS EATING AND DRINKING HIM.


55. EATETH = FEEDETH ON (SO AS TO ENJOY). Gr. triqôg, AS IN VV. 56, 57-58. NOT THE SAME WORD AS IN VV. 13, 14, 26, 31, 48, 50, 60, 68-. SEE THE TWO WORDS IN V. 58.

56. DWELLETH = ABIDETH. SAME AS "ENDURETH" IN V. 27. SEE NOTE ON "ABODE" IN 1. 32.

57. AS = ACCORDING AS. SEE 13. 15. I JOHN 2. 6; 4. 17. LIVE. SEE NOTE ON 4. 50.

58. THIS, &C. Cp. V. 50, AND SEE MATT. 16. 18. THIS IS THE ULTIMATE GOVERNING IDEA. IT IS AN IDEATION OF DEATH (V. 49), AND IS TO BE ONLY BY AND THROUGH RESURRECTION (VV. 39, 40, 44).

59. SYNAGOGUE. SEE AP. 129. I.

6. 60-71 (Z\'S, P. 1589). COLOQUY: WITH DISCIPLES.

Z\' G S | 60. DISCIPLES. MURMURING. T | 61-63. THE LORD'S EXPOSITION.

U | 64, 65. SOME UNBELIEVERS. ONE BETRAYER.

G S | 66. DISCIPLES. DEFECTION.

T | 67-69. THE LORD'S EXPOSITION.

U | 70, 71. TWELVE CHOSEN. ONE BETRAYER.

60. MANY. OTHER THAN THE TWELVE (V. 70).

61. THIS IS AN HARD SAYING. THE EMPHASIS IS ON "HARD" BY THE FIG. HYPERBATON (AP. 6). AS IN v. 67. IT = THIS. OFFEND = CAUSE TO STUMBLE. YOU? EMPH.; I. E. YOU, AS WELL AS THOSE JEWS.

62. WHAT AND IF, &C. THE APODOSIS WHICH IS WANTING (BY ELLIPSIS) MUST BE SUPPLIED THUS: "IF (AS IN V. 54) WHERE HE WAS BEFORE [WILL YOU BE OFFENDED THEN]?"
11 Then the Jews sought Him at the feast, and said, “Where is He?”
12 And there was much murmuring among the Jews.


L E E H F 1 J 7 After these things Jesus walked in Galilee: for He would not walk openly, but in secret, because the Jews sought to kill Him.

K L 2 Now the Jews’ feast of tabernacles was at hand.
3 His brethren therefore said unto Him, “Depart hence, and go into Judaea, that Thy disciples also may see the works that Thou dost.
4 For there is no man that doth anything in secret, and he himself seeketh to be known openly.
5 If Thou do these things, shew Thyself to the world.”

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

L N v 6 Then Jesus said unto them, “My time is not yet come: but yours is always ready.
7 The world cannot hate you;
but Me it hateth, because I testify of it, that the works thereof are evil.

N w 8 Go ye up unto this feast:
9 When He had said these words unto them, He abode still in 1 Galilee.

K 10 But when His brethren were gone up, then went also up unto the feast, 1 not openly, but as it were 2 in secret.

H P R I 11 Then the Jews sought Him at the feast, and said, “Where is Jesus?”
12 And there was much murmuring among the Jews.


7. 6—8 (L, above). THE LORD’S BRETHREN: THEIR ADVICE REJECTED. (Introversion.)

L N v | s—. Himself.
| w | —. His brethren.
| o | —. Brethren: not hated.
| o | —. Himself: hated.

6 Then Therefore. Not the same word as in v. 10. time = seasonable moment. not yet. Gr. οὔπω. A compound of ou (Ap. 105. 1). The Lord’s death was accomplished by Himself. See 10. 17, 18. Luke 9:31. Until that hour (the right hour) came, He was immune (vv 8, 30; 8:20) At length it was “at hand” (Matt. 26:45); and came, according to His word (12:23, 27; 13:1, 17). Cp. Mark 14:41). go = your own. Gr. ἑαυτόν. Em ph. 7 cannot = is not (Ap. 105. 1) able to. testify = bear witness. See note on 1. 7. of = concerning. Gr. peri. Ap. 104. viii. only apostles. not a Galilean. Cp. 12:2, 26. that should betray Him = [who] was about to betray Him. Note the two verbs. Thus ends the second portion of the Lord’s ministry (Ap. 119), and thus is ushered in the third.


E H J 7 After these things Jesus walked in Galilee:
H 2 7. 1—11. 54.—In Jerusalem.

7. 1—10 (H, above). IN GALILEE. (Alternation.)
K 10. Feast of Tabernacles.

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

7. 2-8 (K, above). FEAST OF TABERNACLES. (Introversion.)
K L 1—4. The Lord’s brethren. Their advice given.
M 5. Parenthetic remark concerning them.
L 6—8. The Lord’s brethren. Their advice rejected.


7. 11—12. 54. [For Structure see next page].


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the people concerning Him: for some said, "He is a good Man"; others said, "Nay; but He deceiveth the people."

13 Howbeit no man spake openly of Him for fear of the Jews.

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

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

16 They answered him, "Are not thou born and brought up in Jerusalem? and hast thou come hither to destroy us? and I know thee, that thou art a deceiver, and a murderer at the same time."

17 Jesus answered them, "I spake not of myself: but the Father that sent me, the same hath given me commandment what I should say, and what I should speak."

18 I know that my doctrine is not of Mine; but His that sent Me, 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, "Thou hast a devil: who goeth about to kill Thee?"

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

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

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken: I am the Son of Man, and I have made I a man every whit whole on the sabbath day?"

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

25 Then said some of them of Jerusalem, "Is it not this He Whom they seek to kill?"

26 But, lo, He speaketh boldly, and they say nothing unto Him. Do the rulers know indeed that this is the very Christ?"

27 Howbeit we know this man whence He is: but when Christ cometh, no man knoweth whence He is."


discipline = teaching. sent. See note on 5. 23.

doctrine = teaching. will do = desire (Ap. 102. 1) to do. will = Gr. thelēma. Ap. 102. 2. know = get to know. Gr. ginōskō.


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28 Then cried Jesus in the temple as he taught, saying, What sign showest thou unto me, seeing that thou desirest to kill me, as thou sayest? 29 The Jews answered him, saying, For what reason dost thou desire to kill me? seeing that I have done nothing evil. 30 Jesus answered, I have done one thing, what is it that ye do not believe? 31 But if I say the truth, why do ye not believe me? 32 He that is of God heareth the words of God; the word is of God, and giveth life. 33 The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 34 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 35 Then the Jews said, Forty and two years was this temple in building, and wilt thou raise it up in three days? 36 But the disciples understood not at first this saying which he spake unto them: but after that he had risen, they remembered that these things were written of him. 37 And the disciples remembered that these words were spoken unto them, while he was yet in Galilee. 38 Jesus then said unto them, A Amen, I say unto you, that ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man. 39 And as he spake these things, the people set him before the council. 40 Then the High Priest arose and said unto him, Answerest thou nothing? what is it which these witness against thee? 41 But Jesus holdeth his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 42 Jesus said, I am, and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 43 Then the high priest rent his clothes, saying, What need we any further witnesses? 44 Ye have heard the law; have ye not judged? 45 And we know that this is right, because we have heard him of God, and we have learned that this is a man approved of God. 46 Then answered all the council, and said, What need we yet any further witnesses? 47 Ye have heard the law; and abide in its words.

42 the seed of David. Ps. 110; 182. Isa. 11. 1, 10.

43 So—Therefore. See Mic. 5. 1.

44 and some of them would have taken Him; but no man laid hands on Him.

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

46 The 32 officers answered, “Never 22 man spake like this Man.”

47 Then answered them the 32 Pharisees, “Are ye also deceived?

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

49 But this 17 people who knowest 24 not the law are cursed.

50 Nicodemus saith unto them, ‘he that came 43 to early in the morning He came unto the mount of Olives.

51 Doth our law judge any man, before it hear him, and 17 know what he doeth?’

52 They answered and said unto him, “Art thou also of Galilee? ‘Search, and look: for 32 of Galilee ariseth no prophet.’

53 And every man went unto his own house.

8. 2—11 (S, p. 1584). COLLOQUIY WITH SCRIBES AND PHARISEES. (Introversion.)

S

3 The scribes and Pharisees brought

WH place it in double brackets at the end of the Gospel. As to ancient MSS., A (the Alexandrine, London) and C (Ephraemi, Paris), are defective here, so that the oldest omitting it are W (Sinaic, Cent. v), B (Vatican, Cent. iv). The oldest containing it is D (Beza, Cent. vi). It is contained in the Vulgate (388), and Jerome (378-430) testifies (adv. Pelag. ii. p. 782) that it is found in many Greek and Latin Codices. It is also found in the Jerusalem Syr. (Cent. v), the Memphitico (Cent. n), the Syro-cyprian (Cent. iv). Eusebius, Bishop of Caesarea (315-320), quotes (Hist. Ecc. iii. 39) Papias, Bishop of Hierapolis (in Phrygia, 130), as referring to it. Ambrose (374-397) quotes it, as does Augustine (356-430), de adult. concub. (lib. ii. cap. 7). Though W omit it, Dean Burgon (1883) quotes: “Drs. W. and H. remark that the argument which has always told most in its favour in modern times is its own internal character. The story itself has justly seemed to vouch for its own internal truth, and the words in which it is clothed to harmonize with other Gospel narratives” (The Revision Revised, p. 311, note). We may ask: How is it that all the MSS. which do contain it (including 300 Cursives) agree in placing it here? It was another attempt following on 7. 32, and referred to in 8. 18.


8. 2—11 (S, p. 1584). COLLOQUIY WITH SCRIBES AND PHARISEES. (Introversion.)

3 And the scribes and Pharisees brought...
8.3.

JOHN.

A. D. 28

unto Him a woman taken in adultery; and when they had set her in the midst,

D E

4 They say unto Him, 1 Master, when this woman was taken in adultery, in the very act.

F a

5 Now 2 Moses 3 in the law 4 commanded us, that such should be stoned: but what saiest thou 2 of her? 5

This they said, 6 tempting Him, that they might have to accuse Him.

b But 7 Jesus stooped down, and with His finger wrote 8 on the ground, 9 as though He heard them not.

F a

7 So when they continued 6 asking Him, He 7 lifted up Himself, and said unto them, 8 He that is without sin among you, let him first cast 9 a stone 10 at her.

b And again He stooped down, and 9 wrote 10 on the ground.

E

9 And they which heard 6 asked Him, What is true? for they knew 6 that they were guilty also.

C and 1 Jesus was left alone, and the woman standing in the midst.

D

10 When 1 Jesus had lifted up Himself, and 2 saw 3 none 4 but the woman, He said unto her, 5 Woman, where are those thine accusers? hath 5 no man 6 condemned thee? 7

11 She said, 10 Neither man, 5 Lord. And 1 Jesus said unto her, Neither do 3 10 condemn thee: go, and 8 sin no more.

B G 1

12 Then 1 spoke 3 to Jesus 4 again unto them, saying, 5 7 is the light of 6 the world: he that followeth Me shall not walk in darkness, but 5 shall have the light of life.

H 1

13 The 5 Pharisees therefore said unto Him, 2 10 beareth record 3 of Thyself? Thy 4 record 9 is not true.

G 2

14 1 Jesus answered and said unto them, 5 Through 3 8 bear record 9 of Myself, and My 10 record 3 is true: for I 10 know 3 whence I came, and 5 whither I go; but 6 no man 7 knoweth 5 where I come, and 8 whither I go.

15 9 5 judge after 6 the flesh; 3 6 judge 8 no man.

16 And yet 6 if 7 15 judge, My 4 judgment is true: for I 10 am not alone, but 3 and 5 the Father that 8 sent Me.

17 It 10 is also written 3 in 9 yeu law, that 4 the testimony 3 of 5 two men 10 is true.

18 3 am one that 8 bear witness 15 of Myself, and 16 the Father that 8 sent Me beareth witness 13 of Me.

8.18.


8.4-9. (D. p. 1536). CONDEMNED.

(Interrogation and Alternation.)

D E

f a 1, 2. Question asked.

b 3. The Lord. Inattention.

F a 6. Question answered.

b 5. The Lord. Inattention.


5 Moses. See note on 1. 17.

commanded ... stoned. This law referred only to a "betrothed damsel" (Deut. 22. 24); and to show that the Lord knew their thoughts, and knew also that this was another man's "wife". He complied with the law prescribed in "such" a case (Num. 5. 11-31), and stoned down and wrote the curses (as required in v. 23) on the ground. but = therefore.

