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Evangelical Study Bible

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FOREWORD

By Edward E. Hindson

Th.D., D. Min, D. Litt., D. Phil
General Editor

The Bible is the most amazing book ever written. In fact, it is a collection of sixty-six books, which Christians revere as the very Word of God. As such, it challenges the soul, informs the mind, and moves the heart of its readers because God Himself speaks through its incredible pages. It is still the best seller of all time and has been translated into more languages and has sold more copies than any other book that has ever been written.

Christians accept both the Old Testament (Hebrew Scriptures) and the New Testament (Greek Scriptures) as the inspired Word of God, which alone “is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work” (2 Tim. 3:16–17). For these reasons, we believe the Bible is our final authority in all matters of faith and practice.

The story of the Bible begins with the creation of the world (Gen. 1–2) and culminates with the promise of the new creation in the future (Rev. 21–22). In the Old Testament, the biblical story focuses on the nation and people of Israel and the promise of the coming Messianic King. In the New Testament, the promised King arrives in the Person of Jesus of Nazareth. He calls His disciples, teaches His principles, dies for the sins of the world, rises from the dead, and establishes His church with the mission to carry His gospel to the entire world. The term *evangelical* comes from the biblical word for the gospel (Gr., *evangelium*) meaning “good news.” The final book of the Bible (Revelation) reveals the promise of Jesus’ triumphant return and the believer’s glorious future hope.

In 1979, I was invited by Thomas Nelson Publishers to serve on the Old Testament translation committee of the New King James Version (NKJV) of the Bible, which was released in 1982. It has served as one of the finest English translations of the Bible for over forty years. Therefore, it is an honor to

work on a new study Bible based on this trustworthy translation.

In 1985, Dr. Jerry Falwell commissioned a team of biblical scholars at Liberty University to begin writing a series of study notes for *The King James Study Bible*, which was published by Thomas Nelson in Nashville, Tennessee in 1988. It was the first study Bible to include such unique features as personalized profiles, archaeological notes, doctrinal keys, and in-text maps. These unique features, coupled with detailed and insightful comments in the study notes, have made it one of the best-selling study Bibles of all time, with over two million copies in print.

In 2020, I was asked to assemble a new team of biblical scholars from Liberty University to revise, expand, and improve the original notes for a new study Bible, based on the New King James Version, to be called the *Evangelical Study Bible*. Our team of evangelical scholars worked constantly throughout 2020–2021 (Liberty University’s fiftieth anniversary year) to complete their work on schedule for a potential release in 2023. Each contributor is committed to the Evangelical Christian faith, based upon the inspiration and inerrancy of the Bible. From the very beginning, it has been our desire to produce faith-affirming study notes that represent the finest conservative Christian scholarship and to provide clear explanations of biblical passages for today’s readers.

We have updated the doctrinal and archaeological notes to respond to new issues and recent discoveries. We have added a series of articles dealing with biblical apologetics and worldview issues. We have also endeavored to answer the challenges raised by critical scholars and provide answers to those issues. More than anything else, it is our desire that men and women would come to faith in Jesus Christ the Savior as they read and study the Word of God for themselves.

As the Ethiopian eunuch responded to Philip's question about whether he understood the Scripture, he replied, "How can I, unless someone guides me?" (Acts 8:31), so we desired this study Bible to point its readers to Christ, whom knowing is life eternal. As you explore the treasure trove of information in the *Evangelical Study Bible*, it is our prayer that you will begin the adventure of a lifetime of searching the Scripture, grasping its message, and knowing its Savior in a personal, meaningful, and life-transforming way.

As you read, notice that the words of Scripture are bolded in the study notes to distinguish what God has said from what the

authors have written. Each contributor is a born-again believer, with a deep personal commitment to Christ and belief in the inerrancy of Scripture. Each is a scholar in his or her own right, but each one of us realizes that it is only in the Scripture itself that "we have the prophetic word confirmed" because "holy men of God spoke as they were moved by the Holy Spirit" (2 Pet. 1:19, 21). Let God speak to you through His Word as you read it, memorize it, and meditate on its truths.

Liberty University
Lynchburg, Virginia

WITH SPECIAL ACKNOWLEDGMENT OF DR. EDWARD E. HINDSON

Dr. Edward E. Hindson (1944–2022) served as the Dean Emeritus of the School of Divinity and Distinguished Professor of Religion at Liberty University and as the Bible Teacher on *The King Is Coming* telecast. He was an active conference speaker and a prolific writer of over forty books, mainly focusing on the Old Testament and eschatology. Dr. Hindson served as the General Editor of this *Evangelical Study Bible*, stewarding it almost to its completion. He also served as the editor of several other major study Bibles and was the coeditor of the 16-volume *Twenty-First Century Biblical Commentary* series on the New Testament. Even though he had three earned doctorates and numerous other degrees and achievements, Dr. Hindson had a gift for making complicated biblical passages easy to understand for the average Bible student. Thanks to his experience as a university professor, he had a unique ability to communicate Bible truths to today's generation, both in the classroom and in the pew. Dr. Hindson always said, "My greatest desire is to lift up Jesus Christ and proclaim His gospel to the entire world."

DEAR READER

We are pleased that you have chosen the new full-color edition of the *Evangelical Study Bible*. It has been developed to provide conservative Christians with a reliable study Bible that is both scholarly and spiritually relevant.

The *Evangelical Study Bible* has been a labor of love for its dedicated team of scholars. The scholars involved have produced Bible-related materials that combine technical scholarship and practical application. The result is an excellent study tool you can depend on, one that will enrich your spiritual development as you use it from day to day.

Within the pages of this Bible, you will find many resources for your personal Bible study. Comprehensive book introductions and outlines give you an overview of each book's authorship, dating, and content. Rather than thousands of brief notations on the Bible text, the study system has in-depth annotations that punctuate the text with useful insights on what the Bible authors are saying. These annotations include background information to help you put the Bible's events, teachings, and personalities into their proper setting.

Four other important features are unique to the *Evangelical Study Bible*:

1. **Doctrinal Footnotes**—These notes provide a system for studying the doctrines of the Bible and for tracing them throughout the Scriptures.
2. **Personality Profiles**—Brief biographies of key men and women of the Bible are placed near the verses where they are mentioned. Through these sketches, you gain insight into how these individuals were used by God to bring about His perfect plan for mankind.

3. **Archaeological Sites**—The information in these notes zooms in on significant places mentioned in the Bible and archaeological findings surrounding them. These notes, too, are positioned near related verses to shed light on the passages as you read them.

4. **Apologetics Articles**—These brief articles explain how the Bible addresses the questions and issues of our day. They are designed to encourage believers in their faith and provide insight about how to share biblical truths with others.

What else will you find in the *Evangelical Study Bible*?

- Hundreds of full-color photos and images
- More than fifty full-color maps in the text, recompiled and redrawn for the new edition
- Center-column references with notes
- Additional articles and charts
- Topical Index to Christ and the Gospels; New King James Concordance
- Full-color Bible maps at the end of the Bible

These components further enhance your study of God's Word by placing at your fingertips a wealth of related information from which you can draw.

We believe that the Bible is God's message to men and women of all time—that it presents His plan for salvation and daily Christian living. We pray that this new edition of the *Evangelical Study Bible* will increase your understanding of that message and will richly bless your spiritual life and growth for years to come.

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Old Testament Poetry and Prophets



The Gospel According to

JOHN

Authorship. Like the other Gospels, the text of John's Gospel does not name its author. However, it was readily included in early collections of the New Testament canon on the basis that it was written by the apostle John. Tradition almost unanimously attributes it to John, the son of Zebedee and one of the Twelve. In addition to the testimony of several early Christian writers, the title "According to John" appears consistently in early biblical manuscripts. With regard to the internal evidence, the author merely identifies himself as the "beloved disciple" (see 13:23; 21:20, 24). Despite the lack of direct attestation regarding the identity of the author, he was an eyewitness of Jesus' ministry and was close to Jesus (see 1:14; 2:11; 19:35). Surely, the author was one of the inner three disciples (Peter, James, John) who were with Jesus at the transfiguration, at the healing of Jairus's daughter, and in the Garden of Gethsemane.

The Structure and Unique Features of John. Aside from a preface or prologue (1:1–18) and epilogue (ch. 21), which serve as bookends, John's Gospel may be divided into two major units: the "Book of Signs" (1:19–12:50), which includes several miracles of Jesus designed to reveal that He was the messiah, and the "Book of Glory" (13:1–20:31), which records Jesus' betrayal, trials, crucifixion, burial, and resurrection.

A prominent feature of this Gospel is its emphasis on the deity of Jesus. He is referred to directly as "God" (1:1; 20:28) on two occasions and as the God's Son ten times (see 1:14, 18, 34, 49; 3:16, 18; 6:69; 9:35; 10:36; 11:27) and is equated with the Father on four occasions (see 5:18; 10:30; 14:9; 16:27). Several divine attributes are also ascribed to Jesus throughout the Gospel. He is described as faultless (see 8:46; 18:38; 19:4, 6), omnipresent

(see 1:18; 3:13), omnipotent (see 5:21; 6:19; 10:18), and omniscient (see 2:25; 11:11–14).

In addition to these references and descriptions, John's Gospel is known for the seven "I am" (Gr., *ego eimi*) statements as well as the seven signs. With regard to the "I am" statements, Jesus says "I am" the Bread of Life (see 6:35, 41, 48, 51); the Light of the World (see 8:12; 9:5); the Door (see 10:7, 9); the Good Shepherd (see 10:11, 14); the Resurrection and the Life (see 11:25); the Way, the Truth, and the Life (see 14:6); and the True Vine (see 15:1, 5). In addition, two of His most remarkable statements include: "Before Abraham was, I AM" (8:58), and, simply, "I am He" (18:5, 8; see also Ex. 3:14). Each of these expressions points to Jesus as the source of salvation. Finally, the Gospel includes several signs—that is, miracles of Jesus that were designed to reveal something about His messianic status and the salvation that He provides. The seven signs include the wedding in Cana (see 2:1–11), the cleansing of the temple (see 2:13–22), the raising of the official's son (see 4:46–54), the healing of the lame man (see 5:1–15), the feeding of the five thousand (see 6:1–14), the healing of the blind man (see 9:1–41), and the raising of Lazarus (see 11:1–44).

The Dating of John. Most scholars who hold to the traditional view of authorship conclude that John's Gospel was the last of the four Gospels to be written. While some have suggested that John composed his Gospel prior to the destruction of the temple in AD 70, most have concluded that it was completed while John was at Ephesus, about AD 85–90. Interestingly, John made no reference to the Sadducees, a religious sect that lost influence after the temple's destruction, and referred to the Sea of Galilee as the Sea of Tiberias (see 6:1; 21:1), a name that was more common later in the first century.

Purpose of the Writing. John’s purpose is clearly stated in 20:31: “That you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.” In keeping with his evangelistic theme, John recorded Jesus’ encounters with several individuals in order to emphasize His role in providing salvation. These

include Nicodemus, who appears to be saved much later; the woman at Jacob’s well, who is saved on the first contact; and the miracle of the man born blind, saved on the second contact. In addition to this evangelistic purpose, John also wrote to encourage believers in their faith.

OUTLINE OF JOHN

<p>I. Prologue 1:1–18</p> <p>II. Jesus’ Book of Signs 1:1–12:50</p> <p>A. The witness of John the Baptist 1:19–34</p> <p>B. The calling of Jesus’ first disciples 1:35–51</p> <p>C. Jesus reveals Himself as Messiah 2:1–4:54</p> <p>D. Jesus contends with His opponents during the Jewish feasts 5:1–10:42</p> <p>E. Jesus raises Lazarus from the dead 11:1–57</p> <p>F. Jesus enters Jerusalem 12:1–50</p>	<p>III. Jesus’ Book of Glory 13:1–20:31</p> <p>A. Jesus models humility in the upper room 13:1–17</p> <p>B. Jesus foretells His betrayal .. 13:18–30</p> <p>C. Jesus foretells the Holy Spirit 13:31–14:31</p> <p>D. Jesus teaches His disciples 15:1–16:33</p> <p>E. Jesus’ high priestly prayer 17:1–26</p> <p>F. Jesus’ arrest in Gethsemane .. 18:1–11</p> <p>G. Jesus’ trials 18:12–19:16</p> <p>H. Jesus’ crucifixion and burial 19:17–42</p> <p>I. Jesus’ resurrection and appearances 20:1–31</p> <p>IV. Epilogue 21:1–25</p>
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View of the interior of a typical sheep pen. Jesus said, “I am the door. If anyone enters by Me, he will be saved” (John 10:9)

Cheryl Dunn for Talbot Bible Lands

The Eternal Word

1 In the beginning ^awas the Word, and the ^bWord was ^cwith God, and the Word was ^dGod. ^{2a}He was in the beginning with God. ^{3a}All things were made through Him, and without Him nothing was made that was made. ^{4a}In Him was life, and ^bthe life was the light of men. ⁵And ^athe light shines in the darkness, and the darkness did not comprehend it.

1:1^a Gen. 1:1; [Col. 1:17]; 1 John 1:1
 1:1^b [John 1:14]; Rev. 19:13
 1:1^c [John 17:5; 1 John 1:2]
 1:1^d [1 John 5:20]
 1:2^a Gen. 1:1
 1:3^a Ps. 33:6; [Eph. 3:9; Col. 1:16, 17; Heb. 1:2]
 1:4^a [1 John 5:11]
 1:5^b John 8:12; 9:5; 12:46
 1:5^a [John 3:19]
 1¹ Or *overcome*
 1:6^a Mal. 3:1; Matt. 3:1–17; Mark 1:1–11; Luke 3:1–22

man came for a ^awitness, to bear witness of the Light, that all through him might ^bbelieve. ⁸He was not that Light, but *was sent* to bear witness of that ^aLight. ^{9a}That¹ was the true Light which gives light to every man coming into the world.

¹⁰He was in the world, and the world was made through Him, and ^athe world did not know Him. ^{11a}He came to His ¹own, and His ²own did

1:7^a John 3:25–36; 5:33–35 ^b[John 3:16] 1:8^a Is. 9:2; 49:6
 1:9^a Is. 49:6 ¹Or *That was the true Light which, coming into the world, gives light to every man.* 1:10^a Acts 13:27; 1 Cor. 8:6; Col. 1:16; Heb. 1:2 1:11^a Is. 53:3; [Luke 19:14] ¹His own things or domain ²His own people

John’s Witness: The True Light

⁶There was a ^aman sent from God, whose name *was* John. ⁷This

1:1–18. The prologue to John’s Gospel is one of the more unique and memorable passages in Scripture. In these verses, John briefly addresses several themes that are addressed more fully throughout the Gospel. Most importantly, John reveals that Jesus, the eternal Son of God, has come in human flesh in order to provide salvation for those who receive Him. The remainder of his Gospel expands upon this reality.

1:1. The phrase **in the beginning** immediately reminds readers of the first words of the Bible, “In the beginning God created the heavens and the earth” (Gen. 1:1). The language of the verse emphasizes both unity and distinction within the Godhead. Jesus is separate from the Father (**the Word was with God**) yet closely related to Him (**the Word was God**). In sum, Jesus is not a different God from the Father, nor does He merely reveal something about God. As the Word of God, Jesus is eternally one with Him. Such explicit declaration of Jesus’ divinity appears on two other occasions in this Gospel, which together form an inclusio (see 1:18 and 20:28).

1:3. Made through Him: Compare with Colossians 1:16 and Hebrews 1:2. Jesus is not only the

eternal Son of God; He also played an active role in creation.

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

1:6. John: This refers to John the Baptist (see vv. 19–34).

1:8. While not to be confused with Christ, John nevertheless fulfilled a divine calling to bear witness to Him.

1:9. Jesus’ mission brought light—that is, God’s revelation to every man. This does not signify universal salvation (see v. 12; 3:18, 36), but it does indicate that God’s revelation is universally available.

1:11. Jesus **came to His own**—that is, the Jewish people. Rather than receiving Him with joy, John notes that **His own did not receive Him**. During His Incarnation, Jesus was rejected by the world in general and by His own people in particular (see Is. 53:3; Luke 19:14).



LOGOS

1:1. One of the most unique titles used of Christ is *logos* (“Word”). Scholars debate whether John used this term with the Greek or Jewish concept of the word in mind. While the Greeks used the term in a variety of contexts, one common understanding was that the *logos* was an impersonal energy or force that upheld the universe. Greek readers would have, therefore, realized in reading this passage that Jesus was the divine Word who is responsible for creating and maintaining the universe. Rather than by an impersonal principle or force, the world was created and maintained by Jesus. While many readers would have read John’s Gospel in a manner consistent with this Greek background, it is perhaps more likely that John wrote with a Jewish perspective of the term in view. In Jewish literature, the “Word” was linked to divine wisdom and power. In the creation account, for example, God repeatedly spoke, and His word alone was sufficient. As the psalmist wrote, “By the word of the LORD the heavens were made” (Ps. 33:6). In referring to Jesus as the “Word,” John thus communicated that Jesus reveals divine wisdom and power. He isn’t simply endowed with these qualities; He is their source. **Illustration:** Satan is twice recorded in Scripture as tempting someone. On the first occasion, he questioned the integrity of the Word of God (Gen. 3:1–5). On the second occasion, he questioned the integrity of Christ, the Word of God incarnate (Matt. 4:3, 6). **Application:** By studying the written Word of God, believers come to know the incarnate Word of God. (First Reference, Gen. 15:1; Primary Reference, John 1:1.)

not receive Him. ¹²But ^aas many as received Him, to them He gave the ¹right to become children of God, to those who believe in His name: ^{13a}who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The Word Becomes Flesh

^{14a}And the Word ^bbecame ^cflesh and dwelt among us, and ^awe beheld His glory, the glory as of the only begotten of the Father, ^efull of grace and truth.

^{15a}John bore witness of Him and cried out, saying, “This was He of whom I said, ^bHe who comes after

^{1:12} ^a[John 11:52]; Gal. 3:26
¹authority

^{1:13} ^a[John 3:5]; James 1:18; [1 Pet. 1:23]; 1 John 2:29; 3:9

^{1:14} ^aMatt. 1:16; Rev. 19:13
^bRom. 1:3; Gal. 4:4; Phil. 2:7; 1 Tim. 3:16; Heb. 2:14; 1 John 1:1; 4:2; 2 John 7
^cHeb. 2:11 ^dIs. 40:5; 2 Pet. 1:16–18 ^e[John 8:32; 14:6; 18:37]; Col. 1:19

^{1:15} ^aMal. 3:1; John 3:32
^b[Matt. 3:11] ^c[Col. 1:17]
¹ranks higher than I

me ¹is preferred before me, ^cfor He was before me.”

¹⁶And of His ^afullness we have all received, and grace for grace. ¹⁷For ^athe law was given through Moses, ^bbut ^bgrace and ^ctruth came through Jesus Christ. ^{18a}No one has seen God at any time. ^bThe only begotten ¹Son, who is in the bosom of the Father, He has declared *Him*.

A Voice in the Wilderness

¹⁹Now this is ^athe testimony of

^{1:16} ^a[Eph. 1:23; 3:19; 4:13; Col. 1:19; 2:9] ¹NU For 1:17 ^a[Ex. 20:1] ^bJohn 1:14; [Rom. 5:21; 6:14] ^c[John 8:32; 14:6; 18:37]
^{1:18} ^aEx. 33:20; Matt. 11:27; 1 Tim. 6:16 ^bPs. 2:7; John 3:16; 18; 1 John 4:9 ¹NU God 1:19 ^aJohn 5:33

1:12. Fortunately, the rejection of Jesus was not complete or total. There were some who **received Him**, looking to Him as Savior. The term **right** refers to “authority,” a term that is legal in nature. Those who receive Him and **believe in His name** are regarded as His children, a status that bears great privileges and responsibilities.

1:13. John elaborates on the process that results in one becoming an adopted child of God. Our status as His children is based not on our physical birth but upon our spiritual relationship to Him.

1:14. The phrase **became flesh** refers to the Incarnation of Jesus—that is, His coming to earth. The use of the word “flesh” contradicts early Christian heresies, such as Gnosticism and Docetism, belief systems that held that God could not be united with human flesh as all physical matter is in a fallen state. While these heresies were not fully organized at the time John’s Gospel was composed, many of the ideas associated with them had already begun to circulate. **Dwelt among us:** John uses a verb here that could be literally translated as “tabernacled” or more loosely as “dwelt.” The Old Testament tabernacle was the location in which God dwelt among the Jews in the wilderness. In this passage, John reveals that God dwelt among His people in the person of Jesus Christ. **We beheld His glory:** The expression signifies the visible manifestation of

God through Jesus. The passage reveals that the accounts recorded in this Gospel were not legends or stories that had passed down from person to person over many years but were the product of eyewitness testimony.

1:15. After me: Jesus was born about six months after John (see Luke 1:56–57). **He was before me:** Jesus existed in eternity and thus existed before John.

1:16–17. Fullness (cf. Col. 1:19): Here the fullness looks back to verse 14: “full of grace and truth.” The expression **grace for grace** emphasizes that God’s people enjoy one gift of His grace after another, as an unlimited supply. Grace is evident in the Old Testament (see Gen. 6:8; Ex. 34:6) but not in the fullness in which it is experienced in Jesus Christ. The term “grace” refers to God’s unmerited favor toward sinners (see Eph. 2:8–9).

1:18. No one has seen God: Since God is Spirit (see 4:24; 1 Tim. 6:16), no one has ever seen God in all His glory or essence. **Only begotten Son:** Some manuscripts read “only begotten God.” **He has declared Him:** Although no one has seen God in all of His glory, God has revealed Himself in a profound way through His Son Jesus Christ (see 14:9).

1:19–34. Before describing the calling of Jesus’ first disciples and several of the events that occurred at the beginning of Jesus’ ministry, John emphasizes the important role played by John the Baptist.



INCARNATION

1:14. The term *incarnation* refers to the miracle of God the Son assuming a human body yet remaining God. John summarizes this miracle with the expression “the Word became flesh” (v. 14). The term *Word* is a title of deity used by John to describe Jesus (see *Logos*, v. 1), while the term *flesh* speaks of Christ’s humanity (see *Humanity of Christ*, Luke 2:52). **Glory** is the reflection of His deity. **Illustration:** Even during the first century, there were people with the spirit of antichrist who denied truths concerning the Lord (see 1 John 2:18). To deny either the deity or humanity of Christ is to deny the very nature of the God-Man. **Application:** Christians are instructed to separate from those who deny the incarnation (see 2 John vv. 7–11) and to proclaim the good news that Jesus has come. (First Reference, Gen. 3:15; Primary Reference, John 1:14; cf. Luke 1:27.)

John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

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

²¹And they asked him, “What then? Are you Elijah?” He said, “I am not.”

“Are you ‘the Prophet?’”

And he answered, “No.”

²²Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?”

²³He said: “I am

^b“The voice of one crying in the wilderness: “Make straight the way of the LORD,””

as the prophet Isaiah said.”

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

1:20 ^aLuke 3:15; John 3:28; Acts 13:25

1:21 ^aDeut. 18:15, 18; Matt. 21:11; John 6:14; 7:40

1:23 ^aMatt. 3:3 ^aIs. 40:3; Mal. 3:1

1:26 ^aMatt. 3:11; [Mark 1:8; Luke 3:16; Acts 1:5] ^bMal. 3:1; John 4:10; 8:19; 9:30; Acts 13:27

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

1:28 ^aJudg. 7:24 ⁱNU, M *Bethany*

1:29 ^a[Ex. 12:3]; Acts 8:32; [1 Pet. 1:19]; Rev. 5:6–14 ^b[Is. 53:11; 1 Cor. 15:3; Gal. 1:4; 1 Pet. 2:24; 1 John 2:2; Rev. 1:5]

1:30 ⁱranks higher than I

1:31 ^aMal. 3:1; Matt. 3:6

1:32 ^aIs. 42:1; 61:1; Matt. 3:16; Mark 1:10; Luke 3:22

²⁶John answered them, saying, ^a“I baptize with water, ^bbut there stands One among you whom you do not know. ^{27a}It is He who, coming after me, ⁱis preferred before me, whose sandal strap I am not worthy to loose.”

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

The Lamb of God

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

^{32a}And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. ³³I did not know Him, but He who sent me to baptize with water said to me, ‘Upon

1:21. Elijah: In the last two verses of the Old Testament (Mal. 4:5–6), Malachi revealed that Elijah, the great Hebrew prophet, would return prior to the “day of the LORD.” While John was clear that he was not literally Elijah, it is evident that his ministry was similar to Elijah’s in many respects and that he played a crucial role in announcing the coming of the long-awaited Messiah. As an angel proclaimed to John’s father Zacharias, John came “in the spirit and power of Elijah” (Luke 1:17). See also Jesus’ reflections on the role of John in Matthew 11:14 and 17:11–13. **The Prophet** refers to the promise in Deuteronomy 18:15 of the coming of a great prophet like Moses.

1:23. I am “the voice”: By applying Isaiah 40:3 to himself, John placed a greater emphasis on his role than he did on his specific identity. He regarded himself as a mere instrument in service to the Lord.

1:25. Why then do you baptize: It was commonly understood in Jewish culture that baptism was to be administered by one who possessed the proper authority. If John was not Elijah or the prophet anticipated by Moses, what authority gave him the right to baptize?

1:26–27. John’s purpose was not to gain a following or to achieve personal recognition but to point people to Jesus.

1:28. Most early manuscripts refer to Bethany

rather than **Bethabara**. It is likely that the Bethany referred to in this passage was a different location than the Bethany near Jerusalem.

1:29–34. See additional notes regarding Jesus’ baptism in Matthew 13:13–17 and Mark 1:9–11. Matthew’s account places more of an emphasis on the purpose of Jesus’ baptism, while John’s account places more of an emphasis on John the Baptist’s role.

1:29. Lamb of God: The lamb (Gr., *amnos*) was used for sacrifice in the Passover (see Ex. 12), the sin offering (see Lev. 4), as well as the daily offerings in the temple (see Ex. 29:38–39). Each of these sacrifices was a perpetual reminder of the worshiper’s sin, God’s holiness, and the need for reconciliation. The sacrifices under the law were incapable of enabling the worshiper to achieve complete reconciliation with God and anticipated the ultimate sacrifice of Christ. As the author of Hebrews demonstrates, it is only through His sacrifice that sinners can experience ultimate peace with God (see Heb. 10:1–18).

1:31–34. Before Jesus’ baptism, John would have known Jesus merely as a cousin. When he witnessed the Holy Spirit descend on Jesus, he realized that He was the Son of God. His understanding of Jesus’ nature and purpose continued to expand after this occasion.

whom you see the Spirit descending, and remaining on Him, ^athis is He who baptizes with the Holy Spirit.³⁴ And I have seen and testified that this is the ^aSon of God.”

The First Disciples

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

³⁷The two disciples heard him speak, and they ^afollowed Jesus. ³⁸Then Jesus turned, and seeing them following, said to them, **“What do you seek?”**

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

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

⁴⁰One of the two who heard John *speak*, and followed Him, was ^aAndrew, Simon Peter’s brother. ⁴¹He

1:33 ^aMatt. 3:11; Mark 1:8; Luke 3:16; Acts 1:5

1:34 ^aPs. 2:7; Luke 1:35; John 11:27

1:36 ^aJohn 1:29

1:37 ^aMatt. 4:20, 22

1:40 ^aMatt. 4:18; Mark 1:29; 13:3; John 6:8; 12:22

1:41 ¹Lit. Anointed One

1:42 ^aMatt. 16:18 ¹NU John ²Gr. Petros, usually translated Peter

1:43 ^aMatt. 10:3; John 6:5; 12:21, 22; 14:8, 9

1:44 ^aJohn 12:21

1:45 ^aJohn 21:2 ^b[Gen. 3:15; Deut. 18:18]; Luke 24:27 ^c[Is. 4:2; 7:14; 9:6; Mic. 5:2; Zech. 6:12]; Luke 24:27

^d[Matt. 2:23]; Luke 2:4 ^eLuke 3:23

1:46 ^aJohn 7:41, 42, 52

first found his own brother Simon, and said to him, “We have found the ‘Messiah’ (which is translated, the Christ). ⁴²And he brought him to Jesus.

Now when Jesus looked at him, He said, **“You are Simon the son of ‘Jonah.’ ^aYou shall be called Cephas** (which is translated, ²A Stone).

Philip and Nathanael

⁴³The following day Jesus wanted to go to Galilee, and He found ^aPhilip and said to him, **“Follow Me.”** ⁴⁴Now ^aPhilip was from Bethsaida, the city of Andrew and Peter. ⁴⁵Philip found ^aNathanael and said to him, “We have found Him of whom ^bMoses in the law, and also the ^cprophets, wrote—Jesus ^dof Nazareth, the ^eson of Joseph.”

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

Philip said to him, “Come and see.”

⁴⁷Jesus saw Nathanael coming

1:39. Tenth hour: This would have been late afternoon, ten hours after sunrise.

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

1:40–42. Simon was a very common name among first-century Jews and Greeks. **Peter** is a Greek name that means “stone.” The equivalent in Aramaic, the common spoken language in first-century Israel, is **Cephas**. Andrew refers to Jesus as **the Messiah** (transliterated into Greek as *Messias*). This is one of only two occasions in the New Testament in which this word occurs (see also 4:25). John makes clear that this Hebrew word is to be understood in relation to the widely used Greek word translated into English as **Christ** (Gr., *Christos*). The latter term is used over five hundred times in the New Testament and refers to one who is anointed by God for a particular purpose. It was used on occasion in the Greek translation of the Old

Testament (the Septuagint) in reference to various individuals (e.g., kings and prophets) who were set apart and empowered by God for a specific task.

1:44. Bethsaida was on the north coast of the Sea of Galilee and was the hometown of Philip, Andrew, and Peter. Jesus fed the five thousand in this area and performed other miracles. Despite this, those in this area did not readily embrace Jesus (see Matt. 11:21–22; Luke 10:13).

1:45. It is possible that the **Nathanael** mentioned by John is the disciple referred to as Bartholomew elsewhere in the Gospels. It is perhaps most likely, however, that Nathanael was an early follower of Jesus but not one of the Twelve, as his name does not appear in any of the lists of the disciples (see notes for Matt. 10:1–4). Both Nathanael and Philip were Galileans: Nathanael was from Cana and Philip was from Bethsaida. Nathanael was skeptical about the Messiah coming



1:40. Andrew was a native of Bethsaida on the shore of the Sea of Galilee (see v. 44). Like his brother, Simon Peter, he worked as a fisherman out of Capernaum (Mark 1:21, 29). They worked as partners with James and John, the sons of Zebedee (see Luke 5:10). A previous disciple of John the Baptist, Andrew became a follower of Jesus and is best known for his ministry of bringing men to Christ.

When John the Baptist first proclaimed Jesus to be the Son of God, Andrew left John and at once found Simon. And when Greek proselytes sought Jesus, Andrew and Philip arranged the meeting (see 12:20–22). Though Andrew was present on the day of Pentecost and involved in the ministry of the early church, nothing definitive is known of his specific ministry after the resurrection. According to tradition, he was put to death by crucifixion. (First Reference, Matt. 4:18; Primary Reference, John 1.)

toward Him, and said of him, “**Behold, ^aan Israelite indeed, in whom is no deceit!**”

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

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

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

⁵⁰Jesus answered and said to him, “**Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things**

^{1:47} ^aPs. 32:2; 73:1

^{1:49} ^aPs. 2:7; Matt. 14:33; Luke 1:35
^bMatt. 21:5

^{1:51} ^aGen. 28:12; [Luke 2:9, 13]; Acts 1:10; 7:55, 56
¹NU omits *hereafter*

^{2:1} ^a[Heb. 13:4]
^bJohn 4:46
^cJohn 19:25

than these.” ⁵¹And He said to him, “**Most assuredly, I say to you, ^ahereafter¹ you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.**”

Water Turned to Wine

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

from Nazareth, but when he witnessed Jesus’ supernatural knowledge (vv. 47–48), he believed and followed Him. Nathanael is mentioned only in John’s Gospel (1:45–51; 21:2).

1:48. When you were under the fig tree: Jesus evidently referred to a specific time that Nathanael understood.

1:49. While Nathanael may have initially had doubts regarding the identity of Jesus, he now understood that he was **the Son of God** and **the King of Israel**, two terms with great theological and prophetic significance (e.g., Ps. 2:6).

1:51. An allusion is made here to Jacob, who saw angels ascending and descending (see Gen. 28:12). Perceptive readers will note that Jesus previously referred to Nathanael as an Israelite “in whom is no deceit” (v. 47), an allusion to the patriarch Jacob whose name means “deceiver.” Jesus assured His disciples that they would experience revelation from God just as those in the time of Jacob. His reference to **the angels of God ascending and descending upon the Son of Man** emphasized that He would serve as the means of this revelation.

2:1. According to Jewish **wedding** customs, a legally binding betrothal period typically lasted about a year before the marriage was consummated. On the evening of the wedding, the bride was led through the streets to the bridegroom’s home for the ceremony while those accompanying her sang and danced along the way. The ceremony at the bridegroom’s home was typically followed by great feasting that could last for several days, up to two weeks in some cases. It is possible that on this occasion, Jesus’ mother, Mary, was responsible for the arrangements. The location of first-century **Cana** has been disputed (see archaeological note on Cana). John records that Jesus attended the wedding along with some of His disciples, including Andrew, Simon, Philip, Nathanael, and John. His presence at functions such as this prompted the Pharisees to call Jesus a “winebibber” (Luke 7:34).

2:3. Running **out of wine** would have been regarded as a significant social embarrassment, as it was to the responsibility of the family to serve the guests for several days. Wine was often



2:1. Cana of Galilee is a village west of the Sea of Galilee. It is mentioned only in John’s Gospel and only on three occasions. First, it is identified as the place where Jesus performed His first miracle—changing water to wine (see vv. 1, 11). Second, here Jesus spoke the word that healed a nobleman’s son who lay sick in Capernaum (see 4:46–54). Third, Cana is named as Nathanael’s hometown (see 21:2). The exact geographical location of Cana has not yet been ascertained, but the preferred location is nine miles north of Nazareth. It bears the Arabic title Khirbet Qana, reminiscent of the biblical name, and archaeological excavations at this site have revealed that it was a modest Jewish village that included a Roman-period synagogue and several Jewish ritual baths.

Excavations at Cana
Todd Bolen/BiblePlaces.com



⁴Jesus said to her, ^a“**Woman, ^bwhat does your concern have to do with Me?** ^cMy hour has not yet come.”

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

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

^{2:4} ^aJohn 19:26
^b2 Sam. 16:10
^cJohn 7:6, 8, 30; 8:20

^{2:6} ^aMatt. 15:2; [Mark 7:3; Luke 11:39]; John 3:25

^{2:9} ^aJohn 4:46

^{2:11} ^aJohn 4:54
^b[John 1:14]
^crevealed

^{2:12} ^aMatt. 4:13; John 4:46
^bMatt. 12:46; 13:55

^{2:13} ^aEx. 12:14; Deut. 16:1–6; John 5:1; 6:4; 11:55

^{2:14} ^aMal. 3:1; Matt. 21:12; Mark 11:15, 17; Luke 19:45
^bLit. sitting

sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!”

¹¹This ^abeginning of signs Jesus did in Cana of Galilee, ^band ^cmanifested His glory; and His disciples believed in Him.

¹²After this He went down to ^aCapernaum, He, His mother, ^bHis brothers, and His disciples; and they did not stay there many days.

Jesus Cleanses the Temple

¹³Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. ¹⁴And He found in the temple those who sold oxen and sheep and doves, and the money changers ^ddoing business. ¹⁵When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out

associated in Jewish literature with the arrival of the Messiah. If anyone could provide a solution on this occasion, it was the long-awaited Messiah Himself!

2:4. Jesus’ reference to Mary as **woman** (Gr., *guné*) should not be regarded as disrespectful (cf. 19:26). However, His words do emphasize that He now regards human relationships differently. Now that His ministry has commenced, even familial relationships have become secondary. **My hour has not yet come** (see also 7:8, 30; 8:20; 17:1) refers to His crucifixion hour, the hour in which He fulfilled His earthly purpose. It may also indicate that the time of His revealing Himself as Messiah was to come later.

2:5. Mary’s words reveal her full confidence in Jesus’ control of the situation.

2:9. Jesus’ action of changing **water** into **wine** cannot be explained apart from His creative power. Significantly, this substance was transformed into a product of a living organism. Though perhaps more subtle than His final sign (the raising of Lazarus), the miracle clearly points to Jesus’ power to create.

2:10. The quality of Jesus’ wine was unmistakable to those present. As the conversation between the master of the feast and the bridegroom reveals, Jesus produced **the good wine**. Guests were typically served the best quality wine at the beginning of the festivities. After they had had plenty, wine of a lesser quality was served.

2:11. The word **signs** is closely linked to John’s Gospel, where it is used in reference to several of Jesus’ miracles. The term refers to something

that is revealed by an event or to some type of distinguishing mark. In keeping with this, each of the signs recorded in John’s Gospel were used to reveal **His glory** and to encourage those with receptive hearts to believe (see 20:31).

2:12. Capernaum served as the center for much of Jesus’ ministry in Galilee. (See archaeological note for Matt. 4:13.)

2:13–22. See additional notes in Matthew 21:12–13; Mark 11:15–17; Luke 19:45–46 for insights pertaining to Jesus’ cleansing of the temple. The Synoptic Gospels each record an instance in which Jesus cleansed the temple shortly after arriving in Jerusalem during His Passion Week. In John’s account, however, the cleansing that is described takes place early in Jesus’ ministry. Many scholars believe that John records the same event that is recorded by the other Gospel writers and that he placed the account out of chronological order, choosing instead to arrange his material in a more thematic fashion. While this is a possibility, a plausible case could be made that Jesus cleansed the temple on more than one occasion.

2:14. Money changers: Pilgrims to Jerusalem carried all sorts of currencies but typically brought no animals for sacrifices due to the difficulties of transporting them to the temple. It was much more convenient to purchase animals after arriving in Jerusalem. In addition to this, the annual temple tax of a half-shekel had to be paid using coins minted in Tyre. For this reason, worshipers would exchange coins minted elsewhere before paying the tax.

the changers' money and overturned the tables. ¹⁶And He said to those who sold doves, **“Take these things away! Do not make ^aMy Father’s house a house of merchandise!”** ¹⁷Then His disciples remembered that it was written, **“Zeal for Your house ¹has eaten Me up.”**

¹⁸So the Jews answered and said to Him, **“What sign do You show to us, since You do these things?”**

¹⁹Jesus answered and said to them, **“^aDestroy this temple, and in three days I will raise it up.”**

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

²¹But He was speaking ^aof the temple of His body. ²²Therefore, when He had risen from the dead, ^aHis disciples remembered that He had said this ^tto them; and they

2:16 ^aLuke 2:49
2:17 ^aPs. 69:9
¹NU, M *will eat*
2:18 ^aMatt.
12:38; John 6:30
2:19 ^aMatt.
26:61; 27:40;
[Mark 14:58;
15:29]; Luke
24:46; Acts 6:14;
10:40; 1 Cor. 15:4
2:21 ^a[1 Cor.
3:16; 6:19; 2 Cor.
6:16; Col. 2:9;
Heb. 8:2]
2:22 ^aLuke 24:8;
John 2:17; 12:16;
14:26 ¹NU, M
omit to *them*
2:23 ^a[John
5:36; Acts 2:22]
2:24 ^aMatt. 9:4;
John 16:30; Rev.
2:23
2:25 ^a1 Sam.
16:7; 1 Chr. 28:9;
Matt. 9:4; [Mark
2:8]; John 6:64;
16:30; Acts 1:24;
Rev. 2:23
3:2 ^aJohn 7:50;
19:39 ^aJohn
9:16, 33; Acts
2:22 ^c[Acts
10:38]

believed the Scripture and the word which Jesus had said.

The Discerner of Hearts

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

The New Birth

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

2:17. As they witnessed Jesus’ righteous anger in the temple, **His disciples** were reminded of the words of David in Psalm 69:9.

2:20. The statement **it has taken forty-six years** to build this temple is better translated “this temple was constructed forty-six years ago.” While various renovations to the temple occurred throughout the Jesus’ lifetime, this passage refers to the sanctuary of the temple (Gr, *naos*). According to the testimony of the Jewish historian Josephus, Herod the Great’s renovations to the sanctuary took place around 18 to 17 BC—that is, forty-six years before the beginning of Jesus’ ministry in AD 30 (*Antiquities* 15.11.1).

2:23–25. **Many believed** in Jesus when they wit-

nessed His miracles, but Jesus did not entrust His fate to their hands because He knew their hearts. The same Greek word, *pisteuō* (“believe” or “commit”), is used in verses 23–24.

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

3:2. There were perhaps several reasons that Nicodemus **came to Jesus by night**. In addition to avoiding criticism for being associated with the radical young man from Galilee, meeting with Jesus in private offered Nicodemus the opportunity to ask sincere questions and to engage in meaningful dialogue. In a first-century Jewish



3:1. **Nicodemus** was a Pharisee, member of the Sanhedrin, and rabbi (v. 10) known today, primarily, for secretly meeting with Jesus during the night. Nicodemus is mentioned three times in the New Testament, all in John’s Gospel. In each of these passages, we find insight pertaining to his spiritual life. In chapter 3, he comes to Jesus to learn more about His background and teaching. In John 7:50, he defends Jesus against the charges of the Sanhedrin. At the crucifixion, both Nicodemus and Joseph buried the body of Jesus (19:38–39). (Primary Reference, John 3.)



Jesus teaching Nicodemus

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³Jesus answered and said to him, “Most assuredly, I say to you, ^aunless one is born ¹again, he cannot see the kingdom of God.”

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

⁵Jesus answered, “Most assuredly, I say to you, ^aunless one is born of water and the Spirit, he cannot enter the kingdom of God. ⁶That which is born of the flesh is ^aflesh, and that which is born of the Spirit is spirit. ⁷Do not marvel that I said to you, ‘You must be born again.’ ⁸^aThe wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”

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

3:3 ^a[John 1:13; Gal. 6:15; Titus 3:5; James 1:18; 1 Pet. 1:23; 1 John 3:9] ¹Or from above
3:5 ^aMark 16:16; [Acts 2:38]
3:6 ^aJohn 1:13; 1 Cor. 15:50
3:8 ^aPs. 135:7; Eccl. 11:5; Ezek. 37:9; 1 Cor. 2:11
3:9 ^aJohn 6:52, 60
3:11 ^a[Matt. 11:27] ^bJohn 3:32; 8:14
3:13 ^aDeut. 30:12; Prov. 30:4; Acts 2:34; Rom. 10:6; 1 Cor. 15:47; Eph. 4:9 ¹NU omits who is in heaven
3:14 ^aNum. 21:9 ^bMatt. 27:35; Mark 15:24; Luke 23:33; John 8:28; 12:34; 19:18
3:15 ^aJohn 6:47 ^bJohn 3:36
¹NU omits not perish but

¹⁰Jesus answered and said to him, “Are you the teacher of Israel, and do not know these things? ¹¹^aMost assuredly, I say to you, We speak what We know and testify what We have seen, and ^byou do not receive Our witness. ¹²If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? ¹³^aNo one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man ¹who is in heaven. ¹⁴^aAnd as Moses lifted up the serpent in the wilderness, even so ^bmust the Son of Man be lifted up, ¹⁵that whoever ^abelieves in Him should ¹not perish but ^bhave eternal life. ¹⁶^aFor God so loved the world that He gave His only begotten

3:16 ^aRom. 5:8; Eph. 2:4; 2 Thess. 2:16; [1 John 4:9, 10; Rev. 1:5]

context, questions posed in public gatherings were often designed to challenge another’s authority, whereas genuine questions were often asked in private. Nicodemus was a sensible man. While there was much that he did not know about Jesus, he knew that His miracles could not be explained **unless God is with him**.

3:3–4. The expression **most assuredly** (lit., “amen, amen”) occurs only in John’s Gospel and is used to preface an important point. Only John records Jesus’ reference to being **born again**. The concept was difficult for Nicodemus to understand, as his response indicates that he failed to understand the spiritual meaning of Jesus’ words. In addition to his failure to recognize that Jesus spoke of spiritual rather than physical birth, the actual expression can be translated as either “born again” or “born from above.” While the latter use of the term seems to be implied elsewhere (see 3:31; 19:11), Jesus’ response indicates that a second birth was in view on this occasion.

3:5. Born of water most likely refers to one’s natural physical birth, whereas birth by the **Spirit** definitely refers to one’s supernatural spiritual birth. Water was also often used in the Old Testament as a picture of spiritual cleansing and God’s presence. Jesus’ indication to Nicodemus that he was in need of spiritual birth must have come as a shock given his prominent status in Jewish society. Perhaps Jesus’ response reminded Nicodemus of the words of the prophet Ezekiel (see Ezek. 36:25–27).

3:13. Son of Man was a messianic title (see Dan. 7:13). **3:14.** As a dedicated teacher of **Moses**, Nicodemus would have known the story of **the serpent** well (see Num. 21:4–9). Jesus’ reference to being **lifted up** anticipated His own sacrificial death. Interestingly, Jesus connected the role of **the Son of Man** to a sacrificial death. In the minds of many Jews, the Son of Man would come in victory. Jesus, however, often emphasized that His glory was tied to His suffering.

3:16. The well-known words **God so loved the**



ONLY BEGOTTEN

3:16. The Greek word *monogenés* is used by John to describe the unique relationship between God the Father and Jesus His Son. It serves to distinguish Christ as the only Son of God, in contrast with the large number of individuals who by faith have become children of God. The uniqueness of this relationship is further emphasized by the fact that we *become* the children of God, whereas Jesus *always* was the Son of God. It is important to note that the term was often used to emphasize an individual’s unique status or character. Abraham, for example, had more than one son, but he had one specific son who was the chosen heir of the promise. Interestingly, the term is used to describe Isaac in Hebrew 11:17. **Illustration:** Though unique in His relationship to God, Jesus is described by Paul as the firstborn among many brethren. **Application:** Because of the work of Christ, believers can call God their Father. (First Reference, Ps. 2:7; Primary Reference, John 3:16.)

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

^{18a}“He who believes in Him is

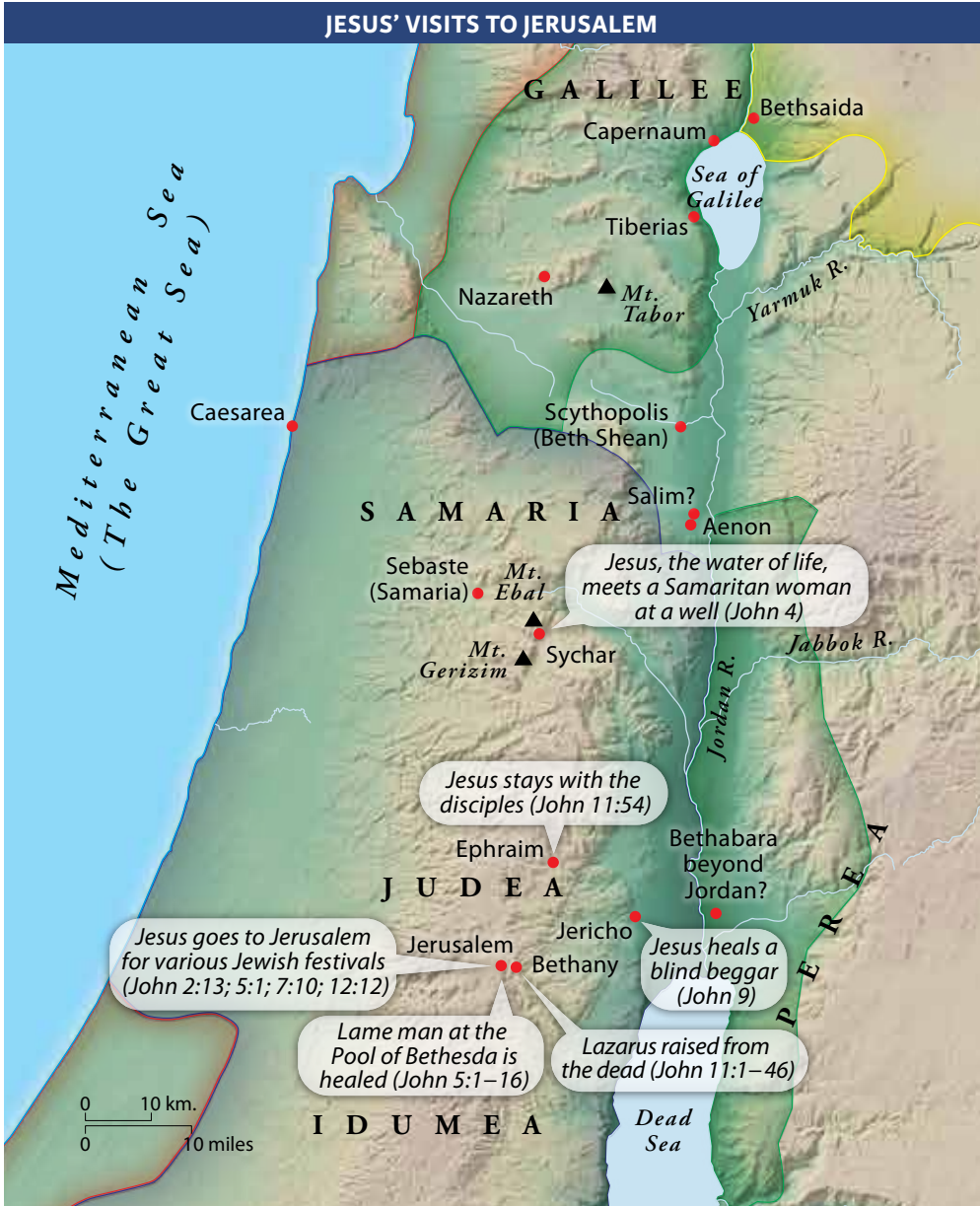
3:16 ^a[Is. 9:6]
 3:17 ^aMatt. 1:21;
 Luke 9:56;
 1 John 4:14
 3:18 ^aJohn 5:24;
 6:40, 47; 20:31;
 Rom. 8:1
 3:19 ^a[John 1:4,
 9–11]

not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. ¹⁹And this is the condemnation, ^athat the light has come into the world, and men loved dark-

world introduce the manner in which Jesus loved the world. As such, it may be translated as “God loved the world in this way.” The context indicates

God’s love was expressed to all humans in the giving of His Son on our behalf.

3:17–18. While many will refuse to trust in Jesus and



ness rather than light, because their deeds were evil. ²⁰For ^aeveryone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. ²¹But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been ^adone in God.”

John the Baptist Exalts Christ

²²After these things Jesus and His disciples came into the land of Judea, and there He remained with them ^aand baptized. ²³Now John also was baptizing in Aenon near ^aSalim, because there was much water there. ^bAnd they came and were baptized. ²⁴For ^aJohn had not yet been thrown into prison.

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

²⁷John answered and said, ^a“A man can receive nothing unless it has been given to him from heaven. ²⁸You yourselves bear me witness, that I said, ^a“I am not the Christ,” but, ^b“I have been sent before Him.” ²⁹^aHe who has the bride is the bridegroom; but ^bthe friend of the bridegroom, who stands and hears him, rejoices

^{3:20} ^aJob 24:13; Eph. 5:11, 13
^{3:21} ^a[John 15:4, 5]; 1 Cor. 15:10
^{3:22} ^aJohn 4:1, 2
^{3:23} ^a1 Sam. 9:4
^bMatt. 3:5, 6
^{3:24} ^aMatt. 4:12; 14:3; Mark 6:17; Luke 3:20
^{3:26} ^aJohn 1:7, 15, 27, 34
^bMark 2:2; 3:10; 5:24; Luke 8:19
^{3:27} ^a[Rom. 12:5–8]; 1 Cor. 3:5, 6; 4:7; Heb. 5:4; [James 1:17; 1 Pet. 4:10, 11]
^{3:28} ^aJohn 1:19–27
^bMal. 3:1; Mark 1:2; [Luke 1:17]
^{3:29} ^aMatt. 22:2; [2 Cor. 11:2; Eph. 5:25, 27]; Rev. 21:9
^bSong 5:1

^{3:30} ^a[Is. 9:7]
^{3:31} ^aJohn 3:13; 8:23
^bMatt. 28:18; John 11:5, 27; 13:13; Rom. 9:5; [Col. 1:17, 18]
^c1 Cor. 15:47
^dJohn 6:33; 1 Cor. 15:47; Eph. 1:21; Phil. 2:9
^{3:32} ^aIs. 53:1, 3; John 3:11; 15:15
^{3:33} ^aRom. 3:4; 1 John 5:10
^{3:34} ^aDeut. 18:18; John 7:16
^bJohn 1:16
^{3:35} ^aMatt. 11:27; Luke 10:22; John 5:20; [Heb. 2:8]
^{3:36} ^aJohn 3:16, 17; 6:47; Rom. 1:17; 1 John 5:10
^bRom. 1:18; Eph. 5:6; 1 Thess. 1:10
^{4:1} ^aJohn 3:22, 26; 1 Cor. 1:17

greatly because of the bridegroom’s voice. Therefore this joy of mine is fulfilled. ³⁰^aHe must increase, but I *must* decrease. ³¹^aHe who comes from above ^bis above all; ^che who is of the earth is earthly and speaks of the earth. ^dHe who comes from heaven is above all. ³²And ^awhat He has seen and heard, that He testifies; and no one receives His testimony. ³³He who has received His testimony ^ahas certified that God is true. ³⁴^aFor He whom God has sent speaks the words of God, for God does not give the Spirit ^bby measure. ³⁵^aThe Father loves the Son, and has given all things into His hand. ³⁶^aHe who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the ^bwrath of God abides on him.”

A Samaritan Woman Meets Her Messiah

4 Therefore, when the Lord knew that the Pharisees had heard that Jesus made and ^abaptized more disciples than John ²(though Jesus Himself did not baptize, but His disciples), ³He left Judea and departed again to Galilee. ⁴But He needed to go through Samaria.

⁵So He came to a city of Samaria which is called Sychar, near the plot of ground that ^aJacob ^bgave

^{4:5} ^aGen. 33:19; Josh. 24:32
^bGen. 48:22; Josh. 4:12

face eternal condemnation, Jesus’ purpose was to make salvation possible to all who would believe. **3:22.** John is the only Gospel writer to refer to Jesus’ baptismal ministry. As John later observes (see 4:2), this ministry was conducted through His apostles rather than performed directly by Jesus. **3:23–36.** The ministry of John the Baptist is once again described. The passage emphasizes that John did not view Jesus as a competitor to his own ministry but as the focus of his work. The passage also indicates that the ministry of John continued for a season (see also Acts 19:1–7). **3:23.** The location of **Aenon** is not clear, though it is generally thought to have been near the Jordan River bordering Samaria. The reference to **much water** suggests that John’s baptism was by immersion following typical Jewish custom.

3:34. God does not give the Spirit by measure: The power Jesus received from the Spirit was not given partially.

4:4. Go through Samaria: The circuitous route taken by strict Jews from Jerusalem to Galilee entailed traveling east toward Jericho and crossing the Jordan River, before traveling north through Perea, and finally crossing the Jordan once again, this time traveling west into Galilee. While not the most direct route, it was necessary to avoid traveling through Samaria, an area despised by the Jewish people. Thus, Jesus’ decision to go through Samaria indicated His determination to minister to the Samaritans.

4:5. The precise location of **Sychar** is disputed. Many believe it was located a short distance to the east of the Old Testament city of Shechem.

to his son Joseph. ⁶Now Jacob's well was there. Jesus therefore, being wearied from *His* journey, sat thus by the well. It was about the sixth hour.

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

4:9 ^aActs 10:28
^b2 Kin. 17:24;
 Matt. 10:5, 6;
 Luke 9:52;
 10:33; 17:16;
 John 8:48

4:10 ^a[Rom.
 5:15]

⁹Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For ^aJews have no dealings with ^bSamaritans.

¹⁰Jesus answered and said to her, "If you knew the ^agift of God, and who it is who says to you, 'Give Me a drink,' you would have asked

4:9. According to 2 Kings 17:24–41, the Samaritans were the offspring of Israelites who had intermarried with Gentiles during the Assyrian captivity. Many of the Samaritans rejected this unflattering account of their history, insisting instead that they were the true remnant of Israel that did not apostatize after the Twelve Tribes settled in the Promised Land. They recognized only the Pentateuch as Scripture and read from a different

version known today as the Samaritan Pentateuch. A major point of contention with the Jews was the legitimate place of the temple. Rejecting Jerusalem as the place God had established, they built a temple on Mount Gerizim around 450 BC. **4:10.** *Living water* refers to the spiritual life made possible through the work of the Holy Spirit (see 7:38–39).



4:4. Samaria is the name of both a city and a region in the heart of the West Bank. The region has the Jordan River and the Mediterranean as its east-west boundaries and Galilee and Judea as its north-south boundaries. Its major cities are Shechem (Sychar) and Samaria (Sebaste) in the center and Caesarea on its western coast. The city of Samaria was the Old Testament capital of the northern kingdom. Herod the Great completely rebuilt it between 30 and 20 BC and named it Sebaste. The Samaritan people had been despised by the Jews since Old Testament times due to their intermarriage with the Gentile peoples among whom they lived (cf. 2 Kin. 17:24–33) and because of their belief that Mount Gerizim, not Jerusalem, was the place appointed by God for sacrifice (cf. v. 20). When Christ first commissioned the Twelve, He forbade them to go to the Samaritans; the Israelites needed to repent first (see Matt. 10:5–6). Later, however, Christ specifically sent them to the Samaritans (see Acts 1:8). Christ treated the Samaritans graciously, as is evident from His dealings with the Samaritan woman at the well (see vv. 9–26), His teaching in the parable of the good Samaritan (see Luke 10:29–37), and His healing of the ten lepers, in which the thankful one was a Samaritan (see Luke 17:11–19).