6 tempting = testing. The temptation was in the word "true", and of two cases they mention the punishment without defining what it was: for the one in Deut. 22. 24 (a virgin) the death was stoning; but in the case of a "wife" the punishment was not stoning, but required a special procedure (Num. 5. 11-31) which left punishment with God. that = in order that. Gr. hina. on, &c. = into (Gr. eis. Ap. 104. vi) [the dust of] the earth (Ap. 129. d).

as though, &c. This Ellipsis (Ap. 6) is wrongly supplied. It was not from inattention, but to call their attention to the fact that the case was "such" as required the fulfilment of Num. 5 and not Deut. 22.


a stone = the stone, i.e. the heavy stone for execution. Cp. v. 59. at = upon. Gr. epi. Ap. 104. ix. 2.

wrote. The curses, as before.

9 convicted, &c. By the manifestation of the Lord's knowledge of what was in their hearts and of what they were concealing for the purpose of tempting Him. Gr. elenchos. Same word as in v. 46; 3. 20; 18. 8.


elders = elders. unto = as far as.


none. Gr. medeia.


thee. He does not say "thy sin". He speaks judicially.

12 Then = Therefore.

13 (R. p. 1536). SCRIBES AND PHARISEES.

THEIR REBUKE. (Repeated Alternation.)

B G 1.

12 The Lord. Declaration.


H 2. 15-. Pharisees. Question.


12 Then = Therefore.

again. This section has no necessary connection with the preceding. The Lord's declaration is not an answer to the objection. See note on 1. 15. The Lord's Refutation. See note on 1. 19. The Lord's Refutation. See note on 1. 22. This section has no necessary connection with the preceding. See note on 1. 19. The Lord's Refutation. See note on 1. 22.
John 8:19-33

19 Neither . . . nor. Gr. oth, compound of 

20 words. Gr. rhema. See note on Mark 9:32.

21 neither . . . nor. Gr. oth, compound of 

22 Jews. See note on 1:19.

23 ye. Gr. eis. See 4:16. In the Greek 

24 Will He kill Himself? because He saith, "W

25 Will He kill Himself? Surely He will not (Gr.

26 Will He kill Himself? because He saith, "W

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

28 then said 1 Jesus unto them, "When ye have lifted up the Son of man, then shall ye know that 3 am He, and that I do nothing of Myself; but as My Father hath taught Me, I spake these things.

29 And He said unto them, "Ye have sent Me to be a light unto the world: and ye are in darkness. But I, as I have spoken unto you, I know the Father, and ye know Me not. But I said unto you that ye also have seen Me, and believe not: that ye might be continued in the world which I prepared for Me, that my disciples should be led into it.  

30 As He spake these words, many believed on Him.

31 Then said 1 Jesus to those 22 Jews which believed on Him, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."

32 Then answered Him, "We be Abraham's seed, and were never in bondage to any man: why saith Thou, 'Ye shall be made free?' "

33 Neither . . . nor. Gr. oth, compound of 

8:19-33. COLLOQUIUM WITH SCRIBES AND PHARISEES. (Repeated alternation.)


20 words. Gr. rhema. See note on Mark 9:32.

21 Will He kill Himself? because He saith, "W

22 Jews. See note on 1:19.

23 ye. Gr. eis. See 4:16. In the Greek 


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28 then said 1 Jesus unto them, "When ye have lifted up the Son of man, then shall ye know that 3 am He, and that I do nothing of Myself; but as My Father hath taught Me, I spake these things.

29 And He said unto them, "Ye have sent Me to be a light unto the world: and ye are in darkness. But I, as I have spoken unto you, I know the Father, and ye know Me not. But I said unto you that ye also have seen Me, and believe not: that ye might be continued in the world which I prepared for Me, that my disciples should be led into it.  

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31 Then said 1 Jesus to those 22 Jews which believed on Him, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."

32 Then answered Him, "We be Abraham's seed, and were never in bondage to any man: why saith Thou, 'Ye shall be made free?' "

28 When . . . then. Revealing that, after that, men would believe in the truth of His Deity. have = may, or shall have. lifted up. Cp. 3:14; 12:34.


30 words. Gr. rhema. See note on Mark 9:32.

31 said = speak. as in v. 27. I do, &c. Note the complex Ellipsis [Ap. 6] = Of Myself I do nothing [nor speak]; but according as the Father taught Me, these things I speak [and do them]'. nothing. Gr. oude. of = from. Gr. apo. Ap. 104. xi. 2. hath taught = taught. Gr. meta, Ap. 104. xi. 1. along. Cp. v. 16. 3 do always, &c. I do the things pleasing to Him always. The last word in the sentence in the Greek emphasized by the Fig. Hyperborton [Ap. 6].

32 said = speak. as in v. 27. to. Gr. pro. Ap. 104. xv. 5. believed on = had believed. Ap. 150. I. 1. ii. Thus distinguishing these Jews from the true believers of v. 32. Note the emphatic word "gr" in next clause. make = set. 33 were never . . . any man, &c. Have claims in bondage to no one (Ap. 105, I) at any time. Thus ignoring all historical facts. These were "the Jews" who believed in v. 31, and thus proved themselves not "believers indeed."
34 Jesus answered them, "Verily, verily, I say unto you, Whosoever comethteth sin is the servant of sin. 35 And the servant abideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed. 37 I know that ye are Abraham's seed; but ye seek to kill Me, because 31 My word 'hath no place in you. 38 Jesus answered them, 'If ye were Abraham's seed, ye would do the works of Abraham. 40 But now ye seek to kill Me, a Man That hath told you the truth, which I have heard of God: this did not I, but I honour My Father, and ye do dishonour Me. 41 Why do ye not understand My speech? even because ye cannot hear My word. 42 Ye are of your father the devil, and the lusts of your father ye will do. Ye will not do the deeds of your father." 43 Then said they to Him, 'We are not born of sin. 44 Jesus answered, 'If ye were Abraham's seed, ye would do the works of Abraham. 45 For now ye seek to kill Me, a Man that came from God; and it is not me ye seek to kill, but because I told you the truth. 46 Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me? 47 He that is of God hearth Me; and as Me ye abode not, because ye are not of God." 48 Then answered the Jews, and said unto Him, 'Say we not well that thou art a Samaritan, and hast a devil? 49 Jesus answered, '3 have not a devil; but I honour My Father, and ye do dis Honour Me. 50 And seek not Mine own glory: there is One that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep My word, he shall never see death."
52 Then said the Jews unto Him, “Now we know that Thou hast a devil: Abraham is dead, and the prophets; and yet sayest Thou, ‘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; and yet sayest Thou, ‘If a man keep My saying, he shall never taste of death’?

54 Jesus answered, ‘If I honour Myself, My honour is nothing: it is My Father that honoureth Me: Of whom ye speak, ye say, ‘He is your Father; but I know Him not; and if I should say, I know Him not, I shall be a liar like you: but I know Him, and keep His saying.’

55 Your father Abraham rejoiced to see My day: and he saw it, and was glad.’

56 Then said the Jews unto Him, ‘Thou art not yet fifty years old, and hast Thou seen Abraham?’

57 Jesus answered, ‘Verily, verily, I say unto you, Before Abraham was, ‘I was.’

58 Then took they up stones to cast at Him:

59 But Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by.
before had "seen him that he was blind, said, "I was 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 And he answered and said, "A 1 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 wash ed, and I received sight. 12 Then said they unto him, "Where is he?" He said, "I 10 know not." 13 They 9 brought 8 to the 7 Pharisees him that aforetime was blind. 14 And it was "the sabbath day when 3 Jesus made the 4 clay, and opened his eyes. 15 Then again the 8 Pharisees also 9 asked him how he had 11 received his sight. He said unto them, "He put 4 clay upon mine eyes, and I 13 washed, and I did 10 see." 16 Therefore said some 6 of the 11 Pharisees, "This 1 man is 12 not 0 of 3 God, because he keepeth 7 not the sabbath day." Others said, "How can a 1 man that is a 5 sinner do such "miracles?" And there was a division among them. 17 They say unto the blind man again, "What sayest thou of him, that he hath opened thine eyes?" He said, "He is a 9 prophet." 18 But 8 the Jews did 11 not 0 "believe 3 concerning him, that he had been blind, and 9 received his sight, when they called the parents of 8 him that had 11 received his sight. 19 And they 9 asked them, saying, "Is this your 8 son, who ye say 3 was 2 born blind? how 13 then doth he now 8 see?"

20 His 1 parents 11 answered them and said, "We 13 know that this is our 19 son, and that he was 2 born blind: 21 But 8 by what means he now 7 seeth, we 11 know not; or who 17 hath opened his eyes, iv 13 know not: he is of age; 3 9 ask him: he shall speak 5 for himself." 22 These words spake his parents, because they feared 11 the jews: for 10 of them had 9 heard that 1 9 Jesus of Nazareth had made such miracles, 2 as that if 3 any man 2 did confess that He was 8 Christ, he should 6 be 2 put out of the synagogue. 23 Therefore said his parents, "He is of age; 3 9 ask him." 24 Then 8 again called they the 1 man that was blind, and said unto him, 8 "Give 2 God the 9 "praise: we 12 know that this 1 man is a 19 sinner." 25 But 8 answered and said, 9 "Whether he be 8 a 16 sinner or no, I 13 know not: one thing I 11 know, that, whereas I was blind, now 1 I 8 see." 26 Then said they to him again, "What did he do to thee? how opened he thine eyes?"

27 He answered them, "I 11 have told you already, and ye 11 did 11 not 0 hear: wherefore would ye hear it again? will ye also 10 be his 9 disciples?"

28 "Then 5 reviled him, and said, "9 3 22 art 5 9 his disciple; but we 4 are 0 Moses' disciples. 29 12 know that 3 God spake unto 28 Moses: as for this fellow, we 12 know not 5 from whence he is:"

30 The 1 man 11 answered and said unto them, "Why 9 herein is a 5 marvellous thing, that ye 11 know not 29 from whence he is, and yet 17 hath opened mine eyes.
9. 31.  

Now we know that 3 God heareth 2 not sinners; but 21 if 2 any man be 2 a worshipper of God, and doeth His will, 2 He will hear him. 32 Since the world began was it not heard that 22 any man opened the eyes of one that was born blind. 33 If this man 2 were not 16 of 3 God, He could do nothing." 34 They answered and said unto him, 21 "Thou wast 2 altogether born 2 in sins, and dost 2 know 2 the Son of God?" 35 Jesus heard that they had cast him out; and 2 when He had found him, He said unto him, 22 "Dost thou 2 believe on 2 the Son of God?" 36 He answered and said, 22 "Who is He, Lord, that I might believe on 2 Him?" 37 And 2 Jesus said unto him, 22 "Thou hast 2 both 2 seen Him, and it is 5 ye That talketh 2 with thee." 38 And He said, 22 "Lord, I believe." And 2 he 2 worshipped Him.

10. 18 (J. p. 1540). SIGNIFICATION OF THE SIGN. (Inversion and Extended Alternation.)

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.

But he that entereth in by the door is the shepherd of the sheep. 3 To him 3 the porter openeth; and the sheep know his voice: and he calleth his own sheep by name, 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 stranger will they not follow, but will flee 3 from him: for they know not 2 the voice of strangers.

Verily, verily, the fifteenth century connecting the sign with the signification. See note on 1. 31. The sheepfold = the fold (Gr. aude) of the sheep; the two symbols being used separately. See v. 16.

The sheepfold = from another quarter. The "from" the same = that one. A thief. Who uses craft. Gr. kleptes. Always correctly so rendered. Cp. Ap. 164. robber. One who uses violence. Gr. lus. 2 As in v. 5. 2 Cor. 11. 26. Elsewhere wrongly rendered "thief," as in Matt. 21. 13; 26. 55; 27. 38, 41. Mark 11. 17; 14. 18; 15. 17. Luke 10. 30, 36; 19. 16; 22. 52. 2 the s. i.e. one of many. 3 porter = door-keeper. Gr. theriuros. hear = hear [and understand]. Cp. 8. 43. generally implying a personal address. Cp. 13. 13. their name. 4 he putteth forth = he shall have put forth. before = in front of. Not the same as in v. 8. 5 not = by no means, or in no wise.

This parable spake Jesus unto them: but they understood not those things which He spake unto them.

10. 6.  