Steps up to a templelike structure Herod built at Sebaste

Him, and He would have given you **living water.**"

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

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

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

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

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

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

¹⁹The woman said to Him, "Sir, ^aI perceive that You are a prophet. ²⁰Our fathers worshiped on ^athis mountain, and you *Jews* say that in ^bJerusalem is the place where one ought to worship."

²¹Jesus said to her, "Woman, believe Me, the hour is coming ^awhen you will neither on this mountain, nor in Jerusalem, worship the Fa-

4:10 ^bIs. 12:3; 44:3; Jer. 2:13; Zech. 13:1; 14:8; John 7:38

4:14 ^a[John 6:35, 58] ^bJohn 7:37, 38

4:15 ^aJohn 6:34, 35; 17:2, 3; [Rom. 6:23; i John 5:20]

4:19 ^aMatt. 21:11; Luke 7:16, 39; 24:19; John 6:14; 7:40; 9:17

4:20 ^aGen. 12:6–8; 33:18, 20; Judg. 9:7 ^bDeut. 12:5, 11; 1 Kin. 9:3; 2 Chr. 7:12; Ps. 122:1–9

4:21 ^a[Mal. 1:11]; 1 Tim. 2:8

4:22 ^a[2 Kin. 17:28–41] ^b[Is. 2:3; Luke 24:47; Rom. 3:1; 9:4, 5]

4:23 ^aMatt. 18:20; [Heb. 13:10–14] ^bPhil. 3:3 ^c[John 1:17]

4:24 ^a2 Cor. 3:17

4:25 ^aDeut. 18:15 ^bJohn 4:29, 39

4:26 ^aDan. 9:25; Matt. 26:63, 64; Mark 14:61, 62

4:29 ^aJohn 4:25

4:34 ^aPs. 40:7, 8; Heb. 10:9 ^bJob 23:12; [John 6:38; 17:4; 19:30]

ther. ²²You worship ^awhat you do not know; we know what we worship, for ^bsalvation is of the Jews. ²³But the hour is coming, and now is, when the true worshipers will ^aworship the Father in ^bspirit ^cand truth; for the Father is seeking such to worship Him. ²⁴*God is Spirit*, and those who worship Him must worship in spirit and truth."

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

²⁶Jesus said to her, ^a"I who speak to you am *He*."

The Whitenened Harvest

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

²⁸The woman then left her waterpot, went her way into the city, and said to the men, ²⁹"Come, see a Man ^awho told me all things that I ever did. Could this be the Christ?" ³⁰Then they went out of the city and came to Him.

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

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

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

³⁴Jesus said to them, ^a"My food is to do the will of Him who sent Me, and to ^bfinish His work. ³⁵Do you

4:16–19. Jesus' interaction with the woman clearly revealed that He was no ordinary traveler. Only a prophet or one who possessed divine omniscience could possibly know this information.

4:20–22. Mount Gerizim is the **mountain** referred to by the woman. Interestingly, she describes the worship of her people on this mountain in the past tense. Because the Hasmonean ruler John Hyrcanus destroyed the temple of the Samaritans in the second century BC, her words may have been offered as a subtle jab at Jesus. His response affirmed that **salvation is of the Jews**.

4:23–24. True worship, according to Jesus, is not limited to a particular location. Worship that pleases God can only be offered by those who have

experienced spiritual rebirth and who worship Him in a manner consistent with His self-revelation in Spirit and in truth.

4:25–26. The woman did not fully understand how God's promises would be fulfilled, but she did believe that the promised **Messiah** would play an integral role. To her astonishment, Jesus revealed Himself to her as the very Messiah.

4:32–34. Just as the Samaritan woman initially understood Jesus' reference to water in a literal sense, so too did His disciples understand His reference to food. The true **food** that Jesus craved was His Father's **will**.

4:35. **Fields . . . already white for harvest:** In the immediate context, Jesus may have pointed to

not say, “There are still four months and *then* comes ^athe harvest”? Behold, I say to you, lift up your eyes and look at the fields, ^bfor they are already white for harvest! ³⁶^aAnd he who reaps receives wages, and gathers fruit for eternal life, that ^bboth he who sows and he who reaps may rejoice together. ³⁷For in this the saying is true: ^a“One sows and another reaps.” ³⁸I sent you to reap that for which you have not labored; ^aothers have labored, and you have entered into their labors.”

The Savior of the World

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

⁴²Then they said to the woman, “Now we believe, not because of what you said, for ^awe ourselves have heard *Him* and we know that this is indeed ¹the Christ, the Savior of the world.”

Welcome at Galilee

⁴³Now after the two days He departed from there and went to Galilee. ⁴⁴For ^aJesus Himself testified that a prophet has no honor in his own country. ⁴⁵So when He came to Galilee, the Galileans received Him, ^ahaving seen all the things He did

4:35^a Gen. 8:22
^bMatt. 9:37;
 Luke 10:2

4:36^a Dan. 12:3;
 Rom. 6:22
^b1 Thess. 2:19

4:37^a 1 Cor.
 3:5–9

4:38^a Jer. 44:4;
 [1 Pet. 1:12]

4:39^a John 4:29

4:41^a Luke 4:32;
 [John 6:63]

4:42^a John 17:8;
 1 John 4:14 ¹NU
 omits the
 Christ

4:44^a Matt.
 13:57; Mark 6:4;
 Luke 4:24

4:45^a John 2:13,
 23; 3:2 ^bDeut.
 16:16

4:46^a John 2:1,
 11 ¹royal
 official

4:48^a John
 6:30; Rom.
 15:19; 1 Cor. 1:22;
 2 Cor. 12:12;
 [2 Thess. 2:9];
 Heb. 2:4

5:1^a Lev. 23:2;
 Deut. 16:16
^bJohn 2:13

in Jerusalem at the feast; ^bfor they also had gone to the feast.

A Nobleman's Son Healed

⁴⁶So Jesus came again to Cana of Galilee ^awhere He had made the water wine. And there was a certain ¹nobleman whose son was sick at Capernaum. ⁴⁷When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death. ⁴⁸Then Jesus said to him, ^a“**Unless you *people* see signs and wonders, you will by no means believe.**”

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

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

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

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

A Man Healed at the Pool of Bethesda

5 After ^athis there was a feast of the Jews, and Jesus ^bwent up

the those who came from Sychar because of the testimony of the woman. Samaritans typically wore white robes.

4:39–42. They were first drawn to Jesus because of the woman’s testimony. However, once they heard directly from Jesus, they truly believed that He was **the Christ, the Savior of the world**. Even more staggering than Jesus’ conversing with the Samaritans was their recognition of Him as the Messiah.

4:43–45. The tragic irony of Jesus’ testimony should not be missed. While the despised Samaritans looked to Him as the Messiah, He was rejected by those **in his own country**.

4:46–54. This second sign of Jesus in Galilee also occurs in Cana. It is significant that the only miracle recorded of Jesus on this occasion involved **a certain nobleman**, a likely reference to a Gentile official. This underscores the fact that Jesus was already experiencing significant rejection by His own people. Though similar, this is likely a separate miracle from the one recorded in Matthew 8:5–13 and Luke 7:2–10.

5:1. It is unclear which **feast** was taking place in **Jerusalem**. There were three major Jewish feasts: Passover and Pentecost each spring and the Feast of Tabernacles each autumn.

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

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

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

And ^athat day was the Sabbath. ¹⁰The Jews therefore said to him

5:2 ^aNeh. 3:1, 32; 12:39 ¹NU Bethzatha

5:3 ^cwithered ²NU omits the rest of v. 3 and all of v. 4.

5:8 ^aMatt. 9:6; Mark 2:11; Luke 5:24

5:9 ^aJohn 9:14

5:10 ^aEx. 20:10; Neh. 13:19; Jer. 17:21, 22; Matt. 12:2; Mark 2:24; Luke 6:2

5:13 ^aLuke 13:14; 22:51

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

5:16 ^aLuke 4:29; John 8:37; 10:39 ¹NU omits and sought to kill Him

5:17 ^a[John 9:4; 17:4]

5:18 ^aJohn 7:1, 19

who was cured, **“It is the Sabbath; ^ait is not lawful for you to carry your bed.”**

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

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

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

Honor the Father and the Son

¹⁶For this reason the Jews ^apersecuted Jesus, ^band sought to kill Him, because He had done these things on the Sabbath. ¹⁷But Jesus answered them, **“*My Father has been working until now, and I have been working.*”**

¹⁸Therefore the Jews ^asought

5:2. Bethesda means “House of Mercy.” The pool was used to clean sheep before they were offered as sacrifices in the temple.

5:3–4. The later part of verse 3 and the entirety of verse 4 are not included in most early Greek manuscripts.

5:5. Thirty-eight years indicates that the man had been infirm since before Jesus was born. His condition is not revealed, but it is clear that it kept him from walking. The nature of his healing was an instantaneous miracle.

5:7–8. Rather than looking to someone or something other than Jesus for healing, the miracle caused those who witnessed the event to look to Him as the true healer.

5:9–18. The Pharisees held to a large body of oral traditions related to the Sabbath. Rather than praising God for the miracle that had occurred, they accused Jesus of violating the Sabbath restrictions.

5:17–18. Jesus’ response was considered blasphemous to His opponents. He spoke of His Father in



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



DEITY OF CHRIST

5:18. Christ, the Second Person of the Trinity, is equal to the Father in nature, separate in person, yet submissive in duties. Throughout the Scriptures, various titles of deity are applied to Him. We also find that He spoke of God as His Father, that He performed miracles that could only be explained by His divine status, that He would often forgive sins, that He accepted worship reserved only for God, that He knew men’s hearts, that He was fully aware of future events, and that He came from God. **Illustration:** Throughout His ministry, Jesus consistently followed the will of the Father while also demonstrating Himself to be God. **Application:** Christians should welcome Christ to live His divine life in them so that others will see His influence and glorify God (see Matt. 5:16). (First Reference, Gen. 3:16; Primary Reference, John 5:18; cf. Luke 2:52.)

all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, ^bmaking Himself equal with God. ¹⁹Then Jesus answered and said to them, “Most assuredly, I say to you, ^athe Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. ²⁰For ^athe Father loves the Son, and ^bshows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. ²¹For as the Father raises the dead and gives life to *them*, ^aeven so the Son gives life to whom He will. ²²For the Father judges no one, but ^ahas committed all judgment to the Son, ²³that all should honor the Son just as they honor the Father. ^aHe who does not honor the Son does not honor the Father who sent Him.

Life and Judgment Are Through the Son

²⁴“Most assuredly, I say to you, ^ahe who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, ^bbut has passed from death into life. ²⁵Most assuredly, I say to you, the hour is coming, and now is, when ^athe dead will hear the voice of the Son of God; and those who hear will live. ²⁶For ^aas the Father has life in Himself, so He has granted the Son to have ^blife in Himself, ²⁷and ^ahas given Him authority to execute judgment also, ^bbecause He is the Son of Man. ²⁸Do not marvel at this; for the hour is coming in which all who are in the graves will ^ahear His voice ²⁹^aand come forth—^bthose who have done good, to the resurrection of life,

5:18^b John 10:30; Phil. 2:6
5:19^a Matt. 26:39; John 5:30; 6:38; 8:28; 12:49; 14:10

5:20^a Matt. 3:17; John 3:35; 2 Pet. 1:17
^b [Matt. 11:27]

5:21^a Luke 7:14; 8:54; [John 11:25]

5:22^a Matt. 11:27; 28:18; [John 3:35; 17:2; Acts 17:31; 1 Pet. 4:5]

5:23^a Luke 10:16; 1 John 2:23

5:24^a John 3:16, 18; 6:47
^b [1 John 3:14]

5:25^a [Eph. 2:1, 5; Col. 2:13]

5:26^a Ps. 36:9
^b [John 1:4; 14:6]; 1 Cor. 15:45

5:27^a John 9:39; [Acts 10:42; 17:31] ^b Dan. 7:13

5:28^a [1 Thess. 4:15–17]

5:29^a Is. 26:19; [1 Cor. 15:52]

^b Dan. 12:2; Matt. 25:46; Acts 24:15

5:30^a John 5:19
^b Matt. 26:39; John 4:34; 6:38

5:31^a John 8:14; Rev. 3:14 ^b *valid* as testimony

5:32^a [Matt. 3:17; John 8:18; 1 John 5:6]

5:33^a [John 1:15, 19, 27, 32]

5:35^a 2 Sam. 21:17; 2 Pet. 1:19
^b Matt. 13:20; Mark 6:20

5:36^a 1 John 5:9
^b John 3:2; 10:25; 17:4

^c John 9:16; 10:38

5:37^a Matt. 3:17; John 6:27; 8:18
^b Deut. 4:12; John 1:18; 1 Tim. 1:17; 1 John 4:12

and those who have done evil, to the resurrection of condemnation. ³⁰^aI can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because ^bI do not seek My own will but the will of the Father who sent Me.

The Fourfold Witness

³¹^a“If I bear witness of Myself, My witness is not ^atrue. ³²^aThere is another who bears witness of Me, and I know that the witness which He witnesses of Me is true. ³³You have sent to John, ^aand he has borne witness to the truth. ³⁴Yet I do not receive testimony from man, but I say these things that you may be saved. ³⁵He was the burning and ^ashining lamp, and ^byou were willing for a time to rejoice in his light. ³⁶But ^aI have a greater witness than John’s; for ^bthe works which the Father has given Me to finish—the very ^cworks that I do—bear witness of Me, that the Father has sent Me. ³⁷And the Father Himself, who sent Me, ^ahas testified of Me. You have neither heard His voice at any time, ^bnor seen His form. ³⁸But you do not have His word abiding in you, because whom He sent, Him you do not believe. ³⁹^aYou search the Scriptures, for in them you think you have eternal life; and ^bthese are they which testify of Me. ⁴⁰^aBut you are not willing to come to Me that you may have life.

⁴¹^a“I do not receive honor from men. ⁴²But I know you, that you do not have the love of God in you. ⁴³I have come in My Father’s name, and you do not receive Me; if an-

5:39^a Is. 8:20; 34:16; Luke 16:29; Acts 17:11 ^b Deut. 18:15, 18; Luke 24:27 ^c 5:40^a [John 1:11; 3:19] ^d 5:41^a John 5:44; 7:18; 1 Thess. 2:6

personal terms rather than in a corporate sense (“our Father”).

5:19–23. In addition to sharing the Father’s power, Jesus fulfilled the Father’s mission.

5:24–30. Jesus’ words take an eschatological significance. In the final days, each individual will be judged on the basis of his or her relationship to Jesus.

More important than looking to Jesus for physical healing is looking to Him for spiritual salvation.

5:31–47. Drawing upon the Jewish understanding that multiple witnesses were necessary to establish a verdict, Jesus identifies four powerful witnesses to His divinity: (1) John the Baptist (vv. 33–35); (2) His works or miracles (v. 36); (3) the

other comes in his own name, him you will receive. ⁴⁴How can you believe, who receive honor from one another, and do not seek ^bthe honor that *comes* from the only God? ⁴⁵Do not think that I shall accuse you to the Father; ^athere is *one* who accuses you—Moses, in whom you trust. ⁴⁶For if you believed Moses, you would believe Me; ^afor he wrote about Me. ⁴⁷But if you ^ado not believe his writings, how will you believe My words?"

Feeding the Five Thousand

6 After ^athese things Jesus went over the Sea of Galilee, which is the Sea of ^bTiberias. ²Then a great multitude followed Him, because they saw His signs which He performed on those who were ^adis-eased.¹ ³And Jesus went up on the mountain, and there He sat with His disciples.

⁴Now the Passover, a feast of the Jews, was near. ⁵Then Jesus lifted up *His* eyes, and seeing a great multitude coming toward Him, He said to ^bPhilip, "**Where shall we buy bread, that these may eat?**" ⁶But this He said to test him, for He Himself knew what He would do.

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

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

5:45^a Rom. 2:12

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

5:47^a Luke 16:29, 31

6:1^a Matt. 14:13; Mark 6:32; Luke 9:10, 12 ^bJohn 6:23; 21:1

6:2^a Matt. 4:23; 8:16; 9:35; 14:36; 15:30; 19:2 ¹sick

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

6:5^a Matt. 14:14; Mark 6:35; Luke 9:12 ^bJohn 1:43

6:7^a Num. 11:21, 22

6:8^a John 1:40

6:9^{a2} Kin. 4:43

6:11^a NU omits to the disciples, and the disciples

6:14^a Gen. 49:10; Deut. 18:15, 18; John 1:21; 7:40; Acts 3:22; 7:37

6:15^a [John 18:36]

6:16^a Matt. 14:23; Mark 6:47

⁸One of His disciples, ^aAndrew, Simon Peter's brother, said to Him, ⁹"There is a lad here who has five barley loaves and two small fish, ^abut what are they among so many?"

¹⁰Then Jesus said, "**Make the people sit down.**" Now there was much grass in the place. So the men sat down, in number about five thousand. ¹¹And Jesus took the loaves, and when He had given thanks He distributed *them* ¹to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted. ¹²So when they were filled, He said to His disciples, "**Gather up the fragments that remain, so that nothing is lost.**" ¹³Therefore they gathered *them* up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten. ¹⁴Then those men, when they had seen the sign that Jesus did, said, "This is truly ^athe Prophet who is to come into the world."

Jesus Walks on the Sea

¹⁵Therefore when Jesus perceived that they were about to come and take Him by force to make Him ^aking, He departed again to the mountain by Himself alone.

¹⁶Now when evening came, His disciples went down to the sea, ¹⁷got into the boat, and went over the

Father (vv. 32, 37–38); and (4) the Old Testament Scriptures (vv. 39–47).

6:1. Tiberias: John is the only Gospel writer to call this sea "Tiberias." Following the destruction of Jerusalem (AD 70), the Sea of Galilee was often referred to as the Sea of Tiberias, after Tiberias Caesar (see Luke 3:1), the Roman emperor from AD 14–37 and for whom the city of Tiberias was named.

6:1–15. The feeding of the five thousand with five loaves and two fish is the only miracle included in all four Gospels (see also Matt. 14:13–21; Mark 6:32–44; Luke 9:10–17). John's Gospel is unique in revealing that the crowds that followed Jesus were drawn to His miracles, that the Passover was near, and that the bread was made of barley. It is also the only account to mention Philip, Andrew, and the lad.

6:4. This would have likely been the second **Pass-over** that occurred during Jesus' ministry (see also

2:13), though it is possible that the feast referred to in 5:1 was also a Passover.

6:7. Two hundred denarii: A denarius was the average day's wage of a working man.

6:14. This was the third **sign** that Jesus performed. The reference to **the Prophet** indicates that the crowds were making the connection between Jesus and the well-known prophecy recorded in Deuteronomy 18:15–18.

6:15. The nature of the miracle caused many of the Jews to attempt to make Jesus their king. Many of the people had come to believe that Jesus was indeed "the Prophet" spoken of by Moses. In addition to other similarities, both Moses and Jesus provided bread for the people in a remote area and performed a miracle involving water (see vv. 15–21).

6:16–21. See additional notes for Matthew 14:22–33 and Mark 6:45–52. Only Matthew refers to Peter's walking on the water on this occasion.

sea toward Capernaum. And it was already dark, and Jesus had not come to them. ¹⁸Then the sea arose because a great wind was blowing. ¹⁹So when they had rowed about ¹three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were ^aafraid. ²⁰But He said to them, ^a**“It is I; do not be afraid.”** ²¹Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.

The Bread from Heaven

²²On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except ¹that one ²which His disciples had entered, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone— ²³however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks— ²⁴when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, ^aseeking Jesus. ²⁵And when they found Him on the other side of the sea, they said to Him, **“Rabbi, when did You come here?”**

²⁶Jesus answered them and said, **“Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. ²⁷^aDo not**

6:19^a Matt. 17:6
¹Lit. 25 or 30 stadia

6:20^a Is. 43:1, 2

6:22¹ NU omits that ²NU omits which His disciples had entered

6:24^a Mark 1:37; Luke 4:42

6:27^a Matt. 6:19
^bJohn 4:14; [Eph. 2:8, 9]
^cPs. 2:7; Is. 42:1; Matt. 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35; John 5:37; Acts 2:22; 2 Pet. 1:17

6:29^a 1 Thess. 1:3; James 2:22; [1 John 3:23]; Rev. 2:26

6:30^a Matt. 12:38; 16:1; Mark 8:11; 1 Cor. 1:22

6:31^a Ex. 16:15; Num. 11:7; 1 Cor. 10:3 ^bEx. 16:4, 15; Neh. 9:15; Ps. 78:24

6:32^a John 3:13, 16

6:34^a John 4:15

6:35^a John 6:48, 58 ^bJohn 4:14; 7:37; Rev. 7:16 ¹Is. 55:1, 2

6:36^a John 6:26, 64; 15:24
^bJohn 10:26

6:37^a John 6:45
^b[Matt. 24:24; John 10:28, 29]; 2 Tim. 2:19; 1 John 2:19
¹certainly not

6:38^a Matt. 26:39; John 5:30 ^bJohn 4:34

labor for the food which perishes, but ^bfor the food which endures to everlasting life, which the Son of Man will give you, ^cbecause God the Father has set His seal on Him.”

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

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

³⁰Therefore they said to Him, ^a**“What sign will You perform then, that we may see it and believe You? What work will You do? ³¹^aOur fathers ate the manna in the desert; as it is written, ^bHe gave them bread from heaven to eat.”**

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

³⁴^aThen they said to Him, **“Lord, give us this bread always.”**

³⁵And Jesus said to them, ^a**“I am the bread of life. ^bHe who comes to Me shall never hunger, and he who believes in Me shall never ^cthirst. ³⁶^aBut I said to you that you have seen Me and yet ^bdo not believe. ³⁷^aAll that the Father gives Me will come to Me, and ^bthe one who comes to Me I will ¹by no means cast out. ³⁸For I have come down from heaven, ^anot to do My own will, ^bbut the will of Him who sent Me. ³⁹This is**

6:22–25. The parallel accounts in Matthew 14:34–36 and Mark 6:53–56 reveal that Jesus performed several healing miracles at this time.

6:26–59. The extended “Bread of Life Discourse” is unique to John’s Gospel. In response to the large crowds that drew to Jesus as a result of His provision of bread, He emphasized that His mission was to provide spiritual nourishment. Verse 59 indicates that the address took place in the synagogue in Capernaum. Jesus’ teaching on this occasion resulted in many of His initial followers withdrawing from Him (see vv. 60–66).

6:27. Food which endures: Like the water referred to in 4:14, the true nourishment that was needed was spiritual in nature.

6:28–29. Spiritual rebirth, Jesus explains, **is the**

work of God. While many demonstrated an interest in Jesus, not all had experienced spiritual rebirth.

6:35. This is the first of seven “I am” statements of Jesus that are recorded by John (see also vv. 41, 48, and 51). The other statements may be found in 8:12; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5. Each statement reveals something of Jesus’ nature or ministry. In this instance, Jesus claimed to offer true spiritual nourishment and satisfaction.

6:37. Jesus affirmed two truths that may seem counterintuitive but are, nevertheless, both central components of the doctrine of salvation.

6:38. I have come down from heaven is another indication of Jesus’ deity (cf. 3:13).

the will of the Father who sent Me, ^athat of all He has given Me I should lose nothing, but should raise it up at the last day. ⁴⁰And this is the will of Him who sent Me, ^athat everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

Rejected by His Own

⁴¹The Jews then ¹complained about Him, because He said, “I am the bread which came down from heaven.” ⁴²And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, ‘I have come down from heaven?’”

⁴³Jesus therefore answered and said to them, “Do not murmur among yourselves. ⁴⁴^aNo one can come to Me unless the Father who sent Me ^bdraws him; and I will raise him up at the last day. ⁴⁵It is written in the prophets, ^a‘And they shall all be taught by God.’ ^bTherefore everyone who ¹has heard and learned from the Father comes to Me. ⁴⁶^aNot that anyone has seen the Father, ^bexcept He who is from God; He has seen the Father. ⁴⁷Most assuredly, I say to you, ^ahe who believes ¹in Me has everlasting life. ⁴⁸^aI am the bread of life. ⁴⁹^aYour fathers ate the manna in the wilderness, and are dead. ⁵⁰^aThis is the bread which comes down from heaven, that one may eat of it and not die. ⁵¹I am the living bread ^awhich came down from heaven. If anyone eats of this bread, he will live forever; and ^bthe bread that I shall give is My flesh, which I shall give for the life of the world.”

⁵²The Jews therefore ^aquarreled

6:39^a John 10:28; 17:12; 18:9
6:40^a John 3:15, 16; 4:14; 6:27, 47, 54
6:41^a grumbled
6:42^a Matt. 13:55; Mark 6:3; Luke 4:22
6:43¹ Stop grumbling
6:44^a Song 1:4
^b [Eph. 2:8, 9; Phil. 1:29; 2:12, 13]
6:45^a Is. 54:13; Jer. 31:34; Mic. 4:2; [Heb. 8:10]
^b John 6:37 ¹M hears and has learned
6:46^a John 1:18
^b Matt. 11:27; [Luke 10:22]; John 7:29
6:47^a [John 3:16, 18] ¹NU omits in Me
6:48^a John 6:33, 35; [Gal. 2:20; Col. 3:3, 4]
6:49^a John 6:31, 58
6:50^a John 6:51, 58
6:51^a John 3:13
^b Heb. 10:5
6:52^a John 7:43; 9:16; 10:19
6:53^a Matt. 26:26
6:54^a John 4:14; 6:27, 40
6:55¹ NU true food ² NU true drink
6:56^a [1 John 3:24; 4:15, 16]
6:58^a John 6:49–51 ^b Ex. 16:14–35
6:60^a Matt. 11:6; John 6:66
¹ difficult
6:61^a grumbled
² make you stumble
6:62^a Mark 16:19; John 3:13; Acts 1:9; 2:32, 33; Eph. 4:8
6:63^a Gen. 2:7; 2 Cor. 3:6
^b John 3:6
^c [John 6:68; 14:24]
6:64^a John 6:36
^b John 2:24, 25; 13:11
6:65^a John 6:37, 44, 45

among themselves, saying, “How can this Man give us *His* flesh to eat?”

⁵³Then Jesus said to them, “Most assuredly, I say to you, unless ^ayou eat the flesh of the Son of Man and drink His blood, you have no life in you. ⁵⁴^aWhoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. ⁵⁵For My flesh is ¹food indeed, and My blood is ²drink indeed. ⁵⁶He who eats My flesh and drinks My blood ^aabides in Me, and I in him. ⁵⁷As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. ⁵⁸^aThis is the bread which came down from heaven—not ^bas your fathers ate the manna, and are dead. He who eats this bread will live forever.”

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

Many Disciples Turn Away

⁶⁰^aTherefore many of His disciples, when they heard *this*, said, “This is a ¹hard saying; who can understand it?”

⁶¹When Jesus knew in Himself that His disciples ¹complained about this, He said to them, “Does this ²offend you? ⁶²^aWhat then if you should see the Son of Man ascend where He was before? ⁶³^aIt is the Spirit who gives life; the ^bflesh profits nothing. The ^cwords that I speak to you are spirit, and *they* are life. ⁶⁴But ^athere are some of you who do not believe.” For ^bJesus knew from the beginning who they were who did not believe, and who would betray Him. ⁶⁵And He said, “Therefore ^aI have said to you that no one can come to Me

6:41–42. Although they should have known from His miracles that He was from God, they **complained** because His claims were inconsistent with their understanding of the role of the coming Messiah. 6:43–51. Unlike the bread (manna) that God provided in the wilderness during the days of Moses, the bread offered by Jesus offers spiritual life. 6:52–59. Jesus’ reference to the eating of His **flesh** and drinking of His **blood** should be understood

not as a reference to the Lord’s Supper but as expressions used to emphasize the importance of fully embracing Him.

6:60–66. Because Jesus’ offer of salvation is **hard to understand** for natural man, a divine work in an individual’s life is necessary to experience salvation. As Jesus revealed, salvation is not possible **unless it has been granted to him by the Father.**

unless it has been granted to him by My Father.”

66^aFrom that *time* many of His disciples went back and walked with Him no more. 67Then Jesus said to the twelve, “Do you also want to go away?”

68But Simon Peter answered Him, “Lord, to whom shall we go? You have ^athe words of eternal life. 69^aAlso we have come to believe and know that You are the ¹Christ, the Son of the living God.”

70Jesus answered them, ^a“Did I not choose you, the twelve, ^band one of you is a devil?” 71He spoke of ^aJudas Iscariot, the son of Simon, for it was he who would ^bbetray Him, being one of the twelve.

Jesus’ Brothers Disbelieve

7 After these things Jesus walked in Galilee; for He did not want to walk in Judea, ^abecause the ¹Jews sought to kill Him. 2^aNow the Jews’ Feast of Tabernacles was at hand. 3^aHis brothers therefore said to Him, “Depart from here and go into Judea, that Your disciples also may see the works that You are doing. 4^aFor no one does anything in secret while he himself seeks to be known

6:66^a Luke 9:62; John 6:60
¹Or *away*; lit. to the back

6:68^a Acts 5:20
6:69^a Matt. 16:16; Mark 8:29; Luke 9:20; John 1:49; 11:27
¹NU *Holy One of God*.

6:70^a Luke 6:13
[John 13:27]
6:71^a John 12:4; 13:2, 26
^bMatt. 26:14–16
7:1^a Matt. 21:38; 26:4; John 5:18; 7:19, 25; 8:37, 40
¹The ruling authorities

7:2^a Lev. 23:34; Deut. 16:13–15; Neh. 8:14, 18; Zech. 14:16–19

7:3^a Matt. 12:46; Mark 3:21; John 7:5, 10; Acts 1:14
7:5^a Ps. 69:8; Mic. 7:6
^bMatt. 12:46; 13:55; Mark 3:21; John 7:3, 10

7:6^a John 2:4; 8:20
7:7^a [John 15:19]
^bJohn 3:19

7:8^a John 8:20
¹NU omits *yet*
7:11^a John 11:56
7:12^a John 9:16; 10:19
^bMatt. 12:46; Luke 7:16; John 6:14; 7:40

7:13^a [John 9:22; 12:42; 19:38]

openly. If You do these things, show Yourself to the world.” 5^aFor ^aeven His ^bbrothers did not believe in Him.

6Then Jesus said to them, ^a“My time has not yet come, but your time is always ready. 7^aThe world cannot hate you, but it hates Me ^bbecause I testify of it that its works are evil. 8^aYou go up to this feast. I am not ¹yet going up to this feast, ^afor My time has not yet fully come.” 9When He had said these things to them, He remained in Galilee.

The Heavenly Scholar

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

14Now about the middle of the feast Jesus went up into the temple and ^ataught. 15^aAnd the Jews mar-

7:14^a Ps. 22:22; Matt. 4:23; 5:2; 7:29; Mark 6:34; Luke 4:15; 5:3; John 8:2
7:15^a Matt. 13:54; Mark 6:2; [Luke 4:22]; Acts 2:7

6:67. This is the first mention of the **twelve** in John’s Gospel (cf. Mark 3; Luke 6).

6:70–71. The betrayal of **Judas** is already anticipated.

7:1. While the Synoptic Gospels do not focus on Jesus’ ministry in Judea until the end of His ministry, John provides insight into Jesus’ prior ministry in Judea.

7:2. The **Feast of Tabernacles** (also known as the Feast of Booths) was celebrated each autumn. During this feast, a procession of priests carried water in golden vessels into the temple area for six consecutive days. On the seventh day, the “great day” (v. 37), Jesus stood and taught about the “rivers of living water” (v. 38), an especially significant reference to the Holy Spirit.

7:3–5. Jesus’ unbelieving half brothers encouraged Jesus to travel to Jerusalem for the Feast of Tabernacles. Many Jews believed that when the Messiah arrived, He would reveal Himself publicly in a great display of power. If He was really the Messiah, why linger around the small villages in Galilee?

7:6–9. **My time** refers to His death. While many

were anxious for the Messiah to reveal Himself, Jesus emphasized that the moment of His glorification (cf. 17:4–5) had **not yet come** (cf. 2:4; 7:30; 8:20; 17:1).

7:10. Jesus’ decision to travel to Jerusalem for Tabernacles may appear odd considering His prior response to His brothers. It should be recognized, however, that He was traveling to Jerusalem not for the purpose of revealing Himself openly as the Messiah but, as it were, **in secret**. This feast would have occurred six months before His crucifixion. As indicated by the other Gospels (e.g., Luke’s “Travel Narrative” in Luke 9:51–19:27), Jesus’ traveled extensively between His final departure from Galilee and the week of His death and resurrection.

7:15–16. **How does this Man know:** Jesus had probably received the normal synagogue training of Jewish boys but did not receive formal training for rabbis in Jerusalem as did the apostle Paul. What some regarded as a shortcoming for Jesus (His lack of formal rabbinic training), He regarded as a unique qualification. While others were recognized for their study under another

veled, saying, “How does this Man know letters, having never studied?”

¹⁶Jesus answered them and said, ^a“My doctrine is not Mine, but His who sent Me. ¹⁷^aIf anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or *whether* I speak on My own authority. ¹⁸^aHe who speaks from himself seeks his own glory; but He who ^bseeks the glory of the One who sent Him is true, and ^cno unrighteousness is in Him. ¹⁹^aDid not Moses give you the law, yet none of you keeps the law? ^bWhy do you seek to kill Me?”

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

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

Could This Be the Christ?

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

7:16^a Deut. 18:15, 18, 19; John 3:11 ¹NU, M So Jesus
7:17^a Ps. 25:9, 14; Prov. 3:32; Dan. 12:10; John 3:21; 8:43
7:18^a John 5:41
^b John 8:50
^c John 8:46; [2 Cor. 5:21; Heb. 4:15; 7:26; 1 Pet. 1:19; 2:22]
7:19^a Ex. 24:3; Deut. 33:4; Acts 7:38 ^bMatt. 12:14
7:20^a John 8:48, 52
7:22^a Lev. 12:3
^b Gen. 17:9–14; Acts 7:8
7:23^a John 5:8, 9, 16
7:24^a Deut. 1:16; Prov. 24:23; John 8:15; James 2:1
7:25^a Matt. 21:38; 26:4; Luke 22:2; John 5:18; 8:37, 40
7:26^a John 7:48
¹NU omits *truly*
7:27^a Matt. 13:55; Mark 6:3; Luke 4:22
7:28^a John 8:14
^b John 5:43
^c Rom. 3:4
^d John 1:18; 8:55
7:29^a Matt. 11:27; John 8:55; 17:25 ¹NU, M omit *But*
7:30^a Mark 11:18
^b Matt. 21:46; John 7:32, 44; 8:20; 10:39
7:31^a Matt. 12:23
7:33^a John 13:33
^b [Mark 16:19; Luke 24:51; Acts 1:9; Heb. 9:24; 1 Pet. 3:22]
¹NU, M omit *to them*
7:34^a Hos. 5:6
^b [Matt. 5:20; 1 Cor. 6:9; 15:50; Rev. 21:27]
7:35^a Ps. 147:2; [Is. 11:12; 56:8; Zeph. 3:10]; James 1:1; 1 Pet. 1:1

²⁸Then Jesus cried out, as He taught in the temple, saying, ^a“You both know Me, and you know where I am from; and ^bI have not come of Myself, but He who sent Me ^cis true, ^dwhom you do not know. ²⁹¹But ^aI know Him, for I am from Him, and He sent Me.”

³⁰Therefore ^athey sought to take Him; but ^bno one laid a hand on Him, because His hour had not yet come. ³¹And ^amany of the people believed in Him, and said, “When the Christ comes, will He do more signs than these which this *Man* has done?”

Jesus and the Religious Leaders

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

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

The Promise of the Holy Spirit

³⁷^aOn the last day, that great *day* of the feast, Jesus stood and cried out, saying, ^b“If anyone thirsts, let him

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

individual, Jesus drew His authority directly from God the Father.

7:17–18. Our obedience permits us to understand doctrinal truth. Unfortunately, many people seek to reverse this order, wanting to understand a matter before they act.

7:21–23. The **one work** Jesus referred to may have been the healing of the infirm man referenced in chapter 5.

7:25–52. This passage focuses on Jesus’ claim

to messiahship. Despite the miracles that He had performed and the authority with which He spoke, many found it difficult to recognize Him as the long-awaited Messiah because of their understanding that the Messiah would arrive in spectacular fashion (see Mal. 3:1) or because He was believed to be from Galilee rather than Bethlehem, the City of David (see Mic. 5:2). Others were concerned that He was opposed to the **law**.

come to Me and drink. ^{38a}He who believes in Me, as the Scripture has said, ^bout of his heart will flow rivers of living water.” ^{39a}But this He spoke concerning the Spirit, whom those ^bbelieving in Him would receive; for the ²Holy Spirit was not yet *given*, because Jesus was not yet ^bglorified.

Who Is He?

⁴⁰Therefore ¹many from the crowd, when they heard this saying, said, “Truly this is ^athe Prophet.” ⁴¹Others said, “This is ^athe Christ.”

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

Rejected by the Authorities

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

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

⁴⁷Then the Pharisees answered

7:38^a Deut. 18:15 ^bIs. 12:3; 43:20; 44:3; 55:1; [John 6:35]; Rev. 21:6; 22:17
7:39^a Is. 44:3; [Joel 2:28]; John 1:33
^bJohn 12:16; 13:31; 17:5 ¹NU who believed
²NU omits Holy
7:40^a Deut. 18:15, 18 ¹NU some
7:41^a John 4:42; 6:69
7:42^a Ps. 132:11; Jer. 23:5; Mic. 5:2; Matt. 2:5; [Luke 2:4]
^b1 Sam. 16:1, 4
7:43^a John 7:12
7:44^a John 7:30
7:46^a Matt. 13:54, 56; Luke 4:22
7:50^a John 3:1, 2; 19:39 ¹Lit. Him ²NU before
7:51^a Deut. 1:16, 17; 19:15
7:52^a [Is. 9:1, 2]; Matt. 4:15 ¹NU is to rise
7:53 ¹NU brackets 7:53 through 8:11 as not in the original text. They are present in over 900 mss. of John.
8:2^a John 8:20; 18:20 ¹M very early

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

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

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

An Adulteress Faces the Light of the World

⁵³And everyone went to his *own* house.

8 But Jesus went to the Mount of Olives.

²Now ¹early in the morning He came again into the temple, and all the people came to Him; and He sat down and ^ataught them. ³Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, ⁴they said to Him, “Teacher, ¹this woman was caught in ^aadultery,

8:4^a Ex. 20:14; [Matt. 5:27; 19:9; Rom. 7:3] ¹M we found this woman

7:50–51. It is not known whether Nicodemus became a follower at this point. It is possible that he was John’s source for this event.

7:52. The claim that no prophet has arisen out of Galilee was incorrect. Jonah was from Gath Hopher in Galilee (see 2 Kin. 14:25) and Nahum was from Elkosh (Nah. 1:1). Hosea is also believed to have been from Galilee.

7:53—8:11. The majority of the earliest Greek manuscripts do not contain this passage, and many ancient writers do not appear to have been

familiar with this account. In addition, the text interrupts the account of Jesus’ teaching during Tabernacles and contains several words that are uncommon in John’s writings. On the basis of these considerations, it is probable that the account is based on a tradition involving Jesus that had passed down orally over the early centuries of the Christian Era before it was placed within copies of John’s Gospel.

8:4. A situation such as this would have presented a serious dilemma. It would have required



INDWELLING OF THE HOLY SPIRIT

7:39. The Old Testament prophets anticipated a time in which God’s Spirit would rest upon His people (see, e.g., Ezek. 36:27; Is. 63:11). As John reveals, the coming of the Holy Spirit was connected to the finished work of Christ. Only after Jesus was glorified would His followers receive the Spirit.

The Book of Acts further reveals that this promise was fulfilled on Pentecost, following His death and resurrection. From elsewhere in the New Testament, we learn that the indwelling of the Holy Spirit (1) takes place at the time of salvation (see Rom. 8:9–15; 1 John 4:13); (2) provides assurance of salvation (see Eph. 1:13–14); (3) guides believers in the truth (see John 16:13); and (4) transforms one’s behavior (see Gal. 5:22). **Illustration:** When Paul met twelve disciples of John the Baptist who did not know of the Holy Spirit, he preached the gospel to them (see Acts 19:1–5). **Application:** The indwelling of the Holy Spirit motivates believers to pursue holiness and doctrinal truth. (First Reference, Ex. 35:31; Primary Reference, John 7:37–39; cf. 1 Cor. 12:13.)

in the very act. ^{5a}Now ¹Moses, in the law, commanded us ²that such should be stoned. But what do You ³say?" ⁶This they said, testing Him, that they ^amight have *something* of which to accuse Him. But Jesus stooped down and wrote on the ground with *His* finger, ¹as though He did not hear.

⁷So when they continued asking Him, He ¹raised Himself up and said to them, ^a"He who is without sin among you, let him throw a stone at her first." ⁸And again He stooped down and wrote on the ground. ⁹Then those who heard *it*, ^a"being" convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst. ¹⁰When Jesus had raised Himself up ¹and saw no one but the woman, He said to her, ^a"Woman, where are those accusers ²of yours? Has no one condemned you?"

¹¹She said, "No one, Lord."

And Jesus said to her, ^a"Neither do I condemn you; go ¹and ^bsin no more."

¹²Then Jesus spoke to them again, saying, ^a"I am the light of the world. He who ^bfollows Me shall not walk in darkness, but have the light of life."

Jesus Defends His Self-Witness

¹³The Pharisees therefore said to Him, ^a"You bear witness of Yourself; Your witness is not ¹true."

¹⁴Jesus answered and said to them, ^a"Even if I bear witness of My-

8:5^a Lev. 20:10; Deut. 22:22–24
¹M in our law
 Moses
 commanded
²NU, M to stone
 such
³M adds
 about her
 8:6^a Matt. 22:15
¹NU, M omit as
 though He did
 not hear
 8:7^a Deut. 17:7;
 [Rom. 2:1] ¹M
 He looked up
 8:9^a Rom. 2:22
¹NU, M omit
 being convicted
 by their
 conscience
 8:10¹ NU omits
 and saw no one
 but the
 woman; M He
 saw her and
 said, ²NU, M
 omit of yours
 8:11^a [Luke 9:56;
 12:14; John 3:17]
¹[John 5:14]
¹NU, M add
 from now on
 8:12^a Is. 9:2;
 Mal. 4:2; John
 1:4; 9:5; 12:35;
 [2 Tim. 1:10]
¹1 Thess. 5:5
 8:13^a John 5:31
¹valid as
 testimony
 8:14^a John 7:28;
 9:29
 8:15^a 1 Sam.
 16:7; John 7:24
¹[John 3:17;
 12:47; 18:36]
 8:16^a John 16:32
 8:17^a Deut. 17:6;
 19:15; Matt.
 18:16; 2 Cor. 13:1;
 Heb. 10:28
 8:18^a John 5:37;
 1 John 5:9
 8:19^a John 16:3
¹John 14:7
 8:20^a Mark
 12:41, 43; Luke
 21:1 ^bJohn 2:4;
 7:30 ^cJohn 7:8
 8:21^a John 7:34;
 13:33 ^bJohn
 8:24

self, My witness is true, for I know where I came from and where I am going; but ^ayou do not know where I come from and where I am going. ^{15a}You judge according to the flesh; ^bI judge no one. ¹⁶And yet if I do judge, My judgment is true; for ^aI am not alone, but I *am* with the Father who sent Me. ^{17a}It is also written in your law that the testimony of two men is true. ¹⁸I am One who bears witness of Myself, and ^athe Father who sent Me bears witness of Me."

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

Jesus answered, ^a"You know neither Me nor My Father. ^bIf you had known Me, you would have known My Father also."

²⁰These words Jesus spoke in ^athe treasury, as He taught in the temple; and ^bno one laid hands on Him, for ^cHis hour had not yet come.

Jesus Predicts His Departure

²¹Then Jesus said to them again, ^a"I am going away, and ^ayou will seek Me, and ^bwill die in your sin. Where I go you cannot come."

²²So the Jews said, "Will He kill Himself, because He says, 'Where I go you cannot come?'"

²³And He said to them, ^a"You are from beneath; I am from above. ^bYou are of this world; I am not of this world. ^{24a}Therefore I said to you that you will die in your sins; ^bfor if you do not believe that I am *He*, you will die in your sins."

8:23^a John 3:31 ^bJohn 15:19; 17:16; 1 John 4:5 8:24^a John 8:21 ^b[Mark 16:16]

breaking either Jewish or Roman law. Adultery was punishable by death under Jewish law, but execution could not be carried out without Roman approval.

8:11. While the authenticity of the account is disputed, the command to **sin no more** is certainly consistent with Jesus' teaching elsewhere (e.g., 5:14). **8:12–13.** Jesus claimed to be **the light of the world** (cf. 1:4–5; 9:4–5; 11:9–10; 1 John 1:5), which **the Pharisees** disputed. During the Feast of Tabernacles, four large lampstands (seventy feet high) located in the women's Courtyard were lit, illuminating much of the city. In addition to this unique setting, this claim would have resonated with the

Jewish people, since God's presence was often accompanied by the illumination of fire (e.g., the pillar of fire during the exodus).

8:14–20. My witness is true: Compare with 5:31–47, where Jesus spoke of several witnesses to His identity. On this occasion, Jesus asserted that His own witness agreed with the witness of **the Father**, satisfying the law's requirement of **two** witnesses.

8:21–29. The Jews' spiritual preparation was inadequate. They could not become His disciples (1) because they were **of this world**, (2) because they did not **believe** in Him, and (3) because they lacked understanding.

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

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

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

28Then Jesus said to them, “When you ^alift¹ up the Son of Man, ^bthen you will know that I am *He*, and ^cthat I do nothing of Myself; but ^das My Father taught Me, I speak these things. 29And ^aHe who sent Me is with Me. ^bThe Father has not left Me alone, ^cfor I always do those things that please Him.” 30As He spoke these words, ^amany believed in Him.

The Truth Shall Make You Free

31Then Jesus said to those Jews who believed Him, “If you ^aabide in My word, you are My disciples indeed. 32And you shall know the ^atruth, and ^bthe truth shall make you free.”

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

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

Abraham’s Seed and Satan’s

37^a“I know that you are Abraham’s descendants, but ^ayou seek to kill Me, because My word has no place in you. 38^aI speak what I have seen

8:25^a John 4:26
8:26^a John 7:28
^b John 3:32;
15:15
8:28^a Matt.
27:35; Mark
15:24; Luke
23:33; John
3:14; 12:32; 19:18
^b [Rom. 1:4]
^c John 5:19, 30
^d Deut. 18:15, 18,
19; John 3:11
¹ Crucify
8:29^a John 14:10
^b John 8:16;
16:32 ^c John
4:34; 5:30; 6:38
8:30^a John 7:31;
10:42; 11:45
8:31^a [John
14:15, 23]
8:32^a [John 1:14,
17; 14:6]
^b [Rom. 6:14, 18,
22; James 1:25;
2:12]
8:33^a Lev.
25:42; [Matt.
3:9]; Luke 3:8
8:34^a Prov. 5:22;
Rom. 6:16;
2 Pet. 2:19
8:35^a Gen.
21:10; Gal. 4:30
8:36^a [Rom.
8:2; 2 Cor. 3:17];
Gal. 5:1
8:37^a John 7:19
8:38^a [John
3:32; 5:19, 30;
14:10, 24] ¹ NU
heard from
8:39^a Matt. 3:9;
John 8:37
^b [Rom. 2:28;
Gal. 3:7, 29]
8:40^a John 8:37
^b John 8:26
8:41^a Deut.
32:6; Is. 63:16;
Mal. 1:6
8:42^a 1 John 5:1
^b John 16:27;
17:8, 25 ^c John
5:43; Gal. 4:4
8:43^a [John
7:17]
8:44^a Matt.
13:38; 1 John 3:8
^b 1 John 2:16, 17
^c [1 John 3:8–10,
15] ^d [Jude 6]
8:47^a Luke 8:15;
John 10:26;
1 John 4:6
8:48^a John
7:20; 10:20
8:49^a John 5:41
8:50^a John 5:41;
7:18; [Phil.
2:6–8]

with My Father, and you do what you have ¹seen with your father.”

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

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

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

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

Before Abraham Was, I AM

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

49Jesus answered, “I do not have a demon; but I honor My Father, and ^ayou dishonor Me. 50And ^aI do not seek My *own* glory; there is One who seeks and judges. 51Most assuredly, I

8:30–36. Jesus identified the true **disciples** as those who **believed** in Him and continued in His **word**. These disciples will experience freedom from the power of sin.

8:37–59. Although they were sons of **Abraham** and could thus claim to be the beneficiaries of

the covenant that God made with Abraham’s descendants, Jesus revealed that their ancestry was meaningless if they rejected Him. By rejecting Jesus, they revealed that God was not their spiritual father. In fact, Jesus asserted that they were sons of the **devil**.

say to you, **“if anyone keeps My word he shall never see death.”**

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

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

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

⁵⁸Jesus said to them, **“Most assuredly, I say to you, ^abefore Abraham was, ^bI AM.”**

⁵⁹Then ^athey took up stones to throw at Him; but Jesus hid Himself and went out of the temple, ^bgoing¹

8:51^a John 5:24; 11:26
8:52^a John 7:20; 10:20 ^bZech. 1:5; Heb. 11:13
8:53^a John 10:33; 19:7
8:54^a John 5:31; 32 ^bJohn 5:41; Acts 3:13 ¹NU, *M our*
8:55^a John 7:28, 29 ²[John 15:10]
8:56^a Luke 10:24 ^bMatt. 13:17; Heb. 11:13
8:58^a Mic. 5:2; John 17:5; Heb. 7:3; Rev. 22:13
¹Ex. 3:14; Is. 43:13; John 17:5, 24; Col. 1:17; Rev. 1:8
8:59^a John 10:31; 11:8 ^bLuke 4:30; John 10:39
¹NU omits the rest of v. 59.
9:2^a Luke 13:2; John 9:34; Acts 28:4
9:3^a John 11:4
9:4^a [John 4:34; 5:19, 36; 17:4]
^bJohn 11:9, 10; 12:35; Gal. 6:10
¹NU We
9:5^a [John 1:5, 9; 3:19; 8:12; 12:35, 46]
9:6^a Mark 7:33; 8:23
9:7^a Neh. 3:15; Is. 8:6; Luke 13:4; John 9:11
²2 Kin. 5:14
9:8^a NU *a* *beggar*

through the midst of them, and so passed by.

A Man Born Blind Receives Sight

9 Now as *Jesus* passed by, He saw a man who was blind from birth. ²And His disciples asked Him, saying, “Rabbi, ^awho sinned, this man or his parents, that he was born blind?”

³Jesus answered, **“Neither this man nor his parents sinned, ^abut that the works of God should be revealed in him. ⁴‘I’ must work the works of Him who sent Me while it is ^bday; the night is coming when no one can work. ⁵As long as I am in the world, ^aI am the light of the world.”**

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

⁸Therefore the neighbors and those who previously had seen that he was ¹blind said, “Is not this he who sat and begged?”

8:56. Abraham saw the promise of Christ from a distance (see Heb. 11:13) and witnessed the Lord providing a son (Isaac), from whose descendants the Messiah would ultimately be born.

8:58. Jesus describes Himself using the same words that God used to identify Himself to Moses at the burning bush (see Ex. 3:14). In fact, both the Greek translation of Exodus 3:14 and Jesus’ words in this passage contain the words “I AM” (Gr. *egō eimi*). Jesus emphasized that while Abraham had a beginning, Jesus is eternal. The statement clearly indicates that Jesus claimed to be divine. Jesus’ Jewish audience clearly understood His claim of deity, a recognition that led to their attempt to take His life.

8:59. Enraged by Jesus’ assertions, Jesus’ opponents sought to stone Him to death. John’s statement that Jesus passed **through the midst of them** emphasizes God’s divine protection of His Son until the appointed hour.

9:1—10:42. The controversy discussed in this lengthy section took place during the Feast of Dedication. See notes on 10:22.

9:2—3. There was a common Jewish belief that suffering was divine retribution for sin (see v. 34).

Perhaps because of the difficulty of accounting for sin committed before birth, some of the disciples questioned if a sin committed by his parents was to blame for the man’s blindness. Jesus’ response indicates that not all physical ailments are the direct result of an individual’s sin. While all suffering, disease, and death are the result of the fall, not all personal physical ailments should be directly attributed to an individual’s personal sin. Finally, the language used by Jesus suggests not that God caused the man’s blindness for the purpose of displaying His glory but rather that He simply used it for His purpose.

9:5. Jesus’ assertion **I am the light of the world** builds upon His previous words in 8:12 and carries a theme of John’s Gospel account (1:3–9).

9:7. On this occasion, Jesus instructed the man to **go, wash in the pool of Siloam** to demonstrate his faith before the healing. John records only two miracles done by Jesus within Jerusalem: (1) the lame man at the pool of Bethesda (5:1–9) and (2) the blind man at the pool of Siloam.

9:8. The legitimacy of Jesus’ miracles could not be questioned.

⁹Some said, “This is he.” Others said, ¹¹“He is like him.”

He said, “I am *he*.”

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

¹¹He answered and said, ¹²“A Man called Jesus made clay and anointed my eyes and said to me, ‘Go to ¹³the pool of Siloam and wash.’ So I went and washed, and I received sight.”

¹²Then they said to him, “Where is He?”

He said, “I do not know.”

The Pharisees Excommunicate the Healed Man

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

¹⁶Therefore some of the Pharisees said, “This Man is not from God, because He does not ¹⁷keep the Sabbath.”

Others said, ¹⁸“How can a man who is a sinner do such signs?” And ¹⁹there was a division among them.

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

He said, ²⁰“He is a prophet.”

¹⁸But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. ¹⁹And they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?”

²⁰His parents answered them and said, “We know that this is our son, and that he was born blind; ²¹but by what means he now sees

9:9 ^aNU “No, but he is like him.”

9:11 ^aJohn 9:6, 7
¹NU omits the pool of

9:16 ^aJohn 3:2;
9:33 ^bJohn 7:12, 43; 10:19
¹observe

9:17 ^a[John 4:19; 6:14]

9:22 ^aJohn 7:13; 12:42; 19:38;
Acts 5:13
^bJohn 16:2

9:24 ^aJosh. 7:19;
1 Sam. 6:5; Ezra 10:11; Rev. 11:13
^bJohn 9:16

9:29 ^aEx. 19:19, 20; 33:11; 34:29;
Num. 12:6–8
^b[John 5:45–47]
^cJohn 7:27, 28;
8:14

9:30 ^aJohn 3:10

9:31 ^aJob 27:9;
35:12; Ps. 18:41;
28:9; Is. 1:15; Jer. 11:11; 14:12; Ezek. 8:18; Mic. 3:4;
Zech. 7:13;
[James 5:16]

9:33 ^aJohn 3:2;
9:16

9:34 ^aPs. 51:5;
John 9:2
¹Excommunicated him

we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself.” ²²His parents said these *things* because ²³they feared the Jews, for the Jews had agreed already that if anyone confessed *that He was Christ*, he ²⁴would be put out of the synagogue. ²³Therefore his parents said, “He is of age; ask him.”

²⁴So they again called the man who was blind, and said to him, ²⁵“Give God the glory! ²⁶We know that this Man is a sinner.”

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

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

²⁷He answered them, “I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?”

²⁸Then they reviled him and said, “You are His disciple, but we are Moses’ disciples. ²⁹We know that God ³⁰spoke to ³¹Moses; *as for this fellow*, ³²we do not know where He is from.”

³⁰The man answered and said to them, ³¹“Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! ³²Now we know that ³³God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. ³²Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. ³³^aIf this Man were not from God, He could do nothing.”

³⁴They answered and said to him, ³⁵“You were completely born in sins, and are you teaching us?” And they ³⁶cast him out.

9:14. Once again, the issue of healing on the Sabbath arises. Surely Jesus healed on other days as well—but John chooses to record healings that highlighted the conflicts between Jesus and the Jewish leaders.

9:16. The **division** among the **Pharisees** resulted from their inability to account for how Jesus could perform miracles if He was not **from God**.

9:22. This measure demonstrates the extent to which the authorities viewed Jesus as a threat.

9:30–33. The formerly blind man spoke with common sense that left the Pharisees irate. As he suggested, Jesus could not perform miracles if He were a sinner.

True Vision and True Blindness

³⁵Jesus heard that they had cast him out; and when He had ^afound him, He said to him, “Do you ^bbelieve in ^cthe Son of ¹God?”