31 a worshipper of God=a pious man, or God fearing [man]. Gr. theosebeia. Occ. only here in N.T. Cp. the kindred noun in Tim. 2. 10. In an inscription at Miletus the Jews are called theosebeioi. Deissmann, Light, &c., Ap. IV, p. 446.

32 Since the world began. Gr. ek tou ailron. See Ap. 151. II. A. ii. 3. This phrase occ. only here in N.T. See note on 6. 44.

33 not. Gr. me. Ap. 105. II. could do nothing = would not, for it is not able to do anything.

34 altogether = wholly. sins. Ap. 128. I. ii. 1 Not. Note the emphasis.


40 And of some of the 13 Pharisees which were 37 with Him heard these words, and said unto Him, "Are ye blind also?"

41 Jesus said unto them, 22 "If ye were blind, ye should have no 34 sin: but now ye say, 22 We see;" therefore your 34 sin 9 remaineth.

7 Then said Jesus unto them again, 1 " Verily, verily, I say unto you, 2 I am the door of the sheep. 8 All that came before Me are thieves and robbers: but the sheep did they not hear them. 9 I 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 hireling fleeth, and the sheep, not the shepherd, who own the sheep are not, and the wolf cometh, and leaveth the sheep, and catcheth them, and scattereth the sheep. 11 The hireling fleeth, because he is an hireling, and careth not for the sheep.

12 But he that is an own shepherd, and not the hireling, which is not, even the shepherd, whose own the sheep are, if the wolf come, he shall not steal, but will lay down his life for the sheep. 13 He that is an own shepherd, and not a hireling, whose own the sheep are, he is not the shepherd who careth not for the sheep.


Then said He unto them again, therefore. I say... 3 am = I say that I am, &c.; for the words that follow as a quotation. See Ap. 173. for the sheep, not of the fold. 6 All that ever was = All who ever. 10, 11. Verily, verily, I say unto you, 2 I am the door of the sheep. 8 All that came before Me are thieves and robbers: but the sheep did they not hear them. 9 I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
The Companion Bible

E. W. Bullinger

10. 20.

A.D. 28

20 And many 10 of them said, “He hath a
devil, and is mad; why hear ye Him?”

22 10 Others said, “These are 3 not the words of
him that hath a devil. Can a 20 devil open
deaf eyes of the blind?”

P 11

And it was 9 in Jerusalem the feast of
the dedication, and it was winter.

23 And 4 Jesus walked in the 5 temple in
Solomon’s porch.

24 Then 9 came the Jews round about Him,
and said unto Him, “How long dost Thou
make us to doubt? If Thou be the 61 Christ,
tell us 9 plainly.”

m 1

25 Jesus answered them, “I 9 told you, and
ye 9 believed 5 not: the works that 3 do 28 in
My Father’s name, they bear witness of Me.

26 But 26 believe 2 not, because ye are 5 not
10 of My sheep, as I said unto you.

27 My sheep 5 hear My voice, and 3 14 know
them, and 5 they follow Me:

28 27 And 3 give unto them 5 eternal 10 life;
and they shall 5 never perish, neither shall
any man 2 pluck them 5 out of My hand.

29 My Father, which gave them Me, is
greater than all; and 38 no man 3 is able to
pluck them 31 out of 17 My Father’s hand.

30 3 and 17 My Father is 9 one.”

f 1

31 Then the Jews took up stones 9 again 3 to
stone Him.

m 3

32 Jesus answered them, “Many good works
have I shewed you from 17 My Father; for
which of those works do ye stone Me?”

j 1

33 The Jews answered Him, saying, “For
a good work we stone Thee 5 not; but 5 for
blasphemy; and because that 5 Thou, being a
man, makest Thyself 6 God.”

m 3

34 Jesus answered them, “Is it 9 not written
in your 3 law, ‘I 9 said, ‘ Ye are 3 gods?’

35 If he called 5 them gods, unto whom the
word of 38 God came, and the scripture 5 cannot
be 6 broken;

36 Say ye of Him, Whom 3 the Father hath
sanctified, and 5 sent into the 5 world, ‘Thou
blasphemest; because I said, ‘I am 6 the Son
of God’?”

37 If I do 5 not the works of 17 My Father,
believe Me 1 not.

38 But 24 if I do 0 though ye 37 believe 2 not
Me, 9 believe 5 the works: 10 that ye may 16 know,
and 9 believe, ‘that 9 the Father 5 is 21 in Me,
and 3 23 in Him.”

Q Y A

39 Therefore they sought again to 9 take Him;
but He 9 escaped 30 out of their hand,

B

40 And 9 went away again beyond Jordan

the works. These have a voice of their own.

With this profound statement cp. 14. 10, 11, 20; 17. 11, 21. See also Matt. 11. 27.

10. 39–11. 54—(Q, p. 1584). SUBSEQUENT EVENTS. (Introversion and Alternation)


Y A 11. 47–53. Counsel to take Him. 11. 54–. The Lord escapes.

39 take = arrest. See 7. 30, 32, 44, 51; escaped = went forth. Cp. 8. 59 and Luke 4. 30. 40 went away, &c. This was in December, and He remained away till April, visiting Bethany (11. 1) in the interval, and spending the latter part of the time at the city of Ephraim (11. 54).

1044

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

2 (It was that Mary which anointed the Lord with ointment, 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 this, 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, He abode two days still in the same place where He was.

7 So then after that saith He to His disciples, "Let us go into Judea again."

8 His disciples say unto Him, "Master, the Jews of late sought to stone Thee; and goest Thou thither again?"

9 Jesus answered, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if he walk in the night, he stumbleth, because there is no light in him."

10 These things said He: and after that He saith unto them, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."

where, &c. See 1. 18.

baptized = was baptizing. Ap. 115. L. i.

resorted = came. said = kept saying.
did, &c. Miracles were not necessarily the credentials of a prophet (Deut. 18. 1–3).

no. Gr. ou. miracle = sign, a characteristic word in this Gospel. See note on 2. 11, and p. 1511.


believed. See Ap. 115. L. v. (i.)

there. Emphatic, in contrast with His treatment in Jerusalem.

11. 1–46. (Z, p. 1544.) THE SEVENTH SIGN. THE RAISING OF LAZARUS. (Extended Alteration.)

Z | 1, 2. The Sign. Occasion.
D | 3–5. The purpose. The glory of God.
C | 6–44. The Sign. Performance.
G | 45, 46. The Consequences. Belief of some and opposition of others.
H | 1. He was sick. Pointing to great weakness and exhaustion, the result of active disease, rather than the disease itself. The verb is used thirty-six times, generally translated in the Gospel "sick, " in Paul's Epistles "weak", but in John 5. 3, 7 "impotent."


Mary. See Ap. 100. 3.


It was, &c. This is an explanatory statement, anticipating what is related in 12. 1.


sent. Gr. apostellō. Ap. 174. 1. If the place of 10. 40 was Bethabara beyond Jordan, and is to be identified with Beth-nimrah (Num. 33. 90) in Perea, it would be about 25 miles from Jerusalem unto. Gr. pros. Ap. 104. xv. 3.


is sick: lit. is weakening = is sinking.

Jesus. Ap. 98. X.

sickness. Gr. astheneia = weakness, not nosos, active disease. See note on Matt. 4. 23.


11. 6–46 (C, above). THE SIGN. PERFORMANCE. (Division.)


E2 | 17–44. Arrival of the Lord.

11. 6–16 (E1, above). DEPARTURE, ETC. (Extended Alteration.)


H | 7. The Lord's proposal. "Let us go."


F | G | 9, 10. Day (fig.). Work.

H | 11, 12. The Lord's proposal. "Let us go."


Master = Rabbi. Ap. 98. XIV. vii. 1. of late sought = just now we were seeking. Cp. 8. 59.


the light, &c. i. e. the sun naturally, the Sun of righteousness metaphorically, the light. Gr. phótos. Ap. 130. I.


10 there is no light in him = the light is not (Gr. ou. Ap. 105. 1). in him. The clauses in vv. 9, 10 are strictly antithetical.

Illustration. Walking by day in the light of the sun, a man stumbles not.

Application. He that hath the Son is walking in the light. (exoteric.)

Walking by night without that light, he stumbles. (esoteric.)

He that hath not the Son walks in darkness.


11 friend. Gr. phílos, noun of phíleō, v. 3.

slepteth = has fallen asleep.


Not the same word as in v. 8.

awake him out of sleep. Gr. ezeptō. Occurs only here.

1546
11. 12.  JOHN.

12. Then said His disciples, "Lord, if He sleep, He shall do well."
13. (Howbeit Jesus spake of His death: but they thought that He had spoken of taking of rest in sleep.)
14. Then said Jesus unto them, "Plainly, Lazarus is dead.
15. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto Him."
16. Then said Thomas, which is called Didymus, unto His fellow disciples, "Let us also go, that we may die with Him."

17. Then when Jesus came, He found that he had lain in the grave four days already.
18. (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.)
19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
20. Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat still in the house.
21. Then said Martha unto Jesus, "Lord, if Thou hadst been here, my brother had not died.
22. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee."

23. Jesus saith unto her, "Thy brother shall rise again."
24. "I know that He shall rise again in the resurrection at the last day."
25. Jesus said unto her, "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live:
26. And whosoever liveth and believeth in Me shall never die.
27. Believest thou this?"
28. And when she had so said, she went her way, and called her sister secretly, saying, "The Master is come, and calleth for thee."
29. As soon as she heard that, she arose quickly, and came into Him.

shall do well = shall be saved. Gr. ἰδίως, as in 10. 9.
14. Then said Jesus; lit. Then therefore Jesus said, plainly. See 10. 24.
18. (Howbeit Jesus spake of His death: but they thought that He had spoken of taking of rest in sleep.)
21. (Howbeit Jesus spake of His death: but they thought that He had spoken of taking of rest in sleep.)
22. (Howbeit Jesus spake of His death: but they thought that He had spoken of taking of rest in sleep.)
23. (Howbeit Jesus spake of His death: but they thought that He had spoken of taking of rest in sleep.)
24. (Howbeit Jesus spake of His death: but they thought that He had spoken of taking of rest in sleep.)
25. (Howbeit Jesus spake of His death: but they thought that He had spoken of taking of rest in sleep.)
26. (Howbeit Jesus spake of His death: but they thought that He had spoken of taking of rest in sleep.)
27. (Howbeit Jesus spake of His death: but they thought that He had spoken of taking of rest in sleep.)
28. (Howbeit Jesus spake of His death: but they thought that He had spoken of taking of rest in sleep.)

11. 17-44 (EF, p. 1545). THE ARRIVAL, ETC. (Extended Alternation.)

11. 23-27 (O, above). THE LORD'S PROMISE. (Alternation.)

25. 26 (P, above). THE LORD'S PROMISE. (Alternation.)
**JOHN.**

**saying.** T Tr. A WR read, "supposing".  
weep (Gr. khlaio) = to wail. Not the same word as in v. 35.  
32 fell down. Others who fell down before Him or at His feet were the wise men (Matt. 2: 11), Jairus (Mark 5: 22), the woman (Mark 5: 35), the Syrophoenician (Mark 7: 27), Peter (Luke 5: 8), the leper (Luke 5: 12), the Gaderene (Luke 8: 28), and the Samaritan (Luke 17: 15). This makes nine in all. See Ap. 10.  

11. 33-44 (O. p. 1546). RESURRECTION. PERFORMANCE. (Alternations.)

O T1 n 33 | 33, 34-. The Lord. Groaning.  
o | 35. The Lord. Weeping.  
U | 37. What some said.

T2 p 38-. The Lord. Groaning.  
q | 38-. The Lord. Command.  
U | 39-. What the Lord said.

T3 r | 40-. Lazarus. Dead.  
q | 41-. Lazarus. Called.  
U | 42-. The Lord. Command.

was troubled = troubled Himself. Cp. Gen. 6. 6. Judg. 10. 16.  
weep = shed tears. Gr. dakruo. Occurs only here. The noun dakru or dakron occurs eleven times, and is always transl. by pl. "tears".

37 And - But.  
this man (Gr. houtos) = this (One). Cp. Matt. 8: 27.  
not. Gr. me. Ap. 105. II.  
38 to = unto. Gr. eis, as in 31.  
cave. Natural or artificial. Cp. Isa. 22. 16.  