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

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

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

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

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

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

Jesus the True Shepherd

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

9:35^a John 5:14
^b John 1:7; 16:31
^c Matt. 14:33;
 16:16; Mark 1:1;
 John 10:36;
 1 John 5:13 ¹NU
 Man

9:37^a John 4:26

9:38^a Matt. 8:2

9:39^a [John
 3:17; 5:22, 27;
 12:47] ^b Matt.
 13:13; 15:14

9:40^a [Rom.
 2:19]

9:41^a John
 15:22, 24

10:3^a John 20:16

10:5^a [2 Cor.
 11:13–15]

10:8^a M omits
before Me

10:9^a [John
 14:6; Eph. 2:18]

10:11^a Gen.
 49:24; Is. 40:11;
 Ezek. 34:23;
 [Heb. 13:20];
 1 Pet. 2:25; 5:4;
 Rev. 7:17

10:12^a Zech.
 11:16, 17 ¹hired
 man

10:14^a Is. 40:11;
 Nah. 1:7; Zech.
 13:7; John 6:64;
 2 Tim. 2:19
^b 2 Tim. 1:12

10:15^a Matt.
 11:27 ^b Matt.
 27:50; Mark
 15:37; Luke
 23:46; [John
 15:13; 19:30];
 1 John 3:16

10:16^a Is. 42:6;
 56:8; Acts
 10:45; 11:18;
 13:46 ^b Ezek.
 37:22; John
 11:52; 17:20; Eph.
 2:13–18; 1 Pet.
 2:25

10:17^a John 5:20
^b [Is. 53:7, 8, 12;
 Heb. 2:9]

^astranger, but will flee from him, for they do not know the voice of strangers.” ⁶Jesus used this illustration, but they did not understand the things which He spoke to them.

Jesus the Good Shepherd

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

¹¹“I am the good shepherd. The good shepherd gives His life for the sheep. ¹²But a ¹hireling, *he who is not the shepherd, one who does not own the sheep, sees the wolf coming and ^aleaves the sheep and flees; and the wolf catches the sheep and scatters them. ¹³The hireling flees because he is a hireling and does not care about the sheep. ¹⁴I am the good shepherd; and ^aI know My sheep, and ^bam known by My own. ¹⁵As the Father knows Me, even so I know the Father; ^band I lay down My life for the sheep. ¹⁶And ^aother sheep I have which are not of this fold; them also I must bring, and they will hear My voice; ^band there will be one flock *and* one shepherd.*

¹⁷“Therefore My Father ^aloves Me, ^bbecause I lay down My life that I

9:35–41. While the man did not fully understand who Jesus was, he could not deny the miracle that had occurred. Jesus once again used the occasion to reveal His deity and to bring a sinner to faith. 10:1–6. In Jesus’ analogy of a shepherd, the thieves and robbers are to be understood in reference to the Pharisees, whereas Christ is the true shepherd of the sheep. In the Near East, several flocks belonging to different shepherds were often sheltered in one fold (a fenced-in area). But only a shepherd’s own sheep will follow him out of the fold.

10:7–18. The passage includes two additional “I am” statements. Jesus declares Himself to be

the door as well as the good shepherd. The reference to a door seems to emphasize Jesus’ role in providing access to salvation, whereas the shepherd language is used to make a contrast with the religious leaders. Rather than leading His sheep astray or failing to provide for their needs, Christ, the Good Shepherd, willingly offers His life to protect the sheep.

10:16. The other sheep are Gentiles who will later experience salvation (see John 11:52; Eph. 2:13–22).

10:17–18. Jesus says that He has the power to lay down His life and take it up again, once more asserting His deity.

may take it again. ¹⁸No one takes it from Me, but I lay it down of Myself. I ^ahave power to lay it down, and I have power to take it again. ^bThis command I have received from My Father.”

¹⁹Therefore ^athere was a division again among the Jews because of these sayings. ²⁰And many of them said, ^a“He has a demon and is ¹mad. Why do you listen to Him?”

²¹Others said, “These are not the words of one who has a demon. ^aCan a demon ^bopen the eyes of the blind?”

The Shepherd Knows His Sheep

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

²⁵Jesus answered them, “I told you, and you do not believe. ^aThe works that I do in My Father’s name, they ^bbear witness of Me. ²⁶But ^ayou

10:18 ^a Matt. 26:53; [John 2:19; 5:26] ^b [John 6:38; 14:31; 17:4; Acts 2:24, 32]
 10:19 ^a John 7:43; 9:16
 10:20 ^a John 7:20 ¹ *insane*
 10:21 ^a [Ex. 4:11] ^b John 9:6, 7, 32, 33
 10:23 ^a Acts 3:11; 5:12
 10:24 ¹ *Suspense*
 10:25 ^a John 5:36; 10:38 ^b Matt. 11:4; John 2:11; 20:30
 10:26 ^a [John 8:47] ¹ *NU omits as I said to you*
 10:27 ^a John 10:4, 14
 10:29 ^a John 14:28 ^b [John 17:2, 6, 12, 24]
 10:30 ^a John 17:11, 21–24
 10:31 ^a John 8:59
 10:33 ^a Matt. 9:3 ^b John 5:18
 10:34 ^a Ps. 82:6
 10:35 ^a Matt. 5:17, 18 ^b 1 Pet. 1:25

do not believe, because you are not of My sheep, ^aas I said to you. ²⁷^aMy sheep hear My voice, and I know them, and they follow Me. ²⁸And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹^aMy Father, ^bwho has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father’s hand. ³⁰^aI and My Father are one.”

Renewed Efforts to Stone Jesus

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

³³The Jews answered Him, saying, “For a good work we do not stone You, but for ^ablasphemy, and because You, being a Man, ^bmake Yourself God.”

³⁴Jesus answered them, “Is it not written in your law, ^a‘I said, ‘You are gods’”? ³⁵If He called them gods, ^ato whom the word of God came (and the Scripture ^bcannot be broken),

10:19–21. There were significantly different responses to the work and teaching of Jesus (see also 9:16). 10:22. The Feast of Dedication celebrated the cleansing of the temple by Judas Maccabeus after its desecration by Antiochus Epiphanes in 165 BC. It began on the twenty-fifth of Kislev (or Chislew, November–December) and lasted eight days. It is known popularly as Hanukkah (Heb. for “Dedication”). 10:24–26. Failure to understand Jesus’ nature was not a result of ambiguous speech but of spiritual blindness. 10:27–29. Never perish: These well-known verses assure believers that Christ will not allow those who believe in Him to suffer spiritual death or to fall prey to His enemies.

10:30. In response to pleas for clear speech, Jesus clearly affirms deity (cf. v. 24). 10:33. The charge of blasphemy reveals that they understood Jesus’ claim but failed to accept it. 10:34–35. The statement you are gods derives from Psalm 82:6, where it is used in reference to wicked judges who failed to demonstrate justice. Jesus’ intention was not to deny His deity but to provide an example from Scripture where God refers to others as “gods.” If God the Father used language such as this in reference to unrighteous judges, what would be so blasphemous about Jesus’ claims? Scripture cannot be broken means that the Scriptures are a binding authority.



AUTHORITY OF THE SCRIPTURES

10:35. The Scriptures (both Old and New Testaments) were recognized by the early church as the final authority on all matters of faith and practice. Jesus spoke of even the letters (see Matt. 5:18) and verb tenses (see Matt. 22:31–32) as bearing authority. Part of Paul’s argument against the legalism in Galatia was based upon a simple noun that the apostle held as authoritative (see Gal. 3:16). Jesus said the Scripture could not be broken—that is, treated as though it is irrelevant or inconsistent. **Illustration:** A brief reading of the Gospels demonstrates how authoritative the Old Testament was to early Christians. The fact that this authority also applies to the New Testament is illustrated by Paul in 1 Timothy 5:18. **Application:** Because the Scriptures are fully authoritative, we can trust what they reveal about Christ and salvation. (First Reference, Gen. 3:1; Primary Reference, John 10:35; cf. John 17:17.)

36do you say of Him ^awhom the Father sanctified and ^bsent into the world, ‘You are blaspheming,’ ^cbecause I said, ‘I am ^dthe Son of God’? **37**^aIf I do not do the works of My Father, do not believe Me; **38**but if I do, though you do not believe Me, ^abelieve the works, that you may know and ^bbelieve ^cthat the Father is in Me, and I in Him.” **39**^aTherefore they sought again to seize Him, but He escaped out of their hand.

10:36^a John 6:27 ^bJohn 3:17
^cJohn 5:17, 18
^dLuke 1:35

10:37^a John 10:25; 15:24

10:38^a John 5:36 ^bJohn 14:10, 11 ^cNU understand

10:39^a John 7:30, 44

10:40^a John 1:28

10:41^a [John 1:29, 36; 3:28–36; 5:33]

11:1^a Luke 10:38, 39; John 11:5, 19

11:2^a Matt. 26:7

11:6^a John 10:40

11:8^a John 8:59; 10:31

The Believers Beyond Jordan

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

The Death of Lazarus

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

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

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

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

10:36–39. Essentially, Jesus’ claim to deity is attested not simply by His assertions but by the conclusive nature of His works.

10:40–42. **And He went away:** Jesus retreated to Perea on the east side of the **Jordan**, where several came to faith.

11:1–44. The raising of Lazarus from the dead, only mentioned in this Gospel, is the last and greatest of the seven signs recorded by John. The event occurred at the home of Mary, Martha, and Lazarus in Bethany, a village on the Mount of Olives on the road from Jerusalem to Jericho.

11:3–5. While little is known of Jesus’ relationship with Lazarus and his sisters, it is evident that they

were a close family. Until Jesus was arrested by the authorities in Jerusalem, He lodged nightly in Bethany with the family.

11:6. Before arriving in Bethany, Jesus was “beyond the Jordan” where John baptized (see 10:40) and not in Judea (see v. 7). The journey to Bethany could have been completed in about a day, but Jesus determined to remain **where He was** for **two more days**. On the first day, the messenger traveled from Bethany east across the Jordan to find Jesus. The next two days Jesus lingered. On the fourth day, Jesus traveled west across the Jordan to Bethany.



11:1. Bethany is located about two miles from Jerusalem on the eastern slope of the Mount of Olives, on the road from Jericho to Jerusalem. It was the home of Martha, Mary, and Lazarus and a place where Jesus often lodged while in Jerusalem (Matt. 21:17; Mark 11:11). The tomb of Lazarus is associated with el-Azariyeh, which preserves the name of Lazarus in Arabic. Eusebius noted that it was a place of Christian pilgrimage in his time (fourth century AD). The tomb itself can be dated to the type used in the first century AD, and excavations at the site have uncovered the remains of several ancient Christian churches built one after the other beginning in the fourth century AD.



11:1. Lazarus, the brother of Martha and Mary of Bethany, was raised from the dead by Jesus shortly before He entered Jerusalem. After receiving the news of Lazarus’s illness, Jesus delayed traveling to Bethany in order to make clear that His raising of Lazarus from the dead was without question (vv. 4, 15). Though Jesus had performed two earlier resurrections (the daughter of Jairus and the widow’s son in Nain), this resurrection was particularly noteworthy: no one could question Lazarus’s death, since he had been dead for four days and was buried. So convincing was this miracle that the priests plotted to kill Lazarus (12:9–10). Unlike Martha and Mary, nothing specific is known concerning Lazarus’s character. He is only referred to in the New Testament in John 11 and 12. This Lazarus should not be confused with the beggar who died and was carried to “Abraham’s bosom” (Luke 16:20–22).

⁹Jesus answered, “Are there not twelve hours in the day? ^aIf anyone walks in the day, he does not stumble, because he sees the ^blight of this world. ¹⁰But ^aif one walks in the night, he stumbles, because the light is not in him.” ¹¹These things He said, and after that He said to them, “Our friend Lazarus ^asleeps, but I go that I may wake him up.”

¹²Then His disciples said, “Lord,

^{11:9} ^aLuke 13:33; John 9:4; 12:35
^bIs. 9:2

^{11:10} ^aJohn 12:35

^{11:11} ^aDeut. 31:16; [Dan. 12:2]; Matt. 9:24; Acts 7:60; [1 Cor. 15:18, 51]

^{11:16} ^aMatt. 10:3; Mark 3:18; Luke 6:15; John 14:5; 20:26–28; Acts 1:13

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

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

¹⁶Then ^aThomas, who is called the Twin, said to his fellow disci-

11:11. Death is often compared to sleep (see Matt. 9:24; Mark 5:39; Luke 8:52; 1 Thess. 4:13–17), but this euphemism applies only to believers.

11:16. Die with Him refers to with Jesus, not

Lazarus. The Jews in Judea had tried to kill Jesus on His previous visits (see 7:1, 19, 25; 8:37, 40, 59; 10:31, 39). Some have suggested that Thomas was a twin brother of Matthew, since they appear



11:16. Thomas was one of the twelve disciples. Apart from John’s Gospel, Thomas is mentioned only in the listings of the Twelve. His name means “twin” in Aramaic and was the equivalent of the Greek name *Didymus* by which he was also known. While little is known about Thomas, his assertions in John 11:16 suggest that he was willing to stand with Jesus during difficult times.

Shortly before Jesus’ death, we find that Thomas was uncertain about Jesus’ ultimate mission (see 14:5). This uncertainty appears to have led to a period of spiritual discouragement and doubt following Christ’s resurrection (see 20:24–29). He was absent at Christ’s first appearance to the disciples and refused to believe without tangible evidence. Jesus’ later appearance removed Thomas’s doubts. Several apocryphal books that are associated with Thomas speak of a phenomenal ministry that he allegedly fulfilled in India, but the validity of these accounts cannot be confirmed. (First Reference, Matt. 10:3; Primary Reference, John 20:24–29.)



Byzantine fresco of Thomas doubting the risen Jesus

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ples, “Let us also go, that we may die with Him.”

I Am the Resurrection and the Life

¹⁷So when Jesus came, He found that he had already been in the tomb four days. ¹⁸Now Bethany was near Jerusalem, about ¹two miles away. ¹⁹And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.

²⁰Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house. ²¹Now Martha said to Jesus, “Lord, if You had been here, my brother would not have died. ²²But even now I know that “whatever You ask of God, God will give You.”

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

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

²⁵Jesus said to her, “**I am ^athe resurrection and the life. ^bHe who believes in Me, though he may ^cdie, he shall live. ²⁶And whoever lives and believes in Me shall never die. Do you believe this?**”

²⁷She said to Him, “Yes, Lord, ^aI believe that You are the Christ, the Son of God, who is to come into the world.”

Jesus and Death, the Last Enemy

²⁸And when she had said these things, she went her way and secretly called Mary her sister, saying, “The Teacher has come and is calling for you.” ²⁹As soon as she heard that,

^{11:18} ¹Lit. 15 stadia

^{11:22} ^a[John 9:31; 11:41]

^{11:24} ^a[Luke 14:14; John 5:29]

^{11:25} ^aJohn 5:21; 6:39, 40, 44; [Rev. 1:18] ^bJohn 3:16, 36; 1 John 5:10 ^c1 Cor. 15:22; [Heb. 9:27]

^{11:27} ^aMatt. 16:16; Luke 2:11; John 4:42; 6:14, 69

^{11:30} ¹NU was still

^{11:31} ^aJohn 11:19, 33 ¹NU supposing that she was going

^{11:32} ^aMark 5:22; 7:25; Rev. 1:17 ^bJohn 11:21

^{11:35} ^aLuke 19:41

^{11:37} ^aJohn 9:6, 7

^{11:38} ^aMatt. 27:60, 66; Mark 15:46; Luke 24:2; John 20:1

^{11:40} ^a[John 11:4, 23]

^{11:41} ¹NU omits from the place where the dead man was lying

she arose quickly and came to Him. ³⁰Now Jesus had not yet come into the town, but ¹was in the place where Martha met Him. ³¹^aThen the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, ¹saying, “She is going to the tomb to weep there.”

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

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

They said to Him, “Lord, come and see.”

³⁵^aJesus wept. ³⁶Then the Jews said, “See how He loved him!”

³⁷And some of them said, “Could not this Man, ^awho opened the eyes of the blind, also have kept this man from dying?”

Lazarus Raised from the Dead

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

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

⁴⁰Jesus said to her, “**Did I not say to you that if you would believe you would ^asee the glory of God?**” ⁴¹Then they took away the stone ¹from the place where the dead man was lying. And Jesus lifted up *His* eyes and said, “**Father, I thank You that You**

together in lists of the apostles. See Matthew 10:3; Mark 3:18; Luke 6:15.

11:17. The fact that Lazarus had **been in the tomb four days** removed all doubt that a genuine miracle had taken place. Some Jews believed that the soul hovered around a body or the person’s tomb for three days before it permanently departed.

11:18–19. **Jews** from **Jerusalem** were present on this occasion. Some were enemies of Jesus. This explains why Martha called Mary “secretly” (v. 28).

11:25. **I am the resurrection** is one of Jesus’ greatest “I am” statements, signifying His power to give eternal **life**. His raising of Lazarus prefigured His own death and served as a powerful reminder of His power over death and the grave.

11:35. Although Jesus was fully God, He was also fully human and experienced a full range of human emotions.

have heard Me. ⁴²And I know that You always hear Me, but ^abecause of the people who are standing by I said *this*, that they may believe that You sent Me.” ⁴³Now when He had said these things, He cried with a loud voice, “**Lazarus, come forth!**” ⁴⁴And he who had died came out bound hand and foot with ^agrave-clothes, and ^bhis face was wrapped with a cloth. Jesus said to them, “**Loose him, and let him go.**”

The Plot to Kill Jesus

⁴⁵Then many of the Jews who had come to Mary, ^aand had seen the things Jesus did, believed in Him. ⁴⁶But some of them went away to the Pharisees and ^atold them the things Jesus did. ⁴⁷^aThen the chief priests and the Pharisees gathered a council and said, ^b“What shall we do? For this Man works many signs. ⁴⁸If we let Him alone like this, ev-

11:42^a John 12:30; 17:21
11:44^a John 19:40 ^b John 20:7

11:45^a John 2:23; 10:42; 12:11, 18

11:46^a John 5:15

11:47^a Ps. 2:2; Matt. 26:3; Mark 14:1; Luke 22:2 ^b John 12:19; Acts 4:16

11:49^a Matt. 26:3; Luke 3:2; John 18:14; Acts 4:6

11:50^a John 18:14
¹NU you

11:52^a Is. 49:6; Acts 10:45; 11:18; 13:46; [1 John 2:2] ^b Ps. 22:27; John 10:16; [Eph. 2:14–17]

11:53^a Matt. 26:4; Luke 6:11; 19:47; 22:2; John 5:16

11:54^a John 4:1, 3; 7:1 ^{b2} Chr. 13:19

eryone will believe in Him, and the Romans will come and take away both our place and nation.”

⁴⁹And one of them, ^aCaiaphas, being high priest that year, said to them, “You know nothing at all, ⁵⁰^anor do you consider that it is expedient for ¹us that one man should die for the people, and not that the whole nation should perish.” ⁵¹Now this he did not say on his own *authority*; but being high priest that year he prophesied that Jesus would die for the nation, ⁵²and ^anot for that nation only, but ^balso that He would gather together in one the children of God who were scattered abroad.

⁵³Then, from that day on, they plotted to ^aput Him to death. ⁵⁴^aTherefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called ^bEphraim, and there remained with His disciples.

11:44. Just as God spoke the world into existence with His powerful word, so too did the “Word” (1:1) create life through His command.

11:45–48. The **Pharisees** had tried to kill **Jesus** on several occasions, and the Sadducees would soon reveal their willingness to eliminate Jesus through their political ties with the Romans. Shortly after the resurrection of Lazarus, Jesus was anointed in the nearby home of Simon the leper (12:1–8), an event that had clearly messianic significance in the minds of Jesus’ opponents.

11:49–52. Caiaphas (high priest, AD 18–36) suggested that it would be more expedient that **one man should die** than for the entire Jewish **nation** to face the consequences of Roman intervention. They clearly regarded Jesus not merely as a usurper of their religious authority but as a threat to their political stability.

11:54. Ephraim has been identified as a remote village a little less than twenty miles to the north of Jerusalem near Bethel.



11:41. The tomb of Lazarus is associated with el-Azariyeh, which preserves the name of Lazarus in Arabic. It is located at Bethany, about two miles from Jerusalem on the eastern slope of the Mount of Olives. The traditional location of Lazarus’s tomb is very old. Eusebius noted that it was a place of Christian pilgrimage in his time (fourth century AD). Excavations at Bethany have uncovered the remains of ancient Christian churches at this site dating back to at least the fourth century AD.



The tomb of Lazarus at Bethany
Todd Bolen/BiblePlaces.com

55^a And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to ^bpurify themselves. 56^a Then they sought Jesus, and spoke among themselves as they stood in the temple, “What do you think—that He will not come to the feast?” 57 Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report it, that they might ^aseize Him.

The Anointing at Bethany

12 Then, six days before the Passover, Jesus came to Bethany, ^awhere Lazarus was ¹who had been dead, whom He had raised from the dead. 2^a There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. 3 Then ^aMary took a pound of very costly oil of ^bspikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.

4 But one of His disciples, ^aJudas Iscariot, Simon’s *son*, who would betray Him, said, 5 “Why was this fragrant oil not sold for ¹three hundred denarii and given to the poor?” 6 This he said, not that he cared for the poor, but because he was a thief, and ^ahad the money box; and he used to take what was put in it.

7 But Jesus said, “**Let her alone; ¹she has kept this for the day of My burial.** 8 For ^athe poor you have with you always, but Me you do not have always.”

11:55^a Matt. 26:1; Mark 14:1; Luke 22:1; John 2:13; 5:1; 6:4
^b Num. 9:10, 13; 31:19, 20; 2 Chr. 30:17; Luke 2:22

11:56^a John 7:11

11:57^a Matt. 26:14–16

12:1^a Matt. 21:17; John 11:1, 43
¹ NU omits *who had been dead*

12:2^a Matt. 26:6; Mark 14:3; Luke 10:38–41

12:3^a Luke 10:38, 39; John 11:2
^b Song 1:12

12:4^a John 13:26

12:5¹ About one year’s wages for a worker

12:6^a John 13:29

12:7¹ NU *that she may keep*

12:8^a Deut. 15:11; Matt. 26:11; Mark 14:7; John 17:11

12:9^a John 11:43, 44

12:10^a Luke 16:31

12:11^a John 11:45; 12:18

12:12^a Matt. 21:4–9; Mark 11:7–10; Luke 19:35–38

12:13^a Ps. 118:25, 26

12:14^a Matt. 21:7

12:15^a Is. 40:9; Zech. 9:9

12:16^a Luke 18:34
^b John 7:39; 12:23
^c [John 14:26]

12:18^a John 12:11

The Plot to Kill Lazarus

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

The Triumphal Entry

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

“Hosanna!

^a“Blessed is He who comes in the name of the LORD!
The King of Israel!”

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

15 “Fear^a not, daughter of Zion; Behold, your King is coming, Sitting on a donkey’s colt.”

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

17 Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. 18^a For

12:1–8. This event occurred at the home of Simon the leper (see Matt. 26:6–13; Mark 14:3–9) with Jesus and Lazarus the honored guests. See the notes in Matthew 26:6–13 regarding the significance and timing of the event.

12:9–11. The hatred of Jesus increased significantly in just a short period. His opponents went from removing a man from the synagogue for simply acknowledging that he was healed by Jesus (see 9:34) to attempting to put Lazarus to death for testifying about Jesus’ restoration of his life.

12:12–19. For additional notes on the triumphal

entry, see Matthew 21:1–9; Mark 1:1–11; Luke 19:28–40. Much of the material in vv. 14–19 is unique to John’s Gospel.

12:15. Compare this verse to Zechariah 9:9. A “foal” or *donkey’s colt* was an animal that had never been used to bear a load. It was, therefore, young and inexperienced. A *king* would ride such an untrained animal such as this when he was on a mission of peace, whereas he would ride a mature, trained horse when on a mission of war (see Rev. 19:11, where Jesus rides on a white horse).

this reason the people also met Him, because they heard that He had done this sign. ¹⁹The Pharisees therefore said among themselves, ^a“You see that you are accomplishing nothing. Look, the world has gone after Him!”

The Fruitful Grain of Wheat

²⁰Now there ^awere certain Greeks among those ^bwho came up to worship at the feast. ²¹Then they came to Philip, ^awho was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.”

12:19 ^a John 11:47, 48
 12:20 ^a Mark 7:26; Acts 17:4
^b 1 Kin. 8:41, 42; Acts 8:27
 12:21 ^a John 1:43, 44; 14:8–11
 12:23 ^a Matt. 26:18, 45; John 13:32; Acts 3:13
 12:24 ^a [Rom. 14:9]; 1 Cor. 15:36 ¹Lit. fruit
 12:25 ^a Matt. 10:39; Mark 8:35; Luke 9:24
 12:26 ^a [Matt. 16:24] ^b John 14:3; 17:24; [1 Thess. 4:17]

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

²³But Jesus answered them, saying, ^a“The hour has come that the Son of Man should be glorified. ²⁴Most assuredly, I say to you, ^aunless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much ¹grain. ²⁵^aHe who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. ²⁶If anyone serves Me, let him ^afollow Me; and ^bwhere I am, there

12:20–22. The Greeks referred to were likely “god fearers”—that is, Greek-speaking Gentiles who were drawn to the Jewish faith but were not full converts. Cornelius is an example in the New Testament (see Acts 10).

12:23–26. The hour of Jesus’ glorification is near. Contrary to what many of His followers anticipated, this glorification would be accomplished through His death.

JESUS' TRIAL, JUDGMENT, AND CRUCIFIXION

The Final Week

<p>Friday 1. Arrives in Bethany John 12:1</p> <p>Saturday 2. Sabbath-rests No reference in Gospels</p> <p>Sunday 3. Triumphal Entry Matt. 12:1–11; Mark 11:1–11; Luke 19:28–44; John 12:12–19</p> <p>Monday 4. Clears the Temple Matt. 21:10–17; Mark 11:15–18; Luke 19:45–48</p> <p>Tuesday 5. Controversy and parables Matt. 21:23–24; 51; Mark 11:27–13:37; Luke 20:1–21:36</p>	<p>Wednesday 6. Rest No reference in Gospels</p> <p>Thursday 7. Passover—Last Supper Matt. 26:17–30; Mark 14:12–26; Luke 22:7–23; John 13:1–30</p> <p>Friday 8. Crucifixion Matt. 27:1–66; Mark 15:1–47; Luke 22:66–23:56; John 18:28–19:37</p> <p>Saturday 9. Buried in the tomb</p> <p>Sunday 10. Resurrection Matt. 28:1–13; Mark 16:1–20; Luke 24:1–49; John 20:1–31</p>
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➔ Possible route of Jesus to the cross

My servant will be also. If anyone serves Me, him My Father will honor.

Jesus Predicts His Death on the Cross

27^a“Now My soul is troubled, and what shall I say? Father, save Me from this hour?” ^bBut for this purpose I came to this hour. 28Father, glorify Your name.”

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

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

30Jesus answered and said, ^a“This voice did not come because of Me, but for your sake. 31Now is the judgment of this world; now ^athe ruler of this world will be cast out. 32And I, ^aif I am ¹lifted up from the earth, will draw ^ball peoples to Myself.” 33^aThis He said, signifying by what death He would die.

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

35Then Jesus said to them, ^a“A little while longer ^athe light is with you. ^bWalk while you have the light, lest darkness overtake you; ^che who walks in darkness does not know where he is going. 36While you have the light, believe in the light, that you may become ^asons of light.” These things Jesus spoke, and departed, and ^bwas hidden from them.

Who Has Believed Our Report?

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

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

12:28^a Matt. 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35

12:30^a John 11:42

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

12:32^a John 3:14; 8:28
^b [Rom. 5:18; Heb. 2:9]
^c Crucified

12:33^a John 18:32; 21:19

12:34^a Ps. 89:36, 37; Is. 9:6, 7; Mic. 4:7

12:35^a [John 1:9; 7:33; 8:12] ^b Jer. 13:16; [Gal. 6:10]; Eph. 5:8
^c John 11:10; [1 John 2:9–11]

12:36^a Luke 16:8; John 8:12
^b John 8:59

12:37^a John 11:47

12:38^a Is. 53:1; Rom. 10:16

12:40^a Is. 6:9, 10
^b Matt. 13:14

12:41^a Is. 6:1
^b NU because

12:42^a John 7:13; 9:22

12:43^a John 5:41, 44

12:44^a Mark 9:37 ^b [John 3:16, 18, 36; 11:25, 26]
^c [John 5:24]

12:45^a [John 14:9]

12:46^a John 1:4, 5; 8:12; 12:35, 36

12:47^a John 5:45
^b John 3:17 ¹ NU keep them

12:48^a [Luke 10:16] ^b Deut. 18:18, 19; [John 5:45; 8:47]

12:49^a John 8:38 ^b Deut. 18:18

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

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

40 “He^a has blinded their eyes and hardened their hearts, ^blest they should see with *their* eyes, lest they should understand with *their* hearts and turn, so that I should heal them.”

41^aThese things Isaiah said ¹when he saw His glory and spoke of Him.

Walk in the Light

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

44Then Jesus cried out and said, ^a“He who believes in Me, ^bbelieves not in Me ^cbut in Him who sent Me. 45And ^ahe who sees Me sees Him who sent Me. 46^aI have come as a light into the world, that whoever believes in Me should not abide in darkness. 47And if anyone hears My words and does not ¹believe, ^aI do not judge him; for ^bI did not come to judge the world but to save the world. 48^aHe who rejects Me, and does not receive My words, has that which judges him—^bthe word that I have spoken will judge him in the last day. 49For ^aI have not spoken on My own *authority*; but the Father who sent Me gave Me a command, ^bwhat I should say and what I should speak. 50And I know that His command is everlasting life. Therefore,

12:27–36. Throughout the difficult hours leading up to His death, each detail was divinely ordained, and each action was designed to bring glory to the Father.

12:44–50. Jesus’ words on this occasion provide an additional call to faith and serve as a further

claim to deity (cf. 10:30; 14:8–11). During His first Incarnation, Jesus’ mission was to offer His life for the salvation of His people; it was not to judge (see 3:17). Judgment will come in the future at the “judgment seat of Christ” (2 Cor. 5:10) and at the “great white throne” (Rev. 20:11).

whatever I speak, just as the Father has told Me, so I ^aspeak.”

Jesus Washes the Disciples' Feet

13 Now ^abefore the Feast of the Passover, when Jesus knew that ^bHis hour had come that He should depart from this world to the Father, having loved His own who were in the world, He ^cloved them to the end.

²And ^dsupper being ended, ^ethe devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him, ³Jesus, knowing ^athat the Father had given all things into His hands, and that He ^bhad come from God and ^cwas going to God, ⁴rose from supper and laid aside His garments, took a towel and girded Himself. ⁵After that, He poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which He was girded. ⁶Then He came to Simon Peter. And *Peter* said to Him, ^a“Lord, are You washing my feet?”

⁷Jesus answered and said to him, ^a“What I am doing you ^ado not understand now, ^bbut you will know after this.”

⁸Peter said to Him, “You shall never wash my feet!”

Jesus answered him, ^a“If I do not wash you, you have no part with Me.”

⁹Simon Peter said to Him, “Lord, not my feet only, but also *my* hands and *my* head!”

12:50 ^aJohn 5:19; 8:28
13:1 ^aMatt. 26:2
^bJohn 12:23; 17:1
^cJohn 15:9
13:2 ^aLuke 22:3
¹NU *during supper*
13:3 ^aMatt. 11:27; [John 5:20–23; 17:2]; Acts 2:36; 1 Cor. 15:27; [Heb. 2:8]
^bJohn 8:42; 16:28
^cJohn 17:11; 20:17
13:4 ^a[Luke 22:27; Phil. 2:7, 8]
13:6 ^aMatt. 3:14
13:7 ^aJohn 12:16; 16:12
^bJohn 13:19
13:8 ^a[Ps. 51:2, 7; Ezek. 36:25; Acts 22:16; 1 Cor. 6:11; Eph. 5:26; Titus 3:5; Heb. 10:22]
13:10 ^a[John 15:3; Eph. 5:26]
13:11 ^aJohn 6:64; 18:4
13:12 ¹*understand*
13:13 ^aMatt. 23:8, 10; Luke 6:46; [1 Cor. 8:6; 12:3]; Eph. 6:9; [Phil. 2:11]
13:14 ^aLuke 22:27
^b[Rom. 12:10; Gal. 6:1, 2; 1 Pet. 5:5]
13:15 ^aMatt. 11:29; Phil. 2:5; [1 Pet. 2:21–24]; 1 John 2:6
13:16 ^aMatt. 10:24; [Luke 6:40]; John 15:20
13:17 ^aMatt. 7:24; Luke 11:28; [James 1:25]
13:18 ^aJohn 15:25; 17:12
^bPs. 41:9; Matt. 26:23

¹⁰Jesus said to him, “He who is bathed needs only to wash *his* feet, but is completely clean; and ^ayou are clean, but not all of you.” ¹¹For ^aHe knew who would betray Him; therefore He said, “You are not all clean.”

¹²So when He had washed their feet, taken His garments, and sat down again, He said to them, ^a“Do you ^aknow what I have done to you? ¹³^aYou call Me Teacher and Lord, and you say well, for *so* I am. ¹⁴^aIf I then, *your* Lord and Teacher, have washed your feet, ^byou also ought to wash one another's feet. ¹⁵For ^aI have given you an example, that you should do as I have done to you. ¹⁶^aMost assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. ¹⁷^aIf you know these things, blessed are you if you do them.

Jesus Identifies His Betrayer

¹⁸^aI do not speak concerning all of you. I know whom I have chosen; but that the ^aScripture may be fulfilled, ^b“He who eats ^abread with Me has lifted up his heel against Me.” ¹⁹^aNow I tell you before it comes, that when it does come to pass, you may believe that I am *He*. ²⁰^aMost assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.”

¹NU *My bread has* 13:19 ^aJohn 14:29; 16:4 13:20 ^aMatt. 10:40; Mark 9:37; Luke 9:48; 10:16; Gal. 4:14

13:1–30. The events described in this account took place at the Last Supper. See additional notes in Matthew 26:20–30; Mark 14:17–26; Luke 22:14–23. John's account provides a unique account of Jesus' washing of the disciples' feet (see vv. 1–17) and His identification of His betrayer (see vv. 18–30). **13:4–5. Began to wash the disciples' feet:** The washing of the guests' feet was regarded as a menial task for servants. Because Jesus was recognized not just as their rabbi but as their Lord (see vv. 13–14), the disciples would have been very uncomfortable with His actions. The purpose of the action was to provide an example of selflessness and humility (see v. 15).

13:6–8. Peter's response demonstrates his uneasiness with being the recipient of Jesus' act of service.

13:9–10. If a guest had recently bathed and had not traveled a great distance, only the **feet** would need cleansing. The exchange between **Peter** and **Jesus** demonstrates that the physical washing taking place was symbolic of the spiritual relationship between Jesus and believers.

13:14–15. Wash one another's feet: Jesus' actions set an example of selflessness and humility but did not establish an ordinance. There is little evidence that the early church practiced foot washing, except as a social custom. The practice is not mentioned in Acts and is only referred to outside of John's Gospel in 1 Timothy 5:10, where Paul refers to the support of widows who have selflessly served the saints.

13:18–30. John's Gospel provides the most thorough account of Jesus' foretelling of His betrayal.

^{21a}When Jesus had said these things, ^bHe was troubled in spirit, and testified and said, “**Most assuredly, I say to you, ^cone of you will betray Me.**” ²²Then the disciples looked at one another, perplexed about whom He spoke.

²³Now ^athere was ¹leaning on Jesus’ bosom one of His disciples, whom Jesus loved. ²⁴Simon Peter therefore motioned to him to ask who it was of whom He spoke.

²⁵Then, leaning ¹back on Jesus’ breast, he said to Him, “Lord, who is it?”

²⁶Jesus answered, “**It is he to whom I shall give a piece of bread when I have dipped it.**” And having dipped the bread, He gave it to ^aJudas Iscariot, *the son of Simon.* ^{27a}Now after the piece of bread, Satan entered him. Then Jesus said to him, “**What you do, do quickly.**”

²⁸But no one at the table knew for what reason He said this to him. ²⁹For some thought, because ^aJudas had the money box, that Jesus had said to him, “Buy *those things* we need for the feast,” or that he should give something to the poor.

³⁰Having received the piece of bread, he then went out immediately. And it was night.

The New Commandment

³¹So, when he had gone out, Jesus

13:21^a Matt. 26:21; Mark 14:18; Luke 22:21
^b John 12:27
^c Ps. 41:9; Matt. 26:46; Mark 14:42; Luke 22:48; John 6:64; 18:5; Acts 1:17; 1 John 2:19
 13:23^a John 19:26; 20:2; 21:7, 20
¹ reclining
 13:25¹ NU, M add *thus*
 13:26^a Matt. 10:4; John 6:70, 71; 12:4; Acts 1:16
 13:27^a Luke 22:3
 13:29^a John 12:6
 13:31^a John 12:23; Acts 3:13
¹ [John 14:13; 17:4; 1 Pet. 4:11]
 13:32^a John 12:23
 13:33^a John 12:35; 14:19; 16:16–19
^b Mark 16:19; [John 7:34; 8:21]; Acts 1:9
 13:34^a Lev. 19:18; Eph. 5:2; 1 Thess. 4:9; James 2:8; 1 Pet. 1:22; 1 John 2:7
 13:35^a 1 John 2:5
 13:36^a John 13:33; 14:2; 16:5
^b John 21:17; 2 Pet. 1:14
 13:37^a Matt. 26:33–35; Mark 14:29–31; Luke 22:33, 34
 13:38^a Matt. 26:74; Mark 14:30; Luke 22:61; John 18:25–27
 14:1^a [John 14:27; 16:22, 24]

said, ^a“Now the Son of Man is glorified, and ^bGod is glorified in Him. ³²If God is glorified in Him, God will also glorify Him in Himself, and ^aglorify Him immediately. ³³Little children, I shall be with you ^alittle while longer. You will seek Me; ^band as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you. ^{34a}A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. ^{35a}By this all will know that you are My disciples, if you have love for one another.”

Jesus Predicts Peter’s Denial

³⁶Simon Peter said to Him, “Lord, where are You going?”

Jesus answered him, “Where I ^aam going you cannot follow Me now, but ^byou shall follow Me afterward.”

³⁷Peter said to Him, “Lord, why can I not follow You now? I will ^alay down my life for Your sake.”

³⁸Jesus answered him, “Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not ^acrow till you have denied Me three times.

The Way, the Truth, and the Life

14 “Let ^anot your heart be troubled; you believe in God, believe also in Me. ²In My Father’s

Most notably, John provides additional details of his interaction with Jesus as well as Jesus’ interaction with Judas.

13:23. One of His disciples: The disciple whom Jesus loved was John. Peter encouraged him to ask Jesus about the identity of the betrayer. The Jewish people would often recline at special meals such as the Passover. Because John was likely reclining by Jesus, he was able to lean back and speak to Jesus. The specific details of the account reflect the eyewitness nature of John’s testimony. **13:27.** The fact that Satan entered Judas does not suggest that he was guiltless. To the contrary, he had determined in his heart to betray Jesus before the Last Supper (see Matt. 26:14–16; Mark 14:10–11; Luke 22:3–6).

13:28–29. The spiritual state of an individual may not be immediately obvious to others, but the Lord knows the heart.

13:30. And it was night: Given the prevalence of light versus darkness imagery in John’s writing, this observation should not go unnoticed. Jesus is about to engage the forces of darkness.

13:31–35. With little time remaining until His hour of glorification (death), Jesus emphasized the central truths of His teaching.

13:36–38. Despite Jesus’ many warnings about the events that would unfold in Jerusalem, His disciples remained uncertain about the events that would soon take place. Peter’s assertion may have been offered as an expression of faith but instead revealed a degree of pride. Jesus’ response demonstrated the sobering reality that Peter would soon deny Him.

14:1. Jesus’ words here were only addressed to the eleven believing disciples, since Judas had already left the room. While the events that would soon transpire would severely test their faith, Jesus’

house are many 'mansions; if *it were* not so, ²I would have told you. ^aI go to prepare a place for you. ³And if I go and prepare a place for you, ^aI will come again and receive you to Myself; that ^bwhere I am, *there* you may be also. ⁴And where I go you know, and the way you know."

^{5a}Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?"

⁶Jesus said to him, "I am ^athe way, ^bthe truth, and ^cthe life. ^dNo one comes to the Father ^eexcept through Me.

The Father Revealed

^{7a}"If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him."

⁸Philip said to Him, "Lord, show us the Father, and it is sufficient for us."

14:2^a Matt. 25:34; John 13:33, 36; Heb. 11:16 ¹Lit. dwellings ²NU would I have told you that I go or I would have told you; for I go

14:3^a [Acts 1:11] ^b[John 12:26; 1 Thess. 4:17]

14:5^a Matt. 10:3; John 11:16; 20:24–29; 21:2

14:6^a [John 10:9; Rom. 5:2; Eph. 2:18; Heb. 9:8; 10:19, 20] ^b[John 1:14, 17; 8:32; 18:37] ^c[John 11:25]

^d1 Tim. 2:5 ^e[John 10:7–9; Acts 4:12]

14:7^a John 8:19

14:9^a John 12:45; Col. 1:15; Heb. 1:3

14:10^a John 10:38; 14:11, 20 ^bDeut. 18:18; John 5:19; 14:24

⁹Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? ^aHe who has seen Me has seen the Father; so how can you say, 'Show us the Father'? ¹⁰Do you not believe that ^aI am in the Father, and the Father in Me? The words that I speak to you ^bI do not speak on My own *authority*; but the Father who dwells in Me does the works. ¹¹Believe Me that I am in the Father and the Father in Me, ^aor else believe Me for the sake of the works themselves.

The Answered Prayer

^{12a}"Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. ^{13a}And whatever

14:11^a John 5:36; 10:38 14:12^a Matt. 21:21; Mark 16:17; Luke 10:17 14:13^a Matt. 7:7; [Mark 11:24]; Luke 11:9; John 15:16; 16:23, 24; [James 1:5–7; 1 John 3:22]

accomplished work on the cross would provide humanity with true hope.

14:2. Perhaps a better translation might be "there are many dwelling places." Similar language was used previously by Jesus in reference to the temple (see John 2:16). Here Jesus refers to the heavenly dwelling place of God as **My Father's house**. Jesus indicates a time is coming when believers will be taken to heaven. Many see this as a first glimpse of the rapture of believers.

14:6. This is one of the clearest assertions in the Gospels regarding the exclusive nature of salvation in Christ. The three simple nouns used by Jesus reveal much about His nature and the role that He plays in our salvation. He alone is **the way**—that is, the means of salvation. As the Word, the primary source of God's revelation to the world, He is **the truth**. Finally, He is the source of eternal **life**.

14:9. Seen Me . . . seen the Father: There are no

attributes of deity that the Son does not possess. To encounter Jesus was to encounter deity.

14:11. Sake of the works themselves: Jesus reiterates what He had said to the Pharisees (10:38), but here His words fall on receptive ears. The works of Christ were used both to reveal His deity to unbelievers and to increase the faith of His followers.

14:12. Empowered by the Holy Spirit, Jesus' followers would soon perform **greater works** than what Jesus accomplished during His public ministry. Despite the temporal nature of Jesus' earthly ministry, His works continued among His people through the work of the Holy Spirit. In addition to performing several supernatural miracles, the apostles were used to spread the gospel throughout the Greco-Roman world.

14:13–14. The instruction is not intended to serve as a formula that guarantees a favorable response to one's requests. Because of the authority of the



HEAVEN

14:2. Scripture describes heaven as the eternal place (see Ps. 89:29; 2 Cor. 5:1) from which God dwells and reigns (see Pss. 114:4; 135:6; 1 Kin. 8:30; Is. 66:1; Dan. 4:35; Matt. 6:9; Acts 7:49). Jesus is presently in heaven, where He intercedes for believers (see Heb. 6:20; 9:12, 24). Believers will one day dwell in heaven with God and receive heavenly rewards (see Matt. 5:12; Luke 10:20; Heb. 12:23; 1 Pet. 1:4). Conversely, unbelievers will not be permitted in heaven (see Gal. 5:21; Eph. 5:5; Rev. 22:15). The activities in heaven include singing (see Rev. 15:3), worship (see Rev. 5:9), serving (see Rev. 22:3), ruling (see 2 Tim. 2:12; Rev. 22:5), fellowship with others (see Matt. 17:3), and eating (see Rev. 2:17). **Illustration:** The quality of existence in heaven is a life of fellowship with God (see Rev. 22:4), a life of rest (see Rev. 14:13), a life of service (see Rev. 22:3), a life of growth (see Rev. 22:2), and a life of worship (see Rev. 19:1). **Application:** The glories of heaven belong only to those who have experienced salvation through the work of Christ. Consequently, the reality of heaven reminds Christians of the urgency of proclaiming the Gospel. (First Reference, Gen. 1:1; Primary Reference, Rev. 21:1–5; cf. Is. 24:1.)

you ask in My name, that I will do, that the Father may be ^bglorified in the Son. ¹⁴If you ¹ask anything in My name, I will do *it*.

Jesus Promises Another Helper

¹⁵“If you love Me, ¹keep My commandments. ¹⁶And I will pray the Father, and ^aHe will give you another ¹Helper, that He may abide with you forever— ¹⁷^athe Spirit of truth, ^bwhom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you ^cand will be in you. ¹⁸^aI will not leave you orphans; ^bI will come to you.

Indwelling of the Father and the Son

¹⁹“A little while longer and the world will see Me no more, but ^ayou will see Me. ^bBecause I live, you will live also. ²⁰At that day you will know that ^aI *am* in My Father, and you in Me, and I in you. ²¹^aHe who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father,

14:13 ^b John 13:31
14:14 ¹ NU ask Me
14:15 ^{a1} John 5:3
¹ NU you will keep
14:16 ^a [John 15:26; 20:22]; Acts 2:4, 33; Rom. 8:15
¹ Comforter, Gr. Parakletos
14:17 ^a [John 15:26; 16:13; 1 John 4:6; 5:7]
^b [1 Cor. 2:14]
^c [1 John 2:27]
14:18 ^a [Matt. 28:20] ^b [John 14:3, 28]
14:19 ^a John 16:16, 22
^b [Rom. 5:10; 1 Cor. 15:20; 2 Cor. 4:10]
14:20 ^a John 10:38; 14:11
14:21 ^{a1} John 2:5
¹ reveal
14:22 ^a Luke 6:16; Acts 1:13
14:23 ^{a2} 2 Cor. 6:16; Eph. 3:17; [1 John 2:24]; Rev. 3:20; 21:3
14:24 ^a John 5:19
14:26 ^a Luke 24:49 ^b John 15:26 ^{c1} 1 Cor. 2:13 ^d John 2:22; 12:16; 1 John 2:20
¹ Comforter, Gr. Parakletos

and I will love him and ¹manifest Myself to him.”

²²^aJudas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?”

²³Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, ^aand We will come to him and make Our home with him. ²⁴He who does not love Me does not keep My words; and ^athe word which you hear is not Mine but the Father’s who sent Me.

The Gift of His Peace

²⁵“These things I have spoken to you while being present with you. ²⁶But ^athe ¹Helper, the Holy Spirit, whom the Father will ^bsend in My name, ^cHe will teach you all things, and bring to your ^dremembrance all things that I said to you. ²⁷^aPeace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be

14:27 ^a Luke 1:79; [John 16:33; 20:19; Phil. 4:7]; Col. 3:15

Son and His close relationship to the Father, the Father will not refuse that which is the will of the Son. Jesus stated elsewhere that “where two or three are gathered together in My name, I am there in the midst of them” (Matt. 18:20). How much more will the Father hear us if we stand in agreement with His Son?

14:15. Obedience to Christ’s commands is both an imperative for believers as well as a tangible demonstration of the reality of their faith. (See also vv. 21–24.)

14:16. The term **another** (*allos*) stresses that the Holy Spirit would be “another” like Jesus.

14:17. The Spirit . . . will be in you: Compare with 7:37–39. The ministry of the Holy Spirit is unique in that it is given to all believers alike and is permanent.

14:18. I will not leave you orphans: Because of the ministry of the Holy Spirit, Jesus’ death, resurrection, and ascension did not leave His people lacking in spiritual power or resources.

14:26. Helper . . . whom . . . He: The Holy Spirit is described in Scripture as a person, not as a mystical or impersonal force. His ministry complements that of Christ in that He reveals divine truth.



HELPER

14:16. The Greek word *paraklētos* is used in reference to one who comes alongside another to assist him or her. In many contexts, the word was used to describe those who offered some type of legal assistance. As a result, the term is often translated as something like “advocate” or “representative.”

In fact, the Latin translation of this word is *advocatus*, from which the English *advocate* derives. The word *paraklētos* occurs only five times in the entire New Testament, each of which is in John’s writings (see John 14:26; 15:26; 16:7; 1 John 2:1). Interestingly, the term is used in reference to the Holy Spirit (the first four references) as well as to Christ (1 John 2:1). In the present passage, Jesus refers to the role that the Holy Spirit would play in assisting believers. **Illustration:** Although believers have endured many persecutions and hardships, the Holy Spirit empowers God’s people for ministry and stands as their helper. **Application:** When faced with hardships, believers may look to the Holy Spirit for strength and encouragement. (First Reference, John 7:37–39; Primary Reference, John 14:16–18; cf. John 7:39.)

troubled, neither let it be afraid. ²⁸You have heard Me ^asay to you, ‘I am going away and coming *back* to you.’ If you loved Me, you would rejoice because ‘I said, ^b‘I am going to the Father,’ for ^c‘My Father is greater than I.

²⁹“And ^anow I have told you before it comes, that when it does come to pass, you may believe. ³⁰I will no longer talk much with you, ^afor the ruler of this world is coming, and he has ^bnothing in Me. ³¹But that the world may know that I love the Father, and ^aas the Father gave Me commandment, so I do. Arise, let us go from here.

The True Vine

15 “I am the true vine, and My Father is the vinedresser. ^{2a}Every branch in Me that does not bear fruit He ‘takes away; and every *branch* that bears fruit He prunes, that it may bear ^bmore fruit. ^{3a}You are already clean because of the word which I have spoken to you. ^{4a}Abide in Me, and I in you. As the branch

14:28 ^aJohn 14:3, 18 ^bJohn 16:16 ^c[John 5:18; Phil. 2:6] ¹NU omits I said
14:29 ^aJohn 13:19
14:30 ^a[John 12:31] ^b[John 8:46; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 1:19; 2:22]
14:31 ^aIs. 50:5; John 10:18; Phil. 2:8
15:2 ^aMatt. 15:13 ^b[Matt. 13:12]
¹Or *lifts up*
15:3 ^a[John 13:10; 17:17]; Eph. 5:26
15:4 ^aJohn 17:23; Eph. 3:17; [Col. 1:23]
15:5 ^aHos. 14:8; [Gal. 5:22, 23] ^b2 Cor. 3:5
15:6 ^aMatt. 3:10
15:7 ^a1 John 2:14 ^bJohn 14:13; 16:23 ¹NU omits *you will*
15:8 ^aPs. 22:23; [Matt. 5:16]; John 13:31; 17:4; [Phil. 1:11]; 1 Pet. 4:11 ^bJohn 8:31
15:9 ^aJohn 5:20; 17:26
15:10 ^aJohn 14:15
15:11 ^a[John 16:24]; 1 John 1:4

cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

⁵“I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much ^afruit; for without Me you can do ^bnothing. ⁶If anyone does not abide in Me, ^ahe is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. ⁷If you abide in Me, and My words ^aabide in you, ^b‘you’ will ask what you desire, and it shall be done for you. ^{8a}By this My Father is glorified, that you bear much fruit; ^bso you will be My disciples.

Love and Joy Perfected

⁹“As the Father ^aloved Me, I also have loved you; abide in My love. ^{10a}If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.

¹¹“These things I have spoken to you, that My joy may remain in you, and ^athat your joy may be

14:28. My Father is greater than I: The Father is greater in authority, not in being (cf. vv. 7–11). During the Incarnation, the Son willingly humbled Himself by taking on a lower status (see Phil. 2:5–11).

14:30. The ruler of this world is the devil (see 12:31; 16:11). Although the devil could use Judas to do evil, he ultimately had no power over Jesus.

15:1–17. In portraying Himself as the true vine, Jesus used imagery language that would have been familiar to His followers. Isaiah chapter 5, for example, contains a well-known poetic piece in which Israel is portrayed as a vineyard. Tragically, Israel failed to produce the fruit desired by God. In the present passage, Jesus presents Himself as the true vine. Those who seek to please God and bear fruit can do so only through union with Christ, the conduit of God’s blessing. It is possible

that Jesus spoke these words as He walked past a vineyard. In the very least, the text reveals that Jesus and His disciples had departed from the upper room (see 14:31) and that they were on their way toward Gethsemane (see 18:1).

15:2. Jesus may have been thinking on this occasion of His impending betrayal by Judas. The principles enumerated in this passage, however, are timeless. It is simply not possible to abide in Christ and to glorify God without bearing fruit. Conversely, it is not possible to bear fruit apart from abiding in Christ.

15:7. See the note on 14:13–14.

15:10–17. Several results of obedience are indicated here: (1) abiding in His love, (2) joy, (3) love for one another, (4) a close relationship with Jesus, (5) an abundance of fruit, and (6) answered prayer.



UNION WITH CHRIST

15:5. The Christian experience is dependent upon the union between Christ and the believer. Scripture contains several references to Christ being in the believer and/or the believer being in Christ. Ten times Paul used the Greek preposition *sun* (“together” or “with”) to describe this relationship. Believers were crucified (see Gal. 2:20), dead (see Col. 2:20), buried (see Rom. 6:4), made alive (see Eph. 2:1–5; Col. 2:13), raised (see Eph. 2:6; Col. 3:1), seated (see Eph. 2:6), and glorified (see Rom. 8:17) together with Christ. **Illustration:** Jesus used the image of the vine and its branches to describe His union with the believer. **Application:** The Christian can conquer sin because Christ lives in him (see Gal. 2:20). (First Reference, John 7:37–38; Primary Reference, John 15:1–5; cf. 1 John 5:13.)

full. ^{12a}This is My ^bcommandment, that you love one another as I have loved you. ^{13a}Greater love has no one than this, than to lay down one's life for his friends. ^{14a}You are My friends if you do whatever I command you. ¹⁵No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, ^afor all things that I heard from My Father I have made known to you. ^{16a}You did not choose Me, but I chose you and ^bappointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father ^cin My name He may give you. ¹⁷These things I command you, that you love one another.

The World's Hatred

^{18a}"If the world hates you, you know that it hated Me before *it hated* you. ^{19a}If you were of the world, the world would love its own. Yet ^bbecause you are not of the world, but I chose you out of the world, therefore the world hates you. ²⁰Remember the word that I said to you, ^a"A servant is not greater than his master.' If they persecuted Me, they will also persecute you. ^bIf they kept My word, they will keep yours also. ²¹But ^aall these things they will do to you for My name's sake, because they do not know Him who sent Me. ^{22a}If I had not come and spoken to them, they would have no sin, ^bbut now they have no excuse for their sin. ^{23a}He who hates Me hates My Father also. ²⁴If I had not done among them ^athe works which no

15:12^a John 13:34; 1 John 3:11
^bRom. 12:9
 15:13^a Eph. 5:2; 1 John 3:16
 15:14^a [Matt. 12:50; 28:20]; John 14:15, 21; Acts 10:42; 1 John 3:23, 24
 15:15^a Gen. 18:17
 15:16^a John 6:70; 13:18; 15:19; 1 John 4:10
^b[Matt. 28:19; Mark 16:15; Col. 1:6]
^cJohn 14:13; 16:23, 24
 15:18^a John 7:7; 1 John 3:13
 15:19^a 1 John 4:5
^bJohn 17:14
 15:20^a Matt. 10:24; John 13:16
^bEzek. 3:7
 15:21^a Matt. 10:22; 24:9; [1 Pet. 4:14]; Rev. 2:3
 15:22^a John 9:41; 15:24
^b[Rom. 1:20; James 4:17]
 15:23^a 1 John 2:23
 15:24^a John 3:2
^bJohn 14:9
 15:25^a Ps. 35:19; 69:4; 109:3–5
 15:26^a Luke 24:49; [John 14:17]; Acts 2:4, 33
^a1 John 5:6
Comforter, Gr. Parakletos
 15:27^a Luke 24:48; 1 Pet. 5:1; 2 Pet. 1:16
^bMatt. 3:14; Luke 1:2; 1 John 1:1
 16:1^a Matt. 11:6
 16:2^a John 9:22
^bActs 8:1
 16:3^a John 8:19; 15:21; Acts 13:27; Rom. 10:2
^aNU, M omit to you
 16:4^a NU *their*
 16:5^a John 7:33; 13:33; 14:28; 17:11
 16:6^a Matt. 17:23; [John 16:20, 22]
 16:7^a Acts 2:33

one else did, they would have no sin; but now they have ^bseen and also hated both Me and My Father. ²⁵But *this happened* that the word might be fulfilled which is written in their law, ^a"They hated Me without a cause.'

The Coming Rejection

^{26a}"But when the ¹Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, ^bHe will testify of Me. ²⁷And ^ayou also will bear witness, because ^byou have been with Me from the beginning.

16 "These things I have spoken to you, that you ^ashould not be made to stumble. ^{2a}They will put you out of the synagogues; yes, the time is coming ^bthat whoever kills you will think that he offers God service. ³And ^athese things they will do ¹to you because they have not known the Father nor Me. ⁴But these things I have told you, that when ¹the time comes, you may remember that I told you of them.

"And these things I did not say to you at the beginning, because I was with you.

The Work of the Holy Spirit

⁵"But now I ^ago away to Him who sent Me, and none of you asks Me, 'Where are You going?' ⁶But because I have said these things to you, ^asorrow has filled your heart. ⁷Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but ^aif I depart, I will send Him to you.