39 four days. The Rabbi taught that the spirit wandered about for three days, seeking re-admission to the body, but abandoned it on the fourth day, as corruption began then.

the glory of God, i.e. the manifestation of the same glory by which Christ was raised. Cp. Rom. 6. 4.

bast heard = heardest (Aorist tense). This suggests that the prayer was heard and answered before, perhaps in Peræa. See v. 4.  
42 because of. Gr. dia, as in v. 15.  
43 come forth; lit. hither, out.  
44 he that was dead. Gr. ho tathneko, the dead man. Cp. Luke 7. 12.  
graveclothes. Gr. keirai. Only here used in N.T. In the Sept. it is used in Prov. 7. 18, as the rendering of the Heb. marabdim. Originally it meant a bed-girth, and so any kind of wrapping. Here, = swathing.  
napkin. Gr. soudasion. A Latin word, sudarium, or sweat-cloth. Used only here, 20. 7. Luke 19. 20, and

**11. 30.**  
the things which. Some read "the thing which," referring to this special miracle, or rather these two miracles; for how could Lazarus, when restored to life, come forth, bound, as he was, hand and foot, and his eyes covered, save by a further exercise of Divine power? Thus there was a great increase of disciples, which alarmed the rulers.  
45 But some. These were probably temple spies.  
46 what things = the thing which, as in v. 45. So L T Tr. W.  

**Acts 19. 13.**  
45 seen (Gr. theaomai. Ap. 133. I. 12) = regarded with wonder.  
the things which. Some read "the thing which," referring to this special miracle, or rather these two miracles; for how could Lazarus, when restored to life, come forth, bound, as he was, hand and foot, and his eyes covered, save by a further exercise of Divine power? Thus there was a great increase of disciples, which alarmed the rulers.  
46 But some. These were probably temple spies.  
48 what things = the thing which, as in v. 45. So L T Tr. W.
E. W. Bullinger

II. 47.

97 Then gathered the chief priests and the Pharisees a council, and said,

"What do we? for this man doeth many miracles.

If we let Him thus alone, all men will believe on Him: and the Romans shall come and take both our place and nation."

And one of them, named Caiphas, being the high priest that year, said unto them,

"You know nothing at all.

Nor consider that it is expedient for that nation only, but that also He should gather together in one the children of God that were scattered abroad."

Then from that day forth they took counsel together for to put Him to death.

Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with His disciples.

And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

Then sought they for Jesus, and spake among themselves, as they stood in the temple, "What think ye, that He will not come to the feast?"

Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where He were, he should shew it, that they might take Him.

54 But even Caiaphas had been appointed six months before.

Ye know nothing at all: ye know nothing (Gr. οὐκ οἴδατε) a double negative, i.e. you do not grasp the position; you do not see how critical it is.

Nor: Gr. οὐδέν. It is expedient—it is to our interest.

All the texts read "you", people. Gr. λαὸς. The word that expresses their relationship to God (Deut. 14. 2. Matt. 23. 31) as "nation" is a more general term (Luke 7. 5; 23. 2).

Prophesied: Gr. προφέρετατε. The Jews regarded any ex cathedra utterance of the High Priest as inspired. Here Caiphas was used by God, as Balaam was (Num. 22. 38). See Acts 2. 22; 4. 27, 28. Should die = was about to die.


II. 57.

11. 47-53 (A, p. 1544). COUNSEL TO TAKE HIM. (Alternation.)

47 council. Gr. συνέδριον. The Sanhedrin was the supreme national court. See Matt. 5. 22. It consisted of seventy-one members, originating, according to the Rabbis, with the seventy elders, with Moses at their head (Num. 11. 24). Its sittings were held in the "stone chamber" in the temple precincts.

What do we?= What are we about? i.e. something must be done.

This man. See v. 37, but "man" (Ap. 123. 1) is expressed here.


48 our= of us. Gr. ἑμῶν. Both the word and its position are emphatic. They claimed for themselves what belonged to God. Gr. Matt. 23. 35. Your house.

52 For the feasts of the Lord (Lev. 23. 1) are called in this gospel, feasts of the Jews (v. 55; 5. 1; 6. 4; 7. 2).

Counselling together for to put Him to death.

50 And one of them, named Caiphas, being high priest that year, said unto them, that one man should die for the people, and that the whole nation perish not."

51 And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put Him to death.

54 Jesus therefore walked no more openly among the Jews;

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, "What think ye, that He will not come to the feast?"

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where He were, he should shew it, that they might take Him.
12 Then two days before the Passover came to Bethany, where Lazarus was who had been dead, whom He raised from the dead.

2 There they made Him a supper; and Mary of Bethany, together with Martha her sister, and Lazarus, were in that house.

3 Then Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odor of the ointment.

4 Then, when Jesus came into Jerusalem two days before the Passover, Martha met Him, saying,

5 Why wast thou not here, when I called thee?" His answer was, "Thou hast a good reason, and I had a good reason."

6 This He said, not that He cared for the poor, but because He was a thief, and had raised from the dead.

7 Then Mary, his sister, said to Jesus, "Let her alone."

8 For the poor always have with you; but Me ye have not always.

9 Many of the Jews therefore knew that He was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day much people were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet Him,

14 And cried, "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord."

JOHN.

14 And Jesus, when He had found a young ass, sat upon it; as it is written, 

15 "Fear not, daughter of Zion: behold, thy King cometh, sitting upon an ass's colt." 

16 These things understood not His disciples at first: but when He was glorified, then they remembered that these things were written of Him, and that they had done these things unto Him.

17 The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause were certain Greeks among them that came up to worship at the feast:

19 Then said Andrew to Philip, Andrew and Philip to the second. These things therefore said among themselves, "Perceive ye how ye prevail nothing? behold, the world is gone after the crowd.

20 And there were certain Greeks among them that came up to worship at the feast:

21 And 1 Jesus answered them, saying, "The hour is come. 

22 And 2 serve Me, let him follow Me; for if any man love his life he shall lose it: but if he shall lose it for My sake he shall find it again.

23 And 1 Jesus answered them, saying, "The hour is come, 

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, he will My Father's honour.

27 Now is My soul troubled; and what shall I say, Father, save Me from this hour? but for this cause came I unto this hour.

28 Father, glorify Thy name." Then came there a voice from heaven, saying, "I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and first group of the Apostles, Philip to the second.

24 Verily, verily. The seventy occ. of this double amen. See note on 1. 51. Except = If not. Gr. εξαιτής (Ap. 118. 1. b) mé (Ap. 105. II). a corn of wheat = the seed-corn of the wheat. The Gr. word κόκκος occurs seven times: in Matt. 13. 31; 17. 29. Mark 4. 31. Luke 15. 19; 17. 6 (of mustard seed); here; and 1 Cor. 15. 36. a of the characteristic words in this Gospel. See p. 1511. Gr. γενομένη, one of the characteristic words in the Jewish Gospel. See p. 1511. Gr. εὐαγγέλιον. Ap. 151. II. b. i. 26 My Father. Gr. the Father. Ap. 98. III. honour. Gr. τιμᾶν, only used by John, here, 5. 23, and 8. 49. 27 Now = At this moment. Not the "Now" of 11. 1. & soul. Gr. ψυχή; here used in the personal sense = I myself. Ap. 110. IV. 1. troubled. Cp. 11. 33; 18. 21; 14. 1. 27. and what shall I say, &c. Supply the Ellipses (Ap. 6) that follow, thus: "(Shall I say) Father, save Me from this hour?" (No!) It is for this cause I am come to this hour. (I will say) Father, glorify Thy name. See note on Matt. 6. 8, 10. I have, &c. The Father's name was glorified in the wilderness by the Son's victory over the "tempter." It was about to be glorified again by the final victory over Satan, in the contest beginning in Gethsemane and ending at the empty tomb.

12. 29.


12. 20—36 (Z1; p. 1549). GREEKS. THE HOUR COME. GLORIFICATION. (Alteration.)


20 And, &c. This was the third day before the Passover, 12th of Nisan, our Sunday sunset to Monday sunset.

Greeks. Gr. Ἑλληνες: i. e. Gentiles, not Greek-speaking Jews, or Grecians (Acts 6. 1; 9. 29), among = out of. Gr. εκ. Ap. 104. vii. came up = were coming up, according to custom.

worship. Gr. προκάμενος. Ap. 137. 1. This would be in the outer court of the Temple, called the Court of the Gentiles. Cp. Rev. 11. 2. at = in. Gr. εν. Ap. 104. viii. the feast. They would not be allowed to eat the Passover, unless they were proselytes (Ex. 12. 43).

21 Philip . . . of Bethsaida. See Ap. 141. Probably these Greeks were from Galilee (Ap. 169), and, as Philip bore a Greek name, had some acquaintance with his. desired = prayed. Gr. εὐθείᾳ. Ap. 134. I. 3.

Sir. Gr. κυρίος. Ap. 98. VI. i. a. 4. B. we would see = we wish (Gr. θέλει). Ap. 102. i to see (Gr. εἰδομ. Ap. 133. I. 1).

12. 29.

heard it, said that it 5 thundered: others said, "An angel spake to Him."
30. 1 Jesus answered and said, "This voice came 5 not because of Me, but 5 for your sakes, in order that they might knoweth 5 not whether he goeth.
31. 5 Now is the judgment of this 5 world: 27 now shall the 5 prince of this 5 world be 5 cast out.

O 32. And 9, 2 if I be 3 lifted up 1 from the 5 earth, will 5 draw 2 all men 5 unto Me." 29 This He said, signifying 5 what death He should die.
33. These things spake 1 Jesus, and departed, and 5 did hide Himself 5 from 2 them.

X2. 37. But though He had done so many 5 miracles 1 before them, yet they 11 believed 5 not 11 on Him:
38. That the 5 saying of 5 Essaias the prophet 5 might be fulfilled, which he spake, "LORD, who hath 5 fulfilled our report? and to whom hath 5 the arm of the LORD been revealed?"
39. Therefore they 5 could 5 not 5 believe, because that 38 Essaias said again, 40. 5 He hath blinded their eyes, and hardened their hearts; and 5 they should not 5 see with their 5 eyes, nor understand with their 5 heart, and be converted, and 5 I should heal them."

Son of man. Ap. 98. XVI. this. emphatic; perhaps a reference to the idea that there would be two Messiahs—Messiah Ben-Joseph to suffer, and Messiah Ben-David to reign. 35 unto 5 them: with. Gr. meta, as in v. 8, 17, but all the texts read en, among. while. All the texts read "as". last darkness = in order that (Gr. hina) darkness may not (Gr. mé). come upon = seize. Gr. katalambano. Same word as in 15. Mark 9. 18. Phil. 3. 12, 13; Thess. 5. 4. knoweth. Gr. oide. Ap. 192.1. children = sons. Ap. 108. iii. did hide Himself = was hidden. them: i.e. the Greeks of v. 20. Cp. Matt. 10. 5.

12. 37-50. HOSTILITY EXPLAINED. (Division.)
37. UNBELIEF AND BELIEF. (Intersetion and Repeated Alternation.)

12. 37-43 (P1, above).
12. 41. JOHN 13. 1.

12. 41. These things said Esaias, when he saw His glory, and spake of Him.

Q 42 Nevertheless among the chief rulers also many believed on Him; but because of
the Pharisees they did not confess Him, lest they should be put out of the synagogue:
For they loved the praise of men more than the praise of God.

P2 S1 44 Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him That sent Me.
45 And he that seeth Me seeth Him That sent Me.
46 He that believeth on Me bringeth forth much fruit; and he that believeth on Me shall not abide in darkness.
47 And as My words shall not depart from My mouth, so also the word that I shall speak unto you, the same shall judge him: for I came not to do My own will, but the will of Him That sent Me.
48 He that believeth shall not be put out of the synagogue: but he that believeth not shall be condemned.
49 For the Father Which sent Me, He spake unto Me, and I know that He is always true; and He that speaketh in truth speakest even as the Father hath taught Him.
50 And I know that He hath given Me power over all flesh. This power He hath given Me that I should keep those whom He has given Me, and that I should not lose any of them.
51 These things said Jesus, and after these words, He asked the Father, saying, O Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee.
52 As Thou hast given Him power over all flesh, that He should bring forth much fruit; so dost Thou glorify Him.
53 I have set before Him what Thou hast given Me. And when I have brought forth that which Thou hast given Me, I will glorify Thee.
54 And I know that Thou art He which dost guide Me, and I am glorifying Thee, in that Thou hast given Me power over all men, to bring forth much fruit.

13. 1-17. 26 (Z1, p. 1548). DISCIPLES. THE HOUR COME. GLORIFICATION. (Division.)

13. 1-16. 33 (U1, above). COMMUNICATION TO HIS DISCIPLES. (Alternation)

13. 1-38 [For Structure see next page].