15:16. I chose you: By Christ's appointment, not by their own volition, they were appointed and called to bear fruit.

15:18–25. As a result of their union with Christ (see the note "Union with Christ" at 15:5), believers can expect both the blessings bestowed upon Christ as well as the earthly opposition that He experienced. The wrath of unbelievers was not satisfied with the death of Jesus. To the present day, God's people have experienced harsh persecution as a result of their relationship to Christ.

15:26. See the doctrinal footnote in 14:6 for back-

ground relating to the **Helper**. **Proceeds from the Father:** The Holy Spirit, like the Son, is God from the Father.

16:2. Jesus' words would come to pass as many first-century Jewish Christians were removed from their synagogues while others experienced martyrdom.

16:7. While the death of Jesus would initially seem to be a major calamity, it was part of God's plan. In fact, it was not until the departure of Jesus that His followers would experience the ministry of **the Helper**.

⁸And when He has ^acome, He will convict the world of sin, and of righteousness, and of judgment: ⁹^aof sin, because they do not believe in Me; ¹⁰^aof righteousness, ^bbecause I go to My Father and you see Me no more; ¹¹^aof judgment, because ^bthe ruler of this world is judged.

¹²“I still have many things to say to you, ^abut you cannot bear *them* now. ¹³However, when He, ^athe Spirit of truth, has come, ^bHe will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. ¹⁴He will glorify Me, for He will take of what is Mine and declare *it* to you. ¹⁵^aAll things that the Father has are Mine. Therefore I said that He ^cwill take of Mine and declare *it* to you.

Sorrow Will Turn to Joy

¹⁶“A ^alittle while, and you will not see Me; and again a little while, and you will see Me, ^bbecause I go to the Father.”

¹⁷Then *some* of His disciples said among themselves, “What is this that He says to us, ‘A little while, and you will not see Me; and again a little while, and you will see Me’; and, ‘because I go to the Father’?” ¹⁸They said therefore, “What is this that He says, ‘A little while’? We do not ^cknow what He is saying.”

¹⁹Now Jesus knew that they desired to ask Him, and He said to them, “Are you inquiring among

16:8^a Acts 1:8; 2:1–4, 37

16:9^a Acts 2:22

16:10^a Acts 2:32
^b John 5:32

16:11^a Acts 26:18
^a [Luke 10:18]

16:12^a Mark 4:33

16:13^a [John 14:17]
^b John 14:26; Acts 11:28; Rev. 1:19

16:14^a John 15:26

16:15^a Matt. 11:27; John 3:35
¹NU, M takes of Mine and will declare

16:16^a John 7:33; 12:35; 13:33; 14:19; 19:40–42; 20:19
^b John 13:3

16:18¹ *understand*

16:20^a Mark 16:10; Luke 23:48; 24:17
^b Luke 24:32, 41

16:21^a Gen. 3:16; Is. 13:8; 26:17; 42:14; 1 Thess. 5:3

16:22^a Luke 24:41; John 14:1, 27; 20:20; Acts 2:46; 13:52; 1 Pet. 1:8

16:23^a Matt. 7:7; [John 14:13; 15:16]

16:24^a John 17:13
^b John 15:11

16:25^a John 7:13

16:27^a [John 14:21, 23]
^b John 3:13

yourselves about what I said, ‘A little while, and you will not see Me; and again a little while, and you will see Me’?” ²⁰Most assuredly, I say to you that you will weep and ^alament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into ^bjoy. ²¹^aA woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world. ²²Therefore you now have sorrow; but I will see you again and ^ayour heart will rejoice, and your joy no one will take from you.

²³“And in that day you will ask Me nothing. ^aMost assuredly, I say to you, whatever you ask the Father in My name He will give you. ²⁴Until now you have asked nothing in My name. Ask, and you will receive, ^athat your joy may be ^bfull.

Jesus Christ Has Overcome the World

²⁵“These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you ^aplainly about the Father. ²⁶In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; ²⁷^afor the Father Himself loves you, because you have loved Me, and ^bhave believed that I came

16:8–11. Having already emphasized that the Spirit functions as the advocate for believers, Jesus reveals that the Holy Spirit also ministers to unbelievers by convicting them of their **sin**, their need for **righteousness**, and the reality of the coming **judgment**.

16:16–33. Although Jesus’ departure would result in great **sorrow**, believers will experience great joy when He returns.



PERSONALITY OF THE HOLY SPIRIT

16:13. The Holy Spirit is the Third Person of the Trinity—equal with the Father and Son in essence, separate in person, and submissive in duties. Since one major aspect of God’s nature is that He is a person, it follows that the Holy Spirit is also a person and not simply a force or impersonal agent.

The Scriptures address Him as a person, describe the personal actions of the Holy Spirit, and ascribe masculine pronouns to the Holy Spirit (see 14:17; 16:13). **Illustration:** Ananias and Sapphira lost their lives in a foolish attempt to deceive the Holy Spirit. This was because He is a divine person who is omniscient, omnipresent, and omnipotent. **Application:** Because He is God, the Holy Spirit is worthy of receiving believers’ adoration, love, and worship. (First Reference, Gen. 1:2; Primary Reference, John 14–16.)

forth from God. ²⁸***I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.***

²⁹His disciples said to Him, “See, now You are speaking plainly, and using no figure of speech! ³⁰Now we are sure that ^aYou know all things, and have no need that anyone should question You. By this ^bwe believe that You came forth from God.”

³¹Jesus answered them, “Do you now believe? ³²***Indeed the hour is coming, yes, has now come, that you will be scattered, ^beach to his 'own, and will leave Me alone. And ^cyet I am not alone, because the Father is with Me. ³³These things I have spoken to you, that ^ain Me you may have peace. ^bIn the world you 'will have tribulation; but be of good cheer, ^cI have overcome the world.***

16:28 ^a John 13:1, 3; 16:5, 10, 17
16:30 ^a John 21:17 ^b John 17:8
16:32 ^a Zech. 13:7; Matt. 26:31, 56; Mark 14:27, 50; Acts 8:1 ^b John 20:10 ^c John 8:29 ^{'own things or place}
16:33 ^a [Is. 9:6; Rom. 5:1; Eph. 2:14] ^b 2 Tim. 3:12 ^c Rom. 8:37; [1 John 4:4] ¹ NU, M omit *will*
17:1 ^a John 12:23
17:2 ^a Dan. 7:14; Matt. 11:27; John 3:35; [Phil. 2:10; Heb. 2:8] ^b John 6:37, 39; 17:6, 9, 24 ^{'M shall}
17:3 ^a [Is. 53:11]; Jer. 9:23, 24 ^b 1 Cor. 8:4; 1 Thess. 1:9
^c John 3:34
17:4 ^a John 13:31 [Dan. 9:24]; John 4:34; 19:30
^c Is. 49:3; 50:5;

Jesus Prays for Himself

17 Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, ^athe hour has come. Glorify Your Son, that Your Son also may glorify You, ²^aas You have given Him authority over all flesh, that He [']should give eternal life to as many ^bas You have given Him. ³And ^athis is eternal life, that they may know You, ^bthe only true God, and Jesus Christ ^cwhom You have sent. ⁴^aI have glorified You on the earth. ^bI have finished the work ^cwhich You have given Me to do. ⁵And now, O Father, glorify Me together [']with Yourself, with the glory ^awhich I had with You before the world was.

Jesus Prays for His Disciples

6^a“I have [']manifested Your name

John 14:31 17:5 ^a Prov. 8:22–30; John 1:1, 2; Phil. 2:6; Col. 1:15; Heb. 1:3 [']Lit. *alongside* 17:6 ^a Ps. 22:22 [']revealed

17:1–26. The prayer of Jesus recorded in this passage has been described by some as the true “Lord’s Prayer” given that it is the most substantive prayer of Jesus to the Father recorded in Scripture. In His priestly prayer, Jesus prays for Himself (vv. 1–5), His disciples (vv. 6–19), and all who will believe (vv. 20–26).

17:1–2. His **hour** had finally come (cf. 2:4; 7:8–30; 8:20). This refers not only to His death but also to His resurrection and exaltation.

17:4. Jesus’ assertion **I have finished** (Gr., *teleioō*)

emphasizes that Jesus’ earthly work was complete.

17:5. Jesus’ prayer provides clear testimony to His preexistence (cf. 1:1) and anticipates His coming glorification. The celestial glory that belonged to Jesus before His Incarnation was temporarily hidden (veiled) during His earthly life. At the Ascension, He was glorified and, in the words of Paul, “highly exalted” (Phil. 2:9).

17:6–19. Having provided His disciples with instruction, He now prays that the Father will preserve



Special Revelation

HOW DOES GOD REVEAL HIMSELF?

John 17:3; Hebrews 1:1–3; 2 Peter 1:20–21

Unlike general revelation—where God, in a “general” or universal way, reveals things about Himself to all persons, at all times, and in all places—special revelation is when God, in a “special” or particular way, makes Himself known to certain people at a particular time. These special revelations of God may include divine appearances (see Gen. 17:1–2; Acts 9:1–7), messages and spoken words (see Dan. 5:24–27; Matt. 4:16–17; Heb. 12:1), dreams and visions (see Gen. 28:10–17; Acts 10:1–17; 16:9), or protection and deliverance (see Dan. 3:23–29; Acts 16:25–31).

Special significance is given to the revelation of God as seen through His Son, Jesus Christ (see John 17:3). Hebrews 1:1–3 states, “God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person.” Jesus Himself claimed that when people had seen Him, they had seen the Father (see Matt. 11:25–27; John 14:9).

We also find the Scriptures as a significant demonstration of special revelation in the process of divine communication. Both 1 Peter 1:21 and 2 Timothy 3:16 speak to God’s communication and inspiration supernaturally working through human instrumentation to give us the Scriptures. The Bible is God’s Word, showing us the way of salvation from our sinful state (see Rom. 6:23; 1 John 4:10). Its divine causality comes through prophetic and apostolic human agency as the biblical authors were moved by the Holy Spirit to communicate divine truth (see John 16:13). Thus, the Bible records the specific propositional revelation about God and His plan for the redemption of the human race.

Additional Scriptures to consider: Deut. 29:29; 119:9–11; John 1:1, 14; 17:17; Heb. 4:12.

to the men ^bwhom You have given Me out of the world. ^cThey were Yours, You gave them to Me, and they have kept Your word. ⁷Now they have known that all things which You have given Me are from You. ⁸For I have given to them the words ^awhich You have given Me; and they have received *them*, ^band have known surely that I came forth from You; and they have believed that ^cYou sent Me.

⁹“I pray for them. ^aI do not pray for the world but for those whom You have given Me, for they are Yours. ¹⁰And all Mine are Yours, and ^aYours are Mine, and I am glorified in them. ¹¹^aNow I am no longer in the world, but these are in the world, and I come to You. Holy Father, ^bkeep¹ through Your name those whom You have given Me, that they may be one ^cas *We are*. ¹²While I was with them ¹in the world, ^aI kept them in ²Your name. Those whom You gave Me I have kept; and ^bnone of them is ³lost ^cexcept the son of ⁴perdition, ^dthat the Scripture might be fulfilled. ¹³But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. ¹⁴I have given them Your word; ^aand the world has hated them because they are not of the world, ^bjust as I am not of the world. ¹⁵I do not pray that You should take them out of the world, but ^athat You should keep them from the evil one. ¹⁶They are not of the world, just as I am not of the world. ¹⁷^aSanctify¹ them by Your truth. ^bYour word is truth. ¹⁸^aAs You sent Me into the world, I also have sent them into the world. ¹⁹And ^afor

17:6^b John 6:37
^cEzek. 18:4;
 Rom. 14:8
 17:8^a John 8:28
^b John 8:42;
 16:27, 30
^c Deut. 18:15, 18
 17:9^a [1 John 5:19]
 17:10^a John 16:15
 17:11^a [Mark 16:19; Luke 24:51]; John 13:1; [Acts 1:9; Heb. 4:14; 9:24; 1 Pet. 3:22]
^b [1 Pet. 1:5];
 Jude 1 ^c John 10:30 ¹NU, M *keep them through Your name which You have given Me*
 17:12^a Heb. 2:13
^b [John 6:39; 18:9]; 1 John 2:19 ^c Matt. 27:4, 5; John 6:70; Acts 1:16–20 ^d Ps. 41:9; 109:8; John 13:18; Acts 1:20 ¹NU omits *in the world*
²NU Your name which You gave Me. And I *guarded them; (or it) destroyed*
⁴destruction
 17:14^a Matt. 24:9; Luke 6:22; 21:17; John 15:19; 1 John 3:13
^b John 8:23
 17:15^a Matt. 6:13; Gal. 1:4; 2 Thess. 3:3; [2 Tim. 4:18]; 2 Pet. 2:9; 1 John 5:18
 17:17^a [Acts 15:9; Eph. 5:26; 1 Pet. 1:22] ^b Ps. 119:9, 142, 151 ¹Set them apart
 17:18^a John 4:38; 20:21
 17:19^a 1 Cor. 1:2; 1 Thess. 4:7; [Heb. 10:10]
 17:20¹ NU, M omit *will*
 17:21^a [John

their sakes I sanctify Myself, that they also may be sanctified by the truth.

Jesus Prays for All Believers

²⁰“I do not pray for these alone, but also for those who ¹will believe in Me through their word; ²¹^athat they all may be one, as ^bYou, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. ²²And the ^aglory which You gave Me I have given them, ^bthat they may be one just as We are one: ²³I in them, and You in Me; ^athat they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

²⁴^a“Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; ^bfor You loved Me before the foundation of the world. ²⁵O righteous Father! ^aThe world has not known You, but ^bI have known You; and ^cthese have known that You sent Me. ²⁶^aAnd I have declared to them Your name, and will declare *it*, that the love ^bwith which You loved Me may be in them, and I in them.”

Betrayal and Arrest in Gethsemane

18 When Jesus had spoken these words, ^aHe went out with His disciples over ^bthe Brook Kidron,

10:16; Rom. 12:5; Gal. 3:28]; Eph. 4:4, 6 ^b John 10:38; 17:11, 23 ^{17:22} John 14:20; 1 John 1:3 ^b [2 Cor. 3:18]
 17:23^a [Col. 3:14] ^{17:24} [John 12:26; 14:3; 1 Thess. 4:17]
^b Matt. 25:34; John 17:5 ^{17:25} John 15:21 ^b John 7:29;
 8:55; 10:15 ^c John 3:17; 17:3, 8, 18, 21, 23 ^{17:26} Ex. 34:5–7;
 John 17:6 ^b John 15:9; [Eph. 3:17–19] ^{18:1} Matt. 26:30, 36;
 Mark 14:26, 32; Luke 22:39 ^b 2 Sam. 15:23; 1 Kin. 2:37; 15:13;
 2 Kin. 23:4, 6, 12; 2 Chr. 15:16; 29:16; 30:14; Jer. 31:40

them, unify them, provide them with joy, protect them from Satan, and sanctify them.

17:12. The son of perdition was Judas (cf. 2 Thess. 2:3).

17:17. The biblical authors refer to sanctification in both a positional (“we have been sanctified”) and progressive sense (“we are being sanctified”). Although believers have been sanctified (set apart for God), they are to pursue full maturity in Christ. **17:20–26.** Jesus prays not only for those who served directly with Him during His earthly minis-

try but for all believers as well. He prays especially for their spiritual unity.

18:1–19:42. Chapters 18 and 19 of John’s Gospel record the passion (suffering) of Jesus.

18:1. The Brook Kidron is a ravine on the east side of Jerusalem toward the Mount of Olives. The garden was Gethsemane, though John does not record its name. Unlike the Synoptic Gospels, John does not record Jesus’ prayer during this time (see Matt. 26:36–46; Mark 14:32–42; Luke 22:39–46).

where there was a garden, which He and His disciples entered. ²And Judas, who betrayed Him, also knew the place; ^afor Jesus often met there with His disciples. ³^aThen Judas, having received a detachment of *troops*, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. ⁴Jesus therefore, ^aknowing all things that would come upon Him, went forward and said to them, “**Whom are you seeking?**”

⁵They answered Him, ^a“Jesus ¹of Nazareth.”

Jesus said to them, “**I am He.**” And Judas, who ^bbetrayed Him, also stood with them. ⁶Now when He said to them, “**I am He,**” they drew back and fell to the ground.

⁷Then He asked them again, “**Whom are you seeking?**”

And they said, “Jesus of Nazareth.”

⁸Jesus answered, “**I have told you that I am He. Therefore, if you seek Me, let these go their way,**” ⁹that the saying might be fulfilled which He spoke, ^a“Of those whom You gave Me I have lost none.”

¹⁰^aThen Simon Peter, having a sword, drew it and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus.

¹¹So Jesus said to Peter, “**Put your sword into the sheath. Shall I not drink ^athe cup which My Father has given Me?**”

18:2 ^a Luke 21:37; 22:39

18:3 ^a Matt. 26:47–56; Mark 14:43–50; Luke 22:47–53; Acts 1:16

18:4 ^a John 6:64; 13:1, 3; 19:28

18:5 ^a Matt. 21:11; Mark 1:24; 14:67; 16:6; Luke 18:37; 24:19 ^b Ps. 41:9; Matt. 20:18; 26:21; John 13:21
¹ Lit. the Nazarene

18:9 ^a [John 6:39; 17:12]

18:10 ^a Matt. 26:51; Mark 14:47; Luke 22:49, 50

18:11 ^a Matt. 20:22; 26:39; Mark 14:36; Luke 22:42

18:13 ^a Matt. 26:57 ^b Luke 3:2; John 18:24; Acts 4:6 ^c Matt. 26:3; John 11:49, 51

18:14 ^a John 11:50
¹ *advantageous*

18:15 ^a Matt. 26:58; Mark 14:54; Luke 22:54 ^b John 20:2–5 ¹ *M the other*

18:16 ^a Matt. 26:69; Mark 14:66–68; Luke 22:55–57

18:17 ^a Matt. 26:34

Before the High Priest

¹²Then the detachment of *troops* and the captain and the officers of the Jews arrested Jesus and bound Him. ¹³And ^athey led Him away to ^bAnnas first, for he was the father-in-law of ^cCaiaphas who was high priest that year. ¹⁴^aNow it was Caiaphas who advised the Jews that it was ¹expedient that one man should die for the people.

Peter Denies Jesus

¹⁵^aAnd Simon Peter followed Jesus, and so *did* ^banother ¹disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. ¹⁶^aBut Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. ¹⁷Then the servant girl who kept the door said to Peter, “You are not also *one* of this Man’s disciples, are you?” He said, “I am ^anot.”

¹⁸Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

Jesus Questioned by the High Priest

¹⁹The high priest then asked Jesus about His disciples and His doctrine.

18:2–12. John’s account of the arrest of Jesus in Gethsemane provides valuable details that are not included in the synoptic accounts. He reveals, for example, that in addition to a band of men and officers from the chief priests, scribes, and elders, Judas also brought a detachment of soldiers. The Romans maintained several auxiliary units (non-Roman citizens) in Judea, one of which was stationed at the Antonia Fortress in Jerusalem. In addition, John provides additional details about the response of the crowd to Jesus’ affirmation that He was Jesus of Nazareth and the incident involving the high priest’s servant.

18:5–8. *I am* (Gr., *ego eimi*) recalls His earlier use of this expression (see introduction).

18:9. *Fulfilled:* Compare with 17:12.

18:10–11. Only John’s Gospel identifies **Peter** as the disciple who *cut off* the servant’s ear. He is also the only writer to identify **Malchus** as the servant.

18:13–24. There were three stages of this Jewish trial: (1) a preliminary arraignment before **Annas**, recorded only by John; (2) an informal trial before **Caiaphas** and the Sanhedrin before dawn, a trial reported more fully in Matthew 26:57–68 and Mark 14:53–65; and (3) a formal trial by the Sanhedrin after dawn, reported in greater detail in Luke 22:66–71 and briefly mentioned in Matthew 27:1 and Mark 15:11.

18:13–14. Jesus’ appearance before **Annas** is recorded only by John.

18:15. The other **disciple** was probably John. It is not clear how he knew the high priest.

²⁰Jesus answered him, **“I spoke openly to the world. I always taught^b in synagogues and^c in the temple, where¹ the Jews always meet, and in secret I have said nothing.** ²¹Why do you ask Me? Ask^a those who have heard Me what I said to them. Indeed they know what I said.”

²²And when He had said these things, one of the officers who stood by^a struck¹ Jesus with the palm of his hand, saying, “Do You answer the high priest like that?”

²³Jesus answered him, **“If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?”**

^{24^a}Then Annas sent Him bound to^b Caiaphas the high priest.

Peter Denies Twice More

²⁵Now Simon Peter stood and warmed himself. ^aTherefore they said to him, “You are not also *one* of His disciples, are you?”

He denied *it* and said, “I am not!”

²⁶One of the servants of the high priest, a relative of *him* whose ear Peter cut off, said, “Did I not see you in the garden with Him?” ²⁷Peter then denied again; and ^aimmediately a rooster crowed.

In Pilate’s Court

^{28^a}Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. ^bBut they themselves did not go into the ¹Praetorium, lest they should be defiled, but that they might eat the Passover. ^{29^a}Pilate then went out to them and said, “What accusation do you bring against this Man?”

18:20^a Matt. 26:55; Luke 4:15; John 8:26
^b John 6:59
^c Mark 14:49; John 7:14, 28
¹ NU all the Jews meet
 18:21^a Mark 12:37
 18:22^a Job 16:10; Is. 50:6; Jer. 20:2; Lam. 3:30; Acts 23:2
¹ Lit. gave Jesus a slap,
 18:24^a Matt. 26:57; Luke 3:2; Acts 4:6
^b John 11:49
 18:25^a Matt. 26:71–75; Mark 14:69–72; Luke 22:58–62
 18:27^a Matt. 26:74; Mark 14:72; Luke 22:60; John 13:38
 18:28^a Matt. 27:2; Mark 15:1; Luke 23:1; Acts 3:13
^b John 11:55; Acts 10:28; 11:3
¹ The governor’s headquarters
 18:29^a Matt. 27:11–14; Mark 15:2–5; Luke 23:2, 3
 18:30^a a criminal
 18:32^a Matt. 20:17–19; 26:2; Mark 10:33; Luke 18:32
^b John 3:14; 8:28; 12:32, 33
 18:33^a Matt. 27:11
¹ The governor’s headquarters
 18:36^{a1} Tim. 6:13
^b [Dan. 2:44; 7:14]; Luke 12:14; John 6:15; 8:15
 18:37^a [Matt. 5:17; 20:28; Luke 4:43; 12:49; 19:10; John 3:17; 9:39; 10:10; 12:47]
^b Is. 55:4; Rev. 1:5
^c [John 14:6]
^d John 8:47; 10:27; [1 John 3:19; 4:6]

³⁰They answered and said to him, “If He were not ¹an evildoer, we would not have delivered Him up to you.”

³¹Then Pilate said to them, “You take Him and judge Him according to your law.”

Therefore the Jews said to him, “It is not lawful for us to put anyone to death,” ^{32^a}that the saying of Jesus might be fulfilled which He spoke, ^bsignifying by what death He would die.

^{33^a}Then Pilate entered the ¹Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?”

³⁴Jesus answered him, **“Are you speaking for yourself about this, or did others tell you this concerning Me?”**

³⁵Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?”

^{36^a}Jesus answered, **“My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.”**

³⁷Pilate therefore said to Him, “Are You a king then?”

Jesus answered, **“You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, ^athat I should bear^b witness to the truth. Everyone who^c is of the truth ^dhears My voice.”**

³⁸Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and

18:24. John does not record Jesus’ arraignment before Caiaphas (see Matt. 26:57).

18:25–27. Peter’s denials were predicted by Jesus in 13:38 (see also 21:15–17; Matt. 26:69–75; Mark 14:66–72; Luke 22:54–62).

18:28–19:16. The Roman trial, although certainly unjust, was legally necessary, since Christ was not a Roman citizen with legal rights. In most cases, the Jews did not have the legal authority to execute a criminal. It was often necessary, therefore, for the Roman governor to render a sentence. The Roman phase of Jesus’ trial included an initial appearance before Pilate (see Matt. 27:11–14; John

18:28–38), an appearance before Herod (recorded only in Luke 23:6–12), and a second appearance before Pilate (18:38–19:16).

18:28–31. The tragic irony is that the religious leaders were unwilling to defile themselves by entering the house of a Gentile, yet they were bent on committing murder.

18:32. **Fulfilled:** This is a fulfillment of the words spoken in 12:32–33.

18:35–38. Pilate’s only concern was whether Jesus had incited rebellion against Rome. Jesus’ answers showed this was not the case. For this reason, Pilate found **no fault** with Him.

said to them, “I find no fault in Him at all.

Taking the Place of Barabbas

^{39a}“But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?”

^{40a}Then they all cried again, saying, “Not this Man, but Barabbas!”
^bNow Barabbas was a robber.

The Soldiers Mock Jesus

19 So then ^aPilate took Jesus and scourged Him. ²And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe. ³Then they said, “Hail, King of the Jews!” And they ^astruck Him with their hands.

⁴Pilate then went out again, and said to them, “Behold, I am bringing Him out to you, ^athat you may know that I find no fault in Him.”

Pilate’s Decision

⁵Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, “Behold the Man!”

^{6a}Therefore, when the chief priests and officers saw Him, they cried out, saying, “Crucify Him, crucify Him!”

Pilate said to them, “You take Him and crucify Him, for I find no fault in Him.”

^{18:38} ^aIs. 53:9; Matt. 27:24; Luke 23:4; John 19:4, 6; 1 Pet. 2:22–24

^{18:39} ^aMatt. 27:15–26; Mark 15:6–15; Luke 23:17–25

^{18:40} ^aIs. 53:3; Acts 3:14
^bLuke 23:19

^{19:1} ^aMatt. 20:19; 27:26; Mark 15:15; Luke 18:33

^{19:3} ^aIs. 50:6
¹NU And they came up to Him and said

^{19:4} ^aIs. 53:9; John 18:33, 38; 1 Pet. 2:22–24

^{19:6} ^aActs 3:13

^{19:7} ^aLev. 24:16
^bMatt. 26:63–66; John 5:18; 10:33
¹NU the law

^{19:9} ^aIs. 53:7; Matt. 27:12, 14; Luke 23:9

^{19:10} ¹authority

^{19:11} ^a[Luke 22:53]; John 7:30
^bJohn 3:27; Rom. 13:1

^{19:12} ^aLuke 23:2; John 18:33; Acts 17:7

^{19:13} ^aDeut. 1:17; 1 Sam. 15:24; Prov. 29:25; Is. 51:12; Acts 4:19

^{19:14} ^aMatt. 27:62; John 19:31, 42

⁷The Jews answered him, “We have a law, and according to ¹our law He ought to die, because ^bHe made Himself the Son of God.”

⁸Therefore, when Pilate heard that saying, he was the more afraid, ⁹and went again into the Praetorium, and said to Jesus, “Where are You from?” ^aBut Jesus gave him no answer.

¹⁰Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have ¹power to crucify You, and power to release You?”

¹¹Jesus answered, **“You could have no power at all against Me unless it had been given you from above. Therefore ^bthe one who delivered Me to you has the greater sin.”**

¹²From then on Pilate sought to release Him, but the Jews cried out, saying, “If you let this Man go, you are not Caesar’s friend. ^aWhoever makes himself a king speaks against Caesar.”

^{13a}When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The Pavement*, but in Hebrew, Gabbatha. ¹⁴Now ^ait was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!”

¹⁵But they cried out, “Away with Him, away with Him! Crucify Him!” Pilate said to them, “Shall I crucify your King?”

19:1–15. Much of the material in this section is unique to John’s Gospel. He records, for example, unique information pertaining to the discussion between Pilate and the religious leaders.

19:1–3. Scourging (whipping) often preceded crucifixion. The Roman *flagellum* consisted of a whip, split into several strips, into which sharp materials such as bones and pottery were embedded in order to cut the flesh. The **crown of thorns**, the **purple robe**, and the mocking **Hail** were used to ridicule His claim to be a **King** (see 18:36).

19:4. Jesus’ trial before Pilate made clear that He had not engaged in any criminal activity worthy of punishment.

19:6. Public opinion against Jesus was driven largely by the religious leaders.

19:7. The Jews acknowledged the real reason

they favored Christ’s crucifixion: He claimed to be **God**, a claim they regarded as blasphemy (see Lev. 24:16). While the Roman governor would not have been concerned about the fine points of the Jewish law, he would have been concerned about the political implications of such a claim.

19:9. No answer: Compare with Isaiah 53:7.

19:10–11. Pilate’s assertion and Jesus’ response are reminiscent of Jesus’ third exchange with Satan (see Matt. 4:8–10). God alone is the Sovereign of the universe.

19:14. The Preparation was on Friday before the Sabbath. See additional notes in Matt. 27:62–66.

The sixth hour: John most likely refers to Jewish time, which would have been around noon.

19:15. The assertion of the religious leaders to **have no king but Caesar** was a shrewdly placed

The chief priests answered, ^a“We have no king but Caesar!”

^{16a}Then he delivered Him to them to be crucified. Then they took Jesus ¹and led *Him* away.

The King on a Cross

^{17a}And He, bearing His cross, ^bwent out to a place called *the Place of a Skull*, which is called in Hebrew, *Golgotha*, ¹⁸where they crucified Him, and ^atwo others with Him, one on either side, and Jesus in the center. ^{19a}Now Pilate wrote a title and put *it* on the cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS.

²⁰Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, *and* Latin.

²¹Therefore the chief priests of the Jews said to Pilate, “Do not write,

19:15^a [Gen. 49:10]

19:16^a Matt. 27:26, 31; Mark 15:15; Luke 23:24 ¹NU omits *and* and *led Him away*

19:17^a Matt. 27:31, 33; Mark 15:21, 22; Luke 23:26, 33 ^aNum. 15:36; Heb. 13:12

19:18^a Ps. 22:16–18; Is. 53:12; Matt. 20:19; 26:2

19:19^a Matt. 27:37; Mark 15:26; Luke 23:38

19:23^a Matt. 27:35; Mark 15:24; Luke 23:34

19:24^a Ps. 22:18

19:25^a Matt. 27:55; Mark 15:40; Luke 2:35; 23:49

“The King of the Jews,” but, “He said, “I am the King of the Jews.””

²²Pilate answered, “What I have written, I have written.”

^{23a}Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. ²⁴They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:

^a“They divided My garments among them, And for My clothing they cast lots.”

Therefore the soldiers did these things.

Behold Your Mother

^{25a}Now there stood by the cross of Jesus His mother, and His moth-

statement designed to threaten Pilate. The implication was that if Pilate released Jesus, he would be guilty of releasing an individual who threatened the rightful rule of Caesar. Did he want to be found guilty of extending freedom to one who was actively usurping the authority of Caesar?

19:17. Jesus carried **His** own **cross**, as was the custom, to **the Place of a Skull** or **Golgotha** (see Matt. 27:33). The traditional path through which Jesus was led is referred to as the *Via Dolorosa* (“Sorrowful Way”). There are questions, however, regarding the precise placement of this route. It was traditionally assumed that Pilate rendered his pronouncement against Jesus at the Antonia Fortress and that the location of Golgotha was at the site of the modern-day Church of the Holy Sepulcher. While many scholars remain convinced that the traditional site of Jesus’ death is the most plausible location, it is now widely thought that the former palace of Herod the Great served as Pilate’s headquarters when he was in Jerusalem, not the Antonia Fortress. Regardless of the specific route taken by Jesus, the agony of Jesus’ procession to Golgotha should not be overlooked.

19:18–27. These verses record the first three hours on the **cross**, from around noon until 3:00 p.m.

19:20. Though translated into **Hebrew**, John may be referring more specifically to Aramaic, the everyday spoken language of first-century Jews.

Latin was spoken commonly in the west, in Roman colonies (e.g., Corinth and Philippi), by Roman soldiers, and by Roman authorities (e.g., Pilate). **Greek** was spoken widely throughout the empire and was especially common in the east. Almost everyone in Jerusalem who was literate would have been able to read one, if not two or three, of these languages.

19:23. The division of Jesus’ clothing fulfilled the words of Psalm 22:18. Several of the events that took place at the time of Jesus’ death were anticipated in this messianic Psalm.

19:25. While the grammar of the passage allows for the possibility that John referred to either three or four women, the parallel passages of Matthew 27:55–56 and Mark 15:40 suggest that John was referring to four women who were present at Jesus’ crucifixion. The sister of Jesus’ mother is not named, though some have suggested that it was Salome, the mother of James and John. According to the parallel passages, Salome, the wife of Zebedee, was present at the cross. If Salome and Mary were sisters, James, John, and Jesus would have been cousins. **Mary the wife of Clopas** was likely the same woman referred to as Mary the mother of James the Less in Mark 15:40 and possibly the wife of the Cleopas (possibly an alternative spelling), whom Jesus met on the road to Emmaus (see notes in Luke 24:18).

er's sister, Mary the *wife* of ^bClopas, and Mary Magdalene. ²⁶When Jesus therefore saw His mother, and ^athe disciple whom He loved standing by, He said to His mother, ^b“**Woman, behold your son!**” ²⁷Then He said to the disciple, “**Behold your mother!**” And from that hour that disciple took her ^ato his own *home*.

It Is Finished

²⁸After this, Jesus, ¹knowing that all things were now accomplished, ^athat the Scripture might be fulfilled, said, “**I thirst!**” ²⁹Now a vessel full of sour wine was sitting there; and ^athey filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth. ³⁰So when Jesus had received the sour wine, He said, “**It is finished!**” And bowing His head, He gave up His spirit.

Jesus' Side Is Pierced

³¹^aTherefore, because it was the Preparation *Day*, ^bthat the bodies should not remain on the cross on the Sabbath (for that Sabbath was a ^chigh day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away. ³²Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. ³³But

19:25^b Luke 24:18
19:26^a John 13:23; 20:2; 21:7, 20, 24^b John 2:4
19:27^a Luke 18:28; John 1:11; 16:32; Acts 21:6
19:28^a Ps. 22:15
¹M seeing
19:29^a Ps. 69:21; Matt. 27:48, 50; Mark 15:36; Luke 23:36
19:30^a Dan. 9:26; Zech. 11:10, 11; John 17:4
19:31^a Matt. 27:62; Mark 15:42; Luke 23:54^b Deut. 21:23; Josh. 8:29; 10:26
^cEx. 12:16; Lev. 23:6, 7
19:34^a [1 John 5:6, 8]
19:35^a John 21:24^b [John 20:31]
19:36^a [Ex. 12:46; Num. 9:12]; Ps. 34:20
19:37^a Ps. 22:16, 17; Zech. 12:10; 13:6; Rev. 1:7
19:38^a Matt. 27:57–61; Mark 15:42–47; Luke 23:50–56
^b[John 7:13; 9:22; 12:42]
19:39^a John 3:1, 2; 7:50^b Ps. 45:8; Prov. 7:17; Song 4:14; Matt. 2:11
19:40^a Luke 24:12; John 20:5, 7; Acts 5:6

when they came to Jesus and saw that He was already dead, they did not break His legs. ³⁴But one of the soldiers pierced His side with a spear, and immediately ^ablood and water came out. ³⁵And he who has seen has testified, and his testimony is ^atrue; and he knows that he is telling the truth, so that you may ^bbelieve. ³⁶For these things were done that the Scripture should be fulfilled, ^a“Not *one* of His bones shall be broken.” ³⁷And again another Scripture says, ^a“They shall look on Him whom they pierced.”

Jesus Buried in Joseph's Tomb

³⁸^aAfter this, Joseph of Arimathea, being a disciple of Jesus, but secretly, ^bfor fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave *him* permission. So he came and took the body of Jesus. ³⁹And ^aNicodemus, who at first came to Jesus by night, also came, bringing a mixture of ^bmyrrh and aloes, about a hundred pounds. ⁴⁰Then they took the body of Jesus, and ^abound it in strips of linen with the spices, as the custom of the Jews is to bury. ⁴¹Now in the place where He was crucified there was a garden, and in the garden a new tomb in

19:26–27. As the eldest son of the family, Jesus was responsible for seeing to the care of **His mother**. John refers to himself humbly as **the disciple whom He loved** and as **the disciple**.

19:28–30. The provision Jesus received at the cross fulfilled the prophecy of Psalm 69:21.

19:30. **It is finished**: Jesus' statement emphasizes that Jesus had successfully and completely completed His mission of providing mankind with redemption and that His death fulfilled God's purposes.

19:31. **The Preparation** was Friday, the day before the **Sabbath** (see also vv. 14, 42; Mark 15:42). It was a **high day** because it was the Sabbath during the Passover week. Once again, the Jewish leaders ironically attempt to put an innocent man to death while demonstrating great care to avoid violating Sabbath regulations.

19:31–37. The account clearly establishes that Jesus had physically died before He was removed from the cross.

19:36. **Not one of His bones shall be broken** is a fulfillment of Psalm 34:20. It was also a requirement that no bone of the Passover lamb be broken (see Ex. 12:46; Num. 9:12). Paul referred to Jesus as our Passover in 1 Corinthians 5:7.

19:37. This verse fulfills Zechariah 12:10.

19:38. **Joseph of Arimathea** was a man of means (see Matt. 27:57). His request would have required significant courage as it would have been regarded as an expression of support for Jesus (see Mark 15:43). Joseph was likely a member of the Sanhedrin (see Luke 23:51).

19:39. **Nicodemus** performed the only anointing of Jesus' body before the burial (cf. 12:3, 7). Jesus was raised before the women arrived on Sunday with the spices.

19:40. Jesus' **body** was **bound** with **linen** cloths lengthwise, from head to foot, according to the Jewish custom.

19:41. The other gospels tell us it was Joseph's **tomb** (Matt. 27:59–60; Mark 15:45; Luke 23:52–53).

which no one had yet been laid.⁴² So^a there they laid Jesus, ^bbecause of the Jews' Preparation *Day*, for the tomb was nearby.

The Empty Tomb

20 Now the ^afirst *day* of the week Mary Magdalene went to the tomb early, while it was still dark, and saw *that* the ^bstone had been taken away from the tomb. ²Then she ran and came to Simon Peter, and to the ^aother disciple, ^bwhom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

³Peter therefore went out, and the other disciple, and were going to the tomb. ⁴So they both ran together, and the other disciple outran Peter and came to the tomb first. ⁵And he, stooping down and looking in, saw ^athe linen cloths lying *there*; yet he did not go in. ⁶Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying *there*, ⁷and ^athe ¹handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. ⁸Then the ^aother disciple, who came to the tomb first, went in also; and he saw and believed. ⁹For as yet they did not ¹know the

19:42 ^aIs. 53:9; Matt. 26:12; Mark 14:8
^bJohn 19:14, 31

20:1 ^aMatt. 28:1–8; Mark 16:1–8; Luke 24:1–10; Acts 20:7; 1 Cor. 16:2
^bMatt. 27:60, 66; 28:2; Mark 15:46; 16:4; Luke 24:2; John 11:38

20:2 ^aJohn 21:23, 24 ^bJohn 13:23; 19:26; 21:7, 20, 24

20:3 ^aLuke 24:12

20:5 ^aJohn 19:40

20:7 ^aJohn 11:44
¹face cloth

20:8 ^aJohn 21:23, 24

20:9 ^aPs. 16:10; Acts 2:25, 31; 13:34, 35
¹understand

20:11 ^aMark 16:5

20:14 ^aMatt. 28:9; Mark 16:9
^b[Luke 24:16, 31]; John 21:4

20:16 ^aJohn 10:3
¹NU adds in Hebrew

20:17 ^aMark 16:19; Luke 24:5; Acts 1:9; 2:34–36; Eph. 4:8–10; Heb. 4:14 ^bPs. 22:22; Matt. 18:10; Rom. 8:29; Heb. 2:11

^aScripture, that He must rise again from the dead. ¹⁰Then the disciples went away again to their own homes.

Mary Magdalene Sees the Risen Lord

¹¹But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb. ¹²And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. ¹³Then they said to her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

¹⁴Now when she had said this, she turned around and saw Jesus standing *there*, and ^bdid not know that it was Jesus. ¹⁵Jesus said to her, "**Woman, why are you weeping? Whom are you seeking?**"

She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away."

¹⁶Jesus said to her, ^a"**Mary!**"

She turned and said to ¹Him, "Rabboni!" (which is to say, Teacher).

¹⁷Jesus said to her, "**Do not cling to Me, for I have not yet ^aascended to My Father; but go to ^bMy brethren**

19:42. This act of Joseph and Nicodemus prevented the body of Jesus from being thrown into the valley of Hinnom, as was often the case with the bodies of unclaimed crucified criminals.

20:1—21:25. John records four post-resurrection appearances of **Jesus**: to **Mary Magdalene** outside the tomb on resurrection morning (see 20:1–18); to ten **disciples** in the upper room—**Thomas** is absent (see 20:19–21); to eleven disciples in the upper room—Thomas is present (see 20:24–29); and to seven disciples in **Galilee** (see ch. 21).

20:1–13. All four Gospels record the discovery of the open tomb (see also Matt. 28:1–8; Mark 16:1–8; Luke 24:1–12). The synoptic accounts provide more detail regarding the instruction of the angels, while John provides more information regarding Peter and John's discovery of the empty tomb.

20:1–2. In addition to **Mary Magdalene**, the parallel accounts in the Synoptic Gospels indicate that other women were also present during this first post-resurrection appearance of Jesus.

20:3–4. The **other disciple** who **outran Peter** to the tomb was John.

20:5–7. His **cloths** would not have been left or placed in an orderly fashion had His body been stolen.

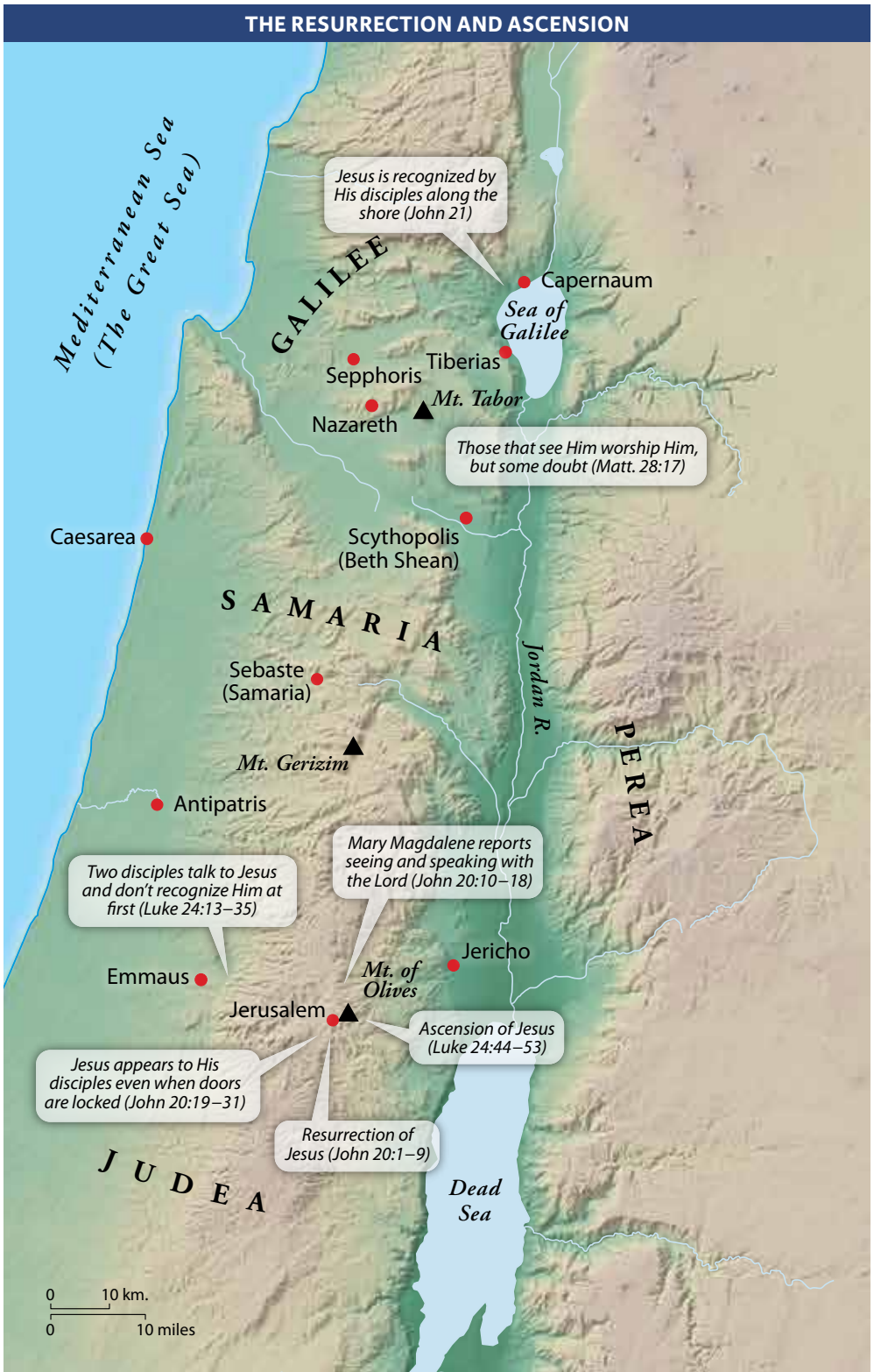
20:7. The **handkerchief** (Gr., *soudarion*) was a cloth used to cover the face of the dead. The same Greek word was used previously in 11:44 to describe a cloth that was wrapped around the head of Lazarus.

20:8–9. Based on what they observed, Peter and John **saw and believed** Jesus was alive. At this point, however, they did not fully understand the implications of the event or how it fulfilled **Scripture**.

20:13. While Mary continued to grieve that Jesus had been put to death, she could at least take comfort in the fact that He received a respectable burial. Her initial reaction to the discovery of the open tomb was to assume that the authorities took away the body and thus deprived Jesus' friends and family of this comfort.

20:17. The language of the account suggests that

THE RESURRECTION AND ASCENSION



Jesus is recognized by His disciples along the shore (John 21)

Those that see Him worship Him, but some doubt (Matt. 28:17)

Two disciples talk to Jesus and don't recognize Him at first (Luke 24:13-35)

Mary Magdalene reports seeing and speaking with the Lord (John 20:10-18)

Jesus appears to His disciples even when doors are locked (John 20:19-31)

Resurrection of Jesus (John 20:1-9)

Ascension of Jesus (Luke 24:44-53)

0 10 km.
0 10 miles

and say to them, “I am ascending to My Father and your Father, and to ^dMy God and your God.”

^{18a}Mary Magdalene came and told the ¹disciples that she had seen the Lord, and *that* He had spoken these things to her.

The Apostles Commissioned

^{19a}Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were ¹assembled, for ^bfear of the Jews, Jesus came and stood in the midst, and said to them, “**Peace be with you.**” ²⁰When He had said this, He ^ashowed them *His* hands and His side. ^bThen the disciples were glad when they saw the Lord.

²¹So Jesus said to them again, “Peace to you! ^aAs the Father has sent Me, I also send you.” ²²And when He had said this, He breathed on *them*, and said to them, “**Receive the Holy Spirit.** ^{23a}If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained.”

Seeing and Believing

²⁴Now Thomas, ^acalled the Twin, one of the twelve, was not with them when Jesus came. ²⁵The other disciples therefore said to him, “We have seen the Lord.”

^{20:17}^c John 16:28; 17:11
^dEph. 1:17

^{20:18}^a Matt. 28:10; Luke 24:10, 23 ¹NU disciples, “I have seen the Lord,”

^{20:19}^a Mark 16:14; Luke 24:36; John 14:27; 1 Cor. 15:5
^b John 9:22; 19:38 ^c John 14:27; 16:33; Eph. 2:17 ¹NU omits assembled

^{20:20}^a Acts 1:3
^b John 16:20, 22

^{20:21}^a [Matt. 28:18–20]; John 17:18, 19; [2 Tim. 2:2]; Heb. 3:1

^{20:23}^a Matt. 16:19; 18:18

^{20:24}^a John 11:16

^{20:27}^a Ps. 22:16; Zech. 12:10; 13:6; 1 John 1:1
^b Mark 16:14

^{20:29}^a 2 Cor. 5:7; 1 Pet. 1:8
¹NU, M omit Thomas

^{20:30}^a John 21:25

^{20:31}^a Luke 1:4
^b John 19:35; 1 John 5:13
^c Luke 2:11; 1 John 5:1
^d John 3:15, 16; 5:24; [1 Pet. 1:8, 9]

So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.”

²⁶And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “**Peace to you!**” ²⁷Then He said to Thomas, “**Reach your finger here, and look at My hands; and ^areach your hand here, and put it into My side. Do not be ^bunbelieving, but believing.**”

²⁸And Thomas answered and said to Him, “My Lord and my God!”

²⁹Jesus said to him, “**Thomas, because you have seen Me, you have believed. ^aBlessed are those who have not seen and yet have believed.**”

That You May Believe

³⁰And ^atruly Jesus did many other signs in the presence of His disciples, which are not written in this book; ^{31a}but these are written that ^byou may believe that Jesus ^cis the Christ, the Son of God, ^dand that believing you may have life in His name.

Breakfast by the Sea

21 After these things Jesus showed Himself again to the

Mary continued to **cling** to Jesus. The ascension of Jesus occurred forty days after the resurrection (see Acts 1:3).

20:19. This was Sunday **evening** on the night of the resurrection. The disciples remained fearful of the authorities and spent the hours after Jesus’ resurrection away from the public. While Jesus appeared to His disciples in a physical state, He could appear, disappear, pass through material, and defy the law of gravity (as He did at the Ascension) in His post-resurrection body.

20:21. I also send you: The verb “send” (Gr., *apostellō*) is the cognate of the noun *apostle*. On this occasion, the apostolic ministry of the disciples comes into focus.

20:22. John records that the disciples were empowered by the Holy Spirit during Jesus’ first appearance to them after the resurrection, an event that was necessary for their apostolic mission. In a matter of weeks, the Holy Spirit would come and permanently indwell each believer (see Acts 2).

20:23. Forgive . . . sins: This is a divine prerogative (see Mark 2:7). As the disciples faithfully and courageously proclaimed the Good News, the Lord brought about repentance and forgiveness among their hearers. It is important to note that their authority could not be separated from that of God. They were simply to function as His agents.

20:24–29. John alone records Jesus’ appearance to the disciples with Thomas present.

20:28–29. Lord . . . God: The confession of **Thomas** is one of the climatic moments of John’s Gospel emphasizing the deity of Jesus. Jesus used the occasion to praise those **who have not seen and yet have believed.**

20:30. Jesus’ ministry was so extensive that John could simply not provide a comprehensive account of all the details of Jesus’ ministry.

20:31. John informs his readers that the purpose of his Gospel was to encourage faith in Jesus, the means by which we **may have life in His name.**

21:1–25. John concludes his account with a final

disciples at the ^aSea of Tiberias, and in this way He showed *Himself*: ²Simon Peter, ^aThomas called the Twin, ^bNathanael of ^cCana in Galilee, ^dthe sons of Zebedee, and two others of His disciples were together. ³Simon Peter said to them, “I am going fishing.”

They said to him, “We are going with you also.” They went out and immediately got into the boat, and that night they caught nothing. ⁴But when the morning had now come, Jesus stood on the shore; yet the disciples ^adid not know that it was Jesus. ⁵Then ^aJesus said to them, “**Children, have you any food?**”

They answered Him, “No.”

⁶And He said to them, **“Cast the net on the right side of the boat, and you will find some.”** So they cast, and now they were not able to draw it in because of the multitude of fish.

⁷Therefore ^athat disciple whom Jesus loved said to Peter, “It is the Lord!” Now when Simon Peter heard that it was the Lord, he put on *his* outer garment (for he had removed it), and plunged into the sea. ⁸But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish. ⁹Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread. ¹⁰Jesus said to them, **“Bring some of the fish which you have just caught.”**

21:1 ^aMatt. 26:32; Mark 14:28; John 6:1

21:2 ^aJohn 20:24 ^bJohn 1:45–51 ^cJohn 21 ^dMatt. 4:21; Mark 1:19; Luke 5:10

21:3 ¹NU omits immediately

21:4 ^aLuke 24:16; John 20:14

21:5 ^aLuke 24:41

21:6 ^aLuke 5:4, 6, 7

21:7 ^aJohn 13:23; 20:2

21:12 ^aActs 10:41

21:14 ^aJohn 20:19, 26

21:15 ^aActs 20:28; 1 Tim. 4:6; 1 Pet. 5:2 ¹NU John ²have affection for

21:16 ^aMatt. 2:6; Acts 20:28; Heb. 13:20; 1 Pet. 2:25; 5:2, 4 ^bPs. 79:13; Matt. 10:16; 15:24; 25:33; 26:31 ¹NU John ²have affection for

21:17 ^aJohn 2:24, 25; 16:30 ¹NU John ²have affection for

¹¹Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken. ¹²Jesus said to them, **“Come and eat breakfast.”** Yet none of the disciples dared ask Him, “Who are You?”—knowing that it was the Lord. ¹³Jesus then came and took the bread and gave it to them, and likewise the fish.

¹⁴This *is* now ^athe third time Jesus showed Himself to His disciples after He was raised from the dead.

Jesus Restores Peter

¹⁵So when they had eaten breakfast, Jesus said to Simon Peter, **“Simon, son of ¹Jonah, do you love Me more than these?”**

He said to Him, “Yes, Lord; You know that I ²love You.”

He said to him, **“Feed My lambs.”**

¹⁶He said to him again a second time, **“Simon, son of ¹Jonah, do you love Me?”**

He said to Him, “Yes, Lord; You know that I ²love You.”

“He said to him, **“Tend My ^bsheep.”**

¹⁷He said to him the third time, **“Simon, son of ¹Jonah, do you ²love Me?”** Peter was grieved because He said to him the third time, **“Do you love Me?”**

And he said to Him, “Lord, ^aYou know all things; You know that I love You.”

post-resurrection appearance of Jesus that is unique to his Gospel. On this occasion, Jesus revealed Himself to His disciples in Galilee.

21:3. Peter’s assertion that he was **going fishing** seems to indicate that he and the other disciples were still uncertain about their future mission.

21:6. Before they would be sent out as fishers of men (see Matt. 4:19; Mark 1:17), Jesus used this object lesson to remind them of the importance of trusting in Him.

21:9. **Fire of coals** (or charcoal fire): The same description occurs in 18:18 in the account of Peter’s denial.

21:11. A detail as specific as the number of fish caught is reflective of eyewitness testimony. Unlike a previous encounter in which their nets broke (see Luke 5:6), John records that **the net was not broken**. While the reason for this is not stated,

one possibility is that Jesus used the occasion to emphasize that no number of converts would be too great for His fishers of men to gather.

21:14. This is the **third** appearance to the **disciples**, although there had been appearances to other people (cf. comments after 20:18).

21:15–17. In His conversation with Peter, Jesus used his old name **Simon**, not “Rock,” his new spiritual name. While it is possible that Jesus was referring to fishing, it is perhaps more natural to interpret the reference to **these** in relation to the other disciples (i.e., “Do you love Me more than the others do?”). Jesus repeated the question three times, no doubt to remind Peter of his three denials of his Lord for which Jesus asked three affirmations of his love.

21:17. As a demonstration of His love for the Lord, Peter was charged with the task of caring for God’s people.

Jesus said to him, “Feed My sheep. ^{18a}Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish.” ¹⁹This He spoke, signifying ^aby what death he would glorify God. And when He had spoken this, He said to him, ^b“Follow Me.”

The Beloved Disciple and His Book

²⁰Then Peter, turning around, saw the disciple ^awhom Jesus loved following, ^bwho also had leaned on His breast at the supper, and said, “Lord, who is the one who betrays You?” ²¹Peter, seeing him, said to

21:18 ^aJohn 13:36; Acts 12:3, 4

21:19 ^a2 Pet. 1:13, 14 ^b[Matt. 4:19; 16:24]; John 21:22

21:20 ^aJohn 13:23; 20:2 ^bJohn 13:25

21:22 ^a[Matt. 16:27, 28; 25:31; 1 Cor. 4:5; 11:26; Rev. 2:25; 3:11; 22:7, 20] ¹desire

21:24 ^aJohn 19:35; 3 John 12

21:25 ^aJohn 20:30 ^bAmos 7:10

Jesus, “But Lord, what about this man?”

²²Jesus said to him, “If I will that he remain ^atill I come, what is that to you? You follow Me.”

²³Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, “If I will that he remain till I come, what is that to you?”

²⁴This is the disciple who ^atestifies of these things, and wrote these things; and we know that his testimony is true.

^{25a}And there are also many other things that Jesus did, which if they were written one by one, ^bI suppose that even the world itself could not contain the books that would be written. Amen.

21:18–19. Jesus predicted the manner of Peter’s death. Christian tradition suggests that Peter was crucified upside down in Rome by Nero in the mid-60s of the first century, but the particulars of this tradition cannot be verified.

21:20–23. Perhaps John added this account to counteract a common belief that Jesus had asserted that John would not die. John seems to have outlived all the other disciples. In fact, he

may have been the only living apostle at the time he wrote his beloved Gospel near the end of the first century.

21:25. John concludes his Gospel by emphasizing the breadth of Jesus’ earthly ministry. While there were many miracles, events, and teachings of Jesus that have not been preserved, John was careful to provide an abundance of evidence that He was indeed the Son of God.