13. 1 Now. Not the same word as in 12, 27, 31, expressing a point of time, but a particle (Gr. de) introducing a new subject. Before. Gr. pro. Ap. 104, XIV. The preparation day, the 14th day of Nisan, our Tuesday sunset to Wednesday sunset, the day of the Crucifixion. See Ap. 158, 1. Feast. See on Matt. 26. 17 and Num. 28. 17.


15. 1-38. Return to the Father.


16. 1-16. 33. COMMUNICATION TO HIS DISCIPLES. (Alternation)


16. 1-16. 33. COMMUNICATION TO HIS DISCIPLES. (Alternation)


16. 1-16. 33. COMMUNICATION TO HIS DISCIPLES. (Alternation)


2 And "supper" being ended, "the devil having now put into the heart of" Judas Iscariot, Simon's son, to betray Him;

3 Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God;

4 He riseth from "supper", and laid aside His garments; and took a towel, and girded Himself.

5 After that He "poureth water into a bason, and began to wash the disciples' feet", and to wipe them with the towel wherewith He was girded.

6 Then cometh He to Simon Peter; and彼上 saith unto Him, "Lord, dost thou wash my feet?"

7 Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt know hereafter."

8 Peter saith unto Him, "Thou shalt never wash my feet."

9 Jesus answered him, "If I wash thee not, thou hast no part with Me."

10 Jesus saith unto him, "He that is washed needeth not to save to wash his feet, but is clean every whit:

11 And ye are clean, but not all."

12 So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, "Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that as ye do to the least of these my brethren, ye do unto me.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread, eateth with me hath lifted up his heel against me. 
19 Now I tell you before it come, that when it is come to pass, ye may believe that I am He.

Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him That sent Me.”

21 When Jesus had thus said, He was troubled in spirit, and testified, and said, 16 Verily, verily, I say unto you, that one of you shall betray Me. 
22 Then the disciples looked one upon another, doubting each of whom He spake.

23 Now there was leaning on Jesus’ bosom one of His disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be.

25 Jesus answered, “O Lord, who is it?”

26 And he dipped his right hand into the sop, when he had dipped it.” And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, “Thou art he that shouldest spake this unto me.”

28 Now no man at the table knew for what intent He spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus said unto Judas, the son of Simon, “Buy those things that we have need of against the feast;” or, that he should give something to the poor.

30 So when having received the sop went immediately out: and it was night.

31 Therefore, when he was gone out, Jesus said, “Now is the Son of man glorified; and God is glorified in Him.

32 If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.

33 Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are My disciples, if ye have love one to another.”
13. 36.  

JOHN.  

14. 12.  

36 Ma. All the texts omit.  
37 now = just now. Gr. arti.  

lay down, &c. Cp. 10. 11, 12; 15. 13. 1 John 3. 16.  

for Thy sake = on behalf of (Gr. huper). Ap. 104. xvii.  

See 1. Thee.  

38 answered him. All the texts read, “answereth”.  
The = A.  

crow. Gr. phonê. Same word as in v. 13.  
denied = utterly denied (Gr. apoprêmoun, always of denying a person, as in Matt. 26. 34, 35, 75. Mark 14. 30, 31, 72. Luke 22. 34, 61; but I.T.Tr. A V R read arameomai, the milder form, without the intensive prefix.  


W Z1 B1  


C1 2–7. Return to the Father. Purpose.  

A1 D1 8–11. Question and Answer. Manifestation.  


1 not. Gr. mé. Ap. 105. II.  

troubled. Cp. 11. 31 (Himself); 12. 27 (My soul); 18. 21 (spirit). Here it is the heart. In all cases the whole being is meant. See also Luke 24. 38.  

ye believe. There is no reason for translating the two verbs differently. Both are imperative. “Believe in God, and believe in Me”.  


in. Gr. eis.  


My Father’s. In John’s Gospel the Lord uses this expression thirty-five times, though in a few instances the texts read “the” instead of “My”. It is found fourteen times in these three chapters 14–16. It occurs seventeen times in Matthew, six times in Luke (three times in parables), but not once in Mark.  

mansions = abiding places. Gr. monê (from menê, a characteristic word in this Gospel). Occurs only here and in v. 22.  

if it were not so = if not. Gr. ei mé. There is no verb. I would, &c. All the texts add “that” (hoti), and read “would I have told you that I go”, &c.  


I will come, &c = again I am coming, and I will receive you.  


that = in order that. Gr. hina.  

ye may be also = ye also may be.  

A1 D1  


5 Thomas. See Ap. 94. III and 141. unto = to.  


not. Gr. ou. Ap. 105. i. can, &c. The texts read, “know we”.  

6 Jesus. Ap. 98. X. 1 3 am.  

This affirmation used by our Lord at least twenty-five times in John. See 4. 26; 6. 20 (“It is I”. Gr. Epi eimi), 35, 41, 48, 51; 8. 12, 18, 25, 24, 28, 25; 10. 7, 9, 11, 14; 11. 15, 15; 13. 15, 1; 15. 5, 6, 8, 37.  


the truth = and the truth. Note the Fig. Polysyndeton to emphasize the Lord’s statement.  


no man = no one. Gr. ooudêta. cometh. Cp. 6. 44.  


1 John 1. 1.  

3 Philip. See 1. 43–48; 6. 5; 12. 21, 32, and 141.  


10 Believe. Ap. 150. I. iii. the words, &c. Supply the Ellipsis (Ap. 6) thus: “The words that I speak, I speak not of Myself, but the Father that dwelleth in Me doeth them.”  

20 works. Gr. rhema. See p. 1511.  

the works. The texts read “His works”.  


Gr. dia. Ap. 104. v. 2. very works = works themselves.  

12 Verily, verily. The twenty-
believeth on Me, the works that \( \frac{3}{2} \) do shall \( \frac{3}{2} \) be do also; and \( \frac{3}{2} \) greater works than these shall \( \frac{3}{2} \) he do; because \( \frac{3}{2} \) go \( \frac{3}{2} \) unto \( \frac{3}{2} \) My Father. 13 And \( \frac{3}{2} \) shall \( \frac{3}{2} \) ask \( \frac{3}{2} \) in My \( \frac{3}{2} \) name, that will I do, \( \frac{3}{2} \) that \( \frac{3}{2} \) Father may be \( \frac{3}{2} \) glorified \( \frac{3}{2} \) in the Son. 14 \( \frac{3}{2} \) ye shall \( \frac{3}{2} \) ask anything \( \frac{3}{2} \) in My \( \frac{3}{2} \) name, \( \frac{3}{2} \) will \( \frac{3}{2} \) do it. 16 \( \frac{3}{2} \) ye love \( \frac{3}{2} \) Me, \( \frac{3}{2} \) keep My commandments, \( \frac{3}{2} \) And \( \frac{3}{2} \) will \( \frac{3}{2} \) with \( \frac{3}{2} \) and \( \frac{3}{2} \) in you. 18 \( \frac{3}{2} \) I love \( \frac{3}{2} \) Me, \( \frac{3}{2} \) will \( \frac{3}{2} \) give you another \( \frac{3}{2} \) Comforter, \( \frac{3}{2} \) that \( \frac{3}{2} \) may \( \frac{3}{2} \) abide \( \frac{3}{2} \) with \( \frac{3}{2} \) for ever. 17 \( \frac{3}{2} \) even the Spirit \( \frac{3}{2} \) of \( \frac{3}{2} \) truth; Whom \( \frac{3}{2} \) world \( \frac{3}{2} \) cannot receive, because \( \frac{3}{2} \) seeth \( \frac{3}{2} \) not, \( \frac{3}{2} \) knoweth Him; \( \frac{3}{2} \) ye \( \frac{3}{2} \) know Him, \( \frac{3}{2} \) He \( \frac{3}{2} \) dwelleth \( \frac{3}{2} \) in you. 20 \( \frac{3}{2} \) in \( \frac{3}{2} \) ye shall \( \frac{3}{2} \) know that \( \frac{3}{2} \) am \( \frac{3}{2} \) in \( \frac{3}{2} \) My Father, \( \frac{3}{2} \) keep \( \frac{3}{2} \) My \( \frac{3}{2} \) words, \( \frac{3}{2} \) and \( \frac{3}{2} \) in you. 21\( \frac{3}{2} \) have \( \frac{3}{2} \) commandments, \( \frac{3}{2} \) and \( \frac{3}{2} \) keepeth them, \( \frac{3}{2} \) is \( \frac{3}{2} \) loved \( \frac{3}{2} \) of \( \frac{3}{2} \) My Father, \( \frac{3}{2} \) and \( \frac{3}{2} \) will \( \frac{3}{2} \) love \( \frac{3}{2} \) him, and \( \frac{3}{2} \) will \( \frac{3}{2} \) manifest \( \frac{3}{2} \) My self to \( \frac{3}{2} \) him. 22 \( \frac{3}{2} \) I am the \( \frac{3}{2} \) true \( \frac{3}{2} \) vine, \( \frac{3}{2} \) ye \( \frac{3}{2} \) are \( \frac{3}{2} \) branches; \( \frac{3}{2} \) My \( \frac{3}{2} \) Father is \( \frac{3}{2} \) the \( \frac{3}{2} \) vineyard; \( \frac{3}{2} \) every \( \frac{3}{2} \) branch \( \frac{3}{2} \) that \( \frac{3}{2} \) is \( \frac{3}{2} \) not \( \frac{3}{2} \) abiding \( \frac{3}{2} \) in \( \frac{3}{2} \) Me \( \frac{3}{2} \) shall \( \frac{3}{2} \) be 

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15 3 am the true vine, and My Father is the Husbandman.
2 Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.
3 Now ye are clean through the word which I have spoken unto you.

15. 1-16. a (Y, p. 1552). CLEANSING. PRUNING. (Division.)

15. 1-17 (F), above.) LOVE MANIFESTED AND Commanded. (Alternation.)

John 15:26

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15. 4. JOHN.

18 If the world hate you, ye know that it hated me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 17 These things I command you, that ye love one another.

and I. Read "I also [abide in you". Omit the full stop, and supply "for".
except=if . . . not. Gr. ean mē. Ap. 118. 1. b and 105. II.
no more = even so neither. Gr. houtō oude. 5 without. Gr. chôris, apart from. Cp. 1. 3, and 20. 7 (by itself), the only other occ. in John.
nothing. Gr. ow ouden. a double negative.
6 If a man . . . not. Gr. ean mē tis. Ap. 118. 1. b and 123. 3. See "except" in v. 4. It is no longer "you" or "ye" but "any one", speaking generally.
10 In the fire. No art. in received text, but added by T. Tr. A W H, making it emphatic. See Matt. 19. 40, 42. Rev. 20. 15.
be=going to pass. Gr. ginomai.
12 Herein = In (Gr. en. Ap. 104. viii) this. is . . . glorified = was . . . glorified (Aorist). Gr. doxaō. See p. 1511 and cp. 13. 31.
that= in order that (Gr. hina), showing the Father's purpose. Cp. 11. 15, 30; 12. 33; 15. 1-3.
13 as= Even as. Gr. kathōs. The Father. See on 1. 14.
continue=abide. Gr. menô, as in v. 4.
love. Ap. 156. II. 1, and see p. 1511.
11 My joy = the joy that is mine (emph.). Three times in John, here, 3. 16, and 17. 13.
remains=abide. Gr. menô as above, but all the texts read "be".
your joy. As He gave them His peace (14. 27), so He seeks to make them partakers of His joy, which might be full = may be fulfilled = i. e. filled full.
12 My commandment. My charge to you. As the Father's charge to Me (v. 10) so My charge to you. Cp. 13. 36.
have loved=loved, as in v. 9.
13 no man = no one. Gr. oudeis.
14 whatever. The texts read "the things which".
15 Henceforth = not = No longer. Gr. oukētô, compound of ou.
servants=bondservants.
knoweth. Aor. as in 2. 1.
lay down. Gr. tithēmi, lit. place; transl. "giveth" in 10. 11; "lay down" in 10. 15, 17, 18; 13. 27, 38, 1 John 3. 16.
17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated Me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

15. 18-16. 4 [For Structure see next page].

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20 Remember the word that I said unto you. The servant is not greater than his lord. If they therefore have persecuted me, they will persecute you also; if they have kept my saying, they will keep yours also.

21 But all these things shall come on them: in your majesty's name, because they have not known the time of their visitation.

22 And now I send you the Spirit of truth; and the world shall hear his voice, but ye shall not. I will bear witness of you. And the disciple whom Jesus loved saith unto him, Lord, where wilt thou that I go? He saith unto him, What is that to thee? Follow me.

23 And this Jewish Writing has I spoken unto you, that ye should not be offended.

24 They shall put you out of the synagogue: yes, the time cometh, yea, the time cometh, that all which will not abide the word of the Father, in that hour ye will do the things that they will do.

25 These things have I spoken unto you, that ye should not be offended. But I will send you the Comforter, even the Spirit of truth: he shall bear witness of me, and ye also.

W L

5 But now I go My way unto Him That sent me;

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16. 5. JOHN.

M N A. D. 29 and none of you ask me, Whither goest Thou?

6 But because I have said these things unto you, your sorrow hath filled your heart.

O 7 Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.

N 8 And when He is come, He will reprove the world of sin, and of righteousness, and of judgment:
9 Of sin, because they believe not on Me;
10 Of righteousness, because I go to My Father, and ye see Me no more;
11 Of judgment, because the prince of this world is judged.

O 12 I have yet many things to say unto you, but ye cannot bear them now.

13 Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you;
14 But if I go, I will send Him unto you.

N 15 And when He is come, He will guide you into all truth: for He will glorify Me: for He will glorify Me: for He will glorify Me:
16 And again, a little while, ye shall see Me; and, again, a little while, ye shall see Me;
17 And, because I go to the Father.

M P 18 Then said some of His disciples among themselves, What is this that He saith unto us, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me; and, because I go to the Father?

19 They said therefore, What is this that He saith, A little while? we cannot tell what He saith.

9 because. The mission of the Holy Spirit was to bring the world to judgment.

16. 5-33 (W, p. 1559). RETURN TO THE FATHER. (Alternation.)

W L | 5- Return to the Father.
O 7. Promise of Holy Spirit to Disciples.
L | 15. Return to the Father.
Q | 19-28. The Lord's Answer. 
Q | 31-33. The Lord's Answer.

none = no one. Gr. oudeis.
of = of. Gr. ek.
asketh. Gr. ἐρωτάω. Ap. 184. I. 3. They did not grasp the expediency of His going. So questioning had given place to sorrow. All else was excluded by the distress caused by "the things" foretold.

Nevertheless = But.


Comforter. See on 14, 16.
unto. Gr. pros. Same as "to" in v. 5.
depart. Gr. poreiaomai. Same word as in 14, 2. Note the three different words used by the Lord. In this verse, aperchomai twice, transl. "go away", expressing the fact; poreiaomai, "depart", describing the change of sphere from earth to heaven; in v. 5, the manner, secretly, viz. by resurrection. It was in this way that Peter could not follow Him then (18, 33).

8 And, &c. These four verses exhibit the Fig. Prospodops, Ap. 6.

 quando He is come = having come.

Gr. ἔρχομαι. See on 14, 26.

reprove = convict, i.e. bring in guilt. Gr. elenchos (Lat. convicco). Elsewhere in John 3, 20, "reprove"; 8, 8, "convict"; 8, 45, "convince". Cp. also Titus 1, 8. James 2, 2.


14 glorify. See p. 1511. 15 therefore = on account of (Gr. dia). Ap. 104. v. 2; this shall not see Me. Most of the texts read, "see Me.

because, &c. T Tr. A WH omit this clause.
19 Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said? A little while, and ye shall see Me: and again, a little while, and ye shall see Me?

20 Verily, verily, I say unto you, That which ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your joy no man taketh from you.

23 And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you.

24 Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in My name: and I say not unto you, That I will pray the Father for you: For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God.

27 I will not leave you comfortless: I will come unto you.

28 I am the way, the truth, and the life: no man cometh unto the Father, except by Me.

29 His disciples said unto Him, Lord, now speakest Thou plainly, and speakest no more in parables.

30 Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, and ye shall neither have a Father any more, nor I a Father any more: and I will not speak more unto you in parables.

33 These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but your joy shall be full.

8. 42; 13. 2; 17. 8.

28 go. Same word as depart, v. 7.

29 said = say. The texts omit no. Gr. oudeis.


Same as angust = v. 21.

overcome = conquered. Gr. nikao. Occ. twenty-eight times. Only here in John’s Gospel, but six times in first Epistle. Always transit. “overcome”, save in Rev. 5. 5; 6. 2; 18. 2. The noun niké only in 1 John 5. 4, and nikos in Matt. 12. 20. 1 Cor. 15. 54, 55.
17. These words spoke Jesus, and lifted up His eyes to heaven, and said, 1 Father, the hour is come; glory Thy Son, 
that Thy Son also may glorify Thee:

2 As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. 

3 And this is eternal life, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent. 

4 I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. 

5 And now, O Father, glorify Me with Thine own Self with the glory which I had with Thee before the world was. 

6 I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. 

7 Now they have known that all things whatsoever Thou hast given Me are of Thee. 

8 For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. 

9 Pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. 

10 And all Mine are Thine, and Thine are Mine; and I am glorified in them. 

11 And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep them through Thine name.
own name those whom Thou hast given Me, that they may be one, as We are.

12 While I was with them in the world, I have kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now I come to Thee; and these things I speak in the world, that they may have My joy fulfilled in themselves.

14 I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.

15 They are not of the world, even as I am not of the world.

16 Sanctify them through Thy truth: Thy word is truth.

17 For their sakes I sanctify Myself that the world may be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on Me through their word.

That they may be one; even as We are one:

And the glory which Thou gavest Me I have given them; that they may be one, even as We are one:

And that the world may know that Thou hast loved them, as Thou hast loved Me.

24 Father, I will that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast

whom. All the texts read "which", referring to "name"; i.e. "Keep them in Thy name which Thou hast given Me." Cp. Exod. 23: 21. Isa. 9, 6. Phil. 2, 9, 10. Rev. 19, 12.

one. Gr. en. Neut. as in 10, 30. This request is made five times (Ap. 6) in this chapter; here, v. 21, 22, 23, 24.

While = When. with. Gr. meta. Ap. 104. xi. 1. in the world. All the texts omit.

those that. As in v. 11, all the texts put the relative in the sing., and read "in Thy name that Thou gavest Me, and I kept them." have kept = kept (Gr. phulasso), i.e. guarded. Cp. Luke 2, 8 (keep watch). I John 5, 21. Not the same word as in former clause and v. 6.


lost. Gr. apollumi. Occ. twelve times in John: 6, 12, 13; 17, 12; 18, 9 (lose); 3, 15, 16; 6, 27; 10, 28; 11, 50 (i.e. perish); 10, 10 (destroy); 18, 14 (die). Used of the doom of the sinner. One of the strongest words in the Greek language to express final and irretrievable destruction. but = except. Gr. ei eic the son, &c. This expression occurs here and 2 Thess. 2, 3 (the Antichrist). Used in the Sept. in Isa. 57, 4, "children of transgression." Cp. Matt. 9, 12; 18, 33; 23, 13. Luke 16, 8. Acts 15, 10. Eph. 2, 2, in all which passages "child" should be "son.

perdition. Gr. apolēsqe, a kindred word to apollumi. Occ. twenty times. Only here in John. First occ. Matt. 7, 13, the scripture, &c. This expression occurs five times in John, here, 13, 18; 19, 24, 28, 36.

might be = may be, expressing certainty. fulfilled. See on 15, 11.

Thy word. In v. 3 the word is "kept", here it is "given"; in v. 17 its character is stated, "truth." hath hated = hated.

15 from = out of. Gr. ek, as in the former clause, the evil = the evil one. See on Matt. 6, 13. Cp. 1 John 5, 19. Three things the Lord requested for His disciples: to be kept from the evil one, to be sanctified through the truth (v. 17), and to behold His glory (v. 24).

17 Sanctify = Hallow. Gr. hagiazo. Separation is the idea of the word "holy." See note on Ex. 3, 5.

Thy. All the texts read "the"


18 As = Even as. hast sent = didst send. into. Gr. eis. Ap. 104. vi. have... sent = sent.

19 for their sakes = on behalf of (Gr. hupex. Ap. 104, xvii. 1) them.

3 sanctify Myself = I dedicate or consecrate Myself. This shows the meaning of sanctify; not making holy as to moral character, but setting apart for God. The Lord was the antitype of all the offerings, which were holy unto Jehovah.
might be = may be. the truth. There is no article.

17. 20-23 (W. p. 1562). DISCIPLES. THOSE WHO BELIEVE THROUGH THEM.

ONE AS WE ARE." (Extended Alternation.)


18 When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden "unto which the disciples entered, and His disciples. And Judas also, which betrayed Him, "knew the place: for "Jesus oft times resorted thither "with His disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with o lanterns and torches and "weapons, and I therefore, "knowing all things that should come upon Him, went forth, and said unto them, "Whom seek ye? 5 They answered Him, "Jesus of Nazareth." Jesus saith unto them, "I am He." And Judas also, which betrayed Him, stood with them. 6 As soon then as He had said unto them, "I am He," they went "backward, and fell to the ground. 7 Then "asked He them again, "Whom seek ye? And they said, "Jesus of Nazareth." 8 Jesus answered, "I have told you that I am He; if therefore ye seek Me, let these go their way: " 9 That the saying might be fulfilled, which He spake, "Of them which Thou gavest Me have I lost none." 10 Then Simon Peter having a sword "drew it, and "smote the high priest's "servant, and cut off his right "ear. The servant's name was Malchus. 11 Then said Jesus unto Peter, "Put up thy sword into the sheath; "the cup which "My Father hath given Me, shall I not drink it?" 12 The foundation, &c. See Ap. 146. 25 righteous Father. See on v. 11. hath not known Thee = knew Thee not. See 8. 55. Rom. 1. 18-32. (1 Cor. 1. 21; 2. 8. have known = knew. hast sent = didst send. 26 have declared = declared: i.e. made known. Gr. gnóreñ. See 15. 16, the only other occ. in John. Kindred word to ginóskó (Ap. 132. I. ii) and gnósis, knowledge. love. Gr. agápē. Ap. 135. II. 1. hath loved = lovedst. This whole chapter beautifully illustrates Pss. 119 and 138. 2. 18. 1-20. 31 (B, p. 1519). DEATH, BURIAL, AND RESURRECTION. (Division.) B A | B 18. 1-19. 30 (A, above). DEATH. (Introversion.) A1 | B 18. 1-11. The Arrest. C 18. 12-19. 16. Trial before Annas. C 18. 19-25. 16. Trial before Pilate. B | 19. 17-30. The Crucifixion. 18. 1-11 (B, above). THE ARREST. (Division.) B 1-3. Judas. Treachery. z 4-9. The Lord. Avoiral. // 10. Peter. Zeal. z 11. The Lord. Resignation. 1 When Jesus, &c. = Jesus, having spoken. Jesus. Ap. 98. X. words = things. went forth: i.e. from the place where He had been speaking. See 14. 31. with. Gr. ou. Ap. 104. xvi. brook. Gr. cheimárros, a winter torrent. Occurs only here. 2 Called Kidron (2 Sam. 15. 23 and elsewhere in O.T.). David crossed it, when with a few faithful followers he fled from Absalom. The name seems to have been given both to the valley and to the torrent which, in winter, sometimes ran through it. Now Wady-en-Nar. garden. Gr. kópos. An orchard or plantation. Cp. Luke 13. 19. into. Gr. ein. Ap. 104. 8. 2 knew. Gr. oído. Ap. 132. I. i. with. Gr. meta. Ap. 104. xi. 3 a band = the cohort; the word means the tenth part of a legion, therefore 600 men; but the term was probably used with some latitude. officers. The Temple guard. Cp. 7. 32, 45, 46, from. Gr. ek. Ap. 104. vii. chief priests. These were Sadducees (Acts 5. 17). So Sadducees and Pharisees sunk their differences in order to destroy Him, just as Herod and Pilate were made lanterns. Gr. pharos. Occurs only here. Cp. Ap. 106. i. i. torches. Gr. lampas. Generally rendered "lamp" (Matt. 25. 1-8. Rev. 4. 5; 8. 10), but "light" in Acts 20. 8. weapons. The swords and staves of Luke 22. 50. 4 upon. Gr. epi. Ap. 104. ix. 3. unto = to. 5 of Nazareth = the Nazarene. For some reason Nazareth had an evil name (see 1. 46). and so Nazareth was a term of reproach. The name has nothing to do with Nazarite (separated) applied to Joseph (Gen. 49. 26), and those like Samson who took the vow of Num. 6. 3. am. Gr. ego eimi. These words were used nine times in John, 4. 6; 6. 20; 8. 24, 28, 58; 13. 19, as well as in these verses, 5, 6. Whatever may be said of the first two instances, the others are claims to the Divine title of Ex. 3. 14 (Ap. 98. ii). See esp. 8. 58. There are fourteen instances of the metaphorical use of the phrase in connection with "bread," "light," &c. 6 backward. Gr. epi. (Ap. 104. vi) ta opiso. to the ground. Gr. charaí. Only here, and 9. 6. 7 asked = demanded. Gr. eperóta. A stronger word than eróta (Ap. 134. I. 8), which occurs in v. 19. 8 if. Ap. 118. 2. a. 9 That = in order that. Gr. hina. saying. Gr. logos. See Mark 9. 32. fulfilled. See 17. 12. Out of. Gr. ek. Ap. 104. viii. non = not one (Gr. ouk oudein), a double negative. 10 Then Simon = Simon Peter, therefore. Cp. Luke 22. 44. sword. Luke of the two of Luke 22. 38. drew. Gr. helków. See 12. 32. smote. Gr. pató. Only here, Matt. 26. 56. Mark 14. 47. Luke 22. 47. Rev. 9. 5. servant = bond-servant. Gr. doulos. See 13. 16. In all the four Gospels the definite article is used, the servant. Malchus had advanced so as to seize the Lord, and thus became the object of Peter's attack. ear. Gr. oúto. Only used in connexion with this incident, and in all four Gospels, the usual word being ours. 12 the cup. Cp. Matt. 20. 22; 26. 29, 32. Rev. 14. 10. My Father. See on 2. 15. not = in no wise. Gr. ou món. Ap. 105. III.
18. 12.

JOHN.

18. 12-27 (C, p. 1664). TRIAL BEFORE ANNAS AND CAIAPHAS. (Alteration.)

C D | 12-14. The Lord led away to Annas.
D | 19-24. The Lord examined by Annas.

12 captain. Gr. chilarchos = commander of a thousand. One of the six tribunes attached to a legion. His presence shows the importance attached by the Romans to the arrest, the Jews having represented it as a case of dangerous sedition. took: i.e. surrounded and seized. Cp. Acts 26. 11.


Annas. He had been deposed in 779 a. u. c., the year our Lord's ministry began (Ap. 179), and three others had been promoted and deposed before Caiaphas was appointed by Valerius Gratus. Our Lord was taken to Annas first, because his experience in the Law would the better enable him to formulate a charge against him.

14 Caiaphas. See 11. 49-53.


16 and was following. another. Gr. altos. Ap. 124. 1.

17 known. Gr. gnōtos. Cp. gnothē. Ap. 132. I. ii. That this was John himself is highly improbable. He always designates himself "the disciple whom Jesus loved" (13. 23; 19. 26; 21. 7, 20). It is more probable it was some one of influence, as Nicodemus or Joseph of Arimathæa, both members of the Sanhedrin. palace= Gr. aulē. Originally the court, open to the air, around which the house was built, then the house itself.

18 stood = was standing.


this Man's = this fellow's. Spoken in contempt.


18 officers. The Chiliarch and Roman soldiers had gone back to their barracks (Antonia), leaving the Lord in the hands of the Jews. stood...warmed. All these verbs are in the imperfect.

a fire of coals. Gr. anthrowia. Only here and 21. a...


Doctrine. To elicit something to be used against Him.

20 spake. The texts read "have spoken".

openly. Gr. paranrhēsia. C. 7.4.


in. Gr. en. Ap. 104. viii. synagogō. See Ap. 120. Omit "the". It is general, applying to more than one.

temple = temple courts. Gr. hieron. See Matt. 23. 16.


22 And when He had thus spake=But He having said these things, struck...with.

the palm, &c. = gave a blow. Gr. xpsima. Only here, 19. 3. Mark 14. 65. This beginning of indignities may have been with or without a weapon.

23 have spoken = spake. evil...evilly. Gr. kakos, a. verb of kakos (Ap. 128. III. 2) in next clause.

smittest. Gr. derō. Occ. fifteen times. Tract. "beat" except here, Luke 22. 63, and John 18. 10. It has been alleged against the Lord that He did not carry out His own precept in Matt. 5. 29. But those words were spoken during the first part of His ministry, when the kingdom was being proclaimed. See Ap. 119. This was when the kingdom had been rejected, and the King was about to be crucified. Cp. Luke 22. 35-38.

24 Now. In the Received text, there is no word for "Now", but most of the critical texts insert oun, therefore.


25 stood, &c. = was standing, &c. as in v. 18. denied. Gr. arnemai. See note on 13. 38. See Ap. 160. 26 see.

26 see.

27 Peter, &c. = Again therefore Peter denied. immediately.

crew=crowed. See the note on the two cock-crowings.

See Ap. 160. The word is xalēs, to make a sound with the voice.
28 Then led they Jesus from Caiaphas unto the judgment hall: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.
29 Pilate then went out unto them, and said, "What accusation bring ye against this man?"
30 They answered and said unto him, "If thou were a judge, thou wouldst not have delivered up him: 8 If thou wert a malefactor, we would not have delivered him up unto thee."
31 Pilate said, "Take him yourselves, and judge him according to your law." Then the Jews said unto him, "Art thou a king then?"
32 Jesus answered him, "Doest thou now believe that I am a king? I have spoken to you of a kingdom: but now is My kingdom not from hence."
33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, "Art thou the King of the Jews?"
34 Jesus answered him, "Art thou a king then?"
35 Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. Take thee and交付 unto the Jews."
36 Then said Pilate unto them, "Take ye Him yourselves, and judge Him according to your law."
37 Pilate therefore said unto Him, "Art thou a king then?"
38 Pilate saith unto Him, "What is truth?"
39 Then Pilate therefore took Jesus, and scourged Him. 8 Then led they Jesus from Caiaphas unto the judgment hall: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.
42. scourged. Gr. mastigō. Not the same word as in Matt. 27. 26. Mark 15. 15, which is phragello. Cp. 2. 15. A Florentine Papyrus of A.D. 85 contains the following addressed by a Prefect in Egypt to one Phibion: 'Thou wast worthy of scourging . . . but I deliver thee to the people.'—Deissmann, Light, &c., p. 257.
4 Pilate therefore went forth again, and saith unto them, "Behold, I bring Him forth to you, that ye may "know that I find no fault in Him."

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, "Behold the Man!"

6 When the "chief priests therefore and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!" Pilate saith unto them, "Take ye Him, and crucify Him; for I find no fault in Him."

7 The Jews answered him, "We have a law, and by "our law He ought to die, because He made Himself the Son of God."

8 When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, "Whence art Thou?" But Jesus gave him no answer.

10 Then saith Pilate unto Him, "Speakest Thou not unto me? "knowest Thou not that I have power to crucify Thee, and have power to release Thee?"

11 Jesus answered, "Thou couldst have no power at all against Me, except it were given thee from above. "Therefore he that delivered Me unto thee hath greater sin."

12 And from thenceforth Pilate sought to release Him; but the Jews cried out, saying, "If thou let this Man go, thou art a friend of the Jews." Pilate therefore heard that saying, and was not free from the Jews. Then went he again into the judgment hall, and saith unto Jesus, "Art Thou the King of the Jews?"

13 When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, "Whence art Thou?"

14 And it was the preparation of the passover; and about the sixth hour: and he saith unto the Jews, "Behold your King!"
19. 15.

15 But they cried out, "Away with Him, away with Him, crucify Him." Pilate saith unto them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then delivered He Him therefore unto them to be crucified. And they took Jesus, and led Him away.

B K

17 And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

L b

18 Where they crucified Him, and two other with Him, on either side one, and Jesus in the midst.

e

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said Pilate to the chief priests and soldiers, Write, not, The King of the Jews; but that is said, I am King of the Jews." Pilate answered, "Write, What I have written I have written." Then saith He to the disciple, "Behold thy mother, and the disciple standing by, whom He loved, John." Then saith He again, "Behold thy mother." And from that hour that disciple took her unto his own home.

c

20 This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said Pilate to the chief priests and soldiers, Write, not, The King of the Jews; but that is said, I am King of the Jews." Pilate answered, "Write, What I have written I have written." Then saith He to the disciple, "Behold thy mother, and the disciple standing by, whom He loved, John." Then saith He again, "Behold thy mother." And from that hour that disciple took her unto his own home.

21 These things therefore the soldiers did.

b

25 Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, "Woman, behold thy son!" Then saith He to the disciple, "Behold thy mother!" And from that hour that disciple took her unto his own home.

d

28 After this, Jesus knowing that all Lord as Saviour for the world, Pilate fastens upon the Jews the hated name of the Nazarene as their King. These were probably slaves attached to the legion who were employed throughout the Praetorium. See Conder's illustration. The soldiers therefore indeed did these things. The Gr. particle men is ignored both by A.V. and by B.V. It marks a contrast with what follows. Now = But, stood = were standing. by = beside. Gr. para. Ap. 104. xii. 2. Mary. See Ap. 100. John omits the name of his own mother Salome, who was there also (Matt. 27. 56), When, &c. Read, "Jesus therefore, seeing." loved. Gr. agapaō. Ap. 135. I. 1. Woman. See Ap. 100. read, beheld. Gr. idou. Ap. 133. I. 9. But the texts read ide. Gr. huios. Ap. 108. iii. Joseph being evidently dead, and her firstborn son (Matt. 1. 25) dying, there would be no support for Mary. In view of 7. 3-5, it was a befitting arrangement.


A different phrase in 20. 19.


19. 28.

15 Away with. Gr. aipō. First occ. in John 1. 29. The imperative aipō is used in exactly the same way in a papyrus from Oxyrhynchos, in a letter from a boy to his father. Deissmann, Light, p. 187. Shall I ... ? Is it your King I am to crucify? Gr. aipō. This was their final and deliberate rejection of their King, and the practical surrender of all their Messianic hopes. Cp. 1 Sam. 8. 7. but. Same as "except" in v. 11. 16 delivered, &c.: i.e. to their will (Luke 22. 29). Thus the Lord's execution was in Jewish hands (Acts 2. 23). The centurion and his garrison of soldiers merely carried out the decision of the chief priests, Pilate having pronounced no sentence, but washed his hands, literally as well as metaphorically, of the matter.

19. 17-30 (B, p. 1664). CRUCIFIXION. (Introduction.)


nigh. Probably just outside the north wall, between the Damascus Gate and Herod's Gate, and near the so-called grotto of Jeremiah, about half a mile from the Praetorium. See Conder's Jerusalem, p. 151, &c., and Palestine Exploration Society's maps.

21 the chief priests of the Jews. This expression occurs only here. They were no longer God's priests.

22 What, &c. Fig. Amphibologia. Ap. 6. I have written. It therefore stands written for ever. Caiphas as representative of the Jews proclaimed the
things were now accomplished, that the scripture might be fulfilled, saith, “I thirst.”

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth.

When Jesus therefore saw that he had received the vinegar, He said, “It is finished.”

And He bowed His head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the Sabbath, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

Then came the two soldiers, and brake the legs of the first, and of the other which was crucified with Him.

And one of the soldiers thrust His side with a spear, and immediately came there out blood and water.

And he that saw it bare record, and this record is true: and he saith, “I know that this saith true.”

For these things were done, that the scripture should be fulfilled, “They took not His legs.”

And again another scripture saith, “They took no bone.”

And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

And there came also Nicodemus, which at first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred weight.

There was also a certain man Caiaphas, who was high priest that year, who counselled the chief priests that it was expedient that one man should die for the people.

John 19:30-37

19. Now all the texts omit “vigor.” See note 19. 30—received. On Matt. 27. 34. It is finished. Gr. tereo, as in v. 28. Ps. 22. 22 ends with the word “done.” Of the seven sayings from the Cross, Matthew (27, 46) and Mark (15, 34) record one (Psalm 22. 1); Luke three (23, 34, 43, 44); and John three (26, 27, 28, 50). It is clear from Luke 23. 44 that the promise to the malefactor was before the darkness. The words of Ps. 22. 1 were uttered at the beginning or during the course of the three hours’ darkness. Probably the Lord repeated the whole of Ps. 22, which not only sets Him forth as the Sufferer, but also foretells the glory that is to follow. Perhaps other Scriptures also, as a terrible witness against the chief priests, who were present (Mark 15. 31; Luke 23. 35), and must have heard.

19.31—42 (A2, p. 1564). BURIAL. (Alteration.)

M [31. Removal of bodies proposed.]

N [32—37. Bodies dishonoured.]

M [38—39. Removal of the Body effected.]

N [40—43. The Body honoured.]


High day. It was the first day of the Feast, the 15th Nisan. See Lev. 23. 7. Our Wednesday sunset to Thursday sunset. See Ap. 156, 165, besought. Gr. ephileó. Ap. 184. I. 8. legs. Gr. skelos. From the hip downwards. Occ. only in these verses.

broken. Gr. katagnumi=broken in pieces, shattered. Occurs only in these verses and in Matt. 26. 19, taken away. Same word as in v. 15.

32 the first, &c. See Ap. 164. crucified with. Gr. sotaró. Only here, Matt. 27. 44. Mark 15. 32. Rom. 6. 6. Gal. 2. 20. 33 to. Gr. epi. Ap. 104. ix. 3. pierced. Gr. naos. Occurs only here. side. Gr. pareid. For these words were done, that the scripture should be fulfilled, “They took not His legs.”

The question of the physical cause of the Lord’s death has been much discussed; but we need not seek a natural explanation of what John records as a miraculous sign. The blood and water may have been symbolic of the sprinkling with blood and cleansing with water of the Old Covenant. See Heb. 9. 12—14, 19—22, 1 John 5. 6, 8, 11. 35 saw. Gr. horo. Ap. 183. I. 9. Both these are characteristic words in this Gospel. See note on L. 7, and p. 1511. true=reliable, genuine. See Ap. 175. I and p. 1511. believe. Ap. 150. I. i.

36 A. bone, &c. This has reference to Ex. 12. 46. Num. 9. 13. Thus in all things He was the antitype of the Passover lamb. broken. Gr. suntró. Not the same word as in v. 31, 32. Cp. Ps. 34. 20. another. Gr. heteros. Ap. 154. 2. saith. Note the careful discrimination in the words used. The former Scripture was fulfilled, i. e. filled full. This is not fulfilled, but in order to its fulfilment it was necessary that He should be pierced. See Zech. 12. 10. It was fulfilled in the case of those who looked upon Him, but waits for its complete fulfilment when the spirit of grace and supplication is poured out on repentant Israel. look. Gr. opomai. Ap. 183. I. 8. a. on. Gr. eis. Ap. 104. vi. pierced. Gr. ekent. Only here and Rev. 14. 11. passed through. Includes therefore the piercing of the hands and feet. Cp. Ps. 22. 18. 36 this these things. of.—from. Gr. apo. Ap. 104. iv. Aromatæa. Probably Ramah, where Samuel was born. 1 Sam. 1. 1, 19. Called in the Sept. Armathaim. a disciple but secretly. Matthew calls him “a rich man” (27. 57); Mark, “an honourable counsellor” (15. 43); Luke, “a good man and a just” (23. 6). See on 18. 15. Word.—because of. Gr. dia. Ap. 104. v. 2. take away. look. Gr. aeró. Same word as in ex. 15. 41. He came therefore, and took the body of Jesus.

John 19:38-42

A2 M

M [31. Removal of bodies proposed.]

N [32—37. Bodies dishonoured.]

M [38—39. Removal of the Body effected.]

N [40—43. The Body honoured.]


High day. It was the first day of the Feast, the 15th Nisan. See Lev. 23. 7. Our Wednesday sunset to Thursday sunset. See Ap. 156, 165, besought. Gr. ephileó. Ap. 184. I. 8. legs. Gr. skelos. From the hip downwards. Occ. only in these verses.

broken. Gr. katagnumi=broken in pieces, shattered. Occurs only in these verses and in Matt. 26. 19, taken away. Same word as in v. 15.

for = a bone. Gr. tereo=have already consumed. Gr. teleó. Not the same word as “fulfilled,” which is teleó=consummated. The word occurs fifteen times in John; et. al. nine times “betrayer,” of Judas; five times “deliver,” of the chief priests and Pilate.

38 and after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred weight. pound. Gr. litra. See 12. 3 and Ap. 51. II. 4 (3).
20 2 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him."

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple, which came first to the sepulchre, and he saw, and believed.

5 For as yet they knew not the scripture, that He must rise again from the dead.

10 Then the disciples went away again unto their own home.
A.D. 29. 

11. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.

12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. And they say unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him."

14. And when she had thus said, she turned herself back, and saw two Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, "Woman, why weepest thou whom seekest thou?" She saith unto him, "Rabboni, which is to say, Master." 16. Jesus saith unto her, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, 'I ascend unto my Father, and unto your Father, and unto your God.'"

17. Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and saw Jesus standing, and said unto him, "Rabboni, which is to say, Master." 18. Jesus saith unto her, "Mary." She turned herself, and saith unto him, "Rabboni, which is to say, Master." 19. Jesus saith unto her, "Mary." She saith unto him, "Rabboni." He saith unto her, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, 'I ascend unto my Father, and unto your Father, and unto your God.'"

20. And when he had said this, he breathed on them, saying, "Receive ye the Holy Ghost:"

21. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.

22. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

23. And they say unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him."

24. And when she had thus said, she turned herself back, and saw two Jesus standing, and knew not that it was Jesus.

25. Jesus saith unto her, "Woman, why weepest thou whom seekest thou?" She saith unto him, "Rabboni, which is to say, Master." 26. Jesus saith unto her, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, 'I ascend unto my Father, and unto your Father, and unto your God.'"

27. Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and saw Jesus standing, and said unto him, "Rabboni, which is to say, Master." 28. Jesus saith unto her, "Mary." She turned herself, and saith unto him, "Rabboni, which is to say, Master." 29. Jesus saith unto her, "Mary." She saith unto him, "Rabboni." He saith unto her, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, 'I ascend unto my Father, and unto your Father, and unto your God.'"

20. 19-31 (O², p. 1570). EVENTS. EVENING. (Alternation.)
20. 23. | JOHN.

remit. Gr. āphiēmi. Always transal. elsewhere "for- 
give", when sins or debts are referred to. This 
authority bestowed upon the apostles and others 
continued in force with other "gifts" till Acts 28, which 
records the final rejection of the Kingdom. To suppose 
that the "Church" of Eph. 1 has any share in them is not 
rightly to divide the Word of Truth, but to introduce 
167.

24 Thomas. The third mention of him in John. 
See 11. 16; 14. 5.
and 105. II.

print. Gr. āphiēmi. Generally transal. "cast". See 15. 6; 
19. 24.
thrust. Gr. katalō, generally transal. "cast". See 15. 6; 
19. 24.

A note of time frequent in John. See 3. 
17. 14 ; 6. 1; 7. 1; 13. 1; 19. 38. 

Jesus. Ap. 98. X. 
not merely presented Himself, but revealed His power and glory. See 2. 11. Not the same word as 14. 21, 22, 
on this wise= thus.


T1 | 1. Manifestation of the Lord. 
T3 | 24. Witness to the Lord.

1. After these things. A note of time frequent in John. See 3. 22; 5. 1. 14; 6. 1; 7. 1; 13. 7; 19. 38. 

not merely presented Himself, but revealed His power and glory. See 2. 11. Not the same word as 14. 21, 22, 
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21. 2-6 (V1, above). APPEARANCE, &c. (Alternation and Introspection.)

V1 | 1. Disciples Alone. 
X | 2. Fishing. 
Y | 3. Failure. "Nothing." 

V1 | 1. Disciples Alone. 
X | 2. Fishing. 
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21. 2. 

JOHN.

A. D. 29

Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples.

3 Simon Peter saith unto them, "I go a fishing." They say unto him, "We will also go with thee." They went forth, and entered into a ship immediately;

and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

Y i

5 Then Jesus saith unto them, "Children, have ye any meat?" They answered Him, "No."

And He said unto them, "Cast the net on the right side of the ship, and ye shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes.

V f Z k

7 Therefore that disciple whom Jesus loved saith unto Peter, "It is the Lord." "Now when Simon Peter heard that it was the Lord, he girt his fisher's coat about him, for he was naked,) and did cast himself into the sea.

8 And he said unto them, "Cast the net on the other side of the ship, and ye shall find." They cast therefore, and now there were not able to draw it for the multitude of fishes.

A

As soon as they were come into land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, "Bring of the fish which ye have now caught." 11 Simon Peter went up and drew the net full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

B

12 Jesus saith unto them, "Come and dine." And none of the disciples durst ask Him, "Who art Thou?" (4) knowing that it was the Lord.

k

13 Jesus then cometh, and taketh of bread, and giveth them, and fish likewise.

T i

14 This is now the third time that Jesus shewed Himself to His disciples, after that He was risen from the dead.


immediately. All the texts omit this night = ia (Gr. en. Ap. 104. viii) that night caught. Gr. piazo. Used in the Gospels by John only, and always, save here and v. 10, of "taking" the Lord (7, 30, 32, 34; 8, 20; 10, 39; 11, 57).

5 now = already.


10 Cast. Gr. ballo, as in 20, 25, 27. net. A bag or purse net. Gr. dikton, as in Matt. 4. 20. Mark 1. 18. Luke 5. 2. For other words for " net ", see Matt. 4. 18; 13. 47.

17 they were not — no longer. Gr. ouk.etw) were they. draw. Gr. elikw. See on 12, 32.

18 was — from. Gr. apo. Ap. 104. iv. This was the eighth sign. See Ap. 178.

21. 7-13 (V f, p. 1572). APPEARANCE, &c.

(Alternation and Introversio.)

V f Z k | k | 17. Recognition by John.

V f Z k | k | 18. Fish caught.

Z l | Z l | 10. Fish brought.

Z l | k | 12. Recognition by all.

A | 13. Provision enjoyed.


Now when = Therefore. heard = having heard.

girt. Gr. diazomumi. Only here and 13, 4, 5.
his fisher's coat = the upper garment. Gr. ependus. Only here in N.T. Used in the Sept. for the Heb. m'sh'rie, robe, in 1 Sam. 18. 4. 2 Sam. 13. 18.
naked. Gr. gnomo. This means he had only his tunic or undergarment on. Cp. Mark 14. 51. Acts 19. 16.

3 a little ship = the boat. Gr. ploutarion, dim. of plousion, vv. 3, 6. Elsewhere in 6, 22, 23 " boat ", Mark 8.


bread = a loaf. One little fish and one loaf to feed eight persons. A beautiful variant of, and supplement to, the widow's handful of meal and cruse of oil (6, Kings 17). It was a type of the food He would supply them with, in the strength of which they would go "many days ".

10 the fish. Here the word is oparion in the plural. But they were great fishes (v. 11). So it must be used in a general sense.


none = no one. Gr. ouk.etw) durst = ventured to. Contrast their freedom in questioning Him before. It marks the change in their relationship wrought by the resurrection.


13 then. All the texts omit. bread = the loaf.


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21. 15. JOHN.

15 So when they had dined, 1 Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou Me more than these?" He saith unto Him, "Yea, Lord; Thou knowest that I love Thee."

D1 He saith unto him, "Feed My sheep."

C1 16 He saith to him again the second time, "Simon, son of Jonas, lovest thou Me?" He saith unto Him, "Yea, Lord; Thou knowest that I love Thee."

D1 He saith unto him, "Feed My sheep."

C1 17 He saith unto him the third time, "Simon, son of Jonas, lovest thou Me?" Peter was grieved because He said unto him the third time, "Knowest thou that I love Thee?"

D1 He saith unto him, "Feed My sheep."

C1 18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and another girded thee, and carried thee whither thou wouldest not. This spake He, signifying by this that Peter should die a martyr.

D4 And when He had spoken this, He saith unto him, "Follow Me."

B2 20 Then Peter turning about, saw the disciple whom Jesus loved following, which also leaned on His breast at supper, and said, "Lord, which is he that betrayeth Thee?"

21 Peter seeing him saith to Jesus, "Lord, and what shall this man do?"

22 Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? follow thou Me."

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, "He shall not die;" but, "If I will that he tarry till I come, what is that to thee?"

24 This is the disciple which testified of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.


22 saying. Gr. λόγος. See on Mark 9. 22. among = unto. Gr. εἰς. should not die = is not dying: i.e. is not going to die.

See p. 1511, note 4. of concerning. Gr. περί.

Cp. 19. 35, and see p. 1511.


25 also many, &c. = many other things which Jesus did, the which, if they should be written = every one.

Gr. καθ’ (Ap. 104. x. 2) εἰς. I suppose = I think. Gr. αἰώνιος, contr. for αἰώνιος, which occ. in Phil. 1. 6.


20 Then. All the texts omit. turning about = having turned round.


22 what, &c. = lit. this one, what